

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5717
(Volume 1)

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

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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-הָשֵׁט, for we must not (orally) make mention with the Name *HaShem*!’”⁵ Rather, one must

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

⁵ That is, it forbidden to orally mention His Name *HaShem*-יהו"ה. Therefore, when we pray or read the Torah, we must be silent-הָשֵׁט-65, by saying His title Lord-*Adonay*-יְהוָה-65 instead. However, since His title Lord-*Adonay* is also holy, therefore, in regular conversation, we say *HaShem*, which means “The Name.” See

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

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

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

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

It is our sincere hope and prayer that our humble offering will find favor before *HaShem*, blessed is He, and that the dissemination of these teachings will be the final act that ushers in the true and

Ginat Egoz by Rabbi Yosef Gikatilla, translated under the title *HaShem is One*, Vol. 1.

⁶ Psalms 91:14

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

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

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 knowledge of *HaShem*, blessed is He. In describing the times of Moshiach, Rambam¹² writes at the conclusion of his magnum opus, *Mishneh Torah*,¹³ "The occupation of the entire world will be solely to know

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

¹² Maimonides

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

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

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

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

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

¹⁵ Isaiah 11:9

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

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

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

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

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

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

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

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

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

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

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

¹⁹ Pronounced Jikatiya

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

²¹ Nachmanides

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

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

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

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

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

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

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

²⁴ Sefer HaSichot 5691, p. 162-163

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

²⁶ HaYom Yom, 7 Tammuz

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

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

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

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

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

²⁸ Sefer HaSichot 5691 *ibid.* p. 163

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

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

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

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

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

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

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

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

11 Nissan, 5783

י"א ניסן תשפ"ג, תהא שנת וקרא לך גדר פרץ משובב נתיבות לשבת

The Translators

³² Isaiah 11:9

Discourse 1

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

Delivered on the 2nd day of Rosh HaShanah, 5717

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

1.

On Rosh HaShanah we declare,³³ “This day is the beginning of Your works, a remembrance of the first day.” The question about this (as discussed extensively by his honorable holiness, my father-in-law, the Rebbe, in the continuum of discourses of Rosh HaShanah),³⁴ is well known.³⁵ That is, at first glance, it would seem that the beginning of the year (Rosh HaShanah) should have been established on the twenty-fifth day of Elul. For, is it not so that the world was created on the twenty-fifth day of Elul?³⁶ This means that Rosh HaShanah was established on the sixth day of creation. If so, why is the sixth day of creation called “The beginning of Your works”?

This question is further compounded by the fact that the sixth day of creation is actually the end of creation. How then is the end of creation called “The beginning of Your works”? Are not the “beginning” and the “end” two separate matters?

³³ In the Rosh HaShanah *Musaf* liturgy (Talmud Bavli, Rosh HaShanah 27a

³⁴ Sefer HaMaamarim 5704, which was published on the 23rd of Elul, 5716.

³⁵ Likkutei Torah, Nitzavim 47a and on, 51b, and elsewhere.

³⁶ Midrash Vayikra Rabba 29; Pirke d’Rabbi Eliezer Ch. 8; Rabbeinu Nissim (Ra”N) to Talmud Bavli, Rosh HaShanah 16a.

More so, they are opposites! For, the “beginning” of something is its commencement, which is the matter of its revelation, whereas the “end” is its conclusion and the termination of its revelation. In other words, “conclusion” is the matter of limitation, which is the opposite of revelation. This being so, that the “beginning” and the “end” are two opposites, how is it that Rosh HaShanah, which is the end of the creation, is called “the beginning of Your works”?

Furthermore,³⁷ even from a spiritual perspective, Rosh HaShanah should have been established on the twenty-fifth of Elul, which is “the beginning of Your works.” This is because the world exists through the matter of speech (*Dibur*) which was already present on the twenty-fifth of Elul. That is, when the existence of the world was initially brought about through speech (*Dibur*), the utterance³⁸ “In the beginning-*Bereishit*-בראשית God created the heavens and the earth,” was said on the twenty-fifth of Elul.

About this Talmud states,³⁹ “The verse, ‘In the beginning-*Bereishit*-בראשית’ is also one of the ten utterances of creation.” Moreover, this general utterance, “In the beginning-*Bereishit*-בראשית etc.,” includes all the other utterances in it.⁴⁰ This is why the creation likewise occurred in this manner. That is, the existence brought about on the first day included the

³⁷ See Sefer HaMaamarim 5677 p. 11

³⁸ Genesis 1:1

³⁹ Talmud Bavli, Rosh HaShanah 32a

⁴⁰ See Likkutei Torah, Behar 41d; Bamidbar 12d; Maamarei Admor HaZaken 5562 Vol. 1 p. 182; Vol. 2 p. 432; Also see the discourse entitled “*VeHayah Eikev Tishme’un* – And it shall be that because you will listen,” 5716, translated in The Teachings of The Rebbe 5716, Discourse 27, Ch. 2 and on, and elsewhere.

totality of creation, as Rashi states⁴¹ about the words,⁴² “the heavens and the earth,” that “the heavens” includes the heavens and all its progeny, and “the earth” includes the earth and all its progeny. The reason for this is because the utterance “In the beginning-*Bereishit*-בראשית” is a general utterance that includes all the utterances.

We thus find that the twenty-fifth of Elul itself is the matter of speech (*Dibur*), whereas the sixth day of creation, which is when Adam, the first man, was created – meaning, souls in bodies – is the matter of thought (*Machshavah*). This accords with the teaching,⁴³ “Israel arose in thought (*Machshavah*).” Furthermore, within thought itself, this is the highest level of thought (*Machshavah*).⁴⁴

Now, since thought and speech are very distant when compared to each other, how then is it that the day that Adam, the first man, was created – which is the matter of thought (*Machshavah*) – is called, “The beginning of Your works,” which refers to the matter of speech (*Dibur*)? This being so, shouldn’t Rosh HaShanah have been established on the twenty-fifth of Elul - the time of the matter of speech (*Dibur*) - which is “the beginning of Your works?”

However, from the fact that Torah specifically established Rosh HaShanah on the day that Adam, the first man, was created, it is understood that Rosh HaShanah specifically relates to souls in bodies. The general explanation is that Rosh HaShanah is the time about which our sages, of blessed

⁴¹ Rashi to Genesis 1:14

⁴² Genesis 1:1

⁴³ Midrash Bereishit Rabba 1:4

⁴⁴ See Likkutei Torah, Shir HaShirim 19b, 34c

memory, stated,⁴⁵ “Recite before Me on Rosh HaShanah verses of Kingship so that you will crown Me as King over you.” For, on Rosh HaShanah, “all things revert to their initial state,”⁴⁶ referring to the withdrawal of *HaShem*’s יהו"ה quality of Kingship-*Malchut* to its root and source.

However, the drawing down of *HaShem*’s יהו"ה quality of Kingship-*Malchut* from its ultimate root and source, is specifically brought about by souls (in bodies). For since they are rooted there themselves, they thus are capable of drawing down *HaShem*’s יהו"ה Kingship-*Malchut*, blessed is He, from its root and source. However, because the soul as it manifests in the body is in a concealed state, we therefore recite the verses of kingship-*Malchut*. That is, we bring proofs from Torah,⁴⁷ since Torah reveals the souls for what they are. Thus, it is through this that we awaken the quality of *HaShem*’s יהו"ה’s kingship-*Malchut* from its root and source, which is the meaning of, “Recite before Me verses of Kingship so that you will crown Me as King over you.”

2.

Now, in order to better understand this,⁴⁸ the verse states,⁴⁹ “Your Kingship is the kingship of all the worlds.” That is, the primary source of the existence of all worlds – even

⁴⁵ Talmud Bavli, Rosh HaShanah 16a, 34b

⁴⁶ See Pri Etz Chayim and Shaar HaKavanot, Shaar Rosh HaShanah

⁴⁷ See Likkutei Torah, Drushim l’Rosh HaShanah 56c and on, and elsewhere; Also see Likkutei Sichot, Vol. 4 p. 1,146, note 14.

⁴⁸ See *Hemshech* 5672 Vol. 3 p. 1,214 and on; Sefer HaMaamarim 5689 p. 16 and on.

⁴⁹ Psalms 145:13

worlds that transcend the world of Emanation-*Atzilut* – is specifically the aspect of “Your Kingship,” that is, *HaShem*’s-יהו"ה Kingship, the Kingship of the Unlimited One Himself, blessed is He, which is called “**Your** Kingship-*Malchutcha*-מלכותך,” literally! That is, this refers to the aspect of Kingship-*Malchut* of the Essential Self of the limitless light of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He.

Now, the reason that the existence of the worlds is brought about specifically from the *Sefirah* of Kingship-*Malchut*, may be understood, by way of analogy, to the powers of the human soul below. That is, though they are not the soul itself, nonetheless, the powers of intellect (*Sechel*) and emotions (*Midot*) are close to the soul itself. Therefore, the soul powers are called its “adornments” (*Tikkunim*-תקונים),⁵⁰ because, the soul is adorned in them (*Mit'takenet*-מתתקנת) and is thereby elevated, specifically because the soul powers are close to the soul. Moreover, not only does this just apply to the soul powers of intellect (*Sechel*) and emotions (*Midot*) in and of themselves, but it also applies to whatever is affected by the powers of intellect (*Sechel*), since whatever is affected by the powers of the soul, is close to the powers, and thereby close to the soul itself. To clarify, not only is it, that whatever is affected by the powers of the soul is close to the powers, but since the soul powers themselves are close to the soul, therefore, whatever is affected by them is also close to the soul. However, all the above applies to intellect (*Sechel*) and emotions (*Midot*).

⁵⁰ See Torah Ohr, Parshat Va'era, in the discourse entitled “*Patach Eliyahu*” and the notes of the Rebbe Rashab to that discourse (Kehot 5741).

However, this is not so of the *Sefirah* of Kingship-*Malchut*. This is because the power of Kingship-*Malchut* is distant from the soul. Moreover, whatever is affected by the power of Kingship-*Malchut* is not only distant from the soul, but is even distant from the power of Kingship-*Malchut* of the soul.

However, this superiority of intellect (*Sechel*) and emotions (*Midot*) over the quality of Kingship-*Malchut* only applies to their revelations (*Gilyim*), whereas in the essential self of the soul it is like a reversed seal. That is, the quality of Kingship-*Malchut* is rooted much deeper in the essential self of the soul than its other soul powers. For, although the powers of intellect (*Sechel*) and emotions (*Midot*) are also drawn from the essential self of the soul, nevertheless, Kingship-*Malchut* is rooted much deeper in the essential self of the soul. We therefore see that for the purpose of Kingship-*Malchut*, a person will invest all his intellect and emotions. The reason is because Kingship-*Malchut* is rooted in the essential self of the soul to a much greater degree.

Moreover, this does not only apply to the power of Kingship-*Malchut* itself, but even to matters that are affected by the power of Kingship-*Malchut*. That is, the essential self of the soul is more pronounced in them than intellect (*Sechel*) and emotions (*Midot*).

Now, from this analogy we may understand how it is above in *HaShem*'s יהו"ה Godliness. That is, existence that comes in a way of the tangible being of "something" (*Yesh*), specifically comes from the *Sefirah* of *HaShem*'s יהו"ה Kingship-*Malchut*, blessed is He. To clarify, novel existence

necessarily came forth in a manner that it has tangible being (*Yesh*), specifically so that there can be two possible paths to choose from, thus making it possible for us to fulfill the Torah verse,⁵¹ “And you shall choose life,” and so that we can serve *HaShem*-יהוה, blessed is He, through self-restraint (*Itkafia*) and self-transformation (*It’hapcha*). Such an existence, which is in a state of tangible being (*Yesh*), comes specifically from the *Sefirah* of Kingship-*Malchut*. For, in relation to the other *Sefirot*, a tangible “something” cannot be. This is because the other *Sefirot* are in a state of closeness, and whatever is brought into being from them, also is in a state of closeness. Rather, since the *Sefirah* of Kingship-*Malchut* is in a state of distance, existence that is brought about in a way of the tangible being of “something” comes about specifically from it.

3.

However, based on this, we must understand the words,⁵² “In the beginning He created-*Bereishit Bara*-בראשית ברא,” which Targum translates as,⁵³ “With wisdom-*b’Chochmeta*-בהכמתא He created,” meaning that novel existence is brought about from the aspect of Wisdom-*Chochmah*. However, according to what we just explained, novel existence is brought about from the aspect of Kingship-*Malchut*.

⁵¹ Deuteronomy 30:19

⁵² Genesis 1:1

⁵³ Targum Yerushalmi to Genesis 1:1

The explanation is that novel existence cannot be drawn into being from the power of kingship and rulership, as it is in and of itself, even as it is in the aspect of the “Crown of Kingship-*Keter Malchut*. There first must be a chaining down of the worlds (*Hishtalshelut*), which begins with wisdom-*Chochmah*.

By way of analogy, this may be understood through the powers of the human soul below. That is, the aspect of the “Crown of Kingship (*Keter Malchut*) is the desire for kingship. This desire of the “Crown of Kingship” causes an essential elevation and exaltedness of the soul and a desire to rule over a nation. Nevertheless, at this point, it all is within himself and nothing actual has come out at all, for the matter of kingship must still be actualized.

To further explain, two novel matters are introduced in the aspect of the “Crown of Kingship” (*Keter Malchut*), which is the desire for kingship. The first is that the essential elevation of the soul is revealed. Before this, its essential elevation is utterly concealed and it altogether is inapplicable for it to come into revelation.⁵⁴ What is meant here is not concealment caused by anything external that covers over it, being that an essence undergoes no concealments by anything external to it. Rather, what is meant is that, in and of itself, the essence is in a state of concealment, and at this stage, it can possibly never be revealed.

⁵⁴ To give an example: It states about Shaul that (Samuel I 9:2), “From his shoulders and up, he was higher than any of the people,” by nature of birth, as is simply understood. However, he himself had no sense whatsoever of his elevation over others, even in himself. (Also see Ohr HaTorah, Vayera Vol. 4, p. 764b; Shir HaShirim Vol. 2 p. 414 and on.)

Now, although in various places⁵⁵ it is explained that whatever is concealed must necessarily be revealed, nevertheless here, the concealment has no tangible existence whatsoever. Therefore, the revelation here is much loftier. This then, is the novelty of the desire for kingship, which is called the “Crown of Kingship” (*Keter Malchut*), namely that the essential elevation and exaltedness, becomes revealed.⁵⁶

Now, along with this revelation there is yet another matter, that is, his desire to be elevated and exalted as ruler over a nation is drawn forth. This is the second matter introduced with the “Crown of Kingship” (*Keter Malchut*). That is, it causes the desire to be elevated and exalted as ruler over a nation.

To explain, as it is in and of itself, the Crown of Kingship (*Keter Malchut*) is in a state of elevated separation and conceals the revelation of the soul powers. However, when it comes into revelation, the desire to be elevated and exalted as ruler over a nation also comes to be.

However, even though it is in the aspect of the “Crown of Kingship (*Keter Malchut*) that the essential elevation and exaltedness comes to be revealed, and there even is caused to

⁵⁵ See *Hemshech* 5672 *ibid.* p. 1,213.

⁵⁶ What is meant here is as follows: The revelation is in that level itself, in that, like every revelation of the essence of *HaShem*-יהוה, blessed is He, there is a revelation of His essential elevation, as He is, in and of Himself, and this is what comes into revelation. In other words, it is from the aspect of the essential concealment of *HaShem*-יהוה, blessed is He, which has no tangible existence – which certainly is simply understood as having no relation to be any kind of tangibly felt matter being drawn from it – that tangible existence is drawn forth (meaning, a tangibly felt existence that is borne and is non-intrinsic, in and of itself). Moreover, it is from this essential concealment and essential elevation and rulership of *HaShem*-יהוה, blessed is He, that the desire to rule over a nation comes forth.

be the desire to be exalted in rulership over a nation, nevertheless, in and of itself, this is insufficient, and there must specifically be actualization of kingship and exalted rulership.

From this example we may understand how it is above in *HaShem's* יהו"ה Godliness. That is, from the aspect of the Crown-*Keter* itself, and even from the aspect of the "Crown of Kingship" (*Keter Malchut*), the existence of tangible being is not yet possible. Rather, there must be a drawing of the chaining down of the worlds (*Hishtalshelut*), beginning with Wisdom-*Chochmah*. The difference between the word, "first-*Rishon*-ראשון" and the word, "beginning-*Reishit*-ראשית" is well known. That is, the word "first-*Rishon*-ראשון" does not imply that it necessarily will be followed by a second and a third. In contrast, the word "beginning-*Reishit*-ראשית" implies that it is followed by a second and third.

This itself is the difference between the Crown-*Keter* and Wisdom-*Chochmah*. The Crown-*Keter* is called "first-*Rishon*-ראשון," in that it is in a state of elevated separation. In contrast, Wisdom-*Chochmah* is called "beginning-*Reishit*-ראשית," in that it is the beginning (*Reishit*) of the chaining down of the worlds (*Hishtalshelut*). It is called "beginning-*Reishit*-ראשית" in the feminine form, being that relative to the "first-*Rishon*-ראשון" which is the aspect of the Crown-*Keter*, it is the recipient.

This is like the explanation in *Zohar*⁵⁷ about the difference between the Crown-*Keter* and Wisdom-*Chochmah*. That is, though both are the matter of a point (*Nekudah*), there nevertheless is a difference between them. For, the point

⁵⁷ *Zohar* I 3b, cited in Pelach HaRimon, Shaar 3, Ch. 2.

(*Nekudah*) of the Crown-*Keter* is not bound to what follows it, whereas the point of Wisdom-*Chochmah* is bound to what follows it, in that it adheres to the levels that follow it. In other words, it is the beginning of tangible being.

This is as stated,⁵⁸ “Wisdom-*Chochmah* is found from nothing-*Ayin*-אין.” That is, there are two opposites here. On the one hand it is “from nothing-*Ayin*-אין,” but on the other hand, it is “found” in a state of tangible being. About this the verse states,⁵⁹ “I am first-*Anee Rishon*-ראשון-אני,” referring to wisdom-*Chochmah*. This is because the word “I-*Anee*-אני” has the same letters as, “nothing-*Ayin*-אין,” only that the order of its letters is exchanged, so that there is the aspect of “I-*Anee*-אני,” referring to Wisdom-*Chochmah* as it receives from the “first-*Rishon*-ראשון-אני,” which is the Crown-*Keter*.⁶⁰

Moreover, even the drawing forth in Wisdom-*Chochmah* is insufficient in and of itself, and it must be as stated in Zohar that,⁶¹ “The verse,⁶² ‘You have made them all with wisdom-*Chochmah*’ means, in understanding-*Binah*.” Moreover, even this is still insufficient, for as stated there in Zohar,⁶³ “He formed all forms within it and engraved all engravings within it.” The matter indicated by the word, “engraving” (*Chakikah*) is greater than the matter indicated by the word, “form” (*Tziyur*). That is, this “engraving” (*Chakikah*) refers to the matter of *Zeir Anpin*. Furthermore, even this is not

⁵⁸ Job 28:12

⁵⁹ Isaiah 44:6

⁶⁰ See Tanya, Iggeret HaKodesh, Epistle 17 (126a), and elsewhere.

⁶¹ Zohar III 43a

⁶² Psalms 104:24

⁶³ Zohar I 2a

yet sufficient, but it is specifically through the aspect of Kingship-*Malchut* that novel existence comes about.

Thus, it is about this that the Tosefta to Zohar on the verse,⁶⁴ “In the beginning God created the heavens and the earth,” states that the words, “In the beginning-*Bereishit* בראשית God created,” refers to Wisdom-*Chochmah*, and that the words, “the heavens and the earth” include all the *Sefirot*. However, the next verse continues,⁶⁵ “And the earth was chaos and void etc.,” meaning that at that point, there was not yet the novel existence of worlds. That is, it was only with the utterance, “And God said let there be light-*Yehiy Ohr* יהי אור,”⁶⁶ which is the matter of the ten utterances of the Supernal speech of the aspect of Kingship-*Malchut*, that there then was caused to be the novel existence of the worlds – specifically from this aspect.⁶⁷

This is also the meaning of the verse,⁶⁸ “I am first and I am last.” That is, for there to be the existence of novel creation, the drawing forth must necessarily to be in the entire chaining down of the worlds (*Hishtalshelut*), and this is the meaning of “I am first and I am last.” The words, “I am first-*Anee Rishon* אני ראשון” refer to the Crown-*Keter* and to Wisdom-*Chochmah*, and the words, “I am last-*Anee Acharon* אני אחרון” refer to Kingship-*Malchut*.

Now, just as this is so in general, that in and of themselves, all the *Sefirot* are insufficient, but the *Sefirah* of

⁶⁴ Zohar I 31:2; Genesis 1:1

⁶⁵ Genesis 1:2

⁶⁶ Genesis 1:3

⁶⁷ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and the section there entitled “The third name which is drawn forth after יהוה and יהוה is the name *Ya’H*.”

⁶⁸ Isaiah 44:6

Kingship-*Malchut* is specifically necessary, so likewise, in the *Sefirah* of Kingship-*Malchut* itself – which is inclusive of all the *Sefirot* – for novel existence to be brought into being it is not sufficient for there to solely be the aspect of the “Crown of Kingship” (*Keter Malchut*), or even the aspect of Wisdom-*Chochmah* of Kingship-*Malchut*. Rather, there must specifically be the aspect of Kingship-*Malchut* of Kingship-*Malchut*, and it is from this aspect that novel existence comes into being. In other words, all the other *Sefirot* are intermediaries to draw down the Crown-*Keter* (“the first-*Rishon*-ראשון”) until the aspect of Kingship of Kingship-*Malchut* of *Malchut* (“the last-*Acharon*-אחרון”), since it is from this aspect that novel existence can be brought into being.

Now, there are two matters here. The first matter is the elevated exaltedness of Kingship-*Malchut*, by which novel existence is brought into being in a transcendent encompassing way (*Makif*). The second matter is the letters (*Otiyot*) of Kingship-*Malchut*, these being the particular matters and powers of Kingship-*Malchut*, which is the aspect of the power of the Actor in the acted upon, in a manner of closeness.⁶⁹

4.

This then, is the meaning of the verse,⁷⁰ “Your Kingship is the Kingship of all the worlds.” That is, the existence of all the worlds is specifically from kingship-*Malchut*. For example, the existence of the worlds of Creation, Formation and Action

⁶⁹ See *Hemshech* 5672 Vol. 2 p. 674.

⁷⁰ Psalms 145:13

(*Briyah, Yetzirah, Asiyah*) is specifically from Kingship-*Malchut* of the world of Emanation (*Atzilut*). The way that the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are brought into being is through a concealing restraint (*Tzimtzum*) and veil (*Parsa*). The root of the concealing restraint (*Tzimtzum*) and veil (*Parsa*) is the essential elevation and exaltedness of Kingship-*Malchut*. That is, the withdrawal to above of the aspect of Kingship-*Malchut*, causes a concealing restraint (*Tzimtzum*) and veil (*Parsa*), and through this, the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) come into novel existence.

Now, just as this is so of the coming into being of the world of Creation (*Briyah*) - that it receives its existence from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), so likewise, this is so of the creation of all the particulars of all the worlds. That is, the aspect of Kingship-*Malchut* of the world of Creation (*Briyah*) becomes the aspect of the Crown-*Keter* of the world of Formation (*Yetzirah*) and Kingship-*Malchut* of the world of Formation (*Yetzirah*) becomes the Crown of the world of Action (*Asiyah*), until finally, this lowly world is brought into being.

Moreover, just as it is that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are brought into novel existence from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), so likewise, the world of Emanation (*Atzilut*) is brought into being specifically from the aspect of Kingship-*Malchut*.

To further explain, as known, the existence of the world of Emanation-*Atzilut* is from the Crown-*Keter*, and in the

Crown-*Keter* there are two aspects; The Ancient One-*Atik* and the Long Patient One-*Arich*. In this, the aspect of the Ancient One-*Atik* is like the essential elevation and exaltedness of *HaShem*-יהו"ה, blessed is He, whereas the aspect of the Long Patient One-*Arich* is like the desire (*Ratzon*) for exalted rulership over a nation. This being so, it is understood that the world of Emanation (*Atzilut*) is brought into being from the aspect of Kingship-*Malchut*.

The same is likewise so of the worlds that transcend the world of Emanation (*Atzilut*). Their existence comes from the aspect of Kingship-*Malchut* of Primordial Man (*Adam Kadmon*). Moreover, this matter is even so before the restraint of the *Tzimtzum*, that existence is specifically from the aspect of Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. This is because it is not possible for novel existence to come from the other *Sefirot*, except specifically from the aspect of the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.

To further clarify, even before the restraint of the first *Tzimtzum*, there was a matter of novel existence. This is the meaning of the teaching,⁷¹ “He estimated within Himself in potential, that which is destined to be in actuality.” This is the matter of existence that precedes the restraint of the first *Tzimtzum*. Such existence is brought about because it arose in

⁷¹ See Etz Chayim, the beginning of Shaar 1 (Drush Iggulim v'Yosher); Mikdash Melech to Zohar I 15a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

His simple will, “I shall reign.”⁷² The reason is because He delights and has pleasure in kingship. The matter of this pleasure is His essential exaltedness, whereas what arose in His simple will, “I shall reign” is the desire for exalted rulership over a nation. It is this aspect that brought about the potential estimation within Himself of that which is destined to be brought out into actuality.

Moreover, the entire existence of the totality of the chaining down of the worlds (*Hishtalshelut*), which follows the restraint of the first *Tzimtzum*, comes into novel being from the aspect of Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. (This bears similarity to the existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), through the concealing restraint (*Tzimtzum*) and veil (*Parsa*.) In other words, it is from the elevated exaltedness and withdrawal of the aspect of Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, that the restraint of *Tzimtzum* itself was brought about, through which novel existence came into being. Additionally, existence was brought about through what it states,⁷³ “He engraved an engraving,” referring to the matter of the letters (*Otiyot*) of speech, through which the totality of novel existence was brought about.⁷⁴

⁷² Idra Rabba, cited in Sefer HaMitzvot of the Tzemach Tzedek 170b; Also see Likkutei Torah, Naso 21d, Nitzavim 51b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on, and elsewhere.

⁷³ See Zohar I 15a; Shaar HaYichud of the Mittler Rebbe *ibid.* translated as The Gate of Unity, Ch. 10 and on.

⁷⁴ It is possible that the matter of “He engraved an engraving” was stated relative to the estimation within Himself, in potential, of that which is destined to be

Thus, about this the verse states,⁷⁵ “**Your** Kingship is the kingship of all the worlds.” That is, all the worlds are brought into novel existence from the aspect of the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One, blessed is He. This refers to the essential exaltedness of the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One, blessed is He, from which the novel existence of the entire chaining down of the worlds (*Hishtalshelut*) came about, up to and including the novel existence of this lowly world, which is the ultimate purpose of the entire chaining down (*Hishtalshelut*).

This is as stated by the Alter Rebbe in Tanya,⁷⁶ that the ultimate purpose of the chaining down of the worlds (*Hishtalshelut*) was not for the upper worlds, since for them it is a great descent from the light of His countenance, blessed is He. Rather, he explains that the ultimate purpose is specifically for this lowly world. However, it all is brought about from the aspect of the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which is the matter of His essential exaltedness and elevation. About this the verse states, “**Your** Kingship is the kingship of all the worlds.”

5.

Now, as known, on Rosh HaShanah all things revert to their initial state, so that the aspect of Kingship-*Malchut* is withdrawn to its root and source. That is, it withdraws to the

brought in actuality. For further elucidation, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity *ibid.*, Ch. 10 and on.

⁷⁵ Psalms 145:13

⁷⁶ See Tanya, Ch. 36

aspect of the essential exaltedness and elevation of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. It is in this regard that we serve *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, which is the matter of coronating Him as our King, thus affecting a drawing down of His Kingship-*Malchut* from its root and source, that is, from His essential exaltedness and elevation.

This is the matter of the general acceptance of the yoke of *HaShem*'s-יהו"ה kingship on Rosh HaShanah. This accords to the explanation of his honorable holiness, my father-in-law, the Rebbe, in his continuum of discourses of Rosh HaShanah,⁷⁷ regarding the difference between accepting the yoke of *HaShem*'s-יהו"ה kingship throughout the rest of the year, in comparison to accepting the yoke of His kingship on Rosh HaShanah. That is, throughout the rest of the year, the acceptance of the yoke of *HaShem*'s-יהו"ה kingship relates to particular matters and powers. However, accepting the yoke of His kingship on Rosh HaShanah is the general acceptance of the yoke of His kingship. That is, this is the matter expressed in the teaching,⁷⁸ "First accept My Kingship and then accept My edicts." That is, our acceptance of the yoke of *HaShem*'s-יהו"ה kingship on Rosh HaShanah is not in relation to His edicts and commandments-*mitzvot*, but is the general acceptance of the yoke of His Kingship. Through this general acceptance we affect a drawing down of His Kingship-*Malchut* from its root and source, which is His essential elevation and exaltedness.

⁷⁷ Sefer HaMaamarim 5704 p. 13 and on.

⁷⁸ See Mechilta to Yitro 20:3

With this in mind, we can understand why the Torah specifically established Rosh HaShanah on the day that Adam, the first man, was created. This is because the drawing down from the essential elevation and exaltedness of *HaShem*-יהו"ה, blessed is He, is specifically accomplished by the souls of the Jewish people.

The explanation is that⁷⁹ in kingship, there actually are two matters. The first matter is exalted rulership over a nation, as in the teaching,⁸⁰ “There is no king without a nation.” The word “nation-*Am*-עם” is a term that means “dimness-*Ommemut*-עוממות,” indicating that the subjects of the king are beings that are separate from him,⁸¹ and therefore, the kingship over them is by force and dominion.

The second matter of kingship, is kingship over kings, like a king who rules over other kings, such as an emperor like Caesar.⁸² Now, it is not applicable to say that kings are separate from kingship. Moreover, the kingship over them is not by way of force and dominion. Rather, it is because the king is so wondrously superior, elevated and exalted over and above them, that he even is king over kings, in that even kings are sublimated and nullified to him.

Now, these two matters are also present in the souls of the Jewish people, in that they are sometimes called “servants”

⁷⁹ See *Hemshech* 5672 Vol. 2 p. 750 and on; Vol. 3 p. 1,402.

⁸⁰ Rabbeinu Bachaye to Genesis 38:30; Tanya Shaar HaYichud VeHaEmunah, Ch. 7 (81b) (translated as The Gate of Unity and Faith).

⁸¹ See Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith *ibid.*; Also see the discourse entitled “*Min HaMeitzar*” 5660 (Sefer HaMaamarim 5660 p. 5).

⁸² See Midrash Shemot Rabba 23:1; Torah Ohr Miketz 40b; Ohr HaTorah Beshalach p. 498 and on, and elsewhere.

(*Avadim*-עבדים), as in the verse,⁸³ “For the children of Israel are My servants (*Avadim*-עבדים),” and they are sometimes called, “the King’s daughter” (*Bat Melech*-בת מלך), as in the verse,⁸⁴ “All the glory of the King’s daughter (*Bat Melech*-בת מלך) is within etc.”

The difference between these two matters, is that the aspect of servants (*Avadim*-עבדים) is like a servant who has no essential interest or desire in fulfilling the will of his master, but rather does so out of fear of the master. He therefore compels himself to fulfill it and through this, he comes to desire to fulfill his master’s will. In contrast, the aspect of the “King’s daughter” (*Bat Melech*-בת מלך) is that his essential desire is to fulfill his master’s will. This is the matter of the King over kings.

The explanation of these two aspects as they are in the souls of the Jewish people is as follows: The aspect of servants (*Avadim*-עבדים) comes about from manifestation in the body, whereas the aspect of the King’s daughter (*Bat Melech*-בת מלך) comes from the essence of the soul, which transcends manifestation in a body.

To further explain, the soul has five levels. In ascending order, these are the *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah* and *Yechidah*.⁸⁵ Now, the aspects of the *Nefesh*, *Ru’ach* and *Neshamah* manifest in the body, within the brain (*Mo’ach*), the heart (*Lev*) and the liver (*Kaved*). However, more particularly, the primary manifestation is of the *Nefesh* in the liver (*Kaved*)

⁸³ Leviticus 25:55

⁸⁴ Psalms 45:14

⁸⁵ Midrash Bereishit Rabba 14:9

and from there it spreads to all the limbs and organs. That is, in general, the aspects of *Nefesh*, *Ru'ach* and *Neshamah* come in a way of inner manifestation. In contrast, the *Chayah* aspect of the soul does not come in a way of inner manifestation, but only in a transcendent encompassing manner, at the very least. The essence of the soul, which altogether transcends manifestation in the body, is the aspect of the singular-*Yechidah* essence of the soul which, in and of itself, has no relation to the body or to matters of physicality, only that it becomes limited by the parameters of the body and acts within the body through the levels below it.

About this the blessing states,⁸⁶ “The soul that You have given within me, she is pure (*Tehorah Hee*). You created her etc.” The words, “She is pure” (*Tehorah Hee*) refer to the essential self of the soul (as it is above), which transcends manifestation in a body. This is followed by the aspect indicated in the continuing words, “You created her,” until the aspect of “You blew her into me,” referring to the aspects of the soul that manifest in the body. These are the two aspects of “servants” (*Avadim*) and “the King’s daughter” (*Bat Melech*). That is, from the perspective of the soul that manifests in the body, it is in a state of the servitude of a servant (*Eved*). In contrast, from the perspective of the singular *Yechidah* essence of the soul, which transcends manifestation in the body, it is the aspect of the “King’s daughter” (*Bat Melech*). This is because the singular-*Yechidah* essence of the soul is connected to the

⁸⁶ In the “*Elohai Neshamah*” blessing in the morning blessings – also see the next discourse of this year, 5717.

Singular One-*Yachid*,⁸⁷ *HaShem*-יהו"ה, blessed is He, and therefore its essential desire is to fulfill the will of its Master, *HaShem*-יהו"ה, blessed is He.

This essential aspect is also the state of the soul of King Moshiach, who includes all the souls in the aspect of their singular *Yechidah* essence.⁸⁸ Therefore, he will teach Torah in a way of sight⁸⁹ which transcends the limitations of grasp and comprehension. This is because of the singular-*Yechidah* essence of the soul, which is called the King of kings, and will be revealed in the coming future.

Now, in our service of *HaShem*-יהו"ה, blessed is He, these two aspects correspond to serving *HaShem*-יהו"ה, blessed is He, in a way that accords with reason and intellect, and serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect. Serving *HaShem*-יהו"ה, blessed is He, according to reason and intellect, is the aspect of servants (*Avadim*). That is, it is like a servant who does not have an essential interest and desire to fulfill the will of his master, but compels himself to do so, through which he eventually comes to desire to fulfill the will of his master. The same applies to serving *HaShem*-יהו"ה, blessed is He, according to reason and intellect. That is, the desire is not the result of the essential self of his soul, only that

⁸⁷ See Sefer HaMaamarim 5696 p. 57; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on; Also see Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration, in regard to the singular *Yechidah* essence of the soul.

⁸⁸ See Ramaz (Rabbi Moshe Zacuto) to Zohar III 260b; Sefer HaMaamarim 5698 p. 200; 5699 p. 207.

⁸⁹ See Likkutei Torah, Tzav 17b; Shaar HaEmunah of the Mittler Rebbe, Ch. 56 and on; Sefer HaMaamarim 5698 *ibid.*, 5699 *ibid.*

through contemplation he comes to compel himself to serve, until he comes to desire it.

However, this is not so of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect and is an essential desire. The desire brought about through reason and intellect cannot at all be compared to service through the desire of the heart (*Re'uta d'Leeba*), as in the teaching,⁹⁰ "There is desire (*Ratzon*) and there is desire (*Ratzon*)." That is, desire (*Ratzon*) that accords to reason and intellect is brought about by force of reason, whereas desire (*Ratzon*) from the desire of the heart (*Re'uta d'Leeba*) is an essential desire.

Now, although the desire of the heart (*Re'uta d'Leeba*) also comes from reason and intellect, for as we clearly observe, it is specifically through contemplation (*Hitbonenut*) that we reach the desire of the heart (*Re'uta d'Leeba*), nonetheless, it is not in a manner that the contemplation (*Hitbonenut*) causes the desire of the heart (*Re'uta d'Leeba*). Rather, the contemplation only **reveals** the desire of the heart (*Re'uta d'Leeba*). Moreover, the contemplation (*Hitbonenut*) itself is into the wondrousness of *HaShem*-יהו"ה, the Unlimited One, blessed is He. In other words, the contemplation (*Hitbonenut*) is not into those matters indicated by the verse,⁹¹ "How abundant are Your works, *HaShem*-יהו"ה," or,⁹² "How great are Your works, *HaShem*-יהו"ה," all of which are within the parameters of grasp and comprehension. Rather, here the contemplation

⁹⁰ See Zohar III (Idra Rabba) 129a; Torah Ohr Vayakhel 87d; Sefer HaMitzvot of the Tzemach Tzedek 88b, and elsewhere.

⁹¹ Psalms 104:24

⁹² Psalms 92:6

(*Hitbonenut*) is into the wondrousness of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who utterly transcends the parameters of grasp and comprehension. It is specifically such contemplation (*Hitbonenut*) that reveals the desire of the heart (*Re'uta d'Leeba*).

Now, at times, the revelation of the desire of the heart (*Re'uta d'Leeba*) is not brought about through our service of *HaShem*-יהו"ה below. Rather, sometimes the revelation comes from above, as indicated by the verse,⁹³ “*HaShem*-יהו"ה has exposed His holy arm.” For example, this can happen in times when the Luminary is close to the spark,⁹⁴ such as a time about which the verse states,⁹⁵ “Seek *HaShem*-יהו"ה when He can be found, call upon Him when He is near.” This type of revelation is not commensurate to the manner of preparation, and moreover, even when there is no preparation at all on the part of man, nevertheless, a revelation of the desire of the heart (*Re'uta d'Leeba*) is caused from above.

Now, the superiority of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), over and above serving Him in a way of reason and intellect, is as follows: Serving *HaShem*-יהו"ה, blessed is He, in a way of reason and intellect, which is the aspect of servants (*Avadim*-עבדים), only awakens the aspect of *HaShem*'s-יהו"ה elevated rule over a nation. In contrast, serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends

⁹³ Isaiah 52:10

⁹⁴ See *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*, 21b, 24d and on, 91a; *Maamarei Admor HaEmtza'ee*, *Dvarim* Vol. 2 p. 524; *Sefer HaMaamarim* 5651 p. 53; 5698 p. 2.

⁹⁵ Isaiah 55:6; *Talmud Bavli*, *Rosh HaShanah* 18a; *Yevamot* 49a, 105a

reason and intellect, stems from the singular-*Yechidah* essence of the soul, which is the aspect of the King over kings, and awakens the essential exaltedness and elevation of *HaShem*-יהו"ה, blessed is He.

6.

This then, is the meaning of the words,⁹⁶ “This day is the beginning of Your works, a remembrance of the first day.” That is, the Torah specifically established Rosh HaShanah on the day that Adam, the first man, was created. For, since on Rosh HaShanah all things revert to their initial state, the withdrawal of the aspect of Kingship-*Malchut* is to its original root and source, which is the essential elevation and exaltedness of *HaShem*-יהו"ה, blessed is He. Thus, in order to draw down from the essential elevation and exaltedness of *HaShem*-יהו"ה, blessed is He, this is specifically brought about through the souls of the Jewish people serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which stems from the singular-*Yechidah* essence of the soul (and becomes revealed on Rosh HaShanah). Through this, they awaken the essential exaltedness and elevation of *HaShem*-יהו"ה, blessed is He, and this is the reason that Rosh HaShanah was specifically established on the day that Adam, the first man, was created.

This is also the matter of King Moshiach, about whom it states,⁹⁷ “He will be exalted and become high and exceedingly (*Me'od*-מאד) lofty.” The word “exceedingly-*Me'od*-מאד,”

⁹⁶ In the Rosh HaShanah *Musaf* liturgy (Talmud Bavli, Rosh HaShanah 27a

⁹⁷ Isaiah 52:13

shares the same letters as “man-*Adam*-אדם,” and refers to the aspect of the singular-*Yechidah* essence of the soul. For, as previously mentioned, Moshiach will include all the souls within himself, as they are in the aspect of the singular-*Yechidah* essence. Furthermore, the way he will teach Torah will be in a way of sight, which is higher than the parameters of intellectual grasp and comprehension, and stems from the singular-*Yechidah* essence of the soul, and it is specifically from the aspect of the singular-*Yechidah* essence of the soul that it is possible to awaken the essential exaltedness and elevation of *HaShem*-יהו"ה, blessed is He.

However, because the soul manifests and is concealed in the body, we therefore recite the verses of kingship. That is, the Torah reveals the souls of Israel for what they essentially are, and then, through their service of *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), they draw down the Kingship-*Malchut* of *HaShem*-יהו"ה, blessed is He, from His essential exaltedness and elevation, and draw it all the way down below, so that a good and sweet new year with openly revealed and apparent goodness is drawn forth.

Discourse 2

“*v'Taher Libeinu l'Avdecha b'Emet -
Purify our hearts to serve You in truth*”

Delivered on the 2nd day of Sukkot, 5717

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

1.

We beseech,⁹⁸ “Purify our hearts to serve You in truth.” Now, this must be better understood,⁹⁹ for how could service of *HaShem*-יהו"ה, blessed is He, not be in truth, so much so, that we must pray to serve Him in truth, especially since the service of *HaShem*-יהו"ה referred to here, is the service of the heart, in that we recite, “Purify our hearts.” Therefore this service cannot be untruthful, for if it is not serving *HaShem*-יהו"ה in truth, it is not serving Him at all.

To further clarify, when it comes to serving *HaShem*-יהו"ה in our actions, such as doing a positive commandment-*mitzvah* [like giving charity-*Tzedakah*], it could apply that a person is not serving Him in truth, but nonetheless, the *mitzvah* is actually accomplished and fulfilled. That is, even in this form of service, since the *mitzvah* was done, that which is given to be drawn down from it, is drawn down. Although it indeed states that “without love and fear of *HaShem*-יהו"ה, blessed is He, they

⁹⁸ In the liturgy of the Amidah prayer of Shabbat and the festivals.

⁹⁹ See the discourse by the same title “*v'Taher Libeinu*” 5677 (Sefer HaMaamarim 5677 p. 26).

[the *mitzvot*] do not ascend and fly upward,”¹⁰⁰ and it similarly states that,¹⁰¹ “a *mitzvah* fulfilled without the intention (*Kavanah*) [of serving *HaShem*-יהו"ה, blessed is He, by fulfilling His will] is like a body without a soul,” nonetheless, by the physical act alone, a certain drawing down of Divine influence is affected, so much so, that even in a situation indicated by the verse,¹⁰² “They sought to fool Him with their words and with their tongues they deceived Him. Their hearts were not properly with Him and they were not faithful in His covenant,” the next verse nevertheless continues,¹⁰³ “But, He is Merciful, He atones iniquity and does not destroy, He greatly withdraws His wrath and does not arouse all His anger,” in that (at the very least, since the *mitzvah* was actually done) forgiveness of iniquity is drawn down.

Now, all the above refers to serving *HaShem*-יהו"ה, blessed is He, in deed. However, when it comes to the service of the heart, if it is not in truth, it is not at all service of *HaShem*-יהו"ה. This being so, our supplication – “Purify our hearts to serve You in truth” – is not understood, because it seems to indicate that it is possible to serve *HaShem*-יהו"ה, blessed is He, with the heart, but not in truth, so much so that we must request “Purify our hearts to serve You in truth.”

¹⁰⁰ Tikkunei Zohar, Tikkun 10 (25b); Tanya, Ch. 39-40

¹⁰¹ Likkutei Torah of the Arizal, Eikev

¹⁰² Psalms 78:36-37

¹⁰³ Psalms 78:38

2.

Now, to better understand this, we must preface with the explanation in the previous discourse¹⁰⁴ that there are two aspects in the Godly soul. That is, there is the aspect of the soul as it is in a state of “nothingness” (*Ayin*), and there is the aspect of the soul as it is in a state of “somethingness” (*Yesh*).¹⁰⁵ It was explained there that this is the meaning of our daily recitation of the words,¹⁰⁶ “The soul that You have given within me, she is pure; You created her, You formed her, You blew her into me.” That is, the words “Created-*Baratah*-בראתה,” “Formed-*Yatzarta*-יצרתה,” and “Blew-*Nafachta*-נפחתה,” refer to the soul as a novel created “something” (*Yesh*), because in the Holy Tongue (*Lashon HaKodesh*) the word “Creation-*Briyah*-בריאה” means the creation of something from nothing (*Yesh MeAyin*).¹⁰⁷ In contrast, the aspect of the soul indicated by the words, “She is pure-*Tehorah Hee*-טהורה היא” comes before the words “You created her,” and refers to the soul as it is in a state of Godliness.

The explanation is that even as the Godly soul comes to be a novel created “something” (*Yesh*), nonetheless, in essence, it is a Godly being.¹⁰⁸ This is the difference between the souls

¹⁰⁴ In the preceding discourse “*Zeh HaYom* – This day is the beginning of Your works,” of this year 5717, Discourse 1.

¹⁰⁵ See the discourse entitled “*Tziyon b’Mishpat*” 5676 (Sefer HaMaamarim 5676 p. 137 and on); Also see the discourse entitled “*Eileh Masei*” 5719 (Sefer HaMaamarim 5719 p. 245 and on).

¹⁰⁶ In the “*Elohai Neshamha*” liturgy of the morning blessings.

¹⁰⁷ See Ramban to Genesis 1:1

¹⁰⁸ See Etz Chayim, Shaar 42, Ch. 1; In regards to explanation of the term “Godliness-*Elokut*-אלקות” (*Getilichkeit* in Yiddish) see Derech Mitzvotcha of the Tzemach Tzedek, Mitzvat Ha’amanat Elokut.

and all other creations. For, the coming into being of all other creations is not in a way that the Creator becomes created, but rather that He brings the created into being. That is, the existence of the created is not the existence of the Creator. For, though there is nothing outside of Him, nonetheless, except for the fact that it is not outside of Him, the existence of the created is not the existence of the Creator. In contrast, the existence of Godly souls is that Godliness itself comes to exist as a soul.¹⁰⁹

Now although, even as the soul is in a state of tangible “somethingness” (*Yesh*) it also is Godly, nonetheless, this is utterly incomparable to the soul as it is in a state of “nothingness” (*Ayin*). This may be understood by what we observe, that in *HaShem*’s-יהו"ה Godliness itself, there likewise are levels. That is, there is *HaShem*’s-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*) and there is *HaShem*’s-יהו"ה Godliness within the chaining down of the worlds (*Hishtalshelut*).

Now, these two levels are utterly different from each other, for *HaShem*’s-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*) is immeasurable and without limit. That is, it truly is free of all limitations (*Blee Gvul*). It goes without saying that it certainly is not in a state of tangible existence. In other words, it cannot even be categorized as the existence of light (*Ohr*), and certainly cannot be categorized as existence that manifests within vessels (*Keilim*). In contrast, the Godliness that manifests in the chaining down of the worlds has measure and limitation and is

¹⁰⁹ See *Etz Chayim*, Shaar 42, Ch. 1 *ibid*.

the aspect of the existence of light (*Ohr*), to the point that the light (*Ohr*) becomes manifest in vessels (*Keilim*).

Thus, just as in *HaShem* יהו"ה-s Godliness itself there is a difference between the Godliness that manifests in the chaining down of the worlds (*Hishtalshelut*) and the Godliness that transcends the chaining down of the worlds (*Hishtalshelut*), this likewise is understood all the more so, in regard to the Godly souls. This is because they are rooted in the vessels (*Keilim*) and descended below to manifest within the animalistic soul, to the point that they come to such a state, that the animalistic soul has a hold on them. Thus, there certainly is a vast difference between the state of the Godly soul as a tangible existence of “somethingness” (*Yesh*), compared to its state of “nothingness” (*Ayin*). This itself is the general difference between the manifest aspects of the soul, which are its *Nefesh*, *Ru'ach* and *Neshamah*, and the transcendent aspects of the soul, which are its *Chayah* and *Yechidah* (as explained before).

Now, as these two aspects exist in our service of *HaShem* יהו"ה, blessed is He, one relates to serving *HaShem* יהו"ה, blessed is He, with intellect and emotions, whereas the other relates to serving Him with the desire of the heart (*Re'uta d'Leeba*). That is, serving *HaShem* יהו"ה, blessed is He, with intellect and emotions, is in a way of tangible existence and limitation. This is because intellect, understanding, and comprehension, come out as manifest grasp and relate to tangible existence. It goes without saying that this certainly applies to the emotions, the matter of which is awareness of self. (That is, emotions are primarily a matter of sense of self.) It

automatically follows that serving *HaShem*-יהו"ה, blessed is He, stemming from intellect and emotions is a state of limitation.

However, this is not so of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart, which transcends reason and intellect, and is therefore unlimited. Even though the desire of the heart (*Re'uta d'Leeba*) may also be brought about through intellectual contemplation (*Hitbonenut*), nevertheless, it is not the contemplation (*Hitbonenut*) that causes the desire of the heart (*Re'uta d'Leeba*). Rather, the contemplation (*Hitbonenut*) only reveals the desire of the heart (*Re'uta d'Leeba*). However, the desire of the heart (*Re'uta d'Leeba*) itself transcends reason and intellect and is unlimited.

Moreover, the strength of the desire of the heart (*Re'uta d'Leeba*) is so great that it even affects the intellect and emotions. That is, even though the intellect and emotions (of the Godly soul) are also Godly, nevertheless, since they are in a state of limitation, they can undergo change. However, it is in this very regard that they receive strength when affected by the essence of the soul. That is, they come to be in a state of overpowering strength and undergo no change.

Thus, when our service of *HaShem*-יהו"ה, blessed is He, comes solely from intellect and emotions, which are limited, what is drawn down is solely the aspect of *HaShem's*-יהו"ה Godliness in the chaining down of the worlds, which is limited. In contrast, when our service of *HaShem*-יהו"ה, blessed is He, is with the desire of the heart (*Re'uta d'Leeba*) stemming from the essential self of the soul, what is drawn down is from the aspect of *HaShem's*-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*), which is unlimited (*Blee Gvul*).

With the above in mind, we can understand why the ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*) is called “Zion-Tziyon-צִיּוֹן-צִיּוֹן.”¹¹⁰ The word “Zion-Tziyon-צִיּוֹן-צִיּוֹן” means a “sign” (*Siman*-סִימָן). That is, the souls of Israel are a sign of *HaShem*’s-יהו"ה Godliness. Now, a sign (*Siman*-סִימָן) is specifically necessary when something is hidden,¹¹¹ referring to the aspect of *HaShem*’s-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*). This is specifically drawn down through serving *HaShem*-יהו"ה, blessed is He, with the essential self of our souls, and it is in this regard that the souls of the Jewish people are called “Zion-Tziyon-צִיּוֹן-צִיּוֹן.”

For, the primary matter of the souls of the Jewish people is not their service of *HaShem*-יהו"ה, blessed is He, as they are in a state of limitation, but is rather their service of Him with the desire of the heart (*Re'uta d'Leeba*), since it is through this that the light of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), is drawn down.

This likewise is the meaning of the verse,¹¹² “For there the tribes ascended, the tribes of *Ya'h*-יה"ה, a testimony for Israel, to give thanks to the Name *HaShem*-יהו"ה.” The tribes refer to the souls of Israel as they are in the world of Creation (*Briyah*), in that they are the twelve diagonal lines (*Yod-Beit*

¹¹⁰ Isaiah 51:16; Talmud Yerushalmi, Taanit 4:2; Zohar III 35a

¹¹¹ See the Sicha talk of the Rebbe from Shabbat Parshat No'ach 5749 (Torat Menachem 5749 Vol. 1, p. 309 and on).

¹¹² Psalms 122:4

Gvulei Alachson) of *Zeir Anpin*.¹¹³ The words “there the tribes ascended” refers to their ascent to the world of Emanation (*Atzilut*), to the aspect indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא). When their service of *HaShem*-יהו"ה, blessed is He, is from that aspect, they then are “a testimony for Israel.” This is because [just like a sign] the matter of giving testimony (*Eidut*-עדות) also applies specifically when something hidden. In other words, if something is openly revealed no testimony is required. Moreover, even regarding something that is destined to be revealed, it is not entirely necessary to rely on testimony alone. Rather, testimony specifically applies to something that is completely hidden,¹¹⁴ referring to the aspect of *HaShem*'s-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*). This aspect is specifically drawn forth by the “ascent of the tribes” of Israel, meaning that they ascend to the aspect of the soul indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא).

With the above in mind, we can understand the inner meaning of our request, “Purify (*Taher*-טהר) our hearts to serve You in truth.” For, since it is applicable for service of *HaShem*-יהו"ה, blessed is He, that stems from intellect and emotions to undergo change, we therefore plead to be granted the overpowering strength of the soul indicated by the words “She is pure” (*Tehorah Hee*-טהורה היא). We therefore say, “Purify our hearts” (*Taher Libeinu*-לבינו-טהר), meaning that the

¹¹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and the notes there.

¹¹⁴ Talmud Bavli, Rosh HaShanah 22b

overpowering strength of the soul indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא) should be drawn into our service of *HaShem*-יהו"ה, blessed is He, that stems from intellect and emotions. It is specifically then that our service of *HaShem*-יהו"ה, blessed is He, is in truth, as the verse states,¹¹⁵ “The lip of truth is established forever,” and undergoes no change.

3.

Now, to understand this in greater detail, know that the two aspects indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא) and “You created her” (*Atah Baratah*-אתה בראתה), are present throughout the totality of the chaining down of the worlds (*Hishtalshelut*). That is, they are present in the *Sefirot* and the various supernal matters, as well as in the soul of man and in his service of *HaShem*-יהו"ה, blessed is He.

To explain, the verse states,¹¹⁶ “She will be called woman-*Ishah*-אשה, for she was taken from man-*Ish*-איש.” Now, both ‘man-*Ish*-איש’ and ‘woman-*Ishah*-אשה’ are aspects of fire-*Aish*-אש. That is, man-*Ish*-איש is fire-*Aish*-אש with the letter *Yod*-י, and woman-*Ishah*-אשה is fire-*Aish*-אש with the letter *Hey*-ה. These are the two aspects of fire. That is, there is fire [that descended upon the altar] from above, and there is the *mitzvah* to bring ordinary fire [upon the Altar].¹¹⁷

¹¹⁵ Proverbs 12:19

¹¹⁶ Genesis 2:23

¹¹⁷ Talmud Bavli, Eruvin 63a; Torat Kohanim and Rashi to Leviticus 1:7

Now, the aspect of fire-*Aish*-אש with the letter *Hey*-ה (*Ishah*-אשה) is the aspect of Kingship-*Malchut*, which is the source of the worlds, as it states,¹¹⁸ “Do not read, ‘When they were created-*Beheebaram*-בהבראם,’ but rather read, ‘They were created with the *Hey-BeHey Baram*-בה' בראם.’” That is, the aspect of Kingship-*Malchut* is only the matter of a name and glimmer of radiance, as it states,¹¹⁹ “His Name is then called King over them.” The same is so of *HaShem*’s-יהו"ה Godliness above, that the existence of all the worlds, in their entirety, is brought into being solely from the aspect of His Name, which is a mere glimmer of His radiance. This is as stated,¹²⁰ “The Singular One, the life of the worlds is King.” That is, *HaShem*’s-יהו"ה Godliness itself is referred to as the “Singular One-*Yachid*-יחיד,” whereas the “life of the worlds” is only from the fact that He, “is King-*Melech*-מלך,” which is His Name alone and is a glimmer of His radiance.

Now, the aspect of Kingship-*Malchut* is also called, “Vision-*Mar’eh*-מראה,” as in the verse,¹²¹ “I saw visions-*Mar’ot*-מראות of God,” and as in the verse,¹²² “The appearance-*Mar’eh*-מראה of the likeness of the glory of *HaShem*-יהו"ה.”

Now, in the matter of “appearance-*Mar’eh*-מראה,” there are two manners. There is the aspect of appearance (*Mar’eh*-מראה) as in the verse,¹²³ “A man’s wisdom illuminates (*Ta’ir*-תאיר) his face.” That is, his wisdom is seen by the radiance of

¹¹⁸ Genesis 2:4; Menachot 29b and Rashi to Genesis 2:4

¹¹⁹ In the liturgy of the “*Adon Olam*” hymn.

¹²⁰ In the liturgy of the “*Baruch She’amar*” blessing.

¹²¹ Ezekiel 1:1 (see Rashi there)

¹²² Ezekiel 1:28

¹²³ Ecclesiastes 8:1

his face, whereby it becomes apparent that at this very moment, new insights have come into his mind. In other words, the illumination of his face is an indicator and “appearance-*Mar’eh*-מראה,” through which we see that he is wise. Nevertheless, in and of itself, the radiance of his face is not a matter of wisdom, but is only an indicator by which to know that novel insight has come into his mind. However, from the illumination of his face alone, we have no knowledge of what that wisdom is.

This is analogous to the appearance of an apple. In general, when the inside of an apple is white, this indicates that it is sweet. However, if its appearance is reddish, this indicates that it is sour. However, there is neither sweetness nor sourness in the color of the apple, in that its color is only an indicator. Nonetheless, though it is only an appearance, meaning that it is not the essence of the apple itself, but is only what reveals its essential sweetness or sourness, nonetheless, the color of the apple adheres to the apple and has no effect separate and apart from the apple itself.¹²⁴

Now, there also is another type of “appearance-*Mar’eh*-מראה.” This is like the light and ray of the sun, which also bears the appearance and color of the sun. That is, light illuminates from the sun because the luminary itself is very brilliant and refined. This being so, its light is the aspect of an appearance (*Mar’eh*-מראה) and indicator through which its essential brilliance becomes apparent. However, the appearance

¹²⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3, Section entitled, “The incidental noun-*Etzem Mikri*-עצם מקרי,” and the examples there of the blackness of tar or the whiteness of butter, which are incidental to the thing itself, on the one hand, but are inseparable from it, on the other hand.

(*Mar'eh*-מראה) of the ray of light acts outside its luminary, in that it illuminates the darkness. Thus, since it is effective in illuminating the darkness, in this respect it is separate from the essential self of the sun. In other words, though the ray of light is similar to its luminary, as mentioned above, nevertheless, it is separate from the luminary, in that it acts outside of the luminary. This is because the essential self of the sun is not in the category of affecting action, and whatever action there is, is separate from its essential self. Therefore, the light that spreads out and acts outside of the sun, is the aspect of a radiance (*Ha'arah*-הארה) that is separated from the essential self.

In this way, we can understand the matter of the *Sefirah* of Kingship-*Malchut*, which is also called an “appearance-*Mar'eh*-מראה,” in that Kingship-*Malchut* is a separate radiance (*Ha'arah*-הארה). That is, insofar as it causes the existence of the worlds, it is separate from the essence. This then, is the matter of the woman-*Ishah*-אשה, which is fire-*Aish*-אש with the letter *Hey*-ה, and refers to the *Sefirah* of Kingship-*Malchut*, which is a separate radiance (*Ha'arah*-הארה).

In contrast, the aspect of the man-*Ish*-איש is fire-*Aish*-אש with the letter *Yod*-י, the *Yod*-י being the aspect of wisdom-*Chochmah*, which transcends the chaining down of the worlds (*Hishtalshelut*). This is because the essential matter of wisdom-*Chochmah* is that it transcends the chaining down of the worlds (*Hishtalshelut*), as in the teaching,¹²⁵ “The Torah (which is wisdom-*Chochmah*) preceded the world by two-thousand years.” This is indicated by the letter *Yod*-י, which is just a point (*Nekudah*). This then, is the aspect of the fire-*Aish*-אש with the

¹²⁵ See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Veyeishev 4

letter *Yod-ו*, which is not a separate radiance (*Ha'arah*), but is rather the aspect of the light that adheres to the luminary.

Now, all matters that exist in the chaining down of the worlds (*Hishtalshelut*) exist first in Torah, from which they are drawn, as in the teaching,¹²⁶ “He gazed into the Torah and created the world.” These two aspects are therefore also present in the Torah, about which our sages, of blessed memory, stated,¹²⁷ “The Torah was given with black fire upon white fire.” The “black fire” is the light that illuminates the darkness. It is thus called “black fire,” because it illuminates the darkness. On a deeper level, the meaning of “black fire” is that the light itself is a state of concealment. That is, the very fact that the light is within the definition of illuminating the darkness is because it itself comes through cessation and concealment. In contrast, the “white fire” is the fire that is above the wick, the substance of which is not to affect or illuminate, but it rather is the essence of the light.

It is from these two aspects of “black fire” and “white fire” as they are in Torah, that the aspect of fire-*Aish-אש* with the letter *Yod-ו* and the aspect of fire-*Aish-אש* with the letter *Hey-ה* were subsequently made in the chaining down of the worlds (*Hishtalshelut*). Now, in this same way, we likewise can understand this as it is in the soul. That is, the aspects of the *Nefesh*, *Ru'ach* and *Neshamah* of the soul, which are the aspect of, “You created her,” are the aspect of the “black fire” the purpose of which is to illuminate the darkness. In contrast, the

¹²⁶ Zohar II 161a and on

¹²⁷ See Talmud Yerushalmi, Sotah 8:3 and the commentaries there; Also see the Sicha talk that followed this discourse, section 48 (Torat Menachem, Vol. 18, p. 71).

essential self of the soul, which is in the aspect of, “She is pure” (*Tehorah Hee*), is the aspect of the “white fire.”

4.

Now, the root of the matter of the “black fire,” which is the light, the purpose of which is to illuminate the darkness, is as stated,¹²⁸ “There was evening and there was morning.” That is,¹²⁹ “At first it was dark and then the light returned.” In other words, the general matter of the light – “then light returned” – is that it was drawn forth after the darkness that preceded it – “first it was dark.” In other words, the entire matter of drawing it forth is to illuminate the darkness.

This matter is generally present in the totality of the chaining down of the worlds (*Hishtalshelut*), in the *Sefirot* above, in the soul of man, and in his service of *HaShem*-יהו"ה, blessed is He. That is, in man, the matter of “at first it was dark,” is his body, the substance of which is darkness and concealment. About this the Alter Rebbe explained in Shaar HaYichud VeHaEmunah¹³⁰ on the verse,¹³¹ “I will praise *HaShem*-יהו"ה with my life, I will sing to my God-*Elo*”אלהי-”*hai* with my more (*Odi*-עודי),” that the body is called, “my more-*Odi*-עודי,” which indicates something secondary and is drawn from *HaShem*’s-יהו"ה title God-*Elohi*”*m*-אלהי”*m*, the matter of

¹²⁸ Genesis 1:5

¹²⁹ Talmud Bavli, Shabbat 77b

¹³⁰ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6

¹³¹ Psalms 146:2

which is concealment. However, the soul is the aspect of light (*Ohr*) that illuminates the darkness of the body.

Now, the matter indicated by the teaching, “First it was dark, and then light returned,” as it is in its first root, is that this refers to the darkness brought about by the restraint of the first *Tzimtzum* and the subsequent drawing down of the light of the line-*Kav*.¹³² That is, “First it was dark” refers to the darkness brought about by the concealment of the *Tzimtzum*. That is, as a result of the restraint of the *Tzimtzum*, the letters (*Otiyot*) of the impression-*Reshimu* were made. For, although the letters of the impression-*Reshimu* were already present before the restraint of the *Tzimtzum*, nevertheless, before the restraint of *Tzimtzum* they were not at all in a state of tangible existence, and through the restraint of *Tzimtzum* they came to be in a state of tangible existence. To this end, there subsequently was the drawing down of the light of the line-*Kav* to illuminate the letters (*Otiyot*) of the impression (*Reshimu*).

Then, from the impression-*Reshimu* and the line-*Kav*, there subsequently came to be the aspect of vessels (*Keilim*) and lights (*Orot*). The vessels (*Keilim*) – the matter of which is concealment – were made from the impression-*Reshimu* and the lights (*Orot*), which illuminate the vessels (*Keilim*), were made from the line-*Kav*.

This was subsequently drawn further down in the ten utterances by which the world was created.¹³³ That is, there are the letters (*Otiyot*) of the ten utterances of creation and the light

¹³² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

¹³³ Mishnah Avot 5:1

(*Ohr*) of the ten utterances of creation. The letters (*Otiyot*) of the ten utterances of the creation were made from the vessels (*Keilim*), and the lights of the ten utterances of creation were made from the lights (*Orot*).

Subsequently, from this aspect, the existence of novel created beings, possessing a body and soul, was made to be. That is, the body of novel created beings is made of the letters (*Otiyot*), whereas their soul of is made of the lights (*Orot*). This is why all created beings, including spiritual beings, have a body and a soul, as stated,¹³⁴ “The spirit (*Ru’ach*) of the animal angel-*Chayah* was in the cycle-*Ophanim* angels.” It therefore is certainly so of lower creations, that they have a body and a soul.

For example, man has a body (*Guf*) and a soul (*Nefesh*). This likewise applies to inanimate things (*Domem*), vegetative things (*Tzome’ach*) and animals (*Chay*). Each has a body and a soul within its category. That is, a vegetable has a vegetative soul (*Nefesh Tzome’ach*) and an inanimate mineral (*Domem*) has an inanimate soul (*Nefesh HaDomemet*).¹³⁵

Now, at its first root, the general totality of this drawing down, about which it states, “First it was dark, and then light returned,” is the drawing down of the line-*Kav* of light to illuminate the darkness of *Tzimtzum*. This line-*Kav* of light is called the “black fire.” This is because the matter of this line is to illuminate the darkness and this being so, the line itself is in a state of darkness. This is because, on a deeper level, not only

¹³⁴ Ezekiel 1:20-21

¹³⁵ Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D) Drush 3; Shaar HaYichud VeHaEmunah of Tanya, translated as The Gate of Unity and Faith, Ch. 1.

does the line-*Kav* illuminate the darkness, but beyond this, it itself is drawn through the darkness caused by the *Tzimtzum*. This is because, for such a light as this thin line of light to be, it itself must be drawn through the darkness of *Tzimtzum*. This is the meaning of the words, “First it was dark,” referring to the darkness of *Tzimtzum*, and then, through the restraint of the *Tzimtzum*, a thin line-*Kav* of light (*Ohr*) was drawn down. Thus, since the line-*Kav* itself is drawn through the concealment and cessation caused by the restraint of the *Tzimtzum*, it therefore came into the category of illuminating the darkness.

This then, is the second meaning of “black fire,” meaning that even this light (*Ohr*) is itself drawn down by means of cessation and concealment. This is like the light and ray of the sun. That is, for there to be a spreading forth of its light to illuminate the darkness, the rays of the sun must specifically be drawn through its sheath.¹³⁶ For the two above-mentioned reasons, this light is therefore called “black fire.” Additionally, just as it is at its first source, in the drawing forth of the light of the line-*Kav*, so it is in all the above-mentioned levels. That is, the matter of this light is to illuminate the darkness, and it is drawn forth through concealment, up to and including its most final level, which is the soul of created beings. In other words, the soul illuminates the darkness of the body.

This is the general purpose of the descent of the soul below, namely, to illuminate the darkness of the body and the animalistic soul, as well as the darkness of the world at large.

¹³⁶ The photosphere

This is because, in this world, there is a much greater degree of concealment. For, even the upper worlds have no knowledge of *HaShem*'s יהו"ה actual Godliness. Rather, only His existence is known. This is particularly so in this world, where *HaShem*'s יהו"ה Godliness is completely hidden. Thus, because the darkness is much greater here, the soul descended below to illuminate the darkness.

Now, just as this is so physically, that if a place is very dark, many flames (*Neirot*) are necessary to illuminate it, this is also the case regarding the darkness of the world. That is, the world must be illuminated with “the flame of *HaShem*-יהו"ה, which is the Godly soul.”¹³⁷ The soul therefore descended below, through which it illuminates the darkness of the world. This is like the Baal Shem Tov's teaching,¹³⁸ that the reason the Jewish people get lost in forests or in their travels, is because through the power of their simple faith, even when it is hidden, they purify the lands of the nations of the world. This is even accomplished by the power of simple faith alone, and is certainly so if a Jew actively engages in serving *HaShem*-יהו"ה, blessed is He, thus illuminating his body and animalistic soul, as well as his portion in the world at large. In such a case it certainly is so, that by doing this he illuminates the whole world.

Now, the primary radiance of illumination is brought about through serving *HaShem*-יהו"ה in prayer, when a Jew contemplates how *HaShem*-יהו"ה, blessed is He, fills all worlds and surrounds all worlds. For example, this is like the

¹³⁷ Proverbs 20:27

¹³⁸ Keter Shem Tov (5759 edition), Hosafot 164

contemplation during the blessing, “*Baruch She’amar* – Blessed is He who spoke and the world came into being,” which is the matter of the ten utterances by which the world was created. This is particularly so according to the explanation in Holy Books,¹³⁹ that the initial letters of the words, “Who spoke and the world came into being-*SheAmar V’Hayah HaOlam-* שאמר והיה העולם,” form the word “equal-*Shaveh*-שוה.” This refers to the worlds as they are in the primordial thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*), in which they all are entirely equal.

He then continues and recites, “Blessed is He-*Baruch Hoo*-ברוך הוא.” The word “Blessed-*Baruch*-ברוך” means to draw down.¹⁴⁰ In contrast, the word “He-*Hoo*-הוא” is in the third person and indicates concealment and hiddenness. Thus, the words “*Baruch Hoo*-ברוך הוא” mean that the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, should be drawn down and revealed. This is how it will be in the coming future, about which the verse states,¹⁴¹ “And they will say on that day: ‘Behold, this (*Zeh*-זה) is our God, we hoped to Him that He would save us; this (*Zeh*-זה) is *HaShem*-יהו"ה to Whom we hoped, let us exult and be glad in His salvation.’” The word “This-*Zeh*-זה” indicates revelation, meaning that the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which is presently concealed, will be openly revealed.

Now, because all the revelations of the coming future are brought about by our deeds and service of *HaShem*-יהו"ה,

¹³⁹ See Pri Etz Chayim, Shaar HaZemiroth, Ch. 4 in the note.

¹⁴⁰ Mishnah Kilayim 7:1; See Torah Ohr Mikeitz 37c and elsewhere.

¹⁴¹ Isaiah 25:9

blessed is He, during exile,¹⁴² therefore, even during exile there also is service of *HaShem*-יהו"ה in prayer, as well as the matter indicated by the words, “*Baruch Hoo*-הוא ברוך,” referring to drawing down the concealed limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, so that it will be in a state of revelation. However, the ultimate truth of this will be in the coming future.

5.

However, we still must better understand the general matter of this service of *HaShem*-יהו"ה, blessed is He, which is in the aspect of a “black fire,” the purpose of which is to illuminate the darkness. For, since even this light is a “black fire,” and is in a state of darkness, how then can it have the power to illuminate the darkness?

The explanation is as the verse states,¹⁴³ “She will be called woman-*Ishah*-אשה, for she was taken from man-*Ish*-איש.” In other words, the “black fire” has the power to illuminate the darkness because it is drawn from and given strength from the aspect of the “white fire.” This is what our sages, of blessed memory, meant when they stated,¹⁴⁴ “If not for the Holy One, blessed is He, who assists him, he would be incapable of overcoming it.” That is, the help of the Holy One, blessed is He, is that strength is given from the essential self of the light.

¹⁴² Tanya, Ch. 37

¹⁴³ Genesis 2:23

¹⁴⁴ Talmud Bavli, Sukkah 52b; Tanya Ch. 13

The explanation as it relates to man's service of *HaShem*-יהו"ה below, is as follows: Every day we begin our service of *HaShem*-יהו"ה, blessed is He, with the words, "I submit before You-*Modeh Ani*," which are specifically said when we wake up in the morning. This is because there then is a granting of strength from *HaShem*-יהו"ה above, as known about the meaning of the verse,¹⁴⁵ "So Avraham woke up early in the morning." At that time we serve *HaShem*-יהו"ה, blessed is He, by declaring, "I submit before You-*Modeh Ani* etc." It is explained elsewhere at length,¹⁴⁶ that this submission is the matter of entirely setting oneself aside and nullifying oneself completely to *HaShem*-יהו"ה, blessed is He, from the very essence of the soul. However, since it is only the beginning of one's labor of serving *HaShem*-יהו"ה, blessed is He, it therefore is still only in a manner of submission alone. Nevertheless, in truth, its substance is the nullification of one's whole being, stemming from the essential self of the soul, which "hugs and adheres to You."¹⁴⁷ This is the aspect of the "white fire" (as will be explained) and from this self-nullification to *HaShem*-יהו"ה, blessed is He, strength is granted for the general service of *HaShem*-יהו"ה, blessed is He, during prayer, which is the aspect of the "black fire," which then is capable of illuminating the darkness.

The same applies to all the levels mentioned above. The strength of the "black fire" comes from the "white fire." In other words, the general matter of the spreading down of the

¹⁴⁵ Genesis 22:3; See Torah Ohr, Lech Lecha 12a; Likkutei Torah, Shmini Atzeret 87c

¹⁴⁶ See *Hemshech* 5672 Vol. 2 p. 739 and elsewhere.

¹⁴⁷ See *Hosha 'anot* liturgy for the third day of Sukkot.

light comes from the Luminary, by means of the essential light (*Etzem HaOhr*). This is likewise so in the matter of the *Sefirot*. That is, the *Sefirah* of Kingship-*Malchut* is drawn from the *Sefirah* of wisdom-*Chochmah*, being that the lower wisdom (*Chochmah Tata'ah-Malchut*) is drawn from the upper wisdom (*Chochmah Ila'ah*).¹⁴⁸ This also is the meaning of the wording that specifically, “The Torah was given with black fire **upon** white fire.” In other words, it is revealed as “black fire,” however, the “black fire” is (specifically) “upon white fire,” meaning that, in actuality, its ability to reveal comes from the power of the “white fire.”

6.

However, all this is in the aspect of the “woman-*Ishah*-אשה,” which is the aspect of fire-*Aish*-שא with the letter *Hey*-ה. For, even though the granting of strength to accomplish this comes from the aspect of fire-*Aish*-שא with the letter *Yod*-י, nevertheless, the actual service of *HaShem*-יהו"ה, blessed is He, is in the aspect of fire-*Aish*-שא with the letter *Hey*-ה.

Now, in the service of *HaShem*-יהו"ה, blessed is He, there is a higher aspect. About this the verse states,¹⁴⁹ “If she shall be to a man,” meaning, that a Jew ascends in his service of *HaShem*-יהו"ה, blessed is He, to the point that his service comes to be in a state of “white fire,” which is service of *HaShem*-יהו"ה, blessed is He, stemming from the inner essence of the soul, which “hugs and adheres to You.”

¹⁴⁸ See Torah Menachem, Sefer HaMaamarim Shvat p. 382 and on.

¹⁴⁹ Numbers 30:7

To further explain, both the aspect of the “black fire” and the aspect of the “white fire” are drawn from *HaShem’s*-יהו"ה Supernal mercies (*Rachamim*), blessed is He. Now, there are two aspects in His Supernal mercies (*Rachamim*). That is, on the one hand, there is the compassion (*Rachamim*) of the chaining down of the worlds (*Hishtalshelut*). This is like the statement about Yosef that,¹⁵⁰ “His compassion for his brother was stirred.” This is because Yosef is the aspect of the Upper Righteous One (*Tzaddik Elyon*)¹⁵¹ who draws down compassion to the soul that descended below “from a high peak to a deep pit,”¹⁵² which is the greatest descent. This is the matter of the spiritual leader of the generation, which in our generation is his honorable holiness, my father-in-law, the Rebbe.¹⁵³ That is, it is through our spiritual leaders that compassion (*Rachamim*) is drawn down from Yosef, the Upper Righteous One, to the soul that descended below.

These mercies (*Rachamim*) are the matter of the compassion (*Rachamim*) of the chaining down of the worlds (*Hishtalshelut*), the matter of which is compassion upon one who is lacking. About this the verse specifies, “his compassion was stirred-*Nimkeru*-נמכרו,” in which the word “stirred-*Nimkeru*-נמכרו” also indicates “heat” and “warmth,” as in,¹⁵⁴ “the meat becomes warmed-*Mimkar Bisra*-בשרא ממוכר.” This is because he feels the lacking and has compassion for the soul

¹⁵⁰ Genesis 43:30

¹⁵¹ That is, the *Sefirah* of *Yesod* – See Zohar I 153b; Torah Ohr Terumah 80d; Likkutei Torah, Re’eh 25d and on.

¹⁵² Talmud Bavli, Chagigah 5b

¹⁵³ At this juncture of this discourse, the Rebbe began to cry abundantly.

¹⁵⁴ See Rashi to Genesis 43:30 *ibid.*, Talmud Bavli, Pesachim 58a

that descended into the body and animalistic soul, and thus, from the “warmth of the meat-*Mimkar Bisra*-בשרא ממכר” of these mercies, he draws down the aspect of the fire-*Aish*-אש with the letter *Hey*-ה into a person’s service of *HaShem*-יהוה, blessed is He.

On the other hand, there is also the aspect of the Supernal mercies (*Rachamim*) that transcend the chaining down of the worlds (*Hishtahshelut*). This refers to the thirteen attributes of mercy (*Yod-Gimmel Midot HaRachamim*). These mercies do not only relate specifically to a person who is lacking, but are also for the Supernal worlds. For, since the Supernal worlds are solely a matter of revelations (*Giluyim*), therefore, relative to the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהוה Himself, blessed is He, they too need His mercies. Now, these mercies also have an aspect of the “warmth of the meat-*Mimkar Bisra*-בשרא ממכר,” in that from this aspect there is a drawing down of fire-*Aish*-אש with the letter *Yod*-י in man’s service of *HaShem*-יהוה, blessed is He.

To further clarify, the difference between these two kinds of compassion (*Rachamim*) is as follows: Compassion (*Rachamim*) for one who is lacking, is the matter of the mercies of the chaining down of the worlds (*Hishtalshelut*), and therefore is limited. This is because the order of the chaining down of the worlds (*Hishtalshelut*) is such that first there is kindness-*Chessed*, followed by judgment-*Din* and then mercy-*Rachamim*. That is, judgment-*Din* comes before mercy-*Rachamim*. Therefore, the mercy-*Rachamim* is limited. In contrast, the mercy-*Rachamim* that transcends the chaining

down of the worlds (*Hishtalshelut*), is utterly beyond limitation (*Blee Gvul*).

The same is true of man's service of *HaShem*-יהו"ה, blessed is He. That is, the aspect of fire-*Aish*-שא with the letter *Hey*-ה, which comes about through the mercies-*Rachamim* of the chaining down of the worlds (*Hishtalshelut*), is likewise in a state of limitation. For, as explained before, service of *HaShem*-יהו"ה, blessed is He, that stems from the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul, is limited. In contrast, the aspect of fire-*Aish*-שא with the letter *Yod*-י, which is service of *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul, is utterly beyond limit (*Blee Gvul*).

To summarize, when a person contemplates the wondrous awesomeness of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who is utterly wondrous, whereas he himself has descended so far below that he is in a state of the greatest distance from *HaShem*'s-יהו"ה Godliness, then through this contemplation (*Hitbonenut*) his soul will become aroused with a great thirst and yearning for the Godliness of *HaShem*'s-יהו"ה, blessed is He. This thirst comes about specifically because he is distant, for it then is applicable for him to have this great thirst and yearning to become included in the Godliness of *HaShem*-יהו"ה, blessed is He.

In contrast, in the aspect of the essential self of the soul, which "hugs and adheres to You," the matter of yearning is not applicable, since he already is there. An example is the thirst for water. It is specifically when a person is in "a parched and thirsty land with no water"¹⁵⁵ that the matter of thirst and

¹⁵⁵ Psalms 63:2

yearning is applicable. The opposite is also understood from this, that in regard to the essential self of the soul, which “hugs and adheres to You,” the matter of thirst and yearning like “flames of fire” is not applicable, since it is in a state of “hugging and adhering to You.” Rather, in and of itself, in such a state, there is an overpowering desire to run and cleave to *HaShem*-יהו"ה, blessed is He.¹⁵⁶ This then affects the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul to be in a state of thirsting and yearning for *HaShem*'s-יהו"ה Godliness.

7.

Now, during the month of Tishrei our general service of *HaShem*-יהו"ה, blessed is He, stems from the essential self of the soul, the aspect of the “white fire.” Preparing for such service begins in the month of Elul, during which time the thirteen attributes of mercy (*Yod Gimel Midot HaRachamim*), which transcend the chaining down of the worlds (*Hishtalshelut*) illuminate.¹⁵⁷ This brings about the aspect of “white fire” stemming from the essential self of the soul.

Therefore, from the beginning of the month of Elul we begin reciting the Psalm,¹⁵⁸ “Of David: *HaShem*-יהו"ה is my light... On Your behalf my soul has said, ‘Seek My inner Presence (*Panay*-פני);’ Your inner Presence (*Paneicha*-פניך) *HaShem*-יהו"ה do I seek.” In other words, this service stems from the innerness (*Pnimityut*-פנימיות) and essential self of the

¹⁵⁶ There is a section missing from the discourse here.

¹⁵⁷ Likkutei Torah, discourse entitled “*Ani LeDodi*” 33a

¹⁵⁸ Psalm 27:1-8

soul. This is especially so on Rosh HaShanah and Yom Kippur. On those days our service of *HaShem*-יהו"ה, blessed is He, stems from this aspect of the soul.

To further explain, it was stated in the previous discourse¹⁵⁹ that these two aspects of the soul are that of a servant (*Eved*) or that of a king (*Melech*). That is, serving *HaShem*-יהו"ה, blessed is He, with the aspects of the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul is the aspect of a servant (*Eved*). In contrast, serving *HaShem*-יהו"ה, blessed is He, stemming from the aspects of the *Chayah* and *Yechidah* levels of the soul, is the aspect of a king (*Melech*). Thus, since in our service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, there must be a drawing down of the King, King of kings (*Melech Malchei HaMelachim*), which as explained there, is the matter of an emperor, like Caesar,¹⁶⁰ this specifically is the matter of coronating and serving Him through the aspects of the *Chayah* and *Yechidah* levels of the soul, as explained before. Therefore, generally, serving *HaShem*-יהו"ה, blessed is He, during the month of Tishrei, is service that stems from the essential self of the soul. This is particularly true on Rosh HaShanah, at which time we actually accept the yoke of *HaShem*'s-יהו"ה Kingship upon ourselves (that is, we accept the King Himself, blessed is He). This is also true of Yom Kippur, at which time we serve *HaShem*-יהו"ה, blessed is He, adorned

¹⁵⁹ In the preceding discourse “*Zeh HaYom* – This day is the beginning of Your works,” of this year 5717, Discourse 1.

¹⁶⁰ See the prior discourse; Midrash Shemot Rabba 23:1; *Hemshech* 5672 Vol. 2 p. 750 and on; Vol. 3, p. 1,402.

in white garments, which represent oneness,¹⁶¹ and are the aspect of the “white fire.” However, on Yom Kippur, it is hidden, whereas on the holiday of Sukkot it is drawn into revelation.

Now, all the above relates to serving *HaShem*-יהו"ה, blessed is He, in the month of Tishrei. However, the way we serve Him throughout the rest of the year, is with our intellect (*Sechel*) and emotions (*Midot*), which are limited. They therefore could possibly undergo change, as discussed before. Thus, about this, we plead before Him and request,¹⁶² “Purify our hearts to serve You in truth.” That is, we request that our service of Him with our heart (since all service of Him begins with the heart) should be on the level indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא) (and we therefore say “Purify our hearts-*Taher Libeinu*-טהור לבנו), so that our service should be in truth and without change. When our service of *HaShem*-יהו"ה, blessed is He, is with the heart, through this, “the heart spreads out to all the limbs and organs,”¹⁶³ so that all forms of serving *HaShem*-יהו"ה, blessed is He, come into the category indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא), in truth and in a way that stems from the essential self of the soul as she “hugs and adheres to You!”

¹⁶¹ See Likkutei Torah, Acharai 28b and on: *Ateret Rosh, Shaar Yom HaKippurim*, Ch. 2 and on.

¹⁶² In the liturgy of the Amidah prayer of Shabbat and the festivals.

¹⁶³ See Zohar III 221b; Tanya, Iggeret HaKodesh, Epistle 31

Discourse 3

*“Torah Tzivah Lanoo Moshe Morasha Kehillat
Yaakov
The Torah that Moshe commanded us is the heritage
of the Congregation of Yaakov”*

Delivered on the day of Simchat Torah, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁶⁴ “The Torah that Moshe commanded us is the inheritance of the Congregation of Yaakov.” About this our sages, of blessed memory, stated,¹⁶⁵ “Do not just read it as ‘inheritance-*Morashah*-מורשה,’ but read it as ‘betrothed-*Me’orasah*-מאורשה,” meaning that the Torah is betrothed to the souls of Israel. From this¹⁶⁶ it is understood that the souls of the Jewish people are higher than Torah and influence it. This likewise is understood from what it states in Tanna d’Bei Eliyahu,¹⁶⁷ “Two things preceded the world – Torah and Israel. From this itself I still do not know which one preceded the other, but I say Israel preceded the Torah, as Torah states, ‘Say to the children of Israel,’ and ‘Command the children of

¹⁶⁴ Deuteronomy 33:4

¹⁶⁵ Talmud Bavli, Brachot 57a

¹⁶⁶ See *Hemshech* 5672 Vol. 3 p. 1,403 and on.

¹⁶⁷ Tanna d’Bei Eliyahu, Ch. 14; See Sefer HaMaamarim 5635 Vol. 2, p. 356 and on, and note 64 there.

Israel.”¹⁶⁸ Midrash Rabbah similarly states,¹⁶⁹ “Six (Seven¹⁷⁰) things preceded the world,” and it counts Torah amongst them. However, it concludes, “The thought of Israel preceded everything.” That is, the Jewish people even preceded the Torah. Now, it is self-understood that this “precedence” is not just in time, being that time is a novel creation, just like all of creation.¹⁷¹ Rather, what is meant here is precedence in level and superiority. In other words, the souls of the Jewish people precede, in that they are higher than the Torah.

However, this must be better understood.¹⁷² For Zohar states,¹⁷³ “Three knots¹⁷⁴ are bound to each other. The Jewish people are bound to the Torah and the Torah is bound to the Holy One, blessed is He.” In other words, the souls of the Jewish people receive from the Torah. This seems to contradict what was said above, that the souls of Israel precede and influence the Torah.

¹⁶⁸ That is, the Torah is for the Jewish people, rather than the reverse.

¹⁶⁹ Midrash Bereishit Rabba 1:4

¹⁷⁰ For another version see Tanchuma Naso 11 and elsewhere; Also see the long commentary of the Maharzu to Bereishit Rabba ibid.

¹⁷¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Siddur Im Divrei Elokim Chayim, Shaar HaKriyat Shma 75d and on; See Igrot Kodesh, Vol. 1 p. 293 and on; Vol. 2 p. 224; Likkutei Sichot Vol. 17, p. 59, note 22.

¹⁷² See the discourse entitled “*Az Yashir*” 5629 (Sefer HaMaamarim 5629 p. 145 and on); Discourse by the same title 5655 (Sefer HaMaamarim 5655 p. 80 and on); 5665 (Sefer HaMaamarim 5665 p. 119 and on); 5670 (Sefer HaMaamarim 5670 p. 313 and on); 5692 (Sefer HaMaamarim 5692 p. 200 and on); Discourse entitled “*Az Yashir*,” “*Oteh Ohr*,” “*Eizehu Derech Yesharah*” 5700 (Sefer HaMaamarim 5700 p. 58 and on); Discourse entitled “*Az Yashir*” 5704 (Sefer HaMaamarim 5704 p. 127 and on).

¹⁷³ Zohar III 73a

¹⁷⁴ See Sefer HaMaamarim 5657 p. 28 in the glosses; Sefer HaMaamarim 5700 p. 61 and the note of the Rebbe there.

2.

Now, to understand this we must preface with what was explained in the two previous discourses,¹⁷⁵ that the Godly soul has two levels; the soul as it is in a state of “somethingness” (*Yesh*), and the soul as it is in a state of “nothingness” (*Ayin*). About this we recite,¹⁷⁶ “The soul that You have given into me, she is pure (*Tehorah Hee*), You created her, You formed her, You blew her into me.” The level indicated by the words, “You created her etc.,” is the soul in a state of “somethingness” (*Yesh*), whereas the words, “She is pure” (*Tehorah Hee*- טהורה היא) refer to the soul in a state of “nothingness” (*Ayin*). That is, unlike all other novel creations, this level of the Godly soul was not newly introduced with creation, but existed in a state of “nothingness” (*Ayin*) before creation.

Now, in truth, in their root all creations are included in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*). Because of this¹⁷⁷ Kingship-*Malchut* is called by various titles that relate to all levels of creation, these being the inanimate, the vegetative, and the animal (*Domem, Tzome'ach, Chay*). It thus is called, “Rose-*Shoshanah*-שושנה,” “Apple-*Tapu'ach*-תפוח,” “Stone-*Even*-אבן,” and “Beast-*Beheimah*-בהמה.” This is because all created beings are included in

¹⁷⁵ In the discourse entitled “*Zeh HaYom* – This day is the beginning of Your works,” of Rosh HaShanah of this year, 5717, Discourse 1, Ch. 5 and on; Discourse entitled “*v'Taher Libeinu* – Purify our hearts,” of this year 5717, Discourse 2, Ch. 2 and on.

¹⁷⁶ In the “*Elohai Neshamah*” blessing in the morning blessings – also see the next discourse of this year, 5717.

¹⁷⁷ See the end of *Etz Chayim*.

Kingship-*Malchut* of the world of Emanation-*Atzilut*. However, the way they are included there is not in a way of actual existence whatsoever, and certainly their existence is different than how it is once they are brought into novel created being (*Briyah*).

In contrast, the Godly souls are in a state of existence even as they are rooted in *HaShem*'s-יהו"ה Godliness. This is the soul as it exists in the aspect of "She is pure" (*Tehorah Hee*-טהורה היא). Moreover, even as they come into the world of Creation (*Briyah*-בריאה) – as stated, "You have created her" (*Atah Baratah*-אתה בראתה) – their essential being is *HaShem*'s-יהו"ה Godliness. That is, they are like Godliness that has come into the realm of creation.¹⁷⁸

Now, it was explained about these two aspects of the soul, that the words "You created her" (*Atah Baratah*) refer to the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul which manifest in the body (the most primary one being the *Nefesh*), and that the words "She is pure" (*Tehorah Hee*) refer to the *Chayah* and *Yechidah* levels of the soul.

Now,¹⁷⁹ because of the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul manifest in the body, the souls of Israel therefore need Torah. In other words, this comes about because of the descent of the soul below, which is a very great descent,

¹⁷⁸ See Biurei HaZohar of the Mittler Rebbe, Pinchas 114d and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 546 and on.

¹⁷⁹ See the discourse entitled "*Az Yashir*" 5629 (Sefer HaMaamarim 5629 p. 145 and on); Discourse by the same title 5655 (Sefer HaMaamarim 5655 p. 80 and on); 5665 (Sefer HaMaamarim 5665 p. 119 and on); 5670 (Sefer HaMaamarim 5670 p. 313 and on); 5692 (Sefer HaMaamarim 5692 p. 200 and on); Discourse entitled "*Az Yashir*," "*Oteh Ohr*," "*Eizehu Derech Yesharah*" 5700 (Sefer HaMaamarim 5700 p. 58 and on); Discourse entitled "*Az Yashir*" 5704 (Sefer HaMaamarim 5704 p. 127 and on).

particularly when the soul manifests in the physical body, and more so, when it manifests in the animalistic soul. This is because the animalistic soul covers over and conceals the light of the Godly soul. That is, besides the fact that due to its descent below to manifest in the physical body, there are matters that cause the soul to be incapable of grasping *HaShem's* יהו"ה Godliness the way it did when it still was above, but beyond this, because it manifests in the animalistic soul, the animalistic soul actually covers over and conceals the light of the Godly soul, thus obstructing it from even grasping matters of Godliness that it has the capability to grasp, even when it is below.

Generally, the descent of the soul into the world causes it to take the existence of the world for granted. That is, it perceives the world as a constant and the Godliness of *HaShem*-יהו"ה as the novelty.¹⁸⁰ That is, before the descent of the soul, it perceived *HaShem's* יהו"ה Godliness as the simple reality and the world as the novelty. In contrast, once it descends below, the existence of the world is taken for granted and it seems as if *HaShem's* יהו"ה existence is the novelty. Because of this, the soul is in need of Torah, for Torah is what binds it to *HaShem*-יהו"ה. This is because Torah is the intermediary that binds the worlds to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, including the soul as it is manifest in the body, which also is in the category of worlds.

Now, just as every intermediary that binds two things together, possesses something of the upper one and something of the lower one, this is likewise so of Torah. That is, it too

¹⁸⁰ See Sefer HaMaamarim 5696 p. 77.

possesses both aspects. This is as stated in Psalms,¹⁸¹ “He covers Himself with light like a cloak.” This indicates that in Torah there is an aspect of the light (*Ohr*-אור) and an aspect of the cloak (*Salmah*-שלמה). The cloak is the revealed part of Torah, meaning its laws (*Halachot*), which become garbed and manifest in physical matters, whereas the light (*Ohr*-אור) is the inner teachings (*Pnimiyut*) of Torah, meaning as the laws of Torah relate to spirituality. Through these two aspects, the Torah becomes the intermediary that binds the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, to the souls of Israel. That is, by engaging in the cloak (*Salmah*-שלמה) of Torah, within which the light (*Ohr*-אור) of Torah is concealed, the souls of the Jewish people become bound to the *HaShem*'s-יהו"ה Godliness, blessed is He.

Now, the root of this matter of Torah being an intermediary, is Torah as it is in the aspect of *Akudim*, which transcends both these aspects of Torah. Thus, since it transcends both aspects, it includes both equally, and through this it becomes an intermediary. However, all this only applies to the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul, and in this respect, Torah is the influencer (*Mashpiah*) and the souls are the recipients (*Mekablim*) of the influence.

However, such is not the case with the *Chayah* and *Yechidah* levels of the soul, which are indicated by the words “She is pure” (*Tehorah Hee*). In the case of the *Chayah* and *Yechidah*, not only does the soul not receive from Torah, but the soul influences the Torah. This comes about by engaging

¹⁸¹ Psalms 104:2

in the study of Torah for the sake of its Name,¹⁸² and through this, the souls of the Jewish people influence to the Torah.

About this our sages, of blessed memory, said,¹⁸³ “At the outset, when a person performs [a *mitzvah*], he does so for himself.” That is, at the outset of his service he does it to rectify his own soul, meaning, for the sake of his *Nefesh*, *Ru’ach* and *Neshamah*. This is because in these levels of the soul, the soul is in need of Torah, since Torah reveals the superior quality of the soul in its root, as indicated by the words, “She is pure” (*Tehorah Hee*). However, once the level of, “She is pure” (*Tehorah Hee*) is already revealed in a person, he then studies Torah for the sake of its Name (*Lishmah*), and through this, the soul comes to influence Torah. That is, he binds the Torah as it is below to the Torah as it is above.

To further clarify, it was explained about the verse,¹⁸⁴ “He covers Himself with light like a cloak,” that there are two aspects in Torah. The cloak (*Salmah*-שַׁלְמָה) of Torah refers to the laws (*Halachot*) of Torah as they are garbed and manifest in physical matters, such as the teachings,¹⁸⁵ “One who exchanged a cow with a donkey,” or,¹⁸⁶ “There are four domains on Shabbat.”

¹⁸² See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, end of Part One, Gate Three – “Moreover, when Rabbi Meir said “For its name (*Lishmah*-לִשְׂמָה),” he meant for the “Name” of Torah, in that it is the Torah of *HaShem*-הַשֵּׁם, that is, the name of the Holy One, blessed is He, in that the entire Torah is composed of the names and titles of *HaShem*-הַשֵּׁם, the Holy One, blessed is He.” (Also see Zohar II 124a; Zoharei Chamah there; Ramban’s introduction to Torah; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, as well as Rabbi Yosef Gikatilla’s introduction to his Shaarei Orah.

¹⁸³ Talmud Bavli, Pesachim 68b

¹⁸⁴ Psalms 104:2

¹⁸⁵ Mishnah Bava Metziya 8:4

¹⁸⁶ Talmud Bavli, Shabbat 6a

The light (*Ohr*-אור) of Torah refers to its laws (*Halachot*) as they are above, in respect to matters of spirituality. For example, within “the four domains of Shabbat,” the private domain (*Reshut HaYachid*) and the public domain (*Reshut HaRabim*) correspond to the world of Chaos (*Tohu*) and the world of Repair (*Tikkun*).¹⁸⁷ These correspond to the two aspects of Torah, that is, the Torah of the world of Creation (*Briyah*) and the Torah of the world of Emanation (*Atzilut*). This is as stated,¹⁸⁸ “Your Torah that You have taught us,” meaning, “The Torah of the world of Emanation (*Atzilut*) that You have taught us in the world of Creation (*Briyah*).”

Studying Torah for the sake of its Name, is for the purpose of bonding the Torah below to the Torah above. In other words, the aspect indicated by the words “Your Torah,” meaning, the Torah of the world of Emanation (*Atzilut*), should even be drawn into Torah as it is in the world of Creation (*Briyah*). On an even deeper level, engaging in the study of Torah for its Name is like the teaching,¹⁸⁹ “David would bind the Torah above to the Holy One, blessed is He.” In other words, through engaging in the study of Torah for the sake of its Name, the souls of the Jewish people even draw additional light (*Ohr*-אור) into the aspect of “Your Torah,” as it is in the world of Emanation (*Atzilut*).

¹⁸⁷ Etz Chayim, Shaar Shvirat HaKeilim, Ch. 2

¹⁸⁸ In the liturgy of the grace after meals blessings; Also see Likkutei Torah of the Arizal, Parshat Bereishit; Sefer HaMaamarim 5634 p. 278; Also see the note of the Rebbe in Sefer HaMaamarim 5700 *ibid.* p. 68.

¹⁸⁹ Zohar III 222b (Ra’aya Mehemna); Sefer HaBahir (58), 166, and the Ohr HaBahir there; Likkutei Torah, Shlach 47c, 51a.

3.

The explanation is that Torah is the aspect of wisdom-*Chochmah*, and as explained in Likkutei Torah,¹⁹⁰ the essential self of the soul is not wisdom-*Chochmah*. The same principle applies above, that is, the Essential Self of *HaShem*-יהו"ה, blessed is He, is not wisdom-*Chochmah*. Moreover, even the inner essence of wisdom-*Chochmah*, about which it states,¹⁹¹ "The inner aspect of the father-*Abba* (wisdom-*Chochmah*) is the inner aspect of the Ancient One-*Atik* (pleasure-*Ta'anug*)," is not the essential simple pleasure of *HaShem*-יהו"ה, blessed is He. Rather, He only delights in the wisdom-*Chochmah*, which already is pleasure in a particular thing, except that it is not in a state of tangible existence, because as the wisdom-*Chochmah* is in the pleasure (*Ta'anug*), it has no tangible existence. Such pleasure (*Ta'anug*) is not pleasure as it is, in and of itself, but is rather a specific pleasure (*Ta'anug*) from a specific thing. All this relates to Torah as it is in the aspect of wisdom-*Chochmah*.

In contrast, the souls of Israel are rooted in the simple essential pleasure (*Ta'anug*) of *HaShem*-יהו"ה Himself, blessed is He, which is His Essential pleasure (*Ta'anug*) as it is, in and of itself. They therefore draw light (*Ohr*) down into the Torah, even as Torah is above. This is because on all its levels, Torah is the aspect of wisdom-*Chochmah*, whereas the souls of Israel are of the essential simple pleasure (*Ta'anug*) of *HaShem*-יהו"ה Himself, blessed is He.

¹⁹⁰ Likkutei Torah, Vayikra 4b and on.

¹⁹¹ See Rabbi Moshe Z'acuto (Ramaz) to Zohar I 260b, 276b; Likkutei Torah, Nitzavim; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26.

More particularly, Torah is the aspect of wisdom-*Chochmah* even as it is in the aspect of Primordial Man (*Adam Kadmon*), which is called the Primordial Wisdom (*Chochmah HaKedooma*) of Primordial Man (*Adam Kadmon*). However, this is the external aspect of Primordial Man (*Adam Kadmon*). In contrast, the souls of the Jewish people are of the inner aspect of Primordial Man (*Adam Kadmon*) and they therefore influence the Torah.

The explanation¹⁹² is as Zohar states,¹⁹³ “The Holy One, blessed is He, gazed into the Torah and created the world.” Likewise, when a Jew engages in the study of Torah, he sustains the world.” That is, just as the gazing of the Holy One, blessed is He, into the Torah, draws forth the inner aspect into Torah, by which the world is created, so likewise, when a Jew is engaged in the study of Torah, he draws forth its inner aspect, by which the world is sustained. That is, for there to be the existence of worlds, there first must be a general drawing down in a general way. This is the aspect of Primordial Man (*Adam Kadmon*), which is the general light (*Ohr Klallee*)¹⁹⁴ that includes the entire chaining down of the worlds in a single glance.¹⁹⁵

¹⁹² See *Hemshech* 5666 p. 234 and on.

¹⁹³ Zohar II 161a and on.

¹⁹⁴ See Ohr HaTorah, Inyanim p. 84; Discourse entitled “*Ma Rabu Ma’asecha*” 5644 (Sefer HaMaamarim 5644 (printed in 5766) p. 312 and on); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16 and on.

¹⁹⁵ See Talmud Bavli, Rosh HaShanah 18a; Imrei Binah, Shaar HaKriyat Shma, Ch. 10; Discourse entitled “*Mah Rabu*” 5644 *ibid.*; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16 and on.

About this Zohar states,¹⁹⁶ “The worlds were created with a single thought.” They then are subsequently drawn down in greater detail of particulars etc. This is likewise is the meaning of the teaching, “The Holy One, blessed is He, gazed into the Torah and created the world.” For, the Torah too is in a way of general principles (*Klall*) and particular details (*Prat*). The general matter of Torah is the aspect of the general light of Primordial Man (*Adam Kadmon*). The Holy One, blessed is He, gazed into the Torah, meaning that He gazed into the inner aspect of Primordial Man (*Adam Kadmon*), which even transcends the general light of Primordial Man (*Adam Kadmon*). Thus, the same is true when a Jew is engaged in the study of Torah, being that the souls of Israel are rooted in the inner aspect (*Pnimityut*) of Primordial Man (*Adam Kadmon*). They therefore draw forth the aspect that is even higher than the Torah as it is in the aspect of the general light (*Ohr Klallee*).

On an even deeper level, even in the light that preceded the restraint of the *Tzimtzum*, the root of the souls of the Jewish people are higher than the Torah. This is an additional meaning of the words, “She is pure” (*Tehorah Hee* טהורה היא), namely, that it refers to the aspect of the Upper Purity (*Teheeroo Ila'ah* טהירו עילאה) as it is even before the restraint of *Tzimtzum*.¹⁹⁷

¹⁹⁶ See Zohar II 20a, 276b (Tosefet); Likkutei Torah, Acharei 26b, Naso 20d, Shir HaShirim 17d; Discourse entitled “*Mah Rabu*” *ibid.*, and elsewhere.

¹⁹⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11. (It is also noteworthy that the words, “Upper Purity-*Teheeroo Ila'ah* טהירו עילאה-346” has the same numerical value as “His Name-*Shmo* שמו-346” about which it states (Pirke d’Rabbi Eliezer, Ch. 3), “Before the creation of the world there was Him and His Name (*Shmo* שמו) alone.”)

To further elucidate, it is explained in books of Kabbalah (Emek HaMelech)¹⁹⁸ that the Lower Purity (*Teheeroo Tata'ah*) comes after the restraint of the *Tzimtzum*, whereas the Upper Purity (*Teheeroo Ila'ah*) is before the restraint of the *Tzimtzum*. However, the teachings of Chassidus explained that even before the restraint of the *Tzimtzum*, there also are the two aspects of the Lower Purity (*Teheeroo Tata'ah*) and the Upper Purity (*Teheeroo Ila'ah*). Thus, the superiority of the souls of Israel, over and above the Torah, is even before the restraint of the *Tzimtzum*, in that in the light that preceded the *Tzimtzum*, the souls of the Jewish people are of the aspect of the Upper Purity (*Teheeroo Ila'ah*) of the light that preceded the *Tzimtzum*.

The explanation is that even in the light that precedes the restraint of *Tzimtzum* there are levels, such as the levels of Singular-*Yachid*-יחיד, One-*Echad*-אחד, and Preexistent-*Kadmon*-קדם מוין.¹⁹⁹ More particularly, before the restraint of the *Tzimtzum* there was the estimation within Himself in potential, of everything that is destined to be actualized.²⁰⁰

Even higher than this, is the matter of the arousal of the desire, in that it arose in His simple will etc. About this aspect, even though it is not yet an actual source for worlds, since it completely precedes the restraint of the *Tzimtzum*, nevertheless, at the very least, it is the source of the source of the worlds.

¹⁹⁸ Cited in Imrei Binah *ibid.*, Shaarei Teshuvah Vol. 1, p. 30d and elsewhere.

¹⁹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10 and on; See the discourse entitled “*Ki Imcha Mekor Chayim*” and the discourse entitled “*Kodesh Yisroel*” 5666 (*Hemshech* 5666 p. 185, p. 514).

²⁰⁰ See Shaar HaYichud translated as *The Gate of Unity*, Ch. 10 *ibid.*

Even higher than this is the light that preceded the arousal of the desire.

However, the souls of Israel are even higher than the light that preceded the arousal of the desire. This is because, at the very least, the light that preceded the arousal of the desire is a general drawing forth of light and illumination. In contrast, the souls of the Jewish people are of the aspect of the Upper Purity (*Teheeroo Ila'ah*), which is like the aspect of the Ancient One-*Atik*-עתיק, meaning that they are like an exact copy-*Atik*-עתיק of the Essential Self of *HaShem*-יהו"ה, blessed is He. For, just as it is in the levels that follow the *Tzimtzum*, as known, there is an aspect of the Ancient One-*Atik* which transcends the skull-*Gulgalta* of Primordial Man (*Adam Kadmon*)²⁰¹ – for the general aspect of Primordial Man (*Adam Kadmon*), even the inner aspect of Primordial Man (*Adam Kadmon*), is only like the aspect of the Long Patient One-*Arich* of the general worlds, since it is in a state of being drawn down – and there is an aspect of the Ancient One-*Atik* that transcends the skull-*Gulgalta* of Primordial Man (*Adam Kadmon*).

The same is likewise understood about the light (*Ohr*) that precedes the restraint of the *Tzimtzum*, that there is an aspect of the Ancient One-*Atik* that is even higher than the general drawing down. For, the general drawing down is like the aspect of the Long Patient One-*Arich* of the general worlds, whereas the aspect of the Ancient One-*Atik* is higher than this. Moreover, the term *Atik*-עתיק means a “copy-*Ha'atakah*-העתקה,” as in the verse,²⁰² “Which were copied (*He'etikoo-*

²⁰¹ Etz Chayim, Shaar 9 (Shaar Shvirat HaKeilim), Ch. 6

²⁰² Proverbs 25:1

(העתיקו) by the men of Chizkiyah,” meaning that they copied from one book to another. In other words, the copy is identical to the original, only that it is copied etc.

That is, the aspect of the Ancient One-*Atik* עתיק that precedes the restraint of the *Tzimtzum* is literally an exact copy-*Ha'atakah* העתקה of the Essential Self of *HaShem* יהו"ה, blessed is He, except that it is a copy. However, because it is a copy-*Ha'atakah* העתקה,²⁰³ at the very least, it is can therefore become the source of the source of the worlds. Nonetheless, it literally is a copy (*Ha'atakah* העתקה) of the Essential Self of *HaShem* יהו"ה, blessed is He. This then, is the meaning of the statement about the souls of Israel that “She is pure” (*Tehorah Hee* טהורה (היא), meaning that they are of the aspect of the Upper Purity (*Teheeroo Ila'ah* עילאה-טהירו), in that the souls of the Jewish people are rooted in the copy (*Ha'atakah* העתקה) of the Essential Self of *HaShem* יהו"ה, blessed is He.

4.

With the above in mind, we can understand the great superiority of engaging in Torah study for the sake of its Name (*Lishmah*), that is for the Name of Torah. For, through this the souls of the Jewish people bond the Torah as it is above, to the Holy One, blessed is He. This is possible because on all its levels, Torah is not the aspect of *HaShem's* יהו"ה essential pleasure, whereas the souls of Israel are literally the simple essential pleasure of *HaShem* יהו"ה Himself, blessed is He, which is the aspect of the Ancient One-*Atik* עתיק, that is, a copy-

²⁰³ Which is also of the root (Gen. 12:8) “removed-*Va'ya'ateik* ויעתק.”

Ha'atakah-העתקה of the Essential Self of *HaShem*-יהו"ה, literally.

We therefore observe that the souls of the Jewish people have the power to introduce novel insights in matters of Torah, to the point that we find that the Rabbinical Court even has the power to enact Torah laws that are contrary to the general principles of Torah. For example, although it is a general principle of Torah that if there is a dispute between the Torah view of an individual sage and the Torah view of the majority of sages, the law accords to the majority,²⁰⁴ nevertheless, for the purpose of a temporary edict, the Rabbinical court has the power to rule according to the individual sage.

This is also the meaning of the verse,²⁰⁵ “It is a time to act for *HaShem*-יהו"ה, for they have abrogated Your Torah.” At first glance, if “it is a time to act for *HaShem*-יהו"ה,” what then is the meaning of “they have abrogated Your Torah,” being that “to act for *HaShem*-יהו"ה” is the law according to Torah. However, the explanation is that, in truth, the ability to do so, does not result from the Torah itself, but is because the souls Israel have the power to make novel introductions to Torah. In other words, not only is it in the power of the sages of the Rabbinical Court to add edicts etc., but they also have the power to temporarily nullify a positive commandment according to the needs of the time.²⁰⁶ In other words, since the souls of Israel

²⁰⁴ Talmud Bavli, Brachot 9a and elsewhere.

²⁰⁵ Psalms 119:26; Raavad to Hilchot Mamrim 2:9; Also see Encyclopedia Talmudit (Vol. 8), section regarding temporary rulings (*Hora'at Sha'ah*) p. 513, and elsewhere.

²⁰⁶ See Mishneh Torah of the Rambam, Hilchot Mamrim ibid. 2:4

are above the Torah, when necessary, they can make novel introductions in the Torah.

The same likewise applies to the essential matter of how the sages of Israel have the ability to make *Halachic* rulings. That is, from the perspective of the Torah itself, “both these and those are the words of the Living God.”²⁰⁷ Nevertheless, the sages issue *Halachic* rulings that accord to only one of the opinions. This is because the souls of the Jewish people are higher than the Torah. This is also the general matter of engaging in Torah study for the sake of its Name, through which the souls of the Jewish people draw additional light into the Torah, even as it is above.

5.

This then, is the meaning of the verse,²⁰⁸ “The Torah that Moshe commanded us is the inheritance (*Morashah*-מורשה) of the Congregation of Yaakov.” That is, the Torah is “betrothed-*Me’orasah*-מאורשה” to the Jewish people, meaning that the Jewish people influence the Torah. That is, this matter is not just in regard to the aspect of Israel-ישראל of the Jewish people, but is even in regard to the aspect of Yaakov-יעקב of the Jewish people, which is the *Yod*-י in the heel-*Eikev*-עקב.²⁰⁹ For, the aspect of Israel-ישראל is the matter of “I have a head-*Li*

²⁰⁷ Talmud Bavli, Eruvin 13b

²⁰⁸ Deuteronomy 33:4

²⁰⁹ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), Yaakov; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut), Ch. 2; Torah Ohr, Vayeitzei 21a and elsewhere.

Rosh-ראש”²¹⁰ and the letters of word “head-*Rosh*-ראש,” also spell the word “*Osher*-אשר,” which means pleasure. This is the aspect referred to by the words, “She is pure” (*Tehorah Hee*-טהורה היא), that is, the aspect of the soul that is rooted in *HaShem*’s-יהו”ה essential pleasure, and in this aspect, it is clear that the souls influence the Torah.

This also is the meaning of the words of the blessings, “Who has sanctified us (*Asher Kideshanu*-אשר קדשנו) with His *mitzvot*.” That is, “He has sanctified us with His *mitzvot*,” from the aspect of “*Asher*-אשר,” which is the pleasure (*Ta’anug*), in that He sanctified us with His *mitzvot*. In other words, the Jewish people themselves are the ones who fulfill the *mitzvot*.

About this the verse states,²¹¹ “That you may see it and remember all the commandments of *HaShem*-יהו”ה, to do them” and the next verse continues,²¹² “So that you will remember to do all My commandments.” That is, when the Jewish people fulfill “the *mitzvot* of *HaShem*-יהו”ה” they become “My commandments.”²¹³ This is as explained above, that the souls of Israel bind the Torah as it is above, to the Holy One, blessed is He, Himself, literally.

However, all the above has to do with the aspect of Israel-ישראל in the souls of the Jewish people. However, “The Torah is the inheritance of the Congregation of Yaakov.” In other words, even those souls who are in the aspect of Yaakov-

²¹⁰ See Shaar HaPesukim of the Arizal, Vayishlach 32:29; Sefer HaLikkutim of the Arizal Vayechi 47:28, 48:2; Likkutei Torah, Shlach 48:2 and on; Sefer HaMitzvot of the Tzemach Tzedek 15b citing Zohar, and elsewhere. Numbers 15:39

²¹¹ Numbers 15:39

²¹² Numbers 15:40

²¹³ See Likkutei Torah, Bamidbar 9c

יעקב, in which the *Yod*-י is in the heel-*Eikev*-עקב, they too influence the Torah. The reason is according to what was explained above, that even when the Godly soul comes into the state of creation (*Briyah*), nevertheless, in essence it is Godliness. That is, it is Godliness that has become a creation. In other words, even as it is in the state of, “You blew her into me,” it nonetheless has all the matters indicated by the words “She is pure” (*Tehorah Hee*-טהורה היא), that is, the aspect of the Upper Purity (*Tiheeru Ila’ah*-עילאה-טהירו), up to the aspect of being an exact copy-*Ha’atakah*-העתקה of the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He. That is, the Godliness of the aspect of the Upper Purity (*Tiheeroo Ila’ah*-עילאה-טהירו) comes to be in the aspect of a creation, and therefore, “It is the inheritance of the Congregation of Yaakov.” That is, even the aspect of Yaakov-יעקב in the souls of the Jewish people adds light and illumination to the Torah. This is because even in the aspect of Yaakov-יעקב there is the matter of “She is pure” (*Tehorah Hee*-טהורה היא).

Nevertheless, all the above is from the perspective of the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He, (Who even is found in the aspect of “**You** blew her into me”). However, because of the descent and concealment, the souls are in need of the Torah, since Torah reveals the superior quality of the souls. In other words, through engaging in the study of Torah, the Torah reveals the essential superiority of the souls, as they are in the state of, “She is pure” (*Tehorah Hee*-טהורה היא), which even the lowest Jewish soul possesses.

Thus, about this the sages stated,²¹⁴ “Three knots are bound to each other. Israel are bound to the Torah and the Torah is bound to the Holy One, blessed is He.” That is, because of the descent and concealment, even souls that are in the aspect of Israel-ישראל need Torah. For, it is specifically Torah that reveals the superior quality of the souls. When Torah reveals the superiority of the souls, it follows that “it is the inheritance of the Congregation of Yaakov,” that even souls that are in the aspect of Yaakov-יעקב add light and illumination to the Torah.

This is like what was explained before,²¹⁵ about the matter of coronating *HaShem*-יהו"ה, blessed is He, as our King on Rosh HaShanah. It was explained there that there are two aspects in kingship. There is the aspect of being the king over a nation-*Am*-עם, in which the term “nation-עם” is of the same root as “dimmed-*Omemot*-עוממות,” indicating that they are separate and unrelated to kingship, and there is the aspect of the King, King of kings, who is an emperor, like Caesar. It was explained there that the crowning and drawing down of *HaShem*'s-יהו"ה kingship over a nation is brought about through serving Him with the aspects of our *Nefesh*, *Ru'ach* and *Neshamah*, which are in a state of separation. In contrast, crowning and drawing down the Kingship of the King, King of kings, is through serving *HaShem*-יהו"ה, blessed is He, with the *Chayah* and *Yechidah*, which are indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא).

²¹⁴ Zohar III 73a

²¹⁵ In the discourse entitled “*Zeh HaYom* – This day is the beginning of Your works” of the second day of Rosh HaShanah of this year, 5717, Discourse 1.

It was also explained that even though the drawing forth is brought about by the souls of the Jewish people through the *Chayah* and *Yechidah* levels of their souls, nevertheless, because the souls descended below and came to be concealed, we therefore recite the ten verses of kingship. For, it is through the verses of Torah that the superior quality of the souls is revealed, and then, through their service of *HaShem*-יהו"ה, they can draw forth the aspect of the emperor, the King, King of kings, blessed is He.

Now, just as this is so on Rosh HaShanah, it likewise is so on Shemini Atzeret, when that which is drawn down on Rosh HaShanah becomes absorbed. Thus, “at the outset, when a person does [the *mitzvah*], he does it for himself,”²¹⁶ meaning that he studies Torah to reveal the superior quality of his soul. Following this he comes to engage in the study of the Torah for the sake of its Name, in that the souls of the Jewish people draw light and illumination into the Torah. By doing so, the light is also drawn into the world at large. This is what is meant by the fact that Shemini Atzeret and Simchat Torah are the absorption of what was drawn down on Rosh HaShanah. That is, the light is drawn down with openly revealed and apparent goodness!

²¹⁶ Talmud Bavli, Pesachim 68b

Discourse 4

*“Na’aseh Adam b’Tzalmeינוו KeeDmuteינוו -
Let us make man in Our image after Our likeness”*

Delivered on the day of Shabbat Parshat Bereishit,
Shabbat Mevarchim Cheshvan, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,²¹⁷ “And God-*Elohi*”*m*-אלהי”*m* said, ‘Let us make man in Our image after Our likeness.’” This verse refers to the souls of Israel, which are in the form (*Tzelem*) and likeness (*Dmut*) of *HaShem*’s-יהוה”*s* Godliness above. This accords with the explanation in various places²¹⁸ about the form (*Tzelem*-צלם) and likeness (*Dmut*-דמות). That is, the statement in Torah, “Let us make man in Our image after Our likeness,” means that even as the souls of Israel are below, they nonetheless have a likeness and include all the Supernal levels of Godliness above until its very first root.

In the three previous discourses²¹⁹ it was explained that, in general, the soul has two aspects. The words,²²⁰ “She is pure”

²¹⁷ Genesis 1:26

²¹⁸ Ohr HaTorah Beshalach p. 401 and on; Sefer HaMaamarim 5663 p. 115 and on; 5685 p. 57; 5696 p. 3 and on, and elsewhere.

²¹⁹ That is, in the previous three discourses of this year, 5717, the discourse entitled “*Zeh HaYom* – This day is the beginning of Your works,” Discourse 1, “*V’Taher Libeinu* – Purify our hearts” Discourse 2, “*Torah Tzivah* – The Torah that Moshe commanded us is the inheritance of the Congregation of Yaakov,” Discourse 3.

²²⁰ The *Elo”hai Neshamah* prayer in the liturgy of the morning blessings.

(*Tehorah Hee*) refer to the soul as it is above, in the aspects of the *Chayah* and *Yechidah* of the soul, and the words, “You created her, You formed her, You blew her into me,” refer to the *Nefesh*, *Ru’ach* and *Neshamah* of the soul that manifest in the body.

However, all Jews recite the words, “The soul that You have given within me, she is pure” (*Tehorah Hee*). For, even the aspect of the soul in the body, indicated by the words, “You created her, You formed her, You blew her into me,” recites “the soul that You have given within me, she is pure.” That is, even as the Godly soul is below in the body, it has the aspect indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא), which refers to the Upper Purity (*Teheeroo Ila’ah*-טהירו עילאה) that transcends the estimation within *HaShem*-יהו"ה Himself, in potential, for the creation.²²¹ It even transcends the arousal of His desire to create. Moreover, it even transcends His light that is higher than the arousal of His desire to create, and even the general light that precedes the arousal of the desire to create, which is in the state of becoming a general drawing forth to illuminate.²²² Moreover, it even transcends the aspect of the Ancient One-*Atik*-עתיק that precedes the restraint of the *Tzimtzum*, which is an exact copy-*Ha’atakah*-העתקה of the Essential Self of *HaShem*-יהו"ה, blessed is He, by which it thereby became possible for there to be a source for the source of the worlds. That is, the matter indicated by the words “She

²²¹ See the previous discourse as well as Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

²²² See the prior discourse and Shaar HaYichud, The Gate of Unity *ibid*.

is pure” (*Tehorah Hee*) even transcends this aspect of the Ancient One-*Atik*-עתיק-אטיק.

Rather, the words, “She is pure” refer to the Godly soul as it is rooted in the light and Name of *HaShem*-יהו"ה, blessed is He, included in His Essential Self, as it literally is rooted in the Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהו"ה Himself, blessed is He. This is what the words, “She is pure” (*Tehorah Hee* היא-טהורה) refer to. Moreover, this matter is even present in the soul as it is below, and is the meaning of the verse, “Let us make man in Our image after Our likeness.”

2.

Now, in order to better understand this²²³ as it relates to our service of *HaShem*-יהו"ה, blessed is He, the verse states,²²⁴ “He protected them like the pupil of His eye.” This verse is a reference and continuation of the previous verse,²²⁵ “For *HaShem*’s-יהו"ה-s portion is His people.” That is, it refers to the souls of the Jewish people, about whom it states, “He protected them like the pupil of His eye.” That is, the Jewish people are called “the pupil of His eye.”²²⁶

By way of analogy, this may be understood as it is in man below, in that his vision comes through the pupil, which is

²²³ See *Hemshech* 5672 Vol. 3, p. 1,408 and on [which are notes and expansions on the discourse entitled “*Yesovevenu*” in Maamarei Admor HaZaken 5566 Vol. 2 p. 722 and the discourse by the same title of the year 5722.

²²⁴ Deuteronomy 32:10

²²⁵ Deuteronomy 32:9

²²⁶ See Talmud Bavli, Gittin 57a; Midrash Shemot Rabba 13:1

the black of the eye.²²⁷ Likewise, in *HaShem*'s יהו"ה Godliness above, there is an aspect of “the eyes of *HaShem*-יהו"ה,” as it states,²²⁸ “The eyes of *HaShem*-יהו"ה – they scan (*Meshotetim*-משוטטים) the whole world!” It also is written,²²⁹ “For *HaShem*-יהו"ה, His eyes scan (*Meshotetot*-משוטטות) the whole earth.” This refers to the angelic beings,²³⁰ both the masculine ones (“scan-*Meshotetim*-משוטטים,” in the masculine form) and the feminine ones (“scan-*Meshotetot*-משוטטות” in the feminine form), which are in the aspect of organs (*Keilim*) and garments (*Levushim*) and are the agents by which His influence is drawn down. That is, since the Godly light of *HaShem*-יהו"ה cannot be received below, as it is, it therefore is drawn down by way of the angelic beings who are His agents to bestow it.

Now, in the analogy of man, the function of the eyes is to constrict the light of vision, being that the light of vision, as it is in the soul itself, is limitless, and therefore, in and of itself, it is inapplicable for the soul to be limited to see physicality. However, the eyes limit the light of the power of vision. The term, “*Sagee Nahor*-סגי נהור,”²³¹ which means “blind,” [and literally means, “great light”] proves this. That is, as the light of vision is, in and of itself, it is very great, and in order to limit it to see physicality, the eyes must constrict it. That is, the eyes contain garments and membranes that enclothe and constrict the light of vision. However, if there is a lacking in these garments

²²⁷ See Midrash Vayikra Rabba 31:8

²²⁸ Zachariah 4:10

²²⁹ Chronicles 2 16:9

²³⁰ See Torah Ohr, Vayera 14d and on, 15b.

²³¹ See Talmud Bavli, Brachot 56a; *Hemshech* 5672 Vol. 1 p 275; Vol. 2 p. 1,024; Also see the discourse entitled “*VaYikach Korach* – And Korach took” of later this year, 5717, Discourse 27.

and membranes, due to overuse and the like, the essential light of the power of vision is revealed as is, in great abundance. The term for “blind” is therefore “great light-*Saggee Nahor*- סג"י נהור,” meaning that a person who is blind cannot limit his vision to see the physical.

Now, we may understand this matter as it is above in *HaShem*'s-יהו"ה Godliness, in the same manner. That is, in regard to the essence of *HaShem*'s-יהו"ה light, as He is, the matter of supervision below cannot be accomplished through it, because the light is too great. However, since *HaShem*'s-יהו"ה Supernal intent is for the worlds to remain in existence, rather than to be nullified, and that light from above should be drawn to them as they exist, therefore the light must be constricted. This is done by means of, “The eyes of *HaShem* – they scan (*Meshotetim*-משוטטים) the whole world,” and, “*HaShem*'s-יהו"ה eyes scan (*Meshotetot*-משוטטות) the whole earth,” referring to the angelic beings, who are the organs (*Keilim*) that affect change in the light or the garments (*Levushim*) that cover and conceal it, by which the light is drawn down.

Now, we must say that “the eyes of *HaShem*-יהו"ה” refer to angels rather than souls, because the verse specifically states, “These seven; the eyes of *HaShem*-יהו"ה,” whereas there are only two eyes in the souls. This is as stated in *Sefer Yetzirah*²³² about the seven orifices in the head, these being the two eyes, the two ears, the two nostrils, and the mouth. We thus see that, in man, there only are two eyes. However, since the verse

²³² *Sefer Yetzirah* 4:12; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (*The Letters of Creation*), section entitled “The seven letters בג"ג כפר"ת correspond to the seven gates of the soul.”

states, “These seven; the eyes of *HaShem*-יהו"ה,” we must say that this refers to the angels, and that through them, *HaShem*'s-יהו"ה supervision extends below.

However, all the above is in respect to the worlds in general. In contrast, about the souls Israel, the verse states, “He protects them like the pupil of His eye.” In other words, in relation to the Jewish people, *HaShem*'s-יהו"ה supervision is much higher (on a deeper level of Divine providence), which is not through the medium of the organs (*Keilim*) or garments (*Levushim*), but is rather through the power of vision itself.

To further explain, the organs (*Keilim*) and garments (*Levushim*), each have both an element of superiority and an element of deficiency.²³³ The matter of organs (*Keilim*) is that the light (*Ohr*) of the soul manifests in them and is therefore revealed in them. However, their deficiency is that since the light (*Ohr*) manifests in them, it necessarily is constricted, meaning that the organs (*Keilim*) cause change in the light.

However, the light (*Ohr*) does not actually manifest in the garments (*Levushim*), but is rather analogous to the garments of man below. That is, the person, or any other being, who is encloded in them, is not constricted by them at all. For, wearing garments, is not at all a matter of being unified or manifest in them, as it is with the organs. Therefore, the garments (*Levushim*) do not actually add or have any effect on the one wearing them. [Moreover, the fact that wearing clothing gives a human being a certain superiority, is not actually

²³³ See Maamarei Admor HaZaken, Inyanim p. 71 and on; Discourse entitled “*Na'ar Yisroel*” 5666 (Sefer HaMaamarim 5666-5667 p. 27 and on); 5716 (Sefer HaMaamarim 5616 p. 34), translated in The Teachings of The Rebbe – 5716, Discourse 4.

because of the garments themselves, but because he is a human being.]

The reason is because a person's organs (*Keilim*) have some relation to the light (*Ohr*) of his soul, whereas his garments (*Levushim*) have no relation whatsoever to the person wearing them and therefore cause no actual change in him. Moreover, what is encloded in the garments (*Levushim*) is not at all revealed, but is rather concealed and covered over.

Thus, when the verse states, "He protected them like the pupil of His eye," the meaning is that the supervision and providence over the souls of the Jewish people is not through the medium of organs (*Keilim*) or garments (*Levushim*), but rather, the essential light of *HaShem*-יהו"ה, blessed is He, is drawn to them, as He is. This is the meaning of, "He protected them like the pupil of His eye," in the singular form ("his eye-*Eino*-עֵינו-"). Another verse similarly states,²³⁴ "The eye of *HaShem*-יהו"ה is upon those who fear Him," in the singular form ("The eye-*Ein*-עֵין-").

This refers to the matter of the middle line. That is, it is neither the line of descent from Above to below, nor is it the line of ascent from below to Above, but is rather the middle line in which there altogether are no changes. About this the verse states,²³⁵ "Does He who fashions the eye not see?" The simple meaning of this is, "Can He who fashions the eye not see without the medium of the eye?" In other words, such vision stems from the essence of *HaShem*'s-יהו"ה light Himself, and it

²³⁴ Psalms 33:18; See Likkutei Torah, Re'eh 24c.

²³⁵ Psalms 94:9

is this vision and gaze that is upon the souls of the Jewish people.

The reason is because the souls themselves of the Jewish people are *HaShem*'s-יהו"ה Godliness. As explained before, even as the souls of Israel are above, they are in a state of existence – as the existence of a soul - and even as they are below, at the very essence of their being they are Godliness. In other words, they are *HaShem*'s-יהו"ה Godliness that became a creation. Therefore, the essential light of *HaShem*-יהו"ה, blessed is He, is drawn in them, as He is.

3.

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, there are two manners of serving Him. The first is through the medium of the angels. This applies to serving *HaShem*-יהו"ה from below to Above through the medium of the angels, who elevate our thoughts and speech, as in the teaching,²³⁶ “They hug them and kiss them.” It also applies to the drawing down of influence from Above to below, in that the light is drawn down through the medium of the angels – the agents who bring down the bestowal of beneficence.

The second manner of serving *HaShem*-יהו"ה is not through the angels, but is in a manner that “they ascend of their own accord.”²³⁷ This also applies to drawing down influence

²³⁶ See Zohar I 23a; Zohar II 201b; Also see Torah Ohr, discourse entitled “*Neir Chanukah* etc.,” and Siddur Im Divrei Elokim Chayim, Shaar HaChanukah, where this is further explained, as well as elsewhere in the teachings of Chassidus.

²³⁷ See Talmud Bavli, Bava Metziyah 85b in regards to the Chariot (*Merkavah*) of Rabbi Chiyah.

from Above, in the manner indicated by the verse, “Does He who fashions the eye not see?” meaning, that the vision is not through the medium of the eyes, but is through the essential light of the vision of *HaShem*-יהו"ה, blessed is He.

Now, these two manners of serving *HaShem*-יהו"ה, blessed is He, are in the two aspects of the soul (as explained before), namely, the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, and the *Chayah* and *Yechidah* levels of the soul. In our service of *HaShem*-יהו"ה, blessed is He, serving Him according to intellect (*Sechel*) and emotions (*Midot*) is the service of the *Nefesh*, *Ru'ach* and *Neshamah*, and serving Him with the desire of the heart (*Re'uta d'Leeba*) is the service of the *Chayah* and *Yechidah*, which transcend reason and intellect.

The matter of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) is that one's soul itself sees and hears the Supernal heralds²³⁸ and,²³⁹ the *mazal* of his soul sees. This even transcends vision that stems from the aspect of wisdom-*Chochmah*, but instead refers to the sight of the essential self of the soul, in other words, the soul itself sees.

In general, in our service of *HaShem*-יהו"ה, blessed is He, this is indicated by the verse,²⁴⁰ “*HaShem*-יהו"ה is my light... On Your behalf my soul has said, ‘Seek My inner face (*Panay*-פני),’” meaning the innerness (*Pnimityut*-פנימיות) of the soul. In other words, in this manner of serving *HaShem*-יהו"ה, blessed is He, the service stems from the very essence of the

²³⁸ See Mishnah Avot 6:2; Zohar III 126a; Maamarei Admor HaEmtza'ee, Vayikra Vol. 1 p. 9; Sefer HaMaamarim 5700 p. 63 and on.

²³⁹ Talmud Bavli, Megillah 3a

²⁴⁰ Psalm 27:1-8

soul itself, and is not the result of various preparations in understanding and comprehension.

For, though it is true that even in this form of serving *HaShem*-יהו"ה the contemplation (*Hitbonenut*) of the intellect is necessary, nonetheless, the contemplation (*Hitbonenut*) itself is just for the sake of removing whatever covers and conceals. Then, by removing whatever covers and conceals through contemplation (*Hitbonenut*), once they are removed, love of *HaShem*-יהו"ה, blessed is He, stemming from the essential self of his soul and transcending reason and intellect, is revealed in his soul. This reveals the bond between the essential self of the soul and the Essential Self of *HaShem*-יהו"ה, blessed is He.

The same is so of the supervision and providence that comes from above to below. That is, the supervision and providence that comes from this aspect stems from the Essential Self of *HaShem*-יהו"ה, blessed is He, and whatever intermediaries there are, are only to remove the concealments, so that then the supervision and providence stemming from the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, is revealed, literally. In other words, the Essential Self (of *HaShem*'s-יהו"ה) bonds with the essential self (of the souls of Israel).

This manner of serving *HaShem*-יהו"ה, blessed is He, by bonding essence to Essence, actualizes *HaShem*'s-יהו"ה ultimate Supernal intent for the existence of the worlds, because "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds."²⁴¹ By way of analogy, the matter

²⁴¹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

of a dwelling place may be understood from man below. That is, it is the very self of a person that dwells in his house.²⁴² Moreover, in the comfort of his home, a person may sometimes be unclothed. To clarify, though generally, a person is not seen unclothed, nonetheless, when he is at home, he is sometimes unclothed.

The same is understood about the dwelling of *HaShem*-יהו"ה. His intent is for there to be a dwelling for His Essential Self, literally, even in a way of being unclothed. This will be revealed in the coming future, as it states,²⁴³ “Your Teacher will no longer be hidden behind His garment, and your eyes will behold your Teacher,” meaning without concealing garments (*Levushim*) at all.

At the outset of creation, before the sin of the tree of the knowledge of good and evil, this also was the state of man, as the verse states,²⁴⁴ “They were both naked, the man and his wife.” In other words, this is the ultimate state of union (*Yichud*). For, when he is wearing his clothing and she is wearing her clothing, it is not according to *HaShem*'s-יהו"ה's ultimate Supernal intent.²⁴⁵ In the coming future, the ultimate essence of this matter will be openly revealed. However,

²⁴² See Maamari Admor HaZaken 5565 Vol. 1 p. 489 (and with glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 3 and elsewhere.

²⁴³ Isaiah 30:20

²⁴⁴ Genesis 2:25

²⁴⁵ See Talmud Bavli, Ketubot 48a; Shulchan Aruch, Even HaEzer 76; Ohr HaTorah Behar p. 616(s). – That is, “One who says: ‘I do not want to have intercourse with my wife unless I am in my clothes and she is in her clothes, he must divorce his wife and pay her marriage contract.’”

presently this cannot be openly revealed, due to...²⁴⁶ However, in the coming future, about which it states, “I will remove the spirit of impurity from the land,”²⁴⁷ this matter will be openly revealed. Moreover, it will be to a greater extent than it was before the sin and is the meaning of the verse,²⁴⁸ “He will be exalted and become high and exceedingly (*Me’od*-מאד) lofty.”

The word “exceedingly-*Me’od*-מאד,” shares the same letters as the word “man-*Adam*-אדם.”²⁴⁹ The name Adam-אדם is *Aleph*-א blood-*Dam*-דם. The *Aleph*-א refers to the aspect of thought (*Machshavah*), and the *Dalet*-ד and *Mem*-ם correspond to speech-*Dibur*-דבור and action-*Ma’aseh*-מעשה,²⁵⁰ all of which are in a state of limitation. However, in the coming future, the aspect of “exceedingly-*Me’od*-מאד,” in other words, that He is utterly without limit (*Blee Gvul*), will be revealed.

This then, is what is meant by the ultimate fulfillment of *HaShem*’s יהו"ה Supernal intent in creation that will be in the coming future. For, there then will be “a dwelling place for the Holy One, blessed is He, in the lower worlds,” in a way that, “Your Teacher will no longer be hidden behind His garment, and your eyes will behold your Teacher.” This is brought about by serving *HaShem*-יהו"ה, blessed is He, with the essential self of our soul, which “ascends of its own accord,” without intermediaries. So likewise, *HaShem*’s יהו"ה supervision and

²⁴⁶ It is noted that there is a small amount of text missing from the transcript of the discourse here.

²⁴⁷ Zachariah 13:2

²⁴⁸ Isaiah 52:13

²⁴⁹ See Sefer HaGilgulim Ch. 1; Megaleh Amukot, Ophan 180; Torah Ohr 46d; Biurei HaZohar of the Mittler Rebbe 102a, 105b, and elsewhere.

²⁵⁰ Likkutei Torah, Beha’alotcha 31c

providence from Above is as indicated by the verse,²⁵¹ “He protected them like the pupil of His eye,” meaning that there is a bond of essence to Essence, through which a dwelling place for the Holy One, blessed is He, in the lower worlds is actualized.

Now, for this revelation to be, the descent of the soul below was specifically necessary. This is because²⁵² “the superiority of light is from the darkness.” Therefore, *HaShem*’s יהו"ה ultimate Supernal intent was specifically the creation of this lowly world. As the Alter Rebbe states in Tanya,²⁵³ the ultimate purpose of the chaining down of the worlds (*Hishtalshlut*) is not for the upper worlds, since for them it is a great descent from the light of His countenance, blessed is He. Rather, he explains that the ultimate purpose and Supernal intent is specifically for this lowly world, which is the meaning of “a dwelling place in the lower worlds,” specifically. For, the meaning of the word, “lower worlds” (*Tachtonim*-תחתונים) is not a matter of spatial highness or lowliness, such as above and below within space, being that *HaShem*-יהו"ה, blessed is He, is not at all in the category of space. Rather, the meaning is lowly in level, and this is what arose in His simple will, blessed is He, that He will specifically have satisfaction of spirit from the “superiority of light that comes out of darkness.”

This ultimate Supernal intent will be revealed in the days of Moshiach, and will primarily be revealed in the seventh millennium. This then, is the meaning of the verse, “He

²⁵¹ Deuteronomy 32:10

²⁵² See Ecclesiastes 2:13

²⁵³ Tanya, Ch. 36

protected them like the pupil of His eye,” the pupil being the black of the eye, specifically referring to the superiority of light that comes out of darkness. In other words, it is through the darkness that we come to see of His Essential Self.

4.

Now, the explanation of this matter is as previously explained about the matter of kingship. That is, there are two aspects in kingship. There is the aspect of the king over a nation-*Am*-עם, in which the term nation (*Am*-עם) is of the same root as “dimmed-*Omemot*-עוממות,” indicating that the subjects of the king are unrelated and separate from kingship. The coronation of the King that draws forth this aspect of *HaShem*'s-יהו"ה kingship comes about through serving *HaShem*-יהו"ה, blessed is He, with the *Nefesh*, *Ru'ach* and *Neshamah* levels of our soul.

Now, there also is the aspect of the King, King of kings, of an emperor, like Caesar. The coronation that draws forth this aspect of *HaShem*'s-יהו"ה Kingship, comes about through serving *HaShem*-יהו"ה, blessed is He, with the *Chayah* and *Yechidah* levels of our soul, which is the aspect indicated by the words, “She is pure” (*Tehorah Hee*).

However, in this manner of serving *HaShem*-יהו"ה with the *Chayah* and *Yechidah* levels of our soul, through which the aspect of the King, King of kings is drawn forth, it must be stated that if this service of Him stems from the essential self of the soul, as it is above, this is insufficient. Rather, this mode of serving *HaShem*-יהו"ה, blessed is He, must specifically be

accompanied by the soul as it descended below. In other words, even as the soul is below, there nevertheless is a mode of serving *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul, and it is specifically through this kind of service that we draw down the aspect of the King, King of kings, *HaShem*-יהו"ה, blessed is He.

This may be understood from the story of the prince, whose father, the king, sent to a distant land, to test him and see what would become of him. When the prince finally returned to the king, this brought the king great pleasure and delight - pleasure that he did not at all have when his son was still at home in the palace, before being sent out.

The same is understood about the descent of the soul below. That is, it is not sufficient for the soul to be in the aspect of, "She is pure" (*Tehorah Hee*), as the soul essentially is, in and of itself, but it rather must specifically be as the soul manifests in the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, and most particularly, as it is in the *Nefesh* level of the soul. For, it is specifically in the aspect of the *Nefesh* level of the soul that the primary manifestation takes place, where nothing is revealed except for the aspect of the "black fire" (explained before).²⁵⁴ It is specifically in this aspect of the soul that a person encounters many tests, as in the story of the prostitute in the Holy Zohar.²⁵⁵ Nonetheless, even as the soul is below, it nevertheless withstands the test and toils in its service of *HaShem*-יהו"ה, blessed is He, because of the essential self of the soul. This brings *HaShem*-יהו"ה, much greater

²⁵⁴ See the preceding discourses of this year, 5717.

²⁵⁵ Zohar II 163a, cited in Tanya Ch. 9 and Ch. 29.

pleasure and delight in the soul, like the story of the prince, in that the principal delight and pleasure is specifically when he returns from the distant land to his father, the king. In contrast, this is not so, if he remains at home, being that “constant pleasure is not pleasurable.”²⁵⁶

The explanation is that the soul of a Jew is essentially Godly, only that it descended into a state of captivity. When it finally returns to the palace of the King, this draws forth essential pleasure. In other words, it is not like the pleasure of a person who is inherently distant and then comes close, but is literally the pleasure of the essence itself, which was faraway and distant from *HaShem*-יהו"ה and then returned. Thus, since he himself is literally of the essence, therefore his pleasure draws forth the essential pleasure of *HaShem*-יהו"ה, blessed is He.

This itself is the superiority of the souls of Israel over and above the Torah. For, when it comes to the Torah, even as it was in the aspect indicated by the verse, “I was with Him as His nursling, I was His delight day by day,”²⁵⁷ this is not true essential pleasure. Moreover, even as the Torah was in the aspect of Primordial Man (*Adam Kadmon*), it was only in the aspect of wisdom-*Chochmah* of Primordial Man (*Adam Kadmon*) (as explained before).²⁵⁸

²⁵⁶ See Keter Shem Tov 121 and elsewhere; That is, constant pleasure is not consciously felt, like the pleasure in being alive, which is generally only felt through the danger of its opposite, God forbid. (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6 and the notes there, and elsewhere.)

²⁵⁷ Proverbs 8:30

²⁵⁸ In the discourse entitled “*Torah Tzivah* – The Torah that Moshe commanded us is the heritage of the Congregation of Yaakov,” of this year 5717, Discourse 3.

In contrast, the souls of Israel are rooted in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, only that they became distant. Nevertheless, when they return, this literally arouses the essential pleasure of *HaShem*-יהו"ה Himself, blessed is He. This matter itself is what causes the joy of Shemini Atzeret and Simchat Torah, the time about which it says,²⁵⁹ "Israel and the King alone in union," and as the Midrash states about Shemini Atzeret,²⁶⁰ "Let us celebrate, I and you alone."

5.

This then, is the meaning of the verse,²⁶¹ "Let us make man in Our image after Our likeness," referring to the soul of Adam, the first man, who is the general soul that includes all souls.²⁶² That is, every single Jewish soul, whosoever he may be, has the aspect of "in Our image after Our likeness." That is, the Jewish soul possesses all the Supernal aspects, up to and including the aspect indicated by the words "She is pure" (*Tehorah Hee*-טהורה היא) according to its loftiest meaning.

That is, it has the aspect indicated by the words "She is pure" (*Tehorah Hee*-טהורה היא) which transcends the estimation for the creation within Himself and even transcends the arousal of the desire for creation, and even transcends the light that

²⁵⁹ See Zohar III 32a, (and in relation to Shmini Atzeret) Zohar I 64a-b. 208b; Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 5, The Name *HaShem*-יהו"ה; Ohr HaTorah, Shmini Atzeret Vol. 5, p. 2,149 and on; Sefer HaMaamarim 5687 p. 36.

²⁶⁰ Midrash Bamidbar Rabba 21:24

²⁶¹ Genesis 1:26

²⁶² Tanya, Iggeret HaKodesh, Epistle 7

preceded the arousal of the desire, which is the drawing forth of the general light, and it even transcends the aspect of the Ancient One-*Atik* as it is before the restraint of the *Tzimtzum*. Rather, this is the soul as it is rooted in the light and Name of *HaShem*-יהו"ה that is included in His Essential Self, and is rooted in the Essential Self of *HaShem*-יהו"ה Himself, the Singular Preexistent Intrinsic Unlimited Being, blessed is He, literally!

Each and every Jew possesses this, and his toil in serving *HaShem*-יהו"ה, blessed is He, with the aspects of the *Nefesh*, *Ru'ach* and *Neshamah* levels of his soul, is only to remove the hiddenness and concealment. This also is the meaning of the "seven (intermediary) eyes," which are the seven emotional characteristics. That is, our toil in them is only to remove the hiddenness and concealment, however, our service of *HaShem*-יהו"ה, blessed is He, stems from the essential self of the soul, the love of *HaShem*-יהו"ה, blessed is He, that is essential and is not dependent on anything else.

The same is so as it is from Above to below. That is, the matter of the intermediaries is only to remove hiddenness and concealment, but the actual drawing down of beneficence stems from the Essential Self of *HaShem*-יהו"ה alone, blessed is He, literally! This will ultimately be fully completed and fulfilled in the coming future. For, in that time, it no longer will be necessary to dispel matters of negativity, being that about that time, *HaShem*-יהו"ה says,²⁶³ "I will remove the spirit of impurity from the land," and the Jewish people will then actualize a dwelling place for the Holy One, blessed is He,

²⁶³ Zechariah 13:2

within which His very Essence and Being will be revealed, even as He is unclothed in His dwelling place. Then, “The King and Israel (will be) alone in union,” and it will be revealed that “Israel, the Torah (which reveals the superiority of Israel) and the Holy One, blessed is He, are entirely one.”²⁶⁴

²⁶⁴ Zohar III 73a

Discourse 5

“Amar Rabbi Akiva, Ashreichem Yisroel - Rabbi Akiva said: How fortunate are you Israel”

Delivered on Shabbat Parshat Noach,
Rosh Chodesh Cheshvan, 5717
By the grace of *HaShem*, blessed is He,

1.

It states in Mishnah,²⁶⁵ “Rabbi Akiva said: How fortunate are you, Israel! Before Whom are you purified and Who purifies you? It is your Father in Heaven, as it states,²⁶⁶ ‘Then I will sprinkle pure water upon you, and you shall become purified,’ and it states,²⁶⁷ ‘The ritual pool (*Mikveh*) of Israel is *HaShem*-יהוה.’ Just as a ritual pool (*Mikveh*) purifies the impure, so too the Holy One, blessed is He, purifies Israel.”

Now, this doubled terminology,²⁶⁸ “Before Whom are you purified and Who purifies you,” must be understood, because it seems to indicate two matters in this purification. That is, there is the purification indicated by the words, “Before Whom are you purified,” and there is the purification indicated by the words, “Who purifies you.” We also must understand

²⁶⁵ Mishnah Yoma 8:9; Talmud Bavli, Yoma 85b

²⁶⁶ Ezekiel 36:25

²⁶⁷ Jeremiah 17:13 (see the version of the Yerushalmi, Rif, and Ein Yaakov).

²⁶⁸ See the beginning of the discourse by the same title “*Amar Rabbi Akiva Ashreichem Yisroel*” 5667, recited fifty years prior (*Hemshech* 5666 p. 380).

why he specifically said, “How fortunate are you-*Ashreichem*-
אשריכם.”

Now, the general explanation is that just as a ritual pool (*Mikveh*) which purifies the impure, causes a transformation and novelty in the person or vessel, in that at first it was impure and then became pure, so likewise, when he said that the Holy One, blessed is He, purifies the Jewish people, what he meant is that they undergo transformation and renewal.

To further explain, the general matter of purification (*Taharah*) is return (*Teshuvah*) and in return (*Teshuvah*) itself, there are two matters. The first is return (*Teshuvah*) as generally understood in the world, which is return (*Teshuvah*) from sin, meaning repentance. The second matter of return (*Teshuvah*-תשובה) is like the verse,²⁶⁹ “and the spirit returns (*Tashuv*-תשוב) to God who gave it.” Now, both matters of return (*Teshuvah*) bring about transformation and renewal.

About the first matter, which is repentance (*Teshuvah*) from sin, it is understood that such return brings about great transformation. As Rambam states,²⁷⁰ “Instead of his previous undesirable state before *HaShem*-יהו"ה, he no longer relates to sin, and it therefore is sinful to tell him, “Remember your previous deeds.”²⁷¹ Moreover, his service of *HaShem*-יהו"ה becomes elevated to such a degree that about him it states,²⁷² “In the place that true penitents (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim*) cannot stand.”

²⁶⁹ Ecclesiastes 12:7; See Likkutei Torah, Ha'azinu; Also see Likkutei Torah, Drushim l'Rosh HaShanah 60d, Balak 74a

²⁷⁰ Mishneh Torah, Hilchot Teshuvah 7:6-7

²⁷¹ Mishneh Torah, Hilchot Teshuvah ibid. 7:8

²⁷² Mishneh Torah, Hilchot Teshuvah ibid. 7:4

The same is likewise so of the second aspect of return (*Teshuvah*), indicated by the verse, “and the spirit returns (*Tashuv*-תשוב) to God who gave it.” That is, in this too there likewise is a very great transformation. For, as the Jewish soul is Above (from the One “who gave it”), as explained before,²⁷³ it transcends the estimation of the creation within Himself in potential, and it even transcends the arousal of the desire for creation, and even transcends the general drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that precedes the arousal of the desire, and even transcends the aspect of the exact copy-*Ha'atakah*-העתקה of the Essential Self of *HaShem*-יהו"ה, blessed is He, but is rather rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Thus, when a person, through toil in serving *HaShem*-יהו"ה, blessed is He, with repentance and return (*Teshuvah*), affects his soul, until his “spirit returns to God who gave it,” he then ascends to the aspect of the essential self of his soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, literally! This being so, this indeed is a very great transformation and renewal.

Thus, these are the two aspects of purification (*Taharah*) indicated by the doubled language, “Before Whom are you purified and Who purifies you.” That is, the words, “Before Whom are you purified” refer to the matter of serving *HaShem*-יהו"ה, blessed is He, from below to Above. The

²⁷³ In the preceding discourses of this year, 5717, “*Torah Tzivah* – The Torah that Moshe commanded us is the heritage of the Congregation of Yaakov,” Discourse 3, Ch. 3 and on, and the discourse entitled “*Na'aseh Adam* - Let us make man in Our image after Our likeness,” Discourse 4.

continuing words, “Who purifies you” refer to the matter of drawing down from Above to below, that the essential self of his soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is drawn down to him, literally.

2.

Now, to better understand this,²⁷⁴ our sages, of blessed memory, stated,²⁷⁵ “Whosoever answers ‘Amen! May His Great Name be blessed’ with all his might, they rip up the decree of his sentence.” Rashi comments on the words, “With all his might,” and states that it means, “With all his devotional intent (*Kavanah*).” According to the teachings of Chassidus, the inner meaning of the words, “With all his might” is as stated,²⁷⁶ “And now – may the strength of the Lord-*Adona*”*y*-אדני be magnified!” That is, he brings about the magnification of *HaShem*’s-יהו"ה title Lord-*Adona*”*y*-אדני.

To explain, the general matter of *HaShem*’s-יהו"ה title Lord-*Adona*”*y*-אדני refers to the *Sefirah* of *HaShem*’s-יהו"ה Kingship-*Malchut*. When a person brings about the magnification of *HaShem*’s-יהו"ה *Sefirah* of Kingship-*Malchut*, not just the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), but in all aspects of His Kingship-*Malchut*, up to and including the aspect of Kingship-*Malchut* of the

²⁷⁴ See *Hemshech* 5672 Vol. 3, p. 1,416 and on; See Maamarei Admor HaZaken, Maamarei Rabboteinu Zichronam LiBrachah, p. 66 and on; Sefer HaMaamarim 5633 Vol. 2 p. 354 and on; 5645 Vol. 1 p. 281 and on.

²⁷⁵ Talmud Bavli, Shabbat 119b

²⁷⁶ Numbers 14:17

Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, then "they rip up the decree of his sentence," even after it already has been signed and sealed.

In other words, even if his sentence has already been decreed, and from the perspective of the chaining down of the worlds (*Hishtalshelut*) he no longer is capable of changing the decree whatsoever, nevertheless, if his service of *HaShem*-יהו"ה, blessed is He, is "with all his might," meaning that he fulfills the verse, "And now – may the strength of the Lord-*Adona*'*y*-אדני be magnified," which even transcends the aspect of Kingship-*Malchut* of the Unlimited One, then because of this drawing forth that utterly transcends the chaining down of the worlds (*Hishtalshelut*), "they rip up the decree of his sentence."

3.

The explanation is that our sages, of blessed memory, stated,²⁷⁷ "Whosoever lengthens the One-*Echad*-אחד,²⁷⁸ shall be rewarded with length of days and years."²⁷⁹ Now, "lengthening the One-*Echad*-אחד" refers to lengthening contemplation (*Hitbonenut*) of the matter of "*HaShem*-יהו"ה is One and His Name is One." This is like the coming future, about which it states,²⁸⁰ "On that day *HaShem*-יהו"ה will be One and His Name One." For, "presently, I am not pronounced as I am written."²⁸¹

²⁷⁷ Talmud Bavli, Brachot 13b

²⁷⁸ Of the Shema (Deuteronomy 6:4), "Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה אחד."

²⁷⁹ Also see at length in the Opening Gateway to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

²⁸⁰ Zachariah 14:9

²⁸¹ Talmud Bavli, Pesachim 50a

In other words, although right now, “*HaShem* is *One-HaShem Echad*-יהו"ה אהד is also the true reality, nevertheless, in regard to His Name – which is the matter of the **revelation** of His true reality – currently, there is not a matter of oneness in this. Nonetheless, in the coming future, even His Name will be one. That is, the matter of His oneness will also apply to His Name, which is the matter of the revelation of His Oneness.

To further explain, a name (*Shem*-שם) is the matter of revelation (*Gilyu*). For, a name is a combination of letters, and as known, to one’s essential self, the letters (*Otiyot*) of his name are unnecessary. Rather, in every case, the matter of letters (*Otiyot*) is solely that of revealing and drawing forth that which is called by it. Therefore, “there is a time to speak and a time to be silent.”²⁸² It thus is understood about the matter of a name, that its purpose is solely to reveal and draw down to below. Therefore, when a single soul comes into a specific body, it is called by one name, and if afterwards it reincarnates into a different body, it can be called by a different name. This shows us that the name itself is not necessary to the essence of the soul itself, in that the essence of the soul has no specific name. Rather, the entire matter of a name is for the purpose of revealing the soul and drawing it forth.²⁸³

Because of this, what is referred to in books of Kabbalah as “light-*Ohr*-אור” is referred to in Midrash as a “name-*Shem*-שם.” For example, it states,²⁸⁴ “Before the creation of the world

²⁸² See Ecclesiastes 3:7

²⁸³ See Likkutei Torah, Behar 41c and elsewhere.

²⁸⁴ 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*); Avodat HaKodesh, Chelek HaYichud Ch. 2 and Ch. 12; Chelek

there was Him and His Name alone,” (and another version²⁸⁵ of the text reads: “Before the creation of the world there was Him and His Great Name alone”). This is because a name (*Shem*-שם) is like light (*Ohr*-אור), in that it reveals, and therefore, it is unnecessary to the essential self, but is solely for the purpose of revealing and drawing it forth.

This then, is the meaning of the teaching, “Whosoever lengthens the One-*Echad*-אחד,” which refers to lengthening one’s contemplation (*Hitbonenut*) that not only is *HaShem*-יהו"ה One, but even His Name is One. In other words, even in the matter of His revelation and drawing down below, *HaShem*-יהו"ה is One-*Echad*-אחד. Now, in this too there are several levels, for as will be explained, even in the matter of the letters (*Otiyot*) there are many levels, all the way to the highest of heights. Nevertheless, “whosoever lengthens the One-*Echad*-אחד,” meaning that he lengthens his contemplation (*Hitbonenut*) of how it is that on all levels of letters (*Otiyot*) *HaShem*-יהו"ה is One, then “he will be rewarded with length of days and years.” That is, there is a drawing down to him of all levels of letters (*Otiyot*) that he contemplates, and as a result, “his days and years are lengthened.”

HaAvodah Ch. 35; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

²⁸⁵ See the common version of Pirke d’Rabbi Eliezer, as well as various places in the teachings of Chassidus; See Likkutei Torah, Behar *ibid.*; Sefer HaArachim Chabad (Vol. 4), section on Ohr Ein Sof (5), p. 438, note 12 & 17, p. 508 and elsewhere.

4.

The explanation is that, as we observe about letters (*Otiyot*) as they are in the human soul below, there are several levels.²⁸⁶ There are letters of speech, which become separate from the speaker and are for someone other than himself. (Lower than this are the letters of action and the letters of writing.) That is, the general matter of letters (*Otiyot*) of speech (*Dibur*), is that they are for another, in that all revelation to another is accomplished through letters of speech (*Dibur*). Moreover, the letters of one's speech are not only felt and recognizable to himself, but are also recognized by the other.

Higher than this are letters (*Otiyot*) of thought (*Machshavah*) by which that which is concealed in one's essential self is revealed to himself. These letters are not felt by anyone other than himself, but indeed are recognized and felt by himself.

Higher than this are the letters of intellect, understanding and comprehension, and here there are two levels. There is the externality of the intellect (*Chitzoniyut HaSechel*) and the innerness of the intellect (*Pnimiyyut HaSechel*). In the externality of the intellect (*Chitzoniyut HaSechel*) the letters are felt and recognized, however, when he delves into the inner depth of the matter, which in general, is the inner aspect of the intellect (*Pnimiyyut HaSechel*), then although it is recognized that there are letters, they nonetheless are not sensed. That is, all that is sensed is the intellect itself (*Sechel*) rather than its letters (*Otiyot*). In other words, from the

²⁸⁶ See

angle of the (the inner aspect of the intellect – *Pnimiyut HaSechel*) the letters are not sensed. Nonetheless, since it already exists as intellect, understanding and comprehension, it is recognizable that it has letters (*Otiyot*).

Higher than this are the letters as they are in the source of the intellect, which either is the aspect of wisdom-*Chochmah* hovering over his brain, or an illuminating flash of wisdom into his brain, like a flash of lightening. These letters are not at all recognizable, because since it does not exist as intellect in a way of understanding and comprehension, the letters (*Otiyot*) are not at all recognizable. Nevertheless, since, at the very least, it indeed is an aspect of revelation (*Giluy*), even in this illuminating flash, letters (*Otiyot*) exist, or even higher, in the aspect of the wisdom-*Chochmah* hovering over the brain, there are letters, but they altogether are unrecognizable.

Now, just as this is so in the revealed powers of the soul, it likewise is so in its transcendent powers, these being desire (*Ratzon*) and pleasure (*Ta'anug*), which also have letters (*Otiyot*). Moreover, just as in intellect (*Sechel*) there is a difference between the externality of the intellect (*Chitzoniyut HaSechel*) and the innerness of the intellect (*Pnimiyut HaSechel*), this likewise is so in the desire (*Ratzon*). That is, there is a difference between the externality of the desire (*Chitzoniyut HaRatzon*) and the innerness of the desire (*Pnimiyut HaRatzon*). For, in the externality of the desire (*Chitzoniyut HaRatzon*), which is when he desires something that is not integral to him to any great extent, meaning that his desire is only for its externality, then its letters (*Otiyot*) are sensed. However, the inner aspect of desire (*Pnimiyut*

HaRatzon), which is for something that is more integral to him, the soul is sensed, but the letters (*Otiyot*) of the desire of the soul are not sensed. That is, that which is dominantly sensed is the desire (the soul), rather than its letters (*Otiyot*).

The same is true of pleasure (*Ta'anug*). It too has letters. In other words, even though there is a difference between desire (*Ratzon*) and pleasure (*Ta'anug*), in that desire (*Ratzon*) is the attraction and drawing down of the soul from above to below, whereas pleasure (*Ta'anug*) is the concealment and ascent of the soul from below to above, nevertheless, it is not only the desire (*Ratzon*) – which is revelation from above to below – that has letters (*Otiyot*). Rather, even the pleasure (*Ta'anug*) – which is the ascent of the soul from below to above – has letters, since after all, it too is only a revelation of the essence, and therefore also has letters (*Otiyot*). This is because every revelation comes through the medium of letters (*Otiyot*).

Now, even higher than this, in the actual essence of the soul itself, there also are letters (*Otiyot*), as in the teaching,²⁸⁷ “the soul is full of letters,” only that the letters (*Otiyot*) are altogether not in a state of tangible existence. Nonetheless, there indeed are letters (*Otiyot*) and from the letters (*Otiyot*) of the essential self of the soul, tangible letters subsequently come about until the existence of tangible letters of speech (*Dibur*).

Moreover, it must be said that the root of the letters of speech are the letters of the essential self of the soul. That is, it

²⁸⁷ Etz Chayim (Shaar TaNT" A) Shaar 5, Ch. 3; Also see Ma'amarei Admor HaZaken, Parshiyot HaTorah, Vol. 2, pg. 639 and pg. 730; Likkutei Torah, Bechukotai 45d; Shir HaShirim ibid.; Ma'amarei Admor HaEmtza'ee, Bamidbar, Vol. 1, pg. 309. Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38 and on; Sefer HaMaamarim 5696 p. 110, and elsewhere.

cannot be said that the letters of speech come about through the revelation of the powers of the soul in the five places of the mouth from where the letters of speech issue, these being the throat, palate, tongue, lips and teeth.²⁸⁸ For, if this was so, in order to speak, a person would have to take the time and make the effort to concentrate on how to move the organs of his mouth to pronounce the letters.²⁸⁹

Now, it also cannot be said that the five organs of speech are just the mechanism by which the letters (*Otiyot*) are brought into tangible existence, whereas the root of the letters (*Otiyot*) comes from the revelation of the soul powers. For, if this was so, each soul power would have specific letters relating to its revelation. That is, we would have to conclude that each soul power is limited to specific letters, with no additional letters, and there would be no difference in this between one person and the next. However, we readily observe that such is not the case. That is, every revelation of light comes in a variety of letters. That is, as explained in various places,²⁹⁰ it often is the case that Tosafot, Rabbeinu Asher and Rabbeinu Nissim, will all state the same idea, but each will say it in his own specific and unique letters (*Otiyot*) and style. However, if we were to posit that the root of the letters (*Otiyot*) is in the idea itself, since they all are presenting the same idea, why is it that they each expresses it with different letters (*Otiyot*)? This proves that the root of the letters is in the essence of the soul, and this is why each one

²⁸⁸ See Tanya, Iggeret HaKodesh, Epistle 5.

²⁸⁹ See *Hemshech* “*Matzah Zu*” 5640 Ch. 2 (Sefer HaMaamarim 5640 Vol. 2 p. 115 and on); Sefer HaMaamarim 5652 p. 123.

²⁹⁰ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 39; Also see the note of the Rebbe to Sefer HaMaamarim 5710 p. 36.

expresses it with different letters, according to the letters of his specific soul.

Nevertheless, as the letters (*Otiyot*) exist in the essential self of the soul, which is “full of letters,” they do not yet exist as tangible letters at all. However, with the revelation of the emotive qualities through the five organs of speech of the mouth, they come to be in a state of tangible existence, to the point that they become tangible letters (*Otiyot*) of speech (*Dibur*).

5.

Now, from the above example, we may understand how it is above in *HaShem*'s יהו"ה Godliness, in that there are various aspects of letters (*Otiyot*). That is, there are the letters of speech (*Dibur*), as it states,²⁹¹ “By the word of *HaShem*-יהו"ה the heavens were made.” Now, just as the letters of speech (*Dibur*) below become separate from the speaker and can be felt by another, this is likewise so of the letters of speech (*Dibur*) above, in *HaShem*'s יהו"ה Godliness, as in the verse, “By the word of *HaShem*-יהו"ה the heavens were made.” That is, the created beings are separate, and even though, in reality, they actually are not separate, nonetheless, at least from the standpoint of their own senses and perspective, they are separate.

Higher than this are the letters of thought (*Machshavah*), through which “the hidden worlds that are not

²⁹¹ Psalms 33:6

revealed were brought into existence.”²⁹² These worlds are not separate, but as known, are immersed in their source. The difference between the two aspects [of speech (*Dibur*) and thought (*Machshavah*)] as they are in the *Sefirot*, is that they correspond to the *Sefirah* of Kingship-*Malchut* and the *Sefirah* of Understanding-*Binah*, respectively. That is, the letters (*Otiyot*) and created beings that stem from the *Sefirah* of Kingship-*Malchut* are in a state of separateness, whereas the letters (*Otiyot*) and created beings that stem from the *Sefirah* of understanding-*Binah*, are “the concealed worlds that are not revealed.”²⁹³ For, as known, the concealed worlds extend down until the *Sefirah* of understanding-*Binah*. Nevertheless, they too are in a state of tangible existence of letters (*Otiyot*), meaning that there is an existence of vessels (*Keilim*). For, as known about the matter of “His life force and His organs,” which refers to lights (*Orot*) and vessels (*Keilim*), these are the *Sefirot* from Kingship-*Malchut* until understanding-*Binah*, only that in understanding-*Binah*, they are letters (*Otiyot*) of thought (*Machshavah*), which are not separate.

Higher than this are letters (*Otiyot*) as they are in the *Sefirah* of wisdom-*Chochmah*, which in the worlds, refers to the world of Emanation-*Atzilut*, in which the letters (*Otiyot*) are not at all recognizable. For, in the aspect of wisdom-

²⁹² See Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 11 (88b).

²⁹³ See Biurei Zohar of the Tzemach Tzeddek, Vol. 1, p. 520 and on; Ohr HaTorah Lech Lecha (Vol. 6) p. 1,072b and on.

Chochmah, even the aspect of “His organs,” which refer to the vessels (*Keilim*), are on the level of light (*Ohr*).²⁹⁴

Now, just as in the soul of man below, letters (*Otiyot*) are present, not only in the revealed powers of the soul, but also in the transcendent powers of desire (*Ratzon*) and pleasure (*Ta'anut*) of the soul, so likewise, this is understood as it is above in *HaShem* 's-יהוה Godliness. That is, even in the aspect of the crown-*Keter* there are letters (*Otiyot*), only that they are in the aspect of engraved letters.

To further clarify, the difference between letters that are written with ink and letters that are engraved, is that²⁹⁵ letters that are written with ink are superimposed on the substance they are written upon. In contrast, letters that are engraved are one essence with the substance they are engraved in, in that the letters are from it and of it. The same is true of the difference between the vessels (*Keilim*) of the world of Emanation (*Atzilut*) and the vessels (*Keilim*) of the crown-*Keter*. That is, the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are the existence of something additional, like ink, whereas the vessels (*Keilim*) of the crown-*Keter* are from it and of it, like engraved letters, meaning that they are of one essence.

However, in the aspect of engraved letters (*Otiyot HaChakikah*) there also are two levels.²⁹⁶ That is, there is regular engraving, and there is engraving that is through and through, from one side to the other. Letters that are engraved

²⁹⁴ See Likkutei Torah, Matot 87d; Ohr HaTorah Shemot p. 42, Va'era p. 150, and elsewhere.

²⁹⁵ Likkutei Torah, Chukat and elsewhere.

²⁹⁶ Maamarei Admor HaZaken 5565 Vol. 2, p. 690; *Hemshech* 5666 p. 483; Also see Likkutei Sichot Vol. 8 p. 127 and on.

in a regular way form an indentation, which is like a receptacle, and are certainly tangible and graspable. Moreover, they darken the precious stone upon which they are engraved. That is, the area of the precious stone that is engraved is not as radiant and translucent as its other parts. In contrast, when an engraving is through and through, from one side to the other, the letters (*Otiyot*) do not form a receptacle, nor is there any tangible grasp of them. Moreover, they do not darken the precious stone within which they are engraved.

This then, is the difference between the externality of the crown (*Chitzoniyut HaKeter*) and the innerness of the crown (*Pnimityut HaKeter*) as it is in the crown itself. That is, the externality of the crown (*Chitzoniyut HaKeter*) is like regular engraving, in that there is a certain element of tangibility and grasp to the letters, in that they only conceal to a small degree. In contrast, the vessels (*Keilim*) of the inner aspect of the crown (*Pnimityut HaKeter*) have no element of tangibility and grasp to them and do not conceal at all, like letters that are engraved through and through, from one side to the other.

Now, all the above relates to levels that follow the restraint of the *Tzimtzum*. However, in truth, even before the restraint of the *Tzimtzum*, there are several aspects that also have the aspect of letters (*Otiyot*). For example, there is the estimation within Himself, in potential, of everything that is destined to be actualized.²⁹⁷ Higher than this is the arousal of the desire, in that everything that is destined to be actualized

²⁹⁷ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher); Mikdash Melech to Zohar I 15a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

arose in His desire. Higher than this is the light (*Ohr*) that even preceded the arousal of the desire, which is the general drawing forth (meaning that this aspect also includes the entire novelty of the chaining down of the worlds – *Hishtalshelut*).

Even higher than this is the aspect of the Ancient One-*Atik*-עתיק as it is before the restraint of the *Tzimtzum*, which is an exact copy-*Ha'atakah*-העתקה, like copying from one book to another. In other words, even though it is exactly the same thing, nevertheless, one is the original and the other is a copy-*Ha'atakah*-העתקה of the original. This aspect is the cause that gives room for the possibility of there subsequently being a source for the source of worlds. (This being so, this aspect also includes the novelty of the entire chaining down of the worlds – *Hishtalshelut*).

Higher than this is the inclusion of the totality of the chaining down of the worlds (*Hishtalshelut*) in the Essential Self of the Singular Preexistent Intrinsic Unlimited Being, *HaShem*-יהו"ה, blessed is He. Even Higher than this, is the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, as He is in and of Himself, as He includes the totality of the chaining down of the worlds (*Hishtalshelut*) in His Essential Self itself.

This is analogous to the powers of the soul in man below. That is, there are the powers as they are included in the essence of his soul, and then there is the very essence of the soul itself, which includes all the powers.

The same is likewise so above in *HaShem*'s-יהו"ה's Godliness. That is, there is the entire chaining down of the worlds (*Hishtalshelut*) as it is included in His Essential Self, and

then there is the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, as He is in and of Himself, who includes the entire chaining down of the worlds (*Hishtalshelut*) in His Essential Self.

These are all aspects of letters (*Otiyot*) as they are before the restraint of the *Tzimtzum*. That is, by comparison to this, the letters (*Otiyot*) that are in the aspect of the estimation in potential and the arousal of the desire, are like the letters of speech (*Dibur*). For, as explained in various places, the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that already is in a state of estimation and arousal of the desire, is light (*Ohr*) as it relates to "another." For, although it precedes the restraint of the *Tzimtzum*, nevertheless, even within Himself, there is light (*Ohr*) as it relates to "another," only that it is still entirely within Himself. It therefore bears a similarity to the letters (*Otiyot*) of speech (*Dibur*).²⁹⁸

The letters (*Otiyot*) as they are in the general drawing down that precedes the arousal of the desire, bear a similarity to the letters of thought (*Machshavah*). That is, the light (*Ohr*) that precedes the arousal of the desire is light (*Ohr*) that is still to Himself. The letters (*Otiyot*) as they are in the aspect of the Ancient One-*Atik*-עתיק,²⁹⁹ until the aspect of how the chaining down of the worlds (*Hishtalshelut*) is included in the Essential Self of *HaShem*-יהו"ה, blessed is He, and even higher, how the Essential Self of *HaShem*-יהו"ה, blessed is He, includes them,

²⁹⁸ See Likkutei Torah, Hosafot to Vayikra 53a

²⁹⁹ There are those who recall that the Rebbe mentioned that "this is the matter of the ten hidden *Sefirot* – *Eser Sefirot HaGenoozot [b'He'elem HaAtzmut]*." (Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10 and on.)

bears a similarity to how it is in man below, that the soul itself is full of letters.

This then, is the meaning of the teaching,³⁰⁰ “Whosoever lengthens their contemplation of His Oneness shall be rewarded with length of days and years.” That is, through lengthening our contemplation (*Hitbonenut*) in all the above aspects of the letters (*Otiyot*), until the aspect of the letters (*Otiyot*) as they are in the Essential Self of *HaShem*-יהוה Himself, blessed is He, which includes them all, there thereby is a drawing down to him from the aspect that he contemplates, and because of this, “they lengthen his days and years.”

6.

This then, clarifies the teaching,³⁰¹ “Whosoever answers ‘Amen! May His Great Name be blessed’ with all his might, they rip up the decree of his sentence.” The explanation is as it states,³⁰² “And now – may the strength of the Lord-*Adona*”י-אדני be magnified!” That is, through a person’s service of *HaShem*-יהוה, blessed is He, he brings about the magnification of *HaShem*’s יהוה title Lord-*Adona*”י-אדני, which is the aspect of His Kingship-*Malchut*. Moreover, he not only brings about the magnification of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), but also the magnification of the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהוה, blessed is He, as He is high above.

³⁰⁰ Talmud Bavli, Brachot 13b

³⁰¹ Talmud Bavli, Shabbat 119b

³⁰² Numbers 14:17

This may be better understood by prefacing with the explanation in the additions to Torah Ohr, on the discourse entitled “*v’Anee Natatee.*”³⁰³ The discourse there explains the matter of drawing down the aspect of Kingship-*Malchut* of Primordial Man (*Adam Kadmon*), which is the aspect of the revelations through which *HaShem*-יהו"ה, blessed is He, is called by the titles “wise-*Chacham*-חכם”, “kind-*Chasdan*-חסדן” and the like. This is analogous to man below, that through praising him as being wise or kind, this draws forth his wisdom and kindness from concealment to revelation. However, as things are below, even before the praise, the wisdom-*Chochmah* and kindness-*Chessed* already existed and the effect of the praise is only that it draws these qualities from concealment to revelation. However, above in *HaShem*'s-יהו"ה Godliness, there is no tangible existence of wisdom-*Chochmah* or kindness-*Chessed*, and their entire existence is brought about solely through the praises.

The same may be understood in relation to drawing down the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He. In fact, when it comes to drawing down the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, this matter applies to an even greater degree. For, in the aspect of Kingship-*Malchut* of Primordial Man (*Adam Kadmon*), there already are particulars, only that they are still contained within the simplicity of Primordial Man (*Adam Kadmon*), which is why the particulars are in a state of oneness.

³⁰³ Torah Ohr 102a and on.

This is the meaning of the word “One-*Echad*-אחד,” indicating a oneness of particulars. However, before the restraint of the *Tzimtzum*, *HaShem*-יהו"ה is “Singular-*Yachid*-יחיד,” and is higher than being “One-*Echad*-אחד.”³⁰⁴ That is, “Singularity-*Yachid*-יחיד” altogether transcends particulars, even particulars that are united as one. That is, the matter indicated by the word “Singular-*Yachid*-יחיד” utterly transcends particulars.

However, even higher than the Singularity-*Yachid*-יחיד, there indeed is an aspect of “One-*Echad*-אחד,” indicating the true Oneness of *HaShem*-יהו"ה, blessed is He. However, as understood, before the drawing down is brought about by our recitation of His praises, there is no existence of *Sefirot* at all, and their existence is brought about solely through our recitation of His praises.

This then, is the meaning of the teaching, “Whosoever answers ‘Amen! May His Great Name be blessed’ with all his might,” which is like the verse, “And now – may the strength of the Lord-*Adona*”י-יגדנך be magnified!” That is, through this he brings about the magnification of *HaShem*’s-יהו"ה title Lord-*Adona*”י-יגדנך, even in the aspect indicated by the verse,³⁰⁵ “If You hold on to sins Ya’h-ה-י, Lord-*Adona*”י-יגדנך, who can withstand it,”³⁰⁶ which is the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as He is before the restraint of the *Tzimtzum*.

³⁰⁴ Torah Ohr, Vayechi 45a; Va’era 55b, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 10-11.

³⁰⁵ Psalms 130:3

³⁰⁶ See Likkutei Torah Shlach 40a

That is, through serving *HaShem*-יהוה, blessed is He, he draws down and actualizes the existence of the *Sefirot*. In other words, this drawing down is from such a lofty level that the matter of the chaining down of the worlds (*Hishtalshelut*) is altogether not found there. Thus, through bringing about a drawing down from the very source of revelation, a drawing down to the entirety of the chaining down of the worlds (*Hishtalshelut*) is affected. In other words, it is from the aspect indicated by the verse, “And now – may the strength (*Ko’ach*-כח) of the Lord-*Adona*”י-אדני be magnified,” that there is a drawing down of the aspect indicated by the verse,³⁰⁷ “He told His nation the strength (*Ko’ach*-כח) of His works,” (referring to the verse,³⁰⁸ “In the beginning-*Bereishit*-בראשית”).

To explain, “The strength-*Ko’ach*-כח-28 of His works” refers to the 28 time periods in the chaining down of the worlds (*Hishtalshelut*) consisting of *Yad*-יד-14 time periods for the good, and *Yad*-יד-14 time periods that are the opposite of good.³⁰⁹ These are drawn from the two hands-*Yad*-יד, on the right and on the left. Now, this is the same in man below. That is, each of man’s hands has five fingers, and each finger has three sections, except for the thumb, which has two sections, for

³⁰⁷ Psalms 111:6

³⁰⁸ Genesis 1:1 and Rashi there; See introduction to Tikkunei Zohar 13a; The verse “He told His nation the strength-*Ko’ach*-כח of His works” refers to the act of Creation indicated by the verse “In the beginning-*Bereishit*-בראשית” which has *Ko’ach*-כח-28 letters.

³⁰⁹ See Ecclesiastes 3:2 and on; Tikkunei Zohar, Tikkun 69 (101b); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The section entitled, “The seven letters כפרת correspond to the seven days of the week – Time and its measurement.”

a total of 14, which make up the word hand-*Yad-יד*.³¹⁰ [To clarify, when the Mishnah³¹¹ states that there are six sections to each finger, it is counting the bones of the hand itself up to the wrist.³¹² However, the fingers themselves each have three sections, except for the thumb, which has two sections, for a total of 14-hand-*Yad-יד*.]

Now, there are two hands, the right hand-*Yad-יד*-14 and the left hand-*Yad-יד*-14, and together, they are 28-strength-*Ko'ach-כ"ח*. The root of the two hands is the ten *Sefirot*, which are numerically equivalent to the ten fingers, “five opposite five, with the sign (*Ot-אות*) of the covenant between them.”³¹³ Now, the sign (*Ot-אות*) of the covenant refers to the letter *Vav-ו* which is called, “The sign (*Ot-אות*) of truth,”³¹⁴ in that it is “the middle beam that passes through from one end to the other end,”³¹⁵ and is unchanging throughout.

In contrast, the twenty-eight (*Ko'ach-כ"ח*-28) time periods are within the chaining down of the worlds (*Hishtalshelut*) and are divided into the right line and the left line. However, when through his service of *HaShem-יהוה*, blessed is He, a person brings about the magnification of the

³¹⁰ See Sedfer HaYom (in the Kavanot of Kaddish); Also see the introduction to Tikkunei Zohar 4b; Tikkun 19 (40a), and elsewhere.

³¹¹ Mishnah Oholot 1:8

³¹² See Tosefot Yom Tov to Mishnah Oholot 1:8 *ibid*.

³¹³ Sefer Yetzirah 1:3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The five that are drawn from the ten.”

³¹⁴ Zohar Vayikra explained in Biurei HaZohar of the Tzemach Tzedek *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 35; Ginat Egoz translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1) *ibid*.

³¹⁵ Exodus 26:28, 36:33; See Biurei HaZohar *ibid.*, and Shaar HaYichud of the Mittler Rebbe translated as *The Gate of Unity*, Ch. 35 *ibid*.

power of *HaShem*'s יהו"ה title Lord-*Adona*"אדני"י-ג' - referring to the matter of drawing down from He who transcends the chaining down of the worlds (*Hishtalshelut*) - then all twenty eight (*Ko'ach*-כ"ח-ה-28) times periods become included in the verse, "In the beginning-*Bereishit*-בראשית," which is comprised of 28-*Ko'ach*-כ"ח-ה letters,³¹⁶ all of which are on the right side, in that,³¹⁷ "There is no left side in this Ancient One-*Atika*, for it all is right."

This then, is the meaning of, "Whosoever answers 'Amen! May His Great Name be blessed' with all his might-*Ko'ach*-כ"ח, they tear up the decree of his sentence." This is because the words, "Amen! May His Great Name be blessed," also consist of 28-strength-*Ko'ach*-כ"ח letters, corresponding to these twenty-eight time periods.³¹⁸ Thus, by answering "Amen! May His Great Name be blessed" with all his might (*Ko'ach*-כ"ח), he draws down and actualizes, "And now – may the strength (*Ko'ach*-כ"ח) of the Lord-*Adona*"אדני"י-ג' be magnified!" He thus draws this down into all twenty-eight (*Ko'ach*-כ"ח) time periods, and they all come into the aspect of the right side. As a result, "they tear up the decree of his sentence!"

7.

However, to draw the aspect indicated by the verse, "And now – may the strength (*Ko'ach*-כ"ח) of the Lord-*Adona*"אדני"י-ג' be magnified," which is the matter of drawing down that which transcends the chaining down of the worlds

³¹⁶ Genesis 1:1 and Rashi there; See introduction to Tikkunei Zohar 13a

³¹⁷ Zohar III 129a, 289a.

³¹⁸ See introduction to Tikkunei Zohar 13a *ibid*.

(*Hishtalshelut*), this is accomplished through serving *HaShem*-יהו"ה, blessed is He, "with all his might" (*Ko'ach*-כה), and as Rashi explains, this means, "With all his devotional intent (*Kavanah*)."³¹⁹ This refers to serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) that transcends reason and intellect. Specifically through this, the verse, "And now – may the strength (*Ko'ach*-כה) of the Lord-*Adona'y*-אדני"י be magnified" is drawn down and actualized.

The explanation is as it states in *Sefer Yetzirah*,³¹⁹ "There are ten *Sefirot*... that are like a flame bound to the coal... One is the breath (*Ru'ach*) of the Living God." This breath (*Ru'ach*) refers to the spirit (*Ru'ach*) of man, since it is he who draws down the ten *Sefirot*. For, just as it is with the flame of a coal below, that its flame is revealed when one's breath (*Ru'ach*) is blown upon it, so it is above in *HaShem*'s-יהו"ה Godliness, that the *Sefirot* are drawn forth by the spirit (*Ru'ach*) of man. The only difference is that below, when a person blows his breath (*Ru'ach*) upon a coal, it only is to reveal the flame that already exists concealed in the coal, whereas above in *HaShem*'s-יהו"ה Godliness, the very existence of *Sefirot* must be brought forth anew. This is because in this case, that which is drawn forth is from the very highest aspect of letters (*Otiyot*), in which (as explained above) there is no tangible existence whatsoever.

Now, the reason the souls of Israel can affect such a drawing forth, is because they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. It therefore is in their

³¹⁹ *Sefer Yetzirah* 1:7

power to draw from the Essential Self of *HaShem*-יהו"ה, blessed is He, literally. However, in order to do so, the souls must serve *HaShem*-יהו"ה, blessed is He, from the very essence of the soul, as it is, in and of its essential self, as indicated by the words, "She is pure" (*Tehorah Hee*), meaning, as the soul is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. It is specifically through this that the soul has ability to draw forth from such a high level. This is the matter of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) and self-sacrifice (*Mesirat Nefesh*) that transcend reason and intellect. That is, this is the kind of love of *HaShem*-יהו"ה, blessed is He, indicated by the words,³²⁰ "With all your being (*Bechol Me'odecha*-בכל מאדך)."

To clarify, service of *HaShem*-יהו"ה, blessed is He, is comprised of three general aspects. These are, "With all your heart, with all your soul, and with all your being." Love of *HaShem*-יהו"ה, blessed is He, with all your heart, is the matter of serving Him with each organ according to the existence and quality of that organ. Love of *HaShem*-יהו"ה, blessed is He, with all your soul, is the matter of self-sacrifice (*Mesirat Nefesh*), as indicated by the teaching,³²¹ "Even if He takes your soul." However, love of *HaShem*-יהו"ה, blessed is He, with all your being, is even higher than serving Him "with all your soul."

To further explain, even though the words "with all your soul" indicate serving *HaShem*-יהו"ה with self-sacrifice

³²⁰ Deuteronomy 6:5

³²¹ Sifri and Rashi to Deuteronomy 6:5

(*Mesirat Nefesh*), nonetheless, here the self-sacrifice is solely self-sacrifice in the revealed powers of one's soul. In other words, he serves *HaShem*-יהו"ה, blessed is He, with all the powers of his soul, each according to what its matter and quality is, to the point of literal self-sacrifice (*Mesirat Nefesh*). Moreover, he even brings about the matter of self-sacrifice in the powers of the soul that, in and of themselves, have no relation to the matter of self-sacrifice (*Mesirat Nefesh*). However, even so, the substance of his service of *HaShem*-יהו"ה, blessed is He, is in the revealed powers of his soul, only that he does so with complete self-sacrifice (*Mesirat Nefesh*), literally.

In contrast, love of *HaShem*-יהו"ה, blessed is He, indicated by the words, "with all your being," is service of *HaShem*-יהו"ה that stems from the essential self of the soul, which totally transcends the powers of the soul. This is desire of the heart (*Re'uta d'Leeba*) that utterly transcends reason and intellect, and is the matter of serving *HaShem*-יהו"ה, blessed is He, from the essential self of the soul as it is rooted in the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. It therefore is specifically such service of *HaShem*-יהו"ה that draws down *HaShem's*-יהו"ה Essential Self, blessed is He.

This then, is why Rashi explained the words, "With all his might" as meaning "with all his devotional intent (*Kavanah*).” For, it is through serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), that a person actualizes the verse, "And now – may the strength (*Ko'ach*-כח) of the Lord-*Adona'y*-י"י אדוני be magnified," referring to a drawing down of that which transcends the

chaining down of the worlds (*Hishtalshelut*), in a way that it even is drawn into the chaining down of the worlds (*Hishtalshelut*), in all its twenty-eight (*Ko'ach*-כח-28) time periods, and they all come to be of the right side, as stated,³²² “Your right hand, *HaShem*-יהו"ה, is glorified with strength (*Ko'ach*-כח-28); Your right hand, *HaShem*-יהו"ה, smashes the enemy.” This refers to the aspect of the right, as it is from the aspect of the Ancient One-*Atik*, about which it states, “There is no left in this Ancient One-*Atika*, and it all is right.” In other words, it even transcends the inter-inclusion (*Hitkallelut*) of the left line in the right line, but is rather entirely right. As a result, “they rip up the decree of his sentence,” even after it already has been signed and sealed.

This likewise is the meaning of the teaching,³²³ “Whosoever lengthens the One-*Echad*-אחד,³²⁴ shall be rewarded with length of days and years.” That is, through lengthening one’s contemplation of “*HaShem* is One-יהו"ה א"ה אחד, in all the aspects of the letters (*Otiyot*) as they are included in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, a Jew thereby affects a drawing down from the level that transcends the chaining down of the worlds (*Hishtalshelut*) and is entirely on the right, and therefore “they lengthen his days and his years.”

³²² Exodus 15:6

³²³ Talmud Bavli, Brachot 13b

³²⁴ Of the Shema (Deuteronomy 6:4), “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה א"ה.”

8.

This then, is the meaning of the teaching,³²⁵ “Rabbi Akiva said: How fortunate are you, Israel! Before Whom are you purified and Who purifies you,” indicating two levels of purity (*Taharah*). For, as explained before, the general matter of purity (*Taharah*) is the matter of serving *HaShem*-יהו"ה, blessed is He, by returning (*Teshuvah*) from sin, which is the matter of repentance, and by returning (*Teshuvah*) to Him. That is, we explained that returning-*Teshuvah* does not only relate to sin, as is commonly thought. Rather, there also is returning (*Teshuvah*) as indicated by the verse,³²⁶ “and the spirit returns (*Tashuv*-תשוב) to God who gave it.” That is, in this kind of return (*Teshuvah*) a person elevates his soul to its root, as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

For, as explained before, the root of the Jewish soul transcends the estimation that *HaShem*-יהו"ה made in Himself for creation in potential, and even transcends the arousal of the desire for creation. Moreover, it even transcends the general drawing forth that preceded the arousal of the desire for creation. It rather is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, literally, and this is the **true** meaning of return-*Teshuvah*.

³²⁵ Mishnah Yoma 8:9; Talmud Bavli, Yoma 85b

³²⁶ Ecclesiastes 12:7; See Likkutei Torah, Ha'azinu; Also see Likkutei Torah, Drushim l'Rosh HaShanah 60d, Balak 74a

Now, the order of serving *HaShem*-יהו"ה in this, is that there first must be service of Him as indicated by the words, "Before Whom are you purified," which is serving *HaShem*-יהו"ה, blessed is He, from below to above. This is then followed by serving *HaShem*-יהו"ה as indicated by the words, "Who purifies you," which is from above to below, until the soul comes to the state of "She is pure" (*Tehorah Hee*), that is, as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This also explains why the word, "How fortunate are you-*Ashreichem*-אשריכם" was specifically used here. This is because the word "*Asher*-אשר" means delight and pleasure (*Ta'anug*). That is, the souls of Israel are rooted in the simple essential pleasure of the Essential Self of *HaShem*-יהו"ה, blessed is He, as explained before. Because of this, they also draw this into Torah and *mitzvot*, as we recite, "Blessed are You, *HaShem*-יהו"ה, our God, King of the world, who has (*Asher*-אשר) sanctified us with His commandments etc." In other words, it is because of this aspect of "*Asher*-אשר," which is the matter of simple delight and pleasure (*Ta'anug*), that the continuation of the blessing, "Who has sanctified us with His commandments" comes about.

About this the verse states,³²⁷ "That you may see it and remember all the commandments of *HaShem*-יהו"ה and you shall do them," and the next verse continues,³²⁸ "So that you may remember and to do all My commandments." For as

³²⁷ Numbers 15:39

³²⁸ Numbers 15:40

explained before,³²⁹ not only do the Jewish people fulfill “the *mitzvot* of *HaShem*-יהו"ה,” but they even fulfill the aspect of “**My** commandments,”³³⁰ which are the commandments of the Emanator Himself, blessed is He, as it states, “and you shall do them.” That is, since they are rooted in the simple essential pleasure of the Essential Self of *HaShem*-יהו"ה, blessed is He, it therefore is specifically the Jewish people who actualize and do them.

This also explains the matter of the ritual pool (*Mikvah*). That is, a ritual pool (*Mikvah*) is a cistern in the shape of a closed letter *Mem*-מ. That is, it is square,³³¹ which is the matter of the *Sefirah* of understanding-*Binah*. The water in the ritual pool (*Mikvah*) is the aspect of wisdom-*Chochmah*. Immersion-*Tevilah*-טבילה in the ritual pool (*Mikvah*) shares the same letters as self-nullification-*HaBittul*-הביטול,³³² and refers to self-nullification (*Bittul*) stemming from the fiftieth gate (*Shaar HaNun*), which is the crown-*Keter*.³³³

These three matters, understanding-*Binah*, wisdom-*Chochmah*, and the crown-*Keter*, refer to the concealed aspects of Israel, the Torah, and the Holy One, blessed is He.³³⁴ That is, the concealed aspect of Israel is the aspect of understanding-*Binah*, the concealed aspect of the Torah is the aspect of wisdom-*Chochmah*, and the concealed aspect of the Holy One,

³²⁹ In the previous discourse of this year, 5717, entitled “*Torah Tzivah* – The Torah that Moshe commanded us is the heritage of the Congregation of Yaakov,” Discourse 3, Ch. 5, as well as earlier in this discourse.

³³⁰ See *Likkutei Torah*, Bamidbar 9c

³³¹ See *Ohr HaTorah*, *Drushei Yom HaKippurim*, p. 1,580 and on.

³³² *Siddur Im Divrei Elokim Chayim*, end of the *Kavanot* of *Mikvah* (159d)

³³³ See *Ohr HaTorah* *ibid.* p. 1,579.

³³⁴ See *Zohar* III 73a

blessed is He, is the aspect of the crown-*Keter*, as they are after the restraint of the *Tzimtzum*. However, there also are the aspects of understanding-*Binah*, wisdom-*Chochmah*, and the crown-*Keter* as they are in their root, before the restraint of the *Tzimtzum*.

This then, is the meaning of the Mishnah, “Just as the ritual pool (*Mikveh*) purifies the impure, so too the Holy One, blessed is He, purifies Israel.” That is, through serving *HaShem*-יהו"ה, blessed is He, by returning (*Teshuvah*), which is not just returning in repentance from sin, but is also serving Him as indicated by the verse, “and the spirit returns (*Tashuv*-תשוב) to God who gave it,” the Holy One, blessed is He, thereby purifies Israel, so that they come to the state indicated by the words, “She is pure” (*Tehorah Hee*). That is, the soul ascends to the concealed aspect of the Holy One, blessed is He, and we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה alone, blessed is He, and thereby build a dwelling place for Him in the lower worlds!

Discourse 6

*“Mayim Rabim Lo Yuchloo l’Chabot et HaAhavah -
Many waters cannot extinguish the love”*

Delivered on Shabbat Parshat Toldot,
Shabbat Mevarchim Chodesh Kislev, 5717³³⁵
By the grace of *HaShem*, blessed is He,

1.

The verse states,³³⁶ “Many waters cannot extinguish the love, nor can rivers wash it away. If a man would give all the wealth of his house for love, they would surely scorn him.” The Targum (as well as Midrash Rabbah³³⁷ and Rashi) explain this verse as follows, “The Holy One, blessed is He, said to Israel: If all the nations of the world would gather together in a multitude of many peoples like a tumult of many waters, they would be unable to extinguish the love between Me and the Jewish people (God forbid). If all the kings of the earth and their ministers would gather like the mighty waters of a great river, they would be incapable of obliterating you from the world (God forbid). If, during exile, a person would give all the wealth of his house to acquire Torah, I will reward him doubly

³³⁵ The original discourse was edited and disseminated by the Rebbe. See the letters from the 1st of Tevet and the 19th of Tevet of this year, 5717 (Igrot Kodesh, Vol. 14, p. 230, p. 287).

³³⁶ Song of Songs 8:7-9

³³⁷ See Midrash Rabba to Shir HaShirim there, as well as Bamidbar Rabba 2:16

in the coming world and all the plunder and loot of the camp of Gog will be his.”

The next verse continues, “We have a little sister etc.” That is, “In that time, the angels of heaven will denounce the Jewish people in judgment before the Holy One, blessed is He, saying, ‘There is a certain nation on earth, called Israel, who are small in merit.’ ‘What shall we do with our sister, on the day that she is spoken of,’ by the nations of the world who wish to go up to war against her? The angel Michael, the ministering angel of Israel, will respond with the continuing verse, ‘If she will be a wall etc.’ That is, ‘If this nation stands strong, like a wall, amongst the nations and does not intermarry with them, but instead holds steadfast to her faith in *HaShem*-יהו"ה and fear of Him, thus acquiring the unity and singularity of His Name, blessed is He, then we will be like a fortress for her, and the nations of the world will be incapable of dominating her. And ‘If she will be a door-*Delet*-דלת,’ meaning even if she is poor-*Dalah*-דלה in *mitzvot*, we nevertheless will plead for mercy on her behalf before *HaShem*-יהו"ה, and He will recall the merit of the Torah learning of the schoolchildren, which is inscribed upon the slate of their hearts.”

The Midrash concludes, “The nations of the worlds will say, ‘We sin, but does not Israel also sin?’ However, the Holy One, blessed is He, will answer, ‘We have a little sister.’ That is, just as when a little child transgresses against her parents, her parents nonetheless do not become angry with her because she only is a child, so it is with the Jewish people.” The Midrash concludes and states, “You shall be My people by force, as it

states,³³⁸ ‘And as for what enters your minds – it shall never be! That you say, ‘We will be like the nations, like the families of the earth etc.’ Rather, what shall I do with you? The next verse states,³³⁹ ‘As I live – declares the Lord *HaShem/Elohi*”m- אדני”י יהו”ה – I swear that I will rule as King over you with a mighty hand and with an outstretched arm and with outpoured wrath.’ We thus learn the preciousness of Israel before the Ever-Present One.”

2.

Now, we must understand how this explanation fits with the explanation of the Alter Rebbe on this Parsha, about the verse “Many waters cannot extinguish the love,” based on what is written in Zohar. Namely, it is explained that the “many waters” refers to contemplation (*Hitbonenut*), in that a person contemplates the greatness of *HaShem*-יהו”ה, blessed is He; that He fills all worlds (*Memaleh Kol Almin*) and transcends all worlds (*Sovev Kol Almin*) and that before Him, everything is as nothing. These are the contemplations of the first verse of the *Shema*, “Listen Israel, *HaShem*-יהו”ה our God, *HaShem*-יהו”ה is One,” and the following verse, “Blessed is the Name of His glorious Kingship forever and ever.” Through these contemplations (*Hitbonenut*) there subsequently is a drawing forth of the continuing verse,³⁴⁰ “And you shall love *HaShem*-יהו”ה your God, with all your heart and with all your soul,” until

³³⁸ Ezekiel 20:32

³³⁹ Ezekiel 20:33

³⁴⁰ Deuteronomy 6:5; Mishneh Torah, Hilchot Yesodei HaTorah 2:2

one comes to love of *HaShem*-יהו"ה, blessed is He, "with all your being" (*Bechol Me'odecha*), meaning, without limit. Such love and yearning cannot be stilled or quenched by "the many waters" themselves, meaning that such love cannot be quenched through contemplation and knowledge, or even by the grasp *HaShem*'s-יהו"ה Godliness attained in the Garden of Eden.

The verse continues, "nor can rivers wash it away." The rivers (*Neharot*-נהרות) referred to here are the revelations of the Garden of Eden, as written,³⁴¹ "A river (*Nahar*-נהר) issues forth from Eden to water the garden." This is so, even though the revelation of the Garden of Eden is of a very lofty light and revelation with many levels to no end. For although, in general, only the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*) are mentioned in holy books, our sages of blessed memory nevertheless stated,³⁴² "Torah scholars have no rest in this world, nor in the coming world, as it states,³⁴³ "They go from strength to strength, each one appearing before God in *Zion-Tziyon*." Nevertheless, even "rivers cannot wash it away," in that all the revelations of light and illumination of the Garden of Eden (*Gan Eden*) cannot quench the thirst, and it only can be quenched through fulfilling *HaShem*'s-יהו"ה Torah and *mitzvot*.

About this the verse continues, "If a man would give all the wealth of his house for love." The Man (*Ish*-איש) here refers to the Holy One, blessed is He, and that He "gives all the wealth of His house" refers to His Torah and *mitzvot*. The

³⁴¹ Genesis 2:10

³⁴² Talmud Bavli, Brachot 64a

³⁴³ Psalms 84:8

continuation, “they would surely scorn Him-*Boz Yavozu Lo* בּוֹז יַבּוֹזוּ לוֹ” is a term that also means³⁴⁴ “plunder and spoils-*Bizah v’Shallal* וּשְׁלַל-בִּיזָה,” and indicates the plundering of His precious treasures, in that a person grabs and plunders them because of his great desire for them. This is like the teaching of our sages, of blessed memory,³⁴⁵ “Keen scholar, grab and eat, grab and drink, for this world from which we will depart is like a wedding feast.”³⁴⁶

This is because it is specifically through fulfilling Torah and *mitzvot* that the thirst can be quenched. This is because Torah and *mitzvot* are loftier than the aspect of the river (*Nahar*-נְהַר), but are rather the aspect of the spring (*Ma’ayan*-מַעַיִן), as stated,³⁴⁷ “She went down to the spring and filled her jug (*Kadah*-כַּדָּה),” referring to the twenty-four (*Kad*-כַּד) books of the Torah.³⁴⁸ This will likewise be revealed in the coming future, as it states,³⁴⁹ “A spring will go out from the house of *HaShem*-יְהוָה.” Although this is not currently openly revealed, nevertheless, this very aspect is drawn forth through fulfilling *HaShem*’s-יְהוָה Torah and *mitzvot* in deed even now, and therefore the thirst is specifically quenched through this.

Now, according to this, the verse refers to the Jewish people as they are in their loftiest state, in which their love of *HaShem*’s-יְהוָה Godliness is so great and overpowering that

³⁴⁴ See Esther 9:15

³⁴⁵ Talmud Bavli, Eruvin 54a

³⁴⁶ That is, its pleasures are fleeting and temporary like a wedding feast which is here today and gone tomorrow. (See Rashi to Eruvin 54a *ibid.*)

³⁴⁷ Genesis 24:16

³⁴⁸ See Tikkunei Zohar, Tikkun 21 (46b); Maamarei Admor HaEmtza’ee, Devarim Vol. 1 p. 26, Vol. 4 p. 1,199 and elsewhere.

³⁴⁹ Joel 4:18

even the loftiest Godly revelations cannot quench their thirst. In contrast, according to Targum and Midrash the verse discusses the Jewish people in a very low state and standing, as indicated by the words, “We have a little sister,” meaning that they are “small in merits,” in that, “they are sinners,” so much so, that the nations of the world would like to equate themselves to Israel. However, in truth, not only do these two explanations not contradict each other, but they in fact support and explain each other.

3.

Now, to understand all this,³⁵⁰ we must first understand the teaching of our sages, of righteous memory, in Tractate Brachot,³⁵¹ “The Holy One, blessed is He, said to Israel: You have made Me into a unique entity in the world, and I shall make you into a unique entity in the world. You have made Me a unique entity, as we recite,³⁵² ‘Listen Israel, *HaShem*-יהו"ה our God, *HaShem*-יהו"ה is One,’ and I shall make you into a unique entity in the world, as it states,³⁵³ ‘Who is like Your people, Israel, one nation on earth.’” That is, both verses state “One-*Echad*-אחד” - “*HaShem* is One-*HaShem Echad*-אחד יהו"ה” and “One nation-*Goy Echad*-אחד גוי.”

³⁵⁰ This section of the discourse and on (except for the conclusion) are a discourse of the Rebbe Rashab (discourse entitled “*Et HaShem*-יהו"ה *He'Emarta*” 5678, *Sefer HaMaamarim* 5678 p. 412 and on), with minor variations. Some sections were incorporated with additional explanations from the discourse entitled “*Kol HaMa'arich b'Echad*” 5686 (Kuntres 96 [*Sefer HaMaamarim Kuntreisim* Vol. 3; *Sefer HaMaamarim* 5686 p. 151 and on]) of the Previous Rebbe.

³⁵¹ Talmud Bavli, Brachot 6a

³⁵² Deuteronomy 6:4

³⁵³ Samuel II 7:23; Chronicles I 17:21

Now, there are three matters in regard to the word “One-*Echad*-אחד.” Midrash BaMidbar Rabbah³⁵⁴ states, “the word One-*Echad*-אחד indicates that utterly nothing is like Him.” However, we must understand exactly what is meant by the praise, “utterly nothing is like Him,” for how could it ever enter a person’s mind that there could be something like Him, for it to be necessary to state that “utterly nothing is like Him?”

The second matter explained about “*HaShem* is One-*HaShem Echad*-יהו"ה אחד” is as stated in Midrash Devarim Rabbah,³⁵⁵ “From where did Israel merit the recital of *Shema*? From the giving of the Torah. The Holy One, blessed is He, said to the Jewish people, ‘Listen Israel (*Shema Yisroel*-שמע ישראל), I am *HaShem*-יהו"ה your God,’ to which the Jewish people responded, ‘*HaShem*-יהו"ה is our God (*HaShem Elohei"nu*-אלהינו-יהו"ה).’ The Holy One, blessed is He, then said, ‘You shall have no other gods,’ to which the Jewish people responded, ‘*HaShem* is One (*HaShem Echad*-יהו"ה אחד).’” That is, the matter of “*HaShem*-יהו"ה is One-*Echad*-אחד” comes to exclude idolatry.

The third matter explained about “*HaShem* is One-*HaShem Echad*-יהו"ה אחד,” is that it is a unique *mitzvah* unto itself.³⁵⁶ That is, it is a *mitzvah* to unify *HaShem*-יהו"ה by reciting the verse,³⁵⁷ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד.” That is, it comes to

³⁵⁴ Midrash Bamidbar Rabba 10:5

³⁵⁵ Midrash Dvarim Rabba 2:31; Also see Yerushalmi Berachot 1:5

³⁵⁶ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ha’amanat Elokut (Derech Mitzvotecha 42b and on).

³⁵⁷ Deuteronomy 6:4; Also see Sefer HaMitzvot of the Rambam, Positive Mitzvah 2; Mishneh Torah, Hilchot Yesodei HaTorah 1:7

exclude any matter of ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He.³⁵⁸ For, according to the view of Rama in Orach Chayim, Section 156,³⁵⁹ the other nations of the world are not warned against ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He, even though they indeed are warned against transgressing the prohibition of idolatry. That is, Adam, the first man, indeed was commanded against idolatry, as it states,³⁶⁰ “And *HaShem* God-יהו"ה אלהי"ם” commanded (*VaYeTzav*-ויצו),” in which the term “And He commanded-*VaYeTzav*-ויצו” refers to idolatry.³⁶¹ Nevertheless, he was not commanded against ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He, in that only the Jewish people were commanded against ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He.

Now, the difference between committing idolatry (*Avodah Zarah*) and ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He, is as follows: In the matter of idolatry

³⁵⁸ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Achdut HaShem (Derech Mitzvotcha 59b and on); Discourse entitled “*Anochi*” 5626 (Sefer HaMaamarim 5626 p. 53 and on); Discourse entitled “*Mi Kamocha*” 5637, and elsewhere; Also see the second principle of the Rambam’s thirteen principles of faith, and Mishneh Torah, Hilchot Yesodei HaTorah 1:7 *ibid*.

³⁵⁹ See the Darkei Moshe there – Also note that in the discourse entitled “*Mee Kamocha*” 5637 it states that this is according to the Tosefot beginning with the word “*Shema*-שמע” (Bechorot 2b), and the Tosefot beginning with the word “*Asur*-אסור” (Sanhedrin 63b); Ra”N at the end of the first chapter of *Avodah Zarah*; Rabbeinu Yerucham (Toldot Adam v’Chavah), Netiv 17, Chelek 5; However, the Shaalot uTeshuvot v’Shav HaKohen, Section 38 and Shaar Ephraim, Section 24 disputed this. Also see the Nodah b’Yehuda, Mahadura Tinyana to Yore De’ah 148; Pitchei Teshuvah to Yoreh De’ah 147, note 2; Pri Megadim, Siftei Da’at, Siman 65; Minchat Chinuch, Mitzvah 417; Sdei Chemed, Pe’at HaSadeh, Klallim 3:6:111 and the books that he cites there. (Also see the discourse entitled “*Bati LeGani*” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 9.)

³⁶⁰ Genesis 2:16

³⁶¹ Talmud Bavli, Sanhedrin 56b; Zohar I 27b, and elsewhere.

(*Avodah Zarah*), the idolators do indeed call *HaShem*-יהו"ה, blessed is He, "The God of the gods,"³⁶² as it states,³⁶³ "High above all the nations is *HaShem*-יהו"ה, His glory is above the heavens." In other words, they think He is so high and exalted, that His glory is only over the heavens, but in relation to the creatures of this lowly earth, it is beneath His glory and below His stature to say that He supervises over them. They therefore say that *HaShem*-יהו"ה has "left the earth"³⁶⁴ into the hands of the stars and constellations and the hosts of the heavens. The source of this error is their mistake in thinking that the world is brought into being by way of cause and effect (*Ilah v'Alul*), in which, as known, there is some kind of comparison between the cause and the effect.³⁶⁵ They therefore say that the upper creations, such as the heavens, have some relativity to Him and therefore His supervision extends to them, but it is beneath Him to extend His supervision to the lowly earthly creatures. Instead, they claim that *HaShem*-יהו"ה has left the earth³⁶⁶ and everything therein into the hands of the stars and constellations and the hosts of the heavens.

However, in truth, it is not as they claim, for as the Psalm continues,³⁶⁷ "Who is like *HaShem*-יהו"ה our God, who

³⁶² Talmud Bavli, Menachot 110a; Also see Tanya, Ch. 24; Shaar HaEmunah Ch. 22; The Drush entitled "*Ta'ar HaSchirah*" of the Tzemach Tzedek (at the end of Derech Mitzvotcha, Vol. 2 [Ohr HaTorah, Na"Ch Vol. 2, p. 780 and on]) and elsewhere.

³⁶³ Psalms 113:4-6

³⁶⁴ Ezekiel 9:9

³⁶⁵ See Siddur Im Divrei Elokim Chayim, Vol. 2, discourse entitled "*Adona'y Sefatai Tiftach*" (237b and on), and the end of the discourse entitled "*Hallel*" (at the end of Derech Mitzvotcha [152a-b]).

³⁶⁶ Ezekiel 9:9

³⁶⁷ Psalms 113:5-6

is enthroned on high, yet lowers Himself to look upon the heavens **and** the earth.” In other words, specifically because He is “enthroned on high,” in a state of elevated transcendence **over all**, He therefore equally “lowers Himself to look upon the heavens and the earth.” For, in relation to *HaShem*-יהו"ה, blessed is He, not only the earth, but even the heavens are lowly. This is because, in reality, the creation is not brought about in a way of cause and effect (*Ilah v'Alul*). For, if the creation were to be brought about through cause and effect (*Ilah v'Alul*) even the loftiest supernal levels could not exist, since even the existence of the light (*Ohr*) is brought about specifically through the restraint of *Tzimtzum* in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. This is because as the light is included in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, it is not actually in the state of being light (*Ohr*) at all. This is as stated in *Zohar*,³⁶⁸ “They are not lights,” and as stated in *Tanya*,³⁶⁹ in the analogy of the light and ray of the sun, that as it exists in the sun, it altogether cannot be called by the terms “light-*Ohr*-אור” or “ray-*Zeev*-זיו.”

Thus, even the revelation of the line-*Kav*³⁷⁰ from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is called the creation of something from nothing (*Yesh MeAyin*). This is because, as it is in its source in the limitless

³⁶⁸ *Zohar* I 65a; Also see the discourse entitled “V’Avadetem et *HaShem Elokeichen*” 5789 (Sefer HaMaamarim 5789 p. 133).

³⁶⁹ See *Tanya*, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 3

³⁷⁰ See the discourse entitled “*K’Yemei Tzeitcha*” 5708 (Kuntres 56 [Sefer HaMaamarim 5708 p. 162]), Ch. 10; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14 and on.

light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, it is in the aspect of nothingness etc., as stated in Likkutei Torah, in the note of the second discourse entitled “*Tik'oo*-תקעו.” It goes without saying that this is so of the existence of the vessels (*Keilim*) and worlds (*Olamot*), that they too are brought into being in a way that they are not at all relative to the limitless light of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He.

Therefore, when discussing the general worlds, Primordial Man (*Adam Kadmon*) is called “the Man of Creation” (*Adam d'Briyah*),³⁷¹ since in Primordial Man (*Adam Kadmon*) there is an aspect of vessels (*Keilim*) which are creations that are novel in their existence, as explained elsewhere.³⁷² Similarly, Rabbi Moshe Cordovero wrote in his *Sefer Eilimah* that,³⁷³ “The distance in comparison between *HaShem*-יהו"ה, the Unlimited One, blessed is He, and the crown-*Keter*, is far beyond the distance of comparison between the crown-*Keter* and the other *Sefirot* that follow it.” (Also see the statement in *Pardes Rimonim*, *Shaar HaTzachtzechot*, that the crown-*Keter* is the root of the vessels (*Keilim*). That is, the aspect of the lights (*Orot*) was emanated from *HaShem*-יהו"ה, the Unlimited One, blessed is He, and from the crown-*Keter*, which bears the Unlimited One concealed within it, the vessels (*Keilim*) were emanated. This is as stated in *Tikkunei Zohar*,³⁷⁴

³⁷¹ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 18.

³⁷² See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*).

³⁷³ Cited in *Pelach HaRimon* to *Pardes Rimonim*, *Shaar 3*, Ch. 1.

³⁷⁴ *Tikkunei Zohar*, end of *Tikkun 22*

“The limitless light of the Unlimited One is inner and the Supernal Crown is external etc.”)

We thus find that in relation to *HaShem*-יהו"ה, blessed is He, even the loftiest of levels are lowly, and therefore, just as His glory is over the heavens, it likewise is so upon the earth. That is, His supervision extends to all creatures and He supervises over every particular to the finest detail. This is as stated in Talmud, Tractate Chullin 63a, “When Rabbi Yochanan would see a *shalach* bird,³⁷⁵ he would say the verse,³⁷⁶ ‘Your judgments are like the great deep,’ and when he would see an ant he would say,³⁷⁷ ‘Your righteousness is like the mighty mountains.’” That is,³⁷⁸ “A small ant has the strength and vitality of a much larger creature, and ‘Your judgments are like the great deep,’ in that You exercise Your dominion to judge and exact retribution even upon the fish of the sea, putting to death those who are meant to be put to death.” The Rebbe RaShab, whose soul is in Eden,³⁷⁹ cited this passage in answer to those who erroneously claim that *HaShem*’s-יהו"ה individual supervision and providence is only over mankind. For, we see that there is judgment and justice even for the fish of the sea, and that *HaShem*-יהו"ה, blessed is He, sends the *shalach* bird to render justice and exact retribution over those who are meant to be put to death.”

³⁷⁵ Leviticus 11:19 – The *shalach* is an aquatic bird that dives for fish in the water (Rashi), apparently a pelican, a heron, or a cormorant.

³⁷⁶ Psalms 36:7

³⁷⁷ The first half of the same verse, Psalms 36:7 *ibid*.

³⁷⁸ See Rashi to Talmud Bavli, Chullin 63a *ibid*.

³⁷⁹ Rabbi Shalom DovBer of Lubavitch

Similarly, it states in Midrash to Parashat Vayishlach,³⁸⁰ “Even a bird cannot be ensnared except by the pronouncement of Heaven, in that it is dependent on a Heavenly voice (*Bat Kol*) that proclaims either ‘amnesty-*Deemos*-דימוס’ or ‘condemnation-*Spekula*-ספקולא.”³⁸¹

Now, in regards to what our sages, of blessed memory stated, in Tractate Avodah Zarah 4a³⁸² about the verse,³⁸³ “You have made man like the fish of the sea,” that, “Just as with the fish of the sea, the bigger fish swallows the smaller fish, so is it with mankind etc.,” this too is not without judgment and justice, but it all is by the supervision and providence of *HaShem*-יהוה, blessed is He, in a way of judgment and justice. Proof of this, is that we learn from this verse that it likewise is so with man, even though, when it comes to man, all are in agreement that *HaShem*’s-יהוה supervision extends to man in a way of particulars. Moreover, from this we learn that³⁸⁴ “one should pray for the welfare of the kingdom, for if not for the fear of the kingdom, each man would swallow his neighbor alive.” That is, it is through *HaShem*’s-יהוה particular supervision, but

³⁸⁰ Midrash Bereishit Rabba 79:6 and elsewhere – Also note Kohelet Yaakov in regards to *HaShem*’s-יהוה Divine Providence. It is can be stated that the victorious answer presented by our Rebbe was from the Talmud in Chullin, specifically.

³⁸¹ The story recounted in Bereishit Rabbah 79:6 is that after thirteen years of hiding in a cave, Rabbi Shimon bar Yochai went out and sat at the entrance of the cave and observed a hunter trapping birds. Rabbi Shimon bar Yochai noted that whenever he heard a Heavenly voice (*Bat Kol*) proclaim ‘amnesty-*Deemos*-דימוס’ the bird would escape and be saved, whereas when the Heavenly voice (*Bat Kol*) would proclaim ‘condemnation-*Spekula*-ספקולא’ the bird would be trapped. He thus said, if it is the case that even a bird cannot be ensnared except by the proclamation of Heaven, then how much more is this so, in regard to the soul of man. He therefore left the cave and discovered that the decree against him had been annulled.

³⁸² See Moreh Nevuchim Section 3, end of Ch. 17

³⁸³ Habbakuk 1:14

³⁸⁴ Talmud Bavli, Avodah Zarah 4a *ibid.*; Mishnah Avot 3:2

nevertheless, “one should pray for the welfare of the kingdom,” since this is the way of the Supernal conduct.

From all this we find that there indeed is particular providence (*Hashgachah Pratit*) by *HaShem*-יהו"ה, blessed is He, over all creatures, down to the finest particular. Now, those “who worship the sun or the moon or the hosts of the heavens, which I did not command to do,”³⁸⁵ who do not believe in *HaShem*'s-יהו"ה supervision over every particular and completely renounce and remove His providence from the earth and all therein, by saying,³⁸⁶ “*HaShem*-יהו"ה has left the earth, *HaShem*-יהו"ה does not see,” this is the idolatry about which Adam, the first man, was commanded against with the verse,³⁸⁷ “And *HaShem* God-אלהי"ם יהו"ה commanded (*VaYeTzav*-ויצו),” in which the term “And He commanded-*VaYeTzav*-ויצו” specifically refers to the prohibition of idolatry.³⁸⁸

4.

Now, the matter of ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He, is entirely a different matter, as our sages, of blessed memory, stated,³⁸⁹ “There are three partners in the formation of a human being: the father, the mother, and the Holy One, blessed is He, who gives him his soul.” Now, the essential portion is contributed by the Holy One, blessed is He, being that when the soul departs from the

³⁸⁵ Deuteronomy 17:3

³⁸⁶ Ezekiel 9:9

³⁸⁷ Genesis 2:16

³⁸⁸ Talmud Bavli, Sanhedrin 56b; Zohar I 27b, and elsewhere.

³⁸⁹ Talmud Bavli, Kiddushin 30b; Nidah 31a

body, the portion contributed by his father and mother remains as inanimate as a stone. That is, the brain, which is the organ of intellect, can no longer conceptualize, the eyes can no longer see and the ears can no longer hear etc. They all become null and void.

Moreover, even regarding those portions contributed by the father and mother, their essential aspect is the Godly power within them, as our sages, of blessed memory, taught³⁹⁰ about the verse,³⁹¹ “There is no Rock (*Tzur*-צור) like our God,” that “There is no artist (*Tzayar*-צייר) like our God, who combines one form (*Tzurah*-צורה) within another form (*Tzurah*-צורה).”³⁹² Moreover, in its entirety, the matter of conception and birth, is through the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as it states,³⁹³ “He created them male and female and He blessed them etc.” This is something we observe empirically, in that there are many people who have no natural obstruction from bearing children, and yet do not bear children. This is because bearing children is by the power of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

Nonetheless, even so, the father and mother are called “partners” (*Shutafim*) and one of the ten commandments is to honor them, as it states,³⁹⁴ “Honor your father and your mother.” This is because they have free choice (*Bechirah*) in this, as indicated by Ben Azai’s statement,³⁹⁵ “What shall I do,

³⁹⁰ Talmud Bavli, Brachot 10a

³⁹¹ Samuel I 2:2

³⁹² That is, the soul within the body.

³⁹³ Genesis 5:2

³⁹⁴ Exodus 20:12; Deuteronomy 5:16

³⁹⁵ Yevamot 63b – Also note what is stated in Turei Zahav to Shulchan Aruch, Even HaEzer 1, Section 6, and in Hilchot Talmud Torah of the Alter Rebbe, Ch. 3.

as my soul yearns for Torah, whereas the world can be populated by others.” We thus see that, at the very least, a person’s existence depends on the free choice of his father and mother, and they therefore are called “partners” (*Shutafim*) in his formation.

This being so, it is understood that any matter that does not involve free choice, but is brought about by force, cannot be called a “partnership” (*Shituf*). An example is the earth from which bread comes forth. That is, when wheat is sown in the earth and the rains fall, the wheat grows through the power of growth in the earth. However, the earth has no free choice in this, and cannot abstain from growing the wheat. Rather, the wheat grows through the power of growth in the earth, because of God’s utterance,³⁹⁶ “Let the earth sprout vegetation.” Thus, the earth automatically causes growth when seeds are sown into it.

The same is true of the verse,³⁹⁷ “With the bounty of the sun’s crops, and with the bounty of the moon’s yield.” This is not because the sun or moon have any free choice in the matter, as the verse states,³⁹⁸ “Who gives the command to the sun, and it does not shine.” In other words, the sun does not have the free choice not to shine, or that its light should not be hot, nor does the moon have the free choice to choose that its light should not be cold. Therefore, even though the influence is through and by means of them, nevertheless, “partnership” (*Shituf*) cannot be ascribed to them, since they merely are like

³⁹⁶ Genesis 1:11

³⁹⁷ Deuteronomy 33:14

³⁹⁸ Job 9:7 – Also note Talmud Bavli, Sanhedrin 110a

an axe in the hand of the one who hews with it.³⁹⁹ That is, the axe with which one hews stones from a mountain cannot be described as a “partner” in the act, since it has nothing to do with it, other than being the tool by which man hews stones. The same is so of the sun, the moon and all the hosts of the heavens. Since they have no free choice, therefore, they are merely like an axe, and “partnership” (*Shituf*) cannot be ascribed to them.

However, only the Jewish people were commanded against ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He, as it states,⁴⁰⁰ “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad* אהד-יהו"ה.” In contrast, the children of Noah [that is, the rest of mankind] were not commanded in this regard. For it states,⁴⁰¹ “He set the borders of the nations according to the number of the children of Israel,” referring to the verse,⁴⁰² “All the souls who emerged from Yaakov’s loins were seventy souls.” That is, the [seventy] nations receive their influence from their seventy ministering angels, and only the souls of the Jewish people, about whom the verse states,⁴⁰³ “For *HaShem*’s-יהו"ה portion is His people,” receive directly from *HaShem*-יהו"ה. Thus, only the Jewish people are commanded against ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He. That is, the Jewish people are prohibited from ascribing any “partnership” (*Shituf*)

³⁹⁹ See Isaiah 10:5

⁴⁰⁰ Deuteronomy 6:4

⁴⁰¹ Deuteronomy 32:8; See Rabbi Moshe Zacuto (Ramaz) to Zohar III 286b (cited in *Mitzvat Achdut HaShem* *ibid.*)

⁴⁰² Exodus 1:5

⁴⁰³ Deuteronomy 32:9

whatsoever, to the Name *HaShem*-יהו"ה at all. This is as stated,⁴⁰⁴ “You shall know this day and place it upon your heart that *HaShem*-יהו"ה, He is the God, in the heavens above and on the earth below, there is nothing else,” meaning that there is nothing besides Him whatsoever. This is as stated,⁴⁰⁵ “See now, that I, I am He – and no god is with Me,” meaning, “there is no partner with Me.”

What comes out of this negation of “partnership” (*Shituf*), is that, as explained above about one’s father and mother, they only are “partners” because of their free choice in the matter, and it therefore is necessary to honor them, being that at the very least, they partook in bringing about his existence. On the other hand, when it comes to the stars and constellations, they have utterly no free choice in their bestowal of influence and therefore have no “partnership” in this at all. It follows automatically that they should neither be honored nor given any importance whatsoever.

In the same way, a person should not relegate any importance to the physical matters he is involved or occupied with in earning a living, being that they are not the cause of the beneficence he receives. Rather, it is *HaShem*-יהו"ה, blessed is He, who bestows beneficence upon him, for “it is He who gives you strength to make wealth.”⁴⁰⁶ The physical activity itself is only the instrument through which the beneficence passes, like an axe in the hand of the one who hews with it. This being so,

⁴⁰⁴ Deuteronomy 4:39

⁴⁰⁵ Deuteronomy 32:39

⁴⁰⁶ Deuteronomy 8:18

the instrument must be as proper as possible to be a fitting receptacle for the blessings of *HaShem*-יהו"ה, blessed is He.

However, a person should not be consumed and worried about these matters, and should not lower his head – that is, his intellect – to become consumed and confused by them, until they become a hindrance and obstruction to his study of *HaShem*'s-יהו"ה Torah and his prayers to *HaShem*-יהו"ה. On the contrary, he should invest himself primarily in matters of *HaShem*'s-יהו"ה Godliness, and even when he engages in physicality, he should do so with the Godly intent of being able to do *HaShem*'s-יהו"ה *mitzvahs* and educating his children in the way of *HaShem*-יהו"ה, blessed is He. Through such an approach he draws down the revelation of *HaShem* is One-*HaShem Echad*-אחד-יהו"ה, meaning that thereby, a revelation of *HaShem*'s-יהו"ה Godliness is drawn into the world.

5.

The explanation of the matter is as follows: The Zohar asks,⁴⁰⁷ “What is the meaning of the verse,⁴⁰⁸ ‘See now, that I, I am He’? Does this verse not refer to the coming future? This being so, why does it say ‘See **now** (*Atah*-עתה)’?” Now, to understand this, we first must explain why the verse repeats the word, “*I-Anee*-אני.” For, currently, only one “*I-Anee*” is said, such as in the verse,⁴⁰⁹ “I am *HaShem*-יהו"ה.” We therefore must understand why about the coming future, “I-

⁴⁰⁷ Zohar II 108b – Also note Pirke d’Rabbi Eliezer, Ch. 34.

⁴⁰⁸ Deuteronomy 32:39

⁴⁰⁹ Exodus 6:2; Leviticus 19:14; 19:16; 19:18, and elsewhere.

Anee-אני” is said twice. This seems to indicate that in the coming future there will be a bond between the two aspects of “I-*Anee-אני*,” and this is the meaning of, “I, I am He.” That is, the two aspects of “I-*Anee-אני*” are as stated in the verse,⁴¹⁰ “I am (*Anee-אני*) first and I am (*Anee-אני*) last.” We therefore must understand why in the coming future there will be two times “I-*Anee-אני*” and that they will be bonded together.

Now, to understand this, we must preface with a summary explaining the root of the difference between the Garden of Eden (*Gan Eden*) and the coming world (*Olam Haba*), which is the world of the revival of the dead. To explain, the Garden of Eden (*Gan Eden*) is the delight of disembodied souls. However, there are different levels in the Garden of Eden (*Gan Eden*). There is the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachton*). Now, although it is true that there are myriads of levels in the Garden of Eden, as previously explained that,⁴¹¹ “Torah scholars have no rest in this world, nor in the coming world, as it states,⁴¹² ‘They go from strength to strength,’” nevertheless, they generally are divided into two categories, which differ from each other, similar to the difference between the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*). Within each of these there are many different levels. That is, there are souls whose ascents are solely in the lower Garden of Eden (*Gan Eden HaTachton*) and do not

⁴¹⁰ Isaiah 44:6

⁴¹¹ Talmud Bavli, Brachot 64a

⁴¹² Psalms 84:8

merit to ascend to the upper Garden of Eden (*Gan Eden HaElyon*), being that it is a level and category unto itself.

In contrast, in the coming world (*Olam HaBa*) there is one level. This is like the teaching,⁴¹³ “All Israel have a portion in the coming world (*Olam HaBa*).” Although it also states that,⁴¹⁴ “Each one will be scorched by the canopy of his fellow,” nevertheless, in general, it is one level, unlike the Garden of Eden which has two levels, as mentioned above. Moreover, the coming world (*Olam HaBa*) will specifically be souls in bodies.

Now, this must be understood. Why is it that souls that have been in the Garden of Eden for more than three thousand years, such as our forefathers Avraham, Yitzchak and Yaakov, and our teacher Moshe, should be required to manifest in bodies? Why would it arise before *HaShem*-יהוה, blessed is He, that they should return to manifest in bodies? What is so precious and pleasurable about this, that it is worth it for the soul to return and manifest in a body?

The explanation is that in the Garden of Eden (*Gan Eden*) the souls delight in the experience of studying the laws (*Halachot*) of *HaShem*'s-יהוה Torah as they are in their spiritual form. That is, the very same laws that they learned here below, such as “If two people are holding onto one *Tallit*,”⁴¹⁵ or, “One who exchanges a cow with a donkey,”⁴¹⁶ are learned in the Garden of Eden (*Gan Eden*) in their spiritual forms, in which the essence of the matter is grasped. This is the meaning of the statement that in the Garden of Eden (*Gan Eden*)

⁴¹³ Mishnah Sanhedrin 10:1

⁴¹⁴ Talmud Bavli, Bava Batra 75a

⁴¹⁵ Mishnah Bava Metziyah 1:1

⁴¹⁶ Mishnah Bava Metziyah 8:4

the souls delight in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, as explained elsewhere.⁴¹⁷

Now, this revelation in the Garden of Eden is a very great and wondrous delight to no end, and comes about through the study of Torah below. That is, it is specifically through engaging in the study of *HaShem* 's-יהו"ה Torah here below that we thereby merit to the study and grasp His Torah, as it is in the Garden of Eden. This accords with the teaching,⁴¹⁸ “Happy is he who arrives here with his learning in his hand,” referring to the Torah that he learned while in this world, through which he thereby comes to revelations in the Garden of Eden.

In contrast, the revelation of the coming future (*Olam HaBa*) is brought about through refinements (*Birurim*) that are affected here below. In other words, it is not solely due to engaging in Torah study, but is rather in the merit of the refinements (*Birurim*) that a person affects with the strength of Torah, and also is merited through doing *mitzvot*, meaning the actual fulfillment of *mitzvot* in deed, with physical objects that become refined through this. This is why the coming world (*Olam HaBa*) is called,⁴¹⁹ “a day that is entirely Shabbat,” because Shabbat follows the six mundane days of the week, as it states,⁴²⁰ “Whosoever toiled on the eve of Shabbat will eat on Shabbat.” In other words, it is earned by merit of the

⁴¹⁷ See *Hemshech v'Kachah* ibid.; Kuntres Limud HaChassidus Ch. 12 (Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 353 and on).

⁴¹⁸ Talmud Bavli, Pesachim 50a; See Torah Ohr, Shmot 54a

⁴¹⁹ Mishnah Tamid 7:4; Talmud Bavli, Sanhedrin 97a; Avot d'Rabbi Natan 1:8 and elsewhere.

⁴²⁰ Talmud Bavli, Avodah Zarah 3a

refinements (*Birurim*) that were affected during the six mundane days of the week, as it states,⁴²¹ “Six days you shall labor and do all your work, and the seventh day is Shabbat to *HaShem*-יהוה your God; you shall not do any work etc.” The same is likewise so of the revelations of the coming future (*Olam HaBa*) – “the day that is entirely Shabbat” – which follows the completion of the refinements (*Birurim*) of the six millennia of this world.⁴²²

6.

To further explain, with the shattering of the vessels (*Shevirat HaKeilim*) the Supernal pleasure (*Ta'anug*) fell, and from this, physical pleasures came into being. When Rabban Gamliel and Rabbi Akiva saw the great city of Rome, Rabban Gamliel cried and Rabbi Akiva laughed.⁴²³ Rabban Gamliel cried because of the descent of the Supernal pleasure falling so far below. Rabbi Akiva laughed and said, “If such is the reward of those who transgress His will, then how much more so for those who fulfill His will.” In other words, the physical pleasures are the waste product of the Supernal pleasure.

⁴²¹ Exodus 20:8-9

⁴²² Zohar III 253a and elsewhere.

⁴²³ See Talmud Bavli, Makkot 24b; Torah Ohr, Beshalach & Tetzaveh; Torat Chayim, p. 346.

This is as explained⁴²⁴ about the verse,⁴²⁵ “All my innards (*Kravay*-קרבי) bless His Holy Name,” that there are angels called “innards-*Kirvayim*-קרביים,” which refine the beneficence that is bestowed. They are like innards that separate the food, so that the choice aspect becomes the vitality of the brain and heart, whereas the waste is excreted and pushed out. The same is so of these angels called “innards-*Kirvayim*-קרביים,” in that they refine and separate the beneficence, so that the waste is excreted and pushed out, and this waste is what becomes physical pleasure. Likewise, from what is elevated to them from below, they refine and elevate that which can ascend etc. This is the matter of “the angels of God that ascend and descend”⁴²⁶ upon the ladder of Torah study and prayer, as is explained elsewhere.⁴²⁷

The souls of the Jewish people below refine the waste product of the Supernal pleasure. This is why the souls descended below, to refine the physical pleasures and include them in *HaShem*'s יהוה Godliness, which causes a superior light and illumination. That is, there is a superiority to light that illuminates out of darkness,⁴²⁸ through which there thereby is an illumination of the aspect of the limitless light of *HaShem*-

⁴²⁴ See Likkutei Torah, Tzav; Shlach, in the discourse entitled “*Inyan HaNesachim*” Ch. 2 (41d) and elsewhere; Zohar I 87a; Zohar III 234b and on; Sefer HaMaamarim Admor HaEmtza’ee Vayikra Vol. 2, p. 668; Dvarim Vol. 1 p. 155 and the citations there; Bamidbar Vol. 5, p. 1,633; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 9, Ch. 6 and elsewhere.

⁴²⁵ Psalms 103:1

⁴²⁶ Genesis 28:12

⁴²⁷ See the discourse entitled “*VaYachalom*” 5708 (Kuntres 52 [Sefer HaMaamarim 5708 p. 80]).

⁴²⁸ See Ecclesiastes 2:13; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46.

יהו"ה, the Unlimited One, blessed is He, who surrounds and transcends all worlds (*Sovev Kol Almin*).

This then, is the general difference between the Garden of Eden (*Gan Eden*) and the coming world (*Olam HaBa*). For, the revelations of the Garden of Eden (*Gan Eden*) are of the aspect of *HaShem's*-יהו"ה light that fills all worlds (*Memaleh Kol Almin*) and therefore, there are various levels in it. For, as known, the aspect of *HaShem's*-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), is in a state of division etc. Nevertheless, when this light that fills all worlds (*Memaleh Kol Almin*) illuminates in a way of open revelation, and moreover, in a way that its essential being is revealed, then this indeed is a very great and wondrous pleasure.

It is such a great pleasure that it is worthwhile to be judged and endure the suffering of purgatory, to then be able to enter and experience this delight.⁴²⁹ Moreover, as known, the sufferings of Iyov for seventy years cannot equal even one hour of suffering in purgatory.⁴³⁰ Still and all, it is worthwhile to endure all the sufferings of purgatory, even if only to enter into the lower Garden of Eden, and certainly to enter the upper Garden of Eden, since it indeed is a very wondrous delight and pleasure to no end.

Nonetheless, even so, this only is the revelation of the aspect of *HaShem's*-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), and therefore this revelation is solely to disembodied souls. For, since *HaShem's*-יהו"ה light that fills all

⁴²⁹ See Talmud Bavli, Chagigah 15b; Likkutei Torah, Beshalach, discourse entitled "Re'u" Ch. 2 (1d).

⁴³⁰ See the introduction of the Ramban to Job, cited in Iggeret HaTeshuvah Ch. 12.

worlds (*Memaleh Kol Almin*) is the aspect of light within a vessel, the vessel (*Klee*) must be comparable to the light (*Ohr*) within it. This is so whether the light manifests according to the vessel (*Klee*) or whether the vessel is according to the light (*Ohr*). In reality, both aspects are true, as explained elsewhere.⁴³¹ Thus, either way, the vessel (*Klee*) must be appropriate to receiving the light (*Ohr*), whereas the physical body is not an appropriate vessel to receive the revelation of *HaShem*'s יהו"ה light that fills all worlds (*Memaleh Kol Almin*). Therefore, this revelation is only to disembodied souls.

However, in the coming world (*Olam HaBa*), the aspect of *HaShem*'s יהו"ה light that transcends all worlds (*Sovev Kol Almin*) is revealed, in which there are no divisions of levels. Therefore, the coming world (*Olam HaBa*) is only a single level. And although it is true that,⁴³² "Each person will be scorched by the canopy of his fellow," this is because even in regard to the encompassing (*Makifim*) lights, each individual has encompassing (*Makifim*) lights particular to him. Still and all, they all are on one level.

To clarify, as known, there are divisions of up and down in *HaShem*'s יהו"ה light that fills all worlds (*Memaleh Kol Almin*), which are separate in level and in the very essence of their position and stature. Therefore, there is an upper (*Elyon*) and a lower (*Tachton*) in the matter of the Garden of Eden (*Gan Eden*). In contrast, this is not so of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev*), for though there are

⁴³¹ See the discourse entitled "*V'Hoo k'Chatan*" 5657 (Sefer HaMaamarim 5657 p. 152 and on).

⁴³² Talmud Bavli, Bava Batra 75a

particular encompassing lights (*Makifim*), nevertheless, in the essence of their being, it all is one thing, as explained elsewhere.

Moreover, the revelation of the coming world will specifically be to souls in bodies. This is because “their beginning is specifically wedged in their end,”⁴³³ because “the end action arose first in thought.”⁴³⁴ For, *HaShem*’s-יהו"ה ultimate Supernal intent is for there to be the existence of a tangible “something” (*Yesh*) in a state of nullification of its “somethingness” (*Bittul HaYesh*) to the intangible (*Ayin*) Godliness of *HaShem*-יהו"ה, blessed is He. The physical tangible “something” (*Yesh*) therefore relates to the aspect of *HaShem*’s-יהו"ה light that transcends all worlds, as explained elsewhere about the verse,⁴³⁵ “Let them bring royal attire that was worn by the king.” Thus, the revelation of the coming world (*Olam HaBa*) will specifically be below, to souls in bodies. On the contrary, the essential revelation will be specifically to the body, and the soul will receive from the body. For further elucidation on this subject, see the lengthy explanation in the discourse entitled “*Eileh Toldot No’ach*” of the year 5637.

7.

This then, is why it states, “I, I am He,” in which the word “I-*Anee*-אני” is repeated, referring to the two times that the word “I-*Anee*-אני” is mentioned in the verse,⁴³⁶ “I am first and I

⁴³³ Sefer Yetzirah 1:6

⁴³⁴ See the liturgy of the “*Lecha Dodī*” in the prayers of the eve of Shabbat.

⁴³⁵ Esther 6:8

⁴³⁶ Isaiah 44:6

am last.” “I (*Anee*-אני) am first” refers to the aspect of *HaShem*’s יהו"ה light as He transcends all worlds, and “I (*Anee*-אני) am last” refers to the aspect of *HaShem*’s יהו"ה light as He fills all worlds. However, currently, there only is the revelation of one aspect of “I (*Anee*-אני),” which is the aspect of *HaShem*’s יהו"ה light that fills all worlds (*Memaleh Kol Almin*). However, in the coming future, there will be twice “I-*Anee*-אני,” meaning that there also will be a revelation of the aspect of *HaShem*’s יהו"ה light, as He transcends all worlds (*Sovev Kol Almin*). Moreover, the two will be bound as one, in that *HaShem*’s יהו"ה light as He transcends all worlds (*Sovev Kol Almin*), will be revealed in the end action, in the aspect of *Kingship-Malchut*.

The verse therefore states,⁴³⁷ “See **now** (*Atah*-עתה),” meaning that right now is the preparation for this. For, through us serving *HaShem*-יהו"ה, blessed is He, right now, in the matter of refinements (*Birurim*), we thereby come to the fulfillment of the continuation of the verse in the coming future, in that, “I, I am He,” will be revealed.

This may be better understood by explaining the matter of the fiery-*Seraphim* angels and the cycle-*Ophanim* angels.⁴³⁸ The fiery-*Seraphim* angels say,⁴³⁹ “Holy, Holy, Holy, is *HaShem Tzva*’ot-צבאות יהו"ה.” This is because they have a grasp and comprehension of how the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is holy (*Kadosh*-קדוש) and removed from the worlds, in that He utterly transcends them.

⁴³⁷ Deuteronomy 32:39

⁴³⁸ See Likkutei Torah, Bamidbar 28d, 47a, and elsewhere.

⁴³⁹ Isaiah 6:3

This is because the fiery-*Seraphim* angels exist in the world of Creation (*Briyah*), within which “the Supernal mother (*Binah* of *Atzilut*) nests on the throne (*Briyah*).”⁴⁴⁰ They therefore grasp that their vitality is but a mere glimmer of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who is holy and removed,⁴⁴¹ in that He totally transcends all worlds.

This also explains the verse,⁴⁴² “The fiery-*Seraphim* angels stood above Him,” wherein the word “Him” refers back to the previous verse,⁴⁴³ “I beheld the Lord-*Adona*” אדני"י" seated on a high and lofty throne.” That is, in their service of *HaShem*-יהו"ה, blessed is He, the fiery-*Seraphim* angels stand higher than *HaShem*'s יהו"ה title Lord-*Adona* “אדני"י”.⁴⁴⁴ This may be understood based on Tanya, Section 1, Chapter 5, about the matter of studying Torah laws (*Halachah*), that when studying them, the laws both encompass one’s mind and are encompassed by his mind. That is, when a person grasps the *Halachah* in his mind, his mind encompasses and surrounds it, even though the *Halachah* is the wisdom of Torah, which is utterly beyond in comparison to his intellect. Even so, his intellect surrounds and encompasses it when he grasps it.

⁴⁴⁰ See Ramaz to Zohar II 220b; Tikkunei Zohar, Tikkun 6; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

⁴⁴¹ Samuel I 2:2

⁴⁴² Isaiah 6:2

⁴⁴³ Isaiah 6:1

⁴⁴⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, (The Letters of Creation, Part 1), toward the end of the section entitled “The Three Letters *Yod*-ידי *Hey*-ה *Waw*-ו” also see section entitled, “The world of Intellect (*Olam HaSechel*), The world of Substance (*Olam HaChomer*), and The world of Composition (*Olam HaHarkavah*).”

The same is so of the fiery-*Seraphim* angels. That is, since they have a grasp of the aspect of their vitality,⁴⁴⁵ they therefore stand above it. In contrast, the cycle-*Ophanim* angels and the animal-*Chayot* angels, are in a state of great noise and commotion, specifically because they do **not** grasp. This is because the animal-*Chayot* angels exist in the world of Formation (*Yetzirah*), where the tree of the knowledge of good and evil, which covers and conceals, begins. They therefore have no grasp of the aspect of *HaShem* 's-ה"ה transcendence and holiness (*Kadosh*). This certainly is so of the cycle-*Ophanim* angels who exist in the world of Action (*Asiyah*), in which the matter of *HaShem* 's-ה"ה concealment and distance is even greater. This is as stated,⁴⁴⁶ “I saw one cycle-*Ophan* on the earth,” which Targum translates as, “below-*b'MileRa-*במלרע,” as explained in Likkutei Torah, in the discourse entitled “*Ha'azinoo*.” This then is what causes their great noise and commotion. However, through their great noise and commotion, they affect a drawing down from an even loftier level, which is the matter of “Blessed is the glory of *HaShem*-ה"ה from His place.”⁴⁴⁷ This is like the dictum,⁴⁴⁸ “From its own place (*Mimekomo*-ממקומו) it is determined,” indicating that they affect a drawing down of the Glory of *HaShem*-ה"ה, blessed is He, from its root and source.

⁴⁴⁵ See Likkutei Torah Chukat, discourse entitled “*Az Yashir*” (62c); Emor, discourse entitled “*Nikdashiti*” Ch. 5 (32b and on).

⁴⁴⁶ Ezekiel 1:15

⁴⁴⁷ Ezekiel 3:12 – That is, the cycle-*Ophanim* and living-*Chayot* angels recite this verse, wherein the name *HaShem*-ה"ה is mentioned after only two words, whereas the fiery-*Seraphim* angels say the “Holy, Holy, Holy,” wherein *HaShem*-ה"ה is mentioned after three words. (See Talmud Bavli, Chullin 91b.)

⁴⁴⁸ Talmud Bavli, Shevuot 7b; Makkot 23b

This certainly is so of the lower pleasures that conceal and hide to an even greater extent. That is, they conceal the Godly intention within them, in that everything that exists has a Godly intention for its existence, only that the physicality covers over and conceals it, in addition to the general concealment of *HaShem's* יהו"ה Godliness, thus causing a very great noise and commotion.

In other words, a person is very pained in being in a world such as this, in which the beneficence comes through many concealments and coverings. Even individually within himself, he is greatly pained that beneficence must specifically be drawn to him through concealing intermediaries, though he strongly desires that they should not conceal *HaShem's* יהו"ה Godliness from him, that he should fully be invested in matters of *HaShem's* יהו"ה Godliness and that everything should be imbued with *HaShem's* יהו"ה Godly intent.

However, through this, an even greater superiority of additional light is brought about, as it is with repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He. This is as stated,⁴⁴⁹ "True penitents draw *HaShem's* יהו"ה Godliness upon themselves with greater strength," as it states,⁴⁵⁰ "In the place where true penitents (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand." This is specifically so because he comes from a very great distance, and therefore his awakening is from the inner depths of his soul. The same is likewise so of the great commotion brought about

⁴⁴⁹ Zohar I 129b

⁴⁵⁰ Talmud Bavli, Brachot 34b

through concealment and distance, namely, the commotion is far greater.

Now, the word “commotion-*Ra'ash*-רעש” shares the same letters as “gateway-*Sha'ar*,” and is the aspect indicated by the verse,⁴⁵¹ “This is the gateway (*Sha'ar*) to *HaShem*-יהויה.” For, there is a gateway (*Sha'ar*) to the right and a gateway (*Sha'ar*) to the left.⁴⁵² The gateway (*Sha'ar*) to the right is this matter indicated by the verse, “This is the gateway (*Sha'ar*) to *HaShem*-יהויה.” The gateway (*Sha'ar*) to the left is the matter of the “hairs” (*Sa'arot*-שערות), which indicate an external drawing forth, just like hairs (*Sa'arot*-שערות), though they derive their vitality from the brain. Nevertheless, their vitality is very constricted, and only comes to them through the separation caused by the skull (*Gulgolet*). It is for this reason that when the hairs are sheared, a person feels no pain.

8.

The analogue from all the above may be understood through the verse,⁴⁵³ “His locks are curled (*Taltalim*-תלתלים),” referring to the “mounds upon mounds (*Tilei Tilim*-תילי תלים) of Torah laws.”⁴⁵⁴ That is, it is through “caressing the hair (*Silsul HaSa'arot*-סלסול השערות),” in that there is analysis in separating and refining the Torah laws so that they do not contradict each

⁴⁵¹ Psalms 118:20; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁴⁵² See *Likkutei Torah*, Shlach 47a

⁴⁵³ Song of Songs 5:11

⁴⁵⁴ *Midrash Shir HaShirim Rabba* 5:11

other, that the verse,⁴⁵⁵ “Caress it (*Salseleha*-סלסלה) and it will uplift you,” is fulfilled, meaning that through doing so, the soul is uplifted and elevated to the aspect indicated by the verse,⁴⁵⁶ “the hair of His head was like clean wool.” This is explained in Likkutei Torah, in the second discourse entitled “*Kee BaYom HaZeh Yechaper*.”

Nevertheless, all this is only the aspect of “hairs” (*Sa’arot*-שערות).” For, “the Torah came forth from wisdom,”⁴⁵⁷ and the radiance of the supernal pleasure (*Ta’anug*) in wisdom-*Chochmah* comes through the aspect of the *Mazalot* and the “hairs” (*Sa’arot*), in that⁴⁵⁸ “the father (*Abba*-wisdom) suckles from the eighth *Mazal*, which is ‘*v’Notzer*-ונוצר.”⁴⁵⁹

In contrast, the “gateway-*Sha’ar*-שער” to the right is broad and expansive (*Rachav*-רחב) and is like the verse,⁴⁶⁰ “*Ya’h-h*” answered me with expansiveness (*Merchav*-מרחב),” referring to the essential expansiveness of *HaShem*-יהוה, the Unlimited One, blessed is He. That is, it is through the beginning of the verse, “From the straits I called upon *Ya’h-h*,” that there then is the fulfillment of, “*Ya’h-h*” answered me with expansiveness (*Merchav*-מרחב).”

The same is so of the commotion caused by the concealment of physical matters, when a Jew fulfills a *mitzvah* with them, such as wearing *Tzitzit* made of physical wool,

⁴⁵⁵ Proverbs 4:8

⁴⁵⁶ Daniel 7:9

⁴⁵⁷ Zohar II 121a

⁴⁵⁸ Zohar III 289b; Etz Chayim, Shaar HaKlallim, Ch. 5

⁴⁵⁹ The eighth of the thirteen attributes of mercy. See at greater length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and the notes there.

⁴⁶⁰ Psalms 118:5

Tefillin made of physical parchment, blowing a *Shofar* made of a physical ram's horn, living in a *Sukkah* covered with physical *Schach*, and waving the four physical plant species of the *Lulav* etc. That is,⁴⁶¹ “Your commandment is exceedingly expansive (*Rechavah Me'od*-מאד רחבה),” with an expanse of many vessels (*Keilim*) made to receive *HaShem's*-יהו"ה Supernal aspect of “exceedingly-*Me'od*-מאד,” which is limitless (*Blee Gvul*).

The same is so of the negation of any ascription of “partnership” (*Shituf*) to *HaShem*-יהו"ה, blessed is He. That is, even when engaged in physical matters, he does not consider them at all, but is fully invested in the Godliness of *HaShem's*-יהו"ה, and through this, he brings about the “advantage of light out of darkness.” That is, this is similar to the fact that a person does not see from the whiteness of his eyes, but rather from the pupil, which is the black of the eye.⁴⁶² In the same way, the advantage of light is specifically out of the darkness. That is, it is through our current service of *HaShem*-יהו"ה, blessed is He, that in the coming future there will be the revelation of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He. About this Midrash Rabbah states,⁴⁶³ “In the coming future, I alone (*Anee Levadee*-אני לבדי) will go before you.”

It could be said that this is like the matter expressed in the verse,⁴⁶⁴ “You are He who is *HaShem*-יהו"ה alone

⁴⁶¹ Psalms 119:96

⁴⁶² See Likkutei Torah, Ha'azinu, end of the discourse entitled “*KaNesher Ya'ir*” (78c).

⁴⁶³ Midrash Shemot Rabba 19:6 – “In the past, I and my Supernal Court (*Beit Din*) went before you, but in the coming future I alone shall go before you.”

⁴⁶⁴ Nehemiah 9:6

(*Levadecha*-לבדך).” That is, it is the aspect indicated by the word, “He-*Hoo*-הוא” and His Name *HaShem*-יהויה, as they are in the aspect indicated by the word, “alone-*Levadecha*-לבדך.”⁴⁶⁵

The explanation is that through refining the sparks of the world of Chaos-*Tohu*, besides the fact that thereby we inherit the aspect of the lights (*Orot*) of the world of Chaos-*Tohu*, there also a drawing down from the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהויה Himself, the Unlimited One, blessed is He, who transcends both Chaos-*Tohu* and Repair-*Tikkun*. For, the construct of the world of Chaos-*Tohu* is for the purpose of its destruction, and the destruction of the world of Chaos-*Tohu* is for the purpose of construction. Thus, through the refinements of the world of Repair-*Tikkun* there thereby is a drawing down of the limitless light of *HaShem*-יהויה, the Unlimited One, blessed is He, who transcends both Chaos-*Tohu* and Repair-*Tikkun*. At its first root, this refers to the aspect “You are alone-*Levadecha*-לבדך,” about whom it states, “In the coming future, I alone (*Anee Levadee*-אני לבדי) shall go before you.”

This is also the meaning of the verse,⁴⁶⁶ “See now, that I, I am He, and no god is with Me,” meaning, “There is no partner with Me.” This refers to the Singular One (*Yachid*-יחיד), the aspect of “You are He who is One, but not in enumeration.”⁴⁶⁷ In other words, through the negation of any ascription of “partnership” (*Shituf*) to *HaShem*-יהויה below,

⁴⁶⁵ See Likkutei Biurim of Rabbi Hillel of Paritch to Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 7-8-9.

⁴⁶⁶ Deuteronomy 32:39

⁴⁶⁷ Introduction to Tikkunei Zohar 17a-b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

there thereby will be the revelation of the Singular One (*Yachid-יחיד*) in the coming future.

This then, is the meaning of the teaching,⁴⁶⁸ “The Holy One, blessed is He, said to Israel: You have made Me into a unique entity in the world, and I shall make you into a unique entity in the world. You have made Me into a unique entity, as it states,⁴⁶⁹ ‘Listen Israel, *HaShem-יהוה* our God, *HaShem-יהוה* is one,’” which excludes the matter of idolatry that causes complete separation. Furthermore, it also excludes the matter of ascribing a “partner” (*Shituf*) to *HaShem-יהוה*, blessed is He, which is the meaning of the words, “no god is with Me.” Below, what this means is that a person should not consider physical matters to be the source of his livelihood, in that this would cause complete separation, God forbid. Beyond this, he should not consider them to be anything at all. (We can say that the sign of a person having attained this, is the matter of equanimity (*Hishtavut*),⁴⁷⁰ that in such matters “yes” and “no” are equal to him.)⁴⁷¹ This then, is the matter of negating any ascription of “partnership” (*Shituf*) to *HaShem-יהוה*, blessed is He, through which we thereby draw down a revelation of His Oneness (*Echad-אחד*) below, that is, the matter of “You are He who is One, but not in enumeration.”⁴⁷²

⁴⁶⁸ Talmud Bavli, Brachot 6a

⁴⁶⁹ Deuteronomy 6:4

⁴⁷⁰ See Tzava’at HaRivash, translated as The Way of The Baal Shem Tov, section 2; Also see Part 4 of Shaarei Kedushah of Rabbi Chayim Vital.

⁴⁷¹ See Tanya, Iggeret HaKodesh, Epistle 11

⁴⁷² Introduction to Tikkunei Zohar 17a-b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

We now must understand the explanation⁴⁷³ that the word “One-*Echad*-אחד indicates that there utterly is nothing like Him.” That is, how could it ever enter a person’s mind that there could possibly be anything like Him, so much so, that it would be necessary to state, “there utterly is nothing like Him.”

To explain, the verse states,⁴⁷⁴ “But You remain the same, and Your years will never end.” Now, at first glance, this verse is not understood. How does it apply to say “Your years” in relation to *HaShem*-יהו"ה above, blessed is He. The word “Your years (*Shnotecha*-שנותיך)” indicates the limitation of time, whereas *HaShem*-יהו"ה, the Creator, blessed is He, is beyond all limitation. Furthermore, we must understand the meaning of “Your years will never end,” which, at first glance, seems to be self-contradictory.

Now, the Rashba, of righteous memory, answered⁴⁷⁵ that since man is limited, he is incapable of grasping the Unlimited One, blessed is He. For, there is no form by which man can grasp the Unlimited, just as we have no form by which to grasp that which is beyond the parameters of space and time, but to an even greater extent. The Psalmist therefore said, “Your years,” which is something that man indeed can grasp, and then says, “will never end,” indicating that there is no end to His years, which are unceasing. The matter can thus be explained so that a person can have some intellectual

⁴⁷³ Midrash Bamidbar Rabba 10:5

⁴⁷⁴ Psalms 102:28

⁴⁷⁵ Sha'alot u'Teshuvot HaRashba, Vol. 1, Section 418

foundation for it. In other words, this was only stated in order to give the human ear the capability of understand it.⁴⁷⁶ This is similar to other verses, such as, “The eyes of *HaShem*-יהו"ה,”⁴⁷⁷ or “The ears of *HaShem*-יהו"ה,”⁴⁷⁸ or,⁴⁷⁹ “Please, may Your ear be attentive and may Your eyes open to hearken to the prayer of Your servant etc.”

However, in the teachings of Chassidus, this is understood differently. To clarify, as known, the matter of time (*Zman*) relates to the aspect of *HaShem*'s-יהו"ה Kingship-*Malchut*,⁴⁸⁰ as it states,⁴⁸¹ “Your Kingship is kingship that spans all eternities, and Your dominion is in every generation.” In other words, the matter of past, present and future, applies to the aspect of *HaShem*'s-יהו"ה Kingship-*Malchut*, as indicated by the verses,⁴⁸² “*HaShem*-יהו"ה is King,”⁴⁸³ “*HaShem*-יהו"ה was King,”⁴⁸⁴ “*HaShem*-יהו"ה will be King.”⁴⁸⁵ It similarly states about this,⁴⁸⁶ “A day of the Holy One, blessed is He, is a thousand years.” For, the aspect of the units of ones, tens, and hundreds are in the worlds of Creation, Formation, and Action

⁴⁷⁶ See Mishneh Torah, Hilchot Yesodei HaTorah 1:9 and elsewhere.

⁴⁷⁷ Deuteronomy 6:18; Judges 4:1 and elsewhere.

⁴⁷⁸ Numbers 11:1, 11:18; Samuel I 8:21 and elsewhere.

⁴⁷⁹ Nehemiah 1:6

⁴⁸⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁴⁸¹ Psalms 145:13

⁴⁸² These verses were unified by the sages into one passage in our Liturgy.

⁴⁸³ Psalms 10:16

⁴⁸⁴ Psalms 93:1

⁴⁸⁵ Exodus 15:18

⁴⁸⁶ Midrash Vayikra Rabba 19:1; Midrash Tehillim 90

(*Briyah, Yetzirah, Asiyah*), whereas the unit of thousands is in the world of Emanation (*Atzilut*).⁴⁸⁷

However, this is only in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), whereas higher than this there is no matter of time (*Zman*). Even so, it cannot be said that there is no root or source there for the matter of time (*Zman*). For, in the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, just as He has the power of limitlessness, He also has the power of limitation.⁴⁸⁸ In other words, there is the aspect of the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*), which was the first limitation (*Gvul*) brought forth from Him. This refers to *HaShem*'s-יהו"ה title *ShaDa"Y*-שדי"י,⁴⁸⁹ which, at its root, is the aspect of the impression-*Reshimu*,⁴⁹⁰ which is *HaShem*'s-יהו"ה power to limit, and is the root source of the vessels (*Keilim*), as explained elsewhere, in the discourse of "*Vayetzavem*" of the year 5567.

However, the Name *HaShem*-יהו"ה means that He was and He is and He will be as one (הי"ה והר"ה ויהי"ה).⁴⁹¹ This is the aspect of the limitless light of *HaShem*-יהו"ה, the Unlimited

⁴⁸⁷ See Likkutei Torah, beginning of Zot HaBrachah; Biurei HaZohar and Ohr HaTorah of the Tzemach Tzedek, Chayei Sarah; Reshimot to Tehillim of the Tzemach Tzedek (Yahal Ohr), 90d, sections 4-5.

⁴⁸⁸ Avodat HaKodesh, Section 1, Ch. 8.

⁴⁸⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁴⁹⁰ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 12 and on.

⁴⁹¹ 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 veHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 7 (82a), and elsewhere.

One, blessed is He, that is utterly beyond limitation. That is, from the perspective of the Name *HaShem*-יהו"ה, blessed is He, the worlds would literally have been in a state of limitlessness (*Ein Sof*). However, through *HaShem*'s-יהו"ה title *Shada*'שדי-ע"י, which means that, "He said to His world 'enough-*Dai*-די," this caused the existence of worlds in a state of tangible limited existence. However, it nevertheless states, "*HaShem*-יהו"ה is King,"⁴⁹² "*HaShem*-יהו"ה was King,"⁴⁹³ "*HaShem*-יהו"ה will be King."⁴⁹⁴ That is, even within the limitations of past, present and future, the limitless light of *HaShem*-יהו"ה, who utterly transcends limitation, illuminates.

Therefore, the existence brought about from the aspect of *HaShem*'s-יהו"ה Kingship-*Malchut*, is in a state of limitlessness (*Blee Gvul*). For, although novel creations are limited beings, and their limitation is necessary to their existence, they nevertheless are limitless. For example, this is like the great multitude of inanimate (*Domem*) and vegetative (*Tzome'ach*) creatures, such as trees, grasses, fruits and crops, all of which are literally beyond measure.⁴⁹⁵ This comes from

⁴⁹² Psalms 10:16

⁴⁹³ Psalms 93:1

⁴⁹⁴ Exodus 15:18

⁴⁹⁵ The Rebbe's Note: This is as stated in various places in the teachings of Chassidus. The simple meaning and substance of these words, seem to indicate that they actually are limitless (*Blee Gvul*) (not just potentially, meaning that they grow and can give rise to many further generations without limit. See what is stated about this in *Sefer HaChakirah* of the *Tzemach Tzedek*). Also see the statement in *Chagigah* (13b) on the verse, "There is no number to His troops" [See *Job* 25:3] (*Tanya*, Ch. 46). However, this requires further analysis, for how can it be that the world was created as limited, but can contain limitless creatures? For, after all, only "the place of the Holy ark is not according to measure" [*Yoma* 21a; *Megillah* 10b and elsewhere]. [Second note added later: It can be explained that [this is possible] since "There is no number to His troops (worlds)," and each one bears the categories of inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chay*), and speaker

the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is utterly without limitation and illuminates in the aspect of His Kingship-*Malchut*.

This then, is what is meant by the explanation⁴⁹⁶ that the word “One-*Echad*-אחד indicates that there is utterly nothing like Him.” That is, in *HaShem*-יהו"ה, blessed is He, these two opposites, limitlessness (*Blee Gvul*) and limitation (*Gvul*) are one, as in the teaching, “The impossible of the impossible is within the ability of the Creator.”⁴⁹⁷ For, there are philosophers who posit that there are innate impossibilities that are immutable. For example, they state that it would be incorrect to state that “He rides and does not ride (*Rochev U’Biltee Rochev*) simultaneously.” In other words, they state that this is impossible even for the Creator, God forbid to think so. In truth, this is not so. Rather, in truth, it is impossible for anything to be impossible for Him, and it therefore is possible for Him to “ride and not ride (*Rochev U’Bilti Rochev*) simultaneously,” even though our intellect cannot understand how that is. Nonetheless, with the great abundance of creatures without limit or end, we empirically observe the aspect of limitation (*Gvul*) and limitlessness (*Blee Gvul*) literally as one, even though the creatures themselves are limited. With the above in mind, we can understand that *HaShem*-יהו"ה, the Unlimited One, blessed is He, can bear two opposites, limitation (*Gvul*)

(*Medaber*), each according to its level. However, it is not that this is so with each world **individually**, in and of itself. This answers the matter that required greater analysis in the previous note.]

⁴⁹⁶ Midrash Bamidbar Rabba 10:5

⁴⁹⁷ See Sefer HaChakirah of the Tzemach Tzedek 34b and on; Sefer HaMaamarim 5678 p. 420

and limitlessness (*Blee Gvul*) simultaneously, in the same way that “He rides and does not ride (*Rochev u’Bilti Rochev*) as one,” and the like.

10.

We now must understand the matter that the word “One-*Echad*-אחד indicates that there is utterly nothing like Him,” as it exists in the Jewish people.⁴⁹⁸ The explanation is that our sages, of blessed memory, stated,⁴⁹⁹ “The Holy One, blessed is He, dons *Tefillin*. What is written in the *Tefillin* of the Holy One, blessed is He? The verse,⁵⁰⁰ ‘Who is like Your people, Israel, one (*Echad*-אחד) nation on earth.’” The explanation is that in the statement “The Holy One, blessed is He, dons *Tefillin*,” the words, “the Holy One, blessed is He (*HaKadosh Baruch Hoo*)” refer to the aspect of *Zeir Anpin*, and the words, “dons *Tefillin*” refers to drawing down the brains (*Mochin*-intellect) to *Zeir Anpin*.

To further elucidate, in explanation of the verse,⁵⁰¹ “He relates His words to Yaakov, His statutes and judgments to Israel,” our sages, of blessed memory, said,⁵⁰² “What He does Himself, He commands the Jewish people to do.” The explanation is that by the Jewish people fulfilling His *mitzvot*, He thereby fulfills them. That is, through a Jewish male adult donning *Tefillin*, the Holy One, blessed is He, dons *Tefillin*, thus

⁴⁹⁸ Midrash Bamidbar Rabba 10:5 *ibid*.

⁴⁹⁹ Talmud Bavli, Brachot 6a; Also see Torah Ohr 35b-c.

⁵⁰⁰ Chronicles I 17:21

⁵⁰¹ Psalms 147:19

⁵⁰² Midrash Shemot Rabba 30:9

affecting a drawing down of brains (*Mochin*-intellect) to *Zeir Anpin*. This is because the four paragraphs of the *Tefillin*, correspond to the four brains (*Mochin*). The paragraphs of “*Kadesh*”⁵⁰³ and “*V’Hayaha Kee Yeviyecha*”⁵⁰⁴ are the aspects of wisdom-*Chochmah* and understanding-*Binah*, and the paragraphs of the “*Shema*,”⁵⁰⁵ and “*v’Hayah Im Shamo’a*”⁵⁰⁶ are the aspect of knowledge-*Da’at*, which divides into kindness-*Chessed* and judgment-*Gevurah*. Similarly, through a Jew wearing *Tzitzit*, the Holy One, blessed is He, wraps Himself in the *Tzitzit*. The same principle applies to all the *mitzvot*. In other words, it is specifically through a Jew fulfilling the *mitzvah* below, that the Holy One, blessed is He, fulfills the *mitzvah*, so to speak.

This then, is the meaning of the verse,⁵⁰⁷ “To keep all **His** commandments,” that is, by the Jewish people fulfilling the *mitzvot* below, they bring about the fulfillment of His *mitzvot* above in Godliness. This indeed a tremendously great praise of the Jewish people, that through the *mitzvot* that they perform, they cause the Holy One, blessed is He, to thereby perform the *mitzvot*.

Thus, the word “One-*Echad*-אחד” indicates that there is utterly nothing like Him,⁵⁰⁸ and as this is in the Jewish people, it may be understood according to the statement in Midrash

⁵⁰³ Exodus 13:1-10

⁵⁰⁴ Exodus 13:11-16

⁵⁰⁵ Deuteronomy 6:4-9

⁵⁰⁶ Deuteronomy 11:13-21

⁵⁰⁷ Deuteronomy 13:9

⁵⁰⁸ Midrash Bamidbar Rabba 10:5 *ibid*.

Rabbah⁵⁰⁹ on the verse,⁵¹⁰ “Jerusalem has greatly sinned.” The Midrash states, “But do the nations of the world not also sin? Rather, even though they sin, the actions of nations of the world are like nothing.” That is, whether or not they fulfill [the seven] *mitzvot* [that apply to them,] it has no effect whatsoever in either bringing about an ascent or a descent of *HaShem*’s-יהו"ה Godliness. In contrast, with the Jewish people, whatever good things they do, even if they are not an actual *mitzvah*, they nevertheless affect a drawing down of *HaShem*’s-יהו"ה Godliness.

This is as stated in Zohar in the incident of the Yenuka,⁵¹¹ when he told [Rabbi Yitzchak and Rabbi Yehudah], “I know from the scent of your clothes that you have not recited the *Shema*.” This is because they were involved in the *mitzvah* of ensuring that a bride and groom will have all their needs to wed (*Hachnasat Kallah*), and through this, they drew down what is usually accomplished by reciting the *Shema* - “*HaShem* our God-*HaShem Elohei*”nu-אלהינו יהו"ה, *HaShem Is One-HaShem Echad*-אחד יהו"ה.” That is, they brought about the union of the father-*Abba* [wisdom-*Chochmah*] and the mother-*Imma* [understanding-*Binah*] and the union of *Zeir Anpin* and His female-*Nukvah*. Likewise, by the union of a bride and groom below, this union (*Yichud*) is brought about above in *HaShem*’s-יהו"ה Godliness. This is like the teaching,⁵¹² “The man (*Ish*-איש) and woman (*Ishah*-אשה), have *Ya*”h-יה"ה dwelling

⁵⁰⁹ Midrash Eicha Rabba 1:35

⁵¹⁰ Lamentations 1:8

⁵¹¹ Zohar III 186a; Also see the beginning of the discourse entitled “*Kee Yada’ativ*” 5666 (*Hemshech* 5666 p. 68).

⁵¹² Talmud Bavli, Sotah 17a

between them,” and this is why we make the seven blessings (*Sheva Brachot*) [of the wedding ceremony].

Moreover, even in matters that are not at all *mitzvahs*, if they are done for the sake of the Name of *HaShem*-יהו"ה, blessed is He, they draw down a revelation of *HaShem*'s-יהו"ה Godliness. For example, “Upon putting on one’s shoes in the morning one recites the blessing, ‘Who has provided me with all my needs.’”⁵¹³ For, through wearing shoes we draw down and bring about the fulfillment of the verse,⁵¹⁴ “How beautiful are Your feet in sandals.” This is because the angel *Metatron*-מטטרון is called the “shoe” (*Na'al*-נעל) and “sandal” (*Sandal*-סנדל) of the *Shechinah* - the Indwelling Presence of *HaShem*-יהו"ה. This is as explained in *Likkutei Torah* in the discourse entitled “How beautiful are Your feet etc.,” that this refers to the matter of the screen (*Parsa*) that separates between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and that the covering (*Chupah*) of the foot is the matter of Kingship-*Malchut*, which brings the worlds to a state of limitation etc.

Thus, the meaning of the verse “How beautiful are Your feet in sandals,” is that even in the aspect of the “sandals” (*Na'alayim*-נעלים) there should be the “beauty of Your feet,” that it should be drawn to a state of revelation. That is, through the “sandals” (*Na'alayim*-נעלים) it is possible to receive this revelation (like the explanation elsewhere on the verse,⁵¹⁵ “[He] will lead the people [across] in [dry] shoes (*Ne'alayim*-נעלים).”

⁵¹³ Talmud Bavli, Brachot 60b

⁵¹⁴ Song of Songs 7:2

⁵¹⁵ Isaiah 11:15

We thus see that even in matters that themselves are not a *mitzvah*, nevertheless, through them we draw down a revelation of *HaShem's* יהו"ה Godliness. This matter applies exclusively to the Jewish people, as mentioned above citing the Midrash.

This then, is why the word “One-*Echad*-אחד” indicates that there is utterly nothing like Him,” just as it is with the Jewish people. All this is because,⁵¹⁶ “*HaShem*-יהו"ה has chosen you for Himself to be a treasured people from amongst all the peoples on the face of the earth.” As known, this choosing is of the essential souls of the Jewish people, and is not because of fulfilling Torah and *mitzvot*, as it states,⁵¹⁷ “Only your forefathers did *HaShem*-יהו"ה cherish to love them, and He chose you, their offspring after them, from amongst all the peoples on the face of the earth.” It therefore is in the power of the Jewish people to draw down the aspect of *HaShem's* יהו"ה Supernal *mitzvot* through fulfilling His *mitzvot*.

Moreover, this is so of all matters that they do for the sake of the Name of *HaShem*-יהו"ה, blessed is He, even if they are not *mitzvahs*, in and of themselves. They thereby draw down a revelation of *HaShem's* יהו"ה Godliness, because they are “one (*Echad*-אחד) nation in the earth,” referring even to mundane matters of the “earth (*Aretz*-ארץ).”⁵¹⁸ Thus, through calling out to *HaShem*-יהו"ה, blessed is He, from the “straits” of mundane matters of the earth, the matter of,⁵¹⁹ “*Ya*”-יה"ה answered me with expansiveness (*Merchav*-מרחב)” comes

⁵¹⁶ Deuteronomy 14:2

⁵¹⁷ Deuteronomy 10:15, and moreover, this choice was prior to the giving of the Torah.

⁵¹⁸ Tanya, Iggeret HaKodesh, Epistle 9

⁵¹⁹ Psalms 118:5

about, referring to the essential expansiveness (*Merchav*-מרחב) of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

11.

This then, is the meaning of the verse,⁵²⁰ “Many waters cannot extinguish the love, nor can rivers wash it away.” The “many waters” [in the plural] refers to contemplation (*Hitbonenut*), grasp and understanding. However, they all are incapable of extinguishing the love, meaning that they are incapable of quenching the thirst of the souls of Israel for *HaShem*'s-יהו"ה Godliness, blessed is He. Similarly, the “rivers” [in the plural] referring to the revelations of both the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), “cannot wash it away.”

That is, even when the Jewish people are in the lowly state indicated by the words, “We have a little sister,” meaning that they have little merit, and the nations of the world assert that the Jewish people are also sinners, nevertheless, even then, through fulfilling *HaShem*'s-יהו"ה *mitzvot* in deed, and through good deeds that are simply done for the sake of the Name of *HaShem*-יהו"ה, blessed is He, they reach the essential expansiveness (*Merchav*-מרחב) of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which transcends all revelations (*Gilyuyim*). Thus, contemplation (*Hitbonenut*) and even the revelations of the Garden of Eden (*Gan Eden*) are incapable of extinguishing or washing away the love that the Jewish people have for the

⁵²⁰ Song of Songs 8:7-9

Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, within which the Jewish people are rooted. For, "no thought whatsoever can grasp Him, including the Primordial thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*), except as He is grasped and manifest in the study of Torah and *mitzvot*" of the Jewish people⁵²¹ as the Alter Rebbe explained in Tanya.

For the same reason, even the "many waters," referring to the nations of the world, and the "rivers" referring to the kings and ministers of the nations, "cannot wash away" the love of the Holy One, blessed is He, for the Jewish people, as explained in Targum and Midrash. For, even if they sin, there is no anger against them, because,⁵²² "*HaShem*-יהו"ה has chosen you for Himself to be a treasured people from amongst all the peoples on the face of the earth," and this choice is an essential choosing of the essential self of the Jewish people, in that they are rooted in the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, which even transcends the root of Torah and *mitzvot*.

They therefore are compared to a little daughter, that although she does not do the will of her parents, they nevertheless do not become angry with her. This is because the essential self of the little daughter is rooted in the essential self of the parents, in which all the other matters of the parents, take up utterly no space. The same is likewise so of the souls of the Jewish people, in that they are literally rooted in the Essential

⁵²¹ See the end of Tanya, Likkutei Amarim, Ch. 4

⁵²² Deuteronomy 14:2

Self of the Singular Preexistent Intrinsic Being of the Unlimited One, *HaShem*-יהוה Himself, so to speak. There therefore is no anger against them from Above.

Moreover, even if they say,⁵²³ “We will be like the nations, like the families of the earth etc.,” the verse states,⁵²⁴ “It shall not be! As I live – the word of the Lord *HaShem/Elohi*”מ-יהוה – I swear that I will be King over you with a strong hand and with an outstretched arm... and I will bring you into the bond of the covenant... then you will know that I am *HaShem*-יהוה.” There then will be the fulfillment of the verse,⁵²⁵ “If a man would give all the wealth of his house for love, they would surely scorn him.” The man (*Ish*-איש) refers to the Holy One, blessed is He, who will give from His essential expansiveness, “all the wealth of His house,” about which it states,⁵²⁶ “A house is built through wisdom-*Chochmah*, and is established through understanding-*Tevunah*, through knowledge-*Da’at* the rooms are filled with all precious and beautiful things.” Moreover, He even will give them “all the plunder and loot of the camp of Gog,” for victory is ours, speedily in our days through our righteous redeemer, Moshiach!

⁵²³ Ezekiel 20:32

⁵²⁴ Ezekiel 20:32-37

⁵²⁵ Song of Songs 8:7-9

⁵²⁶ Proverbs 24:3-4; Also see Torah Ohr, Toldot 18c

Discourse 7

*“Katontee Mikol HaChassadim -
I have become small from all the kindnesses”*

Delivered on the eve of Shabbat Parshat VaYeishev,
following the Kabbalat Shabbat, 20th of Kislev, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵²⁷ “I have become small from all the kindnesses and all the truth that You have done to Your servant; for with my staff I crossed this Jordan and now I have become two camps.” Regarding this verse, the Alter Rebbe, whose soul is in Eden, and whose joyous day we are celebrating, wrote,⁵²⁸ “This means, that with every act of kindness that the Holy One, blessed is He, does for person, he should become very humbled. For, kindness-*Chessed* is the right arm,⁵²⁹ and ‘His right arm embraces me,’⁵³⁰ and literally is the matter of coming close to God, far more intensely than before and whoever comes closer to *HaShem*-יהוה, with greater intensity, being raised up to the highest heights, must be even more humble and lowly of spirit, to the lowest depths.”

This then, is what Yaakov meant when he said, “I have become small,” for due to the many kindnesses, which literally

⁵²⁷ Genesis 32:11

⁵²⁸ Tanya, Iggeret HaKodesh, Epistle 2

⁵²⁹ Introduction to Tikkunei Zohar 17a-b (Patach Eliyahu)

⁵³⁰ Song of Songs 2:6

are the matter of coming close to God,” it made him humble and lowly of spirit below. However, we must understand the relationship between these matters, that the higher the revelation is above, the greater the sense of lowliness and humility below.

2.

This may be understood⁵³¹ by beginning with an explanation of the general matter of revelations (*Giluyim*). That is, the matter of the illumination of light (*Ohr*), is that it is additional and secondary to the essential self. For, the essential self is not within the category of being “revealed” (*Giluy*), being that every essence is essentially unrevealable (*Biltee Mitgaleh*). In contrast, light (*Ohr*) is the matter of revelation (*Giluy*),⁵³² and it therefore is additional and secondary to the essential self.

Moreover, although the light (*Ohr*) is unlike the vessels (*Keilim*) – in that the vessels (*Keilim*) are in a state of separateness from the essence and therefore are additional to it, whereas the light (*Ohr*) is not in a state of separation from the essence, being that light (*Ohr*) is of and like its luminary (*Ma’or*) and therefore is not actually additional to it – nevertheless, since light (*Ohr*) is the matter of revelation (*Giluy*), in this regard, it is additional and secondary to the essential self. This is because the essential self is not at all revealable (*Giluy*). Therefore, relative to the essential self, the

⁵³¹ See the (second) discourse entitled “*Katonti*” 5678 (Sefer HaMaamarim 5678 p. 99 and on); Also see the discourse entitled “*Ki Shemesh u’Magen* 5692 (Sefer HaMaamarim 5692 p. 164 and on).

⁵³² Torah Ohr, Vayera 14a

revelation (*Gilyu*) of light (*Ohr*) is additional and novel in its existence.

Now, this cannot at all be compared to the fact that there are various levels in the light (*Ohr*) itself. That is, the lower level of the light is considered to be revelation (*Gilyu*) relative to its higher level, and the higher level is concealed (*He'elem*) relative to the lower level. Nevertheless, the lower level is not additional to the higher level, and thus this is unlike the general matter of light (*Ohr*) itself, which is that it is additional and novel relative to the essence of the luminary. This is because the concealment (*He'elem*) in the light (*Ohr*) and the concealment (*He'elem*) of the essence are different from each other. That is, the concealment (*He'elem*) of the higher level of light (*Ohr*) is only concealment (*He'elem*) relative to the level below it, meaning that the higher level of light is in a state of revelation (*Gilyu*). That is, in relation to itself it is revealed (*Gilyu*), and its concealment (*He'elem*) is only in relation to the level below it. In other words, it is concealed (*He'elem*) from the level below it. This being so, the lower level is not additional or novel relative to the level above it, since, in and of itself, the higher level is revealed to itself.⁵³³

However, as the light (*Ohr*) as a whole relates to the essence of the luminary, this is not so. This is because the essential self is not just concealed from the light (*Ohr*), but because every essence, whatever it may be, is in a state of essential concealment (*He'elem*). This is because an essence is unrevealable (*Biltee Mitgaleh*), meaning that it is not at all in

⁵³³ For example, what is in a state of open revelation relative to the teacher may be in a state of complete concealment relative to the student.

the category of being revealed (*Giluy*). Therefore, light (*Ohr*), which is revelation (*Giluy*), is additional and novel to the essence.

Thus, as this applies to the general matter of the revelations of *HaShem*'s יהו"ה Godliness above – such as the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*), the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) and the matter of the world of Emanation (*Atzilut*) in general – they are additional to the essence. This is indicated by the term “Emanation-*Atzilut*-אצילות” itself, which means to “apportion” and “separate” (*HaAtzalah* v' *Hafrashah*-האצלה והפרשה).⁵³⁴ In other words, the world of Emanation (*Atzilut*) is separate and discrete in comparison to the revelations (*Giluyim*) that are higher than the world of Emanation (*Atzilut*), and this is especially so in relation to the actual Essential Self of *HaShem*-יהו"ה, blessed is He.

Now, not only is it that the light (*Ohr*) is additional to the Essential Self of *HaShem*-יהו"ה, blessed is He, but beyond this, since light is revelation (*Giluy*), it even is novel and additional to the light (*Ohr*) that is included in *HaShem*'s-יהו"ה Essential Self. This is because the light (*Ohr*) included in His Essential Self is not at all in the category of revelation (*Giluy*). For being that whatever is included and subsumed in His Essential Self, is like His Essential Self, and not at all in the category of revelation, therefore, the light (*Ohr*) included in His Essential Self is not at all in the category of revelation (*Giluy*).

⁵³⁴ See Pardes Rimonim Shaar 16 (Shaar ABY”A), Ch. 1; Torah Ohr ibid, and elsewhere.

This is as the Alter Rebbe, whose soul is in Eden, wrote in Tanya⁵³⁵ in the analogy of the light and ray of the sun. As he states there, “Obviously, this light and ray must also be present in the body and substance of the sun itself, as it is in the sky, because if it spreads out and radiates at such a great distance, it most certainly shines in its actual place. However there, in its actual place, the ray can only be regarded as nothingness, since its existence is negated relative to the actual body of the sun itself, which is its source.” In other words, as the light (*Ohr*) is included in the Luminary (*Ma’or*) it altogether cannot be considered as the existence of light (*Ohr*), being that it is not in the category of revelation (*Giluy*), but is only in a state of an ability (*Yecholet*). Therefore, that light (*Ohr*) which indeed is a revelation (*Giluy*), is additional (not only to the Essential Self of *HaShem*-יהוה, but even) to the light included in His Essential Self. As explained above, this is because, just like His Essential Self, the light (*Ohr*) included in His Essential Self also is not in the category of being revealed (*Giluy*), since whatever is included in the Essential Self is like the Essential Self.⁵³⁶

This may be better understood through the powers of the soul as they are included in the soul, in that they are not in a state of revelation (*Giluy*). They are neither in a state of tangible existence (*Metziyut*) nor are they in a state of being drawn forth (*Hamshachah*). This is because any form of being drawn forth (*Hamshachah*) ultimately results in revelation (*Giluy*). That is, it could be that the revelation (*Giluy*) will only appear in a small

⁵³⁵ See Tanya, Shaar HaYichud VeHaEmunah, Ch. 3

⁵³⁶ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

detail, or there could be a matter of differentiation, in which there is more revelation in one area and less in another area. Nonetheless, every drawing forth (*Hamshachah*) necessarily brings about some kind of revelation. The reason is because the very matter of drawing forth (*Hamshachah*) is with the intention and purpose of revealing (*Giluy*).

An example can be observed in the power of conceptualization (*Ko'ach HaMaskeel*), which is a drawing forth of the hidden power of intellect. Now, this drawing forth has some form to it and could therefore apply to a particular field of wisdom rather than a different field of wisdom. Thus, when the power of conceptualization (*Ko'ach HaMaskeel*) is drawn forth, a revelation of some intellect will necessarily come from it, even if only in one particular.

This shows us that as the soul powers are included in the soul itself, they are not at all in the category of being drawn forth (*Hamshachah*), not even in a hidden way. For, if they were, the soul powers of every human being would necessarily be in a state of full revelation. This is because, in and of itself, the soul is complete and includes all the soul powers within it, such as the power of wisdom-*Chochmah* and the power of kindness-*Chessed* etc. Thus, if the powers of the soul were in a state of being drawn forth (*Hamshachah*), it would necessarily mean that the soul powers of every person would be fully revealed. However, we clearly observe that there are those who have no revelation of wisdom-*Chochmah* at all, and we also observe that there are those who are only in a state of kindness-*Chessed* and altogether lack the quality of cruelty, or vice versa. This proves that as the soul powers are included in the soul, they

are not at all in a state of being drawn forth (*Hamshachah*). This being so, we see that the revealed powers are additional and novel relative to the soul powers as they are in the essential self of the soul, in which they are not at all revealed (*Giluy*) or drawn forth (*Hamshachah*).

About this our sages, of blessed memory, stated,⁵³⁷ “[The verse states,⁵³⁸ ‘Israel has sinned.’ Rabbi Abba bar Zavda says: From here we see that even when they have sinned, they still are Israel.” That is, “even when they have sinned,” means that though “because of his sin he has become cut off from his root etc.,” nevertheless, “they still are Israel.” (Moreover, this does not only apply to the essential self of his Jewish soul, but even) to his soul powers, since blemishes only effect the revealed powers of the soul, but not the soul powers as they exist included in the essential self of the soul, in which they are in a state of wholeness. This is because, as they are in the essential self of the soul, they literally are like the soul itself. It therefore is possible for a righteous person (*Tzaddik*) to be the son of a wicked person (*Rasha*),⁵³⁹ just as a blind man can give birth to a seeing child.⁵⁴⁰

From all the above it is understood that the light (*Ohr*) is novel and additional, not just in relation to the Essential Self of *HaShem*-יהוה Himself, but even in relation to His light (*Ohr*) as it is included in His Essential Self, which is like His Essential Self.

⁵³⁷ Talmud Bavli, Sanhedrin 44a

⁵³⁸ Joshua 7:11

⁵³⁹ Talmud Bavli, Brachot 7a

⁵⁴⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12.

3.

Now, this matter is also found in the teacher/student relationship. That is, the intellect of the teacher is entirely beyond the intellect of the student, who is the recipient of his teachings. In other words, the superiority of the teacher over the student is not only like the superiority of inner understanding (*Pnimiyut*) over external understanding (*Chitzoniyut*), nor is it like the difference between an abstract concept (*Hafshatah*) and a concept that has been invested (*Halbashah*) into physical examples. That is, that the teacher has an inner understanding (*Pnimiyut*) of the intellect, whereas what he bestows to the student, is just the external understanding (*Chitoniyut*) of the intellect, and that additionally, the intellect (*Sechel*) he bestows to the student is invested (*Halbashah*) in garments (*Levushim*) of physical examples, which allow the student to grasp and understand, whereas the teacher grasps the matter abstractly, without garments (*Levushim*) of physical examples for the understanding and comprehension. Rather, the difference between the teacher and the student is even beyond this. Namely, the intellect of the teacher is of an entirely different paradigm than the intellect of the student altogether.

This may be understood by comparing the difference between Torah study as it is in the world of Emanation (*Atzilut*), and Torah study as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For example, in learning

the laws of *Nega'im*-afflictions,⁵⁴¹ as they are studied below, they relate to matters of physical affliction, like blood (*Dam-דָם*) becoming spoiled and fluid, indicating the withdrawal of the blood and vitality from that part of the body. It therefore is called a “closure-*Segiruta*-סגירותא,”⁵⁴² in that this place has become closed (*Nisgar*-נִסְגַר) and stopped up from receiving the vitality that spreads via the blood.

However, the way these laws of *Nega'im*-afflictions are studied in the worlds of Formation (*Yetzirah*) and Creation (*Briyah*), is in relation to spiritual afflictions and ailments. In other words, there has come to be a “closure-*Segiruta*-סגירותא” in the vessels of understanding and comprehension of the matter of creation, in that he does not grasp *HaShem*'s יהו"ה Godly light (*Ohr*) that vitalizes him and brings him into existence.

However, all the above is in relation to limited created beings. In contrast, the way the laws of afflictions-*Nega'im* are learned in the world of Emanation-*Atzilut*, is in relation to the titles by which *HaShem*-יהו"ה, the Creator, blessed is He, is called. For, the name⁵⁴³ *Eheye''h*-אֵהְיֶה squared, has the numerical value (*Gematria*) of “blood-*Dam*-דָם-44” [אֵהְיֶה אֵהְיֶה א-44], which is the title, “The God of life-*Elohi''m Chayim*-אֱלֹהֵי חַיִּים,” and is the quality of understanding-*Binah*.⁵⁴⁴ This is the matter of drawing the aspect of blood-*Dam*-דָם into the

⁵⁴¹ See Mishnah *Nega'im*.

⁵⁴² Targum Onkelos to Leviticus 13:3 (and elsewhere); Zohar III 49b; Etz Chayim, Shaar 38 (Shaar Leah v'Rachel), Ch. 7; Likkutei Torah, Tazriya 23b and on; Metzora 24c and on, and elsewhere.

⁵⁴³ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), section on *Eheye''h*-אֵהְיֶה

⁵⁴⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 8 (*Binah*); Zohar II 257a

limbs of *Zeir Anpin*. The quality of understanding-*Binah* receives from the light of father-*Abba* (*Chochmah*-wisdom) which is the aspect of water-*Mayim*-מים, and causes the drawing forth and spreading of the blood-*Dam*-דם. The bright spot (*Baheret*) indicates the lack of spreading forth of the blood-*Dam*-דם-44, that is, *HaShem*'s יהו"ה title *Eheye*"ה-אהי, being that the spreading forth of the light of the father-*Abba* (*Chochmah*-wisdom) is lacking.

It thus is understood that the study of Torah law (*Halachah*) in the world of Emanation (*Atzilut*) is a completely different matter from the study of Torah Law (*Halachah*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In other words, the superiority of the study of Torah law (*Halachah*) as it is in the world of Emanation (*Atzilut*), over and above the study of Torah law (*Halachah*) as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is not just like the superiority of abstraction (*Hafshatah*) over investing (*Halbashah*) the matter into physical examples, nor is it like the difference between the inner understanding (*Pnimitiyut*) and the external understanding (*Chitzoniyut*), but is rather of an entirely different paradigm altogether.

For, the study of Torah law (*Halachah*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is as it relates to the creations, who are limited. In contrast, the study of Torah law (*Halachah*) as it is in the world of Emanation (*Atzilut*), relates to the titles of *HaShem*-יהו"ה, the Creator, blessed is He.

Now, we may understand the superiority of the teacher over the student, in the same way, because when the teacher's intellect is into the Torah Law (*Halachah*) as it is in the world of Emanation (*Atzilut*), the distance of comparison between the student's intellect and the teacher's intellect, is like the difference between a created being and the Creator, blessed is He, in that it is utterly incomparable. Thus, relative to the teacher's intellect, the intellect that he bestows to the student is novel and additional relative to his own intellect.

Moreover, the intellect bestowed to the recipient is additional (not only from the standpoint of the intellect of the teacher himself, but) also from the standpoint of the intellect that relates to the recipient, as it still is included in the teacher's intellect. For, even as the intellect that relates to the recipient is included in the intellect of the teacher, it is utterly incomparable to how it ultimately will be bestowed to the recipient. This is because as it is in the intellect of the teacher, it is not at all in a state of tangible existence, to the point that even the teacher himself is unaware of having intellect that relates to the recipient. For, as it is included in the intellect of the teacher, it is not yet in a state of tangible existence altogether. Therefore, the intellect that is bestowed to the recipient is novel and additional, even in relation to the intellect that relates to the recipient, as it still is included in the intellect of the teacher.

Now, just as this so in the teacher/student relationship, that the intellect which is bestowed is novel, this also is so of the revelation of the intellect (*Sechel*) itself. That is, relative to its source, it too is novel. This is because the power of

conceptualization (*Ko'ach HaMaskeel*) itself, from which the intellect comes forth, is not in a state of the existence as intellect at all. For, when a person has an intellectual insight, he senses that the intellect has a source, but does not know its source, which is the power of conceptualization (*Koach HaMaskeel*). Now, the power of conceptualization (*Ko'ach HaMaskeel*) is the matter of intellect (*Sechel*), but not as an existence of actual intellect (*Sechel*). This being so, the revelation of intellect (*Sechel*) from the power of conceptualization (*Ko'ach HaMaskeel*) is novel and additional.

This is especially so when the revelation of the intellect (*Sechel*) is from the essential *heyulie* power of intellect. For, not only is the essential *heyulie* power of intellect not an existence of intellect (*Sechel*), but it is not even a **matter** of intellect, and the only reason it is called “the power of intellect” (*Ko'ach HaSechel*), is because intellect (*Sechel*) comes into being from it. However, in and of itself, it is utterly intangible and divested not only from the existence of tangible intellect, but from the very matter of intellect altogether. This being so, it is simply understood that relative to the essential *heyulie* power, the revelation of intellect (*Sechel*) is certainly novel and additional in its existence.

4.

Based on this, we must understand the general matter of revelations (*Giluyim*). For, since the matter of revelation (*Giluy*) is additional to the essence, and is even additional to

what is included in the essence, this being so, where does the existence of revelation come from?

This may be understood as follows: The verse states,⁵⁴⁵ “For *HaShem*-יהו"ה God-*Elo*”אלהי"ם-*him* (*HaShem* God) is a sun and a shield.” That is, the sun has a sheath⁵⁴⁶ that covers and conceals it, as our sages, of blessed memory, stated,⁵⁴⁷ “In the coming future the Holy One, blessed is He, will remove the sun from its sheath.” Nonetheless, currently, there is a shield and sheath that conceals the essential light of the sun. However, it is specifically through this shield, which covers and conceals the essence, that light (*Ohr*) and revelation (*Giluy*) comes forth. The matter of the sheath, as it is spiritually, is the matter of withholding (*Ha'akava*) and obstruction (*Atzarah*). In other words, revelation (*Giluy*) comes forth specifically through the withholding and obstruction of the essence.

Now, there are three matters that explain why revelation (*Giluy*) comes through withholding and obstructing the essence. The first matter is that through the withholding and obstruction, the bestowal becomes applicable to the recipient. That is, before the withholding, the illumination was in the essential intellect of the teacher and there was no “room” for a recipient. However, by withholding his own intellect, meaning that though he has intellect, he nonetheless holds himself back from contemplating it as it is within himself, it thereby becomes applicable to the recipient.

⁵⁴⁵ Psalms 84:12; See Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 and on; Ohr HaTorah (Yahal Ohr) to Psalms 84:12.

⁵⁴⁶ The heliosphere

⁵⁴⁷ Talmud Bavli, Nedarim 8b; Zohar III 17a

The second matter is that through the withholding and obstruction, something that holds the light comes about, and when the light has something to hold it, it then becomes a tangible existence of light. An example is the foundational element of fire (*Aish*). In and of itself, the foundational element of fire is not an existence of tangible fire at all, in that it neither illuminates nor has heat. However, because of the wick, which takes hold of the fire, there is a tangible existence of fire that both illuminates and is hot. The same is understood in relation to the general matter of light (*Ohr*), in that light (*Ohr*) requires something to hold it, and it is specifically then, that there is a tangible existence of light (*Ohr*). This is the second matter in the withholding and obstruction, namely, that through it, something that holds the light (*Ohr*) comes about, through which the light (*Ohr*) becomes a tangible existence. The third matter is that through the essential matter of withholding, the aspect of light (*Ohr*) that relates to a recipient comes about.

With the above in mind, we can understand the matter as it is above in *HaShem*'s-יהו"ה Godliness in relation the restraint of the *Tzimtzum*, which is the matter of the withholding and obstruction. For, since this occurs before any revelation (*Giluy*), it is understood that the withholding and obstruction is of the Essential Self of *HaShem*-יהו"ה, blessed is He. However, being that all essences are unrevealable (*Biltee Mitgaleh*), this being so, how is withholding revelation applicable in the first place? For, the entire matter of withholding and obstructing applies to the matter of revelation (*Giluy*), meaning that it is withheld and obstructed from being revealed. However, this does not apply in *HaShem*'s-יהו"ה Essential Self.

However, the explanation is that what is destined to come into revelation (*Giluy*) is the essential desire and intent included in the Essential Self of *HaShem*-יהו"ה, blessed is He. Thus, the withholding and obstruction of this revelation (*Giluy*), is like the withholding and obstruction of the Essential Self. That is, the restraint of the *Tzimtzum* is the withholding and obstruction of *HaShem's*-יהו"ה essential desire (*Ratzon Atzmee*) that is included in His Essential Self, blessed is He, and through this, the existence of light (*Ohr*) is brought forth.

Now, in this, there are the three above mentioned matters. The first is that through the restraint of the *Tzimtzum*, it becomes applicable for it to relate to worlds. That is, before the restraint of the *Tzimtzum*, there altogether was no “room” for the existence of worlds, whereas through the restraint of the *Tzimtzum*, it became applicable to relate to worlds. The second matter is that through the restraint of *Tzimtzum*, the matter of vessels (*Keilim*) that have a hold on the light (*Ohr*) and thus cause it to have tangible existence, came to be. The third matter is that through the essential matter of *Tzimtzum* (meaning, the withholding and obstruction), the existence of the light (*Ohr*) and revelation (*Giluy*) came to be, referring to the matter of the line-*Kav*. In other words, through the restraint there came to be a revelation of *HaShem's*-יהו"ה essential desire (*Ratzon Atzmee*) for the revelation of light (*Ohr*)

The same is understood about the matter of Emanation-*Atzilut*-אצילות in general, as in the verse,⁵⁴⁸ “I will emanate-*v'Atzalti*-ואצלתי some of the spirit that is upon you and place it upon them.” The Alter Rebbe, whose soul is in Eden, and

⁵⁴⁸ Numbers 11:17

whose joyous day we are celebrating, explained in Torah Ohr⁵⁴⁹ that the word “I will emanate-*v’Atzalti*-ואצלתי” means, “I will draw your aspect and level lower than your level.” That is, “I will emanate-*v’Atzalti*-ואצלתי” means “I will bring and draw down.” Thus, the world of Emanation-*Atzilut*-אצילות is the matter of revelation (*Giluy*) that is **external** to *HaShem’s*-ה"ה Essential Self, so to speak. This is brought about through a descent, so to speak, in that He comes to have some relation to worlds, and through this there is the drawing forth of light (*Ohr*) and revelation (*Giluy*). In other words, it is through the concealment (*He’elem*) that it becomes applicable to relate to a recipient (like the first matter explained above).

The same is likewise so in the matter of the revelation (*Giluy*) of one’s soul powers, that the revelation is specifically through vessels (*Keilim*) that conceal. An example is the power of intellect (*Ko’ach HaSechel*). That is, there is the power of intellect (*Ko’ach HaSechel*) and there is the vessel of the brain (*Mo’ach*). In and of itself, the power of intellect (*Ko’ach HaSechel*) is limitless, without division into distinct particulars. Moreover, it is in a state of disorder, in that one particular confuses another particular. However, the vessel of the brain (*Mo’ach*) limits and divides the intellect into distinct particulars, each of which has its unique place in the mind, in which one particular does not confuse the other particular.

We therefore find that there are many very wise people who can conceptualize the intellect within themselves very well, but are incapable of explaining it to a recipient of lesser intellect. The reason is because within themselves the intellect

⁵⁴⁹ Torah Ohr, Vayera 14a

is disordered, being that their intellect lacks the limitation that stems from the vessel of the brain (*Mo'ach*). For in order to bestow the intellect to another, the matter must first be ordered within himself, and he then must find the letters by which to give over the matter to another. This is because the letters (*Otiyot*) limit and conceal the intellect, and through this concealment, the ability to bestow the intellect to the recipient is brought about.

Now, even though the revelation of the matter to himself is also in letters (*Otiyot*), in that every revelation (*Giluy*) comes about through letters (*Otiyot*), nonetheless, the letters (*Otiyot*) that are revealed to himself are different than the letters (*Otiyot*) that are revealed to another, this being the difference between the letters of thought (*Machshavah*) and the letters of speech (*Dibur*). On a deeper level, it is the difference between essential letters and non-essential letters, and it is through concealing the letters (that are non-essential to the bestowal) that the bestowal of intellect comes about. This is because every revelation (*Giluy*) comes about specifically through an initial withholding and obstruction.

5.

Now, as this matter – that the revelation of the line comes after the withholding and obstruction of *Tzimtzum* from Above - relates to our service of *HaShem*-יהו"ה, blessed is He, is that it is through serving *HaShem*-יהו"ה through the

obstruction⁵⁵⁰ (meaning that we work hard) that the *Tzimtzum* does not conceal. By doing so, we not only draw down a revelation of the light of the line-*Kav*, but even the light (*Ohr*) that is included in the Essential Self of *HaShem*-יהו"ה, blessed is He, and even higher than this, we draw down the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He. This is because, all levels up to the Essential Self of *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He, are included in the withholding and obstruction, only that it all is hidden, and it is specifically through the effort we put into this service of *HaShem*-יהו"ה that it comes to be revealed (*Giluy*).

This may be better understood through the analogy of the powers of the soul. That is, we clearly observe that a person who has difficulty understanding must necessarily toil in his intellect to understand. Through his toil, such a person will actually come to have greater grasp and understand than a person who easily and quickly grasps matters of intellect. The reason is because he reaches the essence through toil (*Yegiyah*).

To further explain, there is a membrane (*Kruma*) that hovers over the brain.⁵⁵¹ Now, as known, this membrane covers over the Hidden Brain (*Mo'ach HaSatoom*) which is even loftier than the Hidden Wisdom (*Chochmah Stima'ah*),⁵⁵²

⁵⁵⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1; Also see Listen Israel, a translation of Rabbi Hillel of Paritch's commentary to Ch. 1 of Shaar HaYichud of the Mittler Rebbe.

⁵⁵¹ See Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 3; Likkutei Torah, Matot 87c; Also see Listen Israel, to Shaar HaYichud Ch. 1 *ibid.* and the notes and citations there, and elsewhere.

⁵⁵² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 and the notes there.

which in the soul, is the power of conceptualization (*Ko'ach HaMaskeel*). This is the matter of the air (*Avira*) above the membrane (*Kruma*) upon which the membrane (*Kruma*) hovers etc. Now, the reason that a person has difficulty understanding, is because his membrane is thick and coarse (which is not so of a person who understands easily, whose membrane (*Kruma*) is thin and refined). Nevertheless, through exerting oneself and toiling (through hard work) to refine the membrane that obstructs and conceals (*He'elem*), since the concealment (*He'elem*) includes all the levels of the intellectual matter, up to its essence, only that it is in a state of concealment, therefore, by exerting himself in toiling and refining his membrane (*Kruma*), he comes to grasp and understand the matter more than a person who grasps quickly and easily.

This matter is likewise understood as it relates to serving *HaShem*-יהו"ה, blessed is He, in the matter of refinements (*Birurim*) in general, specifically during the time of exile, when there is greater hiddenness and concealment. That is, it is specifically through refining (*Birur*) the concealments (through hard work) that a much higher revelation of *HaShem*'s-יהו"ה light and illumination is drawn forth.

This is also the difference between the revelations (*Gilyim*) of the time of the second Holy Temple, and the revelations of the coming future. That is, about the revelations of the second Holy Temple, it is written,⁵⁵³ "I will be glorified-*v'Akavdah*-ואכבד," without the final letter *Hey*-ה of the word "I will be glorified-*v'Akavdah*-ואכבדה," to indicate that the second Holy Temple lacked five things. For, because the first exile was

⁵⁵³ Chagai 1:8; Talmud Bavli, Yoma 21b

only for seventy years and the concealment was not so great, therefore the revelation that followed it lacked five things. However, this will not be so of the revelations of the coming future, which will be much higher revelations. For since in this final exile the concealment and hiddenness is much greater, and moreover, [unlike the Babylonian exile] the time of the conclusion of this final exile was never revealed,⁵⁵⁴ therefore, when we refine and clarify the hiddenness and concealment, there then will be a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem-יהו"ה*, blessed is He, literally. This is as stated,⁵⁵⁵ “The glory of *HaShem-יהו"ה* will be revealed, and all flesh together will see that the mouth of *HaShem-יהו"ה* has spoken!”

6.

This also is the meaning of the verse,⁵⁵⁶ “Light is sown for the righteous (*Tzaddik*); and for the upright of heart (*Yishrei Leiv*), joy.” About this our sages, of blessed memory, taught,⁵⁵⁷ “Not all attain light (*Orah*), and not all attain joy (*Simchah*). The righteous (*Tzaddikim*) receive light (*Orah*), and the upright (*Yesharim*) receive joy (*Simchah*).”

⁵⁵⁴ Talmud Bavli, Yoma 9b – Unlike the conclusion of the first exile of which they were informed (in Jeremiah 29:10, “After seventy years have been completed, I will redeem you, and I will fulfill for you My favorable promise, to return you to this place.” See Rashi to Yoma 9b.)

⁵⁵⁵ Isaiah 40:5

⁵⁵⁶ Psalms 97:11

⁵⁵⁷ Talmud Bavli, Taanit 15a – (That is, the straight-hearted (*Yesharim*) are greater than the righteous (*Tzaddikim*). See Rashi there.)

The explanation⁵⁵⁸ is that there is a difference between sowing of a field (*Zriyah*) and planting (*Netiyah*) an orchard of fruit trees.⁵⁵⁹ The difference is that when sowing a field (*Zriyah*), the seeds that are sown are edible in and of themselves, and when sown, they grow with great abundance. In other words, that which grows from them is of the same quality and being as that which was sown, only that it grows with greater abundance. Nonetheless, there is some comparison between the quantity that is sown and the quantity that grows.⁵⁶⁰ Now, although there is an advantage to sowing a field, in that it does not take much effort and toil, and moreover, it does not take very long for the growth that follows, nonetheless, this is because that which grows is of the same quality of being as that which was sown, and the abundance of growth is commensurate to the quantity sown.

In contrast, when planting (*Netiyah*) an orchard of fruit trees, the seed that is planted is not edible in and of itself, but from that one seed a beautiful tree, bearing many fruits grows. In other words, in this case, the seed that is planted and the tree that grows from it, are entirely different in quality. Moreover, the abundance of fruit is entirely beyond comparison to that which was planted.⁵⁶¹ Although it is true that there is much greater labor in planting (*Netiyah*) an orchard, and one must wait much longer for its fruits, nonetheless, this itself is the very

⁵⁵⁸ Also see Ohr HaTorah, Chanukah 306b and on.

⁵⁵⁹ See Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Sections 70-71.

⁵⁶⁰ In other words, depending on how many seeds a person sows, that will determine how many crops will grow. A lesser quantity will yield less crops and a larger quantity will yield more crops.

⁵⁶¹ In that it continues to yield fruit from year to year.

reason that what grows is with greater abundance. That is, both the tree and its fruit are entirely different in quality than the seed and moreover, the quantity of its fruits is beyond comparison to the seed that was planted.

The same is understood in regard to serving *HaShem*-יהו"ה, in that there are two forms of serving Him, blessed is He. That is, there are those who are righteous (*Tzaddikim*) and there are those who are upright of heart (*Yishrei Leiv*). The service of the righteous (*Tzaddikim*) is in a manner that they desire that the revelations (*Gilyim*) affected by their service of *HaShem*-יהו"ה, blessed is He, be drawn down immediately (on the spot). On the other hand, the upright of heart (*Yishrei Leiv*) do not care whether the drawing down affected by their service will happen over the course of time. That is, it all is equal to them,⁵⁶² and they agree with *HaShem's*-יהו"ה Supernal will, blessed is He, whatever it may be. Thus, the drawing down that they affect through their service of *HaShem*-יהו"ה, blessed is He, is of a much loftier and superior level.

This is also the difference between the negative commandments (*Mitzvot Lo Ta'aseh*), the positive commandments (*Mitzvot Aseh*) and the service of *HaShem*-יהו"ה, blessed is He, of refinements (*Birurim*). That is, with the positive commandments (*Mitzvot Aseh*) the drawing of revelation (*Gilyu*) is affected immediately. For example, immediately upon donning *Tefillin*, the four brains (*Mochin*)⁵⁶³ are drawn from Above. Similarly, immediately upon wearing

⁵⁶² See Taanit 23a

⁵⁶³ *Chochmah*-wisdom, *Binah*-understanding, *Chesed* of *Daat*-knowledge and *Gevurah* of *Daat*-knowledge.

Tzitzit, the thirty-two pathways of wisdom (*Lamed Beit Netivot Chochmah*) are drawn.⁵⁶⁴ However, in abstaining from doing the negative commandments (*Mitzvot Lo Ta'aseh*) revelation is not immediately drawn forth. Nonetheless, the revelation (*Giluy*) brought about through abstaining from doing the negative commandments (*Mitzvot Lo Ta'aseh*) is much higher than the revelation (*Giluy*) that accompanies fulfilling the positive commandments (*Mitzvot Aseh*). This is as stated in *Tikkunei Zohar*,⁵⁶⁵ that the positive commandments (*Mitzvot Aseh*) are connected to the letters *Vav-Hey-ה"ו* of the Name *HaShem-יהו"ה*, blessed is He, whereas the negative commandments (*Mitzvot Lo Ta'aseh*) are connected to the letters *Yod-Hey-ה"י* of the Name *HaShem-יהו"ה*, blessed is He.

This then, is the meaning of the verse,⁵⁶⁶ “Light (*Ohr*) is sown for the righteous (*Tzaddik*); and for the upright of heart (*Yishrei Leiv*) joy (*Simchah*).” That is, for the righteous (*Tzaddikim*), whose service of *HaShem-יהו"ה*, blessed is He, is in a manner of revelation (*Giluy*), there only is light (*Ohr*). In contrast, for the upright of heart (*Yishrei Leiv*), whose service of *HaShem-יהו"ה*, blessed is He, is through refinement and clarification (*Birurim*), meaning that they clarify (and toil with) the concealment, through this the matter of joy (*Simchah*) is brought about, which is much loftier than the light (*Ohr*).

⁵⁶⁴ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 32 and the notes there.

⁵⁶⁵ Introduction to *Tikkunei Zohar* 4b, 5a; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, *The Gate* explaining how our Torah is sustained by the true reality of the Singular Name of *HaShem-יהו"ה*, blessed is He; Also see *Likkutei Torah*, *Pekudei* 3b; *Song of Songs* 7a.

⁵⁶⁶ *Psalms* 97:11

7.

With the above in mind, we may also understand the meaning of Yaakov's words,⁵⁶⁷ "I have become small from all the kindnesses and all the truth that You have done to Your servant; for with my staff, I crossed this Jordan and now I have become two camps."

To explain, let us preface with the differences between each of our forefathers in their service of *HaShem*-יהו"ה, blessed is He. Avraham's service was in a manner of drawing light and illumination (*Ohr*), as our sages, of blessed memory, stated,⁵⁶⁸ "Avraham began to illuminate." They similarly stated,⁵⁶⁹ "Until Avraham, the world was functioning in total darkness. Then Avraham came and began to illuminate." Yitzchak's service of *HaShem*-יהו"ה, blessed is He, also related to the matter of light (*Ohr*), for although his service was that of making vessels (*Keilim*) etc., this itself was in relation to the light (*Ohr*), in that he made vessels (*Keilim*) for the light (*Ohr*).

In contrast, Yaakov's service was that of refinements (*Birurim*). That is, he worked with Lavan's sheep for a period of twenty years and his work required very great toil, as it states,⁵⁷⁰ "During the day I was consumed by scorching heat, and frost by night, and sleep was removed from my eyes." Likewise, in his encounter with Esav's four-hundred men, his service was in a manner of affecting refinements and

⁵⁶⁷ Genesis 32:11

⁵⁶⁸ Midrash Shemot Rabba 15:26

⁵⁶⁹ See Midrash Rabba 2:3 and Shemot Rabba *ibid*.

⁵⁷⁰ See Genesis 31:40

clarifications (*Birurim*),⁵⁷¹ for as known, the four-hundred men of Esav were four-hundred harsh judgments.⁵⁷² However, through engaging in serving *HaShem*-יהו"ה, blessed is He, in the service of refinement and clarification (*Birurim*), a much loftier light and illumination (*Ohr*) was drawn to him.

This is why he said, "I have become small from all the kindnesses and all the truth." In other words, through his toil in refining and clarifying the hiddenness and concealment, meaning, through the fact that there was a matter of withholding and obstruction etc., he brought about the drawing forth and revelation of the light (*Ohr*) of the line-*Kav*, not just the externality (*Chitzoniyut*) of the line-*Kav* that is drawn from the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, but even the inner aspect (*Pnimiyut*) of the line-*Kav*, which is drawn from the hidden Beauty-*Tiferet HaNe'elam* of the Unlimited One, *HaShem*-יהו"ה, blessed is He. This itself is the meaning of "all the kindnesses and all the truth." That is, "all the kindnesses" (*Kol HaChassadim*) refers to the externality (*Chitzoniyut*) of the line-*Kav*, "and all the truth" (*uMikol HaEmet*) refers to the inner (*Pnimiyut*) aspect of the line-*Kav*, which is drawn from the hidden Beauty-*Tiferet HaNe'elam* of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This is also the meaning of the continuation of the verse, "and now I have become two camps." That is, he reached the aspect of the hidden Beauty-*Tiferet HaNe'elam* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which includes

⁵⁷¹ Genesis 33:1

⁵⁷² See Zohar III (Idra Rabba) 129a; Torah Ohr, Vayishlach 24c; Torat Chayim, Vayishlach 182c; Ohr HaTorah VaYishlach (Vol. 5), 873a.

both kindness-*Chessed* and might-*Gevurah*, and is the matter of the two camps. This likewise is the meaning of his words, “for with my staff I crossed this Jordan.” The word “my staff-*Maklee*-מקלי” is the word “staff-*Makel*-מקל” with the letter *Yod*-י, indicating the matter of drawing forth the *Yod*-י, meaning the revealed intellect.⁵⁷³ More specifically, it refers to the initial revelation of the light of the line-*Kav*, which is in an aspect of a point-*Nekudah*, that is, a *Yod*-י.⁵⁷⁴ However, through Yaakov’s toil in serving *HaShem*-יהוה, blessed is He, by affecting refinements (*Birurim*), he not only drew the light (*Ohr*) of the line-*Kav*, but even the light (*Ohr*) of *HaShem*-יהוה, blessed is He, that precedes the restraint of *Tzimtzum*, that is, the light that is included in His Essential Self, which is the aspect of the essential point (*Nekudah Atzmit*).

This likewise is the matter of the Jordan river, about which our sages, of blessed memory, stated,⁵⁷⁵ “It takes from this one and gives to that one.” “It takes from this one” refers to the matter of the taking from the light (*Ohr*) that is included in the Essential Self of *HaShem*-יהוה, blessed is He, “and gives to that one” refers to drawing it forth to be in a state of light (*Ohr*) and revelation (*Giluy*). This likewise is the meaning of the statement in *Zohar*⁵⁷⁶ about the verse,⁵⁷⁷ “Let there be a firmament in the midst of the waters and let it separate between

⁵⁷³ 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 that *Yod-Hey*-יה” is judgment and *Vav-Hey*-וה” is mercy,” and elsewhere throughout.

⁵⁷⁴ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14-15.

⁵⁷⁵ *Talmud Bavli*, *Bava Metziya* 22a

⁵⁷⁶ *Zohar* I 32b

⁵⁷⁷ *Genesis* 1:6

water and water,” that, “It draws from the upper and bestows to the lower.” In other words, through Yaakov’s toil in refining and clarifying the concealment, not in a way of nullifying the *Tzimtzum* (for after all, there indeed is the existence of worlds), but rather, (through working hard) he refined the *Tzimtzum* itself, therefore, not only does *Tzimtzum* not obstruct the light (*Ohr*), but on the contrary, it helps and assists, so that “He draws from here and gives to there.” In other words, through and by means of the *Tzimtzum*, even those revelations that are higher than *Tzimtzum* are drawn down, so much so, that even the Essential Self of *HaShem*-יהוה is drawn down, literally.

It thus is about this that he said, “now I have become two camps,” referring to kindness-*Chessed* and might-*Gevurah*. This is because Avraham is the right line of kindness-*Chessed*, and Yitzchak is the left line of might-*Gevurah*. In contrast, Yaakov stated,⁵⁷⁸ “The God of my father Avraham and the Fear of Yitzchak,” in that he included both lines,⁵⁷⁹ and because of this, he is “the choicest of the forefathers.”⁵⁸⁰

This then, is the explanation of the verse “I have become small-*Katontee*” that the Alter Rebbe,⁵⁸¹ whose joyous day we are celebrating, gave. Namely, that every revelation from a higher and loftier level above, requires even greater lowliness and humility below, to the lowest depths. For, the vessel (*Klee*) for revelation that is high above, is the absence of independent existence and greater concealment. However, it is through toil

⁵⁷⁸ Genesis 31:42

⁵⁷⁹ Torah Ohr Toldot 17c and elsewhere.

⁵⁸⁰ Midrash Bereishit Rabba 76:1; Zohar I 119b, 147b; Shaar HaPesukim of the Arizal to Genesis 27:25.

⁵⁸¹ Tanya, Iggeret HaKodesh, Epistle 2 *ibid*.

in refining the concealment and restraint, that the Essential Self of *HaShem*-יהו"ה, blessed is He, is thereby drawn forth.

The same is likewise so with every single Jew, especially those who are righteous (*Tzaddikim*) and are the heads and leaders of the Jewish people. That is, whenever they encountered a matter of withholding and obstruction, and (through their toil) refined and clarified it, then the withholding and obstruction actually assisted in the revelation. In other words, “the righteous (*Tzaddikim*) are similar to their Creator.”⁵⁸² Therefore, just as it is with the revelation above in *HaShem*'s-יהו"ה Godliness, that through the restraint of the *Tzimtzim* there is drawn forth not only the revelation of the line-*Kav*, and not only the light (*Ohr*) that is included in His Essential Self, but even His Essential Self, blessed is He, so likewise with the righteous (*Tzaddikim*). That is, their toil in refining the obstruction and restraint, itself becomes the vessel for “spreading the wellsprings outward,”⁵⁸³ so that not only is there a revelation of the line-*Kav*, but there also is a revelation of the light (*Ohr*) that is included in the essence, until they even draw down and take the very essence of the righteous (*Tzaddik*), the leader of the generation!

⁵⁸² See Midrash Bereishit Rabba 67:8, Bamidbar Rabba 10:5, Esther Rabba 6:2, Ruth Rabba 4:3.

⁵⁸³ See the holy letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov (Kehot edition), and translated in *The Way of The Baal Shem Tov*, and elsewhere. Also see *Sefer HaSichot* p. 112 and on, and p. 26.

Discourse 8

*“Katontee Mikol HaChassadim -
I have become small from all the kindnesses”*

Delivered on Shabbat Parshat VaYeishev,

20th of Kislev, 5717

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

1.

The verse states,⁵⁸⁴ “I have become small from all the kindnesses and all the truth that You have done to Your servant; for with my staff, I crossed this Jordan and now I have become two camps.” About this verse, His honorable holiness, the Tzemach Tzedek,⁵⁸⁵ cites the teaching of our sages, of blessed memory,⁵⁸⁶ “A person should never place himself in a place of danger saying that they will perform a miracle for him from on high. Even if they do perform a miracle for him, it will be deducted from his merits. Which verse alludes to this? The verse, ‘I have become small from all the kindnesses etc.’” Rashi explains this further stating, “My merits became smaller and diminished because of all the kindnesses You did for me.”

⁵⁸⁴ Genesis 32:11

⁵⁸⁵ Ohr HaTorah, Vayishlach (Vol. 5) p. 874; Also see the first discourse entitled “*Katonti*” 5678 (Sefer HaMaamarim 5678 p. 84 and on); Discourse entitled “*Katonti*” 5698 (Sefer HaMaamarim 5698 p. 155 and on).

⁵⁸⁶ Talmud Bavli, Shabbat 32a

Now, there is another explanation of this. In Iggeret HaKodesh,⁵⁸⁷ in the section entitled “*Katontee* – I have become small,” the Alter Rebbe explains as follows, “This means, that with every act of kindness that the Holy One, blessed is He, does for a person, he should become very humbled. For, kindness-*Chessed* is the right arm,⁵⁸⁸ as it states, ‘His right arm embraces me,’⁵⁸⁹ and is the aspect of coming close to God far more intensely than before, literally. Whosoever is more intensely closer to *HaShem*-יהו"ה, being raised to the highest heights, must be even more humbled and lowly of spirit, to the lowest depths. For, whoever is before *HaShem*-יהו"ה to a greater degree, is as nothing and zero to a greater degree.”

We must therefore understand how these two explanations could possibly be merged as one, when at first glance, they seem to be opposites and at odds with each other. (Namely, my merits have become small, in the simple meaning of the word, “I have become small-*Katontee*-קטנתי,” and the matter of self-nullification and humility stemming from service of *HaShem*-יהו"ה, blessed is He).

2.

This may be understood by prefacing with the words of the Tzemach Tzedek⁵⁹⁰ in explanation of the statement in Talmud that when a miracle is performed for a person, it is deducted from his merits. He explains this based on the

⁵⁸⁷ Tanya, Iggeret HaKodesh, Epistle 2

⁵⁸⁸ Introduction to Tikkunei Zohar 17a-b (Patach Eliyahu)

⁵⁸⁹ Song of Songs 2:6

⁵⁹⁰ Ohr HaTorah ibid.

foundation of the Alter Rebbe's explanation in Iggeret HaKodesh,⁵⁹¹ about the teaching,⁵⁹² "There is no reward for the performance of a *mitzvah* in this world." He explains that in this physical world, it only is possible for there to be a drawing forth of the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which is the vitality that relates to the world. Thus, since the *mitzvot* affect a drawing forth of the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), therefore, "there is no reward for the performance of a *mitzvah* in this world," since the world is incapable of receiving the drawing forth of the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*).

However, the matter of a miracle is a drawing forth of the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*). For, as known,⁵⁹³ the conduct of the natural order stems from the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), whereas miraculous conduct specifically stems from the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*). Thus, since when a miracle is performed, there is a drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), we therefore find that the drawing forth affected by the miracle is of the same substance as that which is drawn forth through the *mitzvot*. It therefore applies to state that when a miracle is performed for a

⁵⁹¹ Tanya, Iggeret HaKodesh, Epistle 3

⁵⁹² Talmud Bavli, Kiddushin 39b

⁵⁹³ See the beginning and end of the discourse entitled "*HaChodesh*" in *Hemshech* 5666, and elsewhere.

person, it is deducted from his merits. For, through the miracle that happened for him, there was a drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), which is the very same matter as his merits, which are the reward for the *mitzvahs*.

3.

The explanation is that the matter of a miracle is not that there is a complete abrogation of the natural order. For, if that were so, it would have no relation whatsoever to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). Rather, as known, when the natural order is overridden by a miracle, it only pertains to one particular detail,⁵⁹⁴ whereas the general essence of the existence of the physical thing (in which the miracle occurred) remains in existence, with the qualities and laws etc., as they stem from the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) remaining intact. This being so, the matter of a miracle is specifically the drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) into the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

This is why the word “miracle-*Neis*-נִסִּים,” also means “to uplift,” as it states,⁵⁹⁵ “I will uplift My banner (*Areem Nissee*-אָרִים נִסִּים).” This is because a miracle is not the nullification of the natural order, but rather is in a manner that the natural order

⁵⁹⁴ Also see *Torat Menachem*, *Sefer HaMaamarim Tammuz* p. 68.

⁵⁹⁵ *Isaiah* 49:22

itself, as it stems from the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), is uplifted to a state of miraculous conduct stemming from the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*).

The same is so of the matter of merits, which are the reward of the *mitzvot*. That is, since the fulfillment of the *mitzvot* is with physical objects in the physical world of action, we therefore find that the drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), which is drawn through the *mitzvot*, is specifically within the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).⁵⁹⁶

Additionally, we may state that based on the above, it is understood that there is an element of superiority to a miracle which manifests in the natural order, such as the miracle of Purim, over and above an openly revealed miracle which transcends the natural order, such as the splitting of the Red sea. For, since every miracle is the matter of elevating the natural order itself, it is therefore understood that wherever the natural order exists to a greater degree, and yet there is miraculous conduct in the natural order itself, the miracle is all the greater and of greater superiority.

Moreover, the primary superiority of a miracle is when it is completely hidden, to the extent that according to Torah law it would even be improper to make the blessing, "Blessed are You, *HaShem*-יהו"ה our God, King of the world, that You

⁵⁹⁶ It is noted in the original transcript that the transcribers were not fully clear regarding this matter.

performed a miracle for me in this place.”⁵⁹⁷ For, since the natural order is dominant to such a great degree, the miracle and elevation is therefore to a much greater degree, so much so, that the natural order itself, as it is in its full strength, is elevated to the level of the miraculous.

With the above in mind, we can understand the great elevation of the holiday and revelation of the 19th of Kislev.⁵⁹⁸ That is, although the miracle of the 19th of Kislev manifested within the natural order, nevertheless, it is for this very reason that the miracle is far superior. That is, on the 19th of Kislev the natural order itself was elevated higher than the natural order.

4.

Now, based on what we explained above, that miracles are connected to the matter of merit, it is understood that just as the primary superiority and elevation of a miracle is when it is completely hidden and concealed, so likewise, this is so of the general matter of serving *HaShem*-יהו"ה, blessed is He. That is, to the degree that a person's service of *HaShem*-יהו"ה, blessed is He, hidden, to that degree the revelation is loftier.

This is as explained before,⁵⁹⁹ that it is specifically through the withholding and obstruction, meaning that the light (*Ohr*) is withheld and restrained and not revealed except through great toil and labor, that there thereby is caused to be a much greater revelation of much loftier light and illumination

⁵⁹⁷ Mishnah Brachot 9:1

⁵⁹⁸ The miraculous redemption of the Alter Rebbe from prison.

⁵⁹⁹ In the preceding discourse entitled “*Katonti* – I have been diminished,” of this year 5717, Discourse 7, Ch. 4 and on.

(*Ohr*), so much so, that even the Essential Self of *HaShem*-יהו"ה, blessed is He, is revealed. As we observe, that a person whose brain is coarse and must exert himself in toiling to understand a matter of intellect, through toiling in refining the concealment, he comes to grasp the essential intellect. Moreover, not only does he grasp the intellect as it is in the power of conceptualization (*Ko'ach HaMaskeel*), but he also grasps it as it is in the essence of the soul, and his grasp extends to the point that he grasps and takes hold of the essence of the soul itself, literally, in which it is impossible to differentiate between one matter and another etc.

Now, at first glance this is not understood. Why is it that a person who has a good brain, a refined body and a rarified soul, has a lesser portion than a person who does not? The explanation is that the matter of concealment (*He'elem*) is superior, in that it is specifically in the concealment that the Essential Self of *HaShem*-יהו"ה, blessed is He, is found. In other words, even though this is a matter of concealment (*He'elem*), nevertheless, it is specifically in the concealment that the Essential Self of *HaShem*-יהו"ה, blessed is He, is found, literally. Therefore, through refining and clarifying the concealment (*He'elem*) we literally take hold of the Essential Self of *HaShem*-יהו"ה, blessed is He.

This matter is the general superiority of serving *HaShem*-יהו"ה, blessed is He, by affecting refinements (*Birurim*). That is, through refining and clarifying the concealment (*He'elem*) a much greater elevation is caused, so that not only do we take hold of the light (*Ohr*) of the line-*Kav*, and not only do we even take hold of the light (*Ohr*) of *HaShem*-

יהו"ה as it is included in His Essential Self, but we even take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.⁶⁰⁰

The same is likewise true of the matter of miracles which are completely hidden and concealed. That is, it is specifically in such miracles that the Essential Self of *HaShem*-יהו"ה, blessed is He, is drawn forth, literally. For, it is by His power, blessed is He, that there becomes a bond between the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*), so that the natural order, as it is in its full strength, is itself elevated to the miraculous.

5.

With the above in mind, the two explanations of the verse, “I have become small” can be resolved. That is, the literal meaning of the word “I have become small-*Katontee*-קטנתתי” is that “my merits have become small and diminished,” and the second meaning is the matter of self-nullification, lowliness and humility, which is the matter of smallness stemming from toiling in serving *HaShem*-יהו"ה, blessed is He.

The explanation is that through self-nullification (*Bittul*) and a sense of lowliness (*Shiflut*), a person comes to sense that his entire service of *HaShem*-יהו"ה, blessed is He, is considered to be sinful⁶⁰¹ (similar to “my merits have become small and

⁶⁰⁰ As explained at greater length in the preceding discourse “*Katonti* – I have been diminished,” Discourse 7 of this year, 5717.

⁶⁰¹ See *Sefer HaMaamarim* 5651 p. 75 and on; 5659 p. 64; 5689 p. 5, and elsewhere.

diminished”). That is, he is compared to “a person who dares to make gestures in the presence of the King etc.”⁶⁰² This realization itself brings him to repentance (*Teshuvah*), and through this, he reaches the Essential Self of *HaShem*-יהו"ה, blessed is He. For, as known, repentance (*Teshuvah*) reaches higher than all the *mitzvot*.⁶⁰³ This is because the *mitzvot* are the desire of *HaShem*-יהו"ה, blessed is He, whereas repentance (*Teshuvah*) reaches the One who desires Himself, *HaShem*-יהו"ה, blessed is He.

Thus, the general summation of the matter is that through self-nullification and a sense of lowliness stemming from the matter of, “I have become small-*Katontee*-קטנתתי,” a person literally comes to relate to the Essential Self of *HaShem*-יהו"ה Himself, blessed is He.

Now this matter (of literally relating to the Essential Self of *HaShem*-יהו"ה, blessed is He) is not only brought about through self-nullification and a sense of lowliness stemming from the toil of serving *HaShem*-יהו"ה, blessed is He, but also stems from the matter of “I have become small-*Katontee*-קטנתתי” according to its simple meaning, that, in and of himself, he finds himself in a state of lowliness and humility (not through toil in serving *HaShem*-יהו"ה, blessed is He). In this too he relates to the Essential Self of *HaShem*-יהו"ה, blessed is He, being that the Essential Self of *HaShem*-יהו"ה, blessed is He, is specifically found in concealment (*He'elem*) (as discussed before).

⁶⁰² Talmud Bavli, Chagigah 5b

⁶⁰³ See Sefer HaMitzvot of the Tzemach Tzedek 39b; Torat Menachem, Sefer HaMaamarim Tishrei p. 93; Cheshvan p. 265; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22, and Derech Chayim, translated as The Way of Life.

However, the difference is that his relation to the Essential Self of *HaShem*-יהו"ה, blessed is He, also is in a state of concealment, and it must be revealed through toil and exertion in serving *HaShem*-יהו"ה, blessed is He.

6.

From all the above, the application of the matter as it relates to serving *HaShem*-יהו"ה, blessed is He, is understood. Namely, a person need not seek out specifically lofty matters. Rather, even in lowly matters, and matters where there is hiddenness and concealment (which on the contrary, are much loftier, as explained before) is where we must affect refinement and clarification (*Birurim*). Right now, the primary mode of serving *HaShem*-יהו"ה, blessed is He, is by affecting refinements (*Birurim*) and specifically in a manner that whatever is in one's ability to do, he must immediately do, without any calculations. For, "there are none amongst us who know for how long"⁶⁰⁴ and we therefore must be engaged in the mystery of refinements (*Birurim*).⁶⁰⁵ We therefore must⁶⁰⁶ "grab and eat and grab and drink," since, as explained before, through serving *HaShem*-יהו"ה, blessed is He, by affecting refinements (*Birurim*) we take the loftiest lights and revelations, as they are included in the Essential Self of *HaShem*-יהו"ה, blessed is He, up to and including the Essential Self of the

⁶⁰⁴ Psalms 74:9

⁶⁰⁵ See Igrot Kodesh of the Rebbe Rashab, Vol. 1 p. 266.

⁶⁰⁶ Talmud Bavli, Eruvin 54a

Singular Preexistent Intrinsic Unlimited Being, *HaShem*-יהו"ה
Himself, blessed is He, literally!

Discourse 9

“*Mizmor L'Todah Haree'oo LaHaShem Kol HaAretz*
A Psalm of thanksgiving, call out to HaShem, all the
earth”

Delivered at the conclusion of Shabbat Parshat VaYeishev,
20th of Kislev, 5717

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

1.

The verse states,⁶⁰⁷ “A psalm of thanksgiving (*Todah*-תודה), call out to *HaShem*-יהוה, all the earth.” Targum explains, “A praise regarding the sacrificial thanksgiving offering (*Korban Todah*),” and Rashi similarly explains, “A psalm of thanksgiving, to recite over the sacrificial thanksgiving offering (*Korban Todah*).” That is, this refers to the children of Israel who bring the sacrificial thanksgiving offering (*Korban Todah*). However, Midrash⁶⁰⁸ seems to imply that this thanksgiving praise includes Israel and all the nations. Moreover, the Yalkut adds,⁶⁰⁹ “When will this be? In the coming future, as the verse states,⁶¹⁰ ‘For then I will transform the nations to a pure language, so that they all will proclaim the Name *HaShem*-יהוה.’”

⁶⁰⁷ Psalms 100:1

⁶⁰⁸ Midrash Dvarim Rabba 7:7; Midrash Tehillim to Psalms 100:1; Yalkut Shimoni, Remez 854; Also see Ohr HaTorah (Yahal Ohr) to Psalms 100:1 (p. 368).

⁶⁰⁹ Yalkut Shimoni, Remez 790 (to Psalms 66:1)

⁶¹⁰ Zephaniah 3:9; Also see Rashi to Deuteronomy 6:4

We therefore must understand⁶¹¹ the relationship between the sacrificial thanksgiving offering (*Korban Todah*), (which relates to the matter of miracles) and the time of the coming future, specifically. Moreover, we must understand the superiority of the sacrificial thanksgiving offering (*Korban Todah*), about which our sages, of blessed memory, stated,⁶¹² “In the coming future, all the sacrificial offerings will be nullified, except for the sacrificial thanksgiving offering (*Korban Todah*), which will not be nullified.”

To clarify, their statement that all sacrificial offerings will be nullified in the coming future only applies to sacrificial offerings of individuals, whereas even in the coming future, communal sacrifices will still be offered. In fact, the opposite is true. In the coming future there will be an even greater perfection of the sacrificial offerings, as we recite,⁶¹³ “There we will offer to You our obligatory sacrifices, the daily burnt offerings according to their order, and the *Musaf* offerings according to their laws... we shall offer to You with love in accordance to the command of Your will.” In other words, it is specifically in the third Holy Temple that the offering of the sacrifices will be “in accordance to the command of Your will,” which was not so before. This goes without saying during a time of exile, in which the Holy Temple is not standing, at

⁶¹¹ See the discourse entitled “*Mizmor LeTodah*” 5658 (Sefer HaMaamarim 5658 p. 39 and on); Also see the discourse by the same title in Maamarei Admor HaZaken al Maamarei Rabboteinu Zichronam L’Bracha, p. 357; Siddur Im Divrei Elokim Chayim, 44b and on; Pirush HaMilot, Ch. 138 and on; Ohr HaTorah, Na”Ch, Vol. 2 p. 976 and on; Ohr HaTorah (Yahal Ohr) to Psalms ibid. (p. 369 and on).

⁶¹² Midrash Vayikra Rabba 9:7; Midrash Tehillim and Yalkut Shimoni ibid. (Remez 854).

⁶¹³ In the *Musaf* liturgy.

which time no sacrificial offerings at all are brought, at least not in the literal sense.

However, even during the time of the second Holy Temple, and even during the time of the first Holy Temple, the sacrificial offerings were not “in accordance with the command of Your will,” that is, they were not in a state of ultimate perfection. The reason is explained in the teachings of Chassidus,⁶¹⁴ that it is specifically in the coming future that both the person who offers the sacrifice and the animal being offered, will be in an ultimate state of perfection.

To further explain, the offering of sacrifices depends and begins with the state of the one offering the sacrifice, as written,⁶¹⁵ “When a man amongst you brings an offering to *HaShem*-יהו"ה.” However, after the sin of the tree of the knowledge of good and evil, man no longer is in a state of wholeness and perfection, as stated in Midrash,⁶¹⁶ that the statement that the world was created in a state of wholeness and perfection, refers to before the sin, whereas after the sin of the tree of the knowledge of good and evil, the world is no longer in a state of perfection. This is to such an extent that even in the days of King Solomon, “when the moon was in a state of perfection,”⁶¹⁷ and there was a Holy Temple about which it states,⁶¹⁸ “Behold, the heavens and the heavens of the heavens cannot contain You, and yet this house will,” meaning that

⁶¹⁴ Torah Ohr, Vayechi 46d and on; Torat Chayim, Vayechi 95a and on; Ohr HaTorah, Vayechi (Vol. 6), p. 1,128b and on; *Hemshech* “v’Kachah” 5637 Ch. 17 and on (Sefer HaMaamarim 5637 Vol. 2 p. 420 and on).

⁶¹⁵ Leviticus 1:2

⁶¹⁶ Midrash Bereishit Rabba 14:7

⁶¹⁷ See Zohar I 150a, 225b; Midrash Shemot Rabba 15:26, and elsewhere.

⁶¹⁸ Kings I 8:27; See *Hemshech* 5666 p. 535

specifically the Holy Temple (“this house”) was the dwelling place of *HaShem*-יהו"ה, blessed is He, even so, there was not the same state of perfection as there was before the sin. Proof of this is what our sages, of blessed memory said,⁶¹⁹ that with the sin of the golden calf their contamination returned, and it is only once Moshiach comes that the prophecy,⁶²⁰ “I will remove the spirit of impurity from the land,” will be fulfilled. About this the verse states,⁶²¹ “These are the progeny (*Toldot*-תולדות) of Peretz,” wherein the word “progeny-*Toldot*-תולדות” is spelled in its complete form,⁶²² indicating that it is specifically when Moshiach comes (at which point the third Holy Temple will be built) that the world will return to its perfect state, as it was before the sin. Only then will man be in a state of ultimate perfection.

From this it is understood that the offering of the sacrifices in a manner of ultimate perfection, “in accordance with the command of Your will” can only be when both the person offering the sacrifice and the animal being sacrificed are in a state of utmost perfection, which will specifically occur in the third Holy Temple. Now, since even in the coming future there will be sacrificial offerings (*Korbanot*), and on the contrary, specifically then the matter of sacrificial offerings will reach utmost perfection, we therefore must say that when the

⁶¹⁹ Talmud Bavli, Shabbat 146a; Zohar I 52b, Zohar II 193b

⁶²⁰ Zachariah 13:2

⁶²¹ Ruth 4:18

⁶²² Midrash Bereishit Rabba 12:6 – “Throughout Torah, the term ‘progeny-*Toldot*-תולדות’ is spelled missing a *Vav*-ו, except for two places” (which are Genesis 2:4 [in regards to the initial state of creation], and Ruth 4:18 [regarding the progeny of Peretz, referring to Moshiach], where it is spelled in its complete form ‘*Toldot*-תולדות’).

sages said that in the coming future the sacrifices will be nullified, they were only referring to the sacrificial offerings of individuals.⁶²³

Now, about sacrificial offerings (*Korbanot*) offered by individuals, there are burnt offerings (*Korban Olah*), sin offerings (*Korban Chatat*), and guilt offerings (*Korban Asham*), all of which are of the highest order of holiness (*Kodshei Kodoshim*). In contrast, the sacrifice of the thanksgiving offering (*Korban Todah*) is of a lesser order of sanctity (*Kodoshim Kalim*).⁶²⁴ We therefore must understand why all sacrifices offered by individuals will be nullified, except for the thanksgiving offering (*Korban Todah*).

We also must understand what our sages, of blessed memory, stated,⁶²⁵ “In the coming future, all the books of the Prophets (*Nevi'im*) and Scriptures (*Ketuvim*) will be nullified, however the Torah laws (*Halachot*) will not be nullified.” Now, this matter is related to the verse,⁶²⁶ “A psalm of thanksgiving, call out to *HaShem*-יהו"ה, all the earth,” as stated in the writings of the holy Arizal⁶²⁷ (cited in Megaleh Amukot⁶²⁸) that the words, “call out to *HaShem* all the earth-*Haree'oo LaHaShem Kol HaAretz*-כל הארץ-יהו"ה” form the acronym “Torah law-*Halachah*-הלכה.” From this it is understood that the matter of Torah laws (*Halachah*) and the

⁶²³ And not the communal offerings, as previously stated.

⁶²⁴ See Mishnah Zevachim 5:1-8, (and the *Korbanot* section of the morning liturgy).

⁶²⁵ See Talmud Yerushalmi Megillah 1:5; Also see Ohr HaTorah (Yahal Ohr) *ibid.* (p. 369).

⁶²⁶ Psalms 100:1

⁶²⁷ Shaar HaPesukim to Psalms 100:1

⁶²⁸ Megaleh Amukot, VaEtchanan, Ophan 239

matter of the thanksgiving offering (*Korban Todah*), are related. This is why though all sacrificial offerings of individuals and all books of the Prophets (*Nevi'im*) and Scriptures (*Ketuvim*) will be nullified, the thanksgiving offering (*Korban Todah*) and Torah laws (*Halachot*) will not be nullified. This relationship is emphasized in this “Psalm of thanksgiving (*Mizmor LeTodah*-לתודה-מזמור),” in that immediately following the word “thanksgiving-*Todah*-תודה,” the matter of Torah law-*Halachah*-הלכה is hinted with the acronym, “call out to *HaShem* all the earth-*Haree'oo LaHaShem Kol HaAretz*-הריעו ליהו"ה כל הארץ.”

2.

Now, this may be better understood through the general matter of the thanksgiving offering (*Korban Todah*). Simply explained, the substance of this offering is that when something that has no “place” in the natural order happens for a person – meaning that according to the natural order of measure and limitation, it is intellectually impossible for it to happen, and is a miracle that transcends the natural order – then even though he has no intellectual understanding of it, he nonetheless acknowledges (*Modeh*-מודה) that it happened and therefore brings a thanksgiving offering (*Todah*-תודה). That is, he acknowledges and submits (*Modeh*-מודה) that it transcends grasp and understanding.

This is likewise so of the general totality of creation, as well as the general totality of man’s service of *HaShem*-יהו"ה, blessed is He. That is, there is a manner of serving *HaShem*-

יהו"ה, blessed is He, in a way of understanding and comprehension, and there is a manner of serving Him in a way of acknowledgement and submission (*Hoda'ah*-הודאה). The explanation is that both the general matter of understanding and comprehension, as well as the matter of acknowledgement and submission (*Hoda'ah*-הודאה) as they are below in man, are like all other matters, in that first they exist above in *HaShem's*-יהו"ה Godliness, and from there they are drawn and chained down to lower man (*Adam*-אדם), about whom it states,⁶²⁹ "I am likened (*Adameh*-אדמה) to the Supernal One."

In other words, since there is the matter of knowledge-*Da'at* above in *HaShem's*-יהו"ה Godliness, as it states,⁶³⁰ "*HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות, from the root "knowledge-*Da'at*-דעת), therefore, in man below, there also is the matter of understanding and comprehension. However, about *HaShem's*-יהו"ה knowledge (*Da'at*-דעת) the verse states, "knowledges-*De'ot*-דעות," in the plural, meaning "two knowledges" (as explained in *Tikkunei Zohar*).⁶³¹ That is, there is His lower knowledge (*Da'at Tachton*) and His upper knowledge (*Da'at Elyon*),⁶³² and because of His upper knowledge (*Da'at Elyon*), the matter of acknowledgement and submission (*Hoda'ah*) is drawn down below.

The explanation is that the very term "lower knowledge (*Da'at Tachton*)," indicates that it is a knowledge that is also

⁶²⁹ See Isaiah 14:14; Also see *Sefer Asarah Ma'amarot*, *Maamar Em Kol Chai*, Section 2, Ch. 33; *Shnei Luchot HaBrit* 3a, 20b, and elsewhere.

⁶³⁰ Samuel I 2:3

⁶³¹ See *Tikkunei HaZohar*, beginning of *Tikkun 69*

⁶³² See the (first) discourse entitled "*Katonti*" 5678 (*Sefer HaMaamarim* 5678, p. 86 and on).

applicable in the lower worlds. In contrast, the term “upper knowledge (*Da’at Elyon*)” indicates that it is higher than the lower knowledge (*Da’at Tachton*), and therefore does not apply in the lower worlds. Now, as this matter is in the general totality of creation (meaning, in the general totality of the chaining down of the worlds (*Seder Hishtalshelut*) until this world in particular), and as it relates to serving *HaShem*-יהו"ה, blessed is He, there is a self-evident axiom from the perspective of the upper knowledge (*Da’at Elyon*), and there is a self-evident axiom from the perspective of the lower knowledge (*Da’at Tachton*).

Now, as known,⁶³³ from the perspective of the upper knowledge (*Da’at Elyon*), novel existence is brought about in a way of “nothing” from “something” (*Ayin m’Yesh*). In other words, the existence of *HaShem*-יהו"ה, blessed is He, (who actualizes novel creation and everything therein) is the True Something (*Yesh HaAmeete*), whereas the totality of novel creation, including this physical world and all creatures within it, are as nothing relative to their Source, *HaShem*-יהו"ה, blessed is He, who brings them into being and vitalizes them, so much so, that in relation to Him, they literally are called “nothing-*Ayin*-אין.”

However, there also is the lower knowledge (*Da’at Tachton*). Here, the self-evident axiom is from the perspective of the lower beings. That is, since they are aware their own existence, but have no grasp of the One who brings them into existence, vitalizing and conducting them, therefore, from their perspective, they come into being in a way of “something” from

⁶³³ See Likkutei Torah, Shir HaShirim 47b and elsewhere.

“nothing.” [For, if they would grasp and sense (not only intellectually, but also sensually) the power that brings them into being and vitalizes them, their sense of existing would be utterly nullified. This is why the way the worlds are brought into being is through exalted rulership, meaning that the One who brings novel existence into being by His gracious hand⁶³⁴ is hidden from them]. Therefore, from their perspective, their existence is brought forth “something” from “nothing” (*Yesh m’Ayin*). That is, from the perspective of created beings, *HaShem*’s יהו"ה existence is not within the parameters of their existence.

On a deeper level, when a person contemplates the existence of the tangible something (*Yesh*), he thereby understands that his existence is from nothing (*Ayin*), meaning from absolute nothingness. In other words, it cannot be said that existence is brought about by a tangible “something” (*Yesh*) (that is, “something from something – *Yesh m’Yesh*). For, the very existence of a tangible “something” (*Yesh*) is necessarily limited. Thus, because it is limited, it is unfitting to say that one thing can bring about the existence of its opposite.⁶³⁵ To rephrase this in common language,⁶³⁶ even after the chaining down (*Hishtalshelut*) of all spiritual worlds and levels, physicality cannot come out of spirituality.

⁶³⁴ See Micah 7:2; 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; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.

⁶³⁵ For example, a non-existent being cannot bring itself or anything else into existence.

⁶³⁶ See *Tanya*, Ch. 48

This itself is the difference between Creation-*Briyah*-בריאה (that is, the creation of something from nothing – *Yesh m' Ayin*),⁶³⁷ and cause and effect (*Ilah v' Alul*). That is, in the matter of cause and effect (*Ilah v' Alul*), even though it is possible that through the chaining down of levels there can be a very vast separation of comparison between the first cause and the final effect, nevertheless, since the final effect is included in its cause, and that cause is likewise included in its cause, until the very first cause, therefore there is some comparison between the final effect and the first cause. In other words, all that is added is the many levels that chain down one from the other. Nonetheless, all the levels have some measure of comparison to each other.

This likewise is so of the totality of the chaining down of the worlds (*Hishtalshelut*), in that one world chains down from the world above it, in a way of cause and effect (*Ilah v' Alul*). Therefore, even though there is a vast distance of comparison between the lowest worlds and the highest worlds, there nevertheless is some relationship and comparison between them. Therefore, this cannot be called, “something from nothing” (*Yesh m' Ayin*). For, since the lowest world is called “something” (*Yesh*), it would necessarily have to be said that its highest cause (which has some comparison and relation to the tangible “something” (*Yesh*) which chained down from it), is also a quality of existence that has some relationship to the tangible “something” (*Yesh*). This being so, it would be called “something from something” (*Yesh m' Yesh*), rather than “something from nothing” (*Yesh m' Ayin*).

⁶³⁷ See Ramban to the beginning of his commentary on Genesis.

The same is likewise so of the general matter of chaining down (*Hishtalshelut*) as it is in the powers of person's soul, such as the chaining down of the letters of speech (*Dibur*) from the letters of thought (*Machshavah*). For, although the letters of thought (*Machshavah*) are to oneself, whereas the letters of speech (*Dibur*) are for another, meaning that they are distant in comparison to each other, nevertheless, the letters of speech (*Dibur*) are included hidden in the letters of thought (*Machshavah*), and from there they come from concealment into revelation, not in a way of "something from nothing" (*Yesh m' Ayin*). The same so of a person in relation to himself, that the chaining down of his soul powers is in a way of cause and effect (*Ilah v' Alul*), such as the emotions (*Midot*), which chain down from the intellect (*Sechel*). Similarly, as the emotions are, in and of themselves, and as the intellect is, in and of itself, they all are in a way of cause and effect (*Ila v' Alul*).⁶³⁸

However, generally, the creation of the worlds is from the word of *HaShem*-יהו"ה, blessed is He. That is, novel existence, which is called, "something" (*Yesh*) is brought into being by the word of *HaShem*-יהו"ה, blessed is He, which is the power that brings it into being and vitalizes it,⁶³⁹ and from the perspective of the lower knowledge (*Da'at Tachton*) it is in a way called "something from nothing" (*Yesh m' Ayin*). In other words, the tangible "something" (*Yesh*) is not brought into

⁶³⁸ That is, one thought leads to another thought and one emotion leads to another emotion.

⁶³⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see Tanya, *Shaar HaYichud v' HaEmunah*, translated as *The Gate of Unity*.

being in a way of cause and effect (*Ilah v'Alul*), but is rather brought into being from nothing.

Now, based on what was explained above about the verse,⁶⁴⁰ “*HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות),” it is understood that these two knowledges (*De'ot*-דעות) refer to *HaShem*-יהו"ה God⁶⁴¹ It must therefore be said that not only is the upper knowledge (*Da'at Elyon*) true, but the lower knowledge (*Da'at Tachton*) is also true. In other words, it cannot be said that the world and all therein is an illusory and false existence, being that the Torah of *HaShem*-יהו"ה, blessed is He, specifically states,⁶⁴² “In the beginning God created the heavens and the earth.” Moreover, the Torah and its commandments were given to be fulfilled specifically in this world. This is clear and absolute proof that the world indeed exists and is therefore called “something” (*Yesh*).

However, simultaneously, there also is the upper knowledge (*Da'at Elyon*), (as stated, “*HaShem*-יהו"ה is a God of knowledges-*De'ot*-דעות” meaning, “two knowledges”). This is to say that the totality of novel existence is literally like nothing and is utterly inconsequential relative to the power of He who brings it into being and enlivens it from Something to nothing (*Ayin m'Yesh*).

Now, seemingly, this is not understood. For, how can these two knowledges – the upper knowledge (*Da'at Elyon*), and the lower knowledge (*Da'at Tachton*) – both be simultaneously true? However, the explanation is that because

⁶⁴⁰ Samuel I 2:3

⁶⁴¹ See Psalms 118:27

⁶⁴² Genesis 1:1; Also see *Hemshech* “*Mayim Rabim*” 5636 Ch. 158 and elsewhere.

of *HaShem*'s-יהו"ה Supernal perfection, blessed is He, who necessarily is capable of the impossible,⁶⁴³ two opposites can exist simultaneously in the same thing. In other words, for *HaShem*-יהו"ה, blessed is He, it is possible for both the lower knowledge (*Da'at Tachton*) and the upper knowledge (*Da'at Elyon*) to be true simultaneously.

Nevertheless, in the understanding and comprehension of lower man, whose self-evident axiom is from the perspective of the lower knowledge (*Da'at Tachton*), (being that he is aware his own existence, but has no sense or grasp of *HaShem*-יהו"ה, the Being who brings him into existence and vitalizes him, as demonstrated by the fact that he does not even have a grasp and understanding of the essential self of his own soul), it is not understood how the matter of the upper knowledge (*Da'at Elyon*) could apply in him.

However, the explanation is that the relationship between man and the upper knowledge (*Da'at Elyon*), is one of acknowledgement and submission (*Hoda'ah*). That is, even though he does not grasp it, he nevertheless acknowledges that this is how it is. This is like the statement in Talmud,⁶⁴⁴ “The sages submit to Rabbi Meir.” In other words, even though according to their own grasp and comprehension, the matter should be as they say, they nevertheless submit to Rabbi Meir, that in truth it is as he says. That is, this is submission (*Hoda'ah*) that does not accord to comprehension and understanding etc.

⁶⁴³ Sha'alot u'Teshuvot HaRashba, Vol. 1, Section 418; Sefer HaChakirah of the Tzemach Tzedek 34b and on; Sefer HaMaamarim 5678 p. 420; Also see the previous discourse of this year, 5717, “*Mayim Rabim* – Many waters cannot extinguish the love,” Discourse 6, Ch. 9.

⁶⁴⁴ Talmud Bavli, Bava Kamma 29a and elsewhere.

The same is so of service of *HaShem*-יהו"ה, blessed is He, that stems from acknowledgement and submission (*Hoda'ah*). That is, even though a person is aware of his own existence and observes that the world exist, and moreover, within this world he studies Torah and fulfills the *mitzvot* with created things that are in it, nevertheless, at the very same time, he acknowledges and submits (*Hoda'ah*) to the opposite, that in reality the entire world is literally nothing (*Ayin*), and is brought into being from the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He, which is reality from the perspective of the upper knowledge (*Da'at Elyon*).

3.

Now, as these two knowledges – the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*) – are in the matter of the Name *HaShem*-יהו"ה and His titles, they are the distinction between His Name *HaShem*-יהו"ה, blessed is He, and His title God-*Elohi''m*-אלהי"ם, which is a shared term.⁶⁴⁵

To explain, the title God-*Elohi''m*-אלהי"ם-86 has the same numerical value as “the natural order-*HaTeva*-הטבע-86.”⁶⁴⁶ Moreover, the title “*Elohi''m*-אלהי"ם” also means

⁶⁴⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and The Gate of His Title (*Shaar HaKimuy*).

⁶⁴⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *ibid.*; *Pardes Rimmonim*, Shaar 12 (*Shaar HaNetivot*), Ch. 2; *Reishit Chochmah*, Shaar HaAhavah Ch. 6 (section entitled “*v'Hamargeel*”); *Shalot uTeshuvot Chacham Tzvi*, Section 18; *Tanya*, Shaar HaYichud v'HaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6; *Likkutei Torah*, Re'eh 22b and on.

“might.”⁶⁴⁷ Therefore the word “*Elohi*”מ-אלהי” is a shared term that also applies to the creatures. For example, the verse states,⁶⁴⁸ “He took away the mighty-*Eilei*”אלי of the land,” in which this term is used to mean the “strong” and “mighty.” We also find that a judge is called by the title “*Elohi*”מ-אלהי,” such as in the verse,⁶⁴⁹ “To the judges-*Elohi*”מ-אלהי both their claims shall come.” Similarly, the angels are also called by the title “*Elohi*”מ-אלהי.”⁶⁵⁰ This is also why the word “*Elohi*”מ-אלהי” is in the plural form.⁶⁵¹ All this is because the title God-*Elohi*”מ-אלהי refers to the aspect of *HaShem*’s-יהויה Godliness that manifests below in the creatures. That is, it is the matter of the lower knowledge (*Da’at Tachton*) which also exists in *HaShem*’s-יהויה Godliness, as He manifests in a hidden way within the world etc..

In contrast, the Name *HaShem*-יהויה transcends the world. For, the Name *HaShem*-יהויה indicates that “He was and He is and He will be as one” (הייה והויה ויהייה כאחד),⁶⁵² the

⁶⁴⁷ *HaShem*’s-יהויה title God-*Elohi*”מ-אלהי is of the same root as the word “mighty-*Aleem*”אלימ,” as in the Talmudic dictum (Gittin 60b), “Whoever is mightier prevails-*Kol d’Alim Gvar*”כל דאלימ גבר,” or like the Talmudic statement (Kiddushin 59a), “A valley of strongmen-*B’Aga D’Aleemay*”באגא דאלימי.” Similarly, this terminology is found in Psalms (58:2), which states, “Is it so that (you) mighty-ones (*Ailem*”אלימ) speak righteousness?” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Also see Shulchan Aruch, Orach Chayim, end of section 5.

⁶⁴⁸ Ezekiel 17:13

⁶⁴⁹ Exodus 22:8

⁶⁵⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 *ibid.*; Tanya, Iggeret HaTeshuvah, Ch. 4 (94a).

⁶⁵¹ See Rashi to Genesis 20:13, 35:7; Ginat Egoz, translated as *HaShem is One* *ibid.*; Likkutei Sichot, Vol. 15, p. 233.

⁶⁵² Zohar III 257b (Ra’aya Mehemna); Ginat Egoz translated as *HaShem is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimomim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Tanya Shaar HaYichud v’HaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

opposite of how novel created beings exist. Thus, the matter of the upper knowledge (*Da'at Elyon*) is from the perspective of the Name *HaShem*-יהו"ה, blessed is He, in that creation is "nothing" from "Something" (*Ayin m'Yesh*). About this the verse states,⁶⁵³ "Know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elohi*"מ-אלהים," similar to the matter that "*HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות)," both of which are true. Therefore, a person must study *HaShem*'s-יהו"ה Torah and fulfill the *mitzvot* as he is in the lower existence, but he must know that, in reality, this existence is literally as nothing, and its entire existence is nothing but the word of *HaShem*-יהו"ה, blessed is He, who brings it into novel existence and vitalizes and sustains it.

With the above in mind, we can understand the statement in Midrash⁶⁵⁴ about the verse,⁶⁵⁵ "On the seventh day, God completed His work which He had done," (after concluding the creation in six days). They stated, "This is analogous to a king who made a ring, but the signet was lacking. So likewise, the world is like a ring, but the world lacked the signet. When Shabbat came, the signet came." To clarify, the intention of Midrash here is to answer why the verse states, "On the seventh day God completed His work," which seems to infer that the work was completed on the seventh day (meaning that on the seventh day there also was a matter of work-*Melachah*-מלאכה). For, elsewhere the Torah states,⁶⁵⁶ "It is a sign forever

⁶⁵³ Deuteronomy 4:39; See Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

⁶⁵⁴ See Midrash Bereishit Rabba 10:9

⁶⁵⁵ Genesis 2:2

⁶⁵⁶ Exodus 31:17

that in six days *HaShem*-יהו"ה made heaven and earth, and on the seventh day He rested and was refreshed." It is to answer this that they stated, "The world is compared to a ring, and Shabbat is the signet."

Now, at first glance, this answer is not understood, because the signet is also part and parcel of creation, as understood by the fact that they said, "the world was lacking the signet." In other words, without the signet, there still was a lacking in creation. This being so, how could the signet have been made on Shabbat?

This may be understood through explaining the analogy that "the world is compared to a ring." That is, just as a ring encompasses the finger, so likewise, the light of *HaShem*'s-יהו"ה Godliness that brings the world into being and sustains it (is not in an inner way, meaning that the creatures of the world receive the light in an inner way, in their grasp and comprehension, but is rather) in an encompassing transcendent manner (*Makif*). The reason it does not come in an inner way, is because light that comes in an inner way (*Ohr Pnimee*) must be appropriate to the vessel (*Klee*), in that the vessel (*Klee*) must receive and contain it. Thus, if the world and its creatures would receive the word of *HaShem*-יהו"ה, blessed is He, which brings them into being and enlivens them, in an inner way, they could not exist as they do now (as "something-*Yesh*") with a sense of separate independent existence. Thus, for there to be a world according to how it arose in *HaShem*'s-יהו"ה will, blessed is He, that there should be the existence of "something" (*Yesh*) etc., this is brought about specifically through the fact that "it is compared to a ring," in that the light of *HaShem*'s-

יהו"ה Godliness is in a state of encompassing transcendence (*Makif*), and in a state of elevated and exalted rulership.

Nevertheless, the ultimate Supernal intent of *HaShem*-יהו"ה, blessed is He, in the creation of the world, is in order to affect within the “something” (*Yesh*) the matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is to say that the “something” (*Yesh*) should know and sense that he is “nothing” (*Ayin*). Thus, as long as the world is in a state of the existence of “something” (*Yesh*) it still is lacking the signet, since the ultimate Supernal intent is still missing from it.

It is this matter that was brought about on the day of Shabbat, which is compared to a signet (*Chotem*-חותם). For, our sages, of blessed memory, stated,⁶⁵⁷ “The signet of the Holy One, blessed is He, is Truth (*Emet*-אמת),” which refers to the matter of the revelation of the Name *HaShem*-יהו"ה, blessed is He. In the words of the Rambam,⁶⁵⁸ “This is the meaning of the words of the Prophet,⁶⁵⁹ ‘But *HaShem* God is True-*HaShem Elohi”m Emet*-אמת אלהי”ם,’ that is, He alone is true, and there is no other that possesses truth that compares to His Truth etc.” This refers to the true reality of the matter, that He is the True Something (*Yesh HaAmeete*), and that it is solely from the Truth of His Being that all other beings exist.⁶⁶⁰

This then, is the meaning of the continuation, “When Shabbat came, the signet came.” That is, on Shabbat there is a

⁶⁵⁷ Talmud Yerushalmi Sanhedrin 1:1; Midrash Bereishit Rabba 1:10, and elsewhere.

⁶⁵⁸ Mishneh Torah, Hilchot Yesodei HaTorah 1:1-4

⁶⁵⁹ Jeremiah 10:10

⁶⁶⁰ See Mishneh Torah, Hilchot Yesodei HaTorah 1:1 *ibid.*; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

drawing forth and revelation of the Name *HaShem*-יהו"ה in the world,⁶⁶¹ which is the matter expressed in the verse,⁶⁶² “The truth of *HaShem*-יהו"ה is to the world.” That is, even within the creation, the existence of which is drawn from *HaShem*'s-יהו"ה title God-*Elohi*"m-אלהי"ם – as written,⁶⁶³ “In the beginning God-*Elohi*"m-אלהי"ם created” – there will be a drawing down and revelation of the Name *HaShem*-יהו"ה, blessed is He, who transcends creation.

Moreover, the verse that comes immediately after the account of creation says the Name *HaShem*-יהו"ה (not only in connection to the day of Shabbat itself, but) in connection to the whole of creation.⁶⁶⁴ This is as stated,⁶⁶⁵ “These are the generations of the heavens and the earth when they were created; on the day that *HaShem* God-*HaShem Elohi*"m-יהו"ה made earth and heaven.” This is because it is the day of Shabbat that brings about the signet of creation, so that even within the novel existence of “something” (*Yesh*) there is a drawing forth of the matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, through the revelation of His Name *HaShem*-יהו"ה, which transcends creation and is the matter of the upper knowledge (*Da'at Elyon*).

⁶⁶¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* *ibid*.

⁶⁶² Psalms 117:2 – The verse reads, “וְאֵמֶת יְהוָה לְעוֹלָם-*v'Emet HaShem l'Olam*” in which the word “*Olam*-עולם” is normally translated as “eternal” (or literally, “for the duration of the world”), but also means “to within the world,” as it is being explained here.

⁶⁶³ Genesis 1:1

⁶⁶⁴ See Ginat Egoz of Rabbi Yosef Gikatilla *ibid.*, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

⁶⁶⁵ Genesis 2:4

4.

This then, is also the entire matter of miracles which transcend the natural order. This is because the conduct of the natural order is drawn from *HaShem*'s יהו"ה title God-*Elohi*"*m*-אלהי"ם-86, which has the same numerical value as the natural order-*HaTevah*-הטבע-86. That is, it is from His title God-*Elohi*"*m*-אלהי"ם that the natural order is conducted in a way of permanence and consistency,⁶⁶⁶ according to the natural laws which were established⁶⁶⁷ "In the beginning (when) God-*Elohi*"*m*-אלהי"ם created the heavens and the earth," in a way of measure and limitation. However, higher than this is the matter of the miraculous (*Neis*). The word "*Neis*-נס," means to "uplift," in reference to the matter of uplifting the natural order.⁶⁶⁸

Now, this is brought about through us elevating the entire matter of *HaShem*'s יהו"ה title God-*Elohi*"*m*-אלהי"ם, as it states,⁶⁶⁹ "I will uplift You, my God-*Elo*"*hai*"אלהי"י, the King." In other words, *HaShem*'s יהו"ה title God-*Elohi*"*m*-אלהי"ם is uplifted until it becomes included in His Name *HaShem*-

⁶⁶⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaSHem Is One, Vol. 1, The Gate of The Title (*Shaar HaKinuy*).

⁶⁶⁷ Genesis 1:1

⁶⁶⁸ See the previous discourse of this year, 5717, the second discourse entitled "*Katonti*," of Shabbat Parshat Veyeishev, the 20th of Kislev, Discourse 8, Ch. 3.

⁶⁶⁹ Psalms 145:1; Also see Torah Ohr, Mikeitz 40c

יהו"ה.⁶⁷⁰ This is the meaning of the verse,⁶⁷¹ “יהו"ה-*HaShem*, He is the God-*Elohi*”m-אלהי"ם.”

Now, when the miraculous happens, a person's service of *HaShem*-יהו"ה, blessed is He, comes to be in a manner of acknowledgement and submission (*Hoda'ah*-הודאה). In the matter of the sacrificial offerings (*Korbanot*), this is the substance of the thanksgiving offering (*Korban Todah*-קרבת תודה), as it states,⁶⁷² “If he shall offer it as a thanksgiving offering (*Korban Todah*-תודה-קרבת),” (meaning,⁶⁷³ “For a matter that one must acknowledge, submit and be thankful (*Dvar Hoda'ah*-דבר הודאה happened for him”). In other

⁶⁷⁰ The dependence of the title God-*Elohi*”m-אלהי"ם-86 on the Singular Essential Name of *HaShem*-יהו"ה-26 Himself, blessed is He, is hinted at in the Name *HaShem*-יהו"ה-26 itself, which has the numerical value of כ"ו-26. In a concealed manner, this numeral כ"ו-26 also bears the numeral פ"ו-86 which is the numerical value of God-*Elohi*”m-אלהי"ם-86. For, when the letters כ"ו-26 are spelled out according to their names *Chaf Vav*-כ"ו ר"ן, we see that כ"ו-26 bears פ"ו-86. This is similarly the case with the expanded name *HaShem*-יהו"ה, when the letters of His name are spelled out, which is called His name of *Ma" H*-מ"ה-45, and is spelled out as follows: יו"ד-45 ה"א וא"ו ה"א. We see that this name of *Ma" H*-מ"ה likewise bears the title God-*Elohi*”m-אלהי"ם-86 in a hidden way, for when the names of the letters מ"ה-45 are spelled out *Mem-Hey*-מ"ה ה"א-מ"ה-86 they equal פ"ו-86, which is the same as the title God-*Elohi*”m-אלהי"ם-86. We thus see that the title God-*Elohi*”m-אלהי"ם-86 is utterly bound to and dependent on the Singular Preexistent Intrinsic Name of *HaShem*-יהו"ה Himself, blessed is He. However, the reverse is not true. In other words, כ"ו-26 bears פ"ו-86 when spelled out (כ"ו ר"ן) but מ"ה-45 does not bear כ"ו-26 when spelled out (פ"ו ר"ן). That is, when Torah says, “יהו"ה-*HaShem*, He is the God-אלהי"ם, it does not mean that they are equal, because God-*Elohi*”m-אלהי"ם-86, is merely His title-*Kinuy*-כני-86 as the Creator of the world, but *HaShem*-יהו"ה is the bearer of that title. This is why the Torah always says, “יהו"ה-*HaShem*, He is the God-*Elo*”him-אלהי"ם-86,” and it never says it the other way around, “God-*Elo*”him-אלהי"ם is *HaShem*-יהו"ה.” 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 *Shaar HaYichud v'HaEmunah* translated as The Gate of Unity and Faith.

⁶⁷¹ Deuteronomy 4:35, 4:39; Kings I 18:39

⁶⁷² Leviticus 7:12

⁶⁷³ See Rashi to Leviticus 7:12 *ibid*.

words, (this is not a matter of understanding and comprehension, but rather) is acknowledgement and submission to *HaShem*-יהו"ה, blessed is He, who transcends understanding and comprehension, this being the matter of *HaShem*'s-יהו"ה upper knowledge (*Da'at Elyon*), blessed is He.

5.

With the above in mind, we can understand the teaching of our sages, of blessed memory,⁶⁷⁴ “In the coming future, all the sacrificial offerings will be nullified, except for the sacrificial thanksgiving offering (*Korban Todah*), which will not be nullified.” In other words, from all the sacrificial offerings made by individuals, the only remaining one will be the sacrificial thanksgiving offering (*Korban Todah*). For, in the coming future, the world will be in a state of revealed wholeness and the Name *HaShem*-יהו"ה will be revealed (as explained before about the verse,⁶⁷⁵ “On the day that *HaShem* God-*HaShem Elohi*’m-אלהי"ם יהו"ה made earth and heaven”), and there will be a revelation of *HaShem*'s-יהו"ה ultimate Supernal intent for the world to be a dwelling place for *HaShem*-יהו"ה, blessed is He.⁶⁷⁶ To clarify, the matter of a dwelling place, is that *HaShem*-יהו"ה, blessed is He, will be in

⁶⁷⁴ Midrash Vayikra Rabba 9:7; Midrash Tehillim and Yalkut Shimoni ibid. (Remez 854).

⁶⁷⁵ Genesis 2:4

⁶⁷⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

it with the totality of His Essence and Being, rather than in a way of concealment and hiddenness.⁶⁷⁷

Therefore, in the coming future all sacrificial offerings of individuals will be nullified. This is because all such offerings are to atone for sin, such as the sin offering (*Chatat*) and the guilt offering (*Asham*). Moreover, even the burnt offering (*Olah*) atones for the thoughts of one's heart,⁶⁷⁸ and for abstaining from fulfilling a positive commandment (*Aseh*) that he could have done.⁶⁷⁹ However, since it states about the coming future,⁶⁸⁰ "I will remove the spirit of impurity from the land," all such sacrifices will be nullified.

However, even in the coming future the sacrificial thanksgiving offering (*Korban Todah*) will not be nullified. On the contrary, its primary aspect will specifically take place in the coming future. For, it states about the coming future,⁶⁸¹ "The glory of *HaShem*-יהו"ה will be revealed," and,⁶⁸² "Your Teacher will no longer be hidden behind His garment." In other words, all concealments and hiddenness will be nullified, and everything will be openly revealed. Nonetheless, not all matters will be drawn forth into the understanding and comprehension of the novel created beings. Rather, even then, there still will be matters that will remain in the aspect of the upper knowledge (*Da'at Elyon*) which transcends understanding and

⁶⁷⁷ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (and with additional notes in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 3, and elsewhere.

⁶⁷⁸ Midrash Vayikra Rabba 7:3; Zohar III 254b (Ra'aya Mehemna)

⁶⁷⁹ Talmud Bavli, Yoma 36a

⁶⁸⁰ Zachariah 13:2

⁶⁸¹ Isaiah 40:5

⁶⁸² Isaiah 30:20; Also see Tanya *ibid*.

comprehension, and comes specifically by way of acknowledgement and submission (*Hoda'ah*-הודאה).

More particularly, in the coming future, the matter of the upper knowledge (*Da'at Elyon*) as it **currently** is, will indeed be drawn down in a way of understanding and comprehension.⁶⁸³ In other words, it will then come to be in the aspect of the lower knowledge (*Da'at Tachton*). For, in the coming future, mankind and the world will be in a state of perfection and wholeness (as discussed in chapter one) and there then will be an understanding and comprehension of loftier levels and worlds, which currently cannot come into understanding and comprehension.

To explain, as known, before the sin of the tree of the knowledge of good and evil, the worlds were on a much loftier state of being, compared to how they currently are. (The particular levels of this are explained in the writings of the Arizal)⁶⁸⁴ Therefore, currently we are incapable of receiving the understanding and comprehension of the angels. The same applies to the general worlds, one world above the other world, “One being loftier than the lofty.”⁶⁸⁵ Nevertheless, in the coming future, there will be a drawing forth and revelation of even the loftiest matters in a way of grasp and comprehension.

Nonetheless, even then, there still will be levels of knowledges (*De'ot*), in that the upper knowledge (*Da'at Elyon*) will be even higher, and therefore relative to it, our service of *HaShem*-יהו"ה, blessed is He, will be in a way of

⁶⁸³ Also see Likkutei Torah, Va'etchanan 7b and on.

⁶⁸⁴ Shaar Maamarei Rashbi to Zohar III 83a

⁶⁸⁵ See Ecclesiastes 5:7

acknowledgement and submission (*Hoda'ah*-הודאה). Therefore, the thanksgiving offering (*Korban Todah*-קרבן תודה) will not be nullified.

6.

This is also why the words, “call out to *HaShem* all the earth-*Haree'oo LaHaShem Kol HaAretz*” כל הארץ ליהוה” form the acronym “Torah law-*Halachah*-הלכה.” For, about the general matter of Torah law (*Halachah*), Talmud states,⁶⁸⁶ “A Heavenly Voice (*Bat Kol*) emerged and said, ‘These and those are the words of the Living God.’” Even so, Torah law-*Halachah* accords to the Academy of Hillel.” The Talmud then asks, “Being that both these and those are the words of the Living God, why did the Academy of Hillel merit that Torah law-*Halachah* is established according to them?” The Talmud answers, “Because they were patient and forbearing, and would expound both their own statements and the statements of the Academy of Shammai. Moreover, they gave precedence to the words of the Academy of Shammai [and quoted them] before their own.”

Talmud Sanhedrin⁶⁸⁷ states that the words about David,⁶⁸⁸ “*HaShem*-יהוה was with him,” mean, “Torah law-*Halachah* is according to him in every place.” The explanation is that the final ruling as to what the Torah law-*Halachah* is, comes from the Name *HaShem*-יהוה, which transcends the

⁶⁸⁶ Talmud Bavli, Eruvin 13b

⁶⁸⁷ Talmud Bavli, Sanhedrin 93b

⁶⁸⁸ Samuel I 16:18

natural order (*HaTeva*-הטבע), the chaining down of the worlds (*Hishtalshelut*) and comprehension and understanding. Thus, it is from Him that the final ruling is drawn down when there are two views, both of which are, “the words of the Living God.”

This is so, even though “both these and those are the words of the Living God,” specifying *HaShem*’s יהו"ה title “The Living God-*Elohi*”*m Chayim*-חיים אלהי"ם,” which transcends His title “God-*Elohi*”*m*-אלהי"ם” as it is by itself. (This why He is not just called “God-*Elohi*”*m*-אלהי"ם” here, but is specifically called, “The Living God-*Elohi*”*m Chayim*-חיים אלהי"ם”).⁶⁸⁹ For, as known,⁶⁹⁰ *HaShem*’s יהו"ה title God-*Elohi*”*m*-אלהי"ם” refers to the *Sefirah* of understanding-*Binah*, whereas His title “The Living God-*Elohi*”*m Chayim*-חיים אלהי"ם” refers to the *Sefirah* of understanding-*Binah*, as the aspect of wisdom-*Chochmah*, which is called “Life-*Chayim*-חיים,” is drawn into it, as written,⁶⁹¹ “Wisdom-*Chochmah* enlivens.”

However, because of the general *Sefirah* of understanding-*Binah*, various intellectual positions and thought processes are possible. For example, within human intellect below, there can be various positions and thought processes leaning to the right [leniency] and various positions and thought processes leaning to the left [strictness]. About this, our sages, of blessed memory, said,⁶⁹² “The words of Torah were not given in a way that the matter was predefined, but rather, in everything that the Holy One, blessed is He, told Moshe, He

⁶⁸⁹ See the discourse entitled “*Amar Rabbi Oshiya* – Rabbi Oshiya said,” 5714, translated in *The Teachings of The Rebbe – 5714*, Discourse 6, Ch. 3 and on.

⁶⁹⁰ See *Shaarei Orah* of Rabbi Yosef Gikatilla, Shaar 8

⁶⁹¹ Ecclesiastes 7:12

⁶⁹² See *Midrash Tehillim* 12; *Talmud Yerushalmi*, Sanhedrin 4:2

gave him forty-nine explanations that render something as pure, and forty-nine explanations that render it as impure.” This is why there can be intellectual positions and thought processes leaning to one side or the other side, and “both these and those are the words of the Living God-*Elohi*” *m Chayim* אלהים חיים.”

However, if “*HaShem*-יהו” is with him,”⁶⁹³ specifically meaning the Name *HaShem*-יהו, which even transcends His title “the Living God-*Elohi*” *m Chayim* אלהים חיים,” about whom it states,⁶⁹⁴ “But *HaShem* God is True-*HaShem Elohi*” *m Emet* אמת-אלהים,” and,⁶⁹⁵ “The truth of *HaShem*-יהו” is eternal,” then the Torah law (*Halachah*) is ruled specifically according to him.

Although it is true that from the perspective of “these and those are the words of the Living God-*Elohi*” *m Chayim* אלהים חיים,” both views are true, nevertheless, within truth (*Emet* אמת) itself, there are levels, such as “the lip of truth (*Sfat Emet* אמת-שפת),”⁶⁹⁶ “truth-*Emet* אמת-אמת,” and “the ultimate truth-*Emet L’Ameeto* אמת לאמיתו.”⁶⁹⁷

This is similar to what we find in the prayer service between the recital of *Shema* and the *Amidah* prayer. The word “truth-*Emet* אמת” is said four times before saying the words “You have always been the help of our fathers-*Ezrat Avoteinu* אתה עזרת אבותינו” and is said four times after saying the words “You have always been the help of our fathers-*Ezrat Avoteinu*”

⁶⁹³ Samuel I 16:18; Talmud Bavli, Sanhedrin 93b

⁶⁹⁴ Jeremiah 10:10

⁶⁹⁵ Psalms 117:2

⁶⁹⁶ Proverbs 12:19; Also see Tanya, Ch. 13; Likkutei Torah, Behar 40a.

⁶⁹⁷ See Talmud Bavli, Shabbat 10a; Ohr HaTorah *ibid.* p. 894 and on; Sefer HaMaamarim *ibid.* p. 307.

עזרת אבותינו אתה.” These are levels of truth-*Emet*-אמת, one higher than the other.

We therefore may also understand this as it relates to the words of Torah. That is, there is the matter of “*HaShem* is True-*Emet HaShem*-אמת יהוה” this being the Ultimate Truth (*Emet l’Ameeto*-אמת לאמיתו) which utterly transcends the level of truth from which “the Torah was given with forty-nine angles explaining that something is pure, and forty-nine angles explaining the opposite etc.” It is from this highest aspect of truth that the final ruling on Torah law-*Halachah* is drawn.

This then, is what our sages, of blessed memory, meant when they said,⁶⁹⁸ “Why did the Academy of Hillel merit that Torah law-*Halachah* is established according to them? Because they were patient and forbearing etc.” In other words, it is not because they had superior understanding and comprehension, for in actuality, in the matter of understanding and comprehension, the opposite was true. That is, the Academy of Shammai had sharper intellects.⁶⁹⁹ Rather, it was because “they were patient and forbearing etc.,” which is a matter that transcends understanding and comprehension, as understood from the fact that, “They gave precedence to the words of the Academy of Shammai [and quoted them] before their own.” In other words, even though according to the intellect of the Academy of Hillel, the matter was understood and settled, nevertheless, being that “they were patient and forbearing,” they “gave precedence to the words of the Academy of

⁶⁹⁸ Talmud Bavli, Eruvin 13b

⁶⁹⁹ See Tosefot entitled “Here-*Kan*-כאן” in Talmud Bavli, Eruvin 6b, (based on Yevamot 14a).

Shammai [and quoted them] before their own,” even though, according to their own intellect, the matter was already settled in a different manner.

In other words, the quality of being “patient and forbearing,” which is that of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is the receptacle for the level that transcends understanding and comprehension, and is therefore loftier than the level in which there are forty-nine opinions leaning to one side and forty-nine opinions leaning to the other side. For, this aspect is the essence of wisdom-*Chochmah*, and it is specifically from there that the final ruling on Torah law-*Halachah* is drawn. This is like the verse,⁷⁰⁰ “I abide in exaltedness and holiness,” and continues, “but I am with the despondent and lowly of spirit.”

With the above in mind, we can understand the bond and relationship between the matter of acknowledgement and submission-*Hoda'ah*-הודאה (“A psalm of thanksgiving-*Todah*-תודה,”) and the matter of Torah law-*Halachah*-הלכה, (the continuation of the verse, “call out to *HaShem* all the earth-*Haree'oo LaHaShem Kol HaAretz*-הריעו ליהו"ה כל הארץ” which forms the acronym “Torah law-*Halachah*-הלכה”). That is, for Torah law (*Halachah*-הלכה) to be according to a person, it is not enough for him to have understand and comprehension, even understanding and comprehension that stems from the Living God-*Elohi'm Chayim*-אלהי"ם חיים. Rather, there necessarily must also be the matter of submission (*Hoda'ah*-הודאה) which transcends understanding and comprehension, and is the matter of “patience and forbearing.” It is through this that “*HaShem*-

⁷⁰⁰ Isaiah 57:15; See Ohr HaTorah ibid.; Sefer HaMaamarim ibid. p. 307.

יהו"ה is with him,"⁷⁰¹ meaning, specifically the Name *HaShem*-יהו"ה, which transcends His title "the Living God-*Elohi*" *m Chayim*-חיים חיים," so that the Torah law-*Halachah*-הלכה is according to him.

Likewise, for this reason the Torah laws (*Halachot*) will not be nullified in the coming future. For, in the coming future the Name *HaShem*-יהו"ה will be revealed, as it states,⁷⁰² "The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken!" Moreover, this will be in a way that,⁷⁰³ "Your Teacher will no longer be hidden behind His garment." Thus, in that time there will be the true matter of Torah law (*Halachah*).

7.

With the above in mind, we can also understand the verse, "call out to *HaShem* all the earth-*Haree'oo LaHaShem Kol HaAretz*-הארץ-כל הריעו ליהו"ה" which forms the acronym Torah law-*Halachah*-הלכה.

To further clarify, in general, the matter of determining a final ruling in Torah law (*Halachah*) only applies to matters in which there is doubt, in that they can be understood one way or the other way. This refers to the matter of forty-nine ways explaining something as being pure and forty-nine ways explaining it as being impure. That is, in matters that are

⁷⁰¹ Samuel I 16:18; Talmud Bavli, Sanhedrin 93b

⁷⁰² Isaiah 40:5

⁷⁰³ Isaiah 30:20

completely holy, differences of opinion are entirely inapplicable, being that they are completely holy.

The same is true of the opposite extreme. That is, in matters of the three completely impure husks of evil (*Shalosh Kelipot HaTmei'ot*), it also is completely inapplicable for there to be differences of opinion leaning one way or the other way, being that they are completely the opposite of holiness. This is as our sages,⁷⁰⁴ of blessed memory, expounded on the verse,⁷⁰⁵ “To distinguish between the impure (*Tamei*) and the pure (*Tahor*),” that “it cannot be that this was stated in regard to distinguishing between [a non-kosher animal, such as] a donkey and [a kosher animal such as] a cow etc., but was rather stated in regard to distinguishing between a case in which the trachea of a [kosher] animal was only slaughtered halfway through, as opposed to one in which the trachea was slaughtered mostly through.”

In other words, there also are matters that stem from the shining husk (*Kelipat Nogah*), in which there is an admixture of good and evil. It is specifically in matters such as this, that a conclusive ruling of Torah law (*Halachah*) is necessary, as to which is predominant, the good in them or the evil in them, this being the difference between the forty-nine angles that would render something as being pure (*Tahor*) and the forty-nine angles that would render it as being impure (*Tamei*).

In general, this is the difference between the conduct of the Academy of Shammai and the conduct of the Academy of Hillel, in that the rulings of the former were more stringent,

⁷⁰⁴ See Rashi to Leviticus 11:47 citing Sifra, Shemini 12:7

⁷⁰⁵ Leviticus 11:47

whereas the rulings of the latter were more lenient. As the Alter Rebbe explained,⁷⁰⁶ the name Shammai-שנאי is of the same root as in the verse,⁷⁰⁷ “whoever appraises-*Sham*-ש his ways,” meaning that he contemplates and considers how to act in the most appropriate manner, and therefore is very precise and exacting, stemming from the quality of might (*Gevurah*) and judgment (*Din*). They therefore leaned toward stringency. In contrast, the name Hillel-הלל is of the same root as in the verse,⁷⁰⁸ “When His light would shine-*b’Hillo*-בהלו upon my head,” which is the matter of revealing the light and revelation of the Name *HaShem*-יהוה, blessed is He, the result of which, is a conduct of mercies (*Rachamim*) and kindnesses (*Chassadim*), so much so, that the Academy of Hillel rule that,⁷⁰⁹ “One should say of the bride that she fair and attractive, even if she is lame or blind etc.”

Thus, because of this, there are forty-nine angles leaning to one side and forty-nine angles leaning to the other side, and “both these and those are the words of the Living God-*Elohi*”*m Chayim*-חיים אלהים.” For, since there is an intermingling of good and evil here, it is possible to rule to one side or to the other side. Nevertheless, as discussed above, since “*HaShem*-יהוה is with him,”⁷¹⁰ Torah law (*Halachah*) is according to the Academy of Hillel.

Now, it is through rendering a final ruling (*Psak*) in Torah law (*Halachah*) that the matter of, “call out to *HaShem*

⁷⁰⁶ Likkutei Torah, Shir HaShirim 48c

⁷⁰⁷ See Mo’ed Katan 5a; Sotah 5b

⁷⁰⁸ Job 29:3

⁷⁰⁹ Talmud Bavli, Ketuvot 16b-17a; Derech Eretz Rabba, Ch. 6

⁷¹⁰ Samuel I 16:18; Talmud Bavli, Sanhedrin 93b

all the earth-*Haree'oo LaHaShem Kol HaAretz*-הריעו ליהו"ה כל
הארץ, which is an acronym for “Torah law-*Halachah*-הלכה,
comes about. The explanation is that the word “call out-
Haree'oo-הריעו,” has two meanings. The first meaning is,
“calling out in song” (*Shirah u'Teruah*-שירה ותרועה) and the
second meaning of “*Haree'oo*-הריעו” is “breaking” and
“brokenness.”⁷¹¹

In other words, in order to affect that permissible
matters have the aspect of “call out (*Haree'oo*-הריעו) to
HaShem-יהו"ה” in a way of calling out in song, this is brought
about through the aspect of “*Haree'oo*-הריעו” meaning
“brokenness.” This refers to breaking the ego and sense of self-
existence in the world, so that the world is felt as being nothing
and utterly nullified to the True Something (*Yesh HaAmeete*).
This is brought about specifically through the Name *HaShem*-
יהו"ה, (as the verse states, “call out (*Haree'oo* to ***HaShem***-
יהו"ה). For, the matter that Torah law (*Halachah*) is according
to a person (the result of which is a ruling on a matter within
which good and evil are mixed), is due to the fact that
“*HaShem*-יהו"ה is with him,” which is brought about through
sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed
is He, in that “they are patient and forbearing.”

It is through this that they draw the aspect of essential
wisdom-*Chochmah* itself, that transcends the aspect of wisdom-
Chochmah that is drawn into understanding-*Binah*, which is
from the aspect of the Living God-*Elohi'm Chayim*-אלהי"ם חיים.
Through this, he affects the nullification and brokenness of the

⁷¹¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), section entitled “The Order of the *Shofarot*.”

world (“*Haree’oo*-הריעו” meaning “brokenness”), so that thereby they “call out (*Haree’oo*-הריעו) to *HaShem*-יהו” meaning “calling out in song.”

Moreover, this affects both the Jewish people and all the nations of the world, as indicated in Midrash,⁷¹² and as stated in Yalkut,⁷¹³ “When will this be? In the coming future, as the verse states,⁷¹⁴ ‘For then I will transform the nations to a pure language, so that they all will proclaim the Name *HaShem*-יהו”.”

8.

This then, is the meaning of the verse,⁷¹⁵ “A psalm of thanksgiving, call out to *HaShem*-יהו, all the earth.” To further explain, in the writings of the Arizal⁷¹⁶ it states that this Psalm, “A psalm of thanksgiving (*Mizmor L’Todah*-מזמור לתודה),” refers to the union (*Yichud*) of the father-*Abba* (*Chochmah*) and mother-*Imma* (*Binah*).⁷¹⁷ The explanation is that such a person’s intention is not to the external union of the father-*Abba* and mother-*Imma*, being that their external union is a constant for the purpose of sustaining the natural order of the worlds as they are, which is the general mode of conduct stemming from *HaShem*’s-יהו title God-*Elohi”m*-אלהי”ם.

⁷¹² Midrash Dvarim Rabba 7:7; Midrash Tehillim to Psalms 100:1; Yalkut Shimoni, Remez 854; Also see Ohr HaTorah (Yahal Ohr) to Psalms 100:1 (p. 368).

⁷¹³ Yalkut Shimoni, Remez 790 (to Psalms 66:1)

⁷¹⁴ Zephaniah 3:9; Also see Rashi to Deuteronomy 6:4

⁷¹⁵ Psalms 100:1

⁷¹⁶ See Siddur of the Arizal to this Psalm

⁷¹⁷ The father-*Abba* refers to the stature of wisdom-*Chochmah* of the world of Emanation-*Atzilut*, and mother-*Imma* refers to the stature of understanding-*Binah* of the world of Emanation-*Atzilut*.

Rather, his intention is to the inner union (*Yichud*) of the father-*Abba* and mother-*Imma*, which is the matter of a novel drawing forth that transcends grasp. That is, it is the revelation of the aspect of the upper knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, which transcends grasp and therefore comes through submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He.

In other words, the union of the father-*Abba* and mother-*Imma* (wisdom-*Chochmah* and understanding-*Binah*), is the matter of uniting the two knowledges (*De'ot*) – the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). This is because understanding-*Binah* is the aspect of the lower knowledge (*Da'at Tachton*) and wisdom-*Chochmah* is the aspect of the upper knowledge (*Da'at Elyon*).

This also is the general matter of miracles (*Nissim*).⁷¹⁸ For, according to its simple meaning, the Psalm of Thanksgiving (*Mizmor l'Todah*) refers to the children of Israel who bring a sacrificial thanksgiving offering (*Korban Todah*) for a miracle that was done for them. This is as our sages, of blessed memory, stated,⁷¹⁹ “Four must offer thanks,” wherein it specifies four, corresponding to the four letters of the Name *HaShem*-יהו"ה, blessed is He, from whom the general matter of miracles that transcend the natural order (*HaTeva*-הטבע) come.

This is also why this “Psalm of Thanksgiving (*Mizmor L'Todah*)” is the 100th Psalm, corresponding to the 100

⁷¹⁸ See Ohr HaTorah Vayishlach (Vol. 5), p. 874b; Sefer HaMaamarim 5678 p. 91.

⁷¹⁹ Talmud Bavli, Brachot 54b – “Four must offer thanks. Seafarers, those who walk in the desert, one who was ill and recovered, and one who was incarcerated in prison and went out.”

blessings that a Jew must recite on a daily basis,⁷²⁰ which is the matter of “The Supernal place of the Concealed of the most Concealed.”⁷²¹ Thus, this matter (of the “Psalm of Thanksgiving” which the Jewish people recite in connection to miracles that were done for them) is a preparation for the matter of “call out to *HaShem*-יהו"ה, all the earth,” which refers not only to the Jewish people, but also to all the nations of the world, until this will reach its ultimate completion in the coming future, at which time,⁷²² “I will then transform the nations to a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה.”

All this is particularly pronounced when a miracle is done for the general soul of the spiritual leader of the generation. For, since “the body follows the head,”⁷²³ all the people of the generation can also say the blessing, “Blessed are You, *HaShem*-יהו"ה our God, King of the world, that You have performed a miracle for me in this place.”⁷²⁴ The same applies to our times, just as in those days, that there should be a drawing of open revelation of the miraculous (*Neis*) and elevation, until the prophecy,⁷²⁵ “*HaShem*-יהו"ה will be an eternal light for you,” will be fulfilled.

⁷²⁰ Megaleh Amukot, VaEtchanan, Ophan 239; See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1.

⁷²¹ Zohar I 123a

⁷²² Zephaniah 3:9; Also see Rashi to Deuteronomy 6:4

⁷²³ Talmud Bavli, Eruvin 41a

⁷²⁴ Mishnah Brachot 9:1

⁷²⁵ Isaiah 60:19

Discourse 10

*“v’Atah b’Rachamecha HaRabim Amadeta Lahem
In Your abundant mercies, You stood for them”*

Delivered on Shabbat Parshat Mikeitz,
Shabbat Mevarchim Teivet, 5717
By the grace of *HaShem*, blessed is He,

1.

On Chanukah we recite,⁷²⁶ “In Your abundant mercies, You stood for them in their time of distress. You waged their battles, defended their rights, and avenged the wrongs done to them. You delivered the mighty into the hands of the weak, the many into the hands of the few etc.,” (in which five levels are enumerated).⁷²⁷ The section concludes with the words, “To give thanks and praise to Your Great Name.”

Now, we must understand why it states, “You waged their battles and defended their rights.” For, the predominant matter was that “You delivered the mighty into the hands of the weak etc.,” for which reason “You waged their battles etc.” This being so, it would have been sufficient to only state the predominant factor, “You delivered the mighty into the hands

⁷²⁶ In the liturgy of the *Al HaNissim* section of the *Amidah* that is added on the holiday of Chanukah.

⁷²⁷ That is, “You delivered the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton sinners into the hands of those who occupy themselves with Your Torah.”

of the weak,” and we thereby would automatically know that “You waged their battles.”

Additionally, we must understand why it specifically states, “in Your abundant mercies (*b’Rachamecha HaRabim*).” For, seemingly, to “deliver the mighty into the hands of the weak etc.,” all that is needed is *HaShem*’s-יהו"ה mercy. We therefore must understand why, “Your **abundant** mercies (*Rachamecha HaRabim*” were necessary for this.

This matter is also related to the conclusion of this prayer, which states, “To give thanks and praise to Your Great Name.” That is, we must understand why it does not simply state “to Your Name,” but instead states, “to Your **Great** Name (*l’Shimcha HaGadol*).”

2.

This may all be understood by prefacing with an explanation of the precision of the wording, “You stood (*Amadeta*-עמדת) for them in the time of their distress,” which specifically uses a term for, “standing-*Amidah*-עמידה.” For, above in *HaShem*’s-יהו"ה Godliness, there is a matter of “standing,” as it states, “You stood (*Amadeta*-עמדת) for them in the time of their distress.” Likewise, the verse states,⁷²⁸ “His feet will stand (*v’Amdu Raglav*-רגליו) on that day.” Similarly, above in *HaShem*’s-יהו"ה Godliness, there also is a matter of “sitting-*Yeshivah*-ישיבה,” as it states,⁷²⁹ “The heaven

⁷²⁸ Zachariah 14:4

⁷²⁹ Isaiah 66:1

is My throne and the earth is My foot-stool,” and as written,⁷³⁰ “*HaShem*-יהו"ה sits enthroned as King forever.”

By way of analogy, the explanation is that just as in man below, there is a matter of sitting and standing, so likewise, above in *HaShem*'s-יהו"ה Godliness, there is a matter of sitting and standing. In other words, the same differences that there are between sitting and standing as they are in man below, are the same differences between sitting (*Yeshivah*-ישיבה) and standing (*Amidah*-עמידה) above in *HaShem*'s-יהו"ה Godliness. This is because all matters as they are above in *HaShem*'s-יהו"ה Godliness, come about through man's awakening below in his service of *HaShem*-יהו"ה, blessed is He,⁷³¹ in that, “a spirit awakens a spirit and draws forth a spirit.”⁷³² In other words, through the matter of sitting (*Yeshivah*-ישיבה) below, there is the matter of sitting (*Yeshivah*-ישיבה) above in *HaShem*'s-יהו"ה Godliness. Similarly, through the matter of standing (*Amidah*-עמידה) below, there is the matter of standing (*Amidah*-עמידה) above in *HaShem*'s-יהו"ה Godliness. Therefore, the differences between sitting and standing below, also exist above in *HaShem*'s-יהו"ה Godliness.

Now, the differences between sitting and standing as they are physically, are in three matters.⁷³³ The first is that when a person stands, “his thighs and his torso act as one,”⁷³⁴ whereas when he sits, “his torso and his thighs are not as one.”

⁷³⁰ Psalms 29:10

⁷³¹ See Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, Section 142, and elsewhere.

⁷³² Zohar II 162b

⁷³³ See *Hemshech* 5672 Vol. 2 p. 701 and on; Also see Ohr HaTorah, Be'Ha'alotcha p. 359 and on.

⁷³⁴ See Zohar II 183a

In other words, when he is sitting, his legs (that is, “his thighs,” which is where the legs are connected to the torso), are not on the same level as the body.

Another difference between sitting and standing, is that when standing, the head is elevated, whereas when sitting, the head is lowered. Yet another difference is that when standing, one’s feet are on the earth. In contrast, when sitting, his legs hang in the air, meaning that they are elevated above the earth. This is the matter of the foot-stool, which elevates the legs,⁷³⁵ and restrains them from being on the earth. In contrast, when standing, the head is elevated above and the feet are below on the earth, whereas when sitting, the head is lowered and the feet are above the earth.

Now, just as these are the differences between sitting and standing as they are physically, so likewise, these are the differences between sitting (*Yeshivah*-ישיבה) and standing (*Amidah*-עמידה) as they are in our spiritual service of *HaShem*-יהו"ה.

3.

The explanation⁷³⁶ is that the verse states,⁷³⁷ “Let us now make a small walled attic, and place there for him a bed, a table, a chair and a lamp.” The Zohar states⁷³⁸ that these are the

⁷³⁵ See Torah Ohr, Bereishit 1b

⁷³⁶ See Sefer HaMaamarim 5654 p. 158 and on.

⁷³⁷ Kings II 4:10

⁷³⁸ Zohar II 133a; *Hemshech* 5672 Vol. 2 p. 701 and on; Ohr HaTorah, Be’Ha’alotcha p. 359 and on; Sefer HaMaamarim 5654 p. 158 and on; Also see the discourse entitled “*Na’aseh Na Aliyat Kir*” 5691 (Sefer HaMaamarim 5691 p. 204

four fixtures (*Tikkunim*-תיקונים) of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*). That is, these are things that a person must affix (*Letaken*-לתקן). They therefore are called the “fixtures” (*Tikkunim*-תיקונים) of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*). Generally, the bed (*Mitah*-מטה) refers to serving *HaShem*-יהו"ה, blessed is He, at night, during the evening prayer service (*Arvit*) and particularly during the recital of *Shema* upon retiring to bed. The table (*Shulchan*-שולחן) refers to serving *HaShem*-יהו"ה, blessed is He, with the verses of song (*Psukei d'Zimra*) in the morning. The chair (*Kiseh*-כסא) refers to serving *HaShem*-יהו"ה, blessed is He, with the recital of *Shema*, which is called “the seated prayer-צלותא דמיושב,” as it states,⁷³⁹ “From your dwellings (*Mi'Moshveteichem*-ממושבתים) ⁷⁴⁰ you shall bring,” referring to the recital of *Shema*. The lamp (*Menorah*-מנורה) refers to serving *HaShem*-יהו"ה, blessed is He, during the *Amidah* prayer. We thus find that the matter of sitting-ישיבה, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is the recital of *Shema*.

The explanation is that in one's service of *HaShem*-יהו"ה, blessed is He, during the *Shema* recital, he should come to love of *HaShem*-יהו"ה, blessed is He, when reciting, “And you shall love *HaShem*-יהו"ה etc.” This comes about through contemplation (*Hitbonenut*), in that he contemplates everything

and on); Maamarei Admor HaZaken, Nevi'im p. 19 and on; 5567 p. 255; Inyanim p. 448; Ohr HaTorah, Nevi'im u'Ketuvim Vol. 1 p. 84 and on.

⁷³⁹ See Leviticus 23:17; Also see Likkutei Torah, Bamidbar 19d; Shir HaShirim 28c; Sefer HaMitzvot of the Tzemach Tzedek, Shores Mitzvat HaTefilah Ch. 2 (Derech Mitzvotcha 115a); *Hemshech* 5672 Vol. 2, p. 701.

⁷⁴⁰ The root of the word “your dwellings-מושבתים is ישב which means sitting or dwelling, “*Yeshivah*-ישיבה.”

in the various sections of the prayer service up to and including the recital of *Shema*. This is especially so of his contemplations (*Hitbonenut*) during the verses of song (*Psukei d'Zimra*), that all of novel existence is brought into being in a way of something from nothing (*Yesh m'AYin*), and moreover, that it all is brought into being from a mere glimmer of *HaShem's*-יהו"ה Godliness. Furthermore, even about this glimmer itself, it is written,⁷⁴¹ “His Name alone is exalted; (and only) His glory (that is, the **glory** of His Name) is above earth and heaven,” meaning that it is merely a glimmer of a glimmer. However, even so, as the next verse continues, “And He uplifts the horn for His nation.” Thus, through contemplating this, he becomes awakened with love for *HaShem's*-יהו"ה Godliness, “with all your heart and with all your soul,” until even “with all your being.”

Nonetheless, even when a person is awakened with love of *HaShem*-יהו"ה, blessed is He, he still is in a state in which there is the one who loves. That is, this love is not the nullification of his very existence (*Bittul b'Metziyut*), but is merely the nullification of his sense of self (*Bittul HaYesh*). (In contrast, the nullification of one's very existence (*Bittul b'Metziyut*) comes about during the *Amidah* prayer.) The reason is because, since every arousal of love comes through grasp and contemplation, therefore, the love is limited to the level and manner of one's grasp. Therefore, he does not become entirely nullified of his existence (*Bittul b'Metziyut*) from this, but only his sense of self is nullified (*Bittul HaYesh*) in a way of sublimation and nullification.

⁷⁴¹ Psalms 148:1

The *Shema* recital is therefore called “sitting” (*Yeshivah*-ישיבה). For, just as in physical sitting, “the torso and thighs are not as one,” and the head is lowered, whereas the feet are elevated, so it is in the spiritual form of “sitting” (*Yeshivah*-ישיבה) as it is when serving *HaShem*-יהו"ה, blessed is He, in the *Shema* recital.

To further clarify, the grasp and contemplation (*Hitbonenut*) in the *Shema* recital, by which one comes to love of *HaShem*-יהו"ה, blessed is He, is not the essence of intellect as it is, in and of itself,⁷⁴² but is rather a lowered intellect that manifests within the constraint of the emotions. This is what is meant that the head is lowered. Thus, since this is not the essence of the intellect (*Sechel*), but is only the externality of the intellect (*Chitzoniyut HaSechel*), therefore, after concluding one’s prayer, the emotion no longer has the same vitality and intellect as it had during prayer. For, during prayer, the arousal of love of *HaShem*-יהו"ה, blessed is He, is in a way that the love is connected to the intellect (*Sechel*), so much so, that the dominant aspect is the intellect (*Sechel*). In other words, the grasp and comprehension is felt more than the love. However, after prayer, when the emotion comes to [the gut emotions of] conquest-*Netzach*, submission-*Hod*, and foundation-*Yesod*,⁷⁴³ the light and vitality of the intellect no longer is as openly felt as the emotion is, in and of itself.

Now, notwithstanding the above, even after prayer, some vitality of the comprehension is certainly present in the

⁷⁴² Meaning, it is not a matter of studying the subject or reviewing one’s studies as an intellectual matter.

⁷⁴³ Which are the gut emotions of the liver (*Kaved*) that lead to action.

emotion, unlike just consent alone. For, in consent alone none of the vitality of comprehension is present at all. However, this is not so when a person is roused with love of *HaShem*-יהוה during the *Shema* recital. In this case, even after prayer, the light and vitality of the comprehension is present in the consent. Nevertheless, as discussed above, this is not at all like what he experienced during the recital of *Shema* in prayer, when the emotion was bound to the intellect. This is not so after prayer, when the emotion comes to have a distinct existence of its own.

This is because the intellect that arouses the emotions is not the essence of the intellect, but is just the externality (*Chitzoniyut*) of the intellect. It therefore only radiates in the emotions as they are during prayer, at which time they are on a higher level. However, after prayer, when the emotions come to the state of [the gut emotions] of conquest-*Netzach*, submission-*Hod*, and foundation-*Yesod*, this is not so.

In other words, the essence of the intellect (*Etzem HaSechel*) illuminates all the way down, but the externality of the intellect (*Chitzoniyut HaSechel*) specifically illuminates the higher levels, meaning the emotions of the heart, but not the lower [gut emotions] of conquest-*Netzach*, submission-*Hod*, and foundation-*Yesod*.

This then, is the meaning of the head being lowered and the feet being elevated. In other words, when the feet – which are the aspects of conquest-*Netzach*, submission-*Hod*, and foundation-*Yesod* – are on the earth, there is no illumination of the light of comprehension in them, which only happens specifically when the feet are elevated from the earth. This is the meaning of the statement that, “when seated, the torso and

the thighs are not acting as one.” In other words, when the emotions come into the aspect of [the gut emotions of] conquest-*Netzach*, submission-*Hod*, and foundation-*Yesod*, they come to be in a state of separateness etc.

Now, this matter is not just when one’s service of *HaShem*-יהו"ה, blessed is He, is with the externality of the heart (*Chitzoniyut HaLev*) and the externality of the intellect (*Chitzoniyut HaSechel*). For then, it goes without saying that the intellect cannot radiate all the way down, being that it only is external (*Chitzoniyut*). Rather, even when one’s service of *HaShem*-יהו"ה, blessed is He, is with the innerness of the heart (*Pnimiyut HaLev*) and the innerness of the intellect (*Pnimiyut HaSechel*), nonetheless, it only is the innerness of understanding (*Pnimiyut Binah*) and is not the actual inner essence of the intellect.

To clarify, the actual inner essence of the intellect (*Etzem HaSechel*) is the axiomatic vision of wisdom-*Chochmah*, as stated in various books,⁷⁴⁴ that the letters of the word intellect-*Sechel*-שכל mean “all is silent-*Hass Kol*-הם כל,”⁷⁴⁵ indicating the matter of silence (*Shtikah*) and complete nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. However, this is not so of understanding-*Binah*, which only is the matter of expression and spreading forth. Therefore, even the inner aspect of understanding (*Pnimiyut Binah*) is not the actual

⁷⁴⁴ See *Sefer HaShorashim – Sefer Oholei Yehuda*

⁷⁴⁵ As explained in *Sefer HaShorashim* of the Radak, the roots שכל-*Sechel* and סכל-*Sechel* are intertwined. That is, they sound alike, but usually their meanings are opposites, in that שכל-*Sechel* means “wise” and סכל-*Sechel* means “foolish.” However, there are cases in which the root סכל also means wisdom and intellect. An example is in *Pirkei Avot* 3:1, הסתכל בשלושה דברים, Contemplate three things etc. Thus השכל-*Haskeil* and הסכל-*Haskeil* are interchangeable.

essence of the intellect (*Etzem HaSechel*). Thus, even in the innerness of understanding (*Pnimiyut Binah*), “the torso and the thighs are not as one.”

With the above in mind, we can understand two stories found in Zohar about hearing the secrets of Torah. The first story is that when Rabbi Akiva heard secrets of the Torah, his eyes flowed with tears.⁷⁴⁶ The second story is that when Rabbi Shimon heard secrets of the Torah, he bowed down and kissed the earth.⁷⁴⁷ The difference between them is that although both stories discuss the matter of the secrets and mysteries of the Torah, which is the inner aspect of Torah (*Pnimiyut HaTorah*), nevertheless, in this itself, there is a difference. For, in the inner aspect of understanding (*Pnimiyut Binah*), since it is not the actual essence of the intellect (*Etzem HaSechel*), therefore Rabbi Akiva’s eyes flowed with tears. However, it was not in a manner of being drawn all the way down. In contrast, when it stemmed from the axiomatic vision of wisdom-*Chochmah*, Rabbi Shimon bowed down and kissed the earth, meaning that it was drawn all the way down.

4.

With the above in mind, we can understand the difference between the recital of *Shema* and the *Amidah* prayer. That is, the recital of *Shema*, stems from contemplation and comprehension (*Hitbonenut*) and is a state of “sitting” (*Yeshivah*), as explained above. However, this is not so of the

⁷⁴⁶ Zohar I 98b (Midrash HaNe’elam)

⁷⁴⁷ Zohar III 168a

Amidah (the standing prayer), which is in a state of the nullification of one's existence (*Bittul b'Metziyut*) stemming from the vision and perception of wisdom-*Chochmah*, which is a state of "standing" (*Amidah*). That is, when one's head is in a state of elevation, which is the essential matter of wisdom-*Chochmah*, then his feet are upon the earth, in that the light of wisdom-*Chochmah* illuminates all the way down. This is also the meaning of, "the torso and the thighs act as one."

By way of analogy, this may be understood through the difference between seeing (*Re'iyah*) and hearing (*Shmiyah*) as they are physically.⁷⁴⁸ That is, when a person hears about something, meaning that he did not see it himself, but only heard about it from others, nevertheless, this brings about a matter of understanding and comprehension in him too. That is, he grasps that such a thing exists, but nonetheless, he does not grasp the actual thing itself. Moreover, his grasp is not absorbed in the innerness of his soul, but only in an external way. Therefore, over the course of time, the matter becomes old for him. Similarly, if asked challenging questions about what he heard, doubts can enter his mind about it, to the point that his understanding could be completely overturned.

However, this is not so of seeing (*Re'iyah*), meaning that he saw it himself. The same applies to the sight of wisdom-*Chochmah*, in which one grasps the essence of the thing itself, and it becomes absorbed in the innerness of his soul. It therefore becomes inapplicable for the matter to become old for him, and it also becomes inapplicable for him to have any doubts about it if challenged with questions that contradict it.

⁷⁴⁸ See Sefer HaMaamarim 5654 p. 163 and on.

Even if challenged with many questions, he will have no doubts about it whatsoever, being that he himself saw it.

Now, even though seeing (*Re'iyah*) is higher than hearing (*Shmiyah*), we nevertheless see that the sense of sight (*Re'iyah*) grasps the physicality of something, whereas the sense of hearing (*Shmiyah*) only grasps the sound of the voice, which relative to the physicality grasped through sight, is spiritual. This is because of the principle that whatever is higher descends further down.⁷⁴⁹

The same is understood about the difference between the recital of *Shema* and the *Amidah* prayer. That is, since the recital of *Shema* only stems from comprehension, it only affects a sublimation of the sense of self (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He. (In other words, it does not reach the very essence of his existence.) It therefore is not drawn down to lower levels (as explained before that “the torso and the thighs do not act as one”). In contrast, since the *Amidah* prayer stems from sight (*Re'iyah*), therefore his independent existence becomes completely nullified (*Bittul b'Mitziyut*) before *HaShem*-יהו"ה, blessed is He. (This is because it literally reaches the very essence of his existence, and therefore, his sublimation to *HaShem*-יהו"ה, blessed is He, is the complete nullification of his existence.) Moreover, it also is drawn down to even the lowest aspects of the soul (“the torso and thighs are as one”). This is because of the principle that whatever is higher descends further down.

⁷⁴⁹ See Shaarei Orah, Shaar HaPurim 58a and on, 65a and on, and elsewhere.

Now, an awakening from below (*It'aruta d'Letata*) draws an awakening from above (*It'aruta d'LeAila*). That is, man's service of *HaShem*-יהו"ה, blessed is He, in an aspect of "sitting" (*Yeshivah*), affects a matter of "sitting" (*Yeshivah*) above in *HaShem*'s-יהו"ה Godliness. Similarly, through serving *HaShem*-יהו"ה, blessed is He, in an aspect of "standing" (*Amidah*), we affect a matter of "standing" (*Amidah*) above in *HaShem*'s-יהו"ה Godliness.

To further explain,⁷⁵⁰ through serving *HaShem*-יהו"ה, blessed is He, in the recital of *Shema*, which is the matter of "sitting" (*Yeshivah*), we affect the matter of "*HaShem* is One-*HaShem Echad* אהד-יהו"ה above."⁷⁵¹ The meaning of the word "One-*Echad*-אהד" is that⁷⁵² the letter *Chet*-ח-8 indicates the seven firmaments and the earth [up and down] and the letter *Dalet*-ד-4 indicates the four directions of the world [east, west, north, south] all of which are entirely nullified to the *Aleph*-א-1, which indicates *HaShem*-יהו"ה, the Unlimited One, blessed is He, the Master of the World (*Alupho Shel Olam*).⁷⁵³ That is, in the aspect of "One-*Echad*-אהד," the world exists but is sublimated and nullified to *HaShem*-יהו"ה, blessed is He.

⁷⁵⁰ See Sefer HaMaamarim 5654 p. 160 and on.

⁷⁵¹ Deuteronomy 6:4

⁷⁵² Sefer Mitzvot Katan cited in Beit Yosef, Orach Chayim, Siman 61; Shulchan Aruch and Alter Rebbe's Shulchan Aruch, Orach Chayim ibid. section 6; Likkutei Torah, Tazriya 23c; Also see Brachot 13b.

⁷⁵³ The numerical value of the letter *Alef*-א is one-1 and its form is a Yod-י-10 above, a Yod-י-10 below and a Vav-ו-6 in the middle, totaling 26, the numerical value of *HaShem*-יהו"ה-26. Thus, the *Alef*-א indicates *HaShem* is One-אהד-יהו"ה.

This is the difference between the word “One-*Echad*-אחד” and the word “Singular-*Yachid*-יחיד.”⁷⁵⁴ That is, the word “Singular-*Yachid*-יחיד” indicates that *HaShem*-יהו"ה, blessed is He, utterly transcends the worlds altogether, and it therefore is inapplicable to unify anything at all, being the He utterly transcends worlds altogether. In contrast, the word “One-*Echad*-אחד” connotes that something already is, but is unified to *HaShem*-יהו"ה, blessed is He. This is because the word “One-*Echad*-אחד” is the numerical unit of one, as the Parsha of the week states,⁷⁵⁵ “Let one (*Echad*-אחד) of your brothers be held etc.” That is, although there are twelve tribes, one tribe is nevertheless called “one-*Echad*-אחד.” That is, this is a numerical one that is counted in a way of enumeration. This is not so of the word “Singular-*Yachid*-יחיד.” For example, when it is said about someone that he is “Singular in his generation” (*Yachid b'Doro*-יחיד בדורו), it means that, of all the people in the generation, there are none like him.

The same is understood above in *HaShem*'s-יהו"ה Godliness. That is, the matter of “One-*Echad*-אחד” refers to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, that relates to worlds, whether it is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) or even the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds.⁷⁵⁶ For, though it is the transcendent encompassing

⁷⁵⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁷⁵⁵ Genesis 42:19, 42:16 (Mikeitz)

⁷⁵⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and the distinction between the Name *HaShem*-יהו"ה, blessed is He, and *Eheye*"ה-יהוה.

(*Sovev*) light of *HaShem*-יהו"ה, blessed is He, it nevertheless has some relation to worlds in that it transcends them (*Sovev Kol Almin*). However, when it comes to the Essential Self of the limitless light of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, the word "One-*Echad*-אחד" is not applicable, but rather, the word "Singular-*Yachid*-יחיד" is applicable.⁷⁵⁷

From this it is understood that the aspect of "One-*Echad*-אחד" refers to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, as it is in the chaining down of the worlds (*Hishtalshelut*), which is a very great descent relative to *HaShem*'s-יהו"ה Essential Self. This is why this light is called "sitting" (*Yeshivah*-ישיבה). The way to bring about this "sitting" (*Yeshivah*) and "lowering," is through serving *HaShem*-יהו"ה, blessed is He, in the *Shema* recital, which is the aspect of "sitting" (*Yeshivah*). For, the arousal from below affects an arousal from above, so that in *HaShem*'s-יהו"ה Godliness above, the matter of "sitting" (*Yeshivah*) is also affected, in that "*HaShem* is One-*HaShem Echad*-אחד יהו"ה."⁷⁵⁸

This is likewise the meaning of the verse,⁷⁵⁹ "The heaven is My throne," referring to the matter of "sitting" (*Yeshivah*). This is because the heavens-*Shamayim*-שמים are the aspect of fire-*Aish*-אש and water-*Mayim*-מים, that is, the aspects of kindness-*Chessed* and might-*Gevurah*. Thus, since there already is some existence of *Sefirot* here, it is a lowering and "sitting" (*Yeshivah*) relative to *HaShem*-יהו"ה Himself,

⁷⁵⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

⁷⁵⁸ Deuteronomy 6:4

⁷⁵⁹ Isaiah 66:1

blessed is He. This then, is the meaning of the verse, “The heaven is My throne,” wherein the word “throne-*Kiseh*-כסא” divides into the words “the covering of the *Aleph-Keis Aleph*-כס א.” That is, it is through the concealment and covering (*Kisuy*-כסוי) that covers (*Mechaseh*-מכסה) and hides the *Aleph*-א, which refers to the limitless light of *HaShem*-יהוה, the Unlimited One, blessed is He, the Master of the world (*Alupho Shel Olam*), that the heavens (*Shamayim*-שמים) come into being, meaning the existence of the *Sefirot*.

Now, from the angle of the light of *HaShem*-יהוה within the chaining down of the worlds (*Hishtalshelut*), even though there is a matter of conduct drawn down from it, nevertheless, it too is in a state of “sitting” (*Yeshivah*). About this our sages, of blessed memory, stated,⁷⁶⁰ “There are twelve hours in the day. During the first period of three hours, the Holy One, blessed is He, sits (*Yoshev*) and engages in the study of Torah. During the second, He sits (*Yoshev*) and judges the whole world. During the third, He sits (*Yoshev*) and sustains the whole world, from the horns of the wild oxen to the eggs of the lice etc.”⁷⁶¹ That is, the word “He sits” (*Yoshev*-יושב) indicates the matter of lowering.

To further explain, it goes without saying that the matter of, “He sits and sustains the whole world,” which is the aspect of conquest-*Netzach*, submission-*Hod* and foundation-*Yesod*, is in a state of lowering. However, even the matter of, “He sits and judges,” which are the emotional aspects of kindness-*Chessed*, might-*Gevurah*, and beauty-*Tiferet*, are in a state of

⁷⁶⁰ Talmud Bavli, Avodah Zarah 3b

⁷⁶¹ And during the fourth He sits and plays with the Leviathan.

lowering. Furthermore, even His engaging in the study of Torah, which is the aspect of brains and intellect (*Mochin*) are in a state of lowering.

By way of analogy to how it is in the human soul, even the intellect, including the essence of the intellect (*Etzem HaSechel*) as it is, in and of itself, which transcends manifestation in the emotions, is a matter of descent relative to the essence of the soul. For, since it is the revelation (*Giluy*) of intellect (*Sechel*), even though it is to himself, it nevertheless is not as it is in the essence of the soul. The same is understood regarding how it is above, in *HaShem's* יהו"ה Godliness, that even His engaging in the study of Torah is the aspect of a lowering.

Now, since the totality of the drawing down (including the initial drawing down) is all in a state of "sitting" (*Yeshivah*), therefore there is limitation and division in this. For, as stated above about serving *HaShem*-יהו"ה, blessed is He, with the recital of *Shema*, there is no comparison between the arousal of the emotions as they are during prayer and how they are after prayer, due to the fact that the general drawing down is only from the externality of the intellect (*Chitzoniyyut HaSechel*).

The same is understood above in *HaShem's*-יהו"ה Godliness. That is, since from its very inception the whole drawing down is from the aspect of "He sits and engages in the study of Torah," which is the matter of "sitting" (*Yeshivah*) and lowering, there therefore are divisions in this. This is to say that there is no comparison between when "He sits and engages in the study of Torah," to when "He sits and judges." Similarly, there is no comparison between when "He sits and judges," and

when, “He sits and sustains.” For, when “He sits and engages in Torah study,” there is an illumination of the essence of the intellect, as it is to Himself, blessed is He, whereas when “He sits and judges,” the illumination of the intellect is not as it is to Himself, but rather as it manifests in the emotions (*Midot*). Nevertheless, even in the emotions (*Midot*) there is an illumination of the light of the intellect (*Sechel*), in that there is a felt sense of the reason for the emotional feeling. However, this is not so when “He sits and sustains,” which is the aspect of the *Sefirot* of conquest-*Netzach*, submission-*Hod*, and foundation-*Yesod*, within which the reasoning does not illuminate at all.

The reason is because the initial drawing down is an aspect of limitation, and there therefore are different levels in this. However, for there to even be an illumination of the light of *HaShem*-יהו"ה, blessed is He, in an aspect of “He sits and sustains,” which is the matter of actually drawing down to the worlds, this requires that the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, be drawn forth. For, from the angle of the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, there altogether are no differences of levels and therefore this light of *HaShem*-יהו"ה, blessed is He, illuminates all the way down.

This aspect is the matter of “standing” (*Amidah*), in which the head is elevated and the feet are below on the earth. Nevertheless, the Supernal light of *HaShem*-יהו"ה, blessed is He, illuminates. In other words, it is specifically in the aspect of “standing” (*Amidah*) that *HaShem*'s-יהו"ה light illuminates equally, whether in the aspect of engaging in Torah study,

whether in the aspect of “He sits and judges,” up to and including the aspect of “He sits and sustains the whole world, from the horns of the wild oxen to the eggs of the lice.”

Now, this light of *HaShem*-יהו"ה, blessed is He, is drawn through serving Him in the *Amidah* prayer, which is a state of standing (*Amidah*), specifically meaning complete nullification of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. Through this, we draw down the light of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*) and illuminates everywhere.

This is why we see a distinction between the recital of *Shema* and the *Amidah* prayer. That is, with the recital of *Shema*, though a person is roused with love of *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul etc.,” nevertheless, only the body and the animalistic soul are affected, but not the world at large. In contrast, with the *Amidah* prayer, there is a new drawing into the world at large, in that *HaShem*-יהו"ה, blessed is He, is “the healer of the sick” and “blesses the years,” etc. This is because of the principle that whatever is higher descends further down, as mentioned above.

6.

With all the above in mind, we can understand why it states,⁷⁶² “In Your abundant mercies, You stood for them in their time of distress. You waged their battles etc.” The

⁷⁶² In the liturgy of the *Al HaNissim* section of the *Amidah* that is added on the holiday of Chanukah.

explanation is from the verse,⁷⁶³ “The angels of God came to stand up to *HaShem*-יהו"ה.” This refers to the accusing angels who demand judgment,⁷⁶⁴ and are rooted in the aspect of judgment-*Gevurah* of the world of Emanation-*Atzilut*, as it states,⁷⁶⁵ “*HaShem*-יהו"ה – may those who quarrel with Him be shattered.” That is, there are those who contend and quarrel with *HaShem*-יהו"ה, blessed is He, as He is in *Zeir Anpin* of the world of Emanation (*Atzilut*). This is indicated by the word, “Those who quarrel against Him-*Merivav*-מריביו,” which divides into, “They quarrel against the six-*Meriv Vav*-מריב ויין.”⁷⁶⁶

However, as the aspect of judgment-*Gevurah* is in Holiness, it ultimately is also kindness-*Chessed*. For, in Holiness (*Kedushah*), even the left line is in a way of, “the left is included in the right.”⁷⁶⁷ Nevertheless, what is drawn from this below is the existence of accusers whose sole desire is judgment and whose intention is destruction and evil etc. This is especially so if there is reason to prosecute, in which case their prosecution of the Jewish people is even greater. This is why the word, “Those who quarrel against Him-*Merivav*-מריביו” is plural, indicating that their quarrel is both against *HaShem*-יהו"ה, as well as against the Jewish people.

⁷⁶³ Job 1:6; 2:1; See Zohar II 32b and the commentary of Rabbi Moshe Zacuto (Ramaz) there.

⁷⁶⁴ See the discourse entitled “*K'Tapu'ach b'Atzei HaYa'ar* – Like an apple tree among the trees of the forest,” of the year 5714, translated in The Teachings of The Rebbe 5714, Discourse 24.

⁷⁶⁵ Samuel I 2:10

⁷⁶⁶ Likkutei Torah, Naso 25d. This refers the six directions and emotional qualities which constitute *Zeir Anpin* of the world of Emanation-*Atzilut*, which is the letter Vav-ו of the name *HaShem*-יהו"ה.

⁷⁶⁷ See Zohar III 176a

Therefore, the mercies (*Rachamim*) of *Zeir Anpin* alone are not enough to nullify the prosecution. This is because in *Zeir Anpin* there is “room” for the quality of might-*Gevurah* and judgment-*Din*. This is because *Zeir Anpin* has the qualities of kindness-*Chessed*, judgment-*Gevurah* and mercy-*Rachamim*, and although the quality of mercy-*Rachamim* includes both kindness-*Chessed* and judgment-*Gevurah* within it, nevertheless, this gives room for the quality of judgment-*Din* to exist. Thus, because of the judgment-*Din*, the matter of accusations and prosecutions, is drawn below.

Therefore, to nullify the prosecution, specifically “Your **abundant** mercies” (*Rachamecha HaRabim*), which transcend the chaining down of the worlds (*Hishtalshelut*) are needed. This explains the matter of “Your abundant mercies” (*Rachamecha HaRabim*). This also is the meaning of the continuation of the prayer, “You stood (*Amadeta*-עמדת) for them,” specifically using a word that means “standing” (*Amidah*-עמידה), which is the matter of drawing down the light of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*). This light of *HaShem*-יהו"ה has no limitations whatsoever and is therefore drawn all the way down. Moreover, it is drawn down in a way that any obstruction from accusations and prosecution is utterly inapplicable.

Now, the way this light of *HaShem*-יהו"ה, blessed is He, is drawn down is through the constraints and troubles, as it states,⁷⁶⁸ “From the straits (*Meitzar*-מיצר) I called out to *Ya*”ה-יהו"ה. *Ya*”ה-יהו"ה answered me with expansiveness.” That is, when a person contemplates how low the state of things has become

⁷⁶⁸ Psalms 118:5

and that there are those who prosecute against him etc., thus causing his constraint (*Tzar*-צַר), through this, “*Ya”h*-יְהוָה” answered me with expansiveness.” That is, he thereby draws the expansiveness of *HaShem*-יְהוָה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*).

This then, is the meaning of the words, “In Your abundant mercies, You stood for them in the time of their distress (*Tzaratam*-צַרְתָּם).” That is, “in the time of their distress (*Tzaratam*-צַרְתָּם),” when they were very constrained (*Tzar*-צַר), You “stood for them with Your abundant mercies (*Rachamecha HaRabim*),” that is, with the limitless light of *HaShem*-יְהוָה, the Unlimited One, blessed is He. Through this, “You waged their battles etc.,” which is the matter of completely nullifying all the arguments of the accusers and prosecutors etc.

This also explains the conclusion of the prayer, “To give thanks and praise to Your Great Name.” The word for praise here (*Lehallel*-לְהַלֵּל)⁷⁶⁹ is of the same root as in the verse,⁷⁷⁰ “When His flame would shine (*b’Hilo*-בְּהִלּוֹ).” In other words, there is a drawing and illumination of His Great Name that transcends the chaining down of the worlds (*Hishtalshelut*),⁷⁷¹ and as a result of this, the light of *HaShem*-יְהוָה, blessed is He, is drawn all the way down.

Now, just as this was so in the miracle of Chanukah, so likewise, this will be so with the coming of Moshiach in the coming redemption, may it be speedily in our days! For, in that

⁷⁶⁹ See Torah Ohr Vayeishev 30a; Likkutei Torah Tzav 14d; Shir HaShirim 48c and elsewhere.

⁷⁷⁰ Job 29:3

⁷⁷¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

time, there also will be a drawing down of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. This is the meaning of the verse,⁷⁷² "His feet will stand (*v'Amdu*-ועמדו) on that day on the Mount of Olives," indicating the matter of "standing" (*Amidah*-עמידה), with the head elevated, which refers to the matter of the drawing down the light of *HaShem*-יהו"ה, blessed is He, as it is, for which reason the light of *HaShem*-יהו"ה, blessed is He, will be drawn all the way down. This is the meaning of the Mount of Olives (*Har HaZeitim*) in that His feet will literally be upon the earth. For, since this refers to the light of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*), there therefore are no divisions or limitations in it whatsoever, and it therefore will be drawn all the way down, in the coming redemption through our righteous Moshiach, may it be speedily in our days.

⁷⁷² Zachariah 14:4

Discourse 11

“HaYoshevet BaGanim You who dwells in the gardens”

Delivered on Shabbat Parshat Va'era,
25th of Tevet, Shabbat Mevarchim Shvat, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁷³ “You who dwell in the gardens, the companions listen to your voice; Let me hear. Flee, my beloved, and be swift as a gazelle or a young stag, to the mountains of spices!” His honorable holiness, the Tzemach Tzedek,⁷⁷⁴ cites the translation of Targum which states, “At the end of days the Master of the world is destined to say to the congregation of Israel, ‘You, O’ congregation of Israel, who are like a little garden amongst the nations, and sit in the House of Torah Study with the members of the Sanhedrin, and the remainder of the people who listen to the voice of the Head of the Academy (that is, “the companions listen to your voice” refers to the students who are listening to the voice of the Head of the Academy), let me hear the sound of your words when you sit to either acquit or convict and I will be in agreement with all that you do (that is, every Torah judgment that is rendered by

⁷⁷³ Song of Songs 8:13-14 (and see Targum there)

⁷⁷⁴ In the discourse entitled “*HaYoshevet BaGanim*” in *Ohr HaTorah*, *Shir HaShirim* Vol. 2 p. 763 and on.

the Jewish people, whether it is to acquit or to convict, the Holy One, blessed is He, listens to their voice).”

The next verse continues, “Flee, my beloved,” referring to the matter of fleeing from the land of impurity and hurrying to the redemption.⁷⁷⁵ The continuing words, “Be as swift as a gazelle or a young stag,” mean that even in the time of exile, the Holy One, blessed is He, is compared to a gazelle, which even while sleeping, sleeps with one eye closed and one eye open, as written,⁷⁷⁶ “Behold, the Guardian of Israel neither sleeps nor slumbers.” He also is compared to a young stag, who even while running, turns his head to look back. That is, even in the time of exile, the Holy One, blessed is He, supervises over the Jewish people, until the time of the redemption when He will bring them to “the mountains of spices,” referring to “the mountain of Jerusalem, and there the Kohanim (priests) will burn the incense of spices before You.”

The Tzemach Tzedek continues that there is an additional explanation based on the teaching in Talmud.⁷⁷⁷ The Talmud states, “When two Torah scholars listen to each other in their discussion of Torah law (*Halachah*), the Holy One, blessed is He, listens to their voice, as written, ‘You who dwell in the gardens, the companions listen to your voice; Let Me hear it.’” In other words, “the gardens” refer to the Houses of Prayer and Houses of Study, and “those who dwell in the gardens” refers to the Torah scholars who sit in the Houses of Prayer and

⁷⁷⁵ See Targum *ibid.* and Rashi

⁷⁷⁶ Psalms 121:4

⁷⁷⁷ Talmud Bavli, Shabbat 63a

the Houses of Study and engage in the study of Torah.⁷⁷⁸ The words “the companions listen to your voice” mean that “they listen to each other in discussing Torah law (*Halachah*).” [That is, according to Targum, “the companions listen to your voice” refers to the students who listen to the voice of the Head of the Academy, whereas according to the Talmud, “the companions listen to your voice” refers to the Torah scholars themselves, who listen to each other in matters of Torah law (*Halachah*).] When this is so, “the Holy One, blessed is He, listens to their voice.”

The Talmud concludes, “If they do not do so, they cause the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, to withdraw from Israel, as written, ‘Flee, my beloved etc.’” In other words, even though Targum translates the words “Flee, my beloved,” in a positive way, referring to fleeing from exile to redemption, nevertheless, Talmud explains that the words “Flee, my beloved” refers to the withdrawal of the Indwelling Presence of *HaShem*-יהוה (the *Shechinah*) from the Jewish people, God forbid.

However, the two explanations are not in contradiction to each other, as the Tzemach Tzedek added, “See Chidushei Aggadot of Maharsha there,⁷⁷⁹ who connected the explanation of Talmud with the translation of Targum.” That is, if you listen to each other, this brings about the matter of, “Flee, my beloved... to the mountain of spices,” in that this causes the Indwelling Presence of *HaShem*-יהוה, blessed is He, (the

⁷⁷⁸ Also see Midrash Shir HaShirim Rabba and Rashi to Song of Songs 8:13; See the discourse entitled “*HaYoshevet BaGanim*” 5710 (Sefer HaMaamarim 5710 p. 119).

⁷⁷⁹ To Talmud Bavli, Shabbat 63a ibid.

Shechinah) to dwell in the place of the Holy Temple. However, from this positive statement, you can infer the negative, that if they do not listen to each other, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*) withdraws.

The Tzemach Tzedek further explains the statement, “When two Torah scholars listen to each other in their discussion of Torah law (*Halachah*), the Holy One, blessed is He, listens to their voice.” That is, when two Torah scholars are engaged in the study of Torah and they listen to each other, so much so, that they are called “companions-*Chaveirim*-חברים,” which is a term indicating bonding-*Chibur*-חיבור and inter-inclusion, through doing so, blessing dwells upon them. In other words, this is additional to the drawing down affected by Torah study, as our sages, of blessed memory, stated,⁷⁸⁰ “Whosoever studies and reviews the Torah, the Holy One, blessed is He, studies and reviews opposite him.” That is, this drawing down is present even when a single individual sits and engages in the study of Torah. However, through listening to each other, they bring about an additional drawing down, as it states,⁷⁸¹ “Then those who fear *HaShem*-יהו"ה spoke to one another and *HaShem*-יהו"ה listened and heard, and the book of remembrance was written before Him for those who fear *HaShem*-יהו"ה and those who contemplate His Name.”

With the above in mind, we can understand the statement in Mishnah,⁷⁸² “When ten people sit together and engage in Torah study, the Indwelling Presence of *HaShem*-

⁷⁸⁰ See Tanna d’Bei Eliyahu Rabba, Ch. 18; Yalkut Shimoni, Eicha, Remez 1,034.

⁷⁸¹ Malachi 3:16; See Talmud Bavli, Shabbat 63a *ibid*.

⁷⁸² Mishnah Avot 3:6

יהו"ה (the *Shechinah*) rests within them, as it states,⁷⁸³ ‘God stands in the congregation of God.’ How do we know that the same is even so of five? As it states,⁷⁸⁴ ‘This band of His, He has established on earth.’ How do we know that the same is even so of three? As it states,⁷⁸⁵ ‘In the midst of the judges, He judges.’ How do we know that the same is even so of two? As it states,⁷⁸⁶ ‘Then those who fear *HaShem*-יהו"ה spoke to one another, and *HaShem*-יהו"ה listened and heard.’ How do we know that this even applies to one? As it states,⁷⁸⁷ “In every place where I permit the mention of My Name, I shall come to you and bless you.”

Now, at first glance, if even a solitary individual who sits engaged in Torah study affects a drawing down of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, what is added by two or three etc.? However, the explanation is that there are different levels in the manifestation of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*). Thus, that which is drawn forth by the Torah study of a single individual cannot compare to that which is drawn forth by two or three etc., until ten. For, when a single individual studies Torah, since there is only one line and no inter-inclusion and union between the two lines, therefore, the drawing down of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*), is only from the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*).

⁷⁸³ Psalms 82:1

⁷⁸⁴ Amos 9:6

⁷⁸⁵ Psalms 82:1

⁷⁸⁶ Malachi 3:16; See Talmud Bavli, Shabbat 63a *ibid*.

⁷⁸⁷ Exodus 20:21

In contrast, when two sit and engage in the study of Torah and listen to each other, since in them, there is a bond and union of the two lines, they therefore bring about a loftier drawing forth of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*). This is because above, in *HaShem*'s-יהו"ה Godliness, they bring about a union of the Holy One, blessed is He, and His *Shechinah*. That is, they bring about the union of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) with the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). However, in the union (*Yichud*) itself there are a number of levels, from three people, up to ten people who engage in Torah study, ten being the most elevated of all. This is because when there is a minyan of ten Jews, all ten levels of Jewish souls become inter-included, as enumerated in the verse,⁷⁸⁸ “The heads of your tribes, your elders, and your officers, all the men of Israel; your small children, your women, and your proselyte who is in the midst of your camp, from the hewer of your wood to the drawer of your water.” These correspond to the ten *Sefirot*, and therefore, when ten Jews gather together to engage in Torah study, the drawing down of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*), is in the ultimate state of wholeness and perfection.

2.

In the discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, which he said on the 24th of

⁷⁸⁸ Deuteronomy 29:9-10

Tevet,⁷⁸⁹ he explained that in this verse “You who dwell in the gardens,” the word “gardens-*Ganim*-גנים” refers to the Garden of Eden (*Gan Eden*).⁷⁹⁰ Moreover, the word “gardens-*Ganim*-גנים” is plural, referring to the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).⁷⁹¹ For, although, more particularly, there are innumerable levels in the Garden of Eden (*Gan Eden*) to no end, nevertheless, in general, they are two aspects; the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).⁷⁹²

The lower Garden of Eden (*Gan Eden HaTachton*) is in the world of Action-*Asiyah*, and the upper Garden of Eden (*Gan Eden HaElyon*) goes as high as the world of Creation-*Briyah*. The words “those who dwell in the gardens,” refers to the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, which lowers and constricts itself to dwell in the gardens. This refers to the revelation from the world of Emanation-*Atzilut* within the world of Creation-*Briyah*. The souls join with Kingship-*Malchut* of the world of Emanation-*Atzilut* to receive the light and illumination of the Garden of Eden (*Gan Eden*).

⁷⁸⁹ The fifth day of the week of the Torah portion of Va’era, 24th of Tevet 5667, in Wurzburg, (printed in *Hamshech* 5666 (5759 edition) p. 599 and on); Also see the discourse entitled “*HaYoshevet BaGanim* – You who dwell in the gardens,” 5713 (Sefer HaMaamarim 5713 p. 65 and on; Torat Menachem, Sefer HaMaamarim Teivet p. 230 and on, translated in The Teachings of The Rebbe – 5713, Discourse 8.) Also see the discourse entitled “*B’rach Dodi*” and its explanation of the year 5570 (Maamarei Admor HaZaken 5570 p. 54 and on); Discourse entitled “*HaYoshevet BaGanim*” in Ohr HaTorah ibid. p. 770 and on; p. 779 and on, p. 784 and on; Vol. 3 p. 1,016 and on.

⁷⁹⁰ Zohar I 77b, 92a; Zohar II 46a; Zohar III 13a, 213a and elsewhere.

⁷⁹¹ See Mikdash Melech to Zohar II 46a ibid.

⁷⁹² See Torah Ohr 49a and elsewhere.

Now,⁷⁹³ in the continuation of the verse, “the companions listen to your voice,” the “companions” (*Chaverim*-חבריים) refers to the angels,⁷⁹⁴ who are called the companions of the souls. The word “companion-*Chaver*-חבר” indicates two matters. On the one hand, the word “companion-*Chaver*-חבר” indicates that the “companion” is secondary and sublimated to the primary, in that he himself is not primary, but is only a “companion-*Chaver*-חבר.” On the other hand, the word “companion-*Chaver*-חבר” indicates that the “companion” indeed has some relation to the primary. That is, he is connected-*Chibur*-חיבור and conjoined-*Hitchabroot*-התחברות to the primary, even though he is not primary. It is in this respect that the angels are called the “companions-*Chaverim*-חבריים” of the souls, being that the angels are below the souls and secondary to them.⁷⁹⁵ Nevertheless, they do have some relationship and bond with the souls, in that the angels refine the words of the Torah study of the souls, in that “they hug them and they kiss them.”⁷⁹⁶ They therefore merit to listen to the voice of the Torah study of the souls in the Garden of Eden (*Gan Eden*).

Now, all the above relates to the revelations (*Giluyim*) of the Garden of Eden (*Gan Eden*). However, the verse then continues, “Flee, my beloved,” referring to fleeing from the revelations of the Garden of Eden to the revelations of the coming future, which are much loftier. That is, the revelations

⁷⁹³ See the end of the aforementioned discourse in *Hemshech* 5666 p. 604.

⁷⁹⁴ Midrash Shir HaShirim Rabba and Rashi to Song of Songs 8:13

⁷⁹⁵ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 2.

⁷⁹⁶ See Zohar I 23b; Zohar II 201b; Torah Ohr, Miketz 43b and on.

of the coming future are exalted beyond the revelations of the Garden of Eden (*Gan Eden*) to such an extent that there is altogether no comparison between them. This is understood from the specific wording, “Flee-*B'rach*-ברח,” indicating an ascent from the revelation of the Garden of Eden (*Gan Eden*) to the revelation of the coming future in way of flight (meaning, a quantum leap – *Dilug*).

This is why all the souls in the Garden of Eden (*Gan Eden*), even the souls of our forefathers, the prophets and our teacher Moshe, who have been there for thousands of years, will nevertheless manifest in bodies to receive the revelations of the world of the resurrection (*Olam HaTechiyah*).⁷⁹⁷ For, even though the whole time they were in the Garden of Eden (*Gan Eden*) they were constantly ascending from level to level, which is automatically understood by the fact that even souls below, in this world, are in constant ascent from level to level, as our sages, of blessed memory, stated,⁷⁹⁸ “The righteous have no rest, neither in this world nor in the coming world, as it states,⁷⁹⁹ ‘They go from strength to strength.’” Thus, it most certainly is the case that the souls in the Garden of Eden (*Gan Eden*) constantly ascend from level to level. They nevertheless will manifest in bodies to receive the revelations of the resurrection of the dead (*Techiyat HaMeitim*). With this in mind, we can understand the greatness and superiority of the revelations of

⁷⁹⁷ See the previous discourse of this year, 5717, entitled “*Mayim Rabim* – Many waters cannot extinguish the love,” Discourse 6, Ch. 5-6.

⁷⁹⁸ Talmud Bavli, Brachot 64a; Mo’ed Katan 29a – (There it states, “Torah scholars-*Talmidei Chachamim*,” however in various places this is cited as stating “Righteous-*Tzaddikim*” – See Likkutei Sichot, Vol. 14 p. 173, note 3.)

⁷⁹⁹ Psalms 84:8

the coming future, over and above the revelations of the Garden of Eden (*Gan Eden*).

3.

The explanation is that the revelations of the Garden of Eden (*Gan Eden*) are vastly superior to the revelations within the worlds. For, the revelations in the worlds are only from the seven lower *Sefirot*. This is as stated,⁸⁰⁰ “The world is built on kindness-*Chessed*.” This means that the revelations in the worlds are only from the *Sefirah* of kindness-*Chessed* down. Moreover, even when it comes to the seven lower *Sefirot* themselves, there only is the knowledge of their existence, but their essential being is not grasped. In contrast, the revelations in the Garden of Eden (*Gan Eden*) are of the first three *Sefirot*, and additionally, they are in a way that their essential being is grasped.⁸⁰¹ Nevertheless, even with all this superiority, the revelations in the Garden of Eden (*Gan Eden*) are solely of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). In contrast, the revelations of the coming future are of the aspect of *HaShems*-יהו"ה light that encompasses all worlds (*Sovev Kol Almin*).

This then, is the meaning of the words, “Flee, my beloved... to the mountains of spices (*Harei Besamim*-הרי בשמים).” To clarify, the word “spices-*Besamim*-בשמים” shares the same letters as “in the heavens-*Shamayim*-בשמים.” Now,

⁸⁰⁰ Psalms 89:3

⁸⁰¹ See Biurei HaZohar of the Mittler Rebbe, Acharei 75a; Ohr HaTorah Bereishit Vol. 3, p. 529b and on; Discourse entitled “*Bati LeGani*” 5692 (Sefer HaMaamarim 5692 p. 288 and on).

the difference between the earth and the heavens (*Shamayim*-שמים) is that the earth is merely a point, whereas the heavens are a sphere surrounding the earth. In other words, the earth (*Eretz*-ארץ) is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds, whereas the heavens (*Shamayim*-שמים) are the aspect of light of *HaShem*-יהו"ה, blessed is He, that encompasses all worlds (*Sovev Kol Almin*).

Now, when the verse states, “to the mountains of the heavens (*Harei BaShamayim*-הרי בשמים)” the word “mountain-*Har*-הר” indicates the matter of ascent. It thus is understood that just as on earth, the mountains are higher than the general whole of earth, so likewise in the heavens (*Shamayim*-שמים), “the mountains of the heavens (*Harei BaShamayim*-הרי בשמים)” are higher than the general whole of the heavens. In other words, this refers to the light of *HaShem*-יהו"ה, blessed is He, that even transcends His light that encompasses all worlds (*Sovev Kol Almin*). Thus, “the mountains of the heavens (*Harei BaShamayim*-הרי בשמים)” refer to the simple Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the general difference between the revelations of the Garden of Eden (*Gan Eden*) and the revelations of the coming future. For, the revelations of the Garden of Eden (*Gan Eden*) are from the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). In contrast, the revelations of the coming future are from the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*).

Now, the general difference between the revelations of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) and His light that surrounds all worlds (*Sovev*), is that⁸⁰² there are divisions in the revelation of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) . There thus are many levels in the Garden of Eden (*Gan Eden*), in that each person grasps according to his measure. Moreover, there also are levels in the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) which have no relation to being grasped altogether. In contrast, there are no levels of division at all in the revelations of the coming future, as our sages, of blessed memory, said,⁸⁰³ "All Israel have a share in the coming world." That is, even though there also will be many levels in the coming world, nonetheless, as a whole, they all are one level. This is because the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*), is utterly simple without division of levels, whereas the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) comes in a way of division.

4.

Now, we must understand why the light of *HaShem*-יהו"ה that fills all worlds, comes in a way of division. For after all, even this is an aspect of light (*Ohr*), and by definition, light (*Ohr*) adheres to its Luminary (*Ma'or*) and is similar to its Luminary (*Ma'or*). In other words, even though the light (*Ohr*)

⁸⁰² See the previous discourse of this year, 5717, entitled "*Mayim Rabim – Many waters cannot extinguish the love,*" Discourse 6, Ch. 5-6.

⁸⁰³ Mishnah Sanhedrin 10:1

cannot compare to the Luminary (*Ma'or*), and moreover, it cannot even compare to the light (*Ohr*) as it is included in the Luminary (*Ma'or*) – similar to the analogy of the light of the sun, which cannot at all compare to the light as it is included in the sun itself – nevertheless, the light (*Ohr*) adheres to its source and is similar to it. By way of analogy, if there is a heavy cloud blocking the sun, its light will not illuminate. This is because the entire matter of light is that it adheres to its source. Thus, this may be understood as it is above, in *HaShem's* יהו"ה's Godliness, that the light (*Ohr*) adheres to its Source and is similar to it. This being so, that even the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) is the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is utterly simple, it therefore is not understood how it comes to be in a state of division.

The explanation is elucidated in *Pardes Rimonim*,⁸⁰⁴ that in truth, the light (including the light of *HaShem*-יהו"ה that fills all worlds – *Memaleh Kol Almin*), is in a state of simplicity. That is, since light is similar to its Luminary (*Ma'or*), therefore, the light of *HaShem*-יהו"ה that fills all worlds is also simple, and whatever divisions there are in it, are only because of the receiving vessels (*Keilim*). That is, because this light (*Ohr*) manifests within vessels (*Keilim*), it appears in them and affects them according to the parameters of the vessels (*Keilim*). That is, even as it manifests in the vessels (*Keilim*) the light (*Ohr*) itself is simple, only that it takes on appearance and bestows influence according to the parameters of the vessels (*Keilim*).

⁸⁰⁴ See *Pardes Rimonim*, Shaar 4 (Shaar Atzmut v'Keilim) Ch 4

By way of analogy, this may be compared to water that is poured into vessels. Now, in reality, the water is simple, even as it is in the vessel. Nonetheless, it takes on the appearance of the vessel. That is, if the vessel is white, the water will appear to be white, if the vessel is green, the water will appear to be green, and if it is red, the water will appear to be red.

However, this explanation is not adequate.⁸⁰⁵ For, if we say that, in and of itself, the light (*Ohr*) is utterly simple, it therefore is inapplicable for any divisions to be in it whatsoever, even as a result of the vessels (*Keilim*). Thus, being that as a result of the vessels (*Keilim*) division becomes apparent in the light (*Ohr*), this indicates that even as the light (*Ohr*) is in and of itself, it is not in a state of the utter simplicity. Proof for this is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which indeed is utterly simple, so that even when it manifests in vessels (*Keilim*) it nevertheless remains simple.⁸⁰⁶ Using a well-known example, even when the light of *Atik Yomin* is drawn into *Zeir Anpin*, it remains as it is, in a state of simplicity. In other words, the vessels (*Keilim*) cause no apparent division in it. This being so, since in the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Ohr Memaleh*) division becomes apparent as a result of the vessels (*Keilim*), at the very least, this proves that even as this light (*Ohr*) is in and of itself, it is not in a state of ultimate simplicity.

⁸⁰⁵ Also see the discourse entitled “*Vayehi HaAnan*” 5675 (*Hemshech* 5672 Vol. 2 p. 939); *Hemshech Rosh HaShanah* 5694, Ch. 20, and elsewhere.

⁸⁰⁶ See *Hemshech* 5666 p. 467 and on.

The explanation is that the way the light of *HaShem*-יהו"ה that fills all worlds (*Mamaleh*) is drawn down, is through the restraint of the *Tzimtzum* and the empty space (*Makom Panuy*).⁸⁰⁷ Now, as known about the restraint of the *Tzimtzum* and the empty space (*Makom Panuy*), it was not in a way of complete withdrawal of the light (*Ohr*). Rather, the light of the impression (*Reshimu*) remained.⁸⁰⁸ Now, the light of the impression (*Reshimu*) brought about divisions in the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*). That is, though the light that was subsequently drawn down is the same light that preceded the restraint of the *Tzimtzum* – for as known, the light of *HaShem*-יהו"ה, blessed is He, that preceded the *Tzimtzum* returned and illuminated, as it states, “At first there was darkness and then the light returned⁸⁰⁹ – nevertheless, since it was drawn down through the restraint of *Tzimtzum* and the empty space (*Makom Panuy*) and through the light of the impression (*Reshimu*), therefore, the light of the impression (*Reshimu*) affected it, in that, at the very least, division became apparent in it as a result of the vessels (*Keilim*).

This is the true difference between the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) and the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*). That is, the light of *HaShem*-יהו"ה that transcends all

⁸⁰⁷ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 12 and on.

⁸⁰⁸ See the note at the beginning of *Otzrot Chayim* of Rabbi Chayim Vital; Also see *Likkutei Torah*, *Hosafot to Vayikra*, discourse entitled “To understand what is written in *Otzrot Chayim* (52b and on); Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 12 and on.

⁸⁰⁹ See (Rashi) to Talmud Bavli, *Shabbat 77b*; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 13.

worlds (*Sovev*) is not drawn by means of the restraint of the *Tzimtzum* or the light of the impression (*Reshimu*). In other words, the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*) remains entirely unaffected by the light of the impression (*Reshimu*). In contrast, though the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) also adheres to the Luminary, that is, to *HaShem*-יהו"ה, blessed is He, nevertheless, at the very least, since it comes by way of the light of the impression (*Reshimu*), division is applicable in it as a result of the vessels.

By way of analogy, this may be understood through the difference between the vitality of the limbs and organs of the body and the vitality in the hair.⁸¹⁰ That is, if any damage should happen to one of his limbs, a person feels pain. However, this is not so of one's hair, in that if it is cut, he feels no pain. The reason is because though the vitality in the hair is in a state of adhesion, nevertheless, it is drawn to the hair through the skull, which separates. It therefore is applicable for hair to be cut off (from its source) without any pain.

The same is understood as it is above in *HaShem*'s-יהו"ה Godliness in regard to the light of *HaShem*-יהו"ה that fills all worlds. That is, even though it is in a state of adhesion, nevertheless, since it is drawn down by way of the separation of *Tzimtzum*, at the very least, division and separation is applicable to it, as a result of the vessels (*Keilim*).

⁸¹⁰ See Sefer HaMaamarim 5661 p. 166; *Hemshech* 5666 p. 466, and elsewhere.

The explanation of the matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is as follows: As known, the entire matter of serving *HaShem*-יהו"ה, blessed is He, is included in the verse,⁸¹¹ "Listen Israel, *HaShem* our God, *HaShem* is One-*Shema Yisroel HaShem Elohei*"nu *HaShem Echad*-יהו"ה אחד."812 Now, the Name *HaShem*-יהו"ה is mentioned twice in this verse, with *HaShem*'s-יהו"ה title *God-Elohi*"m-אלהי"ם in between. We similarly find that in the thirteen attributes of mercy, it is written,⁸¹³ "*HaShem*-יהו"ה, *HaShem*-יהו"ה," and between the two, there is a pause in the cantillation.⁸¹⁴ From this it is understood that they are two levels. The first Name *HaShem*-יהו"ה is the upper Name *HaShem*-יהו"ה and the second Name *HaShem*-יהו"ה is the lower Name *HaShem*-יהו"ה.⁸¹⁵ This is why there is a pause between them. The same is so in the recital of *Shema*, within which *HaShem*-יהו"ה, blessed is He, is mentioned twice. That is, the first *HaShem*-יהו"ה refers to the upper Name *HaShem*-יהו"ה and the second *HaShem*-יהו"ה refers to the lower Name *HaShem*-יהו"ה.⁸¹⁶ This then, is why *HaShem*'s-יהו"ה title *God-Elohi*"m-

⁸¹¹ Deuteronomy 6:4; Also see the Opening Words of the Mittler Rebbe to *Imrei Binah*, translated as *The Gateway to Understanding*, in the name of his father, the Alter Rebbe.

⁸¹² See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

⁸¹³ Exodus 34:6

⁸¹⁴ *Zohar* III 138a (*Idra Rabba*)

⁸¹⁵ *Likkutei Torah*, *Drushim l'Rosh HaShanah* 59a and on; *Hemshech* 5672 Vol. 2 p. 988, p. 995, and elsewhere.

⁸¹⁶ See *Hemshech* 5672 *ibid.* p. 987 and on; p. 994 and on; Also see the discourse entitled "*HaYoshevet BaGanim* – You who dwell in the gardens," 5713 (*Sefer HaMaamarim* 5713 p. 65 and on; *Torat Menachem*, *Sefer HaMaamarim*

אלהי"ם separates between them. For, the upper Name *HaShem*-יהו"ה is the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev*), whereas the lower Name *HaShem*-יהו"ה is the light of *HaShem*-יהו"ה, that fills all worlds (*Memaleh*), and separating between them is His title God-*Elohi*"m-אלהי"ם, which is the matter of the concealing restraint of the *Tzimtzum*, which separates.

However, *HaShem*'s-יהו"ה ultimate Supernal intent is for there to be a union of the light of *HaShem*-יהו"ה that transcends and encompasses all worlds (*Sovev*) and the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*).⁸¹⁷ In other words, His Supernal intent is for His light that transcends all worlds (*Sovev*) to be drawn into His light that fills all worlds (*Memaleh*). This is why the verse specifically mentions the title “our God-*Elohei*”nu-אלהיננו,” rather than just the title “God-*Elohi*”m-אלהי"ם.” This is because *HaShem*'s-יהו"ה title God-*Elohi*”m-אלהי"ם is the quality of judgment and restraint, which conceals. In contrast, in His title “our God-*Elohei*”nu-אלהיננו,” the quality of judgment and restraint leans toward kindness-*Chessed* and mercy-*Rachamim*.⁸¹⁸ Thus, through “our God-

Teivet p. 230 and on, translated in The Teachings of The Rebbe – 5713, Discourse 8.)

⁸¹⁷ See the Opening Words of the Mittler Rebbe to Imrei Binah, translated as The Gateway to Understanding, in the name of his father, the Alter Rebbe.

⁸¹⁸ To clarify, *HaShem*'s-יהו"ה title “God-*Elohi*”m-אלהי"ם” is filled with the name *Ya*"h-יה"ה, which consists of the letters *Yod*-Hey-ה"א-י"ו 26, the numerical value the Name *HaShem*-יהו"ה-26. In contrast, His title “Our God-*Elohei*”nu-אלהיננו” also includes the letter *Vav*-ו of His Name *HaShem*-יהו"ה and therefore leans toward kindness and mercy, in that there is a greater revelation of the Name *HaShem*-יהו"ה and His Oneness. That is, this title is more revealing of “*HaShem* is One-*HaShem Echad*-אהד-יהו"ה-39, in that it is filled with the letters *Yod*-Hey-*Vav*-ה"א-י"ו-ו-39, which have the same numerical value as *HaShem* is One-אהד-יהו"ה-39. Moreover, the possessive “our God-*Elohei*”nu-אלהיננו” indicates that the God of

Elohei"nu-אלהינו" a bond is made between the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev*) and the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*).

This is especially so when we consider the well-known⁸¹⁹ explanation of *HaShem*'s-יהו"ה title "our God-*Elohei"nu*-אלהינו", that it means, "Our God, our strength and our life." This refers to the Name *HaShem*-יהו"ה as it exists in the Jewish soul, as it states,⁸²⁰ "For His people are part of *HaShem*-יהו"ה." It thus is certain that the Name *HaShem*-יהו"ה as it is in the Jewish soul, has the ability to bond the light of *HaShem*-יהו"ה that transcends and encompasses all worlds (*Sovev*) with the light of *HaShem*-יהו"ה that fills all worlds, so that His transcendent light and illumination (*Sovev*) is drawn into His light that fills the all worlds (*Memaleh*), this being *HaShem*'s-יהו"ה ultimate Supernal intent, blessed is He.

Now, the matter of the name *HaShem*-יהו"ה as it is in the Jewish soul, is explained at length in various places.⁸²¹ However, the general explanation is that, just as the general matter of the four letters of the lower Name *HaShem*-יהו"ה

Israel is the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה alone, blessed is He, for only He is **our** God-*Elohei"nu*-אלהינו". 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 Vol. 3 (The Letters of Creation, Part 2), section entitled "The Gate explaining that *Yod-Hey*-יה"ה is Judgment and *Vav-Hey*-יה"ה is Mercy."

⁸¹⁹ Likkutei Torah, Balak 73b

⁸²⁰ Deuteronomy 32:9; See Tanya Iggeret HaTeshuvah, Ch. 4 (cited in Likkutei Torah *ibid.*); See the discourse entitled "*HaYoshevet BaGanim*" in Ohr HaTorah, Shir HaShirim Vol. 2, p. 773, 781, 787 and on, Vol. 3, p. 1,020 and on; Likkutei Torah, Re'eh 18a and on; Sefer HaMaamarim 5679 p. 611 and on, and elsewhere.

⁸²¹ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1); Shaarei Kedushah of Rabbi Chayim Vital, translated as *Gates of Holiness*; Likkutei Torah, Re'eh 18a and on; Sefer HaMaamarim 5679 p. 611 and on, and elsewhere.

indicate the order of the drawing down and bestowal of His light and illumination, this is likewise so of the Name *HaShem*-יהו"ה as it is in the Jewish soul.

To further explain, the letter *Yod*-י of the Name *HaShem*-יהו"ה as it is in the Jewish soul, is the aspect of a point (*Nekudah*), indicating complete nullification of one's existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, in that he entirely sets himself aside. That is, he is not an independent being unto himself, but his existence is solely to fulfill the Supernal will of *HaShem*-יהו"ה, blessed is He. Because of this, he has no need to take anything else into consideration. That is, it makes utterly no difference to him whether this makes intellectual sense or not, nor does he care if people say that he is not acting according to reason and intellect. Rather, since he knows that this is what he must do, he does so without calculation. In general, his service of *HaShem*-יהו"ה, blessed is He, does not stem from service that accords to reason and intellect, but rather, his service is axiomatic and foundational to his very existence and transcends reason and intellect. This is the matter of nullifying (*Bittul*) the very essence of one's being to *HaShem*-יהו"ה and His Supernal will, blessed is He.

Now, the letter *Hey*-ה of the Name *HaShem*-יהו"ה as it is in the Jewish soul, is that following the service of *HaShem*-יהו"ה, blessed is He, that stems from the letter *Yod*-י of his soul, he then comes to the aspect of the letter *Hey*-ה, which has length and width, indicating understanding and comprehension. However, even then, his understanding and comprehension fully accord to the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the letter *Yod*-י of his soul. This is the matter

of “the point (*Nekudah*) in the sanctuary (*Heichala*).”⁸²² In other words, he contemplates his spiritual condition and is honest with himself, in that he realizes how far he is from *HaShem*’s-יהו"ה Godliness.

That is, even though he has been engaged in serving *HaShem*-יהו"ה, blessed is He, for many years and has even merited attaining various matters, nevertheless, if he truly and honestly contemplates the condition of his soul, he realizes his general spiritual condition and that he has not moved from it at all, in that he remains in the same condition as before. Moreover, though he may be embarrassed to admit this in the presence of others, he nevertheless, recognizes this about himself. That is, at the very least, in the few minutes that he honestly contemplates the condition of his soul and adheres to this truth, in that he realizes what he is, this causes him much anguish. This is explained by his honorable holiness, the Mittler Rebbe,⁸²³ in the analogy of a pauper who, when he recalls his situation, is immediately brought to tears with bitterness in his soul.

Now, in addition to his anguish over his personal condition, he becomes even more anguished when he contemplates how distant the entire chaining down of the worlds (*Hishtalshelut*) is from *HaShem*-יהו"ה and that it all is but a mere glimmer from Him, blessed is He. This goes without saying about the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*), which certainly is but a mere glimmer of His

⁸²² See Zohar I 6a; Tikkunei Zohar, Tikkun 5 19a, and elsewhere.

⁸²³ See *Derech Chayim* of the Mittler Rebbe 5c and on, translated as *The Way of Life*.

Godliness. However, even the light that transcends all worlds (*Sovev*) is but a glimmer. This is as stated,⁸²⁴ “I am *HaShem*-יהו"ה, that is My Name.” That is, even the upper Name *HaShem*-יהו"ה, which is the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev*)⁸²⁵ is only the Name and radiance of His light alone. This causes him even greater anguish.

Now, in truth, the two are interdependent. That is, because of the distance from *HaShem*-יהו"ה of the entire chaining down of the worlds (*Hishtalshelut*), there is the possibility for him to be in such a condition. For, wherever there is a great illumination of *HaShem*'s-יהו"ה light, there is no “room” for darkness whatsoever. This being so, the very fact that he finds himself this condition, is because the entire chaining down of the worlds (*Hishtalshelut*) is distant from *HaShem*-יהו"ה, blessed is He. Thus, when he contemplates all this and is greatly anguished over it, the verse, “then they cried out to *HaShem*-יהו"ה in their distress,” applies.⁸²⁶ That is, he prays and rouses mercy and compassion upon the totality of the chaining down of the worlds (*Hishtalshelut*), pleading that there should be an illumination of *HaShem*'s-יהו"ה Godliness, through which he too will be brought close.

Now, the matter of the letter *Vav*-ו-6 of the Name *HaShem*-יהו"ה as it is in the Jewish soul, is that after prefacing with the letters *Yod*-י and *Hey*-ה, there then is caused to be a drawing forth of influence through Torah. This is because the Torah consists of six-*Vav*-ו directions. These are: fit (*Kosher*)

⁸²⁴ Isaiah 42:8

⁸²⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

⁸²⁶ Psalms 107:6, 28

and unfit (*Pasul*), pure (*Tahor*) and impure (*Tameh*), permissible (*Mutar*) and forbidden (*Assur*), which are called “the six chambers (*Vav Chadarim*).”⁸²⁷

This is followed by the final letter *Hey*-ה of the Name *HaShem*-יהוה as it is in the Jewish soul, which is the matter of accepting the yoke of *HaShem*'s-יהוה Kingship upon oneself by fulfilling His *mitzvot*-commandments. This then, is the general order of the drawing forth. That is, he starts off with the letter *Yod*-י until he comes to the final letter *Hey*-ה, which is the length and width of the recipient.

6.

Now, based on the above, this seems to indicate that the Torah is higher than the *mitzvot*. For, the Torah corresponds to the letter *Vav*-ו, whereas the *mitzvot* correspond to the final letter *Hey*-ה. Moreover, this is simply understood from the fact that Torah precedes the *mitzvot*, in that first a person must study Torah, and it is specifically then that he will know how to fulfill the *mitzvot*, as our sages, of blessed memory, said,⁸²⁸ “Torah study is greater, since it leads to action.”

However, in truth, there is an element of superiority that the *mitzvot* have, over and above the study of Torah. For, although the Torah is on a higher level, in that it states, “Torah came forth from wisdom-*Chochmah*,”⁸²⁹ – which is especially

⁸²⁷ See Likkutei Torah, Vayikra 2d; Pardes Rimonim, Shaar 3, Ch. 8 (Shaar Im HaEin Sof Hoo HaKeter), cited in Ohr HaTorah, Nevi'im u'Ketuvim Vol. 1 p. 621.

⁸²⁸ Talmud Bavli, Bava Kamma 17a

⁸²⁹ Zohar II 62a, 85a, 121a; Zohar II 81a, 182a, 261a

so considering the explanation⁸³⁰ about the precise wording, “Torah came forth (*Nafkat*-נפקת) from wisdom-*Chochmah*,” that it only **came forth** from wisdom-*Chochmah*, but its root is higher than wisdom-*Chochmah*, meaning that the Torah is rooted in *HaShem*’s-יהו"ה will and desire (*Ratzon*) and is the will and wisdom of the Holy One, blessed is He – nevertheless, after all is said and done, this desire (*Ratzon*) is comingled with wisdom-*Chochmah*. In other words, Torah is not a simple desire and pleasure (*Ratzon v’Ta’anug Pashut*), but a composite desire and pleasure (*Ratzon v’Ta’anug Murkav*).⁸³¹ In contrast, the *mitzvot* are the simple desire and pleasure (*Ratzon v’Ta’anug Pashut*) of *HaShem*-יהו"ה, blessed is He.⁸³²

To explain, even though the desire of *HaShem*-יהו"ה for the *mitzvot* is also for composite physical things, such as *Tefillin* made of physical parchment, and similarly, there are *mitzvot* that are duties of the heart, such as love of *HaShem*-יהו"ה and fear of *HaShem*-יהו"ה, blessed is He, which must be felt in the physical heart,⁸³³ and similarly, when it comes to grasping and comprehending Torah, a person must toil in himself to such a degree, that it causes wrinkles to develop in his physical brain,⁸³⁴ nevertheless, in truth, it is not a matter of a composite. This is because there is utterly no comparison whatsoever between spirituality and physicality, and it

⁸³⁰ Likkutei Torah, Bamidbar 7c; Ohr HaTorah Bereishit, Vol. 6, p. 1,023b

⁸³¹ See *Hemshech* 5666 p. 34, (translated as Revealing the Infinite)

⁸³² See *Hemshech* 5666 *ibid.* p. 54, (translated as Revealing the Infinite)

⁸³³ See Mishneh Torah, Hilchot Yesodei HaTorah 2:1-2 and on; Also see Sefer HaMaamarim 5697 p. 215.

⁸³⁴ See Sefer HaMaamarim 5697 *ibid.* p. 254

therefore is inapplicable for the physical to be a composite with the spiritual.

In other words, when it comes to Torah, it is a composite of desire (*Ratzon*) and wisdom (*Chochmah*). For, since wisdom (*Chochmah*) is also spiritual, therefore there can be a composition of desire (*Ratzon*) with wisdom (*Chochmah*). In contrast, when it comes to *mitzvot*, it is not that the desire (*Ratzon*) actually manifests in the physical. For, since the physical cannot at all compare to the spiritual and has no relation whatsoever to desire (*Ratzon*), it is not applicable to say that the physical can be composed of desire (*Ratzon*). We therefore see that the desire (*Ratzon*) for the *mitzvot* is the simple desire and pleasure (*Ratzon v'Ta'anug Pashut*) of *HaShem*-יהו"ה, blessed is He.

We thus find that though Torah study is necessary in order to properly fulfill the *mitzvot*, nonetheless, through subsequently fulfilling the *mitzvot*, we reach much higher than the study of Torah, including all aspects of Torah, even as Torah is above in *HaShem*'s-יהו"ה Godliness. For, after all, Torah is a composite desire (*Ratzon Murkav*). This is so much so, that Torah is elevated through the fulfillment of *mitzvot*. That is, by fulfilling *mitzvot*, the Torah is elevated as well. In other words, first the study of Torah brings to fulfilling the *mitzvot*, but afterwards, the performance of *mitzvot* elevates the Torah, as the verse states,⁸³⁵ “Teach me good reasoning and knowledge, for I had faith in Your *mitzvot*.” That is, through fulfilling the *mitzvot* (“**Y**our *mitzvot*-מצותיך”) – and especially if the *mitzvot* are not fulfilled out of intellectual reasoning or intent, but solely

⁸³⁵ Psalms 119:66

out of simple faith (“I had faith-*האמנתי*”) – we then come to “good reasoning and knowledge” in Torah.⁸³⁶

With the above in mind, we can understand the superiority of the revelation of the resurrection of the dead (*Techiyat HaMeitim*) over and above the revelations of the Garden of Eden (*Gan Eden*). For, in the Garden of Eden (*Gan Eden*), there specifically is the matter of Torah study, whereas it is inapplicable to fulfill *mitzvot* in the Garden of Eden (*Gan Eden*).⁸³⁷ Moreover, even the reward for fulfilling the *mitzvot* in the Garden of Eden (*Gan Eden*) is only the product of the *mitzvot*, rather than the principal reward. In contrast, in the coming future even the principal reward of the *mitzvot* will be drawn forth.⁸³⁸ That is, even according to the opinion⁸³⁹ that *mitzvot* will not be performed in the coming future, nevertheless, there indeed will be the reward for the *mitzvot* (including the principal reward). We thus see that in the Garden of Eden (*Gan Eden*) there only is a drawing forth of the composite desire (*Ratzon Murkav*) – (which generally is the light of *HaShem*-*יהוה*, blessed is He, that fills all worlds – *Memaleh*) – whereas in the coming future there will be a drawing forth of the simple desire (*Ratzon Pashut*) – (which generally is the light of *HaShem*-*יהוה* that transcends all worlds – *Sovev*).

This then, is the meaning of the words, “Flee, my beloved.” That is, the ascent from the Garden of Eden (*Gan*

⁸³⁶ See the discourse entitled “*Tuv Ta’am v’Da’at*” 5665 (Sefer HaMaamarim 5665, p. 19).

⁸³⁷ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Tzitzit 15b.

⁸³⁸ See Mishnah Pe’ah 1:1 recited in the liturgy of the morning blessings.

⁸³⁹ See Talmud Bavli, Nidah 61b

Eden) to the revelation of the coming future will be in a way of fleeing, like a quantum leap (*Dilug*), being that the superiority of the revelations of the coming future over the revelations of the Garden of Eden (*Gan Eden*) are utterly beyond all comparison.

7.

This then, is the meaning of the verse,⁸⁴⁰ “You who dwell in the gardens, the companions listen to your voice; Let me hear. Flee, my beloved, and be swift as a gazelle or a young stag, to the mountains of spices!” The words “You who dwell in the gardens (*Ganim*-גנים)” refer to the revelations of the Garden of Eden (*Gan Eden*). The “companions” refer to the angels, who are called “companions” (*Chaverim*-חברים) being that they are below [and secondary to] the souls of Israel. Nonetheless, since the angels refine the Torah study of the souls of the Jewish people, in that “they hug them and kiss them,” they therefore merit to hear the voice of the Torah study of the souls of the Jewish people. However, all this is regarding the revelations of the Garden of Eden. The next verse continues, “Flee, my beloved,” referring to the revelations of the coming future, which are the primary revelation. The words, “Be as swift as a gazelle or a young stag” refer to the fact that even during exile, the Holy One, blessed is He, watches over the Jewish people, like the gazelle who even when sleeping, sleeps with one eye open, and like the young stag who turns his head to look back, even when running forward etc. However, the

⁸⁴⁰ Song of Songs 8:13-14

ultimate culmination is “the mountains of spices” (*Harei Besamim*-הרי בשמים) referring to the revelations of the coming future, at which time “the mountains of the heavens” (*Harei BaShamayim*-הרי בשמים) will be revealed.

Discourse 12

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

Delivered at the conclusion of Shabbat Parshat Beshalach,
10th of Shvat, 5717⁸⁴¹

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

1.

The verse states,⁸⁴² “I have come to My garden, My sister, My bride.” Midrash Rabbah states on this verse,⁸⁴³ “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני’ in that, at first, the essential root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the lowest of worlds.” However, because of the sin of the tree of the knowledge of good and evil, and the sins that followed after it, this caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from the earth until the seventh firmament (as explained in the Midrash). Subsequently, through the service of *HaShem*-יהו"ה, blessed is He, of the righteous (*Tzaddikim*), they drew down the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from

⁸⁴¹ This discourse is primarily based upon the seventh chapter of the discourse entitled “*Bati LeGani*” 5710. (There is a handwritten summary of notes to this discourse [Torat Menachem, Sefer HaMaamarim 5717, p. 106 which was not translated here, however,] the transcribers included the citations and notes in the footnotes to this discourse.)

⁸⁴² Song of Songs 5:1

⁸⁴³ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

above to below. Then came Moshe, who is the seventh generation from Avraham, and “all sevens are beloved,”⁸⁴⁴ and he drew the *Shechinah* down from the first firmament to the earth, which is the ultimate culmination of all drawings of Divine influence down.

Now, the primary revelation of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*), as it states,⁸⁴⁵ “And they shall make a sanctuary for Me and I will dwell within them.” In other words, through the Sanctuary (*Mikdash*), there is the fulfillment of “I will dwell within them (*v'Shachanti b'Tocham* בתוכם-*ו*),” meaning that “I will dwell within each and every one,”⁸⁴⁶ which comes about through the righteous (*Tzaddikim*) serving *HaShem*-יהו"ה, blessed is He.

This is as explained at length by his honorable holiness, my father-in-law, the Rebbe, whose day of rejoicing we are celebrating, in the discourse⁸⁴⁷ dated for this day, in explanation of the teaching of Zohar,⁸⁴⁸ “Through restraining (*Itkafia*) ‘the other side (*Sitra Achara*)’ (and transforming (*It'hapcha*) ‘the other side (*Sitra Achara*)) the glory of the Holy One, blessed is He, is elevated in all worlds.” That is, by serving *HaShem*-יהו"ה

⁸⁴⁴ Midrash Vayikra Rabba 29:11

⁸⁴⁵ Exodus 25:8

⁸⁴⁶ See Reishit Chochmah, Shaar HaAhavah toward the beginning of Ch. 6 (section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (section entitled “*Shamaati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, Torah SheBiKtav, Terumah 325b, 326b; Likkutei Torah, Naso 20b and elsewhere.

⁸⁴⁷ See the discourse entitled “*Bati LeGani*” 5710, Ch. 1 (Sefer HaMaamarim 5710 p. 111).

⁸⁴⁸ See Tanya, Ch. 27 (34a); Likkutei Torah, Pekudei cites to Zohar II 128b (and the Likkutei Torah there also cites to Zohar II 67b, 184a); Also see Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c

with self-restraint (*Itkafia*) and self-transformation (*It'hapcha*) the glory of the Holy One, blessed is He, is drawn forth (a revelation of light and illumination that He is) in all worlds equally. In other words, there is a drawing forth of a light and illumination (*Ohr*) that utterly transcends the worlds and is even loftier than the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*) – (at least as that light (*Ohr*) relates to worlds, in that it transcends and surrounds them).⁸⁴⁹ This is what is meant by the drawing down of the essential root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) in a manner that is even superior to how it was drawn down at the beginning of creation.

This likewise is the matter of serving *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings (*Korbanot*) that took place in the Tabernacle (*Mishkan*) and in the Holy Temple (*Mikdash*). That is, they are an elevation from below to *HaShem*-יהו"ה above, blessed is He, which brings about a drawing forth of “satisfying aroma”⁸⁵⁰ from *HaShem*-יהו"ה above, blessed is He, to below.

He continues the discourse⁸⁵¹ and explains that this is the meaning of the statement about the Tabernacle (about which it states,⁸⁵² “And they shall make a sanctuary for Me”), “And you shall make the planks (*Krashim*-קרשים) of the Tabernacle of acacia wood (*Atzei Sheeteem*-עצי שטים), standing erect.”⁸⁵³

⁸⁴⁹ See Torah Ohr, Megilat Esther 98b; Sefer HaMaamarim 5679 p. 371; 5689 p. 48; 5697 p. 192 and elsewhere.

⁸⁵⁰ See Leviticus 1:9 and elsewhere.

⁸⁵¹ See “*Bati LeGani*” 5710, Ch. 3 (Sefer HaMaamarim 5710 p. 114).

⁸⁵² Exodus 25:8

⁸⁵³ Exodus 26:15

The meaning of the word “*Sheetah*-שטה” is to turn (*Netiyah*-נטיה),⁸⁵⁴ as it states,⁸⁵⁵ “The people turned to and fro (*Shatoo*-שטו).” In other words, this refers to their having turned away (*Netiyah*-נטיה) from the way of the King, King of kings, the Holy One, blessed is He.⁸⁵⁶ This comes about because of the spirit of folly (*Ru’ach Shtut*-רוח שטות) that enters them, as in the teaching,⁸⁵⁷ “A person does not transgress unless a spirit of folly (*Ru’ach Shtut*-רוח שטות) enters him.” The toil in serving *HaShem*-יהו"ה, blessed is He, is to transform the folly (*Shtut*-שטות) of the opposite of holiness, through holy folly (*Shtut d’Kedushah*, that is, the “acacia wood-*Sheeteem*-שטים”), and through our toil in this service of *HaShem*-יהו"ה, blessed is He, we draw down the essential root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) into the lower worlds.

He continues and explains⁸⁵⁸ that with the above in mind, we can understand the precise wording of the Torah in stating that the planks (*Krashim*-קרשים) of the Tabernacle were made of acacia wood standing erect (*Atzei Sheeteem Omdeem*-עצי שטים עומדים).⁸⁵⁹ For, the word “plank-*Keresh*-קרש” is composed of the three letters *Kof*-ק, *Reish*-ר and *Shin*-ש, and Zohar states⁸⁶⁰ that the letter *Shin*-ש is of the side of truth, whereas the letters *Kof*-ק and *Reish*-ר are of the side opposite

⁸⁵⁴ See *Hemshech* “v’Kachah” 5637, Ch. 39 and on (Sefer HaMaamarim 5637 Vol. 2 p. 472 and on, and the citations there); Kuntres U’Maayon, Maamar 1, Ch. 1;

⁸⁵⁵ Numbers 11:8 (see Ibn Ezra there).

⁸⁵⁶ See Numbers 20:17

⁸⁵⁷ Talmud Bavli, Sotah 3a

⁸⁵⁸ See “*Bati LeGani*” 5710, Ch. 6 (Sefer HaMaamarim 5710 p. 119); Also see the discourse entitled “*Bati LeGani*” 5716, translated in The Teachings of The Rebbe 5716, Discourse 12.

⁸⁵⁹ Exodus 26:15

⁸⁶⁰ Introduction to Zohar 2b

holiness. In the discourse he explains that opposite the letter *Reish*-ר is the letter *Dalet*-ד on the side of holiness. This is so, even though the names of both the *Dalet*-ד and the *Reish*-ר mean “poorness-*Dalut*-דלות” and “poverty-*Reishut*-רישות,” that is, they both indicate the matter of poverty. Nevertheless, they are so different from each other⁸⁶¹ that if a *Dalet*-ד is exchanged in the Torah with a *Reish*-ר, they destroy worlds.⁸⁶²

He further explains that another difference between the letter *Dalet*-ד and the letter *Reish*-ר is in their form. That is, the letter *Dalet*-ד on the side of holiness, has a small *Yod*-י protruding from its back, which the letter *Reish*-ר lacks. This is because the letter *Yod*-י is a small point (*Nekudah*), indicating that “she made herself small.”⁸⁶³ That is, it indicates a person who is nothing in his own eyes, which is the matter of sublimation and self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, through which he becomes a receptacle that can receive. An analogy for this is a student. It is specifically through the student sublimating and nullifying (*Bittul*) himself to his teacher that he can become a receptacle for the teachings bestowed by his teacher.⁸⁶⁴

The same is so of the general matter of the side of holiness, that specifically through self-nullification (*Bittul*) to

⁸⁶¹ See Pardes Rimonim, Shaar HaOtiyot (Shaar 27), Ch. 23, cited in Torah Ohr, Megilat Esther 118a; Ohr HaTorah, Lech Lecha 88a

⁸⁶² Midrash Vayikra Rabba 19:2 – “The verse states (Deut. 6:4), ‘Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אהד יהו"ה.’ If you exchange the *Dalet*-ד for a *Reish*-ר, you destroy the entire world, as it states, (Ex. 34:14), ‘You shall not prostrate yourselves to a foreign god-*el acher*-אל אחר.’”

⁸⁶³ Zohar I 20a

⁸⁶⁴ Also see Rabbi Hillel of Paritch’s commentaries to Ch. 1 of Shaar HaYichud of the Mittler Rebbe, translated as Listen Israel, and elsewhere.

HaShem-יהו"ה, blessed is He, which is the aspect of the letter *Yod*-י,⁸⁶⁵ one becomes a receptacle (*Klee*) to receive all the higher matters of *HaShem*'s-יהו"ה Godliness. All this is explained at length in the discourse of this day,⁸⁶⁶ through the course⁸⁶⁷ of the preceding chapters (one through six).⁸⁶⁸

2.

Now, this next chapter⁸⁶⁹ of his discourse continues and explains the *Yod*-י that protrudes behind the letter *Dalet*-ד. He explains that though the *Yod*-י is the smallest of all letters (this being the matter of self-nullification (*Bittul*), in that “she made herself small,” as mentioned above), nevertheless, the *Yod*-י is the beginning of all letters. This is because in order to write any letter, one must begin with the point of the letter *Yod*-י.⁸⁷⁰ This is the meaning of the teaching,⁸⁷¹ “The coming world was created with the letter *Yod*-י.”

The general explanation is that, as explained previously in the above discourse about the letter *Yod*-י, the words “she made herself small,” refer to the self-nullification (*Bittul*) of the student who is the recipient, by which he becomes a receptacle

⁸⁶⁵ Also see the preceding discourse of this year, 5717, entitled “*HaYoshevet BaGanim* – You who dwell in the gardens,” Discourse 11, Ch. 5.

⁸⁶⁶ The discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710, p. 111 and on).

⁸⁶⁷ The discourse entitled “*HaYoshevet BaGanim*” 5710 (Sefer HaMaamarim 5710, p. 119 and on).

⁸⁶⁸ With regard to all that has been stated thus far in the discourse, also see the discourses entitled “*Bati LeGani*” 5711-5716.

⁸⁶⁹ Chapter 7 – Sefer HaMaamarim 5710 p. 120 and on.

⁸⁷⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

⁸⁷¹ Talmud Bavli, Menachot 29b

to receive the teachings that are drawn from above. However, in this chapter, he continues with a loftier explanation, that is, he explains how the letter *Yod*-י is in the teacher who bestows the influence. That is, the manner that the influence is drawn down from the teacher to the student, is also hinted in the letter *Yod*-י. This is what it means that the letter *Yod*-י is the beginning of all letters. In other words, all drawing down of influence – all of which come about through letters (*Otiyot*-אותיות), being that the word “letters-*Otiyot*-אותיות” is of the same root as in the verse,⁸⁷² “The morning comes-*Ata Boker*-אתא בוקר,” indicating a general novelty that is drawn down and bestowed below – begin with the point (*Nekudah*) of the letter *Yod*-י (in that it is the beginning of all letters – *Otiyot*). He continues to explain this as it applies to our subject here, that this is the meaning of the teaching,⁸⁷³ “The coming world was created with the letter *Yod*-י.”

The explanation is that the general matter of the *Yod*-י is that, “she made herself small,” which is the matter of utter self-nullification (*Bittul b’Tachlit*) as it is in the Bestower of the influence, referring to the restraint of *Tzimtzum* to the point of complete withdrawal (*Siluk*)⁸⁷⁴ and that specifically through this it becomes possible for the influence to be drawn down below.

⁸⁷² Isaiah 21:12; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), Section entitled “The Gate explaining the difference between the various names of general classification.”; Also see *Torah Ohr*, Mikeitz 42b; *Likkutei Torah*, Bamidbar 1 1c; *Shir HaShirim* 33c, and elsewhere.

⁸⁷³ Talmud Bavli, Menachot 29b

⁸⁷⁴ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 12-15.

This is like the explanation of the Baal Shem Tov⁸⁷⁵ on the verse,⁸⁷⁶ “And God-*Elohi*”*m*-אלהי”*m* said, ‘Let there be light (*Yehiy Ohr*-יהי אור).’” (At first glance, this is not understood. What relationship is there between *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”*m* and light (*Ohr*), which is the matter of illumination and revelation and the drawing down of influence below?) The Baal Shem Tov explains that the words, “And God-*Elohi*”*m*-אלהי”*m* said, ‘Let there be light-אור’ and there was light-אור,’ means that *HaShem*-יהו”ה, blessed is He, said through the power of His title God-*Elohi*”*m*-אלהי”*m*, which is the quality of might-*Gevurah* that constricts the light, and through this, ‘Let there be light (*Yehiy Ohr*-יהי אור)’ comes about - meaning a light (*Ohr*) that the world can withstand.”

The Rav, the Maggid of Mezhritch, adds to this by explaining⁸⁷⁷ the conclusion of the verse, “and there was light-*VaYehiy Ohr*-ויהי אור.” He explains, “Our sages, of blessed memory, stated,⁸⁷⁸ ‘Wherever the word ‘*VaYehiy*-ויהי’ is used, it indicates suffering, and here too, this is the meaning of ‘and there was light-*VaYehiy Ohr*-ויהי אור.’ That is, it is specifically because of the restraint and withholding of *Tzimtzum*, which in the eyes of the world appears to be painful, that the contrary is true, in that through this, a limited light that sustains the world comes about.” He continues, “This is similar to the verse,⁸⁷⁹ ‘And there was evening (*VaYehiy Erev*-ערב) and there was morning (*VaYehiy Boker*-בקר).’ That is, because there was

⁸⁷⁵ Note: Keter Shem Tov, end of Vol. 2 (section 247)

⁸⁷⁶ Genesis 1:3

⁸⁷⁷ Note: Ohr Torah to Genesis 1:3 (section 2)

⁸⁷⁸ Talmud Bavli, Megillah 10b

⁸⁷⁹ Genesis 1:5, 8, 13, 19, 23, 31

evening (*Erev*-ערב), which is the matter of the restraint and withholding of *Tzimtzum*, the existence of morning (*Boker*-בקר) came to be.”

In other words, this is not the same light that there was before the restraint of the *Tzimtzum*, when the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, filled the space and void, and there altogether was no “room” for the existence of worlds.⁸⁸⁰ Rather, this light is drawn down by means of restraint and withholding (*Tzimtzum*). This is the meaning of “And there was light-*VaYehiy Ohr*-ויהי אור,” in which the word “*VaYehiy*-ויהי” indicates suffering, referring to the restraint of *Tzimtzum*, through which the existence of a lower light (*Ohr*) came to be.

He continues elsewhere and explains,⁸⁸¹ “This is analogous to a father who holds back his own intellect and instead speaks simple words for the benefit of his little child. Moreover, all kinds of childish emotions are born in the father, in that he delights in behaving childishly in order to bring joy to his child etc.” Now, as this is in the analogue, through *Tzimtzum*, the Holy One, blessed is He, restrains Himself for the benefit of His children, the Jewish people. This is as our sages, of blessed memory, stated about the word “In the beginning-*Bereishit*-בראשית (God-*Elohi*”m-אלהי"m created”) which refers to the restraint of *Tzimtzum*), that it means,⁸⁸² “For the sake of Israel who are called ‘the beginning-*Reishit*-ראשית.’” That is, the Jewish people are the children of the Holy

⁸⁸⁰ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

⁸⁸¹ See the beginning of Ohr Torah and Likkutei Amarim.

⁸⁸² See Rashi and Ramban to Genesis 1:1

One, blessed is He, as it states,⁸⁸³ “You are children to *HaShem*-ה' יהוה your God.” Thus, the Holy One, blessed is He, restrains Himself for their sake.

The Rav, the Maggid of Mezritch, concludes, “The restraint of *Tzimtzum* is called wisdom-*Chochmah*. This is because wisdom-*Chochmah* is called nothingness-*Ayin*, as in the verse,⁸⁸⁴ ‘And wisdom-*Chochmah* is found from nothing-*Ayin*.’”

This then, is the matter of the point (*Nekudah*) of the letter *Yod*-י as it is in the Bestower of influence (that is similar to the letter *Yod*-י of the recipient, which is the matter of self-nullification (*Bittul*), in that “she made herself small,” through which she becomes a fitting and receptacle to receive whatever the Teacher bestows). That is, in order for the light (*Ohr*) to exist, that is, in order for there to be “room” for novel existence and that the novel existence will be capable of receiving the light, this comes about specifically through the matter indicated by the word, “*VaYehiy*-ויהי,” which indicates suffering and refers to the restraint of the *Tzimtzum*, which is called wisdom-*Chochmah* and is the point (*Nekudah*) of the letter *Yod*-י.

3.

To explain this,⁸⁸⁵ and also to understand the statement that the coming world was created with the letter *Yod*-י, as

⁸⁸³ Deuteronomy 14:1

⁸⁸⁴ Job 28:12

⁸⁸⁵ Note: In regard to the next two chapters (3-4) see the discourse entitled “*u’Biur Halnyan*” 5668 (Sefer HaMaamarim 5668 p. 162 and on). [Also see the letter of the 16th of Shvat of this year, 5717 (Igrot Kodesh, Vol. 14, p. 357) and the note

known, generally speaking, the coming world (*Olam HaBa*) is the reward for studying Torah, fulfilling its mitzvot and serving *HaShem*-יהו"ה, blessed is He, during “the six thousand years of the world,”⁸⁸⁶ which is called “This World (*Olam HaZeh*).” This world is then followed by the coming world (*Olam HaBa*), which comes about through studying Torah, fulfilling *mitzvot* and serving *HaShem*-יהו"ה, blessed is He, in this world. Moreover, the soul had such a great descent, “from a high peak to a deep pit,”⁸⁸⁷ specifically for the reward of the coming world (*Olam HaBa*). For, though before its descent the soul was in the highest state of elevation and only related to matters of *HaShem*'s-יהו"ה Godliness, as it states,⁸⁸⁸ “*HaShem*-יהו"ה before Whom I stood (*Amadete*-עמדתי) lives,” and as known, “the word ‘standing’ (*Amidah*-עמידה) refers solely to prayer,”⁸⁸⁹ this being so, the descent to “the deep pit” is a very great descent indeed. Nevertheless, the descent is for the purpose of ascent. For, through this, the soul ascends to a much higher state than before its descent.

Now, in general, the matter of the ascent is like the verse,⁸⁹⁰ “One thing, I asked of *HaShem*-יהו"ה... to behold the

there that cites to the discourse entitled “*Margela b’Pumei*” 5709 (Sefer HaMaamarim 5709 p. 132 and on).]

⁸⁸⁶ Zohar III 253a and elsewhere

⁸⁸⁷ Talmud Bavli, Chagigah 5b

⁸⁸⁸ Kings II 5:16

⁸⁸⁹ Talmud Bavli, Brachot 6b; Also see the continuum of the previous discourse of this year, 5717, entitled “*v’Atah b’Rachamecha HaRabim Amadeta La*,” Discourse 10, and “*HaYoshevet BaGanim* – You who sits in the gardens,” Discourse 11.

⁸⁹⁰ Psalms 27:4

pleasantness of *HaShem*-יהו"ה," (and as stated in Zohar),⁸⁹¹ the primary aspect in this is the letter *Yod*-י (since that is the first letter of the Name *HaShem*-יהו"ה).⁸⁹² This is what is meant that, "the coming world (*Olam HaBa*) was created with the letter *Yod*-י," and that the descent is entirely worthwhile in order "to behold the pleasantness of *HaShem*-יהו"ה."

The explanation is that the "pleasantness" (*No'am*-נועם) refers to the matter of pleasure (*Ta'anug*), as in the verse,⁸⁹³ "Let the pleasantness (*No'am*-נועם) of the Lord, our God, be upon us," in which the word "*No'am*-נועם" is the matter of pleasure (*Ta'anug*).⁸⁹⁴ This may be understood from the power of pleasure (*Ta'anug*) as it is in mankind below, which is higher and different than the other powers of the soul. That is, it even is higher than the spreading forth of effusiveness and enthusiasm in the soul stemming from joy (*Simchah*)⁸⁹⁵ which "breaks boundaries"⁸⁹⁶ and nullifies all measure and limitation. For, the effect of joy (*Simchah*) is that the soul and all its powers are in a motion of the spreading forth of unbridled enthusiasm, to the point that even the limbs of the body, including the feet, are affected, this being the matter of dancing. Nonetheless, it is

⁸⁹¹ See the citations in the notes of the Tzemach Tzedek to Psalms (Yahal Ohr) to Psalms 27:4 (p. 100 and on) – also see the places in Zohar that were cited in Sefer HaMaamarim 5668 *ibid.*, and in Likkutei Torah, Beshalach.

⁸⁹² See Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 12.

⁸⁹³ Psalms 90:17

⁸⁹⁴ See Metzudat Tziyon to Psalms 90:17 – "The word '*No'am*-נועם' is indicative of the matter of sweetness and delight, as in the verse (Proverbs 9:17), 'Stolen waters are sweet, and bread [eaten] in secret places is delightful-*Yin'am*-ינעם.'"

⁸⁹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26.

⁸⁹⁶ See Sefer HaMaamarim 5657 p. 223 and on, and elsewhere.

not a revelation of the inner aspect (*Pnimityut*) of the soul powers. It only is that the soul powers – as they are – spread forth in a way of great enthusiasm, to the point that they even become revealed externally (*Chitzoniyut*) with the dancing of the feet.

In contrast, though the effect of pleasure (*Ta'anug*) is also a matter of expansion and spreading forth, as in the verse,⁸⁹⁷ “Good news fattens the bone,” nevertheless, it is not in a way of external effusiveness and expression. This is clearly observable, that when a person delights in something, it does not come out in the external motions of his body, such as dancing and the like. Rather, the opposite is true. As a result of the pleasure (*Ta'anug*), he comes to be in a state of tranquility. This being so, the effect of the spreading forth (that is, the expansion or “fattening of the bone-*Tidshan Etzem-תדשן תדשן*”) is not in a way that the soul powers come out **as they are**, except that they are expansive and expressive, but rather, the innerness (*Pnimityut*) and essential aspect (*Atzmiyut-עצמייות*) of the soul powers is drawn forth, and this drawing forth (of the inner essence of the soul powers) also becomes revealed in the powers of the soul as they are. We thus find that pleasure (*Ta'anug*) brings about the revelation of the inner essence and actualizes it.

Now, as this is in the analogue, that is, in *HaShem*'s-יהויה Godliness, the “pleasantness (*No'am-נועם*) of *HaShem*-יהויה,” which is the pleasure (*Ta'anug*) drawn from the Name *HaShem*-יהויה, blessed is He, the primary aspect of which the letter *Yod-י*, by which the coming world (*Olam HaBa*) was

⁸⁹⁷ Proverbs 15:30; See Talmud Bavli, Gittin 56b

created, is the revelation of the inner essence of *HaShem*-יהו"ה above, blessed is He. However, for the “pleasantness (*No'am*-נועם) of *HaShem*-יהו"ה” to be revealed, meaning, the revelation of the inner essence of *HaShem*-יהו"ה, blessed is He, as He is above, there first must be the restraint of *Tzimtzum*, as hinted by the letter *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He. Through this there can subsequently be the revelation of the inner essence of *HaShem*-יהו"ה, which is the matter of “the pleasantness (*No'am*-נועם) of *HaShem*-יהו"ה” that will be revealed in the coming world (*Olam HaBa*). About this, our sages, of blessed memory, said,⁸⁹⁸ “The coming world was created with the letter *Yod*-י.”

4.

The explanation is that at first, the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, filled the space and void, and there altogether was no “room” for novel existence to be.⁸⁹⁹ And although the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, also included the limited light, which was subsequently brought into novel existence, nevertheless, since it was included in His limitless light it was totally unrecognizable as an independent existence, and therefore, the restraint (*Tzimtzum*) and withdrawal (*Siluk*) was necessary, thereby bringing about “room” for novel existence.

⁸⁹⁸ Talmud Bavli, Menachot 29b

⁸⁹⁹ 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. 10-11.

As known, the analogy for this is the matter of a teacher and student.⁹⁰⁰ That is, when the teacher wants to bestow intellect to a student who cannot at all compare to himself, even though, within himself, the teacher certainly has intellect which is commensurate to the capacity of the student, nonetheless, this intellect is totally subsumed and nullified by the light of intellect as the teacher conceptualizes it in and of himself. This is to such an extent that the intellect which is commensurate to the capacity of the student is unrecognizable in himself. Therefore, in order to teach, he must completely remove the light of his own intellect, and it is specifically when he does so, that he can then draw down intellectual light commensurate to the capacity of the student.

Moreover, even this is not yet adequate, for even after the initial drawing forth of intellectual light according to the capacity of the student, it still is only according to how the teacher draws the matter down within himself. Therefore, even after this drawing forth of intellect commensurate to the student, the teacher must first make an estimation and measure the capacity of the intellectual vessels of the student. Only once he makes this estimation can he then draw out the intellectual point according to the current capacity of the student, as he is in the presence of his teacher. That is, only after this estimation can there be a drawing down to the level of the recipient.

As this relates to the analogue, as it is above in *HaShem*'s יהוה's Godliness, in relation to the coming into being

⁹⁰⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13; Also see Listen Israel, a translation of Rabbi Hillel of Paritch's commentary to Shaar HaYichud, Ch. 1, and the citations there and elsewhere.

of all novel existence, including the entire chaining down of the worlds (*Seder Hishtalshelut*), it all is brought into being from the Name *HaShem*-יהו"ה, blessed is He, which means that He was and He is and He will be as one (*Hayah v'Hoveh v'Yihyeh K'Echad*-יהי"ה ויהי"ה כאחד והי"ה והי"ה).⁹⁰¹ Now, in regard to this, there are the four letters of His Name *HaShem*-יהו"ה, blessed is He, beginning with the letter *Yod*-י that hints to the restraint of the *Tzimtzum* and concluding with the final letter *Hey*-ה that hints to the length and width of the recipient.

To further explain, for the externality of the light to become apparent, meaning, a limited light that gives “room” for novel existence, there had to be restraint (*Tzimtzum*) and withdrawal (*Siluk*). For, at first, when the limitless light of *HaShem*-יהו"ה, the Unlimited One, filled the space and void, the limited light was not apparent. For, though this only is the light (*Ohr*) of *HaShem*-יהו"ה, rather than His Essential Self, nevertheless, as it is without any restraints of *Tzimtzum*, it is like His Essential Self, meaning that it is completely limitless. Nevertheless, since He is the absolute perfection of all perfections, therefore, just as He possesses the power of limitlessness, He likewise possesses the power of limitation.⁹⁰² Nevertheless, being that the presence of His power of limitlessness was openly revealed, this being the light of His limitlessness (*Ohr HaBlee Gvul*), therefore His power of

⁹⁰¹ See 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, translated as *The Gate of Unity and Faith*, Ch. 7 (82a).

⁹⁰² *Avodat HaKodesh* of Rabbi Meir Ibn Gabbai, Part 1, Ch. 8.

limitation is unrecognizable. It therefore was necessary for there first to be the restraint of *Tzimtzum*, which is called a withdrawal (*Siluk*), through which the externality of His light became separate and recognizable. Moreover, there even was a restrain and constriction of the externality of His light, so that the novel existence of the worlds could be brought forth from it.

To clarify, the *Tzimtzum* has two effects. The first is that the limited light (*Ohr HaGvul*) was separated from His limitless light (*Ohr HaBli Gvul*) and became independently recognizable. The second effect is beyond this, in that within the limited light itself (after it became independently recognizable), there is not the same abundance of light as it had before the restraint of the *Tzimtzum*. This is because before the restraint of the *Tzimtzum*, the limited light (*Ohr HaGvul*) was also like His Essential Self, and therefore had a great abundance of light. Thus, the second effect of the restraint of the *Tzimtzum* is a lessening of the abundance of light and illumination of the limited light (*Ohr HaGvul*).

However, all this only applies to the **light** (*Ohr*) of *HaShem*-יהו"ה, the Unlimited One, blessed is He. For, since it only exists as light and illumination and is not His Essential Self, blessed is He, therefore these two matters can apply to it. That is, the difference between the innerness of the light (*Pnimityut HaOhr*) and the externality of the light (*Chitzoniyut HaOhr*) – (That is, the limitless light (*Ohr HaBlee Gvul*) and the limited light (*Ohr HaGvul*)), as well as the restraint of the *Tzimtzum*, only apply to the light (*Ohr*), but not to the Luminary (*Ma'or*), *HaShem*-יהו"ה, blessed is He.

The same applies to the creation of the worlds. That is, the arousal of the desire (*Ratzon*) for worlds was in the limitless light of *HaShem*-יהו"ה, blessed is He, before the restraint of the *Tzimtzum*, and in this desire (*Ratzon*) there also was the matter of pleasure (*Ta'anug*). This is as our sages, of blessed memory, explained⁹⁰³ about the verse,⁹⁰⁴ "His thighs (*Shokav*-שוקי) are like marble pillars," that "the word, 'His thighs-*Shokav*-שוקי' refers to this world, which the Holy One, blessed is He, desired-*Nishtokek*-נשתוקק to create," which is the matter of pleasure (*Ta'anug*).

However, before the restraint of *Tzimtzum*, this pleasure (*Ta'anug*) is with great abundance and overpowering strength. Therefore, the creation of novel existence cannot come from this and the matter of *Tzimtzum* was necessary, in that He removed His great light. Through this there also was an effect on the light of the desire and pleasure for worlds, so that just a point (*Nekudah*) comes from the essential desire and pleasure for creating the worlds, with less of the abundance and overpowering strength as it is before the restraint of *Tzimtzum*. In general, this is called the point (*Nekudah*) of the impression (*Reshimu*),⁹⁰⁵ and is the *Yod*-י of the Name *HaShem*-יהו"ה, which is just a point (*Nekudah*). And from this point (*Nekudah*) the revelation of the line (*Kav*) is drawn down, as hinted in the letter *Vav*-ו of the Name *HaShem*-יהו"ה, which indicates the drawing down to below. However, the *Vav*-ו must be preceded by the first letter *Hey*-ה of the Name *HaShem*-יהו"ה, which is the

⁹⁰³ Midrash Bamidbar Rabba 10:1

⁹⁰⁴ Song of Songs 5:15

⁹⁰⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-13.

estimation and measurement of the vessel of the recipient, as it still is in the Bestower before the bestowal, (It therefore is sometimes called the plane (that is, the length and width) of Primordial Man-*Adam Kadmon*).⁹⁰⁶ After all this comes the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, indicating the length and width of the recipient, which is the world of Emanation (*Atzilut*), in which the lights (*Orot*) manifest in vessels (*Keilim*).

Now, all the above is from the perspective of the chaining down of the worlds (*Seder HaHishtalshelut*), wherein the desire and pleasure in the worlds is in the state of the letter *Yod*-י, which is just a point (*Nekudah*) and is the point (*Nekudah*) of the impression (*Reshimu*). However, after this, the matter of the coming world (*Olam HaBa*), which is created from the *Yod*-י, comes to be. That is, through the Jewish people serving *HaShem*-יהו"ה, blessed is He, in studying His Torah and fulfilling His *mitzvot* (which is the ultimate intent of all of creation, as it states,⁹⁰⁷ “The word ‘In the beginning-*Bereishit*-בראשית’ means ‘For Israel who are called ‘The beginning-*Reishit*-ראשית,’ and for the Torah which is called ‘The beginning-*Reishit*-ראשית,’”)) we bring about and actualize that the coming world (*Olam HaBa*) will be created from the letter *Yod*-י (which is the reward of their study of Torah and service of *HaShem*-יהו"ה, blessed is He). In other words, we affect that the essential desire and pleasure in the worlds – which is the matter of the “pleasantness (*No'am*-נועם) of *HaShem*-יהו"ה” –

⁹⁰⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-19.

⁹⁰⁷ Genesis 1:1 and Rashi there.

should not only remain as a point (*Nekudah*), but should be drawn down and revealed with great expansiveness and spreading forth.

This then, is what is meant that the descent below was for the purpose of the coming world (*Olam HaBa*), because the revelation of the “pleasantness (*No’am*-נועם) of *HaShem*-יהו"ה” becomes much greater than the level of the soul before its descent. This is because the pleasure (*Ta’anug*) is the revelation of the innermost aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He, as it is in a way of great expansiveness and spreading forth (as explained before about how it is in the soul of man, and the same applies above in *HaShem*'s-יהו"ה Godliness).

This then, is the matter of the letter *Yod*-י, as it is in the Bestower, *HaShem*-יהו"ה, blessed is He, in that even above, in *HaShem*'s-יהו"ה Godliness, there is the matter of “she made herself small,” so to speak, referring to the matter of the restraint of *Tzimtzum* and the withdrawal (*Siluk*) into the point (*Nekudah*) of the impression (*Reshimu*), which contains all matters that one wishes to give below to the recipient, as they come forth with much greater expansiveness and spreading forth, this being the matter of the coming world (*Olam HaBa*), which is the “pleasantness (*No’am*-נועם) of *HaShem*-יהו"ה,” blessed is He.

5.

Now, his honorable holiness, my father-in-law, the Rebbe, whose joyous day we are celebrating, continues in the

discourse and explains that this matter, that⁹⁰⁸ “The coming world was created with the letter *Yod-י*,” is drawn forth and revealed through the letter *Yod-י* of the *Sefirah* of foundation-*Yesod*⁹⁰⁹ (the form of which is like the letter *Yod-י*).⁹¹⁰ About the *Sefirah* of foundation-*Yesod* the verse states,⁹¹¹ “For all (*Kee Kol-כי כל*) in the heavens and on earth is Yours,”⁹¹² which Targum translates as, “He unites the heavens and the earth.” In other words, the aspect of Kingship-*Malchut* receives from the *Sefirah* of foundation-*Yesod*.

What is meant by “He unites the heavens and the earth,” is that “the heavens-*Shamayim-שמים*” refer to the aspects of “fire-*Aish-אש*” and “water-*Mayim-מים*” (as stated in Midrash),⁹¹³ which are the qualities of kindness-*Chessed* and judgment-*Gevurah* (the emotions) and earth-*Aretz-ארץ* is the quality of Kingship-*Malchut*.⁹¹⁴ That is, through the *Sefirah* of foundation-*Yesod*, kindness-*Chessed* and judgment-*Gevurah* become unified with Kingship-*Malchut*.

Now, this may be better understood based on what was explained above (in chapter two), that the chapter of the

⁹⁰⁸ Talmud Bavli, Menachot 29b

⁹⁰⁹ Note: This is as stated in the discourse entitled “*Bati LeGani*” 5658 (Sefer HaMaamarim 5658 p. 212).

⁹¹⁰ See Zohar I 56a; Zohar III 74b and elsewhere.

⁹¹¹ Chronicles I 29:11; See Zohar I 31a; Zohar II 116a; Zohar III 257a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁹¹² The *Sefirah* of foundation-*Yesod* is called All-*Kol-כל*, because it draws down the influence from all of the *Sefirot* above it, to the *Sefirah* of Kingship-*Malchut*, which is called the bride-*Kalah-כלה* (the recipient). In addition, the words “For all-*Kee Kol-כי כל-80*” of the verse, have the same numerical value as “foundation-*Yesod-יסוד-80*.” See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 2 (*Yesod*), and elsewhere.

⁹¹³ Midrash Bereishit Rabba 4:7

⁹¹⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*).

discourse before this chapter, explains the matter of the *Yod*-^ו and the matter of “she made herself small” as it is in the recipient, and that through this, the recipient becomes a fitting vessel (*Klee*) to receive. However, in this current chapter, my father-in-law, the Rebbe explains the matter of the letter *Yod*-^ו and the matter of “she made herself small,” as it is above in *HaShem*’s-יהוה Godliness, blessed is He, who is the Bestower, and that it refers to the matter of the restraint of *Tzimtzum*, through which all matters that are desired to be bestowed to the recipient below, are prepared.

Nonetheless, for there to be actual bestowal, then even after the receptacle (of the recipient) has been made fitting, and even after the influence (of the Bestower) is ready to be bestowed, there must be a bond (“He unites”) between the Bestower and the recipient, in that they become united. This is brought about through the *Sefirah* of foundation-*Yesod*, which has two matters within it. The first matter is that the *Sefirah* of Kingship-*Malchut* receives from it, (indicating the preparation of the receptacle of the recipient and the preparation of the light of the Bestower), and the second matter is that “He unites the heavens and the earth,” which is the bond of the Bestower and the recipient.

This may be better understood according to the Alter Rebbe’s explanation⁹¹⁵ of the verse,⁹¹⁶ “A charming son (*Ben Porat*) is Yosef, a charming son (*Ben Porat*) to the eye.” That is, we must understand why the verse repeats the words “A charming son (*Ben Porat*)... a charming son (*Ben Porat*)”

⁹¹⁵ Note: Hosafot to Torah Ohr, Vayechi (105a and on)

⁹¹⁶ Genesis 49:22

(twice). Additionally, we must understand the meaning of the words, “A charming son to the eye (*Alei Ayin* עֵילֵי אֵינַיִן).” He explains⁹¹⁷ that the matter of Yosef is expressed in the verse,⁹¹⁸ “the righteous (*Tzaddik*) is the foundation (*Yesod*) of the world.” That is, the matter of Yosef, who is called righteous-*Tzaddik*, is the *Sefirah* of foundation (*Yesod*).⁹¹⁹ It states about this,⁹²⁰ “*Yesod* is the extremity, at the end of the body,” and it similarly states,⁹²¹ “The body and the covenant of circumcision (*Brit*) are considered as one.”

Now, at first glance, these two statements seem to be opposites. For, it first states, “*Yesod* is the extremity, at the end of the body,” and it then adds, “The body and the covenant of circumcision (*Brit*) are considered as one.” The Alter Rebbe therefore explains that the *Sefirah* of foundation-*Yesod* reaches much higher, so much so, that it reaches the highest state of elevation. This is clearly observable in man below, in that “an erection is not possible without knowledge-*Da’at*.”⁹²² This demonstrates that the bond between the male reproductive organ and the brain in the head is much stronger than it is with all the other organs of the body. For, in all the other limbs and organs of the body, even if a person has lustful thoughts, his

⁹¹⁷ Hosafot to Torah Ohr Vayechi ibid. p. 105c and on

⁹¹⁸ Proverbs 10:25; See Zohar I 59b;

⁹¹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36; Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 2 (*Yesod*).

⁹²⁰ Introduction to Tikkunei Zohar (Patach Eliyahu) 17a – i.e., the *Sefirah* of foundation-*Yesod* corresponds to the male reproductive organ which bears the covenant of the circumcision (*Brit*), by which it is also sometimes referred to.” Also see Shaarei Orah of Rabbi Yosef Gikatilla ibid. Shaar 2 (*Yesod*).

⁹²¹ Zohar III 223b, 236a, 279a, 283a and elsewhere.

⁹²² Talmud Bavli, Yevamot 53b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

hand or foot do not become aroused, which is not so of this organ. From this it is understood that the *Sefirah* of foundation-*Yesod* reaches the highest of heights etc. The same applies to the drawing down of influence from it, such as the seminal drop which is drawn down from the choicest aspect of the brain⁹²³ and comes all the way down through “the extremity at the end of the body.”

Now, these two matters also exist in the service of *HaShem*-יהו"ה of the “righteous (*Tzaddik*) who is the foundation (*Yesod*) of the world.” For, there are various levels in the service of the righteous (*Tzaddikim*). There are righteous people (*Tzaddikim*) whose adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, is in a way of total divestment of physicality, with true and absolute self-sacrifice (*Mesirat Nefesh*). On the other hand, there are righteous people (*Tzaddikim*) who do not have the true self-sacrifice (*Mesirat Nefesh*) of the first category, but even so, are on a very lofty level, even higher than those of the first category. This is like the difference between Rabbi Yochanan ben Zachai and Rabbi Chaninah ben Dosa,⁹²⁴ in that

⁹²³ See Tanya, Kuntres Acharon 157a; Maamarei Admor HaZaken 5568 Vol. 1 p. 283; Biurei HaZohar of the Mittler Rebbe, Balak 106a; Biurei HaZohar of the Tzemach Tzedek Vol. 2 p. 613 and on; Ohr HaTorah, BeHa'alotcha p. 426 and elsewhere.

⁹²⁴ Talmud Bavli, Brachot 34b (and Rashi there) – There was an incident involving Rabbi Chaninah ben Dosa who went to study Torah before Rabbi Yochanan ben Zachai, and Rabbi Yochanan's son fell ill. He said to him, “Chaninah, my son, pray for mercy on his behalf so that he will live.” Rabbi Chaninah ben Dosa placed his head between his knees and prayed for mercy on his behalf, and he lived. Rabbi Yochanan ben Zachai said about himself, “Had ben Zachai placed his head between his knees all day long, they would have paid no attention to him.” His wife said to him, “And is Chaninah greater than you?” He replied, “No, but he is like a servant before the King [and can therefore come and go from the presence of the King without requiring special permission], whereas I am like a minister [who can only come before the King when summoned or at auspicious times].”

one was like a servant before the King and the other was like a minister before the King.

In other words, even though one had truer self-sacrifice (*Mesirat Nefesh*), nevertheless, the root of his soul and his grasp and comprehension did not reach as high as the other. That is, one stemmed from the aspect of kindness-*Chessed*, whereas the other stemmed from the aspect of wisdom-*Chochmah*. However, if the self-sacrifice (*Mesirat Nefesh*) of the righteous (*Tzaddik*) who stems from wisdom-*Chochmah* is truer and greater than the self-sacrifice (*Mesirat Nefesh*) of the righteous (*Tzaddik*) who stems from kindness-*Chessed*, his greatness and superiority is inestimable. For, in the case of such righteous ones (*Tzaddikim*), they affect an arousal in *HaShem*'s יהוה's Godliness above, on both levels, in that they have both levels of superiority. Firstly, they reach a much higher level and secondly, they draw down and effect a greater illumination below.

This then, is the superior level of Yosef *HaTzaddik*, who is called,⁹²⁵ “The righteous one (*Tzaddik*), the foundation (*Yesod*) of the world.” That is, he possessed both above-mentioned matters. Namely, on the one hand, the root of his soul was much higher, and in addition, his self-sacrifice (*Mesirat Nefesh*) below was of the most superior and lofty level. He therefore reached the most exalted levels and from there, he drew down much more illumination.

The verse therefore states,⁹²⁶ “A charming son (*Ben Porat*) is Yosef, a charming son (*Ben Porat*) to the eye.” That

⁹²⁵ Proverbs 10:25; See Zohar I 59b;

⁹²⁶ Genesis 49:22

is, the verse repeats itself in order to hint at the two kinds of connection discussed above (namely, the connection from above to below and the connection from below to above). This is because the word “charming-*Porat*-פורת” is of the same root as, “being fruitful and multiplying-*Periyah v’Reviyah*-פרייה ורבייה,” referring to the bond from above to below (that is, the drawing down of influence from above to below) to give birth to souls and angels. He continues and explains that the reason Yosef is called, “A charming son (*Ben Porat*-בן פורת),” is specifically because he is a charming son (*Ben Porat*) to the eye (*Alei Ayin*-עלי עין).” That is, he deepens the bond from below to *HaShem*-יהו"ה, blessed is He, who is high above, and this is why the words here are, “above the *Ayin-Alei Ayin*-עלי עין,” meaning, higher than the large letter⁹²⁷ *Ayin*-ע of the *Shema*-שמע (as explained there at greater length).

This is similar to what the Rav, the Maggid of Mezhrich explains elsewhere, that⁹²⁸ “Foundation-*Yesod* has the power to ascend to knowledge-*Da’at* and draw down influence from the intellect (*Mochin*) etc., and it is he who unites everything, as it states,⁹²⁹ ‘For all (*Kee Kol*-כי כל) in the heavens and on earth is Yours,’ meaning, ‘He unites the heavens and the earth.’ That is, being the he is righteous (*Tzaddik*) they are united by his hand, in that,⁹³⁰ ‘The righteous (*Tzaddik*) is the foundation (*Yesod*) of the world.’ As a result, he brings beneficence to the world of Action-*Asiyah*, being that beneficence only comes to

⁹²⁷ See Deuteronomy 6:4

⁹²⁸ Ohr Torah 33d and on; Also see there 5c

⁹²⁹ Chronicles I 29:11; See Zohar I 31a; Zohar II 116a; Zohar III 257a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁹³⁰ Proverbs 10:25; See Zohar I 59b;

the world through a righteous one (*Tzaddik*) who is in the world of Action-*Asiyah* etc. Understand this.”

This is connected to the Torah teaching of the Maggid of Mezhrich (in chapter two), in the analogy of a father who holds back his own intellect for the benefit of his little child. The explanation as it is in the analogue, is that *HaShem*-יהו"ה, blessed is He, brought about the restraint of the *Tzimtzum* for the benefit of the Jewish people, for the Jewish people to be righteous (*Tzaddikim*). This is connected to “the righteous one (*Tzaddik*) who is the foundation (*Yesod*) of the world,” as discussed above, since the drawing down of all matters from *HaShem*-יהו"ה, blessed is He, is by his hand.

With this, he concludes the third matter of the letter *Yod*-י, in that it indicates the *Sefirah* of foundation-*Yesod*, which is called “the extremity at the end of the body,” and “unites the heavens and the earth.” That is, the *Sefirah* of foundation-*Yesod* unites the Bestower, *HaShem*-יהו"ה, blessed is He, to the recipient, the Jewish people. In other words, once there already is self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, on the part of the recipient (which is the first matter indicated by the letter *Yod*-י), as well as the self-nullification (*Bittul*) on the part of the Bestower of the influence, *HaShem*-יהו"ה, blessed is He (as explained about the second matter indicated by the letter *Yod*-י) there also is the third matter indicated by the letter *Yod*-י, in that it brings about a bond between the Bestower, *HaShem*-יהו"ה, blessed is He, and the recipient, the Jewish people. That is, all the letters (*Otiyot*) – which are all the drawings down from above – should be drawn below in the recipient and be well-received in a way of inner absorption.

6.

His honorable holiness, my father-in-law, the Rebbe, continues the discourse by explaining that all the aspects mentioned above are present in the *Yod*-י of the letter *Dalet*-ד, which is from the side of holiness. However, this is not so of the opposite of holiness, which is the letter *Reish*-ר, about which the verse states,⁹³¹ “The pauper (*Rash*-שׁר) lacks all (*Kol*-כּל).” That is, they do not have the matter of “all-*Kol*,” referring to the matter indicated by the verse,⁹³² “For all (*Kee Kol*-כּי כּל) that is in the heavens and on earth is Yours,” meaning, “He unites the heavens and the earth.” That is, they lack the *Sefirah* of foundation-*Yesod* which brings about the union, and as a result, they lack all (*Kol*-כּל) in its most literal and simple meaning. (In other words, he has nothing.) This is the very opposite of Yaakov (who represents the matter of holiness) and stated,⁹³³ “I have all (*Kol*-כּל).”

In explaining this he adds an additional matter, that the letter *Dalet*-ד indicates speech-*Dibur*-דבור. That is, that the letter *Dalet*-ד is of the side of holiness, means that it indicates the revelation of the word of *HaShem*-יהו״ה, blessed is He, through which all of novel existence is sustained and brought into being (as the verse states,⁹³⁴ “By the word of *HaShem*-יהו״ה

⁹³¹ Samuel II 12:3

⁹³² Chronicles I 29:11; See Zohar I 31a; Zohar II 116a; Zohar III 257a; Shaarei Orah of Rabbi Yosef Gikatilla *ibid.* Shaar 2 (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 36.

⁹³³ Genesis 33:11

⁹³⁴ Psalms 33:6

the heavens were made, and by the breath of His mouth all their hosts.”) In contrast, this is not so of the opposite of holiness, especially when the opposite of holiness dominates. This causes that even speech of holiness becomes utterly concealed and hidden, as written,⁹³⁵ “I became mute with stillness, I was silent [even] from good, though my pain was intense.”

This may be further understood by explaining the connection and relevance (between the hiddenness of *HaShem*’s-יהו"ה Supernal speech and the verse, “The pauper (*Rash*-רש) lacks all (*Kol*-כל)”), from the opposite extreme, that is, how it will be in the coming future when the matter of *Tzimtzum* will be rectified. Now, about the coming future it is written,⁹³⁶ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” The question about the precise wording of this verse is well known. Namely, the novel existence of the world through the speech of the Holy One, blessed is He, in ten utterances, was specifically brought about with His title “God-*Elohi*”m-אלהי"ם” (as it states throughout the account of creation,⁹³⁷ “And God-*Elohi*”m-אלהי"ם said”). This being so, why is it that the verse states, “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken”?

⁹³⁵ Psalms 39:3

⁹³⁶ Isaiah 40:5

⁹³⁷ Genesis 1:3 and on; See Zohar III 216b and elsewhere; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

However, this may be understood as explained by the Mittler Rebbe,⁹³⁸ on the Psalm,⁹³⁹ “Praise *HaShem*-יהו"ה from the heavens; praise Him in the heights... Praise *HaShem*-יהו"ה from the earth... beasts and all cattle etc.” That is, all the creatures in the heavens and earth, even the lowest creatures, praise the Name *HaShem*-יהו"ה. However, at first glance, this is not understood. For, how can it apply that creatures whose existence is brought about from His title God-*Elohi*"m-אלהי"ם, should praise His Name *HaShem*-יהו"ה?

Now, it makes sense that they say, “Holy, Holy, Holy is *HaShem*-יהו"ה,”⁹⁴⁰ (since “holy-*Kadosh*-קדוש” means “exalted separateness”),⁹⁴¹ being that this is also applicable to the novel creatures which were brought into being through the title God-*Elohi*"m-אלהי"ם with ten utterances. This is because, even from the title God-*Elohi*"m-אלהי"ם it is possible to come to recognize that “*HaShem*-יהו"ה is holy-*Kadosh*-קדוש,” meaning that *HaShem*-יהו"ה, blessed is He, is exalted and separate. Nonetheless, by the fact that the Psalm specifies that all creatures will specifically **praise *HaShem*-יהו"ה** (so much so, that even about the nations of the world the verse states,⁹⁴² “Praise *HaShem*-יהו"ה, all nations; Praise Him, all regimes,”) this is not understood. That is, how does it apply for novel creatures, whose existence comes from the title God-*Elohi*"m, to praise the Name *HaShem*-יהו"ה, blessed is He?

⁹³⁸ Note: Torat Chayim, Vol. 2 p. 964 (Parshat Tetzave, p. 328d and on in the new edition.)

⁹³⁹ Psalms 148:1 and on. See the whole Psalm.

⁹⁴⁰ Isaiah 6:3

⁹⁴¹ Likkutei Torah, Emor 31a and elsewhere.

⁹⁴² Psalms 117:1

Now, he explains this at great length, based on the verse,⁹⁴³ “Know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elohi*"*m*-אלהי"ם,” about which Zohar states,⁹⁴⁴ “The knowledge that *HaShem*-יהו"ה is the God-*Elohi*"*m*-אלהי"ם and that they are entirely one, is the primary foundation of everything.” This being so, the novel existence of the creatures from His title God-*Elohi*"*m*-אלהי"ם is in a way that *HaShem*-יהו"ה and His title God-*Elohi*"*m*-אלהי"ם are entirely one, only that His title God-*Elohi*"*m*-אלהי"ם is like a shield and sheath that covers and conceals His Name *HaShem*-יהו"ה, as the verse states,⁹⁴⁵ “For *HaShem*-יהו"ה God-*Elohi*"*m*-אלהי"ם is a sun and a shield.” Nonetheless, since the title God-*Elohi*"*m*-אלהי"ם is a **holy** shield and sheath, it therefore is possible that through it, all creatures can come to “praise *HaShem*-יהו"ה,” so much so, that the verse even states, “Praise *HaShem*-יהו"ה, all nations.”

Nevertheless, all the above is as it is currently, in which it only is through the ten utterances of creation that were brought forth with the title God-*Elohi*"*m*-אלהי"ם that they reach the Name *HaShem*-יהו"ה. This means that the “sun,” that is the Name *HaShem*-יהו"ה, can only be perceived as He is in the shield and sheath, which is His title God-*Elohi*"*m*-אלהי"ם. However, in the coming future there will be a novelty in this, because “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has

⁹⁴³ Deuteronomy 4:39; See Tanya, Shaar HaYichud v’HaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

⁹⁴⁴ Zohar I 12a; Zohar II 26b, 161a; Zohar III 143a, 264a, and elsewhere.

⁹⁴⁵ Psalms 84:12; See Tanya, Shaar HaYichud v’HaEmunah, translated as The Gate of Unity and Faith, Ch. 4, and elsewhere.

spoken.” That is,⁹⁴⁶ “The Holy One, blessed is He, will remove the sun from its sheath,” meaning that the “sun” of *HaShem*-יהו"ה will come out of the “shield” and “sheath” of His title God-*Elohi*’m-אלהי"ם, and they then will behold the revelation of the Name *HaShem*-יהו"ה, blessed is He, as He is, in and of Himself, and that “the mouth of *HaShem*-יהו"ה has spoken.”⁹⁴⁷

Moreover, this revelation will be in all novel creation, as it states, “all flesh will see,” meaning that this revelation will not only be to souls and angels, but rather, “**all flesh**,” including wild animals and beasts below, who will recognize that “the mouth of *HaShem*-יהו"ה has spoken.” This will be like what it states (about the cows that pulled the Holy Ark),⁹⁴⁸ “And the cows went straight-*Vayisharnah*-וישרנה.” The word *Vayisharnah*-וישרנה also means,⁹⁴⁹ “and they sang,” meaning that they sang a song-*Shirah*-שירה. Now, what song did they sing? They sang,⁹⁵⁰ ‘Sing to *HaShem*-יהו"ה a **new** song (*Shir*-שיר),’” this being the song (*Shir*-שיר) of the coming future. For, as Midrash states,⁹⁵¹ the song of the coming future, when the ultimate redemption that is not followed by another exile will come about, will be in the masculine form, “Sing to *HaShem*-יהו"ה a new song (*Shir*-שיר).” We thus see that the revelation of the coming future will be in a way that, “all flesh will see that the mouth of *HaShem*-יהו"ה has spoken,” even beasts and wild

⁹⁴⁶ Talmud Bavli, Nedarim 8b

⁹⁴⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁹⁴⁸ Samuel I 6:12 (see Rashi)

⁹⁴⁹ Talmud Bavli, Avodah Zarah 24b; Zohar II 137b and on

⁹⁵⁰ Psalms 98:1

⁹⁵¹ Midrash Tanchuma Beshalach 10 and elsewhere.

animals, meaning that His speech (*Dibur*-דבור) will be in the ultimate state of revelation.

In contrast, as it is now, in the time of exile, it is the diametric opposite of the above. That is, the speech of *HaShem*-יהו"ה, blessed is He, is utterly concealed and hidden, as the verse states,⁹⁵² "I became mute with stillness, I was silent [even] from good, though my pain was intense." The root of the word, "I became mute-*Ne'elamti*-נאלמתי" is "mute-*Eeleim*-אלם,"⁹⁵³ which is the opposite of speech (*Dibur*). This is as explained by the Tzemach Tzedek,⁹⁵⁴ that about the time of exile the verse states,⁹⁵⁵ "Like a ewe that is mute (*Ne'elamah*-נאלמה) in the presence of her shearers," which is the opposite of speech (*Dibur*).

He continues and explains that the verse specifies, "Like a ewe that is mute (*Ne'elamah*-נאלמה) **in the presence of her shearers,**" specifically. For, the ewe (*Rachel*-רהל) refers to the ingathering of the souls of Israel (*Knesset Yisroel*), which is the *Sefirah* of kingship-*Malchut*.⁹⁵⁶ However, during exile, "her shearers," who "shear" the aspect of her "hairs" (*Sa'arot*) are

⁹⁵² Psalms 39:3

⁹⁵³ Similarly, if the Name *Ya''h*-יה"ה (the first half of the Name *HaShem*-יהו"ה-26 which is like the whole Name *HaShem*-יהו"ה-26 to which it is equal, as in *Yod-Hey*-יה"ה-26) is lacking from His title *God-Elohi''m*-אלהים, then it remains "mute-*Eelem*-אלם." 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 his *Shaarei Orah*, Gate Nine (*Chochmah*), and *Avodat HaKodesh* of Rabbi Meir Ibn Gabbai, Part 3, Ch. 14.

⁹⁵⁴ Note: See his notes to *Eichah* (Lamentations) p. 19 (Ohr HaTorah, *Nevi'im u'Ketuvim* Vol. 2 p. 1,048); *Ohr HaTorah*, Bereishit 51a; Notes to *Tehillim* (Yahal Ohr), Psalm 39:3 (p. 146 and on).

⁹⁵⁵ Isaiah 53:7

⁹⁵⁶ *Zohar* II 29b; *Shaarei Orah* of Rabbi Yosef Gikatilla, *Shaar 1* (*Malchut*); *Tanya*, Ch. 45 (64b) and elsewhere.

present, and she therefore is “mute” (*Ne’elamah*-נאלמה). In other words, the aspect of the speech (*Dibur*) of *HaShem*-יהו"ה, blessed is He, in the ten utterances of creation, is in a state of silence and muteness, and the Godly vitality is drawn down by way of extraneous garments and “hairs,” which conceal the aspect of the speech of *HaShem*-יהו"ה, blessed is He.⁹⁵⁷

This is as explained by his honorable holiness, my father-in-law, the Rebbe, whose joyous day we are celebrating, in the continuation of this chapter of the discourse. Namely, he explains that the light and vitality that enlivens the opposite of holiness is only a glimmer of a glimmer of light, which is the external of the external, and comes in a way of the utter concealment. By way of analogy, this is compared to hair, in that their vitality is not revealed in them. Therefore, when the hairs are sheared, there is no pain, being that their vitality is completely constricted, and moreover, is the most external of the external, being that it is drawn through the separation of the skull.⁹⁵⁸ This is why at such a time she is called, “mute” (*Ne’elamah*-נאלמה), which is the opposite of the speech of *HaShem*-יהו"ה, blessed is He.

The Tzemach Tzedek continues and explains that this also is the meaning of the verse,⁹⁵⁹ “I became mute with stillness,” according to the explanation in Reishit Chochmah.⁹⁶⁰ That is, the beginning letters of the words, “I became mute with

⁹⁵⁷ Note: Likkutei Torah, Masei 88c

⁹⁵⁸ See the prior discourse of this year, 5717, entitled “*Mayim Rabim* – Many waters cannot extinguish the love,” Discourse 6, Ch. 7, and elsewhere.

⁹⁵⁹ Psalms 39:3

⁹⁶⁰ Reishit Chochmah, Shaar HaKedushah, Ch. 17 (section entitled “*Gam Tzarich L’Hizaher*”)

stillness-*Ne'elamti Dumiyah Hechesheiti*-החשיתי הנאלמתי” form an acrostic of the word “wanderer-*Nidah*-נדדה.” (That is, the term “wanderer-*Nidah*-נדדה” is a reference to the general time of exile, as it states,⁹⁶¹ “Jerusalem... has become a wanderer-*Nidah*-נדדה,” and,⁹⁶² “Tyre only became empowered upon the destruction of Jerusalem.” The word “wanderer-*Nidah*-נדדה” consists of the letters “The *Hey*-ה has wandered-*Nad Hey*-ה נד,” meaning that the final *Hey*-ה of the Name *HaShem*-יהו”ה has become distant from the letter *Vav*-ו. In other words, the final *Hey*-ה of the Name *HaShem*-יהו”ה, which is the *Sefirah* of Kingship-*Malchut*, and is the aspect of speech (*Dibur*), wanders (*Noded*-נדוד) and becomes distant from the letter *Vav*-ו, in that the letter *Vav*-ו indicates a drawing down from *HaShem*-יהו”ה above, blessed is He. Because of this, the speech of *HaShem*-יהו”ה, blessed is He, is hidden and concealed. This is as stated in *Zohar*,⁹⁶³ that “Because of the separation (of the letter *Hey*-ה from the letter *Vav*-ו of the Name *HaShem*-יהו”ה, blessed is He) ‘I became mute with stillness.’ For, being that the *Vav*-ו withdrew from the *Hey*-ה, the speech (*Dibur*) became mute (*It’alem*-אתאלם).”⁹⁶⁴

⁹⁶¹ Lamentations 1:8 (See Rashi there)

⁹⁶² Rashi to Genesis 25:23; Also see Talmud Bavli, Megillah 6b

⁹⁶³ *Zohar* I 116b and elsewhere.

⁹⁶⁴ Note: Therefore, in the coming future there will specifically be the “great voice-*Kol Gadol*” [Deut. 5:19; *Shemot Rabba* 28:6] and “the voice of the bride-*Kol Kalah*” [Jer. 33:11; *Vayikra Rabba* 9:7; Also see *Torah Ohr*, *Vayigash* 45b, *Likkutei Sichot* Vol. 35 p. 197]. Similarly, in *Midrash Tehillim* to the verse [Psalms 146:7], “*HaShem*-יהו”ה sets the imprisoned free (*Matir Asurim*-מתיר אסורים),” it states that “in the coming future, the Holy One, blessed is He, will make the menstrual woman (*Nidah*-נדדה) [i.e., Jerusalem] permissible to her Husband.” [See *Ohr HaTorah*, *Nevi'im u'Ketuvim* Vol. 2 p. 1,048; *Ohr HaTorah*, *Bereishit* 51a].

From the above it is understood that the matter indicated by the verse, “I became mute with stillness-*Ne’elamti Dumiyah Hechesheiti* החשיתי דומיה באלמתי,” which is an acrostic of the word “wanderer-*Nidah* נדה,” in which “the *Hey* ה wandered-*Nad* נד from the *Vav* ו,” is the very opposite of the matter indicated by the word “all-*Kol* כל,” which is the *Sefirah* of foundation-*Yesod* that “unites the heavens and the earth,” meaning that it unites the letter *Vav* ו (“the heavens-*Shamayim* שמים,” which refers to *Zeir Anpin*) with the letter *Hey* ה (“the earth-*Aretz* ארץ,” which refers to *Malchut*). This then, is the meaning of the verse,⁹⁶⁵ “The pauper (*Rash* רש) lacks all (*Kol* כל).” That is, since he lacks the aspect indicated by the word “all” (*Kol* כל) which “unites the heavens and the earth,” meaning that he lacks the drawing forth of the (six) emotions (*Midot*) indicated by the letter *Vav* ו-6 into the *Sefirah* of kingship-*Malchut*, indicated by the letter *Hey* ה – in that the *Hey* ה has “wandered-*Nad* נד” and become distant from the *Vav* ו – there therefore is caused to be the matter of “impoverishment-*Reishut* רישות” and poorness.

7.

He continues the discourse and explains that this is the meaning of what our forefather Yaakov said,⁹⁶⁶ “I have all (*Kol* כל),” in contrast what his brother Esav said,⁹⁶⁷ “I have plenty (*Rav* רב).” For, the aspect indicated by “all-*Kol* כל” which

⁹⁶⁵ Samuel II 12:3

⁹⁶⁶ Genesis 33:11

⁹⁶⁷ Genesis 33:9

“unites the heavens and earth,” is specifically on the side of holiness. In contrast, Esav, who is from the extraneous husks (*Kelipah*) and the opposite of holiness (*Sitra Achara*) lacks the aspect of “all-*Kol*-כל” that brings this bond, but instead has the aspect indicated by “I have plenty (*Rav*-רב).”

The explanation is that “plenty-*Rav*-רב” indicates abundance and division, which is the opposite of the unity of the side of holiness (as in “He unites the heavens and the earth”). This is as stated about Esav in Midrash that,⁹⁶⁸ “Esav’s family consisted of only six members.” Nonetheless, Torah states a plurality of souls about him (similar to his statement, ‘I have plenty (*Rav*-רב)’ as it states,⁹⁶⁹ ‘The souls-*Nafshot*-נפשות of his house,’ in the plural. In contrast, Yaakov’s family consisted of seventy members, but Torah calls them one soul-*Nefesh*-נפש, as written,⁹⁷⁰ ‘And all the soul-*Nefesh*-נפש who emerged from Yaakov’s loins were seventy soul-*Nafesh*-נפש,” in the singular.

He continues and explains that although Esav said, “I have plenty (*Rav*-רב),” this does not contradict what was explained above about the verse,⁹⁷¹ “The pauper (*Rash*-רש) lacks all (*Kol*-כל).” He explains this based on the teaching of the Head of the Academy (in the Zohar),⁹⁷² “He who is small (*Ze’ir*-זעיר) is great (*Rav*-רב) and he who is great (*Rav*-רב) is small (*Ze’ir*-זעיר).”

⁹⁶⁸ Midrash Vayikra Rabba 4:6, cited in Rashi to Genesis 46:26

⁹⁶⁹ Genesis 36:6 – [Also see Kedushat Levi to Parshat Toldot]

⁹⁷⁰ Exodus 1:5

⁹⁷¹ Samuel II 12:3

⁹⁷² Zohar I 122b; Zohar III 168a

That is, in the side of holiness “he who is small (*Ze’ir-*זעיר)” means that “she made herself small,” as written,⁹⁷³ “Who shall give rise to Yaakov, for he is small (*Katon-*קטן).” However, it is specifically through this that “He is great (*Rav-*רב),” since through his self-nullification (*Bittul*) to *HaShem-*יהוה, blessed is He, he receives all beneficial influence from *HaShem-*יהוה above, up to and including the revelation of the letter *Yod-*י by which the coming world was created, which is the aspect of “beholding the pleasantness of *HaShem-*יהוה”⁹⁷⁴ (as explained in chapter three).

In contrast, in the opposite of holiness, which is “he who is great (*Rav-*רב),” meaning haughty and boastful (*Hitravrevut-*התרברבות) – (and is the opposite of the self-nullification (*Bittul*) to *HaShem-*יהוה of the side of holiness) – the bestowal that he receives is merely from the most external of external, which is why “he is small,” meaning that he is inferior and has lackings. This is because he only receives physical influence, and in and of itself, physicality has no true existence and is therefore small – even when it is abundant, as Esav said, “I have plenty (*Rav-*רב).”

Beyond all this, the very abundance of physicality (“I have plenty-*Rav-*רב”) is what causes him to be in a state of smallness and immaturity (*Katnut*). This should also be understood as it relates to serving *HaShem-*יהוה, blessed is He, as explained at length by the Rebbe Maharash⁹⁷⁵ on the verse,⁹⁷⁶ “A man’s foolishness corrupts his ways, and his heart rages

⁹⁷³ Amos 7:2, 7:5

⁹⁷⁴ Psalms 27:4

⁹⁷⁵ Note: At the beginning of *Hemshech* “*Mayim Rabim*” 5636.

⁹⁷⁶ Proverbs 19:3

against *HaShem*-יהו"ה.” For example, air is necessary for a person at every moment, and is everywhere, in that no toil is needed to obtain it. In contrast the need for food and drink is not as constant as the need for air, and is not as readily found as air. Moreover, to drink is more necessary than to eat and water is more readily accessible and cheaper than food. In contrast, food is not as necessary as water, and is more expensive. Now, the need for clothing is not as pressing as the need for drinking and eating (being that even without clothing a person can live) and is even more expensive. Finally, a house is less necessary than clothing and is significantly more expensive. Moreover, it comes through great toil and effort. This is all the more so regarding things that are entirely unnecessary to life. Yet, there are those who will sacrifice and even endanger themselves for matters that are utterly unnecessary, though this is completely counter to reason and intellect.

It is about this that the verse states, “A man’s foolishness corrupts his ways.” In other words, this conduct itself, that he acts foolishly in pursuit of matters that are entirely secondary and in excess of his needs, “corrupt his ways,” so that not only does he not achieve his goal, but on the contrary, as a result, he becomes diminished and lacking, since he becomes stressed and perturbed by frivolous matters and has no peace of mind, and because of his pursuit of the frivolous, he ultimately comes to even lack legitimate physical needs. This then, is the meaning of “A person who is great (*Rav*-רב) is small (*Ze’ir*-זעיר),” in that the overabundance (*Ribuy*-רבוּי) of physicality is itself what causes him to become diminished and small (*Ze’ir*-זעיר).

He continues there and states that this is the meaning of the words,⁹⁷⁷ “The needs of your nation are plenty (*Merubim-מרובים*) but their knowledge-*Da’at* is short.” That is, the whole reason that “the needs of your nation are plenty (*Merubim-מרובים*)” in that they pursue physical excesses, is because “their knowledge-*Da’at* is short” (which is the same as, “a man’s foolishness”). That is, they lack the understanding that because of their pursuit of excess, they abandon necessary matters and lose them.

He explains this further in a more inner way, that the essential meaning of the words, “their knowledge-*Da’at* is short,” is as it relates to delving the concentration of one’s mind (*Ha’amakat HaDa’at*) in bonding to *HaShem*’s-יהו"ה Godliness.⁹⁷⁸ [This is similar to the explanation (in chapter five) about the matter of the “foundation-*Yesod*, which is the extremity at the end of the body,” but that “the body and the covenant of circumcision are considered as one.”] For, if instead of pursuing excesses, he would delve his mind into matters of *HaShem*’s-יהו"ה Godliness, to know that, in reality, it is⁹⁷⁹ “*HaShem*-יהו"ה your God who gives you the power to make wealth,” he would not attempt to devise schemes and wander to all ends of the earth, at the same time that he is faithful and cognizant (with true knowledge (*Da’at*) in a way of bonding to *HaShem*-יהו"ה, blessed is He, that permeates all the powers of

⁹⁷⁷ See Talmud Bavli, Brachot 29b; Also see the hymn in the *Selichot* of the evening of Rosh HaShanah, and in the *Ne’ilah* prayer of Yom Kippur.

⁹⁷⁸ The faculty of knowledge-*Da’at* refers to adhesion and concentration of the mind. See Tanya, Ch. 3, and Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1; Also see Listen Israel, a translation of Rabbi Hillel of Paritch’s commentary to Shaar HaYichud of the Mittler Rebbe, Ch. 1.

⁹⁷⁹ Deuteronomy 8:18

his soul) of the verse,⁹⁸⁰ “*HaShem*-יהו"ה your God, will bless you in all that you do.” That is, *HaShem*-יהו"ה, can bless everything that a person does in his place, without having to wander to places of danger, and without having to scheme and manipulate.

This then, is why “the needs of your nation are plenty (*Merubim*-מרבבים).” It is because, “their knowledge-*Da'at* is short.” In other words, it is because of lack of knowledge and bonding the mind to the fact that, “*HaShem*-יהו"ה your God will bless you in all that you do,” that a person comes to a state in which “a man’s foolishness corrupts his ways,” so that he pursues all sorts of schemes etc. The automatic result of this is that whatever beneficence comes to him in a crooked way, in exchange of “plenty (*Rav*-רב)” (of physical abundance), he becomes small (*Ze'ir*-זעיר), as explained above.⁹⁸¹

8.

His honorable holiness, my father-in-law, the Rebbe, whose joyous occasion we are celebrating, continues the discourse and explains that the bestowal of beneficence to the external husks (*Kelipah*) and the opposite of holiness (*Sitra Achara*) is in such a way that the beneficence itself causes increased ego and sense of self-importance in them, similar to

⁹⁸⁰ Deuteronomy 15:18

⁹⁸¹ Note: It is worthy to note the teaching regarding the matter of [Midrash Kohelet Rabba 1:13], “No man leaves this world with even half of his desires fulfilled,” as explained in Sefer HaMaamarim 5700 p. 153.

Pharaoh who said,⁹⁸² “the Nile is mine and I made myself,” which is the exact opposite of the truth. For, in reality, it was through the blessing of Yaakov that Pharaoh was blessed, as it states,⁹⁸³ “Then Yaakov blessed Pharaoh,” that is,⁹⁸⁴ “He blessed him that when he comes to the Nile River, it’s waters will rise up to his feet and irrigate the land.” However, the name Pharaoh-פרעה shares the same letters as “stubbornness-*HaOreph*-הערף,”⁹⁸⁵ for not only did he deny [that Yaakov was the source of his blessings], but was ungrateful and instead said, “The Nile is mine and I made myself.” In other words, specifically because of the abundance of influence, he became even more egotistical and his sense of self-importance (*Yesh*) increased.

The explanation is that though there may be abundant blessings (“I have plenty-*Rav*-רב”), nevertheless, it is solely from the external of the external, and therefore the matter of “her shearers” is applicable (meaning, only the aspect of the “hair”), by which “she is mute (*Ne’elamah*-נאלמה).” This was so of Pharaoh-פרעה who shares the same letters as “stubbornness-*HaOreph*-הערף,” and denied the true source of his blessings with ungratefulness, saying, “The Nile is mine and I made myself.” As a result, the matter indicated by the

⁹⁸² Ezekiel 29:3 - The language utilized in the discourse of 5710 is “The river is mine” (*Li Ye’or*-לי יאור- without the possessive suffix *Yod*-י, “My river is mind-*Li Ye’ori*-לי יאורי-), which seemingly should be stated as it is here in line with the language of the verse in Ezekiel 29:3. See, however, Tanya Ch. 22 (28a), and the glosses and corrections there (and also see Igrot Kodesh Vol. 3 p. 290).

⁹⁸³ Genesis 47:10

⁹⁸⁴ See Rashi to Genesis 47:10 citing Midrash Tanchuma, Nasso 26.

⁹⁸⁵ Likkutei Torah of the Arizal to Genesis 40:1, and the beginning of Exodus, and elsewhere.

verse,⁹⁸⁶ “The pauper (*Rash*-פֶּרַח) lacks all (*Kol*-כָּל)” comes about. In other words, such a person utterly lacks all spiritual beneficence, and ultimately comes to even lack physical beneficence. For, since the bestowal is only of the external of the external, it cannot be sustained over time, being that it is the opposite of the truth.⁹⁸⁷

Now, this must be better understood. For, though it is true that the external husks (*Kelipah*) only receive beneficence from the external of the external, nevertheless, the bestowal itself also stems from holiness (*Kedushah*). This being so, how is it possible that from this, they can come to be in state of great self-importance and ego (*Yesh*) to say, “The Nile is mine and I made myself”?

This may be understood according to the explanation of the Rebbe Rashab, whose soul is in Eden,⁹⁸⁸ that the opposite of holiness (*Sitra Achara*) elevates itself to say, “The Nile is mine and I made myself,” because the light of holiness (*Kedushah*) does not illuminate in them in an openly revealed manner, but is in a state of exile within them.

To clarify, when influence is drawn from *HaShem*-יהו"ה above, blessed is He, and comes to the side of holiness (*Kedushah*), it is drawn to the Jewish people. This is because, in essence, they are receptacles for *HaShem*'s-יהו"ה Godliness, in that through their sublimation and nullification (*Bittul*) to

⁹⁸⁶ Samuel II 12:3

⁹⁸⁷ That is, the quality of truth is that it is sustaining, whereas that which is false is ultimately fleeting. See Likkutei Torah, Tzav 12d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35; Kuntres u'Maayon, Discourse 14, Ch. 4 (p. 80).

⁹⁸⁸ Note: Kuntres U'Maayon, Discourse 3 (p. 68).

HaShem-יהו"ה, blessed is He, they become fitting receptacles to receive influence from above, as explained in Tanya⁹⁸⁹ that the Supernal Holiness of *HaShem*-יהו"ה only dwells where there is nullification (*Bittul*) to Him. Therefore, because of their nullification, the Godly light of *HaShem*-יהו"ה, blessed is He, becomes revealed and unified in them.

However, this is not so of the opposite of holiness (*Sitra Achara*). This because, in essence, they altogether are not fitting receptacles for *HaShem*'s-יהו"ה Godliness, being that they are in a state of separation from Him. This is as stated,⁹⁹⁰ "Lest you... be drawn astray and bow to them and worship them, which *HaShem*-יהו"ה your God, has separated as the portion of all the peoples under all heavens." That is, He separated them from His Oneness,⁹⁹¹ and therefore, they are in a state that is the diametric opposite of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Therefore, the light of *HaShem*'s-יהו"ה Holiness does not manifest and become one with them, but is within them in a state of exile.

The difference may be understood by the difference between the manifestation of the human soul as it is within one's own body, and the matter of reincarnation (*Gilgulim*). That is, the manifestation of the soul in the human body is like the manifestation of light (*Ohr*) within a vessel (*Klee*) that is appropriate to it (wherein the light (*Ohr*) has an effect on the vessel (*Klee*) and the vessel (*Klee*) has an effect on the light (*Ohr*)). This is because the human body is the appropriate and

⁹⁸⁹ Tanya, Ch. 6

⁹⁹⁰ Deuteronomy 4:19

⁹⁹¹ See Maamarei Admor HaZaken 5571 p. 173; Torat Chayim Noach 75c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 48.

fitting vessel to receive the human soul, meaning that the human body is similar in form to the form of the human soul that manifests within it. Therefore, the body has an effect on the soul and the soul has an effect on the body, so much so, that they become unified as one.

In contrast, in the matter of reincarnations (*Gilgulim*) it is possible that a human soul reincarnates into the body of an animal. In such a case, the human soul has no effect on the animal at all, so much so, that it is entirely unrecognizable in the animal. This is because the body of the animal is not a fitting receptacle to receive the human soul that is incarnated in it. Rather, this is analogous to a person who is tied up in a sack, in which he altogether has no effect on the sack.

As this relates to the bestowal given to the external husks (*Kelipah*) and the opposite of holiness (*Sitra Achara*), is that even this constricted bestowal, which is the external of the external, when it comes into them, it is not in a way of a manifestation of light (*Ohr*) within the vessel (*Klee*) (being that, in essence, the external husks (*Kelipah*) and the opposite of holiness (*Sitra Achara*), are not fitting receptacles for *HaShem*'s-יהו"ה Godliness and beneficence). On the contrary, it is in a state of exile within them. Therefore, not only does the bestowal of holiness not affect sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה in them, but the opposite is true, that through this, strength is temporarily added to the external husks (*Kelipah*), which causes them to have a heightened sense of self-importance and ego (*Yesh*), to the point that they can even say, "The Nile is mine and I have made myself."

The general summation of this is that the opposite of holiness (*Sitra Achara*) lacks the central matter, that is, the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of “making herself small.” For, with the lack of sublimation and nullification (*Bittul*) on the part of the recipient “making herself small,” the One who bestows the influence also lacks the self-restraint of *Tzimtzum* that is necessary for the bestowal, the result of which is that “the pauper (*Rash*-פ"ר) lacks all (*Kol*-כל).”

It is to this end that the general matter of the service of *HaShem*-יהו"ה of the Jewish people is necessary. [For the Jewish people are called,⁹⁹² “The righteous one (*Tzaddik*), the foundation (*Yesod*) of the world.” That is, they are the child for whom the entire matter of *Tzimtzum* was brought about from *HaShem*-יהו"ה above, blessed is He, in a way that all these matters should be drawn down below (as known regarding the meaning⁹⁹³ of the words,⁹⁹⁴ “He rolls away light before darkness and darkness before light.”) This is as explained above (in chapter five) about the verse,⁹⁹⁵ “A charming son (*Ben Porat*) is Yosef, a charming son (*Ben Porat*) to the eye.” This is also hinted at in the Tabernacle (*Mishkan*) and the Holy

⁹⁹² Proverbs 10:25; See Zohar I 59b;

⁹⁹³ See Maamarei Admor HaZaken, Inyanim p. 317; Torat Chayim, Tetzaveh 464b; Shaarei Orah of the Mittler Rebbe, discourse entitled “*b'Chaf Hey b'Kislev*,” Ch. 57; Sefer HaMaamarim 5659 p. 79; *Hemshech* 5672 Vol. 1 p. 554; Sefer HaMaamarim 5678 p. 378; Discourse entitled “*VaYikach HaShem Elokim*” 5695, Ch. 29; Sefer HaSichot 5689-5691 p. 260.

⁹⁹⁴ See the liturgy of the first blessing of the *Shema* in the evening prayers.

⁹⁹⁵ Genesis 49:22

Temple (*Mikdash*),⁹⁹⁶ – beginning with the boards (*Krashim*-קרשים) of the Tabernacle (*Mishkan*). That is, even the *Reish*-ר should come to have the addition of the *Yod*-י, meaning sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in that “she made herself small,” through which they become a fitting receptacle to receive from the *Yod*-י, which refers to the coming world (*Olam HaBa*) that was created from the *Yod*-י, and refers to the revelation of the “pleasantness (*No'am*-נועם) of *HaShem*-יהו"ה,” brought about by the aspect of foundation-*Yesod* who “unites the heavens and the earth.”

This is brought about through serving *HaShem*-יהו"ה, blessed is He, by studying Torah and fulfilling *mitzvot* throughout the duration of the six-thousand years of this world and especially applies to the time of the footsteps of Moshiach, when our service of *HaShem*-יהו"ה, blessed is He, is with even greater constraint. Nevertheless, it is specifically when “I called out to *Ya'h*-יה"ה” from the constraints,”⁹⁹⁷ that there is a much higher drawing down of influence from above, through which we bring about the revelation of the coming future, so that⁹⁹⁸ “The glory of *HaShem*-יהו"ה is revealed.” The verse specifies “**is revealed**-*Niglah*-נגלה” meaning that it already is present, only that it is currently concealed, and the novelty of the coming future is only that it will be openly revealed, to the point that “all flesh together will see” – including even beasts

⁹⁹⁶ About which it states (Exodus 25:8), “And they shall make a sanctuary for Me and I will dwell within them.” In other words, by means of the Sanctuary (*Mikdash*), there is the fulfillment of “I will dwell within them (*v'Shachanti b'Tocham*-בְּתוֹכְכֶם),” which also means that “I will dwell within each and every one,” (as discussed in chapter one).

⁹⁹⁷ Psalms 118:5; See *Sefer HaMaamarim* 5671 p. 1

⁹⁹⁸ Isaiah 40:5

and wild animals (as stated above). This will take place speedily in our days, as it states, “The glory of *HaShem*-יהו"ה is revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken!”

Discourse 13

“*Vayavo Moshe b'Toch HeAnan - Moshe came into the cloud*”

Delivered on Shabbat Parshat Mishpatim,
Shabbat Mevarchim Adar Rishon, 5717⁹⁹⁹
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁰⁰ “Moshe came into the cloud and ascended the mountain; and Moshe was on the mountain for forty days and forty nights.” Rashi comments on this, citing the words of our sages, of blessed memory,¹⁰⁰¹ “This cloud was like thick smoke, and the Holy One, blessed is He, made a path (*Shveel*) in it for him.” They derived this from the verse,¹⁰⁰² “The children of Israel came into (*b'Toch*-בתוך) the sea.” Just as when they entered the sea it was through a path (*Shveel*), as the verse continues, “and the water was a wall for them on their right and on their left,” so likewise here, when it states, “Moshe came into (*b'Toch*-בתוך) the cloud,” he entered it by way of a path (*Shveel*).

⁹⁹⁹ This discourse is the same as the discourse entitled “*Vayavo Moshe b'Toch HeAnan*” 5654 [Sefer HaMaamarim p. 147 and on], with some changes and additions. (See the “opening statement” of that discourse which was printed as a pamphlet (Kehot – Purim 5717) with additional citations and notes added by the Rebbe [some of which are incorporated in this discourse as well].)

¹⁰⁰⁰ Exodus 24:18

¹⁰⁰¹ Talmud Bavli, Yoma 4b

¹⁰⁰² Exodus 14:22

Now, we must understand the matter of this cloud that Moshe entered into. For, since Moshe did not enter the cloud itself, but instead entered the path (*Shveel*), what then was the purpose of the cloud? In addition, we must understand the relationship between the splitting of the sea and Moshe entering the cloud. That is, we must understand how it is that from the path (*Shveel*) that the children of Israel entered at the splitting of the sea, there was a drawing forth of the path (*Shveel*) through which Moshe entered into the cloud, to the extent that the sages derived the path (*Shveel*) in the cloud from the path (*Shveel*) in the splitting of the sea.

2.

Now, to understand this, we first must preface with an explanation of the general matter that the Torah was given through Moshe, which is why he needed to enter the cloud (that is, to receive the Torah). To clarify, it states in Midrash¹⁰⁰³ that Moshe was the seventh (generation from Avraham) and all sevens are beloved. This is like the matter of the firmaments, in that the firmament called *Aravot* is the seventh, and is the most beloved of all the firmaments, as it states,¹⁰⁰⁴ “Extoll He who rides upon *Aravot* with His Name *Ya''h-היה*.” The same is true of our forefathers. Avraham was the first and Moshe was

¹⁰⁰³ Midrash Vayikra Rabba 29:11

¹⁰⁰⁴ Psalms 68:5; See Midrash Vayikra Rabba 29:11 *ibid.*; Also see Talmud Bavli, Chagigah 12b; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), section entitled, “The seven letters בג”ד ב”ה correspond to the seven firmaments-*Reki'im*-רקיעים-”

the seventh (generation from him)¹⁰⁰⁵ and all sevens are beloved. The same is so of the thirteen fixtures (*Yud-Gimel Tikkunim*),¹⁰⁰⁶ in that the seventh fixture (*Tikkun*) is Truth-*Emet*-אמת. (Even though all the fixtures (*Tikkunim*) are true, nevertheless, within the fixtures themselves, the seventh is the aspect of Truth-*Emet*-אמת.)¹⁰⁰⁷ The general explanation is that Truth-*Emet*-אמת refers to the matter of Torah, as our sages, of blessed memory stated,¹⁰⁰⁸ “There is no Truth (*Emet*-אמת) except for Torah.” Thus, the quality of Moshe, who was the seventh, is the quality of Truth-*Emet*-אמת,¹⁰⁰⁹ as in the teaching,¹⁰¹⁰ “What did Moshe see? He saw Truth-*Emet*-אמת.” Thus, it was specifically by his hand that the Torah – which is Truth-*Emet*-אמת – was given.

¹⁰⁰⁵ Moshe is the seventh generation from Avraham, as follows: Avraham, Yitzchak, Yaakov, Levi, Kehot, Amram, Moshe.

¹⁰⁰⁶ See Zohar III 133b and on (Idra Rabba) – There are thirteen attributes of mercy revealed to Moshe (Exodus 34:6-7) which are referred to as “the thirteen fixtures of the beard of *Arich Anpin* – the crown-*Keter* of the world of Emanation (*Atzilut*). They are:

1. *E”L*-א"ל - Benevolent God
2. *Rachum*-רחום - Compassionate
3. *V’Chanun*-והנון - and Gracious
4. *Erech*-ארך - Long (slow)
5. *Apayim*-אפים - Suffering (to anger)
6. *V’Rav Chesed*-ורב חסד - and Abounding in Kindness
7. *V’Emet*-ואמת - and Truth
8. *Notzer Chesed*-נצר חסד - He Preserves Kindness
9. *L’Alaphim*-לאלפים - for two thousand generations
10. *Noseh Avon*-ונשא עון - Pardoning Iniquity
11. *VaPeshah*-ופשע - and Transgression
12. *V’Chata’a*-והטאה - and Sin
13. *V’Nakeh*-ונקה - and He Cleanses.

¹⁰⁰⁷ See Likkutei Torah, Bamidbar 93a

¹⁰⁰⁸ Talmud Yerushalmi, Rosh HaShanah 3:8; Talmud Bavli, Brachot 5b

¹⁰⁰⁹ Midrash Shemot Rabba 5:10; Talmud Bavli, Bava Batra 74a, and elsewhere.

¹⁰¹⁰ Talmud Bavli, Sanhedrin 111a

To further explain,¹⁰¹¹ though the forefathers fulfilled the entire Torah before it was given,¹⁰¹² it was only in the aspect of a “scent-*Reyach*-רייח.” This is as stated in Midrash,¹⁰¹³ “All the *mitzvot* that our forefathers fulfilled in Your Presence, were only the aspect of a ‘scent-*Reyach*-רייח,’ whereas for us,¹⁰¹⁴ ‘Your Name is like flowing oil.’” In other words, they are compared to a physical scent, in that when one smells a fruit or a perfumed spice, it does not cause any loss in the thing being smelled. This is because its scent is only an emission from it, but is not essential to the thing itself. The same is so of the deeds of our forefathers, in that all they drew down from above was merely a glimmer of radiance.

In contrast, for us, “Your Name is like flowing oil.” That is, once the Torah was given, by fulfilling its *mitzvot*-commandments we draw down the Essential Self of *HaShem*-יהוה, blessed is He, and this is the meaning of, “Your Name is like flowing oil.” That is, when oil is poured from one vessel to another, the oil itself is drawn down.¹⁰¹⁵ The same is true of fulfilling the *mitzvot* once the Torah has been given, in that the Essential Self of *HaShem*-יהוה, blessed is He, is drawn down.

¹⁰¹¹ See Torah Ohr 11d and elsewhere; Torat Chayim, Lech Lecha, Ch. 40 and on; Likkutei Torah l’Gimel Parshiyot 85d; [Ohr HaTorah, Lech Lecha, Vol. 6 1,077b].

¹⁰¹² Talmud Bavli, Yoma 28b; Likkutei Sichot, Vol. 20 p. 200, note 6.

¹⁰¹³ Midrash Shir HaShirim Rabba 1:3; Sefer HaMaamarim 5662 p. 265 and on; 5678 p. 164 and on; Also see the discourse entitled “*V’Hechereem*” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 14, Ch. 2; Discourse entitled “*Vayedaber Elohi*”m... *Anochi HaShem Elohei*”cha” 5714, translated in The Teachings of The Rebbe – 5714, Discourse 18 and elsewhere.

¹⁰¹⁴ Song of Songs 1:3

¹⁰¹⁵ See Rashi to Talmud Bavli, Avodah Zarah 35b

Now, the reason is because the service of *HaShem*-יהו"ה of our forefathers, was by their own volition, meaning that they were not commanded to do so. Thus, since they served *HaShem*-יהו"ה, blessed is He, by their own volition, therefore, even though they served *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) and in the loftiest manner – like Avraham, who served *HaShem*-יהו"ה, blessed is He, with the quality of love (*Ahavah*), as Torah states,¹⁰¹⁶ “Avraham traveled, moving onward toward the south,”¹⁰¹⁷ meaning that “he ascended from level to level in love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He,”¹⁰¹⁸ and similarly, Yitzchak’s service of *HaShem*-יהו"ה, blessed is He, was in the digging of wells, which is the matter of elevating the judgments-*Gevurot*,¹⁰¹⁹ and his service was also with self-sacrifice (*Mesirat Nefesh*), and similarly, Yaakov served *HaShem*-יהו"ה, blessed is He, with the quality of beauty-*Tiferet*, as it states,¹⁰²⁰ “Yaakov took for himself moist poplar sticks and hazel and chestnut,” which include all three colors,¹⁰²¹ and the inter-inclusion of all the colors indicates the quality of beauty-*Tiferet* – However, though their service of *HaShem*-יהו"ה, blessed is He, was of the highest level and with self-sacrifice (*Mesirat Nefesh*), nevertheless, since they were not commanded, meaning that their deeds did not carry the strength of the “Commander, “ but were only done

¹⁰¹⁶ Genesis 12:9

¹⁰¹⁷ South refers to the quality of kindness-*Chessed* – See the commentaries to Sefer Yetzirah 1:5 & 1:13; Zohar I 80a and elsewhere.

¹⁰¹⁸ Zohar I 80a *ibid*.

¹⁰¹⁹ See *Derech Chayim* of the Mittler Rebbe, translated as *The Way of Life*, Ch. 6.

¹⁰²⁰ Genesis 30:37

¹⁰²¹ See Zohar I 161b-162a

of their own volition, they therefore only reached the root of what created beings can reach of their own volition. This is because by his own volition, a created being is only capable of reaching his own root.

This is like the Talmudic teaching,¹⁰²² “The Spring of Eitam,¹⁰²³ was twenty-three cubits higher than the ground of the Temple courtyard. As we learned in Mishnah, all the entrances of the Holy Temple, were twenty cubits high and ten cubits wide... and the dimensions of the ritual bath (*Mikvah*) were one cubit long, one cubit wide, and three cubits high.” Thus, “since water cannot ascend to a place on the mountain that is higher than the place of their flow,”¹⁰²⁴ it must be said that the Spring of Eitam (from where the water flowed) was at least twenty-three cubits higher than the ground of the Temple courtyard. For, the waters could not reach higher than their root source. Thus, this was likewise so of the deeds of our forefathers, who served *HaShem*-יהו"ה, blessed is He, by their own volition.

However, once the Torah was given, being that we are commanded to fulfill the *mitzvot* and we do so¹⁰²⁵ by the power of the One who commanded them, we draw down the Essential Self of *HaShem*-יהו"ה, blessed is He. This is the novelty that was

¹⁰²² Talmud Bavli, Yoma 31a (with Rashi); Also see Maamarei Admor HaEmtza'ee, Bamidbar Vol. 3 p. 1,033; Sefer HaMaamarim 5689 p. 362; Discourse entitled “*Vayedaber Elohi”m... Anochi HaShem Elohei”cha*” 5714, translated in The Teachings of The Rebbe – 5714, Discourse 18 and elsewhere.

¹⁰²³ The spring from which water was supplied to the Holy Temple.

¹⁰²⁴ See Rashi there.

¹⁰²⁵ See Talmud Bavli Avodah Zarah 3a and Tosefot there; Bava Kamma 38a, 87a; Kiddushin 31a and Tosefot there. That is, “one who is commanded and fulfills the command is greater than one who is not commanded and fulfills” because, “the one who is commanded must be more concerned and battle his inclination in order to fulfill the will of His Maker, which is not the case with one who is not commanded.”

introduced upon the giving of the Torah through Moshe. This is also the meaning of the verse about our forefathers,¹⁰²⁶ “By My Name *HaShem*-יהו"ה I did not make Myself known through them.” On this verse Rashi explains, “It does not say ‘I did not make Myself known **to** them (*Lo Hoda'ati*-לא הודעתי),’ but rather says, ‘I did not make Myself known **through** them (*Lo Noda'ati*-לא נודעתתי),’ meaning that ‘I did not make Myself recognizable through them with the quality of My Truth¹⁰²⁷ by which I am called *HaShem*-יהו"ה.”¹⁰²⁸ That is, the Name *HaShem*-יהו"ה is the proper Name of His Essential Self (*Shem HaEtzem*) blessed is He,¹⁰²⁹ and is the matter of the drawing down that came about through the giving of Torah, which is called Truth-*Emet*-אמת, as mentioned above. Rather, what was drawn down to our forefathers, was only from *HaShem*'s-יהו"ה titles, which are rooted in the impression (*Reshimu*). In contrast, it was specifically through Moshe that the Name *HaShem*-יהו"ה was drawn down, this being the light of the line (*Kav*), which is the essential light of *HaShem*-יהו"ה, blessed is He,¹⁰³⁰ and is literally like His Essential Self, in that “it is like Myself,”¹⁰³¹ and is there called the Name of His Essential Self.

¹⁰²⁶ Exodus 6:3

¹⁰²⁷ That is, “I promised them but did not fulfill My promise in their day.” See the continuation of Rashi to Exodus 6:3.

¹⁰²⁸ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol 1., *The Gate of The Name (Shaar HaShem)*.

¹⁰²⁹ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see *Ohr HaTorah* to Exodus 6:3

¹⁰³⁰ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 31.

¹⁰³¹ *Midrash Bereishit Rabba* 35:3; Also see *Ohr HaTorah*, Noach.

Now, this matter – that the novelty introduced with the giving of the Torah is that through us fulfilling the *mitzvot*, we draw down the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He – may be better understood from the essence of Torah and *mitzvot* themselves. For, the matter of Torah and *mitzvot* is that through them, a bond is made between the physical and the spiritual. Now, as known, the bonding of the physical with the spiritual is something that is solely within the power of He who performs wonders to do so,¹⁰³² meaning, it is solely in the power of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. This is even so in the matter of bonding the physical with the spiritual in the most literal sense [such as the bonding of the soul, which is spiritual, with the body, which is physical]. However, it is especially so that through Torah and *mitzvot*, a bond is made between the most Supernal spiritual levels themselves and the lowest physical levels themselves. Therefore, this certainly is solely and exclusively by the power of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.

Now, Torah was drawn all the way down to this physical world through Moshe – and as it states in Midrash,¹⁰³³ “At first, the essential root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the lowest of worlds.” However, because of sin, the Indwelling Presence of *HaShem*-יהו"ה (the

¹⁰³² See Rama to Shulchan Aruch, Orach Chayim, end of Siman 6.

¹⁰³³ Midrash Shir HaShirim Rabba to Song of Songs 5:1; Also see the discourse entitled “*Bati LeGani*” 5710, Ch. 1.

Shechinah) withdrew from the earth until the seventh firmament, and subsequently, through the righteous (*Tzaddikim*) serving *HaShem*-יהו"ה, they drew down the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from above to below, until Moshe, who is the seventh, came (and “all sevens are beloved,”)¹⁰³⁴ and he drew the *Shechinah* down from the first firmament to the earth – thus, by the very fact that Moshe affected a drawing down of the *Shechinah* to this physical earth below, we have additional proof that what he drew down was the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. For, if this was not so, it would have been impossible for him to draw it down to the lowest level. This is because, it is only through drawing the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, that a bond is made between the spiritual and the physical, so that through our service of *HaShem*-יהו"ה, blessed is He, by restraining (*Itkafiya*) the opposite of holiness (*Sitra Achara*) we draw the essential root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) all the way down, in the most literal sense.

3.

Now, the drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is He, to the lower worlds that Moshe accomplished, becomes revealed through the souls of the

¹⁰³⁴ Midrash Vayikra Rabba 29:11 *ibid*.

Jewish people. This is the meaning of the verse,¹⁰³⁵ “And they shall make a sanctuary for Me and I will dwell within them.” That is, the verse does not say “I will dwell within it (*b’Tocho- בתוכו*),” but rather, “I will dwell within **them** (*v’Shachanti b’Tocham- ושכנתי בתוכם*),” meaning, “I will dwell within each and every Jew.”¹⁰³⁶ In other words,¹⁰³⁷ by the Jewish people serving *HaShem-יהו*, blessed is He, in a way of self-restraint (*Itkafiya*) and self-transformation (*It’hapcha*), they become a Sanctuary (*Mikdash*) for *HaShem-יהו*, blessed is He,¹⁰³⁸ so that the revelation of the Name *HaShem-יהו* is drawn into them. Moreover, the revelation of the Name *HaShem-יהו*, blessed is He, that is drawn forth by the Jewish people, is not just into their souls, but is drawn into the world at large, and through this *HaShem’s-יהו* Supernal intent in creation that, “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”¹⁰³⁹ is fulfilled.

As explained in Tanya,¹⁰⁴⁰ *HaShem’s-יהו* Supernal intent is not for the upper worlds, but rather, His ultimate intent is for there to specifically be “a dwelling place for the Holy One, blessed is He, in the lower worlds.” What is meant by “lower worlds” (*Tachtonim-תחתונים*) is not spatially (*Makom- מקום*), being that *HaShem-יהו*, blessed is He, is altogether not

¹⁰³⁵ Exodus 25:8

¹⁰³⁶ See Reishit Chochmah, Shaar HaAhavah toward the beginning of Ch. 6 (section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (section entitled “*Shamaati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, Torah SheBiKtav, Terumah 325b, 326b; Likkutei Torah, Naso 20b and elsewhere.

¹⁰³⁷ See Likkutei Torah, Pekudei 3a

¹⁰³⁸ See the discourse entitled “*Bati LeGani*” 5710.

¹⁰³⁹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

¹⁰⁴⁰ See Tanya, Ch. 36.

constrained by the parameters of space (*Makom*-מקום), as written,¹⁰⁴¹ “And *HaShem*-יהו"ה said: Behold, space (*Makom*-מקום) is with Me.” Rather, the meaning of “lower worlds” (*Tachtonim*-תחתונים) is lower in stature and level.¹⁰⁴² That is, even in a place of darkness there should be service of *HaShem*-יהו"ה, blessed is He, by restraining (*Itkafiya*) and transforming (*It'hapcha*) the opposite of holiness (*Sitra Achara*). (For, in truth, self-restraint (*Itkafiya*) is a necessary prerequisite that brings to self-transformation (*It'hapcha*.) Through doing so, a drawing of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, is brought about.

Thus, about the Jewish people the verse states three times,¹⁰⁴³ “The Sanctuary of *HaShem*, the Sanctuary of *HaShem*, the Sanctuary of *HaShem* (*Heichal HaShem*-היכל יהו"ה, *Heichal HaShem*-היכל יהו"ה-ה, *Heichal HaShem*-היכל יהו"ה-ה) are these!”¹⁰⁴⁴ For, it is through their service of *HaShem*-יהו"ה, blessed is He, that they drawing forth His Essential Self into the world.

To further clarify, even though the verse states,¹⁰⁴⁵ “Do I not fill the heaven and the earth? – The word of *HaShem*-יהו"ה,” nevertheless, this is in a concealed manner. In contrast, through serving *HaShem*-יהו"ה, blessed is He, the revelation is

¹⁰⁴¹ Exodus 33:21; See Midrash Shemot Rabba 45; 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* of all beings.

¹⁰⁴² Mishneh Torah, Hilchot Yesodei HaTorah 2:6

¹⁰⁴³ Jeremiah 7:4

¹⁰⁴⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Sanctuary (*Shaar HaHeichal*).

¹⁰⁴⁵ Jeremiah 23:24

brought about and actualized. Similarly, although our sages, of blessed memory, stated,¹⁰⁴⁶ “He grasps all worlds, but there is none who grasp Him,” what is meant by this is only that we do not have a grasp and hold of Him, blessed is He, meaning that He is not in the category of being grasped. However, even so, He is brought forth into revelation.

This then, is what is meant by the fact that our forefathers only drew down a glimmer of His radiance, but not His Essential Self, in that His Essential Self remained concealed. In contrast, once the Torah was given, when the souls of the Jewish people serve *HaShem*-יהו"ה, blessed is He, they draw down the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being of *HaShem*-יהו"ה Himself, blessed is He, so that He is openly revealed. Through doing so, they fulfill His Supernal intent and actualize “the dwelling place for the Holy One, blessed is He, in the lower worlds.”

By way of analogy, the meaning of a “dwelling place” is to be understood as it is in man below, that his entire self and being is found within his dwelling place, and he is present there in an openly revealed manner without any concealments.¹⁰⁴⁷ The same is understood as it relates to *HaShem*'s-יהו"ה Godliness, that the meaning of a “dwelling place” is that the Essential Self of *HaShem*-יהו"ה, blessed is He, should be openly revealed.

Now, the drawing down and actualization of the “dwelling place for the Holy One, blessed is He, in the lower

¹⁰⁴⁶ Zohar III 225a (Ra'aya Mehemna)

¹⁰⁴⁷ See *Hemshech* 5666 p. 3; See the discourse entitled “*Na'aseh Adam* – Let us make man” of Shabbat Bereishit of this year 5717, Discourse 4, Ch. 3.

worlds,” is brought about through serving *HaShem*-יהו"ה, blessed is He, by studying His Torah and fulfilling His *mitzvot*. Although it was explained before that this is brought about through self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), as stated in Tanya,¹⁰⁴⁸ nevertheless, the truth is, that even in the service of *HaShem*-יהו"ה, blessed is He, of fulfilling of Torah and *mitzvot*, there also is the matter of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*). It goes without saying that when it comes to abstaining from transgressing the prohibitive commandments, which are things that a person's soul lust after,¹⁰⁴⁹ by separating himself from them, this is a very great force of strength. However, even when it comes to fulfilling the positive commandments, as known about the devotional intentions (*Kavanot*) of the *mitzvot*, each *mitzvah* has its own unique form of service, and its unique force of strength.

For example, in the *mitzvah* of Etrog, the word Etrog-אתרג is an acronym¹⁰⁵⁰ for the verse,¹⁰⁵¹ “Let not the foot of arrogance come upon me-*Al Tevo'eini Regel Ga'avah*-אל תבואני רגל גאווה.” Additionally, unlike other fruit, the Etrog lives upon the tree from year to year,¹⁰⁵² meaning that it withstands all the seasonal changes in the course of the year, indicating the matter of self-nullification (*Bittul*). For, when a person is in a state of sense of self-importance and ego (*Yeshut*), he necessarily has a

¹⁰⁴⁸ See Tanya, Ch. 27

¹⁰⁴⁹ See Talmud Bavli, Makkot 23b; Rashi to Leviticus 23:40

¹⁰⁵⁰ Sefer HaLikkutim of the Arizal to Psalms 36:12 (based on Midrash Bereishit Rabba 15, Avot d'Rabbi Natan Ch. 1) – Also see *Hemshech* “v'Kachah” 5637, Ch. 93-94 (Sefer HaMaamarim 5637, Vol. 2, p. 625 and on).

¹⁰⁵¹ Psalms 36:12

¹⁰⁵² Talmud Bavli, Sukkah 35a

certain form and limitation, in that there are matters that he is incapable of withstanding. Thus, from the fact that a person withstands all kinds of changes, this demonstrates that he is not in a state of self-importance and ego (*Yeshut*), but is rather in a state of self-nullification (*Bittul*).

This is likewise so of the spiritual root of the Etrog above, as it is in *HaShem's* יהו"ה Godliness. For as stated in *Zohar*¹⁰⁵³ about the verse,¹⁰⁵⁴ “And Hadar (הדר) reigned after him,” – “He indeed is beautiful (*Hadar*-הדר), as the verse states [about the Etrog],¹⁰⁵⁵ ‘The fruit of the beautiful (*Hadar*-הדר) tree.’” That is, the Etrog is the aspect of the Eighth King, Hadar, who is the root of the world of Repair-*Tikkun*.¹⁰⁵⁶ This is because the primary aspect of Repair-*Tikkun* is nullification (*Bittul*), and inter-inclusion (*Hitkallelut*). This itself is the

¹⁰⁵³ *Zohar* III 292a (Idra Zuta)

¹⁰⁵⁴ Genesis 36:39

¹⁰⁵⁵ Leviticus 23:40

¹⁰⁵⁶ That is, the end of Genesis 36 lists the eight Kings of Edom, who were the descendants of Esav, the brother of Yaakov. Esav and Yaakov represent the two worlds of *Chaos-Tohu*, and Repair-*Tikkun*. In Kabbalah, these eight Kings are referred to as the, “Kings of Tohu.” Because these are the “Kings of Tohu,” the one must die before the other can reign. This is because the essential points of the world of Tohu are incompatible with each other and cannot coexist. For example, in the world of *Chaos-Tohu*, the essential desire for kindness, though it is composed of intellect and emotions, cannot join with the essential desire for sternness. This is so, even though sternness too, is composed of intellect and emotions. The reason for this is because the intellect and emotions of the desire to be kind are absolute kindness and exist solely to justify the kindness, whereas the intellect and emotions of the desire to be stern are absolutely stern and exist solely to justify the sternness. Because they are absolute opposites, they are incompatible with each other and cannot coexist simultaneously. This brings about chaos, and is called “The death of the kings of *Chaos-Tohu*.” That is, one must be destroyed before the other can be revealed, and it thus says about them each of them (with the exception of the eighth king, Hadar), “He reigned and he died.” The eighth king, Hadar, however, is the source of the Repair-*Tikkun*, and it therefore only says that “He reigned” but does not say that “He died.” See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20 & Ch. 46.

primary difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*,¹⁰⁵⁷ that in the world of Chaos-*Tohu* they were separate branches, which is not so of the world of Repair-*Tikkun*. This is also the difference between Yaakov and Esav. For, although Esav's family consisted of only six people, the Torah states,¹⁰⁵⁸ “The souls-*Nafshot*-נפשות of his house,” in the plural. In contrast, though Yaakov's family consisted of seventy members, the Torah calls them one “soul-*Nefesh*-נפש” as it states,¹⁰⁵⁹ “And all the soul-*Nefesh*-נפש who emerged from Yaakov's loins were seventy soul-*Nafesh*-נפש.”¹⁰⁶⁰ What is understood from this is that the *mitzvah* of the Etrog (“the fruit of the beautiful (*Hadar*-הדר) tree”), as it is in the soul of man, is the matter of self-nullification (*Bittul*).

This is similarly so of the positive commandment of Tefillin, which is equated to all of Torah.¹⁰⁶¹ For,¹⁰⁶² the devotional intent (*Kavanah*) of the *mitzvah* of Tefillin is to subjugate the heart to the brain.¹⁰⁶³ More specifically, it is the matter of nullifying and including the aspect of the wisdom-*Chochmah* and understanding-*Binah* of one's Godly soul to the aspect of the wisdom-*Chochmah* and understanding-*Binah*, of the Unlimited One, *HaShem*-יהוה, blessed is He, which is

¹⁰⁵⁷ See *Torat Chayim*, Bereishit 9a and on; Also see *Shaar HaYichud* of the *Mittler Rebbe* translated as *The Gate of Unity*, *ibid.*, and the notes there.

¹⁰⁵⁸ Genesis 36:6

¹⁰⁵⁹ Genesis 46:27; Exodus 1:5

¹⁰⁶⁰ *Midrash Vayikra Rabba* 4:6, cited in *Rashi* to Genesis 46:26; Also see the previous discourse of this year, 5717, entitled “*Bati LeGani* – I have come to My garden,” Discourse 11, Ch. 7.

¹⁰⁶¹ *Talmud Bavli*, *Kiddushin* 35a

¹⁰⁶² See *Tanya*, Ch. 41.

¹⁰⁶³ *Shulchan Aruch*, *Orach Chayim* 25:5; *Alter Rebbe Shulchan Aruch*, *Orach Chayim* 25:11; *Siddur*, *Shaar HaTefillin*

manifest in the Torah portions of “*Kadesh-Sanctify to Me*”¹⁰⁶⁴ and “*v’Hayah Kee Yeviyacha-It shall be that when HaShem-יהו"ה will bring you.*”¹⁰⁶⁵ There likewise must be the nullification and inclusion of the aspect of the knowledge-*Da’at* of his soul, which includes kindness-*Chessed* and might-*Gevurah* in it, these being the aspects of love and fear of *HaShem-יהו"ה*, blessed is He, in the upper knowledge (*Da’at Elyon*) which also includes kindness-*Chessed* and might-*Gevurah*, which are manifest in the two Torah portions of “*Shema Yisroel-Listen Israel,*”¹⁰⁶⁶ and,¹⁰⁶⁷ “*VeHayah im Shamo’a-It will be that if you listen to My commandments,*” that are in the Tefillin.¹⁰⁶⁸

This likewise is so of the *mitzvah* of Tzitzit, the devotional intent (*Kavanah*) of which is to accept the yoke of the kingship of *HaShem-יהו"ה* upon oneself. This is a very great force of strength, since by accepting the yoke of *HaShem’s-יהו"ה* kingship, a person restrains the opposite of holiness (*Sitra Achara*). By way of analogy this may be understood from how it is below, that when a servant pledges fealty to his master, it becomes entirely inapplicable for him to serve or become subjugated to another master, being that he already indentured himself and pledged fealty to this master. Moreover, the word Tzitzit-צִיצִית is of the root “to gaze-*Tzitz-צִיץ*,”¹⁰⁶⁹ as in the

¹⁰⁶⁴ Exodus 13:1-10

¹⁰⁶⁵ Exodus 13:11-16

¹⁰⁶⁶ Deuteronomy 6:4-9

¹⁰⁶⁷ Deuteronomy 11:13-21

¹⁰⁶⁸ See Zohar III 262a; Siddur Im Divrei Elokim Chayim, Shaar HaTefillin 7a and on.

¹⁰⁶⁹ See Sifri and Rashi to Numbers 15:38

verse,¹⁰⁷⁰ “Gazing (*Meitzeetz*-מציץ) through the lattices,” referring to the matter of “Gazing at the glory of the King.”¹⁰⁷¹ This too restrains the opposite of holiness (*Sitra Achara*). For, by “gazing at the glory of the King,” it becomes impossible for him to relate to extraneous matters.

We thus find that Torah and *mitzvot* cause the opposite of holiness (*Sitra Achara*) to be restrained (*Itkafiya*). This is true both in abstaining from transgressing the prohibitive commandments, in that one separates himself from matters that his heart lusts after, and is true in fulfilling the positive commandments, through the devotional intentions (*Kavanot*) of each *mitzvah*. This is like the example of the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the *mitzvah* of Etrog. Similarly, the Tefillin consists of the four Torah portions; “*Kadesh*-Sanctify to Me,” “*v'Hayah Ki Yeviyacha*-It shall be that when *HaShem*-יהו"ה will bring you,” “*Shema Yisroel*-Listen Israel,” and, “*VeHayah im Shamo'a*-It will be that if you listen to My commandments,” which are the matter of subjugating the aspects of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* to *HaShem*-יהו"ה, blessed is He – which includes both kindness-*Chessed* and might-*Gevurah*. Likewise, the same applies to the *mitzvah* of Tzitzit, as explained above.

This then, is why the Jewish people are called “The Sanctuary of *HaShem*-*Heichal HaShem*-יהו"ה,” because their service of *HaShem*-יהו"ה, blessed is He, in fulfilling the *mitzvot*, restrains (*Itkafiya*) and transforms (*It'hapcha*) the

¹⁰⁷⁰ Song of Songs 2:9

¹⁰⁷¹ Zohar II 247b; *Hemshech* “*Mayim Rabim*” 5636, Ch. 51; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 3.

opposite of holiness (*Sitra Achara*). Thus, through fulfilling the positive commandments, which correspond to the letters *Vav-Hey* ו"ה of the Name *HaShem* יהו"ה, and desisting from transgressing the prohibitive commandments, which correspond to *Yod-Hey* י"ה of the Name *HaShem* יהו"ה, they become the Sanctuary (*Heichal* היכל) for the Name *HaShem* יהו"ה, blessed is He.¹⁰⁷²

4.

Now, all the above is regarding drawing down the Name *HaShem* יהו"ה. However, it is written,¹⁰⁷³ “Lift up your hands¹⁰⁷⁴ to Holiness (*Kodesh* קדש) and bless *HaShem* יהו"ה.” (Now, the word “bless-*Barchoo* ברכו also means “to draw down.”)¹⁰⁷⁵ That is, we draw down the aspect of the Holiness-*Kodesh* קדש of the Singular Preexistent Intrinsic Essential and Unlimited Being Himself, who is even loftier than the Name *HaShem* יהו"ה, into His Name *HaShem* יהו"ה.

The explanation is that the Name *HaShem* יהו"ה, blessed is He, is also holy-*Kadosh* קדוש, as it states,¹⁰⁷⁶ “There is none as holy (*Kadosh* קדוש) as *HaShem* יהו"ה.” It similarly states in *Zohar*,¹⁰⁷⁷ “There are various levels of holiness... but there are none as holy as *HaShem* יהו"ה.” For, when it states that there

¹⁰⁷² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how our Torah is sustained by the true reality of the Singular Name of *HaShem* יהו"ה, blessed is He.

¹⁰⁷³ Psalms 134:2

¹⁰⁷⁴ *Likkutei Torah*, *Shir HaShirim* 21b, 24c

¹⁰⁷⁵ See *Mishna Kilayim* 7:1 – “On who has drawn down-*HaMavreech* המבריך a vine into the ground; Also see *Torah Ohr*, *Mikeitz* 36c.

¹⁰⁷⁶ *Shmuel* 1 2:2

¹⁰⁷⁷ *Zohar* III 44a

are various levels of holiness, it refers to the manner of their holiness and exalted transcendence. In contrast, the Name *HaShem*-יהו"ה bears two opposites. That is, there is the Name *HaShem*-יהו"ה which means *Mehaveh*-מהוה, that is, “He who brings into being,”¹⁰⁷⁸ and even though He brings them into being, He nonetheless is holy and in a state of exalted transcendence in relation to them. About this, the verse states, “There are none as holy (*Kadosh*-שְׁקֵדוֹשׁ) as *HaShem*-יהו"ה,” in which this aspect of “Holy-*Kadosh*-שְׁקֵדוֹשׁ” bears these two opposites, the likes of which is not found in all other supernal levels of holiness.

However, all the above only refers to the aspect of the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*). That is, even though He transcends and is beyond all worlds, He nevertheless has some relation to worlds, in that, at the very least, He transcends and surrounds them (*Sovev*). This aspect is called “Holy-*Kadosh*-שְׁקֵדוֹשׁ” (with a *Vav*-ו).¹⁰⁷⁹ In contrast, the aspect of “Holy-*Kodesh*-שְׁקֵדוֹשׁ” (without the letter *Vav*-ו) indicates an aspect that is not in the category of worlds altogether,¹⁰⁸⁰ not even in a way of surrounding and transcending them (*Sovev*). Instead, it refers to the holiness of

¹⁰⁷⁸ Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Zohar III 257b (Ra’aya Mehemna); Moreh Nevuchim, Part 1, Ch. 61; Tanya, Shaar HaYichud v’HaEmunah, Ch. 4.

¹⁰⁷⁹ That is, the word “Holy-*Kadosh*-שְׁקֵדוֹשׁ,” spelled with the *Vav*-ו is on the one hand indicative of the drawing forth to bring the worlds and all therein into existence (with the drawing down indicated by the letter *Vav*-ו), while on the other hand conveys holiness and transcendence, meaning that He utterly transcends the creations that He brings forth into novel existence.

¹⁰⁸⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Zohar III 93a, explained in *Likkutei Torah*, Emor 33d

the Essential Self of the Singular Preexistent Intrinsic Unlimited Being Himself, *HaShem*-יהו"ה blessed is He. About this the verse states, "lift up your hands to Holiness (*Kodesh*-קדוש), and bless *HaShem*-יהו"ה."

To further elucidate, it was previously explained that the Jewish people are called "the Sanctuary of *HaShem*-*Heichal HaShem*-היכל יהו"ה." However, this only refers to the drawing down of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). About this aspect our sages, of blessed memory, said,¹⁰⁸¹ "In the coming future, the righteous (*Tzaddikim*) will have the word 'Holy-Kadosh-קדוש' recited before them." This is because they draw down this aspect of "there is none as holy (*Kadosh*-קדוש) as *HaShem*-יהו"ה." Nonetheless, this drawing down is not sufficient, for since the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) has some relation to worlds, it is possible that because of sins and blemishes, this light and illumination of *HaShem*-יהו"ה, blessed is He, is not drawn into the worlds.

To clarify, although this drawing down is dissimilar to the way that the soul is affected by what happens to the body, God forbid, nevertheless, this does not contradict what was said above, that because of sins and blemishes, it is possible that the light of *HaShem*-יהו"ה, blessed is He, which transcends and surrounds all worlds (*Sovev Kol Almin*), will not be drawn down. For, in regard to the soul being affected by what happens to the body, if the limbs and organs of the body become very damaged, the soul withdraws from the body completely.

¹⁰⁸¹ Talmud Bavli, Bava Batra 75b

However, this is not so above in *HaShem*'s יהו"ה Godliness. That is, even if there are sins and blemishes, the light of *HaShem*-יהו"ה, blessed is He, is not actually withdrawn, God forbid. However, even though the light of *HaShem*-יהו"ה, blessed is He, is not withdrawn, it is possible for it to remain in a state of concealment.

All the above refers to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*). However, this is not so of the Essential Self of the Singular Preexistent Intrinsic Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who even transcends the light that transcends all worlds (*Sovev Kol Almin*). For, in regards to His Essential Self, blessed is He, it is entirely inapplicable for sins to even cause concealment. That is, being that He altogether transcends worlds, therefore,¹⁰⁸² "If you are righteous, what have you given Him? If your transgressions are many, what have you done to Him?" Thus, it is about this aspect that the verse states, "lift up your hands to Holiness (*Kodesh*-שקד) and bless *HaShem*-יהו"ה," indicating that there must specifically be a drawing down of the Essential Self of the Singular Preexistent Intrinsic Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. In other words, even when there is cause for the light of *HaShem*-יהו"ה, blessed is He, which transcends all worlds (*Sovev Kol Almin*) to be concealed, nevertheless, because of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, they should be drawn into revelation.

Now, although it is true that from the perspective of the Essential Self of *HaShem*-יהו"ה, blessed is He, He is always

¹⁰⁸² Job 35:6-7

found within the worlds, as it states,¹⁰⁸³ “Do I not fill the heaven and the earth? – The word of *HaShem*-יהוה,” nevertheless, this is concealed, and it is specifically through our serving *HaShem*-יהוה, blessed is He, in the way indicated by the verse, “lift up your hands to Holiness (*Kodesh*-שקדש) and bless *HaShem*-יהוה,” that we draw this down to be openly revealed. This is as explained above, that though,¹⁰⁸⁴ “He grasps all worlds, but there is none who grasps Him,” what is meant by this is only that we have no grasp and hold of Him. However, through serving Him, it is brought into revelation, even though He cannot be grasped.

This is similar to the drawing down affected by the *mitzvot*, in which the light (*Ohr*) is revealed, though it is not grasped. For, the soul manifests within physical substance, but the physical substance does not distract or confuse the light of the soul. In other words, even as the soul is manifest within the physical substance, for the soul, there is an illumination of the light of a *mitzvah* when it is fulfilled, even though the physical substance itself has no sense of this at all. Nevertheless, even though the physical substance has no sense of it, nevertheless it is revealed, to the extent that about this our sages, of blessed memory,¹⁰⁸⁵ obligated us to rise and stand before a person who is engaged in fulfilling a *mitzvah*, even if he is an ignoramus and a boor. This is because there is an illumination within him of the revelation of the light of the *mitzvah*,¹⁰⁸⁶ though it is not in the realm of grasp.

¹⁰⁸³ Jeremiah 23:24

¹⁰⁸⁴ Zohar III 225a (Ra'aya Mehemna)

¹⁰⁸⁵ See Talmud Yerushalmi, Bikkurim 3:3

¹⁰⁸⁶ Tanya, Ch. 46 (66a)

The same is so of the matter of Shabbat, during which time it is forbidden to perform labor. That is, during the six mundane days of the week it is permissible to engage in labor. For, even though our sages, of blessed memory, stated,¹⁰⁸⁷ “One who makes gestures in the presence of the King is liable for the death penalty,” nevertheless, because of the concealment that there is in the six mundane days of the week, it is not considered to be “before the King.” However, on Shabbat this is not the case. For, because of the revelation (even though it is not in the realm of grasp), it nevertheless is considered to be “before the King,” and therefore it forbidden to engage in labor.

However, it is the matter indicated by, “Lift up your hands” that brings about bestowal from the aspect of the Supernal holiness (*Kodesh*-שקדש). The explanation is that there are two hands, corresponding to the two verses of the *Shema* recital, these being,¹⁰⁸⁸ “Listen Israel, *HaShem* our God, *HaShem* is One-*Shema Yisroel HaShem Elohei*”*nu HaShem Echad*-אחד-יהוה אלהינו יהוה אחד,” and “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever- ברוך שם כבוד מלכותו לעולם ועד.” The verse, “Listen Israel-*Shema Yisroel*” is the aspect of the upper unity (*Yichuda Ila’ah*) of *HaShem*-יהוה, blessed is He, and the verse, “Blessed is The Name-*Baruch Shem*” is the aspect of the lower unity (*Yichuda Tata’ah*) of *HaShem*-יהוה, blessed is He.¹⁰⁸⁹

¹⁰⁸⁷ See Talmud Bavli, Chagigah 5b

¹⁰⁸⁸ Deuteronomy 6:4

¹⁰⁸⁹ Zohar I 18b; Tanya, Shaar HaYichud v’HaEmunah translated as The Gate of Unity and Faith, introductory line to Ch. 1 and Ch. 7; Also see the Opening Words to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

To explain, the verse “Listen Israel-*Shema Yisroel*” is the contemplation (*Hitbonenut*) regarding the matter of the nullification (*Bittul*) of the worlds, to understand how the worlds are all utterly and completely nullified to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is holy and in a state of exalted transcendence from them. This brings about an aspect of running desire (*Ratzo*) to adhere to *HaShem*-יהו"ה, blessed is He. The verse, “Blessed is the Name-*Baruch Shem*” is the contemplation (*Hitbonenut*) of how it is that from the aspect of the Name (*Shem*-שם) and Glory (*Kvod*-כבוד) of His Kingdom (*Malchuto*-מלכותו) as they are in the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), that “room” is granted for the existence of the worlds. Because of this, one comes to be in a state of return (*Shov*) to below, in that he becomes aware that,¹⁰⁹⁰ “against your will you live,”¹⁰⁹¹ and that he is brought into existence specifically to be in this world and affect it with refinements, clarifications, and ascents.

These then, are the matter of the two hands, the right hand and the left hand. For, the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, is the right hand, in that it is like a person who hugs his friend with his right hand,¹⁰⁹² to the point that he is completely hugged and surrounded, and is unable to move anywhere else. The same is so of service of *HaShem*-יהו"ה, blessed is He, of the upper unity (*Yichuda Ila'ah*), in which there is such great illumination of the light of *HaShem*-

¹⁰⁹⁰ Mishnah Avot 4:22

¹⁰⁹¹ Also see Tanya, Iggeret HaKodesh, Epistle 11 (“*LeHaskeelcha Binah*”)

¹⁰⁹² See Song of Songs 2:6

יהו"ה, blessed is He, that a person comes to be in a state of “running” (*Ratzo*) to adhere to Him, blessed is He, and it becomes utterly inapplicable for him to be moved away from this at all. In contrast, the service of *HaShem*-יהו"ה, blessed is He, of the lower unity (*Yichuda Tata'ah*) is the aspect of the left hand, which is the matter of the might of the judgments-*Gevurot* and various restraints-*Tzimtzumim*, through which he comes to be in a state of “return” (*Shov*), as mentioned above.

This then, is the meaning of the verse,¹⁰⁹³ “lift up your hands¹⁰⁹⁴ to Holiness (*Kodesh*-שְׁקֵדֶשׁ) and bless *HaShem*-יהו"ה.” That is, through serving *HaShem*-יהו"ה, blessed is He, in both aspects, that of His upper unity (*Yichuda Ila'ah*) and that of His lower unity (*Yichuda Tata'ah*), we draw the holiness of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. That is, we draw the aspect indicated by “holy-*Kodesh*-שְׁקֵדֶשׁ,” which transcends “holy-*Kadosh*-שְׁקֵדוֹשׁ” (with the *Vav*-ו), and we “bless *HaShem*-יהו"ה,” meaning that this light (indicated by “holy-*Kodesh*-שְׁקֵדֶשׁ”) is drawn forth in the Name *HaShem*-יהו"ה, through which it also is drawn forth into the world at large.

5.

With the above in mind, we also can understand the statement in Talmud,¹⁰⁹⁵ “Let this one-*Zeh*-זֶה (masculine) come and receive this-*Zot*-זֹאת (feminine) from This One-*Zeh*-זֶה (masculine) for this nation *Am Zu*-עַם (feminine)... The words,

¹⁰⁹³ Psalms 134:2

¹⁰⁹⁴ Likkutei Torah, Shir HaShirim 21b, 24c

¹⁰⁹⁵ Talmud Bavli, Menachot 53b – יבוא זה ויקבל זאת מזה לעם זו –

‘Let this one-*Zeh*-זה come’ refer to Moshe, about whom it states,¹⁰⁹⁶ ‘For this-*Zeh*-זה man Moshe who brought us up from the land of Egypt.’ The words, ‘Come and receive this-*Zot*-זאת’ refer to the Torah, about which it states,¹⁰⁹⁷ ‘This-*Zot*-זאת is the Torah that Moshe placed before the children of Israel.’ The words, ‘From This One-*Zeh*-זה’ refer to the Holy One, blessed is He, about whom it states,¹⁰⁹⁸ ‘This-*Zeh*-זה is my God and I shall beautify Him.’ The words, ‘For this nation (*Am Zu*-עם זו)’ refer to the children of Israel, about whom it states,¹⁰⁹⁹ ‘This nation (*Am Zu*-עם זו) that I fashioned.’”

Now, about the verse, “This is my God and I shall beautify Him (*v’Anveihu*-ואנוהו),” it states in Midrash¹¹⁰⁰ commenting on the verse,¹¹⁰¹ “I am black and beautiful (*Navah*-נאוה),” that, “This refers to the Jewish people in that, ‘I am beautiful (*Navah*-נאוה)’ when I say, ‘This is my God and I shall beautify Him (*v’Anveihu*-ואנוהו).”

However, this must be better understood. For, how is it applicable that a novel creature could have any effect on the Creator, *HaShem*-יהו"ה, blessed is He, in this matter of “I shall beautify Him (*v’Anveihu*-ואנוהו)?” Moreover, we see that this is so connected to the novel creature in an inner way, so much so, that because of this, the novel creature itself is called “beautiful (*Navah*-נאוה).”

¹⁰⁹⁶ Exodus 32:23

¹⁰⁹⁷ Deuteronomy 4:44

¹⁰⁹⁸ Exodus 15:2

¹⁰⁹⁹ Isaiah 43:21

¹¹⁰⁰ Midrash Shemot Rabba 49:2

¹¹⁰¹ Song of Songs 1:5

The explanation is as our sages, of blessed memory, stated,¹¹⁰² “Come and see how great were the children of Israel who went into the sea. Moshe, the master of all the prophets, grappled in pleading before the Ever-Present One, saying,¹¹⁰³ ‘Show me now Your Glory.’ But, the Holy One, blessed is He, responded,¹¹⁰⁴ ‘You cannot see My Face, for no man can see Me and live.’ (That is, He said, ‘you will see My back’¹¹⁰⁵ alone.) However, at the splitting of the sea, everyone (including maidservants and suckling infants) could point with their finger and say, ‘This is my God and I shall beautify Him (v’Anveihu-ואננהו).”

Now, this matter – that at the splitting of the sea there were much loftier revelations, even though it states, “No man shall see me and live” – is due to two reasons. The first reason is because of the superiority of the self-sacrifice (*Mesirat Nefesh*) of Nachshon, who jumped into the sea.¹¹⁰⁶ This self-sacrifice (*Mesirat Nefesh*) had an effect on every single Jew, to the point that they all said, “This is my God and I shall beautify Him (v’Anveihu-ואננהו).” The second reason is because, when it states, “No man shall see me and live,” about which our sages, of blessed memory said,¹¹⁰⁷ “Even the holy animal angels (*Chayot*) that carry the throne do not see,” this only refers to the revealed world (*Alma d’Itgaliya*), whereas this is not so in the concealed world (*Alma d’Itgaliya*), where they indeed see.

¹¹⁰² Midrash Shemot Rabba 23:15

¹¹⁰³ Exodus 33:18

¹¹⁰⁴ Exodus 33:20

¹¹⁰⁵ Exodus 33:20

¹¹⁰⁶ See Talmud Bavli, Sotah 37a; Pirke d’Rabbi Eliezer Ch. 42; Midrash Bamidbar Rabba 13:7

¹¹⁰⁷ Midrash Shemot Rabba 23:15 *ibid.*

To further explain, the revealed world (*Alma d'Itgaliya*) only extends to the world of Creation (*Briyah*). Thus, since in the world of Creation (*Briyah*) it states, “He and His live force and organs are not one,” they therefore do not see. In contrast, the concealed world (*Alma d'Itkasiya*) is the world of Emanation (*Atzilut*), which is the world of the Oneness of *HaShem*-יהו"ה, blessed is He, wherein “He and His life force and organs are one,”¹¹⁰⁸ and they therefore see. Thus, since at the splitting of the sea, “He transformed the sea to dry land,”¹¹⁰⁹ meaning that there was a revelation of the concealed world (*Alma d'Itkasiya*),¹¹¹⁰ therefore, even a maidservant and a suckling infant declared, “This is my God and I shall beautify Him (v'Anveihu-ואננהו).” Now although “Moshe, the master of all the prophets, grappled in pleading” for this matter, as discussed before, nevertheless, because of these two reasons, there was an element of superiority in the splitting of the sea, over and above the level of our teacher Moshe.

The explanation is that even though Moshe prophesied with the word “This-Zeh-זה” – as our sages, of blessed memory, taught,¹¹¹¹ “All the other prophets prophesied with the word ‘Thus-Koh-כה says *HaShem*-יהו"ה,’ whereas Moshe prophesied with the word ‘This-Zeh-זה is the word of *HaShem*-יהו"ה” – nevertheless, the level of Moshe’s prophecy was of the world of Emanation (*Atzilut*) only as it passes into the world of Creation (*Briyah*), and was not actually directly of the world of

¹¹⁰⁸ Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20.

¹¹⁰⁹ Psalms 66:6

¹¹¹⁰ Which is compared to the sea.

¹¹¹¹ Sifri and Rashi to Numbers 30:2

Emanation (*Atzilut*).¹¹¹² This is because Moshe's prophecy was from the aspect of understanding-*Binah*, and as known, "the upper father (*Abba Ila'ah* - wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*),"¹¹¹³ whereas "the upper mother (*Imma Ila'ah*, - understanding-*Binah*) dwells in the throne (the world of Creation-*Briyah*)."¹¹¹⁴ Thus, since Moshe's prophecy was from the aspect of understanding-*Binah*, we find that his prophecy was from the world of Creation (*Briyah*), only that within the world of Creation (*Briyah*) itself, his prophecy was from the aspect of Emanation (*Atzilut*) within Creation (*Briyah*). This is as stated by Rabbi Moshe Zacuto,¹¹¹⁵ that the prophecy of Moshe was from the inner aspect (*Pnimiyut*) of the world of Creation (*Briyah*), and is the matter of the light of the world of Emanation (*Atzilut*) that radiates and illuminates in the world of Creation (*Briyah*). In contrast, at the splitting of the sea there was a revelation of the world of Emanation (*Atzilut*) itself, literally, not just as it passes into the world of Creation (*Briyah*).

Now, the splitting of the sea was a preparation for the giving of the Torah.¹¹¹⁶ For, the giving of the Torah was also a revelation of the world of Emanation (*Atzilut*), meaning, that there was a revelation and illumination of the lights (*Orot*) of the world of Emanation (*Atzilut*) all the way to the Essential Self

¹¹¹² See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 6; Also see Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

¹¹¹³ See Rabbi Moshe Zacuto (Ramaz) to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119, and elsewhere.

¹¹¹⁴ See Tikkunei Zohar, Tikkun 6

¹¹¹⁵ See Zohar II 23a; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, *ibid.* (Part 3, Gate 6).

¹¹¹⁶ See Torah Ohr, Beshalach 63a; Likkutei Torah, Tzav 17a and on.

of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Now, this also was due to the two above-mentioned reasons. The first reason...¹¹¹⁷ The second reason is because at the giving of the Torah, there was a bond between the upper and the lower,¹¹¹⁸ the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*), and from the perspective of the concealed world (*Alma d'Itkasiya*), all revelations are possible.

It is for this reason that the Torah is called “This-*Zot*-זאת,” and is of the same aspect as “This-*Zeh*-זה is my God, and I shall beautify Him (*v'Anveihu*-וואנוהו).” That is, they transcend the aspect of “This-*Zeh*-זה” of Moshe’s prophecy, which is solely the aspect of Emanation (*Atzilut*) as it is in the world of Creation (*Briyah*). In contrast, when Torah is called “This-*Zot*-זאת” it is the revelation of the world of Emanation (*Atzilut*) itself, literally. Thus, it is for this reason that it states,¹¹¹⁹ “Let this one-*Zeh*-זה come and receive this-*Zot*-זאת.” That is, from the fact that it says “Let this one come and receive,” it indicates that Moshe is lower in level than the Torah. This is because the level of Moshe is not actually the revelation of the world of Emanation (*Atzilut*) itself, whereas this is not so of Torah, which is the actual revelation of the world of Emanation (*Atzilut*), and is why (the Torah) is called “This-*Zot*-זאת” (in that it is the feminine aspect that receives) “from This-*Zeh*-זה” (in the masculine, referring to the Holy One, blessed is He). In other words, by means of the Torah there is a revelation of all

¹¹¹⁷ There is a section of the discourse that is missing here.

¹¹¹⁸ See Midrash Tanchuma, Va'era 15; Torah Ohr Yitro 68a, and elsewhere.

¹¹¹⁹ Talmud Bavli, Menachot 53b – יבוא זה ויקבל זאת מזה לעם זו –

the lights and illuminations, up to and including the Essential Self of the Singular Preexistent Intrinsic Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, the reason why the Torah (which is higher than the level of Moshe) is called "This-*Zot*-זאת" in the feminine form, is because of its manifestation in physical matters, in that its matter is that through it, there is caused to be a drawing forth of all the Supernal lights and illuminations, even including the Essential Self of the Singular Preexistent Intrinsic Being of the Unlimited One Himself, *HaShem*-יהו"ה blessed is He, all the way to down. This is why it is called "This-*Zot*-זאת," in the feminine (because it is the receptacle that receives from the Essential Self of *HaShem*-יהו"ה, blessed is He).¹¹²⁰

Now, it is through "This-*Zot*-זאת is the Torah" that we come to the revelation of "This-*Zeh*-זה is my God." For, it states in Ramaz¹¹²¹ that the numerical value of the word "This-*Zeh*-זה" is י"ב-12, referring to the Name *HaShem*-יהו"ה three times, for a total of twelve letters¹¹²² (that is, the three times that the Name *HaShem*-יהו"ה is mentioned in the Priestly blessing).¹¹²³ It also refers to the twelve letters of *HaShem*'s-יהו"ה title Lord-*Adona*'y-אדוני, which is why "The Sanctuary (*Heichal*-היכל) of

¹¹²⁰ This explanation is as it is recalled by some of the individual transcribers.

¹¹²¹ See Zohar III 271b, 272b, and Rabbi Moshe Zacuto (Ramaz) there.

¹¹²² Moreover, this itself is hinted at in the numeral י"ב-12, which is inclusive of all the numerals that precede it, as in: א"ב ג"ד ה"ו ז"ח ט"י י"א י"ב, the sum-total of which is 78, which is equal to "He is and He was and He will be-*Hoveh v'Hayah v'Yihyeh*-יהוה ויהייה ויהיה ויהייה ויהייה ויהייה," which shares the same letters and value as the three times that the Name *HaShem*-יהו"ה (3 x יהו"ה-26 = 78) is mentioned in the Priestly blessing. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled, "The drawing forth of action from the letters to *Elohi*"m-אלהי"ם."

¹¹²³ Numbers 6:24-26

HaShem-יהו"ה" is mentioned three times in the above-mentioned verse.¹¹²⁴ That is, the Sanctuary-*Heichal*-היכל-65 of *HaShem*-יהו"ה is His title Lord-*Adona*"ג-אדני-65.¹¹²⁵

These three refer to the aspect of the intellectual qualities (*Mochin*). That is, the three times that the Name *HaShem*-יהו"ה is mentioned are the matter of the intellectual qualities of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* of *Zeir Anpin* of the world of Emanation (*Atzilut*).¹¹²⁶ Similarly, the three times that the title Lord-*Adona*"ג-אדני is mentioned are the matter of the intellectual qualities of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* of kingship-*Malchut* of the world of Emanation (*Atzilut*).¹¹²⁷

This then, is the meaning of "This-*Zeh*-זה is my God and I shall beautify Him (ו'אנוהו-*Anveihu*)." That is, it is through the service of *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people, that we make "a dwelling place for the Holy One, blessed is He, in the lower worlds." That is, we bring about the drawing forth of the Essential Self of *HaShem*-יהו"ה, blessed is He, who "Is and Who was and Who will be" (*Hoveh v'Hayah v'Yihyeh*-יהו"ה ויהי"ה והיה ויהי"ה) and transcends the aspect of "This is my God-*Zeh Eilee*-זה אלי" (by which we also

¹¹²⁴ Jeremiah 7:4

¹¹²⁵ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Sanctuary (*Shaar HaHeichal*).

¹¹²⁶ See *Shaarei Orah* of Rabbi Yosef Gikatilla, *Shaar 5 (Tiferet)*, which is the lower Name *HaShem*-יהו"ה of *Zeir Anpin* of the world of Emanation-*Atzilut*).

¹¹²⁷ See *Shaarei Orah* of Rabbi Yosef Gikatilla, *Shaar 1 (Malchut)*, which is the title my Lord-*Adona*"ג-אדני of *Malchut* of the world of Emanation-*Atzilut*).

¹¹²⁸ That is to say, the intention in "This-*Zeh*-זה-12 is my God-*El*"ע-אלי" is that "It is *HaShem*-יהו"ה who Is and Who was and Who will be (*Hoveh v'Hayah v'Yihyeh*-יהו"ה ויהי"ה והיה ויהי"ה) who is my God-*Eilee*-זה אלי." See *Ginat Egoz* of Rabbi

affect an elevation of “This is my God-*Zeh Eilee*-זה אלי”). Thus, this is the aspect of,¹¹²⁹ “lift up your hands¹¹³⁰ to Holiness (*Kodesh*-קדש) and bless *HaShem*-יהויה.” This is why the children of Israel are called “beautiful-*Navah*-נאה” which of the same root as the word “a dwelling-*Neveh*-נוה,”¹¹³¹ referring to the dwelling place (*Dirah*) for the Holy One, blessed is He, in the lower worlds.

Now, as it is now, there currently is the matter indicated by “This (*Zeh*-זה) is my God-*Eilee*-אלי.” However, about the coming future it states,¹¹³² “And they will say on that day, ‘Behold this-*Zeh*-זה is our God-*Elohei*”נו-אלהי; we hoped to Him that He would save us; This-*Zeh*-זה is *HaShem*-יהויה to Whom we hoped, let us exult and be glad in His salvation.’” In other words, right now, there only is the aspect of a revelation of This-*Zeh*-זה one time, whereas in the coming future there will be the aspect of This-*Zeh*-זה two times.¹¹³³ The explanation is that the revelation of “This (*Zeh*-זה) is my God-*Eilee*-אלי,” which is currently revealed, is only the aspect of beauty-*Tiferet* of *Zeir Anpin*,¹¹³⁴ whereas the revelation of two times This-*Zeh*-

Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, and Vol. 2 (*The Letters of Creation, Part 1*), section entitled, “The drawing forth of action from the letters to *Elohi*”מ-אלהים.”

¹¹²⁹ Psalms 134:2

¹¹³⁰ Likkutei Torah, Shir HaShirim 21b, 24c

¹¹³¹ See Rashi to Exodus 15:2 to the word “*Na'avah*-נאה”; Also see the continuation to the Song of the Sea, Exodus 15:13 “Your holy abode-*Neveh Kodshecha*-נוה קדשך” (Rabbeinu Bachaye to Exodus 15:2).

¹¹³² Isaiah 25:9, also see Midrash Shemot Rabba 49:2 *ibid*.

¹¹³³ See Midrash Shemot Rabba 49:2 *ibid*.

¹¹³⁴ The lower Name *HaShem*-יהויה of *Zeir Anpin* of *Atzilut*. In man’s service of *HaShem*-יהויה, blessed is He, this refers to the heartfelt emotions of love and fear of *HaShem*-יהויה, blessed is He. See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 32-36. Also see Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 5.

הז of the coming future, is the revelation of the aspect of beauty-*Tiferet* of the Ancient One-*Atik Yomin*.¹¹³⁵

Now, the revelation of two times This-*Zeh*-זה, which will occur in the coming future, is brought about through the refinement of the aspect of “this-*Zeh*-זה” of the side that is the opposite of holiness. This is as stated,¹¹³⁶ “This-*Zeh*-זה shall be contaminated for you,” “this-*Zeh*-זה wicked Haman,”¹¹³⁷ “If this-*Zeh*-זה scoundrel¹¹³⁸ accosted you.” In other words, the opposite of holiness is also called “this-*Zeh*-זה,” as it states,¹¹³⁹ “God has made this-*Zeh*-זה one opposite this-*Zeh*-זה one.” Thus, it is through the refinement of the opposite of holiness, that we draw forth this aspect of the Ancient One-*Atik*. Thus, it is in this regard that our sages, of blessed memory, stated¹¹⁴⁰ about the verse,¹¹⁴¹ “And God saw all that He had made, and behold, it was very good (*Tov Me’od*-טוב מאד),” they said, “The word ‘Good-*Tov*-טוב’ refers to the good inclination, and the word ‘Very-*Me’od*-מאד’ refers to the angel of death.”¹¹⁴² In other words, this is brought about through refining the side that is the opposite of holiness. This refinement (*Birur*) is brought

¹¹³⁵ The upper Name *HaShem*-יהו"ה of *Atik Yomin*. In man’s service of *HaShem*-יהו"ה, blessed is He, this refers to the power of pleasure and delight in *HaShem*-יהו"ה, blessed is He. See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 23-24; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*).

¹¹³⁶ Leviticus 11:29

¹¹³⁷ Esther 7:6

¹¹³⁸ Referring to the evil inclination. See Rashi to Sukkah 52b there.

¹¹³⁹ Ecclesiastes 7:14

¹¹⁴⁰ Genesis 1:31

¹¹⁴¹ See Midrash Bereishit Rabba 9:10; Zohar I 14a, 19b, and more.

¹¹⁴² The angel of death (*Malach HaMavet*-מלאך המות) is one of the names of the evil inclination. See Talmud Bavli, Bava Batra 16a.

about through the study of Torah, as our sages, of blessed memory, taught, “If this-Zeh-זה scoundrel accosted you, drag him to the house of Torah study.” For, since the Torah is entirely inner (*Panim*) and does not have the aspect of a hindside (*Achor*) whatsoever,¹¹⁴³ it therefore is impossible for the opposite of holiness to have any hold on the Torah. On the contrary, the very opposite is true, that the Torah pushes away the opposite of holiness, and through this push, we draw forth the aspect of the Ancient One-*Atik*.¹¹⁴⁴

About this the verse concludes, “This (*Zeh*-זה) is *HaShem*-יהו"ה to Whom we hoped-*Keeveenoo*-קוינו,” in which the word “we hoped-*Keeveenoo*-קוינו” is of the same root as “lines-*Kavin*-קוין,”¹¹⁴⁵ (in the plural,) referring to the three modes of serving *HaShem*-יהו"ה, blessed is He, upon which the world depends, these being the study of Torah, the sacrificial offerings (prayer), and acts of lovingkindness.¹¹⁴⁶ For, through these three lines (*Kavin*-קוין) and modes of service of *HaShem*-יהו"ה, blessed is He, all the drawings forth are brought about from *HaShem*-יהו"ה, blessed is He, above, only that right now this is concealed. However, in the coming future it will be openly revealed, as it states,¹¹⁴⁷ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken!”

¹¹⁴³ See Tanya, Kuntres Acharon 161a; Sefer HaMaamarim 5649 p. 264

¹¹⁴⁴ There was a lengthier explanation regarding the matter of two times “This-Zeh-זה” which is missing from the transcription.

¹¹⁴⁵ See Torah Ohr, Beshalach 63d and elsewhere.

¹¹⁴⁶ Mishnah Avot 1:2

¹¹⁴⁷ Isaiah 40:5

6.

This then, is the meaning of the verse,¹¹⁴⁸ “Moshe came into (*b’Toch*-בתוך) the cloud.” That is, in order for the revelation of the giving of the Torah to be, which is the matter of the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, it was necessary for there to be the matter of a garment that is capable of receiving the aspect of Torah¹¹⁴⁹ – which is called “This-*Zot*” (in the feminine) – and within which the aspect of “This-*Zeh*,” is manifest, in the most literal sense. This garment is the matter of the cloud. For, as explained elsewhere about the matter of the cloud, which “was like thick smoke,”¹¹⁵⁰ it is similar to the matter of an analogy (*Mashal*),¹¹⁵¹ which is like a garment (*Levush*). That is, it is through the garment of Torah that it is possible for there to be a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

However, the matter indicated by the verse, “Moshe came into (*b’Toch*-בתוך) the cloud,” is the matter of ascent. However, the ultimate Supernal intent of *HaShem*-יהו"ה, blessed is He, is that the Essential Self of *HaShem*-יהו"ה, blessed is He,

¹¹⁴⁸ Exodus 24:18

¹¹⁴⁹ See Zohar I 66a; Tanya, Iggeret HaKodesh, Epistle 29; Torah Ohr 16a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46, regarding the matter of “This is analogous to a snail whose garment is of himself and part of himself etc.” Also see See Bereishit Rabba 21:5; Maamarei Admor HaEmtzaee, Vayikra Vol. 2, pg. 721.

¹¹⁵⁰ Talmud Bavli, Yoma 4b

¹¹⁵¹ See Torah Ohr, 11c, 91c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46, and elsewhere.

should be drawn down below. Thus, it is to this end that the Holy One, blessed is He, made a path (*Shvil*) within it for him. For, it is through the path (*Shvil*) that there comes to be the drawing down to below. This is like the splitting of the sea, about which it states,¹¹⁵² “The children of Israel came into (*b’Toch*-בתוך) the sea,” which is also in a manner of ascent. However, the ultimate Supernal intent of *HaShem*-יהו"ה, blessed is He, is for the concealed world (*Alma d’Itkasiya*) to illuminate and shine in the revealed world (*Alma d’Itgaliya*). He therefore transformed the sea to dry land, and the drawing down of the concealed world (*Alma d’Itkasiya*) was through a path (*Shvil*), as the verse continues, “and the water was a wall for them on their right and on their left.” That is, it is through this path (*Shvil*) that the light of *HaShem*-יהו"ה, blessed is He, is even drawn down into the revealed world (*Alma d’Itgaliya*).

The same was so of the matter of the giving of the Torah, that there is a path (*Shvil*) and way by means of which the light of *HaShem*-יהו"ה, blessed is He, radiates and illuminates below. This is as stated,¹¹⁵³ “They keep the way of *HaShem*-יהו"ה, doing charity and justice.” In other words, charity (*Tzedakah*) and justice (*Mishpat*) are the way and path by which to draw down the Name of *HaShem*-יהו"ה, blessed is He, into the world. For, it is through fulfilling Torah and *mitzvot* that there is caused to be a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, in the world. Only that right now this is not revealed. However, in the coming future this will be

¹¹⁵² Exodus 14:22

¹¹⁵³ Genesis 18:19

revealed, as written,¹¹⁵⁴ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken!”

¹¹⁵⁴ Isaiah 40:5

Discourse 14

“*Kee Tisa et Rosh Bnei Yisroel - When you take a headcount of the Children of Israel*”

Delivered on Shabbat Parshat Kee Tisa,
Shushan-Purim Katan, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁵⁵ “When you take a headcount of the children of Israel according to their numbers... this shall they give... a half *shekel* of the sacred *shekel* etc.” In his discourse of the year 5679 that begins with this verse,¹¹⁵⁶ his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explains that we must first preface with a clarification of the well-known matter that Moshe is called “the Shepherd of Faith” (*Ra’aya Mehemna*),¹¹⁵⁷ in that he guides and sustains the Jewish people by strengthening their faith in *HaShem*-יהו"ה, blessed is He. He explains at length that faith in *HaShem*-יהו"ה, blessed is He, must not just be faith that *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh Kol Almin*), but must also be faith that *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*) and even beyond this, it must be faith in the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-

¹¹⁵⁵ Exodus 30:12-13

¹¹⁵⁶ Sefer HaMaamarim 5679 p. 267

¹¹⁵⁷ See Midrash Shemot Rabba 2:3; See Zohar II 21a

יהו"ה, the Unlimited One Himself, blessed is He, who transcends both aspects of transcending all worlds (*Sovev Kol Almin*) and filling all worlds (*Memaleh Kol Almin*).

About this the verse states,¹¹⁵⁸ “Trust in יהו"ה-*HaShem* and do good, dwell in the land and shepherd faith-אמונה-” meaning that for faith to be drawn down and absorbed in an inner way (*Pnimiyyut*) it must be shepherded. This is also explained by his honorable holiness, my father-in-law, the Rebbe, in the discourse entitled “*v’Keebel HaYehudim*” for Purim-Katan of the year 5687,¹¹⁵⁹ which also is founded on the above-mentioned discourse entitled “*Kee Tisa*” of the year 5679, (only that in the discourse entitled “*v’Keebel HaYehudim*” he does not explain the verse, “When you take a headcount”).

Now, in the discourse,¹¹⁶⁰ he explains that the drawing down of faith in יהו"ה-*HaShem*, blessed is He, in an inner way (*Pnimiyyut*), which is brought about by Moshe, is the same matter of “the half *shekel* of the sacred shekel (*Shekel HaKodesh*-שקל הקדש-).” With this in mind, we can understand the verse, “When you take a headcount (*Kee Tisa et Rosh*- כי תשא את ראש),” which also means, “When you elevate the head.” This is to say that when faith in יהו"ה-*HaShem*, blessed is He, is drawn in an inner manner (“When you elevate the head of the children of Israel,”) it automatically follows that the general conduct of thought, speech, and action, will also be as they should be. Thus, through this there also is the nullification of

¹¹⁵⁸ Psalms 37:3

¹¹⁵⁹ See chapter four there and on. (Sefer HaMaamarim 5687 p. 113 and on.)

¹¹⁶⁰ See Sefer HaMaamarim 5679 p. 275.

all undesirable matters. The verse therefore continues and states, “To their numbers-*Li'fekudeihem*-לפקדיהם,” which is a term that also indicates lacking, such as in the verse,¹¹⁶¹ “You will be missed (*v'Nifkadeta*-ונפקדת), because your seat will be empty (*Yipakeid*-יפקד).” Thus, through drawing faith in *HaShem*-יהו"ה, blessed is He, in an inner way (*Pnimityut*) undesirable matters become nullified.

This may be understood like the verse,¹¹⁶² “A refining pot is for silver and crucible for gold, and a man according to his praises.” That is, just as a refining pot and a crucible purify the gold and silver from all dross and excess, so likewise is, “a man according to his praise (*Mahallelo*-מהללו).” That is, it is according to one’s praise (*Hilul*-הילול) of *HaShem*-יהו"ה, blessed is He, during prayer, that he refines and purifies himself of all dross, including even the most refined dross and excess etc. It is for this reason that, in the Amidah prayer, we say, “Forgive us our father, for we have sinned.”¹¹⁶³ For, specifically after the preparations of the verses of song (*Pesukei d'Zimra*) and the blessings of the *Shema* recital, as well as the first three blessings of the *Amidah* prayer, we then come to sense that even the refined dross within us is undesirable and we remove it.

The same may be understood in the matter of, “When you uplift the head of the children of Israel according to their numbers-*Li'fekudeihem*-לפקדיהם,” that when faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, illuminates in an inner manner (*Pnimityut*), we then come to even sense very refined

¹¹⁶¹ Samuel I 20:18

¹¹⁶² Proverbs 27:21

¹¹⁶³ See the “*Slach Lanu*” blessing of the weekday Amidah prayer.

undesirable matters within ourselves, and through this we rid ourselves of all undesirable matters, (not just matters that are actually evil, but) even the most refined lackings.

2.

The discourse continues¹¹⁶⁴ to explain the next verse, “This shall they give – everyone who passes through the census – a half *shekel* of the sacred *shekel* - a *shekel* is twenty *gera* - half a *shekel* as a portion to *HaShem*-יהו"ה.” That is, we must understand the matter of specifically giving a half *shekel*. Additionally, we must understand why the verse tells us the quantity of a whole *shekel*, being that it only is necessary is to give a half *shekel*. Moreover, we must understand why this amount is equal for both a pauper and a wealthy person.¹¹⁶⁵

The explanation is that a half *shekel* is ten *gera*, indicating the ten powers of the soul. That is, every Jewish soul possesses ten aspects corresponding to the ten *Sefirot* from which they chained down,¹¹⁶⁶ and in this regard all the souls are equal. For, since the upper *Sefirot* are ten in number, as it states,¹¹⁶⁷ “Ten and not nine, ten and not eleven,” therefore, every single Jewish soul possesses ten aspects. In other words, even a soul that is of the aspect of *Nefesh* of *Nefesh* of the world of Action (*Asiyah*),¹¹⁶⁸ has no less than ten aspects, and similarly, a soul that is a *Neshamah* of the world of Emanation

¹¹⁶⁴ Sefer HaMaamarim 5679 p. 277 and on.

¹¹⁶⁵ Exodus 30:15

¹¹⁶⁶ See Tanya, Ch. 3

¹¹⁶⁷ Sefer Yetzirah 1:4

¹¹⁶⁸ See Tanya, Ch. 18

(*Atzilut*) has no more than ten aspects. The difference between them is that the ten powers themselves are of different levels. For, the ten powers of the soul that stem from *Nefesh* of *Nefesh* of the world of Action (*Asiyah*) are not like the ten powers of a soul that is a *Neshamah* of the world of Emanation (*Atzilut*), so much so, that there is utterly no comparison between them. Thus one is called a pauper, while the other is called wealthy.

Nevertheless, every single Jew is equal in the fact that every individual possesses ten soul powers. The toil required in serving *HaShem*-יהו"ה, blessed is He, is that each individual must devote and give of the ten powers of his soul. In other words, even though there may be a person whose ten soul powers are of a higher order and level, and another person whose ten soul powers are of a lower order and level, nonetheless, the Holy One, blessed is He, only requests that we each give according to our capacity.¹¹⁶⁹ That is, each individual must dedicate and give according to *his* ten soul powers.

However, when every Jew as an individual dedicates and gives over his ten soul powers, this is only *half* a *shekel*. Nevertheless, by the fact that each Jew as an individual gives over his half, meaning that he dedicates all his soul's powers to Godliness, he thereby is granted the second half from *HaShem*-יהו"ה above, blessed is He.

¹¹⁶⁹ Midrash Bamidbar Rabba 12:3; Tanchuma Naso 11

3.

The explanation is that the verse states,¹¹⁷⁰ “Serve *HaShem*-יהו"ה with joy.” This is a command to each and every Jew to serve *HaShem*-יהו"ה, blessed is He, with joy, in that the matter of joy (*Simchah*) is foundational to serving *HaShem*-יהו"ה, blessed is He, as stated by Rambam at the end of laws of Lulav,¹¹⁷¹ “The happiness with which a person should rejoice in the fulfillment of the *mitzvot* and the love of God who commanded them, is a very great service, and whoever holds himself back from such service deserves retribution, as it states,¹¹⁷² ‘Because you did not serve *HaShem*-יהו"ה your God, with joy and with gladness of heart.’” In other words, even if a person possesses Torah and is engaged in serving *HaShem*-יהו"ה, blessed is He, but only lacks joy (*Simchah*) in doing so, he deserves retribution. Moreover, this is to such an extent, as if he lacks the matter of service of *HaShem*-יהו"ה, blessed is He, altogether. This is because joy (*Simchah*) is foundational to serving *HaShem*-יהו"ה, blessed is He. However, with this in mind, we must understand the meaning of the verse,¹¹⁷³ “Be joyous, O’ righteous ones (*Tzaddikim*) in *HaShem*-יהו"ה,” which seems to imply that the matter of joy (*Simchah*) specifically applies to the righteous (*Tzaddikim*).

The explanation is that there are two aspects of joy (*Simchah*). The general matter of joy (*Simchah*) is service that stems from love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, and

¹¹⁷⁰ Psalms 100:2

¹¹⁷¹ Mishneh Torah, Hilchot Shofar, Sukkah, v’Lulav, 8:15

¹¹⁷² Deuteronomy 28:47

¹¹⁷³ Psalms 97:12

we find two aspects in this. There is love of *HaShem*-יהו"ה, blessed is He, that stems from reason and intellect, meaning that when a person contemplates that “the reward of a *mitzvah* is the *mitzvah*,”¹¹⁷⁴ he comes to appreciate the value and importance of the Torah and *mitzvot*, and as a result, his service of *HaShem*-יהו"ה, blessed is He, becomes imbued with joy. This applies to every single Jew, in that every Jew must come to appreciate the value and importance of Torah and *mitzvot*, and as a result, his service of *HaShem*-יהו"ה, blessed is He, will be joyful (*Simchah*). However, if joy (*Simchah*) is lacking, it is not merely a lacking of a particular detail in serving *HaShem*-יהו"ה, blessed is He, but it rather indicates that he entirely lacks appreciation of the value of Torah and *mitzvot* altogether.

Now, all the above is regarding love of *HaShem*-יהו"ה, blessed is He, that stems from reason and intellect. However, there is a higher form of love of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect. This love of *HaShem*-יהו"ה, blessed is He, is unlike love of *HaShem*-יהו"ה that stems from reason and intellect, since in that case, there necessarily involves some level of self-interest. Rather, this higher love of *HaShem*-יהו"ה, blessed is He, involves no self-interest at all. It rather is as stated in Tanya¹¹⁷⁵ about “men of ascent” (*Bnei Aliyah*)¹¹⁷⁶ that, “their service of *HaShem*-יהו"ה, blessed is He, is not merely with the intent of adhering to Him to quench the thirst of their souls, which thirst for *HaShem*-יהו"ה, but is rather

¹¹⁷⁴ Mishnah Avot 4:2; Also see Tanya, Ch. 37 & Ch. 39.

¹¹⁷⁵ Tanya, Likkutei Amarim, Ch. 10; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Ch. 1 and on.

¹¹⁷⁶ Talmud Bavli, Sukkah 45b

as elucidated in Tikkunim,¹¹⁷⁷ ‘Who is a pious one (*Chassid-חסיד*)? He who does kindness (*Mitchased-מתהסד*) with his Maker,’ with his Nest, in order to unite the Holy One, blessed is He, with His Indwelling Presence, the *Shechinah*, in the lower worlds.’” About this the verse states,¹¹⁷⁸ “Be joyous, O’ righteous ones (*Tzaddikim*) in *HaShem-יהו"ה*.” This form of love of *HaShem-יהו"ה*, blessed is He, does not apply to every Jew, but only to the righteous (*Tzaddikim*), and comes as a way of a gift from *HaShem-יהו"ה* above, blessed is He.

Now, it can be said that this also is the meaning of the verse,¹¹⁷⁹ “I have set *HaShem-יהו"ה* before me always (*Tamid-תמיד*),” as explained by the Baal Shem Tov (in *Tzava’at HaRivash*).¹¹⁸⁰ That is, “The word ‘I have set-*Shiviti*’ is of the same root as ‘equanimity-*Hishtavoot*.’” This means that being that “*HaShem-יהו"ה* is before me always (*Tamid-תמיד*), all matters should be equal for a person.” This stems from serving *HaShem-יהו"ה*, blessed is He, in a way that transcends reason and intellect. For, when service of *HaShem-יהו"ה*, blessed is He, is in a way that accords to the reason and intellect, some self-interest is involved in his service, and he thus automatically lacks the matter of equanimity (*Hishtavoot-השתוות*). However, when his service of *HaShem-יהו"ה*, blessed is He, transcends reason and intellect, and is devoid of self-interest, then all matters will be equal for him, in a way of

¹¹⁷⁷ Introduction to Tikkunei Zohar 1b

¹¹⁷⁸ Psalms 97:12

¹¹⁷⁹ Psalms 16:8

¹¹⁸⁰ *Tzava’at HaRivash*, translated as *The Way of The Baal Shem Tov*, Ch. 2; Also see the discourse entitled “*Shiviti* – I have set *HaShem-יהו"ה* before me always” of the year 5720.

equanimity (*Hishtavoot*--השתווות). As a result, his service of *HaShem*-יהו"ה, blessed is He, will be with self-sacrifice (*Mesirat Nefesh*), (being that no self-interest is mixed in) and his only care is to fulfill the Supernal will of *HaShem*-יהו"ה, blessed is He.

With the above in mind, we can understand the matter of the second half *shekel*. That is, after a person serves *HaShem*-יהו"ה, blessed is He, with all ten powers of his soul, (meaning, that he gives his half *shekel*), in serving *HaShem*-יהו"ה, according to reason and intellect, he is then given a gift from *HaShem*-יהו"ה above, of the second half *shekel*. That is, he comes to the level indicated by the verse,¹¹⁸¹ “Be joyous, O’ righteous ones (*Tzaddikim*) in *HaShem*-יהו"ה,”¹¹⁸² which is the matter of love of *HaShem*-יהו"ה and joy (*Simchah*) in serving Him, in a way that transcends reason and intellect. Moreover, the verse states,¹¹⁸³ “Your people are all righteous (*Tzaddikim*),” indicating that every Jew can come to this through love of *HaShem*-יהו"ה and being joyful (*Simchah*) in serving Him, by way of reason and intellect, through which we then are gifted with the upper love of *HaShem*-יהו"ה and joy (*Simchah*) in serving Him in a manner that transcends reason and intellect.

This is likewise the difference between the two halves of the *shekel*. The first half *shekel*, which every Jew gives of his own ten soul powers, has degrees and variations, such as the difference between a pauper and a wealthy person (as

¹¹⁸¹ Psalms 97:12

¹¹⁸² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

¹¹⁸³ Isaiah 60:21

mentioned before). However, the second half *shekel*, which transcends reason and intellect, is itself the matter of wealth.

4.

This then, is the meaning of the verse,¹¹⁸⁴ “When you uplift the head of the children of Israel according to their numbers... This shall they give... a half *shekel* of the sacred *shekel* etc.” That is, the beginning of the various matters is the uplifting and elevation of the head brought about through Moshe, and as known, “there is an offshoot of Moshe in each and every generation” who draws down the faith in *HaShem*-יהו"ה, blessed is He, so that it is internalized in an inner way (*b'Pnimityut*). Through this, the matter indicated by the word “To their numbers-*Li'fekudeihem*-לפקדיהם” comes about, (that is, the nullification of undesirable matters, as explained before). Moreover, this also brings to the matter indicated by the words, “This shall they give... a half *shekel* of the sacred *shekel*,” meaning that they first give their half *shekel* (by dedicating all their ten soul powers to *HaShem*'s-יהו"ה, blessed is He). This brings to the second half *shekel*, which comes in the form of a gift from *HaShem*-יהו"ה above, blessed is He, (meaning, serving Him in a way that transcends reason and intellect, which is the matter of equanimity-*Hishtavoot*--השתוות before *HaShem*-יהו"ה, blessed is He, and serving Him with self-sacrifice-*Mesirat Nefesh*).

Thus, even (the second half *shekel*) applies to every single Jew, being that Moshe is the shepherd of every single

¹¹⁸⁴ Exodus 30:12-13

Jew. However, this especially applies to Chassidim. For, being that they have a greater connection and closeness to the Moshe of our generation, his honorable holiness, my father-in-law, the Rebbe, this should awaken them to an even greater equanimity (*Hishtavoot*--השתוות) before *HaShem*-יהו"ה, blessed is He, in serving Him with complete self-sacrifice (*Mesirat Nefesh*).

Now, it can be said that when the above-mentioned discourse was enunciated by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in the year 5679, he drew down a granting of strength so that all may serve *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect (the second half *shekel*). Moreover, this granting of strength was not only for his time, but applies to all times. Therefore, when his honorable holiness, my father-in-law, the Rebbe, said the discourse entitled "*v'Keebel HaYehudim*" in the year 5687, which is founded on the above-mentioned discourses entitled "*Kee Tisa*," the discourse speaks extensively regarding the matter of the self-sacrifice (*Mesirat Nefesh*) that was appropriate and demanded during those times. In the same way, this discourse must rouse all Jewish people at all times, especially the Chassidim, and affect the matter of equanimity (*Hishtavoot*--השתוות) before *HaShem*-יהו"ה and self-sacrifice (*Mesirat Nefesh*) in serving Him, to an even greater extent. That is, a Jew, especially a Chasid, should not think about his own self-interest, but should be entirely dedicated and invested into fulfilling the Supernal will of *HaShem*-יהו"ה, blessed is He, with total self-sacrifice (*Mesirat Nefesh*). When each person will bring this about within himself, then that itself should be sufficient, meaning that we will adequately fulfill our

obligations in a manner of potential self-sacrifice (*Mesirat Nefesh*), without having to sacrifice ourselves (*Mesirat Nefesh*) in actuality.

5.

Now, this can be connected to Purim Katan (the day on which the above-mentioned discourse entitled “v’*Keebel HaYehudim*” was said), the day on which there is special emphasis on the matter of the verse,¹¹⁸⁵ “A good hearted person feasts always (*Tamid*-תמיד),” about which Talmud states,¹¹⁸⁶ “This refers to a person who is broadminded (*Da’at Rechavah*).” The explanation is that broadmindedness (*Da’at Rechavah*) is the matter of wealth that transcends reason and intellect and is devoid of self-interest.¹¹⁸⁷ When a person has this quality he then will come to the matter of equanimity (*Hishtavoot*--השתווה) and as a result of the equanimity (*Hishtavoot*--השתווה), he always will be joyful, which is the meaning of “A good-hearted person feasts always (*Tamid*-תמיד).”

The same is true of the matter of self-sacrifice (*Mesirat Nefesh*) in serving *HaShem*-יהו"ה, blessed is He. For, as explained before, when we stand strong in the motion of self-

¹¹⁸⁵ Proverbs 15:15; See Rama at the end of Orach Chayim; Also see the discourse “*Shiviti* – I have set *HaShem*-יהו"ה before me always” of the year 5720.

¹¹⁸⁶ Talmud Bavli, Bava Batra 145b

¹¹⁸⁷ What is being referred to here is loftier than what was explained in the *Sichah* talk preceding the discourse (Ch. 6 [Torat Menachem, Vol. 19, p. 99]) that “broadmindedness” (*Da’at Rechavah*) is thought to mean that he (does not think about physicality, but he only) thinks about spirituality etc., since in that case there is self-interest, only that the self-interest is spiritual.

sacrifice (*Mesirat Nefesh*) for the sake of *HaShem*-יהו"ה, then all obstacles and restraints become nullified, and there is no need to come to actual self-sacrifice (*Mesirat Nefesh*). Instead, there can be the matter of “a good-hearted person feasts always (*Tamid*-תמיד).” In other words, (*Tamid*-תמיד), he always will be goodhearted, since through serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), all obstacles will be removed from before him, and he will draw down all matters in a way of openly revealed and apparent goodness!

Discourse 15

*“Kee Tisa et Rosh Bnei Yisroel -
When you take a headcount of the Children of Israel”*

Delivered on Shabbat Parshat Pekudei, Parshat Shekalim,
Shabbat Mevarchim v'Erev Rosh Chodesh Adar Sheini, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁸⁸ “When you take a headcount of the Children of Israel according to their numbers... This shall they give – everyone who passes through the census – a half *shekel* of the holy *shekel* etc.”

The summation of how this is explained at length in the additions to Torah Ohr¹¹⁸⁹ is well-known. Namely, that the matter of “When you take a headcount (*Kee Tisa et Rosh- כי תשא את ראש*)” also means, “When you uplift the head of the children of Israel.”¹¹⁹⁰ That is, the Holy One, blessed is He, told Moshe to elevate the head and mind of the Jewish people. For, although all Jews have faith¹¹⁹¹ in *HaShem*-יהוה, blessed is He, nevertheless, this faith is transcendent and encompassing (*Makif*), so much so, that there could be a state in which, “even a thief while standing on the threshold, calls out to the Merciful

¹¹⁸⁸ Exodus 30:12-13

¹¹⁸⁹ Torah Ohr 111a and on; Also see Ohr HaTorah, Tisa p. 1,838 and on.

¹¹⁹⁰ Also see the preceding discourse of this year, 5717, entitled “*Ki Tisa*,” Discourse 14.

¹¹⁹¹ See Talmud Bavli, Shabbat 97a

One for assistance.”¹¹⁹² Therefore, the Holy One, blessed is He, told Moshe, who is the shepherd of faith (*Ra'aya Mehemna*)¹¹⁹³ of every single Jew, to draw down faith in *HaShem*-יהו"ה, blessed is He, in them, in an inner way (*b'Pnimityut*).

It further is explained that Moshe is the aspect of the *Sefirah* of foundation-*Yesod* of the father-*Abba* (*Chochmah*),¹¹⁹⁴ and that the *Yesod* of the father-*Abba* (*Chochmah*) is longer than the *Yesod* of the mother-*Imma* (*Binah*). Therefore, it is within Moshe's ability to connect all the way down, and affect a drawing down of faith in *HaShem*-יהו"ה, blessed is He, in every Jew. This is the meaning of the verse, “When you uplift the head of the children of Israel.”

Through this, the continuation of the verse, “To their numbers-*Li'fekudeihem*-לפקדיהם,” is brought about. For, the word “To their numbers-*Li'fekudeihem*-לפקדיהם,” is a term that also indicates lacking, such as in the verse,¹¹⁹⁵ “You will be missed (*v'Nifkadeta*-ונפקדת), because your seat will be empty (*Yipakeid*-יפקיד).” Thus, through the drawing down of faith in *HaShem*-יהו"ה, blessed is He, in an inner way (*Pnimityut*), the nullification of undesirable matters is brought about, even undesirable matters that are very refined.

Now, the form of serving *HaShem*-יהו"ה, blessed is He, that brings this about is indicated by the next verse, “This shall they give... a half *shekel* of the sacred *shekel* etc.” That is, the

¹¹⁹² See Talmud Bavli, Brachot 63a (according to the Ein Yaakov edition).

¹¹⁹³ See Tanya, Ch. 42

¹¹⁹⁴ See Etz Chayim, Shaar HaKlallim, Ch. 10; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36, and the notes and citations there. (Also see the introductions to Ch. 35.)

¹¹⁹⁵ Samuel I 20:18; See Ohr HaTorah *ibid.* p. 1,846; Also see the previous discourse of this year, 5717, “*Ki Tisa*,” Discourse 14.

half-*shekel* was used for the procurement of the sacrificial offerings (*Korbanot*),¹¹⁹⁶ and the sacrificial offerings (*Korbanot*) are the matter of ascent from below to above, in a way of an awakening from below (*It'aruta d'leTata*), which bring about “a satisfying aroma (*Rei'ach Nicho'ach*-ריח ניחוח) to *HaShem*-יהויה.”¹¹⁹⁷ The word “satisfying-*Nicho'ach*-ניחוח” is of the same root¹¹⁹⁸ as in the dictum,¹¹⁹⁹ “Descend a level-*Ne'cheit Darga*-נחית דרגא,” indicating the matter of drawing down from above to below, and is the aspect of an awakening from above (*It'aruta d'LeAila*).

Now, this drawing down is commensurate to the manner of the ascent. That is, these two aspects are like two scales that are exactly balanced, in that one is opposite the other, and the manner of one is according to the manner of the other.¹²⁰⁰ That is, according to the manner of the drawing down will be the ascent. The same likewise applies to our times, in our service of prayer to *HaShem*-יהויה, blessed is He, since the prayers were established to correspond to the sacrificial offerings (*Korbanot*).¹²⁰¹ In other words, according to the ascent in prayer, will be the subsequent drawing down through fulfilling Torah and *mitzvot*.

Now, just as in the drawing down (*Hamshachah*) that follows the ascent (*Ha'ala'ah*), the drawing down is

¹¹⁹⁶ See Rashi to Exodus 30:15

¹¹⁹⁷ Leviticus 1:9; Numbers 28:8 and elsewhere.

¹¹⁹⁸ See Likkutei Torah, Pinchas 76a; Shmini Atzeret 92d

¹¹⁹⁹ Talmud Bavli, Yevamot 63a – “Descend a level [of stature] to marry a woman; ascend a level [of stature] to choose a friend [סק דרגא איתתא, סק דרגא] בחור שישבינא.”

¹²⁰⁰ See Ohr HaTorah *ibid.*, p. 1,847.

¹²⁰¹ Talmud Bavli, Brachot 26a-b

commensurate to the ascent, this is likewise so of the drawing down (*Hamshachah*) that precedes the ascent (*Ha'ala'ah*). This refers to the drawing down that stems from the arousal and awakening from above (*It'aruta d'LeAila*), which is the granting of strength from Above for the subsequent ascent (*Ha'ala'ah*). This matter is indicated by the verse, “When you uplift the head of the children of Israel.” That is, this refers to the granting of strength, thus making it possible for the Jewish people to serve *HaShem*-יהו"ה, blessed is He, in a manner of ascent (*Ha'ala'ah*). It thus follows that in the drawing down (*Hamshachah*) that affects the ascent (*Ha'ala'ah*), the ascent and the drawing down are commensurate to each other, so that the subsequent ascent (*Ha'ala'ah*) is commensurate to the manner of the drawing down (*Hamshachah*).

This is why the verse continues and states that the half-*shekel* must be “a half *shekel* of the holy *shekel* (*shekel HaKodesh*-שקל הקדש etc.” For,¹²⁰² “the word ‘holy-Kodesh-שקד’ means that it is separate unto itself.” In other words, the drawing down must specifically be from the aspect indicated by the word “holy-Kodesh-שקד.”¹²⁰³ For, since *HaShem's*-יהו"ה Supernal intent is for the ascent to be limitless (*Blee Gvul*) and the ascent (*Ha'ala'ah*) is commensurate to the drawing down (*Hamshachah*), therefore, the drawing down (*Hamshachah*) must necessarily be from the aspect indicated by the word

¹²⁰² See Zohar III 94b-95a; Pri Etz Chayim (Shaar Mikra Kodesh), Shaar 20, Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

¹²⁰³ This was previously discussed in the discourse of earlier this year, 5717, entitled “*Vayavo Moshe b'Toch HeAnan* – Moshe came in the midst of the cloud,” Discourse 13, Ch. 4 and on.

“holy-*Kodesh*-קדש,” which is higher than the aspect indicated by the word “holy-*Kadosh*-קדוש” (with the *Vav*-ו). For, although the word “holy-*Kadosh*-קדוש” (with the letter *Vav*-ו) also indicates that *HaShem*-יהו, blessed is He, is holy and separate, nevertheless, it already indicates an aspect of *HaShem*-יהו, blessed is He, that relates to worlds, whether of the aspect of how the light of *HaShem*-יהו, blessed is He, fills all worlds (*Memaleh Kol Almin*) or whether of the aspect of how the light of *HaShem*-יהו, blessed is He, transcends and surrounds all worlds (*Sovev Kol Almin*), which, at the very least, still has some relation to “worlds.” This is indicated by the letter *Vav*-ו of the word “holy-*Kadosh*-קדוש,” which indicates the matter of drawing down to below (*Hamshachah*).

In contrast, “The word ‘holy-*Kodesh*-קדש’ (without the *Vav*-ו) is separate unto itself,” indicating the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו Himself, blessed is He, who even transcends the light of *HaShem*-יהו, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). Therefore, this is what is meant that the drawing down and granting of strength must specifically be from the aspect of “holy-*Kodesh*-קדש.” For, it is through drawing down (*Hamshachah*) this aspect, that the ascent (*Ha’ala’ah*) will also be limitless (*Blee Gvul*), and it then automatically follows that the drawing down (*Hamshachah*) that follows the ascent (*Ha’ala’ah*) will also be in this way, since they are equally balanced like scales, as mentioned above.

However, this explanation is not yet fully adequate. For, although it was explained that the drawing down (*Hamshachah*) and the ascent (*Ha’ala’ah*) correspond and are

commensurate to each other, we nevertheless must still understand the matter of the half-*shekel*. That is, we must understand why it is specifically a **half-shekel** that is necessary. For, if the reason is as explained above, that one is opposite the other, the Torah could have required that we give one-*shekel* corresponding one-*shekel*, or two-*shekels* corresponding to two-*shekels*. This being so, why does the Torah specifically specify a **half-shekel**?

We also must understand an additional matter. Namely, it states in Midrash,¹²⁰⁴ “The Holy One, blessed is He, said to Moshe, ‘The Jewish people owe Me for the loan that they borrowed from Me, as it states,¹²⁰⁵ “If you have a claim against your fellow of any debt-*Kee Tasheh b’Rei’acha*-כִּי תִשֶׂה בְרֵעֶךָ.’ Tell them that they must repay what they owe Me. This is the meaning of ‘*Kee Tisa*-כִּי תִשָּׂא.’¹²⁰⁶ When they do so, then I shall recompense them, as it states,¹²⁰⁷ ‘The number of the children of Israel will be like the sand of the sea.’”

Now, this Midrash explains the matter in a way that is the very opposite of the above-mentioned explanation of Torah Ohr. For, according to the explanation of Torah Ohr, the meaning of the words ‘*Kee Tisa*-כִּי תִשָּׂא’ is, “When you uplift the head of the children of Israel.” That is, it indicates the elevation of the higher levels amongst the Jewish people, and that Moshe adds the matter of faith in *HaShem*-יהוה in them, in

¹²⁰⁴ Midrash Shemot Rabba 39:1; Also see Ohr HaTorah, Tisa p. 1,838 and on.

¹²⁰⁵ Parashat Kee Teitzeh 24:10

¹²⁰⁶ That is, the word “*Tisa*-כִּי תִשָּׂא” of the verse, “When you take a census-*Ki Tisa*-כִּי תִשָּׂא,” is related to the word “*Tasheh*-תִּשֶׂה” of the verse, “When you make your fellow a loan-*Kee Tasheh*-כִּי תִשֶׂה.” See the commentaries to Shemot Rabbi 39:1 *ibid*.

¹²⁰⁷ Hosea 2:1

that he draws down faith in *HaShem*-יהו"ה, blessed is He, so that it is internalized in an inner way (*b'Pnimityut*) within them. However, according to the Midrash here, this verse refers to the lowest levels amongst the Jewish people. For, the general matter of the debt that the Holy One, blessed is He, demands that Moshe exact from the Jewish people, in what they owe Him, is the matter of the lack in fulfilling Torah and *mitzvot*.¹²⁰⁸ In other words, according to the Midrash, the meaning of the word "To their numbers-*Li'fekudeihem*-לפקדיהם," is that it indicates a lack in fulfilling the *mitzvot*. For, the two-hundred and forty-eight (רמ"ח) positive commandments (*Pekudim*-פקודים) are the two-hundred and forty-eight (רמ"ח) "organs of the King,"¹²⁰⁹ and therefore, the lack in fulfilling the *mitzvot* causes a, "blemish in Me,"¹²¹⁰ meaning, in "the body of the King."¹²¹¹ This is also the meaning of the continuation of the verse, "everyone who passes through the census (*Kol HaOver Al HaPikudeem*-כל העבר על הפקדים)," which also translates as,¹²¹² "Whoever transgresses the commandments (of the Torah)." Thus, it is in this regard that the verse continues and states, "This shall they give... a half *shekel*." That is, through giving charity (*Tzedakah*) they receive atonement for their sins, as it states,¹²¹³ "Redeem your sins through charity (*Tzedakah*)." All this was brought about by our teacher Moshe, about whom

¹²⁰⁸ See the commentaries to Midrash Shemot Rabba 39:1 *ibid*.

¹²⁰⁹ See Tikkunei Zohar, Tikkun 30 (74a)

¹²¹⁰ See Isaiah 66:24

¹²¹¹ Zohar II 85b; This is also explained at length in Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 1 and on.

¹²¹² See Zohar Chadash, Tisa 43d, cited in Ohr HaChayim to Exodus 30:13; Also see Talmud Yerushalmi Shekalim 2:3.

¹²¹³ Daniel 4:24; See Tanya, Iggeret HaTeshuva Ch. 3.

the verse, “When **you** take a headcount of the children of Israel,” was stated.

We thus find that these two explanations are opposites. For, according to the explanation of the Midrash, the verse discusses the matter of atonement for sins, and is thus about the lower level of the Jewish people. In contrast, the explanation of the Torah Ohr discusses the matter of drawing down faith in *HaShem*-יהו"ה, blessed is He, which is a high and lofty level. These two matters are both brought about by the half-*shekel*, and specifically by Moshe, the shepherd of faith (*Ra'aya Mehemna*). We therefore must understand how these two explanations are in equilibrium with each other.

2.

Now, to understand this, we must preface with an explanation¹²¹⁴ of the verse,¹²¹⁵ “Make two trumpets (*Chatzotrot*-הצוצרת) for yourselves.” About this verse, the Rav, the Maggid of Mezhritch, whose soul is in Eden, explained,¹²¹⁶ that the word “trumpets-*Chatzotrot*-הצוצרת” means, “two half forms-*Chatza'ei Tzurot*-הצאי צורות.” For, the verse states,¹²¹⁷ “Upon the likeness of the throne there was a likeness like the appearance of a man upon it, from above.” In other words, there is the “Upper Man” (*Adam HaElyon*) and

¹²¹⁴ See Ohr HaTorah, Tisa p. 1,847 and on; See the discourse entitled “*Heeneih Anochi Koret Brit*” 5630 and 5654.

¹²¹⁵ Numbers 10:2

¹²¹⁶ Ohr Torah 45d and on; Also see Ohr HaTorah, Yahal Ohr p. 357 and on; *Hemshech* 5672 Vol. 2 p. 790 and on; p. 803 and on; p. 832 and on; p. 896 and on; Vol. 3 p. 1,348 and on.

¹²¹⁷ Ezekiel 1:26

there is the lower man (*Adam HaTachton*) and each one, by himself, is only a half a form (*Tzurah*).

The word “man-*Adam*-אדם,” consists of the letter *Aleph*-א-1 and “blood-*Dam*-דם.” Now, the lower man is only the aspect of “blood-*Dam*-דם,” the letters of which are an acronym for “speech-*Dibur*-דבור” and “action-*Ma’aseh*-מעשה.” This being so, the lower man (*Adam HaTachton*) is only half a form (*Tzurah*), and is not the aspect of a whole man-*Adam*-אדם. It is for this reason that the letters “*Dam*-דם” are also an acronym for “blood-*Dam*-דם” and “bile-*Marah*-מרה,”¹²¹⁸ indicating his lack of wholeness and perfection. On its own, the letter *Aleph*-א-1 refers to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה,¹²¹⁹ the Unlimited One, blessed is He, who is the Master of the World (*Alupho Shel Olam*-אלופו של עולם), and so to speak, it is as if He too is not a whole form (*Tzurah*). It is only when the aspect of the *Aleph*-א and the aspect of the “*Dam*-דם” become bound in unity, that they become a whole and perfect form (*Tzurah*), that is, in the aspect of a whole and perfect “man-*Adam*-אדם.”

Now, just as the Holy One, blessed is He, made numerous restraints and constrictions (*Tzimtzumim*) through many different worlds to come to be in a state of union with man, so likewise, man must separate himself from all physicality until he ascends by way of the worlds, until he comes to be in a state of oneness and union with the Holy One, blessed is He, to the point that his existence becomes nullified

¹²¹⁸ Talmud Bavli, Sotah 5a and Rashi there.

¹²¹⁹ The letter *Aleph*-א has a numerical value of 1 and its form is a *Yod*-י-10 above, a *Vav*-ו-6 in the middle, and a *Yod*-י-10 below, which equals the Name *HaShem*-יהו"ה-26. Thus, the letter *Aleph*-א indicates that “*HaShem*-יהו"ה is One.”

(*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. That is, he must come to sense that his whole existence is but half a form (*Tzurah*), and through this, he will come to bond with the Upper Man (*Adam HaElyon*).

This also is the meaning of the verse,¹²²⁰ “Open up for Me, my sister, my beloved, my dove, my perfect one (*Tamati*-תמתי).”¹²²¹ About the word “my perfect one-*Tamati*-תמתי,” Midrash states,¹²²² “My twin-*Te'umati*-תאומתי – that is, so to speak, “I am not greater than her, nor is she greater than Me.” Rather, they both are equal, and beyond this, it is the Jewish people who are “My perfect one-*Tamati*-תמתי,” in that it is the Ingathering of the souls Israel (*Kneset Yisroel*-the *Shechinah*) that brings about perfection and wholeness above in *HaShem*'s-יהו"ה Godliness, so to speak.

3.

Now, with respect to what was stated by the Rav, the Maggid of Mezhrich, that the Unlimited One, *HaShem*-יהו"ה, blessed is He, made numerous restraints and constrictions (*Tzimtzumim*) by way of many different worlds, this is only

¹²²⁰ Song of Songs 5:2

¹²²¹ Each of these adjectives corresponds to the arousal of a different level of the soul (*Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*) in its love and fear of *HaShem*-יהו"ה, blessed is He, with the loftiest aspect being the essential *Yechidah* aspect of the soul, which is referred to as “my pure one-*Tamati*-תמתי.” For further explanation of each of these aspects, see Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration (along with the commentary of Rabbi Hillel of Paritch); Also see the notes to Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34.

¹²²² Midrash Shir HaShirim Rabba to Song of Songs 5:2

because this is what arose in His desire, blessed is He.¹²²³ In other words, there is no intellectual reason for this, except that it thus arose in His will. That is, He desired to be bound with the souls of the Jewish people, and to this end, He made numerous restraints and constrictions (*Tzimtzumim*).

The explanation is that *HaShem's* יהו"ה Supernal desire is in the souls of Israel. This is the meaning of the verse,¹²²⁴ "My desire is in her (*Cheftzi Bah*-בה-חפצי)." That is, the desire (*Chefetz*-חפץ) of *HaShem*-יהו"ה, blessed is He, is in the souls of the Jewish people. It therefore states,¹²²⁵ "For you will be a desirable land (*Eretz Chefetz*-ארץ חפץ)." For, the souls of the Jewish people are called, "land (*Eretz*-ארץ)," as written,¹²²⁶ "I will sow her for Myself in the land (*Aretz*-ארץ)," meaning that the Jewish people are the land (*Aretz*-ארץ), in that Torah and *mitzvot* are sown in them, in that Torah and *mitzvot* are called, "plantings."

By way of analogy,¹²²⁷ this like the planting of a seed. That is, the seed has no flavor or scent. Nevertheless, when it is planted in the earth, a tree which bears fruits that have flavor, scent and good appearance grows from it. The same is true of the *mitzvot*. Even though they manifest in physical things – and are thus compared to a seed which has no flavor or scent – nevertheless, through fulfilling the *mitzvot*, a revelation of the light of *HaShem's* יהו"ה Godliness comes about. About this our

¹²²³ See introduction to *Etz Chayim* of the Arizal, and Shaar 1, Anaf 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.

¹²²⁴ Isaiah 62:4

¹²²⁵ Malachi 3:12

¹²²⁶ Hosea 2:25

¹²²⁷ See *Sefer HaMashalim* of Rabbi Yosef Gikatilla, translated as *The Book of Allegories*, Sections 70-71.

sages, of blessed memory, stated,¹²²⁸ “What is the fruit? The *mitzvot*.” For, it is through “planting” – that is, through fulfilling the *mitzvot* – that an abundance of the light of *HaShem*’s-יהו"ה Godliness comes to be revealed.

However, this “planting” of Torah and *mitzvot* must specifically be in the souls of the Israel. This is comparable to the physical planting of a seed, which must specifically be planted in the earth (*Aretz-ארץ*). For, if the seed is planted elsewhere, no growth will come of it. Rather, it is only when it is planted in the earth that it grows into a fruit bearing tree. The same is so of the “planting” of Torah and *mitzvot*. They specifically must be planted in the souls of Israel, who are the aspect of earth (*Aretz-ארץ*). That is, if a non-Jew fulfills the *mitzvot*, it has no effect whatsoever. Rather, the “planting” of Torah and *mitzvot* must specifically be in the souls of the Jewish people, who are the aspect of earth (*Aretz-ארץ*).

The reason the Jewish people are specifically called, “earth-*Aretz-ארץ*” is because of their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Thus, it is through the nullification (*Bittul*) of their souls to *HaShem*-יהו"ה, blessed is He, that they become fitting receptacles for Torah and *mitzvot* to be planted in them. In other words, due to their nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, when they fulfill His *mitzvot*, there is a revelation of the light of *HaShem*’s-יהו"ה Godliness within them. This is the meaning of the words we recite,¹²²⁹ “Let my soul be as dust to all; Open my heart to your Torah, and let my soul pursue Your commandments.”

¹²²⁸ See Talmud Bavli, Sotah 46a

¹²²⁹ In the “*Elo"hai Netzor*” paragraph at the conclusion of the Amidah prayer.

That is, it is specifically through the fact that “my soul is as dust to all,” that the continuation, “open my heart to Your Torah and let my soul pursue Your commandments,” becomes possible.

Now, the reason the souls of the Jewish people are in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is because they are rooted in the aspect of the Upper Land (*Eretz HaElyonah*), (as will be explained). Because of this, even as they are below, they also are in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and are therefore called, “earth-*Eretz*-ארץ.”

Now, the way the souls of Israel are nullified to *HaShem*-יהו"ה, blessed is He, is in the manner of half a form (*Tzurah*). That is, they are merely half a form (*Tzurah*), in that they do not exist independently, in and of themselves. This is their nullification (*Bittul*), in that they are nullified (*Bittul*) to *HaShem*'s-יהו"ה Godliness. Now, just as the souls of the Jewish people are half a form (*Tzurah*) and are nullified to *HaShem*'s-יהו"ה Godliness, so likewise, the Holy One, blessed is He, is also half a form (*Tzurah*), so to speak.

This then, is the meaning of the Maggid of Mezhritch's statement, that *HaShem*-יהו"ה, the Unlimited One, blessed is He, made numerous restraints and constrictions (*Tzimtzumim*) by way of many different worlds, because this is what arose in His desire, blessed is He. That is, the word, “desire-*Ratzon*-רצון” shares the same letters as the word, “pipe-*Tzinor*-צנור,”¹²³⁰ which is the matter of restraint, constriction, and limitation.

¹²³⁰ See Mikdash Melech to Zohar II 156a; Me'orei Ohr, at the end of Ot Tzaddik (צ); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

This is like what we find written about the Arizal,¹²³¹ that when he wanted to teach his students, his intellectual light and illumination needed to descend by way of numerous restraints and constrictions (*Tzimtzumim*). We may understand this matter as it is above in *HaShem*'s יהו"ה Godliness, in the same way, so to speak, that the word “desire-*Ratzon*-רצון” shares the same letters as the word “pipe-*Tzinor*-צנור,” indicating that the drawing down of *HaShem*'s יהו"ה Godliness undergoes limitation to come by way of a “pipe-*Tzinor*-צנור,” so to speak, through various restraints and constrictions (*Tzimtzumim*), and by way of various worlds.

All this is because the Holy One, blessed is He, is like half a form (*Tzurah*), so to speak, meaning that, in and of Himself, (without the Jewish people) there is a lacking in His wholeness, so to speak. For, if the Name *HaShem*-יהו"ה lacks the final letter *Hey*-ה – which refer to the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*)¹²³² – then His Name is not in a state of wholeness. Thus, the wholeness of His Name is specifically brought about by the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*). In other words, the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*) and the Holy One, blessed is He, bring wholeness and completion to each other, as mentioned above.

Because of this the Holy One, blessed is He, is called the “groom-*Chatan*-חתן,” and the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*) is called the “bride-

¹²³¹ See Emek HaMelech, Hakdamah 3, Ch. 2

¹²³² See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*); Also see Ohr HaTorah, Balak p. 941.

Kalah-כלה.” The word “groom-*Chatan*-חתן” is of the same root as in the dictum,¹²³³ “Descend a level (*Ne’cheit Darga*-נחית דרגא) to marry a woman,” whereas the word “bride-*Kalah*-כלה” is of the root “expiry-*Kilayon*-כליון” indicating ascent. That is, the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*) are called the “bride-*Kalah*-כלה” on account of the “expiry of the soul (*Klot HaNefesh*-כלות הנפש)” in that their souls yearn to adhere to *HaShem*-יהוה, blessed is He, to the point of expiry. The various levels in this are explained in *Likkutei Torah*, on *Shir HaShirim*,¹²³⁴ which accord to this explanation. In contrast, the Holy One, blessed is He, is called the “groom-*Chatan*-חתן,” from the root, “Descend a level (*Ne’cheit Darga*-נחית דרגא) to marry a woman,” indicating that He descends to bond in union with the souls of the Jewish people.

Now, just as it is so of a bride and groom as they are below, that each one, by themselves, are only half a body,¹²³⁵ and it is specifically through their bonding in union that they become one entity, to the point that the bride can give birth to a child who is similar to the husband, this is likewise so of the Holy One, blessed is He, and the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*). That is, each one, by themselves, is only half a body, so to speak, and it is specifically through bonding in union that they become as one, to the point that they can give birth to children who are similar to the Holy One, blessed is He. That is, even as the soul is manifest within

¹²³³ Talmud Bavli, Yevamot 63a

¹²³⁴ *Likkutei Torah*, *Shir HaShirim* 1a and on.

¹²³⁵ *Zohar* III 7b, 109b, 296a

the body in this physical and coarse world, she gives birth to children who are similar to the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. In other words, the souls of the Jewish people affect a drawing down of the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, even below in this world.

4.

Now, because the entire matter of the union between the Holy One, blessed is He, and the souls of the Jewish people, does not stem from intellect, but is solely because this is what arose in His Supernal will, blessed is He, as stated before, therefore, this bond comes about through the formation of a covenant (*Brit*).¹²³⁶ This is as stated,¹²³⁷ “On that day *HaShem*-יהו"ה made a covenant with Avram saying, ‘To your descendants I have given this land.’” That is, the very matter of a covenant is that it transcends reason and intellect,¹²³⁸ and

¹²³⁶ See the discourse entitled “*Atem Nitzavim* – You are standing this day, all of you,” 5712, (Sefer HaMaamarim, 5712, p. 377 and on, translated in The Teachings of The Rebbe – 5712, Discourse 24.

¹²³⁷ Genesis 15:18

¹²³⁸ Likkutei Torah, *Nitzavim* 44b; See the discourse entitled “*Mi Manah Afar Yaakov* – Who has calculated the dust of Yaakov,” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 20, Ch. 3 –This is analogous to two devoted friends who make a solemn oath and form a covenant with each other, that even in the event that their relationship comes to a state in which there no longer is room for love between them, neither emotionally nor intellectually, they nevertheless form a covenant that this should not cause any weakening of their love for each other, meaning, in a manner that transcends emotions and intellectual reasoning. (Also see

its substance is that through the formation of the covenant, they literally become as one. This is the meaning of the severing of one thing into two (when making a covenant) and then passing between its parts.¹²³⁹ That is, just as with the thing that is cut into two, each of its halves is only half of the thing on its own, and it is through the two halves that it becomes one, so likewise, this is how it is when those who form a covenant pass between its parts, that they bring about a union between them, such that each one is only half the form (*Tzurah*), and when both are combined, they become one.

Now, the substance of the covenant (*Brit*) that was formed with Avram was, “To your descendants I have given this land (*Aretz-ארץ*),” referring to the Supernal land (*Aretz-ארץ*) that “I have given,” meaning that this was given from *HaShem-יהוה* above, blessed is He. This refers to the drawing down that is affected from above, in that the Holy One, blessed is He, bonds in union with the Ingathering of the souls of Israel (*Knesset Yisroel-the Shechinah*). It is through this that even when the souls descend below to manifest in a physical body in this world, they nevertheless are in the state indicated by, “the land (*Aretz-ארץ*)” (though it is called “the lower land (*Aretz HaTachtonah*)”). That is, they remain in a state of nullification (*Bittul*) to *HaShem-יהוה*, blessed is He, and are fitting receptacles through whom there can be the growth caused by Torah and *mitzvot*, as it states,¹²⁴⁰ “I will sow her for Myself in

the discourse entitled “*v’Hayah Eikev Tishme’un* – And it shall be that because you will listen,” 5716, translated in *The Teachings of The Rebbe – 5716, Discourse 27.*)

¹²³⁹ See Jeremiah 34:18 and elsewhere.

¹²⁴⁰ Hosea 2:25

the [lower] land (*Aretz*-אֶרֶץ).” About this the verse states,¹²⁴¹ “Rouse yourself, my beloved, my beautiful one.” The words, “Rouse yourself-*Kumee Lach*-קוּמֵי לָךְ” refer to the matter of the elevation and ascent of the essence of the Jewish soul, which is the aspect of “the upper land” (*Eretz HaElyonah*). Through this ascent, even when they are in “the lower land” (*Eretz HaTachtonah*), meaning through fulfilling Torah and *mitzvot*, they are in a state of being, “my beloved, my beautiful one.” That is, “my beloved” refers to the matter of Torah, since the word, “my beloved-*Ra’ayatee*-רְעִיתִי” is of the same root as “sustenance-*Ro’eh*-רֹעֵה.” That is, it is like the teaching of our sages, of blessed memory, who stated,¹²⁴² “The Jewish people sustain their Father in Heaven.” This sustaining is in an inner manner (*Pnimityut*), and refers to Torah, as it states,¹²⁴³ “Your Torah is in my innards.” The word, “my beautiful one” (*Yafati*-יָפִיתִי) refers to the drawing forth affected by the *mitzvot*, which are called garments, and as it states in Talmud,¹²⁴⁴ “Rabbi Yochanan would refer to his garments as ‘my glory.’”

5.

Now, all the above is as it is when the souls of the Jewish people are in the state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, indicated by the word, “land” (*Aretz*-אֶרֶץ) and fulfill Torah and *mitzvot*. However, in a time of exile, during which “we were exiled from our land (*Artzeinu*-אֶרְצֵינוּ) because

¹²⁴¹ Song of Songs 2:10; 2:13

¹²⁴² Zohar III 7b; Yalkut Shimoni, Ki Tisa, Remez 418

¹²⁴³ Psalms 40:9

¹²⁴⁴ Talmud Bavli, Shabbat 113a

of to our sins,”¹²⁴⁵ – and the same applies to every Jew on an individual basis, it is possible that the aspect of, “the land (*Aretz-ארץ*),” is in a state of exile for him – “and we were distanced from our land, and are unable to ascend, to appear, and to prostrate before You,” meaning that there is a lack in the matter of nullification (*Bittul*) to *HaShem-יהו"ה*, blessed is He. Nevertheless, about this it states,¹²⁴⁶ “But despite all this, even when they will be in the land (*Eretz-ארץ*) of their enemies, I will not reject them and I will not loathe them to obliterate them, to break My covenant (*Briti-בריית*) with them, for I am *HaShem-יהו"ה* their God.” That is, this is the covenant (*Brit-בריית*) that the Holy One, blessed is He, formed with our teacher Moshe.

To clarify, immediately before the above verse, the Torah states,¹²⁴⁷ “I will remember My covenant with Yaakov, and also My covenant with Yitzchak, and also My covenant with Avraham, and I will remember the land.” In other words, when the Jewish people are in the state indicated by “the land (*Aretz-ארץ*),” then the covenant (*Brit*) that was formed with our forefathers is sufficient, since each and every Jew has a glimmer of our forefathers within him. However, when they are “in the land (*Eretz-ארץ*) of their enemies,” meaning that the aspect indicated by “the land (*Aretz-ארץ*)” is in exile, so that in exchange for nullification (*Bittul*) to *HaShem-יהו"ה*, blessed is He, of the side of holiness, they instead are nullified to the opposite of holiness, nevertheless, even then “I will not reject them and will not loathe them to obliterate them, to break My

¹²⁴⁵ See the Musaf liturgy of the Festivals.

¹²⁴⁶ Leviticus 26:44

¹²⁴⁷ Leviticus 26:42

covenant (*Brit*-ברית) with them,” this being the covenant (*Brit*-ברית) that He formed with Moshe. Thus, it is about this that it states,¹²⁴⁸ “I will remember for them the covenant (*Brit*-ברית) of the ancients.” That is, even when it is necessary to plead to *HaShem*-יהו"ה, blessed is He, to fulfill the verse,¹²⁴⁹ “I and Your people will be distinct from all people on the surface of the earth,” since externally there is no difference whatsoever between the Jewish people and the other nations of the world, to the point that there is even room to argue that,¹²⁵⁰ “These are idolaters and those are idolaters etc.,” nevertheless, even then, “I will remember for them the covenant (*Brit*-ברית) of the ancients,” which was affected by the covenant (*Brit*-ברית) that was formed with Moshe.¹²⁵¹

Now, this matter is brought about through drawing forth the thirteen attributes of mercy (*Yud-Gimel Midot HaRachamim*), as in the verse,¹²⁵² “*HaShem*-יהו"ה passed before him and proclaimed, *HaShem*-יהו"ה, *HaShem*-יהו"ה” etc. This refers to a drawing down from the Upper Name *HaShem*-יהו"ה, which utterly transcends the chaining down of the worlds (*Hishtalshelut*).¹²⁵³ To clarify, about our forefathers the verse

¹²⁴⁸ Leviticus 26:45

¹²⁴⁹ Exodus 33:16

¹²⁵⁰ See Zohar II 170b; Mechilta to Exodus 14:28; Yalkut Re'uveni to Exodus 14:27.

¹²⁵¹ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 2), section entitled, “The three letters *Yod-Hey-Vav*-י"ו ו"ה ו"א”.

¹²⁵² Exodus 34:6

¹²⁵³ 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 “*HaYoshevet BaGanim* – You who dwell in the gardens” of Shabbat Parshat Va'era of this year, 5717, Discourse 11, Ch. 5.

states,¹²⁵⁴ “By My Name *HaShem*-יהו"ה I did not make Myself known through them.” For, even though the Name *HaShem*-יהו"ה is indeed mentioned in relation to our forefathers, nevertheless, this was only the aspect of the lower Name *HaShem*-יהו"ה, whereas the Upper Name *HaShem*-יהו"ה was not revealed through them. Thus, the verse states, “By My Name *HaShem*-יהו"ה I did not make Myself known through them,” meaning,¹²⁵⁵ “It does not say ‘I did not make Myself known **to** them (*Lo Hoda'ati*-לֹא הוֹדַעְתִּי-),’ but rather, ‘I did not make Myself known **through** them (*Lo Noda'ati*-לֹא נוֹדַעְתִּי-),’ meaning that ‘I did not make Myself recognizable through them with the quality of My Truth¹²⁵⁶ for which I am called *HaShem*-יהו"ה.” That is, the true reality of the Name *HaShem*-יהו"ה, which is the Upper Name *HaShem*-יהו"ה, was not revealed through our forefathers.¹²⁵⁷

Thus, when the Jewish people are in the state indicated by “the land (*Aretz*-אֶרֶץ-),” the drawing down that was affected by our forefathers is sufficient. However, when they are not in the state indicated by “the land (*Aretz*-אֶרֶץ-),” it then is necessary to specifically invoke the covenant (*Brit*-בְּרִית-) of Moshe, which specifically stems from the Upper Name *HaShem*-יהו"ה. For, it is on account of the Upper Name *HaShem*-יהו"ה, blessed is He, that He “pardons iniquity and overlooks transgression.”¹²⁵⁸

¹²⁵⁴ Exodus 6:3

¹²⁵⁵ See Rashi to Exodus 6:3

¹²⁵⁶ That is, “I promised them but did not fulfill My promise in their day.” See the continuation of Rashi to Exodus 6:3.

¹²⁵⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol 1., *The Gate of The Name (Shaar HaShem)*.

¹²⁵⁸ Micah 7:18

Thus, it is in this regard that about Moshe the Torah states,¹²⁵⁹ “Behold! I seal a covenant: Before your entire people I shall make wonders such as have never been created in the entire world and among all the nations; and the entire people amongst whom you are, will see the work of *HaShem*-יהו"ה – which is awesome – that I am about to do with you.”

To clarify, when it states, “such as have never been created in the entire world,” this is because they are not in the state indicated by “the land (*Aretz*-ארץ),” but are beneath the aspect of “the land (*Aretz*-ארץ).” It is thus necessary to draw down the aspect that transcends the aspect of “the land” (*Aretz*-ארץ), meaning the Upper Name *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds. Thus, it is in this regard that the verse states, “Behold! I (*Anochi*-אנכי) seal a covenant,” specifically using the word “I-*Anochi*-אנכי.” That is,¹²⁶⁰ “The word ‘I’ means ‘who I am’ (*Anochi*; *Mi SheAnochi*-אנכי, מי שאנכי).”

¹²⁵⁹ Exodus 34:10

¹²⁶⁰ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheyeh*’h *Asher Eheyeh*”-אהי"ה אשר אהי"ה-*h*,” Zohar (III 11b) states, “The first name is *Eheyeh*-אהי"ה (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d’Ana*-אנא מאן דאנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], “*Asher Eheyeh*-אהי"ה אשר” [referring to *Chochmah* which is called *Rosh*-ראש-Head and shares the same letters as *Asher*-אשר, and *Binah* which is likewise called *Eheyeh*-אהי"ה -I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the crown-*Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name.” The Zohar then continues and explains, “When was it revealed? When the continuing verse (Exodus 3:16) states, “Go and gather the elders of Israel and say to them, ‘*HaShem*-יהו"ה, the God of your forefathers etc.’ It is this Name which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc.”

This is also the meaning of the continuation, “which is awesome (*Nora*-נורא),” similar to what our sages, of blessed memory, stated,¹²⁶¹ “When Moshe came, he called *HaShem*-יהויה,¹²⁶² ‘The Great (*HaGadol*-הגדול), the Mighty (*HaGibor*-הגבור) and the Awesome (*v’HaNora*-והנורא).’ Jeremiah came¹²⁶³ and left out the word ‘and the Awesome (*v’HaNora*-והנורא),’ as he said, ‘Idolaters are trampling His Sanctuary and He remains silent. Where is His awesomeness?’ This was so until they came and returned His Crown to its former glory. For, they said, ‘The very fact that idolaters are trampling His Sanctuary and He remains silent, is itself His awesomeness.’” In other words, the very fact that the “Sanctuary of *HaShem-Heichal HaShem*-היכל יהויה” which is within every Jew, is in a state of exile, and idolaters trample His sanctuary, this itself is His awesomeness, referring to the matter of a drawing down that transcends the order of the chaining down of the worlds (*Seder HaHishtalshelut*). That is, it is on account of this drawing down from higher than the chaining down of the worlds (*Hishtalshelut*), that whatever the circumstance may be, He “pardons iniquity and overlooks transgression.”¹²⁶⁴

More specifically, Moshe’s request was in regard to two matters. The first is that “even while they will be in the land (*Eretz*-ארץ) of their enemies,” there should nevertheless be a drawing down stemming from the thirteen attributes of mercy (*Yud Gimel Midot HaRachamim*) that transcend the chaining down of the worlds (*Hishtalshelut*). The second is that even

¹²⁶¹ See Talmud Bavli, Yoma 69b; Yalkut Shimoni Nechmiah, Remez 671.

¹²⁶² Deuteronomy 10:17

¹²⁶³ Jeremiah 32:18

¹²⁶⁴ Micah 7:18

though when it comes to a drawing down that transcends the chaining down of the worlds, there is the aspect indicated by the verse,¹²⁶⁵ “If you were righteous what have you given Him etc.,” and this being so, it is possible for this drawing down to also be granted to the other nations of the world, nevertheless, Moshe’s request was that,¹²⁶⁶ “I and Your people will be made distinct from every people on the surface of the earth,” meaning that this drawing down should solely and specifically be to the Jewish people alone. This is because this drawing down, which stems from the transcendent and encompassing (*Makif*) aspect of *HaShem*’s יהו"ה Godliness, which possibly can come to the nations of the world, can only be drawn down to the nations of the world from the external (*Chitzoniyut*) aspect of the transcendent encompassing light (*Makif*) of *HaShem*’s יהו"ה Godliness. That is, it is only the external (*Chitoniyyut*) aspect that can also be drawn to the external forces (*Chitzoniyim*). However, in regard to the inner aspect (*Pnimityut*) of the transcendent encompassing light (*Makif*) of *HaShem*’s יהו"ה Godliness, the drawing down is only in an inner way (*Pnimityut*) and is solely and specifically to the souls of the Jewish people. This is because of the essential bond between the Holy One, blessed is He, and the souls of the Jewish people, that in every which way that the drawing down comes, it is specifically for and to the souls of the Jewish people.

¹²⁶⁵ Job 35:7

¹²⁶⁶ Exodus 33:16

6.

Now, this covenant (*Brit*-ברית) of Moshe, is also what enables and grants strength to the matter of repentance (*Teshuvah*). That is, the covenant (*Brit*-ברית) formed with our forefather Avraham is in regard to Torah and *mitzvot*. In contrast, the covenant (*Brit*-ברית) of Moshe is in regard to repentance (*Teshuvah*). It thus is understood that the covenant of Moshe stems from a higher source, being that repentance (*Teshuvah*) reaches higher than Torah and *mitzvot*. This is why repentance (*Teshuvah*) can even be effective when there is sin, meaning that a person has transgressed a positive commandment, or even if he has transgressed a negative prohibition.

To elucidate, there is a difference between the positive commandments (*Mitzvot Aseh*) and the negative prohibitive commandments (*Mitzvot Lo Ta'aseh*), namely, that the negative commandments (*Mitzvot Lo Ta'aseh*) reach a deeper root. By way of analogy, this may be understood according to man below, that when his will is fulfilled, the fulfillment of his will touches the aspect of his desire (*Ratzon*), and in order to affect a drawing down of a person's desire (*Ratzon*), there must be a certain constriction and restraint in his soul itself. However, when someone goes against his will, this touches his essential self.

The same may likewise be understood about the positive commandments (*Mitzvot Aseh*) and the negative prohibitive commandments (*Mitzvot Lo Ta'aseh*). That is, the positive commandments are the fulfillment of the will of *HaShem*-יהוה,

blessed is He, and they therefore reach the aspect of His desire (*Ratzon*). In contrast, when it comes to transgressing the negative prohibitive commandments (*Mitzvot Lo Ta'aseh*), when a person goes against them, this touches an even deeper level of the One who desires, as explained in Likkutei Torah to Parashat Pekudei.¹²⁶⁷

Nevertheless, serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) is even effective for transgressions of the negative prohibitive commandments (*Mitzvot Lo Ta'aseh*). The reason is because when it comes to the One who desires, His desire for repentance (*Teshuvah*) reaches to an even deeper level in Him. For this same reason, it also is the case that when a person serves *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), his service of *HaShem*-יהו"ה itself, stems from a deeper place within his soul, than his service of fulfilling Torah and *mitzvot* on their own. Thus, this form of serving *HaShem*-יהו"ה, blessed is He, reaches a much higher level of *HaShem*'s-יהו"ה Godliness, to the point that it states,¹²⁶⁸ "In the place where the truly penitent (*Ba'alei Teshuvah*) stand, even the completely righteous (*Tzaddikim Gemurim*) are unable to stand." Thus, it is through repentance (*Teshuvah*) and returning to *HaShem*-יהו"ה, blessed is He, that even the manner in which one serves *HaShem*-יהו"ה, blessed is He, in fulfilling His Torah and *mitzvot* after having repented, is on a much loftier level than how he served *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*, before having repented (*Teshuvah*).

¹²⁶⁷ Likkutei Torah, Pekudei 6d and on; Torat Chayim, Pekudei 446a and on; Also see the discourse entitled "Naso" 5666 (*Hemshech* 5666 p. 342 and on).

¹²⁶⁸ Mishneh Torah, Hilchot Teshuvah 7:4

7.

This then, is the meaning of the verse,¹²⁶⁹ “When you take a headcount of the children of Israel (*Kee Tisa*-כִּי תִשָּׂא).” That is, there are two explanations in this. The explanation of the Midrash is that,¹²⁷⁰ “The Holy One, blessed is He, said to Moshe, ‘The Jewish people owe Me for the loan that they borrowed from Me, as it states, ‘If you have a claim against your fellow of any debt-*Kee Tasheh b’Rei’acha*-כִּי תִשֶׂה בְרֵעֶךָ.’ Tell them that they must repay that which they owe Me.” In other words, this explanation refers to the matter of serving *HaShem*-יהו"ה, blessed is He, with repentance. In contrast, the explanation of the Torah Ohr is that “When you take a headcount (*Kee Tisa et Rosh*-כִּי תִשָּׂא אֶת רֹאשׁ)” means, “When you uplift the head of the children of Israel,” and refers to the drawing down of faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He.

Now, as these two matters are from Above to below, the granting of strength for the matter of repentance (*Teshuvah*) is much higher than the granting of strength for the fulfillment of Torah and *mitzvot*. It is only that as they are drawn down below, the granting of strength for repentance (*Teshuvah*) is specifically when the Jewish people are in a lowly state, which is not so in regard to the granting of strength to fulfill Torah and *mitzvot* and the drawing down of faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He.

¹²⁶⁹ Exodus 30:12-13

¹²⁷⁰ Midrash Shemot Rabba 39:1; Also see Ohr HaTorah, Tisa p. 1,838 and on.

This then, is also why the words “*Kee Tisa*-כי תשא” are of the same root as, “If you have a claim-*Kee Tasheh*-כי תשה,” about which the Midrash states, “The Jewish people must pay Me that which they owe Me,” and this was specifically said to Moshe. For, the granting of strength for the matter of repentance (*Teshuvah*) and return to *HaShem*-יהו"ה, blessed is He, is specifically because of the covenant (*Brit*-ברית) formed with Moshe, as explained before. Therefore, this verse, “*Kee Tisa*-כי תשא” which is of the same root as, “If you have a claim-*Kee Tasheh*-כי תשה,” was specifically said to Moshe.

Now, about the words, “The Jewish people must pay Me-*Yeshalmu*-ישלמו,” the word “pay-*Yeshalmu*-ישלמו” means that they should pay and “make whole-*Yashlimu*-ישלימו.” For, the Holy One, blessed is He, above, is only half a form (*Tzurah*), so to speak, and it is the souls of the Jewish people who make the Holy One, blessed is He, whole and perfect through their service of *HaShem*-יהו"ה, blessed is He. This is also the matter of the half-*shekel*, in that each of them is only a half.

Likewise, this also explains the relationship between the two explanations. That is, it is through the aspect of “*Kee Tisa*-כי תשא” which is of the same root as, “If you have a claim-*Kee Tasheh*-כי תשה,” which is the matter of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), that there comes to be additional strength in the matter of “*Kee Tisa*-כי תשא” as it means “When you uplift the head,” referring to the drawing down of faith in *HaShem*-יהו"ה, blessed is He. For, as explained before, repentance (*Teshuvah*) and return to *HaShem*-יהו"ה, blessed is He, brings about an additional bestowal of strength, even in the service of *HaShem*-יהו"ה in the fulfillment of Torah

and *mitzvot*. That is, through repentance (*Teshuvah*) and returning to *HaShem*-יהו"ה, blessed is He, there comes to be an additional drawing down in the service of *HaShem*-יהו"ה, blessed is He, of studying His Torah and performing His *mitzvot*, so that every single Jew becomes a Sanctuary (*Mishkan*) for the Holy One, blessed is He. This is as stated,¹²⁷¹ “They shall make a sanctuary for Me and I will dwell within them,” specifying, “I will dwell within **them** (*v'Shachanti b'Tocham*-בְּתוֹכֵם),” meaning, “within each and every Jew!”¹²⁷²

¹²⁷¹ Exodus 25:8

¹²⁷² See Reishit Chochmah, Shaar HaAhavah toward the beginning of Ch. 6 (section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (section entitled “*Shamaati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, Torah SheBiKtav, Terumah 325b, 326b; Likkutei Torah, Naso 20b and elsewhere.

Discourse 16

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

Delivered on Purim, 5717¹²⁷³

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

1.

Our sages, of blessed memory, stated,¹²⁷⁴ “A person is obligated to become intoxicated on Purim, to the point that he does not know the difference between ‘Cursed is Haman’ and ‘Blessed is Mordechai.’” Now, at first glance, it seems as if the simple meaning here is that to celebrate on Purim a person must become so intoxicated on wine (as Rashi explains), that he does not know to distinguish between “Cursed is Haman” and “Blessed is Mordechai,” meaning that he could possibly come to interchange them.

However, this is not understood.¹²⁷⁵ For, how is it either fitting or appropriate that in place of “Cursed is Haman,” a

¹²⁷³ This is the first of two discourses that were delivered on Purim 5717. This discourse is based upon the discourse entitled “*u’BeHagiya Tor Esther*” of the Mittler Rebbe, from the year 5583 (see the second Purim discourse of this year, 5717, Ch. 7). The discourse is printed in *Maamarei Admor HaEmtza’ee, Nevi’im u’Ketuvim* (Kehot 5750) p. 348 and on; The aforementioned discourse is itself founded upon the discourse by the same title in *Maamarei Admor HaZaken, Ketuvim* Vol. 2 p. 191 and on, which is printed with additional glosses in *Ohr HaTorah, Megilat Esther* (Kehot 5750) p. 20 and on.

¹²⁷⁴ Talmud Bavli, Megillah 7b

¹²⁷⁵ See *Maamarei Admor HaEmtza’ee, Na”Ch* *ibid.*, p. 374 and on; *Maamarei Admor HaZaken, Ketuvim* *ibid.* p. 195; *Ohr HaTorah, Megilat Esther* *ibid.* p. 29.

person could possibly come to say “Blessed,” God forbid. Moreover, since the obligation to become intoxicated on Purim is in celebration of the joy of Purim, meaning the celebration of the general miracle of Purim, the very substance of which is that “Haman is cursed” and “Mordechai is blessed,” how is it at all applicable that a person should celebrate this by becoming so intoxicated that he is incapable of differentiating between “Cursed is Haman” and “Blessed is Mordechai,” so much so, that he could possibly exchange them, God forbid, this being the very opposite of the whole matter of the Purim miracle?

Such a case is similar to what we find in Talmud¹²⁷⁶ about the matter of checking for leavening (*Chametz*) [before Passover, after the prohibition against eating it has already come into effect], that we are not concerned that the one who is checking will come to eat of it, because since “he himself is looking for leavening (*Chametz*) in order to incinerate it, will he eat from it?” In other words, since his entire involvement in seeking it is for the purpose of incinerating it, it makes no sense to say that he will have any desire for it, or that he will want to derive any benefit from it.

The same may be understood in regard to the joy of Purim. It makes no sense that the intoxication on Purim should lead to the very opposite of what the celebration and joy of Purim is all about, so much so, that he does not know, to such an extent that he could possibly exchange “Cursed is Haman” with “Blessed is Mordechai,” God forbid. Moreover, if this indeed happens, and he exchanges the two, it is a sign that this is not at all the rejoicing of **Purim**, but is its opposite.

¹²⁷⁶ Talmud Bavli, Pesachim 11a

This being so, it must be said that the explanation of this teaching that, “A person is obligated to become intoxicated on Purim, to the point that he does not know between ‘Cursed is Haman’ and ‘Blessed is Mordechai,’” is (not that he should actually come to exchange them, God forbid, but rather) that the matter itself of “Cursed is Haman” and “Blessed is Mordechai,” should be for him in such a way, that “he does not know” (*Lo Yada*-לֹא יָדָע). In other words, the difference between them should not be the result of the reasoning and knowledge (*Da'at*) of ones intellect, but rather, the effect of Purim should be that even in such a state [of intoxication] in which there is no reason or knowledge, meaning that “he does not know” (*Lo Yada*-לֹא יָדָע), nevertheless, in and of himself and by his own volition he recognizes and says that “Cursed is Haman” and “Blessed is Mordechai.”¹²⁷⁷

2.

This may be better understood by explaining what is written in the beginning of the Megillah,¹²⁷⁸ “Now, when Esther’s turn came... to come to the king, she requested nothing except what Hegai, the king’s chamberlain, guardian of the women, advised,” and even so, “The king loved Esther more than all the women and she found more favor and kindness before him than all the other maidens.”

¹²⁷⁷ See Maamarei Admor HaEmtza’ee, Na”Ch *ibid.*, p. 374 and on; Maamarei Admor HaZaken, Ketuvim *ibid.* p. 195; Ohr HaTorah, Megilat Esther *ibid.* p. 29.

¹²⁷⁸ Esther 2:15-17

Now, as well known¹²⁷⁹ the story of the Megillah also hints at the relationship between the Ingathering of the souls of Israel (*Knesset Yisroel-the Shechinah*) and the Holy One, blessed is He. That is, Esther corresponds to the Ingathering of the souls of Israel (*Knesset Yisroel-the Shechinah*)¹²⁸⁰ when they are in exile, during which time they are called Esther (אסתר), as in the verse,¹²⁸¹ “Conceal, I shall conceal (*Haster Asteer-הסתר אסתיר*) My face on that day.”¹²⁸² The king Achashverosh (אחשוורוש) refers to the King of the world,¹²⁸³ the Holy One, blessed is He, in that the name Achashverosh (אחשוורוש) hints that “the end-*Acharit-אחרית*” and the beginning-*v’Reishit-וראשית*” are His.¹²⁸⁴

With this in mind, we must understand the verse, “Now, when Esther’s (*Knesset Yisroel-the Shechinah*) turn came...to come the king (the Holy One, blessed is He), she requested nothing except what Hegai, the king’s chamberlain, guardian of the women, advised.” Moreover, even so, the opposite happened, in that it was specifically because of this that, “The king loved Esther more than all the women, and she found more favor and kindness before him than all the other maidens.”

¹²⁷⁹ See Sefer Mechir Yayin of the Rema (Rabbi Moshe Isserles) and Manot HaLevi of Rabbi Shlomo Alkabetz, to Megilat Esther.

¹²⁸⁰ See Maamarei Admor HaEmtza’ee ibid. p. 349.

¹²⁸¹ Deuteronomy 31:18

¹²⁸² See Torah Ohr, Megilat Esther 93d, 94d, and elsewhere; Ohr HaTorah ibid. p. 15; Discourse entitled “*VaYehiy Omein et Hadassah*” 5679 (Sefer HaMaamarim 5679 p. 308 and on); Discourse by the same title of the year 5713 (Sefer HaMaamarim 5713, p. 101 and on, translated in The Teachings of The Rebbe – 5713, Discourse 11), and elsewhere.

¹²⁸³ See Torah Ohr ibid. p. 120b; Ohr HaTorah ibid. p. 58.

¹²⁸⁴ Me’orei Ohr 1:182 (citing our sages, of blessed memory); cited in Ohr HaTorah ibid. p. 24.

The general explanation of this according to what was explained above, is that this verse, “When Esther’s turn came... to come to the King etc.,” refers to the general ascent of the soul from its state and standing during exile, wherein it is in the state indicated by the verse, “Conceal, I shall conceal (*Haster Asteer-יר אסתר*) My face,” (which is why she is called Esther-*אסתר*). “Coming to the King” refers to this ascent of coming to the Holy One, blessed is He, to the point that “she finds favor and kindness before Him.” This matter is brought about specifically because, “she requested nothing.”

To further explain, as known, it is not possible for the soul to ascend through its own strength, but solely through the help and assistance of the angelic beings.¹²⁸⁵ About this the verse states,¹²⁸⁶ “The angel of *HaShem*-יהו"ה encamps around those who fear Him.” That is, as the soul is when it is in the lower world, it requires help and assistance and the granting of strength from above. This help makes an angelic being who assists the soul so that it can be victorious in battle. This is true of the inner battle of the soul, in that “a person’s inclination overcomes him every day and seeks to kill him, and if not for the Holy One, blessed is He, who assists him, he would be incapable of overcoming it.”¹²⁸⁷ This is likewise so of the external battles, in relation to the various obstacles and opposition that bring about concealment and hiddenness of *HaShem*’s-יהו"ה presence in the world. About this the verse states,¹²⁸⁸ “He commands His angels for you, to guard you in

¹²⁸⁵ See Torah Ohr *ibid.* 100b and on.

¹²⁸⁶ Psalms 34:8, and also see the citations in Ohr HaTorah *ibid.* p. 20.

¹²⁸⁷ Talmud Bavli, Sukkah 52b

¹²⁸⁸ Psalms 91:11

all your ways.” The same is likewise so when it comes to the ascent of the soul from one world to a higher world, in that it requires the help and assistance of the angels.

Now, these angels are called “the agents of the bride” (*Shoshvina d’Matronita*), since it is by their hand that an ascent of the souls, who stem from the feminine world (*Alma d’Nukva*), comes about, (that is, souls who stem from *HaShem*’s יהו"ה Name of 52-ב"ן-ה"ה [י"ד ה"ה ו"ו ה"ה]), which includes most of the souls of these latter generations. Their ascent to the world of Emanation (*Atzilut*) – (in a manner that “she finds favor and kindness before Him”) – is solely through the medium and assistance of the angels who are called “the agents of the bride” (*Shoshvina d’Matronita*). That is, by their hand there is caused to be an ascent of the souls from one world to a higher world. The only exceptions to this are singularly special individuals, as it states in Talmud,¹²⁸⁹ “Except for the chariot of Rabbi Chiyah, which ascends of its own accord.” The same is true of the soul of our teacher Moshe, and this is generally so of souls of the world of Emanation (*Atzilut*). This is because they are souls from the masculine world (*Alma*

¹²⁸⁹ Talmud Bavli, Bava Metziya 85b - “Rabbi Chaviva bar Surmakei said, ‘I once saw one of the sages who was frequently visited by Eliyahu the Prophet. In the morning his eyes looked beautiful, but in the evening, they appeared as if they had been charred by fire. I asked him about this and he responded: ‘I asked Eliyahu to show me the sages when they ascend to the Heavenly Academy. Eliyahu told me, ‘You may gaze at all of them except for the chariot of Rabbi Chiya. Upon that you may not gaze.’ I then asked him, ‘What are the signs that identify the chariot of Rabbi Chiya?’ He said, ‘As all the other sages ascend and descend, they are accompanied by angels, except for the chariot of Rabbi Chiya, which ascends of its own accord.’ However, I could not restrain myself and I gazed upon it.’ Two flames of fire came and struck him and blinded his eyes. ‘The next day, I went and prostrated on Rabbi Chiya’s grave in his burial cave and said, ‘I study the teachings of the Master,’ and I was healed.’”

d'Dechura) who stem from *HaShem*'s יהו"ה Name of 45-מ"ה [י"ד ה"א ו"א ו"ה] and therefore do not require the assistance of angels.

Now, as long as the soul is not in a state of total nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, she requests and expresses the help that she needs. However, when the soul serves *HaShem*-יהו"ה, blessed is He, in a state of total nullification (*Bittul*), then ("when Esther's turn came... to come to the King") "she requested nothing-*Davar*-דבר."¹²⁹⁰ That is, she does not ask for any help or assistance, meaning that she does not ask for any matter to come into revelation in the world of speech (*Dibur*-דיבור), which is why the verse specifies "nothing-*Davar*-דבר." Thus, because of this total self-nullification (*Bittul*) in that "she requested nothing (*Davar*-דבר)," there is a drawing forth of assistance from *HaShem*-יהו"ה above, blessed is He, much higher than the assistance drawn forth by the angels.

This is indicated by the continuation of the verse, "[she requested nothing] except that which Hegai (הגי), the king's chamberlain, guardian of the women, advised." For, as explained in *Torah Ohr*,¹²⁹¹ the name "Hegai-הגי" is of the same root as "contemplation-*Higayon*-הגיון," as it specifically refers to the letters (*Otiyot*) of thought (*Machshavah*). Moreover, in this itself, it does not refer to thought as it is in a state of concealment, but specifically to thought that is drawn into revelation. This is hinted at by the fact that the name "Hegai-

¹²⁹⁰ See *Ohr HaTorah* *ibid.* p. 166

¹²⁹¹ *Torah Ohr* 100c

הגני” is also of the root used in the verse,¹²⁹² “When he juttred (*Hogah*-הגה) from the path,” referring to thought as it comes out as prominent and pronounced letters.¹²⁹³ In the same vein, the name “Hegai-הגאי” is of the root,¹²⁹⁴ “One who pronounces (*Hogeh*-הוגה) the Name *HaShem*-יהו”ה with its letters.” This refers to the aspect of kingship-*Malchut* as it is in the world of Emanation (*Atzilut*). (That is, it transcends the letters of speech (*Dibur*), which refer to kingship-*Malchut* as it is in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). It thus is this aspect that is drawn forth to be of help and assistance to souls that are in a state of total nullification (*Bittul*) to *HaShem*-יהו”ה, blessed is He, (as indicated by the words, “she requested nothing-*Davar*-דבר”).

Because of this “she finds favor and kindness before Him.” This is like the verse,¹²⁹⁵ “Like a rose amongst the thorns, so is my beloved amongst the maidens.” That is, there is much greater superiority in the service of *HaShem*-יהו”ה, blessed is He, of a soul that is in a state of total nullification (*Bittul*) to *HaShem*-יהו”ה, compared to all other forms of service of Him which are not in a way of total nullification (*Bittul*) to Him. Thus, it is because of this total nullification (*Bittul*) to *HaShem*-יהו”ה, blessed is He, indicated by the words, “she requested nothing-*Davar*-דבר,” that such a soul ascends before

¹²⁹² Samuel II 20:13

¹²⁹³ That is, it refers to when the thought extends out of the concealment of the analysis of the intellect to prominently protrude in revealed letters in the mind to subsequently be the source of speech. See Maamarei Admor HaZaken ibid. p. 195; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46.

¹²⁹⁴ Mishnah Sanhedrin 10:1; Talmud Bavli, Sanhedrin 90:1

¹²⁹⁵ Song of Songs 2:2; See Maamarei Admor HaEmtza’ee ibid. p. 361.

the King (and comes out of the state [of exile] indicated by the verse, “Conceal, I shall conceal (*Haster Asteer*-הסתר אסתיר) My face”) in a manner that “she finds favor and kindness before Him.”

3.

Now, just as Esther (about whom it states, “when Esther’s turn came etc.”) refers to the soul as she is during a time of exile, in the state indicated by the verse, “Conceal, I shall conceal (*Haster Asteer*-הסתר אסתיר) My face,” so likewise, this is so of king Achashverosh. That is, king Achashverosh (about whom it states, “to come to the king”) refers to the Holy One, blessed is He, and the name Achashverosh (אחשורוש), which hints that “the end-*Acharit*-אחרית” and the beginning-*v’Reishit*-וראשית are His, specifically refers to the level of *HaShem*’s-יהוה Godliness that is revealed during the time of exile. The general summary of the matter is that Achashverosh-אחשורוש hints at a very lofty level of *HaShem*’s-יהוה Godliness, from which help and assistance are drawn forth **even** during a time of exile.

The explanation is that the word “Achashverosh-אחשורוש” is a composite of two words, “*Achash*-אחש and *Rosh*-ורוש.” The root of the word “*Achash*-אחש” is “*Chash*-חש,” which means “silence.” This is as stated in Talmud in explanation of the word “*Chashmal*-חשמל,”¹²⁹⁶ that,¹²⁹⁷ “At

¹²⁹⁶ Of Ezekiel’s prophecy of the Supernal Chariot (*Ma’aseh Merkavah*) – Ezekiel 1:27

¹²⁹⁷ Talmud Bavli, Chagigah 13a and on. – “Rav Yehudah said: [the *Chashmal*-חשמל] refers to the speaking animals of fire-*Chayot Eish Memalelot*-חיות אש ממללות.”

times they are silent-*Chash*-שח, and at times they speak-*Mal*-מל. When the Supernal speech comes forth from the mouth of the Holy One, blessed is He, they are silent-*Chash*-שח. When the Supernal speech does not come forth from the mouth of the Holy One, blessed is He, they speak-*Mal*-מל.” From this it is understood that silence is a higher level than speech.

Now, this does not contradict the statement elsewhere,¹²⁹⁸ that about the time of exile the verse states,¹²⁹⁹ “I became mute with stillness, I was silent [even] from good, though my pain was intense.” For, this refers to silence that is lower than speech. For, about the silence (of the time of exile) itself, there are two manners.¹³⁰⁰ The first manner is that the silence is caused by matters that conceal and hide *HaShem*'s-יהו"ה Supernal speech. This is like the verse,¹³⁰¹ “My throat was raspy,” which refers to the time of exile, in which the drawing forth of *HaShem*'s-יהו"ה Godliness is not openly revealed. That is, the word of *HaShem* (*Dvar HaShem*-דבר יהו"ה) is not recognizable in the existence of novel created beings or in the world at large.

¹²⁹⁸ See Ohr HaTorah (Yahal Ohr) to Psalms 39:3 (p. 146 and on); Ohr HaTorah, Na"Ch Vol. 2 p. 1,048; Also see the previous discourse of this year, 5717, entitled “*Bati LeGani* – I have come to My garden,” Discourse 12, Ch. 6.

¹²⁹⁹ Psalms 39:3

¹³⁰⁰ See Ohr HaTorah, Megillat Esther p. 1-2 and with additions in the discourse entitled “*b'Vo'ah Lifnei HaMelech*” *ibid.* (Sefer HaMaamarim 5654 p. 213 and on); Also see the discourse entitled “*Al Kein Karu*” (Sefer HaMaamarim 5713, p. 111; Torat Menachem, Sefer HaMaamarim Adar *ibid.*, translated in The Teachings of The Rebbe – 5713, Discourse 12).

¹³⁰¹ Psalms 69:4; See Torah Ohr, Vayeitzei 21c, cited in Ohr HaTorah to Psalms 39:3 *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37.

The second manner is like what our sages, of blessed memory, taught,¹³⁰² “Silence is a protective fence around wisdom-*Chochmah*.” In other words, this refers to a level that transcends understanding and tangible comprehension, meaning that it transcends the aspect of wisdom-*Chochmah* as it is in a revealed state, but is rather a much higher manner of intellect that reaches the “power of conceptualization” (*Ko’ach HaMaskeel*) itself, which is not a revealed intellect.¹³⁰³ In general, this refers to the *Sefirah* of the crown-*Keter*, which is higher than wisdom-*Chochmah*, and is called “the protective fence around wisdom-*Syag l’Chochmah*-סיג לחכמה,” which is in a manner of silence (*Shteekah*).

Now, this second manner of silence (*Shteekah*) is also related to the time of exile, as *Zohar* states¹³⁰⁴ in explanation of the verse,¹³⁰⁵ “Thus said *HaShem*-יהוה: A voice is heard on high, wailing, bitter weeping, Rachel weeps for her children; she refuses to be consoled for her children, for He is gone (*Kee Einenu*-כי איננו-).” The *Zohar* asks, “Why does the verse say ‘for He is gone-*Kee Einenu*-כי איננו’ [in the singular] when it should have stated ‘for they are gone-*Kee Einam*-כי אינם’ [in the plural]? Because it is referring to the Supernal King who has withdrawn (because the *Vav*-ו of the Name *HaShem*-יהוה has become distant and withdrawn from her) high above, high

¹³⁰² Mishnah Avot 3:13; Also see Torah Ohr, Lech Lecha 12b, 12d; Sefer HaMitzvot of the Tzemach Tzedek 7a;

¹³⁰³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26 and the notes there.

¹³⁰⁴ *Zohar* I 210a; *Zohar* III 20b

¹³⁰⁵ Jeremiah 31:14

above (*l'Eilah l'Eilah*-לעילא לעילא).” (About such a time the verse states,¹³⁰⁶ “We have not seen our signs (*Ototeinu*) etc.”)

To elucidate, the Zohar does not say that He only withdrew “above (*l'Eilah*-לעילא)” one time, referring to the *Sefirah* of understanding-*Binah*.¹³⁰⁷ Rather, it states that “He withdrew high above, high above (*l'Eilah l'Eilah*-לעילא לעילא),” referring to the inner aspect (*Pnimityut*) of the Ancient One-*Atik*,¹³⁰⁸ which generally refers to the *Sefirah* of crown-*Keter*. In other words, it transcends wisdom-*Chochmah* which is the beginning of the revelation, but is rather in a manner that the intellect is concealed. This is what is meant by “*Chash*-חש,” which is a term of “silence” (*Shteekeh*), as it is in the *Sefirot*. That is, this transcends wisdom-*Chochmah* which is the beginning of the revealed *Sefirot*, and rather refers to the *Sefirah* of crown-*Keter*, about which it states,¹³⁰⁹ “the protective fence around wisdom-*Chochmah* is silence.”

Now, the word “*Rosh*-רוש” (of the name “*Achashverosh*-אחשורוש,” which is a composite of two words, “*Achash*-אחש and *Rosh*-רוש”) is a term that means “bitterness,” as in the verse,¹³¹⁰ “Their grapes are grapes of gall-*Rosh*-רוש” (to which Rashi explains, “The term ‘*Rosh*-רוש’ denotes a bitter herb”). This refers to the general state during the time of exile, in which because of our sins the bitterness of the exile came to be like the verse,¹³¹¹ “Her end is as bitter as wormwood.” Now,

¹³⁰⁶ Psalms 74:9; See Ohr HaTorah (Yahal Ohr) p. 147.

¹³⁰⁷ See Ohr HaTorah, Na”Ch Vol. 2 p. 1,044; Sefer HaMaamarim 5679 p. 561.

¹³⁰⁸ See Likkutei Torah, Shir HaShirim 45a; Maamarei Admor HaZaken 5565 Vol. 1, p. 495; Ohr HaTorah, Shir HaShirim Vol. 2 p. 686.

¹³⁰⁹ Mishnah Avot 3:13

¹³¹⁰ Deuteronomy 32:32 (see Rashi there).

¹³¹¹ Proverbs 5:4

the term “*Rosh*-רוש” also means “impoverishment-*Reishut*-רישות,” indicating the poverty of the time of exile.¹³¹²

These two matters indicated by the words “*Chash*-חש” and “*Rosh*-רוש” come together and form one name. For, since during the time of exile the Holy One, blessed is He, withdraws (from below) high above, high above (*l’Eilah l’Eilah*-לעילא לעילא), to the matter of silence indicated by the term “*Chash*-חש,” therefore, this causes the state indicated by the term “*Rosh*-רוש” (that is, “bitterness” and “impoverishment”). On the other hand, it is from the matter indicated by “*Chash*-חש-silence” which is even loftier than wisdom-*Chochmah*, and is the “silence that is the protective fence around wisdom-*Chochmah*,” meaning, that it is an aspect of *HaShem*’s-יהוה’s Godliness that transcends His revealed Godliness, that there is a drawing forth of assistance to the matter indicated by “*Rosh*-רוש,” which is the bitterness and impoverishment of the time of exile.

4.

To further explain, our sages, of blessed memory, stated,¹³¹³ “Why is it that in the psalm *Ashrei*, there is no verse beginning with the letter *Nun*-נ?¹³¹⁴ Because [the letter *Nun*-נ] alludes to the downfall of the enemies of Israel,¹³¹⁵ as

¹³¹² This was explained at length in the earlier discourse entitled “*Bati LeGani* – I have come to My garden” of this year, 5717, Discourse 12.

¹³¹³ Talmud Bavli, Brachot 4b; Likkutei Torah, Teitzei 40a and on.

¹³¹⁴ Psalm 145

¹³¹⁵ This is actually a euphemism for Israel themselves.

written,¹³¹⁶ ‘She has fallen (*Naflah*-נפלה) and will no longer rise – the virgin of Israel.’ Even so, by Divine inspiration (*Ruach HaKodesh*) David gave her support, as the Psalm says,¹³¹⁷ ‘*HaShem*-יהו"ה supports all the fallen (*Noflim*-נופלים).’” For, as explained in Zohar,¹³¹⁸ “When it states ‘she will no longer rise,’ it means that she will no longer rise by her own strength, but rather, the Holy One, blessed is He, will uplift her.” This support (that “*HaShem*-יהו"ה supports all the fallen”) is the assistance given to the aspect indicated by “*Rosh*-רוש” [bitterness and poverty]. That is, the assistance must specifically be drawn from a much higher level, which is the aspect indicated by “*Chash*-חש” [silence].

By way of analogy, this may be better understood through the matter of falling (*Nefilah*) as it is below. Now, there are many ways of how this could be, from a slight fall, to a very severe fall, in which a person is pushed by force and cast down from very high. Now, to break even a slight fall, a greater force is necessary than the force of the fall of the one who is falling. This is all the more so, when it comes to breaking the fall of a person who has been pushed with force and cast down. There necessarily must be a greater force to break the fall caused by the one who pushed him by force and cast him down.

The same is true in the analogue, that is, as the matter of falling (*Nefilah*) relates to souls. In this too, there are various kinds of fall. That is, there is a kind of fall that is only a slight

¹³¹⁶ Amos 5:2 – “In the west (the land of Israel) they interpreted this verse as, ‘She has fallen, but she shall fall no more; Rise, virgin of Israel.’” (See Talmud Bavli, Brachot 4b *ibid.*)

¹³¹⁷ Psalms 145:14

¹³¹⁸ Zohar II 240a

fall, in which only the place of the soul changes, but not in a way that the soul itself is caused any change or descent, God forbid. This is explained in various places¹³¹⁹ about the verse,¹³²⁰ “And Yosef was brought down (*Hurad*-הורד) to Egypt.” That is, even in his descent to Egypt, he nevertheless was a chariot (*Merkavah*) for *HaShem*’s-יהו"ה Godliness. In other words, the level that his soul served *HaShem*-יהו"ה, blessed is He, remained as a soul of the world of Emanation (*Atzilut*), and it was in that state of being that he was “brought down to Egypt.” In other words, Yosef remained as he was, a soul of the world of Emanation (*Atzilut*), (even though he no longer was in the world of Emanation-*Atzilut*, but was) in Egypt.¹³²¹

The same is true of the general matter of the exile of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*. [For, although it states,¹³²² “I shall not give My glory to another,” nevertheless, it also is the matter of the exile of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.¹³²³] That is, it is not in a manner that there is any actual change in the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, God forbid. (Similarly, no change is affected in souls of the world of Emanation-*Atzilut*, and even in souls in general.) Rather, it only is like the meaning of the verse, “And Yosef was brought down (*Hurad*-הורד) to Egypt”

¹³¹⁹ See Maamarei Admor HaZaken 5665 Vol. 1 p. 192 and on; Torat Chayim, Vayechi 102c and on; Sefer HaMaamarim 5627 p. 299; 5633 Vol. 1 p. 65 and on; 5688 p. 26; 5720 p. 196 and on; 5721 p. 230 and on.

¹³²⁰ Genesis 39:1

¹³²¹ The word Egypt-*Mitzrayim*-מצרים means “Constraints.”

¹³²² Isaiah 42:8; 48:11

¹³²³ See Talmud Bavli, Megillah 29a; Zohar I 120b

(which also refers to the matter of exile in general, in that all exiles are called after the exile of Egypt).¹³²⁴ That is, because of this descent, the forces of the opposite of holiness, such as the seventy ministering angels of the nations, derive vitality, and thereby, the nations of the worlds (and through them, the external husks of actual evil and the opposite of holiness) become strengthened. This is as stated in Midrash,¹³²⁵ “We find that all nations and nationalities that ruled over the Jewish people, also ruled from one end of the world to the other, thus giving honor to the Jewish people.” For example, during the exile of Egypt, Pharaoh’s reign extended from one side of the world to the other (that is, he ruled over an empire). The same is so of all the other exiles, until this final exile which is under the dominion of Edom. [However, through this derivation of vitality itself, there ultimately is the refinement of the evil of Egypt etc.]

However, there is also a kind of falling (*Nefilah*) which causes actual damage etc. To explain, the verse states,¹³²⁶ “Who may ascend the mountain of *HaShem*-יהו"ה, and who may abide in the place of His sanctity? One with clean hands and a pure heart; who has not sworn in vain by My soul and has not sworn deceitfully.” In other words, to “ascend the mountain of *HaShem*-יהו"ה,” and to subsequently remain “in the place of His sanctity,” one must have “clean hands and a pure heart etc.” However, if he lacks “clean hands and a pure heart,” he will be unable to be on the mountain of *HaShem*-יהו"ה, blessed is He,

¹³²⁴ Midrash Bereishit Rabba 16:4

¹³²⁵ Mechilta Beshalach 14:5; Zohar II 6a

¹³²⁶ Psalms 24:3-4

and will automatically fall from the mountain of *HaShem*-יהו"ה, blessed is He. Moreover, when he indeed is upon the mountain of *HaShem*-יהו"ה, blessed is He, and falls from there, may the Merciful One save us, he falls much further and is damaged much more than a person who has never ascended the mountain of *HaShem*-יהו"ה in the first place. This is like the teaching of our sages, of blessed memory,¹³²⁷ “The inadvertent error of Torah scholars is counted as a deliberate sin.”

Then there is a fall (*Nefilah*) that is even worse and lower still, in which a person comes to be included amongst those about whom our sages, of blessed memory, stated,¹³²⁸ “They do not grant him entry into the boundary of the Holy One, blessed is He.” In other words, he is pushed aside, to the point that he is cast down from Above, may the Merciful One save us. This is like the verse,¹³²⁹ “He cast down the glory of Israel from heaven to earth.” This kind of fall (*Nefilah*), which comes about by being cast down from above to below is with much greater force and much greater damage.

Now, in regard to all these kinds of falls, whether the loftiest kind of fall, about which it states,¹³³⁰ “For though the righteous (*Tzaddik*) may fall seven times, he will rise,” or whether it is the lowest and worst kind of fall (*Nefilah*), nevertheless, the verse states,¹³³¹ “Should he fall, he will not be cast down, for *HaShem*-יהו"ה supports his hand,” because,¹³³²

¹³²⁷ See Mishnah Avot 4:13; Talmud Bavli, Bava Metziya 33b

¹³²⁸ Talmud Bavli, Niddah 13b

¹³²⁹ Lamentations 2:1

¹³³⁰ Proverbs 24:16; See Tanya, Chinuch Katan 76a and elsewhere.

¹³³¹ Psalms 37:24

¹³³² Psalms 145:14

“*HaShem*-יהו"ה supports **all** the fallen.” In other words, even when there is a fall from the mountain of *HaShem*-יהו"ה, blessed is He, and even when he is pushed and cast down from there, nevertheless, “he will not be cast down to the earth,”¹³³³ to the lowest depths, may the Merciful One save us. This is because, “*HaShem*-יהו"ה supports his hand,” and, “*HaShem*-יהו"ה supports **all** the fallen.”

Now, for there to be support from the fall, just as in the above analogy, so it is in the analogue, that there must be a greater force in the support that breaks the fall, than the force that caused the fall. Moreover, if this is so of even a slight fall, how much more is it so if the fall is in a manner of being cast down and thrown with force. That is, there must be a greater force than the force that, “cast him from the heavens to the earth etc.,” may the Merciful One save us. It is specifically only through this force that, “should he fall, he will not be cast down.” Moreover, he will even be supported and uplifted from such a fall of being cast down from above to below with force. In other words, this matter, that “*HaShem*-יהו"ה supports all the fallen,” stems from a much higher source.

Now, in the analogy there is an additional aspect, which is that the force that breaks the fall of that which is falling (like a rock or the like) must come specifically from below that which is falling or is cast down. It is specifically because it is below it, that it can halt its fall to earth. By way of another analogy, when a student stumbles in comprehending what he has learned and has come to err in his understanding, in order to clarify and refine all the various elements of his error, his

¹³³³ Metzudat David to Psalms 37:24

teacher must lower his own mind to manifest in the error itself. Specifically through doing so, he will be able to explain the subject to the student, thereby removing and elevating him from his error, and establishing him on sound and straightforward intellect.

The same is so of the analogue, that the force that affects that “should he fall, he will not be cast down, for *HaShem*-יהו"ה supports his hand,” and the force by means of which “*HaShem*-יהו"ה supports all the fallen,” [and this likewise includes the general matter indicated by the verse,¹³³⁴ “The angel of *HaShem*-יהו"ה encamps around those who fear Him,” which is the granting of strength from above, so that¹³³⁵ “if not for the Holy One, blessed is He, who assists him, he would be unable to overcome it” (as explained before in chapter two)], must descend and manifest into the garments of the lower place where that which has fallen or has been cast down is found. In other words, this support and help from above is not in a way of open revelations of *HaShem*'s-יהו"ה Godliness, but is specifically concealed (in an inner way). This is to such an extent that the one who has fallen has no awareness at all that it even is a matter of *HaShem*'s-יהו"ה Godliness. It is specifically in such a manner that he is given support, so that he will not fall to the earth, until he is elevated above.

With the above in mind, we can also understand the general matter of falling (*Nefilah*) as it relates to the time of exile. That is, in order for the verse, “*HaShem*-יהו"ה supports all the fallen,” to be fulfilled, there must be a drawing forth from

¹³³⁴ Psalms 34:8, and also see the citations in Ohr HaTorah ibid. p. 20.

¹³³⁵ Talmud Bavli, Sukkah 52b

a higher level than the aspect of *HaShem*'s יהו"ה Godliness that was caused to be in a state of the exile of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, (albeit in the manner indicated by the verse, "And Yosef was brought down to Egypt," as explained before). This refers to the matter of "silence-*Chash*-חש" (of the word "*Achash*-אחש" in the name Achashverosh-אחשורוש), which is a term that means silence and refers to the matter indicated by the teaching,¹³³⁶ "the protective fence around wisdom-*Chochmah* is silence." That is, it refers to the highest of levels, from high above, high above (*l'Eilah l'Eilah* לעילא לעילא), that is, the level of *HaShem*'s יהו"ה Godliness that was openly revealed when the Holy Temple was standing.

However, this lofty level must descend and manifest in the garments of exile, which is the meaning of the joining of "*Chash*-חש" [silence] with "*Rosh*-רוש" [bitterness and poverty] into one word, wherein the aspect of "*Rosh*-רוש" is like the verse,¹³³⁷ "Their grapes are grapes of bitterness-*Rosh*-רוש," referring to the bitterness of exile. It is specifically through this descent and manifestation that the support from the fall of the time of exile comes to be, so that "*HaShem*-יהו"ה supports all the fallen." It is in this regard that the whole name Achashverosh-אחשורוש (not just the aspect of "bitterness-*Rosh*-רוש," but also the aspect of "silence-*Chash*-חש") is related to the time of exile. That is, this too is like the name Esther-אסתר, which is the name of the soul in exile, and requires and receives assistance. In other words, the same is true from the perspective

¹³³⁶ Mishnah Avot 3:13

¹³³⁷ Deuteronomy 32:32 (see Rashi there).

of the Bestower of the Influence, that the name of the exile, as a whole, is the name Achashverosh-אחשׁוּרוֹשׁ, not just the aspect of “bitterness-*Rosh*-רוֹשׁ,” but also the aspect of “silence-*Chash*-חַשׁ,” which refers to the help and assistance from the loftiest of levels.

Now, it is through the help and assistance drawn from the Bestower of influence to the recipient (from the aspect of “silence-*Chash*-חַשׁ” as it manifests within the “bitterness-*Rosh*-רוֹשׁ” of the exile, and comes to the recipient, who is in the state indicated by the verse,¹³³⁸ “Conceal, I shall conceal (*Haster Asteer*-הַסְתֵּר אֶסְתִּיר) My face on that day”) that “when Esther’s turn came... to come to the King, she requested nothing,” meaning that she comes to be in a state of total nullification (*Bittul*) to *HaShem*-יְהוָה, blessed is He. Through this, “she finds favor and kindness before Him,” in the ultimate manner.

5.

This then, is the general inner meaning of the story of the Megillah. For example, when the verse states,¹³³⁹ “In those days, when King Achashverosh sat on his royal throne in Shushan the capital,” the place “Shushan (שוּשָׁן) the capital” refers to exile. This is as explained in the additions (*Hosafot*) to Torah Ohr,¹³⁴⁰ about the words,¹³⁴¹ “*Shoshan* (שוּשָׁן), the

¹³³⁸ Deuteronomy 31:18

¹³³⁹ Esther 1:2

¹³⁴⁰ Torah Ohr 116c; Also see Likkutei Torah, Drushim l’Shmini Atzeret 92a and on (cited in Ohr HaTorah ibid.).

¹³⁴¹ See the liturgical hymn (*Piyut*) at the beginning of the Musaf prayer of Yom Kippur.

terrible abyss.” About this our sages, of blessed memory, said,¹³⁴² “They were exiled to Eilam (עֵילָם) and the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, went with them,” being that,¹³⁴³ “Eilam (עֵילָם) is Shushan (שושן).” Thus, even in such a place, there is a manifestation of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, only that it is in a way indicated by “sitting” (*Yeshivah*),¹³⁴⁴ as the verse specifies, “when King Achashverosh **sat**,” which indicates a lowering to below.¹³⁴⁵

However, the order of things in “*Shoshan*, the terrible abyss,” is that at first there is the matter of the *Chashmal* (the aspect of “*Achash*-אחש” [silence] of the name Achashverosh-אחשורוש), as it is in the opposite of holiness. In other words, this refers to the kingship of Achashverosh during the time of Vashti. For, the matter of Vashti is that she refers to the *Chashmal* (חשמל) of the extraneous husk of *Nogah*, meaning, the silence (*Chash*-חש) and speech (*Mal*-מל) of the opposite of holiness.¹³⁴⁶ [Although this is not the three completely impure husks (*Kelipot*), but is only a thin husk, nevertheless, it is still a husk.] In other words, Queen Vashti is the recipient who

¹³⁴² Midrash Bamidbar Rabba 7:10; Eicha Rabba 1:54; Sifri Bamidbar 161:5; Also see Shaarei Orah of Rabbi Yosef Gikatilla, Gate 1 (*Malchut*).

¹³⁴³ Yalkut Shimoni, Esther, Remez 1,045; Also see Etz Yosef to Bamidbar Rabba 7:10 *ibid.*, and the citations there.

¹³⁴⁴ See the previous discourse of this year, 5717, entitled “*v’Atah b’Rachamecha HaRabim* – and You in Your abounding mercies, stood for them,” where the aspects of “sitting” (*Yeshivah*) and “standing” (*Amidah*) were explained.

¹³⁴⁵ Also see Torah Ohr, Mikeitz 38d and on; Ohr HaTorah, BeHa’alotcha p. 362 and on, and elsewhere.

¹³⁴⁶ See Maamarei Admor HaEmtza’ee *ibid.* p. 363; Also see the discourse entitled “*v’Keebel HaYehudim*” in Maamarei Admor HaZaken, 5570 p. 40; Maamarei Admor HaEmtza’ee *ibid.* p. 460; Ohr HaTorah *ibid.* p. 166, and elsewhere.

conceals what she receives from the Achashverosh of the side of holiness.

However, “when Esther’s turn came... to come to the king,” because “she requested nothing,” the King transferred the royalty of kingship from Vashti (the *Chashmal* of the extraneous husk of *Nogah*) to Esther. This is as written,¹³⁴⁷ “and let the King (the King of the world) confer the royalty of her kingship (*Malchutah*) upon another who is better than her,” meaning, to Esther. For, even during the exile, it states about Esther that “she remained faithful (*b’Amnah*-באמנה),”¹³⁴⁸ and even during a time in which there is the state indicated by the verse,¹³⁴⁹ “Conceal, I shall conceal (*Haster Asteer*-הסתר אסתיר) My face,” she nevertheless has the aspect of “I-*Anochi*-אנכי” and “My face-*Panai*-פני,” as the verse specifies. The sign for this, that (even during a time of doubled concealment, as indicated by the words “Conceal, I shall conceal-*Haster Asteer*-הסתר אסתיר”) Esther nevertheless has the matters indicated by “I-*Anochi*-אנכי” and “My face-*Panai*-פני,” because “she requested nothing.”

Thus, it is in this regard that the beginning of the Megillah continues,¹³⁵⁰ “In the third year of His reign, he made a feast... in the courtyard of the garden of the King’s palace. There were [hangings of] white, fine cotton and turquoise wool, held with chords of fine linen and purple wool, upon silver rods and marble pillars; the couches of gold and silver were on a pavement of variegated marble etc.” These refer to the various

¹³⁴⁷ Esther 1:19

¹³⁴⁸ See Esther 2:20; Also see Tanya, Ch. 24.

¹³⁴⁹ Deuteronomy 31:18

¹³⁵⁰ Esther 1:3-6

levels of the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), (as elucidated in Zohar).¹³⁵¹ In other words, even in “Shushan the capital,” during the time of exile, in which “they were exiled to Eilam,” they affected all the orders of the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*). For, since the upper and lower Gardens of Eden are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are lower than the world of Emanation (*Atzilut*), they relate to Esther (אסתר) and to the aspects indicated by the verse “Conceal, I shall conceal (*Haster Asteer-* הסתר אסתיר) My face.” (The only exception to this is the aspect indicated by “white-*Chur*-חור,”¹³⁵² which is spelled with a large letter *Chet*-ה, and is a radiance of the coming world (*Olam HaBa*), which is called the “World of Freedom-*Olam HaCheirut*-עולם החירות,”¹³⁵³ as explained elsewhere.)¹³⁵⁴

6.

However, based on the above explanation, we must understand the statement in the continuation of the Megillah,¹³⁵⁵ “After these things, King Achashverosh promoted Haman, son of Hamedatha, the Aggagite and elevated him; he set his seat above all the other ministers who were with him.” At first

¹³⁵¹ See Zohar I 38a and on.

¹³⁵² Esther 1:6

¹³⁵³ The words white-*Chur*-חור and freedom-*Cheirut*-חירות are related in their root.

¹³⁵⁴ See Likkutei Torah, Drushei Rosh HaShanah 60b.

¹³⁵⁵ Esther 3:1

glance, this is not understood, given that the royalty of kingship (*Malchut*) had already been given to Queen Esther, referring to the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*). Furthermore, it was already explained that King Achashverosh (אחשורוש) refers to the fact that even during the “*Rosh*-רוש” (the bitterness and impoverishment of exile) there is help and assistance from the aspect of “*Chash*-חש” [silence] which is the matter indicated by the verse, “יהו"ה-*HaShem* supports all the fallen.” This being so, how is it possible that King Achashverosh promoted Haman, “a man who is an adversary and an enemy,”¹³⁵⁶ who is the very opposite of holiness?

The explanation is that this is because of the general difference between the time in which the Holy Temple is standing and the time of exile. That is, the order and manner that the light of *HaShem*'s יהו"ה Godliness is drawn forth during the time that the Holy Temple is standing, is by way of the ten *Sefirot* in a straightforward order (*Yosher*). In contrast, during the time of exile the order and manner that the light of *HaShem*'s יהו"ה Godliness is drawn forth, is by way of the ten *Sefirot* of the circular order (*Iggulim*).¹³⁵⁷ That is, during the time that the Holy Temple is standing, there is open revelation of *HaShem*'s יהו"ה Godliness, and the order and manner it is drawn into revelation is in a straightforward order (*Yosher*). Thus, at such a time there is clear recognition of the difference between that which is external (*Chitzoniyut*) and that which is

¹³⁵⁶ Esther 7:6

¹³⁵⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16-18 and the notes and citations there; Also see HaYom Yom, 7 Tammuz.

inner (*Pnimityut*). In other words, the drawing forth of *HaShem's* יהו"ה Godliness below is in such a way that the inner aspects of *HaShem's* יהו"ה Godliness are separate and removed from the external aspects of *HaShem's* יהו"ה Godliness. Moreover, since,¹³⁵⁸ “I shall not give My glory to another,” the drawing of vitality to the side that is the opposite of holiness, is “like something that a person casts over his shoulder behind him,”¹³⁵⁹ meaning that they only derive sustenance from the “hindside” (*Achorayim*) and externality (*Chitzoniyut*) of holiness, and nothing more. Furthermore, since the externality (*Chitzoniyut*) of holiness is utterly nullified to the inner aspect (*Pnimityut*) of holiness when it is openly revealed, how much more is this the case when it comes to the existence of that which is the opposite of holiness, such as the seventy ministering angels of the nations and the nations of the world, including all the external husks (*Kelipot*) and the opposite of holiness (*Sitra Achara*), that only derive vitality from the “hindside” (*Achorayim*) and externality (*Chitzoniyut*) of holiness. They certainly are in a state of nullification (*Bittul*) to holiness.

However, such is not the case during the time of exile, when the order and manner is in such a way that the light of *HaShem's* יהו"ה Godliness is drawn forth by way of the ten *Sefirot* of the circular order (*Iggulim*). At such a time there is no clear recognition of the distinction between the “hindside” (*Achorayim*) and externality (*Chitzoniyut*) and the inner aspect (*Pnimityut*), and as a result, it automatically follows that there is

¹³⁵⁸ Isaiah 42:8; 48:11

¹³⁵⁹ See Tanya, Ch. 22 (27b).

a lack in nullification (*Bittul*) to the inner aspects (*Pnimityut*) of holiness, and the opposite of holiness can derive vitality from the transcendent and encompassing aspects (*Makif*) of the light of *HaShem*'s יהו"ה Godliness.

This is like the meaning of the verse,¹³⁶⁰ “The spider seizes its prey with its handiwork, though it dwells in the king’s palace.” That is, it is analogous to a king here below, that because of his elevated rulership and exaltedness (when he is in a state of exaltedness from all matters), so that nothing is of consequence relative to him, at such a time it is possible for there to be “a spider in the king’s palace.”

The analogue to this, as it is above in *HaShem*'s יהו"ה Godliness, is that during the time of exile, “The Holy One, blessed is He, withdraws high above, high above” to the loftiest of heights (the aspect indicated by “silence-*Chash*-חש,” and, “silence is the protective fence for wisdom-*Chochmah*,” as explained before in chapter three). In general, this refers to the ascent from the *Sefirot* of the straightforward order (*Yosher*) to the *Sefirot* of the circular order (*Iggulim*). At such a time, the side that is the opposite of holiness (*Sitra Achara*) can raise itself and derive vitality from the aspect of the transcendent encompassing lights (*Makif*) of *HaShem*'s יהו"ה Godliness. This is indicated by the verse,¹³⁶¹ “If you raise yourself like an eagle or place your nest amongst the stars etc.” The reason is because, relative to the transcendent encompassing lights (*Makif*) of *HaShem*'s יהו"ה Godliness, “everything before Him

¹³⁶⁰ Proverbs 30:28; See Emek HaMelech, Shaar 6, Ch. 45, Shaar 14, Ch. 9 & Ch. 98.

¹³⁶¹ Obadiah 1:4

is as nothing,”¹³⁶² and, “darkness and light are equal,”¹³⁶³ and “If you were righteous, what have you given Him, and if your transgressions multiply, what have you done to Him?”¹³⁶⁴

This is why during the time of exile it is possible for there to be the matter of, “King Achashverosh promoted Haman, the son of Hamedatha, the Aggagite and elevated him.” For, since “everything before Him is as nothing,” and, “darkness and light are equal,” it therefore is possible for even Haman to be in a state of elevation. Moreover, since the bestowal stems from the transcendent encompassing light (*Makif*) of *HaShem*-יהוה, blessed is He, in which there is no calculation, “for there is no calculation in the grave,”¹³⁶⁵ [similar to the verse that states,¹³⁶⁶ “We remember the fish that we ate in Egypt free of charge,” meaning,¹³⁶⁷ “free from Torah and *mitzvot*,” in other words, without calculation – which is not so of the Jewish people, who specifically relate to and receive all matters in an inner way (*Pnimityut*),¹³⁶⁸ meaning according to calculation, and specifically through their making themselves into receptacles], at times, it therefore is possible for there be a bestowal to Haman, in such a manner that, “he elevated him... above all the other ministers who were with him.”

¹³⁶² See Daniel 4:32; Zohar I 11b

¹³⁶³ Psalms 139:12

¹³⁶⁴ Job 35:7

¹³⁶⁵ See Ecclesiastes 9:10

¹³⁶⁶ Numbers 11:5

¹³⁶⁷ Sifri and Rashi to Number 11:5

¹³⁶⁸ See Kuntres U'Maayan, Discourse 10

7.

With the above in mind, we can understand what it states in the continuation of the Megillah,¹³⁶⁹ “Therefore, they called these days ‘Purim-פורים,’ from the word ‘lottery-*Pur*-פור.” Now, at first glance, this is not understood. That is, it states that Haman “cast a *Pur* – that is a lottery (*Goral*).”¹³⁷⁰ This was the lot that he cast by which he brought about the decree to¹³⁷¹ “to destroy, to slay, and to exterminate etc.” How then is it, that the miracle – which was in a manner that “it was overturned to its opposite”¹³⁷² – should be named “Purim” after the “lottery-*Pur*-פור”?

However, the explanation is that the primary miracle that occurred, is that without considering the fact that He “cast a *Pur* – that is the lottery (*Goral*),” from which there can be the decree “to destroy, to slay, and to exterminate,” –this very thing itself “was overturned to its opposite.”

This may be better understood with an explanation of the matter of a lottery (*Goral*), as it is on the side of holiness. (For,¹³⁷³ “God has made the one opposite the other.”) Namely, there are the lotteries (*Goralot*) of Yom HaKippurim, which is also connected to Purim. This is as stated in Tikkunei Zohar, that “Yom HaKippurim-יום הכפורים” means that it is “like Purim-*K’Purim*-כפורים.” Now, about Yom HaKippurim it is

¹³⁶⁹ Esther 9:26

¹³⁷⁰ Esther 9:24

¹³⁷¹ Esther 3:13, 7:3

¹³⁷² Esther 9:1

¹³⁷³ Ecclesiastes 7:14

written,¹³⁷⁴ “Aharon shall place lots upon the two he-goats: one lot ‘for *HaShem*-יהו” and one lot ‘for Azazel.” Now, our sages, of blessed memory, taught,¹³⁷⁵ “The *mitzvah* of the two Yom Kippur goats: They must both be equal in appearance, in height, in monetary value, and in their purchase, as one etc.” In other words, before the placing of the lottery (*Goral*), there is no preference or priority between one goat over the other, such that either of them could equally be offered either to *HaShem*-יהו, blessed is He, as a sin offering (*Chatat*), or be sent to Azazel. That is, only the lottery (*Goral*) will establish the matter, in that if the Name *HaShem*-יהו comes up in his right hand,¹³⁷⁶ then that one would be offered as a sin offering (*Chatat*) to *HaShem*-יהו, and the one that would come up to the left would be for Azazel, about which it states,¹³⁷⁷ “The he-goat will bear upon itself all their iniquities (of the Jewish people) to an uninhabited land, and he should send the he-goat to the desert,” that is, to the lowest depth of the extraneous husks (*Kelipah*). That is, this is the diametric opposite of the he-goat that is offered as a sin offering (*Chatat*) to *HaShem*-יהו, blessed is He, through which,¹³⁷⁸ “you shall be cleansed before *HaShem*-יהו,” specifically specifying, “before *HaShem*-יהו,” meaning, before He who transcends the chaining down of the worlds (*Hishtalshelut*).¹³⁷⁹ In other

¹³⁷⁴ Leviticus 16:8

¹³⁷⁵ Mishnah Yoma 6:1; Talmud Bavli, Sanhedrin 62a; Mishneh Torah, Hilchot Avodat Yom HaKippurim, 5:14.

¹³⁷⁶ See Talmud Bavli, Yoma 39a

¹³⁷⁷ Leviticus 16:22

¹³⁷⁸ Leviticus 16:30

¹³⁷⁹ See Likkutei Torah, Acharei 26c, 27d, and elsewhere.

words, this matter is determined on the basis of a lottery (*Goral*) which transcends reason and intellect.

We similarly find the matter of a lottery (*Goral*) employed in the division of an inheritance left by a father, amongst his sons. For, there are times that the brothers will divide the inheritance left by their father between themselves in a way that is necessitated intellectually, in that a certain portion is more appropriate to a particular brother, whereas a different portion is more appropriate to another brother. However, there are times that it is impossible to determine this intellectually and establish which portion is appropriate to who, and in such a case, the division of the inheritance is determined by lottery (*Goral*). That is, the lottery (*Goral*) establishes that this portion belongs to this brother, and that portion belongs to another brother. In other words, the lottery (*Goral*) transcends intellect (*Sechel*), and even transcends desire (*Ratzon*). For, if it was the case that one brother desired a certain portion and the other brother desired a different portion, there would be no need for a lottery (*Goral*). We therefore must say that a lottery (*Goral*) even decides in a case that cannot be determined according to desire (*Ratzon*). We thus find that a lottery (*Goral*) even transcends desire (*Ratzon*).

Beyond this, within the one himself who desires, the lottery (*Goral*) reaches an even deeper root than the source of the desire (*Ratzon*). For, even the one who desires, bases it on the result of the lottery (*Goral*), meaning that (he agrees that) whatever the lottery (*Goral*) determines, that is what he will desire. About this the verse states,¹³⁸⁰ “When a person casts lots

¹³⁸⁰ Proverbs 16:33

to himself, its decision is from HaShem-יהו"ה.” Thus, the same is true above in *HaShem's* יהו"ה Godliness, that the matter of a lottery (*Goral*) indicates a revelation of *HaShem's* יהו"ה Godliness that transcends the revealed *Sefirot*, which begin with the *Sefirah* of wisdom-*Chochmah* (similar to the previous example of wisdom, intellect and reason). Furthermore, it even transcends the external aspect (*Chitzoniyut*) of the crown-*Keter* (like the example of desire (*Ratzon*), including the matter of the one who desires, as he desires in the root of desire, which is the root of the Emanations). Rather, it is “before *HaShem*-יהו"ה,”¹³⁸¹ in the aspect of the Ancient One-*Atik*.

The same is true in the matter of a lottery (*Goral*) as it is in man's service of *HaShem*-יהו"ה, blessed is He. That is, this is not service of *HaShem*-יהו"ה, blessed is He, in a manner that accords to intellect (*Sechel*), nor is it service of *HaShem*-יהו"ה, blessed is He, that accords to desire (*Ratzon*), but is rather of the inner essence of the soul. This refers to serving *HaShem*-יהו"ה, blessed is He, with repentance and returning (*Teshuvah*) to Him, which even atones for transgressions of the *mitzvot*, which are the desire (*Ratzon*) of *HaShem*-יהו"ה, blessed is He. This is because repentance and return reach the aspect of,¹³⁸² “I-*Anochi*-אנכי, only I-*Anochi*-אנכי (am He who wipes away your willful sins),” which transcends desire (*Ratzon*). In other words, it is from this aspect that there is a drawing forth, so that *HaShem*-יהו"ה, blessed is He, “pardons iniquity and overlooks transgression,” to atone for all iniquity, sin and transgression.

¹³⁸¹ Leviticus 16:7

¹³⁸² Isaiah 43:25; See Likkutei Torah, Nitzavim 45d; Shabbat Shuvah 65c; Sefer HaMitzvot of the Tzemach Tzedek 38b, and elsewhere.

In other words, the service of *HaShem*-יהו"ה, blessed is He, of repentance and return (*Teshuvah*), even transcends serving Him through Torah and *mitzvot*.¹³⁸³ This is why it has the power and ability to repair the lack and deficiency in fulfilling Torah and *mitzvot*. This is to such an extent that “there can be a person who acquires his share in the (coming) world in a single moment.”¹³⁸⁴

This then, explains the matter of the lottery (*Goral*) of Yom HaKippurim. That is, even when according to intellect (*Sechel*) and desire (*Ratzon*), it is unknown which goat is related to the right and which to the left, which is for holiness and which is for the opposite of holiness, the lottery (*Goral*) determines that this goat will be offered as a sin offering (*Chatat*) to *HaShem*-יהו"ה, blessed is He, which is the ultimate elevation, even higher than the *Sefirot* and even higher than the desire (*Ratzon*), and that the other goat will be sent to Azazel, to the depths of the abyss, bearing all the sins of the Jewish people.

With the above in mind, we can also understand how this relates to Purim. That is, the fact that “King Achashverosh promoted Haman, the son of Hamedatha, the Aggagite and elevated him,” was not according to the proper order of things, as they stem from the revealed *Sefirot*, nor was it even according to reason and intellect, but rather, stemmed from the matter of casting a lottery (*Goral*), which transcends intellect (*Sechel*). From that aspect there is no consideration and

¹³⁸³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

¹³⁸⁴ Talmud Bavli, Avodah Zarah 18a; See Likkutei Sichot, Vol. 18 p. 121 and on.

calculation of Torah and *mitzvot*, as indicated by the verse,¹³⁸⁵ “If you were righteous, what have you given Him, and if your transgressions multiply, what have you done to Him?” For, this level transcends the desire (*Ratzon*) that manifests in the *mitzvot* (as explained before in chapter six). This is why Haman, the son of Hamedatha, (who Achashverosh promoted and elevated above all the ministers) attempted what he desired to do by casting the *Pur*, which is a lottery (*Goral*), in that perhaps it would arise in his favor, to be able to destroy, to slay and to exterminate all the Jews”¹³⁸⁶ – being that on the level of a lottery “darkness and light are equal.”¹³⁸⁷

However, it was in this itself that the greatness of the miracle took place. That is, even though he cast the *Pur*, which is the lottery (*Goral*) of the opposite of holiness, in which there is “room” for a decree against all the Jewish people, there nevertheless was the miracle of Purim, so that even that very same *Pur* and lottery (*Goral*) was overturned to its opposite – that *HaShem*-יהוה, blessed is He, specifically chose the Jewish people. This is as stated,¹³⁸⁸ “He will choose our heritage for us, the pride of Yaakov that He loves always!” This is because the thought of Israel arose before all other things, even before the thought of Torah and *mitzvot*. This is as our sages, of blessed memory, stated,¹³⁸⁹ “The thought of Israel preceded everything... as it states, ‘Command the children of Israel,’ and ‘Speak to the children of Israel.’” Because of this, the matter

¹³⁸⁵ Job 35:7

¹³⁸⁶ Esther 3:13, 7:3

¹³⁸⁷ Psalms 139:12

¹³⁸⁸ Psalms 47:5

¹³⁸⁹ Midrash Bereishit Rabba 1:4

was overturned to its opposite. For, although it is written,¹³⁹⁰ “Is not Esav the brother of Yaakov?” Nevertheless, the way He divided between the brothers is as the verse continues, “yet I loved Yaakov and I hated Esav.”

Now, since this miracle had to be actualized in a time that the order of things in the world was in a manner of “He cast a *Pur*, that is the lottery (*Goral*),” meaning that matters were not ordered according to the revealed *Sefirot*, nor even according to the externality of the crown-*Keter*, which relates to the chaining down of the worlds, but from even higher, therefore, the service of *HaShem*-יהו"ה, blessed is He, of all the Jewish people, needed to be in a similar manner. That is, they needed to affect an awakening from below (*It'aruta d'LeTata*) similar to what needed to be drawn from *HaShem*-יהו"ה above, blessed is He. This is as explained in Torah Ohr,¹³⁹¹ that at that time their service of *HaShem*-יהו"ה was with self-sacrifice (*Mesirat Nefesh*). That is, they were willing to sacrifice themselves unto death for an entire year, and during that whole time the thought of defecting never even crossed their mind, God forbid. In other words, throughout the course of an entire year (*Shanah*-שנה), during which all possible changes (*Shinuy*-שינוי) in time could occur,¹³⁹² they did not take any such changes into consideration. Rather, their service of *HaShem*-יהו"ה, blessed is He, was as indicated by the verse,¹³⁹³ “I have not changed,” in a motion of self-sacrifice (*Mesirat Nefesh*).

¹³⁹⁰ Malachi 1:2-3

¹³⁹¹ Torah Ohr, Megillat Esther 97a

¹³⁹² Also see the discourse entitled “*Keebel HaYehudim*” 5738 Ch. 3; “*Balaylah HaHoo*” 5744 (Torat Menachem Sefer HaMaamarim Adar, p. 46; p. 85).

¹³⁹³ Malachi 3:6

It is because of this that throughout the Megillah, the Jewish people are always called “Jews-*Yehudim*-יהודים,”¹³⁹⁴ in accordance to the teaching,¹³⁹⁵ “Whosoever repudiates idolatry (it is as though he submits to the truth of the entire Torah¹³⁹⁶ and) is called a ‘Jew-*Yehudi*-יהודי.’” (Moreover, it was solely by this very matter and point that they fell into the category determined by the *Pur*, which is the lottery (*Goral*) that was cast. For, if they had opted to renounce their faith, Haman would have done nothing to them, being that his decree was only upon the “Jews-*Yehudim*-יהודים.”)¹³⁹⁷ Thus, through this kind of service of *HaShem*-יהו"ה, blessed is He, they affected this matter above as well, on the level of the lottery (*Goral*) that transcends intellect (*Sechel*) and even transcends the externality of desire (*Ratzon*) and even transcends the one who desires (*Ba'al HaRatzon*) as He relates to the externality of the desire (*Ratzon*), and they thus affected that the matter was overturned to its very opposite (*v'Nahapoch Hoo*).

8.

The Megillah concludes,¹³⁹⁸ “And these days should be remembered (by means of) and celebrated in every generation, every family, every province, and every city, and these days of Purim will never cease amongst the Jews, nor shall their remembrance perish from their descendants.” In other words,

¹³⁹⁴ See Torah Ohr, Megillat Esther *ibid.*, 97a, and elsewhere.

¹³⁹⁵ Talmud Bavli, Megillah 13a

¹³⁹⁶ Talmud Bavli, Kiddushin 40a

¹³⁹⁷ See Torah Ohr *ibid.*

¹³⁹⁸ Esther 9:28

all the above-mentioned matters must be drawn forth in all subsequent times, being that “in every generation they stand against us to destroy us, but the Holy One, blessed is He, saves us from their hand.”¹³⁹⁹ For this to be, the matter of “not knowing” (*Lo Yada*-לא ידע) is specifically necessary. In other words, the service of *HaShem*-יהו"ה, blessed is He, must not (only) be in a motion and state that stems from “knowing” (*Yada*-ידע), in that reason and intellect necessitate that “Cursed is Haman,” which is the matter of desisting from evil, as well as “Blessed is Mordechai,” which is the matter of doing good deeds. Rather, it is necessary for there to (also) be this matter that transcends intellect (*Sechel*) and even transcends desire (*Ratzon*). This refers to serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) stemming from the inner essence of the soul, and the inner essence of the soul must be drawn into the revealed powers of the soul, beginning with the powers of reason and intellect and all the ten powers of the soul, including thought, speech, and action. That is, they should all be imbued and filled with an inner motion of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, (and because of this they are called “Jews-*Yehudim*-יהודים”) throughout the entire year.

This then, is the meaning of the teaching,¹⁴⁰⁰ “A person is obligated to become intoxicated on Purim, to the point that he does not know the difference between ‘Cursed is Haman’ and ‘Blessed is Mordechai.’” That is, the joy of Purim must transcend measure and limitation. In this, it is unlike other

¹³⁹⁹ Liturgy of the Passover Haggadah, “*v’Hee SheAmdah*” section.

¹⁴⁰⁰ Talmud Bavli, Megillah 7b

holidays, in which even though they are festivals of joy,¹⁴⁰¹ nevertheless, their joy must specifically be in a way of measure and limitation. This is as stated in Shulchan Aruch,¹⁴⁰² that the courts must appoint officers to circulate amongst the people [to ensure that there is no overindulgence of wine and intermingling (between the sexes) that may lead to sin]. However, this is not the case when it comes to Purim, when there is an obligation to become intoxicated. That is, the joy of Purim must be such that it departs all measures and boundaries.

The reason is because the other festivals stem from the aspect indicated by the verse,¹⁴⁰³ “The mother of the children rejoices,” referring to the *Sefirah* of understanding-*Binah*,¹⁴⁰⁴ the substance of which is grasp and comprehension. Therefore, the joy that arises is in a manner of measure and limitation. However, this is not so of Purim, the substance of which is “not knowing (*Lo Yada*-עד לא),” to such an extent that the matter of “Cursed is Haman” and “Blessed is Mordechai” is (not out of intellectual reasoning, but is rather) in such a manner that he “does not know (*Lo Yada*-עד לא).” Therefore, the resultant joy is also in a manner that transcends all measure and limitation.

Now, we should also add another point about the specific wording of our sages, of blessed memory, in stating, “A person (*Inish*-ישׁוּב) is obligated.” That is, this obligation is upon each and every Jew, even those who are only called, “a

¹⁴⁰¹ See the prayer and Kiddush liturgy for the festivals.

¹⁴⁰² Shulchan Aruch, Orach Chayim 529:4; Shulchan Aruch of the Alter Rebbe 529:13; Mishneh Torah, Hilchot Yom Tov 6:21

¹⁴⁰³ Psalms 113:9

¹⁴⁰⁴ Zohar I 219a; Zohar II 84a, 85b; Pardes Rimonim, Shaar Erchei HaKinuyim (Shaar 23), “*Em HaBanim*”; Likkutei Torah, Shmini Atzeret 88d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 5-6, Ch. 26.

person (*Inish*-איניש-),” from the root used in the verse,¹⁴⁰⁵ “The heart is the most deceitful of all, and it is fragile (*Anush*-אנוש-).” This is because whatever differences there are within the Jewish people is just in regard to service of *HaShem*-יהו"ה, blessed is He, that stems from reason and intellect. In other words, one person may have greater intellect, whereas another may have lesser intellect etc. In contrast, when it comes to serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), (which transcends reason and intellect – and is the aspect of “not knowing-*Lo Yada* ידע-לא”), stemming from the singular-*Yechidah* essence of the soul, which is called “the singular one to unify You,”¹⁴⁰⁶ then even the simplest of Jews have self-sacrifice (*Mesirat Nefesh*) and do not become separated from the unity of *HaShem*-יהו"ה, blessed is He.¹⁴⁰⁷

Now, from the days of Purim, we are to draw forth this joy that transcends all measure and limitations, along with the motion of self-sacrifice (*Mesirat Nefesh*) – which is adequate to be only in a way of potential – throughout the entire year. That is, throughout the entire year there must be this matter that “Haman is cursed,” by which there will automatically be the matter of “Mordechai is blessed,” and “everything that belonged to Haman was given to Mordechai the Jew,”¹⁴⁰⁸ and “Mordechai left the King’s presence clad in royal apparel of turquoise and white with a large golden crown and a robe of

¹⁴⁰⁵ Jeremiah 17:9; See Likkutei Torah, Shir HaShirim 25a and on; Sefer HaMaamarim 5629 p. 172.

¹⁴⁰⁶ See Hoshanaot liturgy (for the third day).

¹⁴⁰⁷ See Tanya, Ch. 18 and elsewhere.

¹⁴⁰⁸ See Esther 8:1-2

fine linen and purple etc.”¹⁴⁰⁹ This is as explained in Torah Ohr,¹⁴¹⁰ that the enumeration of the things in this verse corresponds to the six orders of the Mishnah (“Royal apparel” refers to the Mishnaic order of Zera’im etc.). That is, they include all matters of Torah, which themselves include all matters of the world. This is as stated,¹⁴¹¹ “The Holy One, blessed is He, gazed into the Torah and created the world.” In other words, the world was made to be as it should be according to Torah (after the precedence of serving *HaShem*-יהוה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) – to the point of “not knowing-*Lo Yada*-לא ידע”). Quite simply, the result is a year of success in Torah study and the fulfillment of the *mitzvot*, along with all of one’s physical matters, so that he can fulfill them in actuality, through serving *HaShem*-יהוה, blessed is He, in the way indicated by the verse,¹⁴¹² “Know Him in all your ways,” culminating with the actualization of a “dwelling place for the Holy One, blessed is He, in the lower worlds!”¹⁴¹³

¹⁴⁰⁹ Esther 8:15

¹⁴¹⁰ Torah Ohr, Megillat Esther 93a

¹⁴¹¹ Zohar II 161a and on

¹⁴¹² Proverbs 3:6

¹⁴¹³ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

Discourse 17

“*Zachor Et Asher Asah Lecha Amalek - Remember what Amalek did to you*”

Delivered on Purim, 5717¹⁴¹⁴

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

1.

The verse states,¹⁴¹⁵ “Remember what Amalek did to you.” It states in Midrash,¹⁴¹⁶ “The Jewish people asked Moshe: ‘One verse says,¹⁴¹⁷ ‘Remember (*Zachor*-זכור) the Shabbat day, to sanctify it,’ and another verse says, ‘Remember (*Zachor*-זכור) what Amalek did to you.’ How can both be fulfilled?’ Moshe answered, ‘A cup of spiced wine cannot be compared to a cup of vinegar, though this is a cup and this is a cup. This ‘remember (*Zachor*-זכור)’ is to observe and sanctify the day of Shabbat, and this ‘remember (*Zachor*-זכור)’ is to destroy and cut off all the seed of Amalek etc.’”

Now, this must be better understood.¹⁴¹⁸ That is, what was it that perplexed the Jewish people to ask this question, “One verse says ‘Remember (*Zachor*-זכור)’ and the other verse says ‘Remember (*Zachor*-זכור).’ How can they both be

¹⁴¹⁴ This is the second of two discourses that were delivered on Purim 5717.

¹⁴¹⁵ Deuteronomy 25:17

¹⁴¹⁶ Pirke d’Rabbi Eliezer, Ch. 44; Also see Yalkut Shimoni, end of Ki Teitzei; Midrash Tanchuma, Ki Teitzei 7

¹⁴¹⁷ Exodus 20:8

¹⁴¹⁸ Also see Likkutei Sichot, Vol. 19, p. 222 and on.

fulfilled?” For, at first glance, why would it not be possible to fulfill both remembrances, just as it is possible to fulfill all the other remembrances that we must recall every day, as stated in Shulchan Aruch,¹⁴¹⁹ that four or six remembrances must be recalled every day.

We also must understand this from another angle. That is, what was novel in Moshe’s answer, “This ‘remember (*Zachor*-זכור)’ is to observe and sanctify the day of Shabbat, and this ‘remember (*Zachor*-זכור)’ is to destroy and cut off all the seed of Amalek etc.” Didn’t they already know this? For, when he told them the commandment to “Remember the day of Shabbat” he certainly explained that the commandment is to recall to sanctify it, as our sages, of blessed memory, taught,¹⁴²⁰ “The word ‘to sanctify it (*LeKadesh*-לקדש-שׁו-*LeKadesh*)’ means to sanctify it with food and drink... and to sanctify it over wine.” Similarly, when he told them the commandment to “Remember what Amalek did to you,” he certainly explained that this means,¹⁴²¹ “Wipe out the memory of Amalek.” This being so, what was added by his answer, “This ‘remember (*Zachor*-זכור)’ is to observe and sanctify the day of Shabbat, and this ‘remember (*Zachor*-זכור)’ is to destroy and cut off all the seed of Amalek etc.” How does Moshe’s answer satisfy the question, “How are they both to be fulfilled?”

Additionally, from this exchange between the children of Israel and our teacher, Moshe, it is understood that there is a unique contradiction between these two remembrances,

¹⁴¹⁹ See Shulchan Aruch of the Alter Rebbe to Orach Chayim 60:4 (citing Magen Avraham there).

¹⁴²⁰ Mechilta and Mechilta d’Rashbi to Exodus 20:8

¹⁴²¹ Deuteronomy 25:19

“Remember (*Zachor*-זכור) the Shabbat day, to sanctify it,” and, “Remember (*Zachor*-זכור) what Amalek did to you.” That is, it is understood from this that the fulfillment of both is only possible because “This ‘remember (*Zachor*-זכור)’ is to observe and sanctify the day of Shabbat, and this ‘remember (*Zachor*-זכור)’ is to destroy and cut off all the seed of Amalek etc.” Now, this must be understood.

Moreover, we must understand what Moshe’s analogy, “A cup of spiced wine cannot be compared to a cup of vinegar, though this is a cup and this is a cup,” adds to our understanding of this matter.

2.

Now, to understand this, we must begin by first explaining the teaching of our sages, of blessed memory,¹⁴²² “A person is obligated to become intoxicated on Purim to the point that he does not know the difference between ‘Cursed is Haman’ (who was of the seed of Amalek)¹⁴²³ and ‘Blessed is Mordechai,’” as explained in the writings of the Arizal, in Shaar HaKavanot.¹⁴²⁴ The Arizal explains this literally, [that a Jew has an obligation is to become so intoxicated on Purim that he can make an exchange between the two] (unlike what was explained in the previous discourse).¹⁴²⁵ However, this

¹⁴²² Talmud Bavli, Megillah 7b

¹⁴²³ Targum to Esther 3:1

¹⁴²⁴ See Shaar HaKavanot, Inyan Purim (toward the end).

¹⁴²⁵ See the beginning of the previous discourse, the first discourse of Purim 5717, entitled “*Chayav Inish* – A person is obligated to become intoxicated on Purim,” Discourse 16.

exchange only applies in regard to “Cursed is Haman,” meaning that instead of saying “Cursed is Haman,” one says “Blessed is Haman.” He explains that this is because there always is a spark of holiness that radiates in the external husks (*Kelipah*) and this spark of holiness is what [gives it existence and] vitalizes it. Therefore, in order to draw out the light and illumination to that spark of holiness, it is necessary to say “blessed is Haman.” However, as he explains, this must be said unintentionally (without *Kavanah*), once a person is so intoxicated that [his words] no longer make any sense (that is, until “he does not know-*Lo Yada*-עֵדֶי אֵל”). For, if he says this intentionally, God forbid, he would be bringing illumination to the external husks themselves (*Kelipot*), God forbid. This summarizes the Arizal’s explanation.

In other words, the inner matter of the teaching, “A person is obligated to become intoxicated on Purim, to the point that he does not know the difference between ‘Cursed is Haman’ and ‘Blessed is Mordechai,’” is that he should [unintentionally] come to say “Blessed is Haman,” thus refining and elevating the spark of holiness within Haman, like the explanation¹⁴²⁶ about the teaching of our sages, of blessed memory,¹⁴²⁷ “The descendants of Haman studied Torah in public.” Nevertheless, the matter of “Blessed is Haman,” must specifically be in a way that “he does not know (*Lo Yada*- אֵל עֵדֶי).” For, it is only when a person’s sensibility has left him (“he does not know-*Lo Yada*-עֵדֶי אֵל”) that he ascends to a level

¹⁴²⁶ See the discourse entitled “*Reishit Goyim*” 5680 (Sefer HaMaamarim 5680 p. 296 and on).

¹⁴²⁷ Talmud Bavli, Gittin 57b

that transcends knowledge (*Da'at*-דעת) and only then can he affect the refinement and ascent of the spark of holiness in Haman. However, this is not so if a person says “Blessed is Haman” before reaching the level of “not knowing (*Lo Yada*-לא ידע),” in which case it is possible for this to reach Haman himself, God forbid, rather than just the spark of holiness within him.

3.

This may be understood based on the teachings of Chassidus¹⁴²⁸ on the verse,¹⁴²⁹ “*HaShem*-יהו"ה said to Moshe, ‘See, I have made you a God-*Elohi*”מ-אלהי to Pharaoh,” to which Rashi explains, “A judge and a chastiser, to smite him with plagues and afflictions.” In other words, the Holy One, blessed is He, gave Moshe the power to break the extraneous husk (*Kelipah*) of Pharaoh and destroy him.

Now, *HaShem*-יהו"ה said this to Moshe because, in and of himself, Moshe was afraid of Pharaoh, as Zohar states¹⁴³⁰ on the verse,¹⁴³¹ “*HaShem*-יהו"ה said to Moshe, ‘Come [with Me] (*Bo*-בא) to Pharaoh.’” The Zohar asks, “Shouldn’t the verse have said ‘Go (*Leich*-לך) to Pharaoh?’ Why then does it say ‘Come [with Me] (*Bo*-בא) to Pharaoh’? The Holy One, blessed is He, Himself took Moshe into the inner hall of the inner hall

¹⁴²⁸ See Ohr HaTorah, Va’era p. 231; Discourse entitled “*Re’eh Netaticha*” 5631 (Sefer HaMaamarim 5631 p. 137), 5677, and 5715 (translated in The Teachings of the Rebbe – 5715, Discourse 7); Pelach HaRimon, Va’era p. 64; Also see Likkutei Sichot Vol. 16 p. 74 and on.

¹⁴²⁹ Exodus 7:1

¹⁴³⁰ Zohar II 34a

¹⁴³¹ Exodus 10:1

of the extraneous husks, until he came before a great and might serpent (*Tanin*) from which many levels chain down, this being the mystery of the giant serpent (*HaTanin HaGadol*).¹⁴³² However, Moshe, was in fear of it and did not approach, but instead approached the water-channels (*Ye'orim*) that are below it in level. However, being that Moshe saw that it is rooted in Supernal levels of holiness, he feared the giant serpent (*Tanin*) and did not approach it. When the Holy One, blessed is He, saw that Moshe was afraid to approach it, and that (because of Moshe's fear) even the Supernal angels could not approach it, the Holy One, blessed is He said,¹⁴³³ 'Behold! I am against you Pharaoh, king of Egypt, the great serpent that crouches in its rivers!' That is, the Holy One, blessed is He, Himself had to wage battle against him, as He said, 'I am *HaShem*-יהוה'."

To explain, the power that the righteous (*Tzaddikim*) have in toppling the wicked (*Resha'im*), is "only once the measure-*se'a* of the wicked has been filled,"¹⁴³⁴ and only then are they destroyed. However, before "their measure-*se'ah* is filled," they stand in a position of full strength, and about such a time, our sages, of blessed memory, stated,¹⁴³⁵ "If you see a wicked person upon whom the hour is smiling, do not provoke him." For, it is not in the ability of man (including the righteous-*Tzaddik*) to topple him. Rather, it solely is in

¹⁴³² See Genesis 1:21; Ezekeiel 29:3

¹⁴³³ Ezekeiel 29:3

¹⁴³⁴ "The Holy One, blessed is He, does not punish a person until after his measure-*se'ah* has been filled, as it states (Job 20:22), 'After his satiety has been gained, misfortune will strike him...' The Holy One, blessed is He, does not punish a nation until its time to be banished, as it states (Isaiah 27:8), 'In full measure, when you send her away.'" See Talmud Bavli, Sotah 9a; Midrash Tehillim to Psalms 10:10; Yalkut Shimoni, Tehillim Remez 650; Rashi to Genesis 15:16

¹⁴³⁵ Talmud Bavli, Brachot 7b; Megillah 6b

HaShem 's-יהו"ה ability to do so. This is the meaning of what Iyov was told,¹⁴³⁶ “Do you have power like God; Can you, like Him, produce a thunder clap? 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.” In other words, this is not something that is in the ability of man to do, not even in the ability of the righteous (*Tzaddikim*), but is in *HaShem* 's-יהו"ה power alone, blessed is He.

Now, this command of *HaShem*-יהו"ה, blessed is He, that Moshe should go to Pharaoh, was before Pharaoh's measure-*se'ah* had been filled. (For, until the plague of the death of the first-born, Pharaoh's “measure-*se'ah* had not yet been filled.”)¹⁴³⁷ Thus, at that time, Pharaoh was at the height of his power and ruled over a world empire.¹⁴³⁸ Because of this, Moshe was afraid of provoking him. About this the verse states,¹⁴³⁹ “*HaShem*-יהו"ה said to Moshe, ‘See, I have made you a God-*Elohi*”מ-אלהי” to Pharaoh,” meaning that the Holy One, blessed is He, granted His **own** strength to Moshe, that is, “power like God,”¹⁴⁴⁰ so that he could “smite him with plagues and afflictions,” and topple and nullify Pharaoh even when he still was at the height of his power.

¹⁴³⁶ Job 40:9-12

¹⁴³⁷ See Rashi to Isaiah 27:8

¹⁴³⁸ Talmud Bavli, Megillah 11a; Mechilta to Exodus 14:5; Zohar II 6a; Also see Likkutei Sichot, Vol. 12 p. 162 and the note there.

¹⁴³⁹ Exodus 7:1

¹⁴⁴⁰ Job 40:9

With the above in mind, we can explain (one of the answers) stated in Talmud, that when the sages said,¹⁴⁴¹ “If you see a wicked person upon whom the hour is smiling, do not provoke him,” “this only applies to a person who is not completely righteous (*Tzaddik SheAino Gamur*), however, a person who is completely righteous (*Taddik Gamur*) is permitted to provoke the wicked in this world.” That is, this matter of the righteous (*Tzaddikim*) provoking the wicked (*Resha'im*), is for the purpose of refining them and extracting the sparks of goodness from them while they still are in their full strength. (That is, by slowly, but surely extracting the sparks of goodness from them, ultimately, all the good is removed from them, and all that remains is evil. It is specifically then that the righteous (*Tzaddikim*) have the ability to topple them).

However, in this, there is a difference between a *Tzaddik* who is completely righteous (*Tzaddik Gamur*) and a *Tzaddik* who is not completely righteous (*Tzaddik SheAino Gamur*). For, a completely righteous *Tzaddik* (*Tzaddik Gamur*) means that he has transformed his own evil to goodness. However, this is not so of a *Tzaddik* who is not completely righteous (*Tzaddik SheAino Gamur*), meaning that the “filthy garments,”¹⁴⁴² still have some hold on him, in that he has not actually transformed his own evil to goodness, as explained in Tanya.¹⁴⁴³ Therefore, to a *Tzaddik* who is not completely righteous (*Tzaddik SheAino Gamur*) it states, “If you see a

¹⁴⁴¹ Talmud Bavli, Brachot 7b; Megillah 6b

¹⁴⁴² Zachariah 3:4

¹⁴⁴³ Tanya, Ch. 10.

wicked person upon whom the hour is smiling, do not provoke him.” For, since his own evil has not actually been transformed to good, being that the “filthy garments” still have some hold on him, therefore, if he would provoke the wicked (*Rasha*) while the wicked is still in his full strength (in order to extract his sparks of goodness from him), he would be placing himself in danger. That is, it would be quite possible that not only would he be incapable of extracting the sparks of goodness from the wicked one, but the opposite could occur, God forbid. Thus, it is only about the perfectly righteous (*Tzaddik Gamur*), meaning a person who has already transformed his own evil into goodness, that he is permitted to provoke the wicked (*Resha'im*) and extract the sparks of goodness from them.

4.

Now, it can be said that this also explains the difference between “knowing” (*Yada*-ידע) and “not knowing” (*Lo Yada*-לא ידע). That is, it is only when a person is in a state of “not knowing” (*Lo Yada*-לא ידע) that the matter of “Blessed is Haman,” becomes possible. In contrast, if a person is in a state of “knowing” (*Yada*-ידע), he must specifically say “Cursed is Haman.”

To elucidate, the matter of “knowing” (*Yada*-ידע) specifically indicates serving *HaShem*-יהו"ה, blessed is He, in accordance to reason and intellect. This is called,¹⁴⁴⁴ “An incomplete labor that must be followed by another labor,” (that is, he still has more to do). In other words, he must continue to

¹⁴⁴⁴ Talmud Bavli, Yoma 24a

labor until he reaches the level that transcends reason and intellect, which is the total nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. That is, as long as his service of *HaShem*-יהו"ה, blessed is He, is only according to reason and intellect, he still is incomplete in his righteousness (*Tzaddik SheAino Gamur*). As a result, his service of *HaShem*-יהו"ה, blessed is He, is not sufficient for him to be able to say "Blessed is Haman," and draw light and illumination to the spark of holiness within the extraneous husks of *Kelipah*. For, if he does so, he will bring about the opposite of goodness by giving additional vitality and illumination to the extraneous husks of *Kelipah* themselves, God forbid.

Moreover, by doing so in his current state of imperfection, he will bring about greater illumination to the extraneous husks of *Kelipah*, giving additional strength to the evil itself and endowing it with everlasting vitality, as known¹⁴⁴⁵ about the meaning of the verse,¹⁴⁴⁶ "Lest he eat and live forever." That is, after the sin of the tree of the knowledge of good and evil, by which there came to be an admixture of evil with good, great caution must be taken not to grant evil everlasting vitality, God forbid. The example for this, in a person who is not completely righteous (*Tzaddik SheAino Gamur*), is that because of his sense of self-existence (being that he has yet to attain the level of total nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He) – which itself is the matter of the sin of the tree of the knowledge of

¹⁴⁴⁵ See Torah Ohr, Bereishit 5d

¹⁴⁴⁶ Genesis 3:22

good and evil¹⁴⁴⁷ – he therefore still has an admixture of good and evil within himself. He therefore must be exceedingly cautious not to engage with evil altogether, since by engaging with it, it can be that not only will he not prevail over it, but the opposite. It is for this reason that the proper order in serving *HaShem*-יהו"ה, blessed is He, that is equally appropriate for all souls, is specifically in the manner indicated by “Cursed is Haman,” referring to serving *HaShem*-יהו"ה, blessed is He, by turning away from evil (*Sur Me’Ra*),¹⁴⁴⁸ meaning that a person should have no relation to evil at all (having utterly nothing to do with it whatsoever).

However, if a person’s manner of serving *HaShem*-יהו"ה, blessed is He, is in a way of “not knowing” (*Lo Yada*-לא ידע), meaning that his service of *HaShem*-יהו"ה, blessed is He, transcends reason and intellect, through the total nullification of his self-existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, he then is in the state of a completely righteous person (*Tzaddik Gamur*). In such a case, it is in his power to draw light and illumination to the spark of holiness within the extraneous husks of *Kelipah*, in a way that he can distinguish between the good and the evil, and not draw light and illumination to the extraneous husks of *Kelipah* themselves, God forbid. Rather, he can distinguish and draw illumination to the spark of holiness of the extraneous husks of *Kelipah* alone, to refine and extract it from the extraneous husks of *Kelipah*, until all that remains of the extraneous husks is just the evil, at which point its existence becomes null and void.

¹⁴⁴⁷ See Torah Ohr, Mishpatim 79d

¹⁴⁴⁸ Also see Torat Menachem, Vol. 5, p. 46.

5.

Now, from the perspective of the service of *HaShem-יהויה* of a completely righteous person (*Tzaddik Gamur*), even when the wicked (*Rasha*) is in his full strength – before “his measure-*se’ah* has been filled” – he is utterly of no consequence whatsoever. That is, it is in the power of the completely righteous (*Tzaddik Gamur*) to topple and utterly nullify the wicked (*Rasha*), even as he still is in his full strength.

This then, is the meaning of what the Jewish people asked of Moshe, “One verse states,¹⁴⁴⁹ ‘Remember (*Zachor-זכור*) the Shabbat day, to sanctify it,’ and another verse states, ‘Remember (*Zachor-זכור*) what Amalek did to you.’ How can they both be fulfilled?” That is, from the perspective of the verse, “Remember the Shabbat day, to sanctify it,” the verse states,¹⁴⁵⁰ “The seventh day is Shabbat **to *HaShem-יהויה***,” meaning, that the state and condition of Shabbat completely transcends the world, and therefore there is utterly no “room” whatsoever for the existence of Amalek, that the commandment to “Remember what Amalek did to you” would be needed. Therefore, about this Moshe answered, “This ‘remember (*Zachor-זכור*)’ is to observe and sanctify the day of Shabbat, and this ‘remember (*Zachor-זכור*)’ is to destroy and cut off all the seed of Amalek etc.”

The explanation is that included in the commandment to “Remember the Shabbat day, to sanctify it,” is the obligation to

¹⁴⁴⁹ Exodus 20:8

¹⁴⁵⁰ Exodus 20:10; Deuteronomy 5:14

delight on Shabbat, referring to the *mitzvah* of delighting in food and drink,¹⁴⁵¹ specifically by making Shabbat pleasurable (*Oneg*). Now, this refers to a very lofty level of pleasure, pleasure that is not inherent to Shabbat, in and of itself, but is specifically drawn forth through the acts and deeds of the Jew, who actively engages in making Shabbat pleasurable and delightful.¹⁴⁵² Now, although, on the one hand, a very lofty pleasure is drawn forth (which, in and of itself, is not inherent to Shabbat), however, on the other hand, it is drawn forth through physical and worldly matters, specifically through the pleasure of eating and drinking.

Now, the teachings of Chassidus explain¹⁴⁵³ that the difference between Shabbat and Yom HaKippurim, is that on Yom HaKippurim a person is prohibited from eating and drinking, since it is a foretaste of the perfection and pleasure of the coming future, in which there will be no eating and drinking.¹⁴⁵⁴ In contrast, this is not so of the pleasure of Shabbat, in which the *mitzvah* is specifically to delight in eating and drinking, which is lower than and precedes the ascent to the perfection and pleasure of the coming future. Even on Shabbat itself, we find a similar distinction in the difference between the first two meals of Shabbat, which must be fulfilled specifically through eating and drinking, and the third meal of Shabbat,

¹⁴⁵¹ Shulchan Aruch of the Alter Rebbe, Orach Chayim 242.

¹⁴⁵² See Talmud Bavli, Shabbat 118a; Torat Menachem, Sefer HaMaamarim Tishrei p. 57, Iyyar p. 281, and elsewhere.

¹⁴⁵³ See *Hemshech* 5666 p. 105 and on, p. 542, and elsewhere.

¹⁴⁵⁴ Talmud Bavli, Brachot 17a

about which it states,¹⁴⁵⁵ “Today you shall not find it in the field.” That is, the third meal of Shabbat bears a similarity to the pleasure of the coming future, in which there is no eating and drinking.¹⁴⁵⁶ Nevertheless, in general, the pleasure of Shabbat is lower than the perfection of the pleasure of the coming future. That is, the pleasure of Shabbat is not a simple pleasure (*Taanug Pashut*), but is rather a composite pleasure (*Taanug Murkav*).¹⁴⁵⁷

It is about this that Moshe answered them, “This ‘remember (*Zachor*-זכור)’ is to observe and sanctify the day of Shabbat, and this ‘remember (*Zachor*-זכור)’ is to destroy and cut off all the seed of Amalek etc.” For, since the remembrance of Shabbat is through delighting in it, by making it pleasurable through eating and drinking, meaning “remember to make it pleasurable,” which is just a composite pleasure (*Ta’anug Murkav*) (and is not yet the perfection of the pleasure of the coming future), on such a level it is possible for there to be “room” for the existence of Amalek. It therefore is necessary to “Remember what Amalek did to you,” meaning, “Remember to destroy and cut off all the seed of Amalek etc.”

With the above in mind, we can also explain the meaning of the analogy that Moshe answered them, “A cup of spiced wine cannot be compared to a cup of vinegar, though this is a cup and this is a cup.” Through this analogy, Moshe’s

¹⁴⁵⁵ Exodus 16:25; See Talmud Bavli, Shabbat 117b; Levush, Orach Chayim 291:5; Also see the Piskei Dinim of the Tzemach Tzedek (Chiddushim Al Rabbeinu Yerucham) 357b.

¹⁴⁵⁶ See *Hemshech* 5666 *ibid.* p. 542.

¹⁴⁵⁷ See Listen Israel, a translation of Rabbi Hillel of Paritch’s commentary to Shaar HaYichud of the Mittler Rebbe (The Gate of Unity), Ch. 1, and the notes and citations there.

answer to their question becomes understood, namely, how to fulfill both these remembrances.

To explain, when it says “a cup (of spiced wine),” it specifies, “this is a cup,” indicating the matter of a vessel (*Klee*). The specification “a cup of spiced wine (*Konditon*-קונדיטון)” indicates that the pleasure (which is compared to *Konditon* - “wine mixed with honey and peppers”)¹⁴⁵⁸ is held in a vessel (*Klee*). Being that it is a composite pleasure (*Ta’anug Murkav*) it is held in a vessel (*Klee*). This then, is what is added to our understanding in the analogy of a cup of spiced wine. For, since the pleasure (*Ta’anug*) of Shabbat is a composite pleasure (*Ta’anug Murkav*) that is held in a vessel (*Klee*), therefore, even though there is no comparison between it and a cup of vinegar (which in the analogy corresponds to Amalek), nevertheless, “This is a cup and this is a cup.” Therefore, even in regard to the verse, “Remember the day of Shabbat, to sanctify it,” specifically through eating and drinking – that is, remember to delight in it (with a composite pleasure, like a cup of spiced wine), there nevertheless is the obligation to “Remember what Amalek did to you,” meaning, “Remember to destroy and cut off all the seed of Amalek etc.”

This is also the reason that the commandment to “Remember what Amalek did to you” is “from generation to generation,”¹⁴⁵⁹ which even includes the generation of Moshiach (as stated in Targum).¹⁴⁶⁰ The explanation is that the generation of Moshiach itself includes several generations.

¹⁴⁵⁸ Shulchan Aruch, Orach Chayim 202:1

¹⁴⁵⁹ Exodus 17:16 (which is the Torah portion read on Purim).

¹⁴⁶⁰ See Targum Yonatan ben Uziel to Exodus 17:16

This is as stated in Talmud,¹⁴⁶¹ “[The Messianic era is over the course of] three generations, as it states,¹⁴⁶² “They will fear You as long as the sun and moon endure, generation after generation (*Dor Dorim*-דוריים).”¹⁴⁶³ However, even in the generation of Moshiach himself, as long as there has not yet been the full and complete revelation of Moshiach, the service of *HaShem*-יהו"ה, blessed is He, is still in a state and level in which the vessel (the “cup,” as specified before) has some hold on it, in whatever way this may be. Therefore, there is still a need and “room” for serving *HaShem*-יהו"ה, blessed is He, by “Remembering what Amalek did to you,” meaning, “Remember to destroy and cut off all the seed of Amalek etc.”

6.

Now, the explanation and lesson in this matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that the public reading of this Torah portion, “Remember (*Zachor*-זכור),” is a positive Torah commandment. (According to some opinions,¹⁴⁶⁴ even women are obligated in this *mitzvah*.) The fulfillment of this *mitzvah* is also done throughout the whole year, with the daily recitation of the verses, “Remember what Amalek did to you etc.,” and is a positive commandment that

¹⁴⁶¹ Talmud Bavli, Sanhedrin 99a

¹⁴⁶² Psalms 72:5

¹⁴⁶³ That is, the word “*Dor*-דור” means “generation” in the singular, and “*Dorim*-דוריים” in the plural indicates at least two “generations,” thus totaling three generations.

¹⁴⁶⁴ See Encyclopedia Talmudit, see the end of the section on “Zechirat Ma’aseh Amalek,” p. 223.

applies every day, and is imbued with vitality by the public reading of this Torah portion on “Shabbat *Zachor*-זכור.”

About this, we should explain something that applies to all Jews. That is, there are those Jews who are in a state of Shabbat, in that,¹⁴⁶⁵ “Torah scholars are called Shabbat.” In other words, the Supernal providence of *HaShem*-יהו"ה, blessed is He, has “set them on the beautiful portion,”¹⁴⁶⁶ so that their primary preoccupation is the study of Torah and their place is within the four cubits of holiness, these being Torah study, prayer, and piety (*Chassidus*). On the other extreme, there are other Jews who find themselves in the state described by the Alter Rebbe in his discourse¹⁴⁶⁷ explaining the matter that “Amalek-עמלק-240” shares the same numerical value as “doubt-*Safek*-ספק-240.”¹⁴⁶⁸ That is, such a person doubts whether his service of *HaShem*-יהו"ה, blessed is He, is any service at all, and he generally is in a state of coldness (*Kreeroot*-קרירות) to Torah and *mitzvot*, as hinted in the verses,¹⁴⁶⁹ “Remember what Amalek did to you on the way, when you left Egypt. That he made you cold-*Karcha*-קרך on the way etc.” In other words, such people are in a low spiritual state, so much so, that in matters of holiness, such as Torah and its *mitzvot*, they have no vitality.

¹⁴⁶⁵ Zohar III 29a, and elsewhere; Also see Talmud Bavli, Brachot 47b; Shabbat 119a.

¹⁴⁶⁶ See Rashi to Deuteronomy 30:19

¹⁴⁶⁷ See the discourse entitled “*Zachor*” 5547 – mentioned in the *Sichah* talk that preceded this discourse, Ch. 17 (Torat Menachem, Vol. 19, p. 178).

¹⁴⁶⁸ See Keter Shem Tov, Hosafot, Section 118; Sefer HaMaamarim 5677 p. 182; 5679 p. 294; 5709 p. 40, p. 65, and elsewhere.

¹⁴⁶⁹ Deuteronomy 25:18 and Rashi there.

Now, about those who themselves are in a state of Shabbat, it is possible for them to presume that because of the greatness of their level, they have no relation whatsoever to those who are in a state of doubt (*Safek*-ספק) and coldness etc. (This is like the question that the children of Israel had, in that “one verse says, ‘Remember (*Zachor*-זכור) the Shabbat day, to sanctify it,’ and the other verse says, ‘Remember (*Zachor*-זכור) what Amalek did to you.’ How can both be fulfilled?” In other words, they think that the state of Shabbat altogether transcends any relation to Amalek.) However, about this our Rebbes and leaders instructed us (like our teacher, Moshe who said, “This is a cup and this is a cup. This ‘remember (*Zachor*-זכור)’ is to observe and sanctify the day of Shabbat etc.”) That is, the spiritual condition of those who relate to the doubt and coldness of Amalek, has an effect and is significant to those who are in a state of Shabbat, being that,¹⁴⁷⁰ “All Jews are guarantors who are responsible for each other.”

This accords with the well-known¹⁴⁷¹ matter about the Arizal, who would specify all the particulars of the confessional, “We have sinned (*Ashamnu*), we have acted perfidiously (*Bagadnu*) etc.,” even though he himself was a perfectly righteous *Tzaddik* (*Tzaddik Gamur*). For, since he was a guarantor for the entire Jewish people, he too could say, “We have sinned etc.,” and enumerate all the particulars of the confessional. How much more is this certainly so of the souls

¹⁴⁷⁰ Talmud Bavli, Sanhedrin 27b; Rashi to Leviticus 26:37

¹⁴⁷¹ Ta’amei HaMitzvot of Rabbi Chayim Vital, Parshat Kedoshim, cited and explained at length in Maamarei Admor HaZaken, Parshiyot HaTorah (Vol. 2 p. 591 and on); Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ahavat Yisroel; Also see Likkutei Sichot, Vol. 27 p. 105.

of our generations. It therefore is incumbent upon those who are in the state of Shabbat to engage with those Jews who find themselves relating to the doubt and coldness of Amalek, and draw additional strength and vitality to the spark of holiness in them (similar to the explanation in chapter two about the matter of “Blessed is Haman,” as cited from Shaar HaKavanot of the Arizal). Through doing so, they help and assist such people, thus extracting them from their constraints to a state of expansiveness.

There is yet another matter here, that even those who are in a state of Shabbat, meaning that, in and of themselves, they have no relation to Amalek, nevertheless, they too have some relation, at the very least in a very refined way, to matters of doubt and coldness.¹⁴⁷² Therefore, they also are in need of help and assistance to extract themselves from a state of doubt and coldness, as it applies to their level. Thus, when they involve themselves in helping those who relate to the doubt and coldness of Amalek on a lesser level than themselves, the Holy One, blessed is He, certainly rewards them many times over, so that they too are bestowed with help and assistance from *HaShem*-יהוה above, blessed is He. This is as stated,¹⁴⁷³ “*HaShem*-יהוה supports all the fallen,”¹⁴⁷⁴ helping them to exit from a state of doubt and coldness as it is on their level, and beyond this, helping them exit from their constraints and

¹⁴⁷² See Sefer HaMaamarim 5665 p. 215; 5687 p. 135.

¹⁴⁷³ Psalms 145:14

¹⁴⁷⁴ This was discussed a length in the previous discourse, the first discourse of Purim 5717, entitled “*Chayav Inish* – A person is obligated to become intoxicated on Purim,” Discourse 16, Ch. 4.

limitations, until they come to the aspect of the essential expansiveness of their souls.¹⁴⁷⁵

However, because their involvement with those who relate to the doubt and coldness of Amalek (of the lower level) in order to draw additional strength to the spark of holiness in them, is in a manner similar to “Blessed is Haman,” and since the matter of “Blessed is Haman” is not effective through service of *HaShem*-יהו"ה, blessed is He, in a way of “knowing” (*Yada*-ידע), but only in a way of “not knowing” (*Lo Yada*-לא ידע), (as explained in chapter two), therefore, those who are in a state of Shabbat (and are involved with those who relate to the doubt and coldness of Amalek), must also be in a way of serving *HaShem*-יהו"ה, blessed is He, in a way of “not knowing” (*Lo Yada*-לא ידע). In other words, though the order of their service of *HaShem*-יהו"ה, blessed is He, must be in a way of “knowing” (*Yada*-ידע), meaning, specifically in a way of reason and intellect (in which the matter of “Blessed is Haman” is not possible), nevertheless, from time to time, they too must serve *HaShem*-יהו"ה, blessed is He, in a way of “not knowing” (*Lo Yada*-לא ידע), meaning serving Him in a way of self-sacrifice (*Mesirat Nefesh*) that transcends reason and intellect.

Now, in addition, their service of *HaShem*-יהו"ה in a way that transcends reason and intellect during those auspicious times, should not remain as something set for those specific times alone, but should rather be drawn forth and imbued throughout the whole year, even in regard to serving *HaShem*-יהו"ה, blessed is He, in accordance to reason and intellect. This

¹⁴⁷⁵ See the beginning of Sefer HaMaamarim 5671.

is as explained in Kuntras HaAvodah,¹⁴⁷⁶ that as a result of the revelation of the singular-*Yechidah* essence of the soul when it is in a state of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He – and this likewise applies to the motion of self-sacrifice (*Mesirat Nefesh*) aroused during the *Ne'ilah* prayer of *Yom HaKippurim* – this causes that one's service of *HaShem*-יהו"ה, blessed is He, throughout the rest of the year is elevated to a much higher level. That is, all matters become much more elevated, since, in general, they all are done from a much higher level.

This matter is especially emphasized on the days of Purim. For, since the days of Purim are days of “feasting and rejoicing, and sending delicacies to one another,”¹⁴⁷⁷ which involves eating and drinking, meaning the consumption of matters in an inner way (*Pnimiyut*), this therefore is an inner form of serving *HaShem*-יהו"ה, blessed is He. Nevertheless, it all must be imbued with a motion of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, “until one does not know” (*Ad d'Lo Yada*-עד דלא ידע). This is brought about through the study of the teachings of Chassidus,¹⁴⁷⁸ in a way that,¹⁴⁷⁹ “It is not study that is primary, but action.” In other words, a person's actual conduct must be aligned with the conclusions¹⁴⁸⁰ that arise from the study of the teachings of Chassidus. Through

¹⁴⁷⁶ Kuntres HaAvodah, Ch. 5

¹⁴⁷⁷ Esther 9:22

¹⁴⁷⁸ See the *Sichah* talk that preceded this discourse, Ch. 22 and on (Torat Menachem Vol. 19, p. 182 and on).

¹⁴⁷⁹ Avot 1:17

¹⁴⁸⁰ See Sefer HaMaamarim 5698 p. 164 and on; 5700 p. 11, 5701, p. 57.

doing so, the motion of self-sacrifice (*Mesirat Nefesh*) that transcends reason and intellect, is drawn forth to imbue one's service of *HaShem*-יהו"ה, blessed is He, that accords to reason and intellect.

To summarize this matter generally, the order of a person's service of *HaShem*-יהו"ה, blessed is He, must first be to attain the matter indicated by the verse,¹⁴⁸¹ "Remember what Amalek did to you," and,¹⁴⁸² "Wipe out the memory of Amalek," as it relates to our service of *HaShem*-יהו"ה, blessed is He, in action. In general, this refers to desisting from evil (*Sur MeRa*) by way of pushing it away. Through doing so, one then comes to what our sages, of blessed memory, taught,¹⁴⁸³ "If a person sanctifies himself a little from below, they sanctify him greatly from above" (specifying "greatly," meaning many times beyond his own self-sanctification).¹⁴⁸⁴ That is, through doing so below, the matter of pushing away and toppling Amalek by the Holy One, blessed is He, above, comes to be, as the verse states,¹⁴⁸⁵ "I shall surely wipe out the memory of Amalek," in a way that the evil is refined and transformed to goodness.

This is similar to the teaching of the Alter Rebbe¹⁴⁸⁶ on the verse (of the Parasha that was read on the Shabbat from which we are going forth)¹⁴⁸⁷ "A constant fire shall be kept

¹⁴⁸¹ Deuteronomy 25:17

¹⁴⁸² Deuteronomy 25:19

¹⁴⁸³ Talmud Bavli, Yoma 39a; Tanya, Ch. 27; Iggeret HaTeshuvah, Ch. 12

¹⁴⁸⁴ See *Hemshech* 5666 p. 265; Also see the note of the Rebbe to Likkut Pirushim to Iggeret HaTeshuvah Ch. 12 *ibid*.

¹⁴⁸⁵ Exodus 17:14

¹⁴⁸⁶ Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 70 (copied in HaYom Yom 20th of Adar 2)

¹⁴⁸⁷ Leviticus 6:6

burning on the altar, it shall not be extinguished (*Lo Tichbeh-* לֹא תִכְבֶּה),” that the lesson here in our service of *HaShem*-יהו"ה, blessed is He, is that we must extinguish the “no-*Lo-אֵל*” (the words “*Lo Tichbeh-* לֹא תִכְבֶּה” can be read as “the ‘no’ shall be extinguished), which is done through the “constant fire” (*Aish Tamid*). Then, the Holy One, blessed is He, will transform the “no-*Lo-אֵל*” into a positive.

This matter relates to the teachings of Chabad Chassidus (the substance of which is to draw forth the manner of service indicated by “not knowing-*Lo Yada* ידע-לא,” through which the matter indicated by “Blessed is Haman,” comes to be, as explained above). This is as the Tzemach Tzedek continues and explains,¹⁴⁸⁸ that the “constant fire” (*Aish Tamid*), which relates to the teachings of Chabad Chassidus, were given to the Alter Rebbe, and he (the Alter Rebbe) acted generously, by giving it to all who are occupied in the teachings of Chassidus. He concludes with a statement about being involved in learning and teaching Chassidus to others, stating that whoever learns (the teachings of Chassidus) with his fellow, and awakens the Godly constant fire (*Aish Tamid*) in him, is assured of reward, and this merit will never be extinguished. For, through doing so, he affects this matter of “the no-*Lo-אֵל* being extinguished,” and then the Holy One, blessed is He, transform the “no-*Lo-אֵל*” into a positive, which is the matter of refining the evil and transforming it to goodness.

¹⁴⁸⁸ Igrot Kodesh of the Rebbe Rayatz, Vol. 4 *ibid.*, p. 70 (copied in HaYom Yom 21st of Adar 2)

7.

Now, in addition to the matter of the obliteration of Amalek by the Holy One, blessed is He, which follows the obliteration of Amalek on the part of man below, in a way of pushing away all evil in service of *HaShem*-יהו"ה, blessed is He, there is yet another manner in the obliteration of Amalek by the Holy One, blessed is He. This is aroused by the Jewish people even when Amalek is in its full strength. On the contrary, the arousal itself is specifically because of the overpowering strength of Amalek.

This may be understood through the explanation of the Mittler Rebbe in his discourse of Purim 5583¹⁴⁸⁹ (which the previous discourse is founded on),¹⁴⁹⁰ about the fall of Haman (who is from the seed of Amalek) at the wine feast that Esther made. That is, after she requested,¹⁴⁹¹ “Let the king and Haman come today to the wine feast that I have prepared for him,” she again requested a second time for the next day,¹⁴⁹² “Let the king and Haman come to the wine feast that I shall prepare for them.” The difference between these two requests, is that about the first wine feast she specified, ““Let the king and Haman come today to the wine feast that I have prepared for **him-Lo-לו**,” (the king), meaning that the wine feast was specifically designated for the honor of the king, whereas Haman was only secondary to the

¹⁴⁸⁹ Maamarei Admor HaEmtza'ee, Na"Ch p. 371 and on.

¹⁴⁹⁰ See the first discourse of Purim of this year, 5717, entitled “*Chayav Inish* – A person is obligated to become intoxicated on Purim,” Discourse 16, Ch. 1, note 1 to the discourse.

¹⁴⁹¹ Esther 5:4

¹⁴⁹² Esther 5:8 – That is, at the first wine feast, she invited them to a second wine feast for the following day.

king. In contrast, in her request for the second wine feast, Esther elevated Haman and equated him to the king, in that she designated that the wine feast would be in honor of both, “The wine feast that I shall prepare **for them-Lahem-להם**.” It was specifically through this that she brought about the primary downfall of Haman, in that such an elevation of Haman (to the extent that he was equated to the king), was something that the king could not tolerate etc.

In his discourse, the Mittler Rebbe cites the statement in the writings of the Arizal,¹⁴⁹³ that the first letters of the words of the verse,¹⁴⁹⁴ “Let the king and Haman come today-*Yavo HaMelech v’Haman Hayom*-יהוה המלך והמן היום,” (which was said in connection to the first wine feast) form the Name *HaShem*-יהוה. The fact that the letter *Vav*-ו of the word “and Haman-*v’Haman*-והמן” is between the letters *Yod-Hey*-יה” (of the words “Let the king come-*Yavo HaMelech*-יהוה המלך,” referring to the King of the world) and the final *Hey*-ה (“today-*HaYom*-היום”), referring to the *Sefirah* of kingship-*Malchut*, which hints at Esther (and the Ingathering of the souls of Israel-the *Shechinah*),¹⁴⁹⁵ hints at the ascent of Haman to be the intermediary between the King and the Queen (In the language of our sages, of blessed memory,¹⁴⁹⁶ “[Woe to him who interferes] between a lion and lioness”).

¹⁴⁹³ Pri Etz Chayim, Shaar HaPurim, Ch. 6

¹⁴⁹⁴ Esther 5:4

¹⁴⁹⁵ See the previous discourse of Purim of this year, 5717, entitled “*Chayav Inish* – A person is obligated to become intoxicated on Purim,” Discourse 16, Ch. 2.

¹⁴⁹⁶ See Zohar III 270a, cited in Torah Ohr, Megillat Esther 93d (also see the citations in Sefer HaMaamarim 5689 p. 38, note 293), and elsewhere.

However, in and of itself, this matter was not sufficient to elevate Haman to an even higher level, from which he could then be completely pushed away, as the verse states,¹⁴⁹⁷ “If you raise yourself like an eagle, or if you place your nest among the stars, I will bring you down from there – the word of *HaShem*-יהוה.” Therefore, Esther made a second request and endeavored by saying,¹⁴⁹⁸ “Let the king and Haman come to the wine feast that I shall prepare for **them**.” For, although this verse only has the Name¹⁴⁹⁹ *Yeh*”o-י”ו in the acronym formed by the words, “Let the king and Haman come-*Yavo HaMelech v’Haman*-יבוא המלך והמן,” nonetheless, Haman was elevated to a much greater extent (than his previous elevation in the verse, “Let the king and Haman come today to the wine feast that I have prepared for him”). For, in this verse she equated him to the king by stating, “Let the king and Haman come to the wine feast that I shall prepare **for them-Lahem**-להם,” equating the king and Haman; something that the king could not tolerate. The king therefore said,¹⁵⁰⁰ “Do you also intend to rape the queen with me in the house?” and “As soon as the king uttered this, Haman’s face was covered.” As explained in the above-mentioned discourse,¹⁵⁰¹ the evil was separated from the good,

¹⁴⁹⁷ Ovadiah 1:4; See Maamarei Admor HaEmtza’ee ibid. p. 505 and on.

¹⁴⁹⁸ Esther 5:8 – That is, at the first wine feast, she invited them to a second wine feast for the following day.

¹⁴⁹⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), section on the Name *Eheye*”h-אהיה-21 (which is the Name *Yeh*”o-י”ו-21).

¹⁵⁰⁰ Esther 7:8

¹⁵⁰¹ See Maamarei Admor HaEmtza’ee ibid. p. 373 and on.

since He separated them from His Oneness.¹⁵⁰² That is, He extracted all the inner aspect (of good) from him, and automatically the existence of the evil was utterly and completely nullified. This is as indicated by the verse,¹⁵⁰³ “‘The gallows... is standing in Haman’s house; It is fifty cubits high.’ And the king said, ‘Hang him on it.’ So, they hanged Haman on the gallows etc.” This hints that the nullification of Haman’s existence is through serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, in that it transcends the fifty gates of understanding (*Nun Shaarei Binah*), which is the matter indicated by the words “until one does not know” (*Ad d’Lo Yada*-עד דלא ידע).

The explanation of this in our service of *HaShem*-יהו"ה, blessed is He, is that even when we find ourselves in a state that the hand of the Jewish people is not strong (due to lack of spiritual strength), we nevertheless must bring about the matter of obliterating Amalek through our deeds and our service of *HaShem*-יהו"ה, blessed is He. (Through doing so, there then can be the obliteration of Amalek by the Holy One blessed is He.) The sound advice for this, is to awaken to the obliteration of Amalek (even when he is in his full strength) by the hand of the Holy One, blessed is He, specifically because of the overpowering strength and dominance of Amalek itself.

To further elucidate, when we see amongst the Jewish people (about whom it states,¹⁵⁰⁴ “He has placed the world into

¹⁵⁰² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 48; Also see Zohar II 87a; Maamarei Admor HaEmtza’ee, Shemot Vol. 2, p. 635; Torat Chayim, Noach 75c.

¹⁵⁰³ Esther 7:9-10

¹⁵⁰⁴ Ecclesiastes 3:11; See Zohar I 195b; Likkutei Torah Bamidbar 5b

their hearts,” meaning that the entire world is a reflection of them) that they are in a spiritual condition in which worldly matters begin to become equated with Godly matters in them, (like the elevation of Haman in the second wine feast, to be equated to the king, as in the verse, “Let the king and Haman come to the wine feast that I shall prepare **for them-Lahem-להם**,”) then we no longer can take the spiritual condition of the Jewish people into consideration. Rather, in such circumstances, we must heed the words of the prophet,¹⁵⁰⁵ “Thus said the Lord *Adona”y HaShem/Elohi”m* יהו”ה-יה: It is not for your sake that I act, O’ House of Israel, but for **My Holy Name**... I will take pity on My Holy Name... I will sanctify My Great Name that is desecrated amongst the nations... then the nations will know that I am *HaShem*-יהו”ה etc.” This automatically and immediately brings about the fulfillment of the verse,¹⁵⁰⁶ “I shall surely wipe out the memory of Amalek,” at the hands of the Holy One, blessed is He, Himself, with the coming of our righteous Moshiach, in an openly revealed way, with the complete revelation of Moshiach (as discussed at the end of chapter five), below ten handbreadths,¹⁵⁰⁷ in our times! Amen!

¹⁵⁰⁵ Ezekiel 36:22-23 – The *Haftorah* reading of Shabbat Parshat Parah

¹⁵⁰⁶ Exodus 17:14

¹⁵⁰⁷ Regarding the laws of carrying on Shabbat, there are two primary domains, the private domain-*Reshut HaYachid*, and the public domain-*Reshut HaRabim*. It is explained that the space above ten handbreadths is not considered to be the public domain-*Reshut HaRabim* (See Shulchan Aruch of the Alter Rebbe, Orach Chaim 345:17). That is, the matter of the public domain-*Reshut HaRabim* is applicable only below ten handbreadths. The Arizal explains (as cited in Tanya Ch. 33) that the public domain-*Reshut HaRabim* indicates the multiplicity of the separate worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* and the multiplicity indicated by the shared term God-*Elohi”m*-אלהים, which is in the plural form and conceals the Singular Intrinsic and Essential Name of *HaShem* יהו”ה Himself, blessed

is He. In contrast, the world of Emanation-*Atzilut* is the world of the Oneness of the Singular Intrinsic Being, the private domain-*Reshut HaYachid*. This is further indicated by the fact that the minimum requirements of a private domain-*Reshut HaYachid*, is a minimum area of four handbreadths, surrounded by walls with a minimum height of ten handbreadths. These correspond to the four letters of the Singular Name *HaShem*-יהו"ה, blessed is He, which when spelled out as the Name of *Ma" H*-מ"ה-45, (י"ד ה"א וא"ו ה"א) consists of ten letters that enliven the ten *Sefirot* of the world of Emanation-*Atzilut*. The ultimate intent, however, is that the Singularity of the Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, should be revealed in the lower world, specifically below ten handbreadths. (See the *Sicha* of *Motzei Shabbat Parshat Bo*, 10 Shvat 5737 toward the end. Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated into English as *HaShem is One*, Volume 1.)

