

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5717
(Volume 2)

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

Adapted into English by:
Rabbi Amiram Markel
Rabbi Yehudah S. Markel

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Acknowledgements

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

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

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

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

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

Warning

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

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

In addition, it should be noted that the ineffable name of *HaShem* **is not to be pronounced** whatsoever. This is as stated in the prophecy of Amos,⁴ “He shall say: ‘Silence-שׁוֹמֵט, for we 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 is forbidden to orally mention His Name *HaShem*-ה'יהוה. Therefore, when we pray or read the Torah, we must be silent-שׁוֹמֵט-65, by saying His title Lord-*Adonay*-אדוני-65 instead. However, since His title Lord-*Adonay* is also holy, therefore, in regular conversation, we say *HaShem*, which means “The Name.” See *Ginat Egoz* by Rabbi Yosef Gikatilla, translated under the title *HaShem is One*, Vol. 1.

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 complete redemption. May we fully realize the time,⁹ “When there

⁶ Psalms 91:14

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

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

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 18

*“HaChodesh HaZeh Lachem Rosh Chadashim -
This month shall be for you the head of months”*

Delivered on Shabbat Parshat Tazriya, Parshat HaChodesh,

Shabbat Mevarchim Nissan, 5717³³

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

1.

The verse states,³⁴ “This month shall be for you the head of months, it shall be for you the first of the months of the year.” Now, it states in Midrash,³⁵ cited in the discourse,³⁶ “When the Holy One, blessed is He, chose His world, He established heads of months and years. When He chose Yaakov and his children, He established a month of redemption.” This refers to the month of Nissan, which is the head of the year (*Rosh HaShanah*) for months, festivals, and kings.³⁷

³³ This is the first of two discourses that were delivered on this Shabbat. The contents of this discourse were edited by the Rebbe and printed in *Likkutei Sichot*, Vol. 1, p. 231 and on.

³⁴ Exodus 12:2

³⁵ Midrash Shemot Rabba 15:11

³⁶ See the *Sichah* talk that followed the discourse (Ch. 12 – [Torat Menachem, Vol. 19, p. 221]) where it was stated that this discourse is founded in part on a discourse of the Tzemach Tzedek (by the same title, printed in *Ohr HaTorah*, Bo, p. 264 and on), and founded in part on a discourse of the Rebbe Rashab (by the same title, of the year 5654 [Sefer HaMaamarim 5654 p. 131 and on], 5679 [Sefer HaMaamarim 5679 p. 323 and on]), and based in part on a discourse of his honorable holiness, the Rebbe Rayatz (by the same title, of the year 5700 [Sefer HaMaamarim 5700, p. 19 and on]).

³⁷ Talmud Bavli, Rosh HaShanah 2a, 7a

Now, this must be better understood. Namely, why was the head of the year (*Rosh HaShanah*) for months etc., established in the month of Nissan? For, if at the time of creation, when the Holy One, blessed is He, chose His world, He already established the head of the year (*Rosh HaShanah*) in the month of Tishrei, and later, when the month of redemption needed to be established, He could have established it on the month of Tishrei too. The month of Tishrei would then be the head of the year (*Rosh HaShanah*) in all matters. Why then did He specifically establish the month of Nissan to be the month of redemption?

Additionally, we must understand the statement in Midrash³⁸ about the verse, “This month shall be for you the head of the months.” It states, “This is like the verse,³⁹ ‘The voice of my Beloved! Here He comes, leaping over mountains, skipping over hills.’” What is the connection between these two matters, “The voice of my Beloved” and “This month shall be for you the head of the months?”

Furthermore, we must also understand the dispute in Talmud,⁴⁰ between Rabbi Eliezer and Rabbi Yehoshua. Rabbi Eliezer holds that the children of Israel were redeemed from Egypt in the month of Nissan, but that the coming redemption will be in the month of Tishrei. In contrast, Rabbi Yehoshua holds that they were redeemed from Egypt in the month of Nissan, and the coming redemption will also be in the month of Nissan. Now, the presumption of the Talmud there is that even

³⁸ Midrash Shemot Rabba 15:11 *ibid.*

³⁹ Song of Songs 2:8

⁴⁰ Talmud Bavli, Rosh HaShanah 10b-11a

according to Rabbi Yehoshua, there is a basis to reason that they are destined to be redeemed in the month of Tishrei, as evidenced by the various proofs brought in the Talmud in support of Rabbi Eliezer's view. Nevertheless, the Talmud finally rebuts these proofs and concludes that the Jewish people are destined to be redeemed in the month of Nissan.

Now, this must be understood, for since all agree that in the redemption from Egypt, they were redeemed in the month of Nissan, what reason is there to say that the coming redemption will be in the month of Tishrei? At first glance, there seems to be no reason to presume this. That is, since the redemption from Egypt was in the month of Nissan, it stands to reason that the coming redemption will also be in the month of Nissan.

2.

Now, to understand this, we must begin by explaining the teaching of our sages, of blessed memory,⁴¹ “The exodus from Egypt is to be recalled at night.” In explanation, night refers to serving *HaShem*-יהו"ה, blessed is He, during exile, which is called “night” (*Laylah*-לילה). This is explained in the discourse,⁴² on the words,⁴³ “song (*Renanah*-רננה) is at night,” that the matter of night indicates great concealment and

⁴¹ Talmud Bavli, Brachot 12b

⁴² Ohr HaTorah *ibid.* p. 264 and on; Also see Torah Ohr, 37a (second discourse entitled “*Rani v' Simchi*.”)

⁴³ Zohar I 229b – In regards to the words of the verse (Psalms 100:2), “Serve *HaShem*-יהו"ה with joy (*Simchah*-שמחה), come before Him with song (*Renanah*-רננה), Zohar explains that “joy-*Simchah*-שמחה” refers to the daytime, and “song-*Renanah*-רננה” refers to nighttime.

hiddenness. That is, a person has a sense of existing as a “something” (*Yesh*) which causes great concealment and hiddenness [of *HaShem*’s-יהו"ה Godliness], and it is only through toiling in himself, (in that he works on and with himself) until his “somethingness” (*Yesh*) no longer hides or conceals [*HaShem*’s-יהו"ה Godliness] from him, but on the contrary, he brings about the nullification (*Bittul*) of his “somethingness” (*Yesh*) to “nothingness” (*Ayin*).

However, even though he brings about the nullification of his “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, this form of serving *HaShem*-יהו"ה, blessed is He, is nonetheless called “night” (*Laylah*-לילה). For, since, in essence, he has a sense of self-existence, only that he nullifies it to *HaShem*-יהו"ה, blessed is He, it therefore is only the nullification of his “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, which is the service of the lower unity (*Yichuda Tata’ah*) of *HaShem*-יהו"ה, blessed is He. It therefore is called “night” (*Laylah*-לילה), and this is why we recall the exodus from Egypt at night.

For, the matter of remembrance (*Zechirah*), brings about a drawing forth of that which is remembered, meaning that it draws the matter of the exodus from Egypt (*Mitzrayim*-מצרים), the substance of which is exiting all the constraints (*Meitzarim*-מיצרים) and limitations of the chaining down of the worlds (*Hishtalshlut*). This aspect of the exodus from Egypt transcends the worlds, and is what we draw down at night (*Laylah*-לילה), in serving *HaShem*-יהו"ה, blessed is He, in His lower unity (*Yichuda Tata’ah*). This is as explained at length

in Kuntres Etz HaChayim,⁴⁴ that even in the service of *HaShem*-יהו"ה, blessed is He, of His lower unity (*Yichuda Tata'ah*), it is necessary to draw down the aspect of His upper unity (*Yichuda Ila'ah*).

This also is the meaning of the verse,⁴⁵ “My soul desired You during the night.” That is, even “during the night,” which refers to serving *HaShem*-יהו"ה, blessed is He, during exile, which is called “darkness” (*Choshech*-חושך) and “night” (*Laylah*-לילה), nonetheless, even then, “My soul desired You.” This refers to the matter of total desire in a way of running (*Ratzo*) to *HaShem*-יהו"ה and thirsting for Him, blessed is He, through the aspect of “my soul,” that is, through contemplating (*Hitbonenut*) that *HaShem*'s-יהו"ה Godliness is his very soul and vitality.⁴⁶ Through this his desire (*Ratzo*) to run to *HaShem*-יהו"ה and his thirst for Him become total, so that even in a time of concealment and hiddenness, he is in a state of “I desire You,” which is the matter of drawing down the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

Nevertheless, even when there is this aspect of “I desire You,” still and all, it is “at night.” This is because, in general, this form of serving *HaShem*-יהו"ה, blessed is He, only applies to His lower unity (*Yichuda Tata'ah*), except that in serving *HaShem*-יהו"ה, blessed is He, in the form of His lower unity (*Yichuda Tata'ah*) itself, the aspect of His upper unity (*Yichuda Ila'ah*) is drawn down. However, this is only the aspect of His upper unity (*Yichuda Ila'ah*) as it descends to come into the

⁴⁴ Kuntres Etz HaChayim, Ch. 7 and on.

⁴⁵ Isaiah 26:9

⁴⁶ See Tanya, Ch. 44.

aspect of His lower unity (*Yichuda Tata'ah*). Therefore, it cannot at all compare to the service of *HaShem*-יהו"ה, blessed is He, of His upper unity (*Yichuda Ila'ah*), as it is, in and of itself.

3.

This matter may be further understood by the explanation in Likkutei Torah on our Parsha (Parshat Tazriya),⁴⁷ in explaining the verse,⁴⁸ “Because you did not serve *HaShem*-יהו"ה your God, with joy and goodness of heart, when you had everything in abundance; so you will serve your enemies etc.” At first glance, this verse seems to indicate that one is indeed serving *HaShem*-יהו"ה, blessed is He, only that because he is not serving Him “with joy and goodness of heart,” punishment is drawn down, in that “You will serve your enemies.” However, this is not understood. Why should there be such a bitter punishment merely over the lack of joy?

However, the explanation is that the verse states,⁴⁹ “But there is no man on earth so righteous that he does only good and never sins.” This is why punishment is drawn forth (not because of lack of joy). Nevertheless, were he to serve *HaShem*-יהו"ה, blessed is He, with joy in fulfilling His commandments, the great strength of this joy would be sufficient in nullifying all judgments that there may be against him. [In other words, though there is room for judgment against him, because of sin, as our sages, of blessed memory, stated,⁵⁰

⁴⁷ Likkutei Torah, Tazriya 20c

⁴⁸ Deuteronomy 28:47-48

⁴⁹ Ecclesiastes 7:20

⁵⁰ Talmud Bavli, Shabbat 55a

“There is no suffering without iniquity,” nevertheless, because of joy, which “breaks through all barriers,”⁵¹ all such judgments would be utterly nullified.] However, this is not so if “you do not serve *HaShem*-יהו"ה your God, with joy and goodness of heart.” There then is the drawing forth of punishment because of the fact that “there is no man on earth so righteous that he only does good and never sins,” as mentioned above. This is why joy is so integral, being that it is primary in serving *HaShem*-יהו"ה, blessed is He. That is, it is specifically through joy that we nullify all negative matters that come about as a result of sin.

Now, a person comes to joy (*Simchah*) through contemplating (*Hitbonenut*) the verses,⁵² “Let them praise the Name *HaShem*-יהו"ה, for His Name alone is exalted; His glory is above earth and heaven. And He will uplift the pride of His nation.” However, we must first preface with an explanation⁵³ of the verse, “Because you did not serve *HaShem*-יהו"ה your God, with joy and goodness of heart, when you had everything in abundance.” Namely, it must be understood that the joy of Torah and *mitzvot* is the greatest joy, a joy that is utterly beyond all other forms of joy. That is, any matter of joy and delight that can possibly be imagined, is of utterly no consequence or likeness to the joy of Torah and *mitzvot*. Rather, the joy of Torah and *mitzvot* is the greatest of all pleasures, even greater than the pleasure of the Garden of Eden (*Gan Eden*). For, the words “when everything was abundant (*MeRov Kol*-מרוב כל),”

⁵¹ See Sefer HaMaamarim 5657 p. 223 and on, and elsewhere.

⁵² Psalms 148:13-14

⁵³ See Torah Ohr, Va'era 57b and on.

refer to the pleasure of the Garden of Eden – both the lower Garden of Eden (*Gan Eden HaTachtan*) and the upper Garden of Eden (*Gan Eden HaElyon*).⁵⁴

To further explain, the pleasure of the Garden of Eden (*Gan Eden*) is the loftiest of pleasures, to such an extent that all the pleasures of this world are utterly inconsequential and of no comparison whatsoever compared to the pleasure of the Garden of Eden (*Gan Eden*). This is why our sages, of blessed memory, stated,⁵⁵ “It is better to be judged (in purgatory-*Gehinom*) and be brought into the Coming World.” For, though the sufferings of purgatory (*Gehinom*) are extremely great, and as stated in Iggeret HaTeshuvah,⁵⁶ that all the sufferings of this world cannot at all compare to the suffering the soul undergoes in one hour of purgatory (*Gehinom*), nevertheless, all the suffering of purgatory (which is extreme suffering and is the opposite of pleasure), is worthwhile to be able “to be brought into the Coming World.” That is, it is worthwhile even for the pleasure of the lower Garden of Eden (*Gan Eden HaTachtan*) and it goes without saying, that it certainly is worthwhile for the pleasure of the upper Garden of Eden (*Gan Eden HaElyon*), being that even the pleasure of the lower Garden of Eden (*Gan Eden HaTachtan*) cannot at all compare to the pleasure of the upper Garden of Eden (*Gan Eden HaElyon*).

However, the pleasure of the Garden of Eden (*Gan Eden*) is the aspect of the inner pervading light (*Pnimityut*) of

⁵⁴ See Torah Ohr, Va’era ibid.

⁵⁵ Talmud Bavli, Chagigah 15b; Also see the discourse entitled “*Mayim Rabim* – Many waters cannot extinguish the love” of this year, 5717, Discourse 6, Ch. 6.

⁵⁶ Tanya, Iggeret HaTeshuvah, Ch. 12, citing Ramban’s introduction to the book of Iyov (Job); Also see Sefer HaMitzvot of the Tzemach Tzedek 1b.

HaShem-יהו"ה, blessed is He. This is the meaning of the teaching,⁵⁷ “The righteous (*Tzaddikim*) sit in the Garden of Eden and delight in the radiance (*Ziv*-זיו) of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.” The statement that they “sit” (*Yoshvin*-יושבין), indicates the matter of being “settled” (*Hityashvut*-התיישבות) and the statement that they “delight” (*Nehenin*-נהנין) indicates that they have a grasp of *HaShem*'s-יהו"ה Godliness in an inner way (*Pnimityut*). This is because the light of *HaShem*-יהו"ה, blessed is He, that they perceive, is constricted according to their capacity to receive, so much so, that it becomes grasped in an inner way (*Pnimityut*).

The same applies to the revelation of *HaShem*'s-יהו"ה Godliness in general, as it is manifest in the worlds, which is in an inner way (*Pnimityut*). This is the meaning of the verse,⁵⁸ “Do I not fill the heavens and the earth? – The word of *HaShem*-יהו"ה,” specifying that He “fills” (*Maleh*-מלא) them. This refers to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which manifests in an inner way (*Pnimityut*). Moreover, even the general totality of the existence of the worlds, in the first place, is in an inner way (*Pnimityut*), as it states,⁵⁹ “For He spoke and it came to be,” and,⁶⁰ “The world was created with ten utterances.” In other words, the entire matter of the existence of the worlds is solely from the aspect of *HaShem*'s-יהו"ה Supernal speech, which is not His Essential Self whatsoever, but is just a glimmer of His radiance.

⁵⁷ See Talmud Bavli, Brachot 17a

⁵⁸ Jeremiah 23:24

⁵⁹ Psalms 33:9

⁶⁰ Mishnah Avot 5:1

This is also why this aspect is called a “Name” (*Shem*-שם). By way of analogy, this is like a name as it is in man below, in that his name is of no consequence at all compared to his essential self, and is but a mere glimmer of his radiance. The same is understood about how it is above, in *HaShem*’s-יהוה Godliness, that all of novel existence is brought about solely from the aspect of His Name (*Shem*-שם).⁶¹ Furthermore, even about His Name (*Shmo*-שמו) it is written,⁶² “His Name alone is exalted; (and it is only) His glory (that is, the radiance and glimmer of His Name that) is above earth and heaven.” In other words, all the revelations of the heavens and the earth are nothing more than a mere ray and glimmer from His Name, and nothing more. Moreover, the statement, “His glory is above earth and heaven,” does not only refer to the physical earth and the physical heavens, but also includes the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*). That is, “the earth” refers to the lower Garden of Eden (*Gan Eden HaTachton*), since it generally is below on earth, and “the heavens” refers to the upper Garden of Eden (*Gan Eden HaElyon*).⁶³ Now, the totality of all the revelations in the heavens and earth, in the lower Garden of Eden and the upper Garden of Eden, are merely “the glory of

⁶¹ This is indicated by the numerical value of the word “Name-*Shem*-שם-340,” which is equal to *Shada*’y *HaShem*-יהוה-שד”י 340 (314 + 26 = 340), which means, “His Name *HaShem*-יהוה is sufficient (*Dai*-די) for Him,” as it states (Pirke d’Rabbi Eliezer, Ch. 3), “Before the creation of the world there was Him and His Name (*Shmo*-שמו) alone.” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁶² Psalms 148:13

⁶³ See Torah Ohr *ibid.* p. 3.

His Name,” meaning, that they are merely a ray and glimmer of the radiance of His Name.

In contrast, through the Torah and *mitzvot* that the Jewish people fulfill (“And He will uplift the pride of His nation”) the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is drawn forth.

The explanation is that, in the blessings over the *mitzvot*, the blessings begin with the words, “Blessed are You, *HaShem*-יהו"ה our God, King of the world, who has sanctified us with His commandments, and has commanded us...” Now, some of these blessings continue with the prefix of the letter *Lamed*-ל (meaning, “to do”) and others continue with the word “over-*Al*-על.”⁶⁴ That is, a blessing that continues with the prefix letter *Lamed*-ל (meaning, “to do”), indicates the bond between the person performing the *mitzvah* and the *mitzvah*, in that he is the recipient of the *mitzvah*. In contrast, a blessing that continues with the word “over-*Al*-על,” indicates that the person fulfilling the *mitzvah* is above the *mitzvah*, and is the one who draws the *mitzvah* forth.

Now, both are true. For initially, man (*Adam*-אדם-45) must refine the sparks of holiness in the physical thing within which the *mitzvah* manifests. That is, man (*Adam*-אדם-45) refers to the aspect of *HaShem*'s-יהו"ה Name of 45-*Ma*"h-מ"ה.

⁶⁴ See Talmud Bavli, Pesachim 7a and elsewhere. (For example, in regards to the blessing over the blowing of the *Shofar* we recite, “to hear the sound of the *Shofar*-*LiShmo'ah Kol Shofar* שופר קול שופר,” and upon reciting the *Hallel* we similarly recite, “to recite the *Hallel*-praise-*LiKro et HaHallel* להלל את ההלל-*LiKro et HaHallel*.” In contrast, the blessing upon reading the Megillah continues with the words, “over reading the Megillah-*Al Mikra Megillah* מגילה מקרא מגילה,” and on the Lulav we recite, “over waving the Lulav-*Al Netilat Lulav* לולב נטילת לולב.”)

[י"ו"ד ה"א ו"א"ו ה"א] – as it states,⁶⁵ “What-*Ma*”*h*-ה-45 is His Name, what-*Ma*”*h*-ה-45 is His son’s name,” – which refines *HaShem*’s יהו"ה Name of 52-*Ba*”*N*-בין-ה [י"ו"ד ה"ה ו"ו ה"ה].⁶⁶ This is what is meant by using the word “על-*Al*,” indicating that the man (*Adam*-אדם) is above the *mitzvah*, in that it is he who refines it.

However, once it has been refined, he then elevates the *mitzvah* to its root, in that it is the *mitzvah* of the Holy One, blessed is He, as we say, “who has sanctified us **with His *mitzvot***-ב’*Mitzvotav*-י” במצותיו,” as our sages, of blessed memory, taught,⁶⁷ “The Holy One, blessed is He, dons Tefillin,” and,⁶⁸ “The Holy One, blessed is He, prays.” Similarly, it is written,⁶⁹ “It is I, who speaks with charity (*Tzedakah*),” in that everything that is drawn from *HaShem*-יהו"ה, blessed is He, is in a way of charity (*Tzedakah*). Thus, when a Jew fulfills the *mitzvot* below and elevates them to their source, meaning, as they literally are the *mitzvot* of the Holy One, blessed is He, Himself, he then receives from the *mitzvot* as they are above in *HaShem*’s-יהו"ה Godliness. This aspect is reflected in those blessings that are said with the prefix of the letter *Lamed*-ל. This then, is what is meant by the words, “who has sanctified us **in His**

⁶⁵ Proverbs 30:4

⁶⁶ *HaShem*’s יהו"ה Name of 52-*Ba*”*N*-בין-ה [י"ו"ד ה"ה ו"ו ה"ה] has only nine letters, minus a tenth letter, in that it lacks the letter *Aleph*-א in its *Vav*-ו, and shares the same numerical value as “animal-*Behemah*-ה-52.” This is in contrast to *HaShem*’s יהו"ה Name of 45-*Ma*”*h*-מ"ה-ה [י"ו"ד ה"א ו"א"ו ה"א], which is a complete stature of ten letters, and shares the same numerical value as “man-*Adam*-אדם-45.” It is man (*Adam*-אדם-45) who refines the animal (*Behemah*-ה-52). Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34, and the notes there.

⁶⁷ Talmud Bavli, Brachot 6a

⁶⁸ Talmud Bavli, Brachot 7a

⁶⁹ Isaiah 63:1

commandments-*b'Mitzvotav*-במצותיו.” That is, through fulfilling the *mitzvot*, man is elevated to such an extent that he becomes utterly one with the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of the verse,⁷⁰ “Because you did not serve *HaShem*-יהו"ה your God, with joy and goodness of heart, when everything was in abundance.” The words “when everything was in abundance-*MeRov Kol*-מרוב כל,” can also mean, “from beyond an abundance of everything,” in that the joy and pleasure in the Torah and *mitzvot* is above and beyond “an abundance of everything,” including the revelations of the Garden of Eden (*Gan Eden*). This is because the Garden of Eden (*Gan Eden*) is merely the drawing of a glimmer of *HaShem*'s-יהו"ה radiance, whereas through Torah and *mitzvot* there is a drawing of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He. Thus, when a person contemplates the value and preciousness of Torah and *mitzvot* in the above-mentioned manner, to the point that he fully understands it and it becomes entrenched and settled in him, it then is applicable for him to come to the matter of joy (*Simchah*).

However, this joy is only in his brain, whereas *HaShem*'s-יהו"ה ultimate Supernal intent, blessed is He, is that it also should be drawn down and sensed in his heart. This is as stated,⁷¹ “You shall know this day, and set it upon your heart,” meaning that the knowledge in the brain must be set in

⁷⁰ Deuteronomy 28:47-48

⁷¹ Deuteronomy 4:39

the heart. However, between the brain and the heart there is the narrowness of the neck (*Meitzar HaGaron*-מיצר הגרון), which causes a separation between the brain and the heart, and is the matter of Egypt (*Mitzrayim*-מצרים). This is as explained in various places,⁷² that there are three aspects in the neck (*Garon*) corresponding to the matter of physical lusts; the trachea (*Kaneh*), the esophagus (*Veshet*) and the carotid arteries (*Vreedeen*). That is, the esophagus (*Veshet*) is the lust for eating and drinking. The trachea (*Kaneh*) is the pleasure in speaking, as in the verse,⁷³ “His soul departed as he spoke,” corresponding to the aspect of the Emorites.⁷⁴ The carotid arteries (*Vreedeen*) are the matter of the boiling of the blood (passion) in all matters that are not directed to *HaShem*-יהו"ה, blessed is He. This includes all matters that are not of the side of holiness and are not in the state of utmost nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. For, since the Holy One, blessed is He, only dwells upon something that is nullified to Him, blessed is He,⁷⁵ therefore, all matters that are not in an ultimate state of nullification to Him, are not directed to *HaShem*-יהו"ה, blessed is He. This is as stated,⁷⁶ “The abomination of *HaShem*-יהו"ה is every haughty heart.”

This then, is the matter of the narrowness of the neck (*Meitzar HaGaron*-מיצר הגרון), which causes a separation

⁷² Likkutei Torah of the Arizal, Parshat Vayeishev; Me'orei Ohr, Ma'arechet 6, Ot 3; Torah Ohr, Va'era 58b; Hosafot to Vayechi 102c and on; Also see the discourse entitled “*Kara Shachav K'Ari* – He crouched and lay down like a lion,” 5716, Discourse 24, Ch. 4, and elsewhere.

⁷³ Adapted from Song of Songs 5:6

⁷⁴ See Torah Ohr, Hosafot to Vayechi 102c *ibid*. That is, the Emorites-אמורי is of the same root as “*Amirah*-אמירה” which means to say and speak (*Dibur*).

⁷⁵ Talmud Bavli, Nedarim 38a; Tanya Ch. 6.

⁷⁶ Proverbs 16:5

between the brain and the heart. For, although a person contemplates in his brain and even comes to the matter of joy in his mind, nevertheless, it is not drawn down into the sensitivity of his heart. The solution for this is the matter of the exodus from Egypt (*Mitzrayim*-מצרים), meaning that he must remove the constraints (*Meitzarim*-מיצרים) and limitations. When he does so, there will be a drawing down from the brain to the heart, and “the heart flows to all the organs,”⁷⁷ so that the joy of Torah and *mitzvot* is drawn into all his matters, by which there is a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He.

4.

With the above in mind, we can understand another matter explained in the discourse.⁷⁸ Namely, a question is asked in various holy books⁷⁹ regarding the verse in the revelation at Mount Sinai,⁸⁰ “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt.” Why does the verse not say, “I am *HaShem*-יהו"ה your God, who created the heavens and earth?” Is not the creation of the heavens and the earth a much greater wonder and display of *HaShem*'s-יהו"ה awesome power than the wonders that happened in the exodus from Egypt? That

⁷⁷ See Zohar II 153a; Zohar III 221b, 232a

⁷⁸ Ohr HaTorah *ibid.* p. 268; Sefer HaMaamarim 5679 *ibid.* p. 323; 5700 p. 20; Siddur Im Divrei Elokim Chayim, p. 282b; Maamarei Admor HaEmtza'ee, Vayikra Vol. 1, p. 401; Sefer HaMaamarim 5679 p. 360, and elsewhere.

⁷⁹ See Rabbi Avraham Ibn Ezra to Exodus 20:2; Kuzari, Discourse 1, Section 25.

⁸⁰ Exodus 20:2

is, all the miracles of the exodus from Egypt were wrought in a way of “something from something” (*Yesh m’Yesh*). In contrast, the creation of the heavens and the earth was in a way of “something from nothing” (*Yesh m’Ayin*), which is a much greater miracle and wonder. This being the case, shouldn’t the verse have instead stated, “I am *HaShem*-יהו"ה your God, who created the heavens and the earth?”

However, the explanation is that the creation of the heavens and the earth was solely from a glimmer of His radiance, as explained before, that the ten utterances by which the world was created, are solely a glimmer of *HaShem*’s-יהו"ה radiance. In contrast, through fulfilling Torah and *mitzvot*, the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is drawn forth. Therefore, when the Torah was given, the verse states, “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt (*Mitzrayim*-מצרים),” because it is through the exodus from Egypt (*Mitzrayim*-מצרים), which refers to constraints (*Meitzarim*-מיצרים), that the joy of Torah and *mitzvot* is also drawn into the heart, and “the heart flows to all the organs.” Thus, since the drawing forth of joy in Torah and *mitzvot* stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, it is something that far beyond the creation of the heavens and the earth, which are just from a mere glimmer of *HaShem*’s-יהו"ה radiance.

5.

Now, although an exodus from Egypt (*Mitzrayim*-מצרים) is necessary, we nonetheless find that even while they were in Egypt (*Mitzrayim*-מצרים), their slave labor ceased.⁸¹ However, this was only the beginning of their redemption, whereas the complete redemption happened when they actually left Egypt (*Mitzrayim*-מצרים). Now, these two matters happened in the months of Nissan and Tishrei. That is, in the month of Tishrei their slave labor ceased as they still were in Egypt. However, this was only the beginning of their redemption. Then, in the month of Nissan, the actual exodus from Egypt took place, at which time there was complete redemption.

This may be understood by prefacing with an explanation that there are two levels in the month of Tishrei itself. Nonetheless, even the loftiest level of the month of Tishrei cannot compare to the revelation of the month of Nissan. To explain, the Midrash states,⁸² “When the Holy One, blessed is He, chose His world.” In this there are two aspects. That is, there is the world as it is, in and of itself, and there is the **choice** (*Bechirah*), in that “the Holy One, blessed is He, chose (*Bachar*-בחר) His world.” That is, through this choice, there came to be something addition to the world, above and beyond the world as it is, in and of itself.

⁸¹ Midrash Vayikra Rabba 29:1; Pirke d’Rabbi Eliezer, Ch. 8; Also see Rabbeinu Nissim (Ra”N) to Talmud Bavli, Rosh HaShanah 16a.

⁸² Midrash Shemot Rabba 15:11

This may be understood by way of analogy to a king of flesh and blood, that when he chooses a particular matter, this gives additional elevation to the matter that he chose. That is, in and of itself, this matter has no relation to the king himself, and it only is because he chooses it, that it becomes important to the king and therefore relates to him. The same is understood in relation to *HaShem*-יהו"ה above. That is, the fact that the Holy One, blessed is He, “chose His world,” is additional to the world as it is, in and of itself, and elevates it.

Now, these two matters; the world as it is, in and of itself, and the choice – that “the Holy One, blessed is He, chose His world” – took place at two different times. That is, the world was created on the twenty-fifth day of Elul,⁸³ and in that respect, the world is considered as it is, in and of itself. On the other hand, the choosing (*Bechirah*) of the world took place on the first day of Tishrei (on Rosh HaShanah), which is when Adam, the first man, said,⁸⁴ “*HaShem*-יהו"ה reigns; He is donned in grandeur,” thus fulfilling *HaShem*'s-יהו"ה Supernal intent in creation. This is the matter of choosing (*Bechirah*) the world and specifically took place on the first of the month of Tishrei. It is in this regard that it states about Rosh HaShanah,⁸⁵ “This (*Zeh*-זה) day is the beginning of Your works,” since this is the Supernal intent of *HaShem*-יהו"ה, blessed is He, in the creation.⁸⁶

⁸³ Midrash Vayikra Rabba 29:1; Pirke d'Rabbi Eliezer, Ch. 8; Also see Rabbeinu Nissim (Ra"n) to Talmud Bavli, Rosh HaShanah 16a.

⁸⁴ Psalms 93:1; See Pirke d'Rabbi Eliezer, Ch. 11; Yalkut Shimoni to Psalms 93:1.

⁸⁵ See Musaf liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a)

⁸⁶ That is, the creation of man, as explained elsewhere.

Now, the difference between the twenty-fifth of Elul and Rosh HaShanah is that the twenty-fifth of Elul is indicated by the word “thus-*Koh*-כה,” whereas Rosh HaShanah is indicated by the word “This-*Zeh*-זה,”⁸⁷ (“This (Zeh-זה day is the beginning of Your works”) and there is a vast difference between them. As our sages, of blessed memory, stated,⁸⁸ “All the prophets prophesied with the word ‘Thus-*Koh*-כה,’ except for Moshe who prophesied with the word ‘This-*Zeh*-זה.’” The difference is that the word “Thus-*Koh*-כה” means “as if” (*K’Eeloo*-כאילו). In other words, he does not see the thing itself, but only depicts it to himself as if he saw it. In contrast, the word “This-*Zeh*-זה,” is in a way of “pointing with his finger and saying ‘this-*Zeh*-זה.’”⁸⁹

This is like a person who understands something intellectually, in all its details, but only sees it afterwards. When he finally sees it, it is a much greater novelty for him, though even before seeing it, he already understood it in all its details. Nonetheless, at that time he only understood was what it is like, but did not yet see what it essentially is. Thus, when he finally sees it, that is, when he sees what it is in essence, it is a great novelty for him.

The same is true of the difference between a prophetic vision expressed with the word “Thus-*Koh*-כה” and a prophetic vision expressed with the word “This-*Zeh*-זה.” The first is called an “unclear lens” (*Aspaklaria She’Aino Me’ira*), whereas the second is called a “clear lens” (*Aspaklaria HaMe’irah*).⁹⁰

⁸⁷ See Likkutei Torah, Nitzavim 47b

⁸⁸ Sifri and Rashi to Numbers 30:2

⁸⁹ Midrash Shemot Rabba, end of section 23.

⁹⁰ See Talmud Bavli, Yavemot 49b

Now, the twenty-fifth (כה-25) of Elul is in the aspect of the word “Thus-Koh-כה-25,” which only is the aspect of a likeness or depiction (*Dmoot*) and is an “unclear lens” (*Aspaklaria She’Aino Me’ira*). This is because the world was created on the twenty-fifth of Elul, and in and of itself, the world covers over and conceals *HaShem’s*-יהו"ה Godliness. Moreover, even when a person affects a nullification of his “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, so that he has some sensitivity to *HaShem’s*-יהו"ה Godliness, nevertheless, this only is the aspect of the lower unity (*Yichuda Tata’ah*) of *HaShem*-יהו"ה, blessed is He, as discussed above. In other words, in his simple and essential state, he senses the existence of the world as a tangible, independent “something” (*Yesh*). Therefore, *HaShem’s*-יהו"ה Godliness that is drawn in his soul is merely in the way of a “likeness” (*Dmoot*), as indicated by the word “Thus-Koh-כה.”

In contrast, on Rosh HaShanah the aspect of *HaShem’s*-יהו"ה upper unity (*Yichuda Ila’ah*) is drawn forth, as indicated by the word “This-Zeh-זה.” That is, there is an illumination of the essence of *HaShem’s*-יהו"ה Godliness, not just as it is grasped and understood through the concealment of the worlds, which is just a matter of approximation, like a “likeness” (*Dmoot*). Rather, the aspect of *HaShem’s*-יהו"ה Godliness, as He is, in and of Himself, is illuminated, which is utterly beyond the grasp of the worlds.

Nonetheless, even the drawing forth on Rosh HaShanah of the aspect of *HaShem’s*-יהו"ה upper unity (*Yichuda Ila’ah*), blessed is He, is not the true and ultimate matter of His upper unity (*Yichuda Ila’ah*). Rather, it only is the aspect of His upper

unity (*Yichuda Ila'ah*) as it is drawn into His lower unity (*Yichuda Tata'ah*), (as explained in chapter two). Nonetheless, in truth, the level of Rosh HaShanah is far superior to the level of the twenty-fifth of Elul, so much so, that they utterly cannot be compared to each other. For, the matter of the twenty-fifth of Elul is the existence of the world as it is, in and of itself, whereas the matter of Rosh HaShanah is the matter of drawing *HaShem's* יהו"ה Godliness into the worlds. This being so, there utterly is no comparison between them. This is like comparing the end of the infinite worlds of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and the beginning of novel creation. Even so, on Rosh HaShanah, the drawing down of *HaShem's* יהו"ה Godliness, is the aspect of His upper unity (*Yichuda Ila'ah*) as it is drawn into His lower unity (*Yichuda Tata'ah*). This is utterly of no comparison to *HaShem's* יהו"ה the upper unity (*Yichuda Ila'ah*), blessed is He, as He is, in and of Himself, the revelation of which specifically takes place in the month of Nissan.

This then, is why the servitude of our forefathers ceased in the month of Tishrei, being that this was the beginning of their redemption. That is, it was due to the radiance of the aspect of the word "This-*Zeh*-זה" of Tishrei. Nevertheless, they remained in Egypt (*Mitzrayim*-מצרים). In other words, this was specifically the aspect of drawing the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, into serving Him in His lower unity (*Yichuda Tata'ah*), meaning within the constraints (*Meitzarim*-מצרים) and limitations of the world. It therefore was drawn forth in the month of Tishrei, being that the month of Tishrei is the time for man to serve *HaShem*-יהו"ה, blessed is

He, from below to Above. Thus, since this is the work of novel created beings, it all is in a state of limitation. In other words, even this drawing down of *HaShem's* יהו"ה upper unity (*Yichuda Ila'ah*) blessed is He, is only as He relates to created beings.

Now, in this the order is from below to above, meaning that there first is the aspect indicated by the word “Thus-*Koh*-כה,” followed by the aspect indicated by the word “This-*Zeh*-זה.” Because of this, our service of *HaShem*-יהו"ה in the month of Tishrei is in a manner indicated by the verse,⁹¹ “I am to my Beloved, and my Beloved is to me,” in a way that begins from below to above.⁹² In contrast, the drawing of *HaShem's* יהו"ה upper unity (*Yichuda Ila'ah*), blessed is He, as He utterly transcends the worlds – that is, the aspect of the exodus from Egypt (*Mitzrayim*-מצרים) – specifically took place in the month of Nissan. That is, in the month of Nissan, the order of revelation is from *HaShem*-יהו"ה Above to below, as in the verse,⁹³ “My Beloved is to me, and I am to Him.”

This then, is the meaning of the statement in Midrash, “When the Holy One, blessed is He, chose His world, He established heads of months and years. When He chose Yaakov and his children, He established a month of redemption.” That is, although initially, the months and years were established in Tishrei, nevertheless, the month of Nissan was specifically established as the month of redemption. To explain, the substance of Tishrei, that it is the head of the year (Rosh

⁹¹ Song of Songs 6:3 – “*Ani LeDodi v'Dodi Li*-אני לדודי ודודי לי.”

⁹² See the discourse entitled “*Ani LeDodi*” 5700, Ch. 1 and elsewhere.

⁹³ Song of Songs 2:16 – “*Dodi Li v'Ani Lo*-דודי לי ואני לו.”

HaShanah) and the head of the twelve months, as they were established upon the creation of the world, is the matter of drawing the twelve months of the year as they are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as explained above, that all drawings forth of *HaShem*'s יהו"ה Godliness in the month of Tishrei, are in a way that relates to the worlds. Therefore, in this respect, the head of the year (*Rosh HaShanah*) is specifically in the month of Tishrei.

In contrast, in the month of Nissan there was a drawing forth and revelation of the twelve months as they transcend the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), meaning, as they ascend to the world of Emanation (*Atzilut*). This is as stated,⁹⁴ “For there the tribes ascended, the tribes of *Ya”h*-יה”ה,” which refers to the ascent of the twelve tribes who correspond to the twelve months as they are in the world of Emanation (*Atzilut*), which is a drawing of *HaShem*'s יהו"ה Godliness that transcends the worlds.⁹⁵ This drawing forth is in the month of Nissan, since that is when there is a revelation of *HaShem*'s יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*), as in the verse,⁹⁶ “The voice of my Beloved! Behold, He (*Zeh*-זה) comes, leaping over mountains, skipping over hills,” in a manner of a quantum leap (*Dilug*) that transcends the chaining down of the worlds (*Hishtalshelut*).

⁹⁴ Psalms 122:4; See Likkutei Torah, Pekudei 5d, 7c, and elsewhere.

⁹⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled, “The twelve letters יהוה טו"י ל"ב correspond to the twelve tribes of Israel.”

⁹⁶ Song of Songs 2:8

6.

With the above in mind, we can now understand the dispute⁹⁷ between Rabbi Eliezer and Rabbi Yehoshua. Rabbi Eliezer was of the view that the children of Israel were redeemed from Egypt in the month of Nissan, but that the coming redemption will be in the month of Tishrei. In contrast, Rabbi Yehoshua held the view that the children of Israel were redeemed from Egypt in the month of Nissan, and are destined to be redeemed in the month of Nissan. That is, although everyone agrees that the exodus from Egypt was in Nissan, nevertheless, there is a dispute regarding the coming redemption.

The explanation is that since the exodus from Egypt took place before the Torah was given, therefore, all its matters were in a way of bestowal from Above to below. It therefore took place in Nissan, which is the time of revelation from Above to below, as explained above. However, in regard to the coming redemption, since it will take place after the Torah was given, at which point all matters became intertwined with the matter of serving *HaShem*-יהו"ה, blessed is He, from below to above on the part of created beings – which is the novelty that occurred upon the giving of the Torah, that even the loftiest of matters should be drawn down to the creatures in an inner way (*Pnimityut*) – there therefore is a basis for the Talmud to presume that the coming redemption will be in the month of Tishrei.

⁹⁷ Talmud Bavli, Rosh HaShanah 10b-11a

It is about this that Rabbi Eliezer and Rabbi Yehoshua argued. That is, Rabbi Eliezer was of the view that since [once Torah was given] all matters must be drawn to the creatures in an inner way (*Primiyut*), therefore the coming redemption will be in Tishrei, since that it is when the order of serving *HaShem*-יהו"ה, blessed is He, is from below to Above. In other words, the redemption will be brought about through created beings serving *HaShem*-יהו"ה, blessed is He. He maintains the same view elsewhere, in Tractate Sanhedrin,⁹⁸ where he states, "If Israel repents, they will be redeemed, but if not, they will not be redeemed." In other words, since the matter of exile comes about because of sins, as it states,⁹⁹ "Because of our sins we were exiled from our land," (including even refined sins etc., that are rooted in the diminishment of the moon, and even higher, in the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*),¹⁰⁰ Rabbi Eliezer therefore holds that, at first, we must serve *HaShem*-יהו"ה, blessed is He, by repenting, thus repairing all sins, and only then will the redemption come about. Therefore, his view is that the redemption will take place in the month of Tishrei, since Tishrei is the time for repentance (*Teshuvah*). For, although it is possible to repent (*Teshuvah*) throughout the year, nonetheless, the auspicious time for repentance (*Teshuvah*) is the month of

⁹⁸ Talmud Bavli, Sanhedrin 97b; Also see Mishneh Torah, Teshuvah 7:5.

⁹⁹ See the *Musaf* liturgy for the festivals.

¹⁰⁰ See the discourse entitled "*Al Kein Yomru HaMoshlim*" 5691 (Sefer HaMaamarim 5691 p. 320).

Tishrei. This is explained by Rambam,¹⁰¹ and is founded on the verse,¹⁰² “Seek *HaShem*-יהוה when He is to be found.”

In contrast, (in Tractate Sanhedrin) Rabbi Yehoshua maintained the opinion¹⁰³ that,¹⁰⁴ “Not for money will you be redeemed,” meaning “not through repentance and good deeds.”¹⁰⁵ For, if we rule according to Rabbi Eliezer’s view, who says, “If Israel repent, they will be redeemed, and if not, they will not be redeemed,” then what will be “if the generation is not worthy”?¹⁰⁶ To cite the words of Shmuel (who takes the view of Rabbi Yehoshua), “It is enough that the mourner endures his mourning,” and therefore, even if they do not repent, they need not remain in a state of mourning all their days, God forbid. Therefore, Rabbi Yehoshua maintains the view that the coming redemption will be from Above to below, and this is why he maintains that the coming redemption will specifically be in the month of Nissan, being that it is the time of revelation from Above to below.

To further explain, even though there is a very great superiority in serving *HaShem*-יהוה, blessed is He, with repentance (*Teshuvah*) from below to Above – which itself is the great superiority of serving *HaShem*-יהוה, blessed is He, with repentance (*Teshuvah*), about which it states,¹⁰⁷ “He did not move from loving her [the Ingathering of the souls of Israel-the *Shechinah*] until He called her, ‘My mother,’” in that

¹⁰¹ See Mishneh Torah, Hilchot Teshuvah 2:6

¹⁰² Isaiah 55:6; Talmud Bavli, Rosh HaShanah 18a; Yevamot 105a

¹⁰³ Talmud Bavli, Sanhedrin 97b *ibid*.

¹⁰⁴ Isaiah 52:3

¹⁰⁵ Talmud Bavli, Sanhedrin 97b *ibid*.

¹⁰⁶ See Talmud Bavli, Yevamot 39b

¹⁰⁷ Midrash Shir HaShirim Rabba 3:11; Shemot Rabba, end of Pekudei.

initially He called her “My daughter,” and “My sister,”¹⁰⁸ but upon repentance (*Teshuvah*) He called her “My mother,” – nonetheless, there is an even greater superiority than the aspect of “My mother” (*Eemee*-אמי). That is, it states about the coming future,¹⁰⁹ “The female will surround the male,” and it is written,¹¹⁰ “Sing and rejoice, O’ daughter of Zion.” In other words, in the coming future, the “daughter of Zion” will be even higher than “the mother of the sons” (*Eim HaBanim*-אם הבנים) which is brought about through repentance (*Teshuvah*).¹¹¹

7.

The explanation of this may be understood based on Likkutei Torah on our Torah Portion,¹¹² about the teaching of our sages, of blessed memory,¹¹³ “If the woman emits seed first, she gives birth to a male, and if the man emits seed first, she gives birth to a female.” That is, the woman emitting seed first refers to serving *HaShem*-יהו"ה, blessed is He, with an arousal from below, that is, from below to Above. In such a case, a male is born, referring to love of *HaShem*-יהו"ה, blessed is He, with the force and strength of a male, who has strong

¹⁰⁸ See the verses mentioned there in Midrash Shir HaShirim Rabba 3:11; Shemot Rabba, end of Pekudei, and elsewhere.

¹⁰⁹ Jeremiah 31:21

¹¹⁰ Zachariah 2:14; Also see Torah Ohr, Mikeitz 36a and on.

¹¹¹ That is, repentance-*Teshuvah* (which also means an “answer” to a question) is the aspect of the mother-*Imma*, which is the quality of understanding-*Binah*. See Pardes Rimoni, Shaar Erchei HaKinuyim (*Teshuvah*).

¹¹² Likkutei Torah, Tazriya 20a and on.

¹¹³ Talmud Bavli, Brachot 60a

concentration and adhesion of the mind (*Da'at*),¹¹⁴ and thus the offspring is sustained.

In contrast, the male emitting seed first, refers to arousal from Above, that is, from Above to below. In this case, since the receptacle (*Klee*) is not yet perfected and fitting, she therefore gives birth to a female, about whom it states, “women have weak concentration and adhesion of the mind (*Da'at*),”¹¹⁵ and therefore, since she undergoes change and cessation, the offspring is not sustained.

In other words, when service of *HaShem*-יהו"ה, blessed is He, is in a manner of ascent from below to Above, “she gives birth to a male,” referring to the drawing forth affected in an inner manner (*Pnimityut*) which is sustained. However, this is not so when the revelation is in a way that comes from Above to below. Nevertheless, through joy (*Simchah*), the words,¹¹⁶ “The barren one shall greatly rejoice and delight,” is fulfilled, being that, “Joy breaks all boundaries.”¹¹⁷ That is, even a person who is in the aspect of a “barren one,” which is the matter of the man emitting seed first, will nevertheless give birth to a male (as explained there in *Likkutei Torah*).

The same is understood regarding the revelation of the coming future, about which it states,¹¹⁸ “Sing and rejoice, O' daughter of Zion.” That is, even when one's service of

¹¹⁴ See *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 1 and the citations and notes there.

¹¹⁵ See *Talmud Bavli*, *Shabbat* 33b and elsewhere; Also see *Shaar HaYichud* of the *Mittler Rebbe* *ibid.* Ch. 1.

¹¹⁶ See the liturgy of the blessings of the marriage ceremony; Also see *Talmud Bavli*, *Ketubot* 8a.

¹¹⁷ See *Sefer HaMaamarim* 5657 p. 223 and on, and elsewhere.

¹¹⁸ *Zachariah* 2:14; Also see *Torah Ohr*, *Mikeitz* 36a and on.

HaShem-יהו"ה, blessed is He, is of the kind indicated by the word "daughter" (*Bat*-בת), indicating that he only is the recipient of revelation from Above to below, [in contrast to service of *HaShem*-יהו"ה, blessed is He, from below to Above, in which case, he is in the aspect of the bestower of influence (*Mashpia*) and is called the "mother" (*Eim*-אם), which is not so when the revelation is from Above to below, and he just is the recipient and is called the "daughter" (*Bat*-בת)], nevertheless, the verse states, "Sing and rejoice, O' daughter of Zion," in that "she will give birth to a male." This is as stated,¹¹⁹ "But of Zion it will be said, 'This man and this man was born in her,'" in that even when the man emits seed first, she gives birth to a male.

We thus find that regarding the revelation of the coming future, there are two levels. There is the level of Nissan and the level of Tishrei. Presently, the superiority of Tishrei is that it is from below to Above, that is, it is in an inner manner (*Pnimityut*), whereas the superiority of Nissan is that it is from Above to below, and this being so, it is a much loftier level of drawing forth. However, the coming future will have both elements of superiority. This is because the final ruling of the law accords with Rabbi Yehoshua's opinion, that the coming redemption of the Jewish people will be in Nissan, being that the Midrash concludes according to Rabbi Yehoshua.¹²⁰ This demonstrates that the law (*Halachah*) is according to Rabbi Yehoshua, that the Jewish people are destined to be redeemed in the month of Nissan, meaning that it will be in a way of revelation from Above to below. Nevertheless, the revelation

¹¹⁹ Psalms 87:5; See Torah Ohr *ibid.* 37a.

¹²⁰ Shemot Rabba 15:11

will also be in an inner way (*Pnimityut*), which is the meaning of the verse,¹²¹ “But of Zion it will be said, ‘This man and this man was born in her.’” That is, even when “the man emits seed first,” which refers to the matter of the redemption in Nissan, which is in a manner that is from Above to below, nevertheless, “man is born in her,” in that “she gives birth to a male,” meaning that this revelation will be in an inner manner (*Pnimityut*) in the creatures, and in a manner that the children are sustained.

With the above in mind, we can understand the statement in Talmud,¹²² that a prayer that one’s wife should give birth to a male is only helpful during the first forty days of gestation, but after forty days it is considered to be a vain prayer, since it depends on whether the man emitted seed first or the woman emitted seed first. However, it states in the Jerusalem Talmud¹²³ that the prayer helps (not only in the first forty days of gestation, but) even when she sits upon the birthstool, since “he is like clay in the hands of the potter,”¹²⁴ and it is possible for a miracle to happen that the child is transformed from a female to a male.

The explanation is that from the perspective of the chaining down of the worlds (*Hishtalshelut*) as it presently is, after forty days of gestation, such a prayer is in vain, being that it depends on whether the man or woman emitted seed first. However, such is not the case from the perspective of the revelations of the coming future, at which time there will be

¹²¹ Psalms 87:5; See Torah Ohr *ibid.* 37a.

¹²² Talmud Bavli, Brachot 60a *ibid.*

¹²³ Talmud Yerushalmi, Brachot 9:3

¹²⁴ Jeremiah 18:6

both levels of superiority. That is, even when the man emits seed first, it is possible that the child will nevertheless be born as a male. The Jerusalem Talmud therefore states that prayer is always helpful.

Likewise, this also is the meaning of the verse,¹²⁵ “Like the days that you went out of Egypt I will show you wonders.” That is, the coming redemption will be from Above to below, like the redemption from Egypt, which is the matter of the month of Nissan. Moreover, it will be in a way of wonders, in that even though the revelation will be from Above to below, it nevertheless will also be drawn forth in an inner way (*Pnimityut*).

8.

This then, is the meaning of the verse,¹²⁶ “This month shall be for you the head of the months,” about which it states,¹²⁷ “When the Holy One, blessed is He, chose Yaakov and his children, He established a month of redemption,” which is the month of Nissan, and is the head of the year (*Rosh HaShanah*) for months, festivals, and kings.¹²⁸ That is, even though in the matter of the worlds, the head of the year (*Rosh HaShanah*) is the month of Tishrei, and even in the matter of redemption itself, there also is a superiority to the month of

¹²⁵ Micah 7:15

¹²⁶ Exodus 12:2

¹²⁷ Midrash Shemot Rabba 15:11

¹²⁸ Talmud Bavli, Rosh HaShanah 2a, 7a

Tishrei, since it is the seventh month,¹²⁹ and “all sevens are beloved,”¹³⁰ nevertheless, the month of redemption is specifically the month of Nissan. In other words, within the matter of all sevens being beloved, there is the recognition of the superiority of the first, being that the matter of the superiority of the seventh is entirely because it is seventh from the first. This is especially so when taking into consideration that in Nissan itself, there also is a superiority of sevens, referring to the seventh day of the holiday of Passover. It therefore is specifically the month of Nissan that is the head of the year (*Rosh HaShanah*) for months.

Additionally, it also is the head of the year (*Rosh HaShanah*) for festivals, being that in the matter of festivals there is a cessation to all mourning.¹³¹ In other words, they are unlike Rosh HaShanah, about which there is an opinion¹³² that “it counts [as one of the days of mourning] and does not interrupt the mourning period.”¹³³ In contrast, the festivals completely cause the cessation of the mourning period altogether. This is like the law as it is according to Rabbi Yehoshua, who holds that, “It is enough that the mourner endured his mourning,”¹³⁴ (as discussed in chapter six).

¹²⁹ From Nissan (See Numbers 29:1 and elsewhere, that Tishrei is called “the seventh month”).

¹³⁰ Midrash Vayikra Rabba 29:11

¹³¹ Talmud Bavli, Mo’ed Katan 19a (in the Mishnah); Mishneh Torah, Hilchot Aveil 10:3; Tur and Shulchan Aruch, Yore De’ah 399:1 and on.

¹³² Mo’ed Katan ibid. (the view of the Chachamim).

¹³³ As opposed to the festivals which interrupt the mourning period, such that the mourning period is cancelled by the festivals (if one began the mourning period before the festival).

¹³⁴ Talmud Bavli, Sanhedrin 97b ibid.

Similarly, it also is the head of the year (*Rosh HaShanah*) for kings, referring to David, King Moshiach, as the verse states,¹³⁵ “My servant David will be a leader over them.” This then, is the meaning of the teaching that the Jewish people are destined to be redeemed in the month of Nissan, by David, King Moshiach, may it be speedily in our days!

¹³⁵ Ezekiel 37:25

Discourse 19

“*VaYomer HaShem el Moshe v’el Aharon - HaShem said to Moshe and Aharon*”

Delivered on Shabbat Parshat Tazriya, Parshat HaChodesh,
Shabbat Mevarchim Nissan, 5717¹³⁶
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³⁷ “*HaShem-יהו"ה* said to Moshe and Aharon in the land of Egypt, saying, ‘This month shall be for you the head of the months, it shall be for you the first of the months of the year.’” In Midrash Rabba on Kohelet to the verse,¹³⁸ “Two are greater than one,” our sages, of blessed memory, stated, “A Torah portion that was said to two people is better than a Torah portion that was said to a solitary individual, as it states, ‘*HaShem-יהו"ה* said to Moshe and Aharon in the land of Egypt, saying, ‘This month shall be for you the head of the months etc.’”

The Tzemach Tzedek explains¹³⁹ that this must be better understood. For, if it is the case that a Torah portion that was said to two people – to both Moshe and Aharon – is better, than

¹³⁶ This is the second of two discourses that were delivered on this Shabbat.

¹³⁷ Exodus 12:1-2

¹³⁸ Ecclesiastes 4:9 – “Two are greater than one, for they get a greater return for their labor.”

¹³⁹ See the discourse entitled “*HaChodesh*” 5625 (manuscript #1011); Also see Sefer HaMaamarim 5626 p. 30 and on (and the note there), and p. 41 there.

why were all the other Torah portions said to a solitary individual – to Moshe alone? For, as stated in Sifra,¹⁴⁰ when it comes to other verses that state that the Supernal speech of *HaShem*-יהו"ה was to both Moshe and Aharon, the verses indicate that the speech was specifically primarily to Moshe. This being so, why is it that this Torah portion of “This month shall be for you the head of the months” (*Parshat HaChodesh*), needed to be said both to Moshe and Aharon because, “two are greater than one”?

2.

A short summation of the explanation¹⁴¹ is as follows: The substance of Moshe and Aharon is well known. Namely, Moshe is called “the agent of the Groom” (*Shoshvina d'Malka*), and Aharon is called “the agent of the Bride” (*Shoshvina d'Matronita*).¹⁴² In other words, Aharon’s service of *HaShem*-יהו"ה, blessed is He, is as stated,¹⁴³ “When you kindle the flames (*Neirot*) etc., the seven flames (*Neirot*) shall illuminate.” The seven flames (*Neirot*) refer to the various categories amongst the children of Israel.¹⁴⁴ Aharon’s task was to affect an elevation to *HaShem*’s-יהו"ה Godliness in them, this being an ascent from below to Above. On the other hand, Moshe’s task was to draw *HaShem*’s-יהו"ה Godliness down from Above to below.

¹⁴⁰ Sifra Leviticus 1:1, cited in Rashi to Leviticus 1:1

¹⁴¹ Also see Likkutei Sichot Vol. 21 p. 65 and on.

¹⁴² Zohar III 20a (Ra’aya Mehemna) and elsewhere.

¹⁴³ Numbers 8:2

¹⁴⁴ Likkutei Torah, beginning of Parshat B’Ha’alotcha.

This is why the totality of Torah and *mitzvot* were drawn forth by Moshe and Aharon. This is because all matters of Torah and *mitzvot* must include both these motions, that of ascent (*Ha'ala'ah*) and that of drawing down (*Hamshachah*).¹⁴⁵ Thus, since this Torah portion, “This month shall be for you the head of the months” (*Parshat HaChodesh*) is the ultimate purpose and intent of the entire Torah and *mitzvot*¹⁴⁶ (as will be explained), therefore, this Torah portion specifically states, “*HaShem*-יהוה said to Moshe and Aharon.”

3.

The explanation is as follows:¹⁴⁷ As known¹⁴⁸ the word “month-*Chodesh*-חודש” means “newness-*Chiddush*-חידוש,¹⁴⁹ as our sages, of blessed memory, stated in the Jerusalem Talmud¹⁵⁰ that, “The reason the verse states,¹⁵¹ ‘He had sons

¹⁴⁵ See Likkutei Torah, Chukat; Also see the Opening Gateway – *Petach HaShaar* to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

¹⁴⁶ See the *Sichah* talk that was said before the first discourse said on this day (Torat Menachem, Vol. 19, p. 218.)

¹⁴⁷ See Ohr HaTorah, Bo p. 255.

¹⁴⁸ 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-Hey-Vav*-יוד-הי-וואו,” and elsewhere.

¹⁴⁹ See the letter of the 28th of Adar 2 of this year 5717 (Igrot Kodesh, Vol. 14, p. 530), “This is as explained in the discourse that was said at the gathering yesterday, about the teaching of our sages, of blessed memory, in the Jerusalem Talmud, that ‘The reason the verse called his wife ‘*Chodesh*-חודש’ [whose name was Ba’arah], is that because of her, a new law was learned (*Nitchadshah Halachah*-הלכה החדשה) in Torah,’ regarding which it is explained (by the Tzemach Tzedek) that there is a renewal of the act of the novel creation ‘from nothing to something,’ which is the opposite of ‘from something to nothing.’”

¹⁵⁰ Talmud Yerushalmi, Yevamot 8:3

¹⁵¹ Chronicles 1 8:9

from his wife *Chodesh* (שְׁחֹדֶשׁ) [even though her actual name was Ba'arah], is that because of her, a new law was learned in Torah (*Nitchadshah Halachah*-הִלְכַּה הַלְּחָדָשׁה).”

This then, is the meaning of the verse, “This month (newness) shall be **for you**-*HaChodesh HaZeh Lachem*-הַחֹדֶשׁ הַזֶּה לָכֶם.” That is, through these words, said by the Holy One, blessed is He – whose speech (and thoughts) are regarded as deeds¹⁵² - the Jewish people (“for you-*Lachem*-לָכֶם”) were granted the power to bring about novelty (“*HaChodesh*-שְׁחֹדֶשׁ”). That is, through fulfilling Torah and *mitzvot*, we bring about a dwelling place for the Holy One, blessed is He, in the lower worlds, which is His ultimate Supernal intent in creating the worlds.¹⁵³ This is as stated in Midrash¹⁵⁴ on the verse,¹⁵⁵ “His legs (*Shokav*-שׁוֹקָיו) are like marble pillars,” that, “This refers to the world that the Holy One, blessed is He, yearned (*Nishtokek*-נִשְׁתַּוְּקַק) to create,” and as the Midrash concludes there,¹⁵⁶ “He desired to dwell with His creatures in the lower worlds.”

Now, as known¹⁵⁷ the analogy of a “dwelling (*Dirah*-דִּירָה)” is that it is like the place where a king of flesh and blood resides, within which his essential self and his entire being dwells [that is, his house]. The same is true of the dwelling

¹⁵² See Midrash Bereishit Rabba 44:22

¹⁵³ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

¹⁵⁴ Midrash Bamidbar Rabba 10:1

¹⁵⁵ Song of Songs 5:15

¹⁵⁶ Midrash Bamidbar Rabba 13:6

¹⁵⁷ See the discourse entitled “*Mi Yitencha*” 5565 (Sefer HaMaamarim 5565 Vol. 1 p. 489; with glosses in Ohr HaTorah, Shir HaShirim, Vol. 2, p. 679 and on); Ohr HaTorah Balak p. 997; Sefer HaMaamarim 5662 p. 338; 5678 p. 193; *Hemshech* 5666 p. 3, p. 445; Sefer HaMaamarim 5698 p. 84, and elsewhere.

place for the Holy One, blessed is He, in the lower worlds. That is, *HaShem's* יהו"ה intention is for there be a drawing down of His Singular Preexistent Intrinsic, Unlimited and Essential Self below, meaning, in this lowest world. Through this, there also will be a drawing down to all of the upper worlds as well.

This is as explained before,¹⁵⁸ that all of creation is merely a glimmer of *HaShem's* יהו"ה Godliness, blessed is He, as our sages, of blessed memory, stated,¹⁵⁹ “The world was created with ten utterances,” that is, the world was created from the aspect of *HaShem's* יהו"ה speech, which is merely like a glimmer of radiance, and nothing more. However, through fulfilling Torah and *mitzvot* we bring about “a dwelling place (*Dirah*-דירה) for the Holy One, blessed is He, in the lower worlds,” that is, the matter of drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This power was specifically given over to the Jewish people. This is because, “the thought of Israel preceded all things,”¹⁶⁰ and,¹⁶¹ “By whom was He crowned King? By the souls of the righteous-*Tzaddikim*,” referring to the Jewish people, as it states,¹⁶² “Your people are all righteous (*Tzaddikim*).” This is why they were granted the power to draw down and bring about the novelty (*Chiddush*-חידוש) of bringing down the Essential Self of the Singular Preexistent Intrinsic and

¹⁵⁸ In the first of the two discourses that were delivered on this Shabbat, entitled “*HaChodesh HaZeh Lachem* – This month shall be for you the head of the months,” Discourse 18, Ch. 3.

¹⁵⁹ Mishnah Avot 5:1

¹⁶⁰ Midrash Bereishit Rabba 1:4

¹⁶¹ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

¹⁶² Isaiah 60:21; Mishnah Sanhedrin 10:1 (Perek Chelek).

Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, in actuality and openly revealed.

About this our sages, of blessed memory, stated,¹⁶³ “The Torah should have begun with the Torah portion, ‘This month shall be for you the first of the months,’ which is the first *mitzvah* etc.” To explain, the matter of Torah is as the verse states,¹⁶⁴ “*HaShem*-יהו"ה acquired me as the beginning of His way,” and,¹⁶⁵ “He gazed into the Torah and created the world.” From this it is understood that the Torah contains *HaShem*'s-יהו"ה ultimate supernal intent, blessed is He, for all of creation, which is the matter of, “This month (newness) shall be **for you-*HaChodesh HaZeh Lachem*** לַחֶם הַזֶּה לָכֶם,” namely, that it is the Jewish people (“for you-*Lachem*-לָכֶם”) who bring about the novelty (“*HaChodesh*-שֶׁחֻדַּשׁ”) of actualizing a dwelling place for the Holy One, blessed is He, in the lower worlds. For, since that is *HaShem*'s-יהו"ה ultimate Supernal intent, blessed is He, it therefore is the beginning of all beginnings, the reason of all reasons, and the cause of all causes – the first *mitzvah* of the Torah.

More specifically, there are two matters in this newness (*Chiddush*-חידוש). For, the making the world into a dwelling place for the Holy One, blessed is He, involves the general service of Him through nullifying the tangible “something” (*Yesh*) to the intangible Godly “nothing” (*Ayin*), which is the general matter of novelty (*Chiddush*-חידוש). This is as stated in

¹⁶³ See Rashi to Genesis 1:1; Midrash Tanchuma (Buber) Bereishit 11; Yalkut Shimoni, Exodus 12:2 (Remez 187).

¹⁶⁴ Proverbs 8:22

¹⁶⁵ Zohar II 161a and on

Talmud,¹⁶⁶ “The last miracle was greater than the first miracle, being that it is learned as a tradition that what Heaven gives, it does not take back.” In other words, the transformation of the “something” (*Yesh*) to “nothing” (*Ayin*) (through the Jewish people serving *HaShem*-יהו"ה, blessed is He, by nullifying the “something” (*Yesh*) to the Godly “nothing” (*Ayin*)), is a much more wondrous novelty than the miracle that was drawn down to bring the world into existence from the Godly “nothing” (*Ayin*) to “something” (*Yesh*).¹⁶⁷

We thus find that there are two novelties (*Chiddushim*-חידושים) in the matter of making of a dwelling place for the Holy One, blessed is He, in the lower worlds. The first novelty (*Chiddush*-חידוש) is the nullification and transformation of the tangible “something” (*Yesh*) to the Godly “nothing” (*Ayin*). The second novelty (*Chiddush*-חידוש), is the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, (not just a glimmer of His radiance).

¹⁶⁶ Talmud Bavli, Taanit 25a – Rabbi Chaninah ben Dosa’s wife once complained to him, “Until when will we continue to suffer this poverty?” He answered her, “What can we do?” She responded, “Pray for mercy that something will be given to you from Above.” He prayed for mercy, and something like the palm of a hand emerged and gave him one leg of a golden table. That night, his wife saw in a dream that in the future, the righteous will eat at a golden table with three legs, but she will be eating on a table that only has two legs. When she related this to Rabbi Chaninah he said, “Are you content that everyone will eat from complete table but you will eat from defective table?” She said to him, “But what can we do? Pray for mercy that it will be taken from you.” He prayed for mercy, and it was taken from him. A Tanna taught, “The last miracle was greater than the first miracle, as it is learned as a tradition that what Heaven gives it does not take back.”

¹⁶⁷ See the discourse entitled “*Gedolim Ma’aseh Tzaddikim*” 5685 Ch. 7 (Sefer HaMaamarim 5685 p. 153).

Now, these two novelties (*Chiddushim*) are intertwined with each other. That is, when it comes to the order that, “Heaven gives,” referring to the matter of the novel existence of creation from the Godly “nothingness” (*Ayin*) to the tangible “somethingness” (*Yesh*), this is not a drawing forth of the Essential Self of the Singular Preexistent Intrinsic Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, but is merely a glimmer of His radiance, as explained before about the teaching that, “the world was created with ten utterances,” that the entire existence of novel creation from “nothing” to “something” (*Yesh m' Ayin*) is but a mere glimmer of *HaShem*'s-יהו"ה-s Godliness. However, through the novelty (*Chiddush*-שידוש) brought about by the souls of the Jewish people in nullifying the tangible “something” (*Yesh*) to the Godly “nothing” (*Ayin*), there also comes to be the novelty (*Chiddush*) of drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

With the above in mind, we may understand why this specific Torah portion was said to both Moshe and Aharon. This is because the novelty (*Chiddush*-שידוש) of nullifying the tangible “something” (*Yesh*) to the Godly “nothing” (*Ayin*), in a way of ascent and elevation (*Ha'ala'ah*), is accomplished by Aharon, who is the “agent of the Bride” (*Shoshvinah d' Matronita*) thus bringing about the ascent from below to Above. On the other hand, the novelty (*Chiddush*-שידוש) of drawing down (*Hamshachah*) the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is accomplished by Moshe, the “agent

of the Groom” (*Shoshvinah d’Malka*), who brings about the drawing down from Above to below.

4.

Now, this can also be connected to the substance of the Torah portion, “This month shall be for you etc.,” within which the *mitzvah* of sanctifying the new moon (*Kiddush HaChodesh*) is discussed, for which reason it was said to both Moshe and Aharon. For, since the sanctification of the new moon must be through sighting it specifically by two witnesses, to such an extent that according to the view of Rabbi Shimon,¹⁶⁸ from this we learn that for the purpose of testifying about sighting of the new moon all relatives are valid witnesses.

To further explain,¹⁶⁹ the sanctification of the new moon is established both according to the testimony of witnesses (*Eidut*-עדות) and according to calculation (*Cheshbon*-חשבון).¹⁷⁰ The substance of this, as it relates to man’s service of *HaShem*-יהו"ה, blessed is He, is that calculation (*Cheshbon*-חשבון) refers to the matter of serving Him in accordance to reason and intellect. On the other hand, the testimony (*Eidut*-עדות) of witnesses (which is not according to intellect, but is a Torah decree),¹⁷¹ is the matter of the serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, meaning, by

¹⁶⁸ Talmud Bavli, Rosh HaShanah 22a; See Likkutei Sichot *ibid.* p. 62 and on.

¹⁶⁹ See Ohr HaTorah, Bo p. 277, & Vol. 8, p. 2,911-2,2912.

¹⁷⁰ See Mishneh Torah, Hilchot Kiddush HaChodesh 1:6 and on, 2:4 and on; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 and Vol. 3 (The Letters of Creation, Part 1 and 2).

¹⁷¹ See Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 7 (and Tzaafnat Pa’aneach there); 8:2, and Hilchot Sanhedrin 24:1.

accepting the yoke of His Kingship. For, the ultimate form of serving *HaShem*-יהו"ה, blessed is He, is to serve Him out of acceptance of the yoke of His Kingship, as our sages, of blessed memory, stated,¹⁷² "a person should first accept the yoke of Torah upon himself,¹⁷³ and only then accept the yoke of the *mitzvot*."

Nevertheless, even if, at the moment, he is unable to begin by serving *HaShem*-יהו"ה, blessed is He, through accepting the yoke of His Kingship, still and all, right now, he can begin in a way that accords to reason and intellect, and he will eventually come to serve *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect. This is as our sages, of blessed memory, stated,¹⁷⁴ "A person should always engage in studying Torah and fulfilling the *mitzvot*, even if not for their own sake. For, through doing so not for their own sake, he will come to do them for their own sake." (Nevertheless, to do this, work and toil is necessary, as our sages, of blessed memory, stated,¹⁷⁵ "If someone says to you, 'I have labored and have not found,' do not believe him. If he says, 'I have found but have not labored,' do not believe him. If he says, 'I have labored and have found,' believe him.")

¹⁷² Talmud Bavli, Brachot 13a; Mishnah Brachot 2:2

¹⁷³ The discourse specifies "The yoke of the Torah" (*Oi Torah*-עול תורה)," although the Mishnah states, "The yoke of the Kingship of Heaven (*Oi Malchut Shamayim*-עול מלכות שמים)." However, perhaps this can be answered, in that the Mishnah is discussing the precedence of the *Shema* recital and the first paragraph of the *Shema*, which is a matter of Torah, over the second and third paragraphs of the *Shema* recital, which discuss the fulfillment of the *mitzvot*, and as our sages, of blessed memory, concluded (Kiddushin 40b; Mishneh Torah, Hilchot Talmud Torah, 3:3), "Torah study is greater, as it leads to action."

¹⁷⁴ Talmud Bavli, Pesachim 50b

¹⁷⁵ Talmud Bavli, Megillah 6b

Therefore, because of this, the *mitzvah* of sanctifying of the moon (*Kiddush HaChodesh*) possesses both the matter of calculation (*Cheshbon*-חשבון) and the Torah decree (testimony-*Eidut*-עדות). This is because, this *mitzvah* emphasizes the ultimate purpose and intent of service of יהו"ה-*HaShem* in its entirety, in all of Torah and *mitzvot*, (“This month (newness) shall be **for you**-*HaChodesh HaZeh Lachem*-לכם הזה החודש החדש,” meaning, “This novelty-*Chiddush*-חידוש” of making the world into a dwelling place for the Holy One, blessed is He, is given over **to you**, as discussed before), in which there are two forms of serving יהו"ה-*HaShem*, blessed is He. That is, there is service of יהו"ה-*HaShem* according to reason and intellect, and there is service of Him by accepting the yoke of His Kingship, which transcends reason and intellect.

This is why this testimony (*Eidut*-עדות) regarding the sanctification of the new moon, was said both to Moshe and Aharon, the “agent of the Groom” (*Shoshvina d'Malka*) and the “agent of the Bride” (*Shoshvina d'Matronita*). For, service of יהו"ה-*HaShem*, blessed is He, that transcends reason and intellect (through sight-*Re'iyah*-ראיה) is in a way of drawing down from Above to below (the matter of Moshe). In contrast, service of יהו"ה-*HaShem* that accords to reason and intellect (calculation-*Cheshbon*-חשבון), is in a way of ascent from below to Above (the matter of Aharon).

Discourse 20

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

Delivered on Shabbat Parshat Taharah,¹⁷⁶

5 Nissan, 5717

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

1.

The verse states,¹⁷⁷ “He redeemed my soul in peace from battles against me, because the many were with me.”¹⁷⁸ From this it is understood that there can be a regular form of redemption that also is in a way of battle. Therefore, the novelty of this verse is that the redemption was specifically by way of peace. The verse continues and explains why the redemption was in a way of peace, “because the many were with me,” meaning, “it was because the many came to my aide by praying on my behalf.”¹⁷⁹ This was so much so, that the Jerusalem

¹⁷⁶ This is how this Parashah is called in several books. See the *Sichah*-talk in the Chasidic gathering (Torat Menachem 5719 p. 237 and Likkutei Sichot, Part 1, p.239) that his honorable holiness, the Rebbe, Rabbi Yosef Yitzchak, generally desisted mentioning the name of this Parashah, and most of the time (both orally and in writing) would only mention the date of the month. Also see Likkutei Sichot Part 7, p.100, note 5.

¹⁷⁷ Psalms 55:19 – This is the Psalm recited by the Rebbe corresponding to his age, until the 11th of Nissan 5717 (See the beginning of Torat Menachem, Sefer HaMaamarim, 11 Nissan).

¹⁷⁸ See Ohr HaTorah, (Yahal Ohr) to Psalms 55:19 (p. 204 and on).

¹⁷⁹ See Rashi to Psalms 55:19

Talmud states¹⁸⁰ that even Avshalom's people prayed for David's wellbeing.

That is, David's redemption came about because of the great superiority of the many. Nevertheless, the superiority of the many was in such a way that "they were **with me**," meaning, with David. For, even though David himself was a single individual, nevertheless, since the Jewish people, as a whole, depended on him, he himself was equivalent to the many.¹⁸¹ This is similar to the teaching about Moshe,¹⁸² "Moshe is different, for since he came on behalf of the many, [his merit was strong enough that] he himself was considered to be like the many." The same is true of David, that he battled on behalf of the many, in that all of Israel depended on him. Therefore, he himself is equivalent to the many.

This then, is the meaning of the words, "because the many were with me." That is, "the power of the many was with me." In other words, the power of the whole congregation [of Israel] was drawn to David, even though he himself was a single individual, and this was "because the many were with me."¹⁸³ That is, in this particular matter, there is a fusion of the individual (*Yachid*) and the many (*Rabim*).

2.

Now, to understand the superiority of the fusion between the individual (*Yachid*) and the many (*Rabim*), on

¹⁸⁰ Talmud Yerushalmi, Sotah 1:8; See Ohr HaTorah (Yahal Ohr) *ibid.* p. 209.

¹⁸¹ See Ohr HaTorah *ibid.*

¹⁸² Talmud Bavli, Taanit 9a

¹⁸³ Ohr HaTorah *ibid.* p. 208.

account of which there specifically is redemption in a way of peace, we must begin with what our sages, of blessed memory, stated,¹⁸⁴ about the difference between an individual (*Yachid*) and the many (*Rabim*). They stated, “It is written,¹⁸⁵ ‘Seek *HaShem*-יהו"ה when He is to be found, call on Him when He is near.’ When is He near? During the ten days of repentance between Rosh HaShanah and Yom HaKippurim. However, is it not written,¹⁸⁶ ‘For which is a great nation that has a God who is close to it, as *HaShem*-יהו"ה our God is whenever we call to Him’? There is no question here. That is, here it is discussing the individual (*Yachid*) and there it is discussing the congregation (*Tzibur*.” That is, the verse that states, “For which is a great nation that has a God who is close to it, as *HaShem*-יהו"ה our God is whenever we call to Him,” refers to the congregation (*Tzibur*), whereas the verse that states, “Seek *HaShem*-יהו"ה when He is to be found, call upon Him when He is near” (during the ten days of repentance), refers to the individual (*Yachid*).

His honorable holiness, the Tzemach Tzedek, explains¹⁸⁷ that this proves that the congregation (*Tzibur*) – (the “many-*Rabim*-רבים”) affect the same drawing down of influence on a daily basis, as is drawn down during the ten days of repentance [by an individual].

Now, the Alter Rebbe’s explanation of the above-mentioned teaching of our sages, of blessed memory, is well known. That is, (when it states, “Here it is discussing the

¹⁸⁴ Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b, 105a.

¹⁸⁵ Isaiah 55:6

¹⁸⁶ Deuteronomy 4:7

¹⁸⁷ Ohr HaTorah ibid. p. 204, p. 208.

individual (*Yachid*) and there it is discussing the congregation (*Tzibur*),” the word “congregation” (*Tzibur*) refers to all ten soul powers, and the “individual” (*Yachid*) refers to the singular-*Yechidah* essence of the soul. In other words, the superiority of service of *HaShem*-יהו"ה, blessed is He, during the ten days of repentance, in comparison to the rest of the year, is that during the ten days of repentance there is an illumination of the singular-*Yechidah* essence of the soul.

According to the above explanation of the Tzemach Tzedek - (which is more in line with the simple meaning of this teaching of our sages) that on a daily basis, the congregation (*Tzibur*) brings about the drawing down of that which is drawn by an individual (*Yachid*) in the ten days of repentance - we find that the service of the congregation (the “many-*Rabim*-רבים”) throughout the year is primarily the drawing down of the aspect of the singular-*Yechidah* essence of the soul into the ten powers of the soul.

3.

The explanation is that, as simply understood, the substance of the ten days of repentance is the matter of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). However, in the matter of repentance (*Teshuvah*), we find something wondrous, that in addition to remorse over the past, there also must be resolve in regard to the future.¹⁸⁸ As simply understood, resolve regarding the future is necessary, because

¹⁸⁸ See Mishneh Torah, Hilchot Teshuvah 2:2; Sefer HaMitzvot of the Tzemach Tzedek 38a.

this itself is what indicates that one's remorse over the past is true. (For, if there is no resolve regarding the future, this proves that one's remorse over the past is not true.) However, the inner aspect (*Pnimiyut*) of this matter requires further explanation, because the substance of repentance (*Teshuvah*) is to repair the blemish caused by sin. This being so, why should this require resolve in regard to the future? It therefore must be said, that just as it is on the simple level, that the resolve itself regarding the future relates to the remorse over the past, so likewise, this is so of the inner aspect (*Pnimiyut*) of the matter. That is, in order to repair the blemish caused by (past) sin, there necessarily must also be resolve about the future.

However, this must be better understood. For, at first glance, it is not understood how it is possible for repentance (*Teshuvah*) to repair a blemish caused by past sin, given that what has passed is already in the past. The explanation is that the superiority of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), is that it is capable of reaching a level that transcends time.¹⁸⁹ Thus, from the perspective that transcends time, past, present and future, are equal. This being so, just as a person has free choice in regard to his present deeds and future deeds, this likewise is so of the past.

With this in mind, we can understand that repentance (*Teshuvah*) is not merely remorse over the past, but is also resolve regarding the future. For, if one's service of repentance (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is only remorse

¹⁸⁹ See Likkutei Torah, Acharei 26c; Ohr HaTorah, Dvarim Vol. 5, p. 2,136; See Likkutei Torah, Nitzavim 45c-d; Sefer HaMitzvot of the Tzemach Tzedek ibid. 38a and on.

over the past, it still is within the parameters of time, and he therefore is incapable of repairing the past. In contrast, if his service of *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), is in such a manner that at the same time that he has remorse over the past he also has resolve regarding the future, meaning that he sets himself in a state and standing that transcends the limitations and parameters of time, [and it could be said that this refers to being fully dedicated and committed to *HaShem*'s-יהו"ה, blessed is He, who transcends the limitations and parameters of time], then it even is in his power to repair the past.

4.

Now, since the primary matter of repentance (*Teshuvah*) transcends the parameters of time, it is understood that when it comes to the levels of the soul, serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), is due to the singular-*Yechidah* essence of the soul, which transcends time. This is because the singular-*Yechidah* essence of the soul is bound to the level of *HaShem*'s-יהו"ה Godliness that transcends the parameters of the world.

This then, is the meaning of what our sages, of blessed memory, said,¹⁹⁰ "They asked wisdom (*Chochmah*), 'What is the punishment of the sinner?' She told them,¹⁹¹ 'Misfortune

¹⁹⁰ Talmud Yerushalmi, Makot 2:6; Yalkut Shimoni Tehillim, Remez 702; See Ohr HaTorah, Drushim l'Yom HaKippurim, p. 1,557; Sefer HaMaamarim 5629 p. 358 and on; 5664 p. 265 and on; Discourse entitled "*Mizmor L'David*" 5724, Ch. 2 and on (Sefer HaMaamarim 5724 p. 173 and on).

¹⁹¹ Proverbs 13:21

pursues sinners.’ They asked prophecy, ‘What is the punishment of the sinner?’ She told them,¹⁹² ‘The soul that sins shall die.’ They asked Torah, ‘What is the punishment of the sinner?’ She told them, ‘He should bring a guilt offering (*Asham*) and will receive atonement.’ They asked the Holy One, blessed is He, ‘What is the punishment of the sinner?’ He answered them, ‘He should return in repentance (*Teshuvah*) and will receive atonement.’” In other words, the matter of repentance (*Teshuvah*) comes from the Holy One, blessed is He, even as He transcends Torah. For, when it comes to the Torah, there are limitations, whereas the Holy One, blessed is He, utterly transcends time. This matter is connected to the singular-*Yechidah* essence of the soul, which is called singular-*Yechidah* (in the feminine) because she bonds with the aspect of the Singular One-*Yachid* Above,¹⁹³ as known.¹⁹⁴

This then, explains the meaning of the statement about serving *HaShem*-יהו"ה, blessed is He, during the ten days of repentance, “Here is it speaking about the singular-*Yachid*.” For, service of *HaShem*-יהו"ה, blessed is He, during the ten days of repentance (which is serving Him through repentance-*Teshuvah*), is of the aspect of the singular-*Yechidah* essence of the soul, through which it is possible to even repair the past “as if” it never happened at all. Moreover, this is so much so, that it even is beyond “as if” (indicated by the prefix letter *Khaf*-כ in the word “as if-*K'Eeloo*-כאיילו it never happened). Rather, repentance-*Teshuvah* to *HaShem*-יהו"ה, blessed is He, which

¹⁹² Ezekiel 18:20

¹⁹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁹⁴ Likkutei Torah, Re'eh 25a; Sefer HaMaamarim 5696 p. 57, and elsewhere.

transcends time, is so effective that the entire past becomes completely null and void in the most literal sense, so that it actually never happened! Thus, through repentance (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, during the ten days of repentance a person is granted a good and sweet year without any consideration whatsoever of what he did in the previous year, since all undesirable matters have been utterly nullified.

5.

Now, although serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), is with the aspect of the singular-*Yechidah* essence of the soul, nevertheless, the intention is for the aspect of the singular-*Yechidah* essence of the soul to be drawn down and illuminate in the aspects of the *Nefesh*, *Ru'ach*, *Neshamah*, and *Chayah* levels of the soul too, until his actual deeds are affected. For, as explained before, the primary aspect of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), is remorse over the past, as well as resolve regarding the future. In other words, even though he may be in a state that transcends time, stemming from the singular-*Yechidah* essence of the soul, nevertheless, this is in a way that, on account of this, a person comes to affect his actual deeds with the resolve that his future actions will be desirable.

This is explained in Shulchan Aruch,¹⁹⁵ that those who are disqualified from testifying in court, do not revert to being qualified witnesses until they return in repentance (*Teshuvah*)

¹⁹⁵ Shulchan Aruch, Choshen Mishpat, Siman 34; See Tanya, Iggeret HaTeshuvah Ch. 1 (91a).

and that repentance (*Teshuvah*) means leaving sin in actual deed, meaning returning from their wicked path, as explained there at length. The same is true of repentance (*Teshuvah*) in the ten days of repentance. That is, the ultimate intention is for it to influence his actual deeds throughout the coming year. We thus find that the ultimate purpose and superiority of serving *HaShem*-יהו"ה, blessed is He, with the aspect of the singular-*Yechidah* essence of the soul, is for the singular-*Yechidah* essence of the soul to be drawn into all of one's soul powers.

From the above, we can also understand the words of our sages, of blessed memory, "Here it is discussing the individual (*Yachid*) and there it is discussing the congregation (*Tzibur*)." That is, the ultimate perfection in this is the union between the individual (*Yachid*) and the congregation (*Tzibur*). That is, the ultimate perfection is to draw down the aspect of the singular-*Yechidah* essence of the soul into the ten soul powers. This is also the inner matter of "communal prayer" (*Tefilah b'Tzibur*), that prayer should be imbued with all the soul powers as they are bonded and unified with the singular-*Yechidah* essence of the soul, (as in the well-known story¹⁹⁶ of

¹⁹⁶ See HaTamim, Booklet 2, p. 45 and on; Likkutei Sichot Vol. 2, p. 477 and on. The Rebbe Maharash once related the praises of his brother, Rabbi Yosef Yitzchak, and said as follows: When he was once visiting his father-in-law, Rabbi Yaakov Yisroel of Cherkas, they asked him how he prayed, to which he responded that he endeavors to pray with the congregation as much as possible. It once happened that after Rabbi Yaakov Yisroel of Cherkas had already concluded the prayers, he requested that his son-in-law, Rabbi Yosef Yitzchak (the brother of the Rebbe Maharash), be summoned. The emissary returned and advised Rabbi Yaakov Yisroel that he was still in the middle of his prayers. After over an hour passed, he again sent the emissary, who returned with the same message. The same happened a second and a third time. Finally, when upon concluding his prayers Rabbi Yosef Yitzchak arrived, Rabbi Yaakov Yisroel asked him, "Didn't you tell me that you endeavor to pray with the congregation as much as possible?" My brother answered

his honorable holiness, my father-in-law, the Rebbe's grandfather, who he is named after.¹⁹⁷ He said that "praying with the congregation (*Tefilah b'Tzibur*) means to pray with the aggregate of all ten soul powers."

6.

This then, is the meaning of the verse,¹⁹⁸ "He redeemed my soul in peace from battles against me, because the many were with me." For, it was explained before (in chapter one), that the words "the many (*Rabim*) were with me" refer to the bond between the individual (*Yachid*) and the many (*Rabim*). This refers to the matter of drawing down of the singular-*Yechidah* essence of the soul (the individual-*Yachid*), into the powers of the soul (the many-*Rabim*). Through this form of serving *HaShem*-יהוה, blessed is He, we come to specifically be "redeemed in peace." That is, the redemption is not in a way of battle, but is specifically in a way of peace, such that there is no room for the existence of an opposing force in the first place.

This specifically stems from service of *HaShem*-יהוה, blessed is He, that arises from the revelation of the singular-*Yechidah* essence of the soul. For, in the singular-*Yechidah* essence of the soul, there altogether is no room for any opposition to exist. The reason is because the singular-*Yechidah* essence of the soul is bound to the Singular One-

him, in the name of our grandfather, the Rebbe that, "Praying with the congregation (*Tefilah b'Tzibur*) means that one gathers (*Tzober*) all the sparks [of his soul] and elevates them in prayer, and I try my best to pray with the congregation-*Tzibur*."

¹⁹⁷ Rabbi Yosef Yitzchak, the son of the Tzemach Tzedek.

¹⁹⁸ Psalms 55:19

Yachid, He who specifically is called “Singular-*Yachid*-יחיד,” the aspect that even transcends “One-*Echad*-אחד,” as known regarding the difference between the term “One-*Echad*-אחד” and the term “Singular-*Yachid*-יחיד.”¹⁹⁹ That is, in the aspect of *HaShem*’s-יהוה Godliness indicated by the term “One-*Echad*-אחד,” there is room for the existence of the worlds, except that they are completely sublimated and nullified to Him, blessed is He. In contrast, from the perspective of the aspect indicated by the term “Singular-*Yachid*-יחיד,” the world does not exist at all.

Thus, because of the bond of the singular-*Yechidah* essence of the soul to the Singular One-*Yachid*, blessed is He, it also is drawn down into the singular-*Yechidah* essence of the soul, so that from its perspective as well, no opposition exists altogether, and thereby there is redemption in peace. This is also why this verse was specifically said by David, King Moshiach. For, as explained in various places,²⁰⁰ the true matter of redemption in peace will come about in the coming future, at which time the prophecy,²⁰¹ “I will remove the spirit of impurity from the land,” will be fulfilled, with the true and complete redemption through David, King Moshiach, may it be speedily in our days!

¹⁹⁹ See Torah Ohr, Va’era 55b and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 and the notes there; Sefer HaMitzvot of the Tzemach Tzedek 124a and on.

²⁰⁰ See the discourse entitled “*Padah b’Shalom*” of the Mittler Rebbe, Ch. 11 (Shaarei Teshuvah, Vol. 1, p. 56a); See the discourse by the same title of the year 5675 (*Hemshech* 5672 Vol. 2 p. 769).

²⁰¹ Zachariah 13:2

Discourse 21

“*Vayehi BaChatzee HaLayla - It was at midnight*”

Delivered on the second night of Passover, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁰² “It was at midnight and *HaShem*-יהו"ה smote every firstborn in the land of Egypt etc.” The Midrash states²⁰³ that “wherever Torah states, ‘**and** *HaShem*-יהו"ה’ it signifies Him and His Supernal Court.” In other words, it signifies that in this, there is the quality of mercy (*HaShem*-יהו"ה) and the quality of judgment (His Supernal Court). The reason²⁰⁴ is because below there had to be “affliction for Egypt, and healing for Israel.”²⁰⁵ Thus, because there had to be affliction from the side of judgment (*Din*) and healing from the side of mercy (*Rachamim*), therefore, Above in *HaShem*'s-יהו"ה Godliness, there had to be a bond and inter-inclusion between these two modes of conduct, kindness and severity.

²⁰² Exodus 12:29

²⁰³ Midrash Bereishit Rabba 51:2 cited in Rashi to Exodus 12:29; Also see Zohar II 37b.

²⁰⁴ See Torat Chayim, Shemot 123a and on; Ohr HaTorah, Bo, Vol. 7 p. 2,633 and on; Vol. 8 p. 2,944 and on; Sefer HaMaamarim 5658 p. 95 and on; 5678 p. 239 and on.

²⁰⁵ See Isaiah 29:22, Zohar II 36a

This is also the meaning of the beginning of the verse, “It was at midnight.” For, the moment of midnight (*Chatzot*) is the moment that the two halves of the night bond – the first half of night which precedes midnight, and the second half of night which follows midnight. The first half of night is the aspect of judgments (*Gevurot*), and the second half of night is the aspect of kindnesses (*Chassadim*). This is why, as we observe, since it is the aspect of judgments (*Gevurot*), during the first half of the night it becomes darker and darker with every passing moment. In contrast, in the second half of the night, with each passing moment, since it comes closer and closer to daybreak, it automatically becomes more and more illuminated. Now, the moment of midnight is when the two halves of night bond, that is, it is the bond between the mode of kindnesses (*Chassadim*) and the mode of judgments (*Gevurot*), as they are in the aspect of night (*Laylah*-לילה), which is the *Sefirah* of Kingship-*Malchut*.

Now, this bond between the two modes, comes about because of the revelation of light and illumination that transcends both. In other words, within the created beings themselves, it is impossible for the two modes of conduct to bond simultaneously. Rather, there can be either one or the other, either affliction or healing. Therefore, for there to be a bond between these two opposites, there must be a revelation of light that transcends both. This then, is the meaning of the words, “It was at midnight (*Chatzot*).” For, at that moment there is the revelation of light and illumination that transcends both modes of conduct.

This is like the teaching,²⁰⁶ “At midnight, the Holy One, blessed is He, comes to delight with the righteous (*Tzaddikim*) in the Garden of Eden (*Gan Eden*).” It is explained in various places that the matter of the Holy One, blessed is He, coming to delight with the righteous (*Tzaddikim*) in the Garden of Eden (*Gan Eden*), refers to a revelation of the *Sefirah* of beauty-*Tiferet*. On a loftier level, it refers to a revelation of the *Sefirah* of understanding-*Binah*, and on a still loftier level, it refers to the revelation of the Ancient One-*Atik* as it is revealed within understanding-*Binah*. Thus, because of the revelation of such a lofty light and illumination as this, there comes to be an inter-inclusion between the two modes of conduct.

This is like the explanation elsewhere²⁰⁷ about the verse,²⁰⁸ “Dominion and dread are with Him; He makes peace in His heights.” That is, as explained, the angel Michael is the minister of water (*Mayim*), whereas the angel Gavriel is the minister of fire (*Aish*), and yet they do not extinguish each other,²⁰⁹ due to the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends them both.²¹⁰ By way of analogy as it is in man below, this is like two ministers who are diametrically opposed to each other. Nonetheless, when they come before the king, because the king himself is revealed, they unite and perform their duties in a way of unity. The same is understood here, that because of the revelation of the Holy One,

²⁰⁶ Zohar I 72a; 82b; 136b; 178b; 231b, and elsewhere.

²⁰⁷ See Tanya, Iggeret HaKodesh, Epistle 12; Likkutei Torah, Emor 38a

²⁰⁸ Job 25:2

²⁰⁹ Midrash Bamidbar Rabba 18:8; Tanya, Iggeret HaKodesh *ibid*.

²¹⁰ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

blessed is He, who comes to delight with the righteous (*Tzaddikim*), the two modes of the kindness (*Chassadim*) and judgment (*Gevurot*) become inter-included as they are in the aspect of night (*Laylah*-לילה), referring to the *Sefirah* of Kingship-*Malchut*. As a result, this is also drawn down below, so that there is “affliction for Egypt and healing for the Israel.” This is due to a revelation of light and illumination that is lofty in elevation after elevation (higher and higher, and still higher).

2.

Now,²¹¹ since *HaShem* 's-יהו"ה ultimate Supernal intent was that this should be drawn below, meaning that below, in this world, there should be “affliction for Egypt and healing for Israel,” it therefore was necessary for the revelation be through the *Sefirah* of Kingship-*Malchut*, which is the root and source of created beings. This is the meaning of the verse,²¹² “*HaShem*-יהו"ה will pass over the entrance,” in which the word “entrance-*Petach*-פתח” refers to the *Sefirah* of Kingship-*Malchut*. However, in the *Sefirah* of Kingship-*Malchut* the manner of revelation is not in a way of inner manifestation (*Hitlabshoot*), but solely in a way that the revelation passes through (*Ma'avar*).

To further explain, if the revelation would be in a way of inner manifestation (*Hitlabshoot*), it would come in one of two ways. Either the existence of the *Sefirot* would become

²¹¹ See *Torat Chayim*, Shemot 123a and on; *Ohr HaTorah*, Bo, Vol. 7 p. 2,633 and on.

²¹² Exodus 12:23

completely nullified because of the revelation of *HaShem's*-יהו"ה light, in which case the light and revelation would not be drawn down below, or the *Sefirot* would limit *HaShem's*-יהו"ה light (that is, they would bring measure and limitation to the light). In such a case, the revelation would not be of His light as He essentially is, in His full glory, but would only be as it is limited by the *Sefirah* of Kingship-*Malchut*. It therefore was necessary that the manner it was drawn forth in Kingship-*Malchut* would only be in a way of passing through (*Ma'avar*-מעבר). This is as stated,²¹³ “*HaShem*-יהו"ה will pass over the entrance,” specifying that He will “pass over” (*Posach*-פסח), and it similarly is written,²¹⁴ “I will pass through (*v'Avartee*-ועברתי) the land of Egypt on this night etc.,” which also specifies, “I will pass through (*v'Avartee*-ועברתי).”

However, even when the drawing down is in a way of passing through (*Ma'avar*), this passing through the *Sefirah* nevertheless causes that the issuance will be drawn down to this world to manifest in physical things, meaning, to bring about physical “affliction for Egypt and healing for Israel.” This is as explained in Kuntres Acharon,²¹⁵ that even when the light is only drawn down in a way of passing through (*Ma'avar*), it nevertheless causes the drawing down to come below in the physical world. On the other hand, since it only is in a way of passing through (*Ma'avar*), the light and illumination of *HaShem*-יהו"ה remains as it is, in its state of simplicity, with the revelation of His full glory as He essentially is.

²¹³ Exodus 12:23

²¹⁴ Exodus 12:12

²¹⁵ Tanya, Kuntres Acharon, discourse entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*,” (158a).

This is why the drawing down was only in a way of passing (*Ma'avar*) through all the *Sefirot*, up to the *Sefirah* of Kingship-*Malchut*. Similarly, this is also the meaning of the verse,²¹⁶ “*HaShem*-יהו"ה will pass over the entrance... and the lintel and the two doorposts.” For, “the entrance-*Petach*-פתח” refers to the *Sefirah* of Kingship-*Malchut*, whereas “the lintel and the two doorposts” refer to the other *Sefirot*. Similarly, it is written,²¹⁷ “And *HaShem*-יהו"ה our God took us out of there with a strong hand and an outstretched arm.” The two words, “*HaShem* our God-*HaShem Elohei*”נו-אלהינו” refer to the *Sefirot* of wisdom-*Chochmah* and understanding-*Binah*, respectively. The words, “with a strong hand (*Yad Chazakah*-יד הזקה) and an outstretched arm (*Zro'a Netuyah*-זרוע נטויה)” refer to “the two arms” of Arich Anpin.²¹⁸

In other words, since *HaShem*'s-יהו"ה ultimate Supernal intent was for the light be drawn all the way down, it therefore was necessary for the light to be drawn down through the whole chaining down of the worlds (*Hishtalshelut*), from” the two arms” of Arich Anpin, all the way to the *Sefirah* of Kingship-*Malchut*. Moreover, on all levels it was necessary for there to be a bond between the two modes of conduct. That is, in the aspect of Arich Anpin, this refers to the bond between the two arms of Arich Anpin, even as they are in Arich Anpin. The same is true of the aspects of wisdom-*Chochmah* and

²¹⁶ See Exodus 12:23

²¹⁷ In the liturgy of the Passover Haggadah, in the section entitled “*Avadim HaYinu*,” which is based upon the verse in Deuteronomy 6:21

²¹⁸ Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 7; Mishnat Chassidim, Meschet Leil Pesach, Ch. 7; Siddur Im Divrei Elokim Chayim, p. 293c and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the citations and notes there.

understanding-*Binah*, since the aspects of wisdom-*Chochmah* and understanding-*Binah* are the two modes of conduct as they are in the aspect of intellect and brains (*Mochin*). Likewise, this is even true until the bond of the two modes as they are the aspect of night (*Laylah*), which refers to the *Sefirah* of Kingship-*Malchut*. Through this, it was even drawn down below to be “affliction for Egypt and healing for Israel.” That is, because the light of *HaShem*-יהו"ה, blessed is He, was drawn down by all the *Sefirot*, it therefore was also drawn down below, only that the way it was drawn down within the chaining down of the worlds (*Hishtalshelut*) was not in a way of inner manifestation (*Hitlabshut*), but only in a way of passing through (*Ma'avir*). This is why, as discussed above, the light of *HaShem*-יהו"ה, blessed is He, remained as it is, the revelation of His glory as He essentially is.

3.

Now, even below in this world there also is a bond between the two modes of conduct. This is brought about through the three Matzahs and the four cups of wine [of the Passover Seder]. That is, the three Matzahs are of the mode of kindnesses (*Chassadim*), whereas the four cups of wine are of the mode of severities (*Gevurot*), (as will be discussed). However, the drawing down of the light below through the three Matzahs and the four cups of wine is not just in a way of passing through (*Ma'avar*), but is rather in a way of inner manifestation (*Hitlabshut*). This is because serving *HaShem*-יהו"ה, blessed is He, with the Matzahs and the cups of wine, is service in actual

deed. This being so, it is in a way of inner manifestation (*Hatlabshut*).

To further explain, the three Matzahs are the mode of kindnesses (*Chassadim*). This is because the matter of Matzah is self-nullification (*Bittul*), as known.²¹⁹ The matter of self-nullification (*Bittul*) is related to the mode of kindnesses (*Chassadim*), for if a person is in a state of ego and sense of self-importance (*Yeshut*), he is incapable of tolerating his fellow, and as an automatic result, the severities (*Gevurot*) are in a state of strength and dominance. This is not so if he is in a state of self-nullification (*Bittul*), in which case he gives room for his fellow and is in the mode of kindnesses (*Chassadim*). We thus find that the Matzahs are the matter of kindnesses (*Chassadim*).

The four cups, on the other hand, are of the mode of severities (*Gevurot*). For, as known, in the matter of the *Sefirot*, wine (*Yayin-יין*) corresponds to the *Sefirah* of understanding-*Binah*, and it states regarding the *Sefirah* of understanding-*Binah*, “Judgments are aroused from understanding-*Binah*.”²²⁰ The same is true in man below, that wine causes the blood to boil, the result of which is that the severities (*Gevurot*) are in a state of strength and dominance.

Nevertheless, the drawing down of the light below through the three Matzahs and the four cups of wine which we

²¹⁹ See Likkutei Torah, Tzav 13c and on; Also see Siddur Im Divrei Elokim Chayim, p. 284d and on; Shaar HaEmunah of the Mittler Rebbe (at length) 8b and on; Sefer HaMitzvot of the Tzemach Tzedek 22b and on; Sefer HaMaamarim 5627 p. 236 and on.

²²⁰ See Zohar III 10b, 11b; Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 8; Shaar 14 (Shaar Abba v’Imma), Ch. 2.

physically consume, is in a way of inner manifestation (*Hitlabshut*). In other words, in all the levels between the Glory and Essential Self of *HaShem*-יהוה, blessed is He, until the Matzahs and the four cups of wine, the way the light is drawn down is only in passing way (*Ma'avir*). However, the light drawn down through consuming actual Matzahs and four cups of wine, is in a way of inner manifestation (*Hitlabshut*), as explained above.

The explanation is that, just as the matter of the Matzahs is kindnesses (*Chassadim*), as discussed above, this is likewise the effect of the Matzahs in our service of *HaShem*-יהוה, blessed is He. To explain, as well known²²¹ Matzah is called the “food of faith.”²²² This is like the what our sages, of blessed memory, stated,²²³ “A child does not know how to call ‘Abba-father’ until he has tasted the taste of grain.” That is, through having tasted the taste of grain he then calls “Abba-father.” Even though it is true that when he calls “Abba-father” it is not according to reason and intellect, since he has no understanding and comprehension of the matter, nevertheless, when he calls “Abba-father” it is with very great strength and force, to the point that when he calls out, it can be in the way indicated by the verse,²²⁴ “His soul departed as he spoke.”

²²¹ Zohar II 183b

²²² See Likkutei Torah, Tzav 13c and on; Also see Siddur Im Divrei Elokim Chayim, p. 284d and on; Shaar HaEmunah of the Mittler Rebbe (at length) 8b and on; Sefer HaMitzvot of the Tzemach Tzedek 22b and on; Sefer HaMaamarim 5627 p. 236 and on.

²²³ See Talmud Bavli, Brachot 40a; Matnot Kehunah to Midrash Bereishit Rabba 15:7; Mevo She'arim, Shaar 5, Section 1, Ch. 12, in the HaGahat Tzemach note (1).

²²⁴ Adapted from Song of Songs 5:6

The same is so in regard to eating the Matzah, which is the “food of faith.” That is, even if he has no understanding or comprehension of *HaShem*’s יהו"ה Godliness – as indicated by the fact that when the children of Israel were in Egypt they were in the state of the “immaturity of wisdom” (*Katnut Abba*)²²⁵ – nevertheless, the power of faith is extremely great and dominant.

However, there is a difference between physically calling out “father” and spiritually calling out “Father” (*Abba*-אבא). Namely, to physically call out “Abbe-father,” it is sufficient to have only tasted the taste of grain, and it makes no difference whether it is Matzah or the opposite of Matzah. That is, as long as there has been a taste of grain, this causes the matter of knowledge (*Da'at*), in that he knows to call “Abba-father.” This is like the teaching of our sages, of blessed memory, that,²²⁶ “The tree of the knowledge of good and evil was wheat.” This is why the taste of grain draws out the matter of knowledge (*Da'at*).

In contrast, when it comes to the spiritual matter of calling out “Father” (*Abba*-אבא), this refers to the matter of perceiving *HaShem*’s יהו"ה Godliness, or at least recognizing it, or at the very least having faith in *HaShem*-יהו"ה, blessed is He, for it is in the merit of their faith in *HaShem*-יהו"ה, blessed is He, that our forefathers were redeemed from Egypt.²²⁷ In this

²²⁵ See Likkutei Torah, Tzav 13c and on; Also see Siddur Im Divrei Elokim Chayim, p. 284d and on; Shaar HaEmunah of the Mittler Rebbe (at length) 8b and on; Sefer HaMitzvot of the Tzemach Tzedek 22b and on; Sefer HaMaamarim 5627 p. 236 and on.

²²⁶ Midrash Bereishit Rabba 15:8; See Mevo She'arim ibid.

²²⁷ Mechilta to Exodus 14:31; Yalkut Shimoni, Beshalach, Remez 240.

case, it is not adequate to only have tasted the taste of grain, but rather, it must specifically be Matzah. This is because the matter of Matzah is specifically that of self-nullification (*Bittul*), as discussed above. Additionally, Matzah is made of water and flour, in which the waters indicate the descent from a lofty place to a lowly place,²²⁸ and as explained elsewhere, the flour too is a matter of the kindnesses (*Chassadim*).²²⁹ We thus find that just as Matzah itself is the aspect of kindnesses (*Chassadim*), the effect of the Matzah in our service of *HaShem*-יהו"ה, blessed is He, is also the matter of kindnesses (*Chassadim*).

The same is true of the four cups of wine. That is, just as they are the matter of judgments (*Gevurot*), their effect in our service of *HaShem*-יהו"ה, blessed is He, is also the matter of judgments (*Gevurot*).

This is why the *mitzvah* of Matzah is a Biblical commandment in the Written Torah (*Torah SheB'Khtav*), because,²³⁰ “the Torah came forth from wisdom-*Chochmah*.” In contrast, the four cups of wine are a Rabbinical institution, which generally is the matter of the Oral Torah (*Torah SheBa'al Peh*). This is because the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*) correspond to wisdom-*Chochmah* and understanding-*Binah*, as stated,²³¹ “Listen, my son, to the discipline of your father, and do not forsake the teaching of your mother.” The “discipline of your

²²⁸ Talmud Bavli, Taanit 7a

²²⁹ See Sefer HaMaamarim 5627 *ibid.* p. 241.

²³⁰ Zohar II 62a, 85a, and elsewhere.

²³¹ Proverbs 1:8

father” is the Written Torah (*Torah SheB’Khtav*),²³² this being the aspect of wisdom-*Chochmah*.²³³ The “teachings of your mother” is the Oral Torah (*Torah SheBa’al Peh*),²³⁴ this being the aspect of understanding-*Binah*,²³⁵ and as explained before, wisdom-*Chochmah* and understanding-*Binah* are the two modes of kindnesses (*Chassadim*) and judgments (*Gevurot*).

Similarly, the Written Torah (*Torah SheB’Khtav*) is the aspect of *Zeir Anpin*, whereas the Oral Torah (*Torah SheBa’al Peh*) is the aspect of Kingship-*Malchut*.²³⁶ Now, *Zeir Anpin* is primarily the aspect of the kindnesses (*Chassadim*),²³⁷ whereas Kingship-*Malchut* is of the mode of judgments (*Gevurot*).

Thus, with the above in mind we can understand that the Matzahs and the four cups are a drawing down of the light of *HaShem*-יהו"ה, blessed is He, in a way of inner manifestation (*Hitlabshut*). For, since the Matzahs and the four cups of wine are a matter of serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*, which are the will of *HaShem*-יהו"ה, blessed is He, therefore the light of *HaShem*-יהו"ה is drawn in them in a way of inner manifestation (*Hitlabshut*). For, the general principle is that whatever is higher specifically manifests in that which is lower. Moreover, even though the

²³² See Midrash Mishlei, Ch. 1.

²³³ Tanya, Iggeret HaKodesh, Epistle 29 (151); Likkutei Torah, Shmini Atzeret 85b, and elsewhere.

²³⁴ See Midrash Mishlei, Ch. 1.

²³⁵ Tanya, Iggeret HaKodesh, Epistle 29 (151); Likkutei Torah, Shmini Atzeret 85b, and elsewhere.

²³⁶ See the introduction to Tikkunei Zohar 17a; Tanya, Iggeret HaKodesh, Epistle 26 (144a).

²³⁷ For although *Zeir Anpin* also possesses judgments (*Gevurot*), ultimately He is the bestower, and all bestowal stems from kindness-*Chessed*, as it states (Micah 7:18), “For He desires kindness (*Chessed*),” and similarly (Psalms 89:3), “The world is built on kindness (*Chessed*).”

drawing down of the light of *HaShem*-יהו"ה, blessed is He, in the matter of the Matzahs and the four cups of wine, is in a way of inner manifestation (*Hitlabshoot*), nevertheless, *HaShem*'s-יהו"ה light remains as it is, in a state of ultimate simplicity, that is, in the aspect of the revelation of His glory, as He essentially is.

4.

Now, it is written,²³⁸ "Like the days that you went out of Egypt I will show you wonders." That is, in the coming future there also will be a drawing down of *HaShem*'s-יהו"ה light that transcends the chaining down of the worlds (*Hishtalsheloot*). That is, the light of *HaShem*-יהו"ה that is higher than the two modes of conduct will be drawn down in a way of inner manifestation (*Hitlabshoot*).

Moreover, it states about the coming future, "I will show you wonders," in that there will be an even greater revelation of the light of *HaShem*-יהו"ה, blessed is He, than in the exodus from Egypt. For, even though in the exodus from Egypt there also was a drawing down of *HaShem*'s-יהו"ה light and illumination that transcends the two modes of conduct, nevertheless, it related to modes of conducts, and modes of conduct were drawn down from it. This is why in various places it is explained that when it states, "the aspect of the revelation of His glory (*Kvodo*-כבודו) as He essentially is (*Atzmo*-עצמו)," this refers to the aspect of the concealed beauty-*Tiferet HaNe'elam* and the aspect of Kingship-*Malchut* of the

²³⁸ Micah 7:15

Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He.²³⁹ In contrast, in the coming future there will be a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends modes and lines of conduct. That is, there will be a revelation of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Moreover, this light of *HaShem*-יהו"ה Himself, blessed is He, will be drawn below in a way of inner manifestation (*Hitlabshoot b'Pnimityoot*).

The preparation for this is our service of *HaShem*-יהו"ה, blessed is He, on Passover, through the consumption of the three Matzahs and the four cups of wine, which correspond to the three fathers and the four mothers.²⁴⁰ For, through the fulfillment of these *mitzvot* we will merit the revelation of the coming future, as it states about the coming future,²⁴¹ "He will wave His hand over the River... He will break it into seven streams." That is, the seven streams correspond to the three Matzahs and the four cups of wine, and the three fathers and four mothers.²⁴²

May it be desirable before *HaShem*-יהו"ה, blessed is He, that through our service of Him with the consumption of the Matzahs and the cups of wine [on Passover] we will merit beholding the fulfillment of the prophecy, "Like the days that you went out of Egypt I will show you wonders." That is, may

²³⁹ See Sefer HaMaamarim 5671 p. 75 and on; *Hemshech* 5672 Vol. 2 p. 924; Discourse entitled "*Mi Manah*" 5712, Ch. 8 (Sefer HaMaamarim 5712, p. 344; Translated in The Teachings of The Rebbe, 5712, Discourse 20, Ch. 8.

²⁴⁰ Avraham, Yitzchak, Yaakov; Sarah, Rivkah, Leah and Rachel. See Likkutei Sichot, Vol. 26 p. 47 and the citations there.

²⁴¹ Isaiah 11:15

²⁴² See Likkutei Torah, discourse entitled "*V'Heinif*," Tzav, 17b and on.

there be the literal revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, even higher than the aspects indicated by the words "the aspect of the revelation of His glory (*Kvodo*-כבודו) as He essentially is (*Atzmo*-עצמו)." Moreover, may this light be drawn down to manifest in an inner way, through David, King Moshiach, speedily in our days!

Discourse 22

*“Heenei Yaskeel Avdee -
Behold, My servant will become wise”*

Delivered on the last day of Passover, 5717

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

1.

The verse states,²⁴³ “Behold, My servant will become wise, he will be exalted and become high and exceedingly lofty.” The Targum explains that this verse refers to King Moshiach (“My servant – Moshiach”), as also stated in Midrashim.²⁴⁴ Now, this verse enumerates five levels; “wise” (*Yaskeel*-ישכיל), “exalted” (*Yaroom*-ירום), “high” (*Nisa*-נשא), “lofty” (*Gavah*-גבה), “exceedingly” (*Me’od*-מאד). This is because Moshiach will attain a loftiness that is greater than the three forefathers [Avraham, Yitzchak and Yaakov], our teacher Moshe and even Adam, the first man.²⁴⁵ Now, about Moshiach being loftier than Adam, there are several views²⁴⁶ as to whether

²⁴³ Isaiah 52:13

²⁴⁴ Midrash Tanchuma, Toldot 14 (20 in the Buber edition); Zohar I 181b

²⁴⁵ See the discourse entitled “*V’Heinif*” in Likkutei Torah, Tzav, 17a; Discourse entitled “*L’Gozer Yam Suf LiGezarim*” 5635 (Sefer HaMaamarim 5635 Vol. 1, p. 265); Discourse entitled “*v’Heinif*” 5698 (Sefer HaMaamarim 5698 p. 200).

²⁴⁶ See the discourse entitled “*L’Gozer Yam Suf LiGezarim*” 5635 (Sefer HaMaamarim 5635 Vol. 1, p. 265 and on); Discourse entitled “*v’Heinif*” 5698 (Sefer HaMaamarim 5698 p. 200 and on).

he will be loftier than Adam after the sin, loftier than Adam before the sin, or loftier still.

In regard to Moshiach attaining a greater level than our teacher Moshe, this fits with the verse,²⁴⁷ “As in the days that you went out of Egypt, I will show you wonders.” That is, even in comparison to the redemption from Egypt at the hand of our teacher Moshe, the coming redemption at the hand of King Moshiach will be “wondrous” (*Nifla’ot*-נפלאות).²⁴⁸ That is, although it states,²⁴⁹ “Moshe is the first redeemer and the last redeemer,” nevertheless, in actuality, the coming redemption will come about through King Moshiach, since specifically King Moshiach will reveal the wonders (*Nifla’ot*-נפלאות) of the coming future.

This may be understood as explained elsewhere²⁵⁰ about the inner aspect of the Ancient One (*Pnimiyoos Atik*) as it transcends the inner aspect of Abba (*Pnimiyoos Abba*).²⁵¹ For, although it states that,²⁵² “The inner aspect of Abba (*Pnimiyoos Abba*) is the inner aspect of the Ancient One (*Pnimiyoos Atik*),” nevertheless, this cannot compare to the inner aspect of the Ancient One (*Pnimiyoos Atik*) as it is, in and of itself. In other words, as it is, in and of itself, the inner aspect of the Ancient One (*Pnimiyoos Atik*) is much loftier than how it is found in the inner aspect of Abba (*Pnimiyoos Abba*).

²⁴⁷ Micah 7:15

²⁴⁸ See Ohr HaTorah, Na’Ch Vol. 1 to Micah 7:15.

²⁴⁹ See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Parshat Vayechi; Torah Ohr, beginning of Mishpatim.

²⁵⁰ See the discourses entitled “*Vayeitze*” and “*Vayishlach*” in *Hemshech* 5666; Sefer HaMaamarim 5672-5676 p. 25; 5696 p. 9.

²⁵¹ Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 24-26 and the notes there.

²⁵² See *Likkutei Torah*, *Nitzavim* 49d and elsewhere.

In the same way, we may understand the superiority of King Moshiach over and above our teacher Moshe. For, Moshe received the Torah,²⁵³ and the Torah is the inner aspect of wisdom (*Pnimiyyoot Chochmah*), meaning that Moshe is the inner aspect of Abba (*Pnimiyyoot Abba*). As stated above, “The inner aspect of Abba (*Pnimiyyoot Abba*) is the inner aspect of the Ancient One (*Pnimiyyoot Atik*),” and therefore “Moshe is the first redeemer and the last redeemer.” Even so, King Moshiach is still loftier, being that he is the inner aspect of the Ancient One (*Pnimiyyoot Atik*) as it is, in and of itself, which is loftier than the “inner aspect of Abba (*Pnimiyyoot Abba*) being the inner aspect of the Ancient One (*Pnimiyyoot Atik*).”

Nevertheless, according to the above, that the verse, “Behold, My servant will become wise,” refers to King Moshiach, we must understand how this fits with Rashi and the other Torah commentators, who state that this verse refers to the Jewish people. That is, this verse about the coming future, “Behold, my servant will become wise, he will be exalted and become high and exceedingly lofty,” refers to every single Jew. We therefore must say that, in truth, the two explanations are aligned. In other words, the very fact that the Jewish people will reach the state of “becoming wise etc.,” is specifically because Moshiach himself will “become wise etc.,” and through this, he will reveal this.

This then, is the meaning of the verse, “As the days that you went out of Egypt, I will show you wonders.” That is, not only will King Moshiach himself attain a loftier level, but moreover, he will reveal the Godliness of *HaShem*-יהוה,

²⁵³ Mishnah Avot 1:1

blessed is He, within each and every Jew. This is like the revelation of *HaShem's* יהו"ה Godliness at the time of the exodus from Egypt, but so much loftier, that it will be wonders (*Nifla'ot*). Moreover, even when compared to the wonders of the exodus from Egypt, it will be wonders (*Nifla'ot*-נפלאות).

2.

Now, since the revelation of the coming future will be much loftier than the revelations of the exodus from Egypt, therefore, there will also be a difference between the splitting of the sea of the exodus from Egypt, and the splitting of the river of the coming future. That is, when the sea split in the exodus from Egypt, it split into twelve divisions.²⁵⁴ In contrast, the splitting of the river in the coming future, will split into seven divisions, as the verse states,²⁵⁵ “He will wave His hand over the river... He will break it into seven streams.”

To further explain,²⁵⁶ in the matter of the splitting of the sea and rivers, in general we find three ways that this happens. In the splitting of the sea during the exodus from Egypt, it split into twelve divisions. In the splitting of the Jordan river when they entered the land of Israel,²⁵⁷ it split into one channel that was wide enough for all the tribes to pass through.²⁵⁸ Lastly,

²⁵⁴ See Pirke d'Rabbi Eliezer, Ch. 42, and the Rada"l commentary there; Mechilta to Exodus 14:16; Rashi to Psalms 136:13

²⁵⁵ Isaiah 11:15

²⁵⁶ See the discourse entitled “*L'Gozer Yam Suf LiGezarim*” 5635 *ibid.* (Sefer HaMaamarim 5635 Vol. 1, p. 256 and on) and the citations there.

²⁵⁷ Joshua 3

²⁵⁸ See Talmud Bavli, Sotah 34a.

there will be the splitting of the river in the coming future, which will split into seven streams.

Now, the difference between these various splits, accords with the difference in the revelation of *HaShem*'s-יהו"ה Godliness during each of these times. During the exodus from Egypt, in general, the splitting of the sea was for a spiritual purpose. That is, we cannot say that it was necessary to split the sea in order to drown the Egyptians, since the Ever-Present One, *HaShem*-יהו"ה, blessed is He, has many means at his disposal, and could have destroyed them in a different way. For this same reason, it cannot be said that in order to save the children of Israel it was necessary to split the sea. This is especially so, considering the statement in Tosafot,²⁵⁹ that they came out of the sea on the same side that they entered it.

We must therefore say that the sea was split for a different reason involving the exodus from Egypt. That is, aside for the physical salvation of the Jewish people, the exodus from Egypt had another, higher purpose, namely, to prepare them for the giving of the Torah [fifty days later], as stated,²⁶⁰ “When you take the people out of Egypt, you shall serve God on this mountain.” The same is true of the splitting of the sea, in that it was preparatory to the giving of the Torah.

3.

Now, to understand all this, we must begin by explaining the matter of the sea (*Yam*-ים) and the dry land

²⁵⁹ Talmud Bavli, Arakhin 15a

²⁶⁰ Exodus 3:12

(*Yabashah*-יבשה).²⁶¹ It states in books of Kabbalah that the *Sefirah* of Kingship-*Malchut* is both called the “sea” (*Yam*-ים) and “dry land” (*Yabashah*-יבשה) (or “land-*Aretz*-ארץ”).²⁶² The difference between the sea and the dry land has nothing to do with the creatures who live in or on them, in that,²⁶³ “For every creature that lives on dry land there is an equivalent creature in the sea, except for the weasel.” This being so, the difference between the land and the sea, has nothing to do with the creatures who are in or on them. Rather, the difference is in and of themselves. In other words, there is a general separation between the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה) which differentiates between them, in that there is a border where the sea ends and the dry land begins. Because of this general separation, if sea-creatures become separated from the sea and are brought onto dry land, they immediately die. In the same way, if land-creatures come into the sea, they drown. This is because of the general separation and differentiation between the sea and the dry land.

With the above in mind, we can understand why the *Sefirah* of Kingship-*Malchut* is called by both names, “the sea” (*Yam*-ים) and “dry land” (*Yabashah*-יבשה). This is because the *Sefirah* of Kingship-*Malchut* is the intermediary between the Creator and the created, so that the revelation of *HaShem*’s-יהוה Godliness should not be beyond the proper measure. For,

²⁶¹ See Likkutei Torah, Tzav 14b; Shaar HaEmunah Ch. 52 (94a and on); Biurei HaZohar, Beshalach 42c and on; Discourse entitled “*Boke’a Yam*” in Maamarei Admor HaZaken 5562 p. 400 and on; Discourse by the same title in Maamarei Admor HaEmtz’ee, Vayikra Vol. 1 p. 369 and on; Sefer HaMaamarim 5659 p. 145; Discourse entitled “*VaYeit Moshe*” 5678 and 5698.

²⁶² See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*).

²⁶³ Talmud Bavli, Chullin 127a; Talmud Yerushalmi, Shabbat 14:1

in order for novel limited creatures to be brought into being from *HaShem*-יהו"ה, the Unlimited One, blessed is He, this comes about through the *Sefirah* of Kingship-*Malchut*, which gathers in all the limitless lights of the world of Emanation (*Atzilut*) into herself, as stated,²⁶⁴ “All the streams flow into the sea (*Yam*-ים).” These streams (*Nechalim*-נהלים) refer to the *Sefirot* of the world of Emanation (*Atzilut*), which all flow into the sea (*Yam*-ים), meaning into the *Sefirah* of Kingship-*Malchut*, which gathers them into herself and covers over them, so that they are not revealed externally. Through this, the externality (*Chitzoniyyoot*) of the *Sefirah* of Kingship-*Malchut* becomes the root and source of novel creation.

The *Sefirah* of Kingship-*Malchut* is therefore called both “the sea” (*Yam*-ים) and “dry land” (*Yabashah*-יבשה). That is, “the sea” (*Yam*-ים) refers to the inner aspect (*Pnimiyyoot*) of the *Sefirah* of Kingship-*Malchut*, which receives from all the upper *Sefirot* and covers over and restrains them, so that they will not be revealed externally. As explained before, there is a decree that limits the sea, so that its domain only extends to a specific border and no more. Because of this, the externality (*Chitzoniyyoot*) of the *Sefirah* of Kingship-*Malchut*, which is called “land” (*Aretz*-ארץ), becomes the root and source of novel creations (*Briyah, Yetzirah, Asiyah*). For, from the externality (*Chitzoniyyoot*) of the *Sefirah* of Kingship-*Malchut* the power of the Actor within the acted upon is drawn forth, thus bringing

²⁶⁴ Ecclesiastes 1:7; Also see Maamarei Admor HaZaken 5570, p. 76 and on; Ohr HaTorah, Beshalach p. 568 and on; *Hemshech* “v’Hechereem” 5631 (Sefer HaMaamarim 5631 p. 305 and on).

novel creations into being in a way that the Creator is hidden from the created.

Now, because of the difference between the aspects of “the sea” (*Yam*-ים) and the “dry land” (*Yabashah*-יבשה), which are the inner (*Pnimiyyoot*) and outer (*Chitzoniyyoot*) aspects of Kingship-*Malchut*, there also is a difference between sea-creatures and land-creatures. That is, sea-creatures are **immersed** in the sea, which is the source of their vitality and they sense that this vitality is their whole existence, as Talmud states,²⁶⁵ that immediately upon leaving the sea they die. This is particularly so according to the Halachic opinion of Rabban Shimon ben Gamliel,²⁶⁶ that creatures that are created from the waters are considered to be part and parcel of the waters themselves.

In contrast, land-creatures are **on** the dry land and thus exist separate from their source. For, even though, intellectually, they indeed realize and understand that a Godly vitality enlivens and brings them into existence, nevertheless, this is only an intellectual grasp. However, as they essentially are, they exist separate from their source.

We therefore find that there is a general difference between the sea (*Yam*-ים) and dry land (*Yabashah*-יבשה), like the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*). Moreover, this difference is so vast, that the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*),

²⁶⁵ See Talmud Bavli, Brachot 61b; Avoda Zarah 3b

²⁶⁶ Mishnah Mikva'ot 6:7; Yadayim 2:2

comes specifically through a separating veil (*Parsa*). Thus, just as there is this difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), there likewise is this difference between the sea (*Yam-ים*) and the dry land (*Yabashah-יבשה*).

Now, even in the sea (*Yam-ים*) itself, there are two matters, as Zohar states,²⁶⁷ that in the sea itself, there are fish and there are ships, and though both are found at sea, there is an essential difference between them, so much so, that they actually are opposites. That is, fish are immersed in the source of their life and they sense that it is their vitality. It goes without saying that they have no desire to be separated from their source, but the contrary is true, their entire existence is in immersion and adhesion to their source.

However, ships are different. That is, though they too are found at sea, their whole purpose is to separate between the sea and whatever is in the ship. This is because the purpose of the ship is to transport people or merchandise from one place to a destination across the sea. We thus find that the entire purpose of the ship is to separate between the waters of the sea and the people or merchandise in the ship.

We can understand the general difference between souls and angels in the same way. That is, since every single Jew says,²⁶⁸ “The soul that You have given within me, she is pure,” souls are like the fish of the sea. This is certainly so of souls of the world of Emanation (*Atzilut*), which are in a state of total

²⁶⁷ Zohar II 48b; Also see Biurei HaZohar, Beshalach 42c and on; Discourse entitled “*Boke’a Yam*” in Maamarei Admor HaZaken 5562 p. 400 and on.

²⁶⁸ See the liturgy of the “*Elokai Neshamah*” prayer in the morning blessings.

nullification of their existence to *HaShem*-יהו"ה, blessed is He (*Bittul b'Metziyoot*). That is, their entire matter is their adhesion to their Source, *HaShem*-יהו"ה, blessed is He, to the point that they have no independent existence, in and of themselves. Rather, their whole existence is *HaShem*'s-יהו"ה Godliness, as Zohar states,²⁶⁹ “Who does the verse²⁷⁰ ‘the face of the Lord *HaShem*-יהו"ה’ refer to? This refers to Rabbi Shimon Bar Yochai.”

In contrast, angels are like ships. That is, angels have substance (*Chomer*) and form (*Tzoorah*), that is, a body (*Guf*) and a soul (*Nefesh*), and although their bodies are of the two most rarified elements, fire and air, and moreover, in this itself, they are from the spirituality of these two elements – as stated by Ramban²⁷¹ on the verse,²⁷² “He makes the wind His messengers, the flaming fire His attendants,” that the bodies of the angels are from the spirituality of the two elements of air (*Ru'ach*) and fire (*Aish*) and that as they are messengers to bestow influence, the foundational element of air (*Ru'ach*) is dominant, and as they encircle His throne of glory, the foundational element of fire (*Aish*) is dominant – even so, they indeed have bodies, only that their bodies are very rarified. Nonetheless, because of their bodies, their souls are hidden and concealed and they therefore are incapable of having true

²⁶⁹ Zohar II 38a, elucidated in Maamarei Admor HaZaken 5564 p. 106; Discourse entitled “*Vayatzev*” 5633, 5655; Also see the discourse entitled “*Lehavin... Man Pnei Adon*” of Shabbat Parshat Tavo of this year, 5717, Discourse 34.

²⁷⁰ Exodus 34:23

²⁷¹ At the end of his Shaar HaGemul, cited in Torah Ohr, Bereishit 4b; Likkutei Torah, Zot HaBrachah 98a

²⁷² Psalms 104:4

nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. The verse therefore states,²⁷³ “Even in His angels He finds faults.” For, in general, their body is limited, as in the teaching,²⁷⁴ “An angel stands in one-third of the world.” Moreover, it is limited according to both interpretations of this.²⁷⁵

Now, all the above is in regard to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) and their relation to the world of Emanation (*Atzilut*). That is, the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is through the intermediary of the *Sefirah* of Kingship-*Malchut*. Now, the matter of an intermediary (*Memootzah*) is that it possesses two aspects. These are the two aspects of the sea (*Yam*-ים) and the land (*Aretz*-ארץ) of Kingship-*Malchut*. For, as explained above, the inner aspect (*Pnimityut*) of Kingship-*Malchut* receives and collects from all the lights of the world of Emanation (*Atzilut*) and covers over them, so that they are not revealed externally. Through this, the external aspect (*Chitzoniyoot*) of Kingship-*Malchut* becomes the root and source for the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

Because of the above reason, the *Sefirah* of Kingship-*Malchut* is also called “speech” (*Dibur*), as it states,²⁷⁶ “By the

²⁷³ Job 4:18

²⁷⁴ Midrash Bereishit Rabba 68:12

²⁷⁵ See Sefer HaMaamarim 5662 p. 351; 5708 p. 280, and elsewhere. – That is, there is an interpretation that reads it as stated above, that “An angel stands in one-third of the world,” and there is an alternate interpretation that reads it as meaning, “The world stands within one-third of an angel,” but in either case, it indicates that they have measure and limitation.

²⁷⁶ Psalms 33:6

word of *HaShem*-יהו"ה the heavens were made.” This is because speech (*Dibur*) also possesses two matters, that is, there is what speech reveals and what speech conceals. That is, the matter of speech (*Dibur*) is not just that of revelation, that through his speech a person reveals [his thoughts] to his friend. Rather, speech (*Dibur*) is also a matter of concealment. Proof of this is the fact that if his friend is not very intellectual, though he may be hearing everything being said (*Dibur*) in all its details, it nevertheless can be that he will not understand any of it. This is because the letters (*Otiyot*) of speech conceal the intellect that manifests within them. Moreover, as known, the totality of what is transmitted through speech, is but a tenth portion [of thought], and no more.²⁷⁷

Moreover, even the tenth portion revealed through speech, is also concealed by speech, as understood from the teaching of our sages, of blessed memory,²⁷⁸ “It can take up to forty years for a person to grasp the depth of his teacher’s intention.” That is, even what he grasps after forty years, only comes from the very same letters that his teacher originally spoke to him. Nonetheless, before the passage of forty years [it was hidden from him and] he did not grasp the full depth and intention of his teacher. The reason is because the letters of speech limit and thus cover over the intellect.

[To further explain, just as the speech (*Dibur*) of the ten utterances by which the world was created, brings about concealment (as explained before about the aspects of the “sea” (*Yam*-ים) and “land” (*Aretz*-ארץ) of Kingship-*Malchut*), so too,

²⁷⁷ See Sefer HaMaamarim 5691 p. 264 and elsewhere.

²⁷⁸ Talmud Bavli, Avodah Zarah 5b

this is so of the ten commandments, which are aligned with and correspond to the ten utterances of creation.²⁷⁹ That is, they also cover over the inner aspect (*Pnimiyoote*), which is why the inner teachings of Torah (*Pnimiyoote HaTorah*) are called the “secrets” and the “secrets of the secrets.”]

Now, just as this is so regarding the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) as they relate to the world of Emanation (*Atzilut*), this is likewise so regarding the drawing down from that which transcends the world of Emanation (*Atzilut*) to the world of Emanation (*Atzilut*) itself. That is, this drawing down (*Hamshachah*) is through the intermediary (*Memutzah*) of the *Sefirah* of Crown-*Keter*, which also has two aspects. That is, in the Crown-*Keter*, there is the upper aspect of the lower level, and the lower aspect of the upper level. The lower aspect of the upper level is the aspect of the “sea” (*Yam*-ים) which receives and collects all the light and illumination that transcend the world of Emanation (*Atzilut*). In this aspect, all these lights and illuminations are in a state of concealment, without being revealed externally. Through this, the second aspect, which is the aspect of the “dry land” (*Yabashah*-יבשה), becomes the root and source of the world of Emanation (*Atzilut*).

The same is likewise true of the general chaining down of the worlds (*Hishtalsheloot*), which is the matter of the “general worlds” (*Klalloot*) of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as they are brought into novel existence from the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who precedes and transcends

²⁷⁹ Zohar III 11b and on; Also see Zohar II 43a, 93b.

the restraint of the *Tzimtzum*. This aspect is called Kingship-*Malchut* of Emanation (*Atzilut*) of the “general worlds” (*Olamot d’Klaloot*).²⁸⁰ Here too, there are two aspects, the “sea” (*Yam-ים*) and the “land” (*Aretz-ארץ*), by means of which the restraint of *Tzimtzum* and the empty space (*Makom Panooy*) come about to give “room” for the existence of worlds, as explained elsewhere.²⁸¹

4.

Now, all the above is from the angle of the chaining down of the worlds (*Hishtalsheloot*), in that,²⁸² “the heavens, are the heavens of *HaShem*’s יהוה-ה'; but the earth He gave to the children of man.” That is, because of the intermediary of the *Sefirah* of Kingship-*Malchut*, there becomes a separation between the upper aspect and the lower aspect, such as the separation between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*). This comes about from the aspects of the sea (*Yam-ים*) and dry land (*Yabashah-יבשה*) of Kingship-*Malchut*.

However, the decree that separates them was abrogated at the giving of the Torah,²⁸³ as it states,²⁸⁴ “*HaShem*-יהוה-ה' descended upon Mount Sinai,” and,²⁸⁵ “to Moshe He said, ‘Go

²⁸⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18 and the notes there.

²⁸¹ See Maamarei Admor HaZaken 5570 *ibid.*, p. 76 and on; Ohr HaTorah, Beshalach *ibid.*, p. 570 and on.

²⁸² Psalms 115:16

²⁸³ Midrash Tanchuma, Va'era 15; Shemot Rabba 12:3

²⁸⁴ Exodus 19:20

²⁸⁵ Exodus 24:1

up to *HaShem*-יהו"ה.” That is, a bond was made between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). That is, even as the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) remained in their existence, they nevertheless became bound to the world of Emanation (*Atzilut*) in two ways; in a way of ascent (*Ha'ala'ah*) and in a way of drawing down (*Hamshachah*).

Thus, in preparation for this, the sea had to be split, as the verse states,²⁸⁶ “He transformed the sea (*Yam*-ים) into dry land (*Yabashah*-יבשה).” That is, there came to be a bond between the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה) in two ways, as known regarding the two explanations – that of Zohar and that of the Arizal – about the verse,²⁸⁷ “And the children of Israel shall come into the midst of the sea on dry land.” One explanation is that the words, “And the children of Israel shall come” refer to the souls of the world of Emanation (*Atzilut*) and the continuation of the verse, “into the midst of the sea on dry land,” means that they were drawn down and revealed from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).²⁸⁸ The other explanation is that the words, “And the children of Israel shall come” refer to the souls of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), and the continuation of the verse, “into the midst of the sea on dry land,” means that they ascended to the world of Emanation (*Atzilut*),

²⁸⁶ Psalms 66:6

²⁸⁷ Exodus 14:22

²⁸⁸ Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 8; Shaar HaKavanot, Inyan Sefirat HaOmer, Drush 12.

but “on dry land” (*Yabashah*-יבשה), meaning that they did not lose their existence as they are in the aspect of “dry land” (*Yabashah*-יבשה).” In other words, their existence was not nullified, but rather, as they remained in their existence as the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), they ascended to the world of Emanation (*Atzilut*).²⁸⁹

This then, is why the splitting of the sea was preparatory to the giving of the Torah, as stated,²⁹⁰ “The children of Israel went on dry land in the midst of the sea; the water was a wall for them, on their right and on their left.” About this, it states in Midrash²⁹¹ that “on their right” refers to Torah, and “on their left” refers to Tefillin, which are inclusive of all the *mitzvot*, in that the entire Torah is equated to the Tefillin.²⁹² This then, is the meaning of the words, “the water was a wall for them, on their right and on their left.” That is, the entire matter of the splitting of the sea was for “their right and their left,” referring to Torah and *mitzvot*.

5.

Now, just as before the giving of the Torah the splitting of the sea was necessary, referring to the matter of splitting the *Sefirah* of Kingship-*Malchut*, which is the world of speech (*Olam HaDibur*), as discussed above, so likewise, before the coming of Moshiach, who will reveal the inner aspect of Torah (*Pnimityut HaTorah*), the matter of splitting is also necessary.

²⁸⁹ Zohar II 48b

²⁹⁰ Exodus 14:29

²⁹¹ Midrash Abkir cited in Yalkut Shimoni to Exodus 14:29

²⁹² Talmud Bavli, Kiddushin 35a

For, at the giving of the Torah, only the revealed aspect of Torah was revealed, whereas the inner aspect of Torah (*Pnimiyoos HaTorah*) will be revealed in the coming future, specifically by the hand of Moshiach. This is as stated,²⁹³ “Let Him kiss me with the kisses of His mouth,” which Rashi explains refers to the inner aspects of Torah (*Pnimiyoos HaTorah*) that will be revealed in the coming future. Thus, it likewise is so, that before Moshiach comes, at which time the inner aspects of the Torah will be revealed, the matter of splitting will be necessary, only that it will be much loftier.

The general explanation is that the revealed part of Torah is the tree of the knowledge of good and evil, which is in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). The general matter of the giving of the Torah (the revealed parts of Torah), is the drawing down of the world of Emanation (*Atzilut*) into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). It therefore was necessary for there to be the splitting of Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is the world of speech (*Olam HaDibur*).

In contrast, the inner aspect of Torah (*Pnimiyoos HaTorah*) is the tree of life, which is in the world of Emanation (*Atzilut*). Thus, the revelation of the inner aspect of Torah in the coming future will be the drawing down of that which is higher than the world of Emanation (*Atzilut*) into the world of Emanation (*Atzilut*). Therefore, in the coming future a “splitting” of the world of thought (*Olam HaMachshavah*) will be necessary, in order for matters that transcend the world of

²⁹³ Song of Songs 1:2

Emanation (*Atzilut*) to be revealed within the world of Emanation (*Atzilut*).

About this, the verse states,²⁹⁴ “*HaShem*-יהוה will dry up the gulf of the Sea of Egypt and He will wave His hand over the river with the power of His spirit etc.” That is, there then will be a general need for the matter of “splitting,” just as there was before the giving of the Torah, only that it will be much loftier, as the verse continues, “He will wave His hand over the river with the power of His spirit; He will break it into seven streams.” The “river” (*Nahar*-נהר) refers to the aspect of thought (*Machshavah*),²⁹⁵ indicating that there also will be a “splitting” of the aspect of thought (*Machshavah*).

To further explain, the difference between the sea (*Yam*-ים) and the river (*Nahar*-נהר), is that the waters of the sea gather together and stand in place,²⁹⁶ whereas a river flows constantly. This is also the difference between speech (*Dibur*) and thought (*Machshavah*) in that in speech (*Dibur*), “there is a time to speak and a time to be silent.”²⁹⁷ In contrast, thought (*Machshavah*) flows constantly, so that even when a person is not conscious of thinking, he nevertheless is thinking. Proof of this is that we find that sometimes a person will suddenly find himself thinking about something, without at all knowing what brought him to think it. However, in truth, there were other thoughts in his mind that led up to this thought, only that he was

²⁹⁴ Isaiah 11:15

²⁹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1; Also see the letter of the 27th of Nissan of this year, 5717 (Igrot Kodesh, Vol. 15 p. 81).

²⁹⁶ See Mishnah Mikvaot 5:4; Parah 8:10

²⁹⁷ See Ecclesiastes 3:7 – “There is a time to be silent and a time to speak.”

not consciously aware of them. Thus, since thought is in a state of constant flow, it is called a “river” (*Nahar*-נהר).

Now, just as we explained before about the matter of speech (*Dibur*), that it both reveals and conceals, this likewise is so of the letters of thought (*Machshavah*), in that thought also both reveals and conceals, as we observe, that although the intellect is the cause of the emotions, it nevertheless is possible for a person to conceptualize something in his mind, without any emotions being born of it. Rather, it only is when the intellect specifically comes into letters of thought, that the emotions are roused from it. We thus find that, since the intellect essentially transcends the emotions, thought conceals and covers over the essence of the intellect. In contrast, in thought, the intellect comes in ordered letters, and as a result, thought limits the intellect. In other words, when it comes to the abundant light and illumination of the intellect itself, it is not at all applicable for it to manifest in the letters of thought and for the emotions to be roused from it. Moreover, even when it comes to intellect that applies to becoming manifest in letters, nevertheless, [when it indeed manifests in letters] the letters limit it even more, being that letters limit.

We thus find that with letters of speech (*Dibur*), even though they reveal to one’s friend, they nevertheless cover over and conceal the inner aspect (*Pnimiyoot*), and it is specifically through this that they reveal to his friend. The same is true of the letters of thought (*Machshavah*). They reveal the intellect to the one who is thinking or become revealed in his emotions. However, this revelation is because they give measure and limit to the actual intellect itself. This being so, when it becomes

necessary to reveal the inner aspect of the intellect, especially with the coming of Moshiach, at which time there will be a revelation of the inner aspect of the Ancient One (*Pnimityoot Atik*) which transcends the inner aspect of wisdom (*Pnimityoot Abba*), it will be necessary for there to be a matter of “splitting” the thought (*Machshavah*), and this is the meaning of the verse, “He will wave His hand over the river... and He will break it etc.”

6.

With the above in mind, we can also understand the difference between the splitting of the sea (*Yam-ים*), which split into twelve divisions, and the splitting of the river (*Nahar-נהר*) in the coming future, which will split into seven divisions. To explain, the matter of the splitting of the sea was in order to affect a bond between the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) with the world of Emanation (*Atzilut*). It therefore split into twelve divisions. That is, it was for the purpose of affecting a bond of the twelve oxen (*Yud-Beit Bakar*)²⁹⁸ of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), these being the four camps of the Indwelling Presence of *HaShem-יהוה* (the *Shechinah*), each of which includes three,²⁹⁹ in order to elevate them to the world of Emanation (*Atzilut*).

²⁹⁸ Kings I 7:25; Also see Zohar II 24b and elsewhere.

²⁹⁹ In regard to the making of the large basin of the Holy Temple, which was called, “The Sea,” it states in Kings I 7:23-25 – “He made the ‘sea’ (*Yam-ים*) of cast [metal] ten cubits from its one lip to its other lip, circular all around, five cubits in

The same is true of the splitting of the sea, which was preparatory to the giving of the Torah. For, in Torah there also are six directions, corresponding to the six orders of the Mishnah. These six directions are: Pure (*Tahor*) and its opposite; Fit (*Kosher*) and its opposite; and Meritorious (*Zachai*) and its opposite. These also are the six emotive qualities (*Midot*). However, since they are emotions (*Midot*) that accord to intellect (*Sechel*), being that they are the emotions of the world of Repair (*Tikkun*), they therefore are doubled, in that they inter-include one another, and thus, they number twelve. It therefore is necessary to bond the twelve directions of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) with the twelve diagonal borders (*Yud-Beit Gvulei Alachson*)³⁰⁰ of the world of Emanation (*Atzilut*). This is as stated,³⁰¹ “For there the tribes ascended, the tribes of Ya”h-ה”ה”, a testimony for Israel, to give thanks to the Name *HaShem-יהוה*.” This refers to the ascent of the twelve tribes, who are in the world of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), to the world of Emanation (*Atzilut*).

The same likewise applies even higher, in regard to the bond between the world of Emanation (*Atzilut*) and that which transcends the world of Emanation (*Atzilut*). That is, this too requires a split into twelve divisions, in order to bond the twelve diagonal borders (*Yud-Beit Gvulei Alachson*) of the world of

height... It stood upon twelve oxen, three facing north, three facing west, three facing south, and three facing east; the sea (*Yam-ים*) was on top of them etc.”

³⁰⁰ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 21 and the notes and appendix there; Also see the prior discourse of this year, 5717, entitled “*v'Taher Libeinu - Purify our hearts to serve You with truth*,” Discourse 2.

³⁰¹ Psalms 122:4

Emanation (*Atzilut*) to that which transcends the world of Emanation (*Atzilut*).

In contrast, the revelation of the inner aspect (*Pnimityut*) of the Torah that will be revealed by King Moshiach, and is the matter of the revelation of the inner aspect of the Ancient One (*Pnimityut Atik*), entirely transcends the grasp and comprehension of understanding-*Binah*. This is why the “split” that will occur in the coming future will be into seven streams. For, the emotions (*Midot*) that stem from understanding-*Binah*, are in a state of inter-inclusion with one another. In contrast, in the emotions (*Midot*) as they are in the aspect of desire (*Ratzon*), each emotional quality (*Midah*) is unto itself.

This then, is the general difference between the three “splits.” That is, the splitting of the sea, which is the bond between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), was into twelve divisions. The splitting of the Jordan river, which took place after the splitting of the sea, that is, after the bond had already been affected between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), which was simply for the purpose of crossing over from one side of the Jordan river to the other side, was split into only one division. However, the split of the river (*Nahar*-נהר) in the coming future will be into seven streams, the purpose of which is to reveal the inner aspect (*Pnimityut*) of the pleasure (*Ta’amug*) that stems from the seven lower *Sefirot* of the Ancient One (*Atik*), which will be revealed in the coming future by King Moshiach, who will teach the inner aspect (*Pnimityoot*) of Torah to all the Jewish people, in a manner that

is even loftier than that of our forefathers [Avraham, Yitzchak and Yaakov], our teacher Moshe, and Adam, the first man.

7.

However, this must be better understood. For, the revelation of the inner aspect (*Pnimiyyoot*) of Torah that will be revealed by King Moshiach, will be a matter of learning, in that he will teach Torah to all the Jewish people. We therefore must understand how it could be possible for one person to teach millions of people.³⁰² Furthermore, in that time, the resurrection of the dead will have already happened, meaning that all the souls of the righteous and our forefathers, who already have learned the entire Torah, will rise. Moreover, even our teacher Moshe, who received the Torah at Sinai, will rise. This being so, it is difficult to understand how Moshiach will teach Torah to all of them. For, since they already learned the entire Torah, what novelty will Moshiach introduce?

Now, in regard to the question, what novelty will Moshiach introduce, this can be answered simply. That is, the learning will be of the inner aspects (*Pnimiyyoot*) of Torah, about which it is written,³⁰³ “It’s measure is longer than the earth (*Eretz-אֶרֶץ*) and wider than the sea (*Yam-יָם*).” That is, in this aspect of Torah, it is inapplicable to say that they already learned everything. Rather, it only applies to say that they already learned everything about the revealed aspects of Torah.

³⁰² See Likkutei Torah, Tzav 17b; Shaar HaEmunah, Ch. 56 and on; Discourse entitled “*v’Heinif*” *ibid.* (Sefer HaMaamarim 5698 p. 201); 5699 p. 207.

³⁰³ Job 11:9

In contrast, regarding the limitless (*Blee Gvul*), inner aspects (*Pnimiyoot*) of Torah, this is entirely inapplicable.

With the above in mind, we can understand how it is that souls who have been in the Garden of Eden (*Gan Eden*) for thousands of years, constantly ascending [from level to level] in their grasp, will nonetheless, even after all these ascents, receive in the coming future from King Moshiach, in that he will reveal an even higher aspect than what they already have attained. However, we still must understand how a single person can possibly teach everyone, as mentioned above.

8.

This may be understood based on the explanation elsewhere,³⁰⁴ on the verse,³⁰⁵ “Behold, My servant will become wise, he will be exalted and become high and exceedingly lofty.” As mentioned before, this verse enumerates five levels, these being, “wise” (*Yaskeel*-ישכיל), “exalted” (*Yaroom*-ירום), “high” (*Nisa*-נשא), “lofty” (*Gavah*-גבה) and “exceedingly” (*Me’od*-מאד). Now, these five levels correspond to the five names by which the soul is called; *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah* and *Yechidah*.³⁰⁶

Now, King David merited the aspect of *Nefesh*. That is, even though he had all the other aspects in him, nevertheless,

³⁰⁴ See Sefer HaGilgulim Ch. 19; Rabbi Moshe Zacuto (Ramaz) to Zohar III 260b; Ohr HaTorah, Na”Ch Vol. 1, p. 265; Also see the aforementioned discourse entitled “*v’Heinif*” (Sefer HaMaamarim 5698 p. 200).

³⁰⁵ Isaiah 52:13

³⁰⁶ Midrash Bereishit Rabba 14:9 and elsewhere; Also see Kuntres HaHitpa’alut of the Mittler Rebbe, translated as Divine Inspiration, where the attainment of the revelation of these five levels are explained at length.

his primary aspect was that of *Nefesh*, as he himself says in Psalms,³⁰⁷ “Praise *HaShem*-יהוה, O my Soul (*Nafshi*-נפשי!)” The prophet Eliyahu merited the aspect of *Ru’ach* (spirit or wind), which is why he “ascended to heaven in a whirlwind.”³⁰⁸ Our teacher Moshe merited the aspect of *Neshamah*, in that the *Neshamah* is the *Sefirah* of understanding-*Binah*, as it states,³⁰⁹ “It is the soul (*Nishmat*-נשמת) of the Almighty One that gives them understanding,” and, as known, our teacher Moshe was given the gateways of understanding (*Shaarei Binah*).³¹⁰

[Now, it is true that Moshe received the Torah, and that “Torah came forth from wisdom-*Chochmah*,”³¹¹ as explained before that,³¹² Moshe is the aspect of wisdom-*Chochmah*. Nevertheless, this does not contradict what is being said here, that Moshe is the aspect of understanding-*Binah*. This is because, in the *Neshamah* itself, the aspect of the soul of the soul-*Neshamah l’Neshamah* is hidden, this being is the aspect of the wisdom-*Chochmah* and understanding-*Binah* of the soul, in that “they are two lovers who never separate.”³¹³ In other words, Moshe’s primary aspect is the *Neshamah*, which is the aspect of understanding-*Binah*, only that hidden within [the understanding-*Binah*] is also the aspect of the soul of the soul-*Neshamah l’Neshamah*, which is the aspect of wisdom-*Chochmah*. However, his primary aspect was that of

³⁰⁷ Psalms 146:1

³⁰⁸ Kings II 2:1

³⁰⁹ Job 32:8

³¹⁰ Talmud Bavli, Rosh HaShanah 21b

³¹¹ Zohar II 62a, 85a, and elsewhere.

³¹² At the beginning of the discourse.

³¹³ See Zohar II 56a; Zohar III 4a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

understanding-*Binah*. This was particularly so after the sin of the golden calf, after which he certainly was only in the aspect of understanding-*Binah*. This is because the primary bonding of wisdom-*Chochmah* with understanding-*Binah* comes from the fiftieth gateway of understanding (*Shaar HaNun d'Binah*), which bonds understanding-*Binah* to wisdom-*Chochmah*.³¹⁴ However, after the sin of the golden calf, the fiftieth gateway of understanding (*Shaar HaNun d'Binah*) was taken away from him. This is as our sages, of blessed memory, taught,³¹⁵ “Fifty gateways of understanding were created in the world, and all of them were given to Moshe except for one, as it states,³¹⁶ ‘And You have made him a little less than God.’” Regarding this, the writings of the Arizal³¹⁷ explain that before the sin of the golden calf, he was even given the fiftieth gateway (*Shaar HaNun*), but when the sin of the golden calf occurred, he was told,³¹⁸ “Go and descend,” meaning,³¹⁹ “descend from your greatness,” in that the fiftieth gateway (*Shaar HaNun*) was taken away from him. However, because, in and of himself, Moshe’s intention was desirable, therefore, at the time of his passing, the fiftieth gateway was returned to him, as indicated in the fact that he passed away on Mount Nevo (*Har Nevo* -הר נבו), which means “It has a *Nun*-נ-50 in it (*Nun Bo* -בו-נ),” as explained in the writings of the Arizal. We therefore find that after the sin of the

³¹⁴ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1, and Ch. 32 and the notes there.

³¹⁵ Talmud Bavli, Rosh HaShanah 21b

³¹⁶ Psalms 8:6

³¹⁷ *Sefer HaLikkutim* of the Arizal to Psalms 8:6

³¹⁸ Exodus 32:7 and Rashi there.

³¹⁹ Exodus 32:7 and Rashi there.

golden calf, the level of Moshe certainly was the aspect of *Neshamah*, which is the aspect of understanding-*Binah*.]

Adam, the first man, was the aspect of the *Chayah*, as it states,³²⁰ “And the man [Adam] became a living soul (*Nefesh Chayah*).” However, Moshiach is the aspect of the *Yechidah*. That is, Adam, the first man, is the aspect of wisdom-*Chochmah*, whereas Moshiach is the *Yechidah*, which is the inner aspect of the Ancient One (*Pnimityut Atik*) that transcends wisdom-*Chochmah*, and is even higher than the inner aspect of the Ancient One (*Pnimityut Atik*) as it is found within wisdom-*Chochmah*. This is why Moshiach will teach Torah to all four above-mentioned levels of souls.

With the above in mind, we can understand what Rashi writes on the verse,³²¹ “*HaShem*-יהו"ה will dry up the gulf of the Sea of Egypt and He will wave His hand over the river with the power of His spirit (*Ba'yam Rucho*-בעים רווחו) etc.” About the words, “with the power of His spirit (*Ba'yam Rucho*-בעים רווחו)” (referring to “the spirit of Moshiach-*Rucho Shel Moshich*-רוחו של משיח”)³²² Rashi states, “There is nothing like it [that is, there is nothing like the word “*Ba'yam*-בעים] in all of Scripture.” This is because the revelation of the inner aspect of the Ancient One (*Pnimityoot Atik*) that will be revealed by Moshiach, who is the aspect of the singular-*Yechidah* level of the soul, never happened before. For, even when the Torah was given, the inner aspect (*Pnimityoot*) of Torah was in a state of concealment,

³²⁰ Genesis 2:7

³²¹ Isaiah 11:15

³²² See Midrash Bereishit Rabba 2:4

as explained above. Thus, this is Rashi's meaning in stating, "There is nothing like it in all of Scripture."

9.

With the above in mind, we also can understand the statement in Midrash Tehillim on the verse,³²³ "Upon me, O' God, are [my] vows unto You; I shall render thanksgiving offerings to You." The Midrash states, "In the coming future, all prayers will be nullified, but prayers of thanksgiving ("A psalm of thanksgiving")³²⁴ will not be nullified. All sacrificial offerings (*Korbanot*) will be nullified except for the thanksgiving offering (*Korban Todah*), which will never be nullified." This may be understood based on the explanation in various places³²⁵ about the Midrash that states,³²⁶ "In the coming future all the festivals will be nullified, except for Purim," and,³²⁷ "In the coming future, all the Prophets will be nullified, except for the book of Esther." These statements do not mean that they actually will be nullified, being that the Torah will not change, God forbid to think so. Rather, what is meant is that compared to the revelation of the coming future, all the joy of the holidays will be considered like "the flame of a candle in broad daylight."³²⁸

³²³ Psalms 56:13 – The Psalm that began to be recited on the 11th of Nissan 5717 (See the beginning of Sefer HaMaamarim, 11 Nissan).

³²⁴ See the earlier discourse of the 19th of Kislev of this year, 5717, entitled "*Mizmor L' Todah Haree'oo LaHaShem Kol HaAretz* - A Psalm of thanksgiving, call out to *HaShem*, all the earth," Discourse 9.

³²⁵ See Torah Ohr, 90d, 94a, 119b and elsewhere.

³²⁶ Midrash Mishlei Ch. 9

³²⁷ Talmud Yerushalmi Megillah 1:5

³²⁸ See Talmud Bavli, Chulin 60b

To explain, the joy of the festivals (*Yom Tov*) is of the *Sefirah* of understanding-*Binah*.³²⁹ However, in the coming future, when the verse, “He will wave His hand over the river,” will be fulfilled, the revelation of the festivals (*Yom Tov*) will be “like the flame of a candle in broad daylight.” The same is true of the Prophets (*Nevi'im*). They too will be nullified in the coming future, in that they will be like “the flame of a candle in broad daylight.” This is because,³³⁰ “all the prophets prophesied with the word ‘Thus-*Koh*-כה,’ except for Moshe who prophesied with the word ‘This-*Zeh*-זה.” However, in the coming future there will be a revelation of two times “This-*Zeh*-זה,” as it states,³³¹ “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*-יהוה for Whom we hoped, let us exult and be glad in His salvation.’” Thus, in that time, even the prophecy of Moshe will be “like the flame of a candle in broad daylight.” For, in that time there will not only be a revelation of, “This (*Zeh*-זה) is our God-*Elohei*” אלהינו-נו,” referring to Zeir Anpin, but there also will be a revelation of, “This (*Zeh*-זה) is *HaShem*-יהוה,” referring to the Ancient One (*Atik*).³³²

Similarly, in the coming future, all the prayers will also be nullified. For, the simple matter of prayer is that a person prays to *HaShem*-יהוה, blessed is He, in supplication for all his

³²⁹ See Likkutei Torah, Drushim l’Shmini Atzeret 88d and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

³³⁰ Sifri and Rashi to Numbers 30:2

³³¹ Isaiah 25:9

³³² See Rabbi Moshe Zacuto (Ramaz) to Zohar I 135a; Discourse entitled “*Vayavo Moshe*” 5635, 5654 (Sefer HaMaamarim 5635 Vol. 1, p. 89; 5654 p. 154); Also see the prior discourse of this year, 5717, by the same title, Discourse 13.

needs.³³³ However, since in the coming future all one's needs will be filled to completion, there will be no need to supplicate for one's needs. The same is true of the nullification of the sacrificial offerings (*Korbanot*) in the coming future. For, the simple matter of sacrificial offerings (*Korbanot*), is to atone for sins. However, in the coming future, the matter of sin will be entirely inapplicable. Moreover, even according to the inner explanation, that the meaning of the word “sacrificial offerings-*Korbanot*-קרבות” indicates the matter of “coming close-*Kiruv*-קירוב,”³³⁴ nonetheless, in the coming future, this too will be unnecessary.

To further explain, the matter of the sacrificial offerings (*Korbanot*-קרבות) is that they affect a “coming close (*Kiruv*-קירוב) of the Holy One, blessed is He, and His Indwelling Presence (the *Shechinah*),”³³⁵ referring to the matter of the union of *Zeir Anpin* and *Nukvah*, brought about through the sacrificial offerings (*Korbanot*-קרבות). For, as known,³³⁶ the union of *Zeir Anpin* and *Nukvah*³³⁷ is unlike the union of *Abba* and *Imma*, who “are two lovers who never separate,”³³⁸ even in our times. This is because their coupling is constant in order to sustain the existence of the worlds.³³⁹ In contrast, the coupling

³³³ Mishneh Torah, Hilchot Tefilah 1:1-2

³³⁴ See the discourse entitled “*Bati LeGani*” 5710, Ch. 10 (Sefer HaMaamarim 5710, p. 113), and elsewhere.

³³⁵ Me'orei Ohr, Ma'arechet *Kof*-ק (100), section 21.

³³⁶ Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 5

³³⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and on, and the notes there.

³³⁸ See Zohar II 56a; Zohar III 4a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there, and elsewhere.

³³⁹ Etz Chayim, Shaar 29, Ch. 2; Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 5, Ch. 11; Likkutei Torah, Shir HaShirim 20b-c, 22b and on

of *Zeir Anpin* and *Nukvah* is intermittent, and therefore the sacrificial offerings (*Korbanot*), through which there is a union of *Zeir Anpin* and *Nukvah*, are needed.

However, about the coming future it states,³⁴⁰ “On that day *HaShem*-יהו"ה will be (*Yehiyeh*-יהיה) One and His Name One,” in which the word “will be-*Yehiyeh*-יהיה,” is two times the letters *Yod-Hey*-י"ה.³⁴¹ That is, the letters *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה (which refer to *Zeir Anpin* and *Nukvah*) will be like the letters *Yod-Hey*-י"ה [of the Name *HaShem*-יהו"ה] (which refer to *Abba* and *Imma*). That is, even the coupling of *Zeir Anpin* and *Nukvah* will be constant, and therefore, there will be no need for sacrificial offerings (*Korbanot*) to affect the coupling of *Zeir Anpin* and *Nukvah*.

In contrast, the “Psalm of Thanksgiving” (*Mizmor l'Todah*-מזמור לתודה) and the thanksgiving offering (*Korban Todah*-קרבן תודה) will continue in the coming future.³⁴² This is because comprehension is not a receptacle for the revelation of the inner aspect of the Ancient One (*Pnimiyoote Atik*), which will occur in the coming future. Thus, the matter of acknowledgement and submission (*Hoda'ah*-הודאה) to *HaShem*-יהו"ה, blessed is He, which transcends reason and intellect, will still be necessary. Therefore, even in the coming future, the “Psalm of Thanksgiving” (*Mizmor l'Todah*-מזמור לתודה) and the thanksgiving offering (*Korban Todah*-קרבן תודה) will continue.

³⁴⁰ Zachariah 14:9

³⁴¹ Likkutei Torah of the Arizal to Zachariah 14:9, cited in Likkutei Torah, Bamidbar 7d and elsewhere.

³⁴² See the earlier discourse of the 19th of Kislev of this year, 5717, entitled “*Mizmor L'Todah Haree'oo LaHaShem Kol HaAretz* - A Psalm of thanksgiving, call out to *HaShem*, all the earth,” Discourse 9.

will continue. This is because the revelation of the inner aspects (*Pnimiyoote*) of Torah, which will be revealed by King Moshiach, will transcend the comprehension of understanding-*Binah*, but instead will specifically be in a way of acknowledgement and submission (*Hoda'ah*-הודאה) to *HaShem*-יהוה, blessed is He.

10.

With the above in mind, we can understand how it is possible for one person to teach Torah to millions of people. For, the way he will teach them Torah, will not be in a way of learning and comprehending, but rather, in a way of seeing. The difference between seeing (*Re'iyah*) and hearing (*Shmiyah*) is that in hearing, the recipient receives the matter by way of many particulars. That is, he first receives one particular and then receives an additional particular etc. In contrast, seeing (*Re'iyah*) means that he sees it all at once.

An example is what we find about the Arizal,³⁴³ that during a short Shabbat nap, he once beheld such wondrous matters, that he stated afterward, that if he would want to reveal in speech, what he beheld during his nap, he would have to speak continuously for a period of eighty years. This is because he grasped with the aspect of the sight (*Re'iyah*) of wisdom-*Chochmah*. Furthermore, even the aspect of thought (*Machshavah*) transcends speech, and this is to such an extent that what a person can think in a short period of time, will take much longer to express in speech. Nevertheless, thought

³⁴³ Pri Etz Chayim, Shaar Kriyat Shma Al HaMita, Ch. 1.

(*Machshavah*) and speech (*Dibur*) have some measure of comparison to each other. However, that which is grasped in a short period of time, but requires eighty continuous years to express in speech, indicates that there is no comparison whatsoever, in that it specifically stems from the sight (*Re'iyah*) of wisdom-*Chochmah*.

Now, if this is so in relation to the sight (*Re'iyah*) of wisdom-*Chochmah*, how much more is it so, in relation to the sight (*Re'iyah*) of the essential self of the soul. Thus, since Moshiach is the aspect of the singular-*Yechidah* essence of the soul, as explained above, who will reveal the aspect of the singular-*Yechidah* essence of the soul within all Jews, the manner of study will be in a way of the sight (*Re'iyah*) of the essential self of the soul, meaning, the singular-*Yechidah* essence of the soul. It therefore is applicable for one person to teach Torah to millions, since it will be in a way of sight (*Re'iyah*).

With the above in mind, we can understand how the two explanations of the verse, “Behold, My servant will become wise,” fit together. That is, according to Targum the verse refers to King Moshiach, and according to Rashi, it refers to all Jews, but nonetheless both are true. For, when the singular-*Yechidah* essence of the soul will be revealed in Moshiach, and the inner aspect of the Ancient One (*Pnimiyyoot Atik*) will be revealed, there then will be the fulfillment of the verse, “Behold, My servant will become wise,” in all Jews as well, as the verse states,³⁴⁴ “But you, O’ Israel, My servant, Yaakov, you who I have chosen etc.” This is because Moshiach will

³⁴⁴ Isaiah 41:8

reveal the singular-*Yechidah* essence of the soul of every single Jew, and he will teach the inner teachings (*Pnimiyyoot*) of the Torah in a way of the sight (*Re'iyah*) of the essential self of the soul.

11.

Now, all the revelations of the coming future depend on our present deeds and our service of *HaShem*-יהו"ה, blessed is He, throughout the time of exile.³⁴⁵ This then, is the meaning of the explanation in the writings of the Arizal about the verse,³⁴⁶ “Behold, My servant will become wise, he will be exalted and become high and exceedingly lofty.” That is, it is explained³⁴⁷ that the five levels enumerated in this verse; “wise” (*Yaskeel*-ישכיל), “exalted” (*Yaroom*-ירום), “high” (*Nisa*-נשא), “lofty” (*Gavah*-גבה) and “exceedingly” (*Me'od*-מאד), correspond to the four worlds of Emanation, Creation, Formation and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*), as well as that which transcends the world of Emanation (*Atzilut*). That is, “My servant will become wise” (*Yaskeel Avdi*-ישכיל עבדי) refers to the world of Action (*Asiyah*), in which there is an admixture of good and evil, as it states,³⁴⁸ “The tree (of the knowledge of good and evil) was desirable as a means to wisdom (*L'Haskeel*-להשכיל).” The word “exalted” (*Yaroom*-

³⁴⁵ See Tanya, Ch. 37.

³⁴⁶ Isaiah 52:13

³⁴⁷ See Sefer HaGilgulim Ch. 19; Rabbi Moshe Zacuto (Ramaz) to Zohar III 260b; Ohr HaTorah, Na"Ch Vol. 1, p. 265; Also see the aforementioned discourse entitled “*Heinif*” (Sefer HaMaamarim 5698 p. 200).

³⁴⁸ Genesis 3:6

ירום) refers to the world of Formation (*Yetzirah*). The word “lofty” (*Gavah*-גבה) refers to the world of Creation (*Briyah*), and the word “high” (*Nisa*-נשא) refers to the world of Emanation (*Atzilut*).³⁴⁹ Now, the word “exceedingly-*Me'od*-מאד” shares the same letters as Adam-אדם, only that it is loftier than Adam-אדם, and refers to the aspect that transcends all the worlds.

However, this must be understood. How is it possible that from the aspect indicated by the word “He will become wise” (*Yaskeel*-ישכיל), which indicates an admixture of good and evil, he will begin ascending until the aspect that even transcends the world of Emanation (*Atzilut*)? However, the explanation is that all the revelations of the coming future depend on our present deeds and service of *HaShem*-יהו"ה, blessed is He, specifically through restraining (*Itkafiya*) the opposite of holiness. For,³⁵⁰ “Through restraining (*Itkafiya*) of opposite side (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated in all the worlds.” For, as explained by his honorable holiness, my father-in-law, the Rebbe, in the continuum of discourses dated for the day of his passing,³⁵¹ through our service of *HaShem*-יהו"ה, blessed is He, in restraining the opposite of holiness, we bring about an illumination of the light of *HaShem*-יהו"ה, blessed is He, that is

³⁴⁹ [This requires further analysis why “lofty (*Gavah*-גבה)” and “high (*Nisa*-נשא)” are reversed in their order here in the discourse vis-à-vis how they are expressed in the verse.]

³⁵⁰ 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, beginning of Pekudei, and Chukat 65c.

³⁵¹ See the discourse entitled “*Bati LeGani* – I have come to My garden,” 5710 Ch. 1 and on (Sefer HaMaamarim 5710 p. 111 and on).

equally present in all worlds. Thus, through serving *HaShem*-יהו"ה, blessed is He, as indicated by the word "He will become wise" (*Yaskeel*-ישכיל), referring to refining the tree of the knowledge of good and evil, there begins to be an order of ascent, until the aspect indicated by the word "exceedingly" (*Me'od*-מאד), which transcends the world of Emanation (*Atzilut*) and refers to the inner aspect of the Ancient One (*Pnimityut Atik*) that will be revealed in the coming future by our righteous redeemer, Moshiach, may he come and redeem us in the near future, in the most literal sense!

Discourse 23

*“KeeYemei Tzeitcha MeiEretz Mitzrayim -
As in days that you left the land of Egypt”*

Delivered on Shabbat Parshat Kedoshim,
Shabbat Mevarchim Iyyar, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁵² “As in the days when you left the land of Egypt, I will show you wonders.” Now, we must understand the comparison in this verse between the coming redemption and the redemption from Egypt. For, the coming redemption will be much greater than the redemption from Egypt. This is indicated by this verse itself, that compared to the redemption from Egypt, the revelation of the coming redemption will be in a way of wonders (*Nifla’ot*).³⁵³ This is especially so based on the statement in Yalkut on this verse that,³⁵⁴ “The miracles and power that I am destined to perform for the children, I did not even show to the fathers, as it states, ‘I will show you wonders (*Nifla’ot*),’ and another verse also states,³⁵⁵ ‘To Him Who alone performs great wonders (*Nifla’ot*).’” This being so, [that there is no comparison between them] why then does this verse draw a comparison

³⁵² Micah 7:15

³⁵³ See Ohr HaTorah, Na”Ch (Vol. 1) to Micah 7:15 (p. 487).

³⁵⁴ Yalkut Shimoni to Micah, Remez 559

³⁵⁵ Psalms 136:4

between the coming redemption and the redemption from Egypt?

Additionally, we must understand the statement in Zohar,³⁵⁶ cited by his honorable holiness, my father-in-law, the Rebbe, in a Passover discourse,³⁵⁷ that the verse specifies “As in the days” (*KeeYemei*-כימי), in the plural, when seemingly it should have stated, “As in the day” (*K’Yom*-כיום) in the singular, being that the exodus from Egypt took place in a single day. Moreover, from this we understand that the coming redemption (about which the verse states, “As in the days... I will show you wonders,”) will also be in this manner. This being so, at first glance, there seems to be a question here. For, it was previously explained³⁵⁸ that Moshiach is the general *Yechidah* soul, who will reveal the *Yechidah* essence in the soul every Jew. However, the *Yechidah* (Singular Essence of the soul) is the very opposite of plurality and multiplicity. This being so, why does the verse say “As in the **days**... I will show you wonders,‟ specifying “in the days” (*KeeYemei*-כימי) in the plural?

2.

This may be understood by prefacing with the previous explanation³⁵⁹ about the coming redemption in general and its similarity to the redemption from Egypt. That is, just as in the

³⁵⁶ Zohar III 176a

³⁵⁷ Discourse entitled “*KeeYemei Tzeitcha*” 5708 (Sefer HaMaamarim 5708 p. 159)

³⁵⁸ In the preceding discourse of this year, 5717, entitled “*Hinei Yaskeel Avdi* – Behold, My servant will become wise,‟ Discourse 21.

³⁵⁹ In the prior discourse, Discourse 21.

redemption from Egypt there was the splitting of the sea, resulting from the fact, that above, there was a splitting of the “veil” (*Parsa*), thus drawing the splitting of the sea below, so likewise, in the coming future, there also will be a splitting of the “veil” (*Parsa*), as stated,³⁶⁰ “He will wave His hand over the river... He will break it into seven streams.” However, the difference is that in the exodus from Egypt only the lower “veil” (*Parsa*) was split, whereas in the coming future, even the highest “veil” (*Parsa*) will split. For, as explained before, in the exodus from Egypt the splitting of the sea was the splitting of the *Sefirah* of Kingship-*Malchut*, whereas the splitting of the river in the coming future, will be the splitting of the concealment of the *Sefirah* of Understanding-*Binah*.

To further explain, the *Sefirah* of Kingship-*Malchut* is the intermediary (*Memutzah*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*). Now, just as every intermediary (*Memutzah*) possesses both levels, so likewise, the *Sefirah* of Kingship-*Malchut* possesses both levels. That is, there is the inner aspect (*Pnimiyut*) of Kingship-*Malchut*, called the “sea” (*Yam*-יָם) and the external aspect (*Chitzoniyut*) of Kingship-*Malchut*, called the “land” (*Aretz*-אֶרֶץ). As explained before, the inner aspect (*Pnimiyut*) of Kingship-*Malchut* collects all the limitless (*Blee Gvul*) lights of the world of Emanation (*Atzilut*) into herself, covering and concealing them so that they will not be revealed externally. Through this, the externality (*Chitzoniyut*) of Kingship-*Malchut* becomes the root and source of the creations. This is the concealment caused by the veil

³⁶⁰ Isaiah 11:15

(*Parsa*) of Kingship-*Malchut*. The same is true even higher, in every intermediary aspect (*Memutza*). That is, the purpose of the inner aspect (*Pnimiyut*) of the intermediary (*Memutza*) is to conceal the higher lights so that they will not become revealed externally. Through this, the externality (*Chitzoniyut*) of the intermediary (*Memutza*) becomes the source of influence to that which is lower than it.

This then, is the matter of the splitting of the sea, as it states,³⁶¹ “He transformed the sea to dry land.” That is, both according to the view of the Zohar³⁶² and the view of the Arizal,³⁶³ that a bond was made between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) in two ways; in a way of ascent (*Ha’ala’ah*) and in a way of descent (*Hamshachah*). However, the splitting of the sea in the Exodus from Egypt was the lowest splitting. In contrast, the splitting of the river of the coming future will be the splitting of the highest veil (*Parsa*), and through this, a bond will be made between *HaShem*-יהו"ה, blessed is He, above and below, both in a way of ascent (*Ha’ala’ah*) and in a way of drawing down (*Hamshachah*).³⁶⁴

³⁶¹ Psalms 66:6

³⁶² Zohar II 48b

³⁶³ Pri Etz Chayim, Shaar Chag HaMatzot, Ch.7; Shaar HaKavanot, Inyan Sefirat HaOmer, Drush 12.

³⁶⁴ As discussed in the previous discourse of this year, 5717, entitled “*Hinei Yaskeel Avdi* – Behold, My servant will become wise,” Discourse 21.

3.

Now, to explain, there are three kinds of veils (*Parsa'ot*).³⁶⁵ By way of analogy, this may be understood by how it is in man below, in that within himself, he too has three kinds of veils (*Parsa'ot*). The first veil (*Parsa*) is the constraint in the chest of the heart, which separates between the emotions of the heart and the voice of speech. (Similarly, a person's physical body has a diaphragm that separates between the cardiovascular system and the digestive system, which relates to action-*Ma'aseh*.) The second veil (*Parsa*) is the narrowness of the neck, which separates between the intellect of the brains and the heartfelt emotions. The third veil (*Parsa*) is the airy membrane that hovers over the brain,³⁶⁶ which separates between that which is higher than the brain and the brain, that is, between that which is higher than intellect, and intellect.

To explain in greater detail, the matter of the veil (*Parsa*) that separates between the emotions and speech, is that when a person's emotions are in full force, he is incapable of speech. This is because, as the emotions are in their full force, they cannot at all be revealed in speech, and if he does speak, his speech will be confused. Now, besides the fact that the emotions revealed in speech are not the essential emotions as they are in their full force, but rather, whatever is revealed is specifically as they have become diminished and weakened, but

³⁶⁵ See Shaar HaEmunah, Ch. 65 and on.

³⁶⁶ See Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 3 & Ch. 6; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 21, 32, and 33; Also see Listen Israel, a translation of Rabbi Hillel of Paritch's commentary to Shaar HaYichud, Ch. 1, and the notes and citations there.

more so, we see that sometimes a person's speech can be only from his lips and outward. This is as stated,³⁶⁷ “[Inasmuch as this people has drawn close [to Me] with its mouth, and has honored Me with its lips, but it has distanced its heart from Me etc.” It similarly is written,³⁶⁸ “They sought to beguile Him with their mouth and deceive Him with their tongues. Their heart was not always with Him, and they were not steadfast in His covenant.” That is, in such speech, there is no revelation of heartfelt emotions altogether. In other words, even though every speech necessarily contains a certain root and motivational cause in one's heartfelt emotions, so that when he is moved with a motion of love and kindness, he will speak loving words, and the same applies to all other emotions, nevertheless, there is such a thing as speech that is only from the lips and outward. Such a thing is only possible because of the concealment of the veil (*Parsa*) that separates between the emotions and the speech.

We can understand the same matter as it is above, in *HaShem's* יהו"ה Godliness. That is, there is a veil (*Parsa*) that separates between the emotive *Sefirot* (the *Midot*) and the *Sefirah* of Kingship-*Malchut*. The effect of this veil (*Parsa*) is that not only will there not be a radiance in it of the revelation of *HaShem's* יהו"ה Godliness stemming from the upper three *Sefirot*, but beyond this, because of the concealing veil (*Parsa*), there is not even an illumination of the revelation of *HaShem's* יהו"ה Godliness stemming from the seven lower *Sefirot* within it. As a result of this veil (*Parsa*), the worlds of Creation,

³⁶⁷ Isaiah 29:13

³⁶⁸ Psalms 78:36-37

Formation and Action (*Briyah, Yetzirah, Asiyah*) come into a state of the complete concealment of *HaShem*'s-יהו"ה Godliness.

Thus, it was in regard to this concealment that the splitting of the sea occurred in the exodus from Egypt, this being the splitting of the veil (*Parsa*) that exists between *Zeir Anpin* and Kingship-*Malchut*, so that the emotional *Sefirot* of *Zeir Anpin* could illuminate in the aspect of Kingship-*Malchut*. Through this, a bond was affected between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) in two ways, in a way of ascent (*Ha'ala'ah*) and in a way of drawing down (*Hamshachah*). This is the meaning of the verse,³⁶⁹ “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.” That is, the twelve oxen (*Yud-Beit Bakar*)³⁷⁰ of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) ascended to the world of Emanation (*Atzilut*).³⁷¹ There similarly is also the matter of drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), as it states,³⁷² “And the children of Israel shall come into the midst of the sea on dry land.” That is, the souls of the world of Emanation (*Atzilut*), as they are in the “sea” (*Yam*-ים) of the world of Emanation (*Atzilut*), descend below to the “dry land” (*Yabashah*-יבשה) of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

³⁶⁹ Psalms 122:4

³⁷⁰ Kings I 7:25; Also see Zohar II 24b and elsewhere.

³⁷¹ See the prior discourse, Discourse 21, Ch. 6.

³⁷² Exodus 14:22

Now, it likewise is this way in man below, that the bond between the heartfelt emotions (*Midot*) and speech (*Dibur*) is in two ways, in a way of ascent (*Ha'ala'ah*) and in a way of drawing down (*Hamshachah*). That is, there is a way in which the bond is drawn down from above to below, that is, that the heartfelt emotions are drawn down into speech. For example, this is like the teaching,³⁷³ “Words that come from the heart enter the heart,” meaning that as the emotions are felt in the heart, this is how they will come out and illuminate the voice of speech.

There is yet another way of bonding between the heartfelt emotions (*Midot*) and speech (*Dibur*), which is in a way of ascent (*Ha'ala'ah*) from below to above, as stated,³⁷⁴ “Prayer is in silence.” That is, even though the one praying speaks letters, nevertheless this cannot be called speech at all, since the letters (*Otiyot*) ascend to become included in the heartfelt emotions (*Midot*).

4.

Now, we also can understand the matter of the veil (*Parsa*) between the brains (*Mochin*) and the heartfelt emotions (*Midot*) in the same way. This is because an emotion is necessarily born of every intellect. Even so, we sometimes see that even when a person contemplates the greatness of *HaShem*-יהוה, blessed is He, in his intellect, it nevertheless is not drawn

³⁷³ Sefer HaYashar of Rabbeinu Tam, Shaar 13, cited in Shnei Luchot HaBrit (ShaLa”H) 69a.

³⁷⁴ Zohar I 210a

into his heart to come to the matter expressed in the verse,³⁷⁵ “And you shall love *HaShem*-יהוה your God, with all your heart,” and the same applies to fear of *HaShem*-יהוה, blessed is He. The reason is the constraint of the narrowness of neck (*Meitzar HaGaron*), within which the three ministers of Pharaoh exist, these being the trachea (*Kaneh*), the esophagus (*Veshet*) and the carotid arteries (*Vreedeen*).³⁷⁶ The general explanation is that the person is entrenched in the lusts of this physical world, whether in the matter indicated by the esophagus (*Veshet*), the matter indicated by the trachea (*Kaneh*), or the matter indicated by the carotid arteries (*Vreedeen*), all of which are explained in detail in Torah Ohr.³⁷⁷

Thus, because of the constraint of the narrowness of neck (*Meitzar HaGaron*) even when he contemplates the greatness of *HaShem*-יהוה intellectually, it nevertheless does not bring about emotions in his heart. Moreover, even when heartfelt emotions are roused through such contemplation (*Hitbonenut*), nevertheless, even so, the light of the intellect does not illuminate in his heart as it does in his brain and intellect. That is, it would seem that from the expansive perspective of the intellect, the emotions born of it should also be very expansive. However, because of the narrowness of the neck (*Meitzar HaGaron*), even when he is roused with love of

³⁷⁵ Deuteronomy 6:5

³⁷⁶ See Likkutei Torah of the Arizal, Parshat Vayeishev; Also see the prior discourse of this year, Discourse 18, entitled “*HaChodesh HaZeh Lachem* – This month shall be for you the first of the months,” Ch. 2; Also see at greater length in The Teachings of The Rebbe, 5716, Discourse 24 Ch. 4, and Discourse 26, Ch. 4, and elsewhere.

³⁷⁷ See Torah Ohr, 58b, 102c; Also see the discourse of 5716 cited in the prior note.

HaShem-יהו"ה, blessed is He, not only is it not the love indicated by the words,³⁷⁸ “You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*),” but it is not even the love indicated by the words, “with all your soul (*Bechol Nafshecha*),” nor is it even the love indicated by the words, “with all your heart” (*Bechol Me'odecha*).” Rather, the only love of *HaShem*-יהו"ה, blessed is He, that is roused in him, is love that relates to action alone. This is so much so, that certainly, such emotions cannot be called intellectual emotions (*Midot Sichliyim*), but merely natural emotions (*Midot Tiviyim*).³⁷⁹ In general, this refers to when the light of the intellect, as it is in the brain and mind, does not illuminate in the heart, but changes and descends from one state of being to a lesser state of being, because of the narrowness of the neck (*Meitzar HaGaron*), so that sometimes, the concealment caused by the narrowness of the neck (*Meitzar HaGaron*) is so great, that there is no arousal of the emotions (*Midot*) altogether.

It is regarding this that there will be the splitting of the river (*Nahar*-נהר) in the coming future, as it states,³⁸⁰ “He will wave His hand over the river... He will break it into seven streams.” This refers to the “splitting” of the veil (*Parsa*) that separates between the brains (*Mochin*) and the emotions (*Midot*). Included in this is also the “splitting” of the veil (*Parsa*) of the airy membrane that hovers over the brain, which separates between the intellect of the brain, and that which transcends the intellect of the brain.

³⁷⁸ Deuteronomy 6:5

³⁷⁹ See at greater length in *Kuntres HaHitpaalut* of the Mittler Rebbe, translated as *Divine Inspiration*.

³⁸⁰ Isaiah 11:15

To further elucidate, it was explained before³⁸¹ (and in various places at length)³⁸² that the “river” (*Nahar*-נהר) refers to the aspect of understanding-*Binah*. This is as stated,³⁸³ “A river (*Nahar*-נהר) issues from Eden.” Now, Eden is the aspect of wisdom-*Chochmah*, and the river (*Nahar*-נהר) that issues forth from it is the aspect of understanding-*Binah*. This then, is the meaning of the verse, “He will wave His hand over the river (*Nahar*-נהר),” referring to the splitting of the veil (*Parsa*) of understanding-*Binah*, meaning, the [splitting of the] concealment of the airy membrane that hovers over the brain.³⁸⁴ Through this, there is an illumination of the light of *HaShem*-יהוה, blessed is He, in the emotive *Sefirot* (*Midot*), as well as in the *Sefirah* of Kingship-*Malchut* and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*), since this is already after the splitting of the sea.

The explanation is that when there is light and illumination that transcends the quality of understanding-*Binah*, it can then also illuminate in the emotions (*Midot*). This is because the concealment caused by the narrowness of the neck (*Meitzar HaGaron*) can only conceal and cover over the externality of understanding (*Chitzoniyut Binah*), but not the inner understanding (*Pnimiyyut Binah*). The inner aspect (*Pnimiyyut*) of understanding-*Binah*, (which is the light and illumination that transcends the brain and intellect, and

³⁸¹ In the previous discourse of this year, 5717, entitled “*Hinei Yaskeel Avdi* – Behold, My servant will become wise,” Discourse 21.

³⁸² See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 and on.

³⁸³ Genesis 2:10

³⁸⁴ See *Listen Israel*, a translation of Rabbi Hillel of Paritch’s commentary to Shaar HaYichud, Ch. 1, and the notes and citations there.

illuminates through the splitting of the airy membrane that hovers over the brain) illuminates in the inner aspect of the emotions (*Pnimiyyut HaMidot*), and the essential being of the inner aspect of the emotions is like the essential being of the brains and intellect.

Now, this (matter, that the concealment caused by the narrowness of the neck (*Meitzar HaGaron*) only affects the externality (*Chitzoniyut*) of understanding-*Binah*), may be understood by way of analogy. That is, when a person is incapable of comprehending an intellectual matter, as it is, in and of itself, but only by way of various vestments and analogies, as stated about King Solomon, that,³⁸⁵ “He said three thousand analogies,” then even as the matter manifests in his intellect, it is in a very constrained and restricted way. Now, when the intellectual matter is very constrained and restricted, then whatever is drawn through the narrowness of the neck (*Meitzar HaGaron*) to the emotions is even more constricted, so much so, that when it finally is drawn into actual deed, it is even more constricted. The result is that a person fulfills the *mitzvot* devoid of life and vitality, in a mechanical way, “like the commands of men done by rote.”³⁸⁶ All this is because even as the intellect is in his mind and brain, it is constrained and restricted.

However, when the airy membrane that hovers over the brain is split, there no longer is the “possibility” for the concealment caused by the narrowness of the neck (*Meitzar*

³⁸⁵ Kings I 5:12; See Torah Ohr, Mikeitz 42c and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45 (and Ch. 1), and elsewhere.

³⁸⁶ Isaiah 29:13

HaGaron) and therefore the emotions (*Midot*) automatically ascend and become included in the mind and intellect (*Mochin*), in the inner aspect of the mind and intellect (*Pnimiyyut HaMochin*), and even higher, they ascend to the emotions (*Midot*) as they are in the desire (*Ratzon*) and pleasure (*Ta'anug*), which are the aspects of Arich Anpin. Moreover, they ascend still higher, to the emotions (*Midot*) as they are in the aspect of the Ancient One (*Atik*), and the inner aspect of the Ancient One (*Atik*). That is, they ascend to the aspect of the Ancient One (*Atik*), as He is in His place, which transcends the aspect of the Ancient One (*Atik*) as He descends to manifest in the inner aspect of the father (*Abba*).³⁸⁷ That is, they ascend to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

5.

This then, is the meaning of the verse,³⁸⁸ “As in the days when you left the land of Egypt, I will show you wonders.” That is, the general explanation of why the verse compares the coming redemption to the exodus from Egypt, is because, in both, there is the matter of the splitting of the veil (*Parsa*). However, in the coming redemption there will be wonders (*Nifla'ot*-נפלאות), since there then will also be the splitting of the highest veil (*Parsa*). This is the meaning of the word

³⁸⁷ See the prior discourse, Discourse 21, where this was explained; Also see *Hemshech* 5666 p. 95 and on; *Sefer HaMaamarim* 5696 p. 9; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 24-26 and the notes there.

³⁸⁸ Micah 7:15

“wonders-*Nifla’ot*-נפלאות,” that there will be a revelation of the “fifty wonders-*Nun Pla’ot*-נב פלאות.”³⁸⁹ Moreover, it will not just be the aspect of the “fifty wonders-*Nun Pla’ot*-נב פלאות” as they are in the *Sefirah* of Kingship-*Malchut*, but as they are in the *Sefirah* of understanding-*Binah*, which is the matter of the fifty gateways of understanding (*Nun Sha’arei Binah*). Moreover, even the fiftieth gate (*Shaar HaNun*), the substance of which is to bond and unify the intangible Godly “nothingness” (*Ayin*) of the aspect of wisdom-*Chochmah*, with the comprehension and grasp of understanding-*Binah*, will be revealed. In other words, when there is a splitting of the airy membrane that hovers over the brain, there is a unification of the comprehension of the *Sefirah* of understanding-*Binah* with the intangible Godly “nothingness” (*Ayin*) of wisdom-*Chochmah*, and even higher, with the aspect of Arich Anpin, and even higher, with the aspect of the Ancient One (*Atik*), and even higher, with the inner aspect of the Ancient One (*Pnimityut Atik*).

It therefore is in this respect that the verse compares the coming redemption to the redemption from Egypt, since in both, there is a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). In other words, when the separating veil (*Parsa*) is in place, the light drawn down is only that which relates to the chaining down of the worlds (*Hishtalshelut*). However, upon the splitting of the veil (*Parsa*), the light of

³⁸⁹ Zohar I 261b (*Hashmatot*), cited in Ohr HaTorah, Na”Ch (Vol. 1) to Micah 7:15 (p. 487).

HaShem-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) is drawn down.

This is also the meaning of the statement of our sages, of blessed memory,³⁹⁰ “The children of Israel were redeemed from Egypt in the month of Nissan, and in the coming redemption they are destined to be redeemed in the month of Nissan.” This is as stated in Zohar,³⁹¹ that the month of Nissan is a month of kindness-*Chessed*. His honorable holiness, my father-in-law, the Rebbe, explained³⁹² that this kindness-*Chessed* is that the revelation of *HaShem*'s-יהו"ה light and illumination is in a manner of an arousal from Above, meaning, from Above to below. This is why the verse states about the month of Nissan,³⁹³ “My Beloved is to me, and I am to Him.” The redemption of Passover happened in this way. This is also why the gates of dew (*Tal*-טל) are specifically opened on Passover,³⁹⁴ and why “dew (*Tal*-טל) is never withheld.”³⁹⁵ The same is true of the coming redemption, about which it states,³⁹⁶ “With abundant mercy I will gather you in,” and,³⁹⁷ “I will be (*Eheye*”ה-יה) as the dew (*Tal*-טל) for Israel.”³⁹⁸ That is,

³⁹⁰ Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:11; This was explained at length in the previous discourse of this year, 5717, entitled “*HaChodesh* – This month shall be for you the head of the months,” Discourse 18.

³⁹¹ Zohar II 186a, 51b; Also see the discourse cited in the next note.

³⁹² See the discourse entitled “*HaChodesh*” 5700 (Sefer HaMaamarim 5700 p. 28 and on).

³⁹³ Song of Songs 2:16

³⁹⁴ See Pirke d’Rabbi Eliezer, Ch. 32; This is why the prayer for dew (*Tefilat Tal*) is specifically recited on Passover.

³⁹⁵ Talmud Bavli, Ta’anit 3a

³⁹⁶ Isaiah 54:7

³⁹⁷ Hosea 14:6

³⁹⁸ Talmud Bavli, Taanit 3a, relates that the children of Israel entreated of *HaShem* to be a blessing as the rain, as in the verse (Hosea 6:3) “And let us know, eagerly strive to know *HaShem*. His going forth is sure as the morning and He will

there will be a revelation of the kindness-*Chessed* of *HaShem*-יהו"ה, blessed is He, in a way of an arousal from *HaShem*-יהו"ה, blessed is He, above – from Above to below. All this is due to the “splitting” of the veil (*Parsa*), through which there is a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

come to us as the rain.” To this *HaShem* responded, “My daughter, you request [my manifestation by comparing me to] the matter [of rain] which sometimes is desirable and sometimes is undesirable. However, I will be for you like that which is always desirable, as stated (Hosea 14:6) ‘I will be (*Eheveh*-אהיה) as the dew-*Tal*-טל’ to Israel.” In other words, just as dew-*Tal*-טל is constant and unchanging, *HaShem* is One-יהו"ה אה"י is the constant and unchanging essential truth of all that is. This is hinted at in the fact that the word, “Dew-*Tal*-טל-39,” shares the same numerical value as *HaShem* is One-*HaShem Echad*-יהו"ה אה"י-39. About this, the verse states (Isaiah 26:19), “Oh, let Your dead revive... For Your dew is the dew-*Tal*-טל that revives.” That is, through the revelation of the true reality of *HaShem* is One-*HaShem Echad*-יהו"ה אה"י, blessed is He, in the coming future, the revival of the dead will come about. This itself is the essence of *HaShem*'s-יהו"ה Supernal desire, as indicated by the fact that the name that corresponds to the crown-*Keter*, which is desire, is the name *Eheveh*"h-אה"י, which is the first of His desires, as it states (Proverbs 8:30), “And *Eheveh*"h-אה"י was with Him as His nursling, and *Eheveh*"h-אה"י was His delight every day, playing before Him at all times.” This Name *Eheveh*"h-אה"י-21 is the same as the first truncation of the Name *HaShem*-יהו"ה, which is the Name *Yeh*"o-יה"ו-21, consisting of the letters *Yod-Hey-Vav*-יהו"ה-39, which is equal to *HaShem* is One-*HaShem Echad*-יהו"ה אה"י-39, and refers to the revelation of the oneness and singularity of *HaShem*-יהו"ה, blessed is He, within the chaining down of the worlds (*Hishtalshelut*). See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 96; Also see Listen Israel, a translation of Rabbi Hillel Paritch’s commentary to *Shaar HaYichud* of the Mittler Rebbe (translated as The Gate of Unity), Ch. 1, and the notes and citations there.

6.

The explanation³⁹⁹ is that the Midrash⁴⁰⁰ states on the verse,⁴⁰¹ “My Beloved is to me, and I am to Him,” that, “He is a father to me, and I am a son to Him. “He is a father to me,” as it states,⁴⁰² ‘For You are our father,’ and,⁴⁰³ ‘For I have been a father to Israel.’” “I am a son to Him” as it states,⁴⁰⁴ ‘My firstborn son is Israel,’ and,⁴⁰⁵ ‘You are children to *HaShem*-יהוה your God.’ “He is a shepherd to me,” as it states,⁴⁰⁶ ‘Give ear, O’ Shepherd of Israel, You Who leads Yosef like a flock.’ “I am as His flock of sheep,” as it states,⁴⁰⁷ ‘Now, you are My sheep, the sheep of My pasture, you are man.’”

Now, we must understand this comparison of a father and son to sheep and a shepherd. For, the endearment between the sheep and their shepherd cannot at all be compared to the love between a father and his son. This is because a father and son are related to each other, in that the son is born of the seminal drop that issued from the brain of his father in conception, within which the essential self, being and wisdom of his father’s brain is manifest. Our sages, of blessed memory,

³⁹⁹ See the discourse entitled “*Dodi Li*” 5627 (Sefer HaMaamarim 5627 p. 196 and on (in the edition printed in 5760, see p. 222 and on)); Discourse by the same title 5727 (Sefer HaMaamarim 5727 p. 189 and on).

⁴⁰⁰ Midrash Shir HaShirim Rabba to Song of Songs 2:16

⁴⁰¹ Song of Songs 2:16

⁴⁰² Isaiah 63:16

⁴⁰³ Jeremiah 31:9

⁴⁰⁴ Exodus 4:22

⁴⁰⁵ Deuteronomy 14:1

⁴⁰⁶ Psalms 80:2

⁴⁰⁷ Ezekiel 34:31

therefore stated,⁴⁰⁸ “A son is the extension of his father.” This is especially so regarding how it is above, in *HaShem*’s יהו"ה Godliness, as explained in Likkutei Torah,⁴⁰⁹ that the Jewish people are literally rooted in the innermost essence of *HaShem*’s יהו"ה Supernal wisdom, and even higher, in the Essential Self of *HaShem*-יהו"ה Himself, the Singular Preexistent Intrinsic and Unlimited One, blessed is He. However, in the relationship between a shepherd and his sheep, in which there is no bond of relation between them whatsoever, this is not so. This being the case, it is not understood why this Torah⁴¹⁰ teaching begins with the matter of a father and his son, and concludes with the matter of a shepherd and his sheep.

Now, this may be understood by prefacing with the conclusion of the Midrash there, that, “When I require something, I seek it only from His [*HaShem*’s יהו"ה] hand, as it states,⁴¹¹ “In those many days, it happened that the king of Egypt died and the Israel groaned because of the labor, and they cried out. Their outcry from the labor went up to God; and God heard their moaning etc.’ When He required something, He sought it only from me [the community of Israel], as it states,⁴¹² ‘Speak to the entire community of Israel saying, ‘On the tenth of this month, each man shall take for himself a lamb for his paternal household, a lamb for each house.’”

⁴⁰⁸ Talmud Bavli, Eruvin 70b; Mikdash Melech to Zohar I 193b, Zohar III 156b; Etz Chayim, Shaar 24, Ch. 1; Yonat Alem, Ch. 2, and elsewhere; Also see Likkutei Sichot, Vol. 16 p. 53, note 52.

⁴⁰⁹ Song of Songs 19:2

⁴¹⁰ Jeremiah 31:9-10; Midrash Shir HaShirim Rabba to Song of Songs 2:16

⁴¹¹ Exodus 2:23-24

⁴¹² Exodus 12:3 [Also see Midrash Shir HaShirim Rabba *ibid.*, which (also) cites to the verse (Exodus 25:8), ‘They shall make a Sanctuary for Me.’]

Now, this must be better understood. That is, the first part of this teaching makes sense. Namely, the words, “When I require something, I seek it only from His hand,” are understood quite simply. Since we, as novel created beings, are inherently lacking, especially when in a state of constraint, as indicated by the words, “Israel groaned because of the labor and they cried out,” it then makes sense that, “I seek it only from His hand,” since it is only He who can satisfy their lacking. However, the second part of this teaching, “When He required something, He sought it only from me,” is not understood. For, *HaShem*-יהוה, blessed is He, is utter perfection, as in the teaching,⁴¹³ “You are the perfection of everything.” This being so, how does it even apply Above in *HaShem*’s-יהוה Godliness, so say that, “He required something?”

Furthermore, we must understand why proof for this was brought from the verse, “Speak to the entire community of Israel saying... each man shall take for himself a lamb etc.” That is, couldn’t this matter have been proven through all the *mitzvot*, being that all *mitzvot* were commanded specifically to the children of Israel, as it states,⁴¹⁴ “He relates His word to Yaakov, His statutes and judgments to Israel.” This is not so of the other nations of the world, about whom the very next verse states,⁴¹⁵ “He did not do so for any other nation; as for His judgments – they do not know them.” This being so, why is proof brought specifically from this verse, “Each man shall take for himself a lamb?”

⁴¹³ Introduction to Tikkunei Zohar 17b

⁴¹⁴ Psalms 147:19

⁴¹⁵ Psalms 147:20

The explanation is as Yalkut states on this verse, “Each man (*Ish-שׂא*) shall take for himself etc., – here the word “man” (*Ish-שׂא*) refers to the Holy One, blessed is He, as it states,⁴¹⁶ “*HaShem-יהו"ה* is a man (*Ish-שׂא*) of war.” However, this must be understood, since it is written in the Prophets,⁴¹⁷ “For I am God and not a man (*Ish-שׂא*),” and Torah states,⁴¹⁸ “God is not a man (*Ish-שׂא*).” This being so, why is it stated here that the word ‘man’ (*Ish-שׂא*) refers to the Holy One, blessed is He, as it states, ‘*HaShem-יהו"ה* is a man (*Ish-שׂא*) of war.’”

However, the explanation is that the matter indicated by the verse, “For I am God and not a man (*Ish-שׂא*),” is when the aspect of “Man” (*Ish-שׂא*) is concealed and He does not have the aspect of the form of man. In contrast, the verse that states, “*HaShem-יהו"ה* is a man (*Ish-שׂא*) of war,” refers to when His aspect of “Man” (*Ish-שׂא*) is openly revealed and comes in the form of man. This itself is the difference between the time of exile and the time of redemption.⁴¹⁹ The time of exile is called the time of fetal gestation (*Ibur*), in that the fetus is in a state of concealment.⁴²⁰ In contrast, the time of redemption is called “birth,” since then *HaShem-יהו"ה* becomes revealed.⁴²¹ Thus,

⁴¹⁶ Exodus 15:3

⁴¹⁷ Hosea 11:9

⁴¹⁸ Numbers 23:18

⁴¹⁹ Torah Ohr, Va'era 55a and on

⁴²⁰ See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 30, and Ch. 41 and the notes there.

⁴²¹ Hosea 13:13 and elsewhere; See the discourse entitled “*Lehavin Inyan Chevlei Moshich*,” in Maamarei Admor HaEmtza'ee, Kuntreisim, p. 223 and on, and elsewhere.

about the time of exile the verse states, “For I am God and not a man (*Ish*-שׁאִי),” as in the teaching,⁴²² “[During exile,] the Holy One, blessed is He, withdraws high above,” referring to the withdrawal of His aspect of “Man” (*Ish*-שׁאִי). This is caused because of our lack of toil in serving *HaShem*-יהו״ה below, the result of which is indicated by the verse,⁴²³ “As water reflects a face back to a face, so is one man’s heart reflected to another man.”

This may be understood by prefacing that the general matter of serving *HaShem*-יהו״ה, blessed is He, is as stated,⁴²⁴ “Listen Israel, *HaShem*-יהו״ה is our God, *HaShem* is One-*HaShem Echad*-אֶחָד.” The meaning of the word “One-*Echad*-אֶחָד,” is that the letter *Chet*-ח-8 indicates the seven firmaments and the earth and the letter *Dalet*-ד-4 indicates the four directions of the world [east, west, north, south], all of which are nullified to the letter *Aleph*-א-1, which indicates *HaShem*-יהו״ה, the Unlimited One, blessed is He, the Master of the world (*Alupho Shel Olam*-אֱלוֹפוֹ שֶׁל עוֹלָם).⁴²⁵ This itself is the difference between the word “One-*Echad*-אֶחָד” and the word “Singular-*Yachid*-יָחִיד.”⁴²⁶ That is, the word “Singular-*Yachid*-יָחִיד” refers to *HaShem*-יהו״ה, blessed is He, as He utterly transcends worlds, which is not so of the word “One-*Echad*-

⁴²² Zohar I 210a; Zohar III 20b, 75a

⁴²³ See Proverbs 27:19

⁴²⁴ Deuteronomy 6:4

⁴²⁵ Sefer Mitzvot Katan, cited in Beit Yosef to Tur, Orach Chayim 61; Shulchan Aruch and Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:6; Likkutei Torah, Tazria 23c; Also see Talmud Bavli, Brachot 13b.

⁴²⁶ See Torah Ohr Va’era ibid. 55b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11; Also see the previous discourse of this year, 5717, entitled “*Amar Rabbi Akiva*,” Discourse 5, Ch. 6, and Discourse 10, entitled “*v’Atah b’Rachamecha HaRabim*,” Ch. 4, and elsewhere.

אחד,” which means that even as the worlds exist, they are nullified to *HaShem*’s יהו"ה Godliness, blessed is He. For, as known, the Torah also uses the word “One-*Echad*-אחד” for enumeration, as in the words, “one day (*Yom Echad*-אחד יום)”⁴²⁷ followed by, “a second day (*Yom Sheini*-שני יום) etc.”⁴²⁸ In contrast, the word “Singular-*Yachid*-יחיד,” is understood as used in the verse,⁴²⁹ “Your son, your only one (*Yechidcha*-יחידך),” meaning that he has no second.

This then, is how we serve *HaShem*-יהו"ה, blessed is He, in the first verse of the *Shema* recital, “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.” Namely, that even as the worlds exist, as is hinted by the letters *Chet*-ח-8 and *Dalet*-ד-4 of the word One-אחד, nevertheless, they are nullified to the *Aleph*-א-1, meaning to *HaShem* is One-*HaShem Echad*-אחד יהו"ה.⁴³⁰

In contrast, if a person serves *HaShem*-יהו"ה, blessed is He, in a way indicated by the word “Singular-*Yachid*-יחיד,” that is, that *HaShem*-יהו"ה, blessed is He, utterly transcends the worlds, meaning that as he is in the world, he makes a separation between the letters *Chet*-*Dalet*-ח-ד and the *Aleph*-א, thus elevating *HaShem*’s יהו"ה Godliness above the worlds and separating the worlds from *HaShem*-יהו"ה, blessed is He - he then brings about the matter indicated by the verse,⁴³¹ “As water reflects a face back to a face, so is one man’s heart reflected to

⁴²⁷ Genesis 1:5

⁴²⁸ Genesis 1:8

⁴²⁹ Genesis 22:2

⁴³⁰ See at great length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*.

⁴³¹ See *Proverbs* 27:19

another Man,” in that the Holy One, blessed is He, withdraws on high. This is as stated in Zohar⁴³² on the verse,⁴³³ “Thus said *HaShem*-יהו"ה: 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 said ‘for they are gone-*Kee Einam*-כי אינם,’ in the plural? The Zohar answers, “This is because the words ‘for **He** is gone (*Kee Einenu*-כי איננו)’ refer to the Supernal King, who [during exile] is withdrawn on high.” Thus, since He is concealed on high, this brings about concealment below, in that the superior quality of the Jewish people is unrecognizable, this being the matter of exile.

Therefore, for the redemption to be, the first thing necessary in serving *HaShem*-יהו"ה, blessed is He, is the service of, “Each man (*Ish*-איש) shall take for himself etc.” That is, we must draw down the aspect of “I am God and not a man (*Ish*-איש)” specifically into the aspect of “man (*Ish*-איש).” This is accomplished specifically through the service of *HaShem* is One-*HaShem Echad*-אהד יהו"ה. For, through this, we cause the construct of all the *Sefirot* to manifest in the form of man.⁴³⁴ That is, through serving *HaShem*-יהו"ה, blessed is He, by doing the 248 positive *mitzvot* and abstaining from doing the 365

⁴³² Jeremiah 31:14; See Zohar I 210a *ibid.*, Zohar III 20b; Also see the prior discourse of this year, entitled “*Chayav Inish l'Besumei* – A person is obligated to become intoxicated on Purim,” Discourse 16, Ch. 3.

⁴³³ Jeremiah 31:14

⁴³⁴ See *Shaarei Kedushah* of Rabbi Chayim Vital, translated as *Gates of Holiness*, Section 1, Ch. 1 and on.

negative *mitzvot* [which correspond to the 248 organs and 365 sinews in man] we cause the Sefirot to manifest in the form of man. The reason is because above, the *mitzvot* are the 248 organs and 365 sinews of *HaShem's* יהו"ה Godliness, and through fulfilling them, a manifestation (*Hitlabshut*) of *HaShem's* יהו"ה Godliness in the aspect of the form of man, is caused to illuminate below. Through this, redemption comes about.

However, to bring about the service indicated by the verse, "Each man (*Ish*-ש"א) shall take for himself etc.," the verse, "*HaShem*-יהו"ה is a man (*Ish*-ש"א) of war" is needed. That is, for this, battle is necessary. In other words, when Israel want to draw down the aspect of, "I am God and not a man (*Ish*-ש"א)," that is, the aspect of "the Holy One, blessed is He, as He is withdrawn high above," into the aspect of "man (*Ish*-ש"א)," by serving Him through fulfilling His Torah and *mitzvot*, there then is accusation from the quality of judgment (*Midat HaDin*). That is, the quality of judgment (*Midat HaDin*) objects saying, "What connection does he have to *HaShem's* יהו"ה Godliness? On what basis should he be capable of drawing down *HaShem's* יהו"ה Supernal Godliness as He is elevated high above? Are not these idolators, just as those are idolators?⁴³⁵ And if so, how can he bond to *HaShem's* יהו"ה Godliness through fulfilling Torah and *mitzvot*?!" (For the word "commandment-*mitzvah*-מצוה" is of the same root as "bonding-*Tzavta*-צוותא.")⁴³⁶

⁴³⁵ See Zohar II 170b; Mechilta to Exodus 14:28; Yalkut Reuveini to Exodus 14:27.

⁴³⁶ Likkutei Torah, Bechukotai 45c; Tanya Mahadura Kama (Kehot 5742), Ch. 49.

In other words, in the time of redemption, when there already is a manifestation (*Hitlabshut*) of *HaShem*'s-יהו"ה Godliness in the form of man, the quality of judgment (*Midat HaDin*) does not accuse so much. However, in a time of exile, when the Holy One, blessed is He, withdraws high above, and it is necessary to draw down from there into the aspect of "man (*Ish*-איש)," the accusers then object, "What connection does he have to *HaShem*'s-יהו"ה Godliness!?" These accusations above also cause hindrances and obstructions in fulfilling Torah and *mitzvot* below. Thus, about this the verse states,⁴³⁷ "*HaShem*-יהו"ה is a man (*Ish*-איש) of war – His Name is *HaShem*-יהו"ה!" That is, war must be waged against all the accusers, hindrances, and obstructions, by strengthening ourselves in fulfilling Torah and *mitzvot* in a manner of, "Each man (*Ish*-איש) shall take for himself."⁴³⁸

8.

Now, it is self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, that empowers us to wage war against these accusers, about which the verse states,⁴³⁹ "Each man shall take for himself a lamb for his paternal household, a lamb for each house." That is, in order to bring about the matter indicated by the first part of the verse, "Each man (*Ish*-איש) shall take for himself," this is accomplished through the end of the verse, "a lamb for his paternal household, a lamb for each house." The

⁴³⁷ Exodus 15:3

⁴³⁸ Also note Mishnah Avot 2:5 – "In a place where there are no men, strive to be a man (*Ish*-איש)."

⁴³⁹ Exodus 12:3

lamb (*Seh*-שֶׁה) refers to the test of the binding of Yitzchak (*Akeida*), as it states,⁴⁴⁰ “God will provide for Himself the lamb (*Seh*-שֶׁה) for the offering, my son etc.” Now, this test involved both the one who did the binding (Avraham) as well as the one who was bound (Yitzchak), and it is through their self-sacrifice (*Mesirat Nefesh*) that they bestowed the power of self-sacrifice (*Mesirat Nefesh*) to us, as an inheritance from our forefathers.⁴⁴¹ This is the matter of the “lamb (*Seh*-שֶׁה) for his paternal (*Avot*-אבות) household.”⁴⁴²

Now, this is also hinted at in the natural characteristic of a lamb (*Seh*-שֶׁה). The nature of sheep is that they go wherever they are led, with total nullification of their existence (*Bittul b'Metziyut*), this being the matter of self-sacrifice (*Mesirat Nefesh*) in accepting the yoke of *HaShem*'s יהו"ה Kingship. Now, in order to make the lower worlds into a dwelling place for the Holy One, blessed is He, this power of self-sacrifice (*Mesirat Nefesh*) must be drawn down in fulfilling Torah and *mitzvot* in actual deed.⁴⁴³ About this the verse concludes with

⁴⁴⁰ Genesis 22:8; See Midrash Shemot Rabba 15:12

⁴⁴¹ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The three letters *Yod-Hey-Vav* י"ו"ה.”; Also see Tanya, Ch. 18

⁴⁴² In Egypt, the children of Israel were commanded by *HaShem*-יהו"ה to take a lamb into their houses on the tenth of Nissan, for the express purpose of slaughtering it, sprinkling its blood on their doorposts and roasting it to eat at the first Passover Seder in history, on the fifteenth of Nissan. This was a tremendous act of self-sacrifice for *HaShem*-יהו"ה on their part, because the ram was associated with the chief deity of Egypt. With that act of self-sacrifice, their redemption began, in that at midnight, *HaShem*-יהו"ה passed over the houses of the Israelites and killed all the first-born of Egypt. It was only after this tenth and last plague that Pharaoh agreed to let them go.

⁴⁴³ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

the words, “a lamb (*Seh*-שה) for each house (*Bayit*-בית),” specifying a “house (*Bayit*-בית),” as our sages, of blessed memory taught,⁴⁴⁴ “Not like Avraham who called it⁴⁴⁵ a ‘mountain-*Har*-הר,⁴⁴⁶ and not like Yitzchak who called it a ‘field-*Sadeh*-שדה,⁴⁴⁷ but like Yaakov who called it a ‘house-*Bayit*-בית.’”⁴⁴⁸ For, all of Yaakov’s children were fitting,⁴⁴⁹ in that the matter of Yaakov is to make this lower world into a dwelling place for the Holy One, blessed is He, as in the verse,⁴⁵⁰ “It is the splendor of man to dwell in a house (*Bayit*-בית).”

This then, explain why redemption begins with the matter of, “Each man shall take for himself a lamb for his paternal household, a lamb for each house.” In other words, the work that must be done in service of *HaShem*-יהו"ה, blessed is He, is “Each man (*Ish*-איש) shall take for himself,” referring to bringing about the manifestation (*Hitlabshut*) in the form of man, which must be drawn into revelation below. This comes about through the power of self-sacrifice (*Mesirat Nefesh*) which every single Jew has the power to do. For, even when the lowest of the lowest Jew senses that something seeks to separate him from *HaShem*’s-יהו"ה, he will be willing to give up

⁴⁴⁴ Talmud Bavli, Pesachim 88a

⁴⁴⁵ The Temple mount.

⁴⁴⁶ Genesis 22:14 – “On the mountain (*Har*-הר) *HaShem*-יהו"ה will be seen.”

⁴⁴⁷ Genesis 24:63 – “Yitzchak went out to supplicate in the field (*Sadeh*-שדה).”

⁴⁴⁸ Genesis 28:19 – “And he named that place the House of God (*Beit El*-בית אל).”

⁴⁴⁹ Midrash Vayikra Rabba 36:5; Talmud Bavli, Pesachim 56a; [Unlike Avraham who also gave rise to Yishma’el and the sons of Ketura, and unlike Yitzchak who also gave rise to Esav. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.]

⁴⁵⁰ Isaiah 44:13

his actual physical life for the sanctification of the Name of *HaShem*-יהו"ה, blessed is He, rather than be separated from Him.⁴⁵¹

Thus, when the quality of judgment (*Midat HaDin*) accuses and objects, "What connection does he have to *HaShem*'s-יהו"ה Godliness?" at which point he realizes that they want to separate him from *HaShem*-יהו"ה, this awakens the power of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה in him, which is the matter of the "a sheep (*Seh*-שה) for the house (*Bayit*-בית).")

This also is the meaning the statement of our sages in Midrash⁴⁵² on the verse,⁴⁵³ "Today you are leaving, in the month of springtime." They stated, "It is a month that is fitting (*Kosher*-כשר) for you, since it is neither too hot nor too cold etc. Likewise, the verse states,⁴⁵⁴ 'God settles the solitary (*Yechidim*-יחידים) in a house (*Baytah*-ביתה), He releases those who are bound in fetters (*baKosharot*-בכושרות).'⁴⁵⁵ This is the meaning of 'a month that is fitting (*Kosher*-כשר) etc."

Now, the simple meaning⁴⁵⁶ of the words, "God settles the solitary (*Yechidim*-יחידים) into a house (*Baytah*-ביתה)," is that the Jewish people, who were previously spread out as solitary individuals, each one unto himself, were all gathered together as one, in preparation for the giving and receiving of

⁴⁵¹ Tanya, Ch. 14, Ch. 18 and elsewhere.

⁴⁵² Mechilta to Exodus 13:4; Yalkut Shimoni, Remez 220

⁴⁵³ Exodus 13:4

⁴⁵⁴ Psalms 68:7

⁴⁵⁵ [What is the meaning of '*baKosharot*-בכושרות'? Those ones 'cry-*Bachu*-בכו' and those ones 'sing-*Sharot*-שרות,' that is Egypt cries, and Israel sings.]

⁴⁵⁶ See Rashi to Psalms 68:7

Torah.⁴⁵⁷ The inner explanation of the words, “God settles the solitary (*Yechidim*-יחידים) into a house (*Baytah*-ביתה),” is that the word “the solitary (*Yechidim*-יחידים),” in the plural, refers to the Holy One, blessed is He, together the Jewish people – that is, the Singular One of the world (*Yechido Shel Olam*- של יחידו של עולם) and the singular-*Yechidah*-יחידה essence of the Jewish soul. Thus, the words, “He settles the solitary (*Moshiv Yechidim*-מושיב יחידים),” refer to the bond and union of the souls of the Jewish people with the Holy One, blessed is He. This is brought about through the matter of a “house (*Baytah*-ביתה),” meaning, fulfilling Torah and *mitzvot* and making of a dwelling place for the Holy One, blessed is He, for “it is the splendor of man to dwell in a house (*Bayit*-בית).”

However, all the above applies in a time that, “He releases those bound in fetters,” as explained above, that the matter of the redemption comes about when the Holy One, blessed is He, comes in the form of man, to the point that this also is drawn down into revelation below, until there is an actual dwelling place for the Holy One, blessed is He, in this lowest world. This then, is the meaning of the above-mentioned words,⁴⁵⁸ “When He required something, He sought it only from me.” That is, the requirement that the Holy One, blessed is He, seeks from Above, is to not be in a state of withdrawal high above, but to be openly revealed below. This “He sought only from me.” In other words, only the Jewish people can bring this about through serving *HaShem*-יהו"ה, blessed is He,

⁴⁵⁷ See Midrash, Vayikra Rabba 9:9

⁴⁵⁸ Exodus 2:23-24

thus bringing about the matter of, “Each man (*Ish-שא*) shall take for himself.”

9.

Now, from all the above, it is understood that there is a superiority to the time of exile, over and above the time of redemption. For, since during exile, the Holy One, blessed is He, withdraws high above, and our toil in serving Him, is for His Godliness, as He is withdrawn high above, to be drawn down below, it is understood that during exile much higher strength is available for us to accomplish this. This is why we can even reach the aspect of the Holy One, blessed is He, as He is withdrawn high above, and draw Him down below, this being the superiority of the power of self-sacrifice (*Mesirat Nefesh*). That is, even though, during exile, the higher powers of the soul are not as they should be, nonetheless, specifically during exile, the power of self-sacrifice (*Mesirat Nefesh*) is much stronger.⁴⁵⁹

With the above in mind, we can understand the teaching in Midrash that begins by stating, “He is a father to me, and I am a son to Him,” and then states, “He is a shepherd to me, and I am as His flock of sheep.” That is, these refer to two different times, the time of the exile and the time of the redemption. In time of redemption, since *HaShem*’s יהוה Godliness is openly

⁴⁵⁹ See at length in the discourse entitled “*Ein HaKadosh Baruch Hoo Ba B’Truniya*” 5648 (Sefer HaMaamarim 5648 p. 187 and on). 5685 Ch. 2 and on (Sefer HaMaamarim Kuntreisim, Vol. 3, p. 120; Sefer HaMaamarim 5685 p. 258 and on), Discourse entitled “*Mashcheini*” 5684 (and the discourse entitled “*Ani Yesheina*” 5709) Ch. 12 and on (Sefer HaMaamarim 5684 p. 292 and on; 5709 p. 119 and on); Discourse entitled “*Ein HaKadosh Baruch Hoo Ba b’Truniya*” at the beginning of Sefer HaMaamarim Yiddish, and elsewhere.

revealed, the souls of Israel adhere (*Dveikut*) to the Holy One, blessed is He, in an openly revealed and apparent way, like a father and son. However, during exile, when *HaShem*'s יהו"ה Godliness is concealed, and the adhesion of the souls of Israel to the Holy One, blessed is He, is not openly revealed, this is not so, and they are only like a Shepherd with His flock.

However, in truth, even though during exile the adhesion (*Dveikut*) of the souls of Israel to the Holy One, blessed is He, is like a Shepherd with His flock, it nonetheless is much loftier than the adhesion (*Dveikut*) of the souls in the time of the Holy Temple, which was like a Father and his son. This is because the drawing down of *HaShem*'s יהו"ה Godliness in the times of the Holy Temple was the aspect of *HaShem*'s יהו"ה Godliness as it already manifests within the form of man, which comes about through serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* with the inner powers of the soul. In contrast, by serving *HaShem*-יהו"ה, blessed is He, during exile, we draw down the aspect of the Holy One, blessed is He, as He is withdrawn high above. This is brought about through our service of *HaShem*-יהו"ה, blessed is He, that transcends the inner powers of the soul, and refers to serving Him with self-sacrifice (*Mesirat Nefesh*) stemming from the singular-*Yechidah* essence of our souls.

With the above in mind, we can understand the matter of the bond of the Shepherd with His flock. For, the sheep are the matter of self-sacrifice (*Mesirat Nefesh*) and the acceptance of the yoke of *HaShem*'s יהו"ה Kingship, as discussed above, which is a much higher bond than the bond of a father with his son. This may be understood based on the explanation of the

mitzvah to procreate,⁴⁶⁰ that the matter of father and son only applies in the world of Emanation (*Atzilut*). In contrast, higher than the world of Emanation (*Atzilut*), this is entirely inapplicable, and there is no aspect of “father” and “son,” as it states,⁴⁶¹ “He has neither son nor brother.”

However, the adhesion (*Dveikut*) of the Shepherd and His flock reaches higher than the world of Emanation (*Atzilut*), because, through self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, we reach the aspect of the Holy One, blessed is He, as He is withdrawn high above, affecting Him to be drawn down below, and it is through this, the redemption comes about. This then, is the meaning of the verse,⁴⁶² “God settles the solitary (*Yechidim*-יחידים) into a home (*Baytah*-ביתה), He releases those bound in fetters (*baKosharot*-בכושרות).” For, the word “*baKosharot*-בכושרות” is a composite of “cry-*Bachu*-בכו” and “sing-*Sharot*-שרות.”⁴⁶³ That is, it first is written,⁴⁶⁴ “During those many days, it happened that the king of Egypt died, and the children of Israel groaned because of the labor and they cried out,” which is the matter of crying. This was followed by,⁴⁶⁵ “Then Moshe and the children of Israel sang this song to *HaShem*-יהו"ה,” at the song of the sea.

The same is true of the coming redemption, about which it states,⁴⁶⁶ “With weeping they will come,” referring to the

⁴⁶⁰ See Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Periah v’Reviah 3a, 4a.

⁴⁶¹ Ecclesiastes 4:8

⁴⁶² Psalms 68:7

⁴⁶³ Mechilta to Exodus 13:4; Yalkut Shimoni, Remez 220; Midrash Bereishit Rabba 68:4; Vayikra Rabba 8:1; Tanchuma Parshat Bo 11.

⁴⁶⁴ Exodus 2:23-24

⁴⁶⁵ Exodus 15:1

⁴⁶⁶ Jeremiah 31:8

great tribulations of exile. However, upon redemption, there then will be the singing of a “new song to *HaShem*-יהו"ה.”⁴⁶⁷ That is, in order for the revelation of the redemption to come about, there first must be the self-sacrifice (*Mesirat Nefesh*) and nullification of our existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, which is the matter of crying, and through this we then merit the redemption.

10.

This then, is the meaning of the verse,⁴⁶⁸ “My Beloved is to me, and I am to Him,” referring to the month of Nissan, at which time the children of Israel were redeemed and at which time they are destined to be redeemed. This is because the month of Nissan is the month of kindness (*Chessed*) in a way of bestowal and arousal from Above to below. That is, it is revelation from higher than the chaining down of the worlds (*Hishtalshelut*), meaning, the revelation of the Holy One, blessed is He, as He is withdrawn high above, which is drawn down to illuminate below. This is brought about through the splitting of the veil (*Parsa*), by which there is a revelation of the light of *HaShem*-יהו"ה, blessed is He, as He transcends the chaining down of the worlds (*Hishtalshelut*).

This then, is the meaning of the verse,⁴⁶⁹ “As in the days when you left the land of Egypt, I will show you wonders.” That is, in this, both the redemption from Egypt and the coming

⁴⁶⁷ Psalms 96:1; Mechilta to Exodus 15:1

⁴⁶⁸ Songs of Songs 2:16 – “*Dodi Li v'Ani Lo*-לוי ואני לו.”

⁴⁶⁹ Micah 7:15

redemption are equal, in that there will be a revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). Nevertheless, in the coming future there also will be a revelation of wonders (*Nifla'ot*-נפלאות), since even the highest veil (*Parsa*) will split, as explained above, that even the quality of understanding-*Binah* will split, and therefore the light of *HaShem*-יהו"ה that transcends the world of Emanation (*Atzilut*) will illuminate. For, as explained before,⁴⁷⁰ the matter of Moshiach is that the general *Yechidah* soul will be revealed in him, and through this, he will reveal the essential *Yechidah* in every single Jew. He therefore will have the ability to teach all the children of Israel in a single moment. This is because the learning that stems from the singular-*Yechidah* essence of the Jewish soul is in a way of seeing (*Re'iyah*), and through seeing (*Re'iyah*) the entire matter can be perceived in a single moment. Thus, all this is much greater than the revelation in the exodus from Egypt.

According to Yalkut⁴⁷¹ this also is the meaning of the words, "I will show you wonders (*Nifla'ot*-נפלאות)." That is, in the coming future the aspect indicated by the verse,⁴⁷² "To Him Who alone performs great wonders (*Nifla'ot*)" will be revealed. For, we find two opposites in regard to the verse, "To Him Who alone performs great wonders (*Nifla'ot*)." That is, it is explained that even during exile there sometimes are miracles, except that the recipient of the miracle does not recognize that

⁴⁷⁰ In the preceding discourse of this year, 5717, entitled "*Hinei Yaskeel Avdi* – Behold, My servant will become wise," Discourse 21.

⁴⁷¹ Yalkut Shimoni to Michah, Remez 559

⁴⁷² Psalms 136:4

a miracle was wrought for him.⁴⁷³ About this the verse states, “To Him Who alone (*Levado*-לבדו) performs great wonders (*Nifla'ot*-נפלאות),” meaning that He alone (*Levado*-לבדו) knows of the wonders (*Nifla'ot*-נפלאות).⁴⁷⁴ However here, the verse “To Him Who alone performs great wonders (*Nifla'ot*),” refers to the coming redemption. The explanation is that indeed the miracles that *HaShem*-יהו"ה, blessed is He, performs during exile are known to Him alone, and are much loftier than the level of miracles that happened at the time of the Holy Temple, only that they are concealed. [This is like what was explained (in chapter nine) about of the superiority of the Shepherd and His flock during exile, over and above the Father his son, which refers to the time of the Holy Temple, only that it is concealed.] That is, the miracles that happened in the time of the Holy Temple were in a way that the natural order was overridden. In contrast, miracles during exile manifest within the natural order and are concealed in the vestments of the natural order. For, since these are much loftier miracles, they therefore are hidden from us, since otherwise it would be impossible for us to receive them.

However, by us serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) that transcends the inner powers of the soul, there also will be the revelation of the miracles that transcend the chaining down of the worlds

⁴⁷³ See Talmud Bavli, Niddah 31a

⁴⁷⁴ See Ohr HaTorah (Yahal Ohr) to Psalms p. 154 and on; Also see the discourse entitled “*Ki Yemei Tzeitcha* – Like the days when you left the land of Egypt I will show you wonders” 5712, translated in The Teachings of The Rebbe 5712, Discourse 14; 5738 (Torat Menachem, Sefer HaMaamarim Nissan p. 162 and on; p. 196 and on; Sefer HaMaamarim 5712 p. 278 and on; 5738 p. 275 and on).

(*Hishtalshelut*), though currently they cannot come into revelation. In other words, through our service of *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, will be revealed in the most literal sense, and in a manner that is much loftier than the revelations during the exodus from Egypt.

For, as explained before,⁴⁷⁵ the revelation of "His glory (*Kvodo*-כבודו), as He essentially is (*Atzmo*-עצמו)," which was revealed in the exodus from Egypt, nevertheless already related to various lines and modes of conduct (*Kavin*). In contrast, the revelation of the coming future will be of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, in the most literal sense! Therefore, in the coming future there also will be the revelation of miracles that currently are indicated by the verse, "To Him Who alone (*Levado*-לבדו) performs great wonders (*Nifla'ot*-נפלאות)." Thus, this is what is meant that in the coming future, "I will show you wonders (*Nifla'ot*-נפלאות)," that even those wonders (*Nifla'ot*-נפלאות) that heretofore were concealed, will come into revelation ("I will show you").

This is brought about by us serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), and because of this the verse states, "As in the days when you left the land of Egypt (*Mitzrayim*-מצרים)." For, it is through us serving *HaShem*-יהו"ה, blessed is He, in this way; that even as we are in a state of constrains (*Meitzarim*-מצרים) and limitations, we

⁴⁷⁵ In the preceding discourse of this year, 5717, Discourse 21, entitled "VaYehiy b'Chatzi HaLayla – And it was at midnight."

nevertheless stand strong with self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, that then, in the constraints themselves, there is a revelation of wonders (*Nifla'ot*-נפלאות). That is, there then is a revelation of wonders (*Nifla'ot*-נפלאות) within the vestments of the natural order itself, so that even below, the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is revealed, literally!

Discourse 24

“*Ish Al Diglo - Each man by his banner*”

Delivered on Shabbat Parshat Bamidbar,
Shabbat Mevarchim Sivan, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁷⁶ “The children of Israel shall encamp, each man by his banner (*Diglo*-דגל) according to the insignias (*Otot*-אותות) of their paternal households; they shall encamp at a distance, encompassing the Tent of Meeting (*Ohel Mo'ed*).” Now, it states in Midrash,⁴⁷⁷ “When the Holy One, blessed is He, was revealed on Mount Sinai, twenty-two myriads⁴⁷⁸ of angels descended with Him, all of whom were arranged according to banners unique to them, as written,⁴⁷⁹ ‘Surrounded by banners (*Dagul*-דגול) of myriads.’ When the children of Israel saw that the angels were arranged according to their banners, they too wanted banners etc. The Holy One, blessed is He, said, ‘By your life, I shall fulfill this request,’ and He told Moshe to arrange them with banners as they desired. The verse thus states, ‘The children of Israel shall encamp, each

⁴⁷⁶ Numbers 2:2

⁴⁷⁷ Midrash Bamidbar Rabba 2:3; Also see Shir HaShirim Rabba 2:4; 6:10; Tanchuma Bamidbar 14; Pesikta Rabbati Ch. 21, and elsewhere.

⁴⁷⁸ One Myriad is 10,000.

⁴⁷⁹ Song of Songs 5:10

man by his banner (*Diglo*-דגלוי) according to the insignias (*Otot-*אותות) of their paternal households.”

This is also the meaning of the verse,⁴⁸⁰ “Who is this that gazes down like the dawn, beautiful as the moon, radiant as the sun, awe inspiring (*Ayumah*-איומה) like bannered legions (*K’Nidgalot*-כנגלות),” meaning, “Like the Supernal banners of the angels (*Degalim*-דגלים), such as the camp of Michael and his banner (*Degel*-דגל) and the camp of Gavriel and his banner (*Degel*-דגל).”⁴⁸¹ Additionally, “Just as all are in fear of the Holy One, blessed is He, and His angels (in that the root of the word ‘awe-inspiring (*Ayumah*-איומה)’ is the same root as the word ‘fear-*Aimah*’), so likewise, all were in fear of Israel, as the verse states, ‘awe inspiring (*Ayumah*-איומה) like bannered legions (*K’Nidgalot*-כנגלות).”

In other words, because of the matter of the banners (*Degalim*-דגלים) that the Holy One, blessed is He, and His angels have above, the children of Israel also yearned for banners. The Holy One, blessed is He, therefore fulfilled their request and gave them the general *mitzvah* to have banners (*Degalim*-דגלים) corresponding to the order and arrangement of the Supernal banners. Now, as explained by his honorable holiness, my father-in-law, the Rebbe, in his discourse entitled “Each man by his banner” (*Ish Al Diglo*),⁴⁸² in actuality there are three commands here. The first is, “Each man by his banner (*Diglo*-דגלוי),” the second is, “According to the insignias (*Otot-*אותות) of their paternal households,” and the third is, “They shall

⁴⁸⁰ Song of Songs 6:10

⁴⁸¹ Midrash Shir HaShirim Rabba to Song of Songs 6:10

⁴⁸² See the discourse by this title of Shabbat Parshat Bamidbar, 5700 (Sefer HaMaamarim 5700 p. 99).

encamp at a distance, encompassing the Tent of Meeting (*Ohel Mo'ed*-מועד אהל).”

Now, this must be understood. Why is it that when the children of Israel saw the angels arranged according to their unique banners, they too yearned for banners? That is, Jewish souls are higher than angels, and this being so, how was it applicable for them to desire banners like the angels?

The general explanation is that there is a difference between the angels themselves and their banners. That is, it indeed is true that souls are higher than angels, and therefore, the children of Israel only desired the matter of banners (*Degalim*-דגלים) like the angels, as Midrash specifies, “Like the Supernal banners (*Deglim*-דגלים), such as the camp of Michael and his banner (*Degel*-דגל) and the camp of Gavriel and his banner (*Degel*-דגל).” That is, they specifically only desired the matter of the banners (*Deglim*-דגלים).

2.

The explanation⁴⁸³ is that the banners (*Deglim*-דגלים) of the angels, is the matter of the four *Chayot*-animal angels of the Supernal Chariot (*Merkavah*), each of which includes three, this being the matter of the twelve oxen (*Yud-Beit Bakar*),⁴⁸⁴ “three facing north, three facing west, three facing south, and three facing east, and the sea (*Yam*-ים) was on top of them from above.” They elevate and are elevated by the throne (*HaKis'e-*

⁴⁸³ See Biurei HaZohar of the Mittler Rebbe, Bamidbar p. 85a and on; Biurei HaZohar of the Tzemach Tzedek, p. 449 and on; Ohr HaTorah ibid. p. 35 and on, p. 40 and on.

⁴⁸⁴ Kings I 7:23-25

הכסא).⁴⁸⁵ In other words, although they are lower than the sea (*Yam-ים*), as it states, “the sea (*Yam-ים*) was on top of them from above,” and are thus lower than the aspect of man (*Adam-אדם*), as we see that the angels are called animals (*Chayot*) and beasts (*Behemot*), nevertheless, they carry the “sea” (*Yam-ים*), which stands upon them from above, and also carry and uplift the throne (*HaKis’e-הכסא*) and the Man (*Adam-אדם*) upon the throne, to the aspect of^{f486} “He is not a man” (*Lo Adam-לא אדם*).⁴⁸⁷

The explanation is that even though the angels descended lower, nevertheless, in their root they are from a higher level. This is because they are rooted in the world of Chaos-*Tohu*. On the other hand, the numerical value of the word “man-*Adam-אדם*” is 45-מ"ה,⁴⁸⁸ and *HaShem's-יהו"ה* Name of 45-מ"ה-*Ma'h* [א"י"ד ה"א ו"א"י ה"א] is the root of the world of Repair-*Tikkun*.⁴⁸⁹ This being so, in their root, the angels, which are from the world of Chaos-*Tohu*, are higher than the aspect of man (*Adam-אדם*), which is from the world of Repair-*Tikkun*. This is why the angels are able to carry and uplift the Supernal throne and the Man (*Adam-אדם*) upon the throne.

Now, the above is only true of their root, and no more. However, after the shattering of the vessels (*Shevirat HaKeilim*) of the world of *Tohu* this is not so, for they fell lower down. It

⁴⁸⁵ See Torah Ohr, Yitro 71a and on, 72d and on, and elsewhere.

⁴⁸⁶ Samuel I 15:29

⁴⁸⁷ See the discourse entitled “*Lehavin Inyan Matan Torah – To understand the matter of the giving of the Torah*,” 5715, translated in The Teachings of The Rebbe 5715, Discourse 15; “*Padah b’Shalom Nafshi – He redeemed my soul in peace*,” 5715, Discourse 18.

⁴⁸⁸ Etz Chayim, Shaar 10 (Shaar HiTikkun) Ch. 3

⁴⁸⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15, 21, 34 and 46.

is to this end that there is this matter of the banners (*Degalim*), such as “Michael and his banner (*Degel*) and Gavriel and his banner (*Degel*).” For, the matter of banners (*Degalim*) refers to their inter-inclusion one with the other. Moreover, it does not merely refer to inter-inclusion one with other, but to the nullification of their existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, (as will be explained in chapter eight about the end of the verse, “to their paternal households.”) Due to this, they are elevated in ascent to their root-source.

To further explain, the shattering of the vessels (*Shevirat HaKeilim*) was brought about entirely because they were branches that were separate from each other, as known regarding the explanation of the verse,⁴⁹⁰ “He reigned and he died.” However, through their inter-inclusion (*Hitkallelut*) one with other, the matter of the shattering of the vessels (*Shevirat HaKeilim*) is repaired and the sparks that fell are elevated back to their root-source. Through this, they have the ability to carry and uplift the Supernal throne (*HaKis’eh*-הכסא). This then, is what is meant by the statement that the animal-*Chayot* angels elevate and are elevated. That is, they themselves are elevated to their root, and through this, they elevate the Supernal throne (*HaKis’eh*-הכסא).

Now, the same is understood in relation to the banners (*Degalim*) of the twelve tribes of Israel. This is because the twelve tribes are the Lower Chariot (*Merkavah Tata’ah*), as known about the difference between the forefathers [Avraham,

⁴⁹⁰ Genesis 36:32 and on; See Likkutei Torah of the Arizal to the end of Parshat Vayishlach and elsewhere in the writings of the Arizal; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

Yitzchak and Yaakov] and the twelve tribes.⁴⁹¹ That is, the forefathers are the Upper Chariot (*Merkavah Ila'ah*) of the world of Emanation (*Atzilut*), whereas the tribes are the Lower Chariot (*Merkavah Tata'ah*) of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). More specifically, they are the Chariot (*Merkavah*) of the world of Creation (*Briyah*), about which the verse states,⁴⁹² “For there the tribes ascended,” indicating that they required ascent and elevation, because, in and of themselves, their level is in the world of Creation (*Briyah*). Nevertheless, they carry and elevate the aspect of the “sea” (*Yam-ים*) that stands upon them from above, referring to Kingship-*Malchut* of the world of Emanation (*Atzilut*)⁴⁹³ as it descends to become the Ancient One (*Atik*) of the world of Creation (*Briyah*), in order to be the source of the existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

Now, novel creation is brought into existence by way of concealment, meaning that the Creator is hidden from the created and they therefore sense themselves as independent beings (*Yesh*). It therefore is necessary to elevate and uplift the aspect of Kingship (*Malchut-מלכות*) so that it ascends to the world of Emanation (*Atzilut*), as known⁴⁹⁴ regarding the explanation of the verse,⁴⁹⁵ “I will uplift You, my God, the King

⁴⁹¹ See Torah Ohr, Vayeitze 23d; Yitro 72d and on; Likkutei Torah, Tzav 17b and on, and elsewhere.

⁴⁹² Psalms 122:4

⁴⁹³ See the preceding discourse of this year, 5717, entitled “*Hinei Yaskeel Avdi* – Behold My servant will become wise,” and “*Ki Yemei Tzeitcha Mei Eretz Mitrayim* – As in the days that you went out of Egypt I will show you wonders.”

⁴⁹⁴ See Torah Ohr, Mikeitz 40c

⁴⁹⁵ Psalms 145:1

(*HaMelech*-המלך).” This elevation is brought about by the tribes of Israel. That is, even though the tribes are the aspect of the Lower Chariot (*Merkavah*) of the world of Creation (*Briyah*), which is lower than Kingship-*Malchut* of the world of Emanation (*Atzilut*), nevertheless, since the tribes come forth in a manner that they are drawn from their root-source – as indicated by the word “tribes-*Shevatim*,” which is of the same root as, “a shooting star-*Kochava d’Shavait*” – *דשביט*,⁴⁹⁶ – therefore, because of their root, they have the power to elevate and uplift Kingship-*Malchut* of the world of Emanation (*Atzilut*).

This is like what we explained before about the angels, that the reason they can uplift the Supernal throne is because of their root in the world of Chaos-*Tohu*. The same is understood about the tribes (*Shevatim*) of Israel. Being that in their root they are, “the tribes of *Ya”h*”⁴⁹⁷, this being the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*), therefore, in their root they are higher than the aspect of Kingship-*Malchut*. This is especially so, considering that, as known, “*Zeir Anpin* is unified to and dependent on the Ancient One-*Atik*,”⁴⁹⁸ and the Ancient One (*Atik*) utterly transcends the chaining down of the world of Emanation (*Atzilut*). Thus, because of their root, they have the ability to elevate and uplift the aspect of Kingship-*Malchut*.

3.

⁴⁹⁶ See Talmud Bavli, Brachot 58b; Torah Ohr Vayeitze ibid.

⁴⁹⁷ Psalms 122:4

⁴⁹⁸ Zohar III 291a

Now, the explanation of this as it relates to service of *HaShem*-יהו"ה, blessed is He, is that as known,⁴⁹⁹ the primary matter of toil in the service of *HaShem*-יהו"ה, blessed is He, is to repair one's emotions (*Midot*). That is, the entire matter of serving *HaShem*-יהו"ה, blessed is He, with the mind (*Mochin*), is for the sake of the emotions (*Midot*).⁵⁰⁰ This is like the explanation of why the Godly soul descended below. In and of itself, the Godly soul is perfect and does not require repair (*Tikkun*). Rather, the purpose of its descent is solely to repair the body and the animalistic soul.⁵⁰¹ The difference between the Godly soul and the animalistic soul, is that the Godly soul is primarily intellectual, whereas the animalistic soul is primarily emotional.⁵⁰² The same is likewise so of each soul individually, that the relationship between the Godly soul and animalistic soul is that the purpose of intellect (*Mochin*) is to repair the emotions (*Midot*).

Now, in regard to repairing the emotions (*Midot*), as known, it is not enough to affect the arousal of the emotions of love and fear of *HaShem*-יהו"ה in oneself. Rather, the primary love of *HaShem*-יהו"ה and fear of *HaShem*-יהו"ה, blessed is He, come from Above.⁵⁰³ This then, is the matter of tribes-*Shevatim*-שבטים," which is a term indicating the matter of

⁴⁹⁹ See the end of the discourse entitled "*Ish Al Diglo*" 5700 (Sefer HaMaamarim 5700 p. 106).

⁵⁰⁰ See Mishneh Torah, Hilchot Yesodei HaTorah 2:2

⁵⁰¹ Tanya, Ch. 37

⁵⁰² See the discourse entitled "*Im Bechukotai*" 5679 (Sefer HaMaamarim 5679 p. 422 and on); 5700 (Sefer HaMaamarim 5700 p. 93 and on).

⁵⁰³ See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1-5.

drawing down (*Hamshachah*) (like “a shooting star-*Kochava d'Shavait*-שביט כוכב”) referring to drawing down emotions (*Midot*) from Above. Moreover, even in man’s toil in himself to repair his emotions (*Midot*), strength for this must be granted from Above. For, although this comes about through his toil, he nevertheless must be granted strength from Above.

This is like what we find in the growth of vegetation. Although its growth comes from the power of growth in the earth, nevertheless, the constellation above must hit it and tell it to grow.⁵⁰⁴ In other words, the constellation awakens and reveals the power of growth.⁵⁰⁵ The same is understood regarding the service of *HaShem*-יהו"ה, blessed is He, of repairing our emotions (*Midot*). That is, although this comes through effort and arousal from below, nevertheless, it also requires arousal from Above (to awaken the arousal from below). This is all brought about through the matter of the tribes-*Shevatim*-שבטים, which is of the root “a shooting star-*Kochava d'Shavait*-שביט כוכב,” and refers to the drawing down of the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*). For, this is what affects the granting of strength in the service of *HaShem*-יהו"ה of repairing the emotions (*Midot*), both the repair brought about through man’s efforts, and especially

⁵⁰⁴ See Midrash Bereishit Rabba 10:6; Zohar I 251a; Moreh Nevuchim, Section 2, Ch. 10; Tanya, Iggeret HaTeshuvah 96a; Tanya, Iggeret HaKodesh, Epistle 20, 131b.

⁵⁰⁵ That is the earth puts forth specific vegetation at specific times according to the seasons, which are governed by the motion of the celestial bodies. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate of the foundation of the components in the order of *Yod-Hey-Vav-Hey*-ה"א ו"ו ה"ה ו"ה, and The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgal*.

the drawing down of love and fear of *HaShem*-יהו"ה, blessed is He, which come from Above.

Now, the primary matter of serving *HaShem*-יהו"ה, blessed is He, by repairing the emotions (*Midot*), is that the emotions should be in a state of inter-inclusion (*Hitkallelut*), which is the general matter of the banners (*Degelim*). This is because in each banner (*Degel*) there is the inter-inclusion of three tribes as one. Moreover, this was not just the inter-inclusion of one within the other, but is rather the nullification of their existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. This is indicated by the continuation of the verse, "to their paternal households (*L'Beit Avotam*-לביית אבותם," referring to drawing down the intellect of *Abba*-אבא [wisdom-*Chochmah*],⁵⁰⁶ which brings about the nullification of the emotions (*Midot*). This is because it is not possible to bring about the nullification of the emotions (*Midot*) through grasp and comprehension, being that understanding-*Binah* is the source of the existence of emotions. Rather, it is specifically through drawing down intellect from the mind of *Abba*-אבא [wisdom-*Chochmah*], which transcends understanding and grasp, that the nullification (*Bittul*) of the emotions (*Midot*) comes about.

Now, it is through toil in the service of *HaShem*-יהו"ה, blessed is He, of repairing the emotions (*Midot*), that the emotions are elevated to their root. They then affect the *Sefirah* of Kingship-*Malchut* of the world of Emanation (*Atzilut*) - which descended to become the aspect of the Ancient One (*Atik*) of the world of Creation (*Briyah*) in a way of concealing

⁵⁰⁶ See Ohr HaTorah ibid. p. 37.

the Creator from the created - to ascend to the world of Emanation (*Atzilut*). This refers to the general matter of the elevation and ascent of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*).

4.

With the above in mind, we can understand why the children of Israel desired the matter of banners (*Degalim*). This is because of the greatness of the matter of banners (*Degalim*), in that through them, the ascent of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*) comes about.

This is especially so considering that, as known,⁵⁰⁷ the souls of the generation that left Egypt were reincarnations of the generation of the dispersion (*Dor HaHaphlagah*) in the time of the tower of Bavel, who said,⁵⁰⁸ “Let us make a name for ourselves.” The teachings of Chassidus⁵⁰⁹ explain that on account of their unity, they wanted to draw down influence from a very high level. This is why they built a city and a tower,⁵¹⁰ so that all people should gather there and not be dispersed (as explained by Rabbi Avraham Ibn Ezra). Therefore, the Holy One, blessed is He, said,⁵¹¹ “They are one

⁵⁰⁷ Pri Etz Chayim, Shaar Chag HaMatzot Ch. 1

⁵⁰⁸ Genesis 11:4

⁵⁰⁹ Torah Ohr, No’ach 11b; Maamarei Admor HaZaken al HaTorah, Parshiyot HaTorah p. 61 and on.

⁵¹⁰ Genesis 11:4 *ibid*.

⁵¹¹ Genesis 11:6

nation and they all have one language, and this is what they have begun to do, so that now, they will not be prevented from anything that they conspire to do.” In other words, this was on account of the power of unity. However, their unity stemmed from the opposite of holiness, and therefore, “*HaShem*-יהוה scattered them over the face of the whole earth.”⁵¹²

This is why the children of Israel yearned for the banners (*Degalim*), which is the matter of unity of the side of holiness. For, through this they would repair the sin of the generation of the dispersion (*Dor HaHaphlagah*). In other words, all matters that happened with the generation of dispersion in the opposite of holiness, such as the “bricks and mortar,”⁵¹³ and the unity of “let us make a name for ourselves,” – also occurred in the generation of the exodus from Egypt. That is, they too were enslaved to work with “bricks and mortar,”⁵¹⁴ and they too had the matter of unity through the banners (*Degalim*). Thus, through them bringing about all of these matters on the side of holiness, they repaired the sin of the tower of Bavel and brought about the elevation of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*), which is the matter of drawing down *HaShem*'s-יהוה Godliness into the world.

5.

⁵¹² Genesis 11:8

⁵¹³ Genesis 11:3

⁵¹⁴ Exodus 1:14

Now, the verse,⁵¹⁵ “Who is this that gazes down like the dawn, beautiful as the moon, radiant as the sun, awe inspiring like bannered legions (*K’Nidgalot*-כנודגליות),” must be explained in greater detail, since it hints at the matter of the banners (*Degalim*-דגלים), (as mentioned in chapter one).

The explanation is that when the verse states, “Who is this that gazes down like the dawn (*Shachar*-שחר),” this is similar to the verse,⁵¹⁶ “Yaakov was left alone and a man wrestled with him until the rising of the dawn (*Alot HaShachar*-עלות השחר),” which may be understood as explained in Torah Ohr.⁵¹⁷ Namely, that “the rising of the dawn” (*Alot HaShachar*-עלות השחר) refers to the coming redemption, whereas the time of exile is the state of “a man wrestled with him.” The word “wrestled-*VaYe’avek*-ויאבק,” is of the same root as the word “joining-*Avukah*-אבוקה,”⁵¹⁸ (intertwining), and indicates the union of Yaakov and Esav. That is, it refers to the manifestation of the Godly soul within the animalistic soul to refine it, through which “they raised dust (*Avak*-אבק) up to the Throne of Glory.”⁵¹⁹ This refers to serving *HaShem*-יהו"ה, blessed is He, through returning to Him in repentance (*Teshuvah*-returning), as indicated by the verse,⁵²⁰ “And the spirit shall return (*Tashuv*) to God,” through which there is a refinement and elevation of the sparks of holiness to their source Above.

⁵¹⁵ Song of Songs 6:10

⁵¹⁶ Genesis 32:25

⁵¹⁷ Torah Ohr, Veyeishev 30b

⁵¹⁸ See at length in Ramban to Genesis 32:25

⁵¹⁹ Talmud Bavli, Chullin 91a; Zohar I 170a; Torah Ohr Vayishlach 26d

⁵²⁰ Ecclesiastes 12:7

However, all this is only until the rising of dawn (*Alot HaShachar*-עלות השחר), referring to the dawn (*Shachar*-שחר) of redemption. For, about the coming future the verse states,⁵²¹ “I will remove the spirit of impurity from the land,” and there no longer will be a need for the matter of “wrestling” (*VaYe’avek*-ויאבק). Thus, it is in regard to this that the verse states, “Who is this that gazes down like the dawn (*Shachar*-שחר),” referring to the dawn (*Shachar*-שחר) of redemption.

The second explanation of the word “*Shachar*-שחר” is that it is of the root, “blackness-*Shachroot*-שחורות,” meaning darkness, as in the verse,⁵²² “I am black (*Shechorah*-שחורה).” Now, this does not contradict the first explanation of the word “dawn-*Shachar*-שחר,” as referring to the coming redemption, but rather, the two explanations fit together.

This may be better understood according to the statement in Midrash⁵²³ on the verse,⁵²⁴ “For the conductor, on the ram of the dawn (*Ayelet HaShachar*-אילת השחר).” That is, “King David said, this is a Psalm to He who bounds like a ram (*Ayil*-איל) and illuminates the world in a time of darkness. When is the time of darkness? At the time of the rising of the dawn, when the moon and stars enter [below the horizon] and the constellations go away. There is no greater darkness than this. At that time, the Holy One, blessed is He, brings the dawn up from the darkness and illuminates the world.” That is, we clearly observe that the deepest sleep and the deepest darkness,

⁵²¹ Zachariah 13:2

⁵²² Song of Songs 1:5

⁵²³ Midrash Tehillim to Psalms 22:1

⁵²⁴ Psalms 22:1

is before the dawn.⁵²⁵ The same is true spiritually, that the greatest concealment is specifically before the dawn of redemption.

Because of the above, there is yet a third explanation of the word “*Shachar*-שחר,” in that it means “thirst,” and “seeking,” as in the verse,⁵²⁶ “O’ God, you are my God, I seek You (*Ashachareka*-אשחרך).” In other words, specifically because a person is in a state of restraint and constraint, he has much greater thirst for *HaShem*’s-יהו"ה Godliness, and as a result of the thirst and seeking, we merit the “dawn (*Shachar*-שחר)” of redemption.

This then, is the connection between all three explanations of the word “*Shachar*-שחר.” Namely, when there is the matter of “*Shachar*-שחר” indicating “blackness” and “darkness,” but we nonetheless remain steadfast in our service of *HaShem*-יהו"ה, blessed is He, by restraining the opposite of holiness out of an inner motion of seeking and thirst for *HaShem*-יהו"ה, blessed is He, we then bring about the “greatness of light that illuminates out of the darkness,”⁵²⁷ this being the dawn (*Shachar*-שחר) of redemption.

In explanation of the relationship between the verse, “Who is this that gazes down like the dawn (*Shachar*-שחר),” and the matter of the banners (*Degalim*) – which refer to the matter of serving *HaShem*-יהו"ה, blessed is He, by repairing the emotions (*Midot*) (as discussed above) – through this refinement and repair of the emotions of the animalistic soul,

⁵²⁵ See Sefer HaSichot 5699 p. 316 and on and the citations there.

⁵²⁶ Psalms 63:2

⁵²⁷ See Ecclesiastes 2:13

we reach their root source, this being the aspect of the “mountains of darkness,”⁵²⁸ and we reach even higher, to the aspect indicated by the verse,⁵²⁹ “He sets darkness as His hiding place,” which is the matter of the dawn (*Shachar*-שחר) of the redemption.

This is also the meaning of the words, “Who is this (*Mi Zot*-מי זאת) [that gazes down like the dawn].” For, at first glance, the word “who-*Mi*-מי” and the word “this-*Zot*-זאת” seem to indicate two opposites. That is, the word “who-*Mi*-מי” conceals, whereas the word “this-*Zot*-זאת” reveals. (The word “this-*Zot*-זאת” in the feminine, has the same meaning as the word “this-*Zeh*-זה” in the masculine.) This is as stated in *Zohar*,⁵³⁰ “The word ‘who-*Mi*-מי’ refers to the upper world, whereas the word ‘this-*Zot*-זאת’ refers to the lower world.” This being so, why does the verse say, “Who is this-*Mi Zot*-מי זאת?”

However, the explanation is that the continuing words, “that gazes down like the dawn (*Shachar*-שחר),” refer to the refinement of the emotions (*Midot*) of the animalistic soul, through which we reach the aspect of “He sets darkness as His hiding place,” which is the matter of the dawn (*Shachar*-שחר) of redemption (as mentioned above). Thus, due to this aspect, a bond and inter-inclusion between two opposite worlds (indicated by “who-*Mi*-מי” and “this-*Zot*-זאת”) comes about. For, since this transcends both, it thus includes both.

⁵²⁸ See *Zohar* III 249b; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 25 and the notes there.

⁵²⁹ *Psalms* 18:12; See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 13 and the notes there.

⁵³⁰ See *Zohar* II 126b

6.

The verse continues, “beautiful as the moon, radiant as the sun.” This part of the verse, explains the manner of serving *HaShem*-יהו"ה, blessed is He, in a more particular way, through fulfilling Torah, *mitzvot*, and prayer. The explanation is that the difference between the moon and the sun is that the light of the moon undergoes change from smallness (*Katnut*) to greatness (*Gadlut*). In contrast, the light of the sun is constant and never changes.

In other words, Torah is unaffected by the changes of the world and does not undergo change. On the contrary, the opposite is true, that “He gazed into the Torah and created the world.”⁵³¹ However, this is not so of *mitzvot* and prayer, the matter of which is man’s efforts in the service of *HaShem*-יהו"ה, blessed is He, from below to above. They indeed undergo change, like the moon, which at times is full and at times is lacking, to the point that sometimes the moon is complete dark. The same is true of fulfilling *mitzvot* and prayer, in that they undergo change from a state of immaturity (*Katnut*) to a state of maturity (*Gadlut*).

Now, even though Torah, which is compared to the sun, is much higher in level, nevertheless, there also is an element of superiority in serving *HaShem*-יהו"ה, blessed is He, through prayer and fulfilling the *mitzvot*, which are compared to the moon. This is as stated by the Rav, the Maggid of Mezhritch,⁵³²

⁵³¹ Zohar II 161a and on

⁵³² Ohr Torah of the Maggid 84d

in explanation of the liturgical statement,⁵³³ “If our eyes were as radiant as the sun and the moon.” At first glance, if it states, “If our eyes were as radiant as the sun,” what then is added by saying, “and the moon,” being that the light of the moon is merely a reflection of the light it receives from the sun?

However, the explanation is that each has an element of superiority over the other. The superiority of the sun is that its light is essential to it and it undergoes no change. The superiority of the moon is that it is a recipient, and therefore has the matter of nullification (*Bittul*). As these two aspects are in our service of *HaShem*-יהוה, blessed is He, they correspond to the matter of grasp (*Hasagah*) and the matter of faith (*Emunah*).

The sun, which refers to Torah, is the matter of grasp (*Hasagah*). For, it states about Torah,⁵³⁴ “For it is your wisdom (*Chochmah*) and understanding (*Binah*) in the eyes of the nations.” The moon, which is the matter of nullification (*Bittul*), is the matter of faith (*Emunah*). That is, even though a person does not grasp, nevertheless, because of his self-nullification (*Bittul*), he has faith (*Emunah*).

Now, there is a superiority to faith (*Emunah*) over grasp (*Hasagah*), so much so, that even the lowest level of faith (*Emunah*) is superior to the highest level of grasp (*Hasagah*). That is, even when something that is a matter of faith (*Emunah*) to one person, is a matter of comprehension and grasp to another person who is on a higher level, the matter of faith (*Emunah*) is still superior to grasp (*Hasagah*). This is because the matter of grasp (*Hasagah*) is generally the aspect of the light of *HaShem*-

⁵³³ In the “*Nishmat Kol Chai*” prayer of the Shabbat morning liturgy.

⁵³⁴ Deuteronomy 4:6

יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). In contrast, the matter of faith (*Emunah*) is generally the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). Nonetheless, the light of *HaShem*-יהו"ה that surrounds all worlds (*Sovev Kol Almin*) of the lower world, is higher than the light of *HaShem*-יהו"ה, that fills all worlds (*Memaleh Kol Almin*) of the higher world. This is like the matter of the chaining down of the crowns-*Keter* one from the other.⁵³⁵

Thus, even when one person's faith (*Emunah*) is on a level that for another person does not require faith (*Emunah*), in that he grasps it with complete comprehension (*Hasagah*), still and all, faith (*Emunah*) is higher. This is similar to the explanation of the words,⁵³⁶ "You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*-בכל מאדך)," meaning, "to the limit of **your** being (*Me'od Shelcha*-מאד שלך)."⁵³⁷ In other words, since for him, this matter is beyond the limits of his vessels, even though this very same matter is in a way of complete grasp and comprehension (*Hasagah*) for a person on a higher level, nevertheless, since for him it is beyond the capacity of his own vessels, it therefore is higher.

This then, is the meaning of the words, "beautiful as the moon, radiant as the sun." That is, there must be both elements of superiority, that of the moon and that of the sun. That is, a person should have the nullification (*Bittul*) of faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He (which is prayer), but it should

⁵³⁵ See Likkutei Torah, Korach; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7; *Hemshech* 5672 Vol. 1, p. 148 and on.

⁵³⁶ Deuteronomy 6:5

⁵³⁷ See Derech Mitzvotcha 123b, 160b

be internalized in an inner way (*Pnimityut*) so that there are no changes in it. In other words, the *Sefirah* of Kingship-*Malchut* should not only receive from the five lower *Sefirot*, but also from the five upper *Sefirot*.

7.

The verse concludes, “awe inspiring like bannered legions (*K’Nidgalot*-כנרדגלות),” referring to the matter of banners (*Degalim*), which is the primary toil in bringing about the inter-inclusion of the emotions (*Midot*) (as explained above). Thus, about this the verse states, “awe inspiring (*Ayumah*-איומה) like bannered legions,” which is a term of “fear-*Aimah*-אימה,” in that “all are in fear of the Holy One, blessed is He, and His angels.” This is as stated,⁵³⁸ “My Beloved is white (*Tzach*-צה) and ruddy (*Adom*-אדום), surrounded by banners (*Dagul*-דגול) of myriads.” To explain,⁵³⁹ the word “white-*Tzach*-צה-98,” has the numerical value of two times מ"ט-49. The number מ"ט-49 refers to the seven emotions (*Midot*) each of which includes seven. Two times מ"ט-49 refers to the emotions as they are above and the emotions as they are below. This is as explained above (in chapter three) that there must be a drawing down of the emotions (*Midot*) above, which grant the power to refine and repair the emotions (*Midot*) below.

Now, the verse states, “White (*Tzach*-צה) and red (*Adom*-אדום).” The word “*Tzach*-צה,” meaning “white,”⁵⁴⁰ is

⁵³⁸ Song of Songs 5:10

⁵³⁹ See Ohr HaTorah *ibid.* p. 50.

⁵⁴⁰ See Rashi to Song of Songs 5:10

the line and mode of the kindnesses (*Chassadim*), and the word, “red-*Adom*-אדום” is the line and mode of the judgments (*Gevurot*). The verse thus indicates that there must be a bonding of both modes of conduct, this being the effort in our service of inter-including the emotions (*Midot*). However, the bonding of both modes of conduct is brought about through the revelation of a light that is higher than both. This refers to drawing down the *Sefirot* as they are in their roots. This is an additional explanation of the word “*Tzach*-צה,” in that it means “brilliantly radiant-*Tzachtzachoot*-צהצהות.” For, as known, the term “brilliantly radiant-*Tzachtzachoot*-צהצהות” refers to the ten *Sefirot* of the Ancient One (*Atik*) or the ten *Sefirot* of the world of *Akudim* (the world of the *Sefirot* that are bound together).⁵⁴¹

This is also the meaning of the continuation of the verse, “Surrounded by banners (*Dagul*-דגול) of a myriad (*Revavah*-רבבה).” The word “*Dagul*-דגול” refers to the matter of the banners (*Degalim*), and is the matter of inter-inclusion (*Hitkallelut*). This matter itself is brought about through a drawing down of a much higher light and illumination, as indicated by the matter of a “myriad-*Revavah*-רבבה.” For, as known about the matter of numbers,⁵⁴² units of ones, tens, hundreds, and thousands are all within the order of the chaining down of the worlds (*Hishtalshelut*). In contrast, ten-thousand (a myriad-*Revavah*-רבבה) transcends the order of the chaining down of the worlds (*Hishtalshelut*).

⁵⁴¹ Me’orei Ohr, Maarechet Tzadik-צ, Section 14, cited in Ohr HaTorah ibid. p. 48; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

⁵⁴² See Etz Chayim, Shaar 14 (Shaar Abba v’Imma) Ch. 7; Likkutei Torah, Zot HaBrachah 93a and on; Maamarei Admor HaZaken 5568 Vol. 1 p. 526 and on.

Now, it is true that it sometimes is explained⁵⁴³ that the greater the number, the more it indicates a diminishment of light. The analogy for this is the bestowal of teachings from a teacher to a student. That is, if he is teaching a bright student, he can transmit the teaching with a minimal amount of letters (*Otiyot*). If he is teaching an intermediate student, more letters (*Otiyot*) will be necessary, and if he is teaching a lesser student, many letters (*Otiyot*) will be necessary. The same is so in regard to a person grasping intellect within himself. That is, the letters of intellect itself (*Sechel*) are minimal, the letters of thought are more abundant, and the letters of speech, when transmitting the intellect to his friend, will be with even greater abundance. From this it is understood that the greater the number of letters (*Otiyot*), the more diminished the light (*Ohr*) of the intellect will be. However, all this is only in relation to the vessels (*Keilim*), in that the abundance of vessels (*Keilim*) results from the restraint and constriction (*Tzimtzum*) of the light (*Ohr*).

However, our explanation here about the matter of a myriad (*Revavah*-רַבְבָּה), which is a very high level, is not in regard to the abundance of vessels (*Keilim*), but the abundance of light (*Ohr*). Here, the opposite is true, that on this level, there are few vessels (*Keilim*).⁵⁴⁴ That is, the less vessels (*Keilim*) there are, the greater the light (*Ohr*), as understood from the above analogies. In other words, in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), there are

⁵⁴³ See Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 131c and on.

⁵⁴⁴ That is, in the world of Akudim, the *Sefirot* are bound in a single vessel. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20, and elsewhere.

many vessels (*Keilim*), in the world of Emanation (*Atzilut*) there are less vessels (*Keilim*) and in the world of *Akudim* all the lights (*Orot*) are “bound” (*Akudim*) within a single vessel (*Klee*) and it therefore is in an ultimate state of abundant light (*Ohr*).

This then, is the meaning of the word myriad (*Revavah*-רַבְבָּה), indicating an abundance of the light (*Ohr*), whereas from the angle of its vessels (*Keilim*) there is no abundance at all. Rather, the opposite true - there only is one vessel (*Klee Echad*). This also is why the verse states “myriad-*Revavah*-רַבְבָּה” in the singular, rather than “myriads-*Revavot*-רַבְבּוֹת” in the plural (as is the case with other numbers). Thus, due to the drawing down of the ten *Sefirot* of the world of *Akudim*, (the aspect of a “myriad-*Revavah*-רַבְבָּה”) there is caused to be inter-inclusion (*Hitkalellut*), (which is the matter of the banners (*Degalim*), as indicated by the word, “Surrounded by banners-*Dagul*-דָּגוּל”).

This is like the explanation above about the words, “My Beloved is white (*Tzach*-צֶחֶה) and ruddy (*Adom*-אָדוּם),” referring to the inter-inclusion of the two modes; kindnesses (*Chassadim*) and the judgments (*Gevurot*), brought about by the aspect of the “brilliant radiance” (*Tzachtzechoot*-צֶחֶה צְחוּת), which either refers to the ten *Sefirot* of the Ancient One (*Atik*) or the world of *Akudim* (the world of the *Sefirot* that are bound together in one vessel).

This is why the Midrash concludes, “Just as all fear the Holy One, blessed is He, and His angels, so likewise did they fear Israel, and it is for this reason that the verse states, ‘awe inspiring (*Ayumah*-אֵימָה) like bannered legions (*K’Nidgalot*-כַּדְגָּלוֹת).” In other words, just as there is the matter of banners (*Degalim*) for the Holy One, blessed is He, and His angels, so

likewise, there came to be the matter of banners (*Degalim*) for the children of Israel, which is the matter of the inter-inclusion of the emotions (*Midot*) and the nullification of their existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. This matter comes about due to the drawing down of the singular-*Yechidah* aspect of the Jewish soul, in that the matter of the singular-*Yechidah* essence of the soul is that it is the receptacle (*Klee*) for the One Above.⁵⁴⁵

8.

This then, is the meaning of the verse,⁵⁴⁶ “The children of Israel shall encamp, each man by his banner (*Diglo*-דגל) according to the insignias (*Otot*-אותות) of their paternal households; they shall encamp at a distance, encompassing the Tent of Meeting (*Ohel Mo'ed*).” That is, when the children of Israel desired the matter of banners (*Degalim*), the Holy One, blessed is He, informed them of the order of things, namely, that three matters are involved in this. The first is, “Each man by his banner (*Diglo*-דגל),” the second is, “According to the insignias (*Otot*-אותות) of their paternal households,” and the third is, “they shall encamp at a distance, encompassing the Tent of Meeting (*Ohel Mo'ed*-מועד אהל).”

Now, when it states, “Each man (*Ish*-איש) by his banner,” the verse specifically uses the word “*Ish*-איש,” as opposed to “*Adam*-אדם.”⁵⁴⁷ This is because, as mentioned

⁵⁴⁵ See Likkutei Torah, Re'eh 25a; Sefer HaMaamarim 5696 p. 57.

⁵⁴⁶ Numbers 2:2

⁵⁴⁷ [That is, of the four terms by which “man” is called in the Torah (which are “*Adam*-אדם,” “*Gever*-גבר,” “*Enosh*-אנוש,” and “*Ish*-איש) the level indicated by the

above, the primary matter of toil in the service of *HaShem*-יהו"ה, blessed is He, is to repair of the emotions (*Midot*). In other words, the whole matter of toil in serving *HaShem*-יהו"ה, blessed is He, is to repair the shattering of the vessels (*Shevirat HaKeilim*), and it therefore is necessary to specifically work on the emotions (*Midot*), being that the shattering took place in them, as known.⁵⁴⁸ However, the work is as stated, "Each man (*Ish*-איש) by his banner (*Diglo*-דגליו)," referring to bringing about the inter-inclusion of the emotions (*Midot*), and moreover, not only their inter-inclusion (*Hitkallelut*), but their utter nullification (*Bittul b'Metziyut*). This is indicated by the words, "of their paternal households (*L'Beit Avotam*-לביית אבותם)." The verse does not say, "of their maternal households (*L'Beit Eemotam*-לביית אמותם)," for, as we explained above, it is not possible to affect the nullification of the existence of the emotions through the grasp and comprehension of understanding-*Binah*, but specifically only through the drawing down of the mind of *Abba* (wisdom-*Chochmah*).

The verse then continues, "They shall encamp at a distance (*MiNeged*-מנגד), encompassing the Tent of Meeting (*Ohel Mo'ed*)." This means that if there is opposition (*Menaged*-מנגד) to the toil in serving *HaShem*-יהו"ה, blessed is He, then the opposition (*Menaged*-מנגד) must also be affected, so that the one who is "opposite him-*Kenegdo*" becomes

term "*Ish*-איש" is lesser than the level indicated by the term "*Adam*-אדם," which is the highest. See Zohar III 48a]

⁵⁴⁸ See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 1-2; Shaar 42, Ch. 1; Maamarei Admor HaZaken 5568, beginning of Vol. 1; Torat Chayim Bereishit 9a and on

transformed into one who “assists-*Eizer*-עזר” him.⁵⁴⁹ This is brought about through a drawing down from Above to below, so that they then are “encamped...encompassing the Tent of Meeting (*Ohel Mo'ed*).”

The explanation⁵⁵⁰ is as stated in Zohar,⁵⁵¹ that “the *Chayot* angels of the Chariot-*Merkavah* are arranged into ‘chariots-*Retecheen*-רתכינן’ and ‘camps-*Meshariyan*-משריין.” The word “chariots-*Retecheen*-רתכינן” refers to the matter of ascent (*Ha'ala'ah*), whereas the word “camps-*Meshariyan*-משריין” refers to the matter of drawing down (*Hamshachah*), as indicated by Targum’s translation of the word “camp-*Machaneh*-מהנה” as “*Mesharyeta*-משריתא.”⁵⁵²

This then, is what is indicated by the verse, “Each man (*Ish*-איש) by his banner (*Diglo*-דגלו) according to the insignias (*Otot*-אותות) of their paternal households (*L'Beit Avotam*-לביית אבותם).” That is, it refers to serving *HaShem*-יהו"ה, blessed is He, in a manner of elevation and ascent from below to Above. This causes a drawing down from Above to below, as indicated by the continuation of the verse, “They shall camp at a distance, encompassing the Tent of Meeting (*Ohel Mo'ed*-אהל מועד).” The Tent of Meeting (*Ohel Mo'ed*-אהל מועד) refers to the matter of drawing down (*Hamshachah*) from Above to below through Torah. The name “The Tent of Meeting-*Ohel Mo'ed*-אהל מועד”

⁵⁴⁹ See Genesis 2:18

⁵⁵⁰ See Biurei HaZohar of the Tzemach Tzedek, Bamidbar p. 454 and on.

⁵⁵¹ See Zohar I 149a (Sitrei Torah); Zohar II 48b; Biurei HaZohar of the Mittler Rebbe p. 39d.

⁵⁵² Genesis 32:8-9 and elsewhere.

also means, “I shall meet with you there-*v’No’adeti Lecha Sham* שם-ונועדתי לך” in the most literal meaning.⁵⁵³

The words, “At a distance, encompassing (*Saviv*-סביב),” which is a distance of two thousand cubits,⁵⁵⁴ refers to the aspect that transcends Torah. For, just as Torah precedes the world by two-thousand (*Alpayim*-אלפיים) years,⁵⁵⁵ – which refers to the two “thousand-*Eleph*-אלף” indicated by,⁵⁵⁶ “I will teach you (*A’Alephcha*-אאלפך) wisdom-*Chochmah*, I will teach you (*A’Alephcha*-אאלפך) understanding-*Binah*,” – so likewise there are two thousand cubits that even transcend the Torah. This then, is the meaning of the words “At a distance, encompassing (*Saviv*-סביב) the Tent of Meeting (*Ohel Mo’ed*-אהל מועד),” referring to the aspect of the two thousand cubits that transcend Torah.

However, about this the verse concludes, “they shall encamp (*Yachanu*-יהנו).” That is, we are to draw down all those levels below. In other words, through our efforts in serving *HaShem*-יהו"ה, blessed is He, by refining and inter-including the emotions (*Midot*), we affect a drawing down to below of the aspect that is “At a distance (*MiNeged*-מנגד) encompassing the Tent of Meeting (*Ohel Mo’ed*),” in a manner that “they shall encamp (*Yachanu*-יהנו).” This revelation will come about in the coming future, for then we will see all the levels openly revealed, as it states,⁵⁵⁷ “The glory of *HaShem*-יהו"ה will be

⁵⁵³ Exodus 25:22

⁵⁵⁴ See Midrash Bamidbar Rabba 2:9

⁵⁵⁵ See Midrash Tehillim to Psalms 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a

⁵⁵⁶ Job 33:33; Talmud Bavli, Shabbat 104a; See Sefer HaMaamarim 5708 p. 273 and elsewhere.

⁵⁵⁷ Isaiah 40:5

revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken!"

Discourse 25

*“Tze’edah u’Re’edah Bnot Tziyon -
O’ maidens of Zion, go out and gaze”*

Delivered on the first night of Shavuot, 5717

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

1.

The verse states,⁵⁵⁸ “O’ maidens of Zion, go out and gaze upon King Shlomo⁵⁵⁹, wearing the crown that His mother crowned Him with on His wedding day, on the day of His rejoicing.” It states in Midrash⁵⁶⁰ that “His wedding day” refers to Mount Sinai, which was a wedding, and “the day of His rejoicing” refers to the giving of the Torah. This is as written,⁵⁶¹ “When He finished (*K’Khaloto*-ככלתו) speaking to him on Mount Sinai, He gave Moshe the two Tablets of Testimony,” in which the verse uses word, “as His bride-*K’Kalato*-ככלתו.”

Now, the statement, “it was a wedding” (*Chitunin*-חיתונין), is understood⁵⁶² based on the known meaning of the word “*Chitunin*-חיתונין,” which means “to intermingle,” just as

⁵⁵⁸ Song of Songs 3:11

⁵⁵⁹ The name Shlomo-שלמה means “Peace is His” and refers to the Holy One, blessed is He.

⁵⁶⁰ Midrash Bamidbar Rabba 12:8

⁵⁶¹ Exodus 31:18

⁵⁶² See the discourse by the same title in *Ohr HaTorah Shir HaShirim*, Vol. 2 p. 387; *Sefer HaMaamarim* 5659 p. 203.

Targum⁵⁶³ translates the word of the verse,⁵⁶⁴ “Do not marry (*Titchaten*-תתחתן),” as, “Do not intermingle (*Titarev*-תתערב).” This then, is the explanation of the words, “it was a wedding” (*Chitunin*-חיתונין). For, before the Torah was given there was a decree that,⁵⁶⁵ “The Above shall not descend below, and the below shall not ascend Above. However, when the Torah was given the decree was nullified, and I, the Holy One, blessed is He, shall commence, as it states,⁵⁶⁶ ‘*HaShem*-יהו"ה descended upon Mount Sinai,’ and,⁵⁶⁷ ‘He said to Moshe, ‘Go up to *HaShem*-יהו"ה.’” This then, is the meaning of the statement that “it was a wedding” (*Chitunin*-חיתונין), means, “an intermingling” (*Hitarvut*-התערבות), in that there was an intermingling of Above and below.

Nevertheless, we still must understand the meaning of the word “Go out” (*Tzeina*-צאינה), and we must understand the matter of the “crown that His mother crowned Him with on His wedding day,” and how all this is related to the giving of the Torah.

2.

In general,⁵⁶⁸ the explanation is that on the holiday of Shavuot, there is a drawing down of the crown-*Keter* to *Zeir*

⁵⁶³ See Targum Yerushlami to Deuteronomy 7:3

⁵⁶⁴ Deuteronomy 7:3

⁵⁶⁵ Midrash Tanchuma, Va'era 15; Shemot Rabba 12:3

⁵⁶⁶ Exodus 19:20

⁵⁶⁷ Exodus 24:1

⁵⁶⁸ See the discourse by this same title of the year 5659 (Sefer HaMaamarim 5659 p. 181 and on), 5660 (Sefer HaMaamarim 5660 p. 110 and on).

Anpin.⁵⁶⁹ This is the meaning of the “crown that his mother crowned him with.” That is, it refers to the drawing down of the crown-*Keter* to *Zeir Anpin*. For, although it is true that throughout the year the crown-*Keter* is also drawn down to *Zeir Anpin*, nevertheless, throughout the rest of the year, the drawing down is of the aspect of beauty-*Tiferet* of understanding-*Binah* that becomes the crown-*Keter* of *Zeir Anpin*. That is, the drawing down of the crown-*Keter* to *Zeir Anpin* is from the *Sefirah* of understanding-*Binah*. However, on the holiday of Shavuot, the drawing down is from the *Sefirah* of the crown-*Keter* itself. This is especially so, considering what Rabbi Moshe Zacuto wrote,⁵⁷⁰ that the drawing down of the crown-*Keter* on the holiday of Shavuot is from the thirteen fixtures of the beard (*Yud Gimel Tikkunei Dikna*) of *Arich Anpin*, which are so high that even the *Sefirah* of wisdom-*Chochmah* only receives from a single *Mazal* amongst them. Moreover, as known, in the thirteen fixtures of the beard (*Yud Gimel Tikkunei Dikna*) there is a radiance of the aspect of beauty-*Tiferet* of the Ancient One-*Atik*, within which there is a radiance of knowledge-*Da'at* of the Ancient One-*Atik*, which literally is the inner aspect (*Pnimitiyut*) of the Ancient One-*Atik*.

The culmination and conclusion of this drawing down takes place on the night of Shavuot, towards morning. It

⁵⁶⁹ Pri Etz Chayim, Shaar Chag HaShavuot Ch. 1; Likkutei Torah, Bamidbar 8a.

⁵⁷⁰ In the discourse of 5660 it is written, “In Pri Etz Chayim it states that on Shavuot there is a drawing down of the Crown-*Keter* to *Zeir Anpin* from *Arich Anpin* itself, from the thirteen fixtures of the beard (*Yud Gimel Tikkunei Dikna*). However, Rabbi Moshe Zacuto states that it is from the aspect of beauty-*Tiferet* of the Ancient One-*Atik*. (Also see Mikdash Melech to Zohar III 66b, cited in Sefer HaMaamarim 5659 *ibid.*)

therefore states in the *Kavanot* (devotional intentions) of the Arizal⁵⁷¹ that on the night of Shavuot towards morning, a person must immerse in a *Mikvah* (ritual pool) to receive additional purity and sanctity so that he can receive the drawing down of the crown-*Keter*.

Now, about the words, “the crown that His mother crowned him with,” as known, the mother (*Imma*) refers to the *Sefirah* of understanding-*Binah*. This indicates that the drawing down of the crown-*Keter* is from the *Sefirah* of understanding-*Binah*. Moreover, as also known⁵⁷² the forty-nine days of counting the Omer (*Sefirat HaOmer*) correspond to the forty-nine gates of understanding-*Binah*. Subsequently, the holiday of Shavuot, about which it states,⁵⁷³ “You shall count fifty days,” is the matter of the fiftieth gate of understanding-*Binah* (the *Shaar HaNun*). However, this does not contradict the statement above, that on the holiday of Shavuot there is a drawing down of the crown-*Keter* itself, for both explanations are true. That is, the drawing down that occurs on the holiday of Shavuot is from the actual crown-*Keter* itself, only that it is drawn down by means of the *Sefirah* of understanding-*Binah*. Nevertheless, the actual substance of what is drawn down is the crown-*Keter* itself.

This then, is the meaning of the words, “the crown that his mother crowned him with.” In other words, the verse indicates that His mother only crowns him with the crown, not that she made the crown. Rather, the crown already existed,

⁵⁷¹ See Pri Etz Chayim ibid.

⁵⁷² See Likkutei Torah 12a and on.

⁵⁷³ Leviticus 23:16

and His mother only crowns Him with the crown that already exists. In other words, the drawing down is not from the understanding-*Binah*, but from the crown-*Keter*, only that the drawing down of the crown-*Keter* is by means of the *Sefirah* of understanding-*Binah*.

This is also the meaning of the drawing down of the illumination of the fiftieth gate (*Shaar HaNun*) of understanding-*Binah* on the holiday of Shavuot, as mentioned above. For, as known, the matter of the fiftieth gate (*Shaar HaNun*) is that it unifies wisdom-*Chochmah* and understanding-*Binah*.⁵⁷⁴ Now, as known, the union of wisdom-*Chochmah* and understanding-*Binah* is for the purpose of birthing souls.⁵⁷⁵ From this it is understood that the drawing down is of the crown-*Keter* itself, being that the birthing of souls comes specifically from the Essential Self of *HaShem*-יהוה, blessed is He. By way of analogy, this may be understood from man below, that in conception, the seminal drop that comes from the brain of the father, is from the essential self of the father's brain. The same is true above, in *HaShem*'s-יהוה Godliness, that the birthing of souls is from the inner aspect (*Pnimitiyut*) of the crown-*Keter* – the inner aspect of the Ancient One (*Pnimitiyut Atik*). From this it is understood that the fiftieth gate (*Shaar HaNun*) of understanding-*Binah* (which brings about the union of wisdom-*Chochmah* and understanding-*Binah* in order to give birth to souls) literally contains the

⁵⁷⁴ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1; *Hemshech* 5672 Vol. 2 p. 1,200, and elsewhere.

⁵⁷⁵ See *Etz Chayim*, *Shaar* 15 (*Shaar HaZivugim*) Ch. 1-2; *Likkutei Torah*, *Nitzavim* 47a; *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 25 & 26.

totality of the Essential Self that is in the crown-*Keter*, only that the drawing down is through and by means of the *Sefirah* of understanding-*Binah*.

This then, is the meaning of the verse, “Go out (*Tzeina*-צאינה) and gaze upon King Shlomo wearing the crown that His mother crowned Him with on His wedding day.” That is, since on the holiday of Shavuot there is a drawing down of the actual crown-*Keter*, in order to receive such a drawing down as this, the matter indicated by the word “Go out (*Tzeina*-צאינה)” is necessary. This refers to the matter of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), similar to the verse,⁵⁷⁶ “To You *HaShem*-יהו"ה I uplift my soul,” meaning that a person leaves all his personal matters (and fully dedicates himself to *HaShem*-יהו"ה, blessed is He).⁵⁷⁷ This brings about the continuation of the verse, “gaze upon (*Re'edah*-ראינה) the crown that His mother crowned Him with on his wedding day,” namely, the drawing down of the crown-*Keter* through the *Sefirah* of understanding-*Binah*. In other words, the “gazing” (*Re'edah*-ראינה) into this aspect, is brought about through “going out” (*Tzeina*-צאינה), meaning that a person leaves the limitations of his own vessels (*Keilim*) and garments (*Levushim*).

⁵⁷⁶ Psalms 25:1; 86:4

⁵⁷⁷ See Kuntres Inyan Tefillah of the Mittler Rebbe, translated as Praying with Passion, section on the *Tachanun* prayer.

3.

Now, to understand the matter of “His mother” (*Eemo-am*) in the service of *HaShem*-יהו"ה, blessed is He, it states in Midrash,⁵⁷⁸ “Rabbi Shimon Bar Yochai asked Rabbi Elazar Bar Yossi, ‘Did you hear from your father the explanation of the words, ‘The crown that his mother crowned him with’? He answered, ‘Yes. This is analogous to a king who had an only daughter who he loved very much and would call her, ‘my daughter (*Beetee*-בתי).’ He continued to love her to the point that he called her ‘my sister (*Achotee*-אחותי).’ He continued to love her to the point that he called her ‘my mother (*Eemee*-אמי).’”

The explanation is well known.⁵⁷⁹ That is, the King refers to the Holy One, blessed is He, and the only daughter refers to the *Sefirah* of Kingship-*Malchut*, within which there are three levels; “My daughter (*Beetee*-בתי),” “My sister (*Achotee*-אחותי)” and “My mother (*Eemee*-אמי).” The aspect of “My daughter (*Beetee*-בתי)” refers to how the *Sefirah* of Kingship-*Malchut* is as she receives from *Zeir Anpin*. The aspect of “my sister (*Achotee*-אחותי),” refers to when the *Sefirah* of Kingship-*Malchut* is equal in stature to *Zeir Anpin*, and the aspect of “My mother (*Eemee*-אמי)” refers to as the *Sefirah* of Kingship-*Malchut* becomes the bestower of influence to *Zeir Anpin*.

Now, the term “love” is used in all three levels, indicating the ascent (*Ha'ala'ah*) of the *Sefirah* of Kingship-

⁵⁷⁸ Midrash Shir HaShirim Rabba 3:11

⁵⁷⁹ See Sefer HaMaamarim 5627 p. 321 and on; p. 327 and on.

Malchut. That is, even the aspect of Kingship-*Malchut* indicated by the word, “my daughter (*Beetee*-בתִּי),” referring to Kingship-*Malchut* as she receives from *Zeir Anpin*, is also a matter of the ascent (*Ha’ala’ah*) of the *Sefirah* of Kingship-*Malchut*. For, although, at first glance, it would seem that Kingship-*Malchut* receiving from *Zeir Anpin* is simply the level of Kingship-*Malchut* as it is, in and of itself, and this being so, a person could wonder what the matter of love has to do with this, nonetheless, in truth, even as Kingship-*Malchut* receives from *Zeir Anpin*, it also is a matter of love and ascent. This is as our sages, of blessed memory, stated,⁵⁸⁰ “The verse states,⁵⁸¹ ‘Mordechai took her as a daughter-*L’Bat*-לְבַת’ – do not only read it, ‘as a daughter-*L’Bat*-לְבַת,’ but read it, ‘as a house-*L’Bayit*-לְבֵית-” [meaning, as a wife]. In other words, the *Sefirah* of Kingship-*Malchut* becomes a receptacle to receive influence from *Zeir Anpin*, which specifically is brought about through ascent.

To further explain, in the bestowal of influence from *Zeir Anpin* (the bestower), for the influence to take place, there to be the matter indicated by the verse,⁵⁸² “Therefore a man shall leave his father and his mother.” This refers to the restraint of *Tzimtzum* in the bestower Himself, through which he then can bestow influence below. By way of analogy, when a teacher himself is preoccupied and in a state of adhesion to the root of the intellect from which he receives, he is inapplicable of bestowing any influence to his student at all. It

⁵⁸⁰ Talmud Bavli, Megillah 13a

⁵⁸¹ Esther 2:7

⁵⁸² Genesis 2:24

therefore necessary for the “man to leave his father and his mother,” meaning, to leave the source of the intellect, and specifically upon doing so, will he able to bestow influence below, as explained at length in the discourse entitled “*Samach T’Samach*” 5657.⁵⁸³

Now, since it is incumbent upon the teacher to set himself aside in order to bestow influence, this certainly is the case regarding the recipient. That is, for the recipient to be a proper receptacle to receive the influence, he must be the aspect indicated by the verse,⁵⁸⁴ “Forget your people and your father’s house.” Only then can there be the continuation of the next verse, “then the king will desire your beauty.” In other words, there also must be the restraint of *Tzimtzum* from the angle of the recipient, in that he must set aside all his personal matters. This then, is the matter of the love and ascent of Kingship-*Malchut* in order to come to the state indicated by the word “My daughter (*Beetee*-בתי),” meaning, a “house-*Bayit*-בית” and receptacle for the influence of *Zeir Anpin*.

The second ascent of the *Sefirah* of Kingship-*Malchut* is that she becomes the aspect of “My sister (*Achotee*-אחותי).” This is when the *Sefirah* of Kingship-*Malchut* is of equal in stature to *Zeir Anpin*, meaning that they both receive from the *Sefirot* of intellect. This is because, in and of herself, the *Sefirah* of Kingship-*Malchut* only receives from the aspect of *Zeir Anpin*. That is, although intellect is drawn down to her, it nevertheless is not the essence of the mind and intellect, but only as they are influenced through the medium of *Zeir Anpin*.

⁵⁸³ Sefer HaMaamarim 5657 p. 173 and on.

⁵⁸⁴ Psalms 45:11-12

However, the essence of the mind and intellect remains above the influence that is bestowed to Kingship-*Malchut*. However, the matter indicated by the word “My sister (*Achotee*-אחותי),” is the love and ascent of Kingship-*Malchut* to receive from the essence of the intellect, just as the emotions (*Midot*) of *Zeir Anpin* do.

The third ascent of the *Sefirah* of Kingship-*Malchut* is when she ascends to the aspect of, “My mother (*Eemee*-אמי).” This is when the *Sefirah* of Kingship-*Malchut* becomes the bestower of influence to *Zeir Anpin*, and refers to the ascent of Kingship-*Malchut* to the essence of the *Sefirah* of understanding-*Binah*, in which case she transcends the emotions (*Midot*) of *Zeir Anpin*. For, the emotions (*Midot*) receive from the intellect (*Mochin*) through the constraint of the neck (*Meitzar HaGaron*).⁵⁸⁵ In contrast, when the *Sefirah* of Kingship-*Malchut* is called, “My mother (*Eemee*-אמי),” this refers to how the *Sefirah* of Kingship-*Malchut* receives directly from the essence of the *Sefirah* of understanding-*Binah*. This is especially so according to what we explained before about “the crown that His mother crowned Him with,” which refers to drawing down the crown-*Keter*. In this case she entirely transcends the emotions (*Midot*) of *Zeir Anpin*, and it is she who bestows influence to them.

[The continuation of the discourse explains the matter of Torah for the sake of the Name *HaShem*-יהו"ה, blessed is He,

⁵⁸⁵ See Discourse 18 and Discourse 23 of this year 5717, where this was previously explained at greater length.

(*Lishmah*), and for the sake of Torah. About this it states,⁵⁸⁶ “The Torah is not sustained except by one who (*Mee-מי*) kills himself for it.” That is, the Jewish people sustain the Torah through learning it for the sake of the Name *HaShem-יהוה*, blessed is He (*Lishmah*).⁵⁸⁷ In *Etz Chayim*⁵⁸⁸ this is further explained as follows: The Torah is the aspect of *Zeir Anpin*, whereas the word “Who-*Mee-מי*” refers to the aspect of understanding-*Binah*. Thus, the aspect of “who-*Mee-מי*” kills himself, refers to the matter of the thighs (victory-*Netzach*, conquest-*Hod*, and foundation-*Yesod*) which “become cold” [at the time of birthing],⁵⁸⁹ referring to the withdrawal of light and vitality. In other words, the drawing down of intellect (*Mochin*) to *Zeir Anpin* is only from the aspect of *NeHi”Y* (victory-*Netzach*, conquest-*Hod*, and foundation-*Yesod*) of the understanding-*Binah*. Furthermore, the lights that manifest within the vessels of *NeHi”Y* (victory-*Netzach*, conquest-*Hod*, and foundation-*Yesod*) are solely those of *Zeir Anpin* itself. Likewise, the drawing down from *Zeir Anpin* to Kingship-*Malchut* is solely from the aspects of *NeHi”Y* (victory-*Netzach*, conquest-*Hod*, and foundation-*Yesod*), meaning that the intellect (*Mochin*) has already actually become the existence of

⁵⁸⁶ Talmud Bavli, Brachot 63b; Mishneh Torah, Hilchot Talmud Torah 3:12; Zohar II 158b (Ra’ayah Mehemna); Also see the citations in Sefer HaSichot 5689 p. 54, note 6.

⁵⁸⁷ Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part One, end of Gate Three.

⁵⁸⁸ *Etz Chayim*, Shaar 20 (Shaar HaMochin) Ch. 3; Also see Sefer HaMaamarim 5626 p. 113.

⁵⁸⁹ See Talmud Bavli, Sotah 11b; See Likkutei Torah Pekudei 8d; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34, and the notes and commentary there.

emotions (*Midot*), and is no longer the light of intellect (*Mochin*) as it transcends emotions (*Midot*).]⁵⁹⁰

⁵⁹⁰ This concludes the transcript and notes on this discourse that we have available to us.

Discourse 26

*“v’Atah Im Shamo’a Tishme’oo b’Kolee -
And now, if you earnestly listen to My voice”*

Delivered on the second day of Shavuot, 5717

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

1.

The verse states,⁵⁹¹ “And now, if you earnestly listen to My voice and observe My covenant, you shall be to Me the most beloved treasure of all peoples, for the entire earth is Mine. You shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the children of Israel.” Now, this verse was said before the Torah was given, and it therefore is understood that it is preparatory to the giving of the Torah.

Now, about the statement, “These are the words (*Eileh HaDvarim*-אלה הדברים) that you shall speak,” Rashi explains,⁵⁹² “No more and no less,” meaning that “these words” are fundamental matters of crucial importance to the giving of the Torah, as Midrash states,⁵⁹³ “Three great matters were given to them by the Holy One, blessed is He, in reward for receiving the Torah. And these are them, ‘A most beloved treasure of all peoples,’ ‘a kingdom of priests,’ and ‘a holy nation,’ as the

⁵⁹¹ Exodus 19:5-6 – A portion of this discourse is interwoven and printed in *Likkutei Sichot*, Vol. 1 p. 256 and on.

⁵⁹² See Rashi to Exodus 19 citing *Mechilta d’Rabbi Yishmael* there.

⁵⁹³ See *Mechilta d’Rabbi Yishma’el* and *Mechilta d’Rashbi* to Exodus 19:6.

verse states, ‘you shall be to Me the most beloved treasure... a kingdom of priests and a holy nation.’”

Now, all matters given from Above require arousal from below. This is especially so once the Torah was given. That is, the novelty that came about with the giving of the Torah is that every drawing down of influence must be in an inner way (*Pnimityut*), meaning through our toil in serving *HaShem*-יהו"ה, blessed is He. Furthermore, it is understood that the form of our service *HaShem*-יהו"ה must be similar to what is given from Above. Therefore, the verse states, “And now, if you earnestly listen to My voice,” corresponding to the first matter mentioned above; and “observe My covenant,” corresponding to the second matter mentioned above; and “you shall be to Me” corresponding to the third matter mentioned above. This is as stated in Midrash⁵⁹⁴ on the words, “and you shall be to Me,” that this means, “You will be available to Me, exclusive to me, (acquired to me),⁵⁹⁵ that is, you shall be occupied with the words of My Torah, and nothing else.”

In other words, these three forms of serving *HaShem*-יהו"ה, blessed is He, are the receptacles (*Keilim*) for receiving the three great matters granted from *HaShem*-יהו"ה Above. We therefore must understand these matters and their relationship to each other.

⁵⁹⁴ See Mechilta *ibid*.

⁵⁹⁵ See Mechilta d'Rashbi to Exodus 19:6 *ibid*.

2.

The explanation,⁵⁹⁶ is as Rashi states, that the word “*Segulah*-סגולה” means “a beloved treasure,” as in the verse,⁵⁹⁷ “the treasure of kings-*u’Sigulat Melachim* מלכים,” meaning,⁵⁹⁸ “valuable objects and precious stones that kings house in their treasuries.” (They stated in Midrash that,⁵⁹⁹ “the words ‘the treasure of kings-*u’Sigulat Melachim* מלכים,’ refer to words of Torah, as it states,⁶⁰⁰ ‘With me, kings shall rule.’)

In Midrash,⁶⁰¹ on the verse,⁶⁰² “You shall take a bundle (*Agudat*-אגודה) of hyssop,” it states, “Even though you are lowly, like a hyssop, I am making you into a bundle (*Agudah*-אגודה) for Myself, as it states, “you shall be to Me the most beloved treasure (*Segulah*-סגולה) of all peoples.” We thus find that the word “*Segulah*-סגולה” is the same matter as the word bundle – “*Agudah*-אגודה.” Now, about a “bundle” (*Agudah*-אגודה) they stated,⁶⁰³ “A ‘bundle-*Agudah*-אגודה’ is not less than

⁵⁹⁶ See the discourse entitled “*v’Atah Im Shamo’ah*” in Ohr HaTorah, Yitro p. 804 and on; Sefer HaMaamarim 5660 p. 111, p. 140 and on, p. 153 and on.

⁵⁹⁷ Ecclesiastes 2:8

⁵⁹⁸ See Rashi and the other commentators to Ecclesiastes 2:8

⁵⁹⁹ Midrash Kohelet Rabba 2:8

⁶⁰⁰ Proverbs 8:15

⁶⁰¹ Midrash Shemot Rabba 17:3 (see Maharzu there).

⁶⁰² Exodus 12:22

⁶⁰³ See Rashi to Talmud Bavli, Shabbat 109b, section entitled “*Shloshah Klachin* (three branches).”; Also see Mishnah Parah 11:9; Sukkah 13a

three.”⁶⁰⁴ This is like the teaching in Mishnah,⁶⁰⁵ “Three people that sit together and engage in the study of Torah, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*) abides among them, as it states,⁶⁰⁶ ‘He founded His group (*Agudato*-אגודתו) upon the earth.’” We thus see that a “group” (*Agudah*-אגודה) is no less than three. We similarly find this in the case of the Lulav, around which three species are bundled, in that when they are bound together, they are called a “bundle-*Agudah*-אגודה.” This is likewise the meaning of the verse,⁶⁰⁷ “You shall take a bundle (*Agudat*-אגודת) of hyssop,” which must be a bundle of three stalks.⁶⁰⁸ This is likewise true of the Jewish people, who are called an “assembly-*Agudah*-אגודה” after the three categories of Jews; the priests (*Kohanim*) in their Temple service, the Levites (*Levi'im*) upon their platform, and the Israelites (*Yisraelim*) at their attendant watch. This is also as stated in Talmud,⁶⁰⁹ “When the Jewish people pray for acceptance (when they fast, they are not answered until) they all are gathered in a single bundle (*Agudah Achat*-אחת אגודה), (meaning an assembly that includes both the righteous and the wicked, (as stated elsewhere in Talmud that,⁶¹⁰ ‘Any fast that does not include the [participation of the]

⁶⁰⁴ The vowel point *Segol*-סגול, which, as said above, is the same as a bundle-*Agudah*-אגודה, is made of three points. However, they are not three points in a straight line, like the vowel *Koobootz*-קבוץ, but are bundled as three points of a circle. For a full explanation of the vowel *Segol*-סגול, see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 4 (The Vowels of Creation).

⁶⁰⁵ Avot 3:6 according to the version of the text of Rashi and Rashbam.

⁶⁰⁶ Amos 9:6

⁶⁰⁷ Exodus 12:22

⁶⁰⁸ See Mishnah Parah 11:9 *ibid.*; Sukkah 13a *ibid.*; Shabbat 109b *ibid.*

⁶⁰⁹ Talmud Bavli, Menachot 27a and see Rashi there.

⁶¹⁰ Talmud Bavli, Keritot 6b

sinner of Israel, is not a fast’), similar to the species of the Lulav, some of which are fruit bearing and some of which are not fruit bearing (and then,⁶¹¹ ‘These ones atone for these ones’)) as it states, ‘He founded His group (*Agudato*-תּוֹאגּוּדָתוֹ) upon the earth.’”

The explanation of this matter as it relates to our service of *HaShem*-יְהוָה, blessed is He, is that there must be an inter-inclusion of all three modes of conduct; kindness-*Chessed*, judgment-*Gevurah*, and beauty-*Tiferet*. For, when there only is the mode of kindness-*Chessed*, this being the aspect of Avraham, we see that Yishmael came from Avraham.⁶¹² Similarly, Esav came from Yitzchak, who is the mode of judgment-*Gevurah*.⁶¹³ We likewise find that in regard to the giving of the Torah, it was because of the over-dominance of the quality of love and kindness (*Chessed*) that the children of Yishmael could not accept the Torah, since they were incapable of fulfilling the commandment,⁶¹⁴ “You shall not commit adultery.” Similarly, the children of Esav could not accept it since they were incapable of fulfilling the commandment,⁶¹⁵ “You shall not murder.”

On a more refined level the same is true, that if our service of *HaShem*-יְהוָה, blessed is He, stems from only one mode of conduct, it is an undesirable form of service. Even

⁶¹¹ Midrash Vayikra Rabba 30

⁶¹² See Talmud Bavli, Pesachim 56a; Midrash Vayikra Rabba 36:5; Likkutei Torah, VaEtchanan 5a, Shir HaShirim 9d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

⁶¹³ See the citations in the prior note.

⁶¹⁴ Exodus 20:13; See Talmud Bavli, Avodah Zarah 2b; Mechilta to Exodus 20:2 and elsewhere.

⁶¹⁵ Exodus 20:13

Above, in *HaShem*'s יהו"ה Godliness, the same is true, that there specifically must be inter-inclusion. For, from the perspective of the conduct of kindness-*Chessed* it states,⁶¹⁶ "If I would create the world with the attribute of compassion alone, even sins would be permissible," and from the perspective of the conduct of judgment-*Gevurah* it states,⁶¹⁷ "Even the heavens are not worthy in His eyes." Therefore, the inter-inclusion (*Hitkallelut*) of these modes of conduct is necessary.

Now, the inter-inclusion (*Hitkallelut*) of two opposites comes about through the revelation of a much higher light that transcends both. About this the verse states,⁶¹⁸ "He builds His strata in the heavens, He founded His group upon the earth." The word "heavens-*Shamayim*-שמים" is a composite of the two words, "fire-*Aish*-אש" and "water-*Mayim*-מים,"⁶¹⁹ these being the aspects of kindness-*Chessed* and judgment-*Gevurah*. Thus, when it states, "He builds (*HaBoneh*-הבונה) His strata in the heavens (*Shamayim*-שמים)," this construct (*Binyan*-בנין) comes from a higher aspect, which is the matter of drawing the crown-*Keter* down to *Zeir Anpin*.⁶²⁰ It is specifically through this that the continuation of the verse, "He founded His group (*Agudato*-אגודתו) upon the earth" comes about. In other words, through the aspect of "His strata (*Ma'alotav*-מעלותיו)," referring

⁶¹⁶ See Midrash Bereishit Rabba 12:15; Sefer HaMaamarim 5659 p. 2 and elsewhere.

⁶¹⁷ Job 15:15

⁶¹⁸ Amos 9:6

⁶¹⁹ See Talmud Bavli, Chagigah 12a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 20-22, Ch. 33 and elsewhere.

⁶²⁰ See the preceding discourse of this year, 5717, "*Tze'ena u'Re'ena*," Discourse 25, regarding the nullification of the emotions (*Midot*) through the drawing forth of the crown-*Keter*.

to drawing down the crown-*Keter*, an inter-inclusion (*Hitkallelut*) of the emotions (*Midot*) comes about.

That is, even though, in and of itself, *Zeir Anpin* has the aspect of the crown-*Keter*, in that the aspect of the beauty-*Tiferet* of the mother-*Imma* (understanding-*Binah*), which is rooted in the aspect of beauty-*Tiferet* of *Arich Anpin*,⁶²¹ becomes the crown-*Keter* of *Zeir Anpin*,⁶²² nevertheless, through inter-inclusion (*Hitkallelut*) there is a drawing down of an even higher aspect, which is the innerness (*Pnimityut*) of the crown-*Keter*.

About this the verse states, “He founded His group (*Agudato*-אגודתו) upon the earth (*Eretz*-ארץ).” That is, the matter of inter-inclusion (*Hitkallelut*) is brought about by the souls of the Jewish people who are called “earth-*Eretz*-ארץ,” in that the word earth-ארץ shares the same root as the word “desire-*Ratzon*-רצון.”⁶²³ This is because they desire (*Ratzon*-רצון) the Godliness of *HaShem*-יהו"ה, as in the Alter Rebbe's teaching,⁶²⁴ “A Jew neither desires nor is capable of being separated from Godliness.” Moreover, the Torah calls them,⁶²⁵ “A desirable land (*Eretz Chefetz*-חפץ-ארץ),” referring to the inner aspect of the desire (*Pnimityut HaRatzon*). This is because the entire chaining down of the worlds (*Hishtalshelut*) is from the externality of *HaShem*'s-יהו"ה desire (*Chitzoniyut*

⁶²¹ See Likkutei Torah ibid; Sefer HaMaamarim 5664 p.95.

⁶²² Etz Chayim, Shaar 36 (Shaar Mi'ut HaYareyach) Ch. 1 (Mahadura Kamma); Likkutei Torah, Shir HaShirim 51a, and elsewhere; Also see the preceding discourse of this year, 5717, “*Tze'ena u'Re'ena*,” Discourse 25.

⁶²³ Midrash Bereishit Rabba 5:8

⁶²⁴ See Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 384 (copied in HaYom Yom, 25 Tammuz), and p. 547 (copied in HaYom Yom 21 Sivan) and elsewhere.

⁶²⁵ Malachi 3:12

HaRatzon), whereas the souls of the Jewish people are His inner desire (*Pnimityut HaRatzon*). That is, the thought of the Israel arose before all else, including the thought of Torah,⁶²⁶ and they therefore are called “A desirable land (*Eretz Chefetz*-ארץ חפץ).”

To further explain, the land (*Eretz*-ארץ) is where seed is sown, as written,⁶²⁷ “I will sow her for Myself in the land (*Aretz*-ארץ).” The sowing of seed (*Zriyah*-זריעה) is the matter of fulfilling *HaShem*’s-יהו"ה *mitzvot* in deed, as it states,⁶²⁸ “What is the fruit? The *mitzvot*.” Similarly, about the verse,⁶²⁹ “Yitzchak sowed (*Vayizra*-ויזרע) in that land,” our sages, of blessed memory, stated,⁶³⁰ “Sowing (*Zriyah*-זריעה) refers solely to charity (*Tzedakah*), as it states,⁶³¹ ‘Sow (*Zir’oo*-זרעו) charity for yourselves.”⁶³²

Now, the physical sowing of seed must specifically be in the earth. For, if seed is sown on a table, it will just rot and nothing will grow from it. Rather, the seed must specifically be sown in the earth, and through doing so, there will be growth. Now, regarding the land itself, “this tract of land is fitting for olives, and this tract of land is fitting for grapes etc.”⁶³³ The same is true of sowing the *mitzvot*, that they specifically must be sown in the Jewish people.⁶³⁴ Moreover, even in the Jewish

⁶²⁶ Midrash Bereishit Rabba 1:4

⁶²⁷ Hosea 2:25

⁶²⁸ See Talmud Bavli, Sotah 46a; Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Sections 70-71.

⁶²⁹ Genesis 26:12

⁶³⁰ Pirke d’Rabbi Eliezer, Ch. 33

⁶³¹ Hosea 10:12

⁶³² There is a small portion of the discourse missing at this juncture.

⁶³³ Talmud Bavli, Shabbat 85a

⁶³⁴ See at length in the discourse entitled “*HaBa'im Yashreish Yaakov*” in Torah Ohr, Shemot 53c and on.

people themselves, there is a unique place for each *mitzvah* in particular. For example, specifically the head and arm are the place for the *mitzvah* of *Tefillin*.

Additionally, just as in the physical sowing of seed, the superiority of land (*Eretz-אֶרֶץ*) is because of its nullification (*Bittul*), in that “everyone tramples upon it,”⁶³⁵ so likewise, this is so spiritually. That is, the sowing of the *mitzvot* must specifically be in the Jewish people, due to their sublimation and nullification (*Bittul*) to *HaShem-יהו"ה*, blessed is He, which is the aspect of land (*Eretz-אֶרֶץ*), as we recite,⁶³⁶ “Let my soul be as dust to all.” This is the essential nullification to *HaShem-יהו"ה* that Jewish souls have, and therefore they are receptacles for the sowing of Torah and *mitzvot*. Likewise, on account of this sublimation and nullification (*Bittul*) to *HaShem-יהו"ה*, blessed is He, they bring about the matter of inter-inclusion (*Hitkallelut*). For, the inter-inclusion of the emotions (*Midot*) is specifically brought about as a result of sublimation and nullification (*Bittul*) to *HaShem-יהו"ה*, blessed is He. That is, because of ego and the sense of self (*Yeshut*) each emotional quality stands in opposition to the other, whereas their inter-inclusion (*Hitkallelut*) stems specifically from sublimation and nullification (*Bittul*) to *HaShem-יהו"ה*.

This also explains the words, “You shall be to Me the most beloved treasure of all peoples, for the entire land (*HaAretz-אֶרֶץ*) is Mine. To further explain, it is written,⁶³⁷ “And the earth (*v'HaAretz-וְהָאָרֶץ*) was chaos and void,” and as known,

⁶³⁵ See Eruvin 54a

⁶³⁶ In the “*Elohai Netzor*” at the conclusion of the *Amidah* prayer.

⁶³⁷ Genesis 1:2

the matter of the shattering (*Shevirah*) took place in the world of Chaos-*Tohu* (because of the sense of self and ego (*Yeshut*) of each emotional quality of the world of Chaos-*Tohu*, each of which said, “I shall rule”). When this happened, two-hundred and eighty-eight (רפ"ח) sparks of holiness fell below, and it is in regard to this that the Jewish people labor in service of *HaShem*-יהו"ה, blessed is He, to gather these sparks and elevate them Above.

This then, is the meaning of the words, “He founded His group (*Agudato*-אגודתו) upon the earth.” That is, the word “His group-*Agudato*” refers to gathering these sparks and elevating them to their root. Thus, Rashi explained the word “*Segulah*-סגולה” as meaning a treasure of precious stones (*Avanim*-אבנים). This is because the matter of a “stone-*Even*-אבן” stems from the Name *HaShem*-יהו"ה with the numerical value of *Ba"N*-ב"ן-52 [י"ו"ד ה"ה ר"ו ה"ה], as explained in Tanya.⁶³⁸ This refers to the matter of refining the two-hundred and eighty-eight (רפ"ח) sparks of the world of Chaos-*Tohu*, which is the refinement (*Birur*) of the Name of *Ba"N*-ב"ן-52 [י"ו"ד ה"ה ר"ו ה"ה]. The letter *Aleph*-א of the word “stone-*Even*-אבן” comes from the Name *HaShem*-יהו"ה with the numerical value of *Ma"H*-מ"ה-45, for as known, the Name of *Ma"H*-מ"ה-45 is the Name *HaShem*-יהו"ה spelled with the letter *Aleph*-א [י"ו"ד ה"ה א]. This is the meaning of the known matter that the Name *Ma"H*-מ"ה-45 refines the Name *Ba"N*-ב"ן-52.⁶³⁹ This

⁶³⁸ See Tanya, Shaar HaYichud v'HaEmunah translated as The Gate of Unity and Faith, Ch. 7.

⁶³⁹ That is, the Name of *Ma"H*-מ"ה-45 [י"ו"ד ה"ה ו"א ו"א] which is complete in that it possesses all ten letters, shares the same numerical value as “man-*Adam*-אדם-45,” and corresponds to the Godly soul in man. In contrast, the Name of *Ba"N*-ב"ן-52

then, is the matter of the “bundling-*Segulah*-סגולה,” referring to the refinement and elevation of the sparks.

This is why they are called “precious stones” (*Avanim Tovot*-אבנים טובות). That is, they are not merely stones, but rather, when they are refined, they become precious stones. This explains the first great reward that the children of Israel merited by accepting the Torah, namely, “you shall be to Me the most beloved treasure (*Segulah*-סגולה),” referring to the inter-inclusion of the emotions (*Midot*).

Now, the preparation for this is as stated, “If you earnestly listen (*Shamo’a Tishme’u*-שמעו תשמעו) to My voice.” The words “If you earnestly listen (*Shamo’a Tishme’u*-שמעו תשמעו),” refer to the matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and the acceptance of the yoke of His Kingship. This is as stated,⁶⁴⁰ “Does *HaShem*-יהו"ה delight in elevation-offerings and feast-offerings, as [He does] in the obedience (*KeeShmo’a*-כשמעו) to the voice of *HaShem*-יהו"ה? Behold! To obey (*Shmo’a*-שמעו) is better than a choice offering, to be attentive, [is better] than the fat of rams.” “Choice offering (*Zevach Tov*-זבח טוב) refers to the matter of intellectual grasp and comprehension, whereas “obedience-*Shmo’ah*-שמעו” refers to sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship. It is through this nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and the acceptance of the yoke of His Kingship, that there thereby is caused to be the second meaning

52 [יר"ד ה"ה ר"ו ה"ה] is called lacking, in that it only possesses nine letters, and has the same numerical value of “animal-*Behemah*-בהמה-52,” corresponding to the animalistic soul in man.

⁶⁴⁰ Samuel I 15:22

of the word “*Shmiyah*-שמיעה,” which means “to gather,”⁶⁴¹ and refers to the gathering of the sparks and the inter-inclusion of the emotions (*Midot*).

This is as explained above on the verse, “He founded His group (*Agudato*-אגודתו) upon the earth (*Eretz*-ארץ),” that the matter of inter-inclusion in *Zeir Anpin* comes about through the sublimation and nullification (*Bittul*) of the land (*Eretz*-ארץ), which is the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and the acceptance of the yoke of His Kingship, as indicated by the words, “If you earnestly listen (*Shamo'a Tishme'u*-שמוע תשמעו) to My voice.”

3.

Now, the second great matter that the Jewish people were given is as stated, “You shall be to Me a kingdom of priests.” This is higher than the matter indicated by the words, “You shall be to Me the most beloved treasure (*Segulah*-סגולה) of all peoples.”

To clarify, it was explained above that the matter of “*Segulah*-סגולה” refers to the matter of “bundling-*Agudah*-אגודה,” as in the verse, “He founded His group (*Agudato*-אגודתו) upon the earth.” It was explained that this is related to the matter of sowing seed (*Zriyah*-זריעה), which refers to sowing *mitzvot*, and is something that even was present with our

⁶⁴¹ Samuel I 15:4 – “Shaul gathered (*Vayishama*-וישמע) the people.” Also see Targum and Metzudat Tziyon there; Likkutei Torah Shlach 40d; VaEtchanan 11b; Kuntres Inyan Tefilah of the Mittler Rebbe, translated as Praying with Passion, and elsewhere.

forefathers. This is as stated,⁶⁴² “Yitzchak sowed (*Vayizra*-ויזרע) in that land, and in that year he reaped a hundredfold,” indicating that their service of *HaShem*-יהו"ה, blessed is He, reached the root and source of created beings, but not higher.⁶⁴³ In contrast, the matter of a “Kingdom of Priests” refers to the *mitzvot* as they are after the Torah was given, through which we reach higher than the root of the created beings.⁶⁴⁴ This then, is the matter of a “Kingdom of Priests” (*Mamlechet Kohanim*-ממלכת כהנים). For, the priest (*Kohen*-כהן) is the “agent of the bride” (*Shoshvinah d'Malkah*),⁶⁴⁵ who elevates the bride – that is, the ingathering of the souls of Israel – to a level that they cannot reach on their own.

The explanation as it is in our service of *HaShem*-יהו"ה, blessed is He, is that when it comes to the aspect of the land (*Eretz*-ארץ) that explained above about the matter of the “bundling” (*Segulah*-סגולה), this is the essential sublimation and nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He, of the souls of the Jewish people. As known, this nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stems from the hidden love (*Ahavah Mesurteret*) for *HaShem*-יהו"ה in the souls of the Jewish people, on account of which they have no desire to be separated from *HaShem*'s-יהו"ה Godliness.

⁶⁴² Genesis 26:12

⁶⁴³ For, the aspects of the units of ones, tens, and hundreds are in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), whereas the unit of thousands are in the world of Emanation (*Atzilut*). See Likkutei Torah, beginning of Zot HaBrachah; Biurei HaZohar and Ohr HaTorah of the Tzemach Tzeddek, Chayei Sarah; Reshimot to Tehillim of the Tzemach Tzeddek (Yahal Ohr), 90d, sections 4-5.

⁶⁴⁴ See Sefer HaMaamarim 5678 p. 164 and on, and elsewhere.

⁶⁴⁵ Zohar III 124a

However, this nullification (*Bittul*) is not the nullification of their very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, since on this level, a Jew indeed desires something. That is, he desires to adhere to *HaShem*'s-יהו"ה Godliness, and he has no desire to be separated from Him in any way whatsoever. In contrast, in the aspect indicated by the words, "a Kingdom of Priests" (*Mamlechet Kohanim*-ממלכת כהנים), he has no desire for himself at all, but his sole desire is to unify the Holy One, blessed is He, with His nest (the *Shechinah*), as explained in Tanya⁶⁴⁶ about "men of ascent."

To further explain, our hidden love (*Ahavah Mesuteret*) for *HaShem*-יהו"ה, blessed is He, was bequeathed to us as an inheritance from our forefather Avraham.⁶⁴⁷ For, Avraham was in a state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as he stated,⁶⁴⁸ "I am but dust and ashes." However, this nullification (*Bittul*) was his desire to adhere (*Dveikut*) to *HaShem*'s-יהו"ה Godliness. In contrast, the matter of the "Kingdom of Priests" (*Mamlechet Kohanim*-ממלכת כהנים) is the love of *HaShem*-יהו"ה of Aharon, the high priest, which is much higher than the love of Avraham. For, Aharon's love of *HaShem*-יהו"ה, blessed is He, was such that he altogether wanted nothing for himself. It is such love of *HaShem*-יהו"ה, blessed is He, that Aharon drew down to all the Jewish people, as it states,⁶⁴⁹ "When you kindle (*beHa'alotcha*-בהעלותך) the flames (*Neirot*)," in that the word "*beHa'alotcha*-בהעלותך" also

⁶⁴⁶ Tanya, Ch. 10; Also see Zohar III 281a; Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 3.

⁶⁴⁷ See Tanya, Ch. 18

⁶⁴⁸ Genesis 18:27

⁶⁴⁹ Numbers 8:1

means, “when you uplift.” That is, Aharon uplifts the flames (*Neirot*) of the souls of the Jewish people to a level that they would not otherwise be capable of reaching themselves. This is as mentioned above regarding the superiority of the *mitzvot* after the Torah was given, and that through them we can reach higher than the root of created beings.

This is why⁶⁵⁰ the name “Aharon-אהרן” shares the same letters as “seen-*Nir’ah*-נראה.”⁶⁵¹ For, through the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stemming from Avraham, we only reach the root of the created beings. On that level, there is a distinction between above and below, and therefore, everything drawn down by our forefathers was only spiritual, rather than physical. This is because, from the perspective of the root of created beings, there is a distinction and separation between the physical and the spiritual. In contrast, the nullification (*Bittul*) of *Aharon* to *HaShem*-יהו"ה, blessed is He, reaches higher than the root of created beings, and therefore, there is no distinction between the physical and the spiritual. Thus, the drawing down affected by this, is also openly revealed in the physical. This is why the name Aharon-אהרן shares the same letters as “seen-*Nir’ah*,” indicating that what is drawn down is openly revealed in the physical too.

This likewise is the matter of the blessings made over the *mitzvot* and the actual performance of the *mitzvot*. For, through blessing (*Brachah*) over the *mitzvah*, there is a drawing down of the crown-*Keter*. This is why we must recite one-

⁶⁵⁰ See Likkutei Torah, Beha’alotcha; Sefer HaMaamarim 5660, p. 111 and on.

⁶⁵¹ Zohar III 103a

hundred blessings every day, as stated,⁶⁵² “Do not read ‘what-*Mah*-מה’ but read ‘one-hundred-*Me’ah*-מאה,” referring to the aspect of the crown-*Keter*. However, the drawing down affected by the blessing itself (*Brachah*) is only spiritual. However, through performing the *mitzvah* in deed, it is brought down into the physical, which is the loftiest aspect of the crown-*Keter*. This is why it must specifically be drawn down into the physical, through actual physical deed, rather than speech. The reason is because of the general principle that whatever is higher descends lower.⁶⁵³ An example is a very deep concept that is too deep to be revealed in speech, and can only be revealed specifically through a physical hint.

We thus find that through the fulfillment of *mitzvot* by our forefathers, the drawing down they affected was only spiritual, like making a blessing (*Brachah*) over the *mitzvot*. The reason is because this is not the ultimate nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. However, through the nullification (*Bittul*) of Aharon, the High Priest, to *HaShem*-יהו"ה, blessed is He, it also is drawn down into the physical.

Now, this does not contradict what was explained above about the matter of “bundling-*Segulah*-סגולה,” referring to the inter-inclusion of the emotions (*Midot*). For, this matter also comes about specifically by drawing down the crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). That is, there are two aspects in the crown-*Keter*, which is the matter of the two crowns (*Ketarim*) that

⁶⁵² Beginning of Tanya Rabbati; Rashi and Tosefot to Menachot 43b – Regarding the verse (Deuteronomy 10:12), “What-*Mah*-מה does *HaShem*-יהו"ה, your God, ask of you.”

⁶⁵³ See Shaarei Orah, Shaar HaPurim 58a and on, 65a and on, and elsewhere.

were given to the children of Israel at the giving of the Torah. One crown-*Keter* corresponds to their declaration, “We will do (*Na’aseh-נעשה*)” and the other crown-*Keter* corresponds to their declaration, “We will listen (*Nishma-נשמע*).”⁶⁵⁴

The matter indicated by “We will do (*Na’aseh-נעשה*)” refers to the general nullification to *HaShem-יהוה*, blessed is He, by accepting the yoke of His Kingship, stemming from the hidden love (*Ahavah Mesuteret*) for *HaShem-יהוה*, blessed is He, as said above. The matter indicated by “We will listen (*Nishma-נשמע*),” is that we will listen to the particulars of the *mitzvot*, and is the matter of fulfilling the *mitzvot* in actual physical deed. This stems from the sublimation and nullification (*Bittul*) to *HaShem-יהוה* of Aharon, through which there is a drawing down of the higher crown-*Keter*.

The same is true every single day in our service of *HaShem-יהוה*, blessed is He, by reciting the *Shema*, in that there likewise are these two forms of service. This is the matter of the two paragraphs of the *Shema*, the first paragraph beginning with the verse,⁶⁵⁵ “*Shema Yisroel – Listen Israel, HaShem-יהוה* is our God, *HaShem* is One-*HaShem Echad-יהוה אחד*,” and the second paragraph being,⁶⁵⁶ “*VeHayah Im Shamo’a – And it shall be that if you listen to My commandments etc.*”

To explain, the first paragraph of the *Shema* is the matter of accepting the yoke of *HaShem*'s-*יהוה* Kingship upon oneself, which is like the word, “We will do (*Na’aseh-נעשה*).”

⁶⁵⁴ Talmud Bavli, Shabbat 88a

⁶⁵⁵ Deuteronomy 6:4

⁶⁵⁶ Deuteronomy 11:13

The second paragraph, “*VeHayah Im Shamo’a* – And it shall be that if you listen to My commandments etc.,” is the matter of accepting the yoke of the *mitzvot*,⁶⁵⁷ and refers to the particulars of the *mitzvot* as they are physically. This is why the second paragraph of the *Shema* states,⁶⁵⁸ “You shall gather in your grain, your wine, and your oil etc.,” referring to gathering physical things with which to fulfill the particulars of the *mitzvot*. This aspect is like the matter indicated by the words, “We will listen (*Nishma*-נשמע),” through which there is a drawing down of an even higher crown-*Keter*.

Now, just as when it comes to the aspect of the “bundling-*Segulah*-סגולה” there is a matter of inter-inclusion (*Hitkallelut*), which is the inter-inclusion that is brought about by the toil of the creatures, in and of themselves, so likewise there is an inter-inclusion that is brought about by the *mitzvot* as they were given from Above. For, when it comes to the *mitzvot*, there are positive commandments and negative prohibitive commandments. The positive commandments stem from the line and mode of the kindnesses (*Chassadim*), whereas the negative prohibitive commandments stem from the line and mode of the judgments (*Gevurot*). What is understood from this, is that even when it comes to this matter of the “Kingdom of Priests” (*Mamlechet Kohanim*-ממלכת כהנים), there is also a matter of inter-inclusion. Nevertheless, the inter-inclusion (*Hitkallelut*) – as well as the nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, through which the inter-inclusion is brought about, as discussed before – is in a much loftier manner.

⁶⁵⁷ Talmud Bavli, Brachot 13a (in the Mishnah).

⁶⁵⁸ Deuteronomy 11:14

To elucidate, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and inter-inclusion (*Hitkallelut*) of the aspect of the “bundling-*Segulah*-סגולה,” is as it is from the standpoint of the novel created beings. In contrast, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and inter-inclusion (*Hitkallelut*) of the aspect of the “Kingdom of Priests” (*Mamlechet Kohanim*-ממלכת כהנים), is as the lower being ascends higher than its root. In regards to the matter of the crown-*Keter*, the former is the external aspect (*Chitzoniyut*) of the crown-*Keter*, whereas the latter is the inner aspect (*Pnimiyyut*) of the crown-*Keter*.

Now, even when it comes to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, before the restraint of the *Tzimtzum*, there also are these two aspects. That is, they correspond to the matter of the expression and spreading down of the light of *HaShem*-יהו"ה, blessed is He, and the essence of the light of *HaShem*-יהו"ה, blessed is He. In the expression and spreading down of the light of *HaShem*-יהו"ה, blessed is He, this light relates to worlds. In contrast, the essence of *HaShem*'s-יהו"ה light transcends and is beyond worlds. The way to reach the essence of *HaShem*'s-יהו"ה light is through nullification (*Bittul*) to Him in a way that one desires nothing for himself at all, but rather, his sole desires to unify the Holy One, blessed is He, with His Indwelling Presence (the *Shechinah*). In other words, he desires to unify the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*), to the aspect of the Holy One, blessed is He, as He transcends the worlds. This then, explains the relationship between the words, “And you shall observe My covenant,” and “You shall be to Me a Kingdom of Priests.” For, the covenant (*Brit*) refers to the

bond and union between the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*), and the Holy One, blessed is He.

4.

Now, the third great matter that the Jewish people were given is the matter of “a Holy Nation” (*Goy Kadosh*-גוי קדוש). In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of, “Sanctify (*Kadesh*-קדש) yourself even in what is permitted to you,”⁶⁵⁹ such as,⁶⁶⁰ “Muzzle your mouth from speaking etc.” In other words, even in matters that are permissible, a person sanctifies (*Mekadesh*-מקדש) himself. Thus, a “Kingdom of Priests” (*Mamlechet Kohanim*) refers to fulfilling Torah and *mitzvot*, whereas “a Holy Nation” (*Goy Kadosh*-גוי קדוש) refers to sanctifying ourselves even in permissible matters.

It thus is understood that the drawing down brought about through serving *HaShem*-יהו"ה, blessed is He, by sanctifying ourselves even in the permitted, is much loftier than what is drawn down through serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*. This then, explains the statement about the words, “You shall be to Me,” that it

⁶⁵⁹ Talmud Bavli, Yevamot 20a

⁶⁶⁰ Sefer Yetzirah 1:8; Regarding the various covenants (the *Brit HaPeh* – the covenant of the mouth, *Brit HaLev* – the covenant of the heart, and *Brit Milah* – the covenant of the circumcision), also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 2), Gate entitled, “The five that are drawn from the ten.”

means,⁶⁶¹ “You shall be occupied with the words of My Torah and nothing else,” for you will sanctify yourselves even in permissible matters.

This then, is the matter of restraint (*Tzimtzum*), namely, that in the very essence of his soul a person restrains himself. In other words, in matters of fulfilling Torah and *mitzvot*, the work on himself and his self-nullification (*Bittul*) in the service of *HaShem*-יהו"ה, blessed is He, are all only in respect to the spreading forth and expression (*Hitpashtut*) of his soul. That is, he still senses himself as being an independent existence unto himself, only that his being is occupied in *HaShem*'s-יהו"ה's Torah and *mitzvot*.

In contrast, in the service of *HaShem*-יהו"ה, blessed is He, of “Sanctify (*Kadesh*-שקדש) yourself even in what is permitted to you,” he is completely nullified to *HaShem*-יהו"ה, in a way that the very essence of his soul is nullified (*Bittul*) to *HaShem*-יהו"ה. This then, is the meaning of the words, “You shall be occupied in the words of My Torah, and nothing else.” That is, regarding “other things,” he is in a state of total restraint (*Tzimtzum*), whereas regarding words of Torah, he is in a state of total expanse. By doing so, he brings about the union of the letters *Yod-Hey*-יה"י of the Name *HaShem*-יה"ה, which is higher than the union of the letters *Vav-Hey*-יה"ו of the Name *HaShem*-יהו"ה, blessed is He and blessed is His Name.

To explain, the union (*Yichud*) of the letters *Vav-Hey*-יה"ו of the Name *HaShem*-יהו"ה is brought about through fulfilling Torah and *mitzvot*, for as known, Torah and *mitzvot* correspond to the letters *Vav-Hey*-יה"ו of the Name *HaShem*-

⁶⁶¹ See *Mechilta d'Rashbi* to Exodus 19:6 *ibid*.

יהו"ה.⁶⁶² However, though sanctifying ourselves in “what is permissible to you,” this brings about the union (*Yichud*) of the letters *Yod-Hei*-יה"ה of the Name *HaShem*-יהו"ה, and beyond this, even the thorn of the letter *Yod*-י, which reaches to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is included in this, literally!

That is, the words, “beloved treasure-*Segulah*-סגולה” only refer to the spreading down of the light of *HaShem*-יהו"ה, blessed is He (*Hitpashtut HaOhr*). In contrast, the words, “a Kingdom of Priests (*Mamlechet Kohanim*) refer to the essence of the light of *HaShem*-יהו"ה, blessed is He (*Etzem HaOhr*). However, the words, “a Holy Nation” (*Goy Kadosh*-גוי קדוש), refer to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, literally (*Atzmut Mamash*). For since, in this, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stems from the very essence of the soul, as said above, therefore, through this, one takes hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, literally!

As this relates to the crown-*Keter*, this refers to the third crown-*Keter*, which the Holy One, blessed is He, took for Himself.⁶⁶³ For, although it states,⁶⁶⁴ “He placed two crowns on the heads of his children, and one He took for Himself,” nevertheless, in truth, even the crown-*Keter* that He took for

⁶⁶² Tanya, Iggeret HaTeshuvah, Ch. 4; See Likkutei Torah Balak 75b, and elsewhere.

⁶⁶³ Midrash Vayikra Rabba 24:8

⁶⁶⁴ In Vayikra Rabba 24:8 ibid.

Himself is drawn down. For, when a person is in a state of complete nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, to the point that he altogether is not an independent existence unto himself, and his entire matter is solely the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, this being so, he even reaches the aspect of the crown-*Keter* that *HaShem*-יהו"ה, blessed is He, took for Himself.

This is also the meaning of the verse,⁶⁶⁵ “You shall be holy (*Kedoshim*-קדשים), for I *HaShem*-יהו"ה your God, am holy” which means, “You can be like Me,” (as a positive statement),⁶⁶⁶ meaning,⁶⁶⁷ “You have the ability to be holy (*Kedoshim*-קדשים) like Me.”

This is also⁶⁶⁸ the meaning of the verse,⁶⁶⁹ “O’ maidens of Zion, go out and gaze upon King Shlomo, wearing the crown that his mother crowned Him with on His wedding day, on the day of His rejoicing.” That is, through serving *HaShem*-יהו"ה, blessed is He, as indicated by the words “Go out (*Tzeina*-צאינה),” which refers to the matter of self-sacrifice (*Mesirat Nefesh*), meaning that a person leaves all his own matters (and dedicates himself completely to *HaShem*-יהו"ה, blessed is He), he thereby comes to “gaze upon (*Re’edah*-ראינה) the crown,” referring to the third crown-*Keter*. This will be revealed in the

⁶⁶⁵ Leviticus 19:2

⁶⁶⁶ That is, in the Midrash it is asked as a question, “Are you able to be like Me (*Yachol Kamoni*-יכול כמוני)?” Here it is also understood as a positive statement.

⁶⁶⁷ See Ma’or Einayim to Kedoshim 19:2, p. 47b and elsewhere.

⁶⁶⁸ See the previous discourse of this year 5717, “*Tze’ena u’Re’edah*,” Discourse 25, of the first night of Shavuot.

⁶⁶⁹ Song of Songs 3:11

coming future, as our sages, of blessed memory, taught,⁶⁷⁰ “In the coming future, the righteous (*Tzaddikim*) are destined have “Holy-Kadosh-קדוש” recited before them, as one recites “Holy” before the Holy One, blessed is He.” That is, in the coming future the righteous (*Tzaddikim*) are destined to have “Holy, Holy, Holy-קדוש קדוש קדוש” recited three times before them,⁶⁷¹ meaning that the third aspect of the crown-*Keter* will be revealed.

5.

With the above in mind, we can understand the statement in Talmud,⁶⁷² “The *mitzvah* of uncovering [the thin inner membrane] (*Priyah*) during circumcision was not given to Avraham, but⁶⁷³ “is a received tradition from Moshe at Sinai. Yehoshua then came and founded it on a verse,⁶⁷⁴ ‘circumcise the children of Israel again, a second time.’ (Nevertheless, even though he was not commanded to do so, Avraham also fulfilled the *mitzvah* of uncovering [the thin inner membrane] (*Priyah*), just as he fulfilled the rest of Torah before it was commanded.)”⁶⁷⁵

⁶⁷⁰ Talmud Bavli, Bava Batra 75b

⁶⁷¹ That is, the word “You shall be holy-*Kedoshim*-קדושים” in the plural, indicates two times holy, but in the future, the righteous (*Tzaddikim*) are destined have “Holy-Kadosh-קדוש” recited before them, as one recites before the Holy One, blessed is He,” meaning, three times, as in the verse (Isaiah 6:3), “Holy-Kadosh-קדוש, Holy-Kadosh, Holy-Kadosh, is *HaShem Tzva’ot*-צבאות-יהוה; His glory fills the whole earth!”

⁶⁷² Talmud Bavli, Yevamot 71b

⁶⁷³ See Tosefot to Yevamot 71b *ibid*.

⁶⁷⁴ Joshua 5:2

⁶⁷⁵ Tosefot to Yevamot 71b *ibid*; Also see Talmud Bavli, Kiddushin 82a

The explanation is that about Avraham, the verse states,⁶⁷⁶ “*HaShem*-יהו"ה appeared to Avraham and said to him, ‘I am *El Shadday*-שדי"י א"ל, walk before Me and be perfect (*Tamim*-תמים).” That is, to reach the matter of perfection (*Temimut*-תמימות), which is the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, he first needed to be circumcised. For, before this, only *HaShem*'s-יהו"ה title God-*Elohi*'m-אלהי"ם was revealed to him. However, to come to the revelation of *HaShem*'s-יהו"ה title *Shada*'y-שדי"י, which means that,⁶⁷⁷ “*HaShem*'s-יהו"ה Godliness is sufficient (*Dai*-די) for all of creation,” and is the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, he had to circumcise himself. However, he was not given the *mitzvah* of uncovering [the corona] (*Priyah*) during circumcision, since this membrane is very thin and refined, and does not conceal to a great extent.

In contrast, when the Torah was given, His Essential Name *HaShem*-יהו"ה, which transcends His title *Shada*'y-שדי"י was revealed. It therefore was necessary for there to also be the *mitzvah* of uncovering (*Priyah*) during circumcision, which is the matter of removing the thin and refined membrane. For, as known, when the loftiest light of *HaShem*-יהו"ה is revealed, even a thin membrane can confuse the revelation. This is like the verse,⁶⁷⁸ “His surroundings are exceedingly turbulent (*Nis'arah*-נשערה),” which teaches us that⁶⁷⁹ “the Holy One,

⁶⁷⁶ Genesis 17:1

⁶⁷⁷ Midrash Bereishit Rabba 46:3

⁶⁷⁸ Psalms 50:3

⁶⁷⁹ Talmud Bavli, Bava Kamma 50a

blessed is He, is very exacting with the righteous (*Tzaddikim*) who surround Him, even to a hairsbreadth (*Sa'arah*-שערה).”

From this it is understood that to come to the revelation of the coming future - at which time the revelation will transcend the [lower] Name *HaShem*-יהו"ה that is currently revealed, so much so, that the [lower] Name *HaShem*-יהו"ה will be considered to be like His title God-*Elohi*"m-אלהי"ם,⁶⁸⁰ - even permissible matters must be eliminated from oneself. For, this is what the service of “sanctify yourself with what is permissible to you” requires. However, through this, even the aspect that transcends the [lower] Name *HaShem*-יהו"ה, meaning the third crown-*Keter*, will be revealed. Thus, since the revelations of the coming future depend on our deeds in serving *HaShem*-יהו"ה, blessed is He, throughout the six millennia of this world,⁶⁸¹ therefore, even now, we must engage in serving *HaShem*-יהו"ה, blessed is He, by restraining ourselves from what is permissible to us. For, through this, in the coming future there will be the revelation of, “You shall be holy (*Kedoshim*-קדושים),” meaning, “You can be like Me.”

6.

This then, is the meaning of the words,⁶⁸² “And now, if you earnestly listen to My voice and observe My covenant, you shall be to Me,” these being the three forms of serving *HaShem*-יהו"ה, blessed is He, which are the three receptacles for the three

⁶⁸⁰ Torah Ohr, Vayeitze 21d

⁶⁸¹ See Tanya, Ch. 37

⁶⁸² Exodus 19:5-6 – A portion of this discourse is interwoven and printed in Likkutei Sichot, Vol. 1 p. 256 and on.

crowns (*Ketarim*). In other words, through serving *HaShem*-יהו"ה, blessed is He, in the manner indicated by the words, "If you earnestly listen (*Shamo'a Tishme'u*-שמעו תשמעו) to My voice," which is the self-nullification (*Bittul*) of accepting the yoke of His Kingship, stemming from the hidden love (*Ahavah Mesuteret*), this draws down the external aspect the crown-*Keter*, which brings about the inter-inclusion (*Hitkallelut*) of the emotions and is the aspect of the "beloved treasure-*Segulah*-סגולה."

Then, through the service of *HaShem*-יהו"ה, blessed is He, indicated by the words, "and observe My covenant (*Briti*-בריתי)," which is the self-nullification (*Bittul*) of not wanting anything for himself, but solely to unify the Holy One, blessed is He, with His Indwelling Presence (the *Shechinah*), this brings about the drawing down of the second crown-*Keter*, which is the essential light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds. This is the aspect of the "Kingdom of Priests" (*Mamlechet Kohanim*), which the creatures are incapable of attaining, in and of themselves, but only specifically through the help of the agent of the bride (*Shoshvinah d'Matronita*).

Then, by serving *HaShem*-יהו"ה, blessed is He, indicated by the words, "You shall be to Me," through sanctifying ourselves even in "what is permissible to you," we draw down the third crown-*Keter*. That is, we draw down the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, literally! Through this, there will be the revelation of,⁶⁸³ "In the coming future, the

⁶⁸³ Talmud Bavli, Bava Batra 75b

Jewish people are destined have 'Holy-*Kadosh*-שקדוש' recited before them, as one recites 'Holy' before the Holy One, blessed is He."

Discourse 27

“*Vayikach Korach - Korach separated*”

Delivered on Shabbat Parshat Korach,
Shabbat Mevarchim Tammuz, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁸⁴ “Korach son of Yitzhar, son of Kehot, son of Levi, separated himself.” Rashi explains stating, “It does not mention that Levi was the son of Yaakov, because Yaakov asked for mercy on himself that his name should not be mentioned together with their quarrel, as it states,⁶⁸⁵ ‘Let my honor not be joined in their congregation.’”⁶⁸⁶

Now, this must be better understood. For, it seems to indicate that were it not for Yaakov’s prayer, Korach’s act would be attributed to him as well. However, at first glance, how is it applicable to say this about our forefathers, especially Yaakov, who is “the choicest of the forefathers?”⁶⁸⁷

Furthermore, we must understand the statement in Talmud⁶⁸⁸ about the verse, “Korach the son of Yitzhar, the son

⁶⁸⁴ Numbers 16:1

⁶⁸⁵ Genesis 49:6

⁶⁸⁶ Also see Midrash Tanchuma, Korach 4

⁶⁸⁷ Midrash Bereishit Rabba 76:1; Zohar I 119b, 147b; Shaar HaPesukim of the Arizal to Genesis 27:25 (Parshat Toldot).

⁶⁸⁸ Talmud Bavli, Sanhedrin 109b

of Kehot, the son of Levi, separated himself.” It states there, “He is called Korach-קרה because through him baldness-*Karchah*-קרחה came about in Israel, he is called the son of Yitzhar-יצהר בן because he incited the wrath of the whole world upon himself like the midday sun-*Tzaharayim*-צהרים etc.” Now, we also must understand why when they wanted to explain and describe the effect caused by Korach’s deed, they specifically depicted it as a matter of “baldness-*Karchah*-קרחה,” which is an area empty of hair. Additionally, we must understand the meaning of the matter that, “he incited the wrath of the entire world upon himself like the midday sun-*Tzaharayim*-צהרים.” Moreover, we must understand why Targum translates the words “*Vayikach Korach*-ויקה קרה” as “and Korach separated himself (*Etpaleg*-אתפלג),” whereas everywhere else Targum translates the word “*Vayikach*-ויקה” as “and he took-*v’Naseiv*-ונסיב.” However, here it is translated as “He separated himself (*Etpaleg*-אתפלג).”

2.

We first must explain the first specification, that it indicates that if not for Yaakov’s request for mercy, Korach’s deed would also be attributed to Yaakov. This may be understood by first prefacing with the matter of our forefathers.⁶⁸⁹ As known, the matter of our forefathers was that of drawing down the revelation of Godliness into the world. That is, in and of itself, the world (*Olam*-עולם) is a matter of

⁶⁸⁹ See the discourse entitled “*Vayikach Korach*” 5673 (*Hemshech* 5672 Vol. 1 p. 272 and on).

concealment (*He'elem*-העלם).⁶⁹⁰ However, through the general service of *HaShem*-יהו"ה of our forefathers and especially through the service Yaakov – who is the choicest of the forefathers – they drew down a revelation of Godliness into the world.

About this the verse states,⁶⁹¹ “I appeared to Avraham, to Yitzchak and to Yaakov as *E”l Shadday*-א"ל שדי”י.” That is, the novel existence of the world is drawn to it through *HaShem*’s-יהו"ה title *God-Elohi”m*-אלהים-86, which shares the same numerical value as “the natural order-*HaTeva*-הטבע-86,”⁶⁹² and is the matter of hiddenness and concealment. However, through the forefathers there was a drawing down of His title *E”l Shadday*-א"ל שדי”י.⁶⁹³

Now, about the matter of *HaShem*’s-יהו"ה title *E”l Shadday*-א"ל שדי”י, in books of Kabbalah it states that it refers to the union of the *Sefirah* of foundation-*Yesod* with the *Sefirah* of kingship-*Malchut*.⁶⁹⁴ In the teachings of Chassidus⁶⁹⁵ it states that it refers to the union of the Elder Yisroel (*Yisroel Sabba*)

⁶⁹⁰ Likkutei Torah, Shlach 37d and elsewhere.

⁶⁹¹ Exodus 6:3; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁶⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled “*v’Hamargil*”); Shaalot u’Teshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re’eh 22b and on, and elsewhere.

⁶⁹³ The numerical value of *HaShem*’s-יהו"ה title *E”l Shadday*-א"ל שדי”י-345 is equal to *HaShem*-השם-345. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁶⁹⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 2 (*Yesod*); Pardes Rimmonim, Shaar 23 (*Shaar Erchei HaKinuyim*), Ch. 1 (section entitled “*E”l HaHoda’ot*”), cited in Ohr HaTorah Va’era p. 157.

⁶⁹⁵ See *Hemshech* 5672 and Ohr HaTorah *ibid*.

with the stature of *Tevunah*, which generally refers to the drawing down of the *Sefirah* of understanding-*Binah*.⁶⁹⁶ This then, was the novelty introduced with the drawing down brought about by our forefathers. For, in and of itself, the existence of the world is drawn down from the *Sefirah* of Kingship-*Malchut*, but our forefathers brought about a drawing down from the higher *Sefirah* of Understanding-*Binah*.⁶⁹⁷

This is also the meaning of the verse,⁶⁹⁸ “Blessed is *HaShem*-ה'יה, the God of Israel, from the world to the world.” About this *Zohar*⁶⁹⁹ comments, “The words, ‘from the world’ (*Min HaOlam*-מִן הָעוֹלָם) refer to the upper ‘hidden world’ (*Alma d’Itkasiya*) and the words ‘to the world’ (*Ad HaOlam*-עַד הָעוֹלָם) refer to the lower ‘revealed world’ (*Alma d’Itgaliya*),” for generally, the upper world (*Alma Ila’ah*) refers to the aspect of understanding-*Binah*. Thus, this is the matter that was drawn down by our forefathers.

The explanation is that in the matter of the revealed world (*Alma d’Itgaliya*) and the concealed world (*Alma d’Itkasiya*), there are various levels, which are explained in various places through three analogies. The first is an analogy of the letters (*Otiyot*) of thought (*Machshavah*) and the letters (*Otiyot*) of speech (*Dibur*). The second is an analogy of the light of the sun. The third is an analogy of the overabundance of light to the eyes, which our sages, of blessed memory, called

⁶⁹⁶ See *Shaar HaYichud* (The Gate of Unity) of the Mittler Rebbe, Ch. 2-3.

⁶⁹⁷ Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*) *ibid*.

⁶⁹⁸ Psalms 106:48

⁶⁹⁹ See *Zohar* I 153b, 158b; *Ohr HaTorah*, *Bereishit*, Vol. 3, p. 551a.

“Great light-Sagee Nahor-נהור סגיי נהור,”⁷⁰⁰ [and means blindness]. These analogies correspond to the particulars of the revealed world (*Alma d’Itgaliya*) and the concealed world (*Alma d’Itkasiya*) and generally consist of three levels.

The first level of the two above-mentioned worlds, is the relationship between the world of Creation, and the worlds of Formation and Action (*Briyah, Yetzirah, Asiyah*. Here, the world of Creation (*Briyah*) is called the concealed world (*Alma d’Itkasiya*) and the worlds of Formation and Action (*Yetzirah* and *Asiyah*) are called the revealed world (*Alma d’Itgaliya*). The second level is the relationship between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*). Here, the three worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are called the revealed world (*Alma d’Itgaliya*) and the world of Emanation (*Atzilut*) is called the concealed world (*Alma d’Itkasiya*).

However, more specifically, in the world of Emanation (*Atzilut*) itself, the *Sefirah* of Kingship-*Malchut* is the aspect of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) of the world of Emanation (*Atzilut*) and is called the revealed world (*Alma d’Itgaliya*) and *Zeir Anpin*, which is the primary aspect of the world of Emanation (*Atzilut*) at the end of the unlimited worlds, is called the concealed world (*Alma d’Itkasiya*).

The third level is within the world of Emanation (*Atzilut*) itself. That is, the seven lower *Sefirot* of the world of

⁷⁰⁰ See Talmud Bavli, Brachot 56a, 58a; *Hemshech* 5672 Vol. 1 p 275; Vol. 2 p. 1,024; Also see discourse 4 of this year 5717, entitled “*Na’aseh Adam*,” Ch. 2.

Emanation (*Atzilut*) – meaning, both *Zeir Anpin* and *Malchut* – are called the revealed world (*Alma d'Itgaliya*) and the *Sefirah* of understanding-*Binah* is called the concealed world (*Alma d'Itkasiya*). Corresponding to these three levels, there are the three above-mentioned analogies.

3.

The explanation is that the first level of these two general worlds, is within the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*). That is, the world of Creation (*Briyah*) is called the concealed world (*Alma d'Itkasiya*), whereas the worlds of Formation and Action (*Yetzirah* and *Asiyah*) are called the revealed world (*Alma d'Itgaliya*), as indicated by the verse,⁷⁰¹ “[I am the One] Who forms light (*Yotzer Ohr*-יוצר אור) and creates darkness (*u'Bor'e Choshech*-השך-ובורא).” That is, the world of Formation (*Yetzirah*) is light and revelation, whereas the world of Creation (*Briyah*) is darkness and concealment.⁷⁰²

In other words, even though the world of Creation (*Briyah*) is higher than the world of Formation (*Yetzirah*) – as indicated by the fact that when we come in our prayers to the words, “Who forms light (*Yotzer Ohr*-יוצר אור)” we should touch the *Tefillin* of the arm, whereas when we come to the words “and creates darkness (*u'Bor'e Choshech*-השך-ובורא)” we should touch the *Tefillin* of the head,⁷⁰³ and as known, the

⁷⁰¹ Isaiah 45:7; Also see the blessings of the *Shema* recital.

⁷⁰² See Likkutei Torah, Shir HaShirim 4c, 42d, and elsewhere.

⁷⁰³ Pri Etz Chayim, Shaar HaKriyat Shma Ch. 1; Likkutei Torah ibid.

Tefillin of the head are higher than the *Tefillin* of the hand⁷⁰⁴ - however, this itself is why because the world of Creation (*Briyah*) is higher, it is in a state of concealment and hiddenness, since it is not possible to receive such lofty light and illumination as this. In contrast, because the world of Formation (*Yetzirah*) is lower, it therefore is in a state of revelation.

It is about that we have the first analogy, that is, the analogy of the letters (*Otiyot*) of thought (*Machshavah*) and the letters (*Otiyot*) of speech (*Dibur*). To explain, speech (*Dibur*) is the matter of revealing to another. In contrast, thought (*Machshavah*) is concealed within oneself. For, a person can think all day long, without his friend knowing about it. Moreover, even if his friend senses that he is deep in thought, he will be incapable of knowing what he is thinking about.

Now, the reason the letters (*Otiyot*) of thought (*Machshavah*) are concealed from another person, is because they much more refined than the letters of speech and because thought (*Machshavah*) is unified with the soul. Therefore, in thought, there is a much greater radiance of the light of the soul. We clearly see this in the difference between thought (*Machshavah*) and speech (*Dibur*). That is, when a person is emotionally moved, to the point that his emotions are overpowering, he altogether will be incapable of speech. This is because, as they are, the strength of the emotions cannot be revealed. The same is true of intellect (*Sechel*), that when there is great abundance of intellectual light, it cannot be constricted into the letters of speech (*Dibur*). However, this is not so of

⁷⁰⁴ See Likkutei Torah, Shir HaShirim ibid.

thought (*Machshavah*), wherein there can be a radiance of abundant light of intellect (*Sechel*) and emotions (*Midot*). Thus, because of the abundant light and illumination of the soul in thought (*Machshavah*) the light cannot be revealed to his friend, but only to himself. For, since a person is “close” to himself,⁷⁰⁵ it therefore is specifically to himself that there can be a revelation of the light of his soul.

In other words, even in the closest kind of relationship with another, such as the closeness of a father or a brother, nevertheless, he still will be unable to sense the other’s thoughts. Rather, the revelation of the light of the soul in thought is specifically to himself, since a person is “closest” to himself. In other words, in such a revelation, there is no existence at all that is external to his essential self.

Nevertheless, we still must better understand this. For, in truth, even the letters (*Otiyot*) of one’s thought (*Machshavah*) are external and “other” relative to the essence of his soul. This being so, even in thought (*Machshavah*), how can there be a revelation of the light of the soul? For, even the general powers of the intellect are separate and “other” relative to the soul itself. That is, although, since it manifests in the intellect (*Sechel*), the soul is called the “intellectual soul” (*Nefesh HaMaskelet*), nevertheless, the intellect is something “other” than the essence of the soul. Furthermore, even within intellect (*Sechel*) itself, the natural intellect is something “other” relative to the Godly intellect. Moreover, even in regard to the natural intellect, the manifestation of conceptualizing a particular concept is “other” than the essential power of intellect (*Ko’ach HaSechel*).

⁷⁰⁵ Talmud Bavli, Yevamot 25b

Furthermore, even in this itself, the manifestation is in the vessel of the intellect, that is, the brain (*Mo'ach*), which is part of the body, which also is “other” than the essential power of intellect (*Koa'ach HaSechel*). This being so, how is it applicable to say that within thought (*Machshavah*) there is an illumination and radiance of the abundant light of the soul?

However, the explanation is that the superiority of thought (*Machshavah*) is in the fact that the letters (*Otiyot*) of thought are not sensed, but are rather in a state of sublimation and nullification (*Bittul*). Thus, because of their sublimation and nullification (*Bittul*) there is a radiance and illumination of the light of the soul within them. The same is true in regard to the general matter of intellect (*Sechel*). That is, even though the intellect (*Sechel*) is something “other” relative to the essential self of the soul, nevertheless, the intellect (*Sechel*) is nullified to the soul and unified with it. This is why the soul is called the “intellectual soul” (*Nefesh HaMasketet*), being that it is unified with the intellect (*Sechel*). The same is true of thought (*Machshavah*), in that the letters (*Otiyot*) of thought (*Machshavah*) are nullified to the soul and unified with it.

However, this is not so of the letters of speech (*Dibur*). For, since they are sensed and are in a state of tangible existence (*Yeshut*), the light of the soul does not illuminate within them, as explained before. This itself is the difference between thought (*Machshavah*) and speech (*Dibur*). That is, thought (*Machshavah*) is in a state of sublimation and nullification (*Bittul*), and therefore there is much greater illumination of the light of the soul within it. However, because of this, it is concealed from one's friend. In contrast, speech (*Dibur*) is in a

state of tangible existence and sense of self (*Yeshut*), and therefore, there is not a great illumination of light within it, which why it comes into revelation to his friend.

In the same way, we can understand the difference between the world of Creation (*Briyah*) and the worlds of Formation and Action (*Yetzirah* and *Asiyah*). That is, in regard to the world of Creation (*Briyah*), even though it too is a novel creation and is specifically part of the created worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, and *Asiyah*), nevertheless, since the world of Creation (*Briyah*) is in a state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He – for as known, in the world of Creation (*Briyah*) there is not yet any tangible existence at all,⁷⁰⁶ but only the possibility for tangible existence – therefore, there is an illumination in it of the abundant light of the world of Emanation (*Atzilut*). Thus, because of the abundance of light of the world of Emanation (*Atzilut*) that illuminates in the world of Creation (*Briyah*), it is in a state of darkness and concealment relative to the levels below it.

In contrast, this is not so of the world of Formation (*Yetzirah*), which is not merely the possibility for tangible existence, but already is actual tangible existence. Therefore, because of its sense of tangible existence and sense of self (*Yeshut*), there cannot be an illumination of the light of the world of Emanation (*Atzilut*) in it and it therefore is in a state of outward illumination and revelation.

4.

⁷⁰⁶ See Sefer HaMaamarim 5662 p. 357 and elsewhere.

The second aspect in the two above-mentioned worlds, is the difference between the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*) and the world of Emanation (*Atzilut*). The analogy for this is the light of the sun, which is impossible to gaze at directly, except through an intermediary medium. This is like the difference between the light of the sun and the light of the moon. For, regarding the light of the moon, if one's power of vision is good, he can gaze upon it without any intermediary. However, this is not so of the light of the sun, which is impossible to look at except through an opaque lens (*Aspaklariya SheAino Me'irah*). In other words, the light as it is before it passes through the lens, is in a state of concealment from the beholder, whereas the light that passes through the lens is in a state of revelation to the beholder.

This is likewise understood as it relates to the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*). That is, the world of Emanation (*Atzilut*) is the world of *HaShem's* *וְיְהוָה אֶחָד* Oneness, wherein, "He and His vitality and He and His organs are one."⁷⁰⁷ It therefore is concealed from novel created beings. In contrast, the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*) are brought into being through the aspect of an opaque lens (*Aspaklariya SheAino Me'irah*). That is, they are brought into being from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) through the medium of a separating veil (*Parsa*). Therefore, they are in a state of revelation. The same is true in the world

⁷⁰⁷ Introduction to Tikkunei Zohar 3b

of Emanation (*Atzilut*) itself, which, as mentioned above, is the difference between the aspect of Kingship-*Malchut* and the aspect of *Zeir Anpin*.

5.

The third aspect in the two above-mentioned worlds is the difference within the world of Emanation (*Atzilut*) itself, between the aspect of understanding-*Binah* and the aspect of *Zeir Anpin*. The analogy for this is from a blind person, who is called, “*Sagee Nahor*-סגי נהור,”⁷⁰⁸ [which literally means, “great light”]. Now, at first glance, it is not understood why our sages, of blessed memory, called a blind person by the term “great light-*Sagee Nahor*-סגי נהור,” which at first glance, seems to be “mocking the impoverished.”⁷⁰⁹ However, as known, the explanation is,⁷¹⁰ that in truth, the blindness is caused by “great light” (*Sagee Nahor*-סגי נהור).

To explain, as the light of vision is in the soul, it is entirely spiritual, and in and of itself, it is entirely inapplicable for it to grasp physical things. However, there is a point [the pupil of the eye] wherein all the light of vision gathers, which is covered by several layers of screens that restrain and conceal the light of vision until it can grasp physical things. Now, when there is a lacking in these screens, either from over-usage or

⁷⁰⁸ See Talmud Bavli, Brachot 56a, 58a; *Hemshech* 5672 Vol. 1 p 275; Vol. 2 p. 1,024; Also see discourse 4 of this year 5717, entitled “*Na’aseh Adam*,” Ch. 2.

⁷⁰⁹ Proverbs 17:5; Talmud Bavli, Brachot 18a

⁷¹⁰ See Ohr HaTorah Bereishit Vol. 6, p. 1,038b; *Hemshech* “*v’Kachah*” 5637 Ch. 73 (Sefer HaMaamarim 5637 Vol. 2, p. 574 and on); Discourse entitled “*Na’aseh Adam*” of this year 5717, Discourse 4, Ch. 2; Sefer HaSichot 5748 Vol. 2 p. 590; Hitva’aduyot 5748 Vol. 4, p. 184.

other reasons, there then can be too much illumination of light, and it then becomes incapable of grasping physical things. This is why a blind person is called, “great light-*Sagee Nahor*- טג נהור,” because of the overabundance of light.

Now, this analogy differs from the previous analogies. For, this analogy explains that even the revelation of the powers of man within himself (not just revelation to his friend, but even revelation to himself) is brought about through restraint (*Tzimtzum*) and concealment. It is in this manner that we may understand this as it applies to the Supernal man Above, meaning, in the world of Emanation (*Atzilut*) itself. That is, when there is an illumination of abundant light, even the world of Emanation (*Atzilut*) itself is caused to be in a state of concealment. That is, for the light to come into revelation in the world of Emanation (*Atzilut*) itself, it specifically comes through the matter of concealment. Thus, it is in this respect that the *Sefirah* of understanding-*Binah* is concealment relative to *Zeir Anpin*. In other words, even though the *Sefirah* of understanding-*Binah* is called the “Mother (*Imma*) of the children,” meaning that she is the source of *Zeir Anpin*, nevertheless, as known, the emotions as they are in the intellect – including the aspects of *NeHi”Y*⁷¹¹ of the mother-*Imma* – are much loftier than even the intellect of the emotions. It is for this reason that the *Sefirah* of understanding-*Binah* is a matter of concealment relative to *Zeir Anpin*.

⁷¹¹ The gut emotional *Sefirot* of Victory-*Netzach*, Submission-*Hod*, and foundation-*Yesod*.

6.

This then, is the meaning of the verse,⁷¹² “I appeared to Avraham, to Yitzchak and to Yaakov as *E”l Shadday*-”א”ל שד”י.” For, our forefathers drew down the revelation of *HaShem*’s-יהו”ה Godliness into the world. That is, the existence of the worlds was brought about through the restraint and concealment of the light of *HaShem*-יהו”ה, blessed is He. In other words, there first was the first restraint of *Tzimtzum*, in a way of complete withdrawal (*Siluk*), and it then was followed by one restraint (*Tzimtzum*) after another restraint (*Tzimtzum*) etc., as explained before about all the particular levels of the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*); that the revelation below comes about through the concealment of the higher more supernal light.

It is for this reason that the general totality of creation was brought into being through the *Sefirah* of Kingship-*Malchut*. For, as known,⁷¹³ the *Sefirah* of Kingship-*Malchut* has two aspects. There is the inner aspect (*Pnimiyyut*) of the *Sefirah* of Kingship-*Malchut* and there is the external aspect (*Chitzoniyyut*) of the *Sefirah* of Kingship-*Malchut*. The inner aspect (*Pnimiyyut*) is called “the Ingathering of Israel” (*Knesset Yisroel*-כנסת ישראל),⁷¹⁴ because she gathers and collects all the upper supernal lights into herself. Through this, the external aspect (*Chitzoniyyut*) of the *Sefirah* of Kingship-*Malchut*, which is called “the land” (*Eretz*-ארץ), becomes the source for the

⁷¹² Exodus 6:3

⁷¹³ See the prior discourse entitled “*Heenei Yaskeel Avdi* – Behold, My servant will become wise,” of this year 5717, Discourse 22, Ch. 3.

⁷¹⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*).

created beings below her. This is as stated,⁷¹⁵ “Let the waters... be gathered into one area, and let the dry land appear.” That is, as a result of the waters being gathered and collected into one area, the dry land appears in a different area (where there is no water).

Now, just as it is physically, so likewise, this is how it is above in *HaShem*'s יהו"ה Godliness. That is, through the inner aspect (*Pnimityut*) of Kingship-*Malchut*, which is called the “sea” (*Yam*-ים), gathering all the upper Supernal lights into herself so that they are not revealed outside, there thereby is the revelation of the “dry land” (*Yabashah*-יבשה) in different place, this being the matter of the coming into being of the worlds through the external aspect (*Chitzoniyut*) of the *Sefirah* of Kingship-*Malchut*.

Now, this does not contradict the explanation elsewhere,⁷¹⁶ that the matter of the appearance of the “dry land” (*Yabashah*-יבשה) is because of the sin. For, in truth, they are intertwined. That is, the very fact that there is any room for sin at all, is because of the concealment of the light of the *Sefirah* of Kingship-*Malchut*.

By way of analogy, this may be understood in our service of *HaShem*-יהו"ה, blessed is He. For, it states in *Zohar*,⁷¹⁷ “The strengthening of the body is the weakening of the soul.” The explanation is well-known,⁷¹⁸ namely, that the weakening of the soul causes the strengthening of the body. In

⁷¹⁵ Genesis 1:9

⁷¹⁶ See *Pardes Rimmonim*, Shaar 23 (Shaar Erchei HaKinuyim) Ch. 10 (section on “*Yabashah*-יבשה”).

⁷¹⁷ *Zohar* I 180b, 140b

⁷¹⁸ *Hemshech* 5672 Vol. 1 p. 278; *Sefer HaMaamarim* 5709 p. 63.

other words, if a person serves *HaShem*-יהו"ה, blessed is He, throughout the day as he should, then through the strengthening of his Godly soul – meaning that there is a greater illumination in him of the light of his Godly soul – he thereby causes the weakening of his animalistic soul. And though he does not necessarily transform the actual existence of evil in himself, since this the level of the service of *HaShem*-יהו"ה of the *Tzaddikim*, nevertheless, through serving *HaShem*-יהו"ה, blessed is He, throughout the day, at the very least he too causes the evil to be dormant and concealed within him. This is like an intermediate-*Beinoni* person who prays all day long,⁷¹⁹ through which he weakens the evil within himself.

By way of analogy, this may be understood from the limbs of the body. That is, when a person does not use a particular limb or power, then as a result of disuse, that limb or power becomes weakened. The same is understood as it relates to serving *HaShem*-יהו"ה, blessed is He, that as a result of the disuse of the powers of the animalistic soul, they become weakened. This is certainly so if the evil within him becomes dormant, in that not only is there disuse, but it even becomes dormant. That is, though evil still remains in him, nevertheless, at the very least, it is dormant and not expressed. Through this, he causes the weakening of the evil.

Now, all the above is true if he toils in his service of *HaShem*-יהו"ה, blessed is He, and there is an illumination of the light of his Godly soul within him. However, if his soul is weakened, meaning that he is lacking in his service of *HaShem*-יהו"ה, blessed is He, to the point that evil finds expression within

⁷¹⁹ See Tanya Ch. 13.

him, the physicality of his body is caused to be strengthened. That is, because of his lack of toil in serving *HaShem*-יהו"ה, blessed is He, the evil becomes dominant in him, to the point that it becomes strengthened. This is like the teaching of our sages, of blessed memory, who stated,⁷²⁰ "Such is the craft of the evil inclination: Today it tells him do this, and tomorrow it tells him do that etc." That is, he initially lusts for permissible things, but over time, his inclination entices him to lust for the forbidden.

This likewise is understood as it is above in *HaShem*'s-יהו"ה Godliness. Namely, that because of the concealment of the light of the *Sefirah* of Kingship-*Malchut*, there is caused to be room for the possibility of sin. Thus, this clarifies how the two (above) explanations of the verse, "Let the dry land appear," do not contradict each other. That is, the very fact that there can be room for sin is because of the concealment of the light of the *Sefirah* of *HaShem*'s-יהו"ה Kingship.

Now, the beginning of revelation was through Adam, the first man. For, through his service of *HaShem*-יהו"ה, blessed is He, Adam brought about a bond between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*). This is as our sages, of blessed memory, stated,⁷²¹ "With the light that the Holy One, blessed is He, created on the first day, Adam, the first man, could gaze from one end of the world to the other end." This refers to the bond between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma*

⁷²⁰ Talmud Bavli, Shabbat 105b

⁷²¹ Talmud Bavli, Chagigah 12a; Talmud Yerushalmi, Brachot 8:5; Midrash Bereishit Rabba 11:2, 12:6, and elsewhere.

d'Itgaliya).⁷²² That is, Adam was in the hall (*Heichal*) of the father-*Abba* (wisdom-*Chochmah*) and the mother-*Imma* (understanding-*Binah*)⁷²³ and drew down the light of understanding-*Binah*.

Nevertheless, the union (*Yichud*) brought about by Adam was only a union of back-to-back (*Yichud Achor b'Achor*).⁷²⁴ This being so, this was not a revelation of Godliness. For, a revelation of Godliness is specifically when there is the aspect of the face and innerness (*Panim*-פנים), rather than the hindside and externality (*Achod*-אחור). It is for this reason that in Adam's form of serving *HaShem*-יהו"ה, blessed is He, there was room for the possibility of sin.

This may be understood through understanding it in our service of *HaShem*-יהו"ה, blessed is He. That is, a back-to-back union (*Yichud Achor b'Achor*) takes place when there is a lack of inner investment (meaning that a person is not fully engaged and given over to serving *HaShem*-יהו"ה, blessed is He, in an inner way (*Panim*-פנים)). Therefore, even though he indeed fulfills Torah and *mitzvot*, nevertheless, since he lacks inner sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in a way of fully investing himself with complete commitment to *HaShem*-יהו"ה, therefore there is room for the possibility of sin here.

However, the primary inception of the revelation of *HaShem*'s-יהו"ה Godliness in the world was brought about

⁷²² See Ohr HaTorah, Bereishit Vol. 3 494a; Sefer HaMaamarim 5626 p. 96, and elsewhere.

⁷²³ See Mikdash Melech to Zohar I 35a

⁷²⁴ See Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach) Ch. 1 and on; Mikdash Melech to Zohar I 35a *ibid*.

through our forefathers, as stated, “I appeared to Avraham, to Yitzchak, and to Yaakov as *E”l Shadday*-א”ל שד”י.” Now, *HaShem*’s-יהו”ה title God-*E”l* corresponds to the *Sefirah* of kindness-*Chessed*,⁷²⁵ which is the matter of revelation. This is also the matter of His title *Shada”y*-שד”י, which is of the same root expressed in the teaching,⁷²⁶ “[The verse states,⁷²⁷ ‘Test me, if you will, with this, says *HaShem Tzva’ot*-יהו”ה צבאות, [see] if I do not open up the windows of the heavens for you and pour blessings upon you beyond what is sufficient (*Ad Blee Dai*-עד בלי די).’] What is the meaning of the words, ‘beyond what is sufficient (*Ad Blee Dai*-עד בלי די)’? It means, ‘until your lips will be worn out from saying ‘enough-*Dai*.’” In other words, it indicates abundant bestowal of blessings far beyond what is sufficient-*Dai*.

In other words, when the drawing down of influence to the world stems from the *Sefirah* of Kingship-*Malchut*, which is the root and source of the created beings, then the bestowal is limited. However, when the drawing down stems from the *Sefirah* of Understanding-*Binah*, which transcends the root of the worlds, then through the union (*Yichud*) and drawing down of influence from Understanding-*Binah* into Kingship-*Malchut*, there is a drawing down of influence to the creatures in a limitless way. That is, even though the drawing down was through a veil (*Parsa*) – since the nullification of the decree [separating the Upper and lower] was only nullified specifically

⁷²⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, Gate 6 (*Chessed*); Also see Pardes Rimonim, Shaar 20 (Shaar HaShemot), Ch. 5; Shaar 23 (Shaar Erchei HaKinyuim), Ch. 1 (Section on “*E”l HaHoda’ot*-אל ההודאות”).

⁷²⁶ Talmud Bavli, Shabbat 32b

⁷²⁷ Malachi 3:10

when the Torah was given,⁷²⁸ whereas everything that the forefathers drew down was through the veil (*Parsa*) – nevertheless, since the root of their drawing down was from the *Sefirah* of Understanding-*Binah*, therefore, even though it was drawn through the veil (*Parsa*), the bestowal was nevertheless abundant beyond what is sufficient (*Ad Bli Dai* עד בלי די).

However, on a higher level, there is another explanation of *HaShem*'s יהו"ה title *Shada'y* שד"י, in that it is of the same root as “overriding-*Shidud* שידוד the natural order.”⁷²⁹ In other words, the existence of the worlds is brought into being with *HaShem*'s יהו"ה title God-*Elohi*’m אלהי"ם-86 which shares the same numerical value as “the natural order-*HaTeva* הטבע-86.”⁷³⁰ Now, the word, “the natural order-*HaTeva*” itself, is of the same root as in the verse,⁷³¹ “Sunken (*Toob'oo* טבעו) in the Sea of Reeds,” indicating that *HaShem*'s יהו"ה Godliness is sunken and hidden in the natural order (*HaTeva* הטבע). For, even though the true reality is that even the conduct of the natural order is from *HaShem*'s יהו"ה Godliness, and “*HaShem*, יהו"ה, He is the God-*Elohi*’m אלהי"ם,”⁷³² in that they are entirely one,”⁷³³ nevertheless, it is hidden and concealed.

⁷²⁸ Midrash Tanchuma Exodus 15; Midrash Shemot Rabba 12:3

⁷²⁹ See Ramban and Rabbeinu Bachaye to Genesis 17:1

⁷³⁰ 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*”); Shaalot 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.

⁷³¹ Exodus 15:4; Also see *Sefer HaMaamarim* 5678 p. 88 and on; 5698 p. 167 and on, and elsewhere. (With the addition of the *Kolel*, they also share the same numerical value.)

⁷³² Deuteronomy 4:39

⁷³³ Zohar II 26b

However, our forefathers drew down *HaShem*'s יהו"ה title *Shada*"שד"י-y, which means to "override-*Shidud*-שידוד the natural order," and is the matter of conducting the world in a miraculous (*Neis*-נס) way that transcends the natural order. For, the word "*Neis*-נס" is means "to uplift,"⁷³⁴ so that the natural order does not conceal *HaShem*'s יהו"ה Godliness, but instead reveals *HaShem*'s יהו"ה Godliness.

In this regard, there is yet a third explanation of *HaShem*'s יהו"ה title *Shada*"שד"י-y, in that it is of the root, "His Godliness is sufficient-*Dai*-די for every creature."⁷³⁵ In other words, through drawing down miracles (*Nisim*-נסים) that manifest within the natural order (as will be explained), this also reveals the fact that *HaShem*'s יהו"ה Godliness manifests within the conduct of the natural order. This then, is the meaning of the words, "His Godliness is sufficient-*Dai*-די for every creature." That is, even the bestowal of *HaShem*'s יהו"ה Godliness within every creature – meaning that it manifests within the conduct of the natural order (*HaTeva*-הטבע) – is also brought into revelation.

7.

However, even after all the elevation brought about by our forefathers, the verse nevertheless states,⁷³⁶ "By My Name

⁷³⁴ Rashi to Exodus 20:17 – "The word *Nasot*-נטות indicates exalting and greatness, and is of similar meaning to (Isaiah 62:10), 'Lift up an ensign (*Neis*-נס)'; (Isaiah 49:22) 'I will lift My ensign (*Nisi*-נסי)'; (Isaiah 30:17) 'as an ensign (*Neis*-נס) on a hill' – and an ensign is called *Neis*-נס because it is something raised on high."

⁷³⁵ Midrash Bereishit Rabba 46:3

⁷³⁶ Exodus 6:3

HaShem-יהו"ה I did not make Myself known through them.” For, the Name *HaShem*-יהו"ה means “He is and He was and He will be as one (*Hoveh v’Hayah v’Yihiyeh*-ויהי"ה ויהי"ה והי"ה),”⁷³⁷ that is, He who transcends the natural order (*HaTeva*-הטבע). That is, the conduct that utterly transcends the natural order (*HaTeva*-הטבע) was not drawn down by our forefathers.

Now, although we explained above that our forefathers indeed drew down miraculous conduct that is beyond the natural order (*HaTeva*-הטבע), as known about the matter of miracles, there are two possible ways that they occur. The first way is miracles that manifest within the natural order, like the miracle of Purim. Even though this was openly miraculous, to the extent that all ends of the world recognized it as a miracle, nevertheless, the miracle was garbed within the natural order (*HaTeva*-הטבע). However, the second way is miracles that are not at all garbed within the natural order. This comes about through drawing down *HaShem*'s-יהו"ה Godliness that transcends understanding-*Binah*. This refers to the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends the worlds. This is the revelation that was newly introduced specifically when the Torah was given.

The explanation is as written,⁷³⁸ “You are He, *HaShem*-יהו"ה alone; You made the heavens, the most exalted heavens and all their hosts, the earth and all that is upon it, the seas and

⁷³⁷ 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).

⁷³⁸ Nehemiah 9:6

all that is in them, and You give them all life; and the heavenly legion bows to You.” Now, as known, when it states, “You are He, *HaShem*, alone-*Atah Hoo HaShem Levadecha*-אתה הוא יהוה לבדך,” it refers to before the restraint of *Tzimtzum*.⁷³⁹

That is, when it says “You-*Atah*” here, it refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He, who transcends both concealment and revelation, such that even the greatest of the great cannot grasp His Being, but even so, His existence is openly revealed to all, in that “the name of Heaven is familiar in all mouths.”⁷⁴⁰ The word “He-*Hoo*” of the verse refers to the light (*Ohr*) of *HaShem*-יהוה, blessed is He, that filled the empty space and void before the restraint of the *Tzimtzum*, and this light is in a state of concealment. The Name *HaShem*-יהוה in the verse refers to the estimation that He made within Himself in potential, for all beings (*Havayot*-הויות) that are destined to be brought into existence.⁷⁴¹ However, all this is before the restraint of *Tzimtzum*, and it thus states, “[You are He, *HaShem*-יהוה] alone-*Levadecha*-לבדך.”

However, for there to be the existence of the worlds, in this regard the verse continues, “You (*Atah*-את) made the heavens, the most exalted heavens and all their hosts, the earth and all that is upon it, the seas and all that is within them, and

⁷³⁹ As it states, “Before the Creation of the world, there was Him and His Name alone.” See Pirke d’Rabbi Eliezer, Ch. 3; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

⁷⁴⁰ See Torah Ohr, Va’era 14b; Maamarei Admor HaZaken 5565 Vol. 1, p. 12; Sefer HaMaamarim 5689 p. 23 and on.

⁷⁴¹ See Torah Ohr, Va’era 56c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 (for an elucidation of all of these aspects).

You give them all life; and the heavenly legion bows to You.” This word “You-*Atah*-תָּא” in the continuation of the verse, is spelled missing the letter *Hey*-ה (הָא), because it is missing the *Hey*-ה-5 statures (*Partzufim*) from the aspect of the crown-*Keter* until the aspect of Kingship-*Malchut* of the Unlimited One. That is, this is the matter of the restraint of the *Tzimtzum* that took place in the limitless light of the Unlimited One, so that all that remained was the aspect of Kingship of Kingship-*Malchut* of *Malchut* of the Unlimited One alone, which became the source for the existence of the worlds etc.

Now, just as this is so with the first restraint of *Tzimtzum*, so likewise, is it this way with all the subsequent restraints of *Tzimtzum*, to bring forth the existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) from the world of Emanation (*Atzilut*). That is, for their existence to be, there was a lacking of the five statures, so that all that remained is the aspect of Kingship-*Malchut* alone, and it is from this that all of novel existence is brought into being.

Now, because the manner of their coming into being is through the concealment of the *Hey*-ה-5 statures (*Partzufim*), therefore, it also is so that in the drawing down from Above, there are several levels. This then, explains that our forefathers drew down a lower level. For even though they indeed drew down *HaShem*'s-יהו"ה Godliness into revelation in the world, nevertheless, what they drew down was solely from the aspect of understanding-*Binah*, which is the light of *HaShem*-יהו"ה, blessed is He, that relates to worlds. However, the true drawing down of *HaShem*'s-יהו"ה Godliness into the world occurred specifically when the Torah was given.

With the above in mind, we can understand the words, “*Vayikach Korach*-וִיקַח קֹרַח,” which Targum translates as, “and Korach separated (*Etpaleg*-אֶתְפַּלֵּג)” (as explained in Megaleh Amukot).⁷⁴² The book No’am Elimelech,⁷⁴³ explains that the matter indicated by the words, “and Korach separated (*Etpaleg*-אֶתְפַּלֵּג),” may be understood like the verse,⁷⁴⁴ “Let there be a firmament in the midst of the waters, and let it separate between (the upper) waters and (the lower) waters.”

That is, water is the matter of pleasure (*Ta’anug*).⁷⁴⁵ The upper waters (*Mayim Elyonim*) refer to the matter of pleasure in *HaShem*’s-יְהוָה Godliness, whereas the lower waters (*Mayim Tachtonim*) refer to physical pleasures. This then, is what is meant by the words, “and Korach separated (*Etpaleg*-אֶתְפַּלֵּג).” That is, he wanted to make a separation between physical pleasure and spiritual pleasure. However, in truth, even in physical pleasures, one must sense the spiritual in them. That is, all one’s physicality should be directed towards matters of Godliness.⁷⁴⁶ However, Korach wanted to make a separation between the physical and the spiritual.

Now, the root that gives room for the possibility of sin is the concealment of the light of *HaShem*’s-יְהוָה Kingship-

⁷⁴² Megale Amukot, Ophan 181

⁷⁴³ No’am Elimelech, Korach

⁷⁴⁴ Genesis 1:6

⁷⁴⁵ Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 2; Tanya, Likkutei Amarim, Ch. 1

⁷⁴⁶ Mishneh Torah, Hilchot De’ot 3:2

Malchut. That is, the upper lights are concealed within the inner aspect (*Pnimityut*) of Kingship-*Malchut*, and through this, the external aspect (*Chitzoniyyut*) of Kingship-*Malchut* becomes the root of created beings below. This matter (of the separation of the upper lights from the aspects below) is the root of the deed of Korach, who wanted to separate the physical from the spiritual.

It is about this that Yaakov requested mercy that the deed of Korach should not be attributed to him. For, even though our forefathers drew down revelations of *HaShem's*-יהו"ה Godliness in the world, nevertheless, since they only drew down from the aspect of understanding-*Binah*, whereas they did not draw down the higher light of *HaShem*-יהו"ה, blessed is He, that utterly transcends the worlds (as explained above), therefore, as a result of this, with the many of chainings down from level to level, there became "room" for the possibility of the matter indicated by "and Korach separated (*Etpaleg*-אתפלג)." This then, is why Yaakov requested mercy. That is, the matter of his asking for mercy is that he requested that additional light of *HaShem*-יהו"ה, blessed is He, be drawn down, akin to what was drawn when the Torah was given, and that as a result of this drawing down, there will be no room at all for the incident of Korach.

This likewise is the meaning of the statement of our sages, of blessed memory, "He is called Korach-קרח because through him baldness-*Karchah*-קרחה came about in Israel." That is, "baldness-*Karchah*-קרחה" is a place that is empty of hairs (*Sa'arot*-שערות). Now, as known regarding the matter of hairs (*Sa'arot*-שערות), they have only very constricted vitality

in them. This is why when they are cut, no pain whatsoever is felt. However, even so, they indeed have a minimal amount of vitality, which is drawn to them through their adhesion to the brain, only that this adhesion is through the separation of the bone of the skull (*Gulgolet*). Nevertheless, there still is a matter of adhesion.

The explanation, as it is spiritually, is that even physical matters, in which the vitality is extremely constricted, must nevertheless be in a state of adhesion to the upper waters (*Mayim Elyonim*). However, Korach, wanted to completely separate the physical from the spiritual, thus causing a “baldness-*Karchah*-קרחה,” which is an empty place devoid of hair (*Sa'arot*-שערות), thus eliminating the matter of adhesion (*Dveikut*).

This also explains the continuation, “He is called ‘the son of Yitzhar-יצהר-בן יצהר’ because he incited the wrath of the whole world upon himself, like the midday sun-*Tzaharayim*-צהריים etc.” Here, the explanation is not according to the literal meaning. In other words, this is not included as part and parcel of the sin of Korach, but rather, refers to the rectification of the incident of Korach, just as the substance of every punishment is to rectify sin.

To further explain, the word “oil-*Yitzhar*-יצהר” refers to the study of the inner teachings (*Pnimiyyut*) of the Torah,⁷⁴⁷ for through this, the deed of Korach is rectified. In other words, it is through the inner teachings (*Pnimiyyut*) of Torah that we bring about a bond between the physical and the spiritual.

⁷⁴⁷ See Ohr HaTorah, Korach p. 693

This likewise is the meaning of the Rashi's conclusion to his explanation,⁷⁴⁸ "And where is his (Yaakov's) name indeed mentioned in connection to Korach? In regard to the platform (*Duchan*) [in the Holy Temple where the Levites sang] as it states,⁷⁴⁹ 'Eviasaph, the son Korach, the son of Yitzhar, the son of Kehot, the son of Levi, the son of Israel.'" This refers to the matter of song, about which our sages, of blessed memory, stated,⁷⁵⁰ "A song of praise is only recited over wine (*Yayin-יין*)," referring to the matter of,⁷⁵¹ "Wine that gladdens God-*Elohi*"*m-אלהי"m-ם*." What this indicates is that the matter of wine (*Yayin-יין*) is *not* that it is of a level in which there is no concealment caused by *HaShem*'s-יהו"ה title God-*Elohi*"*m-אלהי"m-ם*, for if that was the case, it would be inapplicable to state that wine (*Yayin-יין*) gladdens God-*Elohi*"*m-אלהי"m-ם*. Rather, the intention is that even though there indeed is the concealment caused by *HaShem*'s-יהו"ה title God-*Elohi*"*m-אלהי"m-ם*, even so, wine gladdens God-*Elohi*"*m-אלהי"m-ם*. This refers to the matter of drawing down the light of *HaShem*-יהו"ה, blessed is He, even after the concealment of His title God-*Elohi*"*m-אלהי"m-ם*. This is the meaning of the teaching,⁷⁵² "when wine (*Yayin-יין*-70) enters, secrets (*Sod*-סוד-70) come out," referring to the matter of the drawing down the light of understanding-*Binah*, even to a place of concealment.

In other words, even though the existence of physicality is brought into being through *HaShem*'s-יהו"ה title God-

⁷⁴⁸ See Rashi to Numbers 16:1

⁷⁴⁹ Chronicles I 6:22-23

⁷⁵⁰ Talmud Bavli, Brachot 35a

⁷⁵¹ Judges 9:13

⁷⁵² Talmud Bavli, Eruvin 65a

Elohi”m-אלהי”m, there nevertheless can be a drawing down within it of the light of the Name *HaShem*-יהו”ה. This likewise is the meaning of the verse,⁷⁵³ “I struck down (*Machatztee*-מחצת) and I will heal.” That is, even though “I struck down-*Machatztee*-מחצת,” which is of the same root as “separation-*Mechitzah*-מחיצה,” and is the matter of the partition that separates, nevertheless, “I will heal,” in that there will be a drawing down of the light of *HaShem*-יהו”ה, blessed is He, in a way of the complete removal of the separating partition. That is, even in all physical matters, *HaShem*’s-יהו”ה Godliness, which utterly transcends the worlds, will be felt. This is as stated,⁷⁵⁴ “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 verse specifies “**all flesh** (*Basar*-בשר),” meaning even physical flesh, which is brought into existence by *HaShem*’s-יהו”ה title God-*Elohi*”m-אלהי”m, will see that the mouth of *HaShem*-יהו”ה has spoken!”

⁷⁵³ Deuteronomy 32:39; See *Hemshech* “*Chayav Adam Levarech* 5638, Ch. 25 (Sefer HaMaamarim 5638, p. 152 and on).

⁷⁵⁴ Isaiah 40:5

Discourse 28

“*HaShem Lee b’Ozrai - HaShem is with me amongst my helpers*”

Delivered on the 12th of Tammuz, 5717⁷⁵⁵

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

1.

The verse states,⁷⁵⁶ “*HaShem-יהו"ה* is with me amongst my helpers and I will see my enemies.” Now, his honorable holiness, my father-in-law, the Rebbe, whose joyous the day of liberation we are celebrating, points out in his discourse by the same title (said on the first 12th of Tammuz celebration, in the year 5687),⁷⁵⁷ that the terminology of the verse, “*HaShem-יהו"ה* is with me amongst my helpers,” seems to indicate that there are other helpers besides *HaShem-יהו"ה*, blessed is He. That is, in this verse David requests that the Holy One, blessed is He, should be “amongst my helpers.” However, since every Jew believes with simple faith that, in all matters, *HaShem-יהו"ה* alone is the help and salvation of man, this is not understood.⁷⁵⁸ This being so, why does the verse states, “*HaShem-יהו"ה* is with

⁷⁵⁵ The original discourse was edited by the Rebbe and printed in the booklet that was given out for the 12th and 13th of Tammuz, 5747.

⁷⁵⁶ Psalms 118:7

⁷⁵⁷ Printed in Sefer HaMaamarim, Kuntreisim Vol. 1, 179a and on; Sefer HaMaamarim 5687 p. 201 and on.

⁷⁵⁸ Also see the discourse by this title in Likkutei Torah, Drushim L’Shmini Atzeret (88b).

me **amongst** my helpers,” which seems to indicate that there are other helpers, and moreover, that they are the true helpers and the Holy One, blessed is He, joins them?

We must also understand what exactly the request is in the continuation of the verse, “and I will see my enemies,” (meaning that he will see vengeance meted out against his enemies). Shouldn’t his prayer be that his enemies will be transformed into friends? For, although, in truth, David only hated those who hate *HaShem*-יהו"ה, as he stated,⁷⁵⁹ “Indeed I hate those who hate You *HaShem*-יהו"ה and I quarrel with those who rise up against You,” nevertheless, he also said the verse,⁷⁶⁰ “Sins will cease from the earth and there no longer will be wicked people.” The verse does not say “sinners,” but sins.⁷⁶¹ [This even applies to those who hate *HaShem*-יהו"ה, blessed is He, as we observed in the conduct of our Rebbes and leaders, especially my father-in-law, the Rebbe, whose day of redemption we now are celebrating. That is, they even brought close those who are in the category discussed at the end of chapter thirty-two of Tanya, and returned them to the path of goodness.]⁷⁶² Thus, he should have prayed for them to repent and return to *HaShem*-יהו"ה, blessed is He. Why then does he instead pray, “and I will see my enemies?”

⁷⁵⁹ Psalms 139:21; See Talmud Bavli, Shabbat 116a; Tanya, end of Ch. 32.

⁷⁶⁰ Psalms 104:35

⁷⁶¹ Talmud Bavli, Brachot 10a

⁷⁶² See the *Sichah* talk (Ch. 10) that was said in the gathering in continuation to this discourse (Torat Menachem, Vol. 20, p. 114 and on).

2.

To understand this, the discourse⁷⁶³ begins by explaining David's words in another verse,⁷⁶⁴ "Your decrees (*Chukecha*-חוקיך) were music to me, in the house of my dwelling (*b'Veit Megurai*-בבית מגורי)." That is, even in a time of instability and wandering, when he was like a foreigner (in that the word "*Megurai*-מגורי" shares the same root as "foreigner-*Geirut*-גירות")⁷⁶⁵ and he feared his enemies and pursuers (in that the word "*Megurai*-מגורי" also shares the same root as "fear-*Magur*-מגור" and trepidation)⁷⁶⁶ he nevertheless delighted and rejoiced in the words of Torah ("Your decrees"), in that they were delightful and sweet as music and song for him.

Now, we must understand this. For, there are many kinds of pleasure, and we therefore must understand why David specifically compared the pleasure in Torah study to the pleasure in music. Additionally, we must understand why David specified, "Your decrees" (*Chukecha*-חוקיך), for there are three categories of *mitzvot*; "judgments-*Mishpatim*-משפטים," "testimonies-*Eidot*-עדות," and "decrees-*Chukim*-חוקים."⁷⁶⁷

⁷⁶³ Ch. 2 & Ch. 4 of the aforementioned discourse (Sefer HaMaamarim, Kuntreisim Vol. 1, 179a and on; Sefer HaMaamarim 5687 p. 201 and on).

⁷⁶⁴ Psalms 119:54

⁷⁶⁵ See Metzudat David to Psalms 119:54

⁷⁶⁶ See Rashi entitled "*Zemiroi*" to Talmud Bavli, Sotah 35a; Also see Metzudat David to Psalms 119:54 *ibid*.

⁷⁶⁷ See the commentary of the Ramban to Deuteronomy 6:20; Also see at length in the discourse entitled "*Vayakam Eidot*" 5700 Ch. 1-2; Discourse entitled "*Im Bechukotai*" 5700 Ch. 4 (Sefer HaMaamarim 5700 p. 51 and on; p. 90 and on); Discourse entitled "*Rebi Omer*" 5702 Ch. 2 (Sefer HaMaamarim 5702 p. 115 and on); Sefer HaMaamarim Yiddish p. 45 and on, and elsewhere.

“Judgments” (*Mishpatim*) are those *mitzvot* that make intellectual sense. (Examples are the prohibitions against theft and fraud and the *mitzvah* to honor one’s father and mother.) “Testimonies” (*Eidot*) are *mitzvot* that are signs and remembrances (such as the *mitzvot* of Shabbat, Pesach, Sukkot and Tefillin), and as such, there is “room” in the intellect for these *mitzvot*. For, although, in and of itself (meaning, without the commandment of Torah) the intellect does not necessitate them [and they therefore differ from *mitzvot* that are “judgments” (*Mishpatim*), which could be understood even without being given in the Torah, as it states,⁷⁶⁸ “We would learn modesty from the cat, and that stealing is objectionable from the ant etc.”] nevertheless, once the Torah commanded them, they make sense and are agreeable to the intellect. However, this is not so of *mitzvot* that are “decrees” (*Chukim*-חוקים), which do not accord to reason, but are solely the matter of, “I have established a law and issued a decree.”⁷⁶⁹

This being so, we must understand why David specified, “Your decrees (*Chukecha*-חוקיך) were music to me.” For, obviously, David had pleasure and joy in studying all the laws of Torah (including “testimonies-*Eidot*-עדות” and “judgments-*Mishpatim*-משפטים”). Why then did he specifically say, “Your decrees (*Chukecha*-חוקיך) were music to me,” specifying “Your decrees-*Chukecha*-חוקיך?”

⁷⁶⁸ Talmud Bavli, Eruvin 100b

⁷⁶⁹ See Midrash Tanchuma Chukat 3 & 8; Bamidbar Rabba, beginning of Parshat Chukat, and elsewhere.

3.

The explanation is that “music” (*Zemiroth*-זמירות) also refers to the matter of praise (*Shevach*-שבח),⁷⁷⁰ as stated in Tanya,⁷⁷¹ that when David called the Torah a “song-*Zemiroth*,” it is was in praise of Torah. That is, David was praising the fact that all the worlds depend on the precision of Torah. The relationship between this and the simple meaning of the verse, “Your decrees were music (*Zemiroth*-זמירות) to me,” is that through contemplating the praise of Torah, in that all the worlds are utterly nullified to even one precise detail of Torah, through this, he affected that all worldly matters became utterly inconsequential to him, and thus, even if materially speaking, he was not in a good state of affairs, he nevertheless occupied himself in studying Torah with great joy.⁷⁷²

Now, in the discourse⁷⁷³ of his day of liberation, my father-in-law, the Rebbe, explains another interpretation of the verse, “Your statutes were music (*Zemiroth*-זמירות) to me.” Namely, that the word “music-*Zemiroth*-זמירות” also means to

⁷⁷⁰ See Targum to Psalms 119:54 which translates the word “song-*Zemiroth*-זמירות” as “praise-*Tushbechan*-תשבחה.” Similarly, in Ohr HaTorah of the Tzemach Tzedek to the verse, Ch. 4 (Yahal Ohr, p. 462) he states, “The wisdom of song... is to awaken an emotional arousal... and the same is true when it comes to praises that are directed to *HaShem*-יהו"ה, blessed is He, Above, that they are to awaken a revelation of the Supernal emotions (*Midot*).”

⁷⁷¹ Tanya, Kuntres Acharon, Section [6] entitled “David! Do you call them songs!” (p. 160 and on)

⁷⁷² See Tanya, Kuntres Acharon *ibid.*; Also see the discourse entitled “*HaShem Li b'Ozrai*” 5687 *ibid.*, Ch. 2 & Ch. 4.

⁷⁷³ Ch. 4

cut or chop, as in the verse,⁷⁷⁴ “To cut down (*Lezamer*-לזמר) the mighty.” For, through King David occupying himself in the study of Torah, all his enemies and pursuers were nullified. This is like the teaching of our sages, of blessed memory,⁷⁷⁵ “Rise before them and stay later than them, when you visit the study halls of Torah, and they will disappear on their own.”

Now, we can connect these two explanations and say that through being occupied in the study of Torah in a way of “song-*Zemirot*-זמירות” as explained in Tanya, meaning that one senses that the vitality of all the worlds depends on (a single precise detail of) Torah, this causes that whatever is unbecoming according to Torah – and certainly whatever stands in opposition to Torah – will have no vitality, in accordance to the explanation that the word “*Zemirot*-זמירות” is of the root, “To cut down (*Lezamer*-לזמר) the mighty.”

With this explanation in mind, we also can understand why the verse specifies, “Your decrees (*Chukecha*-חוקיך) were music (*Zemirot*-זמירות) to me,” in that the verse specifies, “Your decrees-*Chukecha*-חוקיך.” This is because the two above-mentioned matters of the “*Zemirot*-זמירות” of Torah (praise of the Torah, and “To cut down (*Lezamer*-לזמר) the mighty”) are primarily due to the matter of *mitzvot* that are called “decrees-*Chukim*-חוקים.”

⁷⁷⁴ Song of Songs 2:12; [Also see Isaiah 18:5] (cited in the discourse there, as well as in Ohr HaTorah, Ch. 3, p. 461 and on); [Also see Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*).]

⁷⁷⁵ Talmud Bavli, Gittin 7a; See Torah Ohr, Mikeitz 31c, which cites this teaching in reference to this verse “Your statutes were as music (*Zemirot*) to me.”

The explanation is that there are two general categories in the *mitzvot*.⁷⁷⁶ “Testimonies-*Eidot*-עדות” and “judgments-*Mishpatim*-משפטים,” are *mitzvot* that have reason, whereas “decrees-*Chukim*-חוקים” are above reason. These two categories correspond to two general matters in our service of *HaShem*-יהו"ה, blessed is He. That is, there is service of *HaShem*-יהו"ה, blessed is He, that accords to reason and intellect (judgments-*Mishpatim*-משפטים) and there is the service of *HaShem*-יהו"ה, blessed is He, of accepting the yoke of His Kingship (decrees-*Chukim*-חוקים), and both matters accompany each and every *mitzvah*.

To further explain, all *mitzvot* have two matters in them.⁷⁷⁷ The first, is that they are the will and desire of *HaShem*-יהו"ה, blessed is He, and as known, desire (*Ratzon*) transcends reason.⁷⁷⁸ This is present in all *mitzvot* equally. The second, is that once desire (*Ratzon*) manifested in wisdom-*Chochmah* (the Torah), each *mitzvah* became imbued with reason. Additionally, through this, each *mitzvah* draws down a particular light and revelation. This is why the two-hundred and forty-eight [positive] *mitzvot* are the two-hundred and forty-

⁷⁷⁶ See the discourse entitled “*Rebi Omer*” 5702 *ibid.*, where it states, “The three categories of ‘testimonies-*Eidot*-עדות,’ ‘statutes-*Chukim*-חוקים,’ and ‘judgments-*Mishpatim*-משפטים,’ are divided into two general categories.” It is with this in mind that we may answer why the discourse (of 5687) only discusses the two categories of statutes-*Chukim*-חוקים, and judgments-*Mishpatim*-משפטים.

⁷⁷⁷ See Shaar HaEmunah Ch. 13; Ateret Rosh, Drush L’Aseret Yemei Teshuvah, 58b and on; *Hemshech* 5666 p. 67, and elsewhere.

⁷⁷⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17, and elsewhere.

eight limbs of the King,⁷⁷⁹ because each limb is a receptacle for a particular power.⁷⁸⁰ These reasons stem from the wisdom-*Chochmah* of the Torah as it is Above in *HaShem*'s יהו"ה Godliness, and it is from there (through many chainings down) that the reasons for the *mitzvot* are drawn into the revealed parts of Torah (that is, the reasons for the “testimonies-*Eidot*” עדות” and “judgments-*Mishpatim*” משפטים,” as simply understood).⁷⁸¹

This is why when fulfilling the *mitzvot* one must have two intentions (*Kavanot*) in mind, a general intention and a particular intention.⁷⁸² That is, there must be a general intention stemming from *HaShem*'s יהו"ה will and desire (*Ratzon*) for the *mitzvot* (which transcends reason), in that one must have the general intention (of accepting the yoke of *HaShem*'s יהו"ה

⁷⁷⁹ See Tikkunei Zohar, Tikkun 30 (74a), cited in Tanya, Ch. 4, Ch. 23, and elsewhere.

⁷⁸⁰ In Tanya, at the beginning of Ch. 23 it states that the reason *mitzvot* are called “limbs or organs” is because they are the garments by which the **desire** (*Ratzon*) is expressed, and in this respect, all *mitzvot* (limbs) are equal. However, on a simple level, it must be stated that the *mitzvot* are also called “limbs” is because, like the limbs and organs of the body, each *mitzvah* possesses a particular matter in and of itself. See Likkutei Torah Bechukotai 47b, that the fact that the *mitzvot* are like the two-hundred and forty-eight limbs and organs of the body, is similar to “the power of sight in the eye and the power of hearing in the ear.” Also see Likkutei Torah, Balak 71b that “through fulfilling a *mitzvah*, we draw down a particular light to manifest in that particular *mitzvah*, which is like one organ of the two-hundred and forty-eight limbs of the King.” Also note Likkutei Torah Bamidbar, 13a that “by way of analogy, the *mitzvot* are the limbs and organs of the King, in that they undergo division,” and Kuntras Acharon (of Tanya) the section entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” (155b), “to draw down a particular light to below to the two-hundred and forty-eight limbs of *Zeir Anpin*, that the drawing down of light divides into six-hundred and thirteen particular drawings down, commensurate to the number of *mitzvot*.”

⁷⁸¹ See Sefer HaMitzvot of the Tzemach Tzedek, the beginning of Mitzvat Chametz uMatzah (22b), that the reasons of the revealed part of Torah accord to the reasons of the inner aspect (*Pnimitiyut*) of Torah, “Like the relation a garment to the body, and there are many facets to them without limit or end.”

⁷⁸² Tanya, beginning of Ch. 41; Shaar HaEmunah Ch. 13; Ateret Rosh, Drush L'Aseret Yemei Teshuvah, 58b and on; *Hemshech* 5666 p. 57 and elsewhere.

Kingship) through fulfilling *HaShem*'s יהו"ה will, blessed is He. Additionally, there must be a particular intention relating to each *mitzvah* in particular, stemming from the reasons for the *mitzvot* [Chochmah-wisdom].

5.

This explains how “judgments-*Mishpatim*-משפטים” and “decrees-*Chukim*-חוקים” correspond to the two general matters that are present in every *mitzvah*. That is, even the *mitzvot* known as “testimonies-*Eidot*-עדות” and “judgments-*Mishpatim*-משפטים,” which are *mitzvot* that have reason, must be fulfilled (primarily) because they are the will and desire (*Ratzon*) of *HaShem*-יהו"ה, blessed is He, just like the *mitzvot* known as “decrees-*Chukim*-חוקים.”⁷⁸³ The opposite is also true, that even *mitzvot* that are “decrees-*Chukim*-חוקים” have a particular reason and intention (*Kavanah*) to them, just as every *mitzvah* (including “decrees-*Chukim*-חוקים”)⁷⁸⁴ has a drawing down of light and revelation that is specific to it.

Furthermore, each of these two matters (“judgments-*Mishpatim*-משפטים” and “decrees-*Chukim*-חוקים”) represents a general matter in our service of *HaShem*-יהו"ה, blessed is He, not only as it relates to fulfilling the *mitzvot*, but as it relates to the totality of our conduct in general. That is, the matter of

⁷⁸³ As explained in the aforementioned discourse, Ch. 3; Also see at length in the discourse entitled “*Tanu Rabbanan Mitzvat Ner Chanukah*” 5738 Ch. 4 (Torat Menachem, Sefer HaMaamarim Kislev p. 164 and on).

⁷⁸⁴ For, even the *mitzvot* known as “statutes-*Chukim*-חוקים” are particular “limbs” of the two-hundred and forty-eight limbs of the King. It may perhaps be stated that reason they are “statutes-*Chukim*-חוקים” is due to the fact that their reasons were not revealed in the **revealed parts** of Torah (*Nigleh d'Torah*).

“judgments-*Mishpatim*-משפטים” (as explained in the discourse)⁷⁸⁵ is that a person must judge (*Lishpot*-לשפוט) everything to determine whether it accords to the intellect and wisdom of Torah or not. Moreover, even if, in and of itself, it has no hint of being prohibited, a person must still weigh whether it will weaken a *mitzvah*, or even weaken a Jewish custom, in which case it should be completely rejected. Similarly, “decrees-*Chukim*-חוקים” are the matter of serving *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship, and as known, the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship must be present throughout the day, and does not only apply when we fulfill a *mitzvah*.⁷⁸⁶

6.

This then, is the meaning of the verse, “Your decrees (*Chukecha*-חוקיך) were music (*Zemirot*-זמירות) to me,” (specifying “Your decrees-*Chukeicha*-חוקיך”). In other words, what is meant here is (not just *mitzvot* that are specifically called “decrees-*Chukim*-חוקים,” but) all *mitzvot*. That is, we (study and) fulfill them because they are the command and decree of the Holy One, blessed is He, (and in this, all *mitzvot* are akin to “decrees-*Chukim*-חוקים” in that, “I established a law and issued a decree”). It is specifically then that they are “music (*Zemirot*-זמירות) to me.”

The explanation is that the fact that all worlds are nullified of their existence relative to (one precise detail in)

⁷⁸⁵ Chapter 3; Also see the discourse entitled “*Vayakam Eidor*” 5700 Ch. 2.

⁷⁸⁶ See Kuntres HaAvodah, Ch. 2.

Torah, is primarily because the root of Torah is in the crown-*Keter*, which transcends wisdom-*Chochmah*. That is, the *mitzvot*, and all the precise details of their laws (*Halachot*), arose in the will of *HaShem*-יהו"ה, blessed is He, which is will and desire (*Ratzon*) that transcends reason.

For, in regard to the aspect of Torah that is drawn from wisdom-*Chochmah*, since the *mitzvot* and the precise details of their fulfillment (as they stem from wisdom-*Chochmah*) indeed have reason – so that for the *mitzvah* of Tefillin to draw down the Supernal brains (*Mochin*) into the worlds, the Tefillin must specifically be in a particular way – we therefore must say that there is some relation to worlds and room for their existence. For, regarding all the particular details of Torah laws (*Halachot*) as they stem from the aspect of wisdom-*Chochmah*, *HaShem's*-יהו"ה's ultimate intention is for beneficence to be drawn down into the worlds.

Thus, the verse specifically states, “Your statutes (specifically, “Your statutes-*Chukecha*-חוקיך”) were music to me, in the house of my dwelling (*b'Veit Megurai*-בבית מגורי).” For, since he occupies himself in the study of Torah with the knowledge that all the precise details of Torah arose in *HaShem*-יהו"ה's desire, blessed is He, (“**Y**our decrees-*Chukecha*-חוקיך”), he therefore senses that the worlds are utterly nullified of existence relative to even a single precision in the details of Torah. It follows automatically that the words of Torah that he studies, are as music (pleasure and delight) for him, even in the place of his fears (*b'Veit Megurai*-בבית מגורי), for then, all the pursuits of his enemies become utterly inconsequential to him. Moreover, as a result, this is also drawn into the world, that his

enemies and pursuers are nullified in fact, as in the explanation that the word “*Zemiroth*-זמירות” means “To cut down (*Lezamer-*לזמר) the mighty.”

7.

To explain in greater depth, let us first explain the matter of *mitzvot* that are “testimonies-*Eidot*-עדות.” This matter also is present in all *mitzvot* (including “decrees-*Chukim*-חוקים” and “judgments-*Mishpatim*-משפטים”), similar to the explanation above about “judgments-*Mishpatim*-משפטים” and “decrees-*Chukim*-חוקים.”

This matter was explained by my father-in-law, the Rebbe, in his discourse entitled,⁷⁸⁷ “*Vayakam Eidut* – He established a testimony in Yaakov and set down a Torah in Israel.”⁷⁸⁸ That is, the reason that *mitzvot* (including “decrees-*Chukim*-חוקים” and “judgments-*Mishpatim*-משפטים”) are called “testimonies-*Eidot*-עדות,” is because they draw down and reveal the concealed essence of the Singular Preexistent Intrinsic Being of *HaShem*-יהוה, the Unlimited One Himself, who even transcends concealment that has some relation to being revealed. This is like the testimony of witnesses (*Eidut*-עדות),

⁷⁸⁷ Of the year 5700 (Printed in *Sefer HaMaamarim* 5700 p. 51 and on); Also see *Likkutei Torah*, *Pekudei* 4a and on.

⁷⁸⁸ *Psalms* 78:5 – It is noteworthy that the Psalm of the Rebbe Rayatz whose day of liberation is being celebrated and which will begin to be said on the 12th of Tammuz of this year (5717) is Psalm 78. [This accords with the custom to recite the Psalm that corresponds to the years of one’s life every day. (See the letter of the Rebbe Rayatz printed in “*Kovetz Michtavim*” at the end of *Tehillim Ohel Yosef Yitzchak* (p. 214); *Igrot Kodesh* of the Rebbe Rayatz Vol. 1, p. 31; Vol. 10 p. 53; Also see *Maamarei Admor HaZaken*, *HaKtzarim* p. 341; and the beginning of *Sefer HaMaamarim* 11 Nissan).]

which, as is simple to understand, specifically bear witness about something that is concealed, because when something is openly revealed, there is no need for testimony (*Eidut*-עדות).⁷⁸⁹

The same is true spiritually, that the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) is openly revealed, meaning that it can be grasped by the intellect, as known⁷⁹⁰ about the verse,⁷⁹¹ "From my flesh I shall behold God." That is, since it is clear that the soul enlivens the body, being that a person feels that his body is alive and clearly realizes that this cannot be because of the body itself, but only because there is a soul that enlivens it, the same is true of the world at large. That is, by observing that the world is full of vitality, it becomes clear that there is a Godly vitality that enlivens it.

In contrast, the light of *HaShem*-יהו"ה, blessed is He, that transcends manifestation in worlds (*Sovev Kol Almin*) is something that, nevertheless, is destined to be revealed (that is, it is concealment that relates to being revealed). This is explained in several places,⁷⁹² that through grasping the light of *HaShem*-יהו"ה, blessed is He, that manifests in the worlds, which is only a tiny glimmer of *HaShem*'s-ה"ה radiance (as evidenced by the fact that it manifests), we come to know that there is a source from which the manifest radiance is drawn, which is a much higher light, beyond the limitations of the

⁷⁸⁹ Talmud Bavli, Rosh HaShanah 22b

⁷⁹⁰ Likkutei Torah Emor 31b; VaEtchanan 4a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ha'amanat Eloket 45a and on, and elsewhere.

⁷⁹¹ Job 19:26

⁷⁹² Sefer HaMaamarim 5670 p. 2.

worlds. This is similar to the way that intellect itself necessitates the existence of that which is higher than intellect.

However, the matter of testimony (*Eidut*-עדות) relates to the Essential Self of the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who even transcends His transcendent light (*Sovev*), and is so utterly and completely concealed that it altogether is inapplicable to have any knowledge or grasp of Him whatsoever, not even grasp through negation.⁷⁹³ It is in this regard that all *mitzvot* are called “testimonies-*Eidut*-עדות,” since they draw forth and reveal the Essential Self of the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who even transcends His transcendent light that surrounds (*Sovev*) all worlds.

8.

Now, this must be better understood. For, when we say that the *mitzvot* are “testimonies-*Eidut*-עדות” that testify to the Essential Self of the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, this is because the *mitzvot* are the will and desire (*Ratzon*) of *HaShem*-יהו"ה, blessed is He, and as known, desire (*Ratzon*) transcends

⁷⁹³ Grasp through negation is done through the process of eliminating everything that He is not. See *Hemshech* 5666 p. 58; *Sefer HaMaamarim* 5687 p. 176 and on; Discourse entitled “*Tachlit Chochmah*” 5689 Ch. 2 and on (*Sefer HaMaamarim*, *Kuntreisim* Vol. 1, p. 29b [*Sefer HaMaamarim* 5689 p. 149] and on) and elsewhere.

reason.⁷⁹⁴ This being so, what is the difference between “testimonies-*Eidut*-עדות” and “decrees-*Chukim*-חוקים?”

Additionally, we must understand how it is that *mitzvot* are called “testimonies-*Eidut*-עדות,” because, as said above, they are signs of remembrance that relate to reason and intellect. For, did we not just say that “testimonies-*Eidut*-עדות” as they relate to *mitzvot* in general, attest to the Essential Self of the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, in that they are desire (*Ratzon*) that transcends reason and intellect?

Now, as it relates to our service of *HaShem*-יהו"ה, blessed is He, the explanation is that “testimonies-*Eidut*-עדות” is the matter of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*).⁷⁹⁵ Desire of the heart (*Re'uta d'Leeba*) refers to the desire for *HaShem*'s-יהו"ה Godliness stemming from the essence of the soul, and through this, we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is like the teaching,⁷⁹⁶ “No thought can grasp Him at all” (and “Him” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who even transcends His transcendent surrounding light (*Sovev*) and cannot be grasped

⁷⁹⁴ As is clearly understood from the continuation of the aforementioned discourse “*Vayakam Eidut*” 5700 *ibid.*, and similarly is clearly understood from *Hemshech* 5672 Vol. 1, Ch. 67.

⁷⁹⁵ See *Hemshech* 5672 Vol. 1, Ch. 67.

⁷⁹⁶ Introduction to *Tikkunei Zohar* 17a; *Hemshech* 5666 p. 58; *Sefer HaMaamarim* 5687 p. 176 and on; Discourse entitled “*Tachlit Chochmah*” 5689 Ch. 2 and on (*Sefer HaMaamarim*, *Kuntreisim* Vol. 1, p. 29b [*Sefer HaMaamarim* 5689 p. 149] and on) and elsewhere.

by any comprehension whatsoever, not even comprehension through negation). Nonetheless, in the desire of the heart (*Re'uta d'Leeba*) He is grasped. In contrast, serving *HaShem*-יהו"ה, blessed is He, through His "decrees-*Chukim*-חוקים," is serving Him by accepting the yoke of His Kingship.

The difference between these two forms of service, is that in serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), since the desire is his, even though it comes from the bonding of the essential self of his soul to the Essential Self of the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, nonetheless he still retains a state of independent existence.⁷⁹⁷ Moreover, even if his desire is completely nullified in relation to himself, meaning that he desires nothing whatsoever for himself, but his desire is solely and completely for *HaShem*'s-יהו"ה Godliness to be revealed in the world and that the Supernal intent of *HaShem*-יהו"ה, blessed is He, for a dwelling place in the lower worlds⁷⁹⁸ should be fulfilled, nevertheless, the very fact that there is one who desires (*Ratzon*), indicates independent existence. Rather, the true matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is through serving Him by accepting the yoke of His

⁷⁹⁷ See Tanya Ch. 41 (57b and on) and at greater length in Sefer HaMaamarim 5660 p. 149 and on, that even the desire that stems from natural love of *HaShem*-יהו"ה, blessed is He, "to adhere to *HaShem*-יהו"ה, blessed is He, and not become separated... in any way whatsoever, even to the point of literal self-sacrifice (*Mesirat Nefesh*)" is likened to the desire "to quench the thirst of his own soul." In contrast, the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is that his entire desire is only the desire of *HaShem*-יהו"ה Himself, blessed is He, meaning that he desires that *HaShem*'s-יהו"ה Godliness should be revealed in the world, which is *HaShem*'s-יהו"ה ultimate desire.

⁷⁹⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

Kingship.⁷⁹⁹ In other words, he becomes like a servant who has absolutely no desire for himself at all, but rather, everything he does is solely because the yoke of his master is upon him, and because of this, he necessarily must fulfill the will and desire of his master.

9.

Now, the difference between serving *HaShem*-יהו"ה in a way of "testimonies-*Eidut*-עדות," and serving Him in a way of "decrees-*Chukim*-חוקים," is similar to the difference between *mitzvot* that are testimonies-*Eidut*-עדות and *mitzvot* that are decrees-*Chukim*-חוקים. This may be understood based on what is known,⁸⁰⁰ that the desire for the *mitzvot*, as it stems from the Essential Self of *HaShem*-יהו"ה, blessed is He, is an essential desire. That is, *HaShem's*-יהו"ה desire for the *mitzvot* does not stem from a desire for something else that will result from fulfilling the *mitzvot*. In other words, *HaShem's*-יהו"ה ultimate intention in the *mitzvot* (as they stem from His desire) is the *mitzvot* themselves.

From this it is understood that the *mitzvot* draw down and reveal the Essential Self of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, in His world. That is, even though that which is drawn down stems from the fact that

⁷⁹⁹ See Sefer HaMaamarim 5687 p. 181 and on, regarding the superiority of serving *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship, over and above, serving Him with the desire of the heart (*Re'uta d'Leeba*). See there on p. 182, "The superiority of the Jewish people, as they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is specifically in the fact that they are His servants."

⁸⁰⁰ *Hemshech* 5666 p. 521

the *mitzvot* are *HaShem's* יהו"ה desire (*Ratzon*) which transcends reason, nevertheless, since this comes about *through* the *mitzvot*, it is more like the reasons for the *mitzvot*. However, the true essential desire of *HaShem's* יהו"ה Essential Self, blessed is He, is the *mitzvot* themselves.

This is why serving *HaShem*-יהו"ה, blessed is He, in a way of “testimonies-*Eidut*-עדות,” is serving Him with the desire of the heart (*Re'uta d'Leeba*), whereas serving Him in a way of “decrees-*Chukim*-חוקים,” is serving Him by accepting the yoke of His Kingship. For, the matter of *mitzvot* that are “testimonies-*Eidut*-עדות” is that, since this is a matter of drawing down and revelation, therefore, the receptacle for this is desire, in that even desires that stem from the essential self of the soul, are a motion of drawing down and expression (into existence). In contrast, the receptacle for the matter of “decrees-*Chukim*-חוקים,” which literally are the essential desire that transcends revelation, is the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, through accepting the yoke of His Kingship, which is nullification (*Bittul*) that stems from the Essential Self of *HaShem*-יהו"ה, blessed is He, who utterly transcends the matter of expression.

10.

This then, is the meaning of the verse, “Your decrees (*Chukecha*-חוקיך) were music (*Zemirot*-זמירות) to me,” (specifying “decrees-*Chukim*-חוקים”). The intention here is not only to negate the matter of “judgments-*Mishpatim*-משפטים,” but even the matter of “testimonies-*Eidut*-עדות.” For,

even in the level of “testimonies-*Eidut*-עדות,” there still remains some element of self-existence. Moreover, this is not just because of the person himself, in that even his desire that transcends reason and intellect (that is, the desire of the heart (*Re'uta d'Leeba*), has some element of separate existence (as mentioned above), but it is also because of the *mitzvot* themselves as they are on the level of “testimonies-*Eidut*-עדות,” since the matter of *mitzvot* that are testimonies is to draw down and reveal the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, into the world.

However, the true perfection and recognition of the reality that all worlds are utterly nullified of their existence relative to even a single precise detail of Torah, is specifically the level of “decrees-*Chukim*-חוקים.” For, the precise details of Torah (as they stem from this level) is an essential matter due to their essential root in Torah, as Torah utterly transcends any relation to the world at all.

11.

The discourse continues⁸⁰¹ by explaining that David was punished for making this statement,⁸⁰² because his occupation in the study of Torah was in a way of “cutting down (*Lezamer*-לזמר) the mighty” (as explained above). That is, *HaShem*'s-יהו"ה ultimate Supernal intent in creating the world is as stated,⁸⁰³ “He did not create it for emptiness (*Tohu*), He

⁸⁰¹ Ch. 7

⁸⁰² See Talmud Bavli, Sotah 35a; Midrash Bamidbar Rabba 4:20

⁸⁰³ Isaiah 45:18

fashioned it to be inhabited,” meaning [for people] to be engaged in the work of refinement (*Birurim*) and drawing down the revelation of the light of *HaShem*-יהו"ה, blessed is He, into the world.

This itself is the superiority of prayer over the study of Torah, for prayer is the matter of refinement (*Birur*) and ascent. That is, through prayer we refine the sparks of holiness and they become purified and ascend above. In contrast, Torah study is the matter of drawing down from above to below, and the refinements brought about through the study of Torah come by way of pushing away [opposition]. Thus, when David wanted to bring about refinements (*Birurim*) through studying Torah, in a way of pushing away [opposition] by “cutting down (*Lezamer*-לזמר) the mighty,” he was punished for this, being that *HaShem*'s-יהו"ה ultimate Supernal intent is that He “fashioned it to be inhabited.”

Now, this must be better understood. For, David's occupation in the study of Torah was as expressed by his words, “Your decrees (*Chukecha*-חוקיך) were music (*Zemirot*-זמירות) to me,” referring to the aspect of Torah as it stems from *HaShem*'s-יהו"ה essential desire (as explained above at length). This being so, how is it applicable to say that David was not in line with *HaShem*'s-יהו"ה true intention?

We can say that the explanation is according to the statement in the beginning of the discourse, about the matter of “*HaShem* is One-*HaShem Echad*-אהד-יהו"ה.”⁸⁰⁴ Namely, it was explained that the actual meaning of the word “One-*Echad*-אהד” in this verse, is that *HaShem*-יהו"ה is “Singular-*Yachid*-

⁸⁰⁴ Deuteronomy 6:4

יהיך.” The reason we say “One-*Echad*-אחד” instead of “Singular-*Yachid*-יחיד” is to show that *HaShem*-יהוה and His title God-*Elohi*”m-אלהי”ם are all one.⁸⁰⁵

To further explain, the true matter of *HaShem*’s-יהוה Oneness, is that even from the perspective of the world He is One. The verse therefore states, “*HaShem* is One-*HaShem Echad*-אחד-יהוה.” For, if the verse would have stated “*HaShem* is Singular-*HaShem Yachid*-יחיד-יהוה,” this would indicate that from the perspective of His limitless light He is singular (but not from the perspective of the world). However, to emphasize that His unity and singularity is even from the perspective of the world, even as it is created with His title God-*Elohi*”m-אלהי”ם, which covers over and conceals His Name *HaShem*-יהוה, the verse therefore states, “*HaShem* is One-*HaShem Echad*-אחד-יהוה.”⁸⁰⁶ That is, even the letters *Chet*-ח-8 and *Dalet*-ד-4 of the word one-אחד, which refer to the seven firmaments and the earth, and the four directions of the world, are entirely nullified to the *Aleph*-א-1, the Singular One of the world.⁸⁰⁷ For, since *HaShem*-יהוה and His title God-*Elohi*”m-אלהי”ם are entirely one, then in truth, His title God-*Elohi*”m-אלהי”ם does not truly conceal Him, and thus, even the world that was brought into being with His title God-*Elohi*”m-אלהי”ם, in truth is completely nullified to *HaShem*-יהוה, blessed is He, and

⁸⁰⁵ See Zohar II 161a; Zohar III 264a

⁸⁰⁶ See Torah Ohr, Va’era 55b; Sefer HaMitzvot of the Tzemach Tzedek, Shoresh Mitzvat HaTefillah, Ch. 18.

⁸⁰⁷ 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.

there is nothing besides Him,⁸⁰⁸ to the extent that He is Singular-*Yachid*-יחיד, which is higher than One-*Echad*-אחד.⁸⁰⁹

Through the union of these two matters (that the unity and singularity of *HaShem*-יהו"ה, blessed is He, is as indicated by the word “Singular-*Yachid*-יחיד,” even from the perspective of the world), there is a revelation of the power of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who includes and bonds both matters, “Singular-*Yachid*-יחיד” and “One-*Echad*-אחד.”

12.

Now, we should add that the Name *HaShem*-יהו"ה (as in the verse, “*HaShem* is One-*HaShem Echad*-אחד יהו"ה”) indicates all three matters (“One-*Echad*-אחד,” “Singular-*Yachid*-יחיד,” and the power of the Essential Self of *HaShem*-יהו"ה, blessed is He, that binds them).

To explain, there are three matters in the Name *HaShem*-יהו"ה. The first is that the Name *HaShem*-יהו"ה means “He who brings into being-*Mehaveh*-מְהַוֶּה.”⁸¹⁰ This meaning of the Name *HaShem*-יהו"ה indicates His relation to worlds. The second matter of the Name *HaShem*-יהו"ה is that it means “He is and He was and He will be as one (*Hoveh v'Hayah v'Yihiyeh*-

⁸⁰⁸ 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)*; Also see Tanya, *Shaar HaYichud veHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1 (and the notes there) and Ch. 6.

⁸⁰⁹ Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

⁸¹⁰ *Zohar* III 257b; *Pardes Rimonim*, Shaar 1, Ch. 9; *Shaar HaYichud veHaEmunah*, Ch. 4.

יהו"ה-ה-*HaShem*.”⁸¹¹ This meaning of the Name *HaShem* indicates that He transcends the worlds. The third matter of the Name *HaShem* is that it is the Name of His Essential Self (*Shem HaEztem*),⁸¹² meaning that it indicates Himself as He Essentially is, blessed is He.

Now, although Pardes Rimonim⁸¹³ writes that the Essential Name *HaShem* (*Shem HaEztem*) is only the essential name of the essence of the *Sefirot*, meaning, the lights (*Orot*) of the *Sefirot* as they manifest in the vessels (*Keilim*) of the *Sefirot*, nonetheless, the **definitive conclusion** (*Maskana*-מסקנא) of the teachings of Chassidus is that it refers to the Essential Self of *HaShem*, יהו"ה, blessed is He, as He is, in and of Himself.⁸¹⁴

Now, because all three matters are included in the same name, it is understood⁸¹⁵ that they all are related to each other. In other words, the unity between the two meanings of the

⁸¹¹ 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).

⁸¹² See Mishneh Torah, Hilchot Avodat Kochavim u'Mazalot 2:7; Moreh Nevuchim 1:61 and on; Ikkarim Maamar 2, Ch. 28; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 19, and elsewhere.

⁸¹³ Pardes Rimonim, Shaar 19, Ch. 1.

⁸¹⁴ That is, the definitive conclusion (*Maskana*-מסקנא) of the teachings of Chassidus accords with Rabbi Yosef Gikatilla in his *Ginat Egoz*, translated as *HaShem is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); See *Sefer HaMaamarim* 5668 p. 190; *Hemshech* 5666 p. 431; Also see the subsequent discourse of this year, 5717, entitled “*Baruch HaGomel LaChayavim Tovot*” Ch. 3; Discourse entitled “*Shiviti*” of Shabbat Parshat Naso 9 Sivan, 5720; Also see *Shnei Luchot HaBrit* 5a; *Ohr HaTorah Yitro* p. 836-839; *Sefer HaMaamarim* 5656 p. 381 and on; *Sefer HaMaamarim* 5677 p. 72 and on; *Sefer HaMaamarim* 5696 p. 73 and on, and elsewhere.

⁸¹⁵ See *Likkutei Sichot*, Vol. 3, p. 782 and elsewhere.

Name *HaShem*-יהו"ה, these being that *HaShem*-יהו"ה means "He who brings into being-*Mehaveh*-מהוה," and that it means "He is and He was and He will be as one (*Hoveh v'Hayah v'Yihiyeh*-הו"ה והי"ה ויהי"ה)," is specifically because *HaShem*-יהו"ה is the Name of His Essential Self (*Shem HaEtzem*), blessed is He.

We thus find that through the aspect of the Name *HaShem*-יהו"ה as He transcends the worlds ("He is and He was and He will be as one-*Hoveh v'Hayah v'Yihiyeh*-הו"ה והי"ה ויהי"ה") being drawn into the aspect of the Name *HaShem*-יהו"ה meaning "He who brings into being-*Mehaveh*-מהוה," even though on the surface, this appears to be a matter of descent, nevertheless, specifically through this there is a revelation of *HaShem*-יהו"ה, the Name of His Essential Self (*Shem HaEtzem*) within it. Moreover, the revelation of *HaShem*-יהו"ה, the Name of His Essential Self (*Shem HaEtzem*) is primarily within the aspect of the Name *HaShem*-יהו"ה meaning "He who brings into being-*Mehaveh*-מהוה." For, as explained in several places,⁸¹⁶ the fact that *HaShem*-יהו"ה is the Name of His Essential Self (*Shem HaEtzem*) is because bringing novel existence into being from nothing to something, is solely and specifically only in the power of the Essential Self of *HaShem*-יהו"ה, blessed is He, whose essential existence is intrinsic to Him.⁸¹⁷

⁸¹⁶ See Sefer HaMaamarim 5668 p. 190 *ibid.*; *Hemshech* 5666 p. 431

⁸¹⁷ *Iggeret HaKodesh*, Epistle 20 (130b)

With the above in mind, we can understand the words of Rambam⁸¹⁸ (cited at the beginning of the above-mentioned discourse). He writes, “The foundation of all foundations and the pillar of all wisdoms, is to **know** that there is a Primal Being, and it is He who gives existence to all that exist. All that exist in the heavens and the earth and everything in between, do not exist except by the reality of His Existence.”

To explain, this *mitzvah* of knowledge (*Yediyah*-ידיעה) is in regard to three matters, “That there is a Primal Being,” that “it is He who gives existence to all that exist,” and that, “All that exist... do not exist except by the reality of His Existence.” These three matters correspond to the three above-mentioned matters regarding the Name *HaShem*-יהו"ה.

That is, the initial letters of the words, “The foundation of all foundations and the pillar of all wisdoms-*Yesod HaYesodot v'Amud HaChochmot* והחכמות ועמוד היסודות ויסוד היסודות” spell the Name *HaShem*-יהו"ה.⁸¹⁹ The words, “There is a Primal Being,” mean that He is preexistent and precedes all, meaning that He transcends the creation. The words, “It is He who gives existence to all that exist,” refer to the Name *HaShem*-יהו"ה meaning “He who brings into being-*Mehaveh*-מהוה.” And the words, “All that exist in the heavens and the earth and everything in between, do not exist except by the reality of His Existence,” refer to the **true reality** of His Being, meaning the

⁸¹⁸ Mishneh Torah, Hilchot Yesodei HaTorah (the Foundations of Torah) 1:1 and on.

⁸¹⁹ Sefer HaDorot 827; Shem HaGedolim of the Chida, section on the Rambam; Also see the “Pirush” commentary to Mishneh Torah there.

Essential Self of *HaShem*-יהו"ה, blessed is He, the Singular Preexistent Being whose existence is essential and intrinsic to Him.⁸²⁰ This is because the ability to bring novel existence into being from nothing to something, is solely and specifically only in the power of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He (as said above), which is the matter of *HaShem*-יהו"ה, the Name of His Essential Self (*Shem HaEtzem*), blessed is He.

14.

Now, we can also say that this is the meaning of the Name *HaShem*-יהו"ה formed by the initial letters of the words, "The foundation of all foundations and the pillar of all wisdoms-*Yesod HaYesodot v'Amud HaChochmot*-יסוד היסודות ועמוד החכמות." That is, foundations (*Yesodot*) and wisdoms (*Chochmot*) are two opposites. That is, foundations (*Yesodot*) refer to simple self-evident truths that transcend constructs and postulates, but are the axiomatic foundations of all grasp and comprehension. In contrast, wisdoms (*Chochmot*) refer to postulates and explanations that are grasped intellectually, to the point that it is applicable for there to be a give and take in discussing them.

As these are in our service of *HaShem*-יהו"ה, blessed is He, the matter of axiomatic foundations (*Yesodot*) refers to the matter of simple faith in *HaShem*-יהו"ה, blessed is He, which transcends intellect. In contrast, wisdoms (*Chochmot*) refer to the matter of intellectual grasp and comprehension.

⁸²⁰ See Sefer HaMaamarim 5668 ibid.

Now, we can say that the root of the foundations (*Yesodot*) is in the Name *HaShem*-יהו"ה that transcends the worlds ("He is and He was and He will be as one (*Hoveh v'Hayah v'Yihyeh*-ויהי"ה והי"ה והו"ה)). The root of wisdoms (*Chochmot*) is in the Name *HaShem*-יהו"ה meaning "He who brings into being-*Mehaveh*-מהוה." However, the power that unifies the foundations (*Yesodot*) and the wisdoms (*Chochmot*) – that unifies simple faith in *HaShem*-יהו"ה, blessed is He, which transcends intellect, so that it too can be drawn into the intellect – is the Name *HaShem*-יהו"ה that is the Name of His Essential Self (*Shem HaEzem*).

With the above in mind, we can understand why David was punished for saying, "Your statutes (*Chukecha*-חוקיך) were music to me." For, as Torah stems from the essential desire of *HaShem*-יהו"ה, blessed is He, which transcends reason (that is, the foundations-*Yesodot*), it is like the Name *HaShem*-יהו"ה that means ("He is and He was and He will be as one (*Hoveh v'Hayah v'Yihyeh*-ויהי"ה והי"ה והו"ה)," which transcends the world. Therefore, the refinement that stems from this aspect is in a way of pushing away [opposition] (not in a manner of refinement-*Birur*). That is, this is the aspect of "music-*Zemiroth*-זמירות" meaning, "To cut down (*Lezamer*-לזמר) the mighty."

However, since the true matter of the unity and oneness of *HaShem*-יהו"ה, blessed is He, is also from the perspective of the worlds, it therefore is necessary for there to be the drawing down of the "testimonies-*Eidut*-עדות" and "judgments-*Mishpatim*-משפטים" of Torah (the wisdoms-*Chochmot*), so that *HaShem*'s-יהו"ה Godliness should be revealed in the world. Through this there comes to be a revelation of the essence of

Torah, which even transcends the “decrees-*Chukim*” meaning, the revelation of *HaShem*, the Name of His Essential Self (*Shem HaEtzem*), blessed is He.

15.

This then, is the meaning of the verse,⁸²¹ “*HaShem* is amongst my helpers.” That is, the word “my helpers” (*Ozrai-עזרי*)⁸²² refers to the sparks of holiness that have been refined, in that they are man’s true help. [This is similar to what is known⁸²³ about the verse,⁸²⁴ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem* does man live.” That is, through man’s refinement of the sparks of holiness that manifest within the inanimate (*Domem*), vegetative (*Tzome’ach*), and animal (*Chay*), he draws additional strength to serve *HaShem*, blessed is He, in that these sparks of holiness help and assist him.]

Thus, the meaning of “*HaShem* is amongst my helpers-*Ozrai-עזרי*” is that a revelation of the Name *HaShem* that transcends the chaining down of the worlds (*Hishtalshelut*) should be drawn into the refined sparks (“my helpers-*Ozrai-עזרי*”), even though the matter of refinement (*Birurim*) is from below to above (the matter of the world) - and the bond of these two matters is from *HaShem*, the Name of His Essential Self (*Shem HaEtzem*), blessed is He.

⁸²¹ Psalms 118:7

⁸²² [It is noteworthy that the numerical value of the word “my helpers-*Ozrai-עזרי*” (with the *kolel*) shares the same numerical value as the 288 רפ”ח sparks.]

⁸²³ Likkutei Torah, Tzav 13b-c, and elsewhere.

⁸²⁴ Deuteronomy 8:3

This then, is the meaning of the continuation of the verse, “and I will see my enemies.” That is, even regarding the enemies of David who are the enemies of *HaShem*-יהו"ה, there is no need to push them away completely, but rather, to refine the sparks of holiness within them, and by extracting the sparks of holiness from them, their evil becomes nullified. Through this, we come to perceive *HaShem*'s-יהו"ה Godliness, “I will see (*Er'eh*-אראה) my enemies,” with manifest sight of His Godliness, even in matters of the world.

This is similar to what occurred with his honorable holiness, my father-in-law, the Rebbe, whose day of liberation we now are celebrating. That is, even though those who opposed him remained in existence, nevertheless (through the sparks of holiness within them) they were forced to act according to the Supernal intent of *HaShem*-יהו"ה, blessed is He, and there was a revelation of *HaShem*'s-יהו"ה Godliness (above the natural order) openly and clearly manifest (within the natural order). Through this, he drew strength to all who follow in his ways, to draw the revelation of *HaShem*'s-יהו"ה Godliness that transcend the natural order, into the natural order. This itself is a preparation that brings the fulfillment of *HaShem*'s-יהו"ה Supernal intent closer, of making the world a dwelling place for Him in the lower worlds. That is, the lower worlds will be a dwelling place for Him, blessed is He, and what is meant here by “Him,” is specifically His Essential Self,⁸²⁵ with the true and complete redemption, through our righteous

⁸²⁵ See Ohr HaTorah, Shir HaShirim Vol. 2 p. 679 and on; Sefer HaMaamarim 5662 p. 335; 5678 p. 193.

redeemer Moshiach, may it occur speedily and in the most literal sense.

Discourse 29

*“Se’oo Yedeichem Kodesh, ooBarchu et HaShem -
Uplift your hands to the Holy and bless HaShem”*

Delivered on the 14th of Tammuz, 5717

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

1.

The verse states,⁸²⁶ “Uplift your hands to the Holy, and bless *HaShem*-יהו”ה.” Our Rebbe, whose joyous occasion we are celebrating, discusses the precision of this verse in his discourse by the same title.⁸²⁷ He states that this verse needs to be understood, since as, as known, *HaShem*-יהו”ה, blessed is He, is the source of all blessings, all blessings and revelation comes from the Name *HaShem*-יהו”ה. This is as stated,⁸²⁸ “May *HaShem*-יהו”ה bless you and safeguard you. May *HaShem*-יהו”ה shine His countenance to you and be gracious to you. May *HaShem*-יהו”ה uplift His countenance to you and establish peace for you.” This being so, what is this matter of blessing *HaShem*-יהו”ה, that **we** must bless the Name *HaShem*-יהו”ה?

The continuation in the next verse,⁸²⁹ “May *HaShem*-יהו”ה bless you from Zion, the Maker of heaven and earth,” is also not understood. That is, since the blessing is drawn from

⁸²⁶ Psalms 134:2

⁸²⁷ See the discourse entitled “*Se’u Yedeichem Kodesh*” of Shabbat Parshat Pinchas 5687 (Sefer HaMaamarim 5687 p. 217 and on).

⁸²⁸ Numbers 6:24 and on

⁸²⁹ Psalms 134:3

the Name *HaShem*-יהו"ה, why does the first verse state, “bless *HaShem*-יהו"ה,” indicating that blessing should be drawn to the Name *HaShem*-יהו"ה?

The discourse continues and explains that through serving *HaShem*-יהו"ה, blessed is He, by “uplifting your hands” to the level of “Holy (*Kodesh*-שקדש),” about which it states,⁸³⁰ “Holy-*Kodesh*-שקדש is something unto itself,” we thereby “bless *HaShem*-יהו"ה,” thus drawing additional illumination and revelation into the lower name *HaShem*-יהו"ה, [that is, the Name *HaShem*-יהו"ה as He relates to the chaining down of the worlds] then the upper Name *HaShem*-יהו"ה “will bless you.”

From this it is understood that the upper Name *HaShem*-יהו"ה is (not only higher than the lower name *HaShem*-יהו"ה, but is even) higher than the aspect of “Holy (*Kodesh*-שקדש).” That is, even though the aspect of “Holy (*Kodesh*-שקדש)” does not refer to the holiness of the chaining down of the worlds (*Hishtalshelut*), but rather, “Holy (*Kodesh*-שקדש) is something unto itself,” which transcends the chaining down of the worlds (*Hishtalshelut*), nonetheless, the upper Name *HaShem*-יהו"ה is even higher than the aspect of “Holy (*Kodesh*-שקדש).” For, from it, blessing is drawn to those who uplift themselves to the aspect of “Holy (*Kodesh*-שקדש) is something unto itself.”

With the above in mind, we can understand the vast difference between the lower Name *HaShem*-יהו"ה and the upper Name *HaShem*-יהו"ה. For, the lower name *HaShem*-יהו"ה receives from the aspect of “Holy” (*Kodesh*-שקדש), [which is

⁸³⁰ 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.

above it] whereas the upper Name *HaShem*-יהו"ה bestows influence [down] to the aspect of "Holy (*Kodesh*-שקדש)." However, since both (the upper Name *HaShem*-יהו"ה and the lower Name *HaShem*-יהו"ה) are called by the same name, with the very same letters, it is understood that, internally (*b'Pnimityut*) they are one and the same matter.

2.

This may be understood based on the verse,⁸³¹ "*HaShem*-יהו"ה is great and exceedingly praised, and His greatness is beyond investigation." Now, there are two explanations of this verse.⁸³² The first is that the statement, "His greatness is beyond investigation," refers to the greatness of the Unlimited One; He who bears the Name *HaShem*-יהו"ה and is beyond it. This is why the first part of the verse states, "*HaShem*-יהו"ה is great and exceedingly praised," since in reference to His Name *HaShem*-יהו"ה, praise is applicable. However, the greatness of His Essential Self, is utterly beyond investigation.

The second explanation is that the word "His greatness" (*LiGedulato*-לגדולתו) also refers to the greatness of the Name *HaShem*-יהו"ה. In other words, the verse first states, "*HaShem*-יהו"ה is great and exceedingly praised," indicating that since there is some kind of comprehension and grasp of His greatness, meaning that there is some element of definition and limitation here, therefore praise is applicable. However, this is only

⁸³¹ Psalms 145:3

⁸³² See *Sefer HaMaamarim* 5668 p. 171 and on.

externally (*Chitzoniyut*), however, in reality, as it is internally (*b'Pnimityut*), “His greatness (that is, the greatness of the Name *HaShem*-יהו"ה) is beyond investigation.”

This may be understood based on the previous explanation,⁸³³ that there are three matters in the Name *HaShem*-יהו"ה. The first is that the Name *HaShem*-יהו"ה means “He who brings into being-*Mehaveh*-מהוה,”⁸³⁴ in that all novel existence is brought into being from the Name *HaShem*-יהו"ה. This is as stated,⁸³⁵ “Let them praise the Name *HaShem*-יהו"ה, for He commanded and they were created,” only that actual novel existence was brought about through *HaShem*'s-יהו"ה title God-*Elohi*”מ-אלהי"ם, which shares the same numerical value as “the natural order-*HaTeva*-הטבע,”⁸³⁶ in that the Name *HaShem*-יהו"ה manifests within His title God-*Elohi*”מ-אלהי"ם. The second matter is that the Name *HaShem*-יהו"ה means “He was and He is and He will be as one (*Hayah v'Hoveh v'Yihyeh*-הי"ה ויהי"ה),”⁸³⁷ which transcends time and the natural order (*HaTeva*-הטבע). The third matter is the Name *HaShem*-יהו"ה

⁸³³ In the previous discourse of the 12th of Tammuz, Discourse 28, entitled “*Hashem Lee b'Ozrai – HaShem* is among my helpers,” Ch. 12.

⁸³⁴ 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.

⁸³⁵ Psalms 148:5

⁸³⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *ibid.*; Pardes Rimonim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaAhavah Ch. 6 (section entitled “*v'Hamargeel*”); Shaalot 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.

⁸³⁷ 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.

that is utterly beyond commentary and explanation, but is the Name of His Essential Self (*Shem HaEtzem*).⁸³⁸ It was also explained that all three matters are related.

This then, is the meaning of the words, “His greatness is beyond investigation.” That is, the praise of the Name *HaShem*-יהו"ה is solely regarding the externality (*Chitzoniyut*) of the Name *HaShem*-יהו"ה. However, about the inner matter (*Pnimityut*) of the Name *HaShem*-יהו"ה, which is the Name of His Essential Self (*Shem HaEtzem*), “His greatness is beyond investigation.”

3.

The explanation of the matter⁸³⁹ is that, as previously explained,⁸⁴⁰ the view of Rabbi Moshe Cordovero in his book *Pardes Rimonim*,⁸⁴¹ is that although the Name *HaShem*-יהו"ה is the name of the Essential Self (*Shem HaEtzem*), it does not refer to the Essential Self of the Emanator, but to the essential self of the *Sefirot* of the world of Emanation (*Atzilut*). His reasoning is that since the matter of a name (*Shem*-שם) – even as it is in man below, and certainly as it is Above – limits and defines the qualities of the one called by it, it therefore is inapplicable for

⁸³⁸ See *Mishneh Torah*, *Hilehot Avodat Kochavim u'Mazalot* 2:7; *Moreh Nevuchim* 1:61 and on; *Ikkarim Maamar* 2, Ch. 28; *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; *Kesef Mishneh to Hilchot Avodah Zarah* 5:7; *Pardes Rimonim*, *Shaar* 19, and elsewhere.

⁸³⁹ See *Sefer HaMaamarim* 5668 *ibid.* p. 172 and on.

⁸⁴⁰ In the preceding discourse of the 12th of Tammuz, Discourse 28, entitled “*Hashem Li b'Ozrai – HaShem is among my helpers*,” Ch. 12.

⁸⁴¹ *Pardes Rimonim*, *Shaar* 19, Ch. 1.

His Essential Self (*Atzmut*) to have a name, being that His Essential Self is utterly beyond limitation and definition.

However, because of this very reason itself, it is understood that even in regard to the essential self of the world of Emanation (*Atzilut*), meaning the lights (*Orot*) of the world of Emanation (*Atzilut*), the matter of a name (*Shem-דש*) is inapplicable. This is especially so according to his view in *Pardes Rimonim*,⁸⁴² that the lights (*Orot*) of the world of Emanation (*Atzilut*) are simple. That is, he compares them to water that is placed in a glass vessel, in which, although the water itself is simple, it nevertheless takes on the appearance of the color of the glass. Accordingly, the same is true of the matter of lights (*Orot*) and vessels (*Keilim*). That is, in and of themselves, the lights (*Orot*) of the world of Emanation (*Atzilut*) are simple, only that due to the vessels (*Keilim*) of the world of *Emanation* (*Atzilut*) they appear to have description and color. Nonetheless, the lights (*Orot*) themselves are simple.

It thus is understood that in regard to the lights (*Orot*), a name (*Shem-דש*) is entirely inapplicable, since, as stated above, a name (*Shem-דש*) is the matter of limitation and description. Therefore, since the lights (*Orot*) of the world of Emanation (*Atzilut*) are simple, this means that they are free of all description, limitation and parameters. It must therefore be said that the matter of a name (*Shem-דש*) in its entirety, only applies to the vessels (*Keilim*). The book, *Pelach HaRimon*,⁸⁴³ similarly states that the intention of Rabbi Moshe Cordovero in *Pardes Rimonim* was to distance any attribution of the Great

⁸⁴² *Pardes Rimonim*, Shaar 4 (Shaar *Atzmut v'Keilim*) Ch. 4

⁸⁴³ *Pelach HaRimon*, Shaar 4 (Shaar *Atzmut v'Keilim*), Ch. 3

Name (*Shem HaGadol*) from the essential self of the world of Emanation (*Atzilut*). In other words, according to him, the matter of the Name (*Shem-שם*) only applies to the lights (*Orot*) of the world of Emanation (*Atzilut*) as they manifest within the vessels (*Keilim*) of the world of Emanation (*Atzilut*).

This is especially so according to the view⁸⁴⁴ that the world of Emanation (*Atzilut*) is the revelation of that which is hidden (*Giluy HaHe'elem*),⁸⁴⁵ by which it therefore is understood that just as a name (*Shem-שם*) is inapplicable above the world of Emanation (*Atzilut*), the same is true of the world of Emanation (*Atzilut*) itself. That is, since the world of Emanation (*Atzilut*) is the revelation of that which is hidden above the world of Emanation (*Atzilut*), therefore in the world of Emanation (*Atzilut*) itself, the matter of a name (*Shem-שם*) is likewise inapplicable. Rather, it only is regarding the vessels (*Keilim*) of the world of Emanation (*Atzilut*), which are **not** the revelation of the hidden (*Giluy HaHe'elem*) of the world of Emanation itself, but are rather the matter of novelty in the world of Emanation (that is *Briyah* of the world of Emanation-*Atzilut*), that this is at all applicable. For, the matter of vessels (*Keilim*) even exists in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), and it is specifically because of the vessels (*Keilim*) that the matter of a name (*Shem-שם*) becomes applicable.

This then, explains the view of Pardes Rimmonim. That is, the statement that the Name *HaShem-יהו"ה* is the name of the

⁸⁴⁴ See Avodat HaKodesh, Section 1, Ch. 2.

⁸⁴⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 19 and Ch. 24.

essential self (*Shem HaEtzem*), refers to the essential self of the world of Emanation (*Atzilut*), with the caveat that it only refers to the lights (*Orot*) as they are manifest in the vessels (*Keilim*).

However, in reality, even according to the view of Pardes Rimonim, from the very fact that the Name *HaShem-יהו"ה* is called the Name of the Essential Self (*Shem HaEtzem*), it is understood that the matter of a name (*Shem-שם*) even applies to the essential self of the world of Emanation (*Atzilut*) which transcends the vessels (*Keilim*), and moreover, it even applies higher than the world of Emanation (*Atzilut*). In other words, when we say “the Name of the Essential Self (*Shem HaEtzem*),” there are two matters in this. On the one hand, since it is a name (*Shem-שם*) – which is the matter of description and limitation, as mentioned before – it is understood that it only applies to the vessels (*Keilim*). On the other hand, since it is the Name of the Essential Self (*Shem HaEtzem-שם העצם-יהו"ה*) it is understood that even the Essential Self of *HaShem-יהו"ה* **Himself** is called by a name (*Shem-שם*). These two matters are not in contradiction to each other, as will soon be explained.

4.

Now, the explanation is as the verse states,⁸⁴⁶ “I am *HaShem-יהו"ה*, that is My Name.” That is, “I-*Ani-אני*” and “*HaShem-יהו"ה*” are all one. In other words, even though “I - *Ani-אני*” refers to His Essential Self and Being that is not hinted at in any letter, nor any thorn of a letter, nor any hint, whereas the four letters of the Name *HaShem-יהו"ה* indicate restraint

⁸⁴⁶ Isaiah 42:8

(*Tzimtzum*-י), expression (*Hitpashtut*-ה), drawing down (*Hamshachah*-ו), and expression (*Hitpashtut*-ה), which is the matter of the chaining down of the worlds (*Hishtalshelut*) – which also generally includes the matter of the world of Emanation (*Atzilut*), which is the conclusion of the chaining down (*Hishtalshelut*)⁸⁴⁷ – nevertheless, “I-אני-י” and “HaShem-יהוה-ה” are all one. That is, even the Name *HaShem*-יהוה, which indicates restraint (*Tzimtzum*-י), expression (*Hitpashtut*-ה), drawing down (*Hamshachah*-ו) and expression (*Hitpashtut*-ה), is all one with He who is indicated by the word “I-אני-י.”

The reason is because the world of Emanation (*Atzilut*) is the matter of the revelation of the hidden, meaning the revelation of that which transcends the world of Emanation (*Atzilut*).⁸⁴⁸ The analogy for this is the powers of the soul. That is, from the revealed powers of the soul, we can have knowledge and grasp of its concealed powers, and moreover, we can even know of the powers as they are included in the essential self of the soul. In the same way, this may be understood as it is Above, that through the world of Emanation (*Atzilut*) we have knowledge – whether in a way of positive knowledge, or at least in a way of knowledge through negation – of matters that transcend the world of Emanation (*Atzilut*), which are comparable to the hidden powers of the soul, and even higher. For, although this knowledge is not in a way of closeness, nevertheless, at the very least, it is knowledge of

⁸⁴⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33.

⁸⁴⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 19 and Ch. 24.

relative distance. That is, we can know of the relative distance between the world of Emanation (*Atzilut*) and that which transcends the world of Emanation (*Atzilut*).

This then, explains the meaning of the statement that the world of Emanation (*Atzilut*) is the revelation of the hidden (*Giluy HaHe'elem*). That is, the matter of the world of Emanation (*Atzilut*) is that its lights (*Orot*), which are simple, manifest in its vessels (*Keilim*), and through this, there is a drawing and revelation in the vessels (*Keilim*) – (whether in a way of closeness or, at least, in a way of relative distance) – of the simple light (*Ohr*) that transcends the world of Emanation (*Atzilut*).

This is like the explanation elsewhere⁸⁴⁹ about the matter of the line-*Kav*, in that there are two matters in it. The first is that it brings about inter-inclusion and unity in the *Sefirot*, and the second is that it brings about division. However, the two matters are not in contradiction to each other. For, even though the line-*Kav* brings about the division of the *Sefirot*, nevertheless, it also draws the matter of unity in them. This is because the root of the line-*Kav* is from a higher place which transcends division and is the matter of oneness. Therefore, stemming from its root, it draws the aspect of oneness in the *Sefirot*, and it therefore is the line-*Kav* that inter-cludes and unifies them.

In the same way, we can also understand the matter of the manifestation of the lights (*Orot*) in the vessels (*Keilim*) of the world of Emanation (*Atzilut*). That is, the manifestation

⁸⁴⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15; Sefer HaMaamarim 5689 p. 14.

(*Hitlabshut*) is so that even in the vessels (*Keilim*) there should be a grasp of the hiddenness that transcends the world of Emanation (*Atzilut*). This is the meaning of the statement in Avodat HaKodesh⁸⁵⁰ regarding the matter of the ten *Sefirot* of the world of Emanation (*Atzilut*), about which it states,⁸⁵¹ “He is them, and they are Him.” That is, even though the word “they” (*Eenun*-אֵינֻן) is plural, and refers to the *Sefirot*, nevertheless, “He is them, and they are Him,” since they reveal the hiddenness that transcends the world of Emanation (*Atzilut*) and are unified with the matter indicated by the word “I-*Ani*-אֲנִי,” in that “I-*Ani*-אֲנִי” and “*HaShem*-יְהוָה” are all one.

With this in mind, we can understand the fact that the Name *HaShem*-יְהוָה is the Name of the Essential Self (*Shem HaEtzem*-שֵׁם הָעֵצֶם) and refers to the essence of the light. For, although every name (*Shem*-שֵׁם) is the matter of description, which specifically applies to the vessels (*Keilim*), nevertheless, through this description we indeed grasp, for we grasp the simple light (*Ohr*) that manifests within the vessels (*Keilim*).

This is like the matter of the Name *HaShem*-יְהוָה as it means, “He who brings into being-*Mehaveh*-מְהַוֶּה.” For, the actualization of novel existence from nothing specifically stems from the light (*Ohr*), as stated in Iggeret HaKodesh.⁸⁵² But, even so, the actualization of novel existence comes about as a result of the vessels (*Keilim*) which cause the restraint (*Tzimtzum*) and concealment of the light (*Ohr*). We thus find that the Name *HaShem*-יְהוָה, as it means “He who brings into

⁸⁵⁰ See Avodat HaKodesh, Section 1, Ch. 2.

⁸⁵¹ Zohar III 70a

⁸⁵² Tanya, Iggeret HaKodesh, Epistle 20

being-*Mehaveh*-מהרה,” is specifically from the perspective of the vessels (*Keilim*). For, without the vessels (*Keilim*), it would be utterly inapplicable for novel creations to be. Even so, it nevertheless is the Name of the Essential Self (*Shem HaEtzem*), in that His Essential Self is called by this name, since the actualization of novel existence from nothing is specifically from the light (*Ohr*), only that the description of the Name *HaShem*-יהוה in the light (*Ohr*) is specifically applicable when it manifests in vessels (*Keilim*).

5.

This also explains the statement in Midrash,⁸⁵³ that, “When Moshe wanted the Holy One, blessed is He, to make His Great Name known to him, the Holy One, blessed is He, answered, ‘You wish to know My name? I am called according to My actions. When I judge the creatures, I am called ‘God-*Elohi*’*m*-אלהי”*m*.’ When I suspend the sins of mankind, I am called ‘Almighty-*Shadai*’*שדי*.’ When I am merciful with My world, I am called ‘*HaShem*-יהוה,’ for ‘*HaShem*-יהוה’ always refers to the attribute of mercy (*Rachamim*) etc.”

From this, it is understood that the Name *HaShem*-יהוה stems solely from the quality of mercy (*Rachamim*), which is the attribute of the *Sefirah* of beauty-*Tiferet*. For, as known,⁸⁵⁴ the *Sefirah* of beauty-*Tiferet* is called the vessel (*Klee*) for the Name *HaShem*-יהוה. This then, is the meaning

⁸⁵³ Midrash Shemot Rabba 3:6

⁸⁵⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 5 (*Tiferet*); Torah Ohr, Noach 10b.

of the words, “*HaShem*-יהו"ה always refers to the attribute of mercy (*Rachamim*) etc.” In other words, in regard to His Essential Self, no name is applicable whatsoever, not even the Name *HaShem*-יהו"ה, and when He is called *HaShem*-יהו"ה, it only is regarding His quality of mercy (*Rachamim*).

Now, although it is explained elsewhere⁸⁵⁵ that even in His Essential Self there is a matter of mercy (*Rachamim*), nevertheless, these mercies are not because of the one upon whom the mercies are bestowed, but rather stem from His Essential exaltedness, blessed is He. Higher than this there also is the matter of the simple mercies (*Rachamim*) of His Essential Self.

However, at first glance, this is not a proof that necessitates that we say this. For, it is explained in various books of Kabbalah that in regard to the *Sefirah* of beauty-*Tiferet*, its vessel (*Klee*) is the Name *HaShem*-יהו"ה. In other words, in the *Sefirah* of beauty-*Tiferet*, even its vessel (*Klee*) is the Name *HaShem*-יהו"ה, whereas in all the other *Sefirot*, only the light (*Ohr*) within their vessels is the Name *HaShem*-יהו"ה. In contrast, in the *Sefirah* of beauty-*Tiferet*, even its vessel (*Klee*) is the Name *HaShem*-יהו"ה, and it goes without saying that its light (*Ohr*) is certainly the Name *HaShem*-יהו"ה.

Nevertheless, in truth, from the words of the Midrash it must be said that the Name *HaShem*-יהו"ה is solely from the perspective of the vessel (*Klee*). For clearly, in discussing His Great Name, the Midrash not only discusses the Name *HaShem*-יהו"ה, but also the name God-*Elohi*"m-אלהי"ם, the name Almighty-*Shaday*-שדי"י, and other names by which He is

⁸⁵⁵ See *Sefer HaMaamarim* 5654 p. 108 and on.

called. Thus, since it is simply understood that in regard to all the other names, the matter of a name (*Shem-שם*) is solely from the perspective of their vessels (*Keilim*) (given that they are not the Name of the Essential Self – *Shem HaEtzem*), it therefore is understood that in this case, the Name *HaShem-יהו"ה*, which is the Name of the Essential Self (*Shem HaEtzem*), is considered amongst all His other names, and that even in regard to the Name *HaShem-יהו"ה*, the matter of a name (*Shem-שם*) is solely from the perspective of the vessels (*Keilim*), and the reason this name is called the Name of the Essential Self (*Shem HaEtzem*) is because, through the vessel (*Klee*) we can also grasp His Essential Self, which transcends the vessels (*Keilim*), as explained above.

6.

Nevertheless, we still must still understand why the Name *HaShem-יהו"ה* is called the Name of the Essential Self (*Shem HaEtzem*). For, is it not so that the entire matter of the name (*Shem-שם*) is solely due to manifestation within the vessels (*Keilim*)? This being so, why is it called the Name of His Essential Self (*Shem HaEtzem*)?

With respect to what was explained above, that the reason it is called the Name of the Essential Self (*Shem HaEtzem*) is because there is a manifestation of the simple light (*Ohr Pashut*) in the vessel (*Klee*), and therefore within the vessel (*Klee*) there is a revelation of the essential light (*Ohr*) that transcends the world of Emanation (*Atzilut*), this explanation does not seem to be adequate. For, the same is true

of all the other names (*Shemot*-שמות) and *Sefirot*; that within all their vessels (*Keilim*) there is a manifestation of the simple light (*Ohr Pashut*). Moreover, the entire world of Emanation (*Atzilut*) is the matter of revelation of that which is hidden (*Giluy HaHe'elem*), as discussed above. However, even so, they are not called the Name of the Essential Self (*Shem HaEtzem*). For, even though the simple light (*Ohr Pashut*) manifests within them, nevertheless, the light (*Ohr*) is revealed specifically in accordance to the manner of the vessels (*Keilim*). This being so, we must understand the superiority of the Name *HaShem*-יהוה, and why specifically it is called the Name of the Essential Self (*Shem HaEtzem*-שם העצם).

This may be understood by first explaining Yitro's statement in the verse,⁸⁵⁶ "Now I know that *HaShem*-יהוה is greater than all the gods-*elohim*-אלהים." About this Midrash states,⁸⁵⁷ "Had anyone else said this verse [it would not carry the same weight] as with Yitro, who visited the temples of every idolatrous worship and investigated them, but found nothing in them, after which he came and converted. To one such as him it was befitting to say, 'Now I know that *HaShem*-יהוה is greater than all the gods-*elohim*-אלהים.'"

However, this must be understood. For, the words, "Now I know that *HaShem*-יהוה is greater than all the gods-*elohim*-אלהים," seem to indicate that they indeed have some element of greatness to them, only that *HaShem*-יהוה is greater. Moreover, there are other such verses which seem to indicate

⁸⁵⁶ Exodus 18:11

⁸⁵⁷ Midrash Devarim Rabba 1:5

this, such as,⁸⁵⁸ “For *HaShem*-יהו"ה your God, is the God of the gods (*Elohei HaElohim*-אלהי האלהים),” and,⁸⁵⁹ “For I know that *HaShem*-יהו"ה is greater, – our Lord [is greater] than all the gods-*elohim*-אלהים,” and,⁸⁶⁰ “Give thanks to the God of the gods (*Elohei HaElohim*-אלהי האלהים).” These verses seem to indicate that they indeed have some element of greatness to them. This being so, what does the statement that he “found nothing in them” mean? Moreover, [if he found nothing in them] why did he make this comparison that *HaShem*-יהו"ה is greater “than all the gods-*elohim*-אלהים”?

The explanation is that there are two meanings of the word “*Elohim*-אלהים.” The first is that “*Elohim*-אלהים” indicates strength and ability, as in the verse,⁸⁶¹ “He took away the mighty (*Eilei*-אילי) of the land.” In other words, even the powers and abilities that were granted to novel created beings from Above, are called by the term “*Elohim*-אלהים-86.” That is, although in reality, whatever powers and abilities are granted to created beings are solely granted from Above, and should it arise in *HaShem*’s-יהו"ה Supernal will to withdraw that power from them, it would be withdrawn from them, nevertheless, since it arose in His Supernal will that the world should be conducted according to the natural order (*HaTeva*-הטבע-86) and in accordance to the power granted to novel created beings (except in special times), therefore these powers are also called by the term “*Elohim*-אלהים.”

⁸⁵⁸ Deuteronomy 10:17

⁸⁵⁹ Psalms 135:5

⁸⁶⁰ Psalms 136:2

⁸⁶¹ Ezekiel 17:13

This is why the Torah also calls judges by the term “*Elohim*-אלהים,”⁸⁶² since they have the power to issue legal rulings according to Torah. Likewise, Moshe was also called by the term “*Elohim*-אלהים,” as it states, “See, I have made you a God-*Elohi*”מ-אלהי over Pharaoh,” in that he was given the power to smite Pharaoh.⁸⁶³ Higher than this are the constellations and ministering angels (particularly the minister over the whole world – *Saro Shel Olam* שרו של עולם) who are called by the term “*Elohim*-אלהים” since they are granted the power over the bestowal of beneficence. Higher than them are angels who also are called by the term “*Elohim*-אלהים,” in that they are emissaries who bring forth the beneficence. They therefore have the power and ability to bestow beneficence, even though, in reality, this power is merely given to them from Above.

The second meaning of the word “*Elohim*-אלהים” is that it indicates the matter of Godliness, as stated in Shulchan Aruch, Siman 5 regarding the intentions (*Kavanot*) of the names. That is, the name “*Elohi*”מ-אלהי refers to the fact that *HaShem*-יהו"ה, blessed is He, has utter power and might, meaning that His power and ability extends over all the upper and lower beings. This ability is an absolute power and ability, which He possesses in and of Himself. This is why the Holy One, blessed is He, is called, “The God of the gods (*Elohei HaElohim*-האלהים),” because His absolute power and

⁸⁶² Exodus 22:7; Also see Ginat Egoz translated as HaShem Is One, The Gate of His Title (*Shaar HaKinuy*).

⁸⁶³ See Rashi there.

ability is far greater and beyond all comparison relative to the powers in the world, in that their powers are not absolute.

For example, though a judge is called, “*Elohim*-אלהים,” he does not have power in and of himself, but rather, whatever power he has is solely the power of Torah. Nevertheless, through the power of Torah, a judge has the power to compel the litigants to come before him in judgment and, in addition, he has the power to uphold the judgment. He therefore is called by the term “*Elohim*-אלהים.” However, this power is not his own, but is rather the power of Torah.

Similarly, the fact that Moshe was called by the term “*Elohim*-אלהים” was not because of his own power, but was rather the power of the Holy One, blessed is He, who gave him the power to smite Pharaoh and to perform wonders and miracles in the land of Egypt.

Likewise, the fact that the stars and constellations are called by the term “*Elohim*-אלהים” is because they have the power of bestowing influence below, as the verse states,⁸⁶⁴ “With the bounty of the sun’s crops, and with the bounty of the moon’s yield.” However, this is not by virtue of their own power and strength, for they are merely “like an axe in the hand of the One Who chops with it.”⁸⁶⁵ The same is true of the ministering angels, and even the angel who is the minister over

⁸⁶⁴ Deuteronomy 33:14

⁸⁶⁵ Isaiah 10:15; See the discourse entitled “*Mayim Rabim* – Many waters cannot extinguish the love,” of Shabbat Parshat Toldot of this year, 5717, Discourse 6, Ch. 4 (Torat Menachem, Vol. 18 p. 52 and on); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), sections on the influence of the planets and constellations.

the whole world (*Saro Shel Olam*-שרו של עולם),⁸⁶⁶ who is called “the sheath (*Na'al*-נעל) of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*).”⁸⁶⁷ For, the Targum translation of “shoe-*Na'al*-נעל” is “sheath-*Nartek*-נרתק,” as in the verse,⁸⁶⁸ “The man would remove his shoe (*Na'al*-נעל).” In other words, it is in this respect that the ministering angel over the whole world (*Saro Shel Olam*-שרו של עולם) is called the “sheath (*Na'al*-נעל) of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*).” That is, this angel is the sheath (*Nartek*-נרתק) that covers over the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*), and is like the sheath of the sun which covers over and conceals the sun, so that its light can be well received in the world. The same is true of this angel who is “the sheath (*Na'al*-נעל) of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*),” in that he covers over and physicalizes the influence, so that it can come be bestowed in an aspect of the vitality of the world. This being so, it is understood that all the power and influence that this angel bestows to below, is not at all by his own strength and power. Rather, it is the bestowal of Godliness from Above that comes to be physicalized through the medium of the ministering angel over the whole world (*Saro Shel Olam*-שרו של עולם).

The same is so of the angels Michael and Gavriel, who also are called by the term “*Elohim*-אלהים.” This too is not by

⁸⁶⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *Yod-Hey*-יה"ה is judgment and *Vav-Hey*-יה"ה is mercy, and on.

⁸⁶⁷ See Tikkunei Zohar, Tikkun 21, 61b; Pardes Rimmonim, Shaar 16 (Shaar ABY" A) Ch. 4; Rabbi Moshe Zacuto (Ramaz) to Zohar III 180a; Also see the discourse entitled “*Mah Yafu Pa'amayich*” in Likkutei Torah, Shir HaShirim (43b and on); Ohr HaTorah, Shir HaShirim, Vol. 2, p. 578 and on; Vol. 3 p. 573 and on.

⁸⁶⁸ Ruth 4:7

virtue of their own power, but they rather receive from the *Sefirot* of kindness-*Chessed* and judgment-*Gevurah*, respectively. That is, the angel Michael, who is the minister over water,⁸⁶⁹ chains down from the *Sefirah* of kindness-*Chessed*, and the angel Gavriel, who is the minister over fire,⁸⁷⁰ chains down from the *Sefirah* of judgment-*Gevurah*.

This then, is the meaning of the words,⁸⁷¹ “*HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים.” For, when it comes to all the “gods-*Elohim*-אלהים,” though they possess strength and ability, nevertheless, their strength and ability is not inherent to them, nor is their strength or ability absolute. Rather, *HaShem*-יהו"ה alone, possesses inherent absolute power and ability, in and of Himself.

7.

However, we still must understand why the verse specifies, “Now I know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים.” For, at first glance, the verse should have said, “Now I know that God-*Elohi*"m-אלהי"ם is greater than all the gods-*elohim*-אלהים,” similar to the verse,⁸⁷² “The God of the gods-*Elohei HaElohim*-האלהים האלהים.” For, since the superiority here is in the matter of strength and power, in that He alone inherently has absolute power, this being so, the verse should have said, “Now I know that God-*Elohi*"m-אלהי"ם is

⁸⁶⁹ Midrash Bamidbar Rabba 12:8; Tanchuma Vayigash 6; Tanya Iggeret HaKodesh, Epistle 12.

⁸⁷⁰ See the citations in the prior note.

⁸⁷¹ Exodus 18:11

⁸⁷² Deuteronomy 10:17; Psalms 136:2

greater than all the gods-*elohim*-אלהים.” Why then does the verse specify, “Now I know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים?”

This may be understood according to what is stated in the conclusion of the verse, namely, “[Now I know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים,] for the very matter that they [the Egyptians] conspired to do, came upon them.” Our sages, of blessed memory, stated that this means that,⁸⁷³ “In the pot in which they cooked, they themselves were cooked.” However, we must understand this. Why did Yitro become so excited by the fact that what they conspired to do came upon them, to such an extent that he said, “Now I know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים”? That is, Yitro heard about all the signs and wonders that occurred in the exodus from Egypt, up to and including the splitting of the sea. This being so, why did he specifically become excited by the fact that, “In the pot in which they cooked, they themselves were cooked”?

However, the explanation is that specifically in this, the bond of two opposites is revealed. That is, even though the pot in which they cooked was not nullified and remained in existence, nevertheless, it is in that very same pot that they were cooked. This may be understood based on what was explained before,⁸⁷⁴ that there are three matters in the Name *HaShem*-יהו"ה.

⁸⁷³ Talmud Bavli, Sotah 11a and elsewhere.

⁸⁷⁴ In the preceding discourse of the 12th of Tammuz, Discourse 28, entitled “*Hashem Li b'Ozrai – HaShem is among my helpers,*” Ch. 12.

The first is that the Name *HaShem*-יהו"ה means. "He who brings into being-*Mehaveh*-מְהַוֶּה,"⁸⁷⁵ referring to the Name *HaShem*-יהו"ה as He manifests in His title God-*Elohi*"m-אלהי"ם-86, which shares the same numerical value as "the natural order-*HaTeva*-הַטֵּבַע-86." The second meaning of the Name *HaShem*-יהו"ה is that "He is and He was and He will be as one (*Hoveh v'Hayah v'Yihyeh*-וְהָיָה וְהָיָה וְהָיָה),"⁸⁷⁶ as He transcends the natural order (*HaTeva*-הַטֵּבַע). It is from this aspect that miracles and revelations that transcend the natural order are drawn forth. Higher than this is the Name *HaShem*-יהו"ה which is the Name of His Essential Self (*Shem HaEtzem*),⁸⁷⁷ that both transcends the natural order (*Hateva*-הַטֵּבַע) and even transcends that which transcends the natural order. It is from this aspect that miracles that occur within the natural order itself are drawn. This is like what our sages, of blessed memory, stated,⁸⁷⁸ "Break the barrel but save its wine." That is, the natural order remains in existence, but even so, within the natural order itself, there are miracles that transcend the natural order. An example is the miracle of Purim, in which all ends of the world acknowledged that there was an open

⁸⁷⁵ Zohar III 257b; Pardes Rimonim, Shaar 1, Ch. 9; Shaar HaYichud veHaEmunah, Ch. 4.

⁸⁷⁶ 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).

⁸⁷⁷ See *Mishneh Torah*, *Hilchot Avodat Kochavim u'Mazalot* 2:7; *Moreh Nevuchim* 1:61 and on; *Ikkarim Maamar* 2, Ch. 28; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 19, and elsewhere.

⁸⁷⁸ *Talmud Bavli*, *Bava Batra* 16a

miracle, but nonetheless, the miracle was garbed in the natural order.

It is specifically in this that there is a bond of two opposites, and this is specifically brought about by the Name *HaShem*-יהו"ה which is the Name of His Essential Self (*Shem HaEzem*) that transcends two opposites and includes two opposites. Another example is that the space of the holy ark took up no measure,⁸⁷⁹ meaning that there was space and no space as one. This then, is the meaning of the words, "Now I know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים, for the very matter that they [the Egyptians] conspired to do, came upon them." That is, when Yitro saw that, "In the pot in which they cooked, they themselves were cooked," which is the matter of two opposites bonding, he then proclaimed, "Now I know that *HaShem*-יהו"ה is greater than all the gods-*elohim*-אלהים."

The explanation is that it states in Patach Eliyahu,⁸⁸⁰ "Master of the world, You are the Cause of all causes (*Ilat Hallot*-עלת העלות), and the Affecter of all effects (*Sibat HaSibot*-סבת הסבות)," these being two distinct matters. "The Cause of all causes (*Ilat Hallot*-עלת העלות)" refers to the matter of the chaining down of the worlds (*Hishtalshelut*), which comes about in a way of order and gradation, and is like cause

⁸⁷⁹ Talmud Bavli, Yoma 21a – That is, when measured against itself, the ark had specific measure, however, when measured against the room it took up no space. For, although the room measured twenty-cubits by twenty-cubits, nevertheless, when measuring the ark against the room, there were ten-cubits from each side of the ark, to the wall on each side of the room. Also see the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6.

⁸⁸⁰ Introduction to Tikkunei Zohar 17a

and effect, in that the effect is first included in the cause, and then, when the effect is on its own, it is the power of the cause that manifests in it.

However, the matter of “The Affecter of all effects (*Sibat HaSibot*-סבת הסבות)” indicates that which is not in a way of the order and gradation of the chaining down of the worlds (*Hishtalshelut*). In other words, it indicates something that was not first included in the cause, but rather was drawn by way of affection and Supernal design (*Sibah*-סבה), as in the verse,⁸⁸¹ “For it was a design (*Sibah*-סבה) from *HaShem*-יהו"ה, in order to fulfill His word.” That is, *HaShem*-יהו"ה affected the matter in a way that is not according to the order of the chaining down of the worlds (*Hishtalshelut*), such that it should come out and be fulfilled according to His Supernal will, blessed is He, and even though it is not according to the natural order of things, nevertheless, it manifests in the natural order.

This is like the distinction between wisdom (*Chochmah*-חכמה) and cunning (*Armah*-ערמה). That is, wisdom (*Chochmah*) refers to intellect that is openly revealed in the chaining down of the worlds (*Hishtalshelut*). In contrast, cunning (*Erma*-ערמה) refers to the matter of a scheme that is brought about through the rearrangement of things (*Seevuv Dvarim*-סיבוב דברים). This is as stated in Midrash⁸⁸² on the verse,⁸⁸³ “Blessed is God Most High who delivered (*Migen*-מגן) your enemies into your hand,” that the word “delivered-*Migen*-מגן” means, “I made many rearrangements (*Mangena* 'ot-מנגנאות) to bring them

⁸⁸¹ Kings I 12:15

⁸⁸² Midrash Bereishit Rabba 43:8

⁸⁸³ Genesis 14:20

into your hand,” which the Matnat Kehunah explains to mean, “schemes and cunning.” In other words, I rearranged matters in such a manner that they should come out in this way, and although it is not according to intellectual order, nevertheless, even a cunning scheme (*Armah*-עֲרֻמָּה) manifests in the intellect.

The explanation of these matters as they are Above, is that wisdom-*Chochmah* is the beginning of the chaining down of the worlds (*Hishtalshelut*), as it states,⁸⁸⁴ “Wisdom (*Chochmah*) is found from nothing (*Ayin*-אֵין).” The conduct of the natural order (*HaTeva*-הַטֵּבַע) is thus drawn from wisdom-*Chochmah* and is according to it. However, the matter of cunning (*Armah*-עֲרֻמָּה) refers to drawing from a higher source than the chaining down of the worlds (*Hishtalshelut*), but even so, it also manifests in the chaining down of the worlds (*Hishtalshelut*). This refers to the matter of drawing down open miracles that transcend the chaining down of the worlds (*Hishtalshelut*) as they come garbed in the natural order. This matter is drawn forth and stems from the Name of His Essential Self (*Shem HaEtzem*-שֵׁם הָעֵצֶם), which transcends opposites and includes opposites. It is in this regard that Yitro (specifically) said, “Now I know that *HaShem*-יְהוָה is greater than all the gods-*elohim*-אֱלֹהִים.” For, it is in the bond of two opposites that recognition of the greatness of *HaShem*-יְהוָה comes about.

With the above in mind, we can understand why specifically the Name *HaShem*-יְהוָה is called the Name of His Essential Self (*Shem HaEtzem*-שֵׁם הָעֵצֶם). For, even though the whole matter of a name (*Shem*-שֵׁם) is specifically when there is manifestation in a vessel (*Klee*), as explained above,

⁸⁸⁴ Job 28:12

nevertheless, it is through His manifestation in the vessels (*Keilim*) that there comes to be a recognition of His Essential Self that transcends vessels (*Keilim*).

In other words, all the other names refer to the lights (*Orot*) as they manifest within the vessels (*Keilim*), in which even though the light (*Ohr*) that manifests in them is the simple light (*Ohr Pashut*), nevertheless, it becomes revealed specifically according to the manner of the vessel (*Klee*). However, this is not so of the Name *HaShem*-יהו"ה, in which, through the union of opposites, the essence of the light (*Etzem HaOhr*) is seen – according to the view of Pardes Rimonim – and even beyond this, there even is recognition of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself – in the view of **all** other Kabbalists - which is the **definitive conclusion** (*Maskana*-מסקנא) of the teachings of Chassidus as well. That is, the Name of the Essential Self (*Shem HaEtzem*) is **itself** the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, literally! (In other words, this also is specifically through manifestation in vessels (*Keilim*), for only then is the matter of a name (*Shem*-שם) applicable, only that through this, the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is seen, literally!)⁸⁸⁵

⁸⁸⁵ 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.

This then, is the meaning of the verse,⁸⁸⁶ “Uplift your hands to the Holy, and bless *HaShem*-יהו"ה.” That is, the statement, “bless *HaShem*-יהו"ה,” refers to the lower name *HaShem*-יהו"ה, as discussed above. That is, this refers to the aspect of lights (*Orot*) that manifest in vessels (*Keilim*), which is the matter of the name *HaShem*-יהו"ה as it means “He who brings into being-*Mehaveh*-מהוה.” It is into the lower name *HaShem*-יהו"ה that we must draw the blessing from the aspect of “Holy” (*Kodesh*-קדש), which is something separate unto itself,”⁸⁸⁷ referring to the light (*Ohr*) that transcends the world of Emanation (*Atzilut*). This light that transcends the world of Emanation (*Atzilut*) is the aspect of the Name *HaShem*-יהו"ה meaning, “He is and He was and He will be as one (*Hoveh v'Hayah* ו'Yihyeh-יהי"ה ויהי"ה והי"ה),” which transcends the natural order (*HaTeva*-הטבע). In other words, we must affect a drawing down from the aspect of “Holy” (*Kodesh*-קדש) into the lower name *HaShem*-יהו"ה, so that there should be a bond between the natural order and He who transcends the natural order. This matter is the ultimate Supernal intent of *HaShem*-יהו"ה, blessed is He, so that even the natural order (*HaTeva*-הטבע) itself comes to sense He who transcends the natural order.

This drawing down is brought about in every single generation by the righteous Tzaddikim and the leaders of the Jewish people. For, they draw down the matter of a “miracle”

⁸⁸⁶ Psalms 134:2

⁸⁸⁷ 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.

(*Neis*-נט) which is a word that means “to lift up,”⁸⁸⁸ within the natural order (*HaTeva*-הטבע) itself. In other words, even as matters of the natural order remain in existence and in full strength, as they were before, nevertheless, they themselves submit to *HaShem*-יהו"ה, blessed is He, according to His Supernal intent.

Now, for this bond to be, the next verse states, “May *HaShem*-יהו"ה bless you,” referring to the upper Name *HaShem*-יהו"ה, which transcends both the natural order and that which transcends the natural order. It is this Name *HaShem*-יהו"ה that is the Name of His Essential Self (*Shem HaEtzem*), and it is because of it that a bond of two opposites is possible – between the natural order and that which transcends the natural order. Thus, in order to affect this drawing down, the verse continues and states, “May *HaShem*-יהו"ה bless you from Zion-ציון.” This is because Zion-ציון refers to the essential self of the Jewish soul⁸⁸⁹ which is bound up with the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Thus, it is through serving *HaShem*-יהו"ה, blessed is He, with the essential self of the soul and with the desire of the heart (*Re'uta d'Leeba*), which is the matter of bonding the essential self of the soul to the Essential Self of

⁸⁸⁸ Rashi to Exodus 20:17 – “The word *Nasot*-נטוּת indicates exaltedness and greatness, and is similar in meaning to (Isaiah 62:10), ‘Lift up an ensign (*Neis*-נט)'; (Isaiah 49:22) ‘I will lift My ensign (*Nisi*-נְסִי)'; (Isaiah 30:17) ‘as an ensign (*Neis*-נט) on a hill’ – and an ensign is called *Neis*-נט because it is something raised on high.” Also see Siddur Im Divrei Elokim Chayim 44b and elsewhere.

⁸⁸⁹ See the introduction to Shaar HaEmunah and Shaar HaYichud of the Mittler Rebbe, translated as Essential Faith; Also see Sefer HaMaamarim 5662 p. 367. The term “Zion-ציון” is of the same root as “Excellence-*Metzuyan*-מְצוּיָן” and thus refers to the essential self of the Jewish soul which is in a state of perfection. [It is also noteworthy that *Zion*-ציון-156 shares the same numerical value as *Yosef*-יוסף-156.]

HaShem-יהו"ה, blessed is He, that we thereby affect a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Through this, a bond is caused between the two opposites, and the miraculous is drawn down into the natural order. The verse therefore concludes with the words, "the Maker of heaven and earth." That is, even in the physical heavens and earth, there is recognition of the true reality of *HaShem*-יהו"ה, blessed is He, who transcends the natural order, and through this we actualize a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds.

Discourse 30

*“Baruch HaGomel LaChayavim Tovot -
Blessed are You Who bestows goodness upon the
guilty”*

Delivered at Gan Israel summer camp,
On the 15th of Tammuz, 5717
By the grace of *HaShem*, blessed is He,

1.

The blessing states,⁸⁹⁰ “Blessed are You, *HaShem*-יהו"ה our God, King of the world, who bestows goodness upon the guilty, who has bestowed goodness upon me.” His honorable holiness, my father-in-law, the Rebbe, whose joyous occasion we are celebrating, states in the discourse,⁸⁹¹ that this must be better understood. For, the liturgical format of the blessing over miracles is “Blessed are You, *HaShem*-יהו"ה our God, King of the world, who has performed a miracle for me.” This being so, why does this blessing use the word “goodness-*Tov*-טוב”? Furthermore, we must understand why the blessing states, “Who bestows goodness upon the guilty.” That is, why is it that one mentions his own guilt and culpability?

⁸⁹⁰ See Talmud Bavli, Brachot 54b; Mishneh Torah, Hilchot Brachot 10:8

⁸⁹¹ See the discourse entitled “*Baruch HaGomel*” of Shabbat Parshat Pinchas 5687 (Sefer HaMaamarim 5687 p. 211); Also see the discourse by the same title of the 13th of Tammuz, 5687 (Sefer HaMaamarim 5687 p. 208).

In the discourse, he explains at length that, as known, the descent of the Godly soul into the body is an extremely great and awesome descent. For, about the Godly soul as it is Above, the verse states,⁸⁹² “As *HaShem*-יהו"ה, God of Israel lives, before Whom I stood.” That is, before the soul descended into the body, it stood on a very high level [standing in the presence of *HaShem*-יהו"ה] and then descended “from a high peak to a deep pit,”⁸⁹³ in that the Godly soul of the Jew descended to become en clothed and manifest within the animalistic soul, the body, and matters of the world. Now, just as when the Godly soul was above, it only related to matters of *HaShem*'s-יהו"ה Godliness, so too, when it descended below, because of the concealment brought about by being en clothed in the animalistic soul, the body, and matters of the world; as a result of this concealment, we require proofs of *HaShem*'s-יהו"ה existence and matters of His Godliness. Moreover, even **with** the proofs, we can only know **that** He Is, but can have no knowledge of What He Is.

Albeit, the descent is for the purpose of ascent. That is, by the Godly soul specifically manifesting below, within the concealment, but nevertheless, engaging in the study *HaShem*'s-יהו"ה Torah and fulfilling His *mitzvot* with precision, by performing them in the most beautiful way (*b"Hyidur*-בהידור), and by restraining and transforming the opposite of holiness [of the animalistic soul] (all of which only apply in this physical world), through this, the Glory of the Holy One, blessed is He,

⁸⁹² Kings I 17:1

⁸⁹³ Talmud Bavli, Chagigah 5b

is elevated in all worlds,⁸⁹⁴ higher than before the descent of the soul. Through this the soul too ascends higher than before its descent.

Now, this matter involves two opposites. For, at the very same time that the soul is in the “deep pit,” encloded within the concealment of the animalistic soul, the body, and matters of the world, the Godly soul must stand steadfast in a motion of Torah study and the fulfillment of *mitzvot*, in the same way that after seventy [or eighty] years, at the point when the soul is departing from the body, it no longer worries about the needs of the body (as explained in Tanya).⁸⁹⁵

It is to this end that the giving of the Torah came about, whereupon all Jewish souls stood at Mount Sinai, not only the souls of that generation, but the souls before that generation, and the souls of all generations that are destined to be.⁸⁹⁶ At the giving of the Torah, each and every Jew [of all generations] was given the ability and strength to accomplish this, as we learn from the teaching,⁸⁹⁷ “[Before its descent, the soul] is given an oath (*Mashbi'in Oto*-משביעין אותו), be righteous and do not be wicked, and even if the whole world tells you, ‘you are righteous’ regard yourself as if you are wicked.” Now the word, “given an oath-*MaShbi'in*-משביעין” is related to the word “full satisfaction-*Sova*-שובע,”⁸⁹⁸ in that the Godly soul of every Jew

⁸⁹⁴ Tanya Ch. 27 and Likkutei Torah Pekudei cite to Zohar II 128b (and Likkutei Torah there also cites to Zohar ibid. 67b; Also see 184a); Also see Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c; The discourse entitled “*Bati LeGani* – I have come to My garden” 5710, Ch. 1, and elsewhere.

⁸⁹⁵ See Tanya, Ch. 41 (58a)

⁸⁹⁶ Midrash Shemot Rabba 28:6

⁸⁹⁷ Talmud Bavli, Niddah 30b; Tanya Ch. 1

⁸⁹⁸ See Kitzurim v’Ha’arot to Tanya p. 57 and on; Sefer HaMaamarim 5698 p. 235 and on.

is given the power to stand steadfast, even with all the concealments, and fulfill *HaShem*'s-יהו"ה Supernal intent of making the lower worlds a dwelling place for the Holy One, blessed is He.⁸⁹⁹

The discourse concludes⁹⁰⁰ that it is written,⁹⁰¹ “I *HaShem*-יהו"ה have not changed, and you, the children of Yaakov have not expired,” and explains that the prophet stated this as a question. [“If I *HaShem*-יהו"ה have not changed, why have you the children of Yaakov not expired?”] In other words, the prophet is asking the Jewish people, “Don’t you see that *HaShem*-יהו"ה, blessed is He, does not deviate from His promise?” (That is, *HaShem*'s-יהו"ה promise in the oath that every Jewish soul takes before descending into the world, is that in every place and generation, every Jew will be capable of fulfilling the directive [be righteous and do not be wicked] for which his soul descended into the world. This promise is unchanging – “I have not changed” – meaning that, in this, no change whatsoever takes place.) “This being so, why have you, the children of Yaakov, not expired? That is, why are you not drawn to fulfill *HaShem*'s-יהו"ה Torah and *mitzvot* to the point of expiry [in which the soul no longer worries about the needs of the body]?”

⁸⁹⁹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

⁹⁰⁰ Sefer HaMaamarim 5687 *ibid.* p. 216

⁹⁰¹ Malachi 3:6

2.

Now, the reason that there is no change to *HaShem's*-יהו"ה promise, blessed is He, (this being the simple meaning of the verse, "I יהו"ה-*HaShem* have not changed"), is because of the drawing down from the most supernal root and source, the Highest of the high,⁹⁰² to the point that the drawing down is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, יהו"ה-*HaShem* Himself, blessed is He, who transcends all change. That is, He does not only transcend the changes of time and space of this physical world (which simply put, means that there is no change in the fulfillment of His promise), but He entirely transcends all changes and divisions.

This was explained in the preceding discourses,⁹⁰³ about the Name יהו"ה-*HaShem*, that in its simplest meaning, it means "He who brings into being-*Mehaveh*-מְהַוֶּה,"⁹⁰⁴ in that all novel existence comes into being from Him, and even though this is through His manifestation in His title God-*Elohi* "מ-אֱלֹהִי"-86, which shares the numerical value of "the natural order-*HaTeva*-הַטֵּב-86,"⁹⁰⁵ nevertheless, the actual existence itself is brought

⁹⁰² Ecclesiastes 5:7

⁹⁰³ In the continuum of the preceding two discourses, "*HaShem* is amongst my helpers," Discourse 28, Ch. 12, and "Uplift your hands to holiness," Discourse 29, Ch. 2.

⁹⁰⁴ 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.

⁹⁰⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaAhavah Ch. 6 (section entitled "*v'Hamargeel*"); She'elot 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.

about by the word of *HaShem*-יהו"ה,⁹⁰⁶ as it states,⁹⁰⁷ "Whatever *HaShem*-יהו"ה desired, He did, in the heavens and on the earth."

However, there are higher levels of the Name *HaShem*-יהו"ה. A yet higher meaning of the Name *HaShem*-יהו"ה is that it means "He is and He was and He will be as one (*Hoveh v'Hayah v'Yihiyeh*-ויהי"ה ויהי"ה והי"ה),"⁹⁰⁸ which includes all tenses of time as one, indicating that He utterly transcends time. Moreover, there is an even higher matter in the Name *HaShem*-יהו"ה, which is the True Reality of His Being, in which He utterly transcends all divisions, and thus, He also transcends all change, about which the verse states, "I *HaShem*-יהו"ה have not changed." It is specifically from this level that *HaShem*'s-יהו"ה promise, as it is simply understood, is fulfilled as it also relates to matters of this physical world, such that all the changes of this world have absolutely no effect on this promise, God forbid to think so.

3.

The explanation is that, as previously explained,⁹⁰⁹ there are several views regarding the matter of the Name *HaShem*-

⁹⁰⁶ 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 veHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1 and on.

⁹⁰⁷ Psalms 135:6

⁹⁰⁸ 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 Rimmonim, *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).

⁹⁰⁹ In the two preceding discourses of this year 5717, "*HaShem* is amongst my helpers," Discourse 28, and "Uplift your hands to the Holy," Discourse 29.

יהו"ה. The view of Pardes Rimonim⁹¹⁰ is that even though the Name *HaShem*-יהו"ה is called the name of the essential self (*Shem HaEtzem*), nevertheless, this is not the name of His Essential Being Himself, blessed is He, but only the essential self of the world of Emanation (*Atzilut*). This was explained in detail, that in the world of Emanation (*Atzilut*) itself, there are the lights (*Orot*) of the world of Emanation (*Atzilut*) and there are the lights (*Orot*) as they manifest within the vessels (*Keilim*) of the world of Emanation (*Atzilut*), or at the very least, the lights (*Orot*) as they already relate to the parameters of the vessels (*Keilim*), so that the vessels (*Keilim*) can affect the matter of manifestation (*Hitlabshut*) in them and even the matter of restraint (*Tzimtzum*).

To further explain,⁹¹¹ generally, the Name *HaShem*-יהו"ה includes three matters. The first matter is the four letters of the Name *HaShem*-יהו"ה, which indicate the matters of restraint (*Tzimtzum*-י), expression (*Hitpashtut*-ה), drawing down (*Hamshachah*-ו), and expression (*Hitpashtut*-ה). This generally includes the totality of the chaining down of the worlds (*Hishtalshelut*), along with all the restraints (*Tzimtzumim*) within them. Lower than this, is the matter of the vowels (*Nikud*) of the Name *HaShem*-יהו"ה.⁹¹²

⁹¹⁰ Pardes Rimonim, Shaar 19 (Sha'ar Shem Ben Dalet), Ch. 1;

⁹¹¹ See Sefer HaMaamarim 5668 p. 179 and on.

⁹¹² See the Opening Gateway (Petach HaSha'ar) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 17 and on. It is explained that the Essential Name of *HaShem*-יהו"ה utterly transcends all division of the expressions of the different vowels, and no form of vowels can possibly express the ultimate Truth of His Being, as He is. Nevertheless, each particular form of vowelization indicates a further particular restriction and drawing forth of limited expression from *HaShem*-יהו"ה, blessed is He. Also see Pardes Rimonim, The Gate of the Vowels, Shaar 28, Ch. 5 and elsewhere. Also see Ginat Egoz, translated as

The second matter is the Name *HaShem*-יהו"ה as He transcends the natural order (*HaTeva*-הטבע). Openly revealed miracles, which transcend the natural order, stem from this aspect.

The third matter is the Name *HaShem*-יהו"ה from which there also are openly revealed miracles, but as they manifest within the natural order (*HaTeva*-הטבע). That is, in this aspect there is the bonding of two opposites – the bonding of the natural order with that which transcends the natural order. This is like the teaching,⁹¹³ “Break the barrel but save its wine.” That is, the natural order (*HaTeva*-הטבע) is broken, but in a manner of “saving its wine,” meaning that the natural order remains in existence. This is like the miracle of Purim, in which all ends of the earth acknowledged the miracles of the Holy One, blessed is He, but even so, the natural order remained in its existence (with kings and ministers and various other matters), as related in the book of Esther. This matter, in which two opposites are bonded (“break the barrel but save its wine”) transcends miracles that nullify the natural order completely.

The drawing forth of this matter is from the aspect that transcends all change. In other words, since *HaShem*-יהו"ה transcends both – in that He both transcends the natural order and the miraculous, and He both transcends time and space and transcends the negation of time and space – He therefore is capable of unifying two opposites, like the space of the Holy

HaShem is One, Volume 1, The Gate of the Sanctuary, and Volume 4, The Vowels of Creation, where the vowels are explained at greater length.

⁹¹³ Talmud Bavli, Bava Batra 16a

Ark, which took up no measure.⁹¹⁴ That is, even though the Holy Ark had the specific measure of two and a half cubits in length, one and a half cubits in width and one and a half cubits in height,⁹¹⁵ nevertheless, [when measured against the chamber of the Holy of Holies] “the space of the Holy Ark took up no measure.” That is, two opposites existed simultaneously.

Now, this (highest aspect of the Name *HaShem*-יהו"ה by which opposites bond) also accords with the view of Rabbi Moshe Cordovero in *Pardes Rimonim*, in which he states that the Name *HaShem*-יהו"ה refers to the essential self of the world of Emanation (*Atzilut*), meaning the lights (*Orot*) of the world of Emanation (*Atzilut*) as they manifest in the vessels (*Keilim*) of the world of Emanation (*Atzilut*), or at least, as they already are within the parameters of relating to the vessels (*Keilim*), to the point that the vessels (*Keilim*) can affect the matter of manifestation (*Hitlabshut*) and restraint (*Tzimtzum*) in them.

This is like the explanation of the verse,⁹¹⁶ “For over every honor there is a canopy.” That is, since the *Sefirah* of understanding-*Binah* transcends both *Zeir Anpin* and Kingship-*Malchut* – (Kingship-*Malchut* being the matter of time and space, and *Zeir Anpin* being the aspect that transcends time and space) – understanding-*Binah* is therefore the aspect of a

⁹¹⁴ Talmud Bavli, Yoma 21a – That is, when measured against itself, the ark had specific measure, however, when measured against the room it took up no space. For, although the room measured twenty-cubits by twenty-cubits, nevertheless, when measuring the ark against the room, there were ten-cubits from each side of the ark, to the wall on each side of the room. Also see the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*, Ch. 6.

⁹¹⁵ Talmud Bavli, Terumah 25:10

⁹¹⁶ Isaiah 4:5; Also see Siddur Im Divrei Elokim Chayim and Likkutei Torah Shir HaShirim in the discourse entitled “*Ki Al Kol Kavod Chupah*.”

transcendent encompassing light (a “canopy”) that equally transcends both. For, since it is above both, it therefore can equally transcend both and unify them as one. Now, the *Sefirah* of understanding-*Binah* is the aspect of the lights (*Orot*) of the world of Emanation (*Atzilut*) as they already relate to vessels (*Keilim*), even to the point that they manifest in the vessels (*Keilim*). (This aspect is the matter of the Name *HaShem*-יהו"ה in the view of Pardes Rimonim.) For, as known,⁹¹⁷ that which is indicated by the teaching, “He and His life force are one,”⁹¹⁸ extends down until the *Sefirah* of wisdom-*Chochmah*, whereas that which is indicated by “He and His organs are one,”⁹¹⁹ begins from the *Sefirah* of understanding-*Binah* and goes down from there. We thus find that even in this aspect, there is the great superiority of unifying and bonding two opposites.

However, as the book *Pelach HaRimon* states,⁹²⁰ the majority of Kabbalists were dissatisfied with the view of the Pardes Rimonim that the Name *HaShem*-יהו"ה only refers to the essential self of the world of Emanation (*Atzilut*) – meaning, the lights (*Orot*) of the world of Emanation (*Atzilut*) as they already relate to the vessels (*Keilim*) of the world of Emanation (*Atzilut*). For, did not our sages, of blessed memory, say,⁹²¹ “Before the creation of the world there was Him and His Name alone?” The words, “**Before** the creation of the world” mean **all** worlds in general, including the world of Emanation

⁹¹⁷ See *Likkutei Torah*, Shir HaShirim 39c; *Kitzurim v’Ha’arot L’Tanya* p. 105; *Sefer HaMaamarim* 5653 p. 228; *Sefer HaMaamarim* 5708 p. 161 and the note there.

⁹¹⁸ Introduction to *Tikkunei Zohar* 3b

⁹¹⁹ See *Tikkunei Zohar* *ibid.*

⁹²⁰ *Pelach HaRimon*, Shaar 4 (Shaar *Atzmut v’Keilim*) Ch. 2

⁹²¹ *Pirke d’Rabbi Eliezer*, Ch. 3

(*Atzilut*)!⁹²² This being so, it cannot be said that “His Name” only applies after the creation of the world of Emanation (*Atzilut*), being that our sages, of blessed memory, expressly stated that even **before** its creation, the Name (*HaShem*-השם) applies.

Therefore, the Pelach HaRimon explains (and his view is also mentioned in *Shnei Luchot HaBrit*)⁹²³ that when it states, “Before the creation of the world there was Him and His Name (*Shmo*-שמו) alone,” it refers to the arousal of His desire (*Ratzon*-רצון),⁹²⁴ about which it can be said that it arose before the creation of the world, since it only is the arousal of His desire to create the world. Thus, there is the matter of the Name *HaShem*-יהו"ה on this level and it can be said that it was preexistent. In other words, even though the name *HaShem*-יהו"ה, as it is in the arousal of His desire (*Ratzon*-רצון), is not intrinsically preexistent, in and of itself, in that there was that which preceded the arousal of desire (*Ratzon*-רצון), in which (according to this view) the Name *HaShem*-יהו"ה is inapplicable, nevertheless, relative to the worlds, the arousal of desire is applicable, including the beginning of all worlds, which is the world of Emanation (*Atzilut*). For, the arousal of His desire (*Ratzon*-רצון) that all worlds should be, beginning with the world of Emanation (*Atzilut*) – **preceded** the existence of the worlds, even the world of Emanation (*Atzilut*).

⁹²² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see *Avodat HaKodesh* of Rabbi Meir Ibn Gabbai, Section 1, Ch. 2.

⁹²³ *Shnei Luchot HaBrit* (ShaLa”H), Beit HaShem 4a

⁹²⁴ The numerical value of “desire-*Ratzon*-רצון-346” is this same as “His Name-*Shmo*-שמו-346.” See *Shnei Luchot HaBrit* *ibid*.

However, according to the majority of Kabbalists, and this is also the **definitive conclusion** (*Maskana*-מסקנא) of the teachings of Chassidus, the Name *HaShem*-יהו"ה is present and even precedes the arousal of the desire (*Ratzon*-רצון). The explanation is that, when we explained before that the teaching “Before the creation of the world there was Him and His Name alone” also refers to the world of Emanation (*Atzilut*), the inner intention of this statement is not merely about how the world of Emanation (*Atzilut*) is, but also about the root of the world of Emanation (*Atzilut*), meaning, the root of the aspect of *HaShem*’s-יהו"ה light that fills all worlds, as it is before the restraint of the *Tzimtzum*. That is, even before this, there is the matter of “Him and His Name alone.” It therefore must be said that the Name *HaShem*-יהו"ה is preexistent and present even **before** the arousal of the desire (*Ratzon*-רצון). This is because the arousal of the desire, even as it is before the restraint of the *Tzimtzum*, is already a matter of the revelation of light (*Giluy Ohr*). However, even before this – meaning, before the arousal of the desire (*Ratzon*-רצון) – there already was the matter of the Name *HaShem*-יהו"ה.

The explanation is as stated in the book *Ginat Egoz*,⁹²⁵ that there is the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, which is not in the aspect of letters (*Otiyot*).⁹²⁶ This Name is indicative of

⁹²⁵ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* (4a and on), also cited (after citing the view of the Pardes Rimonim and the view of the Pelach HaRimon, as “three ascensions, level upon level,” this being the highest level) in the *Shnei Luchot HaBrit* (the author of which originally published *Ginat Egoz* from manuscript) 4c and on.

⁹²⁶ The following is an excerpt of *Ginat Egoz*, *The Gate of Intrinsic Being (Shaar HaHavayah)*: My dear brother, may *HaShem* keep and protect you, know

that the singular name *HaShem*, that is called the four-letter ineffable name, is spelled with the following four letters:

י"ו ד ה"א ו"א ה"א
Yod Hey Vav Hey

This name is holy and unique to *HaShem*-יהו"ה alone, blessed is He, and teaches a very deep matter, which is the mystery of His intrinsic, infinite, eternal Being. This name is not a created thing that came out anew with the creation of the worlds, like all His other names. For just as He, blessed is He, is not created, so likewise, His unique name is not created, because it specifically expresses and bears witness to His original, preexistent, intrinsic Being, that precedes time, space, and all creation, as will later be explained.

Regarding this name, the Sages of blessed memory stated (Pirke d'Rabbi Eliezer Ch. 3), "Before the creation of the world there was Him and His Name alone." So true. Notice that the Sages did not state, "Him and His names," but rather "Him and His Name" - in the singular. Additionally, they used the word "*Hayah*-היה-was" which is related to "*Hoveh*-הוה-is," and "*Havayah*-הויה-being."

For in truth, the Holy One, blessed is He, only has one name that applies to His true, infinite, eternal and intrinsic Being that precedes all. Just as He is one, so likewise, His true name is one. It is for this reason that we testify morning and evening:

שמע ישראל יהו"ה אלהינו יהו"ה אחד
Listen Israel, *HaShem* our God, *HaShem* is One!

In other words, we bear witness morning and evening that whenever we make mention of *HaShem's* four-letter name, we are testifying that He is One and His Name is One. In other words, this name is singular, preexistent and intrinsic, just as He is singular, preexistent and intrinsic. It is for this reason that it first states, "Listen Israel, *HaShem* our God," and then explains with the continuation of the verse, that whenever we recall the name *HaShem*-יהו"ה it always means, "*HaShem* is One-יהו"ה אחד."

[...]

This is to say that this name bears witness to the fact that any beings that may exist are totally dependent upon and come into being solely from the truth of *HaShem's* intrinsic Being. That is, His name denotes His eternal, unlimited, intrinsic being alone. Since this is the case, it bears clear testimony that He, blessed is He, is unique in His existence and that His is the ultimate singularity and only true existence. Therefore, this name is His proper name and cannot be applied to anyone or anything other than Him.

Now, do not err to think that what is meant here is *HaShem's* name merely as a formulation of letters. Rather, it is primarily the **meaning** of the name that is being imparted here. Therefore, we can say that "He was, is and will be as one-*Hayah Hoveh v'Yihiyeh* ויהיה והוה ויהיה." Or alternately, we may say "*VeHayah*-והיה-and He

was,” as in the above-mentioned statement of the sages,⁹²⁶ “There was He and His name alone.”

In other words, since there was no other being aside for His intrinsic Being, there was no other name aside for the name of His intrinsic Being, *HaShem*-יהו"ה. In other words, rather than understanding this name to be limited to form or definition, it bears witness to the very opposite, namely that *HaShem* is removed from all tangible form or substance in every possible way.

This being the case, be aware that when the sages stated that “There was Him and His name alone,” they were not referring to His Being in the form of letters at all. That is, what is meant is not a formation of letters, but rather the essential reality of His Being. Therefore, just as His Being does not require tangible form to be, so likewise His name does not require letters to be. Rather, He is the essential intrinsic Being and everything else, including the letters, depends on His Being to be.

However, we are tangible, limited beings and can only grasp through the medium of vessels or letters. Nonetheless, no vessel can contain Him for He is not constrained by the parameters of space, but rather is the source of space and transcends it. Nevertheless, through understanding the form of the vessels and letters and what they convey, we can know of the truth of His Being.

This may be compared to the fact that we can grasp concepts, which themselves are intangible, through the medium of tangible letters of thought or speech. That is, the letters are the “vessels” or “mediums” through which we may grasp concepts, even though concepts themselves are intangible and take up no space. However, do not err to think that *HaShem* is conceptual, God forbid, for nothing can be further from the truth. On the contrary, there is nothing as real as the reality of *HaShem*, for He alone is the only true reality. Moreover, there is nothing more beyond conception than *HaShem*, for He is unlimited and beyond definition and conception.

Now, since He is the only true being whose existence precedes everything, therefore before creation, no other name existed except for *HaShem*-יהו"ה, which identifies Him as the only true existence that precedes all existence. Thus, this name is not at all separate in any way from the ultimate truth of His Being, blessed is He. Rather, it expresses the very essence of His truth; that He is the foundation of all and that nothing exists without Him.

Thus, even before creation, this name and this name alone, was sufficient in identifying and bearing witness to the truth of His Being. In other words, since before creation no other being existed, there were likewise no other names except for this name alone and this name alone sufficed.

This explains the statement of the Sages that “Before the creation of the world there was Him and His name alone.” That is, it is impossible to testify about *HaShem*-יהו"ה, blessed is He, and say that He was, is and will be as one, without referring to His name *HaShem*-יהו"ה, which identifies and bears witness to His true and essential Being, because this name does not at all describe Him. Rather, it identifies that He is, and that His Being is singular, infinite, eternal, intrinsic and essential to Him.

the singular preexistent and absolute Being Himself, whose existence is intrinsic to Him, this being the True Reality of the Essential Self of *HaShem*-יהו"ה, blessed is He. That is, His existence is intrinsic and essential to Him, and there is no cause that preceded Him, God forbid to think so.⁹²⁷ It therefore can be said about His Name *HaShem*-יהו"ה that it is preexistent just as He is preexistent, blessed is He and blessed is His Name. (This is not so according to the view that the Name (*HaShem*-

Thus, this name itself is singular, intrinsic and essential to Him. Therefore, as soon as one mentions that He is, in essence, one is stating that *HaShem*-יהו"ה - the name that identifies Him, is.

Now, because His name *HaShem*-יהו"ה is the true foundation of everything that is, it gives truth and being to all existence. *HaShem* is therefore the beginning of all beginnings and the foundation upon which all beginnings are founded, since He is the source and cause of everything. Therefore, of necessity, He is called by the name of intrinsic and eternal Being, for He causes all being, blessed is He and blessed is His name. Thus, it is from the truth of His Being that all beings receive their existence, for without the foundation of His Being, they altogether could not exist.

From all the above we clearly see that the fact that anything exists at all is itself the greatest proof that *HaShem*-יהו"ה exists. For if we recognize that He exists, then we can recognize that all other beings can exist by the power of His existence, blessed is He. However, if ever it would arise in a person's mind that *HaShem*-יהו"ה does not exist, how then could anything else exist? Their existence is not intrinsic, for they do not have to be, and obviously nothing cannot bring something into being. In other words, by themselves they cannot be and without Him there would not be a primal, intrinsic Being to bring them into being.

On the other hand, His existence is intrinsic, for He must be. Since He is the truth of all being, all beings are caused by Him, are dependent on Him and are as nothing before Him, for He is the very foundation of their existence without Whom they cannot be.

His existence, on the other hand, would not cease even if everything else ceased to be, since only He is truly independent and self-sufficient, in and of Himself, without anything external to Him bringing Him into being, for nothing exists outside of Him.

Thus, it is clear, that the name of His intrinsic, eternal Being, blessed is He, precedes all that exist, since their existence comes about solely through the power of His existence. In other words, if not for the Name of the eternal, unlimited, intrinsic Being, *HaShem*-יהו"ה, nothing could be, and as stated above, what is meant by "His Name" is not merely the formation of letters, but rather, the reality of His Being.

⁹²⁷ Tanya, Iggeret HaKodesh, Epistle 20.

השם) only began with the arousal of His desire (*Ratzon*-רצון). According to this view it cannot be said that His Name is preexistent just as He is preexistent, since His preexistence even precedes the arousal of the desire.)

4.

The explanation is that the Name *HaShem*-יהו"ה consists of the letters *Yod-Hey*-יה"י and *Vav-Hey*-ו"ה. Now, just as in the lower name *HaShem*-יהו"ה, the matter of the letters *Vav-Hey*-ו"ה is the aspect of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*),⁹²⁸ as indicated by the verse,⁹²⁹ “The revealed are for us and our children,” whereas the letters *Yod-Hey*-יה"י are the aspect of the light of *HaShem*-יהו"ה that surrounds all worlds (*Sovev Kol Almin*), as indicated by the beginning of the verse, “The concealed are for *HaShem*-יהו"ה our God,” in the same way, these matters also exist in the upper Name *HaShem*-יהו"ה. This refers to the root of *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*) and *HaShem*'s-יהו"ה light that transcends all worlds (*Sovev Kol Almin*), as they are before the restraint of the *Tzimtzum*. In general, these are the aspects of Kingship-*Malchut* of the Unlimited One, and the Hidden Beauty-*Tiferet HaNe'elam* of the Unlimited One, as they are in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being Himself, blessed is He.

⁹²⁸ See Sefer HaMaamarim 5656 p. 374

⁹²⁹ Deuteronomy 29:28; Tikkunei Zohar, Tikkun 10; Likkutei Torah, Pekudei 3b and on; Likkutei Torah Re'eh 29a

Now, based on the statement above, that the Name *HaShem*-יהו"ה is present (not only before the restraint of *Tzimtzum*, but) even before the arousal of the desire (*Ratzon*), we find that even included in the Name *HaShem*-יהו"ה that precedes the arousal of the desire (*Ratzon*) there is not only the aspect of *Yod-Hey*-י"ה – this being the root of *HaShem*'s-יהו"ה light that transcends all worlds (*Sovev Kol Almin*) – but even the aspect of *Vav-Hey*-ו"ה – this being the root of *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*).

Now, it also is understood that the Name *HaShem*-יהו"ה of four letters (*Otiyot*) is utterly inconsequential relative to the Essential Self and Being of *HaShem*-יהו"ה Himself, blessed is He, even as it is before the restraint of the *Tzimtzum* and even as it precedes the arousal of the desire. For, since it is the root of novel existence, even though it is in the most refined and supernal way, it nevertheless cannot compare to His Essential Self and Being, blessed is He. Even so, it can be said that the Name *HaShem*-יהו"ה that precedes the arousal of the desire (*Ratzon*) is preexistent just as He is preexistent, blessed is He. For, even though it is of no comparison to His Essential Self, nevertheless, since it is included in His Essential Self, it is preexistent just as He is preexistent, blessed is He.

An example of this can be gleaned from the statement of our sages, of blessed memory,⁹³⁰ “The Divine Presence only rests upon one who is wise, strong, wealthy and tall, and all these qualities are derived from Moshe.” What is understood from this is that the statement that Moshe was strong, meaning that he was physically strong in the literal sense, nonetheless,

⁹³⁰ Talmud Bavli, Nedarim 38a; Shabbat 92a

obviously his bodily strength could not compare to his superior wisdom. (In other words, even in the enumeration of Moshe's strengths, obviously his physical strength could not compare to the strength of his wisdom.) Nonetheless, the power of his physical strength, which is below the power of his wisdom, was also included in him.

We may understand the matter of the Name *HaShem*-יהו"ה as it is before the restraint of *Tzimtzum*, in the same way, so to speak. That is, not only is the aspect of *Yod-Hey*-יה"ה there, but even the aspect of *Vav-Hey*-יה"ו, which is the root of the coming into being of novel existence and is utterly unrelated to the Essential Self and Being of *HaShem*-יהו"ה Himself, blessed is He, is nevertheless there, included in His Essential Self. It therefore can be said that His Name is preexistent just as He is preexistent, blessed is He.

5.

This is the inner meaning of the verse,⁹³¹ “*HaShem*-יהו"ה is amongst my helpers.” For, it was explained before,⁹³² “my helpers” refers to the sparks of holiness that are refined through our toil in serving *HaShem*-יהו"ה below, blessed is He. Now, the refinement (*Birur*) must be in a way that we refine, clarify, and elevate the spark of holiness below, until it becomes included in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He. However, at first

⁹³¹ Psalms 118:7 – Also see the prior discourse of this year 5717, by this title, Discourse 28.

⁹³² See the prior discourse of this year 5717, by this title, Discourse 28.

glance, these are two opposites that have utterly no relation to each other. However, about this the verse states, “*HaShem-יהו"ה* is amongst my helpers.” In other words, through drawing down the Name *HaShem-יהו"ה* into the sparks, they can be refined through the union of opposites.

To clarify, this is because this verse does not just refer to the lower name *HaShem-יהו"ה*, from which the matter of “I *HaShem-יהו"ה* have not changed” stems, as *HaShem*’s-*יהו"ה* promise is simply understood (and explained in chapter one). Moreover, it does not just refer to the upper Name *HaShem-יהו"ה*, which is the Name *HaShem-יהו"ה* as it precedes the restraint of the *Tzimtzum* and is the root of the light of *HaShem-יהו"ה* that fills all worlds (*Memaleh Kol Almin*) and therefore is in the form of four letters. Rather, this verse refers to the Name *HaShem-יהו"ה* that even precedes the arousal of the desire, and is not in a state of letters (*Otiyot*), referring to the Absolute Essential Preexistent Being, *HaShem-יהו"ה* Himself, blessed is He, whose existence is intrinsic (as explained before). Thus, since the Essential Self and Being of *HaShem-יהו"ה* transcends all opposites, He therefore is capable of the impossible,⁹³³ and He therefore can bond all opposites.

Likewise, this explains the teaching,⁹³⁴ “[Before the soul descends] he is given an oath (*Mashbi'in Oto-משביעין אותו*),” which is related to the word, “fully satisfied-*Sova-*

⁹³³ Sha'alot u'Teshuvot HaRashba, Vol. 1, Section 418; Sefer HaChakirah of the Tzemach Tzeddek 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.

⁹³⁴ Talmud Bavli, Niddah 30b; Tanya Ch. 1

שובע.”⁹³⁵ That is, despite all the concealments of the world, every single Jew is given the strength to stand steadfast, and as he is in this world, he is capable of fulfilling the directives of the Supernal Man, and even higher, the directives of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This likewise is the matter indicated by the verse,⁹³⁶ “He established a testimony-*Eidut*-עדות,” as well as the matter of “decrees-*Chukim*-חוקים” and “judgments-*Mishpatim*-משפטים,” these being the three categories of Torah and *mitzvot*⁹³⁷ as they apply to physical matters below. For, the Torah was not given to the ministering angels,⁹³⁸ and all *mitzvot* are connected to our physical organs. Moreover, even those *mitzvot* that are “duties of the heart” must be felt physically, in the physical heart of flesh, as explained in several places.⁹³⁹ All this is the matter of bonding opposites, which is specifically brought about by the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as explained before.

Now, in this, there is another matter as well. That is, since the power for this service is drawn from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, the drawing down is in

⁹³⁵ See *Kitzurim v'Ha'arot* to Tanya p. 57 and on; *Sefer HaMaamarim* 5698 p. 235 and on.

⁹³⁶ Psalms 78:5

⁹³⁷ This was discussed at length in the preceding discourse of this year 5717, “*HaShem* is among my helpers,” Discourse 28.

⁹³⁸ Talmud Bavli, *Brachot* 25b

⁹³⁹ *Sefer HaMaamarim* 5697 p. 282; Discourse entitled “*Bati LeGani* – I have come to My garden” 5712, translated in *The Teachings of The Rebbe* 5712, Discourse 8, Ch. 4 (*Sefer HaMaamarim* 5712, p. 225 and on), and elsewhere.

such a manner, that without taking the changes of the world into consideration, or even the changes within the one who is serving Him, nonetheless, “no one banished from Him will remain banished.”⁹⁴⁰ The reason is because the one who serves Him is “in Our form and after Our likeness,”⁹⁴¹ meaning that he has the essential self of the soul, which is the singular-*Yechidah* level of the soul, in which change is utterly inapplicable. This aspect of the soul is always in a state of faithfulness with Him,⁹⁴² in that it “hugs and adheres to You.”⁹⁴³ From this aspect of the soul service of *HaShem*-יהו"ה, blessed is He, is drawn forth with the desire of the heart (*Re'uta d'Leeba*) and with self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, so that without taking any consideration of the concealments and hiddenness, a Jew is capable of fulfilling the directives of *HaShem*-יהו"ה in a manner of unifying all opposites.

6.

This then, is the meaning of the blessing, “Blessed are You, *HaShem*-יהו"ה our God, King of the world, Who bestows goodness upon the guilty, Who has bestowed goodness upon me.” The “guilty” refers to those who have not fulfilled all that they need to fulfill in serving *HaShem*-יהו"ה, blessed is He, because of one of four impediments; traveling in the desert, illness, imprisonment, or traversing the sea, the particular

⁹⁴⁰ See Samuel II 14:14; Also see Tanya, Ch. 39.

⁹⁴¹ Genesis 1:26

⁹⁴² Tanya, Ch. 24

⁹⁴³ See the liturgy of the *Hosha'anot* for the third day.

details and divisions of which are explained in the discourse.⁹⁴⁴ Because of this, from time to time, there can be a lack in a person's service of *HaShem*-יהו"ה, blessed is He. However, even so, the Holy One, blessed is He, "bestows goodness upon the guilty" and, "but for Torah there is no good,"⁹⁴⁵ and but for *mitzvot* there is no good. This is true goodness, which is called "good for Heaven and good for the creatures."⁹⁴⁶ That is, as an act of charitable kindness from Above, they (the guilty) were granted exodus from all four matters that obstruct and hinder service of *HaShem*-יהו"ה, blessed is He, and were brought to a state of freedom and redemption. (For, according to Torah law, we recite the above blessing of *HaGomel* at a time that a person is restored to good health and standing.)⁹⁴⁷ Thus, they then can fulfill their obligations to *HaShem*-יהו"ה etc.

This then, is why the liturgical text of the blessing makes mention of guilt and obligation. For, since *HaShem's*-יהו"ה ultimate, innermost Supernal intent is for a Jew to indeed fulfill the directive and purpose for which he was sent to this world [be righteous and do not be wicked], without taking external changes into consideration, or even taking changes stemming from the inner powers of his soul into consideration, or even taking changes that stem from the encompassing powers into consideration, but rather, his service of *HaShem*-יהו"ה, blessed is He, should stem from the desire of the heart (*Re'uta d'Leeba*) with self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, stemming from the singular-

⁹⁴⁴ At the end of the discourse entitled "*HaShem Lee b'Ozrai*" 5687, p. 216.

⁹⁴⁵ Mishnah Avot 6:3

⁹⁴⁶ Talmud Bavli, Kiddushin 40a

⁹⁴⁷ See Seder Birchat HaNehenin of the Alter Rebbe, 13:5.

Yechidah essential self of his soul. This will then bring about that the “sons of Yaakov” will have the matter of “expiry,” meaning that they will be in a state and motion of the expiry of the soul [in which there no longer is worry about the needs of the body] and through this, we draw down the matter indicated by the verse, “I *HaShem*-יהו"ה have not changed,” so that there are no changes whatsoever even in the promise, and the Holy One, blessed is He, blesses the Jewish people (He “bestows goodness upon the guilty”) so that they can fulfill their mission in matters of Torah and *mitzvot*. Through doing so, there will be a drawing forth of the blessing of *HaShem*-יהו"ה, blessed is He, in all the needs of man, both for oneself and the members of his household, in matters pertaining to children, good health, and abundant livelihood!

Discourse 31

“*VaYedaber HaShem el Moshe Leimor - HaShem spoke to Moshe saying*”

Delivered on Shabbat Parshat Masei,
Shabbat Meverchim Menachem-Av, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁴⁸ “*HaShem-יהו"ה* spoke to Moshe, saying, ‘Speak to the children of Israel and say to them: When you cross the Jordan to the land of Canaan, you shall prepare cities for yourselves, cities of refuge shall they be for you, and a murderer shall flee there – one who smites a soul unintentionally.’” The Midrash Rabbah there states,⁹⁴⁹ “This is the meaning of the verse,⁹⁵⁰ ‘Good and upright is *HaShem-יהו"ה*, therefore He guides sinners on the way,’ and,⁹⁵¹ ‘Remember Your mercies, *HaShem-יהו"ה*, and Your kindnesses.’ David said, ‘Master of the world, were it not for the fact that Your kindnesses preceded Adam, the first man, he would have been unable to stand, as it states,⁹⁵² ‘On the day that you eat of it, you shall surely die.’ Yet, You did not do this to him, but rather...

⁹⁴⁸ Numbers 35:9-11

⁹⁴⁹ Midrash Bamidbar Rabba 23:13

⁹⁵⁰ Psalms 25:8

⁹⁵¹ Psalms 25:6

⁹⁵² Genesis 2:17

You had mercy upon him and banished him instead,⁹⁵³ just as one who takes a life unintentionally is exiled from his place to the cities of refuge.’ The verse thus states, ‘Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses etc.’” (The conclusion of this verse is, “for they are eternal (*Me'olam*-מעולם),” meaning that the mercies and kindnesses of the Holy One, blessed is He, are “from the world” (*Me'olam*-מעולם), that is, from the day that Adam, the first man, was created in the world.)

Now, from the words of the Midrash it is understood that the Adam’s sin and the matter of “one who takes a life” are the same matter, and that because Adam intentionally sinned, he was liable for the death penalty, and even though, in his case, there was neither the necessary warning, nor were there witnesses, nevertheless, since his sin preceded the giving of the Torah, a warning was not required [to receive the death penalty] for, in regard to the *mitzvot* of the children of Noah, the transgression of any prohibition incurs the death penalty.⁹⁵⁴ Furthermore, since in his case, the judgment was at the hands of the Heavenly court, witnesses were also not required, since for the Heavenly court everything is openly revealed [and witnesses are not necessary].⁹⁵⁵

Nevertheless, because of the matter of mercies (*Rachamim*) and kindnesses (*Chassadim*), he was judged with banishment and exile, just as one who takes a life

⁹⁵³ Genesis 3:24

⁹⁵⁴ See Talmud Bavli, Sanhedrin 57a-b

⁹⁵⁵ See Talmud Bavli, Sanhedrin 40b, Rashi entitled “*Ela Ro'eh*-אלא רואה.”

unintentionally. We therefore must understand why the sin of Adam is compared to murder.⁹⁵⁶

2.

The explanation is as stated in books of Kabbalah⁹⁵⁷ that upon the sin of tree of the knowledge of good and evil, various souls and sparks of holiness fell into the seventy ministers of the extraneous husk (*Kelipah*) of *Nogah*. Elsewhere⁹⁵⁸ it states that upon the sin of the tree of the knowledge of good and evil, the nine lower *Sefirot* of Kingship-*Malchut* descended into the external husks (*Kelipah*), thus bringing about an admixture of good and evil in the world. For, before the sin, there was no admixture of evil whatsoever, in that evil was totally separate unto itself, as known,⁹⁵⁹ that before the sin, the place of the external husks (*Kelipot*) was below all worlds and there altogether was no admixture of any holiness in them.⁹⁶⁰

Additionally, (as it is in holiness) the upper knowledge of the existence of evil (as it states,⁹⁶¹ “You will be like God

⁹⁵⁶ See the discourse by this same title of the year 5665 (Sefer HaMaamarim 5665 p. 325 and on); Also see the discourse by this title of the year 5651 (Sefer HaMaamarim 5651 p. 197 and on), and the discourse by the same title of Shabbat Parshat Matot Masei of the year 5712, translated in The Teachings of The Rebbe 5712, Discourse 22.

⁹⁵⁷ Sefer HaGilgulim Ch. 1 and on.

⁹⁵⁸ Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach) Ch. 2

⁹⁵⁹ See Ta'amei HaMitzvot of the Arizal, Parshat Beshalach, Mitzvat Tchum Shabbat; Likkutei Torah of the Arizal, Parshat Bereishit (section entitled “We shall now explain the level of Adam, the first man, prior to his sin), and elsewhere.

⁹⁶⁰ See Torah Ohr, Bereishit 5c and on; Torat Chayim, Bereishit 30a and on; Maamarei Admor HaEmtza'ee, Vayikra Vol. 2 p. 704; Sefer HaMaamarim 5662 p. 300 and on, and elsewhere.

⁹⁶¹ Genesis 3:5

knowing good and evil”) was not in an inner manner of knowledge, but was only in an encompassing manner, similar to the explanation⁹⁶² of the words, “It is openly revealed and known before the Holy One, blessed is He,” as an automatic byproduct of His Being, in an encompassing, transcendent manner. The same was so of the knowledge of evil before the sin below, in the lower worlds, in that it was not known in an inner way at all.

Therefore, man, who is a being with a sense of innerness (*Pnimee*), had no need at all to be knowledgeable or aware of the existence of evil. This is explained at length in Torah Ohr⁹⁶³ and Torat Chayim,⁹⁶⁴ that the sin of the tree of knowledge of good and evil was brought about through Adam gazing into the place of the extraneous husks (*Kelipot*). In other words, since all man’s matters are internalized (*Pnimiyyim*), it therefore was unnecessary for him to gaze into the place of evil and be knowledgeable of it. For, it was because of man’s knowledge and awareness in an inner way, that evil became sensed by him with inner sensitivity. As a result, evil was given an inner (*b’Pnimiyyut*) hold over the holiness (*Kedushah*).

Now, because before the sin, evil had no hold at all over the innerness (*Pnimiyyut*), and there was no admixture of good in it whatsoever, and the place of the external husks (*Kelipot*) was lower than all the worlds, therefore, the external husks had no power to dominate over the holiness (*Kedushah*). Moreover, they did not oppose holiness (*Kedushah*), and beyond this, they

⁹⁶² See Torah Ohr, Vayera 14d

⁹⁶³ Torah Ohr, Bereishit 6a

⁹⁶⁴ Torat Chayim, Bereishit 33a

even assisted holiness (*Kedushah*). This is explained in Shnei Luchot HaBrit⁹⁶⁵ regarding the meaning of the word “husk-*Kelipah*-קלפה,” that it is like the husk or peel of a fruit that protects it. In other words, at the beginning of creation, the external husks (*Kelipot*) actually assisted the holiness (*Kedushah*).

However, upon Adam gazing into the place of the external husks (*Kelipot*) and sinning, he brought about an admixture of good and evil.⁹⁶⁶ Thus, once there was an admixture of good and evil, this caused evil to be strengthened and become dominant, to the point that it became possible for it to stand in opposition to holiness (*Kedushah*). In other words, not only do they no longer assist holiness (*Kedushah*), but on the contrary, they stand in opposition to holiness (*Kedushah*).

This is the meaning of the verse,⁹⁶⁷ “Whoever sheds the blood (*Dam*-דם) of man (*Adam*-אדם) by man (*Adam*-אדם).” That is, “man-*Adam*-אדם” is an *Aleph*-א-1 with “blood-*Dam*-דם,”⁹⁶⁸ as it states,⁹⁶⁹ “For the blood (*Dam*-דם), it is the soul (*Nefesh*).” That is, the vitality of the soul (*Nefesh*) spreads forth and manifests within the blood (*Dam*-דם). However, through the matter of sin, Adam caused the spilling of the aspect of blood

⁹⁶⁵ Shnei Luchot HaBrit 19b, cited in Ohr HaTorah, Na”Ch Vol. 2 p. 834 and on; Sefer HaMaamarim 5659 p. 176; 5704 p. 139 and on; Also see Likkutei Sichot Vol. 25, p. 429, note 52.

⁹⁶⁶ See Torah Ohr, Bereishit 5c and on; Torat Chayim, Bereishit 30a and on; Maamarei Admor HaEmtza’ee, Vayikra Vol. 2 p. 704; Sefer HaMaamarim 5662 p. 300 and on, and elsewhere.

⁹⁶⁷ Genesis 9:6; See Likkutei Torah, Bamidbar 13c, 14c; Sefer HaMaamarim 5679 p. 559.

⁹⁶⁸ See Mevo She’arim, Shaar 5, Section 2, Ch. 5; Shnei Luchot HaBrit, HaKdamat Beit Yisroel, Beit David (21a), and elsewhere.

⁹⁶⁹ Deuteronomy 12:23

(*Dam*-דָם) and the vitality and Godly light of the aspect of the man (*Adam*-אָדָם) of holiness, [spilled] to the “incorrigible man” (*Adam Bliya’al*),⁹⁷⁰ who is the aspect of “man” (*Adam*-אָדָם) of the opposite of holiness.⁹⁷¹

This is like what is known about the verse,⁹⁷² “One who blasphemes (*Nokev*-נִקֵב) the Name *HaShem*-יהו"ה,” meaning that, through sin, a “puncture-*Nekev*-נִקֵב” and blemish is caused in the vessels (*Keilim*) of holiness, and as a result, vitality is drawn to the opposite of holiness. In other words, in and of themselves, the extraneous husks (*Kelipot*) only have very constricted vitality and life force, as explained above, that before the sin they did not have the power to dominate at all. However, through sin, they derive vitality from the holiness. This is the explanation of the verse, “Whoever sheds the blood (*Dam*-דָם) of man (*Adam*-אָדָם) by man (*Adam*-אָדָם).”

This also is the meaning of the statement in *Zohar*,⁹⁷³ “There are chariots of the right side, in the mystery of the upper holiness,” referring to the chariot (*Merkavah*) of the side of holiness, “and there are chariots of the left side, in the mystery of the opposite side” referring to the chariot (*Merkavah*) of the opposite of holiness. About the matter of the chariots of the

⁹⁷⁰ Proverbs 6:12 – “אָדָם בליעל” – The term “*BliYa’al*-בליעל” is a composite of two words “without a yoke-*Blee Ol*-בלי עול,” meaning, without the yoke of Heaven, and also means “without ascent-*Blee Ya’al*-יעל-בלי,” meaning that this is the animalistic inclination in man, which descends downward, as stated (Eccl. 3:21), “Who realizes that the spirit of man is the one that ascends on high while the spirit of the beast is the one that descends below down into the earth.”

⁹⁷¹ See *Shaarei Kedushah* of Rabbi Chayim Vital, translated as *Gates of Holiness*, Part 1, Gate 1.

⁹⁷² Leviticus 24:16; See *Likkutei Torah* of the Arizal to Leviticus 24:16, and his *Ta’amei HaMitzvot* (section entitled “*v’Nokev Shem HaShem*”).

⁹⁷³ *Zohar* I 211b

opposite side, the Zohar explains that, in and of themselves, they have no vitality, but they murder and take souls, meaning that they extract the vitality and sparks of holiness from the side of holiness.

This is why the evil inclination endeavors to such a great extent to cause a person to sin. In other words, it is not just out of hatred for the side of holiness, but is primarily because this affects the very essence and vitality of the husks (*Kelipot*). For, through sin, they derive vitality from the side of holiness, as explained above about the verse, “Whoever sheds the blood (*Dam-דם*) of man (*Adam-אדם*) by man (*Adam-אדם*).” About this, our sages, of blessed memory, said about the evil inclination,⁹⁷⁴ “He descends and entices, and then ascends and accuses.” In other words, the reason he descends to entice and lead man astray, causing him to sin, is so that he can then ascend and accuse, and thus extract the vitality of the side of holiness from the person, so that the vitality will instead be drawn to the external husks (*Kelipot*). This is the spiritual meaning of “he ascends and accuses” from which there chains down that “he ascends and accuses” in its simple meaning, that he demands judgment and justice, and punishment be meted out, so that a person’s life force is removed from him, even physically.

With the above in mind, we can understand why sins in general – and particularly the sin of the tree of the knowledge of good and evil – are called murder and unintentional killing. For, the result of sin is that vitality is extracted from holiness (*Kedushah*) to the external husks (*Kelipot*). That is, in and of themselves, the external husks (*Kelipot*) have no vitality

⁹⁷⁴ Talmud Bavli, Bava Batra 16a

whatsoever and are called “death-*Mavet*-מֹוֹת.” That is, through sin, all their vitality is drawn to them from the side of holiness (*Kedushah*), which is the matter indicated by the verse, “Whoever sheds the blood (*Dam*-דָּם) of man (*Adam*-אָדָם) by man (*Adam*-אָדָם).” Thus, because of this, sin is called murder and unintentional killing.

3.

However, we still must understand why due to the fact that, in and of themselves, they have no vitality at all, the external husks (*Kelipot*) are called “death-*Mavet*-מֹוֹת.” For, at first glance, the same is true of the entire chaining down of the worlds (*Hishtalshelut*). That is, in and of themselves, all novel beings have no existence at all. For, in and of themselves, they do not exist intrinsically, but receive their existence from the Essential Self of the Singular Preexistent Unlimited Being, *HaShem*-יהו"ה, blessed is He, whose existence is intrinsic. This being so, why is it that the external husks (*Kelipot*) are specifically called “death-*Mavet*-מֹוֹת” because, in and of themselves, they have no vitality. Seemingly, the same is true of the entire chaining down of the worlds (*Hishtalshelut*), including the side of holiness (*Kedushah*).

The explanation is that it indeed is true that all novel beings receive their existence from the Essential Self of the Singular Preexistent Being, *HaShem*-יהו"ה, blessed is He, whose existence is intrinsic to Him, as Rambam wrote,⁹⁷⁵ “This is the

⁹⁷⁵ Mishneh Torah, Hilchot Yesodei HaTorah 1:4

meaning of the words of the prophet,⁹⁷⁶ ‘*HaShem*-יהוה God, is True,’ that He alone is True, and no other being has truth that compares to His Truth. This is the meaning of the words of Torah,⁹⁷⁷ ‘There is none besides Him.’ That is, there is no being, aside for Him, whose existence is true like His existence.” He similarly states this earlier, as follows,⁹⁷⁸ “All beings that exist... only came into being from the truth of His Being. If one would imagine that He does not exist, no other being could possibly exist. If one would imagine that no other beings aside for Him exist, He alone would continue to exist, and the nullification of their existence would not nullify His existence. For, all other beings that exist require Him, whereas He, blessed is He, does not require them etc.”

This general matter is the substance of the contemplation (*Hitbonenut*) of the verse,⁹⁷⁹ “For He spoke and it came to be, He commanded and it stood firm.” That is, everything that is, exists because He spoke and He commanded it. From this it is understood that all novel existence is not true existence. True existence is **intrinsic** existence, meaning, that which exists, in and of itself, and has no cause or reason that preceded it.⁹⁸⁰ However, whatever is the result of a cause or reason that precedes it, is not intrinsic or essential in its existence. For, if the cause is nullified, the effect is automatically nullified. We thus see that, in and of itself, without its cause, there is nothing to sustain the effect. Thus,

⁹⁷⁶ Jeremiah 10:10

⁹⁷⁷ Deuteronomy 4:35

⁹⁷⁸ Mishneh Torah, Hilchot Yesodei HaTorah 1:1-3

⁹⁷⁹ Psalms 33:9

⁹⁸⁰ Tanya, Iggeret HaKodesh, Epistle 20

since the cause of the existence of all beings is the will of *HaShem*-יהו"ה, blessed is He, in that "He spoke and it came to be, He commanded and it stood firm," it is understood that if this will would be nullified, their existence would automatically be nullified. This being so, in the first instance, their existence is not an essential existence.

Now, this is easy to understand, even according to human intellect, and is why the preceding verse states, "Fear *HaShem*-יהו"ה, all the earth; be in dread of Him all inhabitants of the world. For He spoke and it came to be, He commanded and it stood firm." That is, the contemplation (*Hitbonenut*) of the verse, "He spoke etc.," is something that is easily understood by the intellect, to such a degree that as a result, all the earth, including all the inhabitants of the world, are in fear of *HaShem*-יהו"ה.

Now, even though all beings that exist have no true essential existence (*Kiyum Atzme*), in and of themselves, nevertheless, we find that the matter of the light (*Ohr*-אור) of *HaShem*-יהו"ה,⁹⁸¹ indeed has essential existence (*Kiyum Atzme*). The Alter Rebbe's words in *Iggeret HaKodesh*⁹⁸² about this are well known. That is, he explains that novel existence is brought forth from the light (*Ohr*-אור) and that the light (*Ohr*-אור) is like its Source, which is the Luminary (*Ma'or*-מאור) – referring to the Essential Self and Being of the Emanator, *HaShem*-יהו"ה Himself, blessed is He, whose existence is intrinsic to Him and is not caused by any cause that

⁹⁸¹ See *Shnei Luchot HaBrit*, Beit HaShem 4c, citing and explaining the Arizal, in regards to the matter of the light-*Ohr*-אור-207 which shares the same numerical value as the Unlimited One-*Ein Sof*-אין סוף-207.

⁹⁸² See Tanya, *Iggeret HaKodesh*, Epistle 20

preceded Him, God forbid to think so. Therefore, it is solely within His power and ability to newly create something from absolute nothingness, without this “something” having any other cause or reason preceding its tangible existence.

In other words, the coming into being of novel creations is solely and specifically in the power of the Essential Self of the Singular Preexistent Unlimited Being, *HaShem*-יהו"ה, blessed is He, whose existence is intrinsic to Him. This itself is why novel created beings sense their existence as being intrinsic to them - because their existence is brought about from the Essential Self of the Singular Preexistent Being, *HaShem*-יהו"ה, blessed is He, whose existence is indeed truly intrinsic to Him. It therefore is applicable for them to also have such a sense, at least in their senses. Moreover, they sense that the very matter of existence of something from nothing, which is entirely beyond all comparison, is utterly wondrous to the endth degree, such that it solely and specifically is only in the power of the Essential Self of the Singular Preexistent Unlimited Being, *HaShem*-יהו"ה, blessed is He, whose existence is intrinsic to Him, to do. Nevertheless, novel existence itself is brought forth from the light (*Ohr*-אור) of *HaShem*-יהו"ה, because light (*Ohr*-אור) is like its Luminary (*Ma'or*-מאור).⁹⁸³

In other words, even though, in and of itself, the light (*Ohr*-אור) is also not a true existence – for, as we said, in and of themselves, **all** beings in existence do not have true existence, in that their entire existence is utterly dependent on the Essential Self of the Singular Preexistent Intrinsic and

⁹⁸³ Also see the discourse entitled “*U'byom Simchatchem*” 5656 (Sefer HaMaamarim 5656 p. 254 and on); *Hemshech* 5666 p. 432 and on, and elsewhere.

Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, which also applies to the existence of the light (*Ohr*-אור) – all this is true when considering the light (*Ohr*-אור), in and of itself. However, since the property of the light (*Ohr*-אור) is that it adheres to its Luminary (*Ma'or*-מאור) and it is therefore is like its Luminary (*Ma'or*-מאור), therefore, it too is in a state of essential existence (*Kiyum Atzmee*), like its Luminary (*Ma'or*-מאור).

4.

The explanation is that because the light (*Ohr*-אור) adheres to its Luminary (*Ma'or*-מאור) and is like the Luminary (*Ma'or*-מאור), therefore, the light (*Ohr*-אור) also comes to be in a state of essential existence (*Kiyum Atzmee*), like the Luminary (*Ma'or*-מאור). This is true even though, in and of itself, the light (*Ohr*-אור) cannot compare to the Luminary (*Ma'or*-מאור) and is utterly dependent on the Luminary (*Ma'or*-מאור). For, just as the revelation of light (*Ohr*-אור) is possible, the absence of the revelation of light (*Ohr*-אור) is also possible. For, as known, Above in *HaShem*'s-יהו"ה Godliness, the revelation of light (*Ohr*-אור) is not the result of any necessity, but is solely by the power of His will and desire. Because of this, the analogy given from light (*Ohr*) as it is below, is not fully appropriate and aligned with the matter of light (*Ohr*-אור) as it is Above in *HaShem*'s-יהו"ה Godliness.

To further explain, two analogies are given about the matter of this light (*Ohr*).⁹⁸⁴ The first analogy is from the light of the sun. That is, since the sun itself is brilliant, therefore the expression that spreads out from it, is light that illuminates. The second analogy given is from the light and vitality of the soul. That is, since the soul is essentially alive, therefore the expression that spreads from it, is that it lives and enlivens. It is explained about this⁹⁸⁵ that the analogy of the light of the sun is not fully aligned with the matter of light (*Ohr*-אור) as it is Above in *HaShem*'s יהו"ה Godliness, because the light of the sun is necessitated by the existence of the sun, which is its luminary. That is, the light is the automatic byproduct of the existence of the sun. In other words, if the sun exists, the light exists. However, this is not so Above in *HaShem*'s יהו"ה Godliness, where the existence of the light (*Ohr*-אור) is solely and specifically by virtue of His will and desire (*Ratzon*), and just as He capable of illuminating, He also is capable of not illuminating.

It is in this matter that the philosophers erred in thinking that the world is preexistent. That is, even amongst those philosophers who acknowledged that all beings are brought into being by the Creator, blessed is He, there nevertheless were those who erred in thinking that the world is preexistent. They explained this based on the analogy of the light of the sun, in that even though, it is true, that the entire existence of the light is from the luminary, nevertheless, they posited that since the

⁹⁸⁴ See the discourse entitled “*Zot Chukat*” and “*Ki Imcha*” 5666 (*Hemshech* 5666 p. 172 and on).

⁹⁸⁵ In the discourse entitled “*Ki Imcha*” 5666 *ibid*.

luminary exists, the light also exists, in that the existence of the luminary automatically necessitates the existence of the light. In this way, they posited that the same applies to the existence of creation. That is, even though they acknowledged that all creations are from Him, blessed is He, they nevertheless erred in thinking that the world is preexistent, just as He is preexistent, God forbid to think so.

However, in reality, it is not as they think. For, Above in *HaShem*'s יהו"ה Godliness, all revelations are solely and specifically by virtue of His will and desire (*Ratzon*). In other words, not only is it that the existence of novel creations is by virtue of His will and desire (*Ratzon*), but even the revelation of the light (*Ohr*-אור), which brings them into being, is specifically by the virtue of His will and desire (*Ratzon*). It is in this regard that the second analogy is given, namely, the analogy of the light and vitality of the soul. For, the revelations that come from the soul are not necessary to it. Proof for this, is that when the soul of a human being is reincarnated into the body of a plant or animal, there are no revelations from the human soul in the plant or animal. This demonstrates that the presence of the soul does not necessitate that its soul-powers will be revealed.⁹⁸⁶

However, this proof from the matter of reincarnations is insufficient, because it could be said that, in truth, the presence of the soul necessitates the revelation of its powers, and the only reason the powers of the human soul are not revealed when the soul is reincarnated in a plant or animal, is because it lacks the necessary vessels (*Keilim*) [such as a human brain] through

⁹⁸⁶ See the discourse entitled “*Zot Chukat*” 5666 *ibid*.

which to express itself.⁹⁸⁷ However, in reality, even when the necessary vessels (*Keilim*) are present, [like a human soul in a human body] the soul is not compelled to reveal its soul powers. This is even true regarding the revelation of the innermost powers of the soul. That is, the revelation of even the innermost powers of the soul is not inherently necessary, even when the appropriate vessels (*Keilim*) are present.

We find this with our forefather Avraham, that he overpowered his mercies toward his only son, even though, in the very essence of his being, the quality of Avraham was kindness and mercy, as known. Moreover, such kindness and mercy especially applied to his only son, which is something that literally touches the very essence of the soul. Nonetheless, through the withdrawal of the desire, he overpowered his mercies.

From this example we can understand how it is Above in *HaShem's* יהו"ה Godliness, that all revelations are solely and specifically dependent on *HaShem's* יהו"ה will and desire (*Ratzon*) blessed is He. That is, just as He can illuminate, He can also not illuminate. From this it is understood that, in and of itself, the light (*Ohr*-אור) has no inherent or essential existence, since it is in His power to not desire the existence of the light (*Ohr*-אור).

However, even so, since the light (*Ohr*-אור) is like its Luminary (*Ma'or*-מאור), therefore it also has essential existence (*Kiyum Atzmee*), like the Luminary (*Ma'or*-מאור). In other

⁹⁸⁷ See the discourse entitled "*Shofim*" 5672 (*Hemshech* 5672 Vol. 1 p. 94 and on); Discourse entitled "*Alah Elokim*" 5707 (*Sefer HaMaamarim* 5707 p. 135 and on).

words, although before the existence of the light (*Ohr*-אור), its existence was not at all necessary, nonetheless, since it arose in *HaShem* 's יהו"ה will and desire that the light (*Ohr*-אור) should exist, He - the Luminary (*Ma'or*-מאור) - gave it essential existence (*Kiyum Atzme*) through its adhesion to the Luminary (*Ma'or*-מאור), by which it too comes to be in a state of essential existence, so that it exists **as if** existence is intrinsic to it. Thus, as a result, the light (*Ohr*-אור) is capable of bringing about the novel existence of something from nothing, so that there will be novel creatures who sense themselves as existing independently. It likewise is because of this that there is the existence of something from nothing altogether, which is entirely beyond all comparison, and is utterly wondrous to the endth degree, so much so, that only the Singular Preexistent Essential and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, whose existence is truly intrinsic, has the power to do so. This is because the light (*Ohr*-אור) is of the Luminary (*Ma'or*-מאור) and is like it, and therefore is in a state of essential existence (*Kiyum Atzme*), as though its existence is intrinsic.

5.

Beyond this, it is explained there in *Iggeret HaKodesh* that the existence of novel creation is actuality brought about through the manifestation of the light (*Ohr*) within the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*) – (that is, the thirty vessels of the *Sefirah* of Kingship-

Malchut).⁹⁸⁸ This being so, it is understood that even the vessels (*Keilim*) of the world of Emanation are in a state of essential existence (*Kiyum Atzme*), as though their existence is intrinsic to them.

In other words, even though there is a difference between the light (*Ohr*) and the vessels (*Keilim*), in that the light (*Ohr*) is in a state of recognizable adhesion to the Luminary (*Ma'or*), whereas the vessels (*Keilim*) are in a state of adhesion that is not recognizable,⁹⁸⁹ nevertheless, since “He and His organs are one,”⁹⁹⁰ the vessels (*Keilim*) are unified with the light (*Ohr*), and the light (*Ohr*) reveals their adhesion to the Luminary (*Ma'or*) in them, by which even the vessels (*Keilim*) are in a state of essential existence (*Kiyum Atzme*), such that they too are like the Luminary.

About this it states,⁹⁹¹ “He exists and His Name exists, and His throne is firmly established.” These three matters of “He-*Hoo*-הוא,” “His Name-*Shmo*-שמו,” and “His throne-*Keeso*-כסאו,” are the three matters of “He, His life force, and His organs.”⁹⁹² “He-*Hoo*-הוא,” refers to *HaShem*-יהוה Himself, blessed is He. “His Name-*Shmo*-שמו” is His light (*Ohr*-אור) (like the teaching,⁹⁹³ “Before the creation of the world there was

⁹⁸⁸ See Etz Chayim, Shaar 30 (Shaar HaPartzufim) Ch. 2; Shaar 44 (Shaar HaShemot), Ch. 2. (That is, the inner, middle, and outer aspects of the ten *Sefirot* of Kingship-*Malchut* of the world of Emanation-*Atzilut*, which become the vitality and soul for the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) respectively.)

⁹⁸⁹ See Sefer HaMaamarim 5662 p. 229; 5664 p. 134 and on.

⁹⁹⁰ Introduction to Tikkunei Zohar 3b

⁹⁹¹ In the liturgy of the “*Emet v'Yatziv*” section that follows the *Shema* recital in the morning prayers.

⁹⁹² Introduction to Tikkunei Zohar 3b

⁹⁹³ Pirke d'Rabbi Eliezer, Ch. 3

He (*Hoo*-הוא) and His Name (*Shmo*-שמו) alone”). “His throne-*Keeso*-כסאו” is the aspect of the vessels (*Keilim*). Thus, this is the meaning of the statement, “He (*Hoo*-הוא) exists and His Name (*Shmo*-שמו) exists, and His throne (*Keeso*-כסאו) is firmly established.” That is, they all are sustained with essential existence (*Kiyum Atzme*).

In other words, even though “His organs” cannot compare to “His life force,” – as known regarding the precise wording of the two statements, “He and His life force are one,” and “He and His organs are one,” as opposed to saying “He and His life force and organs are one.” This is because the unity of the vessels (*Keilim*) cannot compare to the unity of the lights (*Orot*)⁹⁹⁴ – and how much more so, there certainly is a vast difference between both “His organs” and “His life force,” and “Him-*Eehood*-איהו.” Nevertheless, they all exist with essential existence (*Kiyim Atzme*). Furthermore, even matters of holiness that are below the veil (*Parsa*) that separates between the world of Emanation and the world of Creation, since they too adhere to their source, they too are sustained with essential existence (*Kiyum Atzme*). Because of this there is an additional explanation of the word “His throne-*Keeso*-כסאו,” that it refers to the souls of the righteous-*Tzaddikim*,⁹⁹⁵ for they too are sustained with essential existence (*Kiyum Atzme*). The same is so of all matters of holiness. That is, because they

⁹⁹⁴ See Sefer HaMaamarim 5629 p. 204, p. 378, and elsewhere.

⁹⁹⁵ See Sefer HaMaamarim 5709 p. 229, where it states: “His Throne-*Keeso*-כסאו refers to the souls that are called “The Throne-*Kees*’e-כסא.” The Rebbe added a note there which states, “See Talmud Bavli, Brachot 32a, regarding “the throne-*Kees*’e-כסא of three legs” [which refers to Avraham, Yitzchak and Yaakov – Rashi]. Also note that the world of Creation-*Briyah* is “The world of the Throne” (*Olam HaKis*’e) and “The world of the Souls” (*Olam HaNeshamot*), as is well known.”

adhere (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, they are sustained, as it states,⁹⁹⁶ "You who adhere (*HaDveikim*) to *HaShem*-יהו"ה your God, are all alive today!"

6.

Now, all this is true on the side of holiness (*Kedushah*), but this is not so of the side that is the opposite of holiness. For, since they are not in a state of closeness, oneness, and adhesion to *HaShem*-יהו"ה, blessed is He, but are rather in a state of separation, they therefore have no essential existence whatsoever. This itself is the difference between the holy (*Kedushah*) and the opposite of holy. In holiness (*Kedushah*), one's vitality is in a state of adhesion and oneness with *HaShem*-יהו"ה, blessed is He, whereas in the opposite of holiness, one's vitality does not come through oneness with *HaShem*-יהו"ה, blessed is He.

This is as known⁹⁹⁷ regarding the reason that on the side of holiness, there are ten levels, whereas on the side of the external husks (*Kelipot*) there are eleven⁹⁹⁸ (corresponding to which there are the eleven spices of the incense, and the eleven curses,⁹⁹⁹ in order to repair the matter of eleven as it is in the external husks – the *Kelipot*).¹⁰⁰⁰ This is because, on the side

⁹⁹⁶ Deuteronomy 4:4

⁹⁹⁷ See Torah Ohr, Toldot 20b and on and the glosses of the Tzemach Tzedek there (Ohr HaTorah, Toldot, p. 152a and on); Hemshech 5672 Vol. 1 p. 424 and on.

⁹⁹⁸ See Etz Chayim, Shaar 11 (Shaar HaMelachim), Ch. 10; Pri Etz Chayim, Shaar HaKadeishim, Ch. 4.

⁹⁹⁹ Deuteronomy 27:15-26

¹⁰⁰⁰ See Torah Ohr, Toldot 20b and on and the glosses of the Tzemach Tzedek there (Ohr HaTorah, Toldot, p. 152a and on); Hemshech 5672 Vol. 1 p. 424 and on.

of holiness (*Kedushah*), the light of *HaShem*'s יהוה Godliness manifests in all the levels in a way of oneness, and is not considered to be a separate level unto itself, which is not the case with the external husks (*Kelipah*), in which the light of *HaShem*'s יהוה Godliness is considered to be a separate level unto itself. This is because it does not manifest within them, but is merely a transcendent aspect that encompasses them (*Makif*). Moreover, whatever is drawn internally, is not in a way of inner manifestation within them, but in a way of exile within them.¹⁰⁰¹ Thus, since they have no inner Godly vitality, they are in a state of death. In other words, even when they do have Godly vitality in them, nevertheless they are in a state of death, since this vitality is not one with them.

This is even so at the very inception of their existence, that is, they are in a state of negative existence. This is as stated in Midrash,¹⁰⁰² “The Holy One, blessed is He, created worlds and destroyed them, saying, ‘These bring Me satisfaction, and these do not bring Me satisfaction.’” Now, from His words, “These do not bring Me satisfaction,” the external husks of the *Kelipot* were brought into being. For, the matter of “saying” is that of revealing, and existence comes into being from revelation. However, since this revelation was expressed as a negative, “These do not bring Me satisfaction,” therefore, their existence is in a way of distance.

By way of analogy in man below, when a person desires something, it is in a way of closeness to it, to the extent that he

¹⁰⁰¹ See Torah Ohr, Ohr HaTorah, and *Hemshech* 5672 *ibid*.

¹⁰⁰² Midrash Bereishit Rabba 3:7, 9:2 (See Sefer HaMaamarim 5700 p. 55); Also see Sefer HaSichot, Torat Shalom p. 134 and on; Sefer HaMaamarim 5680 p. 299 and on, and elsewhere.

is drawn to it. However, this is not so when something is the opposite of his desire, in which case he withdraws and separates from it.

The same is understood regarding how it is Above. That is, since “these do not bring Me satisfaction,” the Godly vitality is in a state of separation from them. In other words, even though vitality is drawn to them, since the words “these do not bring Me satisfaction” is a matter of revelation, and therefore Godly vitality is also drawn to matters that stem from “these do not bring Me satisfaction,” nevertheless, since they are the opposite of His desire, the Godly vitality is in a state of distance and separation from them, as explained above that the vitality merely transcends and encompasses them (*Makif*). Moreover, even that which is drawn internally is in a way of exile within them. Thus, since internally they are devoid of Godly vitality, their existence is one negative vitality, and they therefore are called “death” (*Mavet*-מרת), even as they derive vitality and are physically alive from the Godly vitality.

7.

Now, just as we explained these matters in regard to the totality of the chaining down of the worlds (*Histhalshelut*), that since matters of holiness (*Kedushah*) are in a state of adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, they therefore are in a state of essential existence (*Kiyum Atzme*), which is not so of the external husks (*Kelipot*), which are in a state of separation and therefore in a state of death, this likewise is understood regarding how it is in man below. That is, by toiling in service

HaShem-יהו"ה, blessed is He, a person thereby becomes a receptacle to draw down holy vitality. That is, the drawing down of holy vitality specifically comes through toiling in the service of *HaShem*-יהו"ה, blessed is He. More particularly, it comes through toiling in His service with fear of Him, as it states,¹⁰⁰³ "The fear of *HaShem*-יהו"ה brings life." Thus, through this service, a person comes to live with the vitality of essential existence (*Kiyum Atzmee*).

However, if he is not occupied in serving *HaShem*-יהו"ה, blessed is He, especially if he has sinned and blemished his soul by leaving the path, this is not so. In this case, he draws his vitality from the external husks of *Kelipah*, and therefore, in and of himself, he is devoid of vitality, but instead is like the external husks of *Kelipah*, which are called "death" (*Mavet*-מות).

This matter itself is the difference between the holy (*Kedushah*) and the external husks (*Kelipah*). That is, on the side of holiness (*Kedushah*), the primary source of vitality stems from being occupied in the toil of serving *HaShem*-יהו"ה, blessed is He. However, in the case of the external husks of *Kelipah*, their vitality is not earned from toiling in service of *HaShem*-יהו"ה, blessed is He, but instead, they rob and steal from the holiness (*Kedushah*). This is why the external husks of *Kelipah* are called "robbers," as in the verse,¹⁰⁰⁴ "If thieves had come upon you, if plunderers of the night etc.," which refers to the external husks of *Kelipah*. This is as our sages, of blessed

¹⁰⁰³ Proverbs 19:23

¹⁰⁰⁴ Obadiah 1:5

memory, stated,¹⁰⁰⁵ “Anyone who derives benefit from this world without making a blessing, it is as though he has robbed his father and mother.” About this the verse states,¹⁰⁰⁶ “My God, deliver me from the wicked one’s hand, from the palm of the schemer and the violent one,” (that is, the robber).¹⁰⁰⁷ Thus, since the vitality of the external husks of *Kelipah* is not their own, they are called “death” (*Mavet*-מות).

It is in this regard that the external husks of *Kelipah* toil and greatly endeavor to entice a person to sin, to cause him to be impure, so that he will be separated from holiness and not be in a state of the living (*Chai*-חי). They then demand judgement against him, to the point that they exact actual judgment. Then, when the soul departs from the body in impurity, God forbid, they bring him into the halls of impurity (*Heichalot HaTuma*) and extract additional vitality from him.

This is not so of the souls of the righteous-*Tzaddikim*, being that on account of their adhesion (*Dveikut*) to *HaShem*-יהו"ה, they are essentially alive (*Chai b'Etzem*). Even though the departure of their souls from their bodies is also brought about by the angel who is appointed over this, nevertheless, the Ramaz states¹⁰⁰⁸ that the function of this angel is solely to take the soul out of the body, but the soul itself is not drawn to him and instead adheres to the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*). Only if a person becomes separated out of sin and transgression, and thus is not in a state of living (*Chai*-חי) they therefore bring him into the halls of impurity (*Heichalot*

¹⁰⁰⁵ Talmud Bavli, Brachot 35b

¹⁰⁰⁶ Psalms 71:4

¹⁰⁰⁷ Talmud Bavli, Yoma 39b (and Rashi there).

¹⁰⁰⁸ See Rabbi Moshe Zacuto (Ramaz) to Zohar III 125a

HaTuma), through which they extract additional vitality from him.

It is to this end that throughout the time of exile there is the matter of toiling in the service of *HaShem*-יהוה, blessed is He. That is, it is in order to extract the sparks of holiness that fell into the external husks of *Kelipah* and elevate them to holiness (*Kedushah*), through which they thereby will be brought to life with essential life and vitality.

For example, this was so of the first exile in the land of Egypt, about which it states,¹⁰⁰⁹ “The children of Israel were fruitful, teemed, increased, and became strong – very much so.” Now, at first glance, from where did this come? The explanation is that the matter of becoming fruitful etc., refers to the refinement of souls who were refined by their hand. For, as explained above, at the time of the sin of the tree of the knowledge of good and evil, a number of souls and holy sparks fell. This fall stemmed from the matter indicated by the verse,¹⁰¹⁰ “From there it divided into four rivers.” They first fell into the first river, the river Pishon,¹⁰¹¹ which is the Nile, the river of Egypt.¹⁰¹² This is why most of the holy sparks were in Egypt, for the “majority-*Rav*-ברב-202” [of the 288-ה'רפ"ח sparks] were there.¹⁰¹³ However, through their toil in refining the sparks, they received added elevation, as indicated by the

¹⁰⁰⁹ Exodus 1:7

¹⁰¹⁰ See Genesis 2:10

¹⁰¹¹ Genesis 2:11

¹⁰¹² See Rashi to Genesis 2:11

¹⁰¹³ See *Kanfei Yonah* Vol. 3, Section 56, cited in *Megaleh Amukot*, Ophan 58; *Torah Ohr*, Bo 60c.

verse, “The children of Israel were fruitful, teemed, increased, and became strong – very much so.”

More particularly, the term “they became strong” (*Vaya’atzmu*-ויעצמו) indicates overpowering strength and dominance. This is because, the holy sparks that fell into the external husks of *Kelipah* are sparks of the world of *Chaos-Tohu*. However, the lights of the world of *Chaos-Tohu* are extremely abundant and strong, and therefore, through the refinement of those sparks they became “strong” (*Vaya’atzmu*-ויעצמו). Another meaning of “they became strong” (*Vaya’atzmu*-ויעצמו) is that it means internalizing something in an essential way (*Hit’atzmut*-התעצמות), meaning that the light (*Ohr*-אור) became essentially unified with them, in that this is the novelty brought about through toil in serving *HaShem*-יהו"ה, blessed is He. For, in and of themselves, the lights (*Orot*) of the world of *Chaos-Tohu* are not in the category of being contained in vessels (*Keilim*) in a settled way. However, through toil in serving *HaShem*-יהו"ה, blessed is He, we draw the lights (*Orot*) of the world of *Chaos-Tohu* into the vessels (*Keilim*) of the world of *Repair-Tikkun*.

Now, just as this was so of the exile in Egypt, so is it in all the exiles, that their purpose is to extract the sparks of holiness from the external husks of *Kelipah*. This is as our sages, of blessed memory, stated,¹⁰¹⁴ “The Holy One, blessed is He, exiled the children of Israel amongst the nations, only so that converts would join them.” At first glance, this teaching is not understood according to its simple meaning, being that we do not see a great many converts. However, the explanation is

¹⁰¹⁴ Talmud Bavli, Pesachim 87b

that converts (*Geirim*) refers to the sparks of holiness of the world of Chaos-*Tohu* that fell into the external husks of *Kelipah*.¹⁰¹⁵

This then, is the general matter of toil in serving *HaShem*-יהו"ה, blessed is He, throughout all the exiles, up to and including this final exile. About the time of exile the verse states,¹⁰¹⁶ "There is a time when a man (*Adam*-אדם) rules over a man (*Adam*-אדם) to cause him evil." That is, it is a time in which the "incorrigible man" (*Adam Bliya'al*) rules over the man (*Adam*-אדם) of holiness, in order to cause him evil. Nevertheless, this is so that, at the end of it all, the sparks of holiness that the "incorrigible man" (*Adam Bliya'al*) consumed will be extracted from him, as the verse states,¹⁰¹⁷ "He devoured wealth, but will disgorge it; God will purge it from his gut." At that time, the husks (*Kelipot*) of evil will be utterly nullified, as it states,¹⁰¹⁸ "I will remove the spirit of impurity from the land."

8.

This then, is the meaning of the verse, "You shall prepare cities for yourselves, cities of refuge (*Arei Miklat*- ערי מקלט) shall they be for you, and a murderer shall flee there – one who smites a soul etc." Namely, this verse explains the general matter of the repair for all sins, which are called the murder of a soul. The repair (*Tikkun*) is the cities of refuge (*Arei Miklat*-ערי מקלט), referring to the words of Torah, as our

¹⁰¹⁵ See Torah Ohr, Toldot 20c; Ohr HaTorah, Lech Lecha 86a, and elsewhere.

¹⁰¹⁶ Ecclesiastes 8:9

¹⁰¹⁷ Job 20:15

¹⁰¹⁸ Zachariah 13:2

sages, of blessed memory, stated,¹⁰¹⁹ “Words of Torah provide refuge (*Koltin*-קולטין-).”

The explanation is that it states about Torah,¹⁰²⁰ “There was a voice from above the firmament (*Rakiya*-רקיע).” The firmament (*Rakiya*-רקיע) is the veil (*Parsa*) that separates between the upper waters and the lower waters.¹⁰²¹ Lower waters (*Mayim Tachtonim*) refer to physical pleasures,¹⁰²² and generally refer to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). Upper waters (*Mayim Elyonim*) refer to the world of Emanation (*Atzilut*) and Torah, which are above the firmament (*Rakiya*-רקיע). In other words, the fall of the holy sparks to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) came about through a shattering of the vessels (*Shevirat HaKeilim*).¹⁰²³ However, Torah is above the firmament (*Rakiya*-רקיע), and therefore, a shattering (*Shevirah*) is entirely inapplicable to it, and this is why the repair comes about through Torah.

More specifically, there actually are two matters in the “cities of refuge” (*Arei Miklat*-ערי מקלט). There is the matter of a “city” (*Eer*-עיר) and there is the matter of “refuge” (*Miklat*-מקלט). A “city” (*Eer*-עיר) is made up of many houses, and many houses are made by gathering many stones. This is as stated in

¹⁰¹⁹ Talmud Bavli, Makkot 10a

¹⁰²⁰ Ezekiel 1:25

¹⁰²¹ Genesis 1:6-7

¹⁰²² Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 2; Tanya, Likkutei Amarim, Ch. 1; Also see No’am Elimelech, Parshat Korach, and the previous discourse of this year, 5717, entitled “*Vayikach Korach – Korach separated*,” Discourse 27, Ch. 8.

¹⁰²³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45-46.

Sefer Yetzirah,¹⁰²⁴ “Two stones build two houses, three stones build six houses, four stones build twenty-four houses etc.” In other words, the stones refer to the letters (*Otiyot*). This then, explains the matter of a “city” (*Eer*-עיר), which is made of many combinations (*Tzirufim*) of the letters of Torah.

Now, our sages, of blessed memory, stated,¹⁰²⁵ “What is a large city? Any city in which there are ten idlers (*Batlanim*),” to which Rashi explains, “These are people who are idle from the pursuit of livelihood and are occupied solely in the study of Torah.” The Talmud continues and states, “If there are less than ten idlers (*Batlanim*), it is not called a city (*Eer*-עיר), but a village (*Krach*-כרך).” The matter of ten “idlers” (*Batlanim*) refers to the ten *Sefirot* of the world of Emanation (*Atzilut*), since it is only in the world of Emanation (*Atzilut*) that there is a wholeness of ten *Sefirot*. For, the world of Creation (*Briyah*), it is only the aspect of “the mother-*Imma* (understanding-*Binah* and below) who dwells in the Throne.”¹⁰²⁶ It therefore lacks the revelation of the *Sefirah* of wisdom-*Chochmah*, and it is only in the world of Emanation (*Atzilut*) that there also is the revelation of the *Sefirah* of wisdom-*Chochmah*, because, “the father-*Abba* (wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*).”¹⁰²⁷

This then, is the matter of the ten “idlers” (*Batlanim*), meaning that they are idle from matters of this world. For, the superiority of the world of Emanation (*Atzilut*) is that there is

¹⁰²⁴ Sefer Yetzirah 4:12 (and in some editions 4:16)

¹⁰²⁵ Talmud Bavli, Megillah 3b

¹⁰²⁶ Tikkunei Zohar, Tikkun 6

¹⁰²⁷ See Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

the true matter of Godly revelation there. For, even though Godly vitality is what enlivens all the worlds and all the creations within them, nevertheless, as it is below, even though there is a sense of vitality, that this vitality is Godliness is not sensed. Even in the world of Creation (*Briyah*), which is the concealed world (*Alma d'Itkasiya*), and is compared to the fish in the sea, meaning that the beings of the world of Creation (*Briyah*) sense that all their vitality is Godliness, nonetheless, it only is in way of knowing of the existence of *HaShem*'s-יהו"ה Godliness, but not actual grasp of its being. Rather, it is specifically in the world of Emanation (*Atzilut*) that there is revelation of its actual being.

This then, is the matter of a city (*Eer*-עיר) that has ten idlers (*Batlanim*). For, any holy matter cannot be with less than ten.¹⁰²⁸ As the Alter Rebbe explains in *Iggeret HaKodesh*,¹⁰²⁹ even the study of Torah should specifically be in a quorum (*minyan*) of ten. As our sages, of blessed memory, stated,¹⁰³⁰ “When ten sit together and occupy themselves in the study of Torah, the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*) abides amongst them.” In other words, even though, when a solitary person sits and engages in Torah study, the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*) is with him, and the same applies to two or three individuals,¹⁰³¹ nevertheless, it only is the aspect of the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*). It is only when there is a quorum (*Minyan*) of ten that the revelation is of the world of

¹⁰²⁸ Talmud Bavli, Brachot 21b

¹⁰²⁹ *Iggeret HaKodesh*, Epistle 23

¹⁰³⁰ Mishnah Avot 3:6

¹⁰³¹ Talmud Bavli, Brachot 21b

Emanation (*Atzilut*). This then, is the meaning of Rashi's words that, "They are idle from the pursuit of livelihood and are occupied in the study of Torah." In other words, they are higher than the entire existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). This is like the teaching,¹⁰³² "[The world will exist for six thousand years,] and for one [thousand years, it will be] destroyed," referring to the revelation of the world of Emanation (*Atzilut*). For, as mentioned above, the Torah is higher than the firmament (*Rakiya*-רקיע), meaning that Torah is of the world of Emanation (*Atzilut*).

Now, the matter of "refuge" (*Miklat*-מקלט) means that the study of Torah must be in a way of absorption (*Klitah*-קליטה). (That is, when Talmud states that,¹⁰³³ "Words of Torah provide refuge (*Koltin*-קולטין)," this can also be understood as, "Words of Torah are absorbed (*Koltin*-קולטין).") In other words, the light of Torah should be absorbed in the soul, and the soul should be absorbed in Torah.

The explanation is as elucidated by the Alter Rebbe in Tanya,¹⁰³⁴ that when a person learns and knows a Torah concept, his intellect grasps and surrounds the concept, and the concept surrounds his intellect. The simple explanation is that, initially, the Torah concept surrounds the intellect, meaning that when a person is involved in trying to grasp the concept, at that time the concept surrounds his intellect. For, during that time

¹⁰³² Talmud Bavli, Rosh HaShanah 31a

¹⁰³³ Talmud Bavli, Makkot 10a

¹⁰³⁴ Tanya, Ch. 5

his intellect is invested in this particular matter, and he is incapable of studying a different subject.

However, in truth, even once he knows the Torah concept, the concept still surrounds his intellect. For, since Torah is the will and wisdom of the Holy One, blessed is He, even when he knows it, he does not completely grasp, but it rather remains in a state of encompassing transcendence over him. In truth, this is so of all concepts. For, every matter of intellectual has an essential point, which is its primary aspect, and it is from this point that all of the expansion to the length, width, and depth, of the concept come out.¹⁰³⁵ However, the intellectual point itself is not tangibly grasped. Therefore, even once he knows the concept, its essential point remains in a state of encompassing transcendence (*Makif*) over his intellect (*Sechel*).

This is the true matter of the encompassing light (*Makif*) of the Torah, which is additional to the explanation given in Tanya there about the breath of the speech in Torah which becomes the encompassing light (*Ohr Makif*) of Torah. For, about the aspect of the encompassing light (*Ohr Makif*) that stems from speaking Torah, its likeness is also found with all the other *mitzvot*, in that they too are in a state of encompassing light (*Ohr Makif*). However, the encompassing light (*Ohr Makif*) of the *mitzvot* is not sensed in an inner manner (*b'Pnimitiyut*). In contrast, with Torah, there also is the matter of the Torah concept encompassing the intellect (*Sechel*), and this encompassing light (*Ohr Makif*) indeed is sensed in an

¹⁰³⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

inner manner (*b'Pnimityut*). For, he certainly senses in an inner manner, that there is an essential point to the Torah concept and that this essential point is primary, from which all the expanse of the length, width, and depth of the concept come forth. Moreover, he senses that this essential point is above him. This being so, this encompassing light (*Makif*) is indeed sensed in an inner manner.

The explanation is that there are two aspects in the encompassing lights (*Makifim*). There is the encompassing light (*Makif*) which is like a garment (*Levush*) and there is the encompassing light (*Makif*) which is like a house (*Bayit*). Now, just as it is physically, that the encompassing aspect (*Makif*) of garments, can possibly be damaged, and therefore a person also needs the encompassing aspect (*Makif*) of a house to protect the encompassing aspect (*Makif*) of his garments, the same is true spiritually. That is, the encompassing aspect (*Makif*) of the *mitzvot* is like the encompassing aspect (*Makif*) of garments, which need additional protection. For, since this encompassing aspect (*Makif*) is not sensed in an inner manner (*b'Pnimityut*) within him, it therefore requires additional protection. For, as known, even when fulfilling the *mitzvot*, the external husks of *Kelipah* can possibly derive vitality from them. The protection for this is the encompassing aspect (*Makif*) of the house (*Bayit*), which is the matter of Torah. For, since Torah is an encompassing light (*Ohr Makif*) that is sensed in an inner manner (*b'Pnimityut*), it therefore protects and ensures that the external husks of *Kelipah* are incapable of deriving any vitality.

About this the verse states,¹⁰³⁶ “You shall guard My Sabbaths, and you shall fear My Sanctuary (*Mikdash*—מקדש).” (Similarly, about the *mitzvot* it is written,¹⁰³⁷ “and guard My commandments.”) In other words, *mitzvot* require guarding, and the protector is “My Sanctuary” (*Mikdash*—מקדש), which is the matter of a house (*Bayit*) and is the encompassing aspect (*Makif*) of Torah.

On an even deeper level, Torah is the aspect of a city (*Eer*—עיר), which is even loftier than a house (*Bayit*), because a city is composed of many houses. This being so, it has a general light which transcends all the particular lights,¹⁰³⁸ and is beyond the encompassing aspect (*Makif*) of a house (*Bayit*).

The explanation is that these three encompassing lights (*Makifim*), a garment (*Levush*), a house (*Bayit*), and a city (*Eer*—עיר) are as follows: The garment (*Levush*) and the house (*Bayit*) are the two aspects of the Crown-*Keter*, these being *Arich* and *Atik*,¹⁰³⁹ whereas the city (*Eer*—עיר) is the encompassing light (*Makif*) of Primordial Man – *Adam Kadmon*,¹⁰⁴⁰ which is the general Crown-*Keter* that includes all the crowns-*Keterim*.

Now, since Torah is of this aspect, as indicated by the verse,¹⁰⁴¹ “There was a voice from above the firmament (*Rakiya*—רקיע),” and is even higher, reaching all the way to the aspect of *Atik* of Primordial Man (*Adam Kadmon*), it therefore

¹⁰³⁶ Leviticus 19:30

¹⁰³⁷ Leviticus 26:3

¹⁰³⁸ See Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 12.

¹⁰³⁹ Regarding the two encompassing aspects of *Atik* and *Arich*, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

¹⁰⁴⁰ Regarding the loftier encompassing aspect of *Adam Kadmon*, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 and on.

¹⁰⁴¹ Ezekiel 1:25

is entirely inapplicable for the external husks of *Kelipah* to derive any vitality from Torah. This is because the shattering (*Shevirah*) of the vessels is utterly inapplicable to Torah. Therefore, when a person studies Torah in a way of inner absorption (*Klitah*), meaning that his soul is absorbed in Torah and Torah is absorbed in his soul – which is “a wondrous unity, and there is no other unity like it,” as explained in Tanya¹⁰⁴² – therefore, since he becomes entirely one with Torah, he is also caused to be in a state that any blemish whatsoever is entirely inapplicable in him. This is because he is unified with the Torah, and any matter of shattering (*Shevirah*) is entirely inapplicable in Torah.

9.

The explanation is as stated in Likkutei Torah of the Arizal,¹⁰⁴³ that the matter of exiling a person who killed unintentionally, is the same as the exile of the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*). That is, the aspect of Kingship-*Malchut* of the world of Action (*Asiyah*) descends into the three upper *Sefirot* of the shiny husk called *Kelipat Nogah*, and similarly, Kingship-*Malchut* of the world of Formation (*Yetzirah*) descends into the three upper *Sefirot* of the world of Action (*Asiyah*) etc., so that ultimately, the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) descends into the first three *Sefirot* of the world of Creation

¹⁰⁴² Tanya, Ch. 5

¹⁰⁴³ Likkutei Torah Parshat Shoftim, Ta'amei HaMitzvot (section entitled “*Mitzvat Arei Miklat*”).

(*Briyah*). This is why the cities of refuge are divided into three categories. That is, there are three cities on the eastern side of the Jordan river, three cities within the Land of Canaan, and three cities that will be added in the coming future. This is because sin caused the descent of the higher level into the three upper *Sefirot* of the lower level.

Now, just as in *HaShem*'s יהו"ה Godliness above, it is sin that caused the descent of Kingship-*Malchut*, thus bringing about

the exile of the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*), so likewise, in a person's service of *HaShem*-יהו"ה, blessed is He, sin and blemish have a detrimental effect one's fear of *HaShem*-יהו"ה and the acceptance of the yoke of His Kingship, this being the matter of Kingship-*Malchut* as it is in man's soul and in his service of *HaShem*-יהו"ה. We observe that what causes sin is lack of fear of *HaShem*-יהו"ה blessed is He, this being the primary aspect of service of *HaShem*-יהו"ה, blessed is He.

For, even though "there is no labor like the labor of love,"¹⁰⁴⁴ nevertheless, fear of *HaShem*-יהו"ה is the beginning and primary root of serving Him.¹⁰⁴⁵ For, service of *HaShem*-יהו"ה, blessed is He, that stems from love, is the desire for revelations of His Godly light and illumination, meaning that ultimately, this love is love of self. This is not so of service stemming from fear of *HaShem*-יהו"ה, blessed is He, in which a person is in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, and no ego or self-interest is involved.

¹⁰⁴⁴ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c

¹⁰⁴⁵ Tanya, Ch. 41

The explanation is that love and fear of *HaShem*-יהו"ה, blessed is He, differ in their causes – meaning, in the contemplation (*Hitbonenut*) that leads to them.¹⁰⁴⁶ The contemplation (*Hitbonenut*) that leads to love of *HaShem*-יהו"ה, blessed is He, is contemplation over one's distance from *HaShem*-יהו"ה. In other words, he contemplates how far he is from *HaShem*'s-יהו"ה Godliness. This is like the explanation above, that though we sense our life and vitality, we do not sense the Godliness of the vitality. Moreover, even above, in the concealed world (*Alma d'Itkasiya*), where the vitality of Godliness is felt, it nevertheless, is only from the knowledge of His existence. Thus, when one contemplates that he has no relation whatsoever to grasping the Essential Being of *HaShem*-יהו"ה, blessed is He, in that he is extremely distant from Him, this awakens a yearning love and thirst for *HaShem*'s-יהו"ה Godliness in him. In other words, love of *HaShem*-יהו"ה, blessed is He, is specifically brought about out of a sense of distance from Him.

By way of analogy, this is like the love between a son and his father below in this world. That is, when a son is with his father, in close proximity, it surely applies that he will delight and have joy in his father, but he will not have a burning love for him. Rather, his love for his father becomes aroused specifically when he is far from his father. The same is understood as it relates to our service of *HaShem*-יהו"ה, blessed is He, that love of *HaShem*-יהו"ה specifically comes from a person's sense of distance from Him.

¹⁰⁴⁶ Mishneh Torah, Hilchot Yesodei HaTorah 2:2

In contrast, fear of *HaShem*-יהו"ה, blessed is He, comes through contemplating (*Hitbonenut*) how very close *HaShem*-יהו"ה is. That is, when a person contemplates that all the divisions of the worlds are only in regard to the light of *HaShem*-יהו"ה, and more particularly, the divisions are only in the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), whereas in regard to the light of *HaShem*-יהו"ה that transcends all worlds, and especially in regard to the Essential Self *HaShem*-יהו"ה, the Singular Preexistent Intrinsic and Unlimited Being Himself, blessed is He, there utterly are no divisions whatsoever, meaning that He is present everywhere equally, including right here, as the verse states,¹⁰⁴⁷ “Do I (*Ani*-אני) not fill the heavens and the earth? – The word of *HaShem*-יהו"ה,” in which the word “I (*Ani*-אני)” refers to the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic and Unlimited Being Himself, blessed is He, who is equally present in every place (*Makom*-מקום) literally! Then, through this contemplation (*Hitbonenut*) fear and dread of *HaShem*-יהו"ה will fall upon him.

Now, just as the contemplations (*Hitbonenut*) that give rise to love and fear of *HaShem*-יהו"ה, blessed is He, differ from each other, in that they are opposites, likewise, the essential being of love and the essential being of fear also differ from each other. The love of something is that he desires it for himself, meaning that he is aware of himself (*Yeshut*). In contrast, fear is the matter of self-nullification (*Bittul*). Therefore, fear of *HaShem*-יהו"ה is the primary matter in the

¹⁰⁴⁷ Jeremiah 23:24; Also see Likkutei Torah, VaEtchanan 9a and on; Re'eh 33a and on.

service of *HaShem*-יהו"ה, blessed is He. Moreover, if a person's service stems from love of *HaShem*-יהו"ה, blessed is He, he is susceptible to error, as we find with Shaul, who said,¹⁰⁴⁸ "I have fulfilled the word of *HaShem*-יהו"ה." Now, at first glance, this is not understood, for he did the very opposite of fulfilling the word of *HaShem*-יהו"ה. This being so, how could he say, "I have fulfilled the word of *HaShem*-יהו"ה?" However, the explanation is that Shaul's service of *HaShem*-יהו"ה stemmed from love of *HaShem*-יהו"ה that accorded to reason and intellect. He therefore was susceptible to error. For, since he knew¹⁰⁴⁹ the greatness of the sacrificial offerings, in that "the mystery of the sacrifices ascends to the mystery of the Unlimited One (*Ein Sof*),"¹⁰⁵⁰ and that the result of elevation is a drawing down to below, which is the matter of the "satisfying aroma-*Rei'ach Nicho'ach*-ריח נוחה" of the sacrifices, in that the word "satisfying" is related to the word,¹⁰⁵¹ "descending a level-*Neichot Darga*-נחות דרגה,"¹⁰⁵² therefore Shaul thought that if sacrifices would be offered to *HaShem*-יהו"ה from the sheep that were captured from Amalek, this would be an even greater and better accomplishment, like "the advantage of light out of darkness."¹⁰⁵³

Thus, since love of *HaShem*-יהו"ה, blessed is He, can lead to error, therefore, service of *HaShem*-יהו"ה must primarily stem from fear of Him. We therefore see that sinning indicates

¹⁰⁴⁸ Samuel I 15:13

¹⁰⁴⁹ Also see the later discourse of this year, 5717, Discourse 33 entitled "*Re'eh Anochi* – Behold, I have place before you this day a blessing," Ch. 3.

¹⁰⁵⁰ See Zohar II 239a; Zohar III 26b

¹⁰⁵¹ Talmud Bavli, Yevamot 63a

¹⁰⁵² See Likkutei Torah, Pinchas 76a; Shmini Atzeret 92d

¹⁰⁵³ See Ecclesiastes 2:13

that there is a blemish in one's fear of *HaShem*-יהו"ה, blessed is He. That is, though he loves *HaShem*-יהו"ה, a person can come to do the very opposite of *HaShem*'s-יהו"ה will out of lack of fear of Him. Now, since the blemish is in the matter of fear of *HaShem*-יהו"ה, it therefore is understood that its repair is through that which transcends fear of Him.

This is the matter of Torah, which is of the *Sefirah* of beauty-*Tiferet* in the middle column, which transcends both love and the fear of Him. For, as known,¹⁰⁵⁴ the *Sefirah* of beauty-*Tiferet* ascends to the crown-*Keter*, which is higher than division into the two lines and modes of conduct. For, as explained before,¹⁰⁵⁵ the mode of kindness-*Chessed* stems from the light of *HaShem*-יהו"ה that fills all worlds, and the mode of judgment-*Gevurah* stems from the light of *HaShem*-יהו"ה that transcends all worlds. This being so, the middle line even transcends the light of *HaShem*-יהו"ה that transcends all worlds, and is the *Sefirah* of beauty-*Tiferet* which ascends to the innermost aspect (*Pnimityut*) of the Crown-*Keter*, and even higher, to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

From this it is understood that the matter of a shattering (*Shevirah*) is entirely inapplicable to Torah, being that Torah is from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Therefore, through studying Torah in a way of absorption (*Klitah*-קליטה), to the point that he and the Torah

¹⁰⁵⁴ See *Torat Chayim*, Noach 65b; *Hemshech* 5672 Vol. 1, Ch. 114, and elsewhere.

¹⁰⁵⁵ See the previous discourse of this year, 5717, entitled, "v'Ata Im Shamo'a – And now if you earnestly listen to My voice," Discourse 26.

become one thing, all ones lackings and blemishes become filled. However, the Torah must specifically be studied in a way of self-nullification (*Bittul*) before *HaShem*-יהו"ה, blessed is He, as the verse states,¹⁰⁵⁶ "My tongue shall respond with Your word," like a person who repeats after the reader.¹⁰⁵⁷

This then, is the meaning of the verse,¹⁰⁵⁸ "You shall prepare cities for yourselves, cities of refuge (*Arei Miklat*-ערי מקלט) shall they be for you." That is, cities of refuge (*Arei Miklat*-ערי מקלט) refer to Torah, for as discussed above "words of Torah provide refuge (*Koltin*-קולטין)." However, before the study of Torah there must be preparation, as indicated by the word, "You shall prepare-*v'Heekreetem*-והקרייתם," and "the word '*Hakrayah*-הקרייה' always means 'to prepare.'"¹⁰⁵⁹ In other words, through preparing oneself by remembering *HaShem*-יהו"ה, blessed is He, the Giver of the Torah and His *mitzvot*, to the point of becoming completely nullified of awareness of self-existence, a person comes to be in the state indicated by the verse, "My tongue shall respond with Your word," like a person who repeats after the reader.

For, it is through the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that he reveals and draws forth the Torah as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He. Through him being absorbed (*Niklat*-ניקלט) in the Torah, the Torah is absorbed (*Niklat*-ניקלט) in him,

¹⁰⁵⁶ Psalms 119:172

¹⁰⁵⁷ See Talmud Bavli, Sukkah 38b; See Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 44b.

¹⁰⁵⁸ Numbers 35:9-11

¹⁰⁵⁹ See Rashi to Numbers 35:10

meaning that he becomes one thing with the Torah, and then all his blemishes become filled. That is, he refines all the holy sparks that fell into the external husks of *Kelipah* and elevates them to holiness-*Kedushah*, and he too thereby derives vitality from holiness. Through this, he comes to be alive with essential and eternal vitality, as it states,¹⁰⁶⁰ “You who adhere (*HaDveikim*) to *HaShem*-יהו"ה, your God, are all alive today!” That is, the vitality of the Jewish people is an essential and eternal vitality!

¹⁰⁶⁰ Deuteronomy 4:4

Discourse 32

*“VaYi’anicha VaYarivecha VaYa’achilcha et HaMan
- He afflicted you, starved you, and fed you the
Manna”*

Delivered on Shabbat Parshat Eikev,
20th of Menachem-Av, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁶¹ “He afflicted you, starved you, and fed you the manna which you did not know of and your forefathers did not know of.” It states in Midrash,¹⁰⁶² “They are descendants of complainers. Adam, the first man, after all the good that I did for him (in making a helpmate for him, as it states,¹⁰⁶³ ‘I will make a helpmate for him to match him’), complained before Me saying,¹⁰⁶⁴ ‘The woman that You gave to be with me – she gave me from the tree etc.’ Yaakov, did so too. I was occupied in making his son king over Egypt (as it states,¹⁰⁶⁵ ‘Yosef was the ruler of the land’), but he complained, stating,¹⁰⁶⁶ ‘My way is hidden from *HaShem*-יהו"ה etc.’ His children also did this. I was occupied in providing them with

¹⁰⁶¹ Deuteronomy 8:3

¹⁰⁶² Midrash Eicha Rabba 3:39; Also see Yalkut Shimoni, Remez 764

¹⁰⁶³ Genesis 2:18

¹⁰⁶⁴ Genesis 3:12

¹⁰⁶⁵ Genesis 42:6

¹⁰⁶⁶ Isaiah 40:27

[manna] easily digestible bread (*Lechem Kal*-לחם קל) etc., but they complained before Me saying,¹⁰⁶⁷ ‘our souls are disgusted by this overly digestible bread (*Lechem Kalokal*-לחם קלוקל).’¹⁰⁶⁸ Zion also is the same, as it states,¹⁰⁶⁹ ‘Zion said: *HaShem*-יהו"ה has forsaken me; the Lord has forgotten me.’”

Now, from the words of the Midrash in comparing the verse, “Zion said: *HaShem*-יהו"ה has forsaken me; the Lord has forgotten me,” to the matters mentioned above, it is understood that the matter of “*HaShem*-יהו"ה has forsaken me; the Lord has forgotten me,” is actually a good thing, just like the other matters mentioned, all of which were for the good. For example, in regard to the manna, the Holy One, blessed is He, gave them easily digestible bread (*Lechem Kal*-לחם קל) etc., but they complained saying, “Our souls are disgusted by this overly digestible bread (*Lechem Kalokal*-לחם קלוקל).” Thus, the same must be true of the verse, “Zion said: *HaShem*-יהו"ה has forsaken me; the Lord has forgotten me.” That is, the “forsaking” and “forgetting” is only temporarily, but there is very great benefit to it. Because of this, there is a complaint and demand from the Holy One, blessed is He, above, that the Jewish people, “are complainers,” in that they do not grasp the inner essence (*Pnimiyut*) of it, that there is benefit in this “forsaking” and “forgetting.”

This benefit may be understood by the statement in Yalkut,¹⁰⁷⁰ “Even Zion did this to me. I am occupied on her

¹⁰⁶⁷ Numbers 21:5

¹⁰⁶⁸ The word *Kalokal*-קלוקל is a composite of *Kal* וקל-קל, the literal meaning of which is easy and easy. That is overly easy to digest.

¹⁰⁶⁹ Isaiah 49:14 – The first verse of the *Haftorah* reading of Parshat Eikev.

¹⁰⁷⁰ Yalkut Shimoni, Remez 764

behalf by removing the dominion of kingdoms from the world. Have I not already removed the dominion of the kingdoms of Babylon, Medea,¹⁰⁷¹ and Greece? Moreover, I will remove the dominion fourth kingdom, but she complains before Me, saying, ‘*HaShem*-יהו"ה has forsaken me; my Lord has forgotten me.’” In other words, the purpose of this final exile to remove the dominion of the fourth kingdom, and this is [the inner essence of] the goodness of “forsaking” and “forgetting.”

2.

Now, this must be understood. Moreover, we must understand the double language of “forsaking” and “forgetting,” which, at first glance, seem to be the same thing. This is as stated in Tractate Brachot,¹⁰⁷² “Forsaken (*Azuvah*-עזובה) is the same as forgotten (*Shechuchah*-שכוחה).”

The explanation¹⁰⁷³ is that we find something like this in the verse,¹⁰⁷⁴ “The royal cupbearer (*Sar HaMashkim*-שר המשקים) did not remember Yosef, but forgot him.” The Zohar¹⁰⁷⁵ questions this seeming repetition. Once the verse stated that he “did not remember Yosef,” why does it continue, “but forgot him?” The conclusion of the answer given there,¹⁰⁷⁶ is that the statement, that he “did not remember,” refers to loss

¹⁰⁷¹ Persia

¹⁰⁷² Talmud Bavli, Brachot 32b; Also see Rashba to the Ein Yaakov there, as well as the Maharsha there.

¹⁰⁷³ See Ohr HaTorah, Eikev p. 515 and on; See the discourse entitled “*VaTomer Tziyon*” 5678 (Sefer HaMaamarim 5678 p. 367 and on).

¹⁰⁷⁴ Genesis 40:23

¹⁰⁷⁵ Zohar I 193b

¹⁰⁷⁶ According to the commentary of Rabbi Moshe Zacuto (the Ramaz) to Zohar *ibid*.

of memory about something, in and of itself. However, the statement “but forgot him,” refers to something in addition to losing memory. That is, there also is forgetfulness (*Shichechh*-שכחה) stemming from a different factor which causes the forgetfulness. This is like the verse,¹⁰⁷⁷ “Let him drink and forget his poverty.” In other words, this is not merely forgetfulness alone, but there is the drinking of wine, which is what causes the forgetfulness.

The same is understood regarding the difference between “forsaking” (*Azivah*-עזיבה) and “forgetting” (*Shichechah*-שכחה). That is, “forsaking” (*Azivah*-עזיבה) is just the loss of memory and recollection, whereas “forgetting” (*Shichechah*-שכחה) means that besides the loss of memory, in and of itself, there is the additional matter of “forgetting” stemming from something else that **causes** forgetting (*Shichechah*-שכחה) and is the opposite of remembering (*Zicharon*-זכרון).

However, this must be understood. How does it apply for there to be a loss of memory and forgetfulness above in *HaShem*'s יהו"ה Godliness? For, is it not so that, “there is no forgetfulness before Your throne of glory”?¹⁰⁷⁸ Similarly, we recite,¹⁰⁷⁹ “Everything is openly revealed and known before You,” and, “You remember all the deeds of the world.” This being so, what is this matter of “forsaking” (*Azivah*-עזיבה) and “forgetting” (*Shichechah*-שכחה)?

¹⁰⁷⁷ Proverbs 31:7

¹⁰⁷⁸ Talmud Bavli, Brachot 32b *ibid.*; Musaf liturgy of Rosh HaShanah.

¹⁰⁷⁹ In the Musaf liturgy of Rosh HaShanah.

The explanation is that all matters above, in *HaShem's*-יהו"ה Godliness, depend on man's service of *HaShem*-יהו"ה below.¹⁰⁸⁰ For, the quality of the Holy One, blessed is He, is that He acts in a way of measure for measure.¹⁰⁸¹ From this it is understood that the matter indicated by the verse, "*HaShem*-יהו"ה has forsaken me; the Lord has forgotten me," comes about because of loss of memory or forgetfulness in man's service of *HaShem*-יהו"ה below.

To further explain, loss of memory means that a person is not occupied in serving *HaShem*-יהו"ה, blessed is He. That is, he does not recall, nor is he entrenched in matters of *HaShem's*-יהו"ה Godliness. However, even though he does not take advantage of his strengths and abilities in matters of Torah and *mitzvot*, nevertheless, he also does not invest his strengths and abilities into other matters either. Therefore, in him, there only is the loss of memory, and nothing more. However, lower than this is the matter of forgetfulness (*Shichechah*-שכחה), in which, he also **invests** himself, his strengths and his abilities, into matters other than Torah and *mitzvot* (and although they may be permissible matters, ultimately, from the permissible, he will come to the forbidden) all of which cause him to forget *HaShem's*-יהו"ה Godliness.

More particularly, it is about this that the verse states, "The Royal cupbearer (*Sar HaMashkim*-שר המשקים) did not remember Yosef, but forgot him." For, the matter of Yosef is the drawing down *HaShem's*-יהו"ה Godliness from Above to

¹⁰⁸⁰ See Ohr Torah of the Maggid of Mezhrich, Section 480 (112b); Also see his Likkutei Amarim, Section 198 (50c); Also see Tzava'at HaRivash, translated as The Way of The Baal Shem Tov, Section 120 (transmitted by the Holy Maggid).

¹⁰⁸¹ Talmud Bavli, Sanhedrin 90a

below. This accords with the explanation elsewhere¹⁰⁸² about the verse,¹⁰⁸³ “These are the offspring of Yaakov: Yosef.” Namely, it is Yosef who draws down all the matters of Yaakov (which refer to the inner aspect of *HaShem*’s-יהוה Godliness) all the way down. It is about this that the verse states,¹⁰⁸⁴ “Now Yosef – he was the ruler over the land, he was the provider to all the people of the land.”

Now, opposite Yosef, the one who brings this drawing down, there is the Royal cupbearer (*Sar HaMashkim*). For, the matter of the Royal cupbearer (*Sar HaMashkim*-שר המשקים) is pleasure (*Taanug*) in matters of the world, as known that the foundational element of water (*Mayim*) [which is the primary ingredient of all beverages] is the matter of pleasure (*Ta’anug*).¹⁰⁸⁵ In other words, this refers to being entrenched in worldly matters, specifically in the pleasures (*Ta’anug*) of the world, which act in opposition to what Yosef draws down and obstruct it.

This is when physicality is separated from spirituality, as indicated by the verse,¹⁰⁸⁶ “From there it separated into four rivers. The name of the first river is Pishon,” which is the Nile river, the river of Egypt, the river that provides water (*Mayim*) to all of Egypt.¹⁰⁸⁷ In other words, the physical pleasure of Egypt (which is the matter of the Royal cupbearer (*Sar*

¹⁰⁸² Biurei HaZohar of the Mittler Rebbe (29d and on); Biurei HaZohar of the Tzemach Tzedek (p. 168 and on); Ohr HaTorah, VaYeichi (385b and on), and elsewhere.

¹⁰⁸³ Genesis 37:2

¹⁰⁸⁴ Genesis 42:6

¹⁰⁸⁵ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 2; Also see Tanya, Ch. 1 (5b), and elsewhere.

¹⁰⁸⁶ Genesis 2:10-11

¹⁰⁸⁷ See Rashi to Genesis 2:11

HaMashkim) of Egypt), is completely separated from the spiritual, and therefore stands in opposition to the drawing down *HaShem's* יהו"ה Godliness.

However, in reality, all physicality must be bound to the spiritual, as stated,¹⁰⁸⁸ “A river issues from Eden to water the Garden (*Gan*-גן),” in which the Garden-*Gan*-גן-53 refers to the fifty-three (*Gan*-גן-53) orders (*Parshiot*) of Torah.¹⁰⁸⁹ Thus, since Torah is the intermediary medium through which *HaShem's* יהו"ה Godliness is drawn into the world, as in the teaching,¹⁰⁹⁰ “He gazed into the Torah and created the world,” therefore, the Torah is the intermediary medium by which to connect even physical pleasures to the matter of Eden, which is pleasure and delight in *HaShem's* יהו"ה Godliness.

However, the matter of the Royal cupbearer (*Sar HaMashkim*) of Egypt, drawn by the river Pishon - the first separating river - stands in opposition to the drawing down of *HaShem's* יהו"ה Godliness affected by Yosef, the righteous-Tzaddik. More specifically, there are two matters here. The first is that “Royal cupbearer did not remember Yosef,” referring to the lack of drawing and revealing *HaShem's* יהו"ה Godliness. The continuation of the verse is then also caused, “but forgot him,” referring to the matter of becoming entrenched in physical pleasures, in which case, not only is there a loss of memory, but there is an addition factor that causes forgetfulness.

¹⁰⁸⁸ Genesis 2:10

¹⁰⁸⁹ See Zohar I 104b (Midrash HaNe'elam), and elsewhere.

¹⁰⁹⁰ Zohar II 161a and on

Now, since the quality of the Holy One, blessed is He, is that He acts in a way of measure for measure, therefore, through these matters of “he did not remember” and “he forgot” as they are in man below, this causes the matter of “forsaking” (*Azivah*-עזיבה) and “forgetting” (*Shichechah*-שכחה) in *HaShem*’s יהו"ה Godliness above.

3.

The explanation is that the verse, “*HaShem*-יהו"ה has forsaken me; the Lord has forgotten me,” refers to the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*) to Above, as Targum translates there,¹⁰⁹¹ “He has withdrawn His Indwelling Presence (*Shechinah*) from me.” This is like the verse about the time of exile,¹⁰⁹² “Conceal, I shall conceal My face on that day,” which Targum also translates as, “I shall surely withdraw My Indwelling Presence (*Shechinah*).”

More specifically, there are two matters here. That is, there is the matter of loss of memory, and there is the matter of forgetfulness. This is also why the above verse states, “Conceal, I shall conceal (*Haster Asteer*-הסתיר) My face on that day,” in a repetitive language, “Conceal, I shall conceal-*Haster Asteer*-הסתיר,” twice. (In other words, in addition

¹⁰⁹¹ See Targum Yonatan ben Uziel to Isaiah 49:14

¹⁰⁹² Deuteronomy 31:18; 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.

to the fact that “on that day” refers to a time of concealment, in and of itself, the verse adds, “Conceal, I shall conceal-*Haster Asteer*-הסתתר אסתיר,” twice.)

The explanation is as stated in Zohar,¹⁰⁹³ “During exile, the Holy One, blessed is He, withdraws to above and to above (*Le’Eila u’LeEila* ולעילא ולעילא.” About this it is explained¹⁰⁹⁴ that the first time it states “He withdraws to above (*Le’Eila* ולעילא),” it refers to the withdrawal of *Zeir Anpin* to the *Sefirah* of understanding-*Binah*, whereas the second statement, “and to above (*u’LeEila* ולעילא)” refers to the withdrawal to the Hidden Wisdom (*Chochmah Stima’ah*).¹⁰⁹⁵ In Torah Ohr¹⁰⁹⁶ it states that when it says that “the Holy One, blessed is He, withdraws to above and to above-*Le’Eila u’LeEila* ולעילא ולעילא,” it refers to the withdrawal to His Essential Self and Being, blessed is He. These two above-mentioned manners of withdrawal “to above and to above-*Le’Eila u’LeEila* ולעילא ולעילא,” are the two matters of loss of memory and forgetfulness, as they are above in *HaShem*’s יהו"ה Godliness.

This likewise is the meaning of what our sages, of blessed memory, said,¹⁰⁹⁷ “The word ‘remember-*Zachor* זכור [what Amalek did to you]’¹⁰⁹⁸ means remember with the mouth, whereas the words, ‘You shall not forget-*Lo Tishkach*’¹⁰⁹⁹

¹⁰⁹³ See Zohar I 210a; Zohar III 20b, 75a

¹⁰⁹⁴ See Mikdash Melech to Zohar III 20b *ibid.*, cited in Ohr HaTorah *ibid.*

¹⁰⁹⁵ Regarding the Hidden Wisdom (*Chochmah Stima’ah*) of *Arich Anpin*, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity Ch. 24-25, as well as the commentary of Rabbi Hillel of Paritch to Shaar HaYichud, Ch. 1, translated as Listen Israel, and the notes there.

¹⁰⁹⁶ Torah Ohr, Va’era 55c

¹⁰⁹⁷ Talmud Bavli, Megillah 18a

¹⁰⁹⁸ Deuteronomy 25:17

¹⁰⁹⁹ Deuteronomy 25:19

means remember in the heart.” From this it is understood that the loss of memory (“remember-*Zachor*-זכור” means with the mouth) means that revelation is not drawn down into the aspect of the mouth, referring to the revealed world (*Alma d’Itgaliya*), since there was a withdrawal to the concealed world (*Alma d’Itkasiya*) which is the aspect of the *Sefirah* of understanding-*Binah*. This is the matter indicated by the first mention of “He withdraws to above (*Le’Eila*-לעילא).”

The matter of forgetfulness (*Shichechah*-שכחה) (“You shall not forget-*Lo Tishkach*” means in the heart) in that the revelation is not even drawn into the heart, which is the aspect of the understanding-*Binah*, as it states,¹¹⁰⁰ “The heart is the understanding-*Binah*.” In other words, the light of *HaShem*’s-יהוה Indwelling Presence, the *Shechinah*, is withdrawn even higher than the *Sefirah* of understanding-*Binah*, and this is indicated by the repetition, “the Holy One, blessed is He, withdraws to above and to above (*Le’Eila u’LeEila*-לעילא ולעילא).”

The general explanation is that during the time of the Holy Temple, there was openly visible revelation of *HaShem*’s-יהוה Godliness, as our sages, of blessed memory, stated,¹¹⁰¹ “Just as one comes [to the Holy Temple] to see, he also comes to be seen.” As explained in *Likkutei Torah*,¹¹⁰² the revelation of *HaShem*’s-יהוה Godliness that they beheld in the Holy Temple on each festival, shone for them until the next festival. However, during exile “we are unable to go up to the Holy

¹¹⁰⁰ Introduction to *Tikkunei Zohar* 17a

¹¹⁰¹ *Talmud Bavli*, *Chagigah* 2a

¹¹⁰² *Likkutei Torah*, *Zot HaBrachah* 98b

Temple, to appear and prostrate,”¹¹⁰³ being that we lack the revelation of *HaShem*'s-יהו"ה Godliness in the Holy Temple.

However, this matter is only like the loss of memory. In other words, during the time of the Holy Temple there was open revelation, whereas during exile, we lack open revelation. However, beyond the fact that there is a loss of open revelation, there also are various additional concealments and hiddenness, which is the matter of forgetfulness (*Shichechah*-שכחה). This then, is the meaning of the verse, “Zion said: *HaShem*-יהו"ה has forsaken me; the Lord-*Adona*”אדני-י"ג has forgotten me.”

4.

Now, there is another matter regarding the difference between “forsaking” (*Azivah*-עזיבה) and “forgetting” (*Shichechah*-שכחה). Namely, about the matter of “forsaking” (*Azivah*-עזיבה), the verse mentions the Name *HaShem*-יהו"ה, whereas about the matter of “forgetting” (*Shichechah*-שכחה), the verse mentions *HaShem*'s-יהו"ה title, Lord-*Adona*”אדני-י"ג.

The explanation is that the Name *HaShem*-יהו"ה means,¹¹⁰⁴ “He is and He was and He will be as one (*Hoveh v'Hayah v'Yihyeh*-ויהי"ה והי"ה והיה).” This refers to the revelation of *HaShem*'s-יהו"ה Godliness that transcends the natural order (*HaTeva*-הטבע). That is, the revelation of this

¹¹⁰³ Liturgy of the holiday Musaf prayer

¹¹⁰⁴ 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).

level of *HaShem*'s יהו"ה Godliness is to such a degree of ultimate revelation that it even illuminates far below, so that in every place, there is an illumination and revelation of *HaShem*'s יהו"ה Godliness. In other words, even within worldly matters that are drawn from His title Lord-*Adona*"י-אדני,¹¹⁰⁵ there will be the illumination and revelation of *HaShem*-יהו"ה.

This is the matter of the interweaving (*Shiluv*) of His Name *HaShem*-יהו"ה in His title Lord-*Adona*"י-אדני (אידיהגוי"ה), so that even in His title Lord-*Adona*"י-אדני there is illumination and revelation of His Name *HaShem*-יהו"ה. This is because His title Lord-*Adona*"י-אדני is from the fact that He is the Master of the world (*Adon Olam* עולם-אדון).¹¹⁰⁶ In other words, *HaShem*'s יהו"ה Godliness which transcends the natural order (*HaTeva*-הטבע) and is the matter of the Name *HaShem*-יהו"ה, will even be felt in matters of the world.

This is as explained about the matter of answering "Amen-אמן," as it states¹¹⁰⁷ "Open the gates, so that the righteous nation, keeper of the faith (*Shomer Emunim*-שומר אמונים), may enter!" Regarding this it states,¹¹⁰⁸ "Do not [only] read 'keeper of the faith-*Emunim*-אמונים,' but read, 'keeper of the *Amens*-אמנים.'" It is to this end that our sages, of blessed memory, stated,¹¹⁰⁹ "The one who answers Amen-אמן is greater than the one who recites the blessing, since it is he who

¹¹⁰⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of The Sanctuary (Shaar HaHeichal)*.

¹¹⁰⁶ See Midrash Bereishit Rabba 17:4; Talmud Bavli, Brachot 7b; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, Vol. 1, The Gate of The Sanctuary (Shaar HaHeichal)*; Shulchan Aruch, Orach Chayim 5; Tanya, Shaar HaYichud veHaEmunah translated as *The Gate of Unity and Faith, Ch. 7*.

¹¹⁰⁷ Isaiah 26:2

¹¹⁰⁸ See Talmud Bavli, Shabbat 119b

¹¹⁰⁹ Talmud Bavli, Brachot 53b; Nazir 66b

strengthens the blessing.” (This refers to the matter of making vessels (*Keilim*), which is the ultimate level of elevation, since *HaShem*’s יהו"ה ultimate Supernal intent is to draw down to below.)¹¹¹⁰ For, the numerical value of Amen-אמן-91 is equal to *HaShem*-יהו"ה-26 and Lord-*Adona*”ע-אדני-65. In other words, through answering Amen-אמן-91 we bring about the interweaving (*Shiluv*) of *HaShem*-יהו"ה-26 and Lord-*Adona*”ע-אדני-65 (אידהגני"ה-91), so that even in matters of the world there is a sense of *HaShem*’s יהו"ה Godliness which transcends the natural order (*HaTeva*-הטבע).

This drawing down is brought about by Yosef the righteous-Tzaddik (“A righteous nation – *Goy Tzaddik* – shall enter”). For,¹¹¹¹ “Yosef was the provider to all the people of the land,” which refers to the matter of drawing down from the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

However, about the time of exile it states, “*HaShem*-יהו"ה has forsaken me,” in which the matter of “forsaking” (*Azivah*-עזיבה) refers to the loss of memory, as explained before. In other words, it means that there is no illumination of the revelation of the Name *HaShem*-יהו"ה within His title Lord-*Adona*”ע-אדני. Nevertheless, regarding the Name *HaShem*-יהו"ה, there only is the matter of “forsaking” (*Azivah*-עזיבה), but not the matter of “forgetting” (*Shichechah*-שכחה), God forbid to think so. For, since the Name *HaShem*-יהו"ה is the revelation of the light of *HaShem*-יהו"ה that transcends the worlds, it is

¹¹¹⁰ This parenthesis was stated according to the recollection of some of the individuals.

¹¹¹¹ See Genesis 42:6

entirely inapplicable for anything that causes forgetfulness or concealment to have any hold on it, God forbid to think so. Rather, there only is the matter indicated by “forsaking” (*Azivah*-עזיבה), meaning that the light of *HaShem*-יהו"ה is concealed and does not illuminate in His title Lord-*Adona*"ג-אדני".¹¹¹²

However, by the Name *HaShem*-יהו"ה being “forsaken” (*Azivah*-עזיבה), so that He is concealed and does not illuminate in His title Lord-*Adona*"ג-אדני", what follows from the many restraints (*Tzimtzumim*) in this, is that there comes to also be “forgetfulness” (*Shichechah*-שכחה) of His title Lord-*Adona*"ג-אדני". In other words, even in the aspect of His Godliness that manifests in the worlds, not only is there a lacking of the revelation and illumination of *HaShem*'s-יהו"ה Godly light, but beyond this, there are additional concealments and hiddenness, which is indicated by the matter of “forgetfulness” (*Shichechah*-שכחה).

5.

However, the ultimate inner Supernal intent in the concealment of the exile (“*HaShem*-יהו"ה has forsaken me; the Lord-*Adona*"ג-אדני has forgotten me”) is so that the Jewish people will come to be like the wise son who seeks after his

¹¹¹² Furthermore, even when the Name *HaShem*-יהו"ה-26 is hidden and withdrawn from His title Lord-*Adona*"ג-אדני"-65, the remainder is still *HaShem* is One-*HaShem Echad*-אחד-39 (יהו"ה-39 (65-26=39) See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Sanctuary (*Shaar HaHeichal*).

father, as in the well-known analogy¹¹¹³ of the father who conceals himself from his son, to test the wisdom of his son, to see if he will seek him. In other words, the reason for the concealment is for the purpose of seeking, that is, so that he will seek him. Then, when through seeking, his father is then revealed to him, it will be with a much greater strength and revelation of love, than how the revelation was before the concealment.

This is like the well-known analogy said in the name of the Baal Shem Tov,¹¹¹⁴ about a spiral staircase, that when a person sees the one above face-to-face from below, and wants to climb the staircase to him, since it is a spiral, there necessarily will be times in his climb when the one above is hidden from his view. However, specifically by going through the concealment and continuing to climb, since with every turn he comes closer, with each turn they also have a closer view of each other, until he reaches him and they see each other eye to eye.¹¹¹⁵ The same is true of exile. Specifically due to the temporary “forsaking” (*Azivah*-עזיבה) and “forgetting” (*Shichechah*-שכחה), there ultimately will be complete revelation.

This then, is the meaning of the statement in Yalkut,¹¹¹⁶ that the purpose of this final exile is to remove the dominion of

¹¹¹³ See Likkutei Torah, Drushei Sukkot 82a; Also see at length in the introduction to Shaar HaEmunah of the Mittler Rebbe, translated as Essential Faith (2b and on); *Hemshech* 5666 p. 248.

¹¹¹⁴ Mentioned in Ohr HaTorah, Eikev p. 523; Also see Ohr HaTorah, Na”Ch Vol. 2 p. 884; Keter Shem Tov (5759 edition), Hosafot, Section 53 and on;

¹¹¹⁵ Now, it only is the person making the turns who temporarily does not see, but the one above sees him the whole time.

¹¹¹⁶ Yalkut Shimoni, Remez 764

fourth kingdom from the world. For, the Midrash¹¹¹⁷ on the verse,¹¹¹⁸ “He dreamt, and behold! A ladder was set earthward and its top reached heavenward etc.,” states that, “The Holy One, blessed is He, showed Yaakov the ministering angel of Babylon ascending seventy rungs, the ministering angel of Medea¹¹¹⁹ ascending fifty-two rungs, the ministering angel of Greece ascending one-hundred and eighty rungs, and he saw the ministering angel of Edom ascending, but did not see how high he went. At that moment, our forefather Yaakov was fearful and said, ‘Could it be that this one will never descend?’ The Holy One, blessed is He, answered,¹¹²⁰ ‘Do not fear, My servant, Yaakov,’ – ‘Even if he ascends and sits next to me, from there I will bring him down etc.’ This is the meaning of the verse,¹¹²¹ ‘Even if you raise yourself up like an eagle or you place your nest amongst the stars, I will bring you down from there – the word of *HaShem*-יהו"ה.”

The explanation is that regarding the three kingdoms of Babylon, Medea and Greece, Yaakov already accomplished the matter of their refinement (*Birur*). However, regarding the fourth kingdom (of Edom), he had not yet accomplished their refinement (*Birur*), being that this external shell of *Kelipah* is the hardest of them all. In other words, the three external husks (*Kelipot*) of the first three kingdoms can only affect the revealed powers of the soul adversely, but do not effect [its transcendent hidden aspect, called] its shadow. In contrast, the fourth

¹¹¹⁷ Midrash Vayikra Rabba 29:2

¹¹¹⁸ Genesis 28:12

¹¹¹⁹ Persia

¹¹²⁰ Jeremiah 30:10

¹¹²¹ Obadiah 1:4

kingdom even stands in opposition to the shadow,¹¹²² meaning that it even usurps that hidden power in the Jewish soul which transcend reason and intellect, and is the desire for holiness, by diverting and distracting it to other things.

In this final exile the refinement of this fourth external husk (*Kelipah*) is accomplished, and it is about this that the verse states, “*HaShem*-יהוה has forsaken me; the Lord-*Adona’y*-אדוני has forgotten me.” That is, it specifically **because** of such concealment that the essential hidden powers of the Jewish soul, which transcend its revealed powers, are aroused, and we even refine the external husk (*Kelipah*) of Edom. Through this, there is an ascent Above, unto the aspect of *HaShem*-יהוה that transcends revelations, as in the teaching,¹¹²³ “Through the restraint (*Itkafia*) of the other side (*Sitra Achara*) the glory of the Holy One, blessed is He, is elevated in all the worlds!”

¹¹²² Talmud Bavli, Yevamot 122a; See Likkutei Torah, Teitzei 36c and on, and elsewhere.

¹¹²³ 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

Discourse 33

*“Re’eh Anochi Notein LiPhneichem Hayom Brachah
Behold I have placed before you this day a blessing”*

Delivered on Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹²⁴ “Behold, I have placed before you this day a blessing and a curse. The blessing: That you listen to the commandments of *HaShem*-יהוה, your God, that I command you today. And the curse: If you do not listen etc.” Now, we must understand¹¹²⁵ why the verse states, “That (*Asher*-אשר) you listen.” Seemingly, according to the style of the verse it should have said, “If (*Eem*-אם) you listen,” just like it does when it comes to its opposite and states, “If (*Eem*-אם) you do not listen.” This being so, why does it say, “That (*Asher*) you listen”?

Additionally, we must understand why it says “that you listen (*Tishme’u*-תשמעו).” For, seemingly, since the verse is speaking about the *mitzvot* (as in the continuation, “to the commandments (*mitzvot*) of *HaShem*-יהוה your God, that I

¹¹²⁴ Deuteronomy 11:26-28

¹¹²⁵ See the discourse entitled “*Re’eh*” 5678 (Sefer HaMaamarim 5678 p. 396 and on); Also see Ohr HaTorah, *Re’eh* p. 668 and on; Also see further in the discourse the final discourse of this year, 5717, Discourse 35, entitled “*Lecha Amar Leebee* – To You my heart has said.”

command you today) and the primary matter of *mitzvot* is that they be fulfillment in actual deed, this being so, the verse should have said “that you do (*Asher Ta’asu*-אשר תעשו) all the commandments.” This being so, why does the verse state, “that you listen (*Tishme’u*-תשמעו-ו)?”

Now, at first glance, it seems possible to explain this according to what is stated in Midrash¹¹²⁶ on the verse,¹¹²⁷ “Listen (*Sheem’oo*-שמעו) to the word of *HaShem*-יהו"ה, O’ House of Yaakov.” Namely, “This is analogous to a king who had two goblets... In the same manner, the Holy One, blessed is He said: You poured two goblets for Me at Sinai, these being,¹¹²⁸ ‘We shall do-*Na’aseh*-נעשה’ and ‘We shall listen-*Nishma*-נשמע.’ However, you broke ‘We shall do-*Na’aseh*-נעשה,’¹¹²⁹ so be careful to guard yourselves with ‘We shall listen-*Nishma*-נשמע.’ This is the meaning of, ‘Listen (*Sheem’oo*-שמעו) to the word of *HaShem*-יהו"ה, O’ House of Yaakov.”

With this in mind, it is possible to explain why this verse also says “listen (*Tishme’u*-תשמעו-ו).” For, since the goblet of “We shall do-*Na’aseh*-נעשה” was broken, the primary service of *HaShem*-יהו"ה, blessed is He, that is demanded of us now, is to be careful in guarding ourselves in regard to the goblet of “We shall listen-*Nishma*-נשמע,” and this is why the verse here says “that you listen (*Tishme’u*-תשמעו-ו).”

However, the words of this Midrash also require explanation. For, it cannot be said that the matter of deed and

¹¹²⁶ Midrash Shemot Rabba 27:9

¹¹²⁷ Jeremiah 2:4

¹¹²⁸ Exodus 24:7

¹¹²⁹ With the golden calf.

action (*Asiyah*-עשייה) is not currently demanded of us, and that the entire matter of Torah and *mitzvot* as they are right now, is solely in the matter of listening (*Shmiyah*-שמיעה). For as known, “action is primary (*Asiyah*-עשייה).”¹¹³⁰ This is as our sages, of blessed memory, stated,¹¹³¹ “He who studies Torah not in order to do, would have been better off having been suffocated by his placenta.” This is because the whole matter of listening (*Shmiyah*-שמיעה) is solely to bring to action (*Asiyah*-עשייה). This being so, how could it be said that, as of now, all that is demanded of us by *HaShem*-יהוה above, blessed is He, is only the matter of listening (*Shimiyah*-שמיעה), as the verse states, “That you listen (*Tishme* ’u-תשמעו).”

2.

Now, about the difference between the levels of listening (*Shmiyah*-שמיעה) and doing (*Asiyah*-עשייה), it states in *Zohar*,¹¹³² “Listening (*Shmiyah*-שמיעה) is tied to this aspect, whereas, action (*Asiyah*-עשייה) is above.” The *Mikdash Melech* and *Ramaz* explain that, “Listening (*Shmiyah*-שמיעה) is tied to this aspect” refers to the aspect of Kingship-*Malchut*, “whereas, action (*Asiyah*-עשייה) is above,” referring to the aspect of Understanding-*Binah*.

However, this must be better understood,¹¹³³ since the very opposite is stated in many places, namely, that the matter

¹¹³⁰ Mishnah Avot 1:17

¹¹³¹ Talmud Yerushalmi, Brachot 1:2; Kalla Rabbati 8:8; Midrash Vayikra Rabba 35:7; Tanchuma Eikev 6:1

¹¹³² *Zohar* III 108b

¹¹³³ See *Mikdash Melech* to *Zohar* III 108b *ibid*.

of listening (*Shmiyah*-שמיעה) is in understanding-*Binah*. For, as known,¹¹³⁴ wisdom-*Chochmah* and understanding-*Binah* correspond to the matter of seeing (*Re'iyah*-ראיה) and hearing (*Shmiyah*-שמיעה), respectively. This is why the word ear-*Ozen*-אזן-58 has the same numerical value as the Name *HaShem*-יהו"ה of *Sa"r*-סג-63¹¹³⁵ [when the final letter is spelled] with the letter *Hey*-ה-5 [י"ד ה"י ו"ו ה"ה] instead of the letter *Yod*-י.¹¹³⁶ In contrast, it is explained in various places about Action (*Asiyah*-עשיה), that it is the aspect of Kingship-*Malchut*, and this is why the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) is called “Action (*Asiyah*) of the world of Emanation (*Atzilut*).” This being so, it is the very opposite of what was just explained, that Listening (*Shmiyah*-שמיעה) is in Kingship-*Malchut* and Action (*Asiyah*-עשיה) is in Understanding-*Binah*.

Now, when it states in Zohar that “Listening (*Shmiyah*-שמיעה) is tied to this aspect” refers to Kingship-*Malchut*, it can be explained that this does not contradict what is stated in various other places that “Listening” (*Shmiyah*) is in the aspect of Understanding-*Binah*. For, this depends on what levels are being discussed. That is, when the matter of wisdom-*Chochmah* and understanding-*Binah* is being discussed, then seeing (*Re'iyah*) is in wisdom-*Chochmah* and hearing (*Shmiyah*) is in understanding-*Binah*. However, when the matter of *Zeir Anpin* and *Nukvah* is being discussed, then seeing

¹¹³⁴ See Torah Ohr, Mishpatim 75a and elsewhere.

¹¹³⁵ Which is the name of the *Sefirah* of Understanding-*Binah*. See Zohar III 246b (Ra'aya Mehemna); Etz Chayim Shaar 4 (Shaar Ozen Chotem Peh) Ch. 3; Shaar HaKlallim, Ch. 8; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27.

¹¹³⁶ See at length in Etz Chayim, Shaar 4 (Shaar Ozen Chotem Peh) Ch. 3-5; Also see Sefer HaArachim ChaBa"D, Vol. 8, section on “*Ozen*” p. 131.

and *Nukvah*, *Zeir Anpin* is the aspect of “This-Zeh-זה,” and Kingship-*Malchut* is the aspect of “Thus-Koh-כה.”

Now, as understood, the aspect of “Thus-Koh-כה” of understanding-*Binah* is much higher than the aspect of “This-Zeh-זה” of *Zeir Anpin*. Nevertheless, understanding-*Binah* is called “Thus-Koh-כה,” since relative to the aspect of “This-Zeh-זה” of wisdom-*Chochmah*, understanding-*Binah* is the aspect of “Thus-Koh-כה.”

The same may be understood regarding the matter of seeing (*Re'iyah*) and hearing (*Shmiyah*). That is, in the relationship of wisdom-*Chochmah* and understanding-*Binah*, wisdom-*Chochmah* is the aspect of seeing (*Re'iyah*) and understanding-*Binah* is the aspect of hearing (*Shmiyah*). That is, on the same level that wisdom-*Chochmah* grasps in a way of sight (*Re'iyah*), meaning that it sees the essence of something, on the very same level, understanding-*Binah* grasps in a way of hearing (*Shmiyah*), meaning that it knows of its existence.

However, regarding the fact that *Zeir Anpin* is also the aspect of seeing (*Re'iyah*) – even though *Zeir Anpin* certainly is lower than understanding-*Binah* – this is because its sight (*Re'iyah*) is on an entirely different level. In other words, the fact that understanding-*Binah* is an aspect of hearing (*Shmiyah*) is as it is relative to the level of wisdom-*Chochmah*, which grasps in a way of seeing (*Re'iyah*) the essential being of something, whereas understanding-*Binah* only grasps this level in a way of hearing (*Shmiyah*) and knowing of its existence. However, that which is grasped by *Zeir Anpin* in a way of seeing (*Re'iyah*), is on different level, and on that level, *Zeir Anpin* grasps in a way of seeing (*Re'iyah*) the essential being of

something, whereas Kingship-*Malchut* only grasps it in a way of hearing (*Shmiyah*) and knowing of its existence.

With the above in mind, this teaching of the Zohar can be explained that hearing (*Shmiyah*) is in Kingship-*Malchut*. Moreover, this does not at all contradict what is stated elsewhere that hearing (*Shmiyah*) is in understanding-*Binah*. However, regarding the conclusion of the Zohar, that “Action (*Asiyah*) is above,” meaning that in the comparison between hearing (*Shmiyah*) and action (*Asiyah*) themselves, action (*Asiyah*) is higher than hearing (*Shmiyah*), at first glance this is not understood. For, this is the opposite of the explanation in various places that hearing (*Shmiyah*) is in understanding-*Binah* and action (*Asiyah*) is in Kingship-*Malchut*. In other words, at first glance, hearing (*Shmiyah*) is higher than action (*Asiyah*). We therefore must understand why the Zohar states that, “Listening (*Shmiyah*-שמיעה) is tied to this aspect, whereas, action (*Asiyah*-עשיה) is above.”

3.

All this may be understood based on what we find about the giving of the Torah, that the children of Israel gave precedence to “We will do (*Na'aseh*-נעשה)” over “We will listen (*Nishma*-נשמע).”¹¹⁴² For, in general, there are three matters in this, as it relates to service of *HaShem*-יהו"ה, blessed is He. There is the matter of “We will listen (*Nishma*-נשמע),” there is the matter of “We will do (*Na'aseh*-נעשה),” and there is

¹¹⁴² Exodus 24:7; Talmud Bavli, Mishpatim 88a

the precedence that they gave to “We will do (*Na’aseh*-נעשה)” over “We will listen (*Nishma*-נשמע).”

The explanation is that “We will listen (*Nishma*-נשמע)” refers to accepting the yoke of *HaShem*’s-יהו"ה Kingship, blessed is He, which is the foundation of Torah study and the fulfillment of the *mitzvot*. In other words, the study of Torah and the fulfillment of the *mitzvot* do not stem from reason and intellect, that a person understands and grasps that this is how it must be, but rather, his service of *HaShem*-יהו"ה, blessed is He, is with the acceptance of the yoke of *HaShem*’s-יהו"ה Kingship, blessed is He. In other words, this is like the service of a servant, who is in the service of his master, which does not stem from reason or intellect. For, it is entirely irrelevant to the servant whether he understands the matter or not. Rather, he accepts the yoke of his master upon himself, that whatever he hears from his master he must fulfill, without any consideration as to whether or not it accords to his own grasp and understanding. This then, is the matter of “We will listen (*Nishma*-נשמע),” which is a matter of the self-nullification (*Bittul*) to the Master out of acceptance of the yoke of *HaShem*’s-יהו"ה Kingship, irrespective of whether or not he has any understand of the matter or otherwise. Rather, since he is in a motion of accepting the yoke of *HaShem*’s-יהו"ה Kingship - “We will listen (*Nishma*-נשמע)” - he therefore listens to everything that the Master commands and fulfills it.

Now, a person’s sublimation and self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in a way of accepting the yoke of His Kingship, is the foundation of his service of *HaShem*-יהו"ה, blessed is He, in studying His Torah and

fulfilling His *mitzvot*. For, if a person's service of *HaShem*-יהו"ה, blessed is He, is according to his own reasoning and intellect, his service will not be sustained. For, it is possible that because of his own grasp he will come to err, to the point that he may even do the very opposite of *HaShem*'s-יהו"ה Supernal will, out of he rationalizing to himself that this is how it must be.

We find this in the case of King Shaul, whose service of *HaShem*-יהו"ה, blessed is He, was according to reason and intellect – (“Shaul from *Rechovot HaNahar* – from the broadness of the river,”¹¹⁴³ which refers to the matter of understanding-*Binah*). Thus, because of his own grasp and understanding he stumbled [and lost the kingdom] etc. For, since he knew the greatness of the sacrificial offerings and that “the mystery of the sacrifices ascends to the mystery of the Unlimited One (*Ein Sof*),”¹¹⁴⁴ he rationalized to himself that if sacrificial offerings would be brought from the flocks that he captured from Amalek, that is, from the lowest depth (*Omek Tachat*), the ascent would be to an even higher level above. This is why he said,¹¹⁴⁵ “I have upheld the word of *HaShem*-יהו"ה.” The meaning of the word “I have upheld-*Hakimotee*-הקימות” is like in the verse,¹¹⁴⁶ “You uplifted (*VaTakam*-ותקם) your word (*Devarecha*-דבריך), for You are righteous.” That is, the matter of “The word of *HaShem*-יהו"ה” refers to the *Sefirah* of Kingship-*Malchut*, and it is necessary to affect an

¹¹⁴³ See Genesis 36:37; Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 4; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 1.

¹¹⁴⁴ See Zohar II 239a; Zohar III 26b

¹¹⁴⁵ Samuel I 15:13

¹¹⁴⁶ Nehemiah 9:8

uplifting and ascent in it. Thus, it is in this way that Shaul stated, “I have upheld the word of *HaShem*-יהו"ה.” For, he rationalized that through refining the holy sparks that are in the lowest depth (*Omek Tachat*), this will bring about an ascent to the depth of the heights (*Omek Rom*).

However, in truth, Shmuel the prophet told him that this is the very opposite of *HaShem*'s-יהו"ה Supernal will. All this happened because his service of *HaShem*-יהו"ה, blessed is He, stemmed from reason and intellect, rather than from the sublimation and self-nullification (*Bittul*) of accepting the yoke of *HaShem*'s-יהו"ה Kingship. It is about this that Shmuel answered him, “Behold! To obey (*Shmo'a*-שמע) is better than the choicest offering, to be attentive, [is better] than the fat of rams.” In other words, the primary foundation for all service of *HaShem*-יהו"ה, blessed is He, is self-nullification (*Bittul*) and acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He. For, when one's service of *HaShem*-יהו"ה stems from submission and self-nullification (*Bittul*) to Him, then it is entirely inapplicable that he would come to err, and his service will then be whole and perfect.

This matter itself is the superiority of the Jewish people, about whom it states,¹¹⁴⁷ “For the children of Israel are servants to Me, they are My servants etc.” For, their service of *HaShem*-יהו"ה, blessed is He, is like the service of a servant who accepts the yoke of his master. In other words, when they received the Torah at Mount Sinai and said “We will listen (*Nishma*-נשמע),” they accepted upon themselves to fulfill all the *mitzvot* like the service of a servant. About this the verse states, “For the

¹¹⁴⁷ Leviticus 25:55

children of Israel are servants to Me,” specifying “to Me-*Li*-לִי,” about which our sages, of blessed memory, stated,¹¹⁴⁸ “Every place that it says ‘to Me-*Li*-לִי’ indicates that it has no cessation.”

In other words, if service of *HaShem*-יהו"ה stems from grasp and comprehension, it is possible to come to err, as mentioned above. However, if it stems from submission and self-nullification (*Bittul*) before *HaShem*-יהו"ה, blessed is He, and the acceptance of the yoke of His Kingship, then the service is sustaining, meaning that it is inapplicable for it to undergo any change or cessation at all.

Now, there is another element of superiority in the service of *HaShem*-יהו"ה, blessed is He, that stems from the acceptance of His yoke, over and above serving Him in a way that stems from grasp and comprehension. That is, even if a person does not err in his grasp and comprehension and fulfills the study of Torah and the fulfillment of the *mitzvot* in all their details according to *HaShem*'s-יהו"ה, Supernal desire, blessed is He, nevertheless, if he lacks submission and self-nullification (*Bittul*) and the acceptance of the yoke of *HaShem*-יהו"ה, blessed is He, he then is entirely missing the most ultimate aspect of service of *HaShem*-יהו"ה in fulfilling the *mitzvot*.

For, in regard to the ultimate matter of service of *HaShem*-יהו"ה, blessed is He, the Zohar¹¹⁴⁹ explains that through serving Him, “the glory of the Holy One, blessed is He, is elevated in all worlds.” Now, as known, when it states “in all

¹¹⁴⁸ See Midrash Vayikra Rabba 2:2

¹¹⁴⁹ Tanya, Ch. 27 and Likkutei Torah at the beginning of Pekudei cite to Zohar II 128b (and Likkutei Torah there also cites to Zohar II 67b; Also see Zohar II 184a); Also see Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c.

worlds,” it refers to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and is equally present in all worlds.¹¹⁵⁰ In other words, this refers to drawing down the light of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*).

Now, for there to be a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*), the service of Him must be like the manner that it is drawn down. In other words, one's service of *HaShem*-יהו"ה must also transcend the chaining down of the worlds (*Hishtalshelut*), as it is in the soul.

To further explain, within the soul there also is the matter of a chaining down (*Hishtalshelut*). An example is the relationship between the intellect (*Sechel*) and the emotions (*Midot*), which is in a way of the chaining down of cause and effect. Thus, just as the order of cause and effect is such that at first the effect is included in its cause, and then comes to be revealed as an existence unto itself, so likewise, this is so of the intellect (*Sechel*) and the emotions (*Midot*). That is, at first the emotions (*Midot*) are included in the intellect (*Sechel*), which is the matter of the emotions of the intellect itself (*Midot ShebaSechel*), and then they are revealed as the existence of actual emotions (*Midot*). This is because the relationship between the intellect (*Sechel*) and the emotions (*Midot*) is in a way of a chaining down (*Hishtalshelut*) of cause and effect.

The same is true when the intellect (*Sechel*) subsequently becomes revealed in the emotions (*Midot*), and

¹¹⁵⁰ See the discourse entitled “*Bati LeGani*” 5710, Ch. 1 (Sefer HaMaamarim, 5710, p. 111).

even lower, in the thought (*Machshavah*), speech (*Dibur*) and action (*Asiyah*). In this case, the thought (*Machshavah*), speech (*Dibur*), and action (*Asiyah*), are also in a way of a chaining down of cause and effect from the emotions (*Midot*) and the intellect (*Sechel*). In other words, even though the thought (*Machshavah*), speech (*Dibur*), and action (*Asiyah*) are separate from the emotions (*Midot*) and the intellect (*Sechel*), nevertheless, the power of thought, and the power of speech, and even the power of action, are in a way of the chaining down of cause and effect. That is, they have some comparison relative to the emotions (*Midot*) and even relative to the intellect (*Sechel*).

Therefore, it is through service of יהו"ה-*HaShem*, blessed is He, that stems from the intellect (*Sechel*) and below, in a manner of a chaining down (*Hishtalshelut*), that there is a drawing down of the light of יהו"ה-*HaShem*, blessed is He, through the chaining down of the worlds (*Hishtalshelut*). That is, there is a drawing down of the light of יהו"ה-*HaShem*, blessed is He, which fills all worlds, in which there are divisions between one world and the next world, in which the light does not illuminate in each world equally.

However, for there to be a drawing down of the light of יהו"ה-*HaShem*, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which transcends the chaining down of the worlds (*Hishtalshelut*) and is present in all worlds equally, it also is necessary for there to be service of יהו"ה-*HaShem*, blessed is He, in the soul of man, in a way that transcends reason and intellect, or at least is not according to reason and intellect. In other words, it can either be because his service of

HaShem-יהו"ה, blessed is He, stems from the desire of the heart (*Re'uta d'Leeba*) which transcends reason and intellect, or at least, it must stem from the submission and self-nullification (*Bittul*) of accepting the yoke of *HaShem*'s-יהו"ה Kingship, which is not in a manner of reason and intellect. In this case, the service of the soul is such that there are no divisions, and through this, there also is caused to be a drawing down commensurate to the manner of the service, so that there is a drawing down of the light of *HaShem*-יהו"ה, blessed is He, which surrounds and transcends all worlds (*Sovev Kol Almin*) and is equally present in all worlds.

4.

However, in the self-nullification (*Bittul*) of accepting the yoke of *HaShem*'s-יהו"ה Kingship itself, there are various levels. For, as explained above, about the matter of the self-nullification (*Bittul*), which is the matter of “We will listen (*Nishma*-נשמע),” this is submission and self-nullification (*Bittul*) to *HaShem*'s-יהו"ה Supernal will, as it comes down into revelation. For, the matter of “We will listen (*Nishmah*-נשמע) applies if there already is some existence of that which is being heard, meaning that it is a revealed desire (*Ratzon HaGaluy*).

However, as known, desire (*Ratzon*) is just the external aspect [of Keter], and there is a more inner matter than the desire (*Ratzon*), which is the matter of pleasure (*Ta'anug*), this being the inner aspect and reason for the desire.¹¹⁵¹ In other

¹¹⁵¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

words, even though the desire (*Ratzon*) for the *mitzvot* is desire that transcends reason and intellect, meaning that it specifically transcends intellectual reasoning, still and all, there is a hidden reason for the desire. This refers to the pleasure (*Ta'anug*) in it, which in the terminology of the Zohar is called,¹¹⁵² “The upper concealed brain of the Ancient One (*Atik*).”

It is in this aspect that there is a superiority to the self-nullification (*Bittul*) of “We will do (*Na'aseh*-נעשה) over and above the self-nullification (*Bittul*) of “We will listen (*Nishma*-נשמע).” For, the self-nullification (*Bittul*) of “We will listen (*Nishma*-נשמע)” is submission and self-nullification (*Bittul*) to the desire of *HaShem*-יהו"ה as it has come into revelation. In contrast, the self-nullification (*Bittul*) of “We will do (*Na'aseh*-נעשה)” is nullification to the One who desires, *HaShem*-יהו"ה Himself, blessed is He. In other words, with his entire essence and being he is completely given over to the Master of the desire, *HaShem*-יהו"ה Himself, blessed is He. Therefore, he automatically is prepared that should there be a desire (*Ratzon*) from the Master of the desire, he will fulfill it in its entirety.

Now, it is through this self-nullification (*Bittul*) of “We will do (*Na'aseh*-נעשה),” which is self-nullification (*Bittul*) to the One who desires (*Ba'al HaRatzon*), *HaShem*-יהו"ה Himself, blessed is He, that we thereby come to the aspect of,¹¹⁵³ “They actualize the will of the Ever-Present One (*HaMakom*-המקום).” That is, we thereby affect and actualize that there should be a desire (*Ratzon*). For, the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה

¹¹⁵² Zohar III 288b (Idra Zuta)

¹¹⁵³ Talmud Bavli, Brachot 35b

Himself, blessed is He, utterly transcends desire (*Ratzon*), and for Him, the very matter of a desire (*Ratzon*) is a descent and a drawing down. In other words, even His desire for the *mitzvot* is merely a drawing down from Him, blessed is He, since in His Essential Self and Being, He utterly transcends even the desire for the *mitzvot*. This is as stated,¹¹⁵⁴ “All Your commandments (*mitzvot*) are charity.” Our sages, of blessed memory, similarly stated,¹¹⁵⁵ “The Holy One, blessed is He, desired to bestow merit on Israel; He therefore increased Torah and *mitzvot* for them.” In other words, the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, transcends the desire for *mitzvot*, and His desire for *mitzvot* is solely a matter of charity (*Tzedakah*) that the Holy One, blessed is He, does for the Jewish people, in that He lowers Himself to desire the *mitzvot*.

Now, to actualize the desire (*Ratzon*), this is brought about through the self-nullification (*Bittul*) of “We will do (*Na'aseh*-נעשה),” which is the self-nullification of the inner aspect of the soul to the Master of the desire (*Ba'al HaRatzon*), *HaShem*-יהו"ה Himself, blessed is He. This self-nullification (*Bittul*) to *HaShem*-יהו"ה Himself, blessed is He, is the self-nullification indicated by the words,¹¹⁵⁶ “You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*).” That is, this is the matter of self-nullification (*Bittul*) that stems from the singular-*Yechidah* essence of the soul which is bound up with the Singular One-*Yachid*.¹¹⁵⁷ It is

¹¹⁵⁴ Psalms 119:172

¹¹⁵⁵ Mishnah Makkot 3:16

¹¹⁵⁶ Deuteronomy 6:5

¹¹⁵⁷ See Likkutei Torah, Re'eh 25a and elsewhere.

through this that we “actualize the will of the Ever-Present One (*HaMakom*-המקום).”

It is in this regard that our sages, of blessed memory, stated,¹¹⁵⁸ “The first paragraph of the *Shema* recital refers to a time when they actualize the will of the Ever-Present One, whereas the second paragraph of the *Shema* recital refers to a time when they do not actualize the will of the Ever-Present One.” For, even though the second paragraph states,¹¹⁵⁹ “It shall be that if you will earnestly listen (*Shamo’a Tishme’u*-שמוע תשמעו) to My commandments,” regarding which it is explained elsewhere¹¹⁶⁰ that the meaning of “listen” (*Shmiyah*-שמיעה) in this verse does not only refer to the matter of understanding and comprehension, but that the matter indicated by “listen” (*Shmiyah*-שמיעה) also refers to the self-nullification (*Bittul*) of accepting the yoke of *HaShem*’s-יהוה Kingship, (and even includes the aspect of the desire of the heart (*Re’uta d’Leeba*) which transcends reason and intellect), nevertheless, since the second paragraph is lacking the love of *HaShem*-יהוה, blessed is He, “with all your being (*Bechol Me’odecha*),” which stems from the self-nullification (*Bittul*) of the essence of the soul to the Master of the desire (*Ba’al HaRatzon*), *HaShem*-יהוה Himself, blessed is He, it therefore is in the state of “they do not actualize the will of the Ever-Present One.” It is only the first paragraph, which states, “You shall love *HaShem*-יהוה, your God... with all your being (*Bechol Me’odecha*),” that

¹¹⁵⁸ Talmud Bavli, Brachot 35b *ibid.*; Also see Chiddushei Aggadot of the Maharsha there; Ohr Torah of the Holy Rav, the Maggid of Mezhrich 53d; Likkutei Torah, Shlach 42c, and elsewhere.

¹¹⁵⁹ Deuteronomy 11:13

¹¹⁶⁰ See Sefer HaMaamarim 5629 p. 306 and elsewhere.

through self-nullification (*Bittul*) to the Master of the desire (*Ba'al HaRatzon*), *HaShem*-יהו"ה Himself, blessed is He, we draw down and actualize the desire of the Ever-Present One (*HaMakom*-המקום).

5.

Now, the difference between “We will listen (*Nishma*-נשמע)” and “We will do (*Na'aseh*-נעשה),” is like the explanation of the two aspects of fear of *HaShem*-יהו"ה, blessed is He. For, the verse states,¹¹⁶¹ “Now Israel, what does *HaShem*-יהו"ה your God, ask of you? Just to fear *HaShem*-יהו"ה your God.” About this, it states in Talmud,¹¹⁶² that “fear (*Yirah*) is a minor matter.” In other words, fear of *HaShem*-יהו"ה, blessed is He, is the beginning of serving Him. However, another verse states,¹¹⁶³ “*HaShem*-יהו"ה commanded us to do all these decrees, to fear *HaShem*-יהו"ה,” which seems to indicate that fear of *HaShem*-יהו"ה, blessed is He, is the ultimate purpose and culmination of service of Him. That is, all the decrees are solely in order to come to fear of *HaShem*-יהו"ה.

It therefore is explained¹¹⁶⁴ that when it states, “Just to fear *HaShem*-יהו"ה,” about which it states, “fear (*Yirah*) is a minor matter,” that this refers to the lower fear (*Yira Tata'ah*) of *HaShem*-יהו"ה, blessed is He, which is the beginning of serving Him. However, when it states, “*HaShem*-יהו"ה commanded us to do all these decrees, to fear *HaShem*-יהו"ה,”

¹¹⁶¹ Deuteronomy 10:12

¹¹⁶² Talmud Bavli, Brachot 33b; Megillah 25a

¹¹⁶³ Deuteronomy 6:24

¹¹⁶⁴ See Tanya, Ch. 23 and elsewhere.

this refers to the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He, which is the ultimate purpose and culmination of our service of Him.

This is also the meaning of the teaching,¹¹⁶⁵ “If there is no fear (*Yirah*), there is no wisdom (*Chochmah*), and if there is no wisdom (*Chochmah*), there is no fear (*Yirah*).” The wisdom-*Chochmah* referred to here is true wisdom, which is the wisdom of the Torah. About this they stated, “If there is no fear (*Yirah*), there is no wisdom (*Chochmah*),” referring to the lower fear (*Yirah Tata'ah*), which is the beginning of serving *HaShem*-יהו"ה, blessed is He. In other words, it is specifically through the lower fear (*Yirah Tata'ah*) that we come to wisdom (*Chochmah*), which is the matter of Torah and *mitzvot*. In contrast, when it states, “If there is no wisdom (*Chochmah*), there is no fear (*Yirah*),” this refers to the upper fear (*Yirah Ila'ah*), which is the ultimate purpose and culmination of service of *HaShem*-יהו"ה, blessed is He.

Now, the two aspects of “We will listen (*Nishma*-נשמע)” and “We will do (*Na'aseh*-נעשה),” discussed above, generally correspond to these two aspects of the lower fear (*Yirah Tata'ah*) and the upper fear (*Yirah Ila'ah*), respectively. That is, “We will listen (*Nishma*-נשמע)” is the foundation and beginning of service of *HaShem*-יהו"ה, as discussed above, and is the aspect of the lower fear (*Yirah Tata'ah*). A person then ascends in his service of *HaShem*-יהו"ה, blessed is He, until he comes to the self-nullification (*Bittul*) indicated by “We will do

¹¹⁶⁵ Avot 3:17; Also see Tanya *ibid.*; Introduction to *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*.

(*Na'aseh*-נעשה),” which is the aspect of the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

6.

Now, our sages, of blessed memory, stated,¹¹⁶⁶ “This is analogous to a king who came to a land... The king said: First let them accept my kingship and then I will issue my edicts.” Now, the two matters of accepting the kingship and accepting the edicts, are the two matters of “We will do (*Na'aseh*-נעשה)” and “We will listen (*Nishma*-נשמע).” In other words, “We will do (*Na'aseh*-נעשה)” refers to the matter of accepting His Kingship. For, as explained before, the self-nullification (*Bittul*) of “We will do (*Na'aseh*-נעשה)” is nullification to the Master of the desire (*Ba'al HaRatzon*), *HaShem*-יהו"ה Himself, blessed is He, through which we then “actualize the desire of the Ever-Present One,” which is the matter of drawing forth His desire (*Ratzon*) for Kingship. Thus, this is what is meant by, “First let them accept My kingship.” For, it is not applicable for there to be the matter of accepting His edicts, which is self-nullification (*Bittul*) to His desire (*Ratzon*), except if we first actualize His desire (*Ratzon*) through the self-nullification (*Bittul*) of “We will do (*Na'aseh*-נעשה),” through which we “actualize the desire of the Ever-Present One.”

This likewise is the general matter of the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, as our sages, of blessed memory stated,¹¹⁶⁷ “Recite before Me on Rosh

¹¹⁶⁶ Mechilta to Exodus 20:3

¹¹⁶⁷ Talmud Bavli, Rosh HaShanah 16a, 34b

HaShanah, verses of Kingship, so that you will crown Me as King over you.” In other words, we must draw forth His desire (*Ratzon*) for Kingship. This is because, on Rosh HaShanah there is an ascent and withdrawal of Kingship-*Malchut*, in that it ascends to its source and root, to the point that it becomes included in the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He. It therefore is necessary for there to be the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, in order to affect the drawing forth of His essential desire for Kingship, which is the matter of the construction of the Kingship-*Malchut*. This is brought about through the self-nullification (*Bittul*) of “We will do (*Na'aseh*-נעשה),” which is the nullification to the Master of the desire (*Ba'al HaRatzon*), *HaShem*-יהו"ה Himself, blessed is He.

However, for a person to reach this aspect of sublimation and nullification (*Bittul*) to the Master of the desire (*Ba'al HaRatzon*), *HaShem*-יהו"ה Himself, blessed is He, there first must be service of Him of the lower fear (*Yirah Tata'ah*). One then can ascend in his service of *HaShem*-יהו"ה until he comes to the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He, (as discussed above). This is why the service of *HaShem*-יהו"ה on Rosh HaShanah follows all the service of “We will listen (*Nishma*-נשמע)” that preceded it throughout the preceding year, and especially during the month of Elul, about which it states,¹¹⁶⁸ “Of you My heart has said, ‘seek My inner presence.’” It is through this that we subsequently come to Rosh HaShanah and to service of *HaShem*-יהו"ה in the manner

¹¹⁶⁸ Psalms 27:8

indicated by “We will do (*Na’aseh*-נעשה),” through which we thereby draw forth His essential desire (*Ratzon Atzme*) for Kingship.

With all the above in mind, we can also explain the teaching of the Zohar, “Listening (*Shmiyah*-שמיעה) is tied to this aspect, whereas, action (*Asiyah*-עשיה) is above.” That is, this refers to the superiority of serving *HaShem*-יהו"ה, blessed is He, stemming from the matter of “We will do (*Na’aseh*-נעשה),” over and above serving Him stemming from “We will listen (*Nishma*-נשמע).”

7.

This then, is the meaning of the verse,¹¹⁶⁹ “Behold, I have placed before you this day a blessing... that you listen (*Tishme’u*-תשמעו) to the commandments of *HaShem*-יהו"ה.” That is, the primary service of *HaShem*-יהו"ה, blessed is He, that is currently demanded of us, is the service indicated by “We will listen (*Nishma*-נשמע),” which is the matter of submission and self-nullification (*Bittul*) to His desire (*Ratzon*).

This is like the above-mentioned words of the Midrash,¹¹⁷⁰ “This is analogous to a king who had two goblets... ‘We shall do-*Na’aseh*-נעשה’ and ‘We shall listen-*Nishma*-נשמע.’ However, you broke ‘We shall do-*Na’aseh*-נעשה,’¹¹⁷¹ so be careful to guard yourselves with ‘We shall listen-*Nishma*-נשמע.’” In other words, the sin of the golden calf,

¹¹⁶⁹ Deuteronomy 11:26-28

¹¹⁷⁰ Midrash Shemot Rabba 27:9

¹¹⁷¹ With the golden calf.

which was a general sin, touched all the way to the aspect of the Master of the desire (*Ba'al HaRatzon*). Therefore, right now, all that is demanded is the service of *HaShem*-יהו"ה indicated by the words “that you listen (*Tishme'u*-תשמעו),” which is the matter of at least “being careful to guard yourselves with ‘We will listen-*Nishma*-נשמע.”

However, since *HaShem's*-יהו"ה ultimate Supernal intent is that there should also be the self-nullification (*Bittul*) of “We will do (*Na'aseh*-נעשה),” since the self-nullification (*Bittul*) of “We will listen (*Nishma*-נשמע),” which is the lower fear (*Yirah Tata'ah*), is only the beginning of serving Him, whereas the ultimate culmination of serving Him is to come to the self-nullification (*Bittul*) of “We will do (*Na'aseh*-נעשה),” which is the upper fear (*Yirah Ila'ah*), therefore, it is in this regard that the verse states, “the blessing: that (*Asher*-אשר) you will listen.” That is, this is a blessing and granting of strength and ability to be able to fulfill the service indicated by “that you listen (*Tishme'u*-תשמעו),” through which we subsequently will also come to the aspect of “We will do (*Na'aseh*-נעשה).”

This also is the meaning of the beginning of the verse, “Behold, I (*Anochi*-אנכי) have placed before you (*Liphneichem*-לפניכם),” which refers to the inner aspect (*Pnimitiyut*-פנימיות) of the soul,¹¹⁷² which is the aspect of the singular-*Yechidah* essence of the soul that is bound to the aspect of the Singular One-*Yachid*, who is the aspect of “I (*Anochi*-אנכי).” It is from this aspect that the service of “We will do (*Na'aseh*-נעשה)” comes forth, which is the ultimate culmination of the service of *HaShem*-יהו"ה, blessed is He.

¹¹⁷² See Likkutei Torah, Re'eh 18d

However, to reach this aspect, there must be the service of “that you listen (*Tishme'u*-תשמעו-*u*),” which is the beginning of serving *HaShem*-יהו"ה, blessed is He, and is the aspect of “We will listen (*Nishma*-נשמע).” However, there is a blessing and granting of strength and ability through which one can subsequently come to the service of *HaShem*-יהו"ה of “We will do (*Na'aseh*-נעשה).” It is about this blessing that the verse states, “that (*Asher*-אשר) you listen.” That is, the verse does not say, “If (*Eem*-אם) you listen,” but specifies, “that (*Asher*-אשר) you listen,” in which the word “That (*Asher*-אשר)” indicates certainty. In other words, the blessing is that through serving *HaShem*-יהו"ה, blessed is He, in a way of “that you listen (*Tishme'u*-תשמעו-*u*),” and that from the listening (*Tishme'u*-תשמעו) you then will also come to the aspect of “We will do (*Na'aseh*-נעשה),” that it is something that is certain, in which there is no doubt whatsoever.

The explanation of this is as known,¹¹⁷³ that regarding the difference between a blessing (*Brachah*) and a prayer (*Tefillah*), a blessing is solely a drawing down from the root and source. This is as stated,¹¹⁷⁴ “He blessed each one according to his appropriate blessing.” In contrast, prayer (*Tefillah*) is a drawing forth of novel desire (*Ratzon*) from higher than the chaining down of the worlds (*Hishtalshelut*). This is as we say, “**May it be** desirable before You... to heal the sick, and to bless the years etc.” On the other hand, there is an element of superiority to a blessing (*Brachah*), over and above prayer (*Tefillah*), in that a blessing (*Brachah*) is in a way of a

¹¹⁷³ Likkutei Torah, Re'eh 19a

¹¹⁷⁴ Genesis 49:28

command, as it states,¹¹⁷⁵ “*HaShem*-יהו"ה shall bless you etc.,” and a command, is a matter of certainty. In contrast, prayer (*Tefilah*) is in a way of supplication, in which there is doubt. For, there is a doubt whether he will succeed and his supplication will be granted.

Now, these two aspects are intertwined with each other. For, a blessing (*Brachah*) is the drawing forth of that which is already within the chaining down of the worlds (*Hishtalshelut*), and is a matter in which there is certainty, whereas a prayer is the novel drawing forth from Higher than the chaining down of the worlds (*Hishtalshelut*), and is a matter in which there is doubt.

However, based on this, it is understood that when the verse states, “The blessing: that you shall listen,” it informs us that this blessing (*Brachah*) has both levels of superiority. For, even though this is a drawing forth of the aspect of “We will do (*Na'aseh*-נעשה),” which transcends the chaining down of the worlds (*Hishtalshelut*), nevertheless, it is in a way of a blessing (*Brachah*), meaning that it is certain. It is for this reason that it states, “that (*Asher*-אשר) you will listen,” using a term of certainty.

The reason is because the drawing forth is from the aspect indicated by “I-*Anochi*-אנכי,” which refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, for whom above and below are equal, meaning that for Him, higher than the chaining down of the worlds (*Hishtalshelut*) and the chaining down of the worlds, are equal. Therefore, even this drawing forth from

¹¹⁷⁵ Numbers 6:24

Higher than the chaining down of the worlds (*Hishtalshelut*) is certain.

This then, is the meaning of “The blessing: that (*Asher-אשר*) you will listen (*Tishme’u-תשמעו*),” meaning that it is certain that there will be the aspect of serving *HaShem-יהוה*, blessed is He, of “We will listen (*Nishma-נשמע*),” through which we will subsequently reach the aspect of “We will do (*Na’aseh-נעשה*)” on Rosh HaShanah, meaning that there will be self-nullification to the Master of the desire (*Ba’al HaRatzon*), *HaShem-יהוה* Himself, blessed is He, through which we will actualize the construction of His Kingship-*Malchut* from its essential root, and there will thereby be a novel drawing down of new desire from Higher than the chaining down of the worlds (*Hishtalshelut*), for a good and sweet year, in all matters of children, health, and abundance sustenance!

Discourse 34

“Lehavin... Man Pnei HaAdon HaShem - To understand... Where is the face of the Lord, HaShem”

Delivered on Shabbat Parshat Ki-Tavo,
The 18th of Elul, (Chai Elul), 5717
By the grace of *HaShem*, blessed is He,

1.

To understand the statement in Zohar,¹¹⁷⁶ “[The verse states,¹¹⁷⁷ ‘All your males shall appear before the Lord *HaShem*-יהו"ה.] Where is the face of the Lord *HaShem*-יהו"ה? This is Rabbi Shimon bar Yochai.” Regarding this, it is explained in the discourse of the Alter Rebbe,¹¹⁷⁸ that the verse states,¹¹⁷⁹ “For the sake of my brethren and my friends, I shall speak of peace (*Shalom*-שלום) in your midst (*Bach*-בך).” Now, it is known that the word “peace-*Shalom*-שלום” refers to the Foundation-*Yesod* of *Zeir Anpin*,¹¹⁸⁰ whereas the word “in your

¹¹⁷⁶ Zohar II 38a

¹¹⁷⁷ Exodus 34:23

¹¹⁷⁸ See the discourse entitled “*Lehavin... Man Pnei HaAdon*” 5564 (subsequently printed in *Maamarei Admor HaZaken* 5564 p. 106); Also see this discourse with the glosses in *Ohr HaTorah*, *Vayechi* p. 359a and on; *Sefer HaMaamarim* 5632 Vol. 1 p. 38 and on; 5633 Vol. 1 p. 50 and on; 5644 p. 292 and on; 5655 p. 52 and on; Also see *Biurei HaZohar of the Tzemach Tzedek* Vol. 2 p. 823 and on; *Sefer HaMaamarim* 5634 p. 78 and on; 5680 p. 200 and on; 5687 p. 102 and on; 5688 p. 43 and on; 5699 p. 167 and on.

¹¹⁷⁹ Psalms 122:8

¹¹⁸⁰ See *Shaarei Orah* of Rabbi Yosef Gikatilla, Gate 2 (*Yesod*).

midst-*Bach*-בך” refers to Kingship-*Malchut*.¹¹⁸¹ Thus, the explanation of “I shall speak of peace (*Shalom*-שלום) in your midst (*Bach*-בך),” is that it refers to the bestowal from the Foundation-*Yesod* of *Zeir Anpin* to Kingship-*Malchut*. This is like the verse that states,¹¹⁸² “I will give peace (*Shalom*-שלום) in the land (*Aretz*-ארץ),” (as explained in *Zohar*).¹¹⁸³

Now, the verse begins with the words, “For the sake of my brethren and my friends.” That is, the bestowal from Foundation-*Yesod* of *Zeir Anpin* to Kingship-*Malchut* (“I shall speak of peace (*Shalom*-שלום) in your midst (*Bach*-בך)”), is “For the sake of my brethren and friends.” In other words, it is for their sake that the bestowal is drawn down from Foundation-*Yesod* of *Zeir Anpin* to Kingship-*Malchut*. We therefore must understand who are those who are called His brethren and friends.

2.

The explanation is that when the ten *Sefirot* of the world of Emanation (*Atzilut*) were emanated as lights (*Orot*) and vessels (*Keilim*), along with them, there was an emanation of the souls of the world of Emanation (*Atzilut*), and it is they who are called the brethren and friends of *Zeir Anpin*.¹¹⁸⁴ The

¹¹⁸¹ The word “in your midst-*Bach*-בך” has the numerical value of 22, which are the number of letters (*Otiyot*) in the *Aleph-Beit* which refers to Kingship-*Malchut*. See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 & 3 (The Letters of Creation Parts 1 & 2).

¹¹⁸² Leviticus 26:6

¹¹⁸³ *Zohar* III 113b

¹¹⁸⁴ See *Likkutei Torah*, *Shir HaShirim* 19b and o; *Biurei HaZohar* of the *Mittler Rebbe* 114d and on; *Biurei HaZohar* of the *Tzemach Tzedek* Vol. 1 p. 546 and on.

difference between the souls of the world of Emanation (*Atzilut*) – (which are called brethren and friends of *Zeir Anpin*) – and souls as they are in the world of Creation (*Briyah*), is that the souls of the world of Emanation (*Atzilut*) cannot bear any evil. This is because, in the world of Emanation (*Atzilut*), there is no evil whatsoever, as it states,¹¹⁸⁵ “Evil shall not dwell with You.” In other words, the aspect of the world of Emanation (*Atzilut*) is that it is actual Godliness, in the most literal sense, and there is no admixture of evil in *HaShem*’s יהוה Godliness whatsoever, God forbid to think so.

It is for this reason that we find with David, that at the time of the act of sin, the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, was withdrawn from him.¹¹⁸⁶ In contrast, when the Godly power of *HaShem*-יהוה becomes concealed within the world of Creation (*Briyah*), then it comes to possess an admixture of evil, and the world of Creation (*Briyah*) thus possesses a minority of evil.¹¹⁸⁷ It is then applicable for there to be a matter of sin. About this the verse states,¹¹⁸⁸ “If a soul (*Nefesh*) should sin,” which specifies the aspect of the *Nefesh*, which is from the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), rather than the world of Emanation (*Atzilut*).

¹¹⁸⁵ Psalms 5:5; Likkutei Torah, Bamidbar 3c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

¹¹⁸⁶ See Talmud Bavli, Sanhedrin 107a

¹¹⁸⁷ Etz Chayim Shaar 42, Ch. 4; Shaar 47 Ch. 4; Likkutei Torah, Bamidbar ibid. 4; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53-54.

¹¹⁸⁸ Leviticus 5:1

3.

Now, Rabbi Shimon bar Yochai was a soul of the world of Emanation (*Atzilut*),¹¹⁸⁹ and since the world of Emanation (*Atzilut*) is actual Godliness in the most literal sense, he therefore could say about himself,¹¹⁹⁰ “I am a good sign for the world,” and other such self-glorifications and self-exaltations to an very great degree, even though this is not generally the way of the righteous. For, in his case, this was not actually self-exaltation and self-glorification, but was rather exaltation and glorification of *HaShem*'s-יהו"ה.

This itself is the difference between the manner of serving *HaShem*-יהו"ה, blessed is He, of the world of Emanation (*Atzilut*), and the manner of serving Him of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For, the service of *HaShem*-יהו"ה of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is in the matter of self-nullification (*Bittul*), since his soul was brought into being and created in a state of separation etc. In contrast, this is not so of a soul (*Neshamah*) of the world of Emanation (*Atzilut*), which is not in a state of separation, but is an aspect of Godliness in the most literal sense.¹¹⁹¹ For such a soul, the manner of serving *HaShem*-יהו"ה, blessed is He, is in a way of rising and elevation, since the rising and elevation is not of himself, but the elevation of *HaShem*'s-יהו"ה Godliness. This is

¹¹⁸⁹ Ramaz (Rabbi Moshe Zacuto) to Zohar III 94b; Likkutei Torah, Shir HaShirim *ibid.*, and elsewhere.

¹¹⁹⁰ Zohar I 225a

¹¹⁹¹ See Tanya, Epistle 20 (130a)

because his entire existence is the existence of *HaShem*'s-יהו"ה Godliness.

With the above in mind, we can understand what was said about Rabbi Shimon bar Yochai, "Where is the face of the Lord *HaShem*-יהו"ה? This is Rabbi Shimon bar Yochai." However, not all souls of the righteous-*Tzaddikim* can be exalted to such an extent, except for those whose souls are literally of the world of Emanation (*Atzilut*) and are called "brothers and friends." These are singularly unique *Tzaddikim* of the generation, like the soul of Rabbi Shimon bar Yochai, and those like him. This shall suffice for the understanding. (He subsequently adds: See in greater depth in Torah Ohr, Parshat Bo, in regard to the title *HaShem Tzva'ot-HaShem* of Hosts-צבאות-יהו"ה.¹¹⁹² We may also state that this is like what Moshe said,¹¹⁹³ "I shall provide grass in your field," and is similar to the fact that we sometimes find¹¹⁹⁴ that an angel is called by the Name *HaShem*-יהו"ה.)¹¹⁹⁵

4.

This likewise the matter of the Alter Rebbe, who was a soul of the world of Emanation (*Atzilut*).¹¹⁹⁶ In other words, even as he was below, it was as though he was in the world of

¹¹⁹² Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1.

¹¹⁹³ Deuteronomy 11:15; Also see *Likkutei Torah*, *Bechukotai* 50a and elsewhere.

¹¹⁹⁴ See *Tanya Iggeret HaKodesh*, Epistle 25 (141a); *Kuntres Acharon* 159a

¹¹⁹⁵ This concludes the summary of the discourse of the Alter Rebbe.

¹¹⁹⁶ *Sefer HaSichot*, *Torat Shalom* p. 166; *Sefer HaSichot* 5706 p. 6.

Emanation (*Atzilut*), in the most literal sense.¹¹⁹⁷ Therefore, all his lower conducts were done of their own accord automatically, without any effort, in the same way as these matters are Above. For example, it is known that on the eve preceding Shabbat, he would automatically fall asleep, since Above in *HaShem's* יהו"ה Godliness, it is the time of slumber (*Sheinah*) etc.¹¹⁹⁸

Now, because he was a soul (*Neshamah*) of the world of Emanation (*Atzilut*), and had a revelation of *HaShem's* יהו"ה Godliness below, just as above, it therefore was in his power and ability to affect a revelation of *HaShem's* יהו"ה Godliness for everyone. This is as explained above about the verse, “For the sake of my brethren and my friends, I shall speak of peace (*Shalom*-שלום) in your midst (*Bach*-בך).” That is, “For the sake of my brethren and friends” which refers to the souls of the world of Emanation (*Atzilut*), there is caused to be bestowal of influence from the Foundation-*Yesod* of *Zeir Anpin* to Kingship-*Malchut*, through which there is caused to be a revelation of the world of Emanation (*Atzilut*) within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The explanation is that, as known, it is the Alter Rebbe¹¹⁹⁹ who actualized the matter of spreading the wellsprings of Chassidus to the outside, which was told to the Baal Shem Tov.¹²⁰⁰ In other words, even though the Baal Shem

¹¹⁹⁷ Sefer HaSichot 5707 p. 91

¹¹⁹⁸ Sefer HaSichot, Torat Shalom p. 13

¹¹⁹⁹ See Sefer HaSichot *ibid.* p. 112 and on, and elsewhere.

¹²⁰⁰ This refers to the Baal Shem Tov's encounter and dialogue with Moshiach, which he wrote of in perhaps the only confirmed writing of the Baal Shem Tov, a letter to his brother-in-law, Rabbi Gershon Kitover, as follows:

On Rosh Hashanah of the year 5507 (1746), I made an oath and elevated my soul in the manner known to you. I saw wondrous things in a vision, the likes of which I had never witnessed since the day that my mind was awakened. What I saw and learned when I ascended there is impossible to communicate, even when speaking face to face.

When I returned to the lower Garden of Eden, I saw many souls, of both the living and dead, some known to me and others unknown to me. They were beyond number and reckoning. They were hastening to and fro, in order to ascend from world to world by way of the pillar known to those who know the hidden wisdom. Their joy was too great for the mouth to express or for the physical ear to hear. Also, many evil-doers repented and their sins were forgiven, since it was an auspicious time of Divine favor and acceptance. Even I was greatly amazed by how many of them were accepted in their penitence, some of whom you also knew. Amongst them too there was great joy and they too ascended in the same manner.

All as one, they begged and implored of me saying, "Because of the great level and glory of your Torah, *HaShem* has granted you an additional measure of understanding to grasp and know these matters. Ascend with us and be our help and support." Because of the great joy that I beheld amongst them, I agreed to go up with them and asked my master and teacher (The prophet Achiyah HaShiloni) to accompany me, for the ascent to the Supernal Worlds is fraught with danger.

From the day I attained my standing until now, I never experienced such a great ascent as this. I ascended from level to level until I entered the Palace of Moshiach, where Moshiach studies Torah with all the Tana'im and Tzaddikim, as well as with the Seven Shepherds. There I beheld incredibly great rejoicing, but I did not know the purpose of this delight. At first, I thought the joy was about my departing from the physical world, God forbid. However, I was informed later that I had not yet died, for they have great pleasure on high when I effect unifications in the world below through their holy Torah. However, to this day, I do not know the reason for the joy.

I asked Moshiach, "Master, when will you come?" And he replied, "By this shall you know; It shall be at a time when your teachings will become famous and revealed in the world and your wellsprings will spread out; that is, what I have taught you and you grasped, so that they too will be able to effect unifications and ascents like you. In that time all the husks of evil (*kliipot*) will cease to be and it will be a time of grace and salvation."

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. I pleaded for your sake to be allowed to teach you; but I was denied all permission and remain bound by this ban.

Tov was told that the coming of Moshiach would be “at a time when your teachings will become famous and revealed in the world and your wellsprings will spread out... so that they too will be able to affect unifications and ascents like you,” and he was bewildered and greatly distressed by this,¹²⁰¹ nevertheless, this matter was actualized by the Alter Rebbe upon the revelation of the teachings of ChaBa”D¹²⁰² Chassidus [which are themselves the very teachings of the Baal Shem Tov, the mention of whom brings blessing.¹²⁰³ In other words, it only is in the manner expressed by the dictum,¹²⁰⁴ “Subsumed within two-hundred *dinars* are one-hundred.” However, this itself is the truth of the teachings of the Baal Shem Tov. For, as known,¹²⁰⁵ the Baal Shem Tov showed how we **must** serve *HaShem*-יהוה, blessed is He, whereas the Alter Rebbe showed

However, I will tell you the following and may *HaShem* assist you: Place *HaShem* before you in all your ways and do not stray from Him. Whenever you pray or study and with every utterance of your lips, intend to unify yourself to Him. For every letter contains worlds, souls and Godliness and they ascend and combine and unite with one another. Then the letters combine and unite to form a word and become unified with Godliness and in all these aspects your soul is bound to them. All become unified as one and ascend, bringing great joy and delight without measure. Consider the joy of a bridegroom and bride in this lowly physical world and you will realize how much greater the joy is on such a lofty spiritual level.

HaShem will surely help you and wherever you turn, you will succeed and become enlightened, as it states “Give wisdom to the wise, and he will become all the wiser.”

(See Keter Shem Tov 1, and elsewhere.)

¹²⁰¹ Also see Torat Shalom p. 113.

¹²⁰² This is an acronym for the intellectual *Sefirot* of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at*.

¹²⁰³ See the letter of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, printed at the beginning of HaYom Yom, and in his Igrot Kodesh Vol. 1 p. 259; Explained in Likkutei Sichot Vol. 19 p. 251 and on.

¹²⁰⁴ Talmud Bavli, Bava Kamma 74a; Bava Batra 41b

¹²⁰⁵ Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 365, explained in Likkutei Sichot Vol. 19 p. 251 and on.

how it is **possible** to serve *HaShem*-יהו"ה, blessed is He] in a manner that even the human intellect can grasp *HaShem*'s-יהו"ה Godliness. This is to such an extent that even those whose service of *HaShem*-יהו"ה, blessed is He, is not through study or comprehension, since they are not yet able to relate to this, and their service of *HaShem*-יהו"ה, blessed is He, is solely "to make His Name dwell there,"¹²⁰⁶ through reciting a blessing or a verse of Psalms,¹²⁰⁷ nevertheless, through the teachings of ChaBa"D Chassidus, even their recitation of a blessing or a verse of Psalms comes to be in an entirely different manner, in a much loftier manner than the general teachings of Chassidus. By way of analogy to how it is in man below, if he is a master of intellect, even his *ChaGa*"T and *NeHiY*"M¹²⁰⁸ come to be in a much loftier manner.

5.

Now, all this is connected to the teaching of the Baal Shem Tov¹²⁰⁹ on the verse,¹²¹⁰ "It will be when you enter the Land that *HaShem*-יהו"ה your God, gives you as a heritage, that you inherit it, and settle in it." That is, when you come to the

¹²⁰⁶ Deuteronomy 26:2

¹²⁰⁷ As per the teaching of the Baal Shem Tov – as per the seven Torah teachings that were said [and revealed to the Rebbe Rashab] in the Garden of Eden on Shabbat Parshat Ki Tavo, Chai Elul (18th of Elul) 5652. (See the *Sichah* talk that precedes this discourse, Ch. 2 printed in *Torat Menachem* Vol. 20 p. 240 and on).

¹²⁰⁸ This is an acronym for the emotional *Sefirot*, kindness-*Chessed*, might-*Gevurah*, beauty-*Tiferet* (*ChaGa*"T), and conquest-*Netzach*, splendor-*Hod*, foundation-*Yesod*, and kingship-*Malchut* (*NeHiY*"M).

¹²⁰⁹ The first of the seven aforementioned teachings that were revealed to the Rebbe Rashab.

¹²¹⁰ Deuteronomy 26:1

desire (*Ratzon*) and movement (*Merutzah*)¹²¹¹ that every single Jew is given from *HaShem*-יהו"ה Above as a heritage and inheritance, then the service of *HaShem*-יהו"ה, blessed is He, in this, is to affect that it should be in a settled manner (*Hityashvut*-התיישבות) (that is, “and settle in it-*v'Yashavta Bah*-ווישבת בה). In other words, even when it comes to the most Supernal and loftiest matters that are drawn from Above, we must affect them to be in a settled manner (*Hityashvut*-התיישבות).¹²¹² (This is like the matter of the revelation of the world of Emanation (*Atzilut*) within the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), as discussed above.) This matter was likewise actualized specifically by the Alter Rebbe with the revelation of the teachings of ChaBa”D Chassidus.¹²¹³

The explanation of the matter is that the novelty of the teachings of ChaBa”D Chassidus is that all matters must be brought about specifically through toil in the service of *HaShem*-יהו"ה, blessed is He.¹²¹⁴ Therefore, even in those matters that are bestowed from Above in the form of a gift and inheritance, there must be the matter of toil in the service of *HaShem*-יהו"ה, blessed is He, so that they will be in a settled manner (*Hityashvut*). The reason is because, in addition to the fact that it is through toil in these matters, that there is the

¹²¹¹ The word “the Land-*Eretz*-ארץ” is of the same root as “desire-*Ratzon*-רצון” and “movement-*Merutzah*-מרוצה.”

¹²¹² See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), section entitled “The third vowel is a composite (*Harkavah*) relative to the two that are above it and is called the *Cheereek*-חרק.”

¹²¹³ See the aforementioned *Sichah* talk, Ch. 8 and on, and the notes there (*Torat Menachem* *ibid.* p. 244 and on).

¹²¹⁴ See *Likkutei Dibburim* Vol. 1 148b, and elsewhere. Also see *Likkutei Sichot* *ibid.* p. 255, and elsewhere.

superiority of not being the aspect of the “bread of shame,”¹²¹⁵ but more so, it is through toil that we reach a much loftier level than what was given in the form of a gift and inheritance (meaning, a loftier level than both aspects together).¹²¹⁶

6.

We should add that aside for the toil in affecting that the matters bestowed from above will be in a way that they are settled (*Hityashvut*), there also is a superiority in matters that are drawn forth through toil. For, through this, there is caused to be added superiority, over and above even that which is affected by toiling only in matters that come from Above.

It can be said that this is the novelty of the second teaching of the Baal Shem Tov, in which he repeated the above-mentioned teaching, but added that the way to come to the desire (*Ratzon*) etc., is through self-sacrifice (*Mesirat Nefesh*) in publicizing *HaShem*'s יהו"ה Godliness in the world. For, the first teaching only speaks about the aspect of “the Land” (*Aretz-ארץ*), (which is the desire-*Ratzon*-רצון), as it is, in and of itself, in a manner that is given as gift from Above, and as a heritage. (It is in this aspect that there is the toil in affecting that it be drawn forth and internalized in a settled manner.) The second teaching, however, speaks of a loftier aspect of coming to the land (*Aretz-ארץ*), (which is not only in regards to the toil in matters that were given from Above, but rather) is through the

¹²¹⁵ See Talmud Yerushalmi Orla 1:3; Maggid Meisharim, Bereishit, Ohr l'Yom Shabbat 14 Tevet; Likkutei Torah, Tzav 7d.

¹²¹⁶ See the aforementioned *Sichah* talk, Ch. 4 and on, (Torat Menachem ibid. p. 241 and on.

toil in the service of *HaShem*-יהו"ה, blessed is He, specifically with one's own strengths and abilities. All this was newly introduced by the Alter Rebbe, specifically with the revelation of the teachings of ChaBa"D Chassidus, as explained before.

Discourse 35

*“Lecha Amar Libee, Bakshoo Panai -
Of you My heart said, ‘seek My inner presence’”*

Delivered on Shabbat Parshat Nitzavim-Vayeilech,

The 25th of Elul, 5717

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

1.

The verse states,¹²¹⁷ “Of you My heart said, ‘seek My inner presence.’ Your presence, *HaShem*-יהו"ה, do I seek.” Now, we must understand¹²¹⁸ what exactly is meant by the matter of, “seek My inner presence.” For there are two opposites here. Namely, the fact that it is necessary to seek “My inner presence” (*Panai*-פני), proves that presently, one does not have this and is distant from it, which is why he must seek it. On the other hand, it clearly is understood that through seeking he will find.

It should be added that this verse is in Psalm 27, “*LeDavid HaShem Oree* – By David: *HaShem*-יהו"ה is my light,” which we recite throughout the month of Elul.¹²¹⁹ From this it understood that all the verses of this Psalm, including this

¹²¹⁷ Psalms 27:8

¹²¹⁸ Also see the beginning of the discourse entitled “*Lecha Amar Libi*” 5678 (Sefer HaMaamarim 5678 p. 405).

¹²¹⁹ Siddur HaArizal of Rabbi Shabtai of Roshkov, Seder Kavanot Rosh Chodesh Elul; Siddur HaArizal Kol Yaakov of Rabbi Yaakov Kopel Lifshitz of Mezeritch; Siddur of the Alter Rebbe, after the *Shir Shel Yom*, and elsewhere.

one, “Of you My heart said, ‘seek My inner presence,’” relate to the toil in serving *HaShem*-יהו"ה, blessed is He, throughout the month of Elul. In other words, the service of the month of Elul is to seek “My inner presence” (*Panai*-פני). Now, since this Psalm is recited throughout the days of Elul, including the last day of the month, it is understood that even after all the service of the days of Elul, in which “the toil of each day has its effect,”¹²²⁰ still and all, the aspect of *HaShem*'s-יהו"ה inner presence has not yet been reached. Therefore, even on the last day of Elul, we still must seek, “My inner presence.”

Moreover, since we continue saying this psalm after Rosh HaShanah and after the ten days of repentance, up to (and including) Hosha'nah Rabbah, it is understood that even after the service of the ten days of repentance etc., we still have not reached “My inner presence.” It is only specifically on Shemini Atzeret and Simchat Torah that the aspect of *HaShem*'s-יהו"ה inner presence is drawn forth. However, before this, we must still seek *HaShem*'s-יהו"ה inner presence.

Now, as mentioned before, there are two opposites here. On the one hand, this indicates that until Simchat Torah we still are far from this. On the other hand, it is clear that through our toil in seeking “My inner presence,” we are assured that on Shemini Atzeret and Simchat Torah we will reach this. Furthermore, we must understand why it states, “Of you My **heart** has said, ‘seek My inner presence.’” What exactly is the relationship between “seek My inner presence” and the heart?

¹²²⁰ See Zohar III 94b

2.

Now, to understand this, we must begin with what was said in the previous discourse¹²²¹ about the verse,¹²²² “Behold, I have placed before you this day a blessing... The blessing: that you will listen to the commandments of *HaShem*-יהו"ה your God, which I command you today,” which was based on the words of the Midrash¹²²³ to the verse,¹²²⁴ “Listen (*Sheem* 'oo-שמעו) to the word of *HaShem*-יהו"ה, O' House of Yaakov.” That is, “this is analogous to a king who had two goblets... in the same way, the Holy One, blessed is He said: You poured two goblets for Me at Sinai, these being,¹²²⁵ ‘We will do-*Na'aseh*-נעשה and ‘We will listen-*Nishma*-נשמע.’ However, you broke ‘We will do-*Na'aseh*-נעשה,’¹²²⁶ so be careful to guard yourselves with ‘We will listen-*Nishma*-נשמע.’”

It was explained there that this is the meaning of the verse, “The blessing: that you will listen (*Tishme* 'u-תשמעו),” in that, as of now, all that is demanded is the service of *HaShem*-יהו"ה, blessed is He, indicated by the words “that you will listen (*Tishme* 'oo-תשמעו),” (that is, at least, “be careful to guard yourselves with ‘we will listen-*Nishma*-נשמע”). However, since *HaShem* 's-יהו"ה ultimate Supernal intent is that we reach

¹²²¹ See the prior discourse of Shabbat Parshat Re'eh, Shabbat Mevarchim Chodesh Elul, of this year, 5717, entitled “*Re'eh Anochi* – Behold I have placed before you this day a blessing,” Discourse 33.

¹²²² Deuteronomy 11:26-28

¹²²³ Midrash Shemot Rabba 27:9

¹²²⁴ Jeremiah 2:4

¹²²⁵ Exodus 24:7

¹²²⁶ With the sin of the golden calf.

the matter of “we will do” (*Na’aseh*-נעשה), the verse therefore states, “The **blessing**: that you will listen (*Asher Tishme’oo*-אשר תשמעו).” That is, through the blessing (*Brachah*) and the granting of strength to serve *HaShem*-יהו"ה in a way of “that you will listen (*Tishme’u*-תשמעו) we receive the help to reach the service of “We will do” (*Na’aseh*-נעשה).

About this, it was explained that the service of *HaShem*-יהו"ה, blessed is He, indicated by “We will listen” (*Nishma*-נשמע), is not just a matter of comprehension and explanation, as in the verse,¹²²⁷ “Speak, for Your servant is listening (*Shome’a*-שומע),” but rather, “we will listen” (*Nishma*-נשמע) is the matter of submission and self-nullification (*Bittul*) and the matter of accepting the yoke of His Kingship, as in the verse,¹²²⁸ “Behold! To obey (*Shmo’a*-שמיע) is better than a choice offering.”

However, in the service of *HaShem*-יהו"ה, blessed is He, indicated by “We will listen” (*Nishma*-נשמע), even though it is a matter of submission and self-nullification (*Bittul*) to *HaShem*-יהו"ה and the acceptance of the yoke of His Kingship, it nevertheless, is only self-nullification (*Bittul*) to His revealed desire (*Ratzon Galuy*). For, the service of “We will listen” (*Nishma*-נשמע) only applies when there already is something that can be heard. Only then is it the duty of a person to stand prepared to listen and fulfill all that he hears. From this it is understood that the submission and self-nullification indicated by “We will listen” (*Nishma*-נשמע) only relates to a desire

¹²²⁷ Samuel I 3:10

¹²²⁸ Samuel I 15:22

(*Ratzon*) of *HaShem*-יהו"ה that has already been expressed and revealed.

Higher than this is the submission and self-nullification (*Bittul*) indicated by the words, “We will do” (*Na’aseh*-נעשה), which is the matter of self-nullification (*Bittul*) to the One who desires Himself (*Ba’al HaRatzon*), blessed is He. That is, even before His desire is revealed (*Ratzon Galuy*), we already nullify the essence of our soul to the Master of the desire (*Ba’al HaRatzon*), *HaShem*-יהו"ה Himself, blessed is He, and through this we draw forth His desire (*Ratzon*), as in the teaching,¹²²⁹ “They make (*Oseen*-עושין) the desire (*Ratzon*) of the Ever-Present One (*HaMakom*-המקום).” That is, they make (*Oseen*-עושין) and newly draw forth His desire (*Ratzon*). For, the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in and of Himself, even transcends the desire (*Ratzon*) for *mitzvot*, and it therefore is necessary to renew His desire for the *mitzvot*. This drawing forth of desire (*Ratzon*) comes about through serving *HaShem*-יהו"ה, blessed is He, in a way of “we will do” (*Na’aseh*-נעשה), which is the matter of submission and self-nullification (*Bittul*) to the One who desires (*Ba’al HaRatzon*), *HaShem*-יהו"ה Himself, blessed is He.

Now, it was explained that this form of serving *HaShem*-יהו"ה is indicated by the verse,¹²³⁰ “You shall love *HaShem*-יהו"ה your God... with all your **being** (*Bechol Me’odecha*),” and refers to sublimation and self-nullification (*Bittul*) to Him stemming from the very essence of the soul.

¹²²⁹ Talmud Bavli, Brachot 35b

¹²³⁰ Deuteronomy 6:5

About this our sages, of blessed memory, stated,¹²³¹ “[The first paragraph of the *Shema* recital refers to a time when they actualize the desire of the Ever-Present One,] whereas the second paragraph of the *Shema* recital refers to a time when they do not actualize the desire of the Ever-Present One.” For, even though the second paragraph states,¹²³² “It shall be that if you earnestly listen (*Shamo’a Tishme’u*-שמעו תשמעו) to My commandments,” in which the word “listen” (*Shmiyah*-שמיעה) does not just mean understanding and comprehension, but also means the submission and self-nullification (*Bittul*) of accepting of the yoke of *HaShem*’s-יהוה Kingship, as explained before,¹²³³ as indicated by the continuation of the verse, “To serve Him with all your heart and with all your soul,” nonetheless, this form of serving Him is only with the revealed powers of the soul, including the inner (*Pnimiyyim*) and the transcendent powers (*Makifim*) of the soul, but only the revealed powers.

In contrast the first paragraph of the *Shema* recital also includes, “You shall love *HaShem*-יהוה your God... with all your **being** (*Bechol Me’odecha*),” (the literal meaning of which is “exceedingly”) referring to serving Him in a limitless way (*Blee Gvul*).¹²³⁴ In other words, a person leaves the limitations of his inner, manifest powers (*Pnimiyyim*) and even the transcendent powers (*Makifim*) of his soul, and instead serves

¹²³¹ Talmud Bavli, Brachot 35b *ibid.*; Also see Chiddushei Aggadot of the Maharsha there; Ohr Torah of the Holy Rav, the Maggid of Mezhritch 53d; Likkutei Torah, Shlach 42c, and elsewhere.

¹²³² Deuteronomy 11:13

¹²³³ Also see Sefer HaMaamarim 5629 p. 306 and elsewhere.

¹²³⁴ See Torah Ohr, Mikeitz 39c and on.

HaShem-יהו"ה, blessed is He, from the very essence of his soul, in that the very essence of his soul is sublimated and nullified to the One who desires Himself (*Ba'al HaRatzon*), *HaShem*-יהו"ה, blessed is He. Through this, we “make (*Oseen*-עושיין) the will of the Ever-Present One,” blessed is He.

This then, is the ultimate culmination of service of *HaShem*-יהו"ה, namely, to reach the One who desires Himself (*Ba'al HaRatzon*), *HaShem*-יהו"ה, blessed is He, and draw His desire (*Ratzon*) forth. This is like the teaching,¹²³⁵ “Crown Me as King over you,” meaning,¹²³⁶ “First let them accept My Kingship and then let them accept My edicts.”

However, to come to the service of *HaShem*-יהו"ה, blessed is He, indicated by, “we will do (*Na'aseh*-נעשה),” we first must serve Him in the way of, “we will listen (*Nishma*-נשמע),” through which we then arrive at, “we will do (*Na'aseh*-נעשה).” About this the verse states, “The blessing: that you will listen (*Tishme'oo*-תשמעו),” in which there is a blessing (*Brachah*) and a granting of the strength and ability, that through serving Him in a way of “we will listen” (*Nishma*-נשמע), (as it states, “that you will listen-*Tishme'u*-תשמעו”), we thereby reach the matter of “we will do” (*Na'aseh*-נעשה).

This is also the meaning of the beginning of the verse,¹²³⁷ “Behold, I (*Anochi*-אנכי) have placed before you this day a blessing (*Brachah*).” That is, the blessing and granting of

¹²³⁵ Talmud Bavli, Rosh HaShanah 16a, 34b

¹²³⁶ Mechilta to Exodus 20:3

¹²³⁷ Deuteronomy 11:26-28

strength is from “I-*Anochi*-אנכי” meaning,¹²³⁸ “I, who I am” (*Anochi*; *Mee SheAnochi*-מי שאנכי). Furthermore, this blessing is placed “before you” (*Lifneichem*-לפניכם), referring to the inner essence (*Pnimitiyut*-פנימיות) of the soul. It is from this inner essence that the service of *HaShem*-יהו"ה indicted by the word “we will do” (*Na'aseh*-נעשה) stems, that is from submission and self-nullification (*Bittul*) to the One who desires Himself (*Ba'al HaRatzon*), the One called “I-*Anochi*-אנכי,”¹²³⁹ *HaShem*-יהו"ה Himself, blessed is He. That is, it stems from the very essence of the soul.

It is about this form of serving Him indicated by “We will do” (*Na'aseh*-נעשה), (which is attained by first serving Him in a way of “That you will listen-*Tishme'u*-תשמעו, which is the matter of “We will listen-*Nishma*-נשמע”) that it states, “The blessing: **That** (*Asher*-אשר) you **will** listen,” which is a statement of certainty, [as opposed to “**If**-*Eeem*-אם you will listen]. For, in the service of *HaShem*-יהו"ה, blessed is He, indicated by “We will listen” (*Nishma*-נשמע), since one’s sublimation and self-nullification only stems from the revealed powers of his soul, there still is doubt (*Safek*) as to whether this will be accomplished or not.

However, this is not so when one serves *HaShem*-יהו"ה, blessed is He, in a way of “We will do” (*Na'aseh*-נעשה), in which the very essence of one’s soul is utterly nullified of its existence (*Bittul b'Metziyut*) before *HaShem*-יהו"ה, blessed is He.

¹²³⁸ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a-b, in explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye'h Asher Eheye'h*-אהיה אשר אהיה.”

¹²³⁹ Exodus 20:2

Furthermore, the statement “The blessing (*Brachah*): That (*Asher*-אשר) you will listen,” means that it is absolutely clear and certain that through serving *HaShem*-יהו"ה, blessed is He, in a way of “We will listen” (*Nishma*-נשמע), we thereby will attain serving Him in a way of “We will do” (*Na'aseh*-נעשה). The reason is because there is a blessing (*Brachah*) from *HaShem*-יהו"ה in this, and a blessing (*Brachah*) from *HaShem*-יהו"ה comes with certainty, as known about the superiority of a blessing (*Brachah*) over prayer (*Tefillah*). That is, a blessing (*Brachah*) is in the form of a command, as stated,¹²⁴⁰ “*HaShem*-יהו"ה shall bless you etc.” In other words, it comes with certainty. In contrast, prayer (*Tefillah*) is in the form of supplication, in which there is doubt as to whether one’s supplication will be received or not. We find this in regard to one who expects his prayer to be answered,¹²⁴¹ and similarly,¹²⁴² “[As Rabbi Chaninah ben Dosa said,] ‘If my prayer is fluent in my mouth, I know it is accepted, and if not, I know it is not accepted.’”

On the other hand, prayer (*Tefillah*) has an element of superiority over and above a blessing (*Brachah*). That is, a blessing (*Brachah*) is only drawn from the root and source of the recipient of the blessing, as it states,¹²⁴³ “He blessed each one according to the blessing appropriate to him.” In contrast, prayer (*Tefillah*) draws new desire (*Ratzon*) from *HaShem*-יהו"ה, Blessed is He, who is higher than the chaining down of

¹²⁴⁰ Numbers 6:24

¹²⁴¹ See Talmud Bavli, Brachot 54b and on; Reishit Chochmah – Chupat Eliyahu Rabba, Shaar 3.

¹²⁴² Talmud Bavli, Brachot 34b

¹²⁴³ Genesis 49:28

the worlds (*Hishtalshelut*), as we say, “**May it be** desirable before You...” That is, through prayer we draw **new** desire from *HaShem*-ה'יהו"ה to heal the sick and to bless the years etc. In other words, even after a decree against a person has been issued, and even after it has been sealed, nevertheless, through prayer (*Tefillah*) a new desire from *HaShem*-ה'יהו"ה can be drawn forth.

Now, these two distinctions are intertwined with each other. That is, in the matter of a blessing (*Brachah*), since it is a drawing forth from the root and source of the recipient alone, it therefore is a matter of certainty. In contrast, the purpose of prayer is to draw forth something new, and therefore there is an element of doubt as to whether one's prayer will be accepted or not. However, the verse, “The blessing (*Bracha*): That (*Asher*-אשר) you will listen,” contains both elements of superiority. For even though it is the matter of drawing forth the aspect of “We will do” (*Na'aseh*-נעשה), as explained above, in which [like prayer] “we make (*Oseen*-עושיין) the desire (*Ratzon*) of the Ever-Present One,” referring to drawing new desire from He who transcends the chaining down of the worlds (*Hishtalshelut*), nevertheless, the verse states “That-*Asher*-אשר you will listen,” as a matter of certainty, stemming from the superiority of a blessing (*Brachah*).

3.

Now, to further explain the difference between a blessing (*Brachah*) and a prayer (*Tefillah*), we must begin¹²⁴⁴ with the statement in *Pardes Rimonim*,¹²⁴⁵ “The roots (*Shorashim*) are unified with the essential root (*Etzem HaShoresh*). However, in truth, this only refers to the roots of the vessels (*Shorshei HaKeilim*) rather than to the root of the Essential Self (*Atzmut*) of *HaShem*-יהו"ה. For the Essential Self of *HaShem*-יהו"ה is utterly One, and has no need for either a root or source.” That is, the matter of the root (*Shoresh*) specifically only applies to the vessels (*Keilim*), rather than the lights (*Orot*).

That is, when we say that there is a root (*Shoresh*), there necessarily are three matters in this. Firstly, some entity must exist, and we must say that this entity has a root (*Shoresh*).

Secondly, this entity is separate from its root (*Shoresh*). For, the very matter of a root (*Shoresh*) is that it is the source of something separate from it.

Thirdly, there must be some relationship between the root (*Shoresh*) and that which is drawn from it. For, after all, it is its root.

An example is the matter of cause and effect (*Ilah v'Alul*). That is, the cause (*Ilah*) is the root (*Shoresh*) of the effect (*Alul*) and therefore, all three matters are present. For, the effect (*Alul*) is an existent entity. That is, once the effect

¹²⁴⁴ See the discourse entitled “*Re'eh Anochi*” 5678 (*Sefer HaMaamarim* 5678 p. 399 and on); Also see *Sefer HaMaamarim* 5679 p. 131 and on; 5687 p. 92 and on.

¹²⁴⁵ *Shaar* 11 (*Shaar HaTzachtzechoot*) Ch. 6

has come out of its cause, it exists independently of its cause, so that even once the cause is removed, its effect nevertheless remains. Moreover, the cause is separate from its effect, being that the cause and the effect are separate entities. On the other hand, the cause has some relation to its effect, for otherwise, it would not be its cause.

This can be seen in the relationship between the intellect (*Sechel*) and the emotions (*Midot*), which is an example of cause (*Ilah*) and effect (*Alul*), in that they too have these three matters. For, after the emotions (*Midot*) emerge from the intellect (*Sechel*), they have an existence in and of themselves, so that even when the intellect withdraws, they nevertheless remain in existence. Moreover, the emotions are separate from the intellect, being that intellect and emotions are separate matters. On the other hand, they relate to each other. For, as known, the existence of the emotions only comes from the externality (*Chitzoniyut*) of intellect.

Now, it sometimes is explained that the emotions only come from the emotions of intellect, which are lower than the externality (*Chitzoniyut*) of the intellect. This being so, the emotions (*Midot*) are separate from their root. That is, even though the existence of heartfelt emotions come from the emotions of intellect, and even though the emotions of intellect are also called “emotions” (*Midot*), nevertheless, they are intellectual emotions (*Midot SheBaSechel*). That is, within the stature (*Partzuf*) of intellect itself, there is a matter of emotions (*Midot*) – however, they still are part and parcel of the stature of intellect (*Sechel*). This being so, heartfelt emotions are different and separate from them, just like all other differences

between the brain (*Mo'ach*) and the heart (*Lev*). The primary difference between intellectual emotions and heartfelt emotions is that, in the brain, the intellectual emotions are felt in a settled manner, whereas heartfelt emotions are in a state of expansive emotional excitement.

Nevertheless, intellectual emotions and heartfelt emotions are related to each other, since after all, they are emotions (*Midot*). In other words, heartfelt emotions do not come from the intellect of the intellect (*Sechel SheBaSechel*), but only from the emotions of the intellect (*Midot SheBaSechel*). This being so, even in their root, in the emotions of the intellect, there is a matter of emotions (*Midot*).

Now, even according to the opinion that the root of the emotions is from the external aspect (*Chitzoniyut*) of the intellect – which is higher than the emotions of the intellect (*Midot SheBaSechel*) – nevertheless, it is only from is the externality (*Chitzoniyut*) of the intellect. This being so, this aspect of intellect (*Sechel*) also has some relation to emotions (*Midot*). Therefore, as we explained about cause (*Ilah*) and effect (*Alul*), they have some relation to each other, since both are tangible (*Yesh*) and both are spiritual. Thus, the matter of a root (*Shoresh*) applies here.

Now, this also applies to the matter of the coming into being of something from nothing (*Yesh m' Ayin*), that there is a root (*Shoresh*). That is, the intangible “nothing” (*Ayin*) is the root (*Shoresh*) of the tangible “something” (*Yesh*). In other words, in the coming into being of something from nothing (*Yesh m' Ayin*) there also are these three matters.

Firstly, the tangible “something” (*Yesh*) is the existence of something. That is, it senses its own existence, or it is in a state of actual existence, as explained elsewhere¹²⁴⁶ that this is because the true reality of its existence comes from the True Something (*Yesh HaAmitee*) *HaShem*-יהו"ה, blessed is He.

Secondly, the tangible “something” (*Yesh*) is separate from the intangible “nothing” (*Ayin*), being that “something” (*Yesh*) and “nothing” (*Ayin*) are two opposites.

Thirdly, the intangible “nothing” (*Ayin*) has some relation to the tangible “something” (*Yesh*). For, since the intangible “nothing” (*Ayin*) brings the tangible “something” (*Yesh*) into being, it must be said that the intangible “nothing” (*Ayin*) has some relation to bringing about the tangible “something” (*Yesh*).

Now, although it is sometimes explained that the coming into being of a tangible “something” (*Yesh*) has absolutely no relationship whatsoever to its source, this specifically refers to the way existence comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. For, in regard to the Essential Self of *HaShem*-יהו"ה, blessed is He, it is utterly inapplicable to state that He is governed by any principles, limitations, or parameters whatsoever. It therefore is in His ability to bring about the existence of a tangible “something” (*Yesh*), even though the tangible “something” is utterly of no comparison to Him whatsoever.

¹²⁴⁶ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c; Sefer HaMaamarim 5677 p. 150.

However, this is not so of the intangible “nothing” (*Ayin*) through which the tangible “something” comes about. It thus must be said that there is some relationship between the intangible “nothing” (*Ayin*) and the tangible “something” (*Yesh*), which is why it can bring it into existence. In other words, relative to the intangible “nothing” (*Ayin*), the tangible “something” (*Yesh*) is of some consequence, so much so, that all the particulars of the tangible “something” (*Yesh*) are included in the intangible “nothing” (*Ayin*). For, as known,¹²⁴⁷ all the particulars of the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chay*) and speaker (*Medaber*-human) are included in Kingship-*Malchut* of the world of Emanation (*Atzilut*). On the other hand, when we say that the tangible “something” (*Yesh*) is included in the intangible “nothing” (*Ayin*), this only is in regard to the particulars of the tangible “something” (*Yesh*), but not the **actual** tangible “something” (*Yesh*) itself. For, the actual existence of the tangible “something” (*Yesh*) does not come from the intangible “nothing” (*Ayin*), but comes from the True Something (*Yesh HaAmeetee*), *HaShem*-יהו"ה Himself, Blessed is He.

With the above in mind, it is understood that the matter of a root (*Shoresh*) only applies to the vessels (*Keilim*). For, since the vessels (*Keilim*) are in a state of tangible existence, therefore a root (*Shoresh*) is applicable to them. In contrast, it is not applicable to discuss the matter of a root (*Shoresh*) in the lights, since they have no tangible existence whatsoever, being that they are merely the revelation of the Essential Self of their Luminary.

¹²⁴⁷ See the end of Etz Chayim.

Now, there also is utterly no comparison between the light (*Ohr*) and the Luminary (*Ma'or*), being that they are not relative to each other. That is, their relationship is not that of cause and effect (*Ilah v'Alul*), nor is it a relationship of a tangible “something” (*Yesh*) and an intangible “nothing” (*Ayin*), in which there is some level of comparison between the intangible “nothing” (*Ayin*) and the tangible “something” (*Yesh*). This is not so of the light (*Ohr*) and its Luminary (*Ma'or*), in which there is no relativity between them at all. On the contrary, the light (*Ohr*) is not at all separate from its Luminary (*Ma'or*), being that its entire matter is to reveal the Luminary (*Ma'or*) and it is unified as one with its Luminary. Therefore, regarding the lights (*Orot*), it is entirely inapplicable to discuss the matter of a “root” (*Shoresh*). Moreover, it even is inapplicable to say that the light (*Ohr*) is included in the Luminary (*Ma'or*).

To explain, in cause and effect (*Ilah v'Alul*), in which there is the matter of a root (*Shoresh*), the effect (*Alul*) is included in its cause (*Ilah*). The same is so of the matter of the tangible “something” (*Yesh*), which is included in the intangible “nothing” (*Ayin*), as explained above. In contrast, as explained above, the matter of light (*Ohr*) and its Luminary (*Ma'or*), is not in a manner of a root (*Shoresh*), and it therefore is inapplicable to say that the light (*Ohr*) is included in the Luminary (*Ma'or*).

Even though it sometimes is explained that the light (*Ohr*) is included in its Luminary (*Ma'or*), nonetheless, as the light (*Ohr*) is included in the Luminary it altogether is not in the state of being light (*Ohr*) altogether. The Alter Rebbe explains

this,¹²⁴⁸ with the analogy of the light and ray of the sun as it is included in the sun, that it cannot be called by the terms “light” or “ray” whatsoever. However, his wording in Tanya may lend itself to the understanding that it is not called “light” (*Ohr*) because of its utter nullification in the Luminary. However, the Zohar states,¹²⁴⁹ “These are not lights.” In other words, this matter, that the light (*Ohr*) as it is in the Luminary (*Ma’or*) cannot be called light (*Ohr*), is not just because of its utter nullification there, but because, in reality, is not a matter of light (*Ohr*) at all.

This then, is what Pardes Rimonim means by stating that the matter of a root (*Shoresh*) specifically only applies to the vessels. For, since the vessels (*Keilim*) are in a state of tangible existence, and they exist in a way that their adhesion (*Dveikut*) to their source is not recognizable in them, therefore a root and source is applicable to them. However, this not so of the lights (*Orot*), in which there is a recognizable adhesion (*Dveikut*) in them to their source. This certainly is so according to the view that the lights (*Orot*) are utterly simple (*Peshutim*).¹²⁵⁰ That is, it certainly is inapplicable to discuss a root and source, since they are unified and as One with the Luminary.

¹²⁴⁸ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 3.

¹²⁴⁹ Zohar I 65a, cited and explained in Pardes Rimonim *ibid*.

¹²⁵⁰ See Ohr HaTorah, Pinchas p. 1m149; Sefer HaMaamarim 5668 p. 207 and on; See Sefer HaArachim ChaBa”D, Vol. 4, Section on “*Orot d’Sefirot – Peshitutam v’Tziyuram*” Section 3; Also see the prior discourse of this year, 5717, entitled “*Se’u Yedeichem Kodesh – Lift your hands to holiness and bless HaShem.*”

4.

Now, the depth of the matter, is that even in the light (*Ohr*) itself, there are two aspects.¹²⁵¹ That is, on the one hand, there is an aspect of the light (*Ohr*) in which a root (*Shoresh*) is applicable. This is especially so¹²⁵² according to the view that the lights (*Orot*) are not simple, but have ten *Sefirot*. On the other hand, there is an aspect of the light (*Ohr*) in which a root inapplicable. In general, this is the difference between the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Ohr HaMemaleh*), and the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Ohr HaSovev*).

To explain, in the light of *HaShem*-יהו"ה that fills all worlds (*Ohr HaMemaleh*), this being the light of the line-*Kav*, a root and source (*Shoresh*) is applicable, because it has all three matters mentioned above. For, since it is a short, constricted line-*Kav*, there already is certain defined existence to it. Moreover, it is separate from its source. That is, being that it is a short line-*Kav* that is restricted to the capacity of the worlds, it therefore does not illuminate as its source illuminates. Instead, it becomes limited according to each world that it illuminates. This being so, it is separate from its source. On the other hand, it has some relation to its source.

To explain, there are two matters regarding the root (*Shoresh*) of the line-*Kav*. It sometimes is explained that the

¹²⁵¹ See Sefer HaArachim ibid. Section 8.

¹²⁵² In the original discourse, it is noted that it is not recalled whether the word "specifically so-*u* 'Bifrat-רבפרט" was specified or not, but according to some of the transcribers, what was explained here is specifically according to the view that the lights (*Orot*) are not simple.

root of the line-*Kav* is the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who made an estimation within Himself of the measured and limited illumination necessary for each world. In other words, this does not come from the power of limitation (*Ko'ach HaGvul*) of the Unlimited One, blessed is He, but is from the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. For, after all, this is what the unlimited light of *HaShem*-יהו"ה, the Unlimited One, who is utterly limitless, estimated within Himself etc.¹²⁵³

However, it sometimes is explained that the root (*Shoresh*) of the line-*Kav* is from *HaShem*'s-יהו"ה power of limitation (*Ko'ach HaGvul*), which is the **actual** estimation to illuminate in an aspect of measure and limitation, referring to the ten *Sefirot* hidden in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This is why it sometimes is explained that the line-*Kav* is drawn in a way of cause and effect (*Ilah v'Alul*), and it sometimes is explained that the line-*Kav* is drawn in a way of something from nothing (*Yesh MeAyin*).¹²⁵⁴ In other words, when it is explained that the line-*Kav* is in a way of cause and effect (*Ilah v'Alul*), this is due to its being drawn from the power of limitation (*Ko'ach HaGvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, for in relation to this aspect, it is in a way of cause and effect (*Ilah v'Alul*). For, just as in the matter of cause and effect (*Ilah v'Alul*), the effect (*Alul*) was included in

¹²⁵³ See Etz Chayim, the beginning 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.

¹²⁵⁴ See Likkutei Torah, Drushim L'Rosh HaShanah 55a; Sefer HaMaamarim 5652, p. 83; 5669 p. 149; *Hemshech* 5672 Vol. 2 p. 654.

its cause (*Ilah*), only that as it was included in its cause (*Ilah*), it was in a much loftier state, this is likewise so of the line-*Kav*. That is, even as it is in its root, it is in a state of limitation, only that as it is in its root, it is in a much loftier state, for after all, it is the power of limitation (*Ko'ach HaGvul*) as it is included in the Unlimited One, *HaShem*-יהו"ה, blessed is He.

In contrast, when it is explained that the line-*Kav* is drawn in a way of something from nothing (*Yesh MeAyin*), this is due to how it is drawn from the limitless light (*Ohr HaBlee Gvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and in this aspect, the line-*Kav* is drawn in a way of something from nothing (*Yesh MeAyin*). However, even in this aspect the matter of a root (*Shoresh*) is applicable. For as explained above about the matter of something from nothing (*Yesh MeAyin*), the intangible “nothing” (*Ayin*) is the source for the tangible “something” (*Yesh*). In other words, this is because the intangible “nothing” (*Ayin*) has a closeness to the tangible “something” (in that He is invested in bringing forth the tangible “something”). The same is true regarding the drawing forth of the line-*Kav* from the limitless light (*Ohr HaBlee Gvul*), in that even though it is something from nothing (*Yesh MeAyin*), nonetheless, there is a closeness of the limitless light (*Ohr HaBlee Gvul*) and the line-*Kav*. For after all, He estimated it within Himself in potential etc.,¹²⁵⁵ and it therefore is applicable for there to be a matter of a root (*Shoresh*) in Him.

¹²⁵⁵ See Etz Chayim, the beginning 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.

However, all the above is specifically regarding the light of the line-*Kav*, which is not so of *HaShem*-יהו"ה light that transcends all worlds (*Ohr HaSovev*), since it is not the existence of something at all, but is solely the revelation of His Essential Self. Therefore, it is entirely inapplicable to speak of it as being a root (*Shoresh*). This is because it is not a tangible existence at all, nor is it separate, nor is it of any comparison whatsoever. That is, it is entirely inapplicable to say that it is "close" or that it is a "root."

To explain in greater detail, in the light of *HaShem*-יהו"ה that precedes the *Tzimtzum*, even though it is included in His Essential Self, nevertheless, there are two matters there. There is the light that spreads forth (*Hitpashtut HaOhr*) and the light as it is unto Himself. The matter of the light that spreads forth (*Hitpashtut HaOhr*) is to illuminate, and since this is so, being that its matter is to illuminate, it must be said that what is drawn down has some relation to it. The general totality of this light (*Ohr*) is in a manner of drawing forth **from** His Essential Self, meaning that it is not His Essential Self itself, but is rather the matter illumination. Thus, since this light does not reveal His Essential Self, but is just drawn **from** His Essential Self, in order to illuminate, it therefore is applicable for it to be called a root (*Shoresh*) etc., and as it is drawn after the restraint of the *Tzimtzum*, it becomes the light of the line-*Kav*, which as explained above, is in an way of separation.

However, this is not so of the light (*Ohr*) as it is unto Himself, which is not a drawing forth from His Essential Self, but is rather according to His Essential Self. In other words, its matter is not to illuminate, but it rather is the revelation of the

Essential Self of *HaShem*-יהו"ה Himself, blessed is He. It therefore is inapplicable to say that it is a “root” (*Shoresh*) etc. Because of this, that which is drawn forth is of no comparison to it whatsoever. On the other hand, since it is not in the category or parameter of being a “root” (*Shoresh*), therefore, even as it is drawn after the restraint of *Tzimtzum*, it does not come into a state of separation. This is the matter of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*), which is not separate, comes in a way of revelation, and is utterly one with the light as it is unto Himself.

With this in mind, we can also understand the explanation in various places,¹²⁵⁶ that in general, there are three aspects. There is the Something (*Yesh*), the “nothing” (*Ayin*), and the “something” (*Yesh*). However, it is explained elsewhere that in the “nothing” (*Ayin*) itself, there are two aspects. There is the “nothing” (*Ayin*) of the True Something, and the “nothing” (*Ayin*) of the created something.¹²⁵⁷ Now, at first glance, this is not understood. For, since the “nothing” (*Ayin*) itself has two aspects, therefore are four aspects, not three. Why then is it explained that there are three aspects?

However, based on what we explained above, this is understood. For, the “nothing” (*Ayin*) of the True Something is the light (*Ohr*) that precedes the restraint of *Tzimtzum*. The

¹²⁵⁶ See *Torat Chayim Vayigash* 232d; *Beshalach* 266a and on (in the new edition, Vol. 1, p. 186d and on); *Shaarei Orah*, *Shaar HaPurim* 62b and on; *Hemshech* “*v’Kachah*” 5637 Ch. 42-45 (*Sefer HaMaamarim* 5637 Vol. 2 p. 480 and on) and elsewhere.

¹²⁵⁷ Also see the discourses of the year 5715, Discourse 2 “*Bayom HaShmini Atzeret*”; Discourse 6 “*Patach Eliyahu v’Amar*,” Ch. 4; Discourse 7, “*VaYomer Re’eh Netatticha*”; 5716, Discourse 3 “*U’Lekachtem Lachem*”; Discourse 5, “*Bereishit Bara*,” and elsewhere.

“nothing” (*Ayin*) of the created something is the light (*Ohr*) after the restraint of *Tzimtzum*. Now, in general, they are considered as one aspect. This is because, the drawing of the “nothing” (*Ayin*) of the created something from the True Something is not in a way of a “root” (*Shoresh*), which is a matter of separation, as explained before. Rather, the “nothing” of the created something is in the way of revelation from the “nothing” (*Ayin*) of the True Something, and it is all one, and therefore, the two are considered as one aspect. There thus are three aspects.

5.

With the above in mind, we can understand the difference between a blessing (*Brachah*) and a prayer (*Tefillah*). A blessing (*Brachah*) is drawn from the root and source (*Shoresh*) alone, as stated,¹²⁵⁸ “He blessed each one according to the blessing appropriate to him.” This is like what we find about Yaakov who said,¹²⁵⁹ “I know, my son, I know; he too will become a people, and he too will become great; but his younger brother will become greater than him.” At first glance, could not Yaakov have blessed him differently? However, as explained above, a blessing (*Brachah*) is only drawn from its root and source (*Shoresh*). That is, the blessing (*Brachah*) affects the light that already is present in his root to be drawn below, meaning that there should not be any obstructions or obstacles in this at all, and that, in addition, all the light that is

¹²⁵⁸ Genesis 49:28

¹²⁵⁹ Genesis 48:19

already in the root (*Shoresh*) should be drawn down. However, a blessing (*Brachah*) does not have the power to draw forth something completely new.

Now, in truth, the one who blesses is higher than the blessing, as it states,¹²⁶⁰ “*HaShem*-יהו"ה shall bless you,” (*Yevarechecha*-יברכך), which is in the form of a command, meaning that it is in the power of the blesser to bless. We find this with our forefather, Avraham, that the Holy One, blessed is He, said to him,¹²⁶¹ “And you shall be a blessing (*v'Heyeh Brachah*-והי"ה ברכה),” meaning,¹²⁶² “The power to bless is entrusted to you.” That is, just as the Holy One, blessed is He, is above the blessings, and is the Master over the blessings, He granted this power to our forefather Avraham too. The same is true of the Priestly blessing (*Birchat Kohanim*) of the Kohanim, who received the power to bless from their father, Aharon the Priest, as explained in books of Kabbalah,¹²⁶³ that Aharon is the aspect of victory-*Netzach* of *Abba* (*Chochmah*) and the aspect of *Netzach, Hod Yesod*¹²⁶⁴ of *Abba* (*Chochmah*) becomes the brains and intellect of *Zeir Anpin*. The Kohanim are therefore masters over the aspect of *Zeir Anpin*, and can command *Zeir Anpin* to draw blessings to the aspect of Kingship-*Malchut*. This is the meaning of the verse, “*HaShem*-יהו"ה shall bless

¹²⁶⁰ Numbers 6:24

¹²⁶¹ Genesis 12:2

¹²⁶² See Rashi to Genesis 12:2

¹²⁶³ See Etz Chayim, Shaar 32 (Shaar Ha'arat HaMochin Zu"n) Ch. 6; See Torah Ohr, p. 110d

¹²⁶⁴ An acronym for the *Sefirot* of victory-*Netzach*, splendor-*Hod*, and foundation-*Yesod*.

you,” in that the [lower] Name *HaShem*-יהו"ה is the aspect of beauty-*Tiferet* of *Zeir Anpin*.¹²⁶⁵

The same is true of the spiritual leaders of every generation. They have been granted the power to bless, meaning that they themselves are higher than the blessing, and it therefore is in their power to command it. However, even though the one who blesses is higher than the level where the blessing is drawn from, nonetheless, as explained above, the matter of a blessing (*Brachah*) is that what already is present in the root (*Shoresh*) should be drawn down below. Now, even this drawing down is of a the loftiest of levels, since, as explained above about the root and source (*Shoresh*), there is a root (*Shoresh*) of the loftiest level. That is, the first root (*Shoresh*) is in the light that precedes the restraint of *Tzimtzum*, up to and including the limitless light (*Ohr HaBlee Gvul*) of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Therefore, since the blessing (*Brachah*) affects that the totality of the light that is present in the root (*Shoresh*) should be drawn down, we therefore find that, through the blessing (*Brachah*), there is a drawing down of the totality of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, that precedes the restraint of the *Tzimtzum*. This is like the superiority of the coming future, as it states,¹²⁶⁶ “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor.” In other words, everything that is present in the concealed world (*Alma d'Itkasiya*) will become

¹²⁶⁵ See *Ohr HaTorah*, *Vayechi* Vol. 6 p. 1125 p. 1; *Vayikra* p. 29, p. 257; *Sefer HaMaamarim* 5627 p. 298 and on, p. 394 and on.

¹²⁶⁶ *Isaiah* 11:9

openly revealed in the revealed world (*Alma d'Itgaliya*).¹²⁶⁷ Nevertheless, even with all the elevation of the matter of a blessing (*Brachah*), it is only a drawing down from the root and source (*Shoresh*) alone.

However, the matter of prayer (*Tefillah*) is a new drawing down. For, even after the decree against a person has already been issued, and even after it has already been sealed, it nevertheless is in the power of prayer (*Tefilah*) to draw forth a new desire (*Ratzon*) from *HaShem*-יהו"ה, blessed is He, to heal the sick and bless the years etc. This is because prayer reaches the One who desires Himself (*Ba'al HaRatzon*), blessed is He, and it therefore can draw forth a completely new desire.

That is, since prayer is service of *HaShem*-יהו"ה in a way of ascent from below to Above, it therefore reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as it states,¹²⁶⁸ "He yearns for the work of your own hands." Thus, since prayer reaches the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, it affects a drawing down even in regard to physical matters.

This itself is the superiority that prayer (*Tefilah*) even has over and above the study of Torah. For, even though the study of Torah is a drawing down that is higher than the chaining down of the worlds (*Hishtalshelut*), nevertheless, it only draws spiritually forth, rather than physicality. As our sages, of blessed memory stated,¹²⁶⁹ "Whosoever engages in

¹²⁶⁷ See Sefer HaMaamarim 5627 p. 395 and on.

¹²⁶⁸ See Job 14:15

¹²⁶⁹ Shulchan Aruch of the Alter Rebbe, Orach Chayim Mahadura Tinyana, end of Siman 1; Mahadura Kamma there, Siman 11; Hilchot Talmud Torah, 2:11;

studying the Torah teachings about the elevation offering, it is as if he offered the elevation offering,” specifying “**as if-*K’eeloo***-כַּאִי־לוֹ,” with the *Khaf*-כ indicating that it only is **like** the elevation offering. That is, nothing new is brought forth physically. Similarly, the drawing down affected through the *mitzvot*, which are performed physically with physical things, is not recognized in the physical. For example, in the *mitzvah* of donning *Tefillin*, no recognizable change is brought about in the parchment of the *Tefillin* by the performance of the *mitzvah*.

However, this is not so of prayer (*Tefillah*) which can bring about the healing of the sick and the blessing of the year in a physically recognized way, in the most literal sense, that the sick become physically healed and the year is physically blessed. This is because prayer literally reaches the Essential Self of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, the One who desires (*Ba'al HaRatzon*), before whom the physical and the spiritual are equal. Therefore, since the root (*Shoresh*) of the created something is in the True Something (*Yesh HaAmeete*), the drawing forth is not limited to the spiritual, but is also in the physical. Thus, when the drawing forth is from the True Something, *HaShem*-יהו"ה Himself, blessed is He, it is also drawn in the created something (meaning physically). This matter, that prayer reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is because it is the labor of man, and “He yearns for the work of your own hands,” (as said above).

Also see Baal HaTurim to the beginning of Parshat Tzav, and Rabbeinu Bachaye to the end of Parshat Vayakhel, and Tzav 7:37; Talmud Bavli, Menachot 110a

About this our sages, of blessed memory, said,¹²⁷⁰ “The angel Metatron ties crowns for his Maker from the prayers of Israel.” In other words, it is like a physical crown, which is made of precious stones that are inanimate. Nevertheless, through working and polishing the stones, they become luminous, and are then made into a crown which sits above the head. The same is true spiritually. For, the stones (*Avanim-אבנים*) are the letters (*Otiyot-אותיות*),¹²⁷¹ which are the inanimate aspect of the soul (*Domem SheB’Nefesh*) and its final level. This is especially due to the manifestation of the soul in the body and animalistic soul, which are the lowest level. Nevertheless, when we take the letters (*Otiyot-אותיות*) and refine them, through forming them into letters of prayer (*Tefillah*) etc., then “He yearns for the work of your hands,” which is the matter of reaching the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem-יהו"ה* Himself, blessed is He. However, for there to be an ascent of the letters (*Otiyot-אותיות*), the assistance of the angel Metatron is needed. That is, because of the manifestation of the soul in the body and the animalistic soul, the letters are physical and coarse, and they need to be refined, clarified and elevated. This is done by the angels who “hug them and kiss them.”¹²⁷²

¹²⁷⁰ See the lengthy note regarding all of the different sources for this teaching in *Sefer HaMaamarim* 5708 p. 202.

¹²⁷¹ See *Sefer Yetzirah* 4:16

¹²⁷² See *Zohar* I 23b; *Zohar* II 201b; *Sefer HaMaamarim* 5708 *ibid.*

6.

This then, is the meaning of the verse,¹²⁷³ “Behold, I have placed before you this day a blessing. The blessing: That you will listen (*Asher Tishme ’u*).” For, there are two forms of serving *HaShem*-ה"ה יהו, blessed is He; that of “We will do” (*Na’aseh*-נעשה) and that of “We will listen” (*Nishma*-נשמע), these being blessings (*Brachah*) and prayers (*Tefillah*). That is, the service of “We will listen” (*Nishma*-נשמע) is the matter of submission and self-nullification (*Bittul*) to the revealed desire (*Ratzon Galuy*) of *HaShem*-ה"ה יהו, blessed is He, which is the matter of a blessing (*Brachah*) and draws down His revealed desire (*Ratzon Galuy*). In contrast, the service of “We will do” (*Na’aseh*-נעשה), is the matter of “making (*Oseen*-עושין) the desire of the Ever-Present One,” which is the matter of prayer (*Tefillah*), and is the drawing down of new desire (*Ratzon Chadash*) from *HaShem*-ה"ה יהו, blessed is He.

Now, *HaShem*’s-ה"ה יהו ultimate Supernal intent is for us to reach the One who desires (*Ba’al HaRatzon*). However, because of the sin of the golden calf, “when you broke the goblet of ‘We will do’ (*Na’aseh*-נעשה),” as discussed above,¹²⁷⁴ it is therefore necessary that there first be the service of “We will listen” (*Nishma*-נשמע), which is the matter of a blessing (*Brachah*). Through this, we then reach the matter of “We will do” (*Na’aseh*-נעשה), which is the matter of prayer (*Tefillah*).

¹²⁷³ Deuteronomy 11:26-28

¹²⁷⁴ See the prior discourse of Shabbat Parshat Re’eh, Shabbat Mevarchim Chodesh Elul, of this year, 5717, entitled “*Re’eh Anochi* – Behold I have placed before you this day a blessing,” Discourse 33.

However, in this, there is even a superiority over and above the matter of prayer (*Tefillah*). For, about prayer (*Tefillah*), it was explained before that since it is a drawing down of new desire, there can be doubt as to whether one's prayers will be accepted. However, this is not so when prayer is through the service of "We will listen" (*Nishma*-נשמע) ("That you will listen-*Tishme'u*-תשמעו") through which we thereby attain the matter of "We will do" (*Na'aseh*-נעשה), about which it states, "That (*Asher*-אשר) you will listen," as a matter of certainty. That is, it certain that there will be a drawing of the aspect of "making (*Oseen*-עושיך) the desire of the Ever-Present One." This is because it is preceded by the service of "We will listen-*Nishma*-נשמע." Therefore, there are both elements of superiority here; that of prayer (*Tefillah*) and that of blessing (*Brachah*). That is, there then is a drawing of prayer (*Tefillah*) in a way of blessing (*Brachah*).

Now, these two matters, "We will listen" (*Nishma*-נשמע) and "We will do" (*Na'aseh*-נעשה), as they are in our service of *HaShem*-יהוה throughout the whole year, are also present in the service of repentance (*Teshuvah*), these being the two aspects of the lower repentance (*Teshuvah Tata'ah*) and the upper repentance (*Teshuvah Ila'ah*).

The explanation¹²⁷⁵ is that sin affects two matters. Firstly, it draws vitality to the external husks (*Kelipot*) and secondly, it causes the withdrawal of the light (*Ohr*). These two matters are on two levels. The drawing of vitality to the external husks (*Kelipot*) is from the constricted light etc. However, this is not at all applicable in the light of *HaShem*-

¹²⁷⁵ See the discourse entitled "*Lecha Amar Libi*" 5678 *ibid*.

יהו"ה that transcends all worlds (*Sovev Kol Almin*), for, as the verse states,¹²⁷⁶ “I shall not give My glory to another.” Rather, in this there is the withdrawal of the light, which is the matter of the withdrawal of *HaShem*’s-יהו"ה desire (*Ratzon*).

It therefore follows that through repentance (*Teshuvah*), two matters must be repaired. The lower repentance (*Teshuvah Tata’ah*) removes vitality from the external husks (*Kelipah*) and returns it to holiness (*Kedushah*). This is like the matter of “We will listen” (*Nishma*-נשמע), which is the aspect of a blessing (*Brachah*), meaning that the vitality that is already drawn forth should return to holiness (*Kedushah*). Then, through the upper repentance (*Teshuvah Ila’ah*), we draw down new desire from *HaShem*-יהו"ה. This is because the matter of the upper repentance (*Teshuvah Ila’ah*) is the matter of returning the upper *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He, to the *Yod*-י of His Name, and the thorn of the *Yod*-י,¹²⁷⁷ which is the matter of drawing a new desire forth. This is like the matter of “We will do-*Na’aseh*,” which is the matter of prayer (*Tefillah*).

Now, just as in the matter of “We will listen” (*Nishma*-נשמע) and “We will do” (*Na’aseh*-נעשה), there first must specifically be the matter of “We will listen” (*Nishma*-נשמע) and through this we come to attain the matter of “We will do” (*Na’aseh*-נעשה) in a way of certainty, this likewise is so of the lower repentance (*Teshuvah Tata’ah*) and the upper repentance (*Teshuvah Ila’ah*). That is, there first must be the matter of the lower repentance (*Teshuvah Tata’ah*), and through this we then

¹²⁷⁶ Isaiah 42:8

¹²⁷⁷ See Tanya, Iggeret HaTeshuvah, Ch. 8

come to the matter of the upper repentance (*Teshuvah Ila'ah*), in a way of certainty.

This then, is the meaning of the words,¹²⁷⁸ “Seek My inner presence” (*Panai*-פני). For, “My inner presence” (*Panai*-פני) refers to the innermost (*Pnimityut*-פנימיות) depth of the soul. It thus refers to repentance (*Teshuvah*) from the innermost depth of the soul, which is the upper repentance (*Teshuvah Ila'ah*) and is the matter of “We will do” (*Na'aseh*-נעשה), which is submission and self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stemming from the essence of the soul. Through this, we reach “Your presence *HaShem*-יהו"ה,” that is, the One who desires (*Ba'al HaRatzon*), which brings about a drawing forth of new desire. However, this is only in a way of seeking and searching, being that one's service of *HaShem*-יהו"ה, blessed is He, is only in a way of the lower repentance (*Teshuvah Tata'ah*). Nevertheless, through this we then reach the upper repentance (*Teshuvah Ila'ah*). This must be done in the month of Elul, which is the time for the lower repentance (*Teshuvah Tata'ah*), and through this, on Rosh HaShanah and the ten days of repentance, we then come to the upper repentance (*Teshuvah Ila'ah*).

However, even on Rosh HaShanah and the ten days of repentance, about which it states,¹²⁷⁹ “Seek *HaShem*-יהו"ה when He can be found; call upon Him when He is near,” that is when the Luminary is close to the spark,¹²⁸⁰ nonetheless, even then

¹²⁷⁸ Psalms 27:8

¹²⁷⁹ See Isaiah 55:6

¹²⁸⁰ See *Derech Chayim* of the Mittler Rebbe, 21b, 24d and on, 91a (translated as *The Way of Life*); *Maamarei Admor HaEmtza'ee*, *Devarim* Vol. 2 p. 524; *Sefer HaMaamarim* 5688 p. 192; 5698 p. 2.

we recite, “Seek My inner presence.” For, even though it is not the same as during the month of Elul – since, during the month of Elul we are in the field,¹²⁸¹ whereas on Rosh HaShanah and the ten days of repentance, the Luminary is close to the spark, and this being so, there is a drawing forth of “My Presence” (*Panim*-פנים) – nevertheless, even after the ten days of repentance we still recite “Seek My inner presence.” This is because this is not yet “My Presence” (*Panim*-פנים) in a way of wholeness and perfection. For, *HaShem*’s-ה"ה ultimate Supernal intent is for “My Presence” (*Panim*-פנים) to be drawn in a way of inner absorption (*Klitah*-קליטה), which comes about on Shemini Atzeret and Simchat Torah,¹²⁸² at which time “Israel and the King are alone,”¹²⁸³ in a way that,¹²⁸⁴ “*HaShem*-ה"ה will rejoice in His works,” and,¹²⁸⁵ “Israel will rejoice in its Maker.”

¹²⁸¹ See Likkutei Torah, Parshat Re’eh 32b

¹²⁸² See Likkutei Torah, Shmini Atzeret 86c, 88d, and elsewhere.

¹²⁸³ See Zohar III 32a; See (in regard to Shmini Atzeret) Zohar I 64a-b, 208b; Ohr HaTorah, Shmini Atzeret Vol. 5, p. 2,149; p. 2,153; Sefer HaMaamarim 5687 p. 36 and 51.

¹²⁸⁴ Psalms 104:31

¹²⁸⁵ Psalms 149:2; See Likkutei Torah, Shmini Atzeret 88d and on.

