HEMSHECH AYIN-BEIS

A Translation and adaptation
into English of

The continuum of Chassidic Discourses

Famously known as

B'Sha'ah SheHeekdeemoo 5672

Volume 1

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Sholom Dovber Schneerson

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

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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-הס, for we must not (orally) make mention with the Name *HaShem*!'"[5] Rather, one must

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[1] Leviticus 22:32

[2] Talmud Bavli, Shabbat 115a

[3] Kings I 8:60

[4] Amos 6:10

[5] That is, it forbidden to orally mention His Name *HaShem*-יהו"ה. Therefore, when we pray or read the Torah, we must be silent-הס-65, by saying His title Lord-*Adonay*-אדנ"י-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

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[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 sages[10] 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.'"

9th of Kislev, 5787

ט' כסלו שנת **תשפ"ז**, שנת **בחשך ראו אור גדול**

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.

Discourse 1

"b'Sha'ah SheHeekdeemoo… - When Israel gave precedence…"

Delivered on the holiday of Shavuot, 5672[1]
By the grace of *HaShem,* blessed is He,

1.

It states in Talmud,[2] "When Israel gave precedence to 'we will do' over 'we will hear,'[3] the ministering angels descended and tied two crowns for them, one corresponding to 'we will do' and one corresponding to 'we will hear.'" Now, at first glance,[4] this seems to indicate that they were given the crowns because they gave precedence to "we will do" over "we will hear." However, had they given precedence to "we will hear" over "we will do," they would not have been given the two crowns, being that the hearing is for sake of the doing. However, by the fact that it then states, "one corresponding to 'we will do' etc.," this seems to indicate that the two crowns are only because they said "we will do" and "we will hear." This

[1] Part of the discourse appears to be founded on the discourse entitled "*Lehavin Mah SheKatuv b'Kitvei HaArizal*" in Maamarei Admor HaEmtza'ee, Naso p. 183 and on* - as cited in later notes. [* It is an explanation of the discourse in Likkutei Torah Naso 23d and on. Part of the discourse entitled "*Vayikach Korach*" 5666 (*Hemshech* 5666 p. 364 and on [translated in Hemshech Samech-Vav, Vol. 3, Discourse 33]) appears to be based on Maamarei Admor HaEmtza'ee ibid.]

[2] Talmud Bavli, Shabbat 88a

[3] Exodus 24:7

[4] See Sefer HaMaamarim 5629 p. 202; Sefer HaMaamarim 5663 Vol. 1 p. 90; *Hemshech* 5666 p. 588 [Vol. 4, Discourse 53] and elsewhere.

is because it does not say, "one corresponding to 'we will do and we will hear' and one corresponding to giving precedence to 'we will do' over 'we will hear.'" Thus, where is the advantage in their having given precedence to "we will do" over "we will hear"?

Now, we also must understand why the crowns were given by the angels. This is because we sometimes find, as stated in Midrash Rabbah [Parshat] Kedoshim, at the end of chapter twenty-four,[5] "This is analogous to the residents of a province who crafted three crowns for the king… so likewise, each day the supernal beings crown the Holy One, blessed is He, with three crowns, these being the three sanctifications [Holy, Holy, Holy]. He placed one upon His head, and two upon the heads of His sons." That is, the granting of the crowns is from the Holy One, blessed is He, Himself. However, here it states that "the ministering angels descended and tied etc." However, there too, it states that "the supernal beings crown etc."

Now, in Mishnah Avot[6] it states, "There are three crowns: The crown of Torah, the crown of priesthood, and the crown of kingship – but the crown of a good name overrides them all." There thus are three crowns, whereas here it states that they only tied two crowns etc.

We also must understand why the Mishnah states that there are three crowns, whereas more specifically there are four crowns, including the crown of a good name. This being so, why is the crown of a good name not counted in the

[5] Vayikra Rabbah 24:8
[6] Avot 4:13

enumeration of all the crowns, and it does not state, "There are four crowns etc." We also must understand the meaning of the words, "overrides them all."

*

Now, the three crowns, these being the crown of Torah (*Keter Torah*) etc., are generally in the three lines.[7] That is, the crown of priesthood (*Keter Kehunah*) is in the right line, and as known, the priest (*Kohen*) is the aspect of Kindness-*Chessed*. This is as stated,[8] "And you shall be a priest (*Kohen*) forever," referring to the aspect of kindness (*Chessed*).[9]

This is because the word "You-*Atah*-אתה" denotes the matter of revelation, this being the difference between the words "You-*Atah*-אתה" and "He-*Hoo*-הוא," in that "You-*Atah*-אתה" [speaks directly] in the second person.[10] Likewise, Kindness-*Chessed* is the aspect of revelation, and is the beginning of the revelation of the emotions (*Midot*) and is also called "day-*Yom*-יום" as discussed in the Siddur, in the explanation of the blessing "*Baruch SheAmar*."[11]

In contrast, the crown of kingship (*Keter Malchut*) is in the left line, in that kingship is primarily constructed from the powers of Might (*Gevurot*). This is because the coming into being of the worlds of Creation, Formation and Action (*Briyah*,

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[7] See Maamarei Admor HaZaken, Nevi'im p. 2 and on; Torat Chayim Pekudei 457c.

[8] Psalms 110:4 (there it states, "you-*Atah*-אתה" [textual variation]).

[9] See Zohar III 193b; Siddur Im Da"Ch cited later in the discourse; Maamarei Admor HaZaken 5568 Vol. 1 p. 301 and on.

[10] Whereas He-הוא speaks indirectly, in the third person.

[11] Siddur Im Da"Ch 64c and on.

Yetzirah, and *Asiyah*) and all drawings down into the worlds of Creation, Formation, and Action, are all brought about through Kingship-*Malchut*. Therefore, its construction is from the powers of Might (*Gevurot*),[12] as discussed elsewhere.[13] Thus, the Crown of Kingship (*Keter Malchut*) is in the left line.

The Crown of Torah (*Keter* Torah) is in the middle line, for as known about the three matters,[14] the Torah, the Temple service (*Avodah*) and acts of loving-kindness (*Gemilut Chassadim*),[15] Torah is in the middle line.

*

Now, to understand all this, we must preface with an explanation of the aspect of *Keter* in general, and what it is.[16] To explain, in Pardes, Shaar Erchei HaKinuyim, in the section on "*Keter*-כתר,"[17] it states as follows: "There are those who explain it as a term meaning 'to wait,'[18] as in the verse,[19] 'Wait-

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[12] See Etz Chayim, Shaar 34 (Shaar Tikkun HaNukva) Ch. 5, (and see Siddur ibid. (41a), "The primary construction of *Malchut* is from the aspect of *Gevurah* specifically, as stated in Etz Chayim about the matter of kindling the lamps (*Neirot*) of the Menorah."); Mikdash Melech to Zohar III 1a (cited in Sefer HaMaamarim 5646 p. 10). Also see the citations in the next note.

[13] See Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 186; 5565 p. 885 and on; p. 897; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 396 and on; Discourse entitled "*Kvod Malchutcha*" 5712 (Sefer HaMaamarim 5712 p. 143 and on, translated in The Teachings of The Rebbe 5712, Discourse 1).

[14] See *Hemshech* 5672, Vol. 1 p. 2, note 15 [manuscript variation].

[15] Avot 1:2

[16] See the discourse entitled "*b'Sha'ah SheHeekdeemoo*" in Maamarei Admor HaEmtza'ee, Shavuot p. 358 and on; Also see later in Ch. 126 (*Hemshech* 5672 Vol. 1 p. 329 and on).

[17] Pardes Rimonim, Shaar 23, Ch. 11.

[18] Also see Ohr HaTorah Bereishit Vol. 3 p. 567b

[19] Job 36:2; See Targum ad loc., and elsewhere. [See Sefer HaMaamarim 5641 p. 254, note ט"ז and the citations there.]

Katar-כתר for me a bit.' The intention is that you should not at all think about this place, but instead wait until it spreads down and you then will be able to understand.

This likewise was the explanation of the Geonim.[20] (and also includes the explanation of "*Keter*-כתר" as a term meaning "silence,"[21] that is, "wait for me and be silent from saying anything." The silence in this is because it is higher than knowledge and grasp, akin to the statement in Sefer Yetzirah,[22] "Muzzle your mouth from speaking and your heart from thinking etc."

However, from the fact that he states, "wait until it spreads down etc.," it is understood that there nevertheless is the beginning of something here, in that there will be a spreading down and revelation from this.

That is "*Keter*-כתר" is a term denoting "waiting," and in "waiting" there are two matters, the restraint from delving and thinking into it, and the matter of hope (that one might benefit from it) this being the hope for the spreading down and revelation.

Also see Rashi's commentary[23] that "*Katar*-כתר" means "*Hocheil*-הוחל" which is also the matter of "hope," as in the verse,[24] "Wait silently for [the salvation of] *HaShem*-יהו"ה and hope-*v'Heetcholel*-והתחולל for Him.")

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[20] See Sefer HaYichud of Rav Chamai Gaon (in Sifrei Kabbalat HaGeonim" – Yerushalayim 5766 p. 99).

[21] See Ohr HaTorah Vayigash Vol. 5 p. 985b; Va'etchanan p. 285; Vol. 5 p. 2,015.

[22] Sefer Yetzirah 1:8

[23] Rashi to Job 36:2 ibid.

[24] Psalms 37:7 [and Rashi there].

There also are those who explained '*Keter*-כתר' in its literal meaning (a "crown" and "tiara"). This is because just as the crown is the head [and chief] of all the garments of the body, so likewise, this quality is the head [and chief] of all emanations.

(It appears that the intention in this, is that this is the head of all the encompassing lights (*Orot Makifim*) of the world of Emanation (*Atzilut*), and just as the garments of the head are the head [and highest] of the garments of the body, it must be said that the matter of the crown is even higher than the aspect of the garments of the head.)[25]

Now, there also are those who explained[26] '*Keter*-כתר' as the root in the verse,[27] 'Surround-*Makhteer*-מכתיר the righteous.' What is meant is that is a term denoting that which surrounds the entire world of Emanation (*Atzilut*) within itself. It is called such to hint at the 620-תר"ך pillars of light that shine from it and in it, these being hidden powers that bestow concealed light to the lower emanations." This concludes the quote of his words.[28]

[25] See Ohr HaTorah Vayechi Vol. 7 p. 1,271a and on; Also see later in Ch. 126 (*Hemshech* 5672 Vol. 1 p. 329).

[26] See Rabbi Avraham Ibn Ezra to Job 36:2 ibid.

[27] Habakkuk 1:4

[28] That is, of Pardes Rimonim ibid. – the three explanations of *Keter* are elucidated later in Ch. 126 and on (*Hemshech* 5672 Vol. 1 p. 329 and on).

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Now, the explanation is that as known, *Keter* is generally the aspect of desire (*Ratzon*).[29] For example, *Keter* of the world of Emanation (*Atzilut*) is the desire to emanate the world of Emanation *(Atzilut),* and *Keter* of the world of Creation (*Briyah*) is the desire to create the world of Creation (*Briyah*) etc., which are the particular crowns.

In contrast, the aspect of Primordial Man (*Adam Kadmon*) is called the Crown-*Keter* in relation to the **totality** of the chaining down of the worlds (*Hishtalshelut*) that comes from it, and below. This is as Mishnat Chassidim writes,[30] that Primordial Man (*Adam Kadmon*) is the aspect of the Long Patient One-*Arich* [the desire] of the four worlds of Emanation, Creation, Formation and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah* [called by the acronym *ABY"A*]). About this the Zohar states,[31] "When it arose in His desire to create the world," this refers to the primordial desire and thought of Primordial Man (*Adam Kadmon*), as stated in Etz Chayim.[32]

More generally, it refers to the simple desire in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes

[29] See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) Ch. 20 (section on "*Ratzon*"); Tanya, Iggeret HaKodesh, Epistle 29 (149b and on); [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7, Ch. 24 and elsewhere.]

[30] Mishnat Chassidim, Mesechet Klallut HaOlamot, Ch. 2, cited in Likkutei Torah Masei 95b; Also see Sefer HaMaamarim 5638 p. 193; Ch. 167 (Vol. 2 p. 459); Vol. 6 p. |1,391; p. |1,406.

[31] See Zohar I 29a; 86b

[32] See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 2.

the constriction (*Tzimtzum*).[33] This is as stated in Etz Chayim,[34] "When it arose in His simple desire to emanate and create etc."

All this is the aspect of the Crown-*Keter* of every single level, in that within itself, it includes everything that arose in this desire. When what was concealed and included in the desire then came to be and came into the aspect of revelation, it then is the surrounding and encompassing aspect for everything that was brought into being.

For example, the Crown-*Keter* of the world of Emanation (*Atzilut*) includes all ten *Sefirot* of the world of Emanation (*Atzilut*), and when the world of Emanation (*Atzilut*) was emanated, it is the aspect of the Crown-*Keter* that surrounds and encompasses the world of Emanation (*Atzilut*). For, as known, the Circles-*Iggulim* of the Long Patient One-*Arich*[35] surround all the way to the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

Likewise, Primordial Man (*Adam Kadmon*) is the aspect of a general light (*Ohr Klalli*)[36] that includes everything before

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[33] [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.]

[34] Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2.

[35] See Torah Ohr Lech Lecha 11d; Torat Chayim Lech Lecha 87d; Ohr HaTorah Shir HaShirim Vol. 2 p. 692; Sefer HaMaamarim 5638 p. 478.

[36] "It was stated by the Alter Rebbe, whose soul is in Eden, in the name of the Rav, the Maggid of Mezhritch, whose soul is in Eden, that it was frequently stated by him that the aspect of *Adam Kadmon* is a general light (*Ohr Klalli*), and I have likewise found this stated expressly by a student of Rabbi Yisrael Sarug, a student of the Arizal" – Ohr HaTorah Inyanim p. 84 and on. In Sefer HaMitzvot of the Tzemach Tzeddek 58b it states, "*Adam Kadmon* was inclusive of them all is a single aspect, and the Rav, the Maggid of Mezhritch, called it a general light (*Ohr Klalli*)." In Sefer HaMaamarim 5644 p. 351 it states, "As stated in the discourse entitled '*Shalosh Minei Adam*' [Ohr HaTorah Inyanim ibid.], it was frequently stated by the Rav, the Maggid of Mezhritch, that *Adam Kadmon* is a general light that encompasses all worlds equally, and as it states, 'Beneath the arms of the world,' as explained elsewhere." In Ohr HaTorah Vayeishev 256a it states, "I saw one of the students of

they were brought into being. Then, after the worlds were brought into being, it surrounds (*Sovev*) and encompasses (*Makif*) over them, being that the Circles-*Iggulim* of Primordial Man (*Adam Kadmon*) reach all the way to below the world of Action (*Asiyah*).[37]

The same is so of the simple desire (*Ratzon Pashut*) that precedes the constriction (*Tzimtzum*), in that it too initially includes everything, and is then a surrounding (*Sovev*) and encompassing (*Makif*) aspect, this being the aspect of the Great Circle (*Iggul HaGadol*) that precedes the Line-*Kav* and surrounds and encompasses the entire chaining down of the worlds drawn down from the Line-*Kav*,[38] and all the Circles-*Iggulim* are rooted in the Great Circle (*Iggul HaGadol*), as known.[39]

This then, is why the Crown-*Keter* is always the aspect of an intermediary medium. For example, the Crown-*Keter* of the world of Emanation (*Atzilut*) is the intermediary between the Emanator and the emanations.[40] Likewise, in all the above-mentioned levels, the Crown-*Keter* is the intermediary medium.

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the Rebbe, whose soul is in Eden, who wrote that… *Adam Kadmon* is called a general light (*Ohr Klalli*) in that it is inclusive of all the worlds until the end of all generations, as known about the matter of 'He calls out the generations from the beginning.'"* [* See Likkutei Torah Masei ibid.; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 259 and on.] [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18-19.]

[37] See Torah Ohr Lech Lecha 11d; Torat Chayim Lech Lecha 87d; Ohr HaTorah Shir HaShirim Vol. 2 p. 692; Sefer HaMaamarim 5638 p. 478.

[38] See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2 ibid.

[39] See Likkutei Torah Korach 52c

[40] See Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) CH. 1; Likkutei Torah, Zot HaBrachah 99a; Shir HaShirim 7d and on; Sefer HaMaamarim 5659 p. 194 and on; p. 208 and on. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, beginning of Ch. 10.]

(The same is so in the worlds of Emanation, Creation, Formation and Action (*ABY"A*), in that Kingship-*Malchut* of the world of Emanation (*Atzilut*) becomes the Crown-*Keter* of the world of Creation (*Briyah*), and is thus the intermediary between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*), and the same applies between the world of Creation (*Briyah*) and the world of Formation (*Yetzirah*) etc.)

That is, through the arousal of desire, so to speak, one comes into a state of relating to the thing which is aroused within him. By way of analogy to man below, before one's desire is roused to any particular thing, that thing is utterly separate from himself and he has no relation to it altogether. Then, when his desire is roused for it, it comes into a state of relating to him. As known, the word "desire-*Ratzon*-רצון" is related to the word "running-*Merutzah*-מרוצה,"[41] and is the matter of attraction and pull, in that he is attracted to something.

Now, before being aroused with some desire, he is in a state of general separateness [and aloofness from it], meaning that he is in a state of ascent and concealment within himself, in that he has no revelation of this thing, whereas the desire (*Ratzon*) is the attraction [to it], meaning the departure from himself and the revelation in the external thing.

Now, in likeness to this, we can understand the matter as it is Above, so to speak. That is, before the arousal of the desire for the worlds, the light of the Unlimited One (*Ohr Ein Sof*) was in a state of utter separateness from the worlds, in that He altogether is not in a state of relating to worlds, but on the

[41] See *Hemshech* 5666 p. 98 [translated in Hemshech Samech-Vav, Vol. 1, Discourse 9] and elsewhere.

contrary, is in a state of complete concealment in His Essential Self.

That is, in His Essential Self there altogether is no aspect of revelation, (not even revelation to Himself, so to speak. This is because even revelation to Himself is a matter of relating to something, in that even the arousal and revelation to Himself relates to something, and this would be an aspect of relating to that thing, except that it still is to Himself. However, before the arousal, there is no aspect of revelation altogether, but on the contrary, there is a state of concealment within Himself, and no aspect of revelation at all.

Now, there indeed can be revelations to Himself that are not in a state of relating to something external to Himself, such as pleasure (*Taanug*), in that He has pleasure in His Essential Self.[42] However, in truth, this is not a matter of revelation, but on the contrary, is a state of even greater ascent and elevation in His Essential Self.

This being so, such a pleasure is specifically present in one who is exalted in essence, when he is at the height of his exaltedness. For example, a king as he is in the ultimate state of exaltedness, delights with simple essential pleasure, not from anything [external to himself] but rather from his essential exaltedness. In this pleasure he becomes even more elevated in his essential self, to an even greater degree of separateness [and aloofness].

[42] Also see Likkutei Sichot Vol. 29 p. 179; Sichah of Shabbat Parshat Nitzavim-Vayeilech 5744 (Hitva'aduyot 5744 p. 2616 and on).

There is a likeness to this in the desire-*Ratzon*-רצון in which he is pleased-*Merutzeh*-מרוצה.[43] That is, it is not that he desires any particular thing, but that he rather is pleased-*Merutzeh*-מרוצה, this being the aspect of revelation to himself, and not the aspect of relating to anything [external to himself]. However, in this there has yet to be a matter of arousal (and it rather can only be the reason for an arousal for something etc.) However, when he becomes roused with some desire, even only to himself, this is in a way of relating to the thing. In contrast, before the arousal, there is no aspect of revelation altogether, not even to himself.)

Thus, when it arose in His desire, blessed is He, this is the aspect of a drawing down and revelation for the totality of the chaining down of the worlds (*Hishtalshelut*) in general, or to a world in particular.

Even though the aspect of the desire (*Ratzon*) still transcends the novel being, such as in the arousal of the desire in the light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*), nevertheless, for there to be the novel existence of the worlds, there first had to be the constriction (*Tzimtzum*), the aspect of the withdrawal of the light.

The same is so in the levels that follow the constriction (*Tzimtzum*), in that there are many constrictions (*Tzimtzumim*), such as the constriction (*Tzimtzum*) of Primordial Man (*Adam Kadmon*), and the constriction (*Tzimtzum*) of the beard (*Dikna*)

[43] See Rashi to Proverbs 14:9; Shnei Luchot HaBrit, Shaar HaOtiyot, Ot Reish (106b); Torat Chayim, Beshalach 202b; Tetzaveh 378a; Ohr HaTorah Bereishit Vol. 3 p. 482b; Beshalach p. 2,657; Inyanim p. 106.

etc.[44] It nevertheless is in a way of being an intermediary medium, in that the light comes into the category of relating to the worlds, from which the worlds are brought into being.

Summary: The question posed is that it seems to indicate that the two crowns are because they accorded precedence, but it then it states, "one corresponding to 'we will do' etc." In Midrash Rabbah it states that the Holy One, blessed is He, places two crowns on the heads of His sons, but here it states that the ministering angels descended and tied them. In Mishnah in Avot it states that there are three crowns, and more specifically, it enumerates four crowns. The three crowns correspond to the three lines. A general preface to the matter of the Crown-*Keter* is given, including three explanations of the word "*Keter*-כתר." The first is a term that denotes "waiting," which refers to pausing and hoping. The second means a "crown." The third means "to surround."

It is then explained that *Keter* as it is to the highest heights is the aspect of the desire (*Ratzon*) that includes everything and surrounds and encompasses everything. Therefore, *Keter* is always the aspect of an intermediary medium. This is because before the arousal of the desire (*Ratzon*), even to Himself, as it were, it is in a state of complete concealment and aloofness, whereas the arousal of the desire is the aspect of the attraction and revelation to be in a state of relation [to the desired matter].

[44] See Tanya, Shaar HaYichud VeHaEmunah Ch. 9 in the note (87a).

2.

Now, as known, the desire (*Ratzon*) is the aspect of an encompassing light (*Ohr Makif*), as the verse states,[45] "He envelops him with desire (*Ratzon*) like a shield." In this, desire differs from all the [other] soul powers,[46] in that they all come as an inner light (*Ohr Pnimi*), that is, as light (*Ohr*) within a vessel (*Kli*).

For example, the power of intellect manifests in the brain in the head, and the power of sight in the eye, and the power of hearing in the ear. That is, every power has a vessel unique to its composition and qualities, such that it will not manifest in a different vessel.

For example, the power of sight will not manifest in the ear, nor will the power of hearing manifest in the eye, and likewise, the intellect manifests specifically in the brain in the head, and not in the other limbs and organs.

Even though there indeed is also a manifestation of the intellect in the hand and foot, such as when one writes letters, in that there indeed is intellect and wisdom in this, besides the fact that in the manifestation of the intellect in the written letters, which come through the hand and bring the light of the intellect into the writing, which only is in a way that it passes

[45] Psalms 5:13

[46] Regarding the coming section see Maamarei Admor HaEmtza'ee and *Hemshech* 5666 cited in note 1. Also see later in Ch. 50 and on (*Hemshech* 5672 Vol. 1 p. 116 and on); Maamarei Admor HaZaken 5570 p. 33 and on; Maamarei Admor HaEmtza'ee Na"Ch p. 440 and on; Ohr HaTorah, Megillat Esther p. 158 and on.

through the hand, as explained elsewhere,[47] nonetheless in the essential depiction of the letters there is actual intellect, this being the art of calligraphy, which is also a wisdom, especially the art of drawing, which is a great wisdom.

In general, in a person whose craft is with his hands, it is not only because his hand has the power to move, but rather the source of it is in the intellect. That is, he has the talent for the handicraft of writing, drawing, weaving, knitting and the like. (See Rambam's Shemonah Perakim, chapter one.)[48] The intellect also manifests in the feet, such as in dance and the like.[49]

However, this manifestation is not in the [physical] vessels of the hand and foot, but in the powers within them, such as in the power to move of the hand, and the power to walk of the feet, this being a matter of the soul powers manifesting one within the other.[50] For, since they [all] are inner powers (*Kochot Pnimiyim*), they thus manifest one within the other, in that the higher power manifests in the lower power and directs it, (however their manifestation one within the other, is

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[47] See Maamarei Admor HaEmtza'ee, Kuntreisim p. 533 and on; Ohr HaTorah Shemini p. 468 and on; Sefer HaMaamarim 5696 p. 113 and on; 5698 p. 118 and on.

[48] There he states: "The intellect is the faculty that is unique to man, enabling him to conceptualize, and by which he conceives of ideas, acquires wisdoms, and distinguishes between improper and proper actions. Those functions are partly practical and partly analytical. Amongst the practical are skilled labors, and those that are intellectual [in nature]. By means of the analytical, man comes to know the unchanging realities and natures that are imposed upon him. These are called regular wisdoms. Skilled trades – requiring thought are the powers by which one learns trades such as carpentry, farming, medicine, and sailing. It is by means of the intellectual that he gazes upon something that he desires to do to determine whether it is possible to do it or not, and if it is indeed possible, how to go about doing it."

[49] See Sefer HaMaamarim 5664 p. 131 and on.

[50] See Ohr HaTorah ibid. p. 466 and on; Also see the citations in the next note.

specifically when the powers manifest within vessels (*Keilim*), as explained elsewhere.)[51]

Moreover, that which manifests is only a radiance of it and not the essence of the soul power, such as how it is in its appropriate organ. This is even more so of the power of intellect, that what manifests in the power of movement of the hand and the walking of the feet is not the true essence and being of the power of intellect as it is in the brain in the head.

That is, the manifestation of the intellect is only that which relates to action alone, which is the most final power of the intellect.[52] That is, although intellect, as it relates to action is found in the power of the intellect in the brain in the head, it is not of the essence of the intellect in the head.

Moreover, even the power of intellect that manifests in the emotions, is not the essence of the intellect. This is because the essence of the intellect is to conceive deep and lofty concepts that have no relation to emotions altogether, and to conceive of all matters as they essentially are, transcending the emotions.

Rather, intellect that generally relates to the emotions, which is the externality of the intellect (*Mochin*), and more particularly, the intellect (*Mochin*) of the emotions (*Midot*) [themselves], which is the "therefore" (*Bechein*), is not the essence of the intellect, as explained elsewhere.[53] Thus, how much more is this certainly so of the intellect as it is in [the

[51] See Torat Chayim, Shemot 45b; Sefer HaMaamarim 5653 p. 243.
[52] See later in Ch. 51 (*Hemshech* 5672 Vol. 1 p. 117 and on).
[53] See Sefer HaMaamarim 5659 p. 125 and elsewhere.

power of] movement and walking, that it certainly is not the essence of the intellect.

In contrast, this is not so of the brain in the head, within which is the actual manifestation of the intellect in the physical brain matter and the essence of intellect manifests within it, to conceive all intellectual matters and wisdoms. That is, since it is the appropriate vessel for the light of the intellect, therefore the intellect manifests in it, is revealed in it, and unites with it.

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This then is why the limbs and organs [of the body] affect the soul powers, in that the powers come forth physically according to the makeup of the limbs.[54] For example, the intellect will conceive physical concepts, and the power of sight will see physical things etc.

This is not due to the soul powers in and of themselves, since in and of itself, the intellect of the soul is to conceptualize matters of spirituality alone, and it altogether has no relation to conceiving the physical. It rather is when it manifests in the physical brain that it then conceives physical concepts.

Although[55] it is so that even upon its manifestation in the brain, the primary matter of the intellect of the soul and the primary intention of its descent and manifestation, is to conceive Godly matters (and even though, in truth, every physical concept and every physical matter also has the

[54] See Maamarei Admor HaZaken 5570 p. 33 and on; Maamarei Admor HaEmtza'ee Na"Ch p. 440 and on; Ohr HaTorah, Megillat Esther p. 158 and on.

[55] See *Hemshech* 5672 Vol. 1 p. 5 note 54.

presence of the Godly soul in it, and as stated in the Book for Average People (Tanya),[56] that the primary vitality of the souls of the Jewish people is specifically from the Godly soul, and thus, in all things there are the powers of the Godly soul, and therefore the things that one is engaged in are of very great importance, being that in all things that a person actualizes and does, he invests the powers of the Godly soul into them. Nevertheless, the primary matter of the Godly intellect of the Godly soul is to conceive matters of Godliness) this too is through physical matters.

This is because, whatever we know of Godliness is through the physical, in that through them we come to understand Godliness. It thus follows that even our grasp of Godliness comes in a physical way, and is of no comparison to the grasp of the soul before manifesting in the body.

All this is to explain that the substance of the organs and limbs has an effect on the powers, this being because the powers come in a way of inner manifestation and unification in them, in a way of being grasped, such that they are contained in the limbs and organs. The limbs and organs therefore have an effect on them, such that they become physical, like the substance of the limbs.

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[56] See Sefer HaMaamarim 5670 p. 20, "As known, in the souls of the Jewish people, their primary vitality that vitalizes the body and acts within the body is the Godly soul, specifically, this being the matter of [the verse], 'He blew into his nostrils the soul of life,' which refers to the Godly soul, as stated in part one of the Book for Average People, in chapter two, and in Iggeret HaTeshuvah, chapter four. Also see the beginning of chapter six there. This is especially so of the perfectly righteous (*Tzaddikim Gemurim*), that their vitality is specifically from the Godly soul, as discussed in chapter twenty-nine of the Book for Average People (Tanya)."

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Nevertheless, the limbs [of the body] are nullified to the powers [of the soul] (for if this was not so, they would not be receptacles (*Keilim*) for them). That is, the soul powers have dominion and rule over them and conduct them. That is, because the soul powers are in a state of revelation in the limbs, they therefore conduct them. This itself is because the limbs and organs [of the body] are fitting receptacles for the light and form of the soul, and thus the soul powers become revealed in them.

As known, there is a manifestation in which the one who enclothes [similar to a garment], reigns over the one enclothed, such as in reincarnations (*Gilgulim*) [into something lower than the class of the "Speaker" (*Medaber*)], may the Merciful One spare us, as explained elsewhere.[57] This is because in such a case the one who enclothes is not the aspect of a receptacle, and it thus follows that the soul is not revealed there.

However, upon the manifestation of the soul in the body, the limbs are the aspect of a receptacle and the powers become revealed in them, and they therefore reign and rule over them to conduct them. Therefore, this reign and rule of the soul powers over the limbs is not by force, such that the powers force

[57] Also see Ohr HaTorah Ki Teitzei p. 897 and on; Sefer HaMaamarim 5654 p. 224 and on; 5656 p. 322; 5658 p. 222; 5660 p. 120 and on; 5664 p. 28; Discourse entitled "*Ki Na'ar Yisroel*" 5666; Sefer HaMaamarim 5670 p. 327; p. 453; 5671 p. 247; Also see later in Ch. 75, Ch. 162 (*Hemshech* 5672 Vol. 1 p. 187; Vol. 2 p. 444); Vol. 5 p. |1,137; Sefer HaMaamarim 5677 p. 32 and on; 5678 p. 370; 5680 p. 83 and on; 5682 p. 51 and on.

them, but is rather in a way that they act in them through inner manifestation and revelation.

This may be understood from the manifestation of the powers within each other.[58] For example, when the power of intellect manifests in the power of movement and conducts it in the skill of drawing or the like, this is not by force, but is rather in a way that [the power] acts within it, so that it will be according to what the intellect dictates.

This is unlike how the desire acts upon all the powers and limbs, which is by way of force. For, since it is a lofty power in essence, therefore, upon the revelation of the power of desire, the revelation of the [other] powers is necessitated. Likewise, when it comes to the limbs that obey his will, this is such that they automatically are nullified to the will.

In contrast, this is not so of the inner powers (*Kochot Pnimiyim*). Rather, the way they cause the lower power to be as the upper power dictates, is in an inner way, through inner manifestation and revelation.

An example is the fact that the mind rules over the heart.[59] This is not in a way of ruling by compulsion, but is rather through the mind weakening the nature of the heart and refining it.[60] The reason is as stated in the Book for Average People (Tanya),[61] that this is because the heart receives its vitality from the brain, and it therefore is the brain that rules.

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[58] See later in Ch. 51 (*Hemshech* 5672 Vol. 1 p. 117 and on).

[59] Zohar III 224a; Also see Tanya, Ch. 12 (17a); Ch. 17 (23a); Ch. 30 (38b); Ch. 51 (71b).

[60] See later in Ch. 51 (*Hemshech* 5672 Vol. 1 p. 117 and on).

[61] Tanya, Ch. 51 ibid.

That is, because the heart is a receptacle for the brain, therefore the brain rules over the heart in a way of inner light (*Ohr Pnimi*). The same is so of the dominion and reign of the soul powers in the limbs, and the same is so as it is spiritually, in the manifestation of the Godly soul within the animalistic soul, in that the Godly soul reigns and rules over the animalistic soul.

This is not a matter of ruling by force, but is rather that it brings its repair and refinement about, such that the animalistic soul agrees with the Godly soul, until it too desires Godliness, as explained elsewhere.[62] All this is because the limbs are fitting receptacles for the light of the form of the soul, and therefore the soul powers become revealed and act within them.

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This being so,[63] the revelation of the soul powers is according to the substance of the limbs. For example, the revelation of the light of the intellect will be according to the physical brain-matter. That is, if the composition of the brain is too dry and hot, the composition of the intellect will not be good, and if its composition is too cold and moist, it also will not be good.

It rather is through the intermediate composition between cold and moist and hot and dry, and according to the

[62] See Torah Ohr Vayeishev 29b and on; Sefer HaMaamarim 5659 p. 135.

[63] Regarding the coming section, see Maamarei Admor HaEmtza'ee and *Hemshech* 5666 cited in note 1 ibid.

goodness of the condition of the brain-matter, that the light of the intellect will manifest in the best way, such that he will be capable of conceiving with depth or width, or more refined and brilliant concepts and the like.

The same is so of the power of sight in the eye, that according to the condition of the substance of the eye, in its blackness and whiteness, the light of the spiritual power of sight will manifest. As known, even a positive eye and negative eye depend on the composition of the physical substance of the eye, whether it has too much blood, or not enough blood, as explained elsewhere.[64]

(More generally, it accords to the balance and composition of the blood and water in the limbs and organs of the body (this being the matter of [the word] "man-*Adam*-אדם" which divides into "*Aleph*-א" with "blood-*Dam*-דם")[65] in that the composition of the spiritual powers will be in like fashion. For example, a person who by nature is irritable, or one who by nature is quiet and tranquil, is a result of the composition of the blood and water in the body. There also are those who although they have an over-abundance of blood, will nevertheless have a good admixture of water, as indicated by the verse,[66] "He was ruddy, with beautiful eyes etc.")

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[64] See Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 1 p. 77 and on; Sefer HaMaamarim 5650 p. 293 and on; Also see later in Ch. 411 and on (Vol. 4 p. 1,146 and on); Discourse entitled "*Zeh Yitnu*" 5715 (Sefer HaMaamarim 5715 p. 83, translated in The Teachings of The Rebbe 5715, Discourse 9).

[65] See Shnei Luchot HaBrit 21a; Likkutei Torah, Pekudei 7d; Also see later in Ch. 181; Ch. 210; Ch. 391 (*Hemshech* 5672 Vol. 2 p. 507; p. 584; Vol. 4 p. 1,087 and on).

[66] Samuel I 16:12; Also see Siddur Im Da"Ch 21c and on.

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Now, although[67] the soul powers and the physical limbs are of no comparison to each other, in that the soul powers are spiritual, whereas the limbs are physical, nevertheless, since they manifest within them, and the composition of the soul powers is according to the composition of the limbs, it must thus be said that within the physical nature of the limbs there is a small degree of likeness to the nature of the spiritual light of the soul, such that the receptacles are thereby prepared to receive the form of the soul within them. For example, the brilliance of the eye[68] is the receptacle for the light of the power of sight, just as all shiny things receive light. Likewise, the brain-matter, as well as its moisture and refinement, have some measure of likeness to the nature of the light of the intellect.

Summary: He begins to explain the difference between the Crown-*Keter* and the other *Sefirot*. He explains the analogy for this as it is in the soul, in that all the soul powers, the power of the intellect being at their head, are inner powers (*Kochot Pnimiyim*) and therefore manifest specifically in the vessels appropriate to them. (He mentions in short the matter of the manifestation of the intellect in the powers below it.) This is why the limbs cause the [spiritual] powers to become physical, but on the other hand the limbs are nullified to the soul powers, and the soul powers conduct them. Moreover, this is in an inner

[67] Regarding the coming section see Maamarei Admor HaEmtza'ee, Re'eh p. 456 and on; Ohr HaTorah Va'etchanan p. 289 and on; Also see later in Ch. 116 (*Hemshech* 5672 Vol. 1 p. 305).

[68] See *Hemshech* 5672 p. 7, note 66.

way, of revelation, not by force, and the revelation of the powers is according to the composition of the limbs.

3.

However, here the primary matter is because, in essence, the soul powers are inner powers, meaning that they come from the soul in a limited way, until they relate to manifesting in receptacles. (That which comes from the spiritual powers to manifest in the limbs, is only their most final aspect, called the physical in the spiritual. However, since in essence these powers are inner powers, therefore the refined aspect of the limbs, called the spiritual of the physical, is a receptacle to enclothe and contain the physical of the spiritual.)

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Now, although the soul is limitless, nevertheless, the soul powers are in a state of limitation, for they are unique and specific powers, such as the power of wisdom (*Chochmah*) and the power of kindness (*Chessed*) etc. Moreover, they are present and included in the soul, meaning that they are not a radiance and a spreading forth from the soul itself, whereby every radiance is according to the manner of the essence.

Conversely, the soul powers are not a radiance of the essence of the soul, but it is rather that although the soul is unlimited in essence, included within itself are [also] powers that essentially are limited. (Nevertheless, the soul itself also bears the powers, and in the soul they are in a state of actual

oneness, [just] as the soul itself is one, even as it bears the powers within itself, as explained elsewhere.[69]

However, when we say that the soul includes powers within itself, this is not the essence of the soul.) Nonetheless, as the powers are included in the soul, they too are in a limitless state, and have no existence as powers at all. For, as known,[70] the essential Heyulie power of intellect included in the essence of the soul is not intellect at all, and the same applies to the other powers.

Rather, their radiance, which is drawn forth to manifest in the limbs and organs of the body, comes in a way of constriction (*Tzimtzum*), in that the soul constricts itself to manifest in the limbs of the body to become an aspect of an inner vitality. They thereby come into a state of limitation until they are relative to the spiritual aspect of the limbs, to become contained in them.

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This is also why the inner light and vitality of the soul comes into a state of division in the limbs and organs of the body, such that it does not manifest equally in all the limbs. This is because there is no comparison between the light and

[69] See Sefer HaMaamarim 5659 p. 229; 5662 p. 327 and on; 5663 Vol. 2 p. 83; p. 190; 5665 p. 139; p. 253; p. 409 and on; Also see later in *Hemshech* 5672 Vol. 2 p. 456.

[70] See Pirush HaMilot, Ch. 95; Sefer HaMaamarim 5650 p. 362; *Hemshech* 5666 p. 111 [translated in Hemshech Samech-Vav, Vol. 1, Discourse 10]; Sefer HaMaamarim 5689 p. 79 and on.

vitality of the soul as it is in the head, and as it is in the rest of the body.

That is, even though the head is quantitatively smaller than the body, nevertheless,[71] the primary revelation of the soul is specifically in the head, whereas the vitality in the foot is much more greatly diminished etc. This is because the revelation of the light and vitality of the soul is according to the makeup of the receptacles, in that the vitality comes by way of inner manifestation and is contained according to the composition of the receptacle, as explained before. Thus, the revelation of the light of the soul is according to the refinement of the receptacle.

Therefore, since the head has a composition and admixture of a refined substance, it therefore is a more fitting receptacle for the light and vitality of the soul, and this being so, the light of the soul shines there with greater revelation. That is, there is an illumination there of all the powers of the soul that are more elevated, whereas relative to the head, the [rest of the] body is in the aspect of a diminished light, such that the light is constricted there. Likewise, in the foot, the substance of which is more coarse, therefore the light of the soul is constricted there to an even greater degree.

The same is so of the manifestation of the powers one within the other, in which the upper power manifests in the lower power, such as intellect as it manifests in the emotions, and even in the power of movement and walking etc., as explained before, in which it comes into a state of division.

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[71] See Ohr HaTorah, Drushim L'Yom HaKippurim Vol. 5 p. 2,130; Sefer HaMaamarim 5630 p. 822 and on; 5631 p. 223; 5642 p. 216; 5698 p. 51.

This is like the explanation before,[72] that the light of the intellect that manifests in the emotions, is only the externality of the intellect, and in the power of movement only the aspect of the intellect relating to action manifests, which is not the essence of the intellect at all. The essential being of the intellect, by contrast, is specifically in the brain in the head.

The same is so of the other powers, such as the emotions, and the power of movement itself, found in the hand as well as the foot, that it is not present in them equally. This is because the primary power of movement, to be able to actualize and do things, is specifically in the hand, whereas that which comes into the foot is only the power to walk. In other words, the light and vitality of the soul is constricted commensurate to the receptacles, such that it becomes diminished from level to level. All this is because this is the revelation of the inner aspect (*Pnimi*) present in the soul, meaning, the aspect of the powers within it.

Summary: The primary matter is that because the powers are inner (*Pnimiyim*), they thus are essentially limited. In contrast, the soul is not limited and thus includes the limited powers within itself. However, as they are included in its essence, they are limitless, and thus their revelation and radiance is brought about through the constriction (*Tzimtzum*) of the soul. The manner of the constriction of the light of the soul is according to the manner of the limbs.

[72] In Ch. 2 (*Hemshech* 5672 Vol. 1 p. 5).

4.

This then, is why the powers themselves come in a way of limitation and division. For example, the power of intellect does not come in a way of simplicity and in a state of limitlessness, but rather in a way of limitation and division.

That is, every intellectual light is sensed to be limited. This is unlike the desire, which comes into revelation and spreads forth limitlessly. In contrast, the light of the intellect comes forth in a limited way. This is because, besides the fact that it relates to some particular matter (which also is so of the desire), beyond this, the essence of the light and revelation is of a limited light. That is, even though the light of the intellect is divested of tangibility, such that it is not graspable in letters to such a degree, it nevertheless is the aspect of a limited light, and this is the limitation in its essential existence.

Moreover, it also is limited in the degree of its spreading forth, such that it reaches so far, [and no further] etc.[73] This is because all true intellect has limitation as to how far it can spread forth. Someone who is a greater sage, meaning that he understands the matter with greater depth, can bring it out further, but even so, it all is with limitation. That is, since it essentially is an inner light (*Ohr Pnimi*), it therefore comes forth in a limited way.

Additionally, it comes into a state of division. This is because every matter of intellect consists of many particulars, in that it is not possible for there to be a matter of intellect without having particulars, and in each particular there is a

[73] See Job 38:11

distinction in how the light of the intellect shines in it, both in its inner and outer aspects. That is, in one particular the light of the intellect shines to a greater degree, it being its inner aspect and depth, whereas in another particular the intellect does not shine in an inner way to such a degree.

The same is so of emotions that accord to the intellect, in that there are various divisions in how the light of the emotions spreads forth in every particular. For example, love that is according to reason and intellect comes in a limited way and does not necessitate self-sacrifice,[74] being that the love is limited.

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This then, is why in the intentions (*Kavanot*) of the *mitzvot* there are divisions, in that the intentions in all the *mitzvot* are not equal. This is because the reasonings and mystery of all the *mitzvot* are not equal.

Now, in regard to what our sages, of blessed memory, stated,[75] "Do not sit and weigh the *mitzvot* of the Torah," in that the most minor and the most severe are all equal, this is regard to the desire of the Supernal One present in the *mitzvot*, in that the desire (*Ratzon*) does not come in a limited way and with division, and in this regard all the *mitzvot* are equal. However,

[74] See Torah Ohr, Megillat Esther 120d and on; Maamarei Admor HaZaken 5566 Vol. 1 p. 337 and on; Ohr HaTorah, Megillat Esther p. 61 and on.

[75] Midrash Tanchuma Eikev 2; Devarim Rabbah 6:2

from the perspective of the reasoning and intention in the *mitzvot* there are different levels.[76]

In general, this is the difference between Torah and *mitzvot*, in that the Torah comes into a state of division. This is because all matters of Torah have differentiations in them in regard to the aspect of the light of the wisdom within them.

Likewise, in the pleasure in Torah there are also different levels. This is the matter of why at the giving of the Torah, upon each utterance their souls flew out of them.[77] This is because at the giving of the Torah there was the revelation of the pleasure (*Taanug*) in the Torah, and upon each and every utterance there was specific and unique pleasure. Therefore, upon each utterance their souls flew out of them, as explained in Likkutei Torah in the discourse entitled "*VaEheyeh Etzlo Amon*,"[78] and in the discourse entitled "*Re'u Ki HaShem Natan Lachem et HaShabbat*."[79] In contrast, in regard to the *mitzvot*, because of the desire of the Supernal One present in them, they all are equal.

There is likewise a difference between the obligation to engage in the study of Torah and the obligation to fulfill the *mitzvot*. This is because in the obligation[80] to engage in the study of Torah, there are different levels. That is, the obligation to "study it day and night,"[81] that the study of Torah should be

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[76] See the discourse entitled "*Yom Tov Shel Rosh HaShanah*" of this year (Sefer HaMaamarim 5672 p. 1 and on); Sefer HaMaamarim 5689 p. 5 and on; 5691 p. 9 and on.

[77] Talmud Bavli, Shabbat 88b; Midrash Shemot Rabbah 29:4

[78] Likkutei Torah Bamidbar 18c; 19c

[79] Torah Ohr Beshalach 1d and on

[80] Regarding the coming section, see Hilchot Talmud Torah of the Alter Rebbe cited later in the discourse itself.

[81] Joshua 1:8; Talmud Bavli, Menachot 99b

constant, only applies to those who have devoted themselves to full-time Torah study (*Yoshvei Ohel*).

In contrast, in regard to those who are engaged in business (*Baalei Esek*), their obligation is to study one chapter in the morning and one chapter in the evening.[82] About the teaching of our sages, of blessed memory,[83] "Make your Torah study permanent and your work occasional," this refers to making it permanent in the soul.[84] That is, one's ultimate intent should be to engage in Torah study, and even while engaging in commerce, his intention should be to profit and thus be able to engage in Torah study and to guide his children in the study of Torah and the fulfillment of the *mitzvot* etc.[85]

The above refers to engaging in the study of Torah. However, in the fulfillment of the *mitzvot* all Jews are equal, in that all are obligated to fulfill the *mitzvot*. In contrast, this is not so of Torah, in which not all are equal, such as those who are engaged in business etc., as explained before.

Moreover, in this too, there are different levels. That is, those businessmen who are capable of Torah study must establish fixed times for Torah study, whereas those who essentially are incapable of Torah study, but are nevertheless obligated to engage in Torah study, since the *mitzvah* to study Torah is something that all are obligated in, they fulfill their obligation with one chapter in the morning etc. For them the

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[82] Menachot ibid.

[83] See Talmud Bavli, Brachot 35b; Mishnah Avot 1:15; Mishneh Torah, Hilchot Talmud Torah 3:7; Shulchan Aruch of the Alter Rebbe, Orach Chayim 156:1; Hilchot Talmud Torah 3:2

[84] See Ohr HaTorah Vayigash 350a and on; Also see the citations in the next note; Sefer HaMaamarim 5659 p. 117.

[85] See Sefer HaMaamarim 5626 p. 168 and on; p. 170 and on; 5629 p. 27.

meaning of "making your Torah study permanent" is that it should be in a way of permanence in the soul, as stated in chapter three of Hilchot Talmud Torah.[86] We thus see that the obligation to engage in Torah study is unlike the obligation to fulfill the *mitzvot*.

All the above is in regard to Torah and *mitzvot*. This is because the Torah is from the aspect of Wisdom-*Chochmah*, and in this there are different levels. In contrast, the *mitzvot* are the will and desire (*Ratzon*) of the Supernal One, in which there are no different levels. However, more specifically, as this is in the *mitzvot* themselves, it is the difference between the intentions of the *mitzvot* and the essential fulfillment of the *mitzvot* because of the Supernal desire within them, as mentioned before. This is why every *mitzvah* must have two intentions. The first is the particular intention of the *mitzvah*, and the second is the acceptance of the yoke of the Kingdom of Heaven in general, to fulfill His will and serve Him with all kinds of work of a servant, as explained in chapter forty-one of the Book for Average People (Tanya).[87]

This is why most *mitzvot* in the Torah conclude by stating, "I am *HaShem*-יהו"ה."[88] For at first glance, the conclusion, "I am *HaShem*-יהו"ה" is not understood. However, the explanation is that there are two matters in the *mitzvot*. That is, the intentions (*Kavanot*) of the *mitzvot* are as the *mitzvot* are

[86] Hilchot Talmud Torah 3:4

[87] Tanya, p. 56a and on.

[88] Also see *Hemshech* 5666 p. 12 and on, translated in Hemshech Samech-Vav, Vol. 1, Discourse 1.

dependent on the Name *HaShem*-יהו"ה.[89] That is, there are *mitzvot* that depend on the letter *Yod*-י, and there are *mitzvot* that depend on the letter *Hey*-ה etc. In contrast, the matter of "I am *HaShem*-יהו"ה" refers to the Essential Self of the limitless light of the Unlimited One who transcends the Name *HaShem*-יהו"ה, and who becomes bound with the Name *HaShem*-יהו"ה, and from the perspective of this aspect and level there are no divisions of levels at all.

This then, is the meaning of the conclusion, "I am *HaShem*-יהו"ה." That is, even though there are different levels in Torah, this is in the mysteries and reasonings of the *mitzvot*. Nevertheless, "do not sit and weigh the *mitzvot* of the Torah" since "I am *HaShem*-יהו"ה," in that it is the Essential Self of the limitless light of the Unlimited One who shines in the Name *HaShem*-יהו"ה, this being the aspect of the desire (*Ratzon*) of the Supernal One which transcends Wisdom-*Chochmah*, and from this aspect there are no divisions of levels altogether.

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Now, the general explanation is that the lights and powers that come in a way of inner manifestation are in a state of limitation. They thus are in a state of being essentially divided, and this likewise is so of their manifestation within one another and their manifestation within the vessels (*Keilim*). The same is so spiritually, that in Torah and in the intentions of the *mitzvot* there are divisions, whereas in the desire (*Ratzon*) for

[89] See introduction to Tikkunei Zohar 2a; Beginning of Tiklkun 2 (18a); Also see Likkutei Torah, Drushim L'Shabbat Shuvah 64d.

the *mitzvot* there is no division. This then, is the meaning of "I am *HaShem-Ani HaShem*-אני יהו"ה," that from the aspect of "I-*Ani*-אני" in the Name *HaShem*-יהו"ה, all the *mitzvot* are equal.

Summary: It is for this reason that the powers are essentially in a state of limitation and division. This is why there are divisions in the intentions (*Kavanot*) of the *mitzvot*, which is not so of the desire (*Ratzon*) for them. The same is so of Torah and *mitzvot* in general. It is for this reason that there is a distinction between the obligation to study Torah and the obligation to fulfill the *mitzvot*. This is why in the fulfillment of the *mitzvot* there must be two intentions. This is the reason for the conclusive statement at the end of all portions, "I am *HaShem-Ani HaShem*-אני יהו"ה".

Discourse 2

"*Oteh Ohr k'Salmah… -*
He dons light like a garment …"

Delivered on the 2nd night of Shavuot, 5672[1]
By the grace of *HaShem,* blessed is He,

The verse states,[2] "He dons light like a garment, [and] stretches out the heavens like a curtain." Now, we must understand the relation between the matter of "He dons light" and "stretches out the heavens." To understand this, we should preface with the explanation before[3] in the analogy of the powers of the soul that come in a way of inner manifestation in the limbs and organs of the body. That is, every soul power has a unique receptacle within which to manifest, become revealed, and unified with. Therefore, the function and revelation of the powers is according to the manner of the limbs.

5.

From this example we can understand it as it is Above in the aspect of the form of Supernal Man (*Adam HaElyon*). For, although "He does not have the likeness of a body, nor a

[1] Part of the discourse appears to be founded on the discourse entitled "*Lehavin Inyan Ohr Ein Sof*" in Ohr HaTorah Inyanim p. 167 and on – as cited in later notes.
[2] Psalms 104:2
[3] In Ch. 2 and on (*Hemshech* 5672 p. 4 and on).

body,"[4] the verse nevertheless states,[5] "Upon the likeness of the throne there was the likeness of the appearance of a man upon it."

Now, this does not refer to the Essential Self of the limitless light of the Unlimited One, blessed is He. (For, when they stated, "He does not have the likeness [of a body] etc.," this primarily is in reference to the Essential Self of the limitless light of the Unlimited One, who transcends the world of Emanation (*Atzilut*) which is the matter of "the likeness of a body and a body." For, as Shnei Luchot HaBrit asks,[6] given that He does not have the likeness of a body, it follows automatically that He does not have a body, and this being so, why is it necessary to say that He does not have a body?

The answer is explained elsewhere,[7] that "the likeness-*Dmut*-דמות of a body" refers to the aspect of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) which are called "after Our likeness-*k'Dmuteinu*-כדמותינו," whereas the "body-*Guf*-גוף" refers to the world of Emanation (*Atzilut*),[8] as in the teaching,[9] "He made various bodies-*Gufin*-גופין for them," all of which does not apply to the Essential Self of the limitless light of the Unlimited One, blessed is He.)

It rather refers to the lights and revelations of the limitless light of the Unlimited One that are drawn down in the

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[4] See the liturgical hymn "*Yigdal*" – based on the Rambam's commentary to Mishnah Sanhedrin Ch. 10 (Perek Chelek) – the third fundamental principle.

[5] Ezekiel 1:26

[6] Shnei Luchot HaBrit, Bayit Ne'eman (10b); Shaar HaOtiyot, Ot 1 (58b).

[7] See Ohr HaTorah Bereishit Vol. 6 p. 1,023b; Sefer HaMaamarim 5638 p. 217; Discourse entitled "*Ki Ka'asher HaShamayim*" 5742; Also see Ohr HaTorah Inyanim p. 136 and on.

[8] See Ohr HaTorah Inyanim, p. 136 and on.

[9] Introduction to Tikkunei Zohar 17a.

ten *Sefirot* of the world of Emanation (*Atzilut*). Moreover, even in the world of Emanation (*Atzilut*) this transcends the aspect of limitation. For, as known about the ten *Sefirot* of the world of Emanation (*Atzilut*), there is no end to their spreading forth. They also are called "ten *Sefirot* without being,"[10] and as stated in Sefer Yetzirah,[11] "Their measure is ten that have no end."

That is, even as they are in the aspect of the quantity and measure of ten, such that they are the aspect of distinct entities, they nevertheless are in a state of endlessness (*Ein Sof*), as explained elsewhere.[12]

Yet, even so, they are in the aspect of the form of man, such that "Kindness-*Chessed* is the right arm, Might-*Gevurah* is the left arm etc., Wisdom-*Chochmah* is the brain etc."[13] That is, they are in a way of light (*Ohr*) manifest within a vessel (*Kli*), such that the light comes to a state of containment within the vessel, in which there is a unique vessel for each light, so that the light is in a state of likeness to it.

That is, the vessel of Wisdom-*Chochmah* is specifically the receptacle for the light of Wisdom-*Chochmah*, and the vessel of Understanding-*Binah* is specifically the receptacle for the light of Understanding-*Binah*. The same is so of the emotional qualities (*Midot*) of Kindness-*Chessed* and Might-

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[10] Sefer Yetzirah 1:2 and on.

[11] Sefer Yetzirah 1:5

[12] See Maamarei Admor HaZaken 5562 Vol. 1 p. 188 and on; Derech Mitzvotecha 169a and on; Ohr HaTorah Behar Vol. 3 p. 886 and on; Inyanim p. 274; Sefer HaMaamarim 5658 p. 191 and on; 5669 p. 32 and on; *Hewmshech* 5666 p. 254 and on [translated in Hemshech Samech-Vav, Vol. 2, Discourse 23]; Also see Sefer HaArachim Chabad, Vol. 4, section on "*Orot d'Sefirot*" – *"Pshitutam v'Tziyuram*," Section 5; Also see Sefer HaMaamarim 5668 p. 214 and on.

[13] Introduction to Tikkunei Zohar 17a ibid.

Gevurah, in that for every light (*Ohr*) there is a unique vessel (*Kli*).

Moreover, as known, in the vessels (*Keilim*) there are different levels. For, as stated in Etz Chayim,[14] "His life force" refers to the aspect of the intellectual qualities (*Mochin*), whereas "His organs" refers to the aspect of the emotional qualities (*Midot*), and in Iggeret HaKodesh[15] it states that "His life force" refers to the light (*Ohr*), whereas "His organs" refers to the vessels (*Keilim*)."

In other words,[16] in the intellectual qualities (*Mochin*), even the vessels (*Keilim*) are the aspect of "His life force," such that they are like the light (*Ohr*)[17] and are therefore receptacles for the light of the intellectual qualities (*Mochin*), and the vessels (*Keilim*) of the emotional qualities (*Midot*), called "His organs," are only receptacles for the light of the emotions (*Midot*).

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Now, there also is an inner manifestation of the intellectual qualities (*Mochin*) in the levels below the intellect. For example, there is the manifestation of the intellect in the power of movement of the hand or in the power to walk of the feet, and similarly the aspect of "Kindness-*Chessed* is the right

[14] See Sefer HaMaamarim 5633 Vol. 1 p. 348; 5653 p. 228; 5692 p. 129.

[15] Tanya, Iggeret HaKodesh, Epistle 20 (129a).

[16] Also see Likkutei Torah Matot 87d; Ohr HaTorah Va'era p. 150; Also see later in Ch. 91 (*Hemshech* 5672 p. 236 and on); Sefer HaMaamarim 5691 p. 274.

[17] Also see later in Ch. 34 (*Hemshech* 5672 p. 74).

arm" which is the externality of the emotions (*Chitzoniyut HaMidot*), to actualize the act of kindness.

In this, there is something of the aspect of the intellect, this being the matter of the three segments of the arm,[18] which are the aspects of *ChaBa"D*,[19] *ChaGa"T*,[20] and *NeHi"Y*[21] of each particular quality. For example, there is intellect that necessitates the bestowal of kindness, there is the essence of the kindness, and there is the act of the kindness, meaning the bestowal of [the kindness] in actuality, as explained elsewhere.[22]

This is thus certainly so of the inner aspect of the emotions (*Pnimiyut HaMidot*) of the heart of the Supernal Man, so to speak, which still transcend the aspect of actualization, in that within them they have the aspect of the intellect (*Mochin*). For example, the verse states,[23] "*HaShem*-יהו"ה said to His heart," referring to the drawing down of the aspects of the intellect (*Mochin*) into the emotions (*Midot*).

The same is so of the aspect of Kingship-*Malchut*, which is analogous to the power of walking in the feet, in that it is the aspect of the end of all levels of the world of Emanation (*Atzilut*), analogous to the foot.[24] (It likewise is called the "foot" in that with it and through it, there is a drawing down of the revelation to the world below. For, as known, Kingship-

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[18] See Zohar I 241a

[19] The acronym for Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*

[20] The acronym for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*

[21] The acronym for Victory-*Netzach*, Majesty-*Hod,* and Foundation-*Yesod*

[22] See Maamarei Admor HaZaken 5572 p. 247; Shaar HaEmunah of the Mittler Rebbe, Ch. 55; Torat Chayim Shemot 29c.

[23] Genesis 8:21

[24] See Torat Chayim ibid.

Malchut is the aspect of revelation, in that even the revelation within the ten *Sefirot* themselves, from the highest *Sefirah* to the lowest *Sefirah* is through Kingship-*Malchut*. This is why it is called the "foot," in that through it and by means of it, man goes from place to place.)[25]

In this too, there is the aspect of the intellect (*Mochin*). This refers to the matter of the Wisdom-*Chochmah* of the act of creation, in that "You made them all with wisdom,"[26] which is drawn down and manifests in *Zeir Anpin* and Kingship-*Malchut*, as the verse states,[27] "*HaShem*-יהו"ה made six days," referring to the six emotions of *Zeir Anpin*, and more specifically, refers to the emotions of Kingship-*Malchut*. Within them there is the manifestation of the intellect (*Mochin*), this being the matter of the verse, "You made them all with wisdom." This is why Kingship-*Malchut* is called the Lower Wisdom (*Chochmah Tata'ah*).[28]

Nevertheless, all this is only the aspect of a radiance of the intellectual qualities (*Mochin*), since it is not the essence of the intellectual qualities that manifest within *Zeir Anpin* and *Nukva*, but only the external aspect and a radiance of the intellectual qualities. This is as explained before in the analogy,[29] that the aspect of the intellect of the emotions is only the external aspect of the intellectual qualities, and that the

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[25] See Sefer HaMaamarim 5638 p. 260 and on; Also see later in Ch. 27 (*Hemshech* 5672 Vol. 1 p. 58).

[26] Psalms 104:24

[27] Exodus 20:11; 31:17

[28] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Gate Nine (*Chochmah*), and elsewhere.

[29] In Ch. 2 and on (*Hemshech* 5672 p. 4 and on).

intellect in the hand and foot is only intellect that relates to action.

The same is so Above, that the aspect of the intellect of *Zeir Anpin* and *Nukva* is not the essence of the intellectual qualities (*Mochin*), but only a radiance. For, as known, *NeHi"Y*[30] of the Mother-*Imma* [Understanding-*Binah*] becomes the intellect of *Zeir Anpin*, and *NeHi"Y* of *Zeir Anpin* becomes the intellect of *Nukva*. In this, there is a radiance of the aspect of the six directions of the Mother-*Imma* [Understanding-*Binah*], but this is only a radiance and is the externality of the intellect.

In contrast, the essence of the intellectual qualities specifically are the three upper *Sefirot*. See Etz Chayim, Shaar HaPartzufim, Drush 3, where it states that the primary aspect of the intellect is the aspect of the inner *Neshamah* that is actually within the three upper *Sefirot*, yet the three upper *Sefirot* are called intellect (*Mochin*). This is because the three upper *Sefirot* are the vessels (*Keilim*) for the light of the intellect (*Mochin*). That is where the essential being of the intellectual qualities (*Mochin*) are, since they are the aspect of the vessels for this light, and the light manifests there in a way that is inwardly manifest, this being the aspect of the revelation to the vessels (*Keilim*).

Likewise, in the emotional qualities (*Midot*) there is an illumination of the aspect of the light of the emotions (*Midot*) in a revealed way, whereas the aspect of the intellect (*Mochin*) present in them, is only the externality (*Chitzoniyut*) of the intellect and is only its radiance.

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[30] An acronym for Victory-*Netzach*, Majesty-*Hod,* and Foundation-*Yesod*

All this is because the lights (*Orot*) come in a way of inner manifestation (*Hitlabshut*), and therefore, the vessel (*Kli*) must be according to the level of the light (*Ohr*) so that the light can be in a state of inner manifestation in the vessel.

Summary: The likeness to this Above is that the world of Emanation (*Atzilut*) is the aspect of the Supernal Man (*Adam HaElyon*), in which there are lights (*Orot*) that manifest within vessels (*Keilim*), such as "Kindness-*Chessed* is the right arm… Wisdom-*Chochmah* is the brain etc." That is, the inner manifestation of the light (*Ohr*) of the intellect (*Mochin*) is specifically in the three upper *Sefirot*, and the light of the emotions (*Midot*) is in the vessel of the emotions.

There also is an inner manifestation of the intellect (*Mochin*) within the emotions (*Midot*), and likewise within Kingship-*Malchut*, which is the matter of the Wisdom-*Chochmah* of the act of creation. However, this is only a radiance [of the intellect]. In contrast, the essence of the intellectual qualities (*Mochin*) is specifically in the three upper *Sefirot*, which are receptacles (*Keilim*) for the light (*Ohr*).

6.

This then, is why the vessels (*Keilim*) cause the lights (*Orot*) to be like the character of the vessels (*Keilim*). For example, when it comes to the act of creation, in the matter of "He and His organs are one"[31] through which He creates

[31] Introduction to Tikkunei Zohar 3b

something from nothing (*Yesh MeAyin*), the actual creation is specifically through the light (*Ohr*).

This is as discussed in Iggeret HaKodesh, in the Epistle beginning with "He and His life force,"[32] that this is "because the light (*Ohr*) is akin to the Luminary (*Ma'or*), which refers to His Essential Self and Being etc., in that it is solely in His power and ability to bring forth the existence of something from nothing."

That is, the power to create novel being is specifically in the Essential Self of the Singular Preexistent Intrinsic Being, and it comes about **through** the light (*Ohr*). However, from the light (*Ohr*) itself it is impossible for there to be the existence of the [tangible] something (*Yesh*).

This is the matter of "*HaShem* is One-*HaShem Echad*-יהו"ה אחד."[33] That is, from the perspective of the Name *HaShem*-יהו"ה, even after the worlds were brought into being they are in the ultimate state of nullification (*Bittul*). In other words, it is impossible for there to be the existence of the something (*Yesh*) from the Name *HaShem*-יהו"ה itself, and therefore, even after they were brought into being, they are nullified as they were before being brought into being.

Rather, it only is from the name God-*Elohi"m*-אלהי"ם, about which the verse states,[34] "*HaShem*-יהו"ה God-*Elohi"m*-אלהי"ם is a sun and a shield," in that it conceals and covers the Name *HaShem*-יהו"ה, that it is possible for there to be the existence of the something (*Yesh*). As explained in chapter four

[32] Tanya, Iggeret HaKodesh, Epistle 20 (130a and on).
[33] Deuteronomy 6:4
[34] Psalms 84:12

of the second part of the Book for Average People (Tanya),[35] this refers to the aspect of the vessels (*Keilim*) that cover over the light (*Ohr*).

We thus see that the lights (*Orot*) act according to the manner of the vessels (*Keilim*). This is because the lights (*Orot*) are in a state of containment and actual inner manifestation within the vessels (*Keilim*), and therefore the vessels have an effect on the light, so that the light specifically acts according to the manner of the vessel.

However, the inner manifestation (*Hitlabshut*) is the aspect of revelation, in that the lights (*Orot*) are revealed within the vessels (*Keilim*). This is because the vessels (*Keilim*) are nullified to the lights (*Orot*), and are thus proper and fit to receive the lights. This is why the lights shine in a way of actual revelation in the vessel, and have reign and dominion over the vessels and conduct them, this being the matter of the function of the revelation. That is, the light brings about that there will be revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

About this the verse states,[36] "Wisdom strengthens the wise more than ten rulers in the city." This refers to the ten utterances [of creation][37] which are rooted in the ten *Sefirot* of the world of Emanation (*Atzilut*).[38] That is, the vessels (*Keilim*)

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[35] Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

[36] Ecclesiastes 7:19

[37] See Midrash Kohelet Rabbah to Ecclesiastes ibid.; Also see later in Ch. 129; Ch. 245 (*Hemshech* 5672 Vol. 2 p. 340; Vol. 3 p. 678); Sefer HaMaamarim 5678 p. 175.

[38] See Midrash Shmuel to Avot, beginning of Ch. 5; Likkutei Torah Beshalach 1a; Maamarei Admor HaEmtza'ee, Beshalach p. 213; Ohr HaTorah Beshalach p. 657.

bring about the act of creation through concealing the light (*Ohr*), as mentioned before, but nevertheless, "Wisdom strengthens the wise," so that there is a revelation of light (*Ohr*) within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), so that there is a state of nullification (*Bittul*) in them. (See the discussion on this in the discourse entitled "*B'Sha'ah SheHeekdeemoo*" 5663.)[39]

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It thus is in this regard that the world of Emanation (*Atzilut*) is the intermediary between the limitless light of the Unlimited One, the Emanator, and the creations,[40] so that there can be a revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) within the worlds. This is because this is the ultimate Supernal intent in the coming into being of the world of Emanation (*Atzilut*), for there to be a revelation of Godliness in the worlds.

This is because, just as the intermediary medium of the world of Emanation (*Atzilut*) is to bring about the existence of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), so likewise, the ultimate inner intent of the world of Emanation (*Atzilut*) is for there to thereby be the revelation of Godliness in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

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[39] Sefer HaMaamarim 5663 Vol. 1 p. 120.

[40] See Torah Ohr, Megillat Esther 93a; Likkutei Torah Va'etchanan 12a; Ohr HaTorah Beshalach p. 570 and on; Sefer HaMaamarim 5659 p. 211.

That is, without the world of Emanation (*Atzilut*) we would have no knowledge whatsoever of the limitless light of the Unlimited One (*Ohr Ein Sof*), nor would there be any grasp of Godliness in the creatures. Likewise, there would not be any revelation of Godly powers at all, such as the arousal of love and fear and the like. Rather, through the world of Emanation (*Atzilut*) there is the revelation of Godliness in the world.

Now, the root of the drawing down is from the aspect of Wisdom-*Chochmah*, in that Wisdom-*Chochmah* is the beginning of the chaining down (*Hishtalshelut*).[41] In other words, Wisdom-*Chochmah* is the aspect of the receptacle for the limitless light of the Unlimited One (*Ohr Ein Sof*) to shine in an inner manifest way.

About this the verse states,[42] "*HaShem*-יהו"ה acquired me as the beginning of His way." That is, the beginning of the revelation of the Line-*Kav* is in Wisdom-*Chochmah*.[43] This is because the entire matter of the Line-*Kav* is to illuminate the worlds, meaning to be the aspect of an inner manifest light (*Ohr Pnimi*), this being the aspect of revelation, as known.

Moreover, the revelation of the Line-*Kav* to be in a state of revelation in the worlds is in Wisdom-*Chochmah*, in that it is the general receptacle to receive the aspect of the revelation of the limitless light of the Unlimited One, blessed is He. Then,

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[41] See Likkutei Torah Shir HaShirim 26d (where it states, "As stated in Etz Chayim Shaar Mochin d'Tzelem Ch. 5* citing Sefer Yetzirah, and as is further discussed in Shaar 25, Drush 5. This is likewise stated by the Ramaz in Parshat Va'etchanan p. 266,** and see Zohar Vayikra 10b, and also see Mikdash Melech there.) Also see Ohr HaTorah Va'era p. 147 and on; Sefer HaMaamarim 5708 p. 112 [* In Etz Chayim Shklov edition 5560, in our editions see Ch. 1] [** Possibly should state 265b; Also see Ohr HaTorah Yitro p. 840.]

[42] Proverbs 8:22

[43] See Ohr HaTorah Va'era p. 147 and on.

through Wisdom-*Chochmah* the revelation is drawn down throughout the world of Emanation (*Atzilut*), as well as in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), in the souls and angels, so that there is grasp of Godliness in them.

This even includes the souls as they descended below, in that they know and grasp Godliness. As all this is in the root of its root, from the aspect of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*). All this is because the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are fitting receptacles that are prepared to receive the light (*Ohr*), and the light shines within them in a way of inner manifestation in a revealed way. Through this, the revelation is also drawn down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

Summary: The vessels (*Keilim*) thus affect the lights (Orot) so that the coming into being of the novel existence of the something (*Yesh*) is through them. The lights (*Orot*) reign over and conduct the vessels (*Keilim*) to be in a state of nullification of the something (*Bittul HaYesh*), as in the verse, "Wisdom strengthens the wise etc." This is because they are receptacles for the light, and it is in them in a way of inner manifestation in a revealed way. It is in this regard that through the world of Emanation (*Atzilut*) there is the aspect of the revelation of Godliness even in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). The beginning of the revelation is from the aspect of Wisdom-*Chochmah*, in which there is the beginning of the revelation of the Line-*Kav*.

7.

Now, it was explained before[44] in the analogy, that the reason the soul powers manifest in the limbs, though[45] there is no comparison between them, is because they essentially are inner powers (*Kochot Pnimiyim*). That is, they are only the **powers** (*Kochot*) of the soul, rather than the light of the **essence** (*Etzem*) of the soul, and they become constricted to be the aspect of an inner light (*Ohr Pnimi*).

Now, to understand the likeness to this Above, the explanation[46] is that, as known, the world of Emanation (*Atzilut*) is the revelation of that which is concealed (*Giluy HaHe'elem*) in the limitless light of the Unlimited One, the Emanator.[47] This is the meaning of the word "Emanation-*Atzilut*-אצילות" which is of the same root as in the verse,[48] "I will emanate-*v'Atzalti*-ואצלתי some of the spirit that is upon you," meaning, the apportioning of a radiance that is not novel. For example, the emanation of the spirit of Moshe upon the elders was not actually a separate thing, since the bestowal had to be through Moshe. Rather, the emanation upon the elders was the

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[44] In Ch. 2 and on (*Hemshech* 5672 p. 4 and on).

[45] See *Hemshech* 5672 Vol. 1 p. 14, note 41.

[46] Regarding the coming section, see Ohr HaTorah cited in note 1.

[47] See Torah Ohr Bereishit 3a; Vayera 14a (explained in the glosses of the Rebbe Rashab to Torah Ohr ibid. – 5658 (p. 57 and on)); Mishpatim 76b (explained in Ohr HaTorah Inyanim p. 201 and on); Maamarei Admor HaZaken 5563 Vol. 1 p. 299 and on (explained in Ohr HaTorah ibid. p. 267 and on); Sefer HaMaamarim 5668 p. 212 and on; Also see Sefer HaMaamarim 5633 Vol. 2 p. 502 and on; 5637 Vol. 1 p. 581 and on; *Hemshech* 5666 p. 564 (translated in Hemshech Samech-Vav, Vol. 4, Discourse 51).

[48] Numbers 11:17

actual spirit of Moshe, which at first was included in Moshe and was then drawn forth from concealment to revelation.[49]

The same is so of the matter of the world of Emanation (*Atzilut*) Above, in that it is not something novel, as is so of the world of Creation (*Briyah*) which is the actual bringing forth of novel being from nothing to something (*Yesh MeAyin*). This is not so of the world of Emanation (*Atzilut*). This is why the world of Emanation (*Atzilut*) is actual Godliness.[50] That is, the matter of the Godliness of the lights (*Orot*) of the world of Emanation (*Atzilut*) is that they are the aspect of a spreading forth from the Essence of God, as explained elsewhere.[51] In other words, it is not the actual Essential Self of the Emanator, but is only a radiance that spreads forth from Him, but nonetheless it is not the aspect of something new.

However, even so, the world of Emanation (*Atzilut*) is also an aspect that is utterly not comparable to His Essential Self. This is also understood from the verse,[52] "Wisdom (*Chochmah*) is found from nothing (*Ayin*)." That is, Wisdom-*Chochmah* is an aspect of something (*Yesh*) and it is found from the nothing (*Ayin*) of Crown-*Keter* in a way of something from nothing (*Yesh MeAyin*).[53] As explained elsewhere,[54] this is the

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[49] See Biurei HaZohar of the Mittler Rebbe 207d and elsewhere.

[50] See Avodat HaKodesh Part 2, Ch. 2 and on; Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1; Shaar 42 (Shaar Drushei ABY"A) Ch. 5; Tanya, Ch. 49 (69a).

[51] See Sefer HaMaamarim 5633 Vol. 2 p. 502 and on; 5637 Vol. 1 p. 581 and on; *Hemshech* 5666 p. 564 (translated in Hemshech Samech-Vav, Vol. 4, Discourse 51).

[52] Job 28:12

[53] See Ohr HaTorah Inyanim p. 202; *Hemshech* 5666 p. 213 (translated in Hemshech Samech-Vav, Vol. 2, Discourse 18).

[54] See Likkutei Torah Re'eh 26d; Shir HaShirim 41d; Ohr HaTorah, Siddur p. 183; Sefer HaMaamarim 5637 Vol. 2 p. 480; 5641 p. 218.

meaning of the word "found-*Timatzeh*-תמצא," that it is like a discovery, in that it is not known where it came from. The same is so of the aspect of Wisdom-*Chochmah*, in that its source is not known, just as a [created] something (*Yesh*) does not know or grasp the Source that brings him into being.*

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Now, it states in Torah Ohr, in the discourse entitled "*Patach Eliyahu*,"[55] that the distance of comparison between the world of Emanation (*Atzilut*) and the limitless light of the Unlimited One, blessed is He, is greater than the distance of comparison between the world of Creation (*Briyah*) and the world of Emanation (*Atzilut*).

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* (Based on this it is not understood how it is that Wisdom-*Chochmah* is called "truth-*Emet*-אמת," such as what is stated in the Book for Average People (Tanya), in the note in Ch. 35, that [Wisdom-*Chochmah* is the perception] that He alone exists etc., and thus,** in Wisdom-*Chochmah* there is the knowledge and sense of the aspect of the Essential Self of the limitless light of the Unlimited One etc.) [* In the manuscript this parenthetical note bears an indication that it need not be printed in the text. Nevertheless, see the Sichah of Shabbat Parshat Re'eh, Shabbat Mevarchim Elul 5742; Shabbat Parshat Ha'azinu, Shabbat Shuvah (2nd gathering) 5745 (Torat Menachem, Hitva'aduyot 5742 Vol. 4 p. 2060 and on; 5745 Vol. 1 p. 73) – that these paragraphs should be printed, but that it should be noted they bear the aforementioned marking that they need not be copied.] [** Also see Sefer HaMaamarim 5627 p. 349; Hagahot to the discourse entitled "*Patach Eliyahu*" in Torah Ohr – 5658 p. 40; Also see later in Ch. 128 (*Hemshech* 5672 Vol. 2 p. 338).]

[55] See Sefer HaMaamarim 5653 p. 247; Sefer HaMaamarim 5677 p. 132; 5680 p. 178; Kuntres U'Maayon Maamar 21, Ch. 2; Also see the discourse entitled "*Patach Eliyahu*" in Torah Ohr Vayera 13d and on, and in the glosses of the Rebbe Rashab to Torah Ohr ibid. 5658 (p. 28 and on); Also see what the Ramak writes in Sefer Elimah, cited in Pelach HaRimon, Shaar 3 (Shaar Eem HaEin Sof Hoo HaKeter) Ch. 1; Ohr HaTorah Inyanim p. 119; Hagahot l'Drush HaMatchil Patach Eliyahu in Torah Ohr 5658 ibid. p. 40 and on; Sefer HaMaamarim 5665 p. 389 and elsewhere.

About this we say,[56] "Nothing compares to You in this world." That is,[57] we the people of this physical world, must not say that just as this world is like nothing compared to the highest of all worlds, which is very spiritual (meaning the world of Emanation (*Atzilut*) called the upper world,[58] whereas the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) are called the lower worlds, and as known,[59] the Alter Rebbe customarily called the world of Emanation (*Atzilut*) "The Upper"), so likewise this upper world is nothing compared to the Unlimited One, blessed is He. Rather, nothing **at all** compares to You, that any comparison could be drawn between this nullification and that nullification.

That is, one should not compare the insignificance of the world of Emanation (*Atzilut*) relative to the limitless light of the Unlimited One, blessed is He, to the insignificance of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) relative to the world of Emanation (*Atzilut*).

This is because the nullification of the upper world to Him, blessed is He, is because it is a creation separated from

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[56] In the "*Yotzer*" blessing of the Shabbat prayers.

[57] The coming section is excerpted from the discourse entitled "*Ein Aroch Lecha*" in Maamarei Admor HaZaken, Maamarei RaZa"L p. 473 (copied in Ohr HaTorah Inyanim, p. 164; Hagahot l'Drush HaMatchil Patach Eliyahu in Torah Ohr 5658 ibid. p. 40 and on); and with the glosses etc., in Ohr HaTorah Siddur p. 349 and on.

[58] See Torah Ohr Mishpatim 76b; 77b; Sefer HaMaamarim 5677 p. 191; 5680 p. 116; Also see later at the end of Ch. 339 (*Hemshech* 5672 Vol. 3 p. 947).

[59] See HaYom Yom for the 10th of Cheshvan: "The Alter Rebbe used to refer to the world of Emanation (*Atzilut*) as 'Above.'" Also see Reshimot HaRabash (Reshimat Inyanim v'Sippurim (Kehot 5761)) p. 27 that he heard from the Rebbe Rashab during the week of Parshat Vayeitzei 5671 that "the Alter Rebbe would not say the word 'Emanation' (*Atzilut*) when speaking Chassidus, but would refer to the world of Emanation (*Atzilut*) as 'Above.'"

Him, and He enlivens it at every moment, such that without *HaShem*'s-יהו"ה bestowal upon it, it would be as if it **never** was.

In contrast, the nullification of this world relative to the upper world is solely because the upper world is more significant (for it, too, is a world, called the "Upper World", that is brought into being by the limitless light of the Unlimited One, blessed is He, only that it is of significance) in its level and spiritual standing, and with great distance between them. Nevertheless, they both are within the same category, in that both are creations and recipients.

Now, even though the uppermost world bestows to the lower worlds, and if not for the bestowal from the upper world they would be nullified [of their existence], Heaven forbid, nevertheless, the bestowal given from the upper world to the lower worlds is not [from its vitality] in and of itself, but rather is from the vitality it receives from its Creator.

Furthermore, if not for the bestowal from the upper world, the lower worlds would be nullified, nevertheless they would not become **utterly** nullified, as though they never were. This is because their nullification stemming from the non-bestowal from the Upper World, Heaven forbid, would be such that they would[60] be subsumed in the upper world, for as known, whatever is created in the lower worlds is present and included in the Upper World.

This is as known, that everything there is in the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*) and speaker (*Medaber*) of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) is also present in the

[60] See *Hemshech* 5672 p. 15 note 58.

world of Emanation (*Atzilut*), as stated in Etz Chayim[61] and as explained elsewhere.[62] (This is because Emanation (*Atzilut*) too is the aspect of a world.) This being so, their nullification would only be insofar that they would be on a higher plane [of existence], but not that they would utterly and completely be nullified.

In contrast, about the upper world, it does not apply to say that it was included in the limitless light of the Unlimited One, blessed is He, being that the limitless light of the Unlimited One "is not of any of these qualities at all."[63] Rather, if the bestowal [to the upper world] would be withdrawn from it, Heaven forbid, it would utterly be nullified as if it **never** was. This then is how the upper world is utterly of no comparison to Him, even more than the non-comparison of the lower world to the Upper World.

Now, to explain the matter of "no comparison," the matter of comparison is like one relative to thousands, as discussed in the Book for Average People (Tanya).[64] That is, one is part of a thousand, except that it is a small part of it [in that in the thousand, the one is not missing]. Spiritually, this refers to cause and effect (*Ilah v'Alul*), in which the effect is included in its cause, and is like a small part of it, (but in the cause nothing is missing) and the lowest level of the cause manifests in the effect.

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[61] Etz Chayim, Shaar 50 (Shaar Kitzur ABY"A), Ch. 10.

[62] See Maamarei Admor HaZZaken 5563 Vol. 1 p. 292 and on; Sefer HaMaamarim 5650 p. 280 and on; 5693 p. 462 and on; Also see later in Ch. 318 (*Hemshech* 5672 Vol. 3 p. 884).

[63] Introduction to Tikkunei Zohar 17b

[64] Tanya, Ch. 48 (67b).

An example of this is intellect and emotions, and thought, speech, and action, (meaning, the soul powers of thought and speech, as discussed in the discourse entitled "*v'Atah Hareim*"),[65] these being the *Nefesh*, *Ru'ach*, and *Neshamah*, [levels of the soul] which are the matter of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), and likewise the world of Emanation (*Atzilut*), as explained elsewhere. In contrast, the matter of "no comparison" is that it utterly is not found in its source.

Now, about the statement, "nothing compares to You in this world," it can be said that in this world, it is clearly seen and revealed that it is of no comparison,[66] being that in essence, the physical is such that there is no comparison, for the coming into being of the physical cannot be in a way of relativity. Thus, when we see something physical, we must say that it is brought into being from nothing [to something], beyond relativity.

Thus, specifically in this world we can understand how the uppermost world is also of utterly no comparison, since it too is a world, and it too is brought into being something from nothing (*Yesh MeAyin*). We thus find that the world of Emanation (*Atzilut*) is of no comparison and to an even **greater** degree.

Summary: The explanation of the matter is that the world of Emanation (*Atzilut*) is the aspect of the revelation of the concealed (*Giluy HaHe'elem*), which is not something novel. Nevertheless, the world of Emanation (*Atzilut*) is of no

[65] Ohr HaTorah Beshalach p. 416
[66] See later in Vol. 5 p. |1,151.

relative comparison[67] to the Emanator, and to an even greater degree than the lack of comparison between the world of Action (*Asiyah*) and the world of Emanation (*Atzilut*). This is because, their relationship is that of upper and lower, in which the lower is found included in the upper (and this being so, the nullification of the lower is not an utter nullification, but only such that it becomes nullified of its first form of being). However, the matter of "**no** comparison", is such that it has no existence of being included in its source. This is why it states, "Nothing compares to You in this world," in that it in this [world] that it is seen and revealed, by which we can also understand thereby that the same is so of **all** the worlds in general.

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However, this is still not understood.[68] For, since the world of Emanation (*Atzilut*) is as the verse, "I will emanate etc.," this being a revelation of the concealed (*Giluy HaHe'elem*), it thus is not a novelty. This is like what the Ma'arechet said,[69] about the world of Emanation (*Atzilut*), that nothing new was introduced, neither in the Emanator nor in the emanated. Rather, there only was the **revelation** of His hidden and sealed power from potential to actual etc. This being so, how can both be true?[70]

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[67] See *Hemshech* 5672 Vol. 1 p. 16, note 67.
[68] Regarding the coming section, see Ohr HaTorah cited in note 1.
[69] Ma'arechet HaElokut, Ch. 3 (36b – Mantoba 5318).
[70] Also see Ohr HaTorah Inyanim p. 267

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Now, the explanation is that as known, the world of Emanation (*Atzilut*) is an intermediary medium between the limitless light of the Unlimited One, the Emanator, and the creations. (See later in chapter 160 and chapter 161.)[71] Now, as known, every intermediary must include both levels.[72] This being so, in the world of Emanation (*Atzilut*) there is an aspect of the limitless light of the Unlimited One, the Emanator, as well as something of the aspect of the creations, these being the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*).

To explain, the state of the vessels (*Keilim*) of the world of Emanation (*Atzilut*) is that of limitation. This is as explained in Avodat HaKodesh,[73] that if you say that He has the power of limitlessness, but does not have the power of limitation, you are diminishing His perfection, and that the first limitation from Him are the *Sefirot*. What is meant here is the vessels (*Keilim*) of the world of Emanation (*Atzilut*), whose state is that of limitation, meaning that they have the parameters and existence of Wisdom-*Chochmah* and Kindness-*Chessed* etc.

That is, primarily the existence of the aspects of Wisdom-*Chochmah* and Kindness-*Chessed* is specifically in the vessels (*Keilim*). Moreover, there is limitation to their spreading forth. For example, the measure of the stature of He

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[71] *Hemshech* 5672 Vol. 2 p. 434 and on.

[72] See Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 1; Likkutei Torah, Zot HaBrachah 99a; Ohr HaTorah Beshalach 570 and on; Sefer HaMaamarim 5659 p. 204 and on, and elsewhere.

[73] Avodat HaKodesh, Part 1, Ch. 8.

who forms the beginning, is 236-רל״ו thousand myriads steps,[74] like the numerical value of "and abundant strength-*vRav Ko'ach*-ורב כח-236"[75]

It can be said that this measure and limitation is as He is in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). That is, as He is drawn down into the world of Creation (*Briyah*) He is in the aspect of this number. However, as He is in the world of Emanation (*Atzilut*), there is not yet any quantity or measure to their spreading forth. For, as explained elsewhere,[76] the general matter of the limitation of the vessels (*Keilim*), is that through them and by means of them limitation is brought about **outside** of the world of Emanation (*Atzilut*). However, within the world of Emanation (*Atzilut*) itself, they are not in a limited state.

This then, is the meaning of the statement in Sefer Yetzirah,[77] "Their measure is ten that have no end." It is explained elsewhere[78] that this too, is in the aspect of the vessels (*Keilim*), that as they are in the world of Emanation (*Atzilut*), they are unlimited. Nevertheless, even as they are in the world

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[74] Pirkei Heichalot (Sefer Heichalot) – cited in Pardes Rimonim, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 1; Also see Etz Chayim, Shaar 44 (Shaar HaShemot) Ch. 7; Shaar HaHakadamot of Rabbi Chayim Vital; Mikdash Melech to Zohar II 56b; Likkutei Torah, Hosafot to Vayikra 54b.

[75] Psalms 147:5; Also see Etz Chayim, Shaar 44 (Shaar HaShemot) Ch. 7; Shaar HaHakadamot of Rabbi Chayim Vital; Mikdash Melech to Zohar II 56b; Likkutei Torah, Hosafot to Vayikra 54b.

[76] See Maamarei Admor HaZaken 5562 Vol. 1 p. 188 and on; Derech Mitzvotecha 169a and on; Ohr HaTorah Behar Vol. 3 p. 886 and on; Inyanim p. 274; Sefer HaMaamarim 5658 p. 191 and on; 5669 p. 32 and on; *Hemshech* 5666 p. 254 and on (translated in Hemshech Samech-Vav, Vol. 2, Discourse 23); Also see Sefer HaArachim Chabad Vol. 4, section on "*Orot d'Sefirot*" – "*Peshitutam v'Tziyuram*" Section 5.

[77] Sefer Yetzirah 1:5

[78] See the preceding citations.

of Emanation (*Atzilut*), they exist as [distinct] qualities and powers.

In contrast, the lights (*Orot*) are not in a state of existing as [as distinct] qualities, since they are a radiance of the limitless light of the Unlimited One, the Emanator, who is altogether not in the parameter of qualities at all. Therefore, the radiance is also not within the parameter of qualities. For, as known, the root of the lights is from the Line-*Kav*,[79] and the root from which it is drawn down is from the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*). This is as stated in Etz Chayim,[80] "He drew forth a thin Line-*Kav* from the Upper Light etc."

Now indeed, the Line-*Kav* is drawn forth through the constriction (*Tzimtzum*), since the general totality of the coming into being of the world of Emanation (*Atzilut*), including both the emanation of the lights (*Orot*) as well as the emanation of the vessels (*Keilim*), is all brought about through the constriction (*Tzimtzum*) that took place in the limitless light of the Unlimited One, blessed is He. For the constriction (*Tzimtzum*) took place in the light (*Ohr*), and as it is known, that before the constriction (*Tzimtzum*) the state of the revelation was that of actual limitlessness.

This is as stated at the beginning of Etz Chayim, "Before the emanations were emanated… there was a simple Supernal light that filled all of existence… and there was no aspect of beginning and no aspect of end, but rather, it was all a single

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[79] See Likkutei Torah, Hosafot to Vayikra 54a; Siddur Im Da"Ch 248d and on; Maamarei Admor HaZaken, Inyanim Vol. 2 p. 513.

[80] Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2.

simple light with a single equality, and this is what is called the Unlimited Light (*Ohr Ein Sof*) etc."

Moreover, the matter of the constriction (*Tzimtzum*), is that there was a concealment of the unlimited (*Ein Sof*), and the light was drawn down in a way of measure and balance, according to the capacities of the worlds. Nonetheless, the constriction (*Tzimtzum*) was [not for the light (*Ohr*), but] primarily to bring the vessels (*Keilim*) into existence.

This is as stated in Etz Chayim, Shaar 1, end of Anaf 3, "the constriction (*Tzimtzum*) was necessary in order to make the aspect of the vessels (*Keilim*), since through the constriction of the light (*Ohr*) and its diminishment, the possibility is brought about for the vessel (*Kli*) to come into being and be revealed."

To further explain, the state of the vessels (*Kelim*) is the existence of something, and as long as there was a revealed illumination of the Unlimited Light (*Ohr Ein Sof*), it was not possible for the vessels (*Keilim*) to exist.

Moreover, even in the levels that follow the constriction (*Tzimtzum*), such as the aspect of Primordial Man (*Adam Kadmon*), there is not yet the existence of the vessels (*Keilim*). This is because the light shines there in a revealed way, meaning that the essence of the Line-*Kav* shines there in an actual revealed way, and it thus is impossible for the aspect of vessels (*Keilim*) to exist. Even in the level of the "bound-*Akudim*" [*Sefirot*], it is in an aspect of a single vessel.

Thus, it certainly is so of the aspect of the revelation of the Unlimited Light (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*), that it was altogether impossible for there to be the existence of the vessels (*Keilim*). Therefore, it is specifically

through constriction (*Tzimtzum*), which constitutes an absence of light and revelation, that it is possible for the vessels (*Keilim*) to come into being.

The beginning of their coming into being is thus from the actual constriction (*Tzimtzum*) itself.[81] For, as stated in Etz Chayim there, in Anaf 2, the purpose of the constriction (*Tzimtzum*) is to reveal the root of [the power of] judgment (*Din*).

In the note there it states[82] that the root of the [power of] judgment (*Din*) is in the matter of the space (*Makom*-מקום), which is comparable to the vessels (*Keilim*). In Mishnat

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[81] See Torat Shalom p. 222 and on and the notes there, that "it is impossible for novel being to be brought forth into being from the aspect of the absence of the desire… as explained elsewhere [perhaps referring to the discourse entitled "*Oteh Ohr*" of the holiday of Shavuot 5672. See there. Also see Yom Tov Shel Rosh HaShanah 5666 citing Emek HaMelech]. Rather, novel being is brought into being specifically from the aspect of the constriction (*Tzimtzum*). This is as also understood from Etz Chayim [Shaar 1, end of Anaf 3] from the matter of the drawing down of the Line-*Kav* in which he states that had the [original light] remained, it would not have been possible for there to be the existence of the vessels (*Keilim*), whereas it was through the constriction (*Tzimtzum*) in which the light (*Ohr*) was concealed, that this brought about the [possibility for the] vessels (*Keilim*) to come into being. Then, once they exist, it is in their capacity to also receive the revelation of the Line-*Kav*. We thus see that the coming into being of novel existence is from the aspect of the constriction (*Tzimtzum*)… this being the matter of how it is the constriction (*Tzimtzum*) itself that is the matter of the coming into being of novel existence etc. However, in truth, this too is by [the power of His] desire (*Ratzon*), in that it arose in His desire to emanate and create, and afterwards there was the first constriction (*Tzimtzum HaRishon*), from which novel being is brought into being… aside for the matter of the Impression (*Reshimu*)… However, the coming into being of novel existence is specifically from the aspect of revelation… Thus, the coming into being of novel existence is from the aspect of Kindness-*Chessed*, specifically, and it only is that in order to bring out His actions from potential to actualization, this is brought about specifically through the quality of Might-*Gevurah* etc."

[82] In Etz Chayim, Shklov edition 5560 and elsewhere (cited in Hagahot uBiurim (of Rabbi Menachem Menkhin Halperin, of blessed memory) which are printed as glosses in Etz Chayim, Warsaw edition 5651); Also see Sefer HaMaamarim 5657 p. 129; 5659 p. 48.

Chassidim[83] it states that He brought forth the existence of the root of [the power of] judgment (*Din*) in that He constricted Himself etc. That is, the matter of space (*Makom*-מקום) is the empty void (*Challal*) within which all the worlds took shape. It is explained elsewhere[84] that this refers to the Impression-*Reshimu* within the empty void (*Challal*), this being the matter of the space (*Makom*) that came to be revealed through the constriction (*Tzimtzum*).

In contrast, this is not so of the lights (*Orot*), since their existence is not brought about by the constriction (*Tzimtzum*). This is because from the absence it is impossible for there to be revelation. Rather, [they are] from the light and revelation that is drawn down after the constriction (*Tzimtzum*), drawn down from the Essential Self of the limitless light of the Unlimited One.

About the actual coming into being of the vessels (*Keilim*), although this too is from the Line-*Kav*, being that the whole chaining down (*Hishtalshelut*) was brought into being through the light (*Ohr*) and revelation, it nevertheless is brought about through the manifestation of the Line-*Kav* in the point (*Nekudah*) of the Impression-*Reshimu*, and specifically thereby the vessels (*Keilim*) were brought into being from the light (*Ohr*). This is the matter of [the teaching] that "it is from the 'thickening' of the light (*Ohr*) that the vessel (*Kli*) is made."[85]

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[83] Mishnat Chassidim, Mesechet Tzimtzum Ein Sof 1:2

[84] See Likkutei Torah, Hosafot to Vayikra 51b; Sefer HaMaamarim 5640 Vol. 2 p. 560 and on; 5657 p. 126 and on.

[85] Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 3; Shaar 47 (Shaar Seder ABY"A) Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 28 and on; Sefer HaMaamarim 5661 p. 176 and on; 5670 p. 45 and on; 5682 p. 12.

The matter of the "thickening" [of the light (*Ohr*)][86] is the aspect of the limitation and [tangible] existence of the light (*Ohr*) which is brought about by something else. For example, this is analogous to the letters of the intellect, in that every matter of intellectual has letters within which it manifests and comes to be revealed.

That is, even before coming into revelation and [tangible] grasp, there are letters in it in a concealed way, and they then become actual letters that enclothe the intellect. However, the letters are not part and parcel of the body of the intellect.[87] For, if that was so every intellectual light would necessarily have letters that are unique to that concept. However, we see that this is not so, but that the letters are not from the intellect [itself], but only come forth through the intellect.

The same is so that from the "thickening" of the light (*Ohr*), this being the aspect of the limitation within it brought about through the Impression-*Reshimu*, the vessels (*Keilim*) were brought into being. The true root of the vessels (*Keilim*) is from the Impression-*Reshimu;* only that what activates their coming into being is the Line-*Kav*, which is the aspect of the revelation. This is because all coming into being must be brought about by revelation of the Actor. However, the essence and root of their coming into being is from the Impression-*Reshimu*.[88]

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[86] See *Hemshech* 5672 Vol. 1 p. 18, note 90.

[87] See Torah Ohr, Bereishit 4c; Mitzeitz 43a; Sefer HaMaamarim 5659 p. 51; *Hemshech* 5666 p. 589 (translated in Hemshech Samech-Vav, Vol. 4, Discourse 54).

[88] See Likkutei Torah, Hosafot to Vayikra 54a; Siddur Im Da"Ch 248d and on; Maamarei Admor HaZaken, Inyanim Vol. 2 p. 513.

In contrast, the root of the lights (*Orot*) is from the essence of the Line-*Kav*,[89] which is the aspect of the revelation of the Unlimited Light (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*) which is drawn down after the constriction (*Tzimtzum*). This is why the lights are "without being" (*Bli Mah*), meaning that they are not in a state of being or existence as something [separate] etc.

This then, [explains] the two levels of the intermediary medium of the world of Emanation (*Atzilut*). That is, the lights (*Orot*) are from the limitless light of the Unlimited One, the Emanator, within the intermediary, whereas the vessels (*Keilim*) are that which is of relativity to the creations.

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Now,[90] as known, the Torah is also an intermediary between the limitless light of the Unlimited One and the worlds.[91] This accords to the teaching,[92] "He gazed into the Torah and created the world etc.," and,[93] "The Torah says, 'I was the craftsman's tool [of the Holy One, blessed is He] etc.'"

That is, the sustainment of all physical things and their coming into being from nothing to something is brought about through the Torah of the world of Action (*Asiyah*), in that it is

[89] See the citations in the preceding note.

[90] Regarding the coming section – see Likkutei Torah, Drushim L'Shemini Atzeret 86a; Imrei Binah, Shaar HaTzitzit Ch. 1; Ohr HaTorah, Tehillim (Yahel Ohr) p. 396; p. 398.

[91] See later in Ch. 162; Ch. 164 (*Hemshech* 5672 Vol. 2 p. 442 and on; p. 448 and on).

[92] Zohar II 161a and on.

[93] Midrash Bereishit Rabbah 1:1

the physical things that are written in the Torah which themselves are their vitality and sustainment, and there are some that were stated by way of hint.

It is in this regard that our sages, of blessed memory, stated,[94] "The sages spoke of the present-*BaHoveh*-בהווה," meaning, "of the coming into being-*b'Hithavut*-בהתהוות."[95] Furthermore, there is a Torah in each and every world, through which there is a drawing down and bond of the limitless light of the Unlimited One with that world.

However, the intermediary medium of the Torah is unlike the intermediary medium of the worlds, in which there is not a drawing down of the aspect of His Essential Self, but only a radiance. In contrast, in the Torah the intermediary does not cause a separation, and there is a drawing down of the aspect of His Essential Self, as explained elsewhere.[96]

Nevertheless, it specifically is through an intermediary, and the intermediary includes both levels, these being the matter of the innerness (*Pnimiyut*) of the Torah and the externality (*Chitzoniyut*) of the Torah.

To further explain, the externality (*Chitzoniyut*) of the Torah is that which comes into limitation, such as [the Mishnah],[97] "These [wounds] constitute *Tereifot* [in an animal,

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[94] Talmud Bavli, Shabbat 65a; 66b (in the Mishnah)

[95] Likkutei Torah ibid.; Also see Pelach HaRimon (Vayikra p. 451) in the name of the Rav, the Maggid of Mezhritch, that "The sages spoke of the present-*BaHoveh*-בהווה,' meaning that what they spoke regarding the existence of the creations in the Oral Torah… is the primary [source of] their coming into being."

[96] See Maamarei Admor HaEmtza'ee, Nitzavim p. 782 and on; Shaarei Teshuvah 133a and on; *Hemshech* 5666 p. 139 (translated in Vol. 1, Discourse 13); p. 509; Sefer HaMaamarim 5671 p. 233; Also see Ch. 364 (*Hemshech* 5672 Vol. 3 p. 1,009 and on).

[97] Talmud Bavli, Chullin 42a; 54a

rendering them prohibited for consumption], and these are *Kosher* [in an animal]," in that there is a limit and measure for everything. This stems from the worlds, which are in a state of limitation.

In contrast, the innerness (*Pnimiyut*) of the Torah has no measure or limitation at all. This is as stated,[98] "Everything has boundaries, with the exception of the Torah, which does not have boundaries," referring to the innerness (*Pnimiyut*) of the Torah.[99] This is the aspect of the limitless light of the Unlimited One that is in the Torah, which is in a state of limitlessness (*Bli Gvul*).

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This then, is the meaning of the verse, "He dons light like a garment," in which there are two levels.[100] That is, the light (*Ohr*-אור) refers to the innerness (*Pnimiyut*), this being the aspect of the limitless light of the Unlimited One within the Torah. In contrast, the "garment" (*Salmah*-שלמה) refers to the externality (*Chitzoniyut*) of the Torah, which is in the aspect of a garment that conceals the light, so that the worlds will be able to receive etc.

This is as explained in chapter fifty-two of the Book for Average People (Tanya), as follows,[101] "But as for the *Shechinah* itself… the worlds cannot endure or receive [the

[98] Midrash Bereishit Rabbah 10:1

[99] See Ohr HaTorah Shlach p. 580; Ki Teitzei Vol. 6 p. 2,361; Also see later in Ch. 173 (*Hemshech* 5672 Vol. 2 p. 478) Vol. 5 p. |1,167.

[100] See Imrei Binah and Ohr HaTorah to Tehillim ibid.

[101] Tanya, Ch. 52 (p. 73a)

light]… without a 'garment' to screen and conceal etc. But what is this 'garment' that is able to conceal and enclothe [the *Shechinah*] but will not itself be completely nullified within its light? This is His blessed will and wisdom etc., that are enclothed in the Torah and its *mitzvot* that are revealed to us and our children etc."[102]

That is, within the garment of the Torah there also is a drawing down of His actual Essential Self, except that it is the aspect of a garment that conceals, at the very least, so that this does not shine in a revealed manner. However, in the coming future there will be a revelation of the aspect of the Essential Self of the limitless light of the Unlimited One, blessed is He, through the innerness (*Pnimiyut*) of the Torah.

This is as stated in chapter thirty-six of the Book for Average People (Tanya),[103] "For this purpose, the Holy One, blessed is He, gave Israel the Torah, which is called 'might'[104] etc. to receive their reward in the coming future without any garment… A glimmer of this has already been experienced at the giving of the Torah etc.

That is, all revelations that will take place in the coming future were all temporarily revealed at the giving of the Torah. This is why with each and every utterance their souls flew out of them,[105] and He returned [their souls] to them with the "dew" (*Tal*-טל) that revives [the dead].[106] This refers to the "dew"

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[102] Citing the language of the verse in Deuteronomy 29:28.

[103] Tanya, Ch. 36 (p. 46a and on).

[104] Mechilta to Exodus 15:2; Midrash Vayikra Rabbah 31:5

[105] Talmud Bavli, Shabbat 88b; Midrash Shemot Rabbah 29:4

[106] See Talmud Bavli, Shabbat 88b ibid.; Also see Isaiah 26:19 and the commentaries there.

(*Tal*-טל-39) of the Torah,[107] which is called "might" (*Oz*-עוז)."[108]

This then, is the meaning of the verse, "He dons light as a garment." That is, this refers to the two levels in the intermediary of the Torah, through which it is possible for there to be the bond between the limitless light of the Unlimited One and the worlds.

This is also the relation between [the continuation, that] "[He] stretches out the heavens like a curtain," and "He dons light like a garment." That is, in order for it to be possible for "the heavens to be stretched out like a curtain," meaning for there to be the existence and sustainment of the world, this is brought about through "He dons light like a garment," which are the two levels of the Torah.

Summary: To align the matter, he prefaces that the world of Emanation (*Atzilut*) is the aspect of the intermediary medium between the Unlimited (*Ein Sof*) and the created worlds. The two levels in the intermediary are the aspects of lights (*Orot*) and vessels (*Keilim*). That is, the vessels (*Keilim*) are the aspect of the limitation and [tangible] existence of the world of Emanation (*Atzilut*), whereas the lights have no [tangible] existence, being that they are rooted in the Line-*Kav* that is drawn from the limitless light of the Unlimited One that precedes the constriction (*Tzimtzum*). Even though it is drawn down through the constriction (*Tzimtzum*), nevertheless, the

[107] See Yalkut Shimoni to Isaiah, Remez 431; Talmud Bavli, Ketubot 111b (and in "Dikdukei Sofrim HaShalem" – Yerushalayim 5737); Introduction to Tikkunei Zohar (12a); Tikkun 19 (38b).

[108] See Tanya, Ch. 36 ibid. (with minor variations).

primary [purpose] of the constriction (*Tzimtzum*) is to bring the vessels (*Keilim*) into being, and that which is thereby brought about by it is the point (*Nekudah*) of the Impression-*Reshimu*, the aspect of space (*Makom*-מקום), this being the root of the vessels (*Keilim*). It is only that the activation of their coming into being is through the light (*Ohr*), and the Line-*Kav* is from the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*), this being the root of the lights (*Ohr*). Now, the Torah likewise is an intermediary medium (as will be explained further later).[109] It is based on this that he explains the verse, "He dons light like a garment," that this refers to the two levels in the intermediary of the Torah.

[109] See later in Ch. 162; Ch. 164 (*Hemshech* 5672 Vol. 2 p. 442 and on; p. 448 and on).

Discourse 3

"*VaYichan Sham Yisroel… -*
Israel encamped there…"

Delivered on the 2nd day of Shavuot, 5672[1]
By the grace of *HaShem,* blessed is He,

The verse states,[2] "Israel encamped (*VaYichan*-ויחן [in the singular]) there, opposite the mountain," on which Rashi comments,[3] "As one man, with one heart." We must therefore understand what the matter of "as one man" means, and why specifically at the giving of the Torah it was necessary to be "as one man."

Now, to understand this, we must preface with the explanation before,[4] that the world of Emanation (*Atzilut*) is the intermediary medium between the limitless light of the Unlimited One, the Emanator, and the creations, and that the intermediary includes two levels, these being the aspect of the lights (*Orot*) and vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*). That is, the vessels (*Keilim*) are the aspect of the [tangible] existence of something, in a state of limitation, whereas the lights (*Orot*) are the aspect of "without being" (*Bli Mah*).

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[1] Part of the discourse appears to be founded on the discourse entitled "*Shitat HaRav Menachem m'Rekanati*" (Ohr HaTorah Inyanim p. 261 and on) – as cited in later notes.

[2] Exodus 19:2

[3] Rashi to Exodus 19:2 ibid.

[4] In Ch. 6 (*Hemshech* 5672 p. 13).

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Now, based on the above, it is understood that when it is stated that the world of Emanation (*Atzilut*) is of no comparison to the limitless light of the Unlimited One, blessed is He, this is in regard to the aspect of the vessels (*Keilim*). This is because they are in a state of limitation and are thus of no comparison relative to the limitless light of the Unlimited One. They rather are brought into being through the constriction (*Tzimtzum*), meaning, through the absence of the light, as explained before.[5] Thus, the way they come into being is in a way in which there is no comparison, meaning, in a way of distance.

Likewise, their coming into being from their root in the Impression-*Reshimu* is in a way that there is no comparison. This is because the Impression-*Reshimu* is the aspect of a hidden power (*Ko'ach Ne'elam*). This itself is the difference between the Line-*Kav* and the Impression-*Reshimu*. That is, the Line-*Kav* is the aspect of revelation (*Giluy*), whereas the Impression-*Reshimu* is the aspect of concealment (*He'elem*). This being so, the drawing down from the Impression-*Reshimu* to bring about the existence of the vessels (*Keilim*),[6] is also in a way of concealment (*He'elem*), and it therefore is not a coming into being in a way of closeness.[7]

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[5] In Ch. 8 (*Hemshech* 5666 p. 17).

[6] See Likkutei Torah Hosafot to Vayikra 54a; Siddur Im Da"Ch 248d and on; Maamarei Admor HaZaken, Inyanim Vol. 2 p. 513; Ohr HaTorah cited in note 1 (p. 259).

[7] See Sefer HaMaamarim 5670 p. 45.

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The explanation is that, as known,[8] the seven names that are not to be erased[9] are in the ten *Sefirot*. The name "Almighty-*E"l*-א"ל" is in Kindness-*Chessed*,[10] the name "God-*Elohi"m*-אלה"ים" is in Might-*Gevurah* etc.[11] This is in the aspect of the vessels (*Keilim*) of the ten *Sefirot*, in that the name "Almighty-*E"l*-א"ל" is in the vessel (*Kli*) of Kindness-*Chessed*.

This is because, "Almighty-*E"l*-א"ל" is a word that denotes "greatness" as well as "strength," and refers to the strength of the bestowal, as discussed in Pardes Rimonim.[12] This relates to the vessel (*Kli*) of Kindness-*Chessed*, in that it is the aspect of actual Kindness-*Chessed*, and it is there that it applies for there to be the matter of magnanimity and strength of bestowal. Likewise, the name "God-*Elohi"m*-אלה"ים," which is the aspect of judgment (*Din*), relates to the vessel (*Kli*) of Might-*Gevurah*.

However, when it states that the names are in the vessels (*Keilim*), this is not in the vessels (*Keilim*) themselves, since the

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[8] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) through Gate Ten (*Keter*); Torah Ohr Shemot 49d; Bo 60a; Likkutei Torah ibid. 51c; Sefer HaMaamarim 5643 p. 75 and on.

[9] Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2.

[10] See Zohar III 65a; Shaarei Orah of Rabbi Yosef Gikatilla ibid. translated as Gates of Light, Gate Seven (*Chessed*); Pardes Rimonim, Shaar 20 (Shaar HaShemot) Ch. 1; Ch. 5; Etz Chayim, Shaar 44 (Shaar HaShemot) Ch. 6; Torat Chayim Noach 10b.

[11] See Zohar II 83b; Shaarei Orah of Rabbi Yosef Gikatilla ibid. translated as Gates of Light, Gate Six (*Gevurah*); Pardes Rimonim ibid. Ch. 1; Ch. 7; Etz Chayim ibid.; Torah Ohr ibid.

[12] Pardes Rimonim, Shaar 19 (Shaar Shem Ben Dalet) Ch. 1, cited in Likkutei Torah ibid. 51d.

names are [names] of the Creator, blessed is He.[13] Rather, the intention is to the light (*Ohr*) and vitality of the vessel (*Kli*). This refers to the vitality of the vessel (*Kli*) itself, besides the light (*Ohr*) that manifests within it, as stated in Likkutei Torah in the explanation of the discourse entitled "*Et Shabtotai*"[14] and in other discourses.[15] The vitality of the vessels themselves is derived from the Impression-*Reshimu*. This is the matter of the names "Almighty-*E"l*-א"ל" and "God-*Elohi"m*-אלה"ים-," which are drawings down from the Impression-*Reshimu* to bring the vessels (*Keilim*) into being and enliven them.

Now, these drawings down from the Impression-*Reshimu* are not in a way of the revelation of light, meaning, in a way of closeness and adhesion to their source, but are rather in a way of concealment. Therefore, the vessels (*Keilim*) are in a state of concealment in and of themselves, as in the teaching,[16] "If you were to withdraw… they would remain as a body without a soul."

Thus, even though they have a vitality within them in and of themselves, this being the aspect of the powers that come from the Impression-*Reshimu*, nevertheless, "they would remain as a body etc.," in a state in which the light and revelation is concealed, as explained elsewhere.[17]

This is because that which is drawn in them from the Impression-*Reshimu* is not in a way of adhesion to their

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[13] See Likkutei Torah ibid.; Shoresh Mitzvat HaTefilah, Ch. 2 and on (Derech Mitzvotecha 115b and on).

[14] Likkutei Torah Behar 43b and on.

[15] See Ohr HaTorah Shemot p. 106 and on, and elsewhere.

[16] Introduction to Tikkunei Zohar 17b

[17] See Siddur Im Da"Ch ibid.

Source,[18] meaning, in a state of closeness and proximity so that there is the aspect of the revelation of light (*Ohr*), but it rather is in a state of concealment. This is because the Impression-*Reshimu* is the aspect of a hidden power (*Ko'ach Ne'elam*) and the drawing down from there is in a way of concealment (*He'elem*).

Likewise, in regard to the coming into being of the vessels (*Keilim*) in actuality, which is brought about through the lights (*Orot*), as explained before in chapter eight,[19] in that the light (*Ohr*) is the aspect of revelation (*Giluy*), nevertheless,[20] it states in Etz Chayim[21] that the coming into being of the vessels is brought about through a clash between the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*) which strike one another, and that it thereby is that letters (*Otiyot*) fall from them, from which the vessels (*Keilim*) are brought into being.

It is explained elsewhere[22] that this is analogous to two opposite ideas of two people who study and pose sharp questions against each other, from which there is a birth of a new grasp and reasoning that previously was not in their minds. In other words, it is through the questions posed by the one against his fellow, in that he negates the view of his fellow, that he thereby finds a new reasoning to respond to him and uphold his previous reasoning.

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[18] Also see *Hagahot l'Drush HaMatchil Patach Eliyahu* in Torah Ohr 5658 p. 23; p. 63; Sefer HaMaamarim 5662 p. 229 and on.

[19] *Hemshech* 5672 Vol. 1 p. 18.

[20] See Ohr HaTorah cited in note 1 ibid. (Ohr HaTorah Inyanim p. 262).

[21] Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 5; Also see Maamarei Admor HaZaken, Et'halech Liozhna p. 222 and on; Sefer HaMaamarim 5665 p. 441 and on.

[22] Maamarei Admor HaZaken ibid. p. 225 and on; Sefer HaMaamarim 5665 ibid.; Also see later in *Hemshech* 5672, Vol. 4 p. 1,277 and on.

Now, since it comes through the negation and nullification of his intellect and reasoning, it thus is a minor reasoning relative to the essence of the grasp that initially was drawn forth. For, had his friend not refuted him, there would not be the birth of this reasoning altogether. Rather, it is brought about specifically through the refutation, and it thus is relatively a minor reasoning.

Without this refutation, he would attain further grasp beyond the original grasp, and it too would be a great grasp like the original grasp. In contrast, the above-mentioned grasp that comes about through the refutation and falling from his [original] grasp, is relatively a minor grasp, as explained elsewhere at length.[23]

The likeness to this as it relates to the coming into being of the vessels (*Keilim*), is that it is through the striking of the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*), which negate one another, that there are letters that fall, this being like the matter of falling from the [original] comprehension etc. It is from this that the vessels (*Keilim*) are brought into being, this being like the minor grasp that is brought about through falling from his [original] grasp, which is of no comparison to the original grasp.

We thus see that the coming into being of the vessels (*Keilim*) from the letters that are in the lights (*Orot*) is not in a way of closeness. It is rather [of] that which falls from their letters, this being in a way of separateness and distance. (It was already explained in chapter eight[19] that the letters that are in the light (*Ohr*) are the matter of the "thickening" of the light

[23] See Sefer HaMaamarim 5665 ibid.

(*Ohr*) which comes about from the aspect of the Impression-*Reshimu*).

About this the verse states,[24] "Wisdom-*Chochmah* is found from nothing (*Ayin*)." This refers to the aspect of the vessel (*Kli*) of Wisdom-*Chochmah*, whose coming into being is in a way in which there is no relative comparison, and is thus like the [coming into being of] something from nothing (*Yesh MeAyin*). The same is so of all the vessels (*Keilim*) of the ten *Sefirot*.

Summary: When it states that the world of Emanation (*Atzilut*) is of no relative comparison, this refers to the aspect of the vessels (*Keilim*). For, they are brought into being through the constriction (*Tzimtzum*). Moreover, even the vitality that is in them from their source, the Impression-*Reshimu*, which are the seven names, is in a way of distance. They therefore are [the aspect of] a concealment, "like a body without a soul." Additionally, even the way they come into being from the light (*Ohr*) is from the clash between the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Yashar*), [through which] letters (*Otiyot*) fall. The analogy for this was explained, and the fall is the aspect of distance.

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Now, although it is true that even the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are in the aspect of the world of Emanation (*Atzilut*), that they are actual Godliness,

[24] Job 28:12

nevertheless, when it comes to the aspect of the Godliness of the vessels, this is not the aspect of the spreading forth of God, meaning, the spreading forth of the radiance from the limitless light of the Unlimited One, the Emanator, in a way of revelation. Rather, it is that which comes in a way of separation and distance.[25] It is similar to the spark that is separated from the torch, that indeed it is the actual being of fire that comes from the essence of the torch, but nevertheless, it is separate from the torch and does not shine as the flame of the torch shines.

The same is likewise so of the aspect of the vessels (*Keilim*), that they are actual Godliness which was emanated from the aspect of the Essential Self of the limitless light of the Unlimited One, from the aspect of the power of limitation (*Ko'ach HaGvul*) within Him, but nevertheless, this comes in a way of separateness from His Essential Self.

This is as stated by the Rekanati[26] about the matter of the ten *Sefirot*, that "from His great light there was a 'sparking' of the vessels." The matter of the "sparking" is[27] that this is not actually like the matter of emanation (*Atzilut*-אצילות), which is like the verse,[28] "He emanated-*Vaya'atzel*-ויאצל some of the spirit," which is a radiance that is bound to its source "like the

[25] Regarding the coming section, see Ohr HaTorah cited in note 1 ibid.

[26] Rabbi Menachem Rekanati in Sefer Taamei HaMitzvot (towards the end in the section that was not published, but is in manuscript). His words are cited in Pirush HaChayat (Minchat Yehuda) to Sefer Maarechet Elokut, Ch. 3 (28a and on – Mantoba 5318 edition); Migdal Dovid of the Radbaz to Shir HaShirim, Ch. 6; Pardes Rimonim, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 1.

[27] Also see *Hagahot l'Drush HaMatchil Patach Eliyahu* in Torah Ohr 5658 p. 21 and on.

[28] Numbers 11:25; See Pardes Rimonim, Shaar 16 (Shaar ABY"A) Ch. 1.

flame that is bound with the coal."[29] In contrast, the matter of the "sparking" is that it comes in a way of separateness.

It can be said that the matter of the "sparking" is like the matter of the falling of the letters, which comes about through the clash of the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*), as discussed before.[30] Thus, since they are actual Godliness, they thus are called "emanation" (*Atzilut*).

(It is explained elsewhere[31] that it can be said that they are the aspect of Emanation (*Atzilut*) since they do not come in a way of a change of being from the power of limitation (*Ko'ach HaGvul*) of the Unlimited One. They therefore are actual Godliness, and are not like the world of Creation (*Briyah*) which is brought into being in a way of no relative comparison, meaning, in a way of distance. This is because they are made in a way that has no comparison to Godliness altogether, in that they are the aspect of [tangible and separate] somethingness (*Yesh*).

In contrast, this is not so of the vessels (*Keilim*) of the world of Emanation (*Atzilut*). For, even though their coming into being is in a way that there is no relative comparison, nevertheless, they are actual Godliness. In other words, the lack of comparison in them is not in the essence of their being, but rather, in that they are brought forth in a way that there is no comparison, meaning, in a way of distance. However, in the essence of their being they are like their root and source, in that they are actual Godliness, (and in the distinction of the levels

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[29] Sefer Yetzirah 1:7

[30] In Ch. 9 (*Hemshech* 5672 Vol. 1 p. 21).

[31] See *Hemshech* 5666 p. 267 and on [translated in Hemshech Samech-Vav, Vol. 3, Discourse 33].

within Godliness itself, this is not [considered] to be in a way that there is no relative comparison).

See the discussion in the [*Hemshech*] entitled "*Yom Tov Shel Rosh HaShanah*" 5666,[32] that the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are not the aspect of an essentially different being relative to the vessels (*Keilim*) of Primordial Man (*Adam Kadmon*). This is because the absence of their [tangible] existence, in that [in Primordial Man (*Adam Kadmon*)] they are only the aspect of a root for the souls of bodies,[33] is only because the light shines there with great strength of revelation.[34]

Rather, the primary matter of the complete incomparability of the vessels (*Keilim*) is relative to the Unlimited One (*Ein Sof*) who is utterly without limitation (*Bli Gvul*), and likewise relative to the light (*Ohr*) that shines within them, which is the radiance of the limitless light of the Unlimited One (*Ohr Ein Sof*).

(It can be said that the same is so relative to the aspect of the power of limitation (*Ko'ach HaGvul*) as it is before the constriction (*Tzimtzum*). This is because before the constriction (*Tzimtzum*) it altogether does not apply for there to be the matter of [defined] existence whatsoever in any way. This is like the discussion in the above-mentioned *Hemshech*,[35] about the matter of the engraved letters, that before the constriction

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[32] *Hemshech* 5666 p. 272 and on [translated in Hemshech Samech-Vav, Vol. 3, Discourse 33.]

[33] Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 2; Also see Ohr HaTorah Inyanim p. 87; Sefer HaMaamarim 5644 p. 321 and elsewhere.

[34] Also see Sefer HaMaamarim 5670 p. 42.

[35] *Hemshech* 5666 ibid. p. 639 [translated in Hemshech Samech-Vav, Vol. 4, Discourse 56.]

(*Tzimtzum*) it is like the engraving of the first Tablets (*Luchot*) which was through and through,[36] meaning that there is no actual existence of letters altogether.[37]

[In contrast], the vessels (*Keilim*) that are in a state of [defined] existence, are of utterly no comparison whatsoever relative to this level, even in the essence of their being. However, relative to the aspect of the Impression-*Reshimu* as it is after the constriction (*Tzimtzum*), the vessels (*Keilim*) are not in a way of incomparability in the essence of their being, but only in the way they are brought into being.) Also see the discussion elsewhere,[38] that the true matter of the "there is none that compares" is specifically "to You-*Lecha*-לך,"[39] meaning, relative to the Essential Self of the Unlimited One.)

Nevertheless, they too are the aspect of something from nothing (*Yesh MeAyin*). This is because they are the aspect of limitation (*Gvul*), and are utterly of no comparison relative to the limitless light of the Unlimited One, who is without limit (*Bli Gvul*), and the manner in which they are brought into being is [thus] in a way in which there is no comparison, and to a greater degree than the lack of comparison between the world of Action (*Asiyah*) and the world of Emanation (*Atzilut*).[40]

This is because the vessels (*Keilim*) of the world of Emanation (*Atzilut*) become the *Nefesh*, *Ru'ach*, and *Neshamah*

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[36] See Talmud Bavli, Shabbat 104a

[37] Also see Sefer HaMaamarim 5665 p. 250 and on; 5670 p. 41 and on; 5692 p. 71; p. 97.

[38] See Maamarei Admor HaEmtza'ee, Va'etchanan p. 354; Sefer HaMaamarim 5662 p. 358; 5665 p. 11, and elsewhere.

[39] See the "*Yotzer*" blessing of the Shabbat morning prayers; Also see earlier in *Hemshech* 5672, Ch. 7 (Vol. 1 p. 15).

[40] See earlier in *Hemshech* 5672, Ch. 7 ibid.

of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),[41] and everything brought into being in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), is all from the aspect of the vessels (*Keilim*) of the world of Emanation (*Atzilut*).

This is because "He and His organs are one,[42] to create etc." That is, the aspect of "He-*Eehoo*-איהו" transcends the parameter of the creations, whereas the aspect of "His organs-*Garmohee*-גרמוהי" is that which comes into a state of relating to the creations.[43]

(This is as explained elsewhere,[44] that the aspect of "He-*Eehoo*-איהו" which unifies with "His organs-*Garmohi*-גרמוהי" is the aspect that is beyond numeration, whereas the aspect of "His organs-*Garmohee*-גרמוהי" is in the aspect of numeration, this being the measure of the stature of He who forms the beginning.)[45]

There thus is a relativity between them. However, when it comes to the vessels (*Keilim*) of the world of Emanation (*Atzilut*) relative to the limitless light of the Unlimited One (*Ohr Ein Sof*), they altogether are of no relative comparison whatsoever.[46]

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[41] See Kuntres Acharon of Tanya, in the discourse entitled "*Lehavin Mah SheKatuv b'Pri Etz Chayim*" (156b); Also see Etz Chayim, Shaar 44 (Shaar HaShemot) Ch. 1, and elsewhere.

[42] Introduction to Tikkunei Zohar 3b; Tanya ibid.

[43] See later in Ch. 43; Ch. 48 (*Hemshech* 5672 Vol. 1 p. 97; p. 109).

[44] See Sefer HaMaamarim 5638 p. 4 and on.

[45] See earlier in Ch. 8 (*Hemshech* 5672 Vol. 1 p. 16).

[46] See later in Ch. 49 (*Hemshech* 5672 Vol. 1 p. 230 and on).

Summary: Even though the vessels (*Keilim*) are also an emanation (*Atzilut*), this is in a way of "sparking" (see chapter three of the discourse on "the view of Rabbi Menachem Rekanati.")[47] This is like the spark which is of the same essential being [as the fire], but is separate etc. Therefore, relative to their source in Primordial Man (*Adam Kadmon*) and in the letters of the Impression-*Reshimu* after the constriction (*Tzimtzum*), they are not in a state in which there is a change of their being. [Nevertheless], relative to the limitless light of the Unlimited One (*Ohr Ein Sof*) which is without limitation (*Bli Gvul*), and even relative to the Impression-*Reshimu* as it is before the constriction (*Tzimtzum*), they are of no relative comparison, and to an even greater degree than the lack of comparison [between the world of Action (*Asiyah*) and the world of Emanation (*Atzilut*)].

11.

Now, all the above is in regard to the aspect of the vessels (*Keilim*). However, the lights (*Orot*) of the world of Emanation (*Atzilut*) are the aspect of the revelation of the concealment (*Giluy HaHe'elem*) of the limitless light of the Unlimited One who emanates [them]. This is because their coming into being from the Line-*Kav* is in a way of close proximity, since the light (*Ohr*) is bound and adheres to the limitless light of the Unlimited One who emanates [them] like the flame that is bound to the coal. This is why they are in a

[47] Ohr HaTorah cited in note 1 ibid.

state in which they are "without being" (*Bli Mah*),[48] meaning that they are not the aspect of the [defined] being and existence of qualities and powers.

The same is so of the Line-*Kav* [that comes] from the limitless light of the Unlimited One (*Ohr Ein Sof*), in that it too is in a state of adhesion. This is as stated in Etz Chayim,[49] that the Line-*Kav* touches and adheres to the Unlimited One (*Ein Sof*), blessed is He. Even though the Line-*Kav* is also drawn down through the constriction (*Tzimtzum*), nevertheless, it is drawn from the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*).

Moreover, even though it is drawn down in a way of the leap of the constriction (*Tzimtzum*), which is analogous to the hairs (*Sa'arot*)[50] that come through the separation of the skull (*Gulgolet*), nevertheless the hairs (*Sa'arot*) suckle vitality from the brain (*Mo'ach*) [itself].

The same is so of the "precious holy thread… which is called "the source of the flow-*Mazal*,"[51] in that it is in a state of adhesion (*Dveikut*) to the limitless light of the Unlimited One, blessed is He. That is, it is drawn down in a way of revelation (*Giluy*), this being the aspect of the revelation of the concealed (*Giluy HaHe'elem*). (Also see what will be discussed later in chapter eighteen.)[52]

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[48] See Sefer Yetzirah 1:7 ibid.

[49] Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Also see Sefer HaMaamarim 5661 p. 166 and on; 5698 p. 41 and on.

[50] See Ohr HaTorah Va'era p. 148; Sefer HaMaamarim in the preceding note; 5665 p. 391, and elsewhere.

[51] Zohar III 134a (Idra Rabba)

[52] *Hemshech* 5672 Vol. 1 p. 38.

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(To further explain based on what was explained before, it is understood that, in truth, there is an advantage to the vessels (*Keilim*) over and above the lights (*Orot*). This is because the root of the vessels (*Keilim*) is from the Impression-*Reshimu*, which is the impression (*Roshem*) of the Unlimited One (*Ein Sof*) that precedes the constriction (*Tzimtzum*).

This is as explained elsewhere,[53] that the letters of the Impression-*Reshimu* were altogether untouched by the constriction (*Tzimtzum*). Even though it can be said that through the concealment of the revelation of the light from the letters, they were thereby caused to be in a state of [tangible] existence, this being the difference between the letters of the Impression-*Reshimu* as they are before the constriction (*Tzimtzum*) and as they are after the constriction (*Tzimtzum*), as explained elsewhere,[54] nevertheless, this is only brought about through the concealment of the light, and it is not that the constriction (*Tzimtzum*) affected the letters. Rather, there only was the concealment of the light, and the letters were thereby revealed in a state of [tangible] existence, as explained elsewhere.[55]

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[53] See the note of the Rebbe Maharash to Ohr HaTorah Noach Vol. 6 p. 1,068b; Sefer HaMaamarim 5640 Vol. 1 p. 128 and on.

[54] See Likkutei Torah Behar 43b and on ibid.; Ohr HaTorah Acharei p. 555; Sefer HaMaamarim 5640 ibid.; 5643 p. 79 and on; Also see Sefer HaMaamarim 5665 p. 250 and on; 5670 p. 41 and on; 362 and on; 5692 p. 71; p. 97.

[55] See Sefer HaMaamarim ibid.

[In contrast], when it comes to the lights (*Orot*) that are drawn down from the Line-*Kav*, even though its root is in the limitless light of the Unlimited One that precedes the constriction (*Tzimtzum*), nevertheless, this is after the light (*Ohr*) was concealed and was then returned and drawn down. This likewise seems to be indicated by [the statement in] Etz Chayim,[56] from the fact that he asks why the Line-*Kav* did not remain, given that He was destined to return it and draw it down. He answers that it then would be impossible for there to be the coming into being of the vessels (*Keilim*), this only being possible when there is the **complete** concealment of the light (*Ohr*) and He then subsequently returned the light and drew it down in a way of measure and balance etc.

It thus is understood that the light of the Line-*Kav* that returned and was drawn down from the limitless light of the Unlimited One, blessed is He, is the light (*Ohr*) that was constricted and withdrawn. (About what is stated in the note in Otzrot Chayim,[57] that "the Upright Man (*Adam HaYashar*) came from the level that the constriction (*Tzimtzum*) did not reach," it can be said that this refers to the innerness (*Pnimiyut*)

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[56] Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) end of Anaf 3; Also see later in Ch. 18 (*Hemshech* 5672 Vol. 1 p. 37).

[57] The note of the Ramaz (Rabbi Moshe Zacuto) to Otzrot Chayim, Shaar HaIggulim (Drush Adam Kadmon) (2b in Koretz 5543 edition) where it states, "The Upright Man (*Adam HaYashar*) emerged from the light of the Unlimited One (*Ohr HaEin Sof*) from the aspect that the constriction (*Tzimtzum*) did not reach" – cited and explained in Ohr HaTorah Bereishit Vol. 6 p. 1,156b and on; Sefer HaMaamarim 5627 p. 4; 5633 Vol. 2 p. 384 in the glosses; 5654 p. 6; *Hemshech* 5666 p. 259 [translated in Hemshech Samech-Vav, Vol. 2, Discourse 23]; Sefer HaMaamarim 5671 p. 188; 5677 p. 209; Discourse entitled "*Bereishit Bara*" 5727 (Sefer HaMaamarim 5727 p. 57, translated in The Teachings of The Rebbe 5727, Vol. 1, Discourse 7).

of the Line-*Kav*.)[58] There thus is a superiority and advantage to the vessels (*Keilim*) relative to the lights (*Orot*).

The same is also understood from the above-mentioned analogy of the spark that is separate from the torch. This is because the spark is of the body and essence of the coal, whereas the flame is not the essence of the coal. This is [also] why the lights (*Orot*) descend to manifest in the vessels (*Keilim*), because[59] the root of the vessels (*Keilim*) is higher than the lights (*Orot*), as explained elsewhere.[60]

Therefore, in truth, the nullification (*Bittul*) of the vessels (*Keilim*) reaches higher than the nullification (*Bittul*) of the lights (*Orot*),[61] this being the matter of their giving precedence to "we will do" over "we will hear."[62] That is, "we will do" is the nullification (*Bittul*) stemming from the vessels (*Keilim*), as discussed in Torah Ohr in the explanation of the discourse entitled "*v'Keebel HaYehudim*."[63]

It can be said that this also is the superiority of restraint (*Itkafiya*) over transformation (*It'hapcha*), in that the primary matter of the restraint (*Itkafiya*) is specifically in the vessels (*Keilim*), and this reaches higher than transformation (*It'hapcha*), as explained in the explanation of the discourse

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[58] Also see Sefer HaMaamarim 5678 p. 342 and on; 5680 p. 118; Discourse entitled "*L'Ma'an Yeichaltzun Yedidecha*" 5714 (Sefer HaMaamarim 5714 p. 202, translated in The Teachings of The Rebbe 5714, Discourse 20).

[59] See *Hemshech* 5672 Vol. 1 p. 24 note 60.

[60] See Maamarei Admor HaZaken 5562 Vol. 1 p. 200 and on; Sefer HaMaamarim 5649 p. 241 and on; 5659 p. 8 and on; Also see later in Ch. 36, Ch. 93, Ch. 239 (*Hemshech* 5672 Vol. 1 p. 78; p. 240; Vol. 3 p. 663).

[61] Also see later in Ch. 249 (*Hemshech* 5672 Vol. 3 p. 687 and on).

[62] Exodus 24:7; Talmud Bavli, Shabbat 88a

[63] Torah Ohr, Megillat Esther 97a and on.

entitled "*Kechu Mei'Eetchem Terumah*" in the additions (*Hosafot*) to Torah Ohr.[64]

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Now, it can be said that this is also the meaning of the verse, "Israel encamped (*VaYichan*-ויחן [in the singular]) there, opposite the mountain," meaning, "All of them as one man etc." That is, the matter of the divisions, in that "their minds are unequal to one another,"[65] stems from the vessels (*Keilim*). This is because from the perspective of their souls, "they[66] are all equal,"[67] like the aspect of the lights (*Orot*) which are simple and in which there are no divisions. The same is so of the souls as they are in essence, that they are equal, and the division stems from the vessels (*Keilim*).

However, at the giving of the Torah they were all "as one man," this being the matter of the nullification of the vessels (*Keilim*).[68] This is like the verse,[69] "When the numbers of the nation gathered, the tribes of Israel in unity etc.," referring to Rosh HaShanah,[70] [at which time] they are in a state of oneness and inter-inclusion due to the nullification of the vessels (*Keilim*). This likewise is the matter of accepting the yoke of the Kingdom of Heaven on Rosh HaShanah, which specifically

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[64] Torah Ohr, Hosafot 114c and on.
[65] See Talmud Bavli, Brachot 58a; Sanhedrin 38a.
[66] See Song of Songs 4:4
[67] Tanya, Ch. 32
[68] Explained in the discourse entitled "*BaChodesh HaShelishi*" 5737.
[69] Deuteronomy 33:5
[70] See Likkutei Torah Nitzavim 44a; Drushim L'Rosh HaShanah 54c.

is the matter of the nullification (*Bittul*) of the vessels (*Keilim*), through which they thereby are in a state of oneness.

The same was likewise so at the giving of the Torah, that there was the nullification (*Bittul*) of the vessels (*Keilim*) in them, such that they became "as one man." This was a very great preparation for the giving of the Torah. For, in order for there to be a drawing down from the aspect of the Essential Self of the Unlimited One, blessed is He, this being the matter of the Torah, which is a drawing down of the revelation of the Essential Self of the Unlimited One, blessed is He, which at the giving of the Torah was in a way of actual revelation, this drawing down is brought about specifically through the nullification (*Bittul*) of the vessels (*Keilim*).

This, then, is the meaning of the verse, "Israel encamped (*VaYichan*-ויחן [in the singular]) there," that "they all were as one man," through their nullification (*Bittul*). This was necessary at the giving of the Torah so that there would be a drawing down of the Torah from the aspect of His Essential Self.)

Summary: However, the coming into being of the lights (*Orot*) from the Line-*Kav* is in a way of closeness, and the Line-*Kav* touches and adheres to the limitless light of the Unlimited One (*Ohr Ein Sof*). However, there is an advantage and superiority to the vessels (*Keilim*), in that the letters of the Impression-*Reshimu* were untouched by the constriction (*Tzimtzum*), whereas the Line-*Kav* is from the light that was withdrawn. Therefore, the nullification (*Bittul*) of the vessels

(*Keilim*) reaches higher. With this the verse, “Israel encamped (*Vayichan*-ויחן [in the singular])” is explained.

Discourse 4

"*Naso et Rosh Bnei Gershon… -*
Take a headcount of the sons of Gershon…"

Delivered on Shabbat Parshiot Naso and Beha'alotcha, 5672[1]
By the grace of *HaShem,* blessed is He,

The verse states,[2] "Take a headcount of the sons of Gershon, them too, according to their families etc." Now, we must understand[3] why it states, "them too-*Gam Heim*-גם הם." That is, what reason is there to differentiate between the sons of Gershon and the sons of Kehot that it was necessary to say "them too?" Additionally, what is the general matter of the "head count?"

Now, to understand this, we should preface with the explanation before,[4] that in the world of Emanation (*Atzilut*) there are two matters, that it is the aspect of the revelation of the concealed (*Giluy HaHe'elem*), and also that it is in a way in which there is no comparison.

It was explained before that these are the [two] aspects of the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*). That is, the vessels (*Keilim*) are in a way that there is no comparison. In contrast, the lights (*Orot*) are rooted in the Line-*Kav*, and the Line-*Kav* is drawn down from

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[1] Part of the discourse appears to be founded on the discourse entitled "*Lehavin Inyan Ohr Ein Sof*" in Ohr HaTorah Inyanim p. 169 and on; Discourse entitled "*Mi Kamocha*" in Ohr HaTorah Beshalach p. 557 and on; Discourse entitled "*b'Makom Acher Amar*" in Ohr HaTorah Inyanim p. 285 and on – as cited in later notes.

[2] Numbers 4:22

[3] See Likkutei Torah Naso 20a; 23c and elsewhere.

[4] Ch. 8 (*Hemshech* 5672 Vol. 1 p. 16 and on).

the limitless light of the Unlimited One that precedes the constriction (*Tzimtzum*), which is in a way of the revelation of the concealed (*Giluy HaHe'elem*).

12.

However, we still must understand this better. For, from the fact that it states,[5] "Wisdom-*Chochmah* is found from nothing (*Ayin*)," this seems to refer to the totality of Wisdom-*Chochmah*, including the aspect of the light (*Ohr*) of Wisdom-*Chochmah*.[6] That is, it too is in a state of being utterly incomparable to the limitless light of the Unlimited One, like the difference between "something" (*Yesh*) compared to "nothing" (*Ayin*).

However, according to the explanation before in chapter eight,[7] that the Line-*Kav* is drawn from the limitless light of the Unlimited One that precedes the constriction (*Tzimtzum*) and thus **is** in a state of limitlessness (*Bli Gvul*) and this is why the lights (*Orot*) are also "without whatness" (*Bli Mah*), meaning, in a state of simplicity, this being so, how does it apply to say about them that they are of no comparison?

[5] Job 28:12

[6] Also see *Hemshech* 5666 p. 259; p. 457 [translated in Hemshech Samech-Vav, Vol. 2, Discourse 23; Vol. 3, Discourse 42].

[7] *Hemshech* 5672 p. 17.

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Nonetheless, it can be said[8] that even [when it is said that] the lights (*Orot*) of the ten *Sefirot* are drawn from the Line-*Kav*, what is meant is not that they actually are utterly simple like the simplicity of the limitless light of the Unlimited One. This is as states in Sefer Yetzirah,[9] "Ten *Sefirot* without whatness (*Bli Mah*) etc." That is, even as they are "without whatness," at the very least, they are in the aspect of **ten** *Sefirot*.

Moreover, we find ten *Sefirot* in the lights as well, such as the ten *Sefirot* in the Ancient One-*Atik*[10] However,[11] in the Ancient One-*Atik* there is not yet the aspect of vessels (*Keilim*). This is as known about the matter of the verse,[12] "no god-*elohim*-אלהים is with Me," that "this was said about the One of Ancient Days-*Atik Yomin*."[13] That is, "God-*Elo"him*-אלה"ים" refers to the aspect of the vessels (*Keilim*),[14] and about the One of Ancient Days-*Atik Yomin* it states, "no god-*elohim*-אלהים is with Me."

Additionally, it can be said that when it states that in the Ancient One-*Atik* there is no aspect of vessels (*Keilim*), this means that there is no matter of vessels (*Keilim*) there

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[8] See the discourse entitled "*Lehavin Inyan Ohr Ein Sof*" in note 1.

[9] Sefer Yetzirah 1:2 and on.

[10] See Etz Chayim, Shaar 12 (Shaar Atik) Ch. 3.

[11] See Ohr HaTorah Inyanim p. 282 and on.

[12] Deuteronomy 32:39

[13] See Zohar II 22b; Ohr HaTorah Behar p. 620; Na"Ch Vol. 1 p. 205; Also see later in *Hemshech* 5672 Vol. 6 p. |1,462.

[14] See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4; Torah Ohr Yitro 69d; Likkutei Torah Balak p. 73b; Sefer HaMaamarim 5630 Vol. 2 p. 669; 5650 p. 383 and on; 5657 p. 46 and on.

altogether, not only the absence of the existence of the vessels (*Keilim*).

Although it is so that even in levels that transcend the Ancient One-*Atik* of the world of Emanation (*Atzilut*), such as the aspect of Primordial Man (*Adam Kadmon*), it is explained elsewhere[15] and was also explained earlier in chapter ten,[16] that even in Primordial Man (*Adam Kadmon*) there is the existence of vessels (*Keilim*), and it only is that due to the strength of the light and revelation, they are in a state of having the absence of [tangible] existence.

Nevertheless, it can be said that in the aspect of the Ancient One (*Atik*) there is no matter of vessels (*Keilim*) altogether. This is because Primordial Man (*Adam Kadmon*) is the aspect of the Long Patient One-*Arich* of the general totality of the [chaining down] of the worlds, as stated in Likkutei Torah in the explanation of the discourse entitled "*Motzeihem*"[17] citing Mishnat Chassidim.[18]

In contrast, about the Ancient One-*Atik*, this being the lowest aspect of the Emanator, (and as will be explained,[19] its root is higher than the aspect of Primordial Man (*Adam Kadmon*)), it can be said that there is no matter of vessels (*Keilim*) there altogether. This being so, the ten *Sefirot* of the Ancient One-*Atik* are the aspect of the light (*Ohr*). Likewise,[20]

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[15] See *Hemshech* 5666 p. 272 and on [translated in Hemshech Samech-Vav, Vol. 2, Discourse 25].

[16] *Hemshech* 5672 Vol. 1, p. 22.

[17] Likkutei Torah Masei 95b

[18] Mishnat Chassidim, Mesechet Klallut HaOlamot, beginning of Ch. 2.

[19] See later in *Hemshech* 5672 Ch. 15, Ch. 167 (*Hemshech* 5672 Vol. 1 p. 32 and on; Vol. 2 p. 459 and on).

[20] See Ohr HaTorah Inyanim p. 282 and on.

about the [*Sefirot* that are] "bound" (*Akudim*), Etz Chayim states[21] that they are ten lights (*Orot*) in a single vessel (*Kli*). We thus see that there are ten *Sefirot* in the lights themselves, even as they are "bound" (*Akudim*) in a single vessel (*Kli*).

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[Thus], the truth is that if the lights (*Orot*) were actually without limitation (*Bli Gvul*), it would altogether be impossible for there to be the inner manifestation of lights (*Orot*) within vessels (*Keilim*). This is because all consensus agrees[22] that about any body that is in a state of limitation (*Gvul*), it is impossible for a manifestation to be within it of light and vitality that is limitless (*Bli Gvul*). However, the vessels (*Keilim*) are in a state of limitation (*Gvul*), since there is [tangible] existence to the *Sefirot* of the world of Emanation (*Atzilut*), in that there is the aspect of the existence of Wisdom-*Chochmah* and Kindness-*Chessed* etc. It thus must [be said] that, at the very least, this is in the aspect of the vessels (*Keilim*).

(This is like the statement in Tikkunei Zohar,[23] "[He affixed] various bodies… and they are called by the following descriptions: Kindness-*Chessed* is the right arm etc.") Thus, the vessels (*Keilim*) are certainly in a state of being and existing as actual *Sefirot*. (Even though they are actual Godliness,

[21] Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 1; Shaar 7 (Shaar Mati vLo Mati) Ch. 1; Also see Torah Ohr Noach 10c and on; Maamarei Admor HaZaken, Parshiyot Vol. 1 p. 64 and on; Torat Chayim Noach p. 65d and on, and elsewhere.

[22] See Emunot v'De'ot of Rabbi Sa'adya Gaon, Maamar 1, Ch. 1; Moreh Nevuchim, Part 2, Introduction 12; Sefer HaChakirah of the Tzemach Tzeddek 1a and on.

[23] Introduction to Tikkunei Zohar 17a

nevertheless, they are in a state of [tangible] existence, in that Godliness came into the aspect of [tangible] existence. This is like the statement in Avodat HaKodesh,[24] that "the first limitation that came into being from Him are the *Sefirot*," meaning the vessels (*Keilim*)). Thus, if we were to say that the state of the light is that of actual limitlessness (*Bli Gvul*), how then is it possible for it to manifest in the vessels (*Keilim*) as the aspect of an inner light (*Ohr Pnimi*)?

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Now, elsewhere[25] this is used to prove that the limitation of the vessels (*Keilim*) is only the **power** of limitation (*Ko'ach HaGvul*),[26] and not **actual** limitation. That is, even though there are the distinct parameters of Kindness-*Chessed* and Might-*Gevurah*, there nevertheless is no end to their spreading forth.

Thus, at the very least, they are indeed in the distinct parameters of Kindness-*Chessed* and Might-*Gevurah*, and the matter of them being only the **power** of limitation (*Ko'ach HaGvul*) comes to negate, in that in the world of Emanation (*Atzilut*) they are not limited.

That is, for example, Kindness-*Chessed*, is in a state of limitlessness (*Bli Gvul*), but nonetheless, is limited to [being] Kindness-*Chessed*. Moreover, since it is so that they affect the

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[24] Avodat HaKodesh, Part 1, Ch. 8

[25] See Maamarei Admor HaZaken 5562 Vol. 1 p. 188 and on; Derech Mitzvotecha p. 169a and on; Ohr HaTorah Behar Vol. 3 p. 886 and on; Inyanim p. 273 and on; Sefer HaMaamarim 5658 p. 191 and on; 5669 p. 33; *Hemshech* 5666 p. 254 and on; Also see Sefer HaArachim Chabad Vol. 4, section on "*Orot Shb'Sefirot*" – "*Pshitutam v'Tziyuram*" Ch. 1, Sections 3-4.

[26] See Pardes Rimonim, Shaar 8 (Shaar Mehut v'Hanhagah) Ch. 2.

light (*Ohr*) such that when it comes to be drawn outside the world of Emanation (*Atzilut*) it will be in a way of limitation, in that if not for the power of limitation as it is in the world of Emanation (*Atzilut*), they would be in a state of limitlessness even outside the world of Emanation (*Atzilut*). It thus follows automatically that even in the world of Emanation (*Atzilut*) they cause some limitation, in that although there is no end to their spreading forth, their spreading forth is nevertheless only within the world of Emanation (*Atzilut*).

This is like the known[27] difference between the limitless light of the Unlimited One that precedes the world of Emanation (*Atzilut*) and the limitless light of the Unlimited One as it is within the world of Emanation (*Atzilut*). That is, the limitless light of the Unlimited One that transcends the world of Emanation (*Atzilut*) is that which is drawn down and spreads forth in **all** the worlds.

In contrast, the limitless light of the Unlimited One as it is in the world of Emanation (*Atzilut*) is that which only spreads forth within the world of Emanation (*Atzilut*) and not outside of the world of Emanation (*Atzilut*).

Thus, for there to be a revelation of the world of Emanation (*Atzilut*) in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), this is brought about through the revelation of a **higher** light that transcends the world of Emanation (*Atzilut*). An example of this is the splitting of the sea, at which time there was a bond between the world of

[27] See *Hemshech* 5666 p. 660 [translated in Hemshech Samech-Vav, Vol. 4, Discourse 58]; Also see later in *Hemshech* 5672 Ch. 221; Ch. 313 (Vol. 2 p. 614; Vol. 3 p. 872]; Vol. 4 p. 1,256 and on; Vol. 5 p. 1,408; Vol. 6 p. |1,213; Sefer HaMaamarim 5679 p. 138; p. 362 and on; 5680 p. 240; 5691 p. 135.

Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), about which the verse states,[28] "And *HaShem*-יהו"ה moved the sea with a strong east wind-*Ru'ach Kadeem*-רוח קדים," meaning, from the aspect of the "He Who Precedes the world-*Kadmono Shel Olam*- קדמונו של עולם."[29]

The same is so of the souls when a soul of the world of Emanation (*Atzilut*) is sometimes drawn into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). This is discussed elsewhere,[30] that there are souls for whom the partition is torn asunder etc., which is brought about specifically by the revelation of a higher light.

This is because the state of the limitless light of the Unlimited One that transcends the world of Emanation (*Atzilut*) is that of **actual** limitlessness (*Ein Sof*). Thus from there a revelation of the world of Emanation (*Atzilut*) within the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) can be.

In contrast, this is not so of the light of the world of Emanation (*Atzilut*) itself, which is limited by the vessels (*Keilim*), so that it only spreads forth in the world of Emanation (*Atzilut*) itself. Thus, if we were to say that the light of the world of Emanation (*Atzilut*) is **actually** limitless (*Bli Gvul*), how then would it be possible for it to manifest in the vessels (*Keilim*),

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[28] Exodus 14:21

[29] See Likkutei Torah Tzav 14c; Shaar HaEmunah of the Mittler Rebbe, Ch. 45 (74a); Ch. 66 (102a and on); Ohr HaTorah Beshalach p. 494.

[30] See Ohr HaTorah Vayishlach 230a; Also see later in Vol. 4 p. 1,271; See Torah Ohr Vayeitzei 178b; Sefer HaMaamarim 5669 p. 38 and on.

which are an aspect of the power of limitation, and that it would be limited by the vessel (*Kli*)?

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Now, this is unlike the level that precedes the constriction (*Tzimtzum*). For, in the power of limitation (*Ko'ach HaGvul*) of the Unlimited One (*Ein Sof*), these being the letters of the Impression (*Reshimu*), there was an actual revelation within them of the limitless light of the Unlimited One, which is utterly without limitation (*Bli Gvul*). That is, before the constriction (*Tzimtzum*) there was no matter of [tangible] being altogether, in that the letters of the Impression-*Reshimu* are not in the aspect of the being of letters (*Otiyot*), Heaven forbid to think so.

As explained before in chapter ten,[31] and as explained elsewhere at length,[32] this is like the letters of the Tablets (*Luchot*) etc.[33] This being so, it does not apply to ask about this, how was there a revelation of the limitless light of the Unlimited One in them, being that it all is literally unlimited (*Ein Sof*). This only is because He has the power of limitation (*Ko'ach HaGvul*), and His power of limitation is literally unlimited, just as His power of limitlessness (*Ko'ach HaBli Gvul*).

Moreover, in this too, when there was the revelation of the limitless light of the Unlimited One, as it is without limitation (*Bli Gvul*), the power of limitation (*Ko'ach HaGvul*)

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[31] *Hemshech* 5672 Vol. 1 p. 22

[32] See Sefer HaMaamarim 5665 p. 250; *Hemshech* 5666 ibid. p. 639 [translated in Hemshech Samech-Vav, Vol. 4, Discourse 56.]; Sefer HaMaamarim 5670 p. 41 and on; 5692 p. 97.

[33] See Talmud Bavli, Shabbat 104a

was in a state of ultimate concealment. For, just as it is so that after the constriction (*Tzimtzum*), when the power of limitation (*Ko'ach HaGvul*) was revealed and dominated over the power of limitlessness (*Ko'ach HaBli Gvul*), the power of limitlessness is then in a state of complete concealment – in that even though the limitless light of the Unlimited One is literally present in all places throughout the entire void, all the way to below, in that "there is no place devoid of Him,"[34] even so, this is not at all sensed and perceived, so much so, that there are levels in which there is no revelation of the limitless light of the Unlimited One at all, meaning that they have no knowledge at all of the matter of Godliness – the same is so before the constriction (*Tzimtzum*), that the limitless light of the Unlimited One was revealed and filled the entire space of the void, and in all parts of the void there was the actual revelation of the limitless light of the Unlimited One. (See what will be discussed in later chapters.")[35]

Now, all the above is about the levels that precede the constriction (*Tzimtzum*). However, [to say] that after the constriction (*Tzimtzum*) there would be an inner manifestation of the limitless light of the Unlimited One within vessels (*Keilim*) in a state of limitation (*Gvul*), and that they would cause limitation in the light of the world of Emanation (*Atzilut*) and **outside** the world of Emanation (*Atzilut*), how is this possible?

Furthermore, it must [be said] that the lights of the world of Emanation (*Atzilut*) are in a state of inner manifestation in

[34] Tikkunei Zohar, Tikkun 57 (91b)
[35] See Ch. 273 (*Hemshech* 5672 Vol. 3 p. 760 and on).

the vessels (*Keilim*) as explained before in chapters five and six.[36] Moreover, we observe that indeed there is the aspect of inner manifestation (*Hitlabshut*) in the worlds, the root of this being in the ten *Sefirot* of the world of Emanation (*Atzilut*), and "truth attests to itself,"[37] that they are in a state of inner manifestation etc.

Thus, how is it possible that within a body, which is in a state of limitation, there can be a manifestation of the limitless light (*Ohr HaBli Gvul*)? Rather, we are forced to say that the light of the world of Emanation (*Atzilut*) is not in a state of **actual** simplicity and in a state of [true] limitlessness (*Bli Gvul*).

Summary: However, even the lights (*Orot*) of the world of Emanation (*Atzilut*) are in [a state of] ten *Sefirot*, (such as in the Ancient One-*Atik*, and the "bound" [*Sefirot*] of *Akudim*, in which the ten *Sefirot* are in the lights (*Orot*)). For, if they are limitless, how do the manifest within the vessels (*Keilim*) which are the aspect of the limited? Even though they only are the power of limitation (*Ko'ach HaGvul*), at the very least, they nevertheless bring about the limitations [of the definitions of] the aspects of Kindness-*Chessed* and Might-*Gevurah*, and they also bring about limitation in their spreading forth, so that they are restricted to only the world of Emanation (*Atzilut*). This is unlike the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) within the letters of the Impression-*Reshimu* that precedes the constriction (*Tzimtzum*),

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[36] *Hemshech* 5672 Vol. 1 p. 11 and on.

[37] As in the idiom of our sages, of blessed memory, in various places. See for example, Ohr HaShem of Rabbi Chasdai Crescas, Maamar 1, Klal 3, Ch. 3; Maamar 2, Klal 6, Ch. 1.

since the letters (*Otiyot*) were not in a state of existence at all. Moreover, in truth, the power of limitation (*Ko'ach HaGvul*) was then in a state of concealment, comparable in relativity to the concealment of the limitless light of the Unlimited One (*Ohr Ein Sof HaBli Gvul*) after the constriction (*Tzimtzum*).

13.

Now, besides all the above,[38] it is not fitting to say that when it is called "the light (*Ohr*) of Kindness-*Chessed*," this only refers to after its manifestation in the vessel (*Kli*), whereas in and of itself it could be the light (*Ohr*) of Might-*Gevurah*. For, if that was so, what then is the meaning of the statement in Zohar Lech Lecha 87a and in Mikdash Melech there, in the name of the Arizal,[39] "They exchange places, such that there is a light (*Ohr*) of Kindness-*Chessed* in a vessel (*Kli*) of Might-*Gevurah* etc." That is, it would not apply to even say that they are exchanged, being that [the light] has no greater relation to Kindness-*Chessed* than it has to Might-*Gevurah*.

[38] See the discourse entitled "*Lehavin Inyan Ohr Ein Sof*" cited in note 1 (Ohr HaTorah Inyanim p. 169 and on).

[39] In Maamarei Admor HaZaken cited in the next note [it states]: In Etz Chayim (in Shaar Mati v'Lo Mati). This is similarly stated in Maamarei Admor HaZaken 5562 Vol. 1 p. 180; Also see Etz Chayim, Shaar 32 (Shaar Ha'arat HaMochin) Ch. 6; Sefer HaMaamarim 5668 p. 209.

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Elsewhere[40] it explains the matter of them "exchanging places" by way of analogy to Shammai and Hillel, who both received a single explanation from a single teacher (in that they both received from Shmaya and Avtalyon, as stated in Pirkei Avot),[41] but even so, this one forbids and that one permits.

That is, as it is in their vessels that an exchange is caused. This is because Shammai, who was from the side of Might-*Gevurah*,[42] leans toward prohibiting, which is from the aspect of Might-*Gevurah*. In contrast, Hillel was from the side of Kindness-*Chessed* and thus leans towards permitting, which is of the aspect of Kindness-*Chessed*. However, when it comes to the lights (*Orot*), this being the explanation they received from their teacher, they both received a single explanation, except that it changed according to the composition of their vessel.

(It can be said that this is akin to the explanation[43] about the matter of light (*Ohr*), water (*Mayim*) and firmament

[40] Ohr HaTorah Beshalach cited in note 1 (the coming section in the paranthesis are notes on the Ohr HaTorah there).

[41] Pirkei Avot 1:12

[42] See Zohar III 245a (Ra'aya Mehemna); Taamei HaMitzvot of Rabbi Chayim Vital to Deuteronomy 23:29 (Ki Teitzei); Shaar HaGilgulim, end of Hakdamah 36; Introduction to Tanya; Iggeret HaKodesh, Epistle 13; Likkutei Torah Shir HaShirim 48c.

[43] Siddur Im Da"Ch 112d and on; Sefer HaMaamarim 5635 Vol. 2 p. 454 and on; 5638 p. 143 and on; Also see later in *Hemshech* 5672, Ch. 161 (Vol. 2 p. 437 and on); Also see Sefer HaArachim Chabad, Vol. 3, section on "*Ohr, Mayim, Rakiya*" p. 415 and on.

(*Rakiya*).[44] That is, waters are flowing,[45] whereas the firmament refers to waters that have frozen.[46] That is, "waters" refer to the seminal point of the Wisdom-*Chochmah* which can still be turned to lean to all sides.

To clarify, "light" (*Ohr*), "water" (*Mayim*) and "firmament" (*Rakiya*) refer to three levels in the bestowal drawn from the bestower to the recipient. "Light" (*Ohr*) refers to how the bestowal is still in a state of concealment within the bestower. "Water" (*Mayim*) refers to how it is drawn down into revelation from the bestower to the recipient. "Firmament" (*Rakiya*) refers to how it is grasped in the recipient, as explained elsewhere.[47]

Likewise, within the intellect of the teacher there is not yet the division to Kindness-*Chessed* and Might-*Gevurah*, whereas in their comprehension there came to be the division of Kindness-*Chessed* and Might-*Gevurah* according to the manner of their comprehension, whether from the aspect of Kindness-*Chessed* or [Might-*Gevurah*] etc.

Additionally, it is explained elsewhere[48] that there are the aspects of "light" (*Ohr*), "water" (*Mayim*), and "firmament" (*Rakiya*) up to the highest heights. In their root they are the

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[44] See Zohar III 167b; Etz Chayim, Shaar 11 (Shaar HaMelachim) Ch. 6; Shaar 39 (Shaar Ma"N uMa"D) Ch. 5-6.

[45] See Talmud Bavli, Eruvin 46a

[46] See Zohar I 77a

[47] Siddur Im Da"Ch 112d and on; Sefer HaMaamarim 5635 Vol. 2 p. 454 and on; 5638 p. 143 and on; Also see later in *Hemshech* 5672, Ch. 161 (Vol. 2 p. 437 and on); Also see Sefer HaArachim Chabad, Vol. 3, section on "*Ohr, Mayim, Rakiya*" p. 415 and on.

[48] See Sefer HaMaamarim 5635 & 5638 ibid.; Also see later in Vol. 4 p. 1,209; Sefer HaMaamarim 5678 p. 43; Discourse entitled "*Tzor Te'udah*" 5719 (Sefer HaMaamarim 5719 p. 51 and on, translated in The Teachings of The Rebbe 5719, Discourse 7); Also see Sefer HaArachim ibid.

aspect of the three heads of the Ancient One-*Atik*, and the three heads of the heads, which are the aspects of the Primordial Light (*Ohr Kadmon*), the Bright Light (*Ohr Tzach*), and the Brilliant Light (*Ohr Metzuchtzach*).)[49]

Now, when they come a second time to hear the same explanation from the teacher, this being the matter of the departure of the lights (*Orot*) from the vessels (*Keilim*) in order to receive the intellect of the teacher who bestows, it is then on this second occasion that the exchange is possible, so that a light (*Ohr*) of Kindness-*Chessed* comes into a vessel of Might-*Gevurah* [and vice versa].

This is because the explanation they received from their teacher is (only) the **source** of the kindnesses (*Chassadim*) and the mights (*Gevurot*), being that the essence of the concept is not yet in a state [of division into] Kindness-*Chessed* and Might-*Gevurah*. (It therefore is possible for them to be exchanged, whether in relation to this matter or a different matter.

This is as we clearly observe in an intellectual who receives some matter of intellect and grasps it in a certain way, that when he then hears or studies the same matter of intellect again, he then grasps it in a different way. Moreover, it is not that he previously erred in this, but is rather because of the simplicity of the concept, in that it can be exchanged and grasped in one way or another way. It thus is certain that when [it is applied to] a different matter, it can be that he sometimes

[49] See Tikkunei Zohar, Tikkun 70 (135b); Pardes Rimonim, Shaar 11 (Shaar HaTzachtzechot) Ch. 1.

will grasp it from [the perspective of] Kindness-*Chessed* and sometimes [from the perspective of] Might-*Gevurah* etc.)

We thus find that sometimes Beit Shammai are lenient,[50] though since they are from the aspect of Might-*Gevurah*, [one would think that] they always would be stringent. However, this is the matter of the exchange of the light (*Ohr*) of Kindness-*Chessed* into a vessel (*Kli*) of Might-*Gevurah*.

This is like what is known about the four Torah portions [of the Tefillin], that they are the four intellectual faculties of Wisdom-*Chochmah*, Understanding-*Binah*, Kindness-*Chessed* and Might-*Gevurah*.[51] Now, at first glance, it is wondrous how the qualities of Kindness-*Chessed* and Might-*Gevurah*, which are emotions (*Midot*), can be considered to be intellectual qualities (*Mochin*).

However, the explanation is as stated above, that Kindness-*Chessed* and Might-*Gevurah*, as they are emotional qualities (*Midot*), refers to when the lights (*Orot*) are within the vessels (*Keilim*) of Kindness-*Chessed* and Might-*Gevurah*, where they divide to be either Kindness-*Chessed* or Might-*Gevurah*, which comes due to the composition of the vessel (*Kli*), as discussed before.

In contrast, the lights (*Orot*) [themselves][52] are not yet divided into Kindness-*Chessed* and Might-*Gevurah*. This is like the above-mentioned analogy of Shammai and Hillel, that

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[50] See Mishnah Eduyot Ch. 4-5.

[51] See Zohar II 43b (Ra'aya Mehemna); Zohar III 262a and on; Siddur Im Da"Ch 9d and on; Imrei Binah, Shaar HaTefillin, Perek 131 and on; Sefer HaMaamarim 5670 p. 156 and on.

[52] See *Hemshech* 5672 Vol. 1 p. 28, note 53 [textual variation].

they are divided to become Kindness-*Chessed* and Might-*Gevurah* in their vessels (*Keilim*) and not in the lights (*Orot*), as explained before.

Nevertheless, it is understood that, at the very least, the intellect of the teacher is the source for Kindness-*Chessed* and Might-*Gevurah*, in that in it, in a concealed way, there are the aspects of Kindness-*Chessed* and Might-*Gevurah*, except that it is simple relative to the intellect and grasp of the recipients, within which the aspects of Kindness-*Chessed* and Might-*Gevurah* come in a way of the actual division of their being.

For example, in the four Torah portions of the Tefillin, when it comes to the two intellectual qualities (*Mochin*) of Kindness-*Chessed* and Might-*Gevurah*, though they are intellectual qualities (*Mochin*), they nevertheless, in any case, are the aspects of Kindness-*Chessed* and Might-*Gevurah*. As explained elsewhere,[53] this is the aspect of Knowledge-*Da'at*, which is the leaning [of the mind] toward either Kindness-*Chessed* or Might-*Gevurah*. We thus find that even in [its] simplicity, it is not **actual** simplicity, even though it thereby is possible for there to be an exchange of their places.

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Now, from this three matters are understood. The first matter is that as the lights (*Orot*) of Kindness-*Chessed* and Might-*Gevurah* are in their own vessels (*Keilim*), they are the actual aspects of Kindness-*Chessed* and Might-*Gevurah*. For

[53] See Imrei Binah ibid. Ch. 135 and on; Sefer HaMaamarim 5670 ibid., and elsewhere.

example, as the explanation is in the comprehension of Hillel and Shammai, it is in a way of actual Kindness-*Chessed* and Might-*Gevurah*. This is because Hillel's comprehension of the explanation necessitates Kindness-*Chessed*, whereas Shammai's comprehension of it necessitates the opposite. We thus see that the lights (*Orot*) are of the aspects of actual Kindness-*Chessed* and Might-*Gevurah*.

This is unlike the analogy of water which changes according to the color of the vessels.[54] This is because even when the water is in the vessel and appears to have the color of the vessel, nevertheless [water] is simple in the essence of its being. However here, as the explanation is in Hillel's grasp, it only **necessitates** Kindness-*Chessed*, and not Might-*Gevurah*, and the same is so in the reverse, in Shammai's grasp.

This is because in the lights (*Orot*) the reason for the Kindness-*Chessed* and Might-*Gevurah* does not just stem from the vessels (*Keilim*), but stems from the root and source of the light (*Ohr*). This is like the Kindness-*Chessed* and Might-*Gevurah* in the explanation relative to Shammai and Hillel. That is, this is because in a concealed way, the explanation of the teacher also has Kindness-*Chessed* and Might-*Gevurah*.

Even though their grasp there is caused to be the existence of [actual] Kindness-*Chessed* and Might-*Gevurah*, in that since Shammai's grasp is in a way of Might-*Gevurah*, he therefore grasps the explanation in a way [that leans towards] stringency, whereas for Hillel, since in essence his grasp is in a

[54] See Pardes Rimonim, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 4; Also see Derech Mitzvotecha 116b; 156a; Sefer HaMaamarim 5659 p. 196; *Hemshech* 5666 p. 492 [translated in Hemshech Samech-Vav, Vol. 3, Discourse 45], and elsewhere.

way of Kindness-*Chessed*, he therefore grasps in a way [that leans towards] leniency, nevertheless, if the explanation itself did not have the aspects of Kindness-*Chessed* and Might-*Gevurah* at all, there would not be a division into actual Kindness-*Chessed* and Might-*Gevurah* in their comprehension of it.

So likewise [in the analogue],[55] even though it is so that through the vessels (*Keilim*) there come to be the aspects of Kindness-*Chessed* and Might-*Gevurah*, nevertheless, the reason is because in the root and source, in a concealed way there is the presence of Kindness-*Chessed* and Might-*Gevurah*, and they therefore become the aspects of the light (*Ohr*) of Kindness-*Chessed* and the light (*Ohr*) of Might-*Gevurah*.

However, even so, it is possible for their places to be exchanged. For example, when it comes to Beit Shammai, even though their reasonings are in a way of actual Kindness-*Chessed* and Might-*Gevurah*, it nevertheless is possible for them to be exchanged due to the simplicity of their source.

Now, the second matter is that the exchange is only in the lights (*Orot*), and not in the vessels (*Keilim*). This is because in essence, the vessel of their comprehension underwent no change. For example, the vessel of Shammai's grasp remains in a way of Might-*Gevurah*, whereas for Hillel it remains in a way of Kindness-*Chessed*. It only is the reasonings that are exchanged, this being the light (*Ohr*), whereas the vessel (*Kli*) is unchanged.

That is, even when Shammai's comprehension of the explanation is toward Kindness-*Chessed*, nevertheless, the

[55] See *Hemshech* 5672 Vol. 1 p. 29 note 56.

vessel of his comprehension is essentially in a way of Might-*Gevurah*. (However, it is possible that this is brought about through the inter-inclusion of the aspect of Kindness-*Chessed* within Might-*Gevurah*, and that therefore his grasp is in a way of Kindness-*Chessed*. As known,[56] even Kindness-*Chessed* within Might-*Gevurah* is the aspect of Might-*Gevurah*, and likewise Might-*Gevurah* within Kindness-*Chessed* is the aspect of Kindness-*Chessed*.)

We thus find that the exchange is only in the lights (*Orot*). For, even though they [i.e., the lights] are the aspects of actual Kindness-*Chessed* and Might-*Gevurah*, nevertheless relative to the vessels (*Keilim*) they are in a state of simplicity and can thus be exchanged. In contrast, the vessels (*Keilim*), which are aspects of the actual existence of Kindness-*Chessed* and Might-*Gevurah*, do not change or become exchanged.

Now, the third matter is that the reason for the exchange is brought about through the teacher, (that is, through receiving from their source, as explained before). That is, in a concealed way the explanation of the teacher also has the aspects of Kindness-*Chessed* and Might-*Gevurah* within it, but they nevertheless are in a state of simplicity relative to the recipients, such that there will be an exchange in them and through them.

This is necessarily specifically brought about by the simplicity, in that it specifically is thereby that their exchange is caused. Thus, even though in a concealed way there are the aspects of Kindness-*Chessed* and Might-*Gevurah*, they nevertheless are in a state of simplicity, in which it is possible

[56] See Torat Chayim Bereishit 40b and on; Imrei Binah, Shaar HaTefillin Ch. 176.

for there to be an exchange of the reasonings. We thus see that the simplicity in this is also not the aspect of complete simplicity, but it nevertheless is a state of simplicity to the point that it thereby is possible for them to exchange places.

Summary: Even based on what is stated elsewhere, that "they exchange places etc.," it is understood that there are the aspects of Kindness-*Chessed* and Might-*Gevurah* within the lights. This is analogous to Shammai and Hillel who received a single explanation, and it divides into the aspects of Kindness-*Chessed* and Might-*Gevurah* within the vessels of their comprehension. Then, when they hear it from their teacher again, it is possible for there to be an exchange in their comprehension due to the simplicity of the intellect of the teacher. Nevertheless, specifically there is the source of their Kindness-*Chessed* and Might-*Gevurah*, and their Kindness-*Chessed* and Might-*Gevurah* is in the essence of the explanation, meaning, in the light (*Ohr*). This is because it is the presence of the concealed aspects of Kindness-*Chessed* and Might-*Gevurah* that are the reason for the Kindness-*Chessed* and Might-*Gevurah* that [subsequently come forth] in the division. The same is so of the exchange, that it is in the reasoning due to the simplicity of the source. We thus see that there indeed is Kindness-*Chessed* and Might-*Gevurah* there, and that there they are in a state of simplicity, such that because of this the exchanges can be.

14.

Now, we can understand[57] this matter as it is Above based on the teaching of our sages, of blessed memory,[58] "Be silent! Thus it arose in thought." At first glance, this seems to indicate that there is no reason for this at all. However, in truth, Heaven forbid to say so, in that this [response] is not in a way of stubbornness, Heaven forbid to think so. It rather is the matter of a hidden reason (*Ta'am Kamus*) that transcends intellect and wisdom. Thus, according to intellect there is no reason for this at all, to the point that there was no room in [Moshe's] intellect for this, and he therefore asked,[59] "Is this the Torah and is this its reward?"

This is the matter of the light (*Ohr*) of Wisdom-*Chochmah* as it transcends the vessel (*Kli*) of Wisdom-*Chochmah*. That is, even though it is wisdom and reason, nevertheless, relative to the wisdom and intellect of the vessel (*Kli*) of Wisdom-*Chochmah*, it appears as though it is a desire (*Ratzon*) absent of reason. This being so, it is divested of the parameters of the vessel (*Kli*) of Wisdom-*Chochmah*, which is intellect (meaning, even from the light (*Ohr*) that is manifest in the vessel (*Kli*). This is because when the light (*Ohr*) manifests in the vessel (*Kli*), it then becomes like the vessel (*Kli*), to understand and grasp that which the vessel is capable of

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[57] Regarding the coming section – see the discourse entitled "*Lehavin Inyan Ohr Ein Sof*" in note 1 (Ohr HaTorah Inyanim p. 169 and on).

[58] Talmud Bavli, Menachot 29b

[59] Menachot ibid.

grasping. In contrast, the essence of the light (*Etzem HaOhr*) is divested of this, even though it too is Wisdom-*Chochmah*.)

This is comparable to the [distinction between] the intellect in the physical brain, relative to the intellect in the intellectual soul before manifesting in the body. There it [has the] intellect to grasp the actual essence of spirituality, this being the matter of the upper grasp, such as the grasp of the angels, who grasp the actual being of spirituality (meaning, the actual being of the spirituality of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*)), which is like grasping something that is not within the parameters of space and time, as explained elsewhere.[60]

How much more is this certainly so of the grasp of the souls in the Garden of Eden (*Gan Eden*), where they grasp the essential being of the spiritual. This refers to the matter of the study [of Torah] in the Garden of Eden (*Gan Eden*), in which [the grasp is] of the spirituality of all things, in which the souls grasp the essential being of the thing.

In contrast, the intellect in the physical brain does not at all grasp the essential being of the spiritual, but only [the knowledge of] its existence, whereas its grasp of essential being is only in relation to physical things. That is, it altogether is of no comparison to the intellect of the soul. This is because there, the grasp is only of spiritual being, whereas in the intellect as it is in the brain, there only is the grasp of physical being, whereas in regard to the spiritual, there only is the [knowledge] of its existence.

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[60] See Sefer HaMaamarim 5671 p. 231; 5679 p. 18 and elsewhere.

This is unlike [the distance of comparison] between the emotions (*Midot*) and the intellect (*Sechel*). For, even though they are [distinct] from each other in their being, nonetheless they have some relation to each other in their being, and they both are spiritual. In contrast, compared to the revealed intellect, the intellect of the intellectual soul that grasps the essential being of the spiritual, is literally like that which transcends intellect. Nevertheless, it too is intellect and is the source of the revealed intellect.

The same is understood about the Upper Wisdom (*Chochmah Ila'ah*) in comparison to the Concealed Wisdom (*Chochmah Stima'ah*), and the same is so of the vessels (*Keilim*) compared to the light (*Ohr*) as the light (*Ohr*) of Wisdom-*Chochmah* is rooted in the Hidden Brain (*Mocha Stima'ah*).

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(Now, it appears that the explanation of this is that about the aspect of the light (*Ohr*) of Wisdom-*Chochmah*, since in its root it also is the aspect of Wisdom-*Chochmah*, therefore, the radiance drawn down from it to shine in the vessel (*Kli*) of Wisdom-*Chochmah*, comes in a way of inner manifestation and union with the vessel (*Kli*) of Wisdom-*Chochmah*, such that it comes to relate to the being of the vessel (*Kli*) until it is of no comparison to its root and source.

This explains [why] the Upper Wisdom (*Chochmah Ila'ah*) is of no comparison to the Hidden Wisdom (*Chochmah Stima'ah*). For example, human intellect, meaning the intellect

in the brain, is of no comparison to the intellect and comprehension of the soul as it is, in and of itself, transcending intellect that relates to the intellect in the brain.

The reason is because, still and all, the intellect of the soul is the aspect of intellect, and therefore the radiance drawn from it into the brain becomes the aspect of intellect, and comes to be of the essential being of the physical brain, in that it now only grasps the essential being of the physical, whereas in regard to the spiritual, now it only grasps [the knowledge of] its existence.

In other words, because its root and source is also the aspect of intellect, this is why the radiance that comes to be manifest inwardly in the vessel comes to be like the being of the vessel and is thus of no comparison to its root and source. (This is like the explanation before about the grasp of Hillel and Shamai, that for them, their reasoning came in the aspect of actual Kindness-*Chessed* and Might-*Gevurah*, the reason for this being the aspects of Kindness-*Chessed* and Might-*Gevurah* as they are concealed in the explanation of the teacher.)

The same is so of the Upper Wisdom (*Chochmah Ila'ah*) compared to the Hidden Wisdom (*Chochmah Stima'ah*). For example, in the root and source of Wisdom-*Chochmah*, though it too is Wisdom-*Chochmah*, nevertheless, compared to the revealed Wisdom-*Chochmah* it is in a state of simplicity. It thus is akin to the matter of, "Be silent! Thus it arose etc." That is, in the revealed Wisdom-*Chochmah* there is no room for this at all, even though in the Hidden Wisdom (*Chochmah Stima'ah*) there indeed is a reason. This is because compared to the revealed Wisdom-*Chochmah*, the reason and

wisdom of the Hidden Wisdom (*Chochmah Stima'ah*) transcends reason, as explained before.

The same is so of the aspect of the light (*Ohr*) of Wisdom-*Chochmah*. That is, although it is so, that upon its manifestation in the vessel (*Kli*) the light comes into the parameters of the Wisdom-*Chochmah* of the vessel (*Kli*), nevertheless, in essence, it is the aspect of "without whatness" (*Bli Mah*) compared to the vessel (*Kli*). This is because the matter of grasping the light (*Ohr*) as it is in the essence of its being, meaning as it stems from its root and source, is in a way of simplicity, meaning [that] in comparison to the matter of the grasp of the vessel (*Kli*), it is as if it transcends intellect and comprehension.

It is only that through the vessel (*Kli*) it comes to acquire a grasp such as this, (even though the reason for this is because in its root and source it also is intellect, as mentioned before, nevertheless, without the vessel (*Kli*) it would remain in the manner of its root and source, and it only is through the vessel (*Kli*) that it comes to be in a way of grasp that is of no relative comparison.) Therefore, the light (*Ohr*) is essentially in a state of simplicity relative to the vessel (*Kli*), in that the vessel (*Kli*) is of no comparison to the light (*Ohr*).

Now, as understood, the matter of the absence of comparison of the vessel (*Kli*) to the light (*Ohr*) is to a much greater degree than the absence of comparison between the light (*Ohr*) that is manifest in the vessel (*Kli*) relative to its root and source. This is because in regard to the light (*Ohr*) that is innerly manifest, the reason it is in the parameter of being grasped by the vessel (*Kli*) is only because of its manifestation

in the vessel (*Kli*). (Moreover, this itself is because even in its root, it is the aspect of Wisdom-*Chochmah*, and the light (*Ohr*) [that manifests] is only a radiance of this.) However, the essential matter of the grasp of the light (*Ohr*), is as it is grasped in its root and source. In contrast, the matter of the absence of comparison between the vessel (*Kli*) relative to the light (*Ohr*) is that the essential matter of the grasp and Wisdom-*Chochmah* of the vessel (*Kli*) is altogether not of the same category and being as the Wisdom-*Chochmah* of the light (*Ohr*)).

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Now, the same is so[61] of the lights (*Orot*) of all ten *Sefirot*. For example, the inner Kindness-*Chessed* of the One of Ancient Days-*Atik Yomin* is called light (*Ohr*) relative to the "worldly kindness" (*Chessed Olam*) of *Zeir Anpin*. It nevertheless is possible for there to be an exchange of places, such as a light (*Ohr*) of Might-*Gevurah* within a vessel (*Kli*) of Kindness-*Chessed*.

This is because in the Holy Ancient One-*Atika Kadisha*, even though there is Kindness-*Chessed* and Might-*Gevurah* there, they nevertheless said,[62] "There is no left side in this Ancient One-*Atika*, and it all is right etc." Therefore, about the light (*Ohr*) of Might-*Gevurah*, even though it is the aspect of Might-*Gevurah*, nevertheless, because of its root in the powers of Might (*Gevurot*) of the One of Ancient Days-*Atik Yomin*, it

[61] Regarding the coming section – see the discourse entitled "*Lehavin Inyan Ohr Ein Sof*" in note 1 (Ohr HaTorah Inyanim p. 169 and on).

[62] Zohar III 129a; 289a; Also see Torah Ohr Yitro 72c.

can come into a vessel (*Kli*) of Kindness-*Chessed*. This is like the earlier explanation about Shammai and Hillel, that there are the leniencies of Beit Shammai. That is, this stems from the intellect and comprehension of the teacher, which compared to them, is in a state of simplicity, and therefore, the reasonings can be exchanged.

This being so, when it is said that the lights (*Orot*) are "without whatness" (*Bli Mah*), this means that relative to the being of the ten *Sefirot,* which are the vessels (*Keilim*), the lights are in a state of "without whatness" (*Bli Mah*), such that it is possible for them to be exchanged. In contrast, the vessels (*Keilim*) are neither changed nor exchanged, as explained before in the analogy of Shammai and Hillel. This is because the root of the vessels (*Keilim*) is drawn from the Impression-*Reshimu*, which is the root of the power of limitation (*Ko'ach HaGvul*).

In contrast, the Hidden Brain (*Mocha Stima'ah*) of the Ancient One-*Atik* is drawn from the Line-*Kav*, this being the aspect of the light (*Ohr*) that is, radiance of the limitless light of the Unlimited One, blessed is He, and thus is far higher than the being of the vessels (*Keilim*), such that relative to them they are called "without whatness" (*Bli Mah*).

Nonetheless, they are the actual lights (*Orot*) of ten *Sefirot*, meaning that even within the lights (*Orot*) there actually are ten *Sefirot*. [However], this only applies in the Line and Thread (*Kav v'Chut*) drawn down from the limitless light of the Unlimited One (*Ohr Ein Sof*).

Summary: We can understand the matter as it is Above based on the teaching of our sages, of blessed memory, "Be silent! Thus it arose in thought," from which we see that there is a hidden reason (*Ta'am Kamus*). It completely transcends Wisdom-*Chochmah* relative to the light (*Ohr*) of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*). It is like the intellect of the soul before its manifestation in the body, in which its intellect and comprehension completely transcends the intellect when compared to the intellect as manifest within the body. Nevertheless, this intellect and wisdom is the source of the revealed wisdom. Thus, since even the source is Wisdom-*Chochmah*, therefore when the light (*Ohr*) is within the vessel (*Kli*) it is like the essential being of the Wisdom-*Chochmah* of the vessel (*Kli*). Thus, just as in the source, though it is Wisdom-*Chochmah*, it nevertheless is in a state of simplicity, so likewise the light (*Ohr*) is essentially in a state of "without whatness" (*Bli Mah*) relative to the vessels (*Keilim*). (This is because the absence of comparison of the light (*Ohr*) [to the essence] is unlike the absence of comparison of the vessels (*Keilim*).) It is for this reason that they can exchange places. This being so, the lights (*Orot*) are also the aspect of ten [distinct] *Sefirot*, though they are in a state of "without whatness" (*Bli Mah*) relative to the vessels (*Keilim*).

15.

Now, it can be said[63] that this is likewise the matter of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) concealed in their Emanator, in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction.[64] In other words, even as the Line-*Kav* was still subsumed in the limitless light of the Unlimited One (*Ohr Ein Sof*) before the constriction (*Tzimtzum*), it applies for there to be ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), these being the roots of the lights (*Orot*).

Now, in Pardes Rimonim[65] he writes that the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are the roots of the vessels (*Keilim*). That is, if we say that the lights (*Orot*) of the ten *Sefirot* are utterly without whatness (*Bli Mah*), like the limitless light of the Unlimited One (*Ohr Ein Sof*) which utterly transcends the being of ten *Sefirot*, it therefore must be said that the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are the roots of the **vessels** (*Keilim*).

However, based on the explanation,[66] that even in the lights (*Orot*) of the ten *Sefirot* it applies to say that there is Wisdom-*Chochmah* and Kindness-*Chessed* etc., and that they only are called "without whatness" (*Bli Mah*) relative to the vessels (*Keilim*) of the ten *Sefirot*, this being so, the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) that transcend the Impression-

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[63] Regarding the coming section – see the discourse entitled "*Lehavin Inyan Ohr Ein Sof*" in note 1 (Ohr HaTorah Inyanim p. 169 and on).

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

[65] Pardes Rimonim, Shaar 11 (Shaar HaTzachtzechut) Ch. 6.

[66] Previously in Ch. 12 (*Hemshech* 5672 Vol. 1 p. 25 and on).

Reshimu are the roots of the **lights** (*Orot*) of the ten *Sefirot* of the world of Emanation (*Atzilut*).

However, in regard to the limitless light of the Unlimited One (*Ohr Ein Sof*) itself, even the light and revelation from His Essential Self, the aspect of the revelation of His Essential Self, is utterly divested of ten *Sefirot*, and it utterly does not apply for there to be *Sefirot* there in any way.

Rather, the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) (and perhaps this should say, "the ten *Sefirot* of the lights (*Orot*)"),[67] are [only] called "without whatness" and "limitless" in comparison to the ten *Sefirot* of the vessels (*Keilim*), which were emanated from the Impression-*Reshimu*. That is, because the lights (*Orot*) were emanated and drawn from the light that transcends the Impression-*Reshimu*, from which the Line-*Kav* was drawn down. Nonetheless, compared to the limitless light of the Unlimited One (*Ohr Ein Sof*) itself, they too are a source and root of the limitation.

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Now, with this in mind,[68] we can answer something that, at first glance, is not understood. That is, the Zohar and the Idra seem [to indicate] that the "Ancient One-*Atik*" refers to His

[67] See *Hemshech* 5672 Vol. 1 p. 32, note 66, that the text itself is as written in the discourse entitled "*Lehavin Inyan Ohr Ein Sof*" cited in note 2 ibid. (Ohr HaTorah Inyanim p. 170) upon which the Rebbe notes, "This should perhaps say 'the ten *Sefirot* of the lights (*Orot*)'".

[68] Regarding the coming section, see the discourse entitled "*b'Makom Acher Amar*" cited in note 1 ibid. (Ohr HaTorah Inyanim p. 286).

Essential Self and Being, literally.[69] This being so, this raises a difficulty. Why did the Arizal state[70] that there are various aspects that transcend the Ancient One-*Atik*, such as Primordial Man (*Adam Kadmon*) and the "[*Sefirot* that are] bound" (*Akudim*), which are higher than the Ancient One-*Atik* of the world of Emanation (*Atzilut*).

Although this could be answered by saying that the Arizal also states that there is an aspect of the Ancient One-*Atik* that **transcends** Primordial Man (*Adam Kadmon*), as stated in Etz Chayim, Shaar 8, Chapter 5,[71] that above the "skull" (*Galgalta*) [of Primordial Man (*Adam Kadmon*)] there is that which is like the Ancient One-*Atik* of the world of Emanation (*Atzilut*), nevertheless, even the Ancient One-*Atik* of Primordial Man (*Adam Kadmon*) is drawn from the Line-*Kav* that **follows** the constriction (*Tzimtzum*) and empty space (*Makom Panuy*). This being so, how can it be said that it literally is His Essential Self?

Another difficulty is that in the Idra,[72] in discussing the One of Ancient Days-*Atik Yomin*, they make use of terms such as [His] "skull" (*Galgalta*), "eyes" (*Eiynin*), "brain" (*Mocha*) etc., all of which indicates the ten *Sefirot*. However, in His actual Essential Self it does not apply for there to be any *Sefirah*.

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[69] [See Sefer HaArachim Vol. 3 p. 210, note 102; Also see Likkutei Torah, Drushim L'Yom HaKippurim 71d and the citations there; Also see later in *Hemshech* 5672 Vol. 1 p. |329; Vol. 2 p. |962; Vol. 3 p. |1,435.]

[70] See Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut) Ch. 1; Maamarei Admor HaZaken Inyanim Vol. 1 p. 1 and on; Ohr HaTorah Inyanim p. 77 and on.

[71] In Etz Chayim, Shklov 5560 edition. In our edition see Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6.

[72] Zohar III 129a and on.

However, based on the above this is answered. That is, since in the root and source of the Line-*Kav* too, meaning, as it is subsumed in the limitless light of the Unlimited One (*Ohr Ein Sof*) before the constriction (*Tzimtzum*), it **does** apply for the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) to be, it can thus be said that the Line-*Kav* is drawn only from the aspect of Kingship of Kingship (*Malchut* of *Malchut*) of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) and from it Primordial Man (*Adam Kadmon*) was brought into being.

Now, [to explain this further,] in Primordial Man (*Adam Kadmon*) there is [the order of] Circles-*Iggulim* and the [order of] the Upright Stature-*Yosher*,[73] which are the *Nefesh* and *Ruach*.[74] However, in books of Kabbalah[75] it is asked why about Primordial Man (*Adam Kadmon*) no mention is made of the *Neshamah*, *Chayah*, and *Yechidah*? However, based on how they answered this, it is understood that the *Yechidah* of Primordial Man (*Adam Kadmon*) is the matter of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) as they are **included** in the limitless light of the Unlimited One (*Ohr Ein Sof*).

The Line-*Kav* is like the *Chayah* or *Neshamah* that is drawn down from the aspect of the *Yechidah* to manifest in Primordial Man (*Adam Kadmon*), whereas the *Yechidah* itself, is the aspect of the Ancient One-*Atik*. In other words, the ten

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[73] See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16 and on, and elsewhere.

[74] See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 3; Likkutei Torah Shlach 37c; Shaar HaEmunah of the Mittler Rebbe, Ch. 37 (63a and on).

[75] In the discourse entitled "*b'Makom Acher Amar*" (in Ohr HaTorah cited in note 1 ibid.) it cites Sefer Shaar HaShamayim,* Maamar 6, Ch. 9 [of Rabbi Avraham Kohen Irirah (a student of Rabbi Yisrael Sarug), translated into the Holy Language by Rabbi Yitzchak Abuhav (63c and on – Amsterdam 5415)].

Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are the aspect of the Ancient One-*Atik* of Primordial Man (*Adam Kadmon*). (Also see the discussion later in chapter twenty-seven.)[76]

Now, with this in mind, we can answer why Zohar seems to indicate that the Ancient One-*Atik* is His Essential Self and Being. This is because the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), which are like the Ancient One-*Atik* and *Yechidah* of Primordial Man (*Adam Kadmon*), are literally included in the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the constriction (*Tzimtzum*) and the Line-*Kav*. This is because the Line-*Kav* is only drawn from[77] Kingship-*Malchut* of the Unlimited One (*Ein Sof*), and thus the Ancient One-*Atik* is called His actual Essential Self. However, it nevertheless also applies to mention the matter of the "skull" (*Galgalta*), "eyes" (*Eiynin*) etc., indicating of ten *Sefirot*. However, all this applies only in the root and source of the Line-*Kav*, whereas in the limitless light of the Unlimited One (*Ohr Ein Sof*) that is, the aspect of the revelation of His Essential Self, it does not apply to discuss *Sefirot* there altogether.

Summary: The root of the lights (*Orot*) are the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*), these being the root of limitation (*Gvul*). In contrast, the limitless light of the Unlimited One (*Ohr Ein Sof*) itself is the light of limitlessness (*Ohr HaBli Gvul*). The ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are the

[76] *Hemshech* 5672 Vol. 1 p. 57 and on.
[77] See *Hemshech* 5672 Vol. 1 p. 33, note 75 [textual amendment].

aspect of the Ancient One-*Atik* of Primordial Man (*Adam Kadmon*) and it thus is considered to be the aspect of His Essential Self. Nevertheless, there it applies for there to be [a discussion about] the aspects of the "skull" (*Galgalta*), "eyes" (*Eiynin*), "brain" (*Mocha*) etc.

16.

(Now, about the statement before, that the root and source of the Line-*Kav* relative to the Essential Self of the limitless light of the Unlimited One, is the aspect of limitation (*Gvul*), this does not refer to the aspect of the power of limitation (*Ko'ach HaGvul*) of the Unlimited One (*Ein Sof*) like the aspect of the Impression-*Reshimu*. For, it was explained before in chapter nine that the Impression-*Reshimu*, which is the root and source of the vessels (*Keilim*), is the matter of the names "Almighty-*E"l*-א"ל" and "God-*Elohi"m*-אלה"ם" etc., this being the light and vitality of the vessels (*Keilim*) themselves, whereas the light (*Ohr*) is the aspect of the Name *HaShem*-יהו"ה.

This is as stated in the Siddur, in Shaar HaMo'adim,[78] that the innerness of *Zeir Anpin* is the aspect of the Name *HaShem*-יהו"ה, which is equal in all the *Sefirot*. Likewise, in Pardes Rimonim, in Shaar 4, Chapter 6,[79] he writes about "the inner name of *Ma"H*-מ"ה-45" [יו"ד ה"א וא"ו ה"א][80] that about the Name of four letters, though its foundation is four [letters], it

[78] Siddur Im Da"Ch p. 316d and on.
[79] Also see Ohr HaTorah Yitro p. 837 and on.
[80] See introduction to Tikkunei Zohar 17a.

nonetheless comes to ten letters in its expansion (*Miluy*), these being the ten *Sefirot*. They are the *Sefirot* that spread forth within the vessels (*Keilim*). That is, this is the essence (the light (*Ohr*)) that spreads forth and manifests in the vessels (*Keilim*). This being so, this likewise is so of its root and source in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*), that it is the aspect of the Name *HaShem*-יהו"ה.

Now, the difference between the Name *HaShem*-יהו"ה and the other names is well known. That is, the Name *HaShem*-יהו"ה is the Name of His Essential Self (*Shem HaEtzem*).[81] The matter of the Name of His Essential Self (*Shem HaEtzem*) is that it is unified with His Essential Self, as the verse states,[82] "I am *HaShem*-יהו"ה, that is My Name," meaning, "the Name that is uniquely and singularly unified with Me."[83]

That is, the power of limitation (*Ko'ach HaGvul*) is like a power that is separate from His Essential Self. This is like the explanation before in chapter ten[84] about the coming into being of the vessels (*Keilim*) from the Impression-*Reshimu*, that it is not in a way of adhesion (*Dveikut*), but is like the spark that separates [from the torch]. The same is so of the Impression-*Reshimu* relative to His Essential Self, that it is like a separate power, as explained elsewhere.[85] In contrast, the state of the

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[81] Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Kesef Mishneh, Hilchot Avodah Zarah 2:7; Pardes Rimonim, Shaar 19 (Shaar Shem Ben Dalet); Moreh Nevuchim, Part 1, Ch. 61 and on; Ikkarim, Maamar 2, Ch. 28.

[82] Isaiah 42:8

[83] See Radak and Metzudat Dovid to Isaiah ibid.

[84] *Hemshech* 5672 Vol. 1 p. 22.

[85] See Ohr HaTorah Inyanim p. 262; Hagahot l'Drush HaMatchil *Patach Eliyahu* in Torah Ohr – 5658 p. 21 and on.

source and root of the light (*Ohr*) is that of union and adhesion, this being the Name *HaShem*-יהו"ה, the Name of His Essential Self (*Shem HaEtzem*).

However, in the Name *HaShem*-יהו"ה there also are two levels, as the verse states,[86] "and He called, '*HaShem*-יהו"ה, *HaShem*-יהו"ה." As known, this refers to the Name *HaShem*-יהו"ה of the order of the chaining down of the worlds (*Seder Hishtalshelut*) and the Name *HaShem*-יהו"ה that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*).[87]

That is, the Name *HaShem*-יהו"ה of the order of the chaining down of the worlds (*Seder Hishtalshelut*) is of the same root as, "He who brings into being-*Mehaveh*-מהווה,"[88] meaning that He is the source who brings into being. This is the light and revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) that is the source of novel existence. (This is as explained before in chapter eight,[89] that the creation of novel existence is brought about into actuality through the Line-*Kav*. Alternately, it can be said in a way akin to the statement in Iggeret HaKodesh,[90] in the Epistle entitled "*Eehoo*

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[86] Exodus 34:6

[87] See Zohar III 138a (Idra Rabba); Torah Ohr Beshalach 61d and on, and elsewhere.

[88] See Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4; Also see Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla translated as HaShem Is One, Part 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) (4a and on, quoted in Shnei Luchot HaBrit, Shaar HaShem 4b and on); Moreh Nevuchim Part 1, Ch. 61; Tur and Shulchan Aruch Orach Chayim, Siman 5, and elsewhere.

[89] *Hemshech* 5672 Vol. 1 p. 18.

[90] Tanya, Iggeret HaKodesh, Epistle 20 (130a and on); Also see earlier in *Hemshech* 5672, Ch. 6 (Vol. 1 p. 12 and on).

v'Chayohee Chad," that the light (*Ohr*) bears likeness to the Luminary (*Ma'or*)).

Now, in the discourse entitled "*v'Aseeta Tzitz*" in Torah Ohr,[91] it is explained that both Names *HaShem*-יהו"ה are in the aspect of the desire (*Ratzon*-רצון-346). The second Name *HaShem*-יהו"ה is that the Name *HaShem*-יהו"ה indicates that it is He who brings all beings into being (*Mehaveh*-מהווה) from nothing to something, because thus it arose in His desire, and there is a source and root for that it thus arose in His desire, this being the first Name *HaShem*-יהו"ה. Based on this, the second Name *HaShem*-יהו"ה is in the arousal of the desire to emanate, as it is in the limitless light of the Unlimited One before the constriction (*Tzimtzum*), whereas the first Name *HaShem*-יהו"ה is before the arousal of the desire.

It can thus be said that the second Name *HaShem*-יהו"ה, which is the Name *HaShem*-יהו"ה of the order of the chaining down of the worlds (*Seder Hishtalshelut*), as it is in the limitless light of the Unlimited One that precedes the constriction (*Tzimtzum*), it is the matter of the roots of the novel beings, as they are included in the desire. This is the root of His light that fills all worlds (*Memaleh Kol Almin*) as it is included in the limitless light of the Unlimited One, which is without limitation (*Bli Gvul*), as mentioned before. [In contrast], the first Name *HaShem*-יהו"ה is in the essence of His desire, which transcends the roots of the novel beings as they are included etc.

However, the truth of the matter is that it all is one. This is because, in general, the roots of the novel beings as they are included etc., is also the aspect of the desire (*Ratzon*), in that it

[91] Torah Ohr Tetzaveh 83c

arose in His desire to emanate etc. This is because, in general, this is the aspect of the root of His light that fills all worlds (*Memaleh Kol Almin*).[92] [In contrast], the first Name *HaShem*-יהו"ה, which is the root for it to arise in such a way, is the matter of the Desire of all desires (*Ra'ava d'Kol Ra'avin*), this being the essence of the desire (*Etzem HaRatzon*) which includes everything in it. In[93] essence, it is the root and source of the aspect of His light that transcends and surrounds all worlds (*Sovev Kol Almin*).*

This is like the statement in chapter four of the first discourse entitled "*BaYom HaZeh Yechaper*,"[94] that [the term] "Rock-*Tzur*-צור" refers to the root and source of all roots of novel being, (this being the matter of the first Name *HaShem*-יהו"ה, the aspect of the Desire of all desires (*Ra'ava d'Kol Ra'avin*)), and that the root of novel being is in it in a concealed way, in potential (*Ko'ach*) and not in actualization (*Po'el*), this being the aspect of the second name *HaShem*-יהו"ה, which is the aspect of the root and source of His light that fills all worlds (*Mamaleh Kol Almin*) as it is included in the essence of the desire (*Etzem HaRatzon*).

Based on this, the aspect of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) that are in the root and source of the Line-*Kav* are the matter of the Name *HaShem*-יהו"ה. This is unlike

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[92] See *Hemshech* 5666 p. 252; p. 583 [translated in Hemshech Samech-Vav, Vol. 2, Discourse 23; Vol. 4, Discourse 52].

[93] See the citations in the preceding note.

[*] (See what is discussed in the second explanation of the discourse entitled "*v'Aseeta Tzitz*" which has not [yet] been printed.*)** [* See Torat Chayim Tetzaveh ibid. 360c and on; 376d.] [The manuscript bears an annotation that this need not be printed. Nevertheless, see *Hemshech* 5672 Vol. 1 p. 14 note 52 and the citations there, indicating that they be included as notes.]

[94] Likkutei Torah Acharei 26c

the names of the Impression-*Reshimu*, since the Name *HaShem*-יהו"ה is His Essential Name (*Shem HaEtzem*) that is unique [to Him] and unified [with Him] etc. (Likewise, according to the explanation elsewhere,[95] that the matter of His Essential Name (*Shem HaEtzem*) refers to His being Unlimited (*Bli Gvul*), this too make sense, in that He is "without whatness (*Bli Mah*) relative to the ten *Sefirot* of the vessels (*Keilim*)). That is, it is the aspect of the Name *HaShem*-יהו"ה that relates to the order of the chaining down of the worlds (*Seder Hishtalshelut*), whereas the limitless light of the Unlimited One (*Ohr Ein Sof*) which **actually** is utterly without limitation (*Bli Gvul*) is the first Name *HaShem*-יהו"ה, the aspect of the Desire of all desires (*Ra'ava d'Kol Ra'avin*).

Summary: The ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are the root of limitation, referring to the limitation of the lights (*Orot*), and they are the Name *HaShem*-יהו"ה. This is the meaning of the verse, "He proclaimed, '*HaShem*-יהו"ה, *HaShem*-יהו"ה." The first one is before the arousal of the desire (*Ratzon*), and the second is in the arousal of the desire (*Ratzon*). That is, the first Name *HaShem*-יהו"ה is in the essence of the desire (*Etzem HaRatzon*), and is the limitless light of the Unlimited One (*Ohr Ein Sof*) which is without limitation (*Bli Gvul*), this being the root of His light that surrounds all worlds (*Sovev Kol Almin*), whereas the second Name *HaShem*-יהו"ה is the root of the lights (*Orot*) as they are included in the limitless light of the Unlimited One (*Ohr Ein Sof*), this being the root of His light that fills all worlds (*Memaleh Kol Almin*).)

[95] See Sefer HaMaamarim 5643 p. 76 and on.

17.

Now, it thus can be said[96] that this is the meaning of the verse,[97] "Let Us make man in Our image, after Our likeness." That is, this refers to the aspect of the Supernal Man (*Adam HaElyon*) of the world of Emanation (*Atzilut*), as the ten *Sefirot* of the world of Emanation (*Atzilut*) are in the image of man (*Adam*-אדם), that is, a "skull" (*Galgalta*), "brain" (*Mocha*) etc.

Thus, the word "in Our image-*b'Tzalmeinu*-בצלמנו" means, from the aspect of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) concealed in their Emanator. From them there was a drawing down of the lights (*Orot*) of the ten *Sefirot*, which are the aspect of the soul of man (*Adam*) of the world of Emanation (*Atzilut*), as in the teaching,[98] "That flow is like the soul etc."

In contrast, the word, "after Our likeness-*k'Dmuteinu*-כדמותנו" refers to the aspect of the Impression-*Reshimu*, the root of the vessels (*Keilim*) of the world of Emanation (*Atzilut*), which are the aspect of the "body." However, about the limitless light of the Unlimited One (*Ohr Ein Sof*) itself, it does not apply to ascribe the aspect of "man-*Adam*-אדם" to Him, for "He is not a man."[99]

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[96] Regarding the coming section, see the discourse entitled "*Lehavin Inyan Ohr Ein Sof*" cited in note 1 ibid. (Ohr HaTorah Inyanim p. 170 and on).

[97] Genesis 1:26

[98] Introduction to Tikkunei Zohar 17a

[99] Samuel I 15:29

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Now, in the explanation[100] of the discourse entitled "*Sheesheem Heimah Malchut*" in the manuscript of Rav Pinchas [Reizes], of righteous memory,[101] it states that it does not apply to ascribe any of the *Sefirot* to His Essential Self and Being. It only is in the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*) that it applies to use the term *Sefirot*, but not ten *Sefirot*. This is because even in the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*) [the *Sefirot* are] beyond enumeration. However, about His Essential Self and Being it altogether does not apply for there to be "*Sefirot*" there. This concludes the quote of his words.

Now, this seems to indicate that even in the limitless light of the Unlimited One that is utterly limitless and transcends the Line-*Kav*, it applies for there to be *Sefirot*. It rather is only in the Essential Self and Being of the Luminary that it altogether does not apply for there to be *Sefirot*. That is, since the light (*Ohr*) is the aspect of revelation, and all revelation is through *Sefirot*, it thus applies to discuss *Sefirot* even in the limitless light (*Ohr HaBli Gvul*).

However, about the number of ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), it can be said that this only applies in the root of the Line-*Kav*. That is, it applies to discuss the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) there, being that this is the aspect of His light that fills all worlds (*Memaleh Kol*

[100] Regarding the coming section, see the discourse entitled "*b'Makom Acher Amar*" cited in note 1 ibid. (Ohr HaTorah Inyanim p. 285 and on).

[101] Maamarei Admor HaZaken, Hanachot HaRav Pinchas Z"L p. 169, and with the glosses etc., see Ohr HaTorah Shir HaShirim Vol. 3 p. 1,065 and on.

Almin) as it is in its root and source in the limitless light of the Unlimited One, blessed is He. For, since the light that fills all worlds (*Memaleh Kol Almin*) has the aspect of ten *Sefirot*, it thus also applies to discuss the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) in its root.

In contrast, this is not so of the limitless light of the Unlimited One which is utterly without limitation (*Bli Gvul*), this being the root and source of the light that transcends and surrounds all worlds (*Sovev Kol Almin*), in which there is no number to the *Sefirot*. That is, they are the aspect of *Sefirot* without end [in number]. Moreover, the *Sefirot* themselves are in a state of utter simplicity, this being the matter of without limitation (*Bli Gvul*). That is, there is no limit and number to the *Sefirot*, and the state of the *Sefirot* themselves is without limitation (*Bli Gvul*), meaning that they are in a state of simplicity. (See the discussion in later chapters.)[102]

This is as known[103] about the matter of "You are He who is One, but not in enumeration."[104] That is, since He essentially is one, it therefore is "not in enumeration," with a spreading forth that is without measure (this being the matter of *Sefirot* without end), and it thus follows automatically that the entire

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[102] See Ch. 83 (*Hemshech* 5672 p. 212 and on, wherein he explains how it can be said that the *Sefirot* are in a state of simplicity. For, is it not the case that the *Sefirot* are the aspect of limitation, and this being so, how is it applicable that the *Sefirot* will be in a state of simplicity?); Ch. 124 (p. 326).

[103] See the discourse entitled "*b'Zohar Parshat Chayei Sarah*" (Ohr HaTorah, Chayei Sarah 109b; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 77 and on) – cited later in Ch. 124 (*Hemshech* 5672 Vol. 1 p. 325); Sefer HaMaamarim 5657 p. 193 and on; Hagahot l'Drush HaMatchil *Patach Eliyahu* in Torah Ohr – 5658 p. 58; Also see later in Vol. 5 p. 1,479; p. |1,163; Sefer HaArachim Chabad Vol. 3, section on Ohr Ein Sof (3), Section 2.

[104] Introduction to Tikkunei Zohar 17a

spreading forth is in a way that is "One." This is like the analogy in Idra Zuta,[105] "Like [the light of] this flame that spreads forth to all sides and directions, but when you come to discern it, you will only find one flame etc."

However, in the Essential Self of the Luminary (*Ma'or*) there are no *Sefirot* at all. As explained elsewhere,[106] this refers to the essence of the light (*Etzem HaOhr*) as it is included in His Essential Self, which is not at all in a state of being drawn forth or revealed from His Essential Self, within which it does not apply for there to be *Sefirot* at all.

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Now, just as it is so that in the limitless light of the Unlimited One that precedes the constriction (*Tzimtzum*) there are generally two levels, the first being the aspect of the light (*Ohr*) in a state of endlessness (*Ein Sof*) and limitlessness (*Bli Gvul*), and the second being the root and source of the Line-*Kav* as it is in the limitless light of the Unlimited One, these being the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), the same is so of the levels following the constriction (*Tzimtzum*), in the aspect of the Crown-*Keter* of the world of Emanation (*Atzilut*).

That is, about the aspect of the Crown-*Keter* as it is in essence, it transcends the aspect of ten *Sefirot*, and from there it is possible for there to be *Sefirot* to no end. Then, the fact that there is the aspect of Wisdom-*Chochmah* of the Crown-*Keter*,

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[105] Zohar III 288a

[106] See Ohr HaTorah Shir HaShirim ibid.; *Hemshech* 5666 p. 246 and on; p. 679 [translated in Hemshech Samech-Vav, Vol. 2, Discourse 22; Vol. 4, Discourse 59].

or the emotional qualities (*Midot*) of the Crown-*Keter*, these are the roots of the ten *Sefirot* of the lights (*Orot*) as they are included in the Crown-*Keter*. However, the Crown-*Keter* itself entirely transcends the aspect of ten *Sefirot*.

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Now, with the above in mind, we can understand the verse,[107] "Wisdom (*Chochmah*) is found from nothing (*Ayin*)." That is, the coming into being of Wisdom-*Chochmah* from the "nothing" (*Ayin*) of the Crown-*Keter* is in a way of something from nothing (*Yesh MeAyin*), meaning in a way of no relative comparison. However, is it not so that the world of Emanation (*Atzilut*) is the aspect of the revelation of the concealed (*Giluy HaHe'elem*)?

The explanation is that about the fact that they are the aspect of the revelation of the concealed (*Giluy HaHe'elem*), this is in relation to the root and source of the ten *Sefirot* as they are included in the aspect of the Crown-*Keter*. That is, the light (*Ohr*) of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) relative to the aspect of Wisdom-*Chochmah* of the Crown-*Keter* is the aspect of the revelation of the concealed (*Giluy HaHe'elem*). This is because the aspect of Wisdom-*Chochmah* of the Crown-*Keter* is also the aspect of Wisdom-*Chochmah*. Although it is much higher than the aspect of the Upper Wisdom (*Chochmah Ila'ah*), and as discussed before about the teaching, "Be silent! Thus it arose in thought," nevertheless, it too is the aspect of Wisdom-*Chochmah*. It only

[107] Job 28:12

is that it is the aspect of concealed Wisdom-*Chochmah* which transcends intellect and reason that is comprehended.

The primary aspect of it transcending intellect that is comprehended, is relative to the vessel (*Kli*) of Wisdom-*Chochmah*. This is because, for the light (*Ohr*) of Wisdom-*Chochmah* to be in a state of graspable intellect in accordance with the being of the vessel (*Kli*), this results from the effect that the vessel (*Kli*) has upon the light (*Ohr*), as explained before. Therefore, relative to the aspect of the Hidden Brain (*Mocha Stima'ah*), the light (*Ohr*) of Wisdom-*Chochmah* does have some measure of comparison and is the aspect of the revelation of the concealed (*Giluy HaHe'elem*).

However, relative to the essence of the Crown-*Keter* it is of no comparison. For, since the essence of the Crown-*Keter* completely transcends the parameters of Wisdom-*Chochmah*, and is literally in a state of limitlessness (*Bli Gvul*), this being so, Wisdom-*Chochmah* is of no comparison whatsoever to this level.

The same is so of the aspect of the Line-*Kav* relative to the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*). That is, relative to the root and source of the Line-*Kav*, which are the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), it is the aspect of the revelation of the concealed (*Giluy HaHe'elem*). However, relative to the Essential Self of the limitless light of the Unlimited One, meaning the light (*Ohr*) that is truly in a state of endlessness (*Ein Sof*), it is of no comparison whatsoever.

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Now, with the above in mind, we can understand the verse, "Take a headcount (*Naso et Rosh*-נשא את ראש) of the sons of Gershon, them too etc." That is, in the Tabernacle (*Mishkan*) there were two matters, the tapestries of the Tabernacle, and the vessels. As known, these are the [two matters of the] inner light (*Ohr Pnimi*) and the encompassing light (*Ohr Makif*). That is, the vessels, such as the Ark (*Aron*), the Table (*Shulchan*) etc., are the aspect of the inner light (*Ohr Pnimi*), whereas the tapestries are the aspect of the encompassing light (*Ohr Makif*).

Now, the sons of Gershon would carry the tapestries.[108] There thus is room to say about them that it does not apply for there to be a "head count-*Nesiyat Rosh*-נשיאת ראש." This is because [the words "take a head count-*Naso et Rosh*- נשא את ראש"] refer to the matter of "uplifting the head-*Nesiyat Rosh*-נשיאת ראש," meaning to elevate the aspect of the head and intellect to the aspect of the Essential Self of the limitless light of the Unlimited One, blessed is He. This is as stated,[109] "Uplift-*Se'u*-שאו… to their skulls-*l'Gulgelotam*-לגלגותם," referring to the aspect of the Crown-*Keter*.[110]

This being so, in regard to the aspect of the sons of Gershon who carried the tapestries, which are the aspect of the encompassing light (*Ohr Makif*), it is unnecessary for there to be an "uplifting of the head." Nevertheless, it states "uplift the head-*Naso et Rosh*-נשא את ראש" about them too, being that the

[108] Numbers 4:25
[109] Numbers 1:2
[110] See Likkutei Torah Bamidbar 5a

encompassing light (*Ohr Makif*) is also not the aspect of His Essential Self, but is only the aspect of light and revelation, and at the very least, it applies for there to be *Sefirot* to no end there. Therefore they too require the "uplifting of the head." This is why the verse states, "them too-*Gam Heim*-גם הם," in that although they are the aspect of the encompassing light (*Ohr Makif*), there nevertheless must be the elevation of the head in them too.

Summary: This then, is the meaning of the verse, "Let Us make man," referring to the aspect of man (*Adam*-אדם) of the world of Emanation (*Atzilut*). "In Our image-*b'Tzalmeinu*-בצלמנו" refers to the roots of the lights (*Orot*), and "after Our likeness-*k'Dmuteinu*-כדמותנו" refers to the Impression-*Reshimu*, the root of the vessels (*Keilim*). (Nevertheless, even in the limitless light of the Unlimited One (*Ohr Ein Sof*) it applies for there to be *Sefirot* to no end, whereas in the essence of the light (*Etzem HaOhr*) there altogether are no *Sefirot*.) Now, just as this is so in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*), so it is of the Crown-*Keter*. That is, the essence of the Crown-*Keter* is in a state of endlessness (*Ein Sof*), and the roots of the lights (*Orot*) of the ten *Sefirot* included [in it]. Thus, relative to that level, the light (*Ohr*) of Wisdom-*Chochmah* is the aspect of the revelation of the concealed (*Giluy HaHe'elem*), whereas relative to the essence of the Crown-*Keter*, it is of no comparison. With this the verse, "Take a headcount," is explained.

Discourse 5

"*Shlach Lecha Anashim… -*
Send forth men for yourself…"

Delivered on Shabbat Parshat Shlach, 5672[1]
By the grace of *HaShem,* blessed is He,

The verse states,[2] "Send forth men for yourself, and let them scout the land of Canaan." Now, we must better understand the matter of sending the spies. For, is it not so that the conquest of the land was entirely not a natural matter? This being so, why was there the matter of sending them altogether? That is, if it was so that the conquest of the land was in a natural way, it then applies to send spies to know the fortifications and strength of the land, and how it could be conquered. However, about the conquest of the land, at first glance, all this does not apply.

We must also understand the words, "and let them scout-*v'Yaturu*-ויתורו the land." Why does the verse not state, "and let them spy-*Leragel*-לרגל the land" as it does [about Yehoshua's spies],[3] "[Yehoshua…] dispatched two men – spies (*Meraglim*-מרגלים) etc."

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[1] Part of the discourse appears to be founded on the discourse entitled "*Lehavin b'Tosefet Biur Inyan HaTzimtzum*" (Ohr HaTorah Inyanim p. 327 and on) – as cited in later notes. The end of the discourse appears to be founded upon the discourse entitled "*Inyan Parshat HaMeraglim*" in Ohr HaTorah Shlach p. 51 and on (Kehot 5757)).

[2] Numbers 13:2

[3] Joshua 2:1

Now, Moshe told them to observe three things. The first is the people. About this the verse states,[4] "See the land – what (*Mah*-מה) is it etc.?" What is meant here is the inhabitants of the land, as explained by Rashi, of blessed memory. The second is the land itself, as the verse states,[5] "And what (*Mah*-מה) is the land?" The third is the cities, as the verse states,[6] "And what (*Mah*-מה) are the cities?" We therefore must understand what these three matters are, and why "what-*Mah*-מה" is stated with each of them.

Now, to understand all this, we must begin with the explanation before,[7] that about the lights (*Orot*), although they are simple, their state is not that of actual simplicity like the simplicity of the Unlimited One (*Ein Sof*). This is as stated in Sefer Yetzirah,[8] "Ten *Sefirot* without whatness (*Bli Mah*)," indicating that in the lights (*Orot*) there are also ten *Sefirot*, except that relative to the vessels (*Keilim*) they are "without whatness" (*Bli Mah*).

It was explained[9] that even as the Line-*Kav* is included in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*), it has ten *Sefirot* in it, these being the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) which are the root and source of limitation. Thus, relative to this level, the Line-*Kav* is the aspect of the revelation of the

[4] Numbers 13:18 and Rashi there.
[5] Numbers 13:19
[6] Numbers 13:19 ibid.
[7] In Ch. 12 and on (*Hemshech* 5672 Vol. 1 p. 25 and on).
[8] Sefer Yetzirah 1:2 and on.
[9] In Ch. 15 and on (*Hemshech* 5672 Vol. 1 p. 32 and on).

concealed (*Giluy HaHe'elem*), whereas relative to the limitless light of the Unlimited One (*Ohr Ein Sof*) it is of no comparison.

18.

Now, based on this, it is possible to explain what [the words of] Etz Chayim seem to be indicating, that there could have been the revelation of the light of the Line-*Kav* without there first being the constriction (*Tzimtzum*) and concealment of its light.

To explain, in Etz Chayim, Shaar 1, end of Anaf 3, he asks why the constriction (*Tzimtzum*) was such that the light (*Ohr*) was completely withdrawn and the Line-*Kav* was then drawn down, and why He did not simply leave the Line-*Kav* in its place and only remove the remainder of the Great Light?

However, at first glance, this is not understood. For is it not explained in various places[10] that for the light that relates to the worlds to be revealed, there had to be the complete withdrawal and concealment of the light (*Ohr*)?

As known, the analogy for this is from the bestowal of intellect. That is, in the intellect of the teacher, as he is unto himself, there is no recognition at all of the intellectual light that relates to the recipient. However, by him completely concealing the light of his own intellect, there then comes to be a separation and recognition of the light that relates to the recipient.[11] This being so, according to this, how is it possible

[10] See Torah Ohr Vayera 14b and on; Also see the citations in the next note and elsewhere.

[11] See Sefer HaMaamarim 5659 p. 206; 5661 p. 166 and on; 5668 p. 164 and on; 5670 p. 48; 5698 p. 41 and on.

that the light of the Line-*Kav* would remain without the complete concealment of the light (*Ohr*)?

Now, based on the explanation before, it can be said that since there is a root and source for the light of the Line-*Kav* within the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*), these being the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) that are not the Essential Self of the limitless light of the Unlimited One who is utterly without limitation (*Bli Gvul*), but it only is that they are included in the limitless light of the Unlimited One, and relative to this aspect and level, the light of the Line-*Kav* is the aspect of the revelation of the concealed (*Giluy HaHe'elem*), this being so, is it correct to ask why the light (*Ohr*) was completely concealed. For, it would have been enough to only conceal the light (*Ohr*) that is in a state of endlessness (*Ein Sof*), and the remainder would be the light of the Line-*Kav* drawn from the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) in the limitless light of the Unlimited One (*Ohr Ein Sof*).

Had there been no constriction (*Tzimtzum*) at all, the revelation of the Line-*Kav* would not have been possible. This is because when there is a radiance of the limitless light (*Bli Gvul*), there can be no recognition of the limited light (*Gvul*).

That is, when there was the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*), the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) were utterly nullified in the limitless light of the Unlimited One (*Ohr Ein Sof*) which is utterly without limitation (*Bli Gvul*). This is akin to the nullification of the ray of sunlight within the sun, that because of the light of the body and essence

of the sun that shines there, it cannot [even] be called a light or ray etc., as explained in the Book for Average People (Tanya).[12]

It therefore was necessary for there to be a concealment of the Unlimited (*Ein Sof*) for there to be the revelation of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) and this would have sufficed for the Line-*Kav* to be revealed from the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*).

(For example, about the aspect of the power of limitation (*Ko'ach HaGvul*) in the Unlimited One (*Ein Sof*), this being the Impression-*Reshimu*, in this there was no constriction (*Tzimtzum*), but it rather only came to be **revealed** through the constriction (*Tzimtzum*) of the light (*Ohr*),[13] and the same could similarly have been so of the revelation of the light of the Line-*Kav*.) This being so, why was the light (*Ohr*) completely concealed?

He answers there that this was only for the sake of bringing the vessels (*Keilim*) into being. For, had the light (*Ohr*) remained, even only the light of the Line-*Kav*, the coming into being of the vessels (*Keilim*) would not have been possible. However, once they were already brought into being, they are not nullified even after light and revelation is drawn into them, as explained elsewhere.[14]

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[12] Tanya, Ch. 33; Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 3.

[13] See *Hemshech* 5672 Vol. 1 p. 38, note 13 [textual variance].

[14] See Ohr HaTorah Chanukah Vol. 5 p. 947a; Sefer HaMaamarim 5626 p. 25; 5629 p. 25; p. 399; 5633 Vol. 1 p. 130; Vol. 2 p. 504; *Hemshech* 5666 p. 5 [translated in Hemshech Samech-Vav, Vol. 1, Discourse 1]; Sefer HaMaamarim 5678 p. 283; 5691 p. 136 and on, and elsewhere.

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However, we must still understand this better, being that even the drawing down of the Line-*Kav* indeed came about through the constriction (*Tzimtzum*) that preceded it.[15] Even according to what Etz Chayim seems to indicate, that the aspect of the Line-*Kav* could have remained, nevertheless, at the very least, there was a constriction (*Tzimtzum*) in the light of the Line-*Kav*, and this being so, how is it the aspect of the revelation of the concealed (*Giluy HaHe'elem*) even from its root and source?

The explanation is that according to this view[16] that the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are the roots of the lights (*Orot*), and that the Line-*Kav* is drawn down from there etc., it must be said that, in truth, there is no similarity between the constriction (*Tzimtzum*) of the limitless light of the Unlimited One (*Ohr Ein Sof*) and the constriction (*Tzimtzum*) in the root and source of the Line-*Kav*.

(Before, in chapter eight,[17] it was explained that, in general, the matter of the constriction (*Tzimtzum*) was primarily for the sake of the vessels (*Keilim*), and not for the sake of the light (*Ohr*). (Also see the discussion in the discourse entitled "*Shalosh Minei Adam*.")[18] That is, the light (*Ohr*) is that which returned and illuminated etc.,[19] as discussed before, but nevertheless, the constriction (*Tzimtzum*) was in a way of actual

[15] Also see Sefer HaMaamarim 5665 p. 87 and the glosses there.
[16] In Ch. 15 and on (*Hemshech* 5672 Vol. 1 p. 32 and on).
[17] *Hemshech* 5672 Vol. 1 p. 17.
[18] See Ohr HaTorah Inyanim p. 85.
[19] See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2.

concealment. This is according to the view[20] that the Line-*Kav* is drawn down from the actual limitless light of the Unlimited One (*Ohr HaEin Sof*). It is thus must be said that the constriction (*Tzimtzum*) relating to the Line-*Kav* is also in a way of complete withdrawal and concealment, except that the drawing down of the Line-*Kav* was brought about through the light returning and illuminating.

Additionally, since the root of its drawing down is from the limitless light (*Ohr HaBli Gvul*) which returned and shone, therefore, although the way it is drawn down is by way of a leap and constriction, and is comparable to the drawing of the hairs (*Sa'arot*) by way of the separation of the skull (*Galgalta*),[21] it nevertheless touches and adheres to the limitless light of the Unlimited One (*Ohr Ein Sof*) and bears a likeness to the Luminary (*Ma'or*).

The reason is because relative to the limitless light of the Unlimited One (*Ohr Ein Sof*), even this kind of adhesion, which, by way of analogy, is similar to the adhesion of the hairs (*Sa'arot*), suffices for the light (*Ohr*) to bear a likeness to the Luminary (*Ma'or*), since in essence, it is in a state of limitlessness (*Ein Sof*).

This is like the explanation elsewhere,[22] that in regard to the limitless light of the Unlimited One (*Ohr Ein Sof*), even a radiance that comes in a way of a leap is higher beyond all

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[20] See *Hemshech* 5666 p. 215 and on; p. 258 and on [translated in Hemshech Samech-Vav, Vol. 2, Discourse 19 & Discourse 23]; Also see Sefer HaArachim Chabad, Vol. 4, section on "*Orot d'Sefirot*" – "*Pshitutam v'Tziyuram*," Section 7:2.

[21] See earlier in *Hemshech* 5672 Ch. 11 (Vol. 1 p. 23).

[22] See *Hemshech* 5666 p. 540 [translated in Hemshech Samech-Vav, Vol. 4, Discourse 49].

comparison to a drawing down in the order of the chaining down of the worlds (*Seder Hishtalshelut*) which is by way of order and gradation (even though it is of the essence of the light).

This is because [here] the radiance is also in a state of limitlessness (*Ein Sof*), being that in a drawing by a way of a leap there still is some small measure of adhesion [to the Luminary] (because if this was not so, it would not be the aspect of light (*Ohr*).) Thus, in the aspect of the limitless light (*Ohr HaBli Gvul*) this is in a way of adhesion, such that the radiance too is in a state of endlessness (*Ein Sof*). This is why even though the Line-*Kav* is called the "flow-*Mazal*,"[23] akin to the drawing of the hairs (*Sa'arot*), it nevertheless touches and adheres etc.

All the above is according to the view that it is drawn down from "the limitless light of the Unlimited One which is without limitation" (*Ohr Ein Sof HaBli Gvul*). However, according to the explanation here[24] which aligns with the above-mentioned view that the root of the Line-*Kav* is from the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), their constrictions (*Tzimtzum*) are not comparable one to the other.) That is, the constriction (*Tzimtzum*) of the limitless light of the Unlimited One (*Ohr Ein Sof*) was by way of complete withdrawal and

[23] Zohar III 134a (Idra Zuta); Also see earlier in Ch. 11 (*Hemshech* 5672 Vol. 1 p. 23).

[24] In Ch. 15 and on (*Hemshech* 5672 Vol. 1 p. 32 and on); Also see Sefer HaArachim Chabad ibid.

concealment, whereas this is not so of the constriction (*Tzimtzum*) of the root and source of the Line-*Kav*.[25]

Summary: Etz Chayim seems to indicate that the revelation of the Line-*Kav* [could have been][26] brought about even without the complete concealment of the light (*Ohr*). It is understood from the above that the Line-*Kav* has a unique root in and of itself, these being the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). It is only that when the limitless light of the Unlimited One (*Ohr Ein Sof*) was revealed, they were unrecognizable. This being so, [he questions the necessity of a complete concealment, for] it would have sufficed for there only to be the concealment of the limitless light of the Unlimited One (*Ohr HaEin Sof*). The answer [given there] is that the [complete concealment] is for the sake of bringing the vessels (*Keilim*) into being. Additionally, even though the Line-*Kav* was also brought through the constriction (*Tzimtzum*), nevertheless, according to this view that the root of the Line-*Kav* is from the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), the constriction (*Tzimtzum*) for the sake of the Line-*Kav* is only by way of diminishment.

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[25] See the discourse entitled "*HaYoshevet BaGanim*" 5713, Ch. 3 (Sefer HaMaamarim, Meluket Vol. 2 p. 231 [Vol. 2 p. 232 in the new edition, translated in The Teachings of The Rebbe 5713, Discourse 8], note 20.

[26] See *Hemshech* 5672, Vol. 1, p. 39, note 24 [textual variance].

19.

The explanation is that as explained before in chapter fifteen,[27] in the root and source of the Line-*Kav* as it is included in the limitless light of the Unlimited One (*Ohr Ein Sof*) there are ten *Sefirot*. These are the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) concealed within their Emanator. The matter of them being concealed and hidden within the limitless light of the Unlimited One (*Ohr Ein Sof*) refers to how they are included in and unified with Him. That is, they are not the aspect of an existence unto themselves, such that they are in a state of recognizable existence unto themselves, as the existence of Wisdom-*Chochmah* and Understanding-*Binah* etc.

Moreover, they add no multiplicity to the limitless light of the Unlimited One, blessed is He, Heaven forbid to think so. It rather is akin to how the soul includes all the soul powers within itself, but nevertheless, the soul is one.[28] Likewise, the ten *Sefirot* add no multiplicity etc.

Now, the same so of the roots of the vessels (*Keilim*) as they are in the limitless light of the Unlimited One, blessed is He, in that they are not in the aspect of an existence, Heaven forbid to think so. For, as known about the letters of the Impression-*Reshimu*, as they are before the constriction (*Tzimtzum*) they are not the existence of letters (*Otiyot*) at all.

[27] *Hemshech* 5672 Vol. 1 p. 32.
[28] See Sefer HaMaamarim 5671 p. 33; p. 36.

This is as known about the teaching,[29] "He engraved an engraving etc.," as explained elsewhere.[30]

Thus, this certainly is so of the roots of the lights (*Orot*) which are in a state of "without whatness" (*Bli Mah*). It thus is understood automatically that there is no division in them, such that Wisdom-*Chochmah* is a *Sefirah* unto itself, and Understanding-*Binah* is a *Sefirah* unto itself, being that in the essence of their being they are not the aspect of an [independent] existence, and it thus follows automatically that they are in a state of intermingling and oneness.

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Now, to understand[31] how it is that there are ten *Sefirot* there, and that they have opposite levels in them, such as Kindness-*Chessed* and Might-*Gevurah*, which are like fire and water, (and the same is so of Wisdom-*Chochmah* and Understanding-*Binah* etc.), and moreover, in truth, as every power is in essence, it is with much greater strength, and this being so, how is it that they included one with the other in a way of intermingling and oneness?

Now, in truth, this transcends comprehension. However, intellectually it is apparent and sensed that they are there in a state of oneness. (It can be posited that the matter of

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[29] Zohar I 15a

[30] See Likkutei Torah Behar 43b and on ibid.; Ohr HaTorah Acharei p. 555; Sefer HaMaamarim 5640 ibid.; 5643 p. 79 and on; Also see Sefer HaMaamarim 5665 p. 250 and on; 5670 p. 41 and on; 362 and on; 5692 p. 71; p. 97; Also see earlier in *Hemshech* 5672, Ch. 10-11.

[31] Regarding the coming section – see the discourse entitled "*Lehavin b'Tosefet Biur Inyan HaTzimtzum*" cited in note 1 ibid. (Ohr HaTorah Inyanim p. 327 and on).

opposites only applies in the expression of the thing, that when it comes into a limited form, it then is opposite to an opposing form. However, in an essence that has not yet come into [expression in] form, there is no matter of opposites.

For example, with fire and water, in which fire is hot and water is cold, they thus are opposites of each other, and it is impossible for them to become intermingled, for when they mix, one will dominate over the other, such that either the fire will evaporate the water or the water will extinguish the fire. However, this is in the expressions of fire and water, when they are in the forms of hot and cold.

Nevertheless, as it is in the essence of the elements, as known,[32] the foundational element of fire is not hot, because [if it was] it would consume the [whole] world etc. Likewise, the foundational element of water is not cold etc. Thus, even though they are essences, and if they would be drawn down (to be in a state of [tangible] existence) as they are in their essence, they would be utterly hot and utterly cold, and would thus be incapable of bonding at all. Nonetheless, as they are in their essence, they have neither cold nor heat in them at all, and it thus is possible for them to bond and be intermingled one with the other.

The matter of their intermingling is not such that they include one another, but rather that they dwell together, in that the fire is not independent unto itself and the water is not independent unto itself etc. However, this is according to our grasp and knowledge, in that we are aware of the opposition of

[32] See Moreh Nevuchim, Part 2, Ch. 30; Maamarei Admor HaEmtza'ee Tazriya p. 470 and on.

fire and water solely through cold and heat, and we thus negate this from the powers as they are in essence.

The primary matter is that opposites can only be stated about the expression of the thing, meaning the form of the thing. However, in its essence, since all form is negated from it, even though one is a power of fire and the other is a power of water, they are capable of dwelling together etc.)

This is because [they are in a state of unity] even in the aspect of Primordial Man (*Adam Kadmon*), and even in the aspect of the *Sefirot* that are "bound" (*Akudim*), they all are "bound" in a single vessel (*Kli*).[33] Thus, how much more is this so in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*). This is primarily because they are not there in a way of [tangible and independent] existence.

(For example, an intellectual light that is divested of [tangible form] can mingle with an opposite intellectual light.[34] An example of this is two great sages who grasp the light of a single intellectual [concept], one [grasps it] in one way and the other [grasps it] in another way.

Now, when they discuss the concept according to the power of their essential wisdom, in a way that it is divested [of tangibility] and is into the depth of the matter, it is not yet recognizable how they differ from each other, and they thus can be intermingled. (The sages themselves, who do know the matter to its innerness and depth, are divided and separate from

[33] See earlier in Ch. 12 (*Hemshech* 5672 Vol. 1 p. 26).
[34] See Likkutei Sichot Vol. 6 p. 112.

each other. However, in revelation, there is not yet recognition of the difference between them, and they can be intermingled.)

Then, when the light of their intellect comes into the garments of comprehension, it then is recognized how they differ from each other, in that the one grasps the matter in such a way and the other [grasps it] in such a way. This is like the Heyulie light of the intellect which can come into different [ways of] comprehension etc. This also is like the explanation before[35] about the matter of Shammai and Hillel, both of whom received from a single teacher.[36]

Now, from all the above, we can understand the likeness to this as it is in the limitless light of the Unlimited One, blessed is He. That is, even though there are the aspects of Wisdom-*Chochmah*, Understanding-*Binah*, Kindness-*Chessed* and Might-*Gevurah* etc. there, nevertheless, due to the absence of their [tangible and independent] existence, they are mingled and unified with each other.)

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The well-known[37] analogy for this is from the powers of the soul, that certainly are present and included in the essence of the soul, where they all reside as one. Whereas, when the powers come into revelation, each power is within its unique

[35] In Ch. 13 (*Hemshech* 5672 Vol. 1 p. 28).

[36] Avot 1:12

[37] Regarding the coming section – see the discourse entitled "*Lehavin b'Tosefet Biur Inyan HaTzimtzum*" cited before in note 1 (Ohr HaTorah Inyanim p. 327 and on); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

receptacle. For example, the power of Wisdom-*Chochmah* is in the brain of Wisdom-*Chochmah*, and the power of Understanding-*Binah* is in the brain of Understanding-*Binah*, the [power of] sight is in the eye etc. However, as they are in the essence of the soul, they all reside together.

Thus, even though they are powers that are distinct from each other, one being the aspect of fire and the other being the aspect of water, they nevertheless are all together. This is because there they are in a state of ultimate refinement and spirituality, having no likeness at all, even in the smallest way to how they then come into revelation. Moreover, as of yet, they are not in a state of recognizable existence. They therefore all reside together.

The same is understood about the matter of the ten *Sefirot*, that even though it is so that upon their manifestation in the vessels (*Keilim*) they are in the aspects of Kindness-*Chessed* and Might-*Gevurah*, and distinct from each other, nevertheless, while they still are included in the limitless light of the Unlimited One, blessed is He, they are in a state of refinement and spirituality to no end, beyond how they then come forth. Therefore, there are no divisions there of each aspect unto itself, but they rather are all included as one.

This is why at the giving of the Torah, when there was a revelation from higher than the chaining down of the worlds (*Hishtalshelut*), which in the soul is the matter of the revelation of the essential powers, they saw that which [normally] is heard, and they heard that which [normally] is seen,[38] in that there was

[38] See Mechilta and Rashi to Exodus 20:15; Likkutei Sichot Vol. 6 p. 120, note 5.

no division between the aspect of sight and the aspect of hearing.

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(Now, at first glance, this is even more than the oneness and intermingling mentioned before, being that each power actualizes an opposite effect. That is, before we explained the matter of the intermingling [of the powers] as only meaning that they dwell together and are indistinguishable one from the other, being that there is no form to them, but rather each one is in its essential state of being. However, here [at the giving of the Torah], the power of sight actualized an opposite effect, that of the power of hearing.

It can be said that this too is only the simplification of the form and the limitation [in which the powers are expressed]. This is because nevertheless there indeed is seeing and hearing here, coming from the essential powers of sight and hearing. Thus, the fact that sight grasps the physical, whereas hearing grasps the spiritual, is indeed the form within them. Thus with the simplicity of the essential powers they saw that which [normally] is heard.

Nevertheless, this is difficult to say. This is because the essential matter of sight and hearing, that differentiates them in their essential being, is that sight grasps the actual essential being of the thing, whereas hearing only grasps its existence.

This is why as these powers come into their vessels, sight grasps physical things, whereas hearing grasps the spiritual. This is because of [the way they are in] their essential

being, that sight grasps the actual being of the thing and therefore grasps physical things, since in this its actual being is grasped, whereas hearing grasps the spirituality of the thing, which is the matter of its existence. We thus find that the reason for their difference, in that one grasps the physical and the other grasps the spiritual, is because they are different in the essence of their beings.

However, at the giving of the Torah, when they saw that which [normally] is heard, this means that sight grasped the existence of the thing, whereas hearing grasped the essential being. (That is, on the literal level, their seeing [the sounds] of the thunder is only within form [an actualization of the opposite effect], whereas according to the explanation above, this [happened] in the essential being of the powers.) This being so, it indeed is an exchange of the powers. However, based on this, it is not understood what advantage there was in them seeing its existence?

Now, elsewhere[39] it is explained about the matter of [them] seeing that which [normally] is heard, that the spiritual aspect that brings the "something" (*Yesh*) into being which is distant relative to us, meaning that it only is in a state of being heard about and grasped from afar, was for them it was in a state of being seen in close proximity. Consequently, they heard that which [normally] is seen. That is, the physical "something" (*Yesh*)[40] was for them in a state of being heard about from afar, for when the spiritual was revealed, the "something" (*Yesh*) became nullified.

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[39] Ohr HaTorah Yitro Vol. 8 p. 3,004; Also see Likkutei Sichot ibid. p. 122.
[40] See *Hemshech* 5672 p. 41 note 37 [textual variance].

This is because they saw the essential being of the Godly "nothing" (*Ayin*) which brings into being, this being the truth of the thing. Thus, the physical was for them, only in a state of hearing about its existence, since in reality it is not a true existence, as known.[41]

This being so, this is not an exchange of the powers. It rather seems to be like the matter stated in part two of the Book for Average People,[42] "If permission would be granted to the eye to see and perceive [the life-force and spirituality which is in every created thing, flowing into it from 'That which proceeds out of the mouth of *HaShem*-יהו"ה' and 'His breath,' then the materiality, grossness and tangibility of the creatures would not be seen by our eyes at all] etc.," and like the explanation elsewhere[43] about the teaching, "Who is wise? One who sees [what is born],"[44] in that he sees that which is born from nothing (*Ayin*) to something (*Yesh*).

However, based on this, this is as the soul is essentially, in the powers of sight and hearing within it, before its manifestation in the body. [This too requires explanation, for] here also there is no intermingling of the powers.

Rather, it can be said that according to the explanation before, the meaning of them seeing that which [normally] is heard, is that the novelty is in the power of hearing, that for them the power of hearing came to be like the power of sight, such that there was the grasp of the essential being. That is,

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[41] See Ohr HaTorah Yitro p. 836; Sefer HaMaamarim 5629 p. 162; *Hemshech* 5666 p. 566 [translated in Hemshech Samech-Vav, Vol. 4, Discourse 51].

[42] Tanya, Shaar HaYichud VeHaEmunah, Ch. 3

[43] See Tanya, Ch. 43 (61b); Sefer HaMaamarim 5652 p. 46

[44] Talmud Bavli, Tamid 32a

there not only was the aspect of sight, but they also grasped the essential being of the matter.

This is like the coming future [about which it states],[45] "All that was formed will know that You formed it etc." Also see the explanation in later chapters.[46] It thus must be said that at the giving of the Torah there was a revelation of the aspect of the Essential Self of the Unlimited One who transcends the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), and it can be said that this is the matter of the "dew" (*Tal*-טל) that revives [the dead].[47] Through this the soul powers came to be interincluded, so that they saw that which [normally] is heard.)

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Now, it can be said[48] that the aspects of seeing and hearing of the soul before its manifestation in the body, this being the aspect of the sight of the essential being and the grasp of the essential being (such as the grasp of souls in the Garden of Eden (*Gan Eden*)), is only in regard to the light (*Ohr*) of the order of the chaining down of the worlds (*Seder Hishtalshelut*). This refers to the Godly radiance that comes by way of inner manifestation (*Hitlabshut*) in the world.

(In the world of Emanation (*Atzilut*) this can be said to only be in the radiance of the lights (*Orot*) of the world of

[45] In the liturgy of the Rosh HaShanah prayers.

[46] See Ch. 227 (*Hemshech* 5672 Vol. 2 p. 631).

[47] See Talmud Bavli, Shabbat 88b ibid.; Also see Isaiah 26:19 and the commentaries there; Also see earlier in *Hemshech* 5672, Ch. 8 (Vol. 1, p. 19).

[48] See *Hemshech* 5672 Vol. 1 p. 41 note 45 [textual variance].

Emanation (*Atzilut*), and not in the essence of the light (*Etzem HaOhr*), "since they already emerged and became separated from the vessels (*Keilim*) etc.")[49]

In contrast, when it comes to the essence of the light (*Etzem HaOhr*), and more generally, the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends manifestation in worlds, there only is the knowledge of [its] existence. Thus, the matter of seeing that which is [normally] heard, refers to seeing the being of the essential light (*Etzem HaOhr*), and hearing that which is [normally] seen, refers to a matter of grasp [and comprehension], in a way of grasping the essential being.

Thus, the matter of the intermingling is that each power is not constricted specifically to its being, and is like the matter of them "exchanging their places." As explained before,[50] this stems from the simplicity of their source. Therefore, this is more than the matter of a union [of two separate things].

Summary: The explanation of the matter is that the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are in a state of intermingling and oneness. Even though they are opposites in their essential being, nevertheless, in essences that are not in a state of revelation, there is no recognition within them of opposites, being that they are not in a state of [tangible and independent] existence and they therefore unite with other.

An example of this are intellectual [concepts] as they are divested [of tangible form], and like the Heyulie of intellect,

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[49] See Tanya, Iggeret HaKodesh, Epistle 20 (130a); Also see later in Ch. 88 (*Hemshech* 5672 Vol. 1 p. 227).

[50] Ch. 13 and on (*Hemshech* 5672 Vol. 1 p. 28 and on).

and like the essential powers as they are included in the essence of the soul. This is the meaning of what it states, that at the giving of the Torah "they saw that which [normally] is heard", meaning that they saw the spiritual being, and "they heard that which is [normally] seen", that there was grasp of the essential being.

20.

(Now, in Torah there are [three categories], the desert (*Midbar*), the settlement (*Yishuv*), and the field (*Sadeh*).[51] As known, in general, Torah is the aspect of the form of man, as the verse states,[52] "This is the Torah: man etc." In other words, the Torah is the inner (*Pnimi*) aspect. This itself is the difference between Torah and *mitzvot*. That is, the *mitzvot* are the will (*Ratzon*) of the Supernal One, which is the encompassing (*Makif*) aspect. In contrast, Torah is the aspect of Wisdom-*Chochmah*, that is, the inner light (*Ohr Pnimi*).[53]

Now, the aspect of the desert (*Midbar*) as it is in Torah, can be said to be the Torah as it is in the aspect of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). That is, although they are ten *Sefirot*, they nevertheless are not in a state of [tangible or independent] existence, nor in a state of division. This refers to

[51] Regarding the coming section, see Ohr HaTorah Shlach cited in note 1; Also see Ohr HaTorah Siddur p. 193.

[52] Numbers 19:14

[53] See Tanya, Ch. 5; Torah Ohr Tetzaveh 83c; Likkutei Torah Bechukotai 50a; Zot HaBrachah 99b and elsewhere.

the fact that within the aspect of man (*Adam*-אדם) there also is the aspect of "He is not a man."[54]

It can be said that this refers to the mysteries and secrets of the Torah which transcend grasp, and primarily the secrets of the secrets of the Torah, which are completely concealed and hidden, as explained elsewhere.[55] It thus follows that there is no pleasure in this aspect. This is because the revelation of the Ancient One-*Atik* is in Understanding-*Binah*,[56] within grasp and comprehension. However, about the secrets of the Torah that transcend the parameters of comprehension, in this there is no pleasure. (This is the true aspect of the [hidden] reasons of the Torah that will be revealed in the coming future,[57] this being the aspect of the "pleasure that cannot be felt" (*Taanug Bilti Murgash*), as explained elsewhere.[58] Moreover, in the coming future this will be in a way of the actual grasp of its essential being.)

The aspect of the "settlement" (*Yishuv*) of the Torah is when we grasp His Godliness, blessed is He. This refers to the matter of knowing the Torah in a way of knowledge and grasp, in which there are both taste and pleasure etc.

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[54] Samuel I 15:29

[55] See Imrei Binah, Shaar HaKeriyat Shema, Ch. 54 and on; Sefer HaMaamarim 5670 p. 12; p. 251.

[56] See Zohar III 178b; Torah Ohr Lech Lecha 11b; Likkutei Torah, Drushim L'Rosh HaShanah 57a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40.

[57] See Rashi to Song of Songs 1:2; Likkutei Torah Tzav 17a; Shir HaShirim 48a and elsewhere.

[58] See the discourse entitled "*BaYom HaShemini Atzeret*" of this year 5672 (Sefer HaMaamarim 5672-5676 p. 28 and on).

The "field" (*Sadeh*) refers to a place that man does not inhabit,[59] but nonetheless serves the purpose of the settlement (*Yishuv*) and is considered as part of the settlement (*Yishuv*). It can be said that this refers to the devotional intentions (*Kavanot*) of the *mitzvot*. For, although this too is considered as being grasp and comprehension, it nonetheless is unlike the knowledge of the Torah, the primary matter of which is comprehension.

Now, [in the service of *HaShem*-יהו"ה,] it is from the aspect of the "desert" (*Midbar*) of the Torah, that one comes to fulfill the *mitzvot* in actuality, without seeking reason, flavor, and delight, but only to do the will of *HaShem*-יהו"ה, blessed is He. About this the verse states,[60] "Does *HaShem*-יהו"ה desire etc.," [in which the term for "desire-*Cheifetz*-חפץ"] refers to taste [and pleasure] etc., "as [He desires] obedience to the voice of *HaShem*-יהו"ה,"[61] meaning, its fulfillment in actual deed without reason.

This matter is the aspect of the "Land of Canaan-*Eretz Canaan*-ארץ כנען." That is, the word, "the Land-*Eretz*-ארץ," simply, refers to the matter of the desert (*Midbar*), and it is called the "Land of Canaan-*Eretz Canaan*-ארץ **כנען**" since the aspect of "submission-*Hachna'ah*-ה**כנע**ה" comes from this, this being service without reason.

This refers to the advantage there is in *mitzvot* done in action, over and above the [study of] Torah, since specifically thereby there is a drawing down from the Essential Self of the

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[59] See Likkutei Torah of the Arizal to Genesis 25:27 (Toldot); Likkutei Torah Re'eh 32b; Ohr HaTorah Toldot 142b and on.

[60] Samuel I 15:22

[61] Samuel I ibid.

Unlimited One, blessed is He, who transcends the aspect of revelation. This is because the knowledge and grasp of Godliness, and even the pleasure [in Godliness], is all just the **revelations** of the limitless light of the Unlimited One, blessed is He. However, the drawing down of His Essential Self is brought about specifically through actual deed of the *mitzvah*, in a way of accepting the yoke of the Kingdom of Heaven.

However, as known, there also must be revelations. For example, the growth from the earth is by its own power, but the verse nevertheless states,[62] "As the rain descends… it causes it [the earth] to produce and sprout etc." (This is akin to the fact that the *mitzvot* are revealed specifically through the Torah.)[63] Likewise, for the revelation of [that which is brought about by] the fulfillment of the *mitzvot* in and of themselves to be, there nevertheless must first be a drawing down of the masculine waters (*Mayim Duchrin*), this being the matter of the revelation of light. This thereby brings about the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) in the fulfillment of the *mitzvot* in and of themselves.

This then, is the matter of sending the spies to investigate the Land of Canaan (*Eretz Canaan*-ארץ כנען), to draw down the aspect of the masculine waters (*Mayim Duchrin*) in order to awaken the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) from the land etc.

That is, the ultimate Supernal intention is for the action to be in a way of actual deed, in that specifically in this there is the increase of the light, as mentioned above. This is also why

[62] Isaiah 55:10
[63] See Talmud Bavli, Kiddushin 40b; Bava Kamma 17a

it is called the "Land of Canaan-*Eretz Canaan*-ארץ כנען," being that the ultimate Supernal intention is the submission-*Hachna'ah*-הכנעה in fulfilling the *mitzvot* specifically in actual deed, except that for this to be, there first must be the drawing down of the masculine waters (*Mayim Duchrin*).

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Now, the spies were in the aspect of grasp, revelation and pleasure. About this the verse states about them,[64] "One man from each tribe etc.," in that they were in a state of division. This is because in grasp and comprehension there are various levels etc. (and in general, the aspect of revelation (*Giluy*) comes in the way of the division [of various levels]). About this the verse states, "and let them investigate-*v'Yaturu*-ויתורו the land." This is because the word "let them investigate-*v'Yaturu*-ויתורו" is of the same root as "addition-*Yitron*-יתרון," as it states in Midrash Rabbah on the verse,[65] "And to investigate-v'*LaTur*-ולתור in wisdom," [that it means] "to go beyond-*Lehoteer*-להותיר in wisdom." That is, the intention is that an advantage should be brought about in the land, in the aspect of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) in and of herself, to be the aspect of the "desert" (*Midbar*).

Now, our teacher Moshe, peace be upon him, was the aspect of "what-*Ma"h*-מ"ה," in that he desired no pleasure, but only pure service, as explained before, and his intention was to

[64] Numbers 13:2
[65] Ecclesiastes 1:13; Midrash Kohelet Rabbah 1:13; Shir HaShirim Rabbah 1:7

bring them to this level as well. About this the verse states, "See the land etc.," and enumerates the land, the cities, and the people, these corresponding to the desert (*Midbar*), the settlement (*Yishuv*), and the field (*Sadeh*).

That is, the "land" refers to the desert (*Midbar*), the cities refer to the settlement (*Yishuv*) which is inhabited by people, and "the people-*Am*-עם" refers to the lowest level, in which there is very little grasp. About them all, Moshe used the word "what-*Mah*-מה," the intention being that they should come to be in the state of nullification (*Bittul*) of the desert (*Midbar*).

However, the spies did not want this submission and nullification, and they therefore brought an evil report about the land etc.[66] However, Moshe's intention was that they should come to the above-mentioned state of nullification (*Bittul*). That is, the sending of the spies was for the sake of drawing down the masculine waters (*Hamshachat Mayim Duchrin*) in order to bring about the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the land in and of itself. This is the meaning of the word "and let them investigate-*v'Yaturu*-ויתורו" meaning to bring about an "addition-*Yitron*-יתרון" in this.)

Summary: Now, in the Torah there are [the three aspects of] the "desert" (*Midbar*), "settlement" (*Yishuv*), and "field" (*Sadeh*). It can be said that the "desert" (*Midbar*) refers to the innerness (*Pnimiyut*) of the Torah rooted in the aspect of the Wisdom-*Chochmah* of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). This is the matter of the "essential pleasure that

[66] Numbers 13:32

cannot be felt" (*Taanug Atzmi Bilti Murgash*). (See later chapters[67] regarding the matter of Wisdom-*Chochmah*.) The "settlement" (*Yishuv*) refers to as the Torah comes into comprehension, and the "field" (*Sadeh*) refers to the devotional intentions (*Kavanot*) of the *mitzvot*. The root of the fulfillment of the *mitzvot* in deed, in a way of accepting the yoke of the Kingdom of Heaven, is the aspect of the "desert" (*Midbar*). This is the matter of the "Land of Canaan-*Eretz Canaan*- ארץ כנען." However, there first must be the drawing down of the masculine waters (*Mayim Duchrin*), which is the aspect of revelation, (this being the matter of the teaching, "study brings to action").[68] Through this, the matter of the sending of the spies is explained, and that the matter of the word, "and let them investigate-*v'Yaturu*-ויתורו" is to bring about "addition-*Yitron*-יתרון."

[67] Ch. 203 (*Hemshech* 5672 Vol. 2 p. 564 and on).
[68] Talmud Bavli, Kiddushin 40b ibid.

Discourse 6

"*Kol Machloket… -*
Every dispute…"

Delivered on Shabbat Parshat Korach, 5672[1]
By the grace of *HaShem,* blessed is He,

The verse states,[2] "Every dispute that is for the sake of Heaven, is destined to endure. However, one that is not for the sake of Heaven, is not destined to endure. Which is the controversy that is for the sake of Heaven? Such was the controversy of Hillel and Shammai. And which is the controversy that is not for the sake of Heaven? Such was the controversy of Korach and his congregation."

Now, we must understand what the greatness is that it "is destined to endure," because, at first glance, the matter of dispute is not a positive.[3] This being so, what does "a dispute for the sake of Heaven" mean, such that its positive quality is that it is destined to endure. We also must understand[4] why in [the example of] a dispute for the sake of Heaven, it mentions Hillel and Shammai, that is, both sides of the dispute, whereas in [the example of] a dispute that is not for the sake of Heaven,

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[1] Part of the discourse appears to be founded on the discourse entitled "*Lehavin b'Tosefet Biur Inyan HaTzimtzum*" (Ohr HaTorah Inyanim p. 328 and on) – as cited in later notes.

[2] Avot 5:17

[3] See the beginning of the discourse entitled "*Kol Machloket*" 5671 (Sefer HaMaamarim 5671 p. 124); 5678 (Sefer HaMaamarim 5678 p. 352).

[4] See the beginning of the discourse entitled "*Kol Machloket*" 5632 (Sefer HaMaamarim 5632 Vol. 2 p. 374); 5654 (Sefer HaMaamarim Likut Vol. 2 (Kehot 5753)); Also see the citations in the previous note.

it only takes Korach and his congregation into consideration, but makes no mention of Moshe.

Now, according to the simple meaning [the reason] is because Moshe did not engage in dispute with them, and they alone were engaged in dispute, and moreover, for Moshe himself it was for the sake of Heaven. Albeit, we [still] must understand why in the dispute for the sake of Heaven, there are two sides, whereas in the dispute that is not for the sake of Heaven, there only is one side.

Now, to understand this, we must begin with the explanation before,[5] that in the root and source of the Line-*Kav*, as it is in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*), there also are ten *Sefirot*, these being the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) concealed in their Emanator.

It was explained[6] that the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are in a state of mingling and oneness, such that the *Sefirot* have no distinct and particular levels, but are all in a state of mingling together. The reason is because of their absence of [tangible] existence, such that they have no recognizable existence and are in a state of simplicity, and this being so, they are in a state of mingling and oneness.

[5] In Ch. 15; Ch. 19 (*Hemshech* 5672 Vol. 1 p. 32; p. 39).
[6] In Ch. 19 ibid.

21.

However, we still must understand how it can be said that the ten Hidden *Sefirot* are in a state of simplicity, when at the very least, they are ten *Sefirot*. That is, it stands to say that [the ten Hidden *Sefirot*] all dwell together. For, as explained before,[7] the matter of opposites is [only] in the expression and form of the thing, whereas in its essence, in which it is not in a state of revelation, there is no matter of opposites. Thus, in regard to the essence of the *Sefirot* as they are, **not** in a state of being drawn forth, they are not in a level of opposites, and thus they all reside together.

Nonetheless, how can it be said that they are in a state of simplicity (meaning that their mingling together stems from the simplicity, like that which [in essence] is one thing)? For since, at the very least, they are ten *Sefirot*, as stated,[8] "Ten and not nine etc.," (and thus are [divided] into the aspects of Wisdom-*Chochmah* and Kindness-*Chessed* etc., in whatever way this may be), this being so, this is a limitation, and limitation and simplicity are two opposites.

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However, the explanation is that it was explained before in chapter sixteen[9] about the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), that even though they are the root and source of

[7] In Ch. 19 ibid.
[8] Sefer Yetzirah 1:4
[9] *Hemshech* 5672 Vol. 1, p. 33 and on.

limitation, this nonetheless is not the aspect of the power of limitation (*Ko'ach HaGvul*) of the Unlimited One (*Ein Sof*).

This is because the ten *Sefirot* are the Name *HaShem*-יהו"ה, and the verse states,[10] "I am *HaShem*-יהו"ה, that is My Name," [meaning], "My Name that is uniquely unified with Me etc."[11] Thus, since they are in a state of union and adhesion [to Him], they therefore are in a state of simplicity. This is because their adhesion to the Source necessitates that they be like the Source etc. This being so, in the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) that are in a state of union and adhesion to the limitless light of the Unlimited One (*Ohr Ein Sof*), this necessarily is in a way of simplicity.

[Nevertheless], they are in a state of revelation (in that in His Essential Self, blessed is He, the general totality of the light is in a state of revelation) and all revelation necessarily has *Sefirot* in it.[12] Now, there are two ways of the revelation (all of which is in His Essential Self).

That is, there is revelation in a state of without limitation (*Bli Gvul*), such that in this revelation there also are *Sefirot*, except that they are *Sefirot* without end, and there is revelation for the purpose of shining in a way of limitation (*Gvul*) and in this revelation the *Sefirot* are in a way of ten *Sefirot*, as explained before in chapter seventeen.[13] However, since they are in a state of adhesion to the limitless light of the Unlimited One (*Ohr Ein Sof*), and the *Sefirot* in them is due to the

[10] Isaiah 1:4
[11] See Radak and Metzudat Dovid to Isaiah ibid.
[12] See Sefer HaMaamarim 5665 p. 227
[13] *Hemshech* 5672 Vol. 1 p. 35 and on.

revelation, therefore, the ten *Sefirot* too are in a state of simplicity.

(This is so even though the aspect of the ten *Sefirot* is not only due to the revelation. For, when it is stated that the revelation necessitates that there be *Sefirot*, this is in a way of *Sefirot* without end. (It was already explained before in the above-mentioned chapter[14] that in the *Sefirot* that are without end themselves, they are in a state of simplicity, as will be further explained in later chapters.)[15]

However, the fact that they are in a state of ten *Sefirot*, is not just due to the revelation, but is rather because the Supernal intent is for there to be ten *Sefirot*. As will be explained in chapter twenty-seven,[16] this refers to the fact that in the limitless light (*Ohr Ein Sof*) He estimated to shine in a limited way. Nevertheless, since all this is in a state of union and adhesion in His Essence, this necessitates that they be in a state of simplicity like His Essence, as explained before.

Moreover, they also are in a state of inclusion within His Essential Self, and as explained before in chapter nineteen,[17] this is why they are called Hidden (*Genuzot*), since they are subsumed and unified with His Essential Self, and their being subsumed necessitates the absence of their existence.

As known, this inclusion [in His Essential Self] is analogous to the power of fire in a flintstone.[18] (Also see the

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[14] *Hemshech* 5672 Vol. 1 p. 35 and on.

[15] See Ch. 83 (*Hemshech* 5672 Vol. 1 p. 213 and on).

[16] *Hemshech* 5672 Vol. 1 p. 57 and on.

[17] *Hemshech* 5672 Vol. 1 p. 39 and on.

[18] See Sefer HaMitzvot of the Tzemach Tzeddek 148b; Ohr HaTorah Inyanim p. 140 and on; Sefer HaMaamarim 5659 p. 197 and on; *Hemshech* 5666 p. 244 [translated in Hemshech Samech-Vav, Vol. 2, Discourse 22]; Sefer HaMaamarim

discussion in later chapters,[19] and also see the discussion before in chapter sixteen.)[20] Therefore, even though they are the aspect of ten *Sefirot*, they are in a state of ultimate simplicity and in a state of ultimate oneness and mingling.)

This is like [the name] "Primordial Man-*Adam Kadmon*-קדמון." That is, there is the well-known question about this name, which is composed of two opposites. This is because "man-*Adam*-אדם" indicates that which is novel, whereas "Primordial" or "Preexistent-*Kadmon*-קדמון" indicates that which is not novel. This being so, what is the meaning of the name "Primordial Man-*Adam Kadmon*-אדם קדמון?"

Now, elsewhere it is explained[21] that this is the aspect of the first thought that arose in the limitless light of the Unlimited One who Preexists all beginnings.[22] Now, since this is the aspect of man (*Adam*-אדם) that arose in the limitless light of the Unlimited One who Preexists all beginnings, therefore it too is in a state of "Preexistence-*Kadmon*-קדמון." For, "He made man [*Adam*-אדם] in the image of God-*Elohi"m*-אלהי"ם,"[23] and this is even so of man below, and thus is certainly so of the aspect of Supernal Man (*Adam HaElyon*), this being the aspect

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5668 p. 201 and on; 5708 p. 243 and on; Discourse entitled "*b'Sha'ah SheAlah Moshe LaMarom*" 5725 (Sefer HaMaamarim Meluket Vol. 5 p. 287 and on [Vol. 3 p. 320 and on in the newer edition], translated in The Teachings of The Rebbe 5725, Vol. 2, Discourse 48).

[19] See the discourse entitled "*Vayehi BaYom HaShemini*" and the discourse entitled "*uSefartem*" 5675 (*Hemshech* 5672 Vol. 4 p. 1,281 and on; p. 1,317).

[20] *Hemshech* 5672 Vol. 1 p. 34.

[21] See Ohr HaTorah Inyanim p. 86; Sefer HaMaamarim 5640 Vol. 1 p. 242; Sefer HaMaamarim 5652 p. 39; 5656 p. 379 and on; Also see later in *Hemshech* 5672 Vol. 4 p. 1,307; Also see later in Ch. 38 (Vol. 1 p. 84).

[22] Tikkunei Zohar, Tikkun 19 (42a); Tikkun 70 (120a; 133a) – cited in Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 4.

[23] Genesis 1:27

of Primordial Man (*Adam Kadmon*). That is, he is "in the image of God-*Elohi"m*-אלהי"ם" who thought that thought. This then is why it is called "Primordial Man-*Adam Kadmon*-אדם קדמון," in that though it is the aspect of "man-*Adam*-אדם," it nonetheless is in a state of "Preexistence-*Kadmon*-קדמון."

(It is explained elsewhere[24] about the aspect of Primordial Man (*Adam Kadmon*), that even though it includes everything in a detailed way, and as in the statement,[25] "He gazes and sees etc.," nevertheless, there is no division there at all, even in a concealed way. For example, it is like the firmament[26] [of the sky] which divides into [360] degrees[27] though it is a single essence.)

Thus the same is understood here, and to a greater degree, in regard to the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) as they are in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*). That is, even though they are the aspect of ten *Sefirot*, they nevertheless are in a state of simplicity, and in a state of mingling and literal oneness.

This is because even the aspect of the Hidden Brain (*Mocha Stima'ah*) is in a state of simplicity compared to the aspect of the Upper Wisdom (*Chochmah Ila'ah*) of the world of Emanation (*Atzilut*), and likewise, the light (*Ohr*) of

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[24] See Sefer HaMaamarim 5662 p. 328; Also see later in *Hemshech* 5672 Vol. 6 p. |1,358.

[25] In the liturgy of the "*Zichronot*" blessing of the Rosh HaShanah prayers; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16; Imrei Binah, Shaar HaKeriyat Shema, Ch. 10 and on (34c and on); Sefer HaMitzvot of the Tzemach Tzeddek 58b; Sefer HaMaamarim 5652 p. 39 and on.

[26] See Sefer HaMaamarim 5665 p. 409; Also see Sefer HaMaamarim 5649 p. 251.

[27] See Mishneh Torah, Hilchot Kiddush HaChodesh 11:7

Wisdom-*Chochmah* is in a state of simplicity compared to the vessel (*Kli*) of Wisdom-*Chochmah*, as explained before in chapter fourteen.[28] Thus, how much more is this certainly so in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*), that the roots of the lights (*Orot*) are in a state of actual simplicity.

Summary: At first glance, how is it that the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are in a state of complete simplicity, given that they are ten? The explanation is that since they are the roots of the lights (*Orot*), they are in a state of adhesion to His Essence and are like His Essence. Moreover, all this is in a state of being subsumed and included in His Essential Self. They therefore are in a state of simplicity and in a state of mingling and literal oneness, similar to how this is in Primordial Man (*Adam Kadmon*).

22.

Now, in this way, in which they are within His Essential Self, blessed is He, it is impossible for them to be drawn down into the worlds. This is because the worlds, even the loftiest world, are incapable of receiving a simple light such as this. Furthermore, if there would be a drawing down of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) as they are in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*), they would be drawn down all

[28] *Hemshech* 5672 Vol. 1 p. 30 and on.

together, like the hidden powers of the soul that are drawn down all together.

This is because, as known[29] about the revealed powers, they are drawn down in a way of order and gradation, in a way of precedence and subsequence. That is, there first is the drawing down of the intellectual qualities (*Mochin*), and then a drawing down of the emotional qualities (*Midot*), and there cannot be a revelation of the emotions (*Midot*) without it being preceded by the intellect (*Mochin*) etc.

This refers to emotions (*Midot*) that accord to reason and intellect, such that an arousal of the emotions is impossible except by first being preceded by the comprehension. After this, specifically when the revelation of the light of the intellect ceases, the birth of the emotions will come about. This is because as long as the intellect is revealed, the revelation of the emotions is not possible.

However, in the revelation of the **hidden** powers [of the soul], this is not so,[30] such that when there is a revelation of the intellect, a revelation of the emotions is possible. This is like the example of when a person experiences great joy, that the hidden powers become revealed, with their revelation not occurring in a way of order and gradation with precedence and subsequence. That is, that simultaneous to the revelation of the intellect, it is possible for the emotions to become revealed, and [on the contrary], the light of the intellect then shines to an even greater degree. This is as we clearly observe, that at a time of great joy it is possible to conceive much loftier matters, and

[29] See Sefer HaMaamarim 5654 p. 285 and on, and elsewhere.
[30] See Sefer HaMaamarim 5654 ibid.; 5658 p. 99 and on; 5671 p. 37 and on.

various matters that previously had been unsettled in him and that he did not understand, at a time of joy he comes to grasp them.

This is because there then is an illumination and revelation of the innerness and essence of the light of the intellect. Even so, there simultaneously will also be the revelation of the emotions, and they too will be with great strength in their revelation, but without obscuring the light of the intellect. This is because the **hidden** powers [of the soul] do not receive one from the other, but they rather all receive and are drawn from the essence of the soul. This is why there is no order and gradation in them, and they all are drawn forth as one.

It is akin to this that we can understand the matter Above. That is, when it comes to the ten revealed *Sefirot*, they are drawn down in a way of order and gradation, with the aspects of precedence and subsequence. That is, there first is a drawing down and revelation of the intellectual qualities (*Mochin*), meaning, the emanation of the aspects of Wisdom-*Chochmah* and Understanding-*Binah*. Then, from Wisdom-*Chochmah* and Understanding-*Binah* there is the emanation of *Zeir Anpin*.

However, it is specifically after the diminishment of the light of Wisdom-*Chochmah* and Understanding-*Binah* that there is the emanation of the aspect of *Zeir Anpin*, as explained elsewhere.[31] All this is because they are drawn from and receive from one another, such that it necessarily follows that there will be order and gradation in the way they are drawn down.

[31] See Sefer HaMaamarim 5654 p. 285 and elsewhere.

In contrast, the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) concealed in the limitless light of the Unlimited One (*Ohr Ein Sof*) are not drawn down from or receive from one another. Rather, all ten *Sefirot* are drawn from the Essential Self of the limitless light of the Unlimited One, blessed is He. Thus, if there would be a revelation of the ten **essential** *Sefirot*, as they are, they all would be revealed as one, and they all would be in the ultimate strength of light and revelation. Thus, this would be such that they altogether would not be in a way of an inner light (*Ohr Pnimi*), as an inner manifestation (*Hitlabshut*) of lights (*Orot*) within vessels (*Keilim*).

In such a case there also would not be the matter of a chaining down (*Hishtalshelut*) at all, in that the *Sefirot* would not chain down one from the other. Rather, they all would receive and be drawn down equally from the limitless light of the Unlimited One (*Ohr Ein Sof*).

It thus follows that there also would be no matter of interinclusion (*Hitkalellut*). For, as known, the interinclusion of the *Sefirot* one from another and one with another, specifically applies when they are in a state of limitation and in a state of manifesting in vessels (*Keilim*). However, about the limitless powers, a matter of interinclusion does not apply, as explained elsewhere.[32]

However, this was not the intention of the Supernal Emanator, blessed is He. Rather, the intention of the Emanator is specifically for there to be the aspect of the inner light (*Ohr Pnimi*), meaning the manifestation (*Hitlabshut*) of lights (*Orot*)

[32] See Torat Chayim Shemot 44c and on; Sefer HaMaamarim 5653 p. 240 and on, and elsewhere.

within vessels (*Keilim*) and that there should be the aspect of the chaining down (*Hishtalshelut*) and interinclusion (*Hitkallelut*), as explained elsewhere.[33]

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This is why[34] there was a constriction (*Tzimtzum*) in the limitless light of the Unlimited One, blessed is He, in the roots of the lights (*Orot*), so that they would be drawn down as unique and individual *Sefirot*, so that they would not be in a state of mingling and oneness.

For example, from the aspect of Wisdom-*Chochmah* as it is included in the Unlimited One, blessed is He, there is a drawing of the aspect of Wisdom-*Chochmah* into revelation, and it is drawn down by itself, such that it is not in a state of mingling with any other *Sefirah*. Through this it becomes the [distinct and] recognizable aspect of Wisdom-*Chochmah*, to be as the aspect of the light (*Ohr*) of Wisdom-*Chochmah*.

However, it is not that it becomes distinct in a way of being **essentially** distinct, Heaven forbid, such that it undergoes a change relative to its root and source. This is because it literally is the same Wisdom-*Chochmah* as it is in its source, except that it became distinct from the other *Sefirot* and

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[33] See Kuntres U'Maayon, Maamar 9; Also see later in Ch. 239 (*Hemshech* 5672 Vol. 3 p. 663); Sefer HaMaamarim 5671 p. 53; 5679 p. 652; Discourse entitled "*Atem Nitzavim*" 5711 (Sefer HaMaamarim 5711 p. 134 and on, translated in The Teachings of The Rebbe 5711, Discourse 16).

[34] Regarding the coming section, see the discourse entitled "*Lehavin b'Tosefet Biur Inyan HaTzimtzum*" cited in note 1 (Ohr HaTorah Inyanim p. 328 and on); Also see Sefer HaMaamarim 5671 p. 37 and on ibid.; Discourse entitled "*Vayeired HaShem*" 5715 (Sefer HaMaamarim 5715 p. 155, translated in The Teachings of The Rebbe 5715, Discourse 16).

revealed from its source, such that it comes into the aspect of a recognizable level.

(This is unlike the coming into being of the vessels (*Keilim*) as explained before in chapter ten.[35] For, it can be said that relative to their root and source, which is the power of limitation (*Ko'ach HaGvul*) as it is before the constriction (*Tzimtzum*), the vessels (*Keilim*) are utterly of no comparison whatsoever.

In contrast, about the lights (*Orot*), even after the constriction (*Tzimtzum*) they are not in a state of no comparison relative to their root and source. Rather, the matter of the constriction (*Tzimtzum*) is only so there can be the revelation of the light (*Ohr*), and in a way of a particular light (*Ohr Prati*) unto itself, by which it comes to be in a state of recognizable existence, and in a way of the diminishment of the light and revelation.

Now, the explanation is that the revelation causes the existence of the thing. Thus, even if the revelation would be in a way that they all would be together, they would be in a state of recognizable existence. For example, in the revelation of the essential soul powers, it is upon their revelation that they come to be in a state of recognizable existence compared to how they were before they were revealed.

The same is so of the *Sefirot*. That is, even had they all been revealed together, they would be in a state of existence (and as self-understood, they would not be in the same state of existence as in the revelation of the levels individually). Nevertheless, there then would have been an abundance of light

[35] *Hemshech* 5672 Vol. 1 p. 22.

in them. [In contrast], through there being a drawing down of only one *Sefirah* by itself, it thus is in a way of a diminishment of the light.

This is like the analogy of the light and ray of the sun given in the Book for Average People (Tanya),[36] that as it is within the body of the sun it is with even greater strength and greater abundance of light, whereas upon its revelation, the light diminishes etc. Nevertheless, this is not the aspect of a change of being, since it is the very same original light. We thus find that the recognition[37] of the *Sefirah* of Wisdom-*Chochmah* brought about through the division, is not just in the essence of its being [that it is caused] to be in a state of being recognizable as Wisdom-*Chochmah*, but it also is in a way of a diminishment of the light (*Ohr*), by which it comes to be the aspect of the light (*Ohr*) of Wisdom-*Chochmah* that can then come to manifest within a vessel (*Kli*).)

Summary: Now, if there was a revelation of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) not by way of constriction (*Tzimtzum*), they would all be revealed together without any order and gradation with precedence and subsequence, and it would be with an abundance of light, and they would not be in a way of an inner manifest light (*Ohr Pnimi*), nor would there be the matter of the chaining down (*Hishtalshelut*). It therefore was necessary for there to be a constriction (*Tzimtzum*), the matter of which is for there to be

[36] Tanya, Ch. 33; Also see Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 3.

[37] See *Hemshech* 5672 Vol. 1 p. 47, note 35 [textual variance].

the revelation of the individual *Sefirot*, such as the *Sefirah* of Wisdom-*Chochmah* unto itself, in that it thereby is caused to be a recognizable level [unto itself] and in a way of a diminishment of the light (*Ohr*).

23.

Now, this is analogous[38] to three or four letters gathering and combining, from which a single word is formed, it being a vessel (*Kli*) for some concept so that from [the combination of] these letters the concept is understood.

For example, in the word "blessed-*Baruch*-ברוך," through the combination of these four letters the matter of "blessing" is grasped, which is that someone blesses him that there should be the growth and increase of goodness and life for him. This is the actual conception of a matter.

Additionally, in relation to the Supernal blessing, the word "blessed-*Baruch*-ברוך hints at the root and source of the blessing. This is as stated in Tikkunei Zohar, that the word "blessed-*Baruch*-ברוך" is an acronym (*Roshei Teivot*) for "the Head and Source of all blessing-*Rosh uMakor Kol Brachah*-ראש ומקור כל ברכה," referring to the root of the blessing, which is drawn from the aspect of the Crown-*Keter*.

Additionally, the Zohar on Parshat Eikev 271a [states] that [the word] "blessed-*Baruch*-ברוך" is in Wisdom-*Chochmah*, and is generally the aspect of the Foundation-*Yesod*

[38] Regarding the coming section, see the discourse entitled "*Lehavin b'Tosefet Biur Inyan HaTzimtzum*" cited in note 1 (Ohr HaTorah Inyanim p. 328 and on); Also see Sefer HaMaamarim 5657 p. 243 and on;l 5671 p. 38 and on.

of the Father-*Abba* [Wisdom-*Chochmah*], as stated in Me'orei Ohr.[39] There thus is a difference between [the word] "blessed-*Baruch*-ברוך" and [the word] "blessing-*Brachah*-ברכה," in that "He is 'blessed-*Baruch*-ברוך,'" [in the masculine] is the aspect of Foundation-*Yesod* of the Father-*Abba* [Wisdom-*Chochmah*], whereas "She is 'blessed-*Brachah*-ברכה,'" [in the feminine] is the aspect of Foundation-*Yesod* of the Mother-*Imma* [Understanding-*Binah*].[40]

There likewise is a difference between [the word] "blessed-*Baruch*-ברוך" of the morning blessings, and the blessings of the *mitzvot*, and the blessings over satisfaction which one receives, which are from Above to below, and the blessings of the Amidah prayer, which are from below to Above, as discussed in Pri Etz Chayim.[41] Also see the Ramaz to Zohar there, and see the discussion in Likkutei Torah, in the discourse entitled "*Ka Mifligi*,"[42] and in the Siddur in the explanation of the "*Baruch SheAmar*" blessing.[43] We thus see that the word "blessed-*Baruch*-ברוך" contains very great concepts.

Now, when we begin teaching a child who does not yet understand the matter of combining the letters, we [begin by] teaching him a single letter, saying "this is such and such a letter," and we only show him the letter *Beit*-ב of the word "blessed-*Baruch*-**ב**רוך."

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[39] Me'orei Ohr, Ot Beit, Section 39.

[40] See Zohar II 162a; Zohar III 264b (Ra'aya Mehemna); Also see Siddur Im Da"Ch p. 248a; 448c.

[41] Pri Etz Chayim, Shaar HaBrachot, Ch. 1.

[42] Likkutei Torah Tazriya 22c

[43] Siddur Im Da"Ch 64c and on.

Now, relative to the teacher this is a constriction (*Tzimtzum*), the constriction being that the letter *Beit*-ב is separated from the [other] three letters *Reish-Vav-Chaf*-רו"ך, being that this is beyond the understanding of the child. Rather, it is drawn forth by itself.

Thus, in this division there only is the drawing down of the letter *Beit*-ב alone, through which it greatly descends from its level, in that the light (*Ohr*) is withdrawn from it, and all that remains is a very great diminishment of the light (*Ohr*) that was in it before. This is because at first, when it was combined with the word "blessed-*Baruch*-ברוך," it contained the above-mentioned concept of "blessed-*Baruch*-ברוך" within it.

This certainly is so if at first the word "blessed-*Baruch*-ברוך" was also connected to more words, such as "Blessed is He who spoke and the world was-*Baruch SheAmar v'Hayah HaOlam*-ברוך שאמר והיה העולם,"[44] from which a wondrous concept is understood, that is, that all the worlds were created by a mere utterance,[45] without any labor and toil,[46] but is rather like the verse,[47] "He commanded and they were created."

In its root this refers to the aspect of the "saying-*Amirah*-אמירה" of Primordial Man (*Adam Kadmon*)[48] by which all the worlds were created in a state of [singular] equality, as discussed in the Siddur in the explanation of the "*Baruch*

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[44] See the *Pesukei d'Zimra* in the morning prayers.

[45] See Likkutei Torah Naso 28a; Shir HaShirim 41d; Torat Chayim Noach 73a; Yitro 252b; Shaarei Teshuvah Vol. 1 p. 73a.

[46] See Midrash Bereishit Rabbah 3:2

[47] Psalms 148:5; Also see Likkutei Torah Re'eh 26b and on; Shir HaShirim ibid.; Ohr HaTorah Siddur p. 48; p. 381 and on.

[48] See Maamarei Admor HaZaken, Maamarei Razal p. 343; Ohr HaTorah Siddur p. 48; p. 381 and on.

SheAmar" [blessing].[49] The reason that we bless Him with this blessing, blessed is He, is so that this utterance will be revealed below, this being the matter[50] of the revelation of the single utterance that includes all the [other] nine utterances.[51]

However, when the letter *Beit*-ב is separate unto itself, it does not have the entire concept within it, except that because there already was some of the concept within it, therefore some of it remains in the letter. (However, this is only in a way of an impression (*Reshimu*).

The example for this in the subject under discussion, is that it only is in a way of diminishment, not in a way of [complete] withdrawal, but such that only an impression remains. This is because the letters (*Otiyot*) are like an analogy for the vessels (*Keilim*). Nevertheless, it can be said that here as well [regarding the lights (*Orot*)], both matters are present. That is, there is that which is only in a way of diminishment, but there also is that which is in a state of withdrawal, as will be explained.)[52]

However, even so, this [letter] *Beit*-ב is literally the same letter *Beit*-ב that was in the word "blessed-*Baruch*-ברוך," and is the very same *Beit*-ב as it is understood by an adult, in whom in whatever level it may be, the matter of blessing is understood, or the matter of "Blessed is He who spoke and the

[49] Siddur Im Da"Ch 65c and on.

[50] See Likkutei Torah Va'etchanan 4b; Ohr HaTorah Eikev p. 580; Siddur p. 93.

[51] See Likkutei Torah Behar 41d; Sefer HaMaamarim 5659 p. 149 and on; 5704 p. 67 and on.

[52] Later in Ch. 27 (*Hemshech* 5672 p. 56).

world was-*Baruch SheAmar v'Hayah HaOlam*- ברוך שאמר והיה העולם."

The same is understood about the constriction (*Tzimtzum*) that took place in the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) in the limitless light of the Unlimited One, blessed is He. That is, at first the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) were in a state of oneness and mingling, besides the fact that they were not in a state of recognizable existence, as discussed before. (For, if this was not so, it would be impossible for them to be united in a state of oneness etc.) There then was an illumination in them of a very wondrous and lofty light, beyond the capacity of the worlds to receive, even the loftiest ones.

That is, they could not receive the revelation of the ten *Sefirot* as they are in the Unlimited One, blessed is He (both because of their elevated level, in that their state was one of complete simplicity, as well because of the light and revelation within them). This only was possible by way of the constriction (*Tzimtzum*), such that there only would be a drawing down of the aspect of Wisdom-*Chochmah* by itself.

Even though it literally is the same Wisdom-*Chochmah* that was included in the Unlimited One, blessed is He, together with all ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), nonetheless, when it is drawn down by itself, and is not mingled with the other aspects, this is a descent from its level.

(This is besides the descent brought about by the essential [matter of] revelation itself, by which it is caused to be

the [tangible and independent] existence of something, as explained before in chapter twenty-two.[53]

This is especially so when it is drawn down and revealed by itself, in that it becomes the aspect of a [tangible and independently recognized] existence of something and is no longer in a state of actual simplicity as it previously was. That is, the lack of simplicity is also the concealment of the light, such that the innerness of its light does not shine in it in a revealed way.

However, beyond this) there was a concealment of the light that was in them when they were united in oneness. This is like the above-mentioned analogy of the letter *Beit*-ב, that when it was in the word "blessed-*Baruch*-ברוך," it contained the concept of blessing within it, as discussed before. In contrast, when it is separated it does not contain that concept, but only a tiny impression of it, as explained before. In the same way, when there is a drawing down of the *Sefirah* of Wisdom-*Chochmah* alone, it only contains a tiny degree of the previous light within it.

Summary: This is analogous to the word "blessed-*Baruch*-ברוך," within which the concept is manifest. That is, when the letter *Beit*-ב is separated unto itself, it only has a small degree of the intellect that [previously] was manifest in it. Even so, it is the very same letter as before. The same is understood of Wisdom-*Chochmah*, in that through being separated unto itself, beside for the fact that it then emerges from its simplicity, it also is then in a state in which its light is diminished.

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[53] *Hemshech* 5672 Vol. 1 p. 47.

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Now,[54] in the analogy of the letters it indeed is so that at first there was a wondrously great concept in it, and when the letters are separated, the light withdraws and all that remains is an impression etc. Now, at first glance, this makes sense if we say that the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are the roots of the vessels (*Keilim*),[55] and that although in the limitless light of the Unlimited One that precedes the constriction (*Tzimtzum*) they are in a state of the complete absence of [tangible and independent] existence, nevertheless, since they are the roots of the vessels (*Keilim*), it applies to use the above-mentioned analogy, that they are like the word "blessed-*Baruch*-ברוך" etc.

However, according to what we explained here, that the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are the roots of the lights (*Orot*), how does it apply to say that this is like the analogy, that at first it contained the concept, but when the letter is separated, it no longer has the concept in it, but only to a tiny degree? [That is, how does it apply to say this] when it all is the aspect of light (*Ohr*)?

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[54] Regarding the coming section – see the discourse entitled "*Lehavin b'Tosefet Biur Inyan HaTzimtzum*" cited in note 1 (Ohr HaTorah Inyanim p. 332 and on).

[55] See earlier in Ch. 15 (*Hemshech* 5672 Vol. 1 p. 32 and on).

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However, the explanation is that, as known, in the light there is an innerness (*Pnimiyut*) and an externality (*Chitzoniyut*). (Also see the discussion in later chapters.)[56] The same is so in the roots of the lights (*Orot*), in that there too, there are inner (*Pnimiyut*) and outer (*Chitzoniyut*) aspects. That is, although they are in a state of simplicity, nevertheless, whatever is in a state of revelation must also be present in the root and source, as explained elsewhere.[57] Thus, since in the revealed lights (*Orot*) there are inner (*Pnimiyut*) and outer (*Chitzoniyut*) aspects, it must be said that the same is so in their root and source. It thus applies to say that as they all were in a state of oneness, there was a much loftier light in them, this being the more inner light.

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It can also be said that, as explained before in chapter sixteen,[58] the roots of the lights (*Orot*) are in the aspect of the Name *HaShem*-יהו"ה. Now, with regard to the lights (*Orot*) that are manifest in vessels (*Keilim*), referring to the Name *HaShem*-יהו"ה [manifest] within them all, it is known[59] that there are

[56] See Ch. 122 (*Hemshech* 5672 Vol. 1 p. 320).

[57] See Maamarei Admor HaZaken 5562 p. 270.

[58] *Hemshech* 5672 Vol. 1 p. 33 and on.

[59] See Pardes Rimonim, Shaar 20 (Shaar HaShemot) Ch. 1; Ohr HaTorah Va'etchanan p. 379 and on; Sefer HaMaamarim 5679 p. 57; p. 71; 5698 p. 112; p. 117 and on.

differences in the Name *HaShem*-יהו"ה with respect to its vowels.

For example, in the Crown-*Keter* the Name *HaShem*-יהו"ה is vowelized with the vowel *Komatz*-קָמָץ, and in Wisdom-*Chochmah* it is vowelized with the vowel *Patach*-פַּתח etc.[60] Moreover, in Wisdom-*Chochmah* there also is the name *A"V*-ע"ב-72 [יו"ד ה"י וי"ו ה"י] and in Understanding-*Binah* there is the name *Sa"G*-ס"ג-63 [יו"ד ה"י וא"ו ה"י] etc.[61] Now, as known, the names are the garments for the lights (*Orot*). (See the discussion [on this] in later chapters.)[62] That is, through this the light (*Ohr*) becomes bound to the vessel (*Kli*).

For example, this [that it is by way of the name that the light (*Ohr*) becomes bound to the vessel (*Kli*)] is analogous to a person's name,[63] as it is clearly observable that his name is his vitality. This is, when someone is called by his name, he immediately turns to the one who called him, even if he is preoccupied.[64] As known, even if someone falls into a deep faint, may the Merciful One protect us, he can be revived by calling his name.[65]

However, it also is understood that his name is not his intellect, meaning his soul. This is because before the soul

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[60] See Tikkunei Zohar, Tikkun 70 (129b)

[61] See Etz Chayim, Shaar 18 (Shaar RaPa"Ch Nitzutzin) Ch. 2.

[62] See Ch. 271 (*Hemshech* 5672 Vol. 3 p. 751 and on).

[63] See the books of the Rav, the Maggid of Mezhritch: Likkutei Amarim, Section 244; Ohr Torah Section 14; Maamarei Admor HaZaken Parshiyot Vol. 1 p. 222; Ohr HaTorah Shemot p. 103; Also see later in Ch. 306 and on (*Hemshech* 5672 Vol. 3 p. 852 and on).

[64] See *Hemshech* 5672 Vol. 1 p. 50, note 65 [textual variance].

[65] Also see later in Ch. 308 (*Hemshech* 5672 Vol. 3 p. 860); Sefer HaMaamarim 5696 p. 79; 5699 p. 163; 5701 p. 82; 5702 p. 73; Discourse entitled "*Lehavin HaKushiya*" in Keter Shem Tov, Hosafot, Section 418.

comes into the body it requires no name, as explained in chapter one of the discourse entitled "*Mi Manah*" in Likkutei Torah,[66] about the verse,[67] "But as for man, he did not find a helper," in which [the word] "helper-*Eizer*-עזר" refers to the name (*Shem*-שם). That is, before the soul manifested in the body, it did not have a name, and it only is upon its manifestation in the body that it then requires a name. That is, the name (*Shem*-שם) is what bonds the soul to the body.

The same is understood Above, that the matter of the names (*Shemot*-שמות) is to bind the light (*Ohr*) to the vessel (*Kli*). Thus, in the limitless light of the Unlimited One that precedes the constriction (*Tzimtzum*), in which there is the inclusion of the roots of the lights (*Orot*), there also is the inclusion of the names (*Shemot*-שמות) of the lights (*Orot*) of the ten *Sefirot*. For, as explained elsewhere,[68] the statement[69] that "there was Him and His Name-*Shmo*-שמו [alone]" [in the singular] refers to the limitless light of the Unlimited One (*Ohr Ein Sof*) before the arousal of the desire, which is the aspect of One Name.

(This is like the explanation before in chapter seventeen,[70] that before the arousal of the desire (*Ratzon*) it is in a way of *Sefirot* without end in a state of simplicity). However, upon the arousal of the desire (*Ratzon*), there is the aspect of "names-*Shemot*-שמות" in the plural. Thus, in the

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[66] Likkutei Torah Balak 67c

[67] Genesis 2:20

[68] See Sefer HaMitzvot of the Tzemach Tzeddek 153a; Ohr HaTorah Va'etchanan p. 123; Sefer HaMaamarim 5656 p. 381; *Hemshech* 5666 p. 247; 5670 p. 65; 5679 p. 198.

[69] Pirkei d'Rabbi Eliezer, Ch. 3

[70] *Hemshech* 5672 Vol. 1 p. 35.

aspect of the names (*Shemot*-שמות) it applies to say that upon the joining of all the names together, there is an illumination in them of a more elevated Supernal light, whereas through their division there is a diminishment of the light.

Summary: How is it correct to apply the analogy of the letters (*Otiyot*) to the roots of the lights (*Orot*)? The explanation is that even in the lights there are inner (*Pnimiyut*) and outer (*Chitzoniyut*) aspects, and additionally, they are the aspect of the names (*Shemot*), such that upon the arousal of the desire (*Ratzon*) there is the aspect of "names-*Shemot*-שמות" in the plural etc.

25.

However, it can be said that just as with the above analogy of the letter *Beit*-ב of the word "blessed-*Baruch*-ברוך," the matter can also be explained according to a different analogy, similar to this,[71] through which it may be understood how through the union of them all, a higher Supernal light [shines] in them.

That is, for example every intellectual matter contains many matters through which it is understood, meaning that the concept divides into many particulars. This is like the explanation before in chapter four,[72] that there cannot be a matter of intellect without its particulars, in that through all the particulars the concept is understood. Within [the intellectual

[71] See Sefer HaMaamarim 5671 ibid.
[72] *Hemshech* 5672 Vol. 1 p. 8 and on.

matter] are particulars that are more inner than others, which are of an external aspect.

Now, when it comes to bestowing the concept from the bestower to the recipient, it is impossible to bestow the particulars to him all at once. This is so both from the angle of the bestower, in that it is impossible for him to bestow them all at once, as well as from the angle of the recipient, in that he is incapable of receiving them all at once. Rather, the teacher bestows each particular to him by itself, until all the particulars are drawn to him.

Now, in relation to the bestower, within whom all the particulars were already included, he certainly already knows the concept that arises from all the particulars. However, in the recipient, as long as he only knows one or two particulars, as of yet, he does not know the concept.

Nevertheless, besides this particular concept, every particular already contains part of the [general] concept as it is in the intellect of the bestower. This is because the particular also is a particular concept, and from the union of all the particular concepts, the general concept is understood, this being the essential concept understood from all the particulars.

Thus, within every particular in and of itself, besides the particular concept of that particular, there also is part of the essential concept understood from all the particulars together, except that it is in a diminishment state compared to how it is in the intellect of the bestower.

Now, this diminishment can be in one of two ways. Either the recipient does not yet know and understand the essence of the idea that arises from the particulars at all, but

nonetheless, though he does not know it, he nevertheless has a part of it in every detail.

Alternately, even if the recipient does understand the essential concept, nevertheless, compared to the knowledge of the bestower it is in a diminished way, this being because he does not know all the particulars, and it is the particulars that bring to the essential concept. Thus, in the bestower, who already knows all the particulars, he knows the concept that arises from all the particulars very well, and with great clarity, and the concept that is grasped and understood from those particulars shines in each and every particular in a revealed way.

In contrast, this is not so of the recipient. For, since he does not yet know the [full] concept (but only a small part of it), it follows that for him, it is in a way of diminished light. That is, his knowledge of the essential concept as a general whole is in a diminished way, and moreover, even that which is present in every particular by which he knows the essential concept that arises from it, is in a way of diminished light. (This is because the two are interdependent.) Nevertheless, every particular is a part of the concept.

Now, when all the particulars do come [together], even though then the recipient also knows the concept, and the matter shines for him in its particulars, nevertheless there is a vast difference between how it was in the intellect of the bestower before the bestowal, and how it is for the recipient. This is because as it was in the bestower, the particulars were in a state of refinement and spirituality, in a state of divestment, and

therefore the refinement of the matter shines for him and there is much light in the particulars.

In contrast, this is not so for the recipient, for whom the particulars are like the aspect of a garment that enclothes the comprehension. Thus, even when he does receive all the particulars, and their subject matter shines forth in them, this is not to such a degree of refinement or with such an abundance of light.

What is meant here is not the depth and inner aspect of the concept, but rather the concept that is [indeed] grasped and understood of the [subject] matter. That is, for the bestower there is the radiance of the particulars with much light and in a state of elevation, whereas for the recipient the light is neither as abundant nor as elevated as it is for the bestower.

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Now, from this example we can understand the matter Above, as it relates to the ten *Sefirot*. That is, there is an inner intention of the Supernal Emanator, blessed is He, in the general matter of emanation, and why there specifically was an emanation of ten *Sefirot*, as it states,[73] "Ten and not nine; ten and not eleven," and it specifically is through the emanation of ten *Sefirot* that this intention comes to be realized. See the statement about this in Pardes Rimonim, Shaar Taam HaAtzilut, and in chapter one of Shaar Shem Ben Dalet.

[73] Sefer Yetzirah 1:4

Likewise, Etz Chayim, Shaar HaKlallim[74] states that it is to bestow goodness to His creations, and that they should recognize His greatness and merit to be a chariot (*Merkavah*) to adhere to Him, blessed is He. In Shaar Iggulim v'Yosher[75] it states that it is to bring His deeds and His names out into light, as we discussed elsewhere.[76]

Thus, before the emanation and revelation of the ten *Sefirot*, they were included in the limitless light of the Unlimited One who emanates them, these being the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) which are the roots of the lights (*Orot*) as they are included in the Unlimited One, blessed is He, as explained before.[77] Within them is the intention of the Supernal Emanator, blessed is He, for the matter of the ten *Sefirot*.

Now, it already was explained[78] that as the ten *Sefirot* are in the Unlimited One, blessed is He, they are in the ultimate state of simplicity, and they all are included together, and within them there is an illumination of the intention of the Emanator, literally in a way of open revelation, in a way of a wondrous and Supernal light etc.

(This is like the explanation before in the analogy, that for the bestower, who includes all the particulars in his intellect, for him there is an illumination of the concept in a way of actual

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[74] Etz Chayim, beginning of Shaar HaKlallim.

[75] Etz Chayim, Shaar Iggulim v'Yosher, Anaf 1-2

[76] See *Hemshech* 5666 p. 6 and on [translated in Hemshech Samech-Vav, Vol. 1, Discourse 1 and on].

[77] In Ch. 15 and on (*Hemshech* 5672 Vol. 1 p. 32 and on).

[78] In Ch. 19 and on (*Hemshech* 5672 Vol. 1 p. 39 and on).

revelation with [all] its particulars, especially since the particulars are included in a way of oneness and mingling.)

Moreover, through the constriction (*Tzimtzum*), whereupon there is [only] a drawing down of one *Sefirah* by itself, the complete intention for the ten *Sefirot* is not yet present within it. Nevertheless, a portion of this [intention] is within it, except that it is in a way of diminished light.

Moreover, even when there is an emanation of all the ten *Sefirot*, and in them there is the complete intention, the intention of the Emanator, blessed is He, in emanating the ten *Sefirot*, they nevertheless are in a way that the light is diminished compared to how they were when they were included in the Unlimited One, blessed is He, in a state of actual simplicity. This is because, at the very least, upon their emanation and revelation they came to be in a state of recognizable existence.

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Thus, from the analogy of the letter *Beit*-ב, it is understood that there is a diminishment of the particular light of the particular *Sefirah*. [In contrast], from the analogy of the particulars of the concept, it is understood that in the matter of emanating the *Sefirot*, in the **intention** of the Emanator there is a diminishment. Nonetheless, all [of these explanations] pertain to the aspect of inner manifest light (*Ohr Pnimi*).

Likewise, from the matter of understanding the concept from one part [of it], it can be said that from the way the *Sefirah* of Wisdom-*Chochmah* was emanated, there already is

knowledge of the intention in the *Sefirot*, that they should be in a way of inner manifest light (*Ohr Pnimi*), [and as in the terminology of the Zohar],[79] they are "in order to make Himself known through them."

Moreover, as will be explained later,[80] through the emanation of Wisdom-*Chochmah* and Understanding-*Binah* [it becomes possible for] there to be grasp of Godliness in the world, and through the emanation of [the *Sefirot* of] emotions (*Midot*), [it becomes possible for] there to be the feeling of Godliness etc. Also see the discussion as explained in [the discourse entitled] "*v'Heinif*,"[81] that through the interinclusion of the *Sefirot*, it shines within them the aspect of the limitless light of the Unlimited One, the Perfection of Everything. It can be said that this means that the revelation in them should be like it is in the roots of the lights (*Orot*).

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Now, based on the above, we can understand the statement of Mishnah, "Every dispute that is for the sake of Heaven etc." For, as known,[82] there are two kinds of division:

The first is division for the sake of inclusion. This refers to the division of the *Sefirot* into particular levels for the sake of including the *Sefirot* [one in the other]. This is like the

[79] Zohar II 42b

[80] In Ch. 47 & Ch. 95 (*Hemshech* 5672 Vol. 1 p. 106 and on; p. 249).

[81] Likkutei Torah Emor 37d and on.

[82] See Maamarei Admor HaZaken, Parshiyot Vol. 1 p. 69 and on; Torat Chayim Noach p. 70b and on; Sefer HaMaamarim 5659 p. 229 and on; 5671 p. 122.

explanation before,[83] that if they would be revealed as they are in their root, there would not be the matter of a chaining down (*Hishtalshelut*) and interinclusion (*Hitkallelut*). Rather, it only is through the constriction (*Tzimtzum*) in the ten *Sefirot*, that there was a drawing down of particular *Sefirot*, and in a way of diminished light [and revelation], in that they thereby chain down one from the other, and there is interinclusion in them.

Additionally, the meaning of the words "for the sake of Heaven-*l'Sheim Shamayim*-לשם שמים," [in which the word "*Shem*-שם" means "Name"] is that "Name-*Shem*-שם" refers to the aspect of Kingship-*Malchut*, and "heaven-*Shamayim*-שמים" refers to the aspect of *Zeir Anpin*, as known. Thus, for there to be the aspects of bestower and recipient, meaning *Zeir Anpin* which is the aspect of the Bestower and Kingship-*Malchut* which is the aspect of the recipient, this is specifically brought about through the division of the *Sefirot* into particular levels.

The second kind of division is when the division is what causes separation. This is like the division of the *Sefirot* of the world of Chaos-*Tohu*, which were drawn down as they are in their root, in a way of abundant light, and they were drawn down to be in the aspect of the existence of something. This thereby brings about separation, in a way of separate branches,[84] in which interinclusion is not possible, but on the contrary, they cannot bear each other. This is a dispute that is not for the sake of Heaven (*l'Shem Shamayim*-לשם שמים), in that this is not according to the Supernal intent, thereby bringing a

[83] In Ch. 22 and on (p. 46 and on).

[84] See Maamarei Admor HaZaken, Parshiyot Vol. 1 p. 69 and on; Torat Chayim Noach p. 70b and on; Sefer HaMaamarim 5659 p. 229 and on; 5671 p. 122.

separation between the "Name-*Shem*-שם" and "Heaven-*Shamayim*-שמים."

This then, is the meaning of the Mishnah, "Every dispute that is for the sake of Heaven (*l'Sheim Shamayim*- לשם שמים) is destined to endure." That is, it will endure, being that this is the ultimate Supernal intent. Moreover, through the interinclusion an even higher light is revealed, this being the matter of the sustainment [and endurance] brought about through the revelation of the Essential Self of the limitless light of the Unlimited One, blessed is He.

However, "a dispute that is not for the sake of Heaven, is not destined to endure," since it is the opposite of the Supernal intent. Moreover, this is because the separation [itself] necessitates that it be nullified, like it is with the world of Chaos-*Tohu*.

The Mishnah then states, "Which is [the controversy that is for the sake of Heaven]? Such was the controversy of Hillel and Shammai." That is, this is a dispute that is according to the Torah, in that it is the aspect of the divisions of the world of Repair-*Tikkun*. Additionally, the dispute of Hillel and Shammai was all in a way of the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*. Rather, the dispute was only as to whether the union (*Yichud*) is from below to Above, this being the matter of Shammai-שמאי, [whose name] is of the same root as,[85] "He assesses his ways-*HaSham Orchotav*-השם אורחותיו," or whether it is in a way of from Above to below, this being the matter of Hillel, the aspect of Kindness-*Chessed* etc. A dispute

[85] Talmud Bavli, Mo'ed Katan 5a; Also see Likkutei Torah, Shir HaSShirim 48c.

such as this is destined to endure, in that through it the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut* is brought about, (as well as the interinclusion of the *Sefirot* in general), this being the primary Supernal intent.[86] Moreover, it states,[87] "[The Holy One, blessed is He, said], 'Let it be both like this and like this etc.,'" such that in the coming future, both levels will be, as explained in Likkutei Torah in the discourse entitled "*v'Samtee Kadkod*."[88]

In contrast, the dispute that is not for the sake of Heaven is the dispute of Korach and his congregation, whose entire intent was to separate between the "Name-*Shem*-שם" and "Heaven-*Shamayim*-שמים." This is why they were called,[89] "Men of renown-*Anshei Shem*-**שם** אנשי," similar to the verse,[90] "Let us make a name-*Shem*-**שם** for ourselves," said by the generation of the dispersion, who [likewise] wanted to separate between *Zeir Anpin* and Kingship-*Malchut*. Thus, it ultimately will not endure, since it is the opposite of the Supernal intent. However, because "no one banished from Him will remain banished,"[91] it necessarily will [ultimately] be refined.

This then, is why in the dispute that is for the sake of Heaven, both sides are mentioned, Hillel and Shammai, this being the two ways of the union (*Yichud*). In contrast, about the dispute that is not for the sake of Heaven only Korach and his congregation are mentioned, since they [are the one's who]

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[86] Also see Sefer HaMaamarim 5657 p. 282.
[87] Talmud Bavli, Bava Batra 75a
[88] Likkutei Torah Re'eh 26a
[89] Numbers 16:2
[90] Genesis 11:4
[91] See Samuel II 14:14

wanted to cause separation etc., and therefore its end is not enduring. However, the dispute that is for the sake of Heaven will in the end endure, since this is the ultimate Supernal intent.

Summary: Another analogy can be given, that it is like a matter of intellect that is understood specifically through many particulars. Thus, the bestower, who knows all the particulars, knows the concept. However, when it is revealed to the recipient, each particular comes by itself, such that each particular contains [only] a part [of the concept], and the essential concept [within the part] is such that its light is diminished, even if the recipient understands the concept somewhat. Moreover, even when all the particulars are revealed, nevertheless, for the bestower there is an illumination of abundant light in the essence of his intellect, according to the refinement of the matters, which is not so for the recipient.

The likeness to this Above, is that the Supernal intent of the Emanator in the matter of *Sefirot* (and specifically in ten *Sefirot*, which is not solely due to the revelation, as will be explained) is that in the roots of the lights (*Orot*) which are in a state of simplicity and oneness, there is an illumination of a wondrous and lofty light.

However, when there only is the revelation of a particular *Sefirah*, this is in a way of a diminishment of the light. Moreover, even after they all are emanated, this is in a way of diminishment. It is with this that he explains the Mishnah regarding "every dispute that is for the sake of Heaven," in that the above-mentioned division is the reason for the interinclusion.

Discourse 7

"*Vayedaber HaShem… Zot Chukat HaTorah… - HaShem spoke… This is the decree of the Torah…*"

Delivered on Shabbat Parshat Chukat, 5672[1]
By the grace of *HaShem,* blessed is He,

The verse states,[2] "And *HaShem*-יהו"ה spoke to Moshe and Aharon saying: This is the decree of the Torah that *HaShem*-יהו"ה has commanded saying." Now, we must understand[3] why it states "that *HaShem*-יהו"ה has commanded." For, at first glance, it should have said, "That I am commanding," since it already said, "*HaShem*-יהו"ה spoke." Thus, why does it again say, "that *HaShem*-יהו"ה has commanded?"

We must also understand[4] why the Red Heifer differs from all other sacrificial offerings. That is, all the others must specifically be performed inside [the Tabernacle (*Mishkan*)], whereas the Red Heifer is specifically performed outside [the

[1] Part of the discourse appears to be founded on the discourse entitled "*Lehavin b'Tosefet Biur Inyan HaTzimtzum*" (Ohr HaTorah Inyanim p. 332 and on); Discourse entitled "*Ohr Ein Sof Baruch Hoo*" (Ohr HaTorah ibid. p. 103 and on) – as cited in later notes. The beginning and end of the discourse appears to be founded upon the discourse entitled "*Vayedaber… Zot Chukat*" 5633 & 5642 (Sefer HaMaamarim 5633 Vol. 1 p. 175 and on; 5642 p. 198 and on).

[2] Numbers 19:1-2

[3] See Likkutei Torah, beginning of Parshat Chukat (56a); Sefer HaMaamarim 5633 & 5642 ibid.

[4] Ohr HaTorah Chukat p. 14 and on (Kehot 5758); Sefer HaMaamarim 5633 & 5642 ibid.

camp],[5] only that the sprinkling of the blood must be toward the front of the Tent of Meeting (*Ohel Mo'ed*).[6] Additionally,[7] [we must understand] why all of its acts must specifically be performed by Elazar the priest.[8]

Now, to understand all this, we must first preface with the explanation before,[9] that the ten revealed *Sefirot* drawn from the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) that are concealed in their Emanator, meaning the roots of the lights (*Orot*) included in the limitless light of the Unlimited One before the constriction (*Tzimtzum*), are drawn down through the constriction (*Tzimtzum*).

It was explained[10] that the matter of this constriction (*Tzimtzum*)[11] is that in the limitless light of the Unlimited One before the constriction (*Tzimtzum*), all the ten *Sefirot* were in a state of oneness and mingling, and they were then on an very elevated and lofty level in essence, such that they were not in a state of being or existence recognizable unto themselves.

Moreover, in their oneness there was an illumination in them of a higher light that transcends the lights themselves. The matter of the constriction (*Tzimtzum*) is that there was a drawing down of particular *Sefirot*, such as the *Sefirah* of Wisdom-*Chochmah* on its own, through which it thereby descended from its level, in that it became the aspect of a recognizable existence,

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[5] Numbers 19:3 and Rashi there; Talmud Bavli, Yoma 68a; Mishneh Torah, Hilchot Parah Adumah, beginning of Ch. 3.

[6] Numbers 19:4

[7] See Sefer HaMaamarim 5633 & 5642 ibid.

[8] Numbers 19:3-4

[9] Ch. 22 and on (*Hemshech* 5672 Vol. 1 p. 46 and on).

[10] See the preceding note.

[11] See *Hemshech* 5672 Vol. 1 p. 54, note 10 [textual variance].

(this being the aspect of the diminishment and concealment of the light in itself). Additionally, there was a diminishment of the higher light that was present in it when they all were in a state of oneness.

This was explained[12] with the analogy of the word "blessed-*Baruch*-ברוך," within which there is intellect, but when we separate a single letter, even though it literally is the very same letter, nevertheless, it does not have the intellectual concept within it.

Another analogy was explained,[13] that this is like a matter of intellect that comes with many particular details, and [each][14] particular is its own particular concept, and it is through all the particular together, that one comes to understand the matter of intellect that is explained and understood from those particulars.

However, in the bestowal, each particular comes on its own. That is, besides for the fact that as this very matter comes to be bestowed and revealed, it is not as it was in the bestower, moreover, the fact that it has within it something of the matter of intellect that is explained and understood from all the particular matters is only the aspect of a diminishment in all the particular matters, even though it is present within it even as it is a particular unto itself. Moreover, even after the recipient knows all the particulars, the matter does not shine for him in a way of actual revelation, as it does for the bestower.

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[12] In Ch. 23 and on (*Hemshech* 5672 Vol. 1 p. 47 and on).
[13] In Ch. 25 (*Hemshech* 5672 Vol. 1 p. 50 and on).
[14] See *Hemshech* 5672 Vol. 1 p. 54, note 13 [textual variance].

26.

Now,[15] in chapter twelve of the second part of the Book for Average People (Tanya)[16] it states, "each letter is the drawing down of a special specific vitality and power, and when several letters combine to form a word, then besides the multiplicity of the many kinds of power and vitality [drawn down according to the letters in the word], there is a drawing down of a general upper power and vitality that overrides them all, which equals all the various particular powers and vitality and overrides them.[17] This is what connects and combines them as one etc."

Now, when he states that "each letter is the drawing down of a special specific vitality," it seems that his intention is not only to the vitality of the letter itself, which Above is the vitality of the vessels (*Keilim*) themselves, separate from the light (*Ohr*) that manifests within them. Rather, included in this is also the light (*Ohr*) that is manifest in the letters. This is as seems to be indicated by the note there.[18]

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[15] Regarding the coming section, see the discourse entitled "*Lehavin b'Tosefet Biur Inyan HaTzimtzum*" cited in note 1 (Ohr HaTorah Inyanim p. 332 and on); Also see Sefer HaMaamarim 5657 p. 243 and on; 5671 p. 38 and on.

[16] Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12, p. 89a

[17] [That is, a word is more than the sum of its letters.]

[18] Author's note to Tanya ibid. – "Since each and every letter of the twenty-two letters of the Torah is the drawing forth of a specific vitality and power, that is not drawn forth from a different letter, therefore, even the written shape of each letter, has a specific and unique form, which indicates the form of the influence and the revelation of the light, vitality and power that is revealed and drawn into this letter. That is, how it is drawn from and revealed from the qualities, will and wisdom etc., of the Holy One, blessed is He."

Additionally, from his statement that [the light] that overrides them all "is a drawing down of a general upper power and vitality… that connects and combines them as one," it seems that this is not of the intellectual light that manifests in the letters but is rather higher than this. (It is possible that this also includes the manifest light, but it seems clear that the intention is not solely to this light, but to a higher separate light.)

This is because about all intellectual light that manifests in letters, it is not imperative that it must [expressed] in those specific letters, but it also can be [expressed] in different letters. For example, [about the words] "Lord of the world-*Adon Olam*-אדון עולם,"[19] which [indicate the matter of] His reign and dominion, this can also be [expressed] in different letters, such as "King of the world-*Melech HaOlam*-מלך העולם." This being so, it is not because of the intellectual concept itself that it was necessary for it to specifically be manifest in those letters.

For example, we observe that two sages will give over the same reasoning, such that[20] Tosefot, Rabbeinu Asher, and Rabbeinu Nissim will all say the same reasoning, but each will say it in different letters. We thus see that the intellectual concept itself does not necessitate that it specifically must be in those letters. Rather, it only is due to the power to combine (*Ko'ach HaMetzaref*), which is what combines and binds the letters [together] and enclothes the idea within them, this being a higher power than the actual intellectual concept that manifest in the letters.

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[19] See the liturgy of the morning prayers.

[20] See Likkutei Torah Re'eh 24d; Sefer HaMaamarim 5692 p. 38; 5710 p. 36, and elsewhere.

This is why in a small child, although he has a little comprehension according to his stature, will nonetheless [be incapable] of enclothing even the little intellect that he grasps in his mind into letters, since he does not yet have the letters and combinations within which to enclothe and express the intellect.

This is because he does not [yet] have the revelation of the higher power to combine, this being something that comes over the course of years. This is because the power to combine is the power of Wisdom-*Chochmah* (whereas the light (*Ohr*) that manifests [in the letters] is from Understanding-*Binah*, as explained elsewhere),[21] and this specifically comes in the days of maturity (*Gadlut*).

For example, to sell the property of his father he must be [at least] twenty years old,[22] since that is when there is completion of the aspect of the intellectual faculties of the Father-*Abba* (Wisdom-*Chochmah*), as explained in Likkutei Torah on Parshat Bamidbar in the discourse entitled "*MiBen Esreem Shanah*."[23]

(Also see the discussion later in chapter 146, that the combination of the letters comes about through the brains of "suckling" (*Mochin d'Yenikah*). However, what is being explained there is that when the concept is in a way of an inner light (*Ohr Pnimi*), he then is capable of limiting the concept into combinations of letters.

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[21] See Maamarei Admor HaZaken, Ketuvim Vol. 1 p. 3 and on.

[22] See Talmud Bavli, Bava Batra 156a

[23] Likkutei Torah Bamidbar 2a; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and elsewhere.]

In contrast, this is not so when the concept is in an encompassing (*Makif*) state for him. This is called Wisdom-*Chochmah* of speech (*Dibur*), meaning the wholeness of the intellect that brings to speech. However, the matter of the combinations being explained here, is about the fact that he reveals and brings the matter into these specific letters and combinations, and not in different combinations. This comes specifically from the brains (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) which transcend grasp, and from the aspect of the *Yechidah* of the soul.)

The same is so in an adult, such as in the bestowal of intellect from a teacher to a student. It certainly is not possible for him to bestow the intellect as it is for himself, in the combinations of letters as they are to himself. This is because the intellect of the student is too underdeveloped to be capable of receiving the greater intellect as it is for the teacher. The teacher must therefore enclothe and constrict the concept into different combinations of letters that accord to the intellect of the student.

This is as we clearly observe, that in every bestowal of intellect to one's fellow, it is necessary to change the combinations of letters from how he grasps it in his own mind to himself. This is a much higher power than the discovery and comprehension of the idea to himself.

This is why not everyone who grasps a concept himself can bestow it to another. For, even though he discovers the concept and grasps it himself, nevertheless, he is incapable of bestowing it to his fellow. This is because he cannot find the letters and combinations by which to express the concept to his

fellow. This is because these combinations of letters come from the Heyulie power of the intellect, this being the inner aspect that transcends the discovery and grasp of the concept.

At its root, it is from the essence of the soul. For, just as the letters themselves are not rooted nor do they come into being from the light of the concept that is grasped, but rather from the source of the intellect, as known, the same is so that the combinations of letters are also from the source of the intellect, and their root is from the aspect of the *Yechidah* of the soul, it being the root of the letters, and it being [the root] of the power to combine, permute, and unite the letters.

Thus, in the combination of the letters of a single word, besides the intellectual light that is manifest in the word, there also is an additional higher light that is much higher than the intellectual concept being grasped.

(It can be said that the upper power is a hidden power and is the essential aspect of the inner light (*Ohr Pnimi*) as it is in its root and source. In contrast, the general vitality is the light that is revealed and is the aspect of an encompassing light (*Ohr Makif*). It can be posited that these are the aspects of the *Yechidah* and *Chayah*.)

Summary: About the statement in the Book for Average People (Tanya) that in every word there is "a general upper power and vitality that overrides them all etc. [which] is what connects and combines them," this is higher than the intellectual light that is grasped and manifest within the word. This is because the power to combine (*Ko'ach HaMetzaref*) is

from Wisdom-*Chochmah* and is rooted in the essence of the soul.

27.

Now, it can be said that the likeness to this in the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) included in the limitless light of the Unlimited One before the constriction (*Tzimtzum*), which were in a state of oneness, since there then was a revelation of light within them, as explained before in chapters 23 & 25,[24] is that besides for the light that was in them in a way of inner manifest light (*Ohr Pnimi*) (this being the Supernal intent in the emanation of the ten *Sefirot*, in that they specifically are ten, as explained before in chapter 25),[25] in addition to this, present in them was the aspect of a general light that overrides them all. That is, it can be said that there was an illumination upon them, in a revealed way, of the light that is in a way of the limitless light of the Unlimited One, which literally is in a state of limitlessness (*Bli Gvul*).

Then, through the constriction (*Tzimtzum*), [when] only a single *Sefirah* is drawn down, besides the diminishment of the inner light (*Ohr Pnimi*), there also was the aspect of withdrawal and concealment of the light that overrides them all.

[24] *Hemshech* 5672 Vol. 1 p. 48 and on; p. 50 and on.
[25] *Hemshech* 5672 Vol. 1 p. 1.

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Now, in the above-mentioned[26] analogy of the word "blessed-*Baruch*-ברוך," when one letter is separated from the word there also is caused to be the automatic withdrawal of the light that overrides them all. Thus, Above there are two constrictions. The first is the constriction of the unlimited (*Ein Sof*), in that the light that is in a state of endlessness (*Ein Sof*) is withdrawn and concealed, such that it becomes subsumed in His Essential Self. The second is the constriction (*Tzimtzum*) in the root and source of the Line-*Kav*, so that there only will be the drawing down of a single *Sefirah*, and not a comingling of all of them together.

It can be said that when there was the illumination of the actual limitless light (*Ohr HaBli Gvul*), the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) were then completely nullified, like the nullification of the ray of the sun within the sun, as explained before in chapter 18.[27] Thus, at first the constriction (*Tzimtzum*) was in a way[28] of the concealment of the limitless light (*Ohr HaBli Gvul*), and then afterwards there was the constriction (*Tzimtzum*) in the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*).

[26] Ch. 23 and on (*Hemshech* 5672 Vol. 1 p. 47 and on).
[27] *Hemshech* 5672 Vol. 1 p. 38.
[28] See *Hemshech* 5672 Vol. 1 p. 56, note 27 [textual variance].

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The matter can be understood (see Likkutei Torah, in the second explanation of the discourse entitled "*Shechorah Ani*," end of chapter one)[29] as explained before in chapter sixteen[30] that the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are in the aspect of the arousal of the desire, that it arose in His simple desire to emanate. In contrast the Endless (*Ein Sof*) that is without limitation (*Bli Gvul*) is that which transcends the arousal of the desire, and there the *Sefirot* are to no end.

It was explained there that this is the root and source of His light that surrounds all worlds (*Sovev Kol Almin*) and His light that fills all worlds (*Memaleh Kol Almin*) as they are included in the limitless light of the Unlimited One, blessed is He, as discussed at length in the *Hemshech* of "*Yom Tov Shel Rosh HaShanah*" 5666.[31]

To further explain, the light that fills all worlds (*Ohr HaMemaleh*) is drawn from His light that surrounds [all worlds] (*Ohr HaSovev*). However, according to what is being explained here, it must be said that this is not actually from the aspect of His surrounding light (*Ohr HaSovev*) (meaning the external

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[29] Likkutei Torah Shir HaShirim 8b (that "in order for there to be the radiance of the limitless light of the Unlimited One drawn down and manifest within the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*), this is brought about through there first being a drawing down and manifestation of the lowest aspect of the light and ray within the root of the ten *Sefirot*… which is higher and loftier to no end beyond the aspect of the particulars of the ten *Sefirot*, and it also includes them all. It is through this that there is subsequently a drawing down of a radiance of this aspect to manifest within all the particular vessels (*Keilim*) of the ten *Sefirot*, to each vessel (*Kli*) according to its measure etc.")

[30] *Hemshech* 5672 Vol. 1 p. 34

[31] *Hemshech* 5666 p. 247; p. 251 and on; p. 583 [translated in Hemshech Samech-Vav, Vol. 2, Discourse 22 & 23; Vol. 4, Discourse 52].

aspect of the limitless light (*Ohr HaBli Gvul*)), but it only is that it is included in His surrounding light (*Ohr HaSovev*). Nevertheless, it is in a state of inclusion and actual oneness in the limitless light of the Unlimited One, blessed is He.

This is like the explanation elsewhere[32] about the matter of the Tzitzit [strings], that they are "of the same kind as the corner."[33] That is, even though they are not actually of the corner, in that the corner is part of the garment, this being the aspect of the garment of Kingship-*Malchut*, the aspect of His light that surrounds all worlds (*Sovev Kol Almin*), whereas the thirty-two strings of the Tzitzit are the thirty-two pathways of Wisdom-*Chochmah*[34] which in their root are the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) that are the root of the aspect of His light that fills all worlds (*Memaleh Kol Almin*). [Thus] they are not actually of the "corner" [of the garment] which is the aspect of the limitless light of the Unlimited One that is utterly without limitation. Nevertheless, they are bound to and unified with the garment and are of the same kind as the garment.

(In other words, this is unlike the roots of the vessels (*Keilim*) which are included within the limitless light of the Unlimited One. For, even though this also is literally limitless, they nevertheless are only in the aspect of letters (*Otiyot*). In

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[32] See Ohr HaTorah Inyanim p. 285.

[33] I.e., of the same material as the corner. See Talmud Bavli, Shabbat 27b; Yevamot 4b; Nazir 58a; Menachot 38a and on; Shulchan Aruch of the Alter Rebbe, Orach Chayim 9:1. Also see Likkutei Torah Korach 52b; 52d.

[34] See Zohar III 301a; Rabbeinu Bachaye to Numbers 15:38; Likkutei Torah Korach 52b; 52d ibid.

contrast, the roots of the light (*Orot*) are the aspect of lights (*Orot*).

It can be said that this is similar to the statement in Tikkunei Zohar about the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*),[35] "He and His life force are one; He and His organs are one," in which it states "one" twice. Elsewhere it is explained[36] that [this is because] there is no comparison between the union of the vessels (*Kelim*) and the union of the lights (*Orot*). This is because the union of the vessels (*Keilim*) with the lights (*Orot*) is like two [separate] things that become united. In contrast, the union of the lights (*Orot*) with the Supernal Emanator is such that they are in a state of actual unity and adhesion, such that the light (*Ohr*) bears similarity to the Luminary (*Ma'or*).

The same can be said about their root and source in the limitless light of the Unlimited One that precedes the constriction (*Tzimtzum*), that the ten *Sefirot* are the root of His light that fills all worlds (*Memaleh Kol Almin*) and they are bound and unified with His light that surrounds all worlds (*Sovev Kol Almin*), and thus bear similarity to the Luminary (*Ma'or*). Even though this is the aspect of an inner manifest light (*Ohr Pnimi*), it nevertheless bears similarity to the Luminary (*Ma'or*), this being [akin to] the matter of "the same kind as the corner [of the garment]."

It can be said that this is considered to be the final aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*). This

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[35] Introduction to Tikkunei Zohar 3b

[36] See Sefer HaMaamarim 5633 Vol. 2 p. 346 and on; 5653 p. 226 and on; Also see later in Ch. 153 and on (Vol. 2 p. 410 and on); Sefer HaMaamarim 5692 p. 127 and on.

is like the statement in Shaar 41[37] of Etz Chayim about the matter of the Ancient One-*Atik*, that it is the aspect of the most final and lowest level of the Unlimited One (*Ein Sof*). (It already was explained before in chapter fifteen[38] that the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are the aspect of the Ancient One-*Atik* of Primordial Man (*Adam Kadmon*)).

However, at first glance, this is not understood. That is, how does it apply to speak of a "final aspect" of that which has no beginning and no end, in that it states at the beginning[39] of Etz Chayim that in the limitless light of the Unlimited One (*Ohr Ein Sof*) that filled the space of the void, there was no beginning and no end, [nor] above and below etc. This being so, how does it apply [to speak of] a final aspect?

However, it is explained in Likkutei Torah, in the explanation of the discourse entitled "*Shechorah Ani*,"[40] that this refers to the **light (*Ohr*-אור)** of the Unlimited One (*Ein Sof*). For, since it only is the aspect of a light and ray, it therefore is the final aspect. It states there[41] that when Etz Chayim[42] refers to "the most final aspect," the intention is not to the totality of the light (*Ohr*), but rather that from the final aspect of the light there is a drawing down that becomes the Ancient One-*Atik*.

It can be said that this refers to the aspect of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), which is the matter of the inclusion of His light that fills all worlds (*Memaleh Kol*

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[37] Etz Chayim, Shaar 41 in the Shklov 5560 edition see Ch. 3; in our editions it is in Shaar 42, Ch. 1.

[38] *Hemshech* 5672 Vol. 1 p. 32 and on.

[39] Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

[40] Likkutei Torah Shir HaSHirim 8a

[41] Likkutei Torah Shir HaShirim ibid. 8b

[42] Etz Chayim ibid.

Almin) within the limitless light of the Unlimited One that surrounds all worlds (*Sovev Kol Almin*). That is, this is the most final aspect in the limitless light of the Unlimited One (*Ohr Ein Sof*).

The matter of this inclusion is that the limitless light of the Unlimited One, who is utterly without limitation (*Bli Gvul*), estimated within Himself the drawing down that would be in a way of limitation (*Gvul*). (See the discussion before in chapter sixteen[43] about [the title] "the Rock-*Tzur*-צור" within which are the roots of all novel beings) This estimation is the most final aspect in the limitless light of the Unlimited One (*Ohr Ein Sof*). (That is, this is the aspect of the arousal of the desire, which is the matter of the above-mentioned estimation within the limitless light of the Unlimited One, who is utterly without limitation (*Bli Gvul*). This is the final aspect in the limitless light of the Unlimited One.)

It can be said that this is also the intention of Likkutei Torah there[44] in the analogy and analogue given in chapter 51 of the Book for Average People (Tanya)[45] about the matter of the powers of the soul, that they are not the essence of the soul, but are rather 613 unique powers and energies included within it etc., and they manifest in the brain, and through the brain are drawn down to all the limbs and organs etc.

The analogue of the powers that are included in the soul is the matter of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*),

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[43] *Hemshech* 5666 Vol. 1 p. 34 ibid.

[44] Likkutei Torah Shir HaShirim 8b ibid.

[45] Likkutei Torah ibid. states, "See the Book for Average People, Ch. 51, as the analogy and analogue mentioned there is understood here in a much more wondrous way that is beyond all comparison."

the aspect of the Ancient One-*Atik* of Primordial Man (*Adam Kadmon*) which are included in the limitless light of the Unlimited One who is utterly without limitation (*Bli Gvul*). That is, the inclusion is the matter of the above-mentioned estimation, and from this the Line-*Kav* is drawn down to manifest in the aspect of the Long Patient One-*Arich* of the general totality of the worlds, meaning, the aspect of Primordial Man (*Adam Kadmon*). We thus find that the aspect of the ten *Sefirot* included in the limitless light of the Unlimited One, is the most final aspect of the limitless light of the Unlimited One.

It can be said that this is the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) in general. For, even though in the limitless light of the Unlimited One who utterly is without limitation it does not apply [to discuss] ten *Sefirot*, but rather only *Sefirot* to no end, nevertheless, the explanation is as discussed before in chapter sixteen,[46] that *Sefirot* to no end refers to how they are in a state of limitlessness, whereas the estimation and drawing down in a state of limitation can be said to be the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) who utterly is without limitation. (Also see the discussion in later chapters[47] through which what is being discussed here will be better understood.)

(This matter may be understood according to the explanation elsewhere,[48] that Kingship-*Malchut* is called the "foot-*Regel*-רגל," because with it and through it there is a

[46] This should perhaps say Ch. 17 (*Hemshech* 5672 Vol. 1 p. 35). [See *Hemshech* 5672 Vol. 1 p. 58, note 43.]

[47] See the discourse entitled "*Vayehi HeAnan*" 5675 (*Hemshech* 5672 Vol. 4 p. 1,272 and on).

[48] See earlier in Ch. 5 (*Hemshech* 5672 Vol. 1 p. 12).

drawing down from the upper world to the lower world, meaning, a drawing down from one [state of being] to [another state of] being, such as from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). The same can likewise be said of the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*), that the estimation for the drawing down in a way of limitation is the aspect of Kingship-*Malchut*.)

Summary: The likeness to this Above is that before the constriction (*Tzimtzum*), the limitless light of the Unlimited One shone in a revealed way upon the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). Thus the constriction (*Tzimtzum*) was in two matters. There was the withdrawal of the limitless light (*Ohr HaEin Sof*) and there was the emanation of a single particular *Sefirah*. To explain, the roots of the lights (*Orot*) bear similarity to the aspect of the limitless light (*Ohr Ein Sof*) and are the matter of "the same kind as the corner [of the garment]." It can be said that this is the final aspect of the light. This is because the matter of their inclusion within the limitless light of the Unlimited One, which is utterly limitless, is that He estimated within Himself to shine in a way of a limitation, and this estimation is the aspect of Kingship-*Malchut*, and it all was included in the limitless light of the Unlimited One (*Ohr HaEin Sof*).

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Now,[49] the constriction (*Tzimtzum*) that took place in the limitless light of the Unlimited One (*Ohr Ein Sof*) is that there was the concealment of the light that was in an unlimited state (*Ein Sof*), and all that remained was the above-mentioned estimation, meaning, the inclusion of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) which is the most final aspect of the limitless light of the Unlimited One. It [merely] is the aspect of a point (*Nekudah*) relative to the limitless light of the Unlimited One which is utterly without limitation, and it is the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*).

Now, the first point (*Nekudah*) that begins to become revealed after the constriction (*Tzimtzum*), meaning the first aspect of the ten *Sefirot*, is the aspect of Wisdom-*Chochmah*. (Actually, this is the second constriction (*Tzimtzum*) [as was previously explained], such that Wisdom-*Chochmah* becomes an aspect of a specific *Sefirah* on its own.)

Now, this point (*Nekudah*) has two constrictions in it. The first constriction (*Tzimtzum*) is that the light of the Unlimited One, blessed is He, constricted all its light, and only emanated the lowest aspect of the light (this being the aspect of the above-mentioned estimation). This is the meaning of the verse,[50] "You actualized them all with Wisdom-*Chochmah*," in that relative to Him, blessed is He, even Wisdom-*Chochmah* is the aspect of action (*Asiyah*),[51] being that He is utterly without limitation and conclusion.

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[49] Regarding the coming section, see the discourse entitled "*Ohr Ein Sof Baruch Hoo*" cited in note 1 (*Ohr HaTorah Inyanim*, p. 103 and on); Also see Sefer HaMaamarim 5670 p. 66; 5671 p. 36 and on.

[50] Psalms 104:24

[51] See Tanya, Ch. 2 in the author's note. Also see Likkutei Torah Tazriya 21a.

(That is, even relative to the light and ray it is the aspect of Action (*Asiyah*).) This is because it is emanated from the lowest aspect which, by way of analogy, is called "action" (*Asiyah*) (this being the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), as explained before).

The second constriction (*Tzimtzum*) is that in the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) everything is connected in a state of oneness, and this being so, the aspect of Wisdom-*Chochmah* was thus included with the other *Sefirot*. That is, it essentially was on a very lofty level, meaning that it was not in a state of [independently] recognizable existence, and there was a revelation of the higher light within it, through the joining together of all the *Sefirot*.

(This is analogous to the intellectual light manifest within the word, which is the matter of the revelation of the higher intent in the ten *Sefirot*.) Then, when He emanated Wisdom-*Chochmah*, the *Sefirah* of Wisdom-*Chochmah* was emanated by itself. However, the first constriction (*Tzimtzum*) is in a way of the withdrawal and concealment of the light, whereas the second constriction (*Tzimtzum*) is only in a way of diminishment.

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Now, based on the above, it is understood how the Line-*Kav* relative to its root and source is [brought forth] in a way of the revelation of the concealed (*Giluy HaHe'elem*). For, even though the drawing down is through the constriction (*Tzimtzum*), nevertheless, since the constriction (*Tzimtzum*) is

not in a way of the withdrawal of the light, but is rather that the *Sefirot* were divided to become unique *Sefirot*, and the Wisdom-*Chochmah* is essentially the aspect of the Wisdom-*Chochmah* of the Unlimited One (*Ein Sof*) (and has within it something of the original light, as understood from the analogy of the particular concepts, explained before in chapter twenty-five),[52] it thus is only in a way of a diminishment of the light. This being so, it only is the aspect of the revelation of the concealed (*Giluy HaHe'elem*).

[However], relative to the limitless light of the Unlimited One, who is utterly without limitation, this being the light that overrides them all, Wisdom-*Chochmah* (and the same applies to all the *Sefirot*) is of utterly no comparison whatsoever, since this is called a root and source of the limitation relative to that level, as explained before in chapter fifteen.[53]

Moreover, [in this case] the constriction was in a way of the withdrawal of the light (*Ohr*), so that all that remained was an impression (*Roshem*). (In other words, when it comes to the limitless light of the Unlimited One who is utterly without limitation, this being the light that overrides them all, meaning that it is over and above the roots of the lights (*Orot*), as mentioned before, even when the light is withdrawn through the constriction (*Tzimtzum*), there nevertheless is an impression of it that remains in the roots of the lights (*Orot*). This is because a matter of holiness is never completely uprooted from its

[52] *Hemshech* 5672 Vol. 1, p. 50 and on.
[53] *Hemshech* 5672 Vol. 1, p. 32 and on.

place,[54] as known.[55] However, it only is the aspect of an impression.)

Now, it can be said that the impression that remained is the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*) that dwells within Wisdom-*Chochmah*. This is as stated in the note in chapter thirty-five of the Book for Average People (Tanya),[56] that Wisdom-*Chochmah* is called "Truth-*Emet*-אמת" since the limitless light of the Unlimited One rests within it, meaning the aspect of the impression (*Roshem*) of the limitless light of the Unlimited One who is utterly without limitations.

(See the discussion [on this] in later chapters.)[57] Also see the statement in Likkutei Torah, in the second chapter of the discourse entitled "*Vayikach Korach*,"[58] that His surrounding light (*Ohr HaSovev*) manifests within Wisdom-*Chochmah* as the aspect of an inner [light] (*Pnimi*), and that this is the matter of the analogy given in Midrash[59] about the big mirrors and the little mirrors etc. See there.

Nevertheless, it can be said that this is only an aspect of an impression of the limitless light of the Unlimited One who is utterly without limitation,[60] in that it nevertheless is [only] "of

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[54] See Talmud Bavli, Megillah 28a (in the Mishnah); Mishneh Torah, Hilchot Beit HaBechirah, end of Ch. 6.

[55] See Pardes Rimonim, Shaar 14 (Shaar HaMetziyut) Ch. 1; Alshich, beginning of Lech Lecha; Etz Chayim, Shaar 34 (Shaar Tikkun HaNukva) Ch. 3; Shaar 35 (Shaar HaYare'ach) Ch. 1; Shaar 47 (Shaar Seder ABY"A) Ch. 7; Tanya, Iggeret HaKodesh, Epistle 27 (147a); Sefer HaMaamarim 5640 p. 348.

[56] Tanya Ch. 35 (44b) and on.

[57] See Ch. 358 (*Hemshech* 5672 Vol. 3 p. 894 and on).

[58] Likkutei Torah 53b

[59] Midrash Bereishit Rabbah 4:4

[60] See the discourse entitled "*Chassidim v'Anshei Maaseh*" 5729 (Sefer HaMaamarim 5729 p. 35 and on, translated in The Teachings of The Rebbe 5729 Vol. 1, Discourse 5).

the same kind as the corner [of the garment]," and not actually the corner. However, since it nonetheless is an impression of the Unlimited One who is utterly without limitation (*Bli Gvul*), it thus is also in a state of an abundance of light and limitlessness.

(This is unlike the matter of the Impression-*Reshimu*, which is the impression of the Unlimited One who utterly is without limitation, which as explained elsewhere[61] is an impression of the light (*Ohr*) that remained in the letters (*Otiyot*). For there, since it is the aspect of the power of limitation (*Ko'ach HaGvul*) of the Unlimited One (*Ein Sof*), therefore the impression of the light (*Ohr*) is in a state of concealment within the letters (*Otiyot*), and [it] also comes forth [as] the aspect of the power of limitation, as explained elsewhere.[62] In contrast, [the impression] in the roots of the lights (*Orot*) is in a way of revelation.)

Based on this we can explain the statement elsewhere[63] about the matter of the Line-*Kav* having two opposites within it, even according to this view. That is, [on the one hand] it is the Measuring Line (*Kav HaMidah*) [which measures and divides all the *Sefirot*], and [on the other hand] it also binds and unifies and brings about the interinclusion in the *Sefirot*. (For according to what is explained elsewhere,[64] that the Line-*Kav*

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[61] See Sefer HaMaamarim 5659 p. 207 and on; 5664 p. 11 and on.

[62] Maamarei Admor HaZaken 5567 p. 25; Ohr HaTorah Inyanim p. 166; Sefer HaMaamarim 5671 p. 41.

[63] See Maamarei Admor HaZaken ibid. p. 23 and on; Ohr HaTorah ibid. p. 162 and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15 (120b); Sefer HaMaamarim 5670 p. 61.

[64] See *Hemshech* 5666 p. 215 and on; p. 258 and on [translated in Hemshech Samech-Vav, Vol. 2, Discourse 19 & Discourse 23]; Also see earlier in Ch. 18 (*Hemshech* 5672 Vol. 1 p. 38).

is rooted in the limitless light of the Unlimited One (*Ohr Ein Sof*) that is utterly without limitation, and it only is that it becomes measured by the Impression-*Reshimu*, it thus is understood simply. That is, since in essence it is limitless, it therefore binds and unifies, whereas the measurement stems from the Impression-*Reshimu*.

However, according to what is being explained here[65] it can be said) that even though in its root there are also ten *Sefirot*, this being why it is the aspect of the Line-*Kav* that measures the manner of the lights and revelations within the ten *Sefirot*, as will be explained with the help of *HaShem*-יהו"ה, blessed is He,[66] nevertheless, it binds and unifies all the *Sefirot* through the impression (*Roshem*) that remains in it of the limitless light of the Unlimited One that overrides them all. For even the impression (*Roshem*) is in a state of limitlessness. Nevertheless, this is only an impression. However, relative to its root and source the Line-*Kav* is the aspect of the revelation of the concealed (*Giluy HaHe'elem*).

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Now, with the above in mind, we can understand[67] the verse, "And *HaShem*-יהו"ה spoke… This is the decree of the Torah that *HaShem*-יהו"ה has commanded etc." To explain, the

[65] See earlier in Ch. 15 and on (*Hemshech* 5672 Vol. 1 p. 32 and on); Ch. 18 (p. 38 and on).

[66] See later in Ch. 127 (*Hemshech* 5672 Vol. 2 p. 333 and on).

[67] Regarding the coming section, see the discourse entitled "*Vayedaber… Zot Chukat*" cited in note 1.

verse states,[68] "And He placed him in the Garden of Eden to work it and the guard it." About this our sages, of blessed memory, said[69] that [the word] "to work it" refers to the 248 positive action *mitzvot*, and "to guard it" refers to the 365 negative prohibitive *mitzvot*.

In Midrash Rabbah it states[70] that it refers to the service of the sacrificial offerings (*Korbanot*), meaning that through them we thereby draw down additional lights into the Garden of Eden (*Gan Eden*). To explain, about the Garden of Eden (*Gan Eden*-גן עדן) the verse states,[71] "And *HaShem* God-*Adona"y Elohi"m*-יהו"ה אלהי"ם planted," in which the name is spelled complete.[72] That is, in the Garden of Eden (*Gan Eden*) there is a revelation of the Name *HaShem*-יהו"ה that shines, this being the superiority of the Garden of Eden (*Gan Eden*) over the worlds. This is because they are from the name "God-*Elohi"m*-אלהי"ם" which is the aspect of concealment,[73] whereas in the Garden of Eden (*Gan Eden*) there is a revelation of the Name *HaShem*-יהו"ה, which is the aspect of revelation.[74] This is the matter of [the teaching] that "the coming world is created

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[68] Genesis 2:15

[69] See Targum Yonatan ben Uziel to Genesis ibid.; Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 55 (88b); Yalkut Re'uveini to Genesis ibid.; Likkutei HaShas of the Arizal to Avot 1:2; Shaar Maamarei RaZa"L of the Arizal, Avot 6:1; Likkutei Torah 48d; Sefer HaMaamarim 5697 p. 214 and elsewhere.

[70] Midrash Bereishit Rabba 16:5

[71] Genesis 2:8

[72] See Midrash Bereishit Rabbah 15:1; Zohar III 138b; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of the Sanctuary (*Shaar HaHeichal*); Also see Likkutei Torah Nitzavim 51c.

[73] See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) and elsewhere.

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

with the letter *Yod*-י,"[75] which is the aspect of Wisdom-*Chochmah*,[76] this being the revelation of the pleasure (*Taanug*) in the Garden of Eden (*Gan Eden*).

About the words, "And *HaShem* God-*Adona"y Elohi"m*-יהו"ה אלהי"ם planted," in which it is called "planting-*Netiya*-נטיעה," this is because there nevertheless is no comparison between the pleasure in the Garden of Eden (*Gan Eden*) compared to the pleasure in Wisdom-*Chochmah*, just as the planting is of no comparison to the fruit etc.

Nevertheless, through the service of fulfilling Torah and *mitzvot* and the service of the sacrificial offerings (*Korbanot*) in refining the animalistic soul, [as the verse states],[77] "When a man brings of you etc.," we thereby draw down additional lights into the Garden of Eden (*Gan Eden*) from the aspect of Wisdom-*Chochmah*, as well as from the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*) which transcends Wisdom-*Chochmah*.

This refers to the aspect of the Crown-*Keter*-כתר-620, being that the 248 positive action *mitzvot*, the 365 negative prohibitive *mitzvot*, and the 7 Rabbinic *mitzvot*[78] are the 620-תר"ך pillars[79] of light etc.[80] It can be said that this is the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*) that

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[75] Talmud Bavli, Menachot 29b

[76] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Nine (*Chochmah*), and elsewhere; Also see *Hemshech* 5666 p. 12, translated as Hemshech Samech-Vav, Vol. 1, Discourse 1.

[77] Leviticus 1:2

[78] See Keter Torah (of Rabbi Dovid Vital), cited in Torat HaOlah of the Rama, Vol. 3, Ch. 38; Shnei Luchot HaBrit, Yitro 327a; Likkutei Sichot Vol. 29, p. 105.

[79] See Torat Olah and Shnei Luchot HaBrit ibid.

[80] See Pardes Rimonim, Shaar 8 (Shaar Mehut v'Hanhagah); Me'orei Ohr, Ot Tav, Section 56; Tanya, Iggeret HaKodesh, Epistle 29 (149b).

rests within Wisdom-*Chochmah* that was explained before, which is the aspect of the impression (*Roshem*) of the limitless light of the Unlimited One that is utterly without limitations. That is, such that within the Garden of Eden (which is the aspect of His light that fills all worlds (*Memaleh Kol Almin*)) there is a revelation of the aspect of the limitless light of the Unlimited One that surrounds [all worlds] (*Sovev*) that dwells within Wisdom-*Chochmah*.

However, the Red Heifer is specifically performed outside [the camp], for it is written,[81] "And a river emerges from Eden… and from there it separates and becomes four headwaters." This refers to the four *Chayot* [animal angels] of the Supernal Chariot (*Merkavah*),[82] which in the chaining down [of things] become the four kingdoms etc.,[83] this being the pleasure that fell in a way of shattering and falling.

This then, is the matter of the Red Heifer (*Parah Adumah*) which is performed outside [the camp]. That is, it refers to the matter of repentance (*Teshuvah*), to transform the evil inclination which fell in the shattering, as the verse states,[84] "I will find you on the outside," referring to those who return in repentance (*Baalei Teshuvah*).[85]

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[81] Genesis 2:10

[82] See Zohar I 26b and Ohr HaChamah there; Also see Ohr HaTorah Chukat p. 788.

[83] See Yalkut Shimoni Bereishit, Remez 22; Also see Mechilta to Exodus 20:15 (Yitro).

[84] Song of Songs 8:1

[85] See Torah Ohr Terumah 79c and on; Likkutei Torah Shir HaShirim 44d and on; Maamarei Admor HaZaken 5565 Vol. 1 p. 487 and on; Ohr HaTorah Shir HaShirim Vol. 2 p. 674 and on; Sefer HaMaamarim 5670 p. 360 and on.

The seven[86] sprinklings toward the face of the Tent of Meeting (*Ohel Mo'ed*)[87] are to elevate its inner aspect. Then, afterwards, the burning of the Heifer and making it into ash,[88] is analogous to the burning of wood which turns into ash, in which the ash is its being and essence.[89]

That is, the form of the wood is brought about through the composition of the three foundational elements [fire, air and water] which are what burn, so that all that remains is its essential being [earth-dust]. The same is so of the evil inclination, that it its form of that of evil, this being its desire, intellect, and emotions, all of which must be burned and utterly broken, so that all that remains is the dust - the essence of the simple power of lust, absent of all form. That is, it can be transformed into holiness, such that one will have a very powerful desire for Godliness.

This then, is why the *mitzvah* of the Red Heifer (*Parah Adumah*) was specifically done by Elazar.[90] That is in Yalkut[91] it states that [the name] "Elazar-אלעזר" means "The Almighty helps-*E"l Ozer*-א"ל עוזר," in that "one who comes to purify himself is given assistance."[92] This is because to leave impurity and to come to purity, help and assistance is needed from Above, which is that "The Almighty helps-*E"l Ozer*-א"ל עוזר."

Then, through the service of the Red Heifer (*Parah Adumah*) we affect a drawing down from Above of the aspect

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[86] Regarding the coming section see Likkutei Torah Chukat 56c and on.
[87] Numbers 19:4
[88] Numbers 19:5
[89] See Tanya, Iggeret HaKodesh, Epistle 15 (121b).
[90] Also see Ohr HaTorah Chukat p. 799; p. 814.
[91] Yalkut Shimoni Chukat, Remez 759.
[92] Talmud Bavli, Shabbat 104a; Yoma 38b

of the "living waters" (*Mayim Chayim*-מים חיים), as the verse states,[93] "And he shall place living waters etc." "Water-*Mayim*-מים" refers to the aspect of Wisdom-*Chochmah*,[94] whereas "**Living** Waters-*Mayim Chayim*-מים חיים" refers to the source of Wisdom-*Chochmah*.[95] That is, it refers to the aspect of Wisdom-*Chochmah* as it is in the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) before the constriction (*Tzimtzum*), in which in essence the Wisdom-*Chochmah* is on a very lofty and supernal level, and also has the light of the oneness and inclusion of them all in it, meaning the light (*Ohr*) that overrides them all, as discussed before in chapter twenty-seven.[96]

It can also be said that through this there is a drawing down of the Essential Self of the limitless light of the Unlimited One who is utterly without limitations and transcends the roots of the lights (*Orot*) in their first root and source. This is why about the Red Heifer (*Parah Adumah*) the verse says *HaShem*-יהו"ה twice.[97] This is because about the two Names *HaShem*-יהו"ה, as known, one is in the order of the chaining down of the worlds (*Seder Hishtalshelut*), and the second one transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*). However, through the Red Heifer (*Parah Adumah*) we draw down the aspect of the Upper Name *HaShem*-יהו"ה, which transcends the chaining down of the worlds (*Hishtalshelut*).

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[93] Numbers 19:17

[94] See Tanya, Ch. 3; Likkutei Torah ibid. 58d; 60c; Torat Chayim, Beshalach 143b, and elsewhere.

[95] See Likkutei Torah ibid. 60c.

[96] *Hemshech* 5672 Vol. 1 p. 56 and on.

[97] Numbers 19:1-2 ibid.

It can be said that this is the aspect of the root of the lights (*Orot*) as they are before the constriction (*Tzimtzum*). It can also be said that this refers to the Essential Self of the limitless light of the Unlimited One who utterly is without limitation, and is the root of His light that surrounds all worlds (*Sovev Kol Almin*). As explained before in chapter sixteen,[98] the two names *HaShem*-יהו"ה are the roots of the two levels; His light that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds all worlds (*Sovev Kol Almin*), [also] as explained elsewhere.[99]

About this the verse states, "And *HaShem*-יהו"ה spoke to Moshe," this being the Name *HaShem*-יהו"ה of the chaining down of the worlds (*Hishtalshelut*), "this is the decree of the Torah that *HaShem*-יהו"ה has commanded," this being the Name *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*).

This is drawn down through the Red Heifer (*Parah Adumah*) which is performed specifically "outside" [the camp], this being the matter of repentance (*Teshuvah*) in departing from impurity and coming to purity. Now, to do so, "help-*Ezer*-עזר" is required, this being done by Elazar-אלעזר, meaning, "The Almighty helps-*E"l Ozer*-א"ל עוזר." Through this we draw down the "Living Waters-*Mayim Chayim*-מים חיים," referring to the aspect of the source of Wisdom-*Chochmah*, meaning, the revelation of the Essential Self of the limitless light of the Unlimited One who is utterly without limitation.

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[98] *Hemshech* 5672 Vol. 1 p. 33 and on.

[99] See Ohr HaTorah Vayeitzei Vol. 5 p. 868a; Shemot p. 83; Sefer HaMaamarim 5639 Vol. 1 p. 143; 193.

Summary: The constriction was such that there was a concealment of the limitless light of the Unlimited One (*Ohr HaEin Sof*), and all that remained was the aspect of the estimation, which is like a point (*Nekudah*) relative to the limitless light of the Unlimited One (*Ohr Ein Sof*), and there [then] was an emanation of Wisdom-*Chochmah* which is the first point (*Nekudah*) of the revelation. In it, there are two constrictions, in that there is the withdrawal of the limitless light of the Unlimited One (*Ohr Ein Sof*), and there is the diminishment of the light, such that [all] that remains in it is an impression (*Roshem*) from the limitless light of the Unlimited One (*Ohr HaEin Sof*). It can be said that this is what is referred to as being the aspect of the limitless light of the Unlimited One within Wisdom-*Chochmah*.

It thus is in this regard that the Line-*Kav* is the aspect of the revelation of the concealed (*Giluy HaHe'elem*) relative to the roots of the lights (*Orot*), whereas it is the aspect of something from nothing (*Yesh MeAyin*) relative to the limitless light of the Unlimited One (*Ohr HaEin Sof*) that was withdrawn. Only an impression [of it] remains in the Line-*Kav*, (based on this, the view that the Line-*Kav* binds and connects [the *Sefirot*], on account of the impression (*Roshem*) of the Unlimited (*Ein Sof*) that is within it, is also substantiated.) Now, with all the above in mind, the verse "This is the decree of the Torah etc.," is explained.

Discourse 8

"*Mi Manah Afar Yaakov… -*
Who has counted the dust of Yaakov…"

Delivered on Shabbat Parshat Balak, 5672[1]
By the grace of *HaShem,* blessed is He,

The verse states,[2] "Who has counted the dust of Yaakov or numbered the quarter of Yisroel." Now, we must understand the meaning of the words, "[who has] numbered the quarter [of Yisroel]," whether it means that there is a number, or whether it refers [back] to the words, "who has counted," indicating that there is no number. Also, is it not so that Yisroel is higher than the level of Yaakov, as known?[3] This being so, why about Yaakov does it say, "who has counted," which according to its simple meaning indicates that there is no number, whereas about Yisroel it states, "or numbered etc."

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[1] Part of the discourse appears to be founded on the discourse entitled "*Nimnu v'Gamru*"* in Ohr HaTorah Va'etchanan p. 289 and on** - as cited in later notes. Additional discourses that appear to be based on this discourse are the discourse entitled "*MeiHeichan Zachu*" 5687; Discourse entitled "*Efes Biltecha*" 5694*** Ch. 32 and on (Sefer HaMaamarim 5711 p. 161 and on). The beginning and end of the discourse appear to be based upon the discourse entitled "*Mi Manah*" 5633 (Sefer HaMaamarim 5633 Vol. 2 p. 369 and on). [* This is the discourse entitled "*v'Samtee Kadkod*" in Maamarei Admor HaEmtza'ee, Re'eh p. 457 and on – with variations.] [** The discourse entitled "*Heekabtzu v'Sheemoo*" 5668 (*Hemshech* 5666 p. 664 and on [translated in Hemshech Samech-Vav, Vol. 4, Discourse 58]) appears to be based on the above-mentioned discourse entitled "*Nimnu v'Gamru*."] [*** See the letter of Erev Shabbat Kodesh, 20th of Menachem-Av 5726 (Igrot Kodesh, Vol. 24 p. 192) that "the point, line, and plane [discussed] in the discourse entitled "*Mi Manah*" 5672 (copied and explained in the discourse entitled "*Efes Biltecha*" 5694 – in Sefer HaMaamarim 5711)."]

[2] Numbers 23:10

[3] Also see Likkutei Torah Balak 70c and on.

Now, to understand all this, we must begin with the explanation before,[4] that the drawing down of the lights (*Orot*) of the ten *Sefirot* of the world of Emanation (*Atzilut*) from their root and source, these being the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) concealed in the limitless light of the Unlimited One (*Ohr Ein Sof*), is brought about through the constriction (*Tzimtzum*).

It was explained[5] that there are two constrictions (*Tzimtzumim*). The first is the constriction (*Tzimtzum*) of the light in a state of limitlessness (*Ein Sof*), this constriction being in a way of withdrawal etc. The second is the constriction (*Tzimtzum*) in the roots of the lights (*Orot*). That is, as they are included in the limitless light of the Unlimited One, blessed is He, they are in a state of comingling and oneness, such that they are elevated in essence, and are not in a state of recognizable existence, and moreover a higher light shines within them, this being the Supernal intention for the matter of ten *Sefirot*.

Now, the constriction (*Tzimtzum*) is that they [then] were separated into particulars, so that there was a drawing down of a single particular *Sefirah*, by which the light was caused to be diminished, thus came to be in a state of recognizable existence.

[4] In Ch. 22 and on (*Hemshech* 5672 Vol. 1 p. 46 and on).
[5] In Ch. 27 and on (*Hemshech* 5672 Vol. 1 p. 56 and on).

29.

Now,[6] according to the above, we can understand the matter of the inner manifestation (*Hitlabshut*) of lights (*Orot*) within vessels (*Keilim*).[7] That is because the lights (*Orot*) and the vessels (*Keilim*) are in a state of distance of comparison one from the other, like the body and the soul, which are distant in comparison [to each other]. That is, the soul is spiritual, whereas the body is material[8] and physical.

Similarly, the same is so of the lights (*Orot*) and vessels (*Keilim*), as in the teaching,[9] "He affixed various bodies (*Gufin*-גופין) for them etc." Nevertheless, the lights (*Orot*) come in a way of inner manifestation (*Hitlabshut*) in the vessels (*Keilim*), and this is by way of actual manifestation and containment. This is because about the lights (*Orot*), even as they are in their root and source in the limitless light of the Unlimited One, they are in the aspect of ten *Sefirot* (in the arousal of His desire (*Ratzon*), this being the estimation to shine in a way of measure and limitation).

For, even though there, they are in the ultimate state of oneness, meaning that they are in a state of simplicity, such that

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[6] Regarding the coming section, see the discourse entitled "*Nimnu v'Gamru*" ibid.

[7] Here he concludes the explanation that began in Ch. 7 (*Hemshech* 5672 Vol. 1 p. 14 and on) with the analogy of the inner manifestation (*Hitlabshut*) of the powers [of the soul] within the limbs, that this is solely because they are powers of the soul, and not the light of the essence of the soul – in order to understand the likeness to this Above.

[8] See *Hemshech* 5672 Vol. 1 p. 62 note 8 [textual variance].

[9] Introduction to Tikkunei Zohar 17a

they have no discernable existence unto themselves at all, nevertheless, at the very least, they are the aspect of ten *Sefirot*.

Moreover, the way they are drawn down and revealed is through the constriction (*Tzimtzum*), meaning that there is a drawing down of a particular *Sefirah* unto itself, through which it comes to be a discernable existence [unto itself]. It thus relates to becoming manifest within vessels (*Keilim*), (meaning, vessels (*Keilim*) that themselves are essentially Godliness).

And although the constriction (*Tzimtzum*) is only in a way of diminishment, the matter of diminishment being the aspect of the revelation from that which is concealed (*Giluy HaHe'elem*) – (this being the difference between diminishment and withdrawal, in that diminishment is a drawing down that is relative to the root and source, whereas withdrawal, in a way of no relative comparison, is like [something utterly] novel.

However, in truth, this too is not in a way of actual [complete] novelty, since, at the very least, it is by way of adhesion to its source. Rather, complete novelty only applies to the [novel] existence of something [tangible], such as the vessels (*Keilim*).) – and in every revelation (*Giluy*) from concealment (*He'elem*), the revelation (*Giluy*) bears similarity to that which is concealed (*He'elem*).[10]

Thus, just as the concealment (*He'elem*) is in a state of simplicity, so likewise the revelation is in a state of simplicity. Thus, in truth, the ten *Sefirot* of the lights (*Orot*) are in a state of simplicity relative to the ten *Sefirot* of the vessels (*Keilim*), as explained before in chapter fourteen.[11]

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[10] See Sefer HaMaamarim 5669 p. 162.
[11] *Hemshech* 5672 Vol. 1 p. 30 and on.

Nevertheless, since in their root and source there are the aspect of ten *Sefirot*, such that although they are in a state of simplicity, because of their adhesion and inclusion in the limitless light of the Unlimited One, blessed is He, as explained before in chapter twenty-one, they nevertheless are the aspect of ten *Sefirot*. Thus, as they are drawn down through the constriction (*Tzimtzum*) as an aspect of particular *Sefirot* unto themselves, each light (*Ohr*) is thereby made to be a discernable existence unto itself.

They therefore relate to possibly manifesting in the vessels (*Keilim*). (In later chapters[12] another reason for this will be explained, but both [explanations] are interdependent.) Then, through manifesting in the vessels (*Keilim*) in a way of inner manifestation (*Hitlabshut*) and containment, the light (*Ohr*) comes to be in the aspect of the existence of something, such as the light (*Ohr*) of Wisdom-*Chochmah* and the light (*Ohr*) of Kindness-*Chessed*, akin to the being of the vessels (*Keilim*).

[12] In Ch. 116 (*Hemshech* 5672 Vol. 1 p. 305), "That there is a likeness to the vessel (*Kli*) in which it is akin to the light (*Ohr*), due to which it is a receptacle to receive the light… such as the shininess of the substance of the eye, by which it is a receptacle for the light of [the power of] vision… this being the inner aspect of the vessel etc." (Also see the discourse entitled "*Nimnu v'Gamru*" cited in note 1.)

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Now,[13] there generally are three levels in the lights (*Orot*).[14] The first level is the lights (*Orot*) as they are included in the limitless light of the Unlimited One, blessed is He, before the constriction (*Tzimtzum*). These are the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) concealed in their Emanator. About this it states,[15] "You are He who is One, but not in numeration etc." The word "one-*Chad*-חד" refers to the aspect of "He who essentially is Singular-*Yachid*-יחיד, such that they literally are unified with the limitless light of the Unlimited One. Moreover, even the ten *Sefirot* themselves are in a state of total unity.

(It was explained before in chapter twenty-four[16] that upon the arousal of the desire (*Ratzon*) they are the aspect of the "names-*Shemot*-שמות" in the plural, this being in the level of the limitless light of the Unlimited One (*Ohr Ein Sof*) before the constriction (*Tzimtzum*). Also see the discussion in chapter

[13] Regarding the coming section see the discourse entitled "*Nimnu v'Gamru*" cited in note 1 (Ohr HaTorah Va'etchanan p. 290 and on); *Hemshech* 5666 cited in note 1; p. 53 [translated in Hemshech Samech-Vav, Vol. 1, Discourse 5]; Sefer HaMaamarim 5680 p. 101 and on; Discourse entitled "*Efes Biltecha*" cited in note 1 (Sefer HaMaamarim 5711 p. 161 and on).

[14] Sefer HaMaamarim 5711 ibid. cites Torah Ohr, end of Parshat Noach; Torat Chayim Noach, discourse entitled "*Vayehi Kol HaAretz*" Ch. 11 and on [65d and on]* [* explained in the discourse entitled "*Bati LeGani*" 5722 (Torat Menachem, Sefer HaMaamarim Bati LeGani Vol. 2 p. 431 and on, translated in The Teachings of The Rebbe 5722, Vol. 1, Discourse 17)]; Discourse entitled "*Patach Eliyahu*" 5702 and elsewhere; Also see earlier in Ch. 26 [Sefer HaMaamarim 5711 p. 117 and on].

[15] Introduction to Tikkunei Zohar 17a

[16] *Hemshech* 5672 Vol. 1 p. 50.

eleven of Shaar HaYichud[17] about the matter of "Singular-*Yachid*," "One-*Echad*," and "Preexistent-*Kadmon*."

That is, "Singular-*Yachid*" refers to the essence of the light (*Etzem HaOhr*) as it is yet to be in a state of revelation. In contrast, "One-*Echad*" is the general revelation in a way of simplicity, whereas "Preexistent-*Kadmon*" is the estimation in potential [of all that is destined to be] etc. That is, "One-*Echad*" and "Preexistent-*Kadmon*" refer to before the arousal of the desire (*Ratzon*), and to the arousal of the desire (*Ratzon*) (see what was explained in chapter sixteen),[18] as explained elsewhere.[19]

However, relative to the lights (*Orot*) that were revealed after the constriction (*Tzimtzum*), the roots of the lights (*Orot*) (that is the above-mentioned estimation, as explained before in chapter twenty-seven)[20] that are included in His Essential Self, blessed is He, as they are yet to be revealed, is the aspect of "Singular-*Yachid*," about which it states, "You are He who is One etc.")

This is like the explanation elsewhere[21] about the difference between "One-*Echad*-אחד" and "Singular-*Yachid*-יחיד." That is, "One-*Echad*-אחד" refers to the unification of particulars, meaning that which becomes one, after they have already been revealed, and they have become separate [and distinct] particulars.

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[17] Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11 (p. 117b and on).

[18] *Hemshech* 5672 Vol. 1 p. 33 and on.

[19] See Hagahot l'Dibur HaMatchil *Patach Eliyahu* in Torah Ohr 5658 p. 59.

[20] *Hemshech* 5672 Vol. 1 p. 57 and on.

[21] See Torah Ohr Va'era 55b and on; Likkutei Torah Va'etchanan 11c; Imrei Binah, Shaar HaKeriyat Shema, Ch. 8, and elsewhere.

Then, when they return and become included in their source, such that they return and become united, it only is the unification of particulars. For example, this is analogous to the spreading down of the power of movement in the hand to do some task. When he then rests from doing that task, the power that spread forth in his hand returns to his essential self and becomes the aspect of "One-*Echad*." However, this is only the unification of the particular, after it already was drawn down to become a power unto itself.

In contrast, "Singular-*Yachid*-יחיד" refers to that which is singular in essence, meaning that here there is no particular at all. This is like the power of the hand **before** one moves to do anything, that certainly the power to do the task is present in the hand, except that it is united with the essential power of the hand, such that it is not an existence unto itself. It thus automatically follows, that it is in a state of actual unity.

The same is so of the unity of all the soul powers as they are unified in the essence of the soul before they spread down from the essence of the soul. (For example, when one is being taken to be executed, may the Merciful One protect us, then too he has intellect and emotions, but at such a time, they are included in the essence of the soul in the way of a point (*Nekudah*) without any spreading forth at all.)

The same is so Above, that the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) concealed within their Emanator are included in the Essential Self of the Emanator in a state of unity (*Yichud*), without any existence unto themselves whatsoever. This is the meaning of "You are He who is One," meaning, He who is Singular-*Yachid* in essence. This is why it states, "and

not in numeration," meaning that even though He includes all ten *Sefirot* in Himself, they are not in the numeration of ten, being they are utterly nullified and unified with the limitless light of the Unlimited One, blessed is He, and are also in a state of actual oneness one with the other. It thus is not applicable to speak of an enumeration of ten *Sefirot* there.

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Now, the second level is the drawing down and revelation of the lights (*Orot*) after the constriction (*Tzimtzum*), this being a separation of a radiance from the limitless light of the Unlimited One, the Emanator. This refers to their being drawn down as particular *Sefirot*. About this it states,[22] "Ten *Sefirot* without whatness," in that they still are without [tangible] being.

This refers to before their manifestation within vessels (*Keilim*), while they still are in a state of simplicity. For, since the constriction (*Tzimtzum*) is only in a way of diminishment, meaning that they are the aspect of the revelation of the concealed (*Giluy HaHe'elem*) from their root and source, and their source is the aspect of "One, but not in numeration," as explained before, therefore, even the lights (*Orot*) that came into revelation have a dominance in them of their source, such that they are not yet in a state of [independent] existence or in a state of division.

[22] Sefer Yetzirah 1:2 and on.

This is like the teaching,[23] "You are He who is wise, but not with a knowable wisdom etc." That is, it [only] applies to say "wise" specifically about the light that came into revelation. For, as it is included in the limitless light of the Unlimited One, blessed is He, it is not the aspect of "wise." For, as explained before in chapter nineteen,[24] it is not at all in a state of recognizable existence. Rather, it only is when the light comes to be revealed that it applies to say "wise" about it. Nevertheless, it is "not with a knowable wisdom," like the Upper Wisdom (*Chochmah Ila'ah*) of the world of Emanation (*Atzilut*).

This is because the Wisdom-*Chochmah* is still in a state of simplicity. This is like the explanation before in chapter fourteen[25] about the matter of the Hidden Wisdom (*Chochmah Stima'ah*), which still is higher than Wisdom-*Chochmah*, even in relation to the Upper Wisdom (*Chochmah Ila'ah*) of the world of Emanation (*Atzilut*). The same is so of all the lights (*Orot*), that they still are in a state of simplicity.

Summary: Because the roots of the lights (*Orot*) are in the aspect of the ten *Sefirot*, and through the constriction (*Tzimtzum*) the lights (*Orot*) came into a state of division and diminishment, it therefore is within their capacity to manifest in the vessels (*Keilim*) of the world of Emanation (*Atzilut*), which are Godliness, and upon their manifestation they become like the manner of the vessels (*Keilim*).

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[23] Introduction to Tikkunei Zohar 17b
[24] *Hemshech* 5672 Vol. 1 p. 40.
[25] *Hemshech* 5672 Vol. 1 p. 30 and on.

Now, in the lights (*Orot*) there are three levels. The first is the roots of the lights (*Orot*) as they are included in the limitless light of the Unlimited One (*Ohr Ein Sof*) before the constriction (*Tzimtzum*). About this it states, "You are He who is One." That is, even though they are ten, they are in a state of actual oneness (compared to the lights (*Orot*) that come into revelation). The second is the revelation of the lights (*Orot*) from their roots. For, since they are the aspect of the revelation of the concealed (*Giluy HaHe'elem*), even though they are in a state of diminishment, nevertheless, they are in a state of simplicity. About this it states, "Ten *Sefirot* without whatness," and "He is wise, but not with a knowable wisdom."

30.

Now, about the two above-mentioned levels we say,[26] "The King who alone is exalted from then… who is exalted above the days of the world." The meaning of "The King who is exalted" is that He is elevated and exalted in essence, such that He altogether is beyond relation to worlds. This is the meaning of "alone-*Levado*-לבדו," this being the aspect of "He is utterly alone,"[27] as in the verse,[28] "*HaShem*-יהו"ה alone will be

[26] In the "*Yotzer*" blessing of the Shema recital in the morning prayers. Also see Likkutei Torah Drushim L'Rosh HaSHanah 61b and on.

[27] See the liturgical hymn of the High Holidays "*HaOchez b'Yad Midat Mishpat*."

[28] Isaiah 2:11; 2:17

exalted," and as in the verse,[29] "You are He who is *HaShem*-יהו"ה alone etc.," as explained elsewhere.[30]

This refers to the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) as it is before the constriction (*Tzimtzum*), this being the aspect of the estimation within the limitless light of the Unlimited One who is utterly without limitation, to shine in a limited way, these being the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), as explained before in chapter twenty-seven.[31]

This aspect and level is in a state of ultimate unity and inclusion in the limitless light of the Unlimited One (*Ohr Ein Sof*) and as of yet is "not in numeration" of ten *Sefirot*, as explained before in chapter twenty-nine.[32] Thus, this is in a state of complete elevation and exaltedness, this being the aspect of His essential exaltedness. For, since it is not yet the aspect of a source, it thus follows that it is in a state of being essentially exalted and elevated etc.

Now, although this is an estimation to shine with measure and limitation, it nevertheless is not yet in a state of being drawn to be in the category of a source at all. This is especially so considering that the general totality of this estimation is the estimation of the lights (*Orot*) and not the estimation of the vessels (*Keilim*). It thus does not apply to say

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[29] Nechmiah 9:6; Also see Maamarei Admor HaZaken 5568 Vol. 2 p. 678; Ohr HaTorah Vayechi p. 385b and on; 395b and on; Sefer HaMaamarim 5653 p. 258 and on; 5660 p. 43 and on; Also see later in Ch. 143 (*Hemshech* 5672 Vol. 2 p. 377); Vol. 6 p. |1,282 and on.

[30] See Shaar HaEmunah, Ch. 47 (76a and on); Ohr HaTorah to Tehillim (Yahel Ohr) p. 536.

[31] *Hemshech* 5672 Vol. 1 p. 57.

[32] *Hemshech* 5672 Vol. 1 p. 63.

about it that it is exalted over that which is brought into being, but only that "He is exalted alone."

About the fact that we say,[33] "who is exalted over the days of the world," this refers to the light (*Ohr*) as it comes into revelation to manifest in vessels (*Keilim*), but still before it is manifest [in them]. This aspect is not in a state of being "exalted alone," meaning in the aspect of His essential exaltedness, since it already has come into revelation to be the source for the lights (*Orot*) of the ten *Sefirot*. Nevertheless, about this it states, "He is exalted from the days of the worlds," since these lights are also "without whatness" (*Bli Mah*) and in a state of simplicity. They thus are still exalted from "the days of the world," referring to the "days" of *Zeir Anpin* and the "days" of the ten *Sefirot* of the world of Emanation (*Atzilut*) in general.

More generally, it can be said that these two are the aspects of the Ancient One-*Atik* and the Long Patient One-*Arich*. For, as explained before in chapter fifteen,[34] the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are the aspect of the Ancient One-*Atik* of Primordial Man (*Adam Kadmon*). In contrast, the light that comes into revelation after the constriction (*Tzimtzum*) is the general aspect of the Long Patient One-*Arich*. For, even though it is a source for the ten *Sefirot*, it nevertheless is elevated and exalted from them.

Now, all this is in the lights (*Orot*) that are in a state of simplicity. That is, even the second level mentioned above is in a state of simplicity and a state of "without whatness" (*Bli*

[33] In the "*Yotzer*" blessing ibid.
[34] *Hemshech* 5672 Vol. 1 p. 33.

Mah). (That is, even though they are specific levels, they nevertheless are in a state of "without whatness" (*Bli Mah*), being that their constriction (*Tzimtzum*) was only in a way of diminishment, as explained before).

For example, this is like how the Hidden Wisdom (*Chochmah Stima'ah*) is higher than Wisdom-*Chochmah* when compared to the revealed Wisdom-*Chochmah*, and is like the teaching of the teacher himself, which still is one reasoning, as explained before in chapter thirteen.[35]

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The third level is the lights (*Orot*) that manifest in vessels (*Keilim*), that come in a way of containment and actual inner manifestation (*Hitlabshut*) in the vessels (*Keilim*), such that that they become like the being of the vessels (*Keilim*), which altogether are of no relative comparison to the light (*Ohr*).

An example of this is the comprehension of intellectual light in the [physical] brain, which comprehends according to physical grasp, which is of no comparison to the intellect and grasp of the intellectual soul. Another example[36] is the reasoning as it is in the grasp of Shammai and Hillel, which are actual aspects of Kindness-*Chessed* and Might-*Gevurah*. Likewise, when the lights (*Orot*) are in the vessels (*Keilim*), their state is that of being and existing as something, as the aspects of the light (*Ohr*) of Wisdom-*Chochmah*, and the light

[35] *Hemshech* 5672 Vol. 1 p. 27 and on.
[36] See earlier in Ch. 13 and on (*Hemshech* 5672 Vol. 1 p. 28 and on).

(*Ohr*) of Kindness-*Chessed* and the light (*Ohr*) of Might-*Gevurah*.

This is not just in a way that they appear to take on the coloration of the vessels (*Keilim*), but they rather become the actual existence of Kindness-*Chessed* and Might-*Gevurah*. This is to such an extent that for their nullification and inter-inclusion to be, so that they can exchange places etc.,[37] this specifically is brought about through the revelation of a higher light.

This is like the verse,[38] "Dominion and dread are with Him; He makes peace in His heights," such that "Michael, the minister of water [and Gavriel, the minister of fire]," do not extinguish each other. This is brought about specifically through the revelation of a higher light.[39]

This is because about the angels, even though they are in the world of Creation (*Briyah*), nevertheless their root is from the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*). For, as explained in the Siddur, in Shaar HaKeriyat Shema,[40] the souls of the angels are rooted in the lights (*Orot*) of the world of Emanation (*Atzilut*), and their interinclusion is brought about through a higher light that transcends them both, by which they are nullified of their [independent] existence.

The same is likewise so in the world of Emanation (*Atzilut*) with the lights (*Orot*) that manifest within vessels

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[37] See the preceding note.

[38] Job 25:2; Midrash Tanchuma Vayigash 6; Bamidbar Rabbah 12:8 and elsewhere.

[39] See Tanya, Iggeret HaKodesh, Epistle 12; Biurei HaZohar of the Mittler Rebbe 17a and elsewhere.

[40] Siddur Im Da"Ch 117d and on.

(*Keilim*), that they are the aspects of Kindness-*Chessed* and Might-*Gevurah*. Thus, for their nullification and interinclusion to be, this is specifically brought about through a higher light. Likewise, their oneness and bond with the limitless light of the Unlimited One, blessed is He, is specifically brought about through a higher light.

To explain, the roots of the lights (*Orot*) included in the limitless light of the Unlimited One, are unified with the limitless light of the Unlimited One, blessed is He, in essence. Even the aspect of their revelation, before manifesting in vessels, which are the aspect of "without whatness" (*Bli Mah*) and without being, they too are in a state of oneness with the limitless light of the Unlimited One, blessed is He.

However, upon their manifestation in vessels (*Keilim*), even though then too they are in a state of light (*Ohr*) that adheres to its source, this being because they essentially are light (*Ohr*) (this also being the matter explained before in chapter fourteen,[41] that the ten *Sefirot* of the lights (*Orot*) are in a state of simplicity compared to the ten *Sefirot* of the vessels (*Keilim*)), nevertheless, this is brought about through the revelation of a higher light that brings about oneness and interinclusion in them.

This is like the teaching,[42] "You are He who binds them and unifies them," referring to the lights (*Orot*) that are manifest in vessels (*Keilim*). That is, their bond and oneness with the limitless light of the Unlimited One, blessed is He, as well as

[41] *Hemshech* 5672 Vol. 1 p. 30 and on.
[42] Introduction to Tikkunei Zohar 17a-b

their union and interinclusion, is brought about through "You are He who binds them etc."

(Nevertheless, the adhesion and union is such that "He and His life force are one,"[43] being that this is the aspect of light (*Ohr*)). This is because they come into the aspect of an existence, like the being of the vessels (*Keilim*), and therefore, it specifically is a higher light that brings nullification (*Bittul*) within them.

Summary: The first level mentioned before is the aspect of "He who is exalted alone," this being the aspect of the Ancient One-*Atik* of Primordial Man-*Adam Kadmon*. The second level is "He who is exalted over the days of the world," this being the aspect of the Long Patient One-*Arich*. All this is in a state of "without being" (*Bli Mah*). The third level are the lights (*Orot*) that manifest in vessels (*Keilim*), such that they come to relate to the being of the vessels (*Keilim*). The reason that they exchange places, and likewise, their bond with the limitless light of the Unlimited One, as well as their interinclusions, is brought about through a higher light that shines upon them and within them.

31.

Now, these three levels are the aspects of the Point (*Nekudah*), the Line (*Kav*), and the Plane (*Shetach*).[44] That is,

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[43] Introduction to Tikkunei Zohar 3b

[44] See the discourse entitled "*Efes Zulatecha*" cited in note 1 (Sefer HaMaamarim 5711 p. 164 and on).* Also see Sefer HaMaamarim 5679 p. 153 and on; Discourse entitled "*l'Marbeh HaMisrah*" 5700 (Sefer HaMaamarim Kuntreisim

the Point (*Nekudah*) is the essential aspect as it still transcends being drawn down and revealed. This is like the point of the letter *Yod*-י"ד which does not yet have a spreading forth to length and breadth. Even though it has the letters *Vav-Dalet*-ו"ד within it, which are the matters of length and breadth, it all is still concealed in a state of simplicity in the aspect of a point (*Nekudah*).

[In contrast], the Line (*Kav*) is in a state of drawing down and revelation, except that it still is the aspect of a Heyulie drawing down. That is, about the Line (*Kav*), even though particulars are revealed in it, it nonetheless is still in a state of simplicity and oneness.

To further explain, in general the Line (*Kav*) is the matter of length, this being the aspect of revelation. Nevertheless, within this there are two ways.

The first way is that one particular comes to be drawn down and revealed from level to level. For example, in the bestowal of intellect from an adult to a child, the very particular that he bestows to him, is what manifests within the analogy or the matter [that he gives over to him] according to the measure of the recipient, by which he will understand that particular.

He likewise enclothes it in another even lower matter, until it even is understood by a recipient on a lower level. In this way he lowers it from level to level until even a simpleton can understand it.

Vol. 2 p. 436a and on). [* See the letter of Erev Shabbat Kodesh, 20th of Menachem-Av 5726 (Igrot Kodesh, Vol. 24 p. 192) that "the point, line, and plane [discussed] in the discourse entitled "*Mi Manah*" 5672 (copied and explained in the discourse entitled "*Efes Biltecha*" 5694 – in Sefer HaMaamarim 5711)."]

The second way is that the Line (*Kav*) is only the revelation of the particulars in the Point (*Nekudah*). That is, it does not bring the matter into comprehension and understanding, but rather only brings down and reveals the particulars in the Point (*Nekudah*). It thus follows that the particulars are in a state of simplicity and still in a state of Heyulie.

(An example of this is the Mishnah, which consists of particulars, but not yet in a state of comprehension, until they then are explained in the Talmud with many different reasonings and comprehensions. Rather, they only are the revelation of the particulars in the Point (*Nekudah*), meaning in the Written Torah.)

Also see the explanation at length in the discourse entitled "*Kol HaNeheneh*" 5652[45] about the matter of the Line (*Kav*), that by the joining of many points a line is made.[46] That is, the particular levels [of the Line-*Kav*] are the aspects of points in a state of simplicity. (He explains[47] the matter there like the aspect of the *Sefirot* that are "bound" (*Akudim*) and like the [*Sefirot*] of "points" (*Nekudim*).

That is, the *Sefirot* that are "bound" (*Akudim*) are the ten Crowns-*Ketarim* that are essential lights, and thus their state is such that their existence is not discernable, and they all are bound and unified together. [In contrast], the [*Sefirot*] of the "points" (*Nekudim*) have come into revelation as they are in their simple and essential state.

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[45] Sefer HaMaamarim 5652 p. 97 and on.

[46] Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

[47] Sefer HaMaamarim 5652 ibid. p. 100 and on.

In likeness to this example, the matter of the Line (*Kav*) is that a line is made from the joining of many points, this being the revelation of the lights in a state of simplicity, except that in [the aspect of the *Sefirot*] of "points" (*Nekudim*) it is in a way of branches that separate,[48] whereas in the Line (*Kav*) they are in a state of oneness.

That is, the difference between them is that when the revelation is in a state of [independent] existence, this being the matter of "points" (*Nekudim*), which is revelation in a state of [independent] existence, like [the statement], "I will be king etc.,"[49] as opposed to when the revelation is only a **revelation** from the essence, not as an [independent] existence, but solely to reveal.

This is like a wise sage who reveals the light of his intellect as it is within himself, in which all the particulars are brought down in their divested state, such that there is not yet any discernment of the particulars and the differences in them. This is like the explanation before in chapter nineteen,[50] in the analogy of intellectual light that is divested [of tangibility] which can intermingle with an opposite intellectual light that like it, is also divested [of tangibility]).

Now, although the Line (*Kav*) relative to the point (*Nekudah*) is in a state of diminished light, as explained before in chapter twenty-two[51] about the matter of the constriction

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[48] See Torah Ohr Noach 10d and on; Maamarei Admor HaZaken, Parshiyot Vol. 1 p. 69 and on; Torat Chayim Noach p. 70b and on.

[49] See Maamarei Admor HaZaken 5568 Vol. 1 p. 7 citing Zohar; Sefer HaMitzvot of the Tzemach Tzeddek 161b; 170b, citing Idra Rabba, and elsewhere.

[50] *Hemshech* 5672 Vol. 1 p. 40.

[51] *Hemshech* 5672 Vol. 1 p. 47.

(*Tzimtzum*) of the roots of the lights, so that a single particular *Sefirah* could be drawn down, thereby causing a diminishment of the light, this nevertheless is still in a state of simplicity and is "without whatness" (*Bli Mah*) compared to the lights (*Orot*) that manifest in vessels (*Keilim*).

Now, the Plane (*Shetach*) is like how the lights (*Orot*) manifest in the vessels (*Keilim*), such that they become the aspects of the light (*Ohr*) of Wisdom-*Chochmah* and the light (*Ohr*) of Kindness-*Chessed*, like the being of the vessels (*Keilim*). They [then] are no longer in a state of simplicity like the lights (*Orot*) are unto themselves, this being to the extent that they bring about the coming into being of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) according to the manner of the vessels (*Keilim*).

It can be said that the example for this is the emanation of Moshe's spirit upon the elders.[52] That is, through it resting upon the elders, the bestowal of meat was possible, which was not possible through the spirit of Moshe himself, without being by way of the elders. About this the verse states,[53] "I will emanate some of the spirit that is upon you and place it upon them."

Now, in this, there are two things.[54] There is the emanation of the spirit of Moshe, and there is its resting upon the elders. In other words, when it comes to the emanation of the spirit of Moshe on its own, even though this is a descent from his level, the bestowal of the meat was not yet possible.

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[52] See Numbers 11:17; 11:25

[53] Numbers 11:17 ibid.

[54] See Sefer HaMaamarim 5658 p. 18; Hagahot l'Drush HaMatchil Patach Eliyahu in Torah Ohr 5658 p. 42; Sefer HaMaamarim 5660 p. 112 and on.

Rather, this was only brought about when it rested upon the elders, who were of no relative comparison to Moshe. This thereby caused the spirit of Moshe to be such that there was the bestowal of meat through him and by him. For, as known, all bestowals must specifically be through Moshe.[55]

The same is so of the emanation, that as the lights (*Orot*) were emanated and revealed from their root and source in the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), they were still in a state of "without whatness" (*Bli Mah*). It thus follows that they were not yet relative to being a source for the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). Then, through their manifestation in vessels (*Keilim*), they thereby became contained in the aspect of [tangible] existence to be the aspect of a source for the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), in that "He and His organs are one, to create etc."[56]

Summary: This is the matter of the Point (*Nekudah*), the Line (*Kav*), and the Plane (*Shetach*). That is, the Point (*Nekudah*) is the essence and the root of the lights (*Orot*). The Line (*Kav*) is their revelation through the constriction (*Tzimtzum*) in a way of particular *Sefirot* as simple Heyulie points. (This is like the world of "points" (*Nekudim*), only that there the revelation is to be in a state of [independent] existence, whereas in the Line (*Kav*) it is to be the aspect of a revelation from the essence.) This is the matter of the Line (*Kav*) being made up of points (*Nekudot*). The Plane (*Shetach*) is the

[55] See Sefer HaMaamarim 5660 ibid., and elsewhere.
[56] Introduction to Tikkunei Zohar 3b

containment of the lights (*Orot*) within vessels (*Keilim*), in which they become the aspect of the existence of Wisdom-*Chochmah* and Kindness-*Chessed*.

32.

Now, the fact that in their manifestation within the vessels (*Keilim*), they become contained to be in a state of existence as the aspects of the light (*Ohr*) of Wisdom-*Chochmah* etc., is not only because of the vessels (*Keilim*), but because in the light (*Ohr*) there essentially are ten *Sefirot*. That is, though they are in a state of "without whatness" (*Bli Mah*), nevertheless, through the vessels (*Keilim*) they come to be in a state of [tangible] existence.

This is like the explanation before in chapter thirteen[57] about Hillel and Shammai, that their reasonings are in a way of actual Kindness-*Chessed* and actual Might-*Gevurah*. That is, even though this comes to be so in their comprehension, in that this one grasps the reasoning in a way [that leans towards] leniency etc., nevertheless, this is because in a concealed way the reasoning of the teacher also includes Kindness-*Chessed* and Might-*Gevurah*. It thus comes into their grasps in the aspect of the actual existence of Kindness-*Chessed* and Might-*Gevurah*.

The same is so of the intellectual light that comes into the brain in a way of comprehension that is of no comparison to the grasp of the intellect of the intellectual soul. This is

[57] *Hemshech* 5672 Vol. 1 p. 27 and on.

because[58] even in the soul it specifically is the aspect of intellect and wisdom. For, if this was not so, it would not have come to manifest in the substance of the brain-matter at all, nor would there be physical comprehension etc.

The same is so Above, that because there are the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, Kindness-*Chessed* and Might-*Gevurah* in the light (*Ohr*), even though it still is in a state of concealment and simplicity, this nonetheless is the reason that the light (*Ohr*) comes to a state of inner manifestation (*Hitlabshut*) in the vessels (*Keilim*). In this way, it is contained in the vessels (*Keilim*) and becomes like the being of the vessels (*Keilim*), taking on a state of the [actual tangible] existence of Wisdom-*Chochmah* and Understanding-*Binah*, Kindness-*Chessed* and Might-*Gevurah*, not at all like the simplicity of the light (*Ohr*) in and of itself. It then acts according to the function of the vessels (*Keilim*), which cannot compare to the light (*Ohr*) as it is in and of itself.

This is like the analogy of the soul explained before in chapter three.[59] That is, since in essence the powers are inner [powers], meaning that they are not a radiance from the essence of the soul, but are rather the fact that the soul includes [these powers] within itself, and as they are included in the soul, as of yet they are not in a state of existing as powers, such that there, they are all in a way of comingling etc., nevertheless, through constriction (*Tzimtzum*) they are drawn from the soul, such that they come into a state of inner manifestation and containment in the limbs and organs of the body.

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[58] See *Hemshech* 5672 p. 67 note 50 [textual variance].
[59] *Hemshech* 5672 Vol. 1 p. 7 and on.

The same is so of the light of the Line-*Kav*, in that its root is in the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) in the limitless light of the Unlimited One, blessed is He. That is, this is not the limitless light of the Unlimited One (*Ohr Ein Sof*) itself but is rather that which the Unlimited One (*Ein Sof*) estimated within Himself to shine in a way of measure and limitation.

As they are included in the limitless light of the Unlimited One, blessed is He, they are in a state of complete simplicity and comingling. However, as they are drawn down through the constriction (*Tzimtzum*) of the particular *Sefirot*, such that each *Sefirah* is unto itself, even though in this too they are in a state of "without whatness" (*Bli Mah*), nevertheless, they relate to manifesting in vessels (*Keilim*), by which they become the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, Kindness-*Chessed* and Might-*Gevurah*, etc.

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That is, at the end of their drawing down there is a revelation of the limitation in their root and source, that they are ten *Sefirot*, in that the general matter of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) is the estimation to shine in a way of measure and limitation. This is revealed at the conclusion of the drawing down, upon the manifestation of the lights (*Orot*) within vessels (*Keilim*). (For, as known about each thing, it's

true and primary matter is specifically revealed at the conclusion of being drawn down.)[60]

To further explain, about the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), even though their purpose is to bring about a radiance in a way of measure and limitation, they nonetheless are in a state of limitlessness (*Ein Sof*), being that they are included and unified with the Essential Self and Being of the limitless light of the Unlimited One. (They thus are in a state of limitlessness (*Ein Sof*) both as they are in and of themselves, as well as because of their inclusion in the limitless light of the Unlimited One who is utterly without limitation. This is like the explanation before in chapter twenty-seven[61] about the matter of "the [strings of the *Tzitzit* being of the] same kind as the corner [of the garment].")

Moreover, in their revelation after the constriction (*Tzimtzum*) before manifesting in vessels (*Keilim*), there is an illumination in them of the limitlessness (*Ein Sof*) of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), meaning that they are in a state of "without whatness" (*Bli Mah*). Then, at the conclusion of their drawing down, meaning upon their manifestation within vessels (*Keilim*), there is a revelation of the measure and limitation, meaning, that they come to be the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, Kindness-*Chessed* and Might-*Gevurah*, etc.

Nevertheless, the fact that they come to be the existence of [a tangible] something, according to the being of the vessels

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[60] See Siddur Im Da"Ch p. 160a; 444d; Torat Chayim Vayigash 230a and on; Also see later in Vol. 5 p. |1,118 and on.

[61] *Hemshech* 5672 Vol. 1 p. 57.

(*Keilim*), is specifically brought about by the vessels (*Keilim*), but only because the lights (*Orot*) themselves are in the aspect of ten *Sefirot*.

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Now, according[62] to the above, we can understand the verse, "Who has counted the dust of Yaakov or numbered the quarter of Yisroel." To explain, the word "quarter-*Rova*-רובע" has two meanings. The first meaning is as in the verse,[63] "You encompass my path and my laying down [in marital relations]-*Reevee*-רבעי," which is why rainwaters are called "the rainy season-*Reviyah*-רביעה," as in "the first rainy season-*Reviyah Rishonah*-רביעה ראשונה" and "the second rainy season-*Revyiah Sheniyah*-רביעה שניה,"[64] since "the rain is the husband of the land etc."[65] The second meaning is "quarter-*Rova*-רובע," as in [the number] "four-*Arba*-ארבע."

The explanation is that the Congregation of Israel (*Knesset Yisroel*) is called "the land" (*Aretz*-ארץ), as the verse states,[66] "O' Land, land, land! Hear the word of *HaShem*-יהו"ה," as discussed in Torah Ohr in the discourse entitled "*HaShamayim Keesee*."[67] [In contrast], the rain, which is "the husband of the land," is the drawing down brought about

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[62] Regarding the coming section, see the discourse entitled "*Mi Manah*" cited in note 1; Also see Ohr HaTorah Balak, p. 939 and on; Sefer HaMaamarim 5679 p. 522 and on.

[63] Psalms 139:3

[64] See Talmud Bavli, Taanit 5a; 6a and on; 18b and on.

[65] Talmud Bavli, Taanit 6b

[66] Jeremiah 22:29

[67] Torah Ohr 1c

through Torah and *mitzvot*, through which a drawing down of additional lights in the souls of the Jewish people is caused. In general, this is brought about through the descent of the soul to below, in that through Torah and *mitzvot* being fulfilled below we reach the aspect of the light (*Ohr*).

To further explain [we say], "the soul that You have given within me, she is pure,"[68] this being the aspect of the vessels (*Keilim*) (the matter of "Israel arose in thought etc.").[69] Then, through fulfilling Torah and *mitzvot* in a way of restraint (*Itkafiya*) and transformation (*It'hapcha*), we come to "be subsumed in the body of the King,"[70] this being the aspect of the lights (*Orot*).

This then, is the meaning of the word "quarter-*Rova*-רובע" as it is of the root "four-*Arba*-ארבע."[71] That is, the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) are the aspects of thought, speech, and action, and about the world of Action (*Asiyah*) the verse states,[72] "I **even** (*Af*-אף) actualized it," in order to separate the matter, and "*Af*-אף" also comes to include a fourth aspect, the world of Emanation (*Atzilut*),[73] which is the aspect of the lights (*Orot*).

This then, is the meaning of "numbered the quarter of Yisroel." This is because the *mitzvot* are within time and space,

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[68] See the "*Elokai Neshamah*" blessing in the morning blessings (Brachot 60b).

[69] Midrash Bereishit Rabbah 1:4

[70] Zohar I 217b

[71] Also see Ohr HaTorah Balak p. 923; *Hemshech* 5666 p. 570 [translated in Hemshech Samech-Vav, Vol. 4, Discourse 51]; Sefer HaMaamarim 5689 p. 205; p. 244.

[72] Isaiah 43:7

[73] See Likkutei Torah Balak 67b and on; 69c and on.

as the verse states,[74] "Everything has its season, and there is a time for every desire," which also includes "the desires of Heaven etc."[75] Therefore, the drawings down brought about by the *mitzvot* also come into "number," this being the matter of the 613 *mitzvot*, which are the 613 pathways of *Zeir Anpin*,[76] these being 613 drawings down from the limitless light of the Unlimited One, blessed is He.

Now, this number is in general, whereas more particularly, every *mitzvah* divides into many particulars to no end and conclusion. The empowerment for this, for "number" to be "without number," is from the source of the drawing down before the division into 613, this being the matter of the "the one path that is in the split of the hairs of the skull (*Galgalta*)."[77] from which the 613 paths of *Zeir Anpin* spread down.[78] In general, these are the two levels in the light (*Ohr*) that were explained before, these being as the light (*Ohr*) comes into the vessels (*Keilim*) within which it is in a state of division, and the light (*Ohr*) as it transcends the vessels (*Keilim*), in which it is in a state of "without whatness" (*Bli Mah*) and still transcends division.

Now, all the above is in the aspect of Yisroel, referring to the righteous *Tzaddikim* who fulfill Torah and *mitzvot*, and

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[74] Ecclesiastes 3:1; Also see Likkutei Torah Bamidbar 13a; Maamarei Admor HaZaken 5562 Vol. 2 p. 446.

[75] See Talmud Bavli, Mo'ed Katan 9b.

[76] See Zohar III 129a (Idra Rabba); Also see the discourse entitled "*Yom Tov Shel Rosh HaShanah*" of this year (Sefer HaMaamarim 5672 p. 1); Sefer HaMaamarim 5689 p. 5; 5691 p. 10.

[77] See Zohar III 129a (Idra Rabba) ibid.

[78] See Zohar III 129a (Idra Rabba); Also see the discourse entitled "*Yom Tov Shel Rosh HaShanah*" of this year (Sefer HaMaamarim 5672 p. 1); Sefer HaMaamarim 5689 p. 5; 5691 p. 10.

are both in a state of number and in a state of absence of number. However, one who, Heaven forbid, has blemished and left the path,[79] requires repentance (*Teshuvah*), and "those who return in repentance (*Baalei Teshuvah*) draw Him with even greater strength,"[80] meaning that they draw from the aspect of "You are He who is One, but not in numeration,"[81] this being the first level of the light (*Ohr*) explained before, this being the aspect of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) that are in a state of actual oneness. About this the verse states, "Who has counted the dust of Yaakov," this aspect being altogether without of numeration. It can also be said that they thereby draw down the aspect of the limitless light of the Unlimited One whose state is that of actual limitlessness (*Bli Gvul*).

This then, is the matter of "the dust of Yaakov," which is like the ashes of the Red Heifer (*Parah Adumah*) that purifies the impure through a drawing down from the Essential Self of the limitless light of the Unlimited One, the aspect of the Living Waters (*Mayim Chayim*), as explained before about the matter of the Red Heifer (*Parah Adumah*).[82]

The verse thus specifically states, "the dust of Yaakov," this being the matter of those who return in repentance (*Baalei Teshuvah*). This then, is the meaning of the words, "Who has counted the dust of Yaakov," in that through repentance (*Teshuvah*) we draw from the ten Hidden *Sefirot* (*Eser Sefirot*

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[79] See the language of the Alter Rebbe in Likkutei Torah Acharei 27c; Drushim L'Rosh HaShanah 64d; 67a, and elsewhere.

[80] See Zohar I 129b; Also see Tanya, Iggeret HaTeshuvah, end of Ch. 8; Torah Ohr Mikeitz 39c; Maamarei Admor HaZaken 5565 Vol. 1 p. 494; Ohr HaTorah Shir HaShirim Vol. 2 p. 685.

[81] Introduction to Tikkunei Zohar 17a ibid.

[82] *Hemshech* 5672 Vol. 1 p. 60.

HaGenuzot) concealed in their Emanator, which are not at all in a state of being drawn down, as well as from the Essential Self of the limitless light of the Unlimited One who is utterly without limitation. [In contrast], the words "[who has] numbered the quarter of Yisroel" refers to the drawing down brought about through Torah and *mitzvot*, which is the aspect of number that "cannot be counted etc."[83]

Summary: However, the reason that the lights (*Orot*) come into a state of [tangible discernible] existence when they manifest in the vessels (*Keilim*) is because the roots of the lights (*Orot*) is in that which the Unlimited One estimated to shine in a way of measure and limitation. Such, at the end of their drawing down, meaning in the aspect of the Plane (*Shetach*), there is the revelation of the limitation in their root. [In contrast], in their middle, meaning, in the aspect of the Line (*Kav*), there is a revelation of the limitlessness (*Ein Sof*) of their root. With the above in mind, we can understand the verse, "Who has counted… and numbered the quarter of Israel."

[83] See Hosea 2:1

Discourse 9

"*u'vRoshei Chodsheichem… -*
At the heads of your Months…"

Delivered on Shabbat Parshat Pinchas, 5672[1]
By the grace of *HaShem,* blessed is He,

The verse states,[2] "And at the heads of your months you shall bring a burnt-offering to *HaShem*-יהו"ה." About this Zohar states,[3] "['At the heads of your months-*u'vRoshei Chodesheichem*-ובראשי חדשיכם' in the plural?] How many heads does the moon have? Is it not so that the only head the moon has is the sun, which in relation to it is its head (*Rosh*-ראש)?"

Now, as known, the moon refers to the aspect of Kingship-*Malchut*,[4] and the drawing down to Kingship-*Malchut* is from the sun of *HaShem*-יהו"ה,[5] which is the aspect of *Zeir Anpin*. This being so, what is the meaning of "heads-*Roshei*-ראשי" in the plural? [The Zohar answers],[6] "Rather, on each and every new moon there are two heads, these being

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[1] Part of the discourse appears to be founded on the discourse entitled "*Zohar Vol. 3*" on the verse "*u'vRoshei Chodsheichem*" in Ohr HaTorah Pinchas p. 1,166 and on; Also see the discourse entitled "*u'vRoshei Chodsheichem*" 5738.

[2] Numbers 28:11

[3] Zohar III 248a

[4] See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on "*Levanah*."

[5] See Psalms 84:12; Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

[6] Zohar III 248a ibid.

Yaakov and Yosef." Now, Mikdash Melech[7] explains that Yaakov and Yosef refer to Splendor-*Tiferet* and Foundation-*Yesod*.

However, at first glance, this is not understood. For is it not so that the drawing down from Splendor-*Tiferet* is also through Foundation-*Yesod*? For, as known, all drawings down are from Foundation-*Yesod*. This being so, why is Foundation-*Yesod* considered as a "head" unto itself, and thus the question remains, "how many heads does the moon have?"

Now, to understand this, we must begin with the explanation before,[8] that the lights (*Orot*) of the world of Emanation (*Atzilut*) are in a state of inner manifestation in the vessels (*Keilim*) of the world of Emanation (*Atzilut*). They thus are caused to be in a state of being and existing as something, such as the light (*Ohr*) of Wisdom-*Chochmah* and the light (*Ohr*) of Kindness-*Chessed* etc. The reason is because even as the lights (*Orot*) are in their root and source, as they are included in the limitless light of the Unlimited One before the constriction (*Tzimtzum*), they are in the aspect of ten *Sefirot*.

That is, this is not the light in a state of limitlessness (*Ein Sof*) but is rather that the limitless light of the Unlimited One, estimate within Himself to shine in a way of measure and limitation. Thus, although it is so that as they are included in the limitless light of the Unlimited One, blessed is He, they are in a state of complete simplicity, such that they have no discernable existence,[9] they nevertheless are ten *Sefirot*.

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[7] Mikdash Melech to Zohar ibid.
[8] Ch. 29 and on (*Hemshech* 5672 Vol. 1 p. 62 and on).
[9] See *Hemshech* 5672 Vol. 1 p. 70 note 9 [textual variance].

When they then are drawn down through the constriction (*Tzimtzum*) as the aspect of particular *Sefirot*, at the very least they come to a state of discernable existence, even though they are "without whatness" (*Bli Mah*). This is like the Line (*Kav*), which is made up of Points (*Nekudot*).[10] They then can relate to manifesting in vessels (*Keilim*). Then, through their manifestation in the vessels (*Keilim*), they thereby come to be like the being of the vessels (*Keilim*), in a state of [the tangible] existence of something, as the light (*Ohr*) of Wisdom-*Chochmah* and the light (*Ohr*) of Kindness-*Chessed*.

33.

Now, this is also the reason for the division of above and below in the ten *Sefirot*. That is, the state of the *Sefirot* of the world of Emanation (*Atzilut*) is such that there is above and below, in that Wisdom-*Chochmah* is higher than Understanding-*Binah*, and the intellectual qualities (*Mochin*) are higher than the emotional qualities (*Midot*), until Kingship-*Malchut*, which is the end of all levels of the world of Emanation (*Atzilut*) and is called "below."

However, in the Essential Self and Being of the limitless light of the Unlimited One, there is no matter of above and below. This is as stated at the beginning of Etz Chayim,[11] "Before the emanations were emanated, there was a simple Supernal light… and in it there was no above or below, beginning or end etc."

[10] See Ch. 30 (*Hemshech* 5672 Vol. 1 p. 66).
[11] Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2.

However, in the ten *Sefirot* there are the divisions of above and below etc. The reason is because the ten *Sefirot* are in a state of the inner manifestation of lights (*Orot*) within vessels (*Keilim*), and therefore, according to the manner of the vessels (*Keilim*) is how the light shines in them.

Thus, in a vessel that is more refined and spiritual, the illumination[12] of light is with greater abundance, and it is the aspect of "above." In contrast, a vessel in a greater state of existing, such that the light within it more diminished, is the aspect of "below."[13] Thus, the vessel of Wisdom-*Chochmah* is much more refined than the vessel of Understanding-*Binah*.[14]

This is analogous to the conception of any matter in which the concept has not yet come into a state of being garbed. As we clearly observe, as of yet it does come out with many letters, or in many matters, but is only like a [seminal] point as it still is divested of comprehension. Even though the point includes everything in it, in that all the particulars that later come into comprehension all come from the point, by which we see that the point includes all the particulars, nonetheless, as of yet, in the point there is no particulars are discernable, but just the [essential] point of the matter alone.

Even in a great sage, who himself indeed discerns the particulars of the point, such that when he has a flash of new insight into it, the particulars shine in it, it nonetheless is in a

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[12] *Hemshech* 5672 Vol. 1 p. 70, note 12 [textual variance].

[13] See Maamarei Admor HaZaken 5562 Vol. 1 p. 3; Ohr HaTorah, Drushim L'Yom HaKippurim Vol. 5 p. 2,129 and on; Also see later in Ch. 37 (*Hemshech* 5672 Vol. 1 p. 81).

[14] Also see Likkutei Torah Matot 87d; Sefer HaMaamarim 5665 p. 47; 5703 p. 104.

concealed and encompassing (*Makif*) way. (That is, even to himself, this is in a concealed and encompassing way compared to the general conception of the matter.) Rather, all that is revealed is the intellectual point alone (and there certainly are not many letters there at all, nor are there many matters in which the conception becomes garbed.) This then, is the matter of the refinement of the vessel, because of which there is an illumination of the conception there in a way of greater refinement and elevation.

When it then comes into comprehension, meaning that it is grasped and contained with many letters and many matters, all in a way of being grasped and contained, the light diminishes to a great degree. This is as we clearly observe,[15] that in comprehension and understanding something, even though the matter becomes grasped to a greater degree, nonetheless the refined light of the concept becomes diminished, and is not at all like how it is in the [seminal] point of the concept.

(Then, afterwards, in the point of the conclusion (*Tamtzit*) that follows the comprehension, this is when after he understands and grasps the matter with all its particulars, he then binds himself to the essence of the matter and how it is grasped through the comprehension of all its particulars etc. There then is a return and illumination in this of the refined light.

This is like how the spreading forth of Understanding-*Binah* comes to be in a state of "nothingness" (*Ayin*), to only be

[15] See Sefer HaMaamarim 5647 p. 102 and on; 5650 p. 298; 5654 p. 162; 5657 p. 66; p. 151; p. 174; 5658 p. 12 and on; *Hemshech* 5666 p. 39 [translated in Hemshech Samech-Vav, Vol. 1, Discourse 4].

the aspect of a point (*Nekudah*), by which the length and breadth is negated. This is the aspect indicated by the teaching,[16] "Be wise in understanding," as explained elsewhere.[17]

Nevertheless, this is not as elevated as the [seminal] point of Wisdom-*Chochmah*. This is because in the point of the conclusion (*Tamtzit*), the intellectual light comes in a felt way and with a greater [sense of] existence. It thus follows that this is not the refinement of the **actual** essence of the light, as it is in the point of Wisdom-*Chochmah*. This is because the point of Wisdom-*Chochmah* is the aspect of the "nothing" (*Ayin*) that precedes the "something" (*Yesh*), whereas the point of the conclusion (*Tamtzit*) is as the "something" (*Yesh*) becomes "nothing" (*Ayin*).

In other words, since the point of the conclusion (*Tamtzit*) results from the comprehension, even though it is the nullification of the comprehension (meaning, the negation of its entire length and breadth), such that it becomes the aspect of a point (*Nekudah*), nevertheless, this is in a way of [tangible] existence and is sensed. Nonetheless, there is an advantage to the point of the conclusion (*Tamtzit*), in that the concept has become refined and clarified, and in a settled way etc., as explained elsewhere.)[18]

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[16] Sefer Yetzirah 1:4

[17] See Sefer HaMaamarim 5659 p. 246 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

[18] See Sefer HaMaamarim ibid. p. 248; 5669 p. 11 and on; p. 172; Also see later in Vol. 5 p. |1,199 and on (and with the glosses etc., in Sefer HaMaamarim 5682 p. 324 and on; p. 368 and on).

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The same is so of the emotions (*Midot*), in that the vessels (*Keilim*) are in a state of the existence of something and are felt to a greater degree. This is because in general, the matter of the emotions the sense of self, meaning the sense of one's own existence. For example, about love, meaning that he loves something, this is because he senses himself and how this thing is good for him, and he thus is roused with love for it etc. The same is so of fear, in that he senses that this thing is not good etc. [We thus see that] without the sense of himself no emotions at all would be aroused.

[To further explain], as known,[19] the birth of the emotions is specifically from Knowledge-*Da'at*, this being the matter of feeling. That is, even though intellectually he understands that this thing is good, if he has no relation to it and it is not precious to his soul (that is, to his sense of self) to desire that which is good for him, he then will not be roused with love for it at all. This is because in its entirety the matter of emotions only comes about and is roused by the sense of self.

The exception to this are the emotional character traits that are essential and natural to him, which do not result from the intellect, nor do they come from his sense of self, but rather are because this is how he essentially is in his self and being.

Now, such a love is the aspect of desire (*Ratzon*) and not love (*Ahavah*). This is because the emotional quality of love

[19] See Tanya, end of Ch. 3; Imrei Binah, Shaar HaTefillin Ch. 135 (177c); Sefer HaMaamarim 5670 p. 158 and on.

(*Ahavah*) is not because the thing he loves is of his own self and being, but because it is good for him, and this comes about through his sense of self. In contrast, the essential love is the aspect of desire (*Ratzon*), that is, he desires this because this is his own self and being.

An example is the love of a father to his son or the love of the son to his father. The love here, is the matter of desire (*Ratzon*), in that he desires that which is his own self and being, without any reasoning or intellect at all.

This is why it specifically is desire (*Ratzon*) that takes hold of the essence. This is as explained elsewhere[20] about the difference between love (*Ahavah*) and desire (*Ratzon*). That is, love (*Ahavah*) only grasps that which spreads forth and its revelations, whereas the desire (*Ratzon*) grasps the essence.

For example, in the love between a lover and a loved (that is, "a love that depends on something"),[21] the reason for the love is because he bestowed kindness and goodness to him, or because he has superior qualities [that he looks up to]. In this kind of love, contemplation (*Hitbonenut*) is required, in that he must contemplate the goodness and kindness that was bestowed to him, or he must understand and grasp the qualities and stature [of the one he loves], through which the love is brought about.

It thus follows that the love is only for that which spreads forth and the revelations, this being the reason for the love, and this is what he connects and adheres to. In contrast, in the love and desire of the son and the father, no

[20] See Kuntres HaAvodah, Ch. 5 (p. 31); Sefer HaMaamarim 5670 p. 207 and on; *Hemshech* 5666 p. 79 and on; p. 98.

[21] See Avot 5:16

contemplation (*Hitbonenut*) is required at all, since this is not a desire stemming from the bestowal of goodness and kindness or because of any superior qualities [that his father may have], but [simply] because he is his father. That is, he is his own self and being. Thus, in the desire (*Ratzon*) he grasps the actual essential self, and not revelations.

The same is so spiritually, that the emotion of love is brought about through contemplating (*Hitbonenut*) the exaltedness and goodness of Godliness, as well as *HaShem*'s-יהו"ה goodness and kindness [toward us], blessed is He. Thus the closeness and adhesion in this is to the Godly light that comes into a state of revelation.

In contrast, the aspect of desire (*Ratzon*) of "the desire of the heart" (*Re'uta d'Leeba*) grasps the Essential Self of the limitless light of the Unlimited One, blessed is He. This is like the verse,[22] "Who do I have in the heavens but You, and but for You I desire nothing etc." That is, he has no desire for the lights and revelations, but only for the Essential Self of the limitless light of the Unlimited One.

There thus can be desire (*Ratzon*) even when there is no love (*Ahavah*). For example, in the love between a father and a son,[23] when the son is not how he should be, Heaven forbid, at which time there is no revelation of love toward him, nevertheless the desire is still present, in that essentially, he desires his son.

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[22] Psalms 73:25; Also see Likkutei Torah Tazriya 20a and on; Sefer HaMitzvot of the Tzemach Tzeddek 138a and on.

[23] Also see *Hemshech* 5666 p. 98 [translated in Hemshech Samech-Vav, Vol. 1, Discourse 9].

The same is so Above, as the verse states,[24] "But despite all this… I will not have despised them, nor will I have rejected them etc.," and as in the teaching of our sages, of blessed memory,[25] "Either way, they are My children etc." This is in the desire (*Ratzon*), because [as his child] he is His Essential Self and Being. In contrast, the emotion of love stems from reason, and specifically depends on the sense of self, as explained before. The same is so of all the emotions, in that they specifically are brought about through the sense of self.

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Now, this itself is the difference between the intellect (*Mochin*) and the emotions (*Midot*). That is, the intellect (*Mochin*) is in a way of nullification (*Bittul*) and absence of sense of self. This is because intellect is generally in a way of ascent and bonding with that which is higher than oneself, thus bringing about the nullification of his own being, as explained elsewhere.[26] In contrast, the emotions (*Midot*) are specifically by way of sense of self. This being so, the revelation in the emotions (*Midot*) is much lower than as it is in the intellect (*Mochin*).

Now, although the very fact that he grasps the goodness [of the thing][27] is through the intellect (*Mochin*), nevertheless, the grasp of the intellect is only about the essential goodness of

[24] Leviticus 26:44

[25] Talmud Bavli, Kiddushin 36a; Also see Shaalot uTeshuvot HaRashba, Section 194.

[26] See Sefer HaMaamarim 5665 p. 24 and on.

[27] See *Hemshech* 5672 Vol. 1 p. 72, note 28 [textual variance].

the thing, not that it is good for **him**, but only that this thing has positive qualities and is of value.

In contrast, what comes into the emotions (*Midot*) is only that it is good for him. Moreover, the grasp of its goodness is only in the externality of the intellect (*Chitzoniyut HaMochin*), primarily in the emotions (*Midot*) of the intellect (*Mochin*).

This is because in essence, the intellect (*Mochin*) only grasps the essence of the thing, and not the goodness of the thing. In only is that when he grasps the essence of the matter, and he grasps how it is good, to the point that his mind becomes excited about it, this is the emotions (*Midot*) of the intellect (*Mochin*). However, all this is only the grasp of the essential goodness [of the thing]. [In contrast], in the emotions, he comes to sense of how the thing is good for **him**, thereby bringing the arousal of the emotions about, as explained elsewhere.[28]

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Now, this may be understood in the service of *HaShem*-יהו"ה, that when one contemplates a Godly matter and delves his mind into it, the Godly matter shines forth in his mind. However, that which remains impressed in the emotions is only that closeness to God is good for him,[29] whereas the entire length [of the contemplation] that shone in his mind, becomes concealed upon the arousal of the emotion.

[28] See Sefer HaMaamarim 5670 p. 211 and on.
[29] See Psalms 73:28

This is because, as known,[30] for the emotions (*Midot*) to be roused, the intellect (*Mochin*) must necessarily be concealed. This is because when the light of the intellect (*Mochin*) shines in a revealed way, the arousal of the emotion is not possible. Rather, only when the light of the intellect (*Mochin*) is concealed is the emotion roused.

However, the arousal of the emotion is from the "therefore," meaning, the [realization that] closeness to God is good for **him** (except that in an encompassing way he does sense the Godliness through which he became excited, meaning that which he grasped in his brain etc.) This is why the emotions (*Midot*) are in a state of excitement, because all excitement is external to the essence,[31] meaning that it is in a state of distance from the essence.

This is because when one is close, meaning that he is [invested] in that thing, it does not apply for him to be excited about it, (since he is united with it, this being the matter of adhesion (*Dveikut*). Even if he is not yet in a state of oneness [with it], nevertheless, when he is [invested] into it and is preoccupied with the essence of it, it does not apply for him to then be in a state of excitement etc.)

Rather, all excitement is a result of becoming distant from the essence of the thing. Thus, the emotions are in a state of excitement, in that he is excited about Godliness, this being because they are in a state of distance from the essence. This is

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[30] See Siddur Im Da"Ch 205d and on; Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 1 p. 234 and on; Vol. 2 p. 462 and on; Sefer HaMaamarim 5679 p. 615.

[31] See Sefer HaMaamarim 5670 p. 184; Sefer HaSichot Torat Shalom p. 222 and elsewhere.

especially so when in his emotions, he desires closeness and adhesion to Godliness, that it should be revealed in his soul, or when he is in a state of thirst etc. All this only applies when he is in a state of distance, in which case he then desires the revelation, and he then is in a state of thirsting. However, [when he is] in a state of closeness, all this does not at all apply.

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More generally,[32] there also is a difference in the intellectual faculties (*Mochin*) themselves, this being the difference between Wisdom-*Chochmah* and Understanding-*Binah*. That is, Understanding-*Binah* is in a way of excitement and passion, whereas Wisdom-*Chochmah* is specifically in silence.

This is as in the known difference between the Priests (*Kohanim*) and the Levites (*Leviyim*). That is, the service of the *Kohanim* was performed in silence and with the desire of the heart (*Re'uta d'Leeba*),[33] whereas the service of the Levites was through raising their voices[34] [in song] in a state of excitement etc.

This likewise is the difference between the aspect of Wisdom-*Chochmah*, which is in a state of actual nullification (*Bittul*), and the aspect of Understanding-*Binah*, which is the matter of [tangible] grasp, and is in a way of "somethingness"

[32] See Biurei HaZohar of the Mittler Rebbe p. 143d and on.
[33] See Zohar III 39a; 177b
[34] See the preceding citation.

(*Yesh*) and [the tangible sense of] existence.[35] Nevertheless, in general, the intellectual faculties (*Mochin*) are in a state of nullification (*Bittul*), and there is an illumination of the revelation of light in them. In contrast, the emotions (*Midot*) are with felt excitement in a way of "somethingness" (*Yesh*) and [a sense of] existence.

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Now, in the service of *HaShem*-יהו"ה, blessed is He, it is imperative that the emotions of love and fear of *HaShem*-יהו"ה be revealed in one's heart, since this relates to fulfilling the *mitzvot* in actual deed. This is as stated in the Book for Average People (Tanya),[36] that love and fear are the source of the positive action *mitzvot* and the negative prohibitive *mitzvot*, and "he who fulfills them in truth, is he who loves [the Name *HaShem*-יהו"ה] etc."

Moreover, it specifically is thereby that the animalistic soul is caused to be purified and refined. This is because when service of *HaShem*-יהו"ה is only with one's intellect (*Mochin*), he does not yet become uprooted from the materiality of the animalistic soul (with the exception of one whose way of service is from Above to below). Rather, this is brought about only and specifically through serving *HaShem*-יהו"ה with love and fear of Him.

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[35] See Ohr HaTorah Va'etchanan p. 374 and on; Re'eh Vol. 5 p. 2,035; Sefer HaMaamarim 5629 p. 207 and on; 5640 Vol. 1 p. 206.

[36] Tanya, Ch. 4 (8a)

The reason is because the animalistic soul is primarily emotions, as explained elsewhere.[37] Therefore, upon the manifestation of the Godly soul in the animalistic soul, it too comes with the aspect of the emotions in it,[38] and specifically thereby it brings about the refinement of the animalistic soul.

Thus, in regard to service of Him with the intellect (*Mochin*), even though this is in a way of closeness and adhesion with his intellect, it still could be that the materiality of his animalistic soul remains in its place and in its full strength.

Thus, only upon the revelation of love and fear of *HaShem*-יהו"ה in his heart does this thereby cause a weakening of the animalistic soul, such that its materiality is weakened. There also is caused to be the nullification of the materiality and senses of the animalistic soul, as explained elsewhere.[39]

This being so, one cannot suffice with serving *HaShem*-יהו"ה with intellect (*Mochin*) alone, but there also must be service [of Him] with love and fear in the heart. Albeit, from the perspective of the revelation, the intellectual qualities (*Mochin*) have the greater advantage, in that since they are in a state of nullification (*Bittul*), the revelation of the light illuminates in them. In contrast, since the emotions (*Midot*) are in a state of [sensed and tangible] existence, in them the light is diminished, such that it does not at all shine in them in a revealed way, as it does in the intellect (*Mochin*).

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[37] See Kitzurim v'Ha'arot L'Tanya p. 114; Sefer HaMaamarim 5659 p. 170 and on.

[38] See Sefer HaMaamarim ibid.

[39] See Sefer HaMaamarim 5670 p. 19.

Summary: Now, the manifestation of the lights (*Orot*) and vessels (*Keilim*) caused them to have the divisions of above and below. This is like how it is in the powers of the soul, that in the power of Wisdom-*Chochmah*, which is the conception [of the matter] in a way of a [seminal] point that is still divested [of tangibility], there is an illumination of the essence of the light. In contrast, in Understanding-*Binah* which is grasp [and tangible comprehension], this covers over the light of Wisdom-*Chochmah*. (However, in the point of the conclusion (*Tamtzit*) there is an illumination of the refined essence of the light, but in a way that is felt.) In contrast, the emotions (*Midot*) are the sense of self, and are therefore specifically brought about through Knowledge-*Da'at*. However, essential love is not an emotion, but is desire (*Ratzon*), in that he desires that which is his own self and being. In contrast, emotion is that he desires that which is good for him. This is why the emotion takes hold of [tangible] existence, whereas the desire (*Ratzon*) takes hold of the essence. The same is so spiritually. It also is possible for there to be desire (*Ratzon*) without love (*Ahavah*). About the fact that the emotions (*Midot*) come from the intellect (*Mochin*), this only is from the emotions (*Midot*) of the intellect (*Mochin*), and there, it only is the sense [that the thing] is essentially good. In contrast, in the emotions (*Midot*) [themselves] the sense is that it is good for **him**, this being the matter of "closeness to God is good for me." This is why the arousal of the emotions comes about specifically after the intellect (*Mochin*) is concealed. Moreover, they are in a state of excitement, and therefore the light in them is diminutive. Additionally, in the intellect (*Mochin*) as well, the nullification (*Bittul*) is primarily

in Wisdom-*Chochmah*. However, in the service of *HaShem*-יהו"ה, blessed is He, it is imperative for the emotions be revealed, since this is what brings to the fulfillment of the *mitzvot*, and through this the animalistic soul is repaired.

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Now, from this example we can understand how it is Above, that in the aspect of Wisdom-*Chochmah* there is an illumination of much light. This is because the state of Wisdom-*Chochmah* is such that there are few vessels (*Keilim*).[40] Moreover, as known, in Wisdom-*Chochmah* even the vessel (*Kli*) is comparable to the light (*Ohr*).

(In Pardes Rimonim, Shaar HaShemot[41] [he writes] that the Name of [the *Sefirah* of] Wisdom-*Chochmah* is *Ya"H*-י"ה.[42] Now, in the glosses on the explanation of the discourse entitled "*Va'era*" 5568,[43] he writes that if it is so of Splendor-*Tiferet*, which is the[44] "central beam,"[45] that the vessel is the Name *HaShem*-יהו"ה, how much more is this so of Wisdom-*Chochmah*, which is the source for the drawing down of the "central beam," that the vessel (*Kli*) is like the light (*Ohr*).

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[40] See Maamarei Admor HaZaken 5562 Vol. 1 p. 3; Ohr HaTorah Drushim L'Yom HaKippurim Vol. 5 p. 2,129 and on; Sefer HaMaamarim 5630 Vol. 2 p. 822 and on; 5631 Vol. 1 p. 223; 5644 p. 216; 5698 p. 51.

[41] Shaar 20, Ch. 3

[42] Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

[43] Ohr HaTorah Va'era p. 150; Also see earlier in Ch. 5 (*Hemshech* 5672 Vol. 1 p. 11).

[44] See Exodus 26:28; 36:33

[45] See Zohar II 175b; Likkutei Torah, Chukat 61c and elsewhere.

Elsewhere[46] it states that "the Name *HaShem*-יהו"ה is the lights (*Orot*) of the world of Emanation (*Atzilut*), and the name God-*Elohi"m*-אלהי"ם is the vessel (*Kli*),[47] and the vessels (*Keilim*) are three aspects…[48] This being so, through Understanding-*Binah* the bond of the light (*Ohr*) with the vessel (*Kli*) is caused, which is why this is the Name *HaShem*-יהו"ה vowelized [and pronounced] as *Elohi"m*-אלהי"ם…[49] However, Wisdom-*Chochmah* is called *HaShem*-יהו"ה alone, being that there it only is 'He and His life force are one,'[50] higher than the aspect of 'His organs.'" See the discussion in the discourse entitled "*Shalosh Minei Adam*.")[51]

Thus, generally speaking, Wisdom-*Chochmah* is only the aspect of a point (*Nekudah*), which is the aspect of "nothing" (*Ayin*), and therefore the light shines there in an abundant way. In contrast, in Understanding-*Binah* there is a diminishment of the light (*Ohr*), being that the vessels (*Keilim*) of Understanding-*Binah* are in a state of [tangible] existence.

This is because the name of [the *Sefirah* of] Understanding-*Binah* is *HaShem*-יהו"ה vowelized [and pronounced] as *Elohi"m*-אלהי"ם, and *Elohi"m*-אלהי"ם is the matter of the vessels (*Keilim*). That is, Understanding-*Binah* is

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[46] Ohr HaTorah Va'etchanan p. 123; Also see Sefer HaMaamarim 5656 p. 381 and on; *Hemshech* 5666 p. 247 [translated in Hemshech Samech-Vav, Vol. 2, Discourse 22]; Sefer HaMaamarim 5670 p. 65; Also see later in Ch. 260 (*Hemshech* 5672 Vol. 3 p. 726).

[47] See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4; Torah Ohr Yitro 69d; Likkutei Torah Balak 73b; Sefer HaMaamarim 5630 Vol. 2 p. 669; 5650 p. 383 and on; 5657 p. 46 and on.

[48] See Etz Chayim, Shaar 20 (Shaar HaMochin) Ch. 5.

[49] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Pardes Rimonim, Shaar 20 (Shaar HaShemot) Ch. 1 & Ch. 4.

[50] Introduction to Tikkunei Zohar 3b

[51] Ohr HaTorah Inyanim p. 97 and on.

the aspect of grasp, this being in a way of somethingness (*Yesh*) and [tangible] existence, as the verse states,[52] "I have something (*Yesh*-יש) to bestow to those who love Me etc." Thus, since the vessels (*Keilim*) are in a state of [tangible] existence, therefore the light (*Ohr*) is in a diminished state.

This is like the teaching of our sages, of blessed memory,[53] about the waters of the Shiloach pool, that they used to spurt water through an opening with a diameter like that of an *issar*, but when they widened the opening, its waters diminished. That is, it is in the aspect of the smallness of the vessels (*Kelim*) that there is an illumination of the revelation of light (*Ohr*), whereas when the vessels (*Keilim*) expanded, the light (*Ohr*) was diminished. This is why in Understanding-*Binah*, since it is the aspect of the expansion of the vessels, there is a diminishment of the light (*Ohr*) and revelation.

Additionally, as known, Understanding-*Binah* covers over Wisdom-*Chochmah*. This is the meaning of the verse,[54] "He will wave His hand over the River."[55] That is, as known, the word "River-*Nahar*-נהר" refers to the aspect of Understanding-*Binah*,[56] and in the coming future there will be the "splitting" of the river for there to be the revelation of the innerness (*Pnimiyut*) of the Torah, which is the revelation of the aspect of Wisdom-*Chochmah*.

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[52] Proverbs 8:21; Also see Likkutei Torah Pekudei 6b

[53] Talmud Bavli, Arachin 10b; Also see Ohr HaTorah Va'etchanan p. 374 and on; Re'eh Vol. 5 p. 2,035.

[54] Isaiah 11:15

[55] See Likkutei Torah Tzav 16d and on.

[56] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Likkutei Torah Shir HaShirim 39a and on, and elsewhere.

That is, just as[57] the splitting of the sea was preparatory to the giving of the Torah, in that before the giving of the Torah there had to be the splitting of the sea, in that the "Sea-*Yam*-ים" refers to the aspect of Kingship-*Malchut*[58] which gathers and conceals the lights of the world of Emanation (*Atzilut*) within itself, and for there to be the giving of the Torah, which is the revelation of the world of Emanation (*Atzilut*), there had to be the "splitting" of the Sea-*Yam*-ים and the concealment, the same is so of the coming future.

That is, for there to be the revelation of the innerness (*Pnimiyut*) of the Torah, this being the revelation of the essence of Wisdom-*Chochmah*, there must be the "splitting" of the River-*Nahar*-נהר. This is because about Understanding-*Binah*, since its state is that of [tangible] existence, it therefore conceals the light (*Ohr*), and it therefore is necessary for there to be the splitting of the River. Then, afterwards, in *Zeir Anpin*, and certainly in Kingship-*Malchut* where there is the primary matter of the vessels (*Keilim*), the light (*Ohr*) is even more greatly diminished.

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This is why we sometimes find that in the higher levels the number is in greater quantity,[59] whereas in the lower levels the number is diminished, whereas sometimes we find the

[57] See Likkutei Torah Tzav ibid.

[58] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), and elsewhere.

[59] See *Hemshech* 5672 Vol. 1 p. 75 note 56 [textual variance].

opposite. This is like what is known[60] about the matter of the units of ones, tens, and hundreds. That is, units of one are in Kingship-*Malchut*, units of ten are in *Zeir Anpin*, and units of hundreds are in Wisdom-*Chochmah* and Understanding-*Binah*.

Alternately, units of ones are in *Zeir Anpin* and Kingship-*Malchut*, units of ten are in Wisdom-*Chochmah* and Understanding-*Binah*, and units of hundreds are in the Crown-*Keter*. This is like what is known about the verse,[61] "Sarah's lifetime was one hundred years, twenty years, and seven years." That is, seven is in *Zeir Anpin*, twenty is in Wisdom-*Chochmah* and Understanding-*Binah*, and one hundred is in the Crown-*Keter*. This is like the statement in Zohar,[62] "The Holy One, blessed is He, is inclusive of the upper place, the Concealed of all concealed, in the mystery of the one-hundred blessings," as in the lengthy explanation of this teaching of the Zohar explained elsewhere.[63] Likewise, thousands and myriads are in the Crown-*Keter*, as explained in Likkutei Torah in the discourse entitled, "*v'Ata MeiRivevot Kodesh*."[64]

Now, sometimes it is [the opposite], that the smaller number is specifically in the higher levels, and the lower it is,

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[60] See Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 5; Kehilat Yaakov, section on "*Cheshbon*"; See Biurei HaZohar of the Mittler Rebbe 28b and on; Torat Chayim, Chayei Sarah 126d; Vayeishev 205d; Maamarei Admor HaEmtza'ee Bechukotai p. 892 and on; Ohr HaTorah Bechukotai Vol. 3 p. 948 and on; Inyanim p. 193 and on; Sefer HaMaamarim 5680 p. 3; Discourse entitled "*Zeh Yitnu*" 5720 & 5721 (Sefer HaMaamarim 5720 p. 101 and on; 5721 p. 120 and on, translated in The Teachings of The Rebbe 5720, Discourse 12; 5721, Discourse 17); Discourse entitled "*uVachodesh HaShevi'i*" 5730 (translated in The Teachings of The Rebbe 5730, Vol. 1, Discourse 1); Also see Likkutei Sichot Vol. 31 p. 155 and elsewhere.

[61] Genesis 23:1

[62] Zohar I 123a

[63] See Biurei HaZohar of the Mittler Rebbe 28b and on.

[64] Likkutei Torah, Zot HaBrachah 93a and on.

the more the number is increased. For example, it states,[65] "You are He who is One, but not in numeration," and as known, this refers specifically to the innerness (*Pnimiyut*) of the Crown-*Keter*. [In contrast], abundance in number is primarily in the aspect of Kingship-*Malchut*, as the verse states,[66] "For even a thousand years in Your eyes are but a [bygone] yesterday," in that a single day of *Zeir Anpin* comes into Kingship-*Malchut* in the number of a thousand [years].

It is explained elsewhere[67] that this is the difference between the lights (*Orot*) and the vessels (*Keilim*). That is, from the perspective of the lights (*Orot*), whatever is higher is in greater number. However, it is not that they actually are in a state of numeration, but only a state of a greater light. In contrast, the greater the descent to below, the more diminished the light and revelation.

However, from the perspective of the vessels (*Keilim*), the higher it is, the smaller the number, meaning fewer vessels (*Keilim*), whereas the more the descent to below, the more the vessels (*Keilim*) are increased. (Also see the discussion in later chapters.)[68]

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[65] Introduction to Tikkunei Zohar 17a

[66] Psalms 90:4

[67] See Biurei HaZohar ibid.; Torat Chayim, Chayei Sarah 126d; Vayeishev 205d; Maamarei Admor HaEmtza'ee Bechukotai p. 892 and on; Ohr HaTorah Bechukotai Vol. 3 p. 948 and on; Inyanim p. 193 and on; Sefer HaMaamarim 5680 p. 3; Discourse entitled "*Zeh Yitnu*" 5720 & 5721 (Sefer HaMaamarim 5720 p. 101 and on; 5721 p. 120 and on, translated in The Teachings of The Rebbe 5720, Discourse 12; 5721, Discourse 17); Discourse entitled "*uVachodesh HaShevi'i*" 5730 (translated in The Teachings of The Rebbe 5730, Vol. 1, Discourse 1); Also see Likkutei Sichot Vol. 31 p. 155 and elsewhere.

[68] See Ch. 86 (*Hemshech* 5672 Vol. 1 p. 219).

This may be understood by way of analogy to the bestowal of intellect from a teacher to a student. That is, the teacher does not bestow the intellect as it is to himself, but only a small part of it. Likewise, when the student then gives it over to an even lesser student, he too does not bestow the intellect as it is in himself. We thus see that the light diminishes from level to level. However, from the perspective of the vessels (*Keilim*), the more the bestowal descends to below, the more it comes into an abundance of many letters and many matters, all of which are not necessary to the bestower himself, but are only for the sake of the recipient.

The same is so that in the higher levels, the light (*Ohr*) is with greater abundance, whereas the vessels (*Keilim*) are fewer. In contrast, the more it is drawn down to below, the more it is in a way[69] of a greater abundance of vessels (*Keilim*) and a greater diminishment of the light (*Ohr*). These two matters are inter-dependent, in that with the diminishment of the vessels (*Keilim*) there is a greater abundance of the light (*Ohr*), and when the vessels (*Keilim*) are abundant, the light (*Ohr*) is diminished.

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This then,[70] is the meaning of the verse,[71] "The youth of one-hundred years."[72] That is, in the coming future, the "youth-

[69] See *Hemshech* 5672 Vol. 1 p. 76 note 66 [textual variance].
[70] Regarding the coming section, see Ohr HaTorah Chayei Sarah 110b
[71] Isaiah 65:20
[72] See Likkutei Torah Tzav 10a

Na'ar-נער" which denotes[73] the matter of immaturity (*Katnut*) and is thus in a state of a diminishment of the light (*Ohr*), will ascend to the aspect of one-hundred, which is higher than the elder and hoary sage, which refers to the ages of sixty and seventy,[74] as the verse states,[75] "The days of our years, among them are seventy years." However, one hundred is higher than this. About this it states,[76] "The youth will shame the face of the elders," in that the youth will be higher than the elders.

The explanation[77] is that seventy years refers to the seven lower *Sefirot* of the Crown-*Keter*, this being the aspect of "the light of the seven days."[78] In contrast, one hundred refers to the three upper *Sefirot* of the Crown-*Keter*. Thus, the meaning of "the youth of one-hundred years" is that he will ascend to the aspect of the three upper *Sefirot* of the Crown-*Keter*.

It is in this regard[79] that about the current ascent of man, our sages, of blessed memory, stated in the Mishnah in Avot,[80] "At the age of five, the study of Scripture; At ten, the study of Mishnah… At one hundred, it is as though he has died and has passed and is nullified from the world." The commentators ask about this, in that at first glance, this Mishnah is enumerating

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[73] See *Hemshech* 5672 Vol. 1 p. 76 note 70 [textual variance].

[74] Avot 5:22

[75] Psalms 90:10

[76] Talmud Bavli, Sotah 49b

[77] See Likkutei Torah Tzav 9d and on.

[78] See Isaiah 30:26

[79] See Ohr HaTorah ibid.; Also see Ohr HaTorah Beshalach p. 530; Chukat p. 817; Discourse entitled "*Eeta b'Zohar Al HaPasuk Vayehi Chayei Sarah*" 5726 (Sefer HaMaamarim 5726 p. 172 and on, translated in The Teachings of The Rebbe 5726, Discourse 24).

[80] Avot 5:22 ibid.

all man's ascents, as he ascends from level to level, and this being so, what is the ascent in "it is as though he has died etc.?" However, the explanation is that this refers to the fact that "in their deaths they see."[81]

To explain, the verse states,[82] "No man can see Me and live," in that "during their lifetimes they do not see, but in their deaths, they see etc." This then, is the meaning of "it is as though he has died," this being the matter of "in their deaths, they see," which is the matter of [the blessing], "May you see your [coming] world during your lifetime etc."[83]

That is, because he is "one hundred," he ascends to the innerness (*Pnimiyut*) of the Crown-*Keter*. This is brought about through the preface of the seventy years, in that "the days of our years, among them are seventy years" referring to the matter of refining the animalistic soul.

In this regard there is an apportioning of the seventy years of man's life, corresponding to the seven emotions (*Midot*). However, when he refines the seven bad emotions of the animalistic soul, he thereby merits the aspect of "in their deaths they see." This is the matter of "one hundred years old," the aspect of the Crown-*Keter*, the aspect of an abundance of light (*Ohr*).

Summary: From this example we can understand the matter Above, that the vessel (*Kli*) of Wisdom-*Chochmah* is the aspect of "nothing" (*Ayin*), and is thus in a state of an abundance

[81] Torat Kohanim to Leviticus 1:1; Sifri to Numbers 12:8; Midrash Bamidbar Rabbah, end of Ch. 14.

[82] Exodus 33:20

[83] Talmud Bavli, Brachot 17a

of light (*Ohr*). In contrast, Understanding-*Binah* is the aspect of "something" (*Yesh*), and is thus in a state of diminished light (*Ohr*), and covers over the light of Wisdom-*Chochmah*. This is why in the coming future "He will wave His hand over the River-*Nahar*-נהר." However, in *Zeir Anpin* there is an even greater diminishment. It is for this reason that sometimes the higher it is the lesser the number, which refers to the vessels (*Keilim*), whereas at other times the higher it is the greater the number, which refers to the lights (*Orot*). This then is the meaning of [the teaching] that "at the age of one hundred it is as though he has died," meaning that there is (the nullification (*Bittul*) of the vessel (*Kli*) and) an abundance of the light (*Ohr*). In the coming future "the youth of one hundred" [means] that he will ascend to the aspect of the Crown-*Keter*.

35.

Now, just as in the ten *Sefirot* there are the divisions of above and below, so likewise there are the divisions of above and below in the worlds. For, as known,[84] the general totality of the chaining down of the worlds (*Hishtalshelut*) is discerned to be three levels, these being the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

This is analogous[85] to man, who is divided into three general categories, both in the powers of his soul, as well as in

[84] See Ohr HaTorah Inyanim p. 78; p. 96 and on.

[85] Regarding the coming section see Maamarei Admor HaZaken 5562 Vol. 1 p. 3; Ohr HaTorah Drushim L'Yom HaKippurim Vol. 5 p. 2,129 and on; Sefer HaMaamarim 5630 Vol. 2 p. 822 and on; 5631 Vol. 1 p. 223; 5644 p. 216; 5698 p.

his body, these being the head, the body, and the feet.[86] In the feet there is the power to walk, which is the most final power of the soul. That is, even though the power to walk and travel is also necessary to the soul, and there even is an advantage to the power to walk, in that it carries the head and upholds the head, nevertheless, it is the most final power, such that the light of the soul in it is very diminished in its revelation.

Now, in the torso there is a greater illumination of the light of the soul. For, the inner organs are in the torso, upon which man's lifeforce depends, such as the heart and lungs etc. Likewise, the emotions of the soul reside in the heart. Moreover, even the external limbs of the body have a greater revelation of the light of the soul in them than the foot.

An example is the hand, which has the power of movement to write and draw and to perform various tasks, in which [this] power is essentially higher than the power to walk. Even though this too is only the power of action, it nevertheless is higher than the power to walk of the feet. Moreover, there is a manifestation of the light of the intellect in it, and although in the power to walk there also is a manifestation of the intellect, nevertheless, it is not at all like the intellectual light that manifests in the power of movement of the hand, as explained elsewhere.[87]

Now, in the head there is an even greater illumination of the light of the soul, with even greater abundance. For, even though in regard to the essential vitality of the soul, the head

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51; Maamarei Admor HaEmtza'ee Bechukotai p. 892 and on; Ohr HaTorah Bechukotai Vol. 3 p. 948 and on; Inyanim p. 193 and on.

[86] See Likkutei Torah Emor 31a and elsewhere.

[87] See earlier in Ch. 2 (*Hemshech* 5672 Vol. 1 p. 4 and on).

and the heart are equally [vital], nevertheless, they are not equal in their powers. This is because in the head the intellectual faculties (*Mochin*) and all the higher senses are revealed, such as seeing and hearing etc. Thus, the primary revelation of the light of the soul is in the head,[88] and primarily in the brain in the head.

Now, about to the matter of the desire of the heart (*Re'uta d'Leeba*) which specifically is in the heart, there are two ways in this. The first is that which also is brought about through contemplation (*Hitbonenut*) in the brain, except that the contemplation (*Hitbonenut*) is into the limitless light of the Unlimited One that transcends the chaining down of the worlds (*Hishtalshelut*), as explained elsewhere.[89]

The second is the aspect of the desire of the heart (*Re'uta d'Leeba*) not brought about by contemplation (*Hitbonenut*) at all, but stemming from the essence [of one's soul]. This is the essential point of the soul that transcends the parameters of the [soul] powers, and is held in the heart and transcends the powers, as explained elsewhere.[90] However, in the powers of the soul, the primary revelation of the light of the soul is in the head.[91]

Now, from the perspective of the vessels and limbs of the body, the head is the smallest part of the [stature of the] body, whereas the part of the torso is larger than it, and the part of the legs is even larger. Thus, in the vessels (*Keilim*), the leg has more vessels than the head. In contrast, in the light (*Ohr*) it

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[88] See Tanya, Ch. 51 (71a and on).
[89] See Sefer HaMaamarim 5670 p. 32.
[90] See the preceding note.
[91] See Tanya ibid.

is the opposite, that in the head there is a greater illumination of the light of the soul, whereas in the torso the light is diminished, and in the legs, it is even more diminished.

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The same is so Above in the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).[92] That is, in the world of Creation (*Briyah*) there still is a revelation of the light (*Ohr*). For, since[93] the world of Creation (*Briyah*) is the first something (*Yesh*) created from the Godly "nothing" (*Ayin*),[94] there thus is still a revelation of the "nothing" (*Ayin*) there. This is why the world of Creation (*Briyah*) is called "darkness,"[95] as it states,[96] "He forms light and creates darkness." This is because in the world of Creation (*Briyah*) there is a revealed illumination of light, and it thus is the aspect of darkness and concealment relative to below. In contrast, in the world of Formation (*Yetzirah*) where the light is not as revealed, it thus is the aspect of light and revelation relative to what is below.

However, from the perspective of the vessels (*Keilim*) it is the opposite, that in the world of Creation (*Briyah*) there is the aspect of fewer vessels (*Keilim*), whereas in the world of

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[92] See Maamarei Admor HaZaken 5562 Vol. 1 p. 3; Ohr HaTorah Drushim L'Yom HaKippurim Vol. 5 p. 2,129 and on.

[93] See Sefer HaMaamarim 5659 p. 213.

[94] See Sefer HaMaamarim 5637 Vol. 2 p. 573 and on; Also see later in Ch. 141 (*Hemshech* 5672 Vol. 2 p. 372 and on); Sefer HaMaamarim 5644 p. 177 and on.

[95] See Likkutei Torah Shir HaShirim 4c; Also see the citations in the preceding notes.

[96] Isaiah 45:7; See the "*Yotzer*" blessing in the morning prayers; Also see Pri Etz Chayim, Shaar HaKeriyat Shema, Ch. 1; Likkutei Torah ibid.

Formation (*Yetzirah*) there is an abundance of vessels (*Keilim*). For, as known,[97] the worlds of Creation and Formation (*Briyah*, *Yetzirah*) are thought (*Machshavah*) and speech (*Dibur*).

Now, we [clearly] observe that what one can think in a short time and with few letters, comes into speech over much time and with many letters.[98] Moreover, the letters of thought are spiritual letters that are not sensed by the other, whereas the letters of speech are sensed by the other.

The same is so of the vessels (*Keilim*) of the world of Creation (*Briyah*), that they are fewer vessels, meaning that they are diminished in their "somethingness" (*Yeshut*) and [sense of independent] existence. In contrast, in the world of Formation (*Yetzirah*) there is an abundance of vessels (*Keilim*).

This is why Yechezkel [spoke at] great length about the matter of the Supernal Chariot (*Merkavah*),[99] whereas Yishayahu[100] did not [speak of it] with such length. This is because Yechezkel saw the Supernal Chariot (*Merkavah*) of the world of Formation (*Yetzirah*),[101] which has an abundance of vessels (*Keilim*). He therefore [spoke] at length about it. In contrast, Yishayahu saw the Supernal Chariot (*Merkavah*) of

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[97] See Likkutei Torah Balak 67a and elsewhere.

[98] See Likkutei Torah Tzav 17b; Maamarei Admor HaZaken 5572 p. 157; Ohr HaTorah Inyanim p. 318; Also see Maamarei Admor HaEmtza'ee and Ohr HaTorah Bechukotai cited in note 64.

[99] Ezekiel, Ch. 1; Also see Sefer HaMaamarim 5640 Vol. 1 p. 37 and on.

[100] Isaiah Ch. 6; Also see Sefer HaMaamarim 5640 ibid.

[101] See introduction to Tikkunei Zohar 4a; Etz Chayim, Shaar 49 (Shaar Kelipat Nogah) Ch. 2; Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 6; Also see Maamarei Admor HaZaken 5568 Vol. 1 p. 216; Sefer HaMaamarim 5640 ibid.

the world of Creation (*Briyah*),[102] which has fewer vessels (*Keilim*).

However, from the perspective of the light (*Ohr*) the opposite is so, that in the world of Creation (*Briyah*) there is the illumination of much light, whereas in the world of Formation (*Yetzirah*) the light is diminished. Furthermore, one is dependent on the other. That is, when the state of the vessels (*Keilim*) is few, they are greater vessels for the light (*Ohr*), such that the illumination there of an abundance of light (*Ohr*). However, when there is an abundance of vessels (*Keilim*), the light (*Ohr*) is diminished.

The same applies to the three general worlds (*Olamot d'Klallut*) that are divided into three general levels, these being the "Man of Creation" (*Adam d'Briyah*), the "Man of Formation" (*Adam d'Yetzirah*), and the "Man of Action" (*Adam d'Asiyah*) of the general worlds (*Klallut*).[103]

Summary: There likewise[104] is the division of above and below in the worlds. This is like it is in man, that the head is a small vessel, but the revelation of the highest powers of the soul is in it, whereas the body is larger, and in it reside the emotions and the external powers, (and the desire of the heart (*Re'uta d'Leeba*) is either also brought about through contemplation (*Hitbonenut*), or alternately, it is essential),

[102] See Likkutei Torah of the Arizal to Isaiah 6:1; Likkutei HaShas of the Arizal to Yevamot 49b ("*Menasheh*"); Maamarei Admor HaZaken ibid.; Sefer HaMaamarim 5640 ibid.

[103] See Ohr HaTorah Inyanim p. 78; p. 96 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18.

[104] See *Hemshech* 5672 Vol. 1 p. 78 note 98 [textual variance]

whereas in the legs the light is even more diminished. The same is so that in the world of Creation (*Briyah*), the vessels (*Keilim*) are not yet in a state of [tangible] existence, and there thus is an illumination of the revelation of light. [In contrast], in the world of Formation (*Yetzirah*) in which the vessels (*Keilim*) are in a state of [tangible] existence, the light is a diminished. [These worlds are comparable to] thought (*Machshavah*) and speech (*Dibur*). This is why Yechezkel [spoke] at length about the matter of the Supernal Chariot (*Merkavah*). The same principle applies to Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) of the general worlds (*Klallut*).

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However, in truth, this is not only due to the vessels (*Keilim*), but there [also] is a measure in the light (*Ohr*) as to how it is drawn to shine in every *Sefirah*. There likewise is a measure in the vessels (*Keilim*) as to how they will be, which is according to the measure of the light (*Ohr*). That is, according to the measure of the way that the aspect of Wisdom-*Chochmah* will be, so will the measure of the vessel (*Kli*) of Wisdom-*Chochmah* be, in order to receive the light and revelation of the aspect of Wisdom-*Chochmah*. The same is so of the other *Sefirot*.

The explanation of this is as explained before in chapter eight,[105] that it is from the "thickening" of the light (*Ohr*) that the vessel (*Kli*) is made. That is, even though the vessels (*Keilim*) have a unique root apart from the root of the lights

[105] *Hemshech* 5672 Vol. 1 p. 18.

(*Orot*),[106] nevertheless, the actual coming into being of the vessels (*Keilim*) is through the medium of the light (*Ohr*). This is why the vessel (*Kli*) is brought into being according to the manner of the light (*Ohr*), so that it will be prepared to receive the light (*Ohr*).

Now, the primary measurement takes place in the light (*Ohr*), as to how it will shine in the worlds. (However, it can be said that in the first root, the measurement of the vessels (*Keilim*) precedes the measurement of the light (*Ohr*).[107] This is because the ultimate Supernal intent is for the vessels (*Keilim*) to come into being, such that in its root, the construction of the substance (*Chomer*) precedes the form (*Tzurah*).[108]

This is why the vessels (*Keilim*) Above are what draw down the light (*Ohr*), unlike the vessels (*Keilim*) below, which only receive whatever is placed in them. However, Above the vessels (*Keilim*) draw down the light (*Ohr*),[109] and are like[110] the limbs of the body which draw down the vitality. This is

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[106] See the preceding note.

[107] See Torat Chayim Va'era 49c and on; and with the glosses in Ohr HaTorah Va'era Vol. 8 p. 2,888 and on; Sefer HaMaamarim 5628 p. 89 and on; p. 102 and on; 5629 p. 42 and on; Also see later in Vol. 5 p. 1,377 and on; Sefer HaMaamarim 5704 p. 244 and on; Discourse entitled "*Va'era*" 5728 (Sefer HaMaamarim 5728 p. 104 and on, translated in The Teachings of The Rebbe 5728, Discourse 14); Discourse entitled "*Yafah Sha'ah Achat*" 5729 (Sefer HaMaamarim 5729 p. 96 and on, translated in The Teachings of The Rebbe 5729 Vol. 1, Discourse 15).

[108] See Pirush HaMilot Ch. 53 (33b); Torat Chayim Vayakhel 403a; Maamarei Admor HaEmtza'ee Bechukotai p. 859.

[109] See Sefer HaMaamarim 5633 Vol. 2 p. 351; 5653 p. 230 and on; 5692 p. 133 and on.

[110] See Torah Ohr Megillat Esther 97a and on; Sefer HaMaamarim ibid.

because[111] the root of the vessels (*Keilim*) precedes the light (*Ohr*). Nonetheless, this is [only] after the refinement of the vessel, in that according to its refinement it draws down the light (*Ohr*).

However, at the beginning of their coming into being, it is from the "thickening" of the light (*Ohr*) that the vessel (*Kli*) is made. The same is so of the measurement, that in their root, the measurement of the vessels (*Keilim*) precedes the measurement of the lights (*Orot*). It only is that in the **revelation** the measurement the light (*Ohr*) was first. This is the [same as] the matter[112] that the earth preceded in thought,[113] whereas in their creation, the heavens preceded.)[114]

This is like the statement in Etz Chayim,[115] that the drawing down of the line is to bring above and below about. This is because if the drawing down was not by way of the line, there would not be above and below in the worlds, and the whole world would be in a state of equality in all its parts, and there would be no recognition in it of the differentiations of ten *Sefirot*, as explained in Mevo She'arim.[116]

This is why the drawing down is through the Line-*Kav*, so that there will be above and below. For, since the upper end of the Line-*Kav* touches and adheres to the limitless light of the Unlimited One, blessed is He, whereas its lower end is not

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[111] See the citations in the preceding notes. Also see Maamarei Admor HaZaken 5562 Vol. 1 p. 200 and on; Sefer HaMaamarim 5659 p. 8 and on; Also see earlier in Ch. 11 (p. 24); Later in Ch. 93; Ch. 239 (p. 240; Vol. 3 p. 663).

[112] See Ohr HaTorah Va'era Vol. 8 p. 2,888 and on ibid.; Maamarei Admor HaEmtza'ee Na"Ch p. 134.

[113] Talmud Bavli, Chagigah 12a; Torah Ohr Vayigash 43c.

[114] See the preceding note.

[115] Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

[116] Mevo She'arim, Shaar 1, Part 1, Ch. 2.

drawn all the way down to the limitless light of the Unlimited One that surrounds under the worlds, and does not adhere to it,[117] this thereby brings about that in the Line-*Kav* there is a beginning and end, and an above and below etc.

Through this in the worlds and *Sefirot* there also are above and below. That is, those who receive from the upper part of the Line-*Kav* that is closer to the limitless light of the Unlimited One (*Ohr Ein Sof*), this being it's the upper aspect, are in the upper aspect. [On the other hand], the greater the distance from the upper end, the lower the aspect.

It is in regard to this that the Line-*Kav* is called the Measuring Line (*Kav HaMidah*).[118] (See the discussion in the explanation of the discourse entitled "*v'Atah Yigdal*" which has not [yet] been published.[119] It can be said that the source of this is from the above-mentioned Etz Chayim.) This is because it is through the Line-*Kav* that there is measure to the lights (*Orot*), whether the drawing down is from the upper end of the Line-*Kav*.

For example, the stature (*Partzuf*) of Primordial Man (*Adam Kadmon*) receives from the upper end of the Line-*Kav* which is in proximity to the limitless light of the Unlimited One, blessed is He. In contrast, the worlds under Primordial Man (*Adam Kadmon*) receive in a way of distance. The same is so

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[117] See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2 ibid.

[118] See Zohar II 233a; Biurei HaZohar of the Mittler Rebbe 119d and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 298 and on.

[119] See Maamarei Admor HaZaken 5563 Vol. 2 p. 586 and on; Ohr HaTorah Shlach p. 493 and on (where it states that "the Measuring Line (*Kav HaMidah*) is the Line and Thread (*Kav v'Chut*)" and in Ohr HaTorah there it states, "With respect to his stating that the Measuring Line (*Kav HaMidah*) is the Line and Thread (*Kav v'Chut*), this is seemingly something novel.")

of each particular *Sefirah*. This is as stated in Etz Chayim,[120] that in the Crown-*Keter* and Wisdom-*Chochmah*, the limitless light of the Unlimited One shines in a way of proximity, whereas in Understanding-*Binah* it is in a way of distance etc.

In other words, in Understanding-*Binah* there is an illumination of the limitless light of the Unlimited One as He comes into the category of comprehension, whereas in Wisdom-*Chochmah* the limitless light of the Unlimited One shines as He still transcends comprehension, as will be explained.[121] As known, there also are specific "pipes" to every particular *Sefirah*. See the discussion on this in Biurei Zohar to Parshat Vayishlach,[122] on the verse,[123] "The ways of *HaShem*-יהו"ה are upright etc."

Now, in Pardes Rimonim, in Shaar Erchei HaKinuyim[124] on the letter *Shin*-ש, [in the section on the term], "The measure of the stature-*Shiur Komah*-שיעור קומה," he writes that "the soul that is unified in the *Sefirah* is called the 'measure-*Shiur*-שיעור,' since it is what gives measure to the entire stature (*Komah*-קומה), and it is what tells the *Sefirah* 'enough-*Dai*-די.'" This is likewise stated in chapter seven of Shaar Atzmut v'Keilim.[125] (Based on the statement there, this

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[120] See Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 13-14; Shaar 47 (Shaar Seder ABY"A) Ch. 1; Maamarei Admor HaZaken Inyanim Vol. 1 p. 36 and on; Ohr HaTorah Inyanim p. 179 and on.

[121] Ch. 37 and on (*Hemshech* 5672 Vol. 1 p. 81 and on).

[122] Biurei HaZohar of the Mittler Rebbe 47c and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 2 p. 705 and on; Also see Ohr HaTorah Na"Ch Vol. 1 p. 454 and on; Sefer HaMaamarim 5634 p. 136 and on; 5652 p. 103 and on; 5659 p. 64 and on; Discourse entitled "*Yom Tov Shel Rosh HaShanah*" of this year (Sefer HaMaamarim 5672 p. 3 and on); Sefer HaMaamarim 5689 p. 11 and on.

[123] Hosea 14:10

[124] Pardes Rimonim, Shaar 23, Ch. 21.

[125] Pardes Rimonim, Shaar 4, Ch. 7.

is the desire of the Emanator, blessed is He, in the matter of the *Sefirot*. According to the statement in Etz Chayim, it is according to what was already measured in the will of the Supernal One as to the way of the drawing down of the Line-*Kav*, in the close and distant aspects within it.)

We thus find that the measurements of above and below are in the light (*Ohr*), as to the way it is drawn down in the *Sefirot*. Thus, in the ten *Sefirot* there are the divisions of above and below, both in the lights (*Orot*) as well as in the vessels (*Keilim*), and this is so in whatever way it may be, whether it is that the measurement is in the light (*Ohr*) and that the vessel (*Kli*) comes into being in like manner, or whether the measurement is in the vessel (*Kli*), and the light (*Ohr*) is drawn down in like manner. For, in truth both are true.

That is, in the revelation, the measurement is in the light (*Ohr*) as to how it will shine and be revealed, and the vessels (*Keilim*) are brought into being in like manner. Then, afterwards, it is according to the refinement of the vessels (*Keilim*) that we draw down the light (*Ohr*). However, all this only applies in the inner manifest lights (*Orot Pnimiyim*) that come into a state of manifestation within the vessels (*Keilim*), that there is measure in them in the aspects of the divisions of above and below.

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Now, with the above in mind, we can understand the verse, "At the Heads of your months-*u'vRoshei Chodesheichem*-ובראשי חדשיכם." About this Zohar asks, "How

many heads does the moon have? Is it not so that the only head (*Rosh*-ראש) the moon has is the sun? Rather, they are two heads at every new moon, these being Yaakov and Yosef."

The explanation is that it states in Me'orei Ohr[126] that the "additional-*Musaf*-מוסף" prayer is in the aspect of Foundation-*Yesod*, which comes in the mystery of addition (*Sod Tosefet*-סוד תוספת), and is the matter of the union (*Yichud*) of Yisroel and Rochel.

This is the difference between the *Shacharit* and *Musaf* prayers. That is, the *Shacharit* prayer is the union (*Yichud*) of Yaakov and Rochel,[127] whereas the *Musaf* prayer is the union (*Yichud*) of Yisroel and Rochel. This is because "Yaakov-יעקב" is a term meaning "breaking through-*Bekiyah*-בקיעה,"[128] as in the verse,[129] "Then your light will burst forth-*Yibaka*-יבקע like the dawn," in that it only is a radiance. In contrast, Yisroel is the essential aspect of Wisdom-*Chochmah*.

This is like the explanation in Likkutei Torah of the Arizal[130] on the verse,[131] "He established a testimony in Yaakov, and set down a Torah in Yisroel." That is, Yaakov is

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[126] Me'orei Ohr, Ot Mem, Section 34

[127] See Siddur HaArizal there, and elsewhere.

[128] See Etz Chayim, Shaar HaKlallim Ch. 10; Siddur Im Da"Ch 376a and on.

[129] Isaiah 58:8

[130] Likkutei Torah of the Arizal to Psalms 78:5. (There it states, "The Foundation-*Yesod* of the Father-*Abba* [i.e., Wisdom-*Chochmah*] that brings forth the stature (*Partzuf*) of Yaakov is not the actual being of the Foundation-*Yesod*, but is only 'a testimony' (*Eidut*-עדות).* However, the Torah, which is the essence of the Foundation-*Yesod* of the Father-*Abba* [i.e., Wisdom-*Chochmah*] is the inner aspect of *Zeir Anpin* from the upper part which is called Yisroel.") [* "In other words, it is only a mere radiance, as stated on the verse 'a Tabernacle of Testimony-*Mishkan HaEidut*-משכן העדות." See Ohr HaTorah cited in note 1. Also see Likkutei Torah Pekudei 7d, and elsewhere.]

[131] Psalms 78:5

only the aspect of "testimony-*Eidut*-עדות," and not the essence of the thing. In contrast, Yisroel is the aspect of the essence of the thing.

This also is the matter of betrothal and marriage.[132] That is, betrothal is the matter of [the teaching that] "the excess overflow of the Upper Wisdom-*Chochmah* is the Torah." That is, the externality (*Chitzoniyut*) of the Torah is from the aspect of the externality (*Chitzoniyut*) of Wisdom-*Chochmah*, which generally is only a radiance and not the actual essence. In contrast, the innerness (*Pnimiyut*) of the Torah is the innerness (*Pnimiyut*) and essence of the Wisdom-*Chochmah*. Now, the general matter of unifications (*Yichudim*) only applies in the inner light (*Ohr Pnimi*), since this is what comes into a state of separate levels, and it thus applies for there to be a matter of unifications (*Yichudim*) in this.

This then, is the meaning of "two heads, Yaakov and Yosef," which Mikdash Melech[133] explains refer to Splendor-*Tiferet* and Foundation-*Yesod*. In other words, Yaakov is the drawing down of the radiance, as mentioned before. However, Yosef-יוסף is the primary aspect of the Foundation-*Yesod*, which is the drawing down of the innerness (*Pnimiyut*) and Essential Self of the limitless light of the Unlimited One, blessed is He.

This is the meaning of the verse,[134] "A charming son is Yosef-*Ben Porat Yosef*-בן פרת יוסף," [which Targum translates as] "a fruitful son is Yosef,"[135] this being the matter of the

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[132] See Likkutei Torah, Zot HaBrachah 94c and on.
[133] Mikdash Melech to Zohar ibid.
[134] Genesis 49:22
[135] Targum Onkelus to Genesis ibid.

addition (*Tosefet*-תוספת) of light, in which the addition of the Holy One, blessed is He, is greater than the principal.[136] This refers to the abundance of light the comes as the aspect of the revelation of the essential light (*Ohr HaAtzmi*).

The explanation is that all bestowals are through Foundation-*Yesod*, except that there are two levels in this. There is external bestowal and inner bestowal, and the aspect of Yosef is primarily the inner bestowal. All this only applies in the inner light (*Ohr Pnimi*) where there is above and below, abundance and diminishment etc.

It thus is in this regard that [Zohar states] that "the only head (*Rosh*-ראש) the moon has is the sun." For, it indeed is so that all bestowals to Kingship-*Malchut* are from the aspect of "the sun of *HaShem*-יהו"ה," this being the inner light (*Ohr Pnimi*), and in this there are the two kinds of unions (*Yichudim*), as mentioned before.

This then, is the meaning of the words, "At the Heads of your months," that on each and every New Moon there is a drawing down of two unifications (*Yichudim*), these being the aspects of Yaakov and Yosef. That is, Yaakov is only the aspect of a radiance, this being the aspect of the external bestowal, whereas Yosef is the aspect of the inner essential bestowal, and is the matter of "a fruitful son is Yosef," in that there is a drawing down of the essential light (*Ohr Atzmi*) into revelation in the aspect of Kingship-*Malchut*.

Summary: In truth this is not solely due to the vessel (*Kli*), but there rather is measurement in the light (*Ohr*) and it is

[136] Midrash Bereishit Rabbah 61:4

in like manner that the vessel (*Kli*) is measured. This is because it is from the "thickening"[137] [of the light (*Ohr*)] that the vessel (*Kli*) is made. This is like the statement in Etz Chayim and Mevo She'arim, that the Line-*Kav* is what brings about [the aspects of] above and below, and in Pardes Rimonim [it states] that the soul[138] [of the *Sefirah*] is what gives measure to the entire stature. Both are true, in that the measure of the vessel (*Kli*) is according to the measure of the light (*Ohr*) (such that for a light (*Ohr*) that is in an elevated state, the vessel for this is only the diminishment of the vessel (*Kli*)). Then, afterwards, it is according to the manner of the refinement of the vessel (*Kli*) that it draws down the light (*Ohr*). Now, based on the above the verse, "At the heads of your months" is explained.

[137] See *Hemshech* 5672 Vol. 1 p. 80, note 129 [textual variance].
[138] See *Hemshech* 5672 Vol. 1 p. 80, note 130 [textual variance].

Discourse 10

"*Vayedaber Moshe El Roshei HaMatot… - Moshe spoke to the heads of the tribes…*"

Delivered on Shabbat Parshat Matot-Masei, 5672[1]
By the grace of *HaShem,* blessed is He,

The verse states,[2] "Moshe spoke to the heads of the tribes of the children of Israel saying: This is the thing that *HaShem*-יהו"ה has commanded etc." Now, we must understand why it states, "This is the thing that *HaShem*-יהו"ה has commanded," for it could have simply begun with the matter of vows, "If a man makes a vow etc."[3] This being so, what is the meaning of the introduction, in that it begins by saying, "This is the thing etc.?"

We also must understand why the Torah portion about vows was said specifically to the heads of the tribes. For, is it not so that the Torah was said to all the Jewish people? This being so, what is different about the Torah portion about vows that it specifically was said to the heads of the tribes?

Now, to understand this we must begin with the explanation before,[4] that in the ten *Sefirot* there are the divisions of above and below, and that this is because the lights (*Orot*)

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[1] Part of the discourse appears to be founded on the discourse entitled "*Lehavin Mah SheKatuv b'Etz Chayim*" in Maamarei Admor HaZaken, Inyanim Vol. 1 p. 36 and on, and with the glosses etc., in Ohr HaTorah Inyanim p. 179 and on, as cited in later notes.

[2] Numbers 30:2

[3] Numbers 30:3

[4] Ch. 33 and on (*Hemshech* 5672 Vol. 1 p. 70 and on).

are inner lights (*Orot Pnimiyim*) which come in a way of manifesting within vessels (*Keilim*). They thus have measure in the way they are drawn down and revealed, such that they are not equal on all levels, this being the matter of the divisions of above and below in them.

37.

Now, about the matter of "above" and "below," meaning that which is called "above" and [that which is called] "below," it is explained elsewhere[5] that this refers to the greatness and smallness [of the revelation]. That is, the diminishment of the light (*Ohr*) from level to level is the aspect of below. This likewise is the matter of "closeness" and "distance."

That is, in "closeness" there is a greater illumination of the revelation of the light (*Ohr*), this being such that there is much light (*Ohr*) and revelation. However, the greater the "distance," the more the light (*Ohr*) becomes diminished and concealed.

This is also the matter of "above" and "below" in the drawing down of the Line-*Kav*, which is the matter of "closeness" and "distance," as stated in Mevo She'arim, Shaar 1, Chapter 2. That is, at its upper end its state is that of closeness

[5] See the discourse entitled "*Lehavin Mah SheKatuv b'Etz Chayim*" ibid. (Maamarei Admor HaZaken ibid.; Ohr HaTorah ibid. p. 180 and on); Imrei Binah, Shaar HaKeriyat Shema, Ch. 35 and on (61c and on); Sefer HaMaamarim 5627 p. 348 and on; 5629 p. 369 and on; 5637 Vol. 2 p. 454 and on; 5640 Vol. 2 p. 571 and on; 5647 p. 116 and on; Discourse entitled "*uVachamishah Asar Yom*" and discourse entitled "*Lehavin Inyan Simchat Torah*" 5730 (translated in The Teachings of The Rebbe 5730 Vol. 1, Discourse 4 & Discourse 5).

to its Source, and there the light shines with greater revelation. In contrast, the more it is drawn down and becomes distant from its Source, the more diminished and concealed the light becomes.

This is analogous to the light of a candle or even the light of a torch, that when it is close it shines greatly, whereas at a distance it does not shine as much, even though it is the very same light. It only is that upon [the light] becoming distant from its source, it becomes [more] concealed and diminished etc. (Now, in the physical analogy, this is because the light becomes weaker, which does not apply to the spiritual, Heaven forbid to think so, but it rather only becomes [more] concealed, this being the matter of its diminishment.)

This then, is the meaning of the statement in Etz Chayim,[6] that in Wisdom-*Chochmah* the limitless light of the Unlimited One shines in a way of spacial closeness, in Understanding-*Binah* it shines in a way of spacial distance, in *Zeir Anpin* by way of a window, and in Kingship-*Malchut* by way of a pinhole etc. That is, in Wisdom-*Chochmah* the light shines there with greater revelation.

This is analogous[7] to the conception of some matter of intellect. That is, in the seminal point of the flash of insight of Wisdom-*Chochmah*, the intellectual light shines with very great revelation of light. Even though he does yet grasp the idea as to how it is and what it is, it nevertheless shines there with

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[6] See Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 13-14; Shaar 47 (Shaar Seder ABY"A) Ch. 1; Also see the citations in the preceding note.

[7] See Sefer HaMaamarim 5647 p. 102 and on; 5650 p. 298; 5654 p. 162; 5657 p. 66; p. 151; p. 174; 5658 p. 12 and on; *Hemshech* 5666 p. 39 [translated in Hemshech Samech-Vav, Vol. 1, Discourse 4].

greater revelation. Then, when it comes into the comprehension of Understanding-*Binah*, the light becomes diminished, even though primarily the grasp of the matter is in Understanding-*Binah*.

This is because in Wisdom-*Chochmah*, even though it too is knowledge, it nonetheless is not comprehended and grasped [knowledge], as will be explained. Rather, the matter of grasp and comprehension is specifically in Understanding-*Binah*. Nonetheless, in Wisdom-*Chochmah* the revelation is with greater light than in Understanding-*Binah*, as explained before in chapter thirty-three.[8]

Nevertheless,[9] in Understanding-*Binah* the light also shines in a way of expansiveness. This is because, in general, in the intellectual faculties (*Mochin*) there is an illumination of the revelation of light. In contrast, in *Zeir Anpin* it is by way of a "window," which is the matter of greater diminishment.

For example, by way of analogy, this may be understood from the light of the sun. That is, outside the house it shines with great expansiveness in the entire area of space, whereas in the house it only shines by way of the window, whereas the walls block the light, so that in the house it does not shine with expansiveness but only by way of the window. Thus, the light is more greatly diminished compared to how it is outside of house.

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[8] *Hemshech* 5672 Vol. 1 p. 70 and on.

[9] Regarding the coming section, see the discourse entitled "*Lehavin Mah SheKatuv b'Etz Chayim*" ibid. (Maamarei Admor HaZaken ibid. p. 38 and on; Ohr HaTorah ibid. p. 186 and on); Also see Imrei Binah ibid. Ch. 36 (62b and on).

This is why[10] our sages, of blessed memory, stated,[11] "A porch may be searched [for leaven] by its own light," since the light there is with great abundance, but this is not so [inside] the house. The same is understood about *Zeir Anpin*, in which the illumination is only by way of a "window," in that this is a matter of the diminishment of the light.

This is analogous to a final conclusive ruling (*Psak Din*) that is arrived at after lengthy analysis with various reasonings and explanations. In the final ruling there is no recognition of all the reasoning and explanations, but only that he rules such and such. However, it must be said that the entire length is concealed in this, being that the final ruling comes from all the lengthiness of the analysis. Thus, it certainly has all the reasoning and explanations within it, except that they are concealed and not discernible in an [openly] revealed way.

An example is the Mishnah, which is the summary that comes after already having gone through the great and lengthy analysis of all the matters with many reasonings and explanations. All this comes in the Mishnah in a very concise way. Then, afterwards, the Talmud expands the matter. This is why one who is a very great sage will know the entire length from the short language and brief letters of the Mishnah,[12] even though in the Mishnah it is concealed.

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[10] See Ohr HaTorah ibid.

[11] Talmud Bavli, Pesachim 8a

[12] See Talmud Bavli, Taanit 21a and Rashi there (cited in Likkutei Torah, Hosafot to Vayikra 53c; Ohr HaTorah, Chayei Sarah 129a); Also see the Rambam's introduction to Mishnayot ("*Acharei Khein Ra'ah Lehistapek*"); Sefer HaMaamarim 5659 p. 126.

For example, [in the Mishnah it simply states],[13] "A Sukkah that is more than twenty cubits high is unfit." Now, there are reasons for this,[14] [whether] it is because when it is higher than twenty cubits one is not in the shade of the Sukkah [but of its walls], or because his eye does not catch sight [of the *Schach* above] etc. That is, there are various matters involved in this, all of which are included in the summary of the Mishnah, except that there they are concealed.

This then, is the matter of the diminishment of the light. That is, even though in a concealed way it is present, it nonetheless does not shine in a revealed way, and all that is revealed is the diminished light. The same is so of the intellect (*Mochin*) and the emotions (*Midot*), in that compared to the intellect (*Mochin*), the emotions (*Midot*) are the aspect of a diminished light.

For example, this is like the contemplation (*Hitbonenut*) of a Godly matter by which one thereby is roused with love and fear, but that which shines from the intellect into the emotions is but a small part of it. Now, it indeed is necessary for there to be a radiance of the intellect in the emotions, for if this was not so, there would be no arousal of the emotions [at all] (and in that radiance the entire length of the contemplation is present in a concealed way) except that it is such that the light is diminished.

The same is so Above, that in Understanding-*Binah* the light shines in a way of expansiveness, whereas in *Zeir Anpin* it

[13] Mishnah Sukkah 1:1; Talmud Bavli, Sukkah 2a
[14] Talmud Bavli, Sukkah 2a ibid.

only shines as a diminished light by way of a "window," and in Kingship-*Malchut* the light only comes by way of a "pinhole."

This is analogous a person who reveals[15] his emotions in speech, such as when he speaks words of love, or when the love is what causes the speech, such that because of love he speaks to the other. [We thus see that] the speech reveals the emotion of love. On the other hand, [the emotion of] hatred is the opposite of speech, as stated,[16] "[Who is] one who hates? One who has not spoken to him etc."

Albeit, whatever is revealed in speech is only a mere glimmer of the emotion. Proof of this is that when one's emotions are excited in their full strength, one is altogether incapable of speaking. Only when the emotion has become constricted [and subsided], is he then able to speak, within which there only is a mere radiance of the emotion. The same is so of the aspect of Kingship-*Malchut*, that a constricted and diminished light illuminates, this being the aspect of a "pinhole."

This then, is the matter of "above" and "below" in the ten *Sefirot*. That is, the abundance of the light is the aspect of "above," whereas the diminishment of the light is the aspect of "below." This is why Wisdom-*Chochmah* is higher compared to Understanding-*Binah*, since in Wisdom-*Chochmah* the light shines with greater abundance. Likewise, the intellectual faculties (*Mochin*) are higher compared to the emotions (Midot).

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[15] *Hemshech* 5672 Vol. 1 p. 82, note 16 [textual variance].
[16] Mishnah Sanhedrin 3:5; Talmud Bavli, Sanhedrin 27b

However, when the light and revelation is equal in all the *Sefirot*, even though, in essence they are divided in their levels (this being the matter of "beginning" and "end") it is not in a way of "above" and "below."

For example, in the revelation of the essential [soul] powers, even though the intellect (*Mochin*) is essentially higher than the emotions (*Midot*), nevertheless, since the light of the soul shines in them equally, it is not in a way of an upper and a lower. The same is so Above, such as in the world of Chaos-*Tohu*, which was not in a way of "upper" and "lower," as explained elsewhere.[17]

Summary: Now, "above" and "below" refer to the matter of the abundance and diminishment [of the light], (caused by closeness and distance). That is, the abundance of light and revelation is the upper aspect, whereas the concealment and diminishment of the light is the lower aspect. Therefore, due to the abundance of light Wisdom-*Chochmah* is the upper aspect. This is like the seminal point of the insight, in which the light is abundant. In contrast, in the comprehension there is the diminishment and concealment of the light, but it nevertheless is in a state of expansiveness. In the emotions it becomes further diminished, such as in a final conclusive legal ruling (*Psak Din*), and like in the Mishnah, in which the entire lengthiness is concealed. In speech even the emotions become concealed. However, in regard to the essential powers, in which the light is present in them equally,

[17] See Maamarei Admor HaZaken 5562 Vol. 1 p. 196 and on; Sefer HaMaamarim 5670 p. 226 and on, and elsewhere.

even though they are in a way of "beginning" and "end," they nevertheless are not in a way of "above" and "below." This is like how it is in the *Sefirot* of the world of Chaos-*Tohu*.

38.

Now, this is the matter of the chaining down of the *Sefirot* one from the other, and the same is so of the coming into being of the worlds from one from the other. That is, for there to be a *Sefirah* that is lower than a higher, this is brought about by the diminishment of the light.

For example, in the chaining down of Understanding-*Binah* from Wisdom-*Chochmah*, this is brought about through a diminishment of the light of Wisdom-*Chochmah* within itself. For, if the revelation was present in the entire *Sefirah* of Wisdom-*Chochmah* equally, in a way of abundant light, the *Sefirah* of Understanding-*Binah* would not have emanated from it.

Rather, this only is brought about through the diminishment of the light within the aspect of Wisdom-*Chochmah* itself, this being the aspect of Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*), from which the aspect of Understanding-*Binah* was emanated. For, as the Father-*Abba* is in essence, meaning, the essence of Wisdom-*Chochmah*, even though it too is knowledge, it nevertheless transcends comprehended intellect, as will be explained. Thus, if there were to be the revelation of Wisdom-*Chochmah* as it is in its essence, it would not come into the comprehension of the Understanding-*Binah*.

Rather, it only is through the diminishment of the light in the lower levels of Wisdom-*Chochmah*, in the aspects of *NeHi"Y*[18] of the Father-*Abba*, that it thereby is possible for there to be the emanation of Understanding-*Binah* from Wisdom-*Chochmah*. This thereby brings about the aspect of the diminishment of the light in Understanding-*Binah*.

Likewise, for there to be the emanation of the aspect of *Zeir Anpin* from the intellectual qualities (*Mochin*), this too is brought about specifically through a diminishment of the light, in that it is from the lower levels of Wisdom-*Chochmah* and Understanding-*Binah* that the emanation of *Zeir Anpin* comes.

So likewise, for the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) to come into being from the world of Emanation (*Atzilut*), this is brought about through the diminishment of the light from level to level within the world of Emanation (*Atzilut*) itself. For, if the light was equal in all levels of the world of Emanation (*Atzilut*), so that even in the aspect of Kingship-*Malchut*, which is the last of all levels of the world of Emanation (*Atzilut*), there would be an abundance of light, it would not have been possible for there to be the coming into being of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). Rather, it specifically is through the diminishment of the light that it is possible for them to come into being.

Now, although their coming into being is in a way of no comparison, nonetheless, it must be said that the "nothing" (*Ayin*) has some relation to the "something" (*Yesh*) coming into

[18] An acronym for Victory-*Netzach*, Majesty-*Hod,* and Foundation-*Yesod*

being from it, as explained elsewhere.[19] This is brought about through there being a diminishment of the light from level to level until the aspect of Kingship-*Malchut* within the level of the world of Emanation (*Atzilut*) [itself]. It is then possible that from the aspect of Kingship-*Malchut* [of the world of Emanation] will be the coming into being of the "something" (*Yesh*) of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). All this is regarding the matter of the chaining down of the worlds (*Hishtalshelut*) and the coming into being, in which "above" and "below" are in a way of an abundance or diminishment of the light (*Ohr*).

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However, in the essence of the matter of "above" and "below," as it is in the worlds and *Sefirot*, the aspect of "above" is not just that the state of the upper level is that of abundant light compared to the lower level, but rather, "above" and "below" is something inherent and essential to their levels. That is, in level the upper is "above" in the essence of its being, and is also in a state of an abundance of light in that level of elevation within which it is.

(The reason for the abundance and diminishment of the light also stems from [the matter of] "above" and "below" as it is in the essence of their levels. That is, a *Sefirah* that is essentially "above" in its level has a greater illumination of light

[19] See Sefer HaMaamarim 5656 p. 354; 4679 p. 133; 5687 p. 94 and on; Also see later in Ch. 150; Ch. 256 (*Hemshech* 5672 Vol. 2 p. 399; Vol. 3 p. 712).

in it, (and the light is also of a higher level). In contrast, the [*Sefirah*] below it is in a state of diminished light.

(In other words, it is not only the constriction (*Tzimtzum*) within the order of the chaining down that causes the diminishment and the concealment, as explained before that there must be a diminishment at the end of the upper level in order for there to be the emanation of the lower level, in that the distance is the reason for the diminishment, but it rather is that the lower level, since it essentially is a lower level, is the reason for the diminishment and concealment of the light.)

Based on this, that which is essentially on a higher level (due to its root and source) is emanated in a way of closeness, meaning, at the upper end of the Line-*Kav*, and is in a state of abundant light and revelation, whereas a level that is lower in essence is emanated in a way of distance and is in a state of diminishment and concealment. See the discussion later in chapter forty-four.)[20]

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For example, in the worlds in general, the worlds that precede the world of Emanation (*Atzilut*) are higher than the world of Emanation (*Atzilut*). This is because they are elevated in the essence of their levels. This is because higher than the world of Emanation (*Atzilut*) is the illumination of the essence of the Line-*Kav*, whereas in the world of Emanation (*Atzilut*)

[20] *Hemshech* 5672 Vol. 1 p. 97 and on.

there only is a radiance of the Line-*Kav*.[21] This is a much greater level of elevation in the essential being of the light.

That is, above the world of Emanation (*Atzilut*) is the essential being of the light, whereas in the world of Emanation (*Atzilut*) there only is the revelation of [the knowledge of] its existence, this being a radiance. For, as explained elsewhere,[22] radiance (*Ha'arah*) compared to essence (*Etzem*) is like [the knowledge of] its existence compared to its essential being.

Even the light that is the aspect of the revelation of the essence, (meaning, the light that is in a state of limitlessness), this too is only the aspect of [a revelation of its] existence, meaning that the light only reveals the existence of the Luminary (*Ma'or*), but is not His Essential Being, as explained elsewhere.[23]

This being so, the world of Emanation (*Atzilut*), which is only a radiance of the Line-*Kav*, is only the aspect of [the knowledge of] its existence relative to the essence of the light that transcends the world of Emanation (*Atzilut*). (It only is that in the world of Emanation (*Atzilut*) there is an illumination of the essential being of the ray.

That is, in the *Sefirot* of the world of Emanation (*Atzilut*) there is grasp of the actual being of the ray. This is as explained

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[21] See Sefer HaMitzvot of the Tzemach Tzeddek p. 129b and on; Sefer HaMaamarim 5669 p. 161 and on.

[22] See Maamarei Admor HaEmtza'ee, Na"Ch p. 140; Shaar HaEmunah, Ch. 22 (40b); Sefer HaMaamarim 5669 p. 107; Discourse entitled "*v'Eileh Toldot Noach*" of this year (Sefer HaMaamarim 5672 p. 47); Sefer HaMaamarim 5678 p. 213; 5679 p. 499; Sefer HaMaamarim Yiddish p. 190, and elsewhere.

[23] See *Hemshech* 5666 p. 610 and on [translated in Hemshech Samech-Vav, Vol. 4, Discourse 54]; Also see p. 236 ad loc. [Vol. 2, Discourse 21].

elsewhere[24] about the grasp of the souls in the Garden of Eden (*Gan Eden*).) This is why the levels that are higher than the world of Emanation (*Atzilut*) are in a state of complete concealment, whereas revelation begins from the world of Emanation (*Atzilut*), being that the revelation in worlds is only the aspect of [the knowledge of] the existence of the limitless light of the Unlimited One, blessed is He.

This is because about the Essential Self of the limitless light of the Unlimited One, "no thought grasps Him at all."[25] Thus, the world of Emanation (*Atzilut*) is the beginning of the revelation, whereas that which transcends the world of Emanation (*Atzilut*), this being the aspect of His Essential Self, is concealed. Likewise, about the levels higher than the world of Emanation (*Atzilut*) itself, compared to the levels below it, the aspect of Primordial Man (*Adam Kadmon*) is transcendently separate. It thus is called "Primordial Man-*Adam Kadmon*-אדם קדמון."

Now, "Primordial Man-*Adam Kadmon*-אדם קדמון" refers to the aspect of "man-*Adam*-אדם" that arose in the **thought** that Preexists-*Kadmon*-קדמון all beginnings[26] within the limitless light of the Unlimited One, in that "He made man in the image of God-*Elohi"m*-אלהי"ם."[27] That is, just as He is Preexistent, so is His thought preexistent, as explained elsewhere.[28]

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[24] See Biurei HaZohar of the Mittler Rebbe 148b; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 353 and on; Ohr HaTorah Bereishit Vol. 3 p. 529b and on; Sefer HaMaamarim 5698 p. 222 and on.

[25] Introduction to Tikkunei Zohar 17a

[26] Tikkunei Zohar, Tikkun 19 (42a); Tikkun 70 (120a; 133a), cited in Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 4.

[27] See Genesis 1:27.

[28] See Sefer HaMaamarim 5640 Vol. 1 p. 242 and on; 5656 p. 380.

See the discussion in the discourse entitled "*Shalosh Minei Adam*,"[29] that Primordial Man (*Adam Kadmon*) is similar to Adam, the first man, who was formed by the hands of the Holy One, blessed is He.[30] The same is so of Primordial Man (*Adam Kadmon*), in that [even] its **vessels** (*Keilim*) are [directly] from the limitless light of the Unlimited One, blessed is He, not by way of any intermediary level. This being so, it also is understood that in its essential level the **light** of Primordial Man (*Adam Kadmon*) is [certainly] much higher relative to the lights below it.

Now, it can be said that this too is the aspect of essence (*Atzmut*) relative to radiance (*Ha'arah*). This is because all the revelations from Primordial Man (*Adam Kadmon*) are called the "breaths" (*Havalim*) of Primordial Man (*Adam Kadmon*).[31] That is, even the drawings down from the aspects of His "ears" (*Ozen*), "nose" (*Chotem*), and "mouth" (*Peh*), are called "breath" (*Hevel*), meaning that it only is the aspect of a radiance (*Ha'arah*).[32]

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Now, just as the worlds are divided and distinct in the essence of their beings in regard to the light and revelation within them, as explained before, the same is so of the specific

[29] Ohr HaTorah Inyanim p. 86 and on; Also see Sefer HaMaamarim 5668 p. 194 and on.

[30] See Midrash Bereishit Rabbah 24:5; Kohelet Rabbah 3:11 (2); Avot d'Rabbi Nathan, end of Ch. 1.

[31] See Etz Chayim, Shaar 4 (Shaar Ozen Chotem Peh).

[32] See Maamarei Admor HaZaken, Et'halech Liozhna p. 175; Sefer HaMaamarim 5670 p. 111.

Sefirot, that they too are divided and distinct in the essence of their beings. For example, regarding the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, in essence Wisdom-*Chochmah* is higher than grasp.

Even though various places state that Wisdom-*Chochmah* is a knowable aspect, and is not totally higher than reason and knowledge, such as the aspect of the Crown-*Keter*, which in essence is utterly higher than reason and knowledge – and like the matter of desire (*Ratzon*) which is only the pull of the soul being drawn to something without the knowledge of any reason etc., for as known, **true** desire is that which has no reason at all, in that he only desires because of his essence, (and [though] there is desire that has pleasure, the pleasure being the reason for the desire, there also is desire without pleasure, as explained elsewhere)[33] meaning that there utterly is no reason for it whatsoever, in that there is no reason for the essence of the desire,[34] not even a hidden reason,[35] as will be explained with the help of *HaShem*-יהו"ה, blessed is He, (this also being the [root of] the power of faith present in every single Jew, which in its root is from the aspect of the Crown-*Keter*, which transcends reason and knowledge, except that faith (*Emunah*) is in a way of immaturity (*Katnut*), whereas the revelation of the desire, is in the desire of the heart (*Re'uta d'Leeba*), but the

[33] See Maamarei Admor HaEmtza'ee Na"Ch p. 483 and on; *Hemshech* 5666 p. 86 and on; p. 92 and on [translated in Hemshech Samech-Vav, Vol. 1, Discourse 8 & Discourse 9]; Also see later in Ch. 193; Ch. 200 and on; Ch. 350 and (*Hemshech* 5672 Vol. 2 p. 540 and on; p. 558 and on; Vol. 3 p. 972 and on).

[34] See Yonat Elem Ch. 2; Shnei Luchot HaBrit 4b in the note.

[35] See Imrei Binah, Shaar HaKeriyat Shema, Ch. 99 (125b and on); Maamarei Admor HaEmtza'ee Bechukotai p. 816 and on; *Hemshech* 5666 p. 49 and on [translated in Hemshech Samech-Vav, Vol. 1, Discourse 5]; Sefer HaMaamarim 5670 p. 169.

primary matter is actual self-sacrifice (*Mesirat Nefesh*) for the sanctification of His Name, stemming from the essential bond of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, which transcends reason and knowledge, and in which there is neither knowledge nor contemplation, as explained elsewhere) – whereas Wisdom-*Chochmah* is a knowable aspect (which is why Wisdom-*Chochmah* is an inner manifest light (*Ohr Pnimi*)), only that it transcends reason and knowledge that is grasped. That is, in Wisdom-*Chochmah* there is an illumination of the limitless light of the Unlimited One as He still transcends grasp. That is, it is the aspect of "there is no thought that grasps Him" which is what shines in the aspect of Wisdom-*Chochmah*.

Summary: However, the matter of the abundance of the light and the diminishment of the light is solely for the purpose of the chaining down of the *Sefirot* one from the other. It is to this end that there also must be diminishment at the end of the upper level so that there will be the emanation of the lower level from it. The same is so with Wisdom-*Chochmah* and Understanding-*Binah*, and Understanding-*Binah* and *Zeir Anpin*, and *Zeir Anpin* and Kingship-*Malchut*. However, the essence of the matter of "above" and "below" is that they are divided and distinct in the essence of their levels (and this is the reason for the abundance or diminishment of the light). For example, Primordial Man (*Adam Kadmon*) is above because it is the aspect of the essence of the light (*Atzmut HaOhr*), whereas all [the radiances from it] are the aspect of the "breaths" (*Havalim*) of Primordial Man (*Adam Kadmon*).

Likewise, higher than the world of Emanation (*Atzilut*) is the essence of the Line-*Kav*, whereas in the world of Emanation (*Atzilut*) there is the radiance (*Ha'arah*) of the Line-*Kav*, which is only [the knowledge of] its existence. The same is so with Wisdom-*Chochmah* and Understanding-*Binah*, in that Wisdom-*Chochmah* is higher than comprehension. Even though it is knowable (unlike the Crown-*Keter* which transcends the aspect of knowledge) there is an illumination in it of the limitless light of the Unlimited One which transcends grasp.

39.

Now, the explanation is that the primary difference between Wisdom-*Chochmah* and Understanding-*Binah* is that Wisdom-*Chochmah* grasps the essence of the thing, whereas Understanding-*Binah* only grasps the [knowledge of the] existence of the thing. This is because Understanding-*Binah* is the aspect of comprehension, and all comprehension is only into the form of the thing and not into the essence, meaning, only into the [knowledge of] the existence of the thing, as to how it is and what it is.

This is why comprehension grasps the six directions of the thing being grasped. However, whatever is simple and does not have angles (meaning that its state is that of the absence of [tangible] existence), cannot be grasped within comprehension. This is because comprehension only grasps the angles of the thing being grasped, that is, its form, which is only the [knowledge of] its existence, and not its essential being.

In contrast, Wisdom-*Chochmah* grasps the essence and being of the thing. This is why the intellect (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) is higher than the chaining down of the worlds (*Hishtalshelut*).[36] This is because the matter of a chaining down of cause and effect only applies in the aspects of [tangible] existence, but in something essential, the matter of cause and effect does not apply.

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[To explain], the matter of cause and effect (*Ilah v'Alul*) is in two ways.[37] Either the effect is a separate being from the cause, except that it [first] is included in the cause and is born of it, or the effect is a radiance of the cause and branches out of it, like a branch branching out of a tree.

By way of example, this is analogous to the emotions that are born from the intellect, in which the emotions are [first] present and included in the intellect, before being born in the heart. This is as explained elsewhere[38] in the explanation of the teaching of Zohar Bamidbar 120a on the verse,[39] "You fill their bellies with Your concealed treasure," that this refers to the

[36] See Likkutei Torah Tzav 11d and on; Ohr HaTorah Drushim L'Pesach p. 732 and on.

[37] See Maamarei Admor HaZaken Inyanim Vol. 1 p. 113 and on, and with additions etc., in Sefer HaMaamarim 5665 p. 419 and on; *Hemshech* 5666 p. 52 [translated in Hemshech Samech-Vav, Vol. 1, Discourse 5]; Also see later in Ch. 133; Ch. 149-150 (Vol. 2 p. 350; p. 397 and on); Also see Sefer HaMaamarim 5679 p. 323.

[38] See Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 53; Biurei HaZohar of the Mittler Rebbe p. 181b; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 467; Vol. 2 p. 994.

[39] Psalms 17:14

gestation (*Ibbur*) of *Zeir Anpin* and *Nukva* in the womb of the Mother-*Imma* (Understanding-*Binah*). This is like the matter of [the arousal of] the excitement of [the emotions of] love and fear. That is, before coming into revelation in the heart, they were first included in the contemplation (*Hitbonenut*), meaning that they were in their actual existence, as they are when they then come forth in the heart. This is as we clearly observe that there is an excitement of love and fear in the mind. Though it is certain that they are in a more refined state than how they [then] are in the heart, they nevertheless are the aspect of the existence of emotions.

This is like the explanation before in chapter thirty-three[40] about the difference between the excitement of the emotions and the excitement of the intellect. That is, the excitement of the emotions is with a sense of self, in that he becomes excited by the fact that the thing is good **for him**.

[In contrast], the excitement of the intellect is that he becomes excited by the goodness of the thing itself. Nevertheless, excitement is a matter of the emotions, being that in essence intellect is not in a state of excitement but is only the grasp of the matter. Even [the grasp] of the essential goodness of the thing is an aspect of the emotions, these being the emotions (*Midot*) of the intellect (*Mochin*), being that, nonetheless the excitement is about the essence of the thing, and not that the thing is good for him.

It was already explained before in the above-mentioned chapter[41] that the primary matter of the emotions is the sense of

[40] *Hemshech* 5672 Vol. 1 p. 71 and on.
[41] See the preceding note.

self, meaning the fact that it is good **for him**. However, here the excitement is only about the essential goodness of the thing, and is therefore not actual emotions (*Midot*).

Moreover, the excitement is in a state of concealment, being that there still is an illumination of the comprehension of the essence of the matter that he grasps, (even though it is not the same as it is at the time of his actual comprehension of it). Therefore, this only is the emotions (*Midot*) of the intellect (*Mochin*). Nevertheless, it is the source for the emotions of the heart. This is because, at the very least, the excitement by which he becomes excited in his mind is felt, except that it is in a refined way, and from it the aspect of the feelings of the heart come with the felt excitement of the emotions.

Moreover, the sense of its goodness is the source that the sense of it being good for him comes from. This is because as the intellect (*Mochin*) essentially is, while he is preoccupied and engaged in grasping the matter, it does not apply for there to be a sense of the goodness and elevation of the matter. It rather is when he invests himself and strongly connects to the depth of the matter (especially when the comprehension is into the essence of the Godly matter) that he automatically comes to appreciate the value and elevation of Godliness, such as in "gazing at the glory of the King."[42]

However, this is not felt, nor is it something separate from the comprehension. Rather, in comprehending the matter, and specifically when he is greatly invested in it, there is an illumination in his mind of the preciousness and elevation of

[42] See Zohar I 199a; 38a and on; Zohar II 247b; Likkutei Torah Shir HaShirim 41d.

Godliness, such that his soul adheres to this in a way of essential adhesion (*Dveikut Atzmi*), this being the matter of love of Him with delight in Him (*Ahavah b'Taanugim*), "to delight over *HaShem*-יהו"ה etc."[43]

However, the sense of the goodness of the Godly matter is something independent of the comprehension, (and it only is that the comprehension still shines in this, but from a distance), and it thus comes in a felt way in his mind. This is why, at the very least, this comes in a way of excitement in his mind, in that he becomes excited over the goodness of the thing. (That is, in the above-mentioned love of Him with delight in Him (*Ahavah b'Taanugim*), this altogether is not in a way of excitement but is rather in a way of adhesion (*Dveikut*), as known.)[44] The sense of the goodness is the source for the sense that "closeness to God is good for me."[45] In other words, from the sense of the goodness of the thing, the sense of how the thing is good for him comes forth, (since in general it comes to a matter that is felt). Thus, from the intellectual excitement comes the felt excitement.

The matter of the cause and effect (*Ilah v'Alul*) in this, is that in the contemplation and comprehension of the intellect, there is the presence of emotions, this being the matter of the above-mentioned sense and feeling, meaning, the sense of the goodness of the thing, and the excitement in that he thereby becomes excited by it, which in essence is not the being of intellect, but is rather the being of emotions, as explained

[43] See Isaiah 58:14; Psalms 37:4
[44] See Sefer HaMaamarim 5670 p. 55.
[45] Psalms 73:28

before. This then, is the inclusion of the effect within the cause, in which it still is in a state of refinement. After this the effect is born in a revealed way and a felt existence. This is because in essence intellect and emotions are separate beings, except that both are spiritual beings and are inter-included one with the other, and they are born and chain down one from the other.

Now, since the effect is separate from the cause, it follows that when we say that the cause includes the effect, this only is in its externality and spreading forth. (The same is so with Wisdom-*Chochmah* and Understanding-*Binah*. That is, Understanding-*Binah* is a separate being from Wisdom-*Chochmah*,[46] and it chains down from the spreading forth of Wisdom-*Chochmah*. This is as in the teaching in Idra Zuta,[47] "This Wisdom-*Chochmah* spreads forth, and Understanding-*Binah* came out of it etc.," as explained elsewhere.)[48]

Elsewhere[49] it is explained that the emotions (*Midot*) of the intellect (*Mochin*) are still like the being of intellect (*Mochin*). That is, in an intellectual excitement, since the excitement is about the goodness of the thing itself, it therefore in still included in the intellect (*Mochin*). [In contrast], the birth of the emotions in the heart is [brought about] when there is a drawing down of radiance from the intellect (*Mochin*) for there

[46] See Maamarei Admor HaZaken Maamarei RaZa"L p. 7 and on; Imrei Binah, Shaar HaKeriyat Shema Ch. 59 (87b and on); Sefer HaMaamarim 5659 p. 246; Also see Igrot Kodesh of the Rebbe Rashab, Vol. 2 p. 909 and on; Sefer HaMaamarim 5654 p. 287 and on; p. 290.

[47] Zohar III 290a

[48] See Igrot Kodesh of the Rebbe Rashab, Vol. 2 p. 909 and on; Sefer HaMaamarim 5654 p. 287 and on; p. 290.

[49] See Sefer HaMaamarim 5671 p. 91 and on.

to be the birth of the emotions (*Midot*). It thus can be said that the effect is the radiance of the cause.[50]

Summary: Wisdom-*Chochmah* grasps the essence of the thing, whereas Understanding-*Binah* [only] grasps the [knowledge of] its existence. This is why the brains (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) are higher than the chaining down of the worlds (*Hishtalshelut*). This is because cause and effect (*Ilah v'Alul*) only applies in the aspect of [the knowledge of] the existence (meaning, in the radiance), and not in the Essence. Two ways of cause and effect (*Ilah v'Alul*) are then explained. The first is that the effect is a separate being but is present and included in the cause. This is like the sense of the [essential] goodness of the thing in his mind, which is the matter of the emotions of the intellect. (In the intellect this comes in an automatic way, not in a way that is felt, but in a way of adhesion (*Dveikut*).) This is the source for the feeling in the heart that it is good **for him**, which comes from the externality of the intellect.

40.

Now, the second way of cause and effect is the matter of cause and effect as it is in the intellect itself. An example is the bestowal of intellect from a teacher to a recipient, in which the intellect bestowed to the recipient is not a separate being from the intellect of the bestower. Nevertheless, it only is a

[50] See Maamarei Admor HaZaken ibid., Sefer HaMaamarim 5665 ibid, and *Hemshech* 5666 ibid.

mere radiance of the intellect of the bestower, and is drawn from the intellect of the bestower, not from the [actual] body and essence of his brains, but solely from the externality. That is, it too is a radiance.[51]

This is because in every radiance that comes in a way of cause and effect, it necessarily is that the cause also only is the aspect of a radiance. (For, light (*Ohr*) relative to the Luminary (*Ma'or*) is not in a way of cause and effect, but is either in a way of a revelation from the essence, where although the revelation is like the manner of the essence, it is nevertheless of no comparison relative to the essence, as explained elsewhere,[52] or it comes by way of constriction (*Tzimtzum*) and withdrawal (*Siluk*) of the essential light, by means of which it automatically is of no relative comparison. However, when a radiance comes in a way of cause and effect, meaning, in a way that there is a relativity, and through manifestation of the cause in order to bring the effect, it necessarily is that the cause is also only a radiance.)

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This is why the coming into being of the effect is brought about through there being some grasp of the cause in the effect. For example, in regard to the emotions and the intellect, the arousal of the emotions is brought about through a drawing down of the radiance of the intellect into the heart, as

[51] See Maamarei Admor HaZaken, Sefer HaMaamarim 5665, and *Hemshech* 5666 ibid.

[52] See Ohr HaTorah Inyanim p. 286; *Hemshech* 5666 p. 236 and on; p. 610 and on.

in the teaching,[53] "Understanding-*Binah* is the heart, and through it the heart understands." This is the matter of the manifestation of the cause in the effect. In other words, the light of the intellect (*Mochin*) comes into a state of manifestation, to be grasped and felt in the heart, and the coming into being of the effect is thereby of relativity to the cause.

The same is so in a bestower and recipient, in which the intellect of the recipient grasps the intellect of the bestower, and comes to be of relativity to the intellect of the bestower. The closeness of the effect to the cause is that he grasps the cause to a greater degree.

For example, when one delves and toils in himself [to grasp] the intellect that is bestowed and [thereby] comes to its depth and innerness to a greater extent, this is the closeness of the cause to the effect. This is because through doing so, he departs from the coarseness of his own grasp of the matter and comes to a more refined and spiritual [grasp of it] etc. (In general, his intellect becomes refined through this etc.)

The same is so of the emotions, that there is an illumination of the light of the intellect in them to a greater extent, and the emotions come to be in a state of refinement without being sensed to such a degree. All this only applies in the aspect of the radiance (*Ha'arah*), being that the essence (*Etzem*) transcends grasp.

[53] Introduction to Tikkunei Zohar 17a

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Now, from this example we can understand the matter Above, that the chaining down of cause and effect (*Ilah v'Alul*) only applies in the limitless light of the Unlimited One, the existence of which is known of, but not His Essential Being. That is, about [the knowledge of] the existence of the limitless light of the Unlimited One, it applies for there to be grasp in this, and thus a matter of a chaining down applies there, in that the effect grasps the cause, and thus comes to be of relativity to the cause. However, about His Essential Self, which is not grasped, a matter of cause and effect does not apply.

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This then, is why the brains (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) are higher than the chaining down of the worlds (*Hishtalshleut*). For, as known Wisdom-*Chochmah* and Understanding-*Binah* are seeing (*Re'iyah*) and hearing (*Shemiyah*),[54] and "hearing cannot compare to seeing."[55] The well-known[56] difference between them is that hearing is from a distance, meaning that there only is the grasp of the [knowledge of the] existence of the thing, whereas seeing is from closeness, in that it is the sight of the essence of the thing. This is because this is the matter of Wisdom-*Chochmah*, that is, it is the recognition of the truth of the thing not as it

[54] See Torah Ohr Mishpatim 75a; Also see later in Ch. 269 (Vol. 3 p. 748).
[55] See Mechilta to Exodus 19:9
[56] See Sefer HaMaamarim 5637 Vol. 2 p. 459 and on; p. 523 and on.

stems from comprehension, but that the eye of the intellect perceives the truth of the thing as it is. As explained elsewhere,[57] the seeing of Wisdom-*Chochmah* is the sight of the essential reality that transcends comprehension. This aspect is the essence of Wisdom-*Chochmah*.

(Now, in Wisdom-*Chochmah*[58] there also are ten *Sefirot*, and the three upper *Sefirot* of Wisdom-*Chochmah* are the sight of the essence of the thing, as of yet unrelated to emotions (*Midot*). However, even the emotions (*Midot*) of Wisdom-*Chochmah* are an aspect of the recognition of the truth of the matter, which transcends comprehension, as explained elsewhere about the matter of "Rav kept silent,"[59] but he nonetheless did not retract his view. This is because he recognized the truth of it, that it is forbidden, except that he did not have a comprehendible reasoning for this. This aspect is the emotions (*Midot*) of Wisdom-*Chochmah*, which are the recognition of the truth of the matter in a way that transcends [tangible] comprehension.

[57] See the preceding note.

[58] In the manuscript the closing parenthesis is missing but should perhaps be at the end of this section. See *Hemshech* 5672 Vol. 1 p. 88, note 58.

[59] Talmud Bavli, Beitza 6a; Also see Maamarei Admor HaEmtza'ee Bereishit p. 94; Sefer HaMaamarim 5654 p. 286; 5659 p. 124; p. 247; 5670 p. 100; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

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Now, based on the above, we can understand why the Torah portion of vows was said [specifically] to the heads of the tribes,[60] and why the verse states, "This is the thing etc." To explain, as known, vows (*Nedarim*) are in Understanding-*Binah*.[61] This is as in the teaching,[62] "Whoever takes a vow, it is as though he has vowed by the life of the King." The "King-*Melech*-מלך" refers to the aspect of *Zeir Anpin*, and "The life of the King-*Chayei HaMelech*-חיי המלך" refers to the aspect of Understanding-*Binah*. However, the "sage-*Chacham*-חכם" who annuls the vow[63] is from the aspect of Wisdom-*Chochmah*.[64]

The explanation of the matter is that all physical things are under the dominion of the shiny husk (*Kelipat Nogah*) and the shiny [husk] is a mixture of good and evil. Thus, because of the good in it, it sometimes becomes included in the side of holiness, whereas because of the evil in it, it sometimes becomes included in the three completely impure husks

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[60] Regarding the coming section, see Maamarei Admor HaZaken 5567 p. 296 and on; Ohr HaTorah Matot p. 1,304 and on; Also see the end of the discourse entitled "*Vayedaber… HaMatot*" 5674 (later in *Hemshech* 5672, Vol. 4, p. 772 and on).

[61] See Likkutei Torah Matot 83b and on; Sefer HaMitzvot of the Tzemach Tzeddek p. 42b and on; Ohr HaTorah ibid. p. 1,326; Also see Taamei HaMitzvot of Rabbi Chayim Vital, Parshat Matot; Shaar Ruach HaKodesh, Tikkun 6; Likkutei Sichot Vol. 4 p. 1078 and on; Ohr HaTorah Pinchas p. 1,072; Sefer HaMaamarim 5633 Vol. 2 p. 435 and on; 5641 p. 83.

[62] See Zohar II 92b (Ra'aya Mehemna); 115b; Zohar III 255a; Sifri to Numbers 30:3.

[63] See Talmud Bavli, Nedarim 77b and on.

[64] See Taamei HaMitzvot of Rabbi Chayim Vital, Parshat Matot; Shaar Ruach HaKodesh, Tikkun 6; Likkutei Sichot Vol. 4 p. 1078 and on; Ohr HaTorah Pinchas p. 1,072; Sefer HaMaamarim 5633 Vol. 2 p. 435 and on; 5641 p. 83.

(*Shalosh Kelipot HaTemei'ot*).[65] It therefore is called "the flame of the ever-turning sword,"[66] as known.[67]

In the same way, all physical things are an admixture of good and evil. For example, in physical food, when one eats it for the sake of heaven, the spark of goodness in it becomes refined, giving him added vitality in his Torah study and service of *HaShem*-יהו"ה.

This is like the teaching,[68] "Wine and good scents make me wise," and "until I had eaten ox meat, my mind was not clear etc."[69] On the other hand, if one eats to satisfy the lusts of his soul, this causes him to become thick and coarse, as in the teaching,[70] "Filling one's belly is a kind of sin etc."

Thus, the toil is in this matter, that is, to repel the evil of the shiny husk (*Nogah*) by causing his soul to not desire and delight in human pleasures, and through the intention (*Kavanah*) for the sake of Heaven, the spark of goodness becomes refined.

Now this toil first takes place in prayer, the matter of which is the contemplation (*Hitbonenut*) of Godliness, through which one comes to love and closeness to Godliness, such that his ultimate yearning and desire is for Godliness, and he has no desire for the physicality and materiality of the world. Even in worldly matters that are imperative to him, this only is because

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[65] See Tanya, Ch. 7.

[66] Genesis 3:24

[67] See Etz Chayim, Shaar 49 (Shaar Kelipat Nogah) Ch. 3; Torat Chayim Noach 51c and elsewhere.

[68] Talmud Bavli, Yoma 76b; Tanya Ch. 7; Also see Sefer HaMaamarim Meluket Vol. 1 p. 20 (Vol. 2 p. 277 in the newer edition).

[69] See Talmud Bavli, Bava Kamma 72a and Tosefot there.

[70] Talmud Bavli, Brachot 32a

of the imperative, and his intent is for the sake of Heaven. Through doing so, he thereby repels the evil of the shiny husk (*Nogah*), and elevates the spark of goodness in it, so that it becomes included in holiness.

However, there also is a way in which even the evil of the shiny husk (*Nogah*) becomes included in holiness, such as on Shabbat,[71] about which our sages, of blessed memory, stated[72] that it is a *mitzvah* to make it pleasurable through eating and drinking. This is because [on Shabbat] even the physical pleasure is on the level of the holiness of Shabbat, in that it is not physical pleasure, but is rather like pleasure in Godliness.[73] This is the matter of transformation (*It'hapcha*), in which the evil is transformed to good and becomes Godly pleasure.

To further explain, the above-mentioned way of refinement, in which it is necessary to repel [the evil], is when the evil is in a state of [tangible] existence, meaning when the physical pleasure is into the physical lust, which is what causes [him] to become physicalized etc. It thus is necessary to repel it, meaning that he should [specifically] not delight in this etc. This is the aspect of restraint (*Itkafiya*), in which he humbles the evil by force etc. However, in the aspect of transformation

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[71] Also see Ohr HaTorah Matot p. 1,308 and on; Discourse entitled "*Vayedaber… Roshei HaMatot*" 5630; 5639; 5679 (Sefer HaMaamarim 5630 Vol. 2 p. 644; 5639 p. 474; 5679 p. 543 and on); Discourse entitled "*Lehavin Inyan HaNedarim*" 5714 (Sefer HaMaamarim 5714 p. 211 and on, translated in The Teachings of The Rebbe 5714, Discourse 21); Sefer HaMitzvot of the Tzemach Tzeddek p. 90a and on.

[72] Mishneh Torah, Hilchot Shabbat 30:1 and on; Tur, Shulchan Aruch, and Shulchan Aruch of the Alter Rebbe, Orach Chayim, Siman 242.

[73] Also see Torah Ohr Chayei Sarah 15c and on; Sefer HaMitzvot of the Tzemach Tzeddek 90a; 92a and on; Also see later in Ch. 245 (*Hemshech* 5672 Vol. 3 p. 681); Sefer HaMaamarim 5678 p. 307; p. 449; 5679 p. 437.

(*It'hapcha*), in which the evil is transformed to good, this is when there is no physical lust in the pleasure at all, but on the contrary, it is a Godly pleasure and thus the evil is transformed to holiness.

This is the difference between the service during the mundane days of the week and the service of Shabbat. To explain, as known,[74] the six days of the week are the aspect of the [six] "days" of *Zeir Anpin*, as known[75] about the matter of the verse,[76] "Six days (*Sheishet Yamim*-ששת ימים) *HaShem*-יהו"ה made etc."

Furthermore, the intellectual faculties (*Mochin*) of the mundane days of the week, are those of the Mother-*Imma* (Understanding-*Binah*). Thus, all these are levels within the chaining down of the worlds (*Hishtalshelut*), which is the aspect of the [knowledge of the] existence of Godliness. Because of this the service is only in a way of restraint (*Itkafiya*).

However, Shabbat is the aspect of the intellectual faculty (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*),[77] which transcends the order of the chaining down of the worlds (*Hishtalshelut*),[78] and is the aspect of the [actual] being of Godliness. Thus, on this level the service is in a way of transformation (*It'hapcha*), meaning that everything is [a

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[74] Regarding the coming section, see Ohr HaTorah ibid.

[75] Zohar III 94b

[76] Exodus 20:11; Exodus 31:17

[77] See Pri Etz Chayim, Shaar Mikra'ei Kodesh, Ch. 1; Likkutei Torah Tzav 11d and on ibid.; Drushim L'Rosh HaShanah 57a; Maamarei Admor HaEmtza'ee Rosh HaShanah p. 1,044.

[78] See Likkutei Torah Tzav 11d and on ibid.; Ohr HaTorah Drushim L'Pesach p. 732 and on.

matter of] Godliness, including physical matters, since the pleasure is Godly, as in the verse,[79] "The righteous eats to satisfy his soul etc."

In general, this is also the difference between the refinement (*Birur*) of prayer, which is from below to Above, and the refinement (*Birur*) of Torah study, which is from Above to below, as explained elsewhere.[80]

Now,[81] our sages, of blessed memory, stated,[82] "Vows are a protective fence to abstinence." In other words, when it comes to service in a way of restraint (*Itkafiya*), it sometimes is necessary for it to be in a way of complete abstinence. This is when one knows within himself that it is not possible for him to cause himself to enjoy the physical thing solely for the sake of Heaven, and he fears for his soul to become invested in the physical lust, through which he is brought down, Heaven forbid, and he therefore separates himself completely from this.

This is the matter of vows (*Nedarim*), in that he prohibits for himself that which is permissible, though our sages, of blessed memory, stated,[83] "Is what the Torah forbade you not enough?" However, this is because it is not possible for him to elevate the thing, and he therefore forbids it for himself, by drawing upon himself the encompassing light (*Ohr Makif*) of the side of holiness, such that it becomes like a

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[79] Proverbs 13:25; Also see Torah Ohr ibid.; Beshalach 65b and on; Siddur Im Da"Ch p. 298a and on.

[80] See Sefer HaMaamarim 5659 p. 173 and on; 5704 p. 106 and on, and elsewhere.

[81] See Likkutei Torah Matot 82b; 83b; Ohr HaTorah Matot p. 1,273 and on; p. 1,326; Sefer HaMaamarim 5633 Vol. 2 p. 396 and on; Likkutei Sichot Vol. 33 p. 191 and on.

[82] Mishnah Avot 3:13

[83] Talmud Yerushalmi Nedarim 9:1

sacrifice etc. However, this is only in a way of repelling it. Moreover, all this is from the aspect of Understanding-*Binah*, in which the service is in a way of restraint (*Itkafiya*).

However, from the aspect of Wisdom-*Chochmah*, through which even the evil is transformed to good, this is the matter of the sage (*Chacham*) annulling the vow, such that it all becomes good. This is like eating on Shabbat, which does not cause one to become physicalized etc.

This then, is why about vows (*Nedarim*) the verse states, "This (*Zeh*-זה) is the thing." For,[84] "all the prophets prophesied with the word 'Thus-*Koh*-כה,' whereas Moshe prophesied with the word 'This-*Zeh*-זה,'"[85] indicating the revelation of the [actual] being. For, as known, Moshe is the aspect of Wisdom-*Chochmah*. Thus, since the entire matter of the annulment of vows comes specifically from the revelation of the essential being of the Wisdom-*Chochmah*, it therefore states here, "This (*Zeh*-זה) is the thing etc."

Furthermore, it was specifically said to the heads of the tribes.[86] This is because the twelve tribes are the six emotions of *Zeir Anpin*, as they are[87] in the aspect of the twelve diagonal lines (*Yod-Beit Gevulei Alachson*).[88] The heads (*Roshei*-ראשי)

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[84] See Ohr HaTorah Matot p. 45 (Kehot 5760).

[85] Sifri and Rashi to Numbers ibid.

[86] See Likkutei Torah Matot 83a; Ohr HaTorah ibid. p. 1,302; Sefer HaMaamarim 5633 Vol. 2 p. 397.

[87] See Zohar III 118b; Likkutei Torah Masei 94a and on; Biurei HaZohar of the Mittler Rebbe 174c and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 449 and on; Also see the citations in the next note.

[88] See Sefer Yetzirah 5:1 and the commentaries there; Sefer HaBahir, Section 42-43 (95); Pardes Rimonim, Shaar 21 (Shaar Pratei HaShemot) Ch. 6 and on; Also see Maamarei Admor HaZkane 5567 p. 49 and on; p. 58 and on; Maamarei Admor HaEmtza'ee Bamidbar p. 123 and on; Ohr HaTorah Bereishit 6b and on; 15a and on.

of the tribes are thus the intellectual faculties (*Mochin*) of *Zeir Anpin* that are from the aspect of Understanding-*Binah*. However, Moshe drew in them from the aspect of Wisdom-*Chochmah*, so that they have the empowerment to annul the vow. That is, Understanding-*Binah* is nonetheless a receptacle (*Kli*) for the light (*Ohr*) of Wisdom-*Chochmah*.

This then, is why the verse specifically states, "Moshe spoke to the heads of the tribes." This is because the word "spoke-*Vayedaber*-וידבר," is a term meaning conducting [them] and drawing down [to them].[89] That is, he drew down from the aspect of Wisdom-*Chochmah* to the heads of the tribes, who are the intellectual aspects (*Mochin*) of the Mother-*Imma* (Understanding-*Binah*) to annul the vow.

This then, is the meaning of the words, "This-*Zeh*-זה is the thing," which refers to the revelation of the essential being of the aspect of Wisdom-*Chochmah*, through which it is in their power to annul the vow.

Summary: The second way is like the bestowal of intellect, which is only a radiance (*Ha'arah*) and comes from the externality (*Chitzoniyut*), which itself is only a radiance (*Ha'arah*). Therefore, the coming into being of the effect is through the grasp of the cause, and it comes into being with relative measure to it. The elevation of the effect is through it grasping the cause to a greater extent, through which it becomes more refined. All this is inapplicable in that which is essential (*Atzmi*). This is [the difference between] Wisdom-*Chochmah* and Understanding-*Binah*, seeing (*Re'iyah*) and hearing

[89] See the commentaries to Psalms 47:4

(*Shemiyah*). (Even the emotions of Wisdom-*Chochmah* are the aspect of the recognition of the truth of the matter.) It is through this that we can understand the matter of vows (*Nedarim*) which are from Understanding-*Binah*, and the annulment of vows which is from Wisdom-*Chochmah*. The verse, "Moshe spoke to the heads of the tribes," is thereby explained.

Discourse 11

"*Tziyon b'Mishpat Tipadeh… -*
Tziyon will be redeemed through justice…"

Delivered on Shabbat Parshat Devarim, 5672[1]
By the grace of *HaShem,* blessed is He,

The verse states,[2] "Tziyon will be redeemed through justice, and those who return to her, through righteousness." Now, we must understand[3] why it states, "Tziyon will be redeemed through justice etc.," for is the intention not to the entire Jewish people, and not only specifically the residents of Tziyon?[4] This being so, why does it specifically say "Tziyon?" We also must understand the matter of "those who return to her, through righteousness," seeming to indicate that this is a different matter than what was previously stated, and we therefore must understand what it is. We also must understand why "Tziyon will be redeemed through justice, and those who return to her, through righteousness."

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[1] Part of the discourse appears to be founded on the continuum (*Hemshech*) of discourses known as "*v'Kachah*" 5637, Ch. 29 and on (Sefer HaMaamarim 5637 Vol. 2 p. 451 and on), as cited in later notes. A part of the discourse entitled "*Margelah b'Pumyah d'Rava*" 5689 (Sefer HaMaamarim 5689 p. 151 and on) appears to be founded upon this discourse, as cited in later notes.

[2] Isaiah 1:27 (the ending and conclusion of the Haftorah of Shabbat Parshat Devarim, Shabbat Chazon).

[3] See the discourse entitled "*Tziyon b'Mishpat Tipadeh*" in Ohr HaTorah Vayeitzei 213b and on; Devarim p. 36; Also see the beginning of the aforementioned discourse 5674 (later in *Hemshech* 5672 Vol. 3 p. 776); 5741 (Sefer HaMaamarim Meluket Vol. 2 p. 317 (Vol. 4 p. 146 in the newer edition)).

[4] See Sefer HaMaamarim 5741 ibid. and note 4 there.

Now to understand all this, we must begin with the explanation before,[5] that in the ten *Sefirot* there are divisions of "above" and "below," and that "above" and "below" is the matter of the abundance and diminishment[6] [of light and revelation]. That is, the light shines in the upper level with greater revelation than in the lower level. It was explained[7] that the matter of "above" and "below" is primarily in the essential being of their levels. That is, the upper level is essentially on a higher level in relation to the lower level.

For example, in Wisdom-*Chochmah* and Understanding-*Binah*, in its essence Wisdom-*Chochmah* is a higher level than Understanding-*Binah*. This is because Understanding-*Binah* only grasps [the knowledge of] the existence of Godliness, whereas Wisdom-*Chochmah* grasps its [essential] being.

41.

However, we still must understand this better. For, is it not so that Wisdom-*Chochmah* is also an intellectual knowledge? At the very least, this is so of the lower levels of Wisdom-*Chochmah*, such as the point of the idea (which in general is the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*).[8] That is, it is intellectual knowledge and is called revealed intellect (*Sechel Galuy*) and the grasp of the

[5] Ch. 33 and on (*Hemshech* 5672, Vol. 1 p. 70 and on).
[6] Ch. 37 and on (*Hemshech* 5672, Vol. 1 p. 81 and on).
[7] Ch. 38 and on (*Hemshech* 5672, Vol. 1 p. 83 and on).
[8] See Ohr HaTorah Noach Vol. 3 p. 598a and on; Also see later in Ch. 145 Vol. 2 p. 384.

Understanding-*Binah* is entirely into the point of the idea in Wisdom-*Chochmah*.

This being so, the point of the insight is in a way of intellect and comprehension (and though it is not actual comprehension, it nonetheless is intellect and relates to comprehension and is not the knowledge of seeing (*Re'iyah*)).

Even though the upper levels of Wisdom-*Chochmah* are higher than intellect and comprehension but rather are in a way of seeing and recognizing the truth etc., nonetheless, the lower levels in Wisdom-*Chochmah*, which become the source of Understanding-*Binah* **are** in a way of intellect and comprehension.

This being so, how do we say that in the essence of its being and level Wisdom-*Chochmah* is the upper aspect, being that even Wisdom-*Chochmah* is the aspect of intellectual knowledge, and all intellect and comprehension is only [the knowledge of] the existence of Godliness? If this is so, in the essence of its being Wisdom-*Chochmah* is equal to Understanding-*Binah* (and is only distinguished in the abundance of its light).

Now, on a simple level it could be said that this is the matter of the diminishment of the light (*Ohr*) within Wisdom-*Chochmah* itself. This is because for there to be the coming into being of Understanding-*Binah* from Wisdom-*Chochmah*, the light of Wisdom-*Chochmah* must be diminished, as explained before in chapter thirty-eight.[9] In other words, this is why the lower levels of Wisdom-*Chochmah* are in a way of intellectual knowledge, this being the matter of the

[9] *Hemshech* 5672 Vol. 1 p. 83 and on.

diminishment of the light. That is, its upper levels are higher than intellect and comprehension, whereas its lower levels are in a way of intellect and comprehension, this being the source for the comprehension of Understanding-*Binah*.

However, it is not possible to say this, since in truth it is not just a matter of diminishment, but there is a change in the essential being. This is because seeing and comprehending differ in the essence of their beings. Thus, if we were to say that the lower levels of Wisdom-*Chochmah* are in a way of intellect and comprehension, it would then be a change of being relative to the upper levels of Wisdom-*Chochmah*, which are higher than intellect and comprehension.

However, it cannot be said that within a single level there is a change of being in its particular levels. Rather, the matter of diminishment is that only the **light** is diminished and does not shine in a revealed way, but the essential being is the same.

This may be said, that within the same level the light diminishes from level to level in its particular levels, however, not that there would be a change of essential being. That is, besides the fact that the indication of the matter is that as Wisdom-*Chochmah* is in the general totality of its level, even in the lowest level within it, it essentially is on a higher level relative to Understanding-*Binah*, beyond this, it cannot be said that there could be a change of being in the aspect of Wisdom-*Chochmah* itself, in its particular levels.

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Rather, the explanation is that as known, Wisdom-*Chochmah* and Understanding-*Binah* are called "nothing-*Ayin*-אין" and "something-*Yesh*-יש."[10] Wisdom-*Chochmah* is called "nothing" (*Ayin*) as the verse states,[11] "Wisdom-*Chochmah* is found from nothing (*Ayin*-אין)," whereas Understanding-*Binah* is called "something" (*Yesh*), as the verse states,[12] "I have something (*Yesh*-יש) to bestow to those who love Me etc."

This being so, the coming into being of Understanding-*Binah* from Wisdom-*Chochmah* is in a way of something from nothing (*Yesh MeAyin*), meaning that the "nothing" (*Ayin*) of Wisdom-*Chochmah* is concealed relative to the "something" (*Yesh*) of Understanding-*Binah*.

This is the difference between something from nothing (*Yesh MeAyin*) and cause and effect (*Ilah v'Alul*).[13] That is, cause and effect (*Ilah v'Alul*) is such that the effect grasps its cause and thereby is brought into being by the cause. In other words, it is through the grasp - in that it grasps the cause - that it thereby is found in its existence.

In contrast, something from nothing (*Yesh MeAyin*) is the opposite, in that the "nothing" (*Ayin*) is hidden from the "something" (*Yesh*) and it does not grasp it, and it thereby is found to exist as an existence of something (*Yesh*). It is in this

[10] See Tikkunei Zohar, Tikkun 42 (81b); Likkutei Torah Pekudei 6c; Emor 33d; Va'etchanan 12d; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1, and elsewhere.

[11] Job 28:12

[12] Proverbs 8:21; Also see Likkutei Torah Pekudei 6b

[13] See Likkutei Torah Tzav 11d and on; Ohr HaTorah, Drushim L'Pesach p. 731 and on.

regard that it is called "nothing" (*Ayin*), in that it is not grasped.[14]

The same is so of the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, that the "nothing" (*Ayin*) of Wisdom-*Chochmah* becomes concealed from the Understanding-*Binah*. (Also see the discussion in the Siddur in the discourse entitled "*Mizmor l'Todah*.")[15]

However, at first glance, this is not understood. This is because the seminal point of the insight of Wisdom-*Chochmah* comes into the comprehension of Understanding-*Binah*, and the comprehension of Understanding-*Binah* is entirely into the point of the insight. This being so, how is it that Wisdom-*Chochmah* is called "nothing" (*Ayin*) relative to Understanding-*Binah*?

It thus must be said that even the seminal point of the insight is separately transcendent from the Understanding-*Binah*, such that it is called "nothing" (*Ayin*) relative to the Understanding-*Binah*. In other words, in the intellect of Wisdom-*Chochmah* there also is an illumination of the aspect of the essence in this. That is, in the seminal point of the insight of Wisdom-*Chochmah* there is an illumination of the essence of the matter, meaning that which cannot come into comprehension, and that which **does** come into comprehension

[14] Likkutei Torah ibid.; Likkutei Torah Behar 41d, and elsewhere.

[15] Siddur Im Da"Ch 72c and on; Also see the discourse entitled "*Baruch SheAsah Nissim*" 5715 (Sefer HaMaamarim Meluket Vol. 5 p. 117 and on; Vol. 2 p. 109 in the new edition; translated in The Teachings of The Rebbe 5715, Discourse 6).

is only its externality, meaning only the intellect of it, and not the sense of the essence in the seminal point.[16]

To further explain, as known and explained in various places,[17] in the seminal point of the insight the light shines in a revealed way, and when it then comes into comprehension with many particulars, the light becomes concealed.

Now, in regard to what shines in the seminal point of the concept, this is not just the abundance of intellectual light, meaning that the intellectual light is of the same being as that which comes into Understanding-*Binah* and it only is that the seminal point of the idea as it is in Wisdom-*Chochmah*, is in great abundance, whereas when it comes into the comprehension of Understanding-*Binah* it becomes diminished.

Rather, besides this, in the seminal point of the concept, the **essence** of the idea illuminates, meaning that which truly is impossible to come into comprehension. Then, when the matter comes into comprehension, this becomes concealed and altogether does not shine.

Summary: We must still better understand this. For, is it not so that the seminal point of the concept is intellectual? Yet, it is impossible to say that this is a diminishment in Wisdom-*Chochmah* for the sake of Understanding-*Binah*, for is

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[16] See the discourse entitled "*Baruch SheAsah Nissim*" ibid. (Sefer HaMaamarim Meluket Vol. 5, p. 116 and on, Vol. 2, p. 108 and on in the new edition; translated in The Teachings of The Rebbe 5715, Discourse 6).

[17] See Sefer HaMaamarim 5647 p. 102 and on; 5650 p. 298; 5654 p. 162; 5657 p. 66; p. 151; p. 174; 5658 p. 12 and on; 5659 p. 54; *Hemshech* 5666 p. 39 [translated in Hemshech Samech-Vav, Vol. 1, Discourse 4].

this not a change of being? Rather, the explanation of the matter is that Wisdom-*Chochmah* is "nothing" (*Ayin*), and [the coming into being of] Understanding-*Binah* from Wisdom-*Chochmah* is [in a way of] something from nothing (*Yesh MeAyin*), in that it is not grasped. This is because even in the seminal point of the insight there is an illumination of the essence of the concept which transcends the comprehension.

42.

Nevertheless,[18] it is seen and sensed that even the intellect of Wisdom-*Chochmah* in essence is not truly a matter of comprehension but primarily is axiomatic in the soul (the imprint in the soul, the way he perceives the matter). Even though this is not an axiom stemming from seeing, but stemming from intellectual conception, nonetheless, the conception is itself in an axiomatic way, and by way of comprehension. The intellect in this, meaning that which relates to the comprehension, is only the externality, whereas the essence of the matter is in the way of an axiom.

This is why we see that when one toils within himself [to grasp] some matter that he does not understand, when he finally comes to the depth and innerness of the matter and it falls into his intellect that it is in such and such a way, then when there is an illumination for him of the seminal point of the intellect, the matter becomes very settled for him. (That is, the matter has been worked out for him and is very good.)

[18] Regarding the coming section, see Sefer HaMaamarim 5647 p. 110 and on; 5689 cited in note 1.

However, when he then begins bringing the particulars of the matter into comprehension, [to understand] how it is and what it is, the matter is still not settled for him at all. The reason is because the axiom he originally had becomes concealed from him.

This is because the way he previously came to the depth and innerness of the matter, was by way of an axiom of intellect, and not just by way of intellect, and in this there was the sense of the essence of the idea, and due to the essence of the idea the matter became settled for him.

Then, afterwards, when he begins comprehending the matter, the essence becomes concealed and only its externality shines, meaning only the intellect. However, in the intellect the matter is not yet settled.

The solution for this is that he should once again bind (and invest) himself into the depth and innerness of the matter, as he had it [before] as an axiom of the intellect, meaning that he should sense the intellectual axiom to a greater degree (to the core of the matter) and this increases the strength of its intellect, and it then comes to be grasped in Understanding-*Binah*, so that he grasps everything of the matter that is possible to grasp.

This is as known about the matter of the sight of Wisdom-*Chochmah*, that in this there is an illumination of the essence of the matter, which completely transcends grasp, but nonetheless this adds strength to the intellectual conception as well, so that there will be a greater flow of the intellect.

This is like the statement in Pri Etz Chayim about the Arizal,[19] that in a nap on Shabbat afternoon he perceived into the Torah portions of Balak and Bilaam, that which would take eighty years to convey in speech. The truth of the matter is that even eighty years would not have sufficed to reveal what he saw, being that sight is into the essential being, and it thus is altogether impossible for it to be comprehended. Only that through the sight of the essential being [of the matter], the conception of it is also caused to be with greater abundance and depth etc. (See the discussion on this in later chapters.)[20]

Likewise, the intellectual axiom is essentially higher than comprehension. This is because the intellectual axiom is akin to the sight of Wisdom-*Chochmah*, except that it is on a lower level than it. This is because seeing completely transcends intellect (even though this is the matter of seeing "with the eye of the intellect in your heart etc."[21]

[However], in the coming future there will be the aspect of actually seeing, like the sight of the eye, as the verse states,[22] "For [they shall see] eye to eye etc.," as explained elsewhere.)[23] Now, the intellectual axiom is indeed in the intellect, only that the primary aspect in this is the axiom, and this is what adds more strength to the intellectual aspect as well, that is, that which is grasped in Understanding-*Binah*.

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[19] Pri Etz Chayim, Shaar Keriyat Shema Al HaMitah, Ch. 1; Also see Likkutei Torah Tzav 17b; Sefer HaMaamarim 5689 ibid., and elsewhere.

[20] See Ch. 267 (*Hemshech* 5672 Vol. 3 p. 744 and on).

[21] See Zohar II 116b (Ra'aya Mehemna); Also see Maamarei Admor HaZaken HaKetzarim, p. 386; Sefer HaMaamarim 5647 p. 151; *Hemshech* 5666 p. 132 [translated in Hemshech Samech-Vav, Vol. 1, Discourse 12].

[22] Isaiah 52:8

[23] See Tanya, Ch. 36 (46a); Shaar HaEmunah, Ch. 25 and on; Torat Chayim, Tetzaveh 329b and on, and elsewhere.

This is like how there are various deep and wondrous intellectual matters which transcend comprehension, but nevertheless, in relation to wise sages, there is a place in the intellect for them, but not in a way of the sight (*Re'iyah*) of Wisdom-*Chochmah*, since they are not on that level of the aspect of sight.

Moreover, the reason they have room in their intellects for these matters is not just in a way of recognizing the truth stemming from sight, but is rather due to the intellectual axioms of Wisdom-*Chochmah*. That is, even though it is intellectual, it primarily is in a way of an axiom and not in a way of comprehension, and there thus is room there for matters that transcend comprehension, and they thereby are also capable of bringing such matters into comprehension.

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This then, is why Wisdom-*Chochmah* is the aspect of the Upper Knowledge (*Da'at Elyon*).[24] This is because in Wisdom-*Chochmah* there is an illumination of the limitless light of the Unlimited One, the True Something (*Yesh HaAmeetee*), meaning His Essential Self, which is the True Something (*Yesh HaAmeetee*). That which is below (meaning that which comes into comprehension) and only is the aspect of a radiance (*Ha'arah*), is the [actual] aspect of the nothing (*Ayin*), in that it is as nothing before Him.[25]

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[24] see the discourse entitled "*Baruch SheAsah Nissim*" 5715 (Sefer HaMaamarim Meluket Vol. 5 p. 117 and on; Vol. 2 p. 108 and on in the new edition; translated in The Teachings of The Rebbe 5715, Discourse 6).

[25] See Daniel 4:32; Zohar I 11b

(This is unlike the explanation elsewhere,[26] that the aspect of the Upper Knowledge (*Da'at Elyon*) of Wisdom-*Chochmah* is only that Wisdom-*Chochmah* grasps the upper knowledge, of how the Unlimited One (*Ein Sof*) is the True Something and that before Him everything is considered as nothing, meaning that Wisdom-*Chochmah* is a radiance, and since it is a radiance that adheres to its Source, it is grasped and sensed there how the Unlimited One (*Ein Sof*) is the True Something (*Yesh HaAmiti*), whereas before Him everything is considered as nothing, through which Wisdom-*Chochmah* itself is in a state of nullification (*Bittul*), in that it is considered as nothing, this being the nullification of the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*).

Rather, according to the explanation here, in Wisdom-*Chochmah* there is an illumination of the limitless light of the Unlimited One, the aspect of the True Something (*Yesh HaAmeetee*), meaning His Essential Self which transcends comprehension, whereas the entire matter of the intellect and comprehension is the aspect of the nothing (*Ayin*), which is considered as nothing.)

Now, when the bestowal of Wisdom-*Chochmah* comes into Understanding-*Binah*, the bestowal of Wisdom-*Chochmah* is called "nothing" (*Ayin*), that is, the aspect of the intellectual axioms. This is because that which is comprehended in Understanding-*Binah* is only the externality, meaning, the intellect in the seminal point of the concept. However, about

[26] See Likkutei Torah Emor 33d; Also see *Hemshech* 5666 p. 294 [translated in Hemshech Samech-Vav Vol. 2, Discourse 27];; Also see the discourse entitled "*Eileh Toldot*" of this year (Sefer HaMaamarim 5672 p. 72[12]); Sefer HaMaamarim 5679 p. 338; Also see the discourse entitled "*Baruch SheAsah Nissim*" 5715 ibid.

the axiom, this being His Essential Self within the seminal point of the concept, this is in a state of "nothingness" (*Ayin*) in relation to the Understanding-*Binah*, meaning that it is concealed, in that it is not grasped in Understanding-*Binah*.

Nevertheless, this is the primary source and reason for the comprehension of Understanding-*Binah*. This is like the explanation before, that the intellectual axiom is what empowers the comprehension. (For, the truth of the matter is that in every new conception, the way it is in the seminal point of the concept, its primary aspect is the axiom, and specifically [the axiom] is the reason for the intellectual and comprehended [aspects]. It only is that the matter is more readily recognized in the depth and innerness of the concept, as explained before.)

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This then, is why Wisdom-*Chochmah* is called "holy-*Kodesh*-קדש."[27] This is as stated,[28] "You shall observe the Shabbat, for it is holy-*Kodesh*-קדש," and as known, Shabbat is a revelation of the intellect (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*).[29] Furthermore, it states in Zohar,[30] "Holy-*Kodesh*-קדש is a thing unto itself," in that the meaning of "holy-*Kodesh*-קדש" is that it is separate and differentiated.[31]

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[27] See Biurei HaZohar of the Tzemach Tzeddek, Vol. 2 p. 963; *Hemshech "v'Kachah"* 5637, Ch. 28 and on (Sefer HaMaamarim 5637 Vol. 2 p. 448 and on), and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

[28] Exodus 31:14

[29] Pri Etz Chayim, Shaar Mikra Kodesh, Ch. 1; Likkutei Torah Tzav 11d and on; Ohr HaTorah Drushim L'Pesach p. 732 and on; Also see Shaar HaYichud ibid.

[30] Zohar III 94b; Also see Likkutei Torah Masei 93a

[31] See Tanya, Ch. 46 (66a).

This is like the matter of "differentiation-*Havdalah*-הבדלה," meaning that it does not mix with something comparable to it. In other words, [it does not] even mix with something that appears to be similar and comparable to it. This is because a differentiation (*Havdalah*) between two things that have no comparison to each other is not a differentiation (*Havdalah*) at all.[32]

For example, it does not apply to say that man is differentiated from animal, since they altogether are not of the same class. Rather, differentiation only applies when there is something comparable to it. For example, when it is said about a sage that he is very great, in a wondrous and separately differentiated way, this means that he even is differentiated and distinguished from [other] sages. This because in comparison to simple folk it does not apply to say that he is differentiated and distinguished, in that when it comes to intellect, they altogether are not of his stature and being.

Rather, it only is in comparison to sages who nonetheless have some level of comparison to him, that it applies to say that he is differentiated and distinguished. This is because it only is in something in which there is some comparison that the word "differentiation-*Havdalah*-הבדלה" applies.[33] That is, even though it is comparable to him, it nevertheless does not mingle with him etc.

The same is so of the differentiation and separateness of Wisdom-*Chochmah*, in that it is separate and apart from the

[32] See at great length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, in the section on the *Havdalah* prayer.

[33] Also see Rashi to Leviticus 20:25; Ginat Egoz ibid.

grasp of the intellect. This is not so of the sight (*Re'iyah*) of Wisdom-*Chochmah*, since that is not a matter of intellect nor is it related to comprehension, but is rather in regard to the intellect of Wisdom-*Chochmah*. That is, even though it bears a similarity to the comprehension of Understanding-*Binah*, it nevertheless is in a state of true separateness and differentiation from the comprehension of Understanding-*Binah*.

This is because, in and of itself, the essence of the intellectual matter of Wisdom-*Chochmah* truly transcends the comprehension, but in a way of an axiom. That which is nevertheless intellectual and does come into comprehension, is altogether not its essence, but is rather its external aspect that comes about through a constriction (*Tzimtzum*), as explained before.

Additionally, the reason that Wisdom-*Chochmah* is in a state of differentiation and separateness is because the matter of comprehension is the mingling with the thing, in that he becomes unified with the thing that is grasped as it is, so they become one. This is because in the comprehension the thing comes in a way of inner manifestation and actual grasp and containment in vessels (*Keilim*) in a way of an inner light (*Ohr Pnimi*), this being an aspect of an actual oneness.

However, that which transcends the comprehension is in a state of separation and in a way of a radiance that is not contained and not grasped at all but only shines from higher than his intellect and understanding.

This is the matter[34] of the oil that floats on top of wine mentioned in chapter two of Tractate Tevul Yom, in Mishnah

[34] Regarding the coming section, see Ohr HaTorah ibid.

5.[35] That is the Rabbis are of the view that it is not a bond. For, wine (*Yayin*-יין) refers to Understanding-*Binah*, which is the source of the chaining down (*Hishtalshelut*), whereas oil (*Shemen*-שמן) is the aspect of Wisdom-*Chochmah* (and is the upper aspect of Wisdom-*Chochmah*, higher than the aspect of Wisdom-*Chochmah* called water (*Mayim*-מים), this being the externality of Wisdom-*Chochmah*.[36] This is like the intellectual aspect and the external aspect within it, as discussed before. In contrast, it can be said that oil (*Shemen*-שמן) is the aspect of the light (*Ohr*) that transcends water (*Mayim*).) It thus does not mingle with the Understanding-*Binah*.

Likewise, Ramaz to Parshat Emor 94b wrote in the name of Likkutei Torah of the Arizal,[37] that in the "beard" (*Dikna*) there are two aspects. The first is the aspect of the hairs (*Sa'arot*), wherein there is the existence of the Mother-*Imma* (Understanding-*Binah*). The second is the inner light (*Ohr Pnimi*) within them (this being the aspect of "the good oil" (*Shemen HaTov*))[38] which is the existence of the Father-*Abba* (Wisdom-*Chochmah*). (Also see the discussion in later chapters.)[39]

Now, from all this it is understood is that in regard to the fact that Wisdom-*Chochmah* is higher relative to the Understanding-*Binah*, this is not just in a way of an abundance

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[35] Also see Imrei Binah Shaar HaKeriyat Shema, Ch. 54 and on.

[36] See Sefer HaMaamarim 5636 Vol. 2 p. 239; 5644 p. 196; 56451 p. 57; Also see later in Ch. 167 (Vol. 2 p. 461).

[37] Likkutei Torah of the Arizal to Genesis 25:21 (Toldot).

[38] Psalms 133:2

[39] See Ch. 204 (Vol. 2 p. 571).

of light (*Ohr*), but it rather is a higher aspect in the essence of its being compared to Understanding-*Binah*.

Summary: However, the truth is that even the intellectual aspect of Wisdom-*Chochmah* is an intellectual axiom, which is the grasp of the essence that transcends comprehension (but is lower than the level of sight), whereas the intellectual aspect is external. Therefore, though there can be a settling of the seminal point of the concept [in one's mind], it is possible for it to not yet be settled within the comprehension. Additionally, [it is for this reason that] there can be many wondrous matters that transcend comprehension, but for which there is room in the intellects of wise sages. The axiom adds strength to the intellectual aspect. [However], that which is grasped in Understanding-*Binah* is the intellectual aspect, whereas the axiom is the aspect of the "nothing" (*Ayin*) that is not grasped, but only adds strength. This is why Wisdom-*Chochmah* is the Upper Knowledge (*Da'at Elyon*), in that there is an illumination in it of the True Something (*Yesh HaAmeetee*), the essential aspect, whereas that which comes from it into comprehension is a radiance that is considered as nothing [relative to it]. It is for this reason that it is called "holy-*Kodesh*-קדש," in that even the lowest level of Wisdom-*Chochmah* is essentially higher than the comprehension and does not mix with the level below. This is like the oil (*Shemen*-שמן) that floats upon wine (*Yayin*-יין). (Elsewhere[40] [it is

[40] See Imrei Binah ibid.; Also see Kuntres Inyanah Shel Torat HaChassidus, Ch. 7; Discourse entitled "*Lehavin Inyan Neirot Chanukah*" 5726 (Sefer HaMaamarim Meluket Vol. 6 p. 72; Vol. 2 p. 139 and on in the new edition; translated in The Teachings of The Rebbe 5726, Discourse 11).

explained] that oil permeates all things[41] but does not mix [with them], this being the matter of [the verse],[42] "There is none holy like *HaShem*-יהו"ה.")

43.

This the,[43] is the meaning the statement in Etz Chayim,[44] that the limitless light of the Unlimited One shines in Wisdom-*Chochmah* in a way of spacial closeness, and in Understanding-*Binah* in a way of spacial distance.

Here the matter of closeness and distance is dissimilar to how we depict physical closeness and distance. Rather, closeness is analogous to a great sage who speaks much with an average person, which can be called closeness. That is, the above-mentioned great person brought him close by speaking abundantly with him. Furthermore, the closeness is even greater when he reveals his innerness when conversing with him and speaks with a pleasant face etc.[45]

Moreover, closeness is like two people who are close in their views, meaning that in the measure of their minds they are close to each other. This is like how it is in physical closeness, such as two people who are related to each other. For example,

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[41] See Talmud Bavli, Chullin 97a; Shulchan Aruch, Yoreh De'ah 105:5

[42] Samuel I 2:2; Also see Likkutei Torah Shir HaShirim 21b; Ohr HaTorah Inyanim p. 131 and on; Also see later in Ch. 397 (Vol. 4 p. 1,107); Hagahot l'Drush HaMatchil "Patach Eliyahu" 5658 p. 14 and on; Sefer HaMaamarim 5680 p. 87.

[43] Regarding the coming section, see *Hemshech* "*v'Kachah*" cited in note 1; Also see Sefer HaMaamarim 5647 p. 117; 5671 p. 89; 5677 p. 188.

[44] See Etz Chayim Shaar 42 (Shaar Drushei ABY"A) Ch. 13-14; Shaar 47 (Shaar Seder ABY"A) Ch. 1; Also see earlier in Ch. 37 and on (*Hemshech* 5672 Vol. 1 p. 81 and on).

[45] See Mishnah Avot 1:15

if their fathers are brothers, born of the same mother and father, their children are closely related to each other, however this is a physical [closeness]. The same is understood of two people who are of equal mind in a certain matter, in that in the intellect of their minds they are close to each other.

Now, from this example, we can understand the aspect of Wisdom-*Chochmah*, in which the limitless light of the Unlimited One shines in a way of closeness, meaning with abundant light. This is like how in the seminal point of the insight of Wisdom-*Chochmah* the matter shines there with much greater revelation than how it shines in the particulars of the matter as it is in comprehension, as explained before.

So likewise, in Wisdom-*Chochmah* there is a much greater illumination and revelation of the light than in Understanding-*Binah*, akin to the closeness of the one who speaks abundantly with him etc. However, the primary closeness is when he speaks to him with a pleasant face. This is the matter of the revelation of the innerness, in that in Wisdom-*Chochmah* there is an illumination of that which transcends the comprehension.

This is like the explanation before, that even in the intellect of Wisdom-*Chochmah*, besides the abundance of the light (which becomes concealed in the comprehension), within this there also is an illumination of the essence that cannot at all come into comprehension. (See the discussion elsewhere[46] about seeing the face of one's teacher, by which he receives

[46] See *Hemshech* 5666 p. 531 and on [translated in Hemshech Samech-Vav Vol. 4, Discourse 48]; Sefer HaMaamarim 5670 p. 112; Also see later in Ch. 264 (*Hemshech* 5672 Vol. 3 p. 738); Also see Ch. 48 (Vol. 1 p. 109).

from the essential wisdom of the teacher, which does not come in the light of the influence he bestows him.

About this Rabbi Yehudah HaNasi said,[47] "I am more incisive than my colleagues because I saw Rabbi Meir etc." This is why in Talmud Yerushalmi they stated,[48] "Whosoever repeats a teaching in the name of the one who said it, it is as if the one who said it is standing before him." This is because he thereby receives from the essence of the teacher's Wisdom-*Chochmah*, as explained elsewhere.[49]

It likewise can be said about Wisdom-*Chochmah* that the matter of the pleasant face refers to the revelation of the innerness and essence. See the discussion on the verse,[50] "May *HaShem*-יהו"ה shine His face to you," about which Midrash Rabbah states,[51] "This is like the verse,[52] 'by Your light we see light.'"

The meaning of "Your light-*Orcha*-אורך" is that it refers to His essential light (*Ohr HaAtzmi*). This is because that which the first half of the verse states,[53] "For with You is the source of life," is the radiance drawn down for the need of the worlds, which comes in a way of chaining down. Now, why does it state, "For with You-*Ki Eemcha*-כי עמך,[is the source of life]" and not "You are-*Atah*-אתה [the source of life]?" For, does the

[47] Talmud Bavli, Eruvin 13b

[48] Talmud Yerushalmi, Shabbat 1:2

[49] See Ohr HaTorah, Tehillim (Yahel Ohr) p. 148; *Hemshech* 5666 ibid.; Sefer HaMaamarim 5670 p. 203; Also see later in Ch. 264.

[50] Numbers 6:25

[51] Midrash Bamidbar Rabbah 11:5

[52] Psalms 36:10

[53] Psalms 36:10 ibid.

verse not state, "everything is **from** You?"[54] This being so, what is the meaning of "**with** You-*Eemcha*-עמך?"

However, this comes to indicate that it is secondary and nullified to You, since it only is the aspect of a radiance.[55] However, "by Your light we see light" refers to His Essential light (*Ohr HaAtzmi*). About this it states, "May *HaShem*-יהו"ה shine His face to you."

That is, the matter of the shining of the face is drawn from the essence, and is drawn down through the Torah, as the verse states,[56] "In the light of Your face You gave us the Torah of life." This is because the Torah came out of Wisdom-*Chochmah*,[57] within which there is an illumination of His Essential light.

Likewise, in Idra Rabbah 133b it states, "'In the light of the face of the King there is life,'[58] these are the two 'apples' [cheeks of the face]," this being the seventh fixture (*Tikkun*) called "the radiance of the face," as discussed in Likkutei Torah in the explanation of the discourse entitled "*Eileh Masei*."[59] This is the innerness (*Pnimiyut*) of Wisdom-*Chochmah*, in that "a man's wisdom illuminates his face etc."[60]

In Idra Rabbah there [it explains] that when it states, "May *HaShem*-יהו"ה shine His face to you," this is when there is an illumination in *Zeir Anpin* etc.) However, even more, the matter of closeness is akin to those who are close in their views.

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[54] Chronicles I 29:14
[55] See Likkutei Torah Emor 31d and elsewhere.
[56] In the "*Seem Shalom*" blessing of the Amidah prayer.
[57] Zohar II 62a; 121a; Zohar III 81a; 182a; 261a
[58] Proverbs 16:15
[59] Likkutei Torah Masei 93a; 93d
[60] Ecclesiastes 8:1

It can be said that this is when the limitless light of the Unlimited One, who no thought can grasp,[61] shines within Wisdom-*Chochmah*, this being the sight (*Re'iyah*) of Wisdom-*Chochmah*, which is the matter of seeing the essential being of the thing. This then, explains the matter of "above" and "below" as it is in Wisdom-*Chochmah* and Understanding-*Binah*.

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Now, the same is so of the intellect (*Mochin*) and emotions (*Midot*) in general, that the matter of "above" and "below" is in the abundance of the light. That is, in the intellect (*Mochin*) there is an illumination of much light in a revealed way, which altogether cannot shine in the emotions (*Midot*). Therefore, when the intellect shines in a revealed way, the emotions cannot possibly be.

It only is from the lowest level of the intellect, this being the diminishment of the light, that the emotions come into being. This too is in a way of "above" and "below" in the essence of their levels. That is, the being and level of the intellect (*Mochin*) is much higher than the [being and level of the] emotions (*Midot*). This is because the intellect (*Mochin*) is the matter of knowing and grasping Godliness, whereas the emotions (*Midot*) are only the [resultant] Godly excitement.

Furthermore, the intellect (*Mochin*) is in a state of adhesion (*Dveikut*), in that all comprehension comes about by binding oneself and adhering to the matter, and through

[61] Introduction to Tikkunei Zohar 17a

grasping it, a bond and oneness comes to be with that which is grasped.

In contrast, the primary aspect of the emotions (*Midot*) is the excitement, and all excitement is external to the essence. Even though it is so, that by becoming excited about something he comes to a state of closeness to it (in that love is the aspect of closeness), it nevertheless is not actual closeness, like the [closeness of the] intellect (*Mochin*), which becomes actually one with the thing.

This is like the known difference between "His life force" and "His organs."[62] That is, even though both are "one,"[63] nevertheless, the union of "His life force" is that they literally are like one, whereas the union of "His organs" is like two things that become united. The same is so of the difference between the intellect (*Mochin*) and the emotions (*Midot*). That is, the closeness of the intellect (*Mochin*) is in a way of actual adhesion (*Dveikut*), whereas the closeness of the emotions (*Midot*) is not in a way of actual adhesion.

The same is so Above, that although the verse states,[64] "Yours *HaShem*-יהו"ה is the greatness (*Gedulah*) etc.," in that the emotions (*Midot*) too are in a state of union, nevertheless, they are not in a state of actual union like the intellect (*Mochin*), for as known, they are called "His life force" and "His organs."[65] Moreover, intellect (*Mochin*) is to oneself, in that even without the presence of another the matter of intellect

[62] See earlier in *Hemshech* 5672 Ch. 27 (Vol. 1 p. 57).
[63] See Tikkunei Zohar 3b
[64] Chronicles I 29:11
[65] See earlier in Ch. 5 (*Hemshech* 5672 Vol. 1 p. 11).

(*Mochin*) applies. In contrast, emotions (*Midot*) specifically relate to the other.[66]

The same is so Above, as the verse states,[67] "Remember Your mercies and Your kindnesses, for they are of the world," in that they are for the need of the worlds. In contrast, [His] intellect (*Mochin*) does not relate to worlds, in that even if there were no worlds, there still would be intellect (*Mochin*). (It soon will be explained[68] that nevertheless intellect is necessary to the chaining down of the worlds (*Hishtalshelut*).) That is, intellect (*Mochin*) and emotions (*Midot*) are the aspects of "above" and "below," and are in states of abundance and diminishment of the light, and this is so in the essence of their beings and levels.

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Now, the same is so of all the ten *Sefirot*, in that they are in a state of division of "above" and "below," down to the aspect of Kingship-*Malchut*, the end of all levels of the world of Emanation (*Atzilut*), it being the aspect of below. This is so, both of the light and revelation, in that "the moon has nothing of her own,"[69] as well as in the essence of her being and level. That is, the general matter of Kingship-*Malchut* is that it is [Kingship] over another, being that exalted rulership is specifically over another. That is, the entire matter of Kingship-

[66] See Likkutei Torah Masei 93a; Biurei HaZohar and *Hemshech* "*v'Kachah*" ibid.; Also see later in Ch. 46 and on (p. 105 and on); Also see the end of Moreh Nevuchim, Part 3, Ch. 54.

[67] Psalms 25:6; Also see Sefer HaMaamarim 5700 p. 82).

[68] See Ch. 47 (*Hemshech* 5672 Vol. 1 p. 106 and on).

[69] See Zohar I 249b; Zohar II 215a, and elsewhere.

Malchut is in [relation to] that which is external to Himself, as explained elsewhere.[70]

Summary: This, then, is the meaning of [the statement] that the limitless light of the Unlimited One shines within Wisdom-*Chochmah* in a way of closeness. That is, there is an abundance of light, and the essence of the light (*Etzem HaOhr*) (which is the matter of the axiom). This is like how through seeing the face of the teacher, one thereby receives the essential idea. Moreover, in the closeness of Wisdom-*Chochmah* there is equality with the limitless light of the Unlimited One, meaning that it is the aspect of the essential being of the limitless light of the Unlimited One that shines in the sight (*Re'iyah*) of Wisdom-*Chochmah*. (See the discussion in the continuum (*Hemshech*) entitled "*v'Kachah*" 5637[71] about the aspect of *Ma"H*-מ"ה of Wisdom-*Chochmah*.) Likewise, in the essence of their level, the intellectual faculties (*Mochin*) are the upper relative to the emotions(*Midot*). This is because they are in a way of comprehension and adhesion, whereas the emotions are in a way of excitement, which is external to the essence. Even though they too are unified, nonetheless this is like [the difference between] "His life force" and "His organs." In contrast, Kingship-*Malchut* is the aspect of "below," both in revelation and her essential level.

[70] See Biurei HaZohar of the Mittler Rebbe 200b; Ohr HaTorah Chanukah 320b; *Hemshech* 5666 p. 396 [translated in Hemshech Samech-Vav, Vol. 3, Discourse 36], and elsewhere.

[71] See Ch. 32 there (Sefer HaMaamarim 5637 Vol. 2 p. 457 and on).

44.

Now, in Zohar Parshat Pinchas 257b[72] it states that every *Sefirah* has a known name, measure, limit and boundary etc. It can be said that the measure (*Midah*-מדה) refers to the measure of the essential being and level of the *Sefirah*. That is, Wisdom-*Chochmah* is a being and level such as this, whereas Understanding-*Binah* is a different being and level, and the same applies to all the *Sefirot*.

That is, their differentiation in the essence of their levels is the matter of measure. This also appears to be indicated by Ramban's commentary to Sefer Yetzirah 1:5, "Their measure is ten that have no end."[73] He writes that "even though [these] things have measure and dimension, and they are ten, [nevertheless] the measure they have has no end etc." From this it appears that the measure is in regard to their essential being, in that in this regard they are divided into ten, but every measure is in a way of limitlessness. (The Raavad there explains the matter of their limitlessness as relating to the matter of ten etc.[74]

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[72] Ra'aya Mehemna

[73] Also see Sefer HaMaamarim 5668 p. 214; 5669 p. 32.

[74] He states as follows: Even though He gave them the measure of the number ten, his measure that He gave them has no limit or end, being that the number ten is inclusive of all numbers. There thus is no doubt that all [beings] that come into being and decompose, to which there is no end, all revolve in those numbers, This is because there are branches to all the ten *Sefirot*, and branches to the branches, as stated [Job 25:3], "Is there a number to His troops?" They all are included in the number ten. It therefore states, "they are ten that have no end." For, since the natural (the Corona-*Ateret*) is from the sensory (Splendor-*Tiferet*), and the sensory is from the intellect (Understanding-*Binah*), and the intellect is from the concealed, and the concealed has no end, it therefore states that they are ten that have no end. This is because the Endless (*Ein Sof*), who is the Cause of all causes, unites with them all, and it is from Him that they chain down. This is because whatever the ascent of the analysis is from level to level, the higher level will be more refined than the level

It appears that this is like what Ramban then continued to state that "the natural etc.")[75]

Now, about the matter of limit (*Gvul*-גבול) and boundary (*Tchum*-תחום), it states in Likkutei Torah in the explanation of the discourse entitled "*v'Yarad HaGvul*,"[76] that it is one matter. [However], it can be said that "limit-*Gvul*-גבול" refers to the limitation in the manner of the revelation, whether it is with abundance or diminishment, whereas "boundary-*Tchum*-תחום" refers to the limitation and cessation brought about by the vessels (*Keilim*).

This is like the statement in Biurei Zohar[77] on the teaching of Zohar Bamidbar 118b, on the words, "bounded with His boundary-*Echtam b'Chatumei*-אתחם בחתומי,"[78] this being due to the vessels (*Keilim*). This is the matter of the diminishment within the *Sefirah* itself, that in its lowest level its light becomes diminished for there to be the emanation of

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below it, and it thus ascends and becomes refined to no end. Thus, since the Cause of all causes neither becomes closer or more distant from anything, but is equal in all ten *Sefirot*, it therefore states that they are ten that have no end.

[75] He states as follows: That measure that they have has no end. This is because the natural (*Mutba*) is from the sensory (*Murgash*) and the sensory (*Murgash*) is from the intellectual (*Muskal*), and the intellectual (*Muskal*) is from the concealed heights, and the concealed has no end. This being so, even the sensory, the intellectual, and the natural have no end. It is for this purpose these measures (*Midot*) were made, in order to contemplate the Endless One (*Ein Sof*) through them.

[76] Likkutei Torah Masei 94a and on.

[77] Biurei HaZohar of the Mittler Rebbe 174c and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 451 and on; Also see Likkutei Torah ibid.

[78] In our edition of Zohar it states, "Signed with His signet-*Echtam b'Chotamoi*-אחתם בחותמוי." However in Likkutei Torah Masei 94b it states that "there is an exchange of letters here and it should say, 'Bounded with His boundary-*Echtom b'Tchumaihoo*-אתחום בתחומייהו' this being the correct version of the text." This is likewise so in the first edition of Zohar (Mantoba 5318), as well as in Zohar Gadol (Krimona edition 5319 p. 228), "Bounded with His boundary-*Etchom b'Tchumoi*-אתחם בתחומוי."

the *Sefirah* below it. This limitation is brought about through the vessels (*Keilim*). This is because, just as the vessels (*Keilim*) limit the light to be in a state of the existence of something, so likewise they limit its spreading forth, such that they come "up to here etc."[79] (as will be explained in later chapters).[80]

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Now, the general matter of the measure of the ten *Sefirot* is brought about through the Line-*Kav*, which measures the ways of the revelations within the ten *Sefirot*, and brings the aspects of "above" and "below" in them, with the abundance and diminishment of the light and revelation.[81]

It likewise brings about the aspects of "above" and "below" in the essence of their levels, that Wisdom-*Chochmah* will be in such and such a way, and Understanding-*Binah* in such and such a way. It all comes from the Line-*Kav*. This is because at its root the Line-*Kav* [also] has ten *Sefirot*, these being the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*).

Now, the drawing down of the Line-*Kav* is through the constriction (*Tzimtzum*), such that specific *Sefirot* are drawn down. Even though in the Line-*Kav* they still are in a state of simplicity, this being the matter of the Line-*Kav* being made of many [simple] points, as explained before in chapter thirty-

[79] See Job 38:11

[80] See Ch. 288 (Vol. 3 p. 800 and on).

[81] See earlier in Ch. 36 (*Hemshech* 5672 Vol. 1 p. 79); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

one,[82] nevertheless, the aspect of the Measuring Line (*Kav HaMidah*) is to measure the being of the *Sefirot*, that is should be specifically in such and such a way. This is recognized to a greater degree in the ten *Sefirot* of the world of Emanation (*Atzilut*), since they are in a state of inner manifestation in vessels (*Keilim*). As explained before in chapter thirty-two,[83] they thereby are caused to be in a state of [tangible] existence, and they are thus on discernible levels of "above" and "below," in which their beings and levels are discernable etc.

It can be said that this is the meaning of the statement in Etz Chayim,[84] that it is through the Line-*Kav* that the emanations are called "ten qualities" and "ten *Sefirot*" etc., this being as the ten *Sefirot* are divided into unique entities and beings etc. He writes there[85] that this is why it is a thin Line-*Kav*, and is not with a great bond etc.

Now, it can be said that this is in two ways. The first is because it is drawn down through the constriction (*Tzimtzum*) to bring unique *Sefirot* about etc. The second is based on the explanation before in chapter twenty-seven,[86] that the roots of the lights (*Orot*) are unique in the limitless light of the Unlimited One who is utterly without limitation, and that they have a likeness to the Luminary (*Ma'or*) (this being the matter of "the same material as the corner etc.")[87]

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[82] *Hemshech* 5672 Vol. 1, p. 66.
[83] *Hemshech* 5671 Vol. 1 p. 67 and on.
[84] Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2.
[85] Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2 ibid.
[86] *Hemshech* 5672 p. 56 and on.
[87] See earlier in *Hemshech* 5672 p. 57.

Thus, because of this they are in a state of simplicity, but it nevertheless is not like the actual simplicity of the Unlimited One (*Ein Sof*). This is why they are not in a state of a great bond, to be in a state of actual unity etc. Through this it become the aspect of the Measuring Line (*Kav HaMidah*), which measures the measurements [*Midot*] of the lights (*Orot*) of the ten *Sefirot*, so that they are in a state of measure and quantity etc.

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Now, with the above in mind, we can understand the verse,[88] "Tziyon will be redeemed through justice." To explain, the word "Tziyon-ציון" means a "sign-*Siman*-סימן,"[89] as in the verse,[90] Make signs-*Tziyunim*-ציונים for yourself," and refers to the *mitzvot*, which are the aspects of markers and signs for the limitless light of the Unlimited One, who transcends the chaining down of the worlds (*Hishtalshelut*).

This also is why the *mitzvot* are called "testimonies-*Eidut*-עדות,"[91] as in the verse,[92] "I rejoiced in the way of Your

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[88] Isaiah 1:27 ibid.

[89] Likkutei Torah Devarim 1b and on; Maamarei Admor HaEmtza'ee Vayakhel p. 654; Ohr HaTorah Vayeitzei p. 201b; Vol. 5 p. 856b and on; Also see the discourse entitled "*v'Hayah HaNishar b'Tziyon*" cited in later notes.

[90] Jeremiah 31:20; Also see Rashi and Metzudat Tziyon to Jeremiah ad loc.; Ohr HaTorah Devarim Vol. 5 p. 1,989; Vol. 6 p. 2,179.

[91] See Likkutei Torah Pekudei 4b; Maamarei Admor HaZaken 5567 p. 78 and on; Maamarei Admor HaEmtza'ee Vayakhel p. 654; Ohr HaTorah Vayeitzei p. 201b; Vol. 5 p. 856b and on; Discourse entitled "*uVaChodesh HaShevi'i*" 5629 (Sefer HaMaamarim 5629 p. 353 and on); Also see later in Ch. 67 (p. 165); Discourse entitled "*uVachodesh HaShevi'i*" 5730 [translated in The Teachings of The Rebbe 5730 Vol. 1, Discourse 1].

[92] Psalms 119:14

testimonies." To explain, testimony (*Eidut*-עדות) applies to that which is concealed. That is, when something is openly seen and revealed, testimony is unnecessary. Even that which is destined to be revealed requires no testimony.[93] Rather, testimony is required when something is hidden and concealed, in that the testimony reveals that which is concealed.

The same is so Above, that the matter of testimony is to reveal the limitless light of the Unlimited One, the Concealed of all concealed, who is hidden and concealed from the chaining down of the worlds (*Hishtalshelut*) but is revealed through the testimony, this being the *mitzvot*. This is because they are the desire of the Supernal One, and reveal the limitless light of the Unlimited One, the Concealed of all concealed.

This is also why they are called "Tziyon-ציון," in that they are markers and signs for the limitless light of the Unlimited One who transcends the chaining down of the worlds. This is the hidden and concealed power present in the souls of the Jewish people, which is the matter of the desire of the heart (*Re'uta d'Leeba*), the simple desire that transcends reason and intellect,[94] this being the primary aspect of Godliness in the souls.[95] (This is why they are called "Yisroel-

[93] Talmud Bavli, Rosh HaShanah 22b

[94] See Sefer HaMaamarim 5646 p. 24; 5668 p. 10; Also see later in Ch. 286 (Vol. 3 p. 795).

[95] See later in Ch. 67; Ch. 153; Ch. 250; Ch. 254 (p. 165; Vol. 2 p. 412; Vol. 3 p. 693; p. 707).

ישראל" meaning "The minister of God-*Sar E''l*-שר א"ל,"[96] as explained elsewhere.)[97]

Now, this matter is found in the souls of the Jewish people alone, and is a testimony and sign for the limitless light of the Unlimited One who is concealed and hidden. This is because this is the root of the desire of the heart (*Re'uta d'Leeba*), and through the desire of the heart (*Re'uta d'Leeba*) is the revelation of the limitless light of the Unlimited One.

About this, the verse states, "Tziyon will be redeemed through justice." This is because Tziyon refers to the desire of the heart (*Re'uta d'Leeba*) which transcends intellect and reason. However, this is arrived at through "justice-*Mishpat*-משפט." This is because "justice" refers to that which comes by way of order and gradation, meaning as an inner manifest light (*Ohr Pnimi*) which comes in the order of the chaining down of the worlds (*Hishtalshelut*), in a way of order and gradation from Above to below. It specifically is through the inner light (*Ohr Pnimi*) that we come to the light that transcends the chaining down of the worlds (*Hishtalshelut*).

In the service of *HaShem*-יהו"ה, blessed is He, [this means that] there first must be service that accords to reason and intellect, these being the inner powers of the mind and heart, by which we thereby come to the desire of the heart (*Re'uta d'Leeba*). The same is so of "justice-*Mishpat*-משפט," which is the matter of Torah, which is called "justice," as in the

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[96] See Pri Etz Chayim, Shaar HaKeriyat Shema Ch. 9; Likkutei Torah Re'eh 32a.

[97] See Sefer HaMaamarim 5669 p. 272; Also see the discourse entitled "*b'Sha'ah SheHeekdeemoo*" 5667 (translated in Hemshech Samech-Vav, Vol. 4, Discourse 53).

verse,[98] "As was the former practice-*Mishpat*-משפט" [which Targum translates] "as was the former law-*Hilcheta*-הלכתא."[99]

That is, Torah is the aspect of an inner manifest light (*Ohr Pnimi*) being that "the Torah came out of Wisdom-*Chochmah*."[100] About this they said in Talmud Yerushalmi,[101] "We have reviewed the entire Torah and have not found the Jewish people called 'Tziyon' except in this place,[102] 'I have placed My word in your mouth, and with the shade of My hand… and to say unto Tziyon, 'You are My people.'" This refers to Torah study, the Temple service (*Avodah*-prayer) and acts of lovingkindness,[103] through which they come to be the aspect of Tziyon. This then, is the meaning of the verse, "Tziyon will be redeemed through justice."

Now, the words, "those who return to her, through righteousness," refers to the *Nefesh*, *Ru'ach*, and *Neshamah*,[104] which are the inner manifest powers [of the soul]. This is because in them it is possible for there to be the aspect of the powers of the animalistic soul, which dominate over the powers of the Godly soul, causing them to be hidden and concealed.

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[98] Genesis 40:13

[99] See Likkutei Torah Devarim ibid.; Targum Onkelus and Targum Yonatan ben Uziel to Gensesis 40:13 ibid.

[100] Zohar II 62a; 121a; Zohar III 81a; 182a; 261a

[101] Talmud Bavli, Taanit 4:2; Megillah 3:6; Also see the discourse entitled "*v'Hayah HaNishar b'Tziyon*" in Ohr HaTorah Na"Ch Vol. 3 p. 1,197 and on; Discourse by the same title of the year 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 13 and on); 5691 (Sefer HaMaamarim 5691 p. 51).

[102] Isaiah 51:16

[103] See Korban HaEidah to Talmud Yerushalmi ibid., cited in Ohr HaTorah and Sefer HaMaamarim cited before in note 3.

[104] Also see the discourse entitled "*Tziyon b'Mishpat Tipadeh*" 5715 (Sefer HaMaamarim 5715 p. 190 and on, translated in The Teachings of The Rebbe 5715, Discourse 20).

The redemption from this is through "righteousness-*Tzeddakah*-צדקה," meaning "charity." This refers to the service of awakening great mercies upon one's soul, akin to charity which is compassion for the poor etc. Likewise, in the service of *HaShem*-יהו"ה, blessed is He, it is the matter of awakening abundant mercies, through which the powers of the Godly soul are caused to be revealed, as stated,[105] "In Your abundant mercies, have compassion on us and grant understanding in our hearts etc."

This then, is the matter of "Tziyon will be redeemed through justice." That is, for there to be the revelation of the essence of the soul - the aspect of the desire of the heart (*Re'uta d'Leeba*) - this is brought about through justice (*Mishpat*). This is because it first is necessary for the inner powers to be revealed, this being the matter of justice (*Mishpat*), since they are in a way of order and gradation.

"Those who return to her-*v'Shavehah*-ושביה," which also means "her prisoners," means that when it is necessary to extract the inner powers [of the soul] from imprisonment and concealment, this is brought about through charity, which is the matter of awakening the abundance mercies. This is the matter of "those who return to her, through charity."

Summary: In Zohar it states that every *Sefirah* has measure, limit, and boundary. The measure refers to their essential level, the limit refers to the manner of the revelation, and the boundary refers to the diminishment for the sake of

[105] In the "*Ahavat Olam*" blessing; Also see Likkutei Torah Emor 35c; Re'eh 32c.

emanating the level below. The general measurement is brought through the Line-*Kav* due to its root in the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). With the above in mind, the verse "Tziyon will be redeemed though justice" is explained.

Discourse 12

"*Nachamu Nachamu Ami… -*
Be consoled, be consoled, My people…"

Delivered on Shabbat Parshat Va'etchanan, 5672[1]
By the grace of *HaShem,* blessed is He,[2]

The verse states,[3] "Be consoled, be consoled, My people, says your God. Speak to the heart of Yerushalayim and call to her." Now, we must understand the reason for the repetition, "Be consoled, be consoled, My people."[4] Rashi explains,[5] "[Be consoled], you My prophets, and console My

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[1] About this discourse the Rebbe Rayatz writes (in Igrot Kodesh Vol. 4 p. 487): On Shabbat Kodesh Va'etchanan 5672, in the grassy pastures of [the vacation town of] Zalozhye* before to welcoming the Shabbat, his honorable holiness, the holy Rebbe and Tzaddik whose soul is in the Supernal treasuries, may his merit protect us, delivered the twelfth discourse of the series "*b'Sha'ah SheHeekdeemoo*," the discourse entitled "*Nachamu Nachamu Ami…*" At the time that he delivered the discourses, his holy countenance shone, and afterwards he was in a state of great joy. Although it was a late hour, he nevertheless extended the Shabbat meal at length, with short explanations of the discourse that was said, and he also related various stories. When we left the Shabbat meal, it was already daylight. [* Also see Toldot Chabad b'Russia HaTzarit (Rabbi Sholom Dovber Levin, Kehot 5770) p. 321.]

[2] Part of the discourse appears to be founded on the continuum (*Hemshech*) of discourses known as "*Yonati*" 5640, Ch. 10 (Sefer HaMaamarim 5640 Vol. 2 p. 505 and on), as cited in later notes. The beginning and end of the discourse entitled "*Nachamu*" 5682 (Sefer HaMaamarim 5682 p. 381; p. 396) appears to be founded upon the beginning and end of this discourse. The content of the discourse, as summarized by the Rebbe Rayatz in Igrot Kodesh ibid., is included in the note at the end of the discourse.

[3] Isaiah 40:1-2 (Haftorah of Shabbat Parshat Va'etchanan, Shabbat Nachamu).

[4] Also see the discourse entitled "*Nachamu*" 5670 (Sefer HaMaamarim 5670 p. 321; p. 434); Discourse by the same title in Sefer HaMaamarim Yiddish p. 126; 5728 (Sefer HaMaamarim 5728 p. 283 and on, translated in The Teachings of The Rebbe 5728, Discourse 39).

[5] Rashi to Isaiah 40

people." That is, this speech is said to the prophets, that they should console the Jewish people. However, this too is not understood. What is the meaning of this speech to the prophets that they should console? Is it not the prophecy itself the consolation? Thus, when He says to the prophets "console," it indicates another consolation, other than the speech of the prophecy itself. We therefore must understand what this consolation is.

In Midrash Rabbah[6] it states, "They were doubly punished, they are doubly comforted." However, the meaning of them being "doubly punished" is not understood. For, how can it apply for there to be double punishment for sin, Heaven forbid to think so. Now, it makes sense to say that the consolation is doubled, since goodness is in greater measure etc.[7] However, how can it apply for them to be "doubly punished,"[8] and that because they were doubly punished, they are therefore doubly comforted? This being so, we must understand the matter of the doubling.

We also must understand the words, "Speak… and call etc." At first glance, this is not according to the [normal] order of things, in which there first is the calling before the speaking, as in the verse,[9] "He called to Moshe and spoke to him etc." This being so, why does it first say "speak" and then say "call" here?

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[6] Midrash Eichah Rabbah 1:57; Yalkut Shimoni Eichah, Remez 1,018.

[7] Talmud Bavli, Yoma 76a

[8] Also see the discourse entitled "*Nachamu*" 5626 (Sefer HaMaamarim 5626 p. 195).

[9] Leviticus 1:1

Now, to understand all this, we must begin with the explanation before,[10] that the ten *Sefirot* of the world of Emanation (*Atzilut*) are in a state of division of "above" and "below." That is, Wisdom-*Chochmah* is "above"[11] relative to Understanding-*Binah*, and in general, the intellectual aspects (*Mochin*) are "above" relative to *Zeir Anpin*, and the same is so of *Zeir Anpin* relative to Kingship-*Malchut*, which is the end of all levels of the world of Emanation (*Atzilut*).

It was explained[12] that "above" and "below" are in two matters. The first is in the matter of abundance and diminishment. That is, in the uppermost *Sefirah* there is an abundance of light, meaning the revelation of the limitless light of the Unlimited One, blessed is He. The light then diminishes and becomes concealed from level to level. The second matter is in the essence of their beings and levels, that in the essence of its being the upper *Sefirah* is upper relative to the *Sefirah* below it.

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Now, besides the fact that in their particular levels, the ten *Sefirot* are such that there is "above" and "below," in general the ten *Sefirot* in the worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) are in a way of "above" and "below." This is because the ten *Sefirot* are present in each and every world. Thus, just as there are ten *Sefirot* in

[10] In Ch. 33 and on (*Hemshech* 5672 Vol. 1 p. 70 and on).
[11] *Hemshech* 5672 Vol. 1 p. 101, note 11 [textual variance].
[12] Ch. 37 and on (*Hemshech* 5672 Vol. 1 p. 81 and on).

the world of Emanation (*Atzilut*), so likewise there are ten *Sefirot* in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

That is, the ten *Sefirot* of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) are drawn from the ten *Sefirot* of the world of Emanation (*Atzilut*).[13] There nonetheless is no comparison between the ten *Sefirot* of the world of Creation (*Briyah*) compared to the ten *Sefirot* of the world of Emanation (*Atzilut*). This is as stated in the introduction to Tikkunei Zohar,[14] that the ten *Sefirot* of the world of Creation (*Briyah*) are the aspect of "the likeness of the King on the signet," but are not the actual "likeness of the King" Himself, like the ten *Sefirot* of the world of Emanation (*Atzilut*).

In the same way, the ten *Sefirot* of the world of Formation (*Yetzirah*) are like "the likeness of the King stamped into the wax etc." That is, this is in a way that the ten *Sefirot* of the world of Creation (*Briyah*) are not at all like the being of the ten *Sefirot* of the world of Emanation (*Atzilut*).

[13] Also see Ohr HaTorah Inyanim p. 137; Discourse entitled "*Eeta BaZohar*" 5726 (Sefer HaMaamarim 5726 p. 170, translated in The Teachings of The Rebbe 5726, Discourse 24).

[14] Introduction to Tikkunei Zohar 4a; Also see Ohr HaTorah Va'etchanan p. 85 and on; Also see later in Ch. 290 (Vol. 3 p. 804 and on).

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Now, the explanation is that as known, there is a partition (*Parsa*) between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*).[15] The matter of the partition is similar to an analogy (*Mashal*-משל), which is a completely separate matter than the analogue. This is why intellect understood by way of the analogy is unlike intellect understood not by way of analogy.

The same is so of the partition (*Parsa*), which is when one is discussing a matter that is not of the world of Emanation (*Atzilut*). That is, the aspect of Wisdom-*Chochmah* of the world of Creation (*Briyah*) is in a manner and being different than the being of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*), as discussed in Torah Ohr in the discourse entitled "*Patach Eliyahu*."[16]

By way of analogy, this may be understood by way of by our grasp of Godliness. This is because all grasp of Godliness is from His actions, blessed is He. That is, through His actions we know and grasp Godliness. Now, all actions below are within time and space. This is because there is nothing in the world below that is not within time and space. Therefore, our entire grasp of Godliness also is confined to space. That is, the intellectual form we have [in our grasp] of Godliness is in an aspect of space.

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[15] See Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 14; Also see Torah Ohr Lech Lecha 12b; 13a; Torah Ohr, discourse entitled "*Patach Eliyahu*" cited later in the discourse.

[16] Torah Ohr, Patach Eliyahu 14b and on.

Now, there are differences in the matter of the concealment and refinements (meaning, in the way the form is, whether it is in a physical way, or whether it is in a refined way, or only in a concealed way). That is, if it is a lofty Godly matter, or if a person has a very great intellect, the matter will then not be as contained in [the limitation of] form, and the matter itself will shine to a greater extent, in that it is the aspect of light (*Ohr*). However, upon concealment, it all is contained in the form of space etc. However, we know that Godliness is not in the aspect of space, Heaven forbid to think so. Nevertheless, no matter the degree that we negate form and negate physicalizing Godliness, nevertheless, in a hidden way it is contained within form.

Now, as known, the matter of space is only up to the ninth sphere, whereas above the ninth sphere, all the Torah philosophers agree that there is no space there at all.[17] Now, the grasp there, higher than the ninth sphere, is the grasp of the angels, which also is [grasp] of His deeds, blessed is He. Nevertheless, there it is of his deeds that are not in the aspect of space. This being so, the grasp of Godliness there is not contained in the aspect of space.

However, in our grasp, it altogether is not grasped how something can be without space. Thus, this is something that completely transcends the parameters of our grasp, such that we do not know how it is and what it is. This being so, our grasp

[17] See Pardes Rimonim, Shaar 6 (Shaar Seder Amidatan) end of Ch. 3; Sefer HaMitzvot of the Tzemach Tzeddek 57b; Ohr HaTorah, Siddur p. 46; [Also 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-Vov-Hey*-יו"ד ה"א וא"ו ה"א.]

of Godliness, in which everything is contained in the form of the aspect of space, is altogether unlike the being of the upper grasp, which altogether is not in the aspect of space.

Now, similar to this example the general matter of the grasp of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) can be compared to the grasp of the world of Emanation (*Atzilut*). That is, it altogether is not of the same being at all. That is, just as by comparison, our grasp is completely different from the grasp in the spiritual worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), so likewise, the grasp of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) are a different being compared to the grasp of the world of Emanation (*Atzilut*).

This then, is what is meant when saying that it speaks of a different matter that is not of the matter of the world of Emanation (*Atzilut*). In other words, the knowledge and grasp of Godliness of the world of Creation (*Briyah*) is of a different matter that is not Godliness, whereas in the world of Emanation (*Atzilut*) it all is literally Godliness, and a matter of sense of self (*Yeshut*) does not apply there altogether.

The reason that it speaks of a different matter that is not of the matter of the world of Emanation (*Atzilut*), is because through the other matter that is not Godliness, we are able to understand and grasp the Godly matter. However, this grasp is a completely different being relative to the grasp of the world of Emanation (*Atzilut*).

Moreover, even in regard to [the statement][18] that "the Supernal Mother (*Imma Ila'ah* [Understanding-*Binah*]) resides in the Throne [the world of Creation (*Briyah*)]," there is no comparison between how Understanding-*Binah* is in the world of Creation (*Briyah*) to how she is in the world of Emanation (*Atzilut*). This is because in the world of Emanation (*Atzilut*) she is in a state of union with the aspect of Wisdom-*Chochmah*, as the verse states,[19] "A river emerges from Eden."

That is, the River (*Nahar*-נהר) refers to the aspect of Understanding-*Binah*. This is as known about the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, that they are akin to a spring (*Ma'ayan*) and a river (*Nahar*).[20] That is, the spring is a very fine flow, this being the aspect of the "nothing" (*Ayin*) of Wisdom-*Chochmah*. In contrast, Understanding-*Binah* is in a way of spreading forth.

Now, the verse states, "A river emerges-*Yotzei*-יוצא" [in the present tense] meaning that it emerges constantly without cessation, this being in a way of union and adhesion. It then states,[21] "from there it separates." That is, after there is a drawing down from the aspect of Understanding-*Binah* to the aspect of Kingship-*Malchut*, she spreads forth and manifests in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), and they are in a state of division, as discussed in Likkutei Torah in the first discourse entitled

[18] Tikkunei Zohar, Tikkun 6 (23a); Etz Chayim, Shaar 47 (Shaar Seder ABY"A) Ch. 3.

[19] Genesis 2:10

[20] See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1, and elsewhere.

[21] Genesis 2:10 ibid.

"*Sheesheem Heimah Malchut.*"[22] Thus, although in the world of Creation (*Briyah*) there also is Godly grasp, it nonetheless is utterly not comparable to the grasp in the world of Emanation (*Atzilut*).

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Now, it can be said that, in general, the intellectual qualities (*Mochin*) of the world of Creation (*Briyah*) are the aspect of intellect (*Mochin*) that relates to emotions (*Midot*). To explain, as known[23] there are two levels of intellect (*Mochin*). There is intellect as it is in essence (*Mochin b'Etzem*) and there is intellect (*Mochin*) that relates to emotions (*Midot*).

Intellect in essence (*Mochin b'Etzem*) refers to the grasp in one's intellect of the essence of that which he comprehends. [In contrast], intellect (*Mochin*) of the emotions (*Midot*) is when he grasps the thing very well, because of which he loves it etc. Even though this too is intellect and comprehension, it nonetheless is not into the essence of the thing, but only relates to the emotion.

More generally, intellect that relates to emotions is the externality of the intellect, which comes into the garments of comprehension. Even though this is a grasp of the essence of the thing, meaning, its intellect and not just its goodness, it nevertheless is in a state of closeness to emotions.

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[22] Likkutei Torah Shir HaShirim 39b

[23] See Siddur Im Da"Ch p. 265a and on; Sefer HaMaamarim 5670 p. 211; Kuntres HaAvodah Ch. 1 (p. 6 and on).

For example, when the Godly contemplation manifests in the garments of the comprehension, he only grasps the externality of the Godly matter as it relates to the worlds and the creations. Therefore, in this he senses the goodness of Godliness in a way of sense of self, in that "closeness to God is good for me."[24]

This is because here the grasp is into levels of Godliness in a state of closeness to the creations, and he thus grasps the matter within the garments of comprehension. This is because in this, a person cannot depart from his physicality, but on the contrary, the matter comes to be physicalized in his intellect.

(However, this is not like as it becomes physicalized in the emotions. This is because, in general, all intellectual comprehension is in a way of ascent and becoming bound to that which is higher than oneself, as explained elsewhere.[25] Nevertheless, when it is in the garments of the comprehension, in this he does not depart from his being, but remains in his state and standing.) Thus, this is close to the sense that "closeness to God is good for me," this being the [conclusion of the] "therefore" (*Bechein*),[26] which is the matter of the intellect within the emotions.

In contrast, when the grasp is such that it is divested of the garments of comprehension, but rather is the essence of the Godly matter, it then is in a state of greater closeness to the essence of Godliness, which is higher than the matter of manifesting within the worlds and creations.

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[24] Psalms 73:28

[25] See *Hemshech* 5666 p. 150 and on; p. 152 [translated in Hemshech Samech-Vav, Vol. 1, Discourse 14]; Also see Likkutei Sichot Vol. 6 p. 113; Vol. 15 p. 60.

[26] See Sefer HaMaamarim 5657 p. 221; 5659 p. 125.

Additionally, in this he **does** depart from the being of his physicality, in that in the essence of his being, he is in a state of being divested [of physicality] and in a state of greater ascent and adhesion to the essence of the Godly matter, and therefore this does not yet relate to the emotions.

Thus, this is the aspect of the intellectual aspects as they are unto themselves, transcending the emotions, still Higher [than] the intellectual aspects (*Mochin*) that relate to the emotions (*Midot*), which is grasp of the Godliness that comes by way of inner manifestation in the worlds.

In general, this only is a radiance, and the grasp of it is as the light and revelation is in each world. [In contrast], as the intellect is in essence (*Mochin b'Etzem*) the grasp is of the lofty levels in the limitless light of the Unlimited One, blessed is He, which transcends manifestation in worlds.

Now, it can be said that the general grasp of the world of Creation (*Briyah*) is the aspect of intellect (*Mochin*) that relates to emotions (*Midot*). This is because besides the fact that, as mentioned before, in the essence of their being, the intellectual aspects (*Mochin*) of the world of Creation (*Briyah*) differ from the intellectual aspects (*Mochin*) of the world of Emanation (*Atzilut*), beyond this, the general totality of the intellectual aspects (*Mochin*) of the world of Creation (*Briyah*) relate to the emotions (*Midot*).

However, more specifically, there are different levels in this. This is because even in the world of Emanation (*Atzilut*) there is how the intellect essentially is (*Mochin b'Etzem*), and there is the intellect (*Mochin*) that relates to the emotions (*Midot*). It only is that in the general matter of the intellectual

aspects (*Mochin*) it can be said that in the world of Creation (*Briyah*) they relate to the emotions (*Midot*) and are called "the immature brains of suckling" (*Mochin d'Yenikah*), in that the emotions (*Midot*) suckle from this level, this being the aspect of the brains of immaturity (*Mochin d'Katnut*).[27] This is why in the world of Creation (*Briyah*) they are intellectual love and fear (*Dechilu uRechimu Sichliyim*), as discussed in chapter thirty-nine of the Book for Average People (Tanya), these being the emotions (*Midot*) that come from Understanding-*Binah* and Knowledge-*Da'at* etc.

In contrast, in the world of Emanation (*Atzilut*) is the aspect of the expanded brains of maturity (*Mochin d'Gadlut*), whereas in the world of Formation (*Yetzirah*) the emotions (*Midot*) are the primary aspect, meaning the aspect of *Ru'ach* etc.[28] There is intellect (*Mochin*) there too, but only as it relates to directing the emotions.

This is like the difference between a child and an adult in relation to their natural emotions. That is, even an adult is drawn after his nature, but altogether unlike a child. This is because of the intellect in him, thus causing the emotions to be directed according to the intellect, this being intellect that only relates to directing the emotions.

Now, in the world of Action (*Asiyah*) the aspect of the *Nefesh* is primary,[29] which is the matter of actual deed. In this too there is intellect and brains (*Mochin*), but here they are in a

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[27] Also see Biurei HaZohar of the Mittler Rebbe 213c and on; Sefer HaMaamarim 5670 p. 184.

[28] See Tikkunei Zohar, Tikkun 6 (23a) ibid.

[29] See the preceding note.

state of complete smallness and immaturity (*Katnut*), meaning that which only relates to action.

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Now, all this is as explained before in chapter two[30] with the analogy of the soul of man, that the intellect is drawn down and manifests in all the powers. However, the essence of the intellect is in the brain in the head, and that which manifests in the emotions is only the externality of the intellect (*Chitzoniyut HaMochin*). This is especially so of the power of movement and [the power to] walk. In them too there is a manifestation of the intellect, but only intellect that relates to action, this being the most final aspect of the intellect.

The same is so Above, that the aspect of Wisdom-*Chochmah* is present in all the worlds, and this likewise is so of all the ten *Sefirot*. However, its essence is in the world of Emanation (*Atzilut*) and that which is drawn down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) is only a radiance of it, and is not the actual being of the light of the world of Emanation (*Atzilut*). This then, is the matter of the divisions of "above" and "below" in the worlds.

Summary: There likewise are the divisions of "above" and "below" in the worlds. That is, the ten *Sefirot* of the world of Creation (*Briyah*) are not the same being as the ten *Sefirot* of the world of Emanation (*Atzilut*). Thus, it is like speaking about a different matter. This is like how it is in our comprehension,

[30] *Hemshech* 5672 Vol. 1 p. 4 and on.

which is in the form of space, and is altogether not like the being of the upper grasp, which is not in the aspect of space. Likewise,[31] the world of Emanation (*Atzilut*) is the grasp of the essence of Godliness, whereas in the world of Creation (*Briyah*) the grasp of Godliness is through something else. Moreover, even the aspect of "the Upper Mother (*Imma Ila'ah*) [Understanding-*Binah* of the world of Emanation (*Atzilut*)] that dwells in the Throne [the world of Creation (*Briyah*)]" is not like how it is in the world of Emanation (*Atzilut*). It can be said that the intellectual aspects (*Mochin*) of the world of Creation (*Briyah*) are only as they relate to the emotions (*Midot*). It is explained that intellect (*Mochin*) that relates to the emotions (*Midot*) is the grasp of the goodness of the thing, whereas higher than this is the externality of the intellect which comes to be physicalized within his intellect, and it is therefore close to the sense that it is good for him. In contrast, the innerness of the intellect is closer to the sense of the Godly essence. Higher than this, there is the grasp of the Godliness in the world, which in general, is the aspect of the "brains of suckling" (*Mochin d'Yenika*). The world of Formation (*Yetzirah*) is [primarily] the emotions (*Midot*), and the intellect (*Mochin*) is solely for the conduct of the emotions (*Midot*). The world of Action (*Asiyah*) is action and intellect that relates to action.

46.

Now, all the above is in the aspect of the inner light (*Ohr Pnimi*) that comes in a way of manifestation (*Hitlabshut*) in

[31] See *Hemshech* 5672 Vol. 1 p. 104, note 28 [textual variance].

vessels (*Keilim*). In its root and source in the limitless light of the Unlimited One that precedes the constriction (*Tzimtzum*) it is that which the limitless light of the Unlimited One, blessed is He, estimated [within Himself] to shine in a way of measure and limitation. This is why its radiance is not equal in all the worlds and *Sefirot*, meaning that it has an above and below in it, in a way of abundance and diminishment.

Moreover, even in the light itself, there is an above and below, this being the matter of the division of the ten *Sefirot* in their beings and levels. Furthermore, they come in an inner way in the ten *Sefirot* of the world of Emanation (*Atzilut*) in a way of inner manifestation (*Hitlabshut Pnimi*), through which they are caused to be the aspect of the existence of something. That is, in the ten *Sefirot* there is a greater recognition of the divisions of above and below within them (as explained before in chapter thirty-two).[32]

In contrast, the aspect of the encompassing light (*Ohr Makif*) is that which does not come in a way of manifesting in vessels (*Keilim*). This is because its root and source in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*) is in the light that is in a state of endlessness (*Ein Sof*) and limitlessness (*Bli Gvul*). This aspect is the revelation of His Essential Self, which is likened to His Essential Self.

[32] *Hemshech* 5672 Vol. 1 p. 68.

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To explain, before in chapter sixteen[33] and chapter twenty-seven,[34] it was explained that also the roots of the lights are unified with His Essential Self, this being the matter of "My Name that is uniquely unified with me," and that they are "of the same material as the corner etc." Nevertheless, this light is that which the limitless light of the Unlimited One measured by which to illuminate the worlds.

This is why the light (*Ohr*) has ten *Sefirot* in it, since the general totality of the light (*Ohr*) is for illuminating the worlds. Thus, without the worlds, those aspects altogether do not apply. This is as stated in Zohar Ra'aya Mehemna in Parshat Pinchas 257b,[35] "He is called wise with every kind of wisdom etc. (and it enumerates all ten *Sefirot* there).

However, before He created the world, He was called by those levels because of the creations that were destined to be created. For, had the world not been created, why then is He called 'merciful' etc.?" In other words, all ten *Sefirot* are for the need of the worlds.

An example of this is the aspect of Kingship-*Malchut*, since the matter of kingship only applies specifically when there is a nation, as in the teaching,[36] "There is no king without a nation." The reason for the desire for the coming into being of

[33] *Hemshech* 5672 Vol. 1 p. 33.
[34] *Hemshech* 5672 Vol. 1 p. 57.
[35] See Keter Shem Tov, Section 354
[36] Rabbeinu Bachaye to Genesis 38:30; Beginning of Parshat Balak; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (81b) and elsewhere.

the worlds is because it arose in His will that, "I will reign as King,"[37] and "there is no king without a nation." It therefore arose in His blessed will for there to be worlds.

About the words,[38] "Lord of the world who reigned before any creature was created," this refers to the aspect of Kingship-*Malchut* as it is in His Essential Self, blessed is He, which transcends the aspect of revelation. However, in the aspect of the revealed light, the matter of Kingship-*Malchut* relates to worlds.[39]

The same is likewise so of the emotions (*Midot*), that they specifically are for the sake of another. This is as in the known difference between the intellect (*Mochin*) and the emotions (*Midot*).[40] That is, intellect (*Mochin*) does not require another, meaning that [for intellect to be] it is not imperative for one bestow to another, and even when there is no other to bestow to, a person can still conceptualize to himself.

Even though it states,[41] "[I have learned] more from my students than from all of them," meaning that through bestowing to another, additional intellectual light is caused to

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[37] See Likkutei Torah Naso 20d; 21d; Nitzavim 51b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10, and elsewhere.

[38] In the liturgical hymn "*Adon Olam*."

[39] Also see later in Ch. 74; Ch. 232 (*Hemshech* 5672 Vol. 1 p. 184; p. 648).

[40] See Likkutei Torah Masei 93a; Biurei HaZohar of the Tzemach Tzeddek, Vol. 2 p. 963; Ohr HaTorah Shir HaShirim Vol. 2 p. 550; p. 555; Sefer HaMaamarim 5628 p. 6 and on; 5631 Vol. 1 p. 317 and on; 5637 Vol. 2 p. 448 and on; 5640 cited in note 2; *Hemshech* 5666 p. 149 and on [translated in Hemshech Samech-Vav Vol. 1, Discourse 14]; Sefer HaMaamarim 5677 p. 168 and on; 5697 p. 218 and on; Discourse entitled "*Eileh Pekudei*" 5730 (Sefer HaMaamarim Meluket Vol. 5 p. 200 and on; Vol. 3 p. 90 and on in the newer edition; translated in The Teachings of The Rebbe 5730 Vol. 2, Discourse 24); Also see the end of Moreh Nevuchim, Part 3, Ch. 54.

[41] Talmud Bavli, Taanit 7a; Makkot 10a

the bestower, which is especially brought about through questions and the like, as explained elsewhere,[42] nonetheless, the revelation of the light of the intellect by way of direct light (*Ohr Yashar*) can also take place without another.

Moreover, when one must conceive a novel idea or comprehension, the opposite is true, in that the other distracts. The same is so when one must weigh some matter in his mind and make a decision between two divergent reasonings, in which he specifically must settle the matter within himself by connecting to the matter, recognizing and sensing the truth of the two reasonings, and based on his recognition and sense of the truth of the matter, decide between them.

In all this, the other distracts, and only when one is alone can he come to the truth of the matter. This also is why the

[42] See Sefer HaMaamarim 5670 p. 171; p. 291; Also see the previous citations.

members of the Sanhedrin would deliberate with themselves[43] or with their partner,[44] as explained elsewhere.[45]

Even to himself, except for the power of intellect, one must quiet the other powers [of his soul] and restrain them, so that they will not [interfere] by spreading forth. It specifically is then that he will come to the truth of the idea or to the new conception. This is because the spreading forth of the other soul powers, other than the power of intellect, distract the intellect, and one must therefore pause and restrain them, for to come to the conception of a new idea, the receptacle of his intellect must be elevated, this being the matter of the verse, "[Daniel…] was

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[43] Talmud Bavli, Sanhedrin 40a (in the Mishnah) and Rashi there.

[44] See Mishnah Sanhedrin ibid. and Rashi there, "They would assign pairs (throughout the day)…. And deliberate all night (each to himself)." Mishneh Torah, Hilchot Sanhedrin 12:3 states, "Each one with his comrade or alone." See the discourse entitled "*Eileh Pekudei*" cited in the next note. That is, in regard to Rashi's comment that it is "each to himself," that in order to come to the true reasoning, this is when he delves into the matter to himself, specifically. Even according to Rambam's view that each would deliberate with his comrade, this was specifically with his comrade, and not all of them together. There (in note 31 in the gloss) it states that in regard to the fact that various Chassidic discourses only cites "each one with his partner" – the intention seems to be that according to the view of the Rambam **it is adequate** for each one to delve into it with his partner, but the primary matter is that they do not all sit together. On the contrary, there is an advantage in him analyzing the matter together with his partner – see *Hemshech* "*v'Hechereem*" (cited in Sefer HaMaamarim in the next note) that "through his partner there is an illumination of the concealed etc." Based on this we can explain that when the Rambam states "with his partner or on his own," one should endeavor to delve into the matter together with his partner," but this is not obligatory and it also is possible to do so "on his own." (Also see notes 29-32 in that discourse.)

[45] See Likkutei Torah Masei 93a; Biurei HaZohar of the Tzemach Tzeddek, Vol. 2 p. 963; Ohr HaTorah Shir HaShirim Vol. 2 p. 550; p. 555; Sefer HaMaamarim 5628 p. 6 and on; 5631 Vol. 1 p. 317 and on; 5637 Vol. 2 p. 448 and on; 5640 cited in note 2; *Hemshech* 5666 p. 149 and on [translated in Hemshech Samech-Vav Vol. 1, Discourse 14]; Sefer HaMaamarim 5677 p. 168 and on; 5697 p. 218 and on; Discourse entitled "*Eileh Pekudei*" 5730 (Sefer HaMaamarim Meluket Vol. 5 p. 200 and on; Vol. 3 p. 90 and on in the newer edition; translated in The Teachings of The Rebbe 5730 Vol. 2, Discourse 24)

silently astounded for an hour,"[46] with an absence of spreading forth, and on the contrary, specifically in a state of ascent. He thereby will come to the conception etc.

Additionally, it is the nature of expanded mature intellect (*Mochin d'Gadlut*) to be in a state of separateness and aloofness.[47] This is not a matter of arrogance, for even one who is humble in essence, due to the nature of intellect (*Mochin*) is in a state of separateness and aloofness, in that he does not mingle with others. All this applies to the matter of intellect (*Mochin*), that it specifically is to oneself.

In contrast, the emotions (*Midot*) have the opposite nature, in that they are solely for the other. For example, about [the qualities of] kindness and compassion, it does not apply to be kind and compassionate to oneself, but only to another. Thus, when there is no other to bestow [the kindness to], the emotion becomes nullified and is as though it has no existence.

Even though the arousal[48] of [the quality of] goodness is possible in a good person even when no one is there to bestow [the goodness] to, nevertheless this is when in general there are those in need of receiving the goodness of his bestowal. Thus, the quality stands ready in revelation, such that the arousal will be even when there is no one to bestow to. An example of this

[46] Daniel 4:16; Talmud Bavli, Shabbat 47a; Also see Siddur Im Da"Ch p. 145a and on; Torat Chayim Pekudei 450d; Also see later in *Hemshech* 5672 Vol. 4 p. 1,207 and on.

[47] See *Hemshech* 5666 p. 151; Also see later in Ch. 91; Ch. 135 (*Hemshech* 5672 Vol. 1 p. 236; Vol. 2 p. 357).

[48] See *Hemshech* 5672 Vol. 1 p. 106, note 46 [textual variance].

is our forefather Avraham, peace be upon him, who was anguished when he had no one to bestow his kindness to.[49]

However, when there altogether is no one to bestow to, even though the quality of goodness is in his soul, it will become completely hidden, as though it is not there. This is because the emotion is specifically the matter of bestowing to another, and when there is no other, the emotion is nullified. Thus, the arousal of the emotion is specifically when he is close to the other, knows his matters, and is roused with compassion toward him. However, when he is in a state of separateness and aloofness there will not be an arousal of the emotion, but rather when he specifically is in a state of closeness etc.

The likeness to this Above is that the matter of the emotions (*Midot*) is specifically for the need of the worlds, as the verse states,[50] "Remember Your mercy and Your kindness, for they are of the world," in that mercies and kindnesses specifically relate to worlds.

Summary: However, all the above is about the aspect of the inner manifest light (*Ohr Pnimi*), which is to illuminate the worlds. Without the worlds this altogether would not apply. For example, Kingship-*Malchut* is to reign over a people, and the emotions (*Midot*) are for the need of the other. In contrast, the intellect (*Mochin*) can be revealed even to oneself, whether to conceive or deliberate about something, in which the other causes distraction. Additionally, the expanded mature intellect

[49] See Rashi to Genesis 18:1; Also see Sefer HaMaamarim 5679 p. 64; 5682 p. 96.

[50] Psalms 25:6; Also see Sefer HaMaamarim 5700 p. 82; Earlier in Ch. 43 (*Hemshech* 5672 Vol. 1 p. 97).

(*Mochin d'Gadlut*) is in a way of separateness and aloofness. In contrast, the revelation and arousal of the emotions (*Midot*) specifically is when there is another and he is close to him.

47.

Now, in Pardes Rimonim, Shaar 10,[51] chapter 4, in explaining the above-mentioned teaching of our sages, of blessed memory,[52] he writes that even the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, which are powers that do not specifically relate to another – and as mentioned before about the difference between intellect (*Mochin*) and emotions (*Midot*) – nevertheless, they too are only for the need of the worlds. It can be said that this is [because] it specifically is through Wisdom-*Chochmah* and Understanding-*Binah* that the emotions (*Midot*) come to be in the aspect of an inner manifest light (*Ohr Pnimi*). For, without the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, the emotions (*Midot*) would be an aspect of encompassing light (*Ohr Makif*), like the emotions that transcend intellect. Thus, for them to be inwardly manifest light (*Ohr Pnimi*), this is brought about specifically by the intellect (*Mochin*). This is because the intellect (*Mochin*) is an inner manifest aspect (*Pnimi*) in essence, and thus also causes the emotions (*Midot*) to be an inner manifest light (*Ohr Pnimi*).

[51] Shaar Atzmut v'Keilim
[52] In Ch. 46 (*Hemshech* 5672 Vol. 1 p. 105).

(About the statement elsewhere,[53] that the inner aspect (*Pnimi*) is primarily the emotions (*Midot*), whereas the intellect (*Mochin*) is still in a state of encompassing (*Makif*), the intention there is the matter of grasp and manifestation (this being that which is inwardly manifest (*Pnimi*). That is, in the emotions the thing is contained, whereas in the intellect it is not so contained. This is why in the emotions one is incapable of bearing that which is despised, since in the emotions he becomes contained by the thing, and is therefore incapable of accepting something opposite that he opposes and despises. In contrast, in the intellect, since it is not as contained, he can bear that which is despised, as explained elsewhere.[54]

This is akin to the fact that the containment in vessels (*Keilim*) is specifically in the emotions (*Midot*), whereas in the intellect (*Mochin*) it is not in a state of containment in vessels (*Keilim*) to such a degree, as known. [On the other hand], is it not known that every matter of comprehension is specifically a containment in a vessel (*Kli*)? Rather, it is such that the vessels (*Keilim*) are not in a way of actual containment. The same is so in general, that the intellect is not such that he is contained to such a degree by the thing he knows or grasps, whereas in the emotions it is in a way that he is contained [by it].

However, in the true matter of [that which is] inner (*Pnimi*) and that which is encompassing (*Makif*), the intellect

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[53] See Torah Ohr, Megillat Esther 97c and on; Maamarei Admor HaZaken 5566 Vol. 1 p. 390 and on; Sefer HaMaamarim 5663 Vol. 1 p. 44; Vol. 2 p. 210 and on; 5669 p. 253 and on; 5671 p. 111 and on; 5679 p. 625 and on.

[54] See Torah Ohr, Megillat Esther 97c and on; Maamarei Admor HaZaken 5566 Vol. 1 p. 390 and on; Sefer HaMaamarim 5663 Vol. 1 p. 44; Vol. 2 p. 210 and on; 5669 p. 253 and on; 5671 p. 111 and on; 5679 p. 625 and on.

(*Mochin*) is inner (*Pnimi*) in essence, whereas the emotions are not inner (*Pnimi*) in essence. See the discussion in later chapters,[55] that in their roots the emotions are the aspect of desire (*Ratzon*), only that through the intellect they are caused to be an inner manifest aspect (*Pnimi*)). Now, since the Supernal intent is for the aspect of the inner manifest light (*Ohr Pnimi*) to be, there therefore must be the aspects of Wisdom-*Chochmah* and Understanding-*Binah*.

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Now, based on this, when it is said that Wisdom-*Chochmah* and Understanding-*Binah* are for the need of the worlds, this means that they are for the sake of the emotions (*Midot*), so that they will be in a way of an inner manifest light (*Ohr Pnimi*), not that Wisdom-*Chochmah* and Understanding-*Binah* themselves are for the sake of the world. However, according to Pardes Rimonim it seems that Wisdom-*Chochmah* and Understanding-*Binah* are themselves for the need of the worlds.

It can therefore be said that, as known, the purpose of the world of Emanation (*Atzilut*) is for there to be the revelation of Godliness in the world. This is because without the world of Emanation (*Atzilut*), there altogether would be no revelation of Godliness. This is because the levels above the world of Emanation (*Atzilut*) are completely hidden and concealed (and there the way the worlds are brought into being is not by way of a revelation of light). Thus, it is to this end that the world of

[55] See Ch. 252 (*Hemshech* 5672 Vol. 3 p. 700 and on).

Emanation (*Atzilut*) was brought into being, for the light to be revealed in the worlds, meaning [the revelation of His] Godly powers in the worlds.

However, in this there are two matters, Godly excitement and Godly comprehension. From the Supernal emotions (*Midot*) Godly excitement is found in the worlds, and from Wisdom-*Chochmah* and Understanding-*Binah* Godly grasp is found. It thus is in this regard that Wisdom-*Chochmah* and Understanding-*Binah* are necessary to the worlds, (even though they apply even if the worlds did not exist), namely, it is in order for there to be Godly knowledge and comprehension in the worlds, as explained before in chapter six.[56]

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Now, Pardes Rimonim writes there as follows, "For, before the spreading forth of the emotions (*Midot*), He conceived wisdom in His Essential Self, and His wisdom was into the grasp of His Essential Self, as He and His wisdom are one essence." It seems that his intention is [in reference] to the aspects of Wisdom-*Chochmah* and Understanding-*Binah* as they are included in the Unlimited One, blessed is He. It can be said that this refers to His self-knowledge, and is like the statement[57] in Iggeret HaKodesh,[58] "With His self-knowledge He knows the Torah etc."

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[56] *Hemshech* 5672 Vol. 1 p. 13.

[57] Regarding the coming section, see *Hemshech* "*Yonati*" 5640 cited in note 2 (Sefer HaMaamarim 5640 p. 505 and on).

[58] Tanya, Kuntres Acharon, "*Dovid Zemirot Karit Lahu*" (161a).

It is explained elsewhere[59] that this is analogous to thought and speech. That is, the matter of speech is solely for the sake of another, whereas thought is to reveal that which is essentially concealed (*He'elem HaAtzmi*) relative to oneself.

The same is so in the matter of the seven lower *Sefirot* and the three upper *Sefirot*. That is, the seven lower *Sefirot* are for the sake of the worlds, whereas the three upper *Sefirot* are the matter of "it is with His self-knowledge that He knows," which is the matter of revealing that which essentially is concealed (*He'elem HaAtzmi*) to Himself, so to speak. See the discussion in the Hosafot to Likkutei Torah, to the discourse entitled "*Lehavin Mah SheKatuv b'Otzrot Chayim*,"[60] at the end of chapter three about the matters of thought and speech. That is, it is all for Himself, only that [even] the speech to Himself is for the sake of another, like [the teaching] that "He [first] said [the Torah] four times to Himself."[61] In contrast, the thought is the revelation to Himself.

Nevertheless, even the aspect of self-knowledge is for the sake of the chaining down of the worlds (*Hishtalshelut*). To further explain, being that, at first glance, this is not understood. Since this is only to reveal to Himself that which essentially is concealed (*He'elem HaAtzmi*), this being so, for what purpose was there an emanation, being that to His Essential Self, blessed is He, it is known even before the emanation?

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[59] See Sefer HaMaamarim 5640 ibid.
[60] Likkutei Torah, Hosafot to Vayikra 53a
[61] Midrash Shemot Rabbah 40:1

However, the explanation[62] is that for there to be the existence of an aspect of Wisdom-*Chochmah* so that also could be made to be understood by another, there first had to be the emanation of Wisdom-*Chochmah* there, which altogether does not relate to being revealed to another. It only is that "with His self-knowledge He knows the Torah," in that through there being the existence of Wisdom-*Chochmah*, there subsequently was the emanation of the aspect of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*), this being the matter of the Wisdom-*Chochmah* of the Torah as it still is Above, and as it is not for the sake of the other, except that it is possible to come to be grasped by another.

This is like the explanation before in chapter forty-six,[63] that the aspect of Wisdom-*Chochmah* is not for the sake of another, since a person can sit by himself and conceive ideas. Nonetheless, Wisdom-*Chochmah* is in a state of felt existence, such that another can also understand it, except that [to have intellectual conception] it is not imperative for him to bestow to another, as is so of the emotions, for example, upon the absence of the bestowal is the nullification of the emotion. This is not so of Wisdom-*Chochmah*, which can be in existence even without being bestowed to another, but nevertheless, its essential existence is such that it is possible to bring it into the comprehension of another.

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[62] See *Hemshech* "*Yonati*" ibid. (Sefer HaMaamarim 5640 ibid. p. 507 and on); Also see the discourse entitled "*Atah Hareita*" 5737 (Sefer HaMaamarim Meluket Vol. 4 p. 36, Vol. 1 p. 206, translated in The Teachings of The Rebbe 5737 Vol. 1, Discourse 5).

[63] *Hemshech* 5672 Vol. 1 p. 105 and on.

The same is so of the aspect of the Upper Wisdom (*Chochmah Ila'ah*) of the world of Emanation (*Atzilut*), which is called "knowable Wisdom-*Chochmah*."[64] This is because it is the aspect of the Wisdom-*Chochmah* of the Torah which can come into revelation to another. Thus, upon the arrival of the two millennia of Torah,[65] the aspect of this light and influence began to come into revelation.

This is as stated in Likkutei Torah of the Arizal,[66] that the upper union of the giving of the Torah began from our forefather Avraham, peace be upon him, since that was the time of the commencement of the two millennia of Torah, until it came into actual revelation in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) through our teacher Moshe, peace be upon him.

However, for there to be this Wisdom-*Chochmah*, there had to be the aspect of a Wisdom-*Chochmah* that altogether cannot come forth to another, this being the aspect of His self-knowledge, and that "through His self-knowledge He knows the Torah."

(It was explained in chapter fifteen[67] that the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are the aspect of the Ancient One-*Atik* of Primordial Man (*Adam Kadmon*). It can also be said that the primary aspect of the Ancient One-*Atik* is the

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[64] See introduction to Tikkunei Zohar 17b; Also see Ohr HaTorah Noach Vol. 6 p. 1,067b; Sefer HaMaamarim 5671 p. 8; 5678 p. 271.

[65] Talmud Bavli, Avodah Zarah 9a

[66] Likkutei Torah of the Arizal, beginning of Parshat Lech Lecha; Also see Ohr HaTorah Chayei Sarah 126a; Sefer HaMaamarim 5630 Vol. 1 p. 178; 5642 p. 130; p. 418; Also see later in Ch. 114; Ch. 157 (*Hemshech* 5672 Vol. 1 p. 300; Vol. 2 p. 422).

[67] *Hemshech* 5672 Vol. 1 p. 32 and on.

aspect of the three upper *Sefirot*, whereas the seven lower *Sefirot* of the Ancient One-*Atik* are called "the One of Ancient Days-*Atik Yomin*-עתיק יומין,"[68] and they manifest in the Long Patient One-*Arich Anpin*, as stated in Etz Chayim, Shaar Seder HaAtzilut, at the beginning of the first chapter.

Now, as known, the Ancient One-*Atik* is the aspect of that which is concealed in essence, which altogether does not come into revelation, and is called "an anonymous gift,"[69] as explained elsewhere.)[70] This is the aspect of "not with a knowable Wisdom-*Chochmah*."[71]

(Although it was explained before that "He is wise but not with a knowable wisdom"[72] only applies upon the revelation of the ten *Sefirot* after the constriction (*Tzimtzum*), and as explained before in chapter twenty-nine[73] about the three levels in the lights (*Orot*), when it states here "not with a knowable wisdom," what this means is that it is an aspect that is "not known," meaning that it is something that in essence is not known, as explained in the Siddur in the explanation of "*Baruch SheAmar*.")[74] However, through there being the emanation there of wisdom and knowledge, there thus is subsequently found to be the aspect of Wisdom-*Chochmah* of the world of

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[68] See Ohr HaTorah, Drushim L'Shavuot p. 85; Sefer HaMaamarim 5652 p. 38 and on; Also see later in Vol. 6 p. |1,439; Discourse entitled "*Bati LeGani*" 5748 (Sefer HaMaamarim Meluket Vol. 2 p. 258; Vol. 2 p. 407 in the newer edition.)

[69] See Proverbs 21:14; Bava Batra 9b

[70] See Siddur Im Da"Ch p. 65b (and with the glosses in Ohr HaTorah Siddur p. 47 and on; p. 381); Pirush HaMilot, Ch. 96; Imrei Binah, Shaar HaTefillin, Ch. 142 (183b and on); Also see later in Ch. 207 (Vol. 2 p. 578).

[71] See introduction to Tikkunei Zohar ibid. 17b.

[72] Tikkunei Zohar ibid. 17b.

[73] *Hemshech* 5672 Vol. 1 p. 64.

[74] Siddur Im Da"Ch 64c and on.

Emanation (*Atzilut*), which is the aspect of the knowable Wisdom-*Chochmah*.

Summary: Pardes Rimonim writes that even Wisdom-*Chochmah* and Understanding-*Binah* are for the need of the worlds. In other words, in order for the emotions (*Midot*) to be the aspect of an inner manifest light (*Ohr Pnimi*), this is brought about through the intellect (*Mochin*). (This is because intellect (*Mochin*) is essentially inner (*Pnimiyim*), whereas the emotions are only so in regard to the matter of the containment) Additionally, the matter of the intellect (*Mochin*) is for there to be Godly grasp in the world, and the emotions (*Midot*) are for there to be Godly excitement. Now, from Pardes Rimonim in is understood that even His self-knowledge is for the need of the worlds, so to speak. The explanation of the matter is that Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) is the Wisdom-*Chochmah* of the Torah as it is Above, which was emanated in such a way that it also is possible for it to come into the comprehension of the souls. This is why there first was the emanation of the aspect of His self-knowledge, this being the aspect of the three upper *Sefirot* that are the roots of the lights (*Orot*).

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Now, it can also be said that, as explained before in chapter eight,[75] the purpose of the intermediary of the world of Emanation (*Atzilut*) is for there to be the coming into being of

[75] *Hemshech* 5672 Vol. 1 p. 16 and on.

the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), and also for there to be revelation in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).[76] It can thus be said about the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), which are the aspect of the world of Emanation (*Atzilut*) of the general worlds (*Klallut*), that the aspect of the seven lower *Sefirot* of the ten *Sefirot* are necessary for the coming into being of novel creation, whereas the three upper *Sefirot* are necessary for the revelation. (In general, this is the matter of the second Name *HaShem*-יהו"ה meaning "He who brings into being-*Mehaveh*-מהווה,"[77] as explained before in chapter sixteen,[78] and in this itself there are the two above-mentioned levels.)

To explain, the two above-mentioned matters of the revelation to Himself and the revelation to another, are as explained elsewhere,[79] namely, that this is the matter of "His life force" and "His organs."[80] That is, "His organs" are for the sake of another, such that they become the source for the coming into being of novel existence. [In contrast], "His life force" is that which transcends being a source for novel

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[76] See earlier in Ch. 6 (*Hemshech* 5672 Vol. 1 p. 13 and on).

[77] Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4; Also see Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Part 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) (4a and on, cited in Shnei Luchot HaBrit 4b and on); Moreh Nevuchim, Part 1, Ch. 61; Tur and Shulchan Aruch, Orach Chayim, Siman 5 and elsewhere.

[78] *Hemshech* 5672 Vol. 1 p. 33 and on.

[79] See *Hemshech* "*Yonati*" cited in note 2 (Sefer HaMaamarim 5640 Vol. 2 p. 505).

[80] Introduction to Tikkunei Zohar 3b; Also see earlier in Ch. 5 (*Hemshech* 5672 Vol. 1 p. 11).

existence, and is the matter of the verse,[81] "Wisdom strengthens the wise more than ten rulers," so that there is the aspect of the revelation.

The same can be said about the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). That is, the seven lower *Sefirot* are for the sake of the coming into being of novel existence, whereas the upper three *Sefirot* are for the sake of the revelation. (Also see the discussion in the discourse entitled "*Yonati*" 5640.[82]

It can also be said that the seven lower *Sefirot* are the aspect of "He-*Eehoo*-איהו" that is unified with "His organs," whereas the three upper *Sefirot* are the aspect of "He-*Eehoo*-איהו" that is unified with "His life force," these [two] being the aspect of the power to bring novel existence forth and the power of revelation. Also see the discussion in later chapters.)[83] We thus find that the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) included and concealed in the limitless light of the Unlimited One, blessed is He, are for the sake of illuminating the worlds after the constriction (*Tzimtzum*).

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However, the limitless light of the Unlimited One (*Ohr HaEin Sof*) is not for the sake of illuminating but is rather the aspect of a revelation of His Essential Self. This is like the appearance and color of a given thing,[84] which is not in order to

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[81] See Ecclesiastes 7:19

[82] See *Hemshech* "*Yonati*" cited in note 2 (Sefer HaMaamarim 5640 Vol. 2 p. 505).

[83] See Ch. 153 (Vol. 2 p. 410 and on).

[84] See Sefer HaMaamarim 5662 p. 324; 5701 p. 136 and on.

bring some effect about, but only is an indication on the essence.[85] This is not like the light and ray of the sun, which adheres to the essence [of the luminary] and bears likeness to the essence. That is, the essence is brilliant, and thus the spreading forth from it is the light and ray, but nonetheless, the matter of the light is to bring the effect of the light about. This is as in the verse,[86] "God set them in the firmament of the heaven to give light upon the earth etc."

That is, the light of the sun is not a description of its essential self but is to bring some effect about.[87] The likeness to this Above is the light that is for the sake of illuminating the worlds, which also is unified with His Essence and bears likeness to His Essence, but nonetheless, its matter is to illuminate.

In contrast, the essence of the light (*Etzem HaOhr*) is solely the aspect of revelation, like the appearance and color of the essence. This is like the light of a person's face,[88] in that "a man's wisdom illuminates his face."[89] That is, the light of his wisdom is recognized in the radiance of his face. However, the light of his face causes no effect in shining and revealing his wisdom to another, but is only indicative of the essence of the wisdom within him.

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[85] See Sefer HaMaamarim 5659 p. 99; 5662 ibid.; 5670 p. 16 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 19; Ch. 28, and elsewhere.

[86] Genesis 1:17

[87] See Sefer HaMaamarim 5670 ibid.

[88] See the preceding note.

[89] Ecclesiastes 8:1; Also see Sefer HaMaamarim 5637 Vol. 2 p. 448 and on.

(Now, before, in chapter forty-three[90] it was explained that through seeing the face of the teacher, wisdom is added to him etc. It thus was explained there that he thereby receives from the essence of the wisdom of the teacher. In other words, the radiance of the face of the teacher indicates and reveals the essence of the wisdom, which transcends the revelation of the wisdom. Nevertheless, this is at the time of bestowal, whereas without the bestowal it only indicates the essence, in that "his face testifies to him"[91] that he is a great sage etc.)[92]

The same is so of the limitless light of the Unlimited One, that it solely is the aspect of a revelation of His Essence, and even if there were no worlds, this aspect would still apply. Moreover, even this aspect of light and revelation is not imperative to Him, Heaven forbid to think so. It rather is revealed by His will, in that such is His will, blessed is He, that there should be the revelation of light. Nevertheless, the matter of the revelation is that it is a revelation of His Essential Self.

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Now, it can be said that this is the aspect of the light that was created on the first day [of creation].[93] For, it states in Talmud, in Tractate Chagigah 12a, "Was light created on the first day? But isn't it written, 'God set them in the firmament etc.' [on the fourth day]?" The [Talmud] answers, "It is in

[90] *Hemshech* 5672 Vol. 1 p. 97.
[91] Isaiah 3:9
[92] See Sefer HaMaamarim 5637 ibid.
[93] Regarding the coming section, see Ohr HaTorah Bereishit Vol. 3 p. 494a and on.

accordance with Rabbi Elazar, as Rabbi Elazar said, 'The light that the Holy One, blessed is He, created on the first day [was a different light] through which man could gaze from one end of the world to the other end. But when the Holy One, blessed is He, saw… He arose and concealed it etc."

Now, as known, the words, "on the first day-*BaYom HaRishon*-ביום הראשון-620" share the same numerical value (*Gematria*) as the Crown-*Keter*-כתר-620,[94] this being the aspect of the light (*Ohr*) that transcends the chaining down of the worlds (*Hishtalshelut*), through which Adam, the first man, gazed from one end of the world [to its other end] etc. This is because in this level there are no differentiations of levels, and it shines in all worlds equally, as will be explained.

Now, in Zohar Vol. 3 202b it states, "The original light that the Holy One, blessed is He, created, was so brilliant that the world could not withstand it etc." In other words, it is beyond the measure of the worlds and vessels to receive this light in a way of an inner manifest light (*Ohr Pnimi*).

About the matter of "He arose and hid it," it is written in Emek HaMelech, Shaar 6, Ch. 19, that it came to be the aspect of the encompassing light (*Ohr Makif*).[95] Based on this it can be said that in their root in the limitless light of the Unlimited One that precedes the constriction (*Tzimtzum*), the matter of "God set them [in the firmament] etc.," referring to the light of the sun, [which is] to illuminate, this refers to the estimation that He estimated in the limitless light of the

[94] Likkutei Torah Drushim L'Shemini Atzeret 85d citing Megaleh Amukot.

[95] Also see Ohr HaTorah Na"Ch Vol. 1 p. 291; Tehillim (Yahel Ohr) p. 137; Va'etchanan p. 358.

Unlimited One to illuminate the worlds, this being the matter of the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). It is from there that the light of the Line-*Kav* is drawn, which comes with measure and balance according to the capacities of the worlds.

In contrast, the light that was created on the first day is the aspect of the limitless light of the Unlimited One who is utterly without of limitation, which is only the aspect of a revelation of His Essential Self, and does not come in a way of measure and limitation according to the capacities of the worlds. This is because there are no differentiations of levels in it, and it shines in all of them equally, nor is it inwardly manifest within vessels (*Keilim*), but is rather the aspect of an encompassing light (*Ohr Makif*).

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Now, with the above in mind, we can understand the verse, "Be consoled, be consoled, My people," about which Rashi explains,[96] "[Be consoled] you My prophets, console My people."[97] To explain, as known[98] all prophecy is from Victory-*Netzach* and Majesty-*Hod* of the world of Emanation (*Atzilut*). The prophecy of Yishayahu was from Victory-*Netzach* and Majesty-*Hod* of the world of Creation (*Briyah*),[99] meaning, the

[96] Rashi to Isaiah 40

[97] See Sefer HaSichot 5750 Vol. 2 p. 612, note 50.

[98] See Zohar III 35a; Introduction to Tikkunei Zohar 2a; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Three & Four (*Netzach* & *Hod*); Pardes Rimonim, Shaar 6 (Shaar Seder Amidatan) Ch. 6; Shaar 20 (Shaar HaShemot) Ch. 12; Shaar 23 (Shaar Erchei HaKinuyim) Ch. 1; Shaar HaYichudim Ch. 1; Shaar Ruach HaKodesh, Drush 1.

[99] See Likkutei Torah of the Arizal to Isaiah 6:1; Likkutei HaShas of the Arizal to Yevamot 49b; Also see earlier in Ch. 35 (*Hemshech* 5672 Vol. 1 p. 78).

manifestation of Emanation (*Atzilut*) within Creation (*Briyah*). The prophecy of Yechezkel was in the world of Formation (*Yetzirah*),[100] whereas the prophecy of Moshe was from the world of Emanation (*Atzilut*) itself.[101] Now, all this is the aspect of the inner manifest light (*Ohr Pnimi*), meaning from the aspect of the ten *Sefirot* of the world of Emanation (*Atzilut*).

However, as known, in the Holy Temple the revelations were from higher than the world of Emanation (*Atzilut*). This is as explained elsewhere[102] about the matter of the three residences that there were in the Holy Temple,[103] that in the Holy of Holies there was a revelation of the limitless light of the Unlimited One that transcends the world of Emanation (*Atzilut*).[104] In general there was an illumination there of the limitless light of the Unlimited One that surrounds all worlds (*Sovev*) in a state of actual revelation. This is the matter of the ten miracles that took place in the Holy Temple,[105] as explained elsewhere.[106]

This is why in regard to the withdrawal of the *Shechinah* during the time of the exile, they stated that "in exile the Holy One, blessed is He, withdraws higher and higher-*Le'eilah*

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[100] See introduction to Tikkunei Zohar 4a; Etz Chayim, Shaar 49 (Shaar Kelipat Nogah) Ch. 2; Shaar Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Shaar 6; Also see Ch. 35 ibid. (*Hemshech* 5672 Vol. 1 p. 78).

[101] See Shaarei Kedushah translated as Gates of Light ibid., cited in Torah Ohr Bo 60b; Likkutei Torah, Shir HaShirim 28c; Also see Likkutei Sichot Vol. 6 p. 251 and on.

[102] See Ohr HaTorah Vayakhel p. 2,195; Sefer HaMaamarim 5663 Vol. 1 p. 51; Vol. 2 p. 25 and elsewhere.

[103] 1. The courtyard of the Tent of Meeting (*Ohel Mo'ed*). 2. The Tent of Meeting (*Ohel Mo'ed*). 3. The Holy of Holies (*Kodesh HaKodoshim*).

[104] Also see Tanya, Ch. 53.

[105] Mishnah Avot 5:5

[106] See Sefer HaMaamarim 5670 p. 76 and elsewhere.

uLe'eilah-ולעילא לעילא."[107] [The first mention of] "higher-*Le'eilah*-לעילא" refers to the aspect of Understanding-*Binah*,[108] and [the second mention] "and higher-*u'Le'eilah*-ולעילא" refers to the aspect of the Crown-*Keter*.[109] Thus, the matter of her being doubly punished refers to the withdrawal of the inner manifest light (*Ohr Pnimi*) and the encompassing light (*Ohr Makif*). This is why it states "be consoled" twice.

To further explain, the verse states,[110] "Like a man whose mother consoled him, so will I console you." The meaning of "whose mother consoled him" is that it refers to the drawing down from the aspect of Understanding-*Binah*, which is the primary beginning of the chaining down (*Hishtalshelut*),[111] this being the revelation of the inner light (*Ohr Pnimi*). [The continuation], "so will I console you," refers to the aspect of the revelation of the encompassing light (*Ohr Makif*), which is the light that actually is the aspect of Unlimited (*Ein Sof*).

This then, is the meaning of, "[Be consoled], you My prophets," with the revelation of the prophecy that is the revelation of the world of Emanation (*Atzilut*). There then is an even higher consolation than this from the aspect of the Essential Self of the Unlimited One who is utterly limitless.

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[107] See Zohar I 210a; Zohar III 20b; 75a

[108] See Ramaz to Zohar III 75a

[109] See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) Ch. 1, section on "*Oy*-אוי"; Sefer HaMaamarim 5626 p. 108; 5629 p. 295; 5659 p. 157; Also see the letter of the 21st of Adar 5716 (Igrot Kodesh, Vol. 12 p. 360).

[110] Isaiah 66:13

[111] See Likkutei Torah Tzav 11d and on; Ohr HaTorah Drushim L'Pesach p. 731 and on; Sefer HaMaamarim 5633 Vol. 1 p. 152; p. 156; Also see later in Ch. 56; Ch. 137 (*Hemshech* 5672 Vol. 1 p. 135; p. 363).

About this the verse states, "console My people," which is the aspect of "I-*Anochi*-אנכי will console you."

This then, is the meaning of the words, "Speak to the heart of Yerushalayim and call to her." That is, "speak to the heart" refers to the aspect of the encompassing light (*Ohr Makif*), whereas "call to her" refers to the aspect of the inner light (*Ohr Pnimi*), as explained in Likkutei Torah in the second explanation of the discourse entitled "*v'Yadaata.*"[112]

Now, it can be said that in the coming future the encompassing aspect (*Makif*) will literally manifest inwardly (*Pnimi*). This is like the explanation elsewhere[113] about the verse],[114] "[Let them praise] His Name in the dancing circle," that there will be a bond between the encompassing light (*Makif*) and the inner light (*Pnimi*). (It can also be said that this is why the upper consolation is brought about through the prophets.) This then, is why it first says "speak," and then says "call to her," such that it will shine in an actual inwardly manifest way (*Pnimi*).

This then, is the meaning of [the continuation],[115] "For her time [of exile] has been completed," this being the aspect of the inner light (*Ohr Pnimi*), "her iniquity has been forgiven," with the drawing down of the encompassing light (*Ohr Makif*), the source of forgiveness for sins, as known and explained elsewhere.[116]

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[112] Likkutei Torah Va'etchanan 7c; Also see Ohr HaTorah Na"Ch Vol. 3 p. 1,215.

[113] See Siddur Im Da"Ch 110d and on.

[114] Psalms 149:3

[115] Isaiah 40:2

[116] See Maamarei Admor HaZaken 5565 Vol. 2 p. 939 and on; Sefer HaMitzvot of the Tzemach Tzeddek 38b; Also see Ginat Egoz of Rabbi Yosef Gikatilla,

This then, is the meaning of the verse, "Be consoled, be consoled, My people," meaning "Be consoled, you My prophets" with the revelation of prophecy, which is the drawing down of the inwardly manifest light (*Ohr Pnimi*), and additionally, "console My people" with the aspect of the upper consolation of "I-*Anochi*-אנכי will comfort you" with the drawing of the revelation of the encompassing light (*Ohr Makif*) so that it literally shines in an inner manifest way (*b'Pnimiyut*). This is the meaning of [the continuation], "Speak to the heart of Yerushalayim and call to her," in a way of an inner manifest light (*Ohr Pnimi*).

Summary: It can also be said that, as explained, the intermediary of the world of Emanation (*Atzilut*) is for the coming into being of novel existence as well as for the sake of the revelation. These are the [two] aspects of the seven lower *Sefirot* and the three upper *Sefirot*, [these being] "His organs" and "His life force." The same is similarly so in the roots of the lights (*Orot*) in the aspect of the world of Emanation (*Atzilut*) of the general worlds. However, the encompassing light (*Ohr Makif*) in its root is the limitless light of the Unlimited One, which is only the revelation of the essence, like an appearance and color, and is unlike the light of the sun. It thus applies for it to be even without the worlds. It is the light of the first day, which He hid to only be the aspect of an encompassing light

translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The explanation of the motion of mercy *Vav-Hey*-ו״ה, and elsewhere.

(*Ohr Makif*). With the above in mind the verse, "Be consoled, be consoled, My people," is explained.[117]

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[117] The content of the discourse entitled "*Nachamu Nachamu*" 5672 – from a letter of the Rebbe Rayatz (Igrot Kodesh, Vol. 4 p. 487): The discourse begins with its questions: (1) What is the reason for the repetitiousness of "be consoled, be consoled?" (2) Rashi's explanation that the prophets console the Jewish people seems to indicate that there is a consolation besides the consolation of the prophecy. (3) What is the meaning of her being doubly punished and doubly consoled? (4) Why does it preface with "speak" in the words "speak to the heart of Yerushalayim," and then state "calling" in the words "call to her"?

The content of the discourse is that the general totality of the ten *Sefirot* in the worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) are in a way of order of "above" and "below." This is because the general matter of the ten *Sefirot*, even in their first root and source in the limitless light of the Unlimited One before the constriction (*Tzimtzum*) is not the aspect of a revelation of His Essential Self, buy rather is only His estimation to illuminate the worlds. They therefore come in a way of measure and manifest within vessels (*Keilim*), and there are the divisions of "above" and "below" in them, with a measure to the lights (*Orot*) and a measure to the vessels (*Keilim*). However, the light (*Ohr*) that is in an Unlimited (*Ein Sof*) state at its root and source before the constriction (*Tzimtzum*), is only the aspect of the revelation of His Essence, and is not in order to shine in the worlds. Thus in it there are no divisions of measures and limits in essence, and when it shines in the worlds, it encompasses everything equally.

With this he explains the verse, "Be consoled, be consoled, My people." For, as known, in the Holy of Holies there was an illumination of the limitless light of the Unlimited One who transcends the world of Emanation (*Atzilut*) in a way of actual revelation. [Thus, the meaning of] her doubled punishment is that during the exile the Holy One, blessed is He, withdraws higher – Understanding-*Binah* – and higher – the Crown-*Keter*. This refers to the withdrawal of the inner manifest light (*Ohr Pnimi*) and the encompassing light (*Ohr Makif*). It is for this reason that in the consolation it states "be consoled" twice. This is like the verse, "Like a man whose mother consoled him," which refers to Understanding-*Binah* which is the beginning of the inner manifest light (*Ohr Pnimi*), "so will I-*Anochi*-אנכי console you," referring the Crown-*Keter*, the encompassing light (*Makif*). The consolation of the prophets is the revelation of the world of Emanation (*Atzilut*), and the consolation higher than this is from the Essential Self of the Limitless One who transcends the world of Emanation (*Atzilut*). This then, is the meaning of [the continuation], "Speak to the heart of Yerushalayim," referring to the encompassing light (*Ohr Makif*), "and call to her," referring to the inner manifest light (*Ohr Pnimi*). The verse gives precedence to "speak" over "call," in that there should be an illumination of the encompassing light (*Ohr Makif*) in an inner manifest way (*b'Pnimiyut*). This is the meaning of [the continuation], "For her period [of exile] has been completed," this being the aspect of the inner light (*Ohr Pnimi*), "her iniquity has been forgiven," through the drawing

down of the encompassing light (*Ohr Makif*) which is the source of forgiveness for sins.

Discourse 13

"*v'Atah Yisroel… -*
Now, O' Israel…"

Delivered on Shabbat Parshat Eikev, 5672
By the grace of *HaShem,* blessed is He, [1]

The verse states,[2] "Now, O' Israel, what does *HaShem*-יהו"ה your God ask of you, but to fear etc." [About this] they asked in Talmud,[3] "Is fear [of Heaven] a minor matter?" They answered, "Indeed, for Moshe it is a minor matter." Now, the question on this is well known.[4] Namely, does the verse not say "ask of you," and this being so, what is answered by stating that for Moshe it is a minor matter?

Now, it states in Talmud, Tractate Brachot,[5] "It is taught in a Baraita that Rabbi Meir would say: A person is obligated to recite one-hundred blessings every day, as the verse states, 'What-*Mah*-מה does *HaShem*-יהו"ה your God ask of you,'" "do not read it as 'what-*Mah*-מה' but read it as 'one-hundred-*Me'ah*-

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[1] Part of the discourse appears to be founded on the discourse entitled "*Lehavin Mah SheKatuv b'Kitvei HaArizal*" in Maamarei Admor HaEmtza'ee Naso p. 183 and on,* as cited in later notes. For some matters discussed in the discourse, see the discourse entitled "*v'Atah Yisroel*" 5727 Ch. 3 and on (Sefer HaMaamarim Meluket Vol. 3 p. 254 and on; Vol. 4 p. 196 and on in the newer edition; translated in The Teachings of The Rebbe 5727 Vol. 2, Discourse 40). [* Park of the discourse entitled "*Vayikach Korach*" 5666 (in *Hemshech* 5666 p. 364 and on, translated in Hemshech Samech-Vav, Vol. 3, Discourse 33) appears to be founded on the discourse of the Mittler Rebbe there.]

[2] Deuteronomy 10:12

[3] Talmud Bavli, Brachot 33b

[4] See the commentators of the Talmud and Ein Yaakov to Brachot ibid.; Tanya, Ch. 42, and elsewhere.

[5] This should perhaps say "Menachot" (43b); See Chiddushei Aggadot of the Maharsha there, cited in Ohr HaTorah Eikev p. 565.

מאה.'"[6] We therefore must understand the relation between the one-hundred (*Me'ah*-מאה) blessings and the matter of "What (*Mah*-מה) does *HaShem*-יהו"ה your God ask of you, but to fear etc." We also must understand the teaching, "Do not read it as 'what-*Mah*-מה' but read it as 'one-hundred-*Me'ah*-מאה,'" for is it not written "what-*Mah*-מה?"

Now, to understand all this, we must begin with the explanation before,[7] that the general matter of the ten *Sefirot*, even in their first root and source in the limitless light of the Unlimited One before the constriction (*Tzimtzum*), is the estimation that He estimated to shine in the worlds. That is, this is not a revelation of His Essential Self but is rather to illuminate the worlds. The ten *Sefirot* therefore come with measure and balance, and in a way of manifesting in vessels (*Keilim*), as well as with the divisions of "above" and "below," both with measure in the lights (*Orot*) and measure in the vessels (*Keilim*).

Now, their division is recognized in them primarily upon their manifestation in the vessels (*Keilim*), within which they come into a state of [tangible] existence. However, the light as it is in a state of endlessness (*Ein Sof*) and limitlessness (*Bli Gvul*) in its root and source before the constriction (*Tzimtzum*), is not for the sake of illuminating the worlds but is the revelation of His Essential Self alone. There thus is no division in it in a way of any essential measure and estimation. Moreover, even as it shines in the worlds it does not come in a

[6] Tosefot to Menachot ibid. (from Rashi there; Also see Chiddushei Aggadot of the Maharsha there); Also see Zohar III 179a; Beginning of Tanya Rabbati; Aruch, section on "*Me'ah*"; Shulchan Aruch of the Alter Rebbe, Orach Chayim 46:1 and elsewhere.

[7] In Ch. 46 (*Hemshech* 5672 Vol. 1 p. 104).

way of inner manifestation and division, but only in an encompassing way (*Makif*) in that it encompasses them all equally.

49.

Now, the explanation is that the verse states,[8] "Holy, [holy, holy] is *HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות, the whole earth is filled with His glory-*Kevodo*-כבודו," which Targum[9] translates as "the ray of His glory." That is, all that is drawn down and manifests in the worlds is merely the aspect of a ray and radiance. This is because the Essential Self of the limitless light of the Unlimited One is holy and separately transcendent, as it states,[10] "[The great] and **holy** [King] in heaven and on earth." That is, He is [holy and separate] and not in the category of manifesting in worlds, but it rather is merely a radiance etc.

It is with this that there is the nullification of the fiery-*Seraphim* angels and their "running" (*Ratzo*) desire,[11] in that they yearn to be subsumed in the limitless light of the Unlimited One, blessed is He. [This is brought about] through their grasp, in that they comprehend how the general totality of the light and vitality that shines in the worlds is but a mere radiance, whereas the Essential Self of the limitless light of the Unlimited One is holy and separately transcendent.

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[8] Isaiah 6:3

[9] Targum Yonatan ben Uziel to Isaiah 6:3 ibid.

[10] In the "*Yishtabach*" blessing.

[11] See Likkutei Torah Naso 28d; Shlach 47a; Ha'azinu 74c and on; Zot HaBrachah 97a; Shir HaShirim 5b and elsewhere.

Moreover, from their grasp of the ray and radiance, they thereby grasp the wondrousness of the limitless light of the Unlimited One, how He is very wondrous and exalted, and they also grasp the manner of the wondrousness of the limitless light of the Unlimited One.[12]

They thereby come to be in a state of "running" (*Ratzo*) to be subsumed in the Essential Self of the limitless light of the Unlimited One, blessed is He, as the verse states,[13] "Who do I have in the heavens etc." In other words, they do not desire to remain in the radiance, but to be subsumed in His Essential Self, blessed is He.

We thus find that the general totality of the light of the worlds is but a mere radiance. This is as the verse states,[14] "For His Name [alone] is exalted," in that even the aspect of His Name (*Shmo*-שמו) is exalted and elevated, and it only is "His glory" and radiance that "is above earth and heaven."[15]

However, about the souls of the Jewish people the verse states,[16] "He will uplift the horn of His people," in which the word "horn-*Keren*-קרן" refers to a drawing down of His Essential Self.[17] That is, through Torah and *mitzvot* there is a drawing down to [the Jewish people] of the Essential Self of the

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[12] See later in Ch. 158 & Ch. 163 (*Hemshech* 5672 Vol. 2 p. 429; p. 447).

[13] Psalms 73:25; Also see Likkutei Torah Tazriya 20a; Sefer HaMitzvot of the Tzemach Tzeddek p. 138a and on.

[14] Psalms 148:13

[15] Psalms 148:13 ibid.

[16] Psalms 148:14

[17] See Chiddushei HaRashba, Pirushei Aggadot (cited in HaKotev to Ein Yaakov) Chullin 60a; cited in Ohr HaTorah Na"Ch Vol. 2 p. 1,079; Also see later in *Hemshech* 5672 Vol. 6 p. |1,301 and on; Also see Maamarei Admor HaZaken Hanachot HaRav Pinchas p. 52 and on; Siddur Im Da"Ch 108c and on; Biurei HaZohar of the Mittler Rebbe 179c and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 464 and on; Sefer HaMaamarim 5697 p. 148.

limitless light of the Unlimited One, blessed is He. However, in the worlds that which is drawn down is but a mere radiance.

Now, sometimes the verse states,[18] "I fill the heavens and the earth," in which the word "I-*Ani*-אני" refers to His Essential Self. At first glance, this seems to contradict[19] the verse, "the whole earth is filled with His glory-*Kevodo*-כבודו," which only is a radiance. It likewise is written,[20] "Behold, the heavens and the heavens of the heavens cannot contain You," which at first glance, contradicts the verse, "I-*Ani*-אני fill [the heavens] etc."

Now, as known, the explanation[21] is that when the verse states "I fill," what is meant is not in a way of actual inner manifestation. This is because the verse states, "I fill the heavens and the earth," indicating that the heavens and the earth are equal.

However, about the inner manifest light and vitality, it is impossible for it to be equal. For, as we have been explaining from chapter two until now, the inner manifest light (*Ohr Pnimi*) comes in a way of division in worlds and vessels and in a way of light and revelation, such that they are divided in their status and level.

This is as in the verse,[22] "Also, My hand has laid the foundation of the earth, and My right hand has measured out the heavens," and "He stretched forth His right hand and created

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[18] Jeremiah 23:24

[19] Likkutei Torah Naso 23d and on; Ohr HaTorah ibid. p. 225 and on; Also see Likkutei Torah Va'etchanan 9a and on; Re'eh 33a and on.

[20] Kings I 8:27; Chronicles II 6:18

[21] Likkutei Torah ibid.; Ohr HaTorah ibid.

[22] Isaiah 48:13

the heavens."[23] That is, the revelation in the heavens is greater than in the earth.

It likewise is written,[24] "I will respond to the heavens, and they will respond to the earth," indicating that the drawing down to the earth is through the heavens. This is the matter of the chaining down of the worlds (*Seder Hishtalshelut*), which is drawn from level to level. This is like cause and effect (*Ilah v'Alul*), in which the effect specifically receives through the medium of the cause, and not from the essential aspect. (It thus follows that also the cause does not receive [directly] from the essential aspect, and it too is from the radiance above it etc.)

However, here it states, "I fill the heavens and the earth," indicating that everything receives [directly] from His Essential Self. This being so, it is understood that this is not an aspect of inner manifestation but is rather in an encompassing way (*Makif*).

Thus, when it states, "I fill," this is because the encompassing light (*Ohr Makif*) also comes to all the worlds inwardly. For, as explained in chapter forty-eight of the Book for Average People (Tanya),[25] the meaning of 'encircles' (*Sovev*-סובב) is not that He encircles and encompasses from Above, for in truth He is in every creation in its innermost innerness. It only is that He is not constricted according to the capacities of the creation to be in a state of actual containment and inner manifestation.

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[23] See Pirkei d'Rabbi Eliezer Ch. 18; Zohar I 30a; Zohar II 20a; 37a; 85b
[24] Hosea 2:23
[25] Tanya, Ch. 48 (67b and on); Also see later in Ch. 58 (p. 143).

About this it states,[26] "He grasps all the worlds, but there is none who grasps Him." The meaning of "He grasps all the worlds" is that He is present in their innerness, and He is their primary vitality, as explained there in the Book for Average People (Tanya).[27] However, "there is none who grasps Him" to contain and grasp the limitless light of the Unlimited One, blessed is He.

This likewise is the meaning of the verse,[28] "Behold, the heavens and the heavens of the heavens cannot contain You," such that they could be a receptacle for the limitless light of the Unlimited One, blessed is He, for Him to be in a state of inner manifestation (*Hitlabshut Pnimi*) etc. Therefore, He equally is present in the heavens and the earth.

This is because in the encompassing light (*Ohr Makif*) itself there are no divisions of levels, and that which is drawn down [of it] into the worlds is not in a way of an inner manifestation (*Hitlabshut Pnimi*) of light (*Ohr*) in a vessel (*Kli*). He thus is present in all worlds equally.[29]

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By way of analogy, this may be understood from [the power of] desire (*Ratzon*) in the soul.[30] Although it too is a soul power, it nonetheless differs from all [other] soul powers in the

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[26] Zohar III 225a (Ra'aya Mehemna)

[27] Tanya, Ch. 48 ibid. 68b; Also see later in Tanya, p. 142.

[28] Kings I 8:27; Chronicles II 6:18

[29] Also see Maamarei Admor HaZaken 5569 p. 40 and on; Sefer HaMaamarim 5659 p. 95 and on.

[30] See earlier in Ch. 2 (*Hemshech* 5672 Vol. 1 p. 4 and on); Also see Sefer HaMaamarim 5678 p. 304 and on.

fact that it is not the existence of anything that exists unto itself outside of the soul.

To explain,[31] all the [other] soul powers are in a state of existing unto themselves outside the essential self of the soul. For example, the power of intellect, which is [the power] to conceptualize and be wise in all matters of intellect and wisdom, is an existence unto itself, meaning that it is not the essential self of the soul, but is the being of intellect and wisdom. Even though it is the soul that becomes wise, this is in a way that the soul becomes wise with the power of intellect within it and this power is not the essential self of the soul.

In contrast, desire (*Ratzon*) does not exist unto itself outside the essential self of the soul. This is because desire is only the pull and drawing of the soul toward a particular something,[32] and is not an existence unto itself.

Therefore, in all the [other] soul powers, even when the soul withdraws from them, something remains of them. For example, in the power of intellect, when he conceives some matter, even once his soul has withdrawn from it, the conception remains in him. This certainly is so when he

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[31] See *Hemshech* 5666 p. 55 [translated in Hemshech Samech-Vav, Vol. 1, Discourse 5]; Also see later in Ch. 175, 252; 321; 334 (*Hemshech* 5672 Vol. 2 p. 335 and on; p. 489; Vol. 3 p. 700; p. 894; p. 931); Vol. 5 p. |1,156 and on; Sefer HaMaamarim 5678 ibid.; 5686 p. 309; Discourse entitled "*Vayomer… Lech Lecha*" 5694 (Sefer HaMaamarim 5711 p. 118 and on); Sefer HaMaamarim 5703 p. 124 and on; Discourse entitled "*Eem Bechukotai Teileichu*" 5716 (Sefer HaMaamarim 5716 p. 174, translated in The Teachings of The Rebbe 5716, Discourse 19); Discourses entitled "*Balaylah HaHoo*" and "*HaMaskeeleem Yazheeroo*" 5720 (Sefer HaMaamarim 5720 p. 113 and on; p. 141, translated in The Teachings of The Rebbe 5720, Discourse 13 & Discourse 16); Discourse entitled "*v'Atah Yisroel*" 5727, cited in note 1 ibid. (translated in The Teachings of The Rebbe 5727 Vol. 2, Discourse 40).

[32] See Ateret Rosh, Drush L'Aseret Yemei Teshuvah 65a.

bestows the matter to his fellow, or when it comes into writing and is engraved in a book, whereupon it remains forever.[33]

Even within himself the idea remains, even after having withdrawn from the matter, and he thus can always recall it, being that it remains in his brain, as known. (Even that [part of the conception that] has become completely hidden, an impression of it remains in the brain. This is as known about the matter of dreams, that they come from the ruminations of the day.[34] Moreover, this can even be so after the passage of much time.)[35]

The same is so of the emotions, that the goodness and the like remains. What is meant here is not the actual **bestowal** of the goodness (meaning the physical goodness he bestowed) but the spirituality in it, such as when he gives to the other with a pleasant face and consoles him with words.

This is as our sages, of blessed memory, said,[36] "Whosoever consoles him with words receives eleven blessings etc." This is because the consolation is what uplifts the recipient,[37] and even later, the uplifting remains. The same is so of Might-*Gevurah* etc. Thus, from all the [other] powers something remains, because they are an existence unto themselves outside the self. Therefore, even when the soul

[33] Also see Igrot Kodesh of the Rebbe Rayatz Vol. 2 p. 382.

[34] See Talmud Bavli, Brachot 55b

[35] Also see Maamarei Admor HaZaken Ketuvim Vol. 1 p. 57 and on; Sefer HaMaamarim 5678 p. 130.

[36] Talmud Bavli, Bava Batra 9b; Mishneh Torah, Hilchot Matanot Aniyim 10:4 and Radbaz there.

[37] Also see Sefer HaMaamarim 5633 Vol. 2 p. 466; 5653 p. 275; 5663 Vol. 1 p. 31; 5664 p. 215; Also see later in Ch. 249 (*Hemshech* 5672 Vol. 3 p. 691).

withdraws from them, something of them remains. However, this is not so of desire.

This is because when a person desires something, upon the withdrawal of his soul from it, nothing [of the desire] at all remains.[38] This is because the desire is only the pull and attraction of the soul [to something], and this being so, when the soul withdraws from it, nothing at all remains of it. This is because all the [other] soul powers are an existence of something, and the effect of the power is that something is actualized.

(What is meant here is not that something tangible is actualized, since that is not in the ability of the created at all.[39] (Rather, the coming into being of a tangible "something" specifically is from the [Godly] "nothing" (*Ayin*), as in the teaching[40] that there is no greater creation of something from nothing than the coming into being of the physical from the spiritual.)

Rather, what is meant is that according to the essential being of that power something spiritual is caused. For example, the power of intellect brings about the existence of the concept, and the emotions bring goodness and the like about, this being because in essence they are in a state of [tangible] existence.

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[38] Also see Sefer HaMaamarim 5665 p. 382.

[39] See Emunot v'Dei'ot of Rabbi Saadya Gaon, Maamar 1, Ch. 2; Chovot HaLevavot, Shaar 1 (Shaar HaYichud) Ch. 5; Ch. 6; Also see Sefer HaChakirah of the Tzemach Tzeddek 7b; 105a, and elsewhere.

[40] See Ikkarim, Maamar 1, Ch. 23; Maamar 4, Ch. 3; Likkutei Torah Re'eh 20d (citing the sages of Jewish philosophy); Drushim L'Rosh HaShanah 55b; Also see the following citations which cite Sefer HaIkkarim: Sefer HaMaamarim 5627 p. 387; 5629 p. 159; 5632 Vol. 1 p. 274; *Hemshech* "*Mayim Rabim*" 5636 Ch. 157; Also see later in *Hemshech* 5672 p. |1,143 and elsewhere.

In contrast, nothing is brought about from the desire since in essence it is not in a state of existence, but only is a revelation of the essence, and [thus] in essence it is the aspect of "nothing" (*Ayin*). This being so, when the desire is present it is not the existence of something, and upon its withdrawal, nothing of it remains.

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Now, Above, where the coming into being of novel existence is entirely from the desire (*Ratzon*),[41] as the verse states,[42] "All that *HaShem*-יהו"ה desired He did," if Heaven forbid, the desire would be withdrawn, there would be absolute nothingness and zero.

That is, when the inner manifest lights (*Orot Pnimiyim*) are withdrawn, even though this causes concealment, nonetheless something of it remains. This is as known about the teaching,[43] "Were You to withdraw from them etc.," that nevertheless, in a concealed way something remains, as explained elsewhere about this teaching.[44]

It can also be said that this is the matter of [fruits or grains] that grow on their own [without tending]. That is, it states in Zohar[45] on the verse,[46] "Light is sown for the righteous," [that it refers to the] "light that has already been

[41] See earlier in Ch. 2 (*Hemshech* 5672 Vol. 1 p. 4 and on); Also see Sefer HaMaamarim 5678 p. 304 and on.
[42] Psalms 135:6
[43] Introduction to Tikkunei Zohar 17b
[44] See Siddur Im Da"Ch 246a and on.
[45] Zohar II 166b and on.
[46] Psalms 97:11

sown," referring to the time of the exile, at which time "the Gardener does not go into the garden," but nevertheless even in the time of the exile there are Supernal unions (*Yichudim*) from the light that already was sown, as explained elsewhere at length.[47]

In contrast, when it comes to the desire (*Ratzon*), if it would be withdrawn, Heaven forbid, everything would be utterly nullified. This is why on Rosh HaShanah, when everything reverts to its initial state, it is necessary to draw down a new desire for Kingship and the creation and existence of the worlds.[48]

Now, as known,[49] the withdrawal is only of the innerness (*Pnimiyut*), and not the externality (*Chitzoniyut*). This is because if there also was a withdrawal of the externality (*Chitzoniyut*) everything would revert to absolutely nothingness, Heaven forbid. All this is because the desire (*Ratzon*) is the revelation of the Essence (*Etzem*) and is the aspect of nothing (*Ayin*) in essence.

Now, with this in mind, we can understand that the matter of "there is nothing else"[50] is [revealed] specifically in the existence of the something (*Yesh*).[51] This is because the coming into being of the something (*Yesh*) is from the desire

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[47] Biurei HaZohar of the Tzemach Tzeddek Vol. 2 p. 818 and on; Also see Ohr HaTorah Behar Vol. 2 p. 601 and on.

[48] See Likkutei Torah Nitzavim 51b and elsewhere.

[49] See Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 186 and on; 5565 Vol. 2 p. 888 and on; Siddur Im Da"Ch 360d; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 400 and on; p. 414; Sefer HaMaamarim 5665 p. 14 and on; 5682 p. 38.

[50] Deuteronomy 4:35

[51] See Sefer HaMaamarim 5661 p. 197 and on (and with the glosses in Sefer HaMaamarim 5692 p. 110 and on).

(*Ratzon*), as the verse states,[52] "All that *HaShem*-יהו"ה desired He did," and the desire (*Ratzon*) is the aspect of nothing (*Ayin*), and its effect is also such that the existence of something that actually is independent is not caused. This is why upon the withdrawal of the desire, the effect becomes utterly nullified. This being so, even while present it also is actually nothing and not an existence of something at all.

Elsewhere it is explained[53] that since the coming into being of novel existence is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, in that it is in His power and ability alone to bring something into being from absolute nothingness etc., thus just as His Essential Self is an existence that transcends being defined as existing versus non-existing,[54] therefore, the existence brought into being [also] is an existence that is not truly an existence at all.

Summary: The explanation of the matter is that about the limitless light of the Unlimited One that surrounds [all worlds] (*Sovev*), even though it states, "I fill the heavens and the earth," He nevertheless is holy and separately transcendent. This may be understood as being analogous to desire (*Ratzon*)

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[52] Psalms 135:6

[53] Also see later in Ch. 72 (*Hemshech* 5672 Vol. 1 p. 179 and on); Sefer HaMaamarim 5677 p. 150; 5707 p. 238.

[54] See Moreh Nevuchim Part 1, Ch. 57; Also see Sefer HaMaamarim 5677 p. 73 citing Sefer HaYashar of Rabbeinu Tam; Hagahot l'Dibur HaMatchil "Patach Eliyahu" ShebTorah Ohr 5658 p. 50 and on; *Hemshech* 5666 p. 8, p. 223, p. 610 (translated in Hemshech Samech-Vav, Vol. 1, Discourse 1; Vol. 2, Discourse 20; Vol. 4, Discourse 54); Sefer HaMaamarim 5660 p. 52; 5668 p. 188; Also see later in *Hemshech* 5672, Ch. 72; Ch. 233; Ch. 276; Ch. 333 (p. 179 and on; Vol. 3 p. 651; p. 769 and on; p. 928); Vol. 5 p. |1,144 and on; Vol. 6 p. |1,443; Sefer HaMaamarim 5679 p. 54; p. 440; 5705 p. 187.

which is separate from all the [other] soul powers. This is because they are in a state of existing outside the essential self of the soul. In other words, the soul conceptualizes with the power of intellect and is emotionally roused with the power of emotions, and in their effect, something is actualized, such as the concept or the goodness. Therefore, even upon the withdrawal of the power, the effect remains.

In contrast, the desire (*Ratzon*) is only the **pull** of the soul, which essentially is nothing (*Ayin*). Thus, upon the withdrawal of the soul [from it], nothing at all remains. Above it is that from the inner manifest light some remnant is left, even upon its withdrawal, like [fruits or grains] that grow on their own. However, were there to be the withdrawal of the desire (*Ratzon*) from the worlds, Heaven forbid, they would be nothing and zero. This is why on Rosh HaShanah the withdrawal is only of the inner aspect (*Pnimiyut*).

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This then, is why the desire (*Ratzon*) does not come by way of inner manifestation (*Hitlabshut*) in a vessel (*Kli*).[55] That is, among the limbs and organs of the body there is no unique vessel within which the desire manifests. This is unlike all the other powers which do have unique vessels.

[55] Regarding the coming section, see Maamarei Admor HaEmtza'ee cited in note 1, which is an explanation of Likkutei Torah Naso 23b ibid., and which appears to be founded upon Maamarei Admor HaZaken 5563 Vol. 2 p. 529 and on; Also see Ohr HaTorah ibid. p. 225 and on; Sefer HaMitzvot of the Tzemach Tzeddek 15a; 85b and on.

For example, about the light of the intellect, the brain-matter is the vessel for the light of the intellect, which is contained and manifest in it, as explained before in chapter two.[56] In contrast, there is no unique vessel for the desire (*Ratzon*).[57]

Proof of this is the fact that the desire acts upon all the limbs, even the external limbs, and does so instantly without delay. For example, upon the arousal of the desire to move one's foot or to stretch out his hand, he does so instantly. However, if the desire would have a vessel unique to it, meaning that it would be in a way of inner manifestation, there necessarily would be some delay in its effects on the other limbs and powers.

For example, the intellect also is drawn down into all the other powers, including the power of movement of the hand and the power of walking of the feet. However, since it is a power that comes by way of containment and inner manifestation, its effect is also in a way of inner manifestation, and there thus is necessarily some delay in this.

This is so both from the angle of the intellect itself, that there must be some delay, meaning that in the intellect there is the estimation as to how the intellectual light should be drawn down to that specific limb and power, and this likewise is so in the particular power to which the intellect is drawn, that it must undergo preparation to receive the intellectual radiance. This is because it comes into it as an inner manifest light (*Ohr Pnimi*),

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[56] *Hemshech* 5672 Vol. 1 p. 4 and on.

[57] Also see Maamarei Admor HaZaken 5569 p. 40 and on; Sefer HaMaamarim 5659 p. 95 and on.

and it thus follows that to be a fitting receptacle for this, preparation is necessary. This is the matter of training and studying, in that the intellect trains that soul power to be a receptacle to receive the light of the intellect.

An example is the craft of artistry, in that there must be study [and practice] in how to make the lines and so forth, besides the intellect in the actual body of product that emerges from him, in that even a person who has the talent for artistry must study [and practice] it.

In this there is the estimation of the intellect of how the hand should move, as well as the preparation of the power of movement of how to move according to the estimation of the intellect. All this requires spending time in training the hands and practicing etc.

This likewise is how it is with every bestower and recipient, in that the bestower must estimate how to bestow in a way that will accord to the capability of the recipient. There likewise must be preparation in the recipient, so that he will be capable of receiving the intellect, and this [preparation] comes from the bestower too. That is, the bestower teaches the recipient how to receive the intellectual matter (how to take the matter). Moreover, in this too there is order and gradation, in that he first teaches him a lower concept and then progresses from the lower to the higher.

The same is so of the development of one's intellect and emotions, which comes over the course of years,[58] as in the

[58] See Torah Ohr, Vayera 13c and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34; Sefer HaMaamarim 5670 p. 201.

verse,[59] "Days speak, and many years teach wisdom." Full growth [as a mature adult] is at age twenty,[60] as known. Likewise, the drawing down of the intellect into the emotions to develop the emotions specifically takes place over the course of years.

Likewise, the bestowal of any intellect must specifically be over time. Moreover, the drawing down of intellect comes in an order of chaining down with the powers manifesting one within the other. This is because the bestowal of intellect must be in a way of passing through the emotions, meaning that he must want to bestow, or want what he intends to do, and the like, as explained elsewhere.[61] Even though this is only in a way of passing through (*Ma'avar*), it nevertheless is an inner manifestation (*Hitlabshut*), in that specifically through this, the intellect can manifest in the lower power, as explained elsewhere.[62]

In contrast, this is not so of the desire (*Ratzon*), which does not depend on the course of years, neither in its own development, nor in its influence on the other powers. This is because a person immediately has desire in him and it does not depend on [developing over] years. Now, as he grows, because of the revelation of the inner manifest powers (*Kochot Pnimiyim*) the desire becomes concealed. This is because when

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[59] Job 32:7; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37.

[60] See Likkutei Torah Bamidbar 2a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 ibid.

[61] See Ohr HaTorah Shemini p. 469; Sefer HaMaamarim 5647 p. 103 and on; p. 139; 5652 p. 28; 5659 p. 86; *Hemshech* 5666 p. 390 [translated as Hemshech Samech-Vav, Vol. 3, Discourse 35]; Sefer HaMaamarim 5670 p. 418 and on; p. 425.

[62] See Sefer HaMaamarim 5670 ibid.

the inner manifest powers are more revealed, the essential powers become concealed, these being the encompassing powers (*Kochot Makifim*), as explained elsewhere.[63] Likewise, the effects of the desire are instantaneous, without any delay at all, and it does not come by way of order and gradation, with an order of chaining down.

All this is because all the [other] powers are inner manifest powers (*Kochot Pnimiyim*), specifically in a state of inner manifestation in vessels (*Keilim*). Thus their effects likewise are in a way of inner manifestation (*Hitlabshut Pnimi*). Thus, the revelation of the power depends on the development of the vessel, so that it can be within it as an inner manifest light (*Ohr Pnimi*), and this is over the course of time and "days speak etc."

This is also why its effects on the other powers and limbs requires a period of delay, meaning the above-mentioned estimation and preparation, since it is an inner manifest light (*Ohr Pnimi*). (This is because even as the power is in its own place it requires estimation and preparation, meaning the preparation of the vessel and its development over the course of years, as well as [the constant improvement of] its quality and refinement. For example, when it comes to the brain-matter, the more refined it is, the better receptacle etc.[64]

There also must be the estimation of the power of the intellect, so that it will shine and manifest in an inner way etc. Thus, this is certainly so of the [subsequent] manifestation of

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[63] Also see Sefer HaMaamarim 5648 p. 187 and on.

[64] See Maamarei Admor HaEmtza'ee cited in note 1; Also see earlier in Ch. 2 (*Hemshech* 5672 Vol. 1 p. 7).

this power, such as the power of the intellect within the other powers.) This is also why there specifically must be order and gradation, since it specifically is through the manifestation (which is the matter of the diminishment and limitation that comes from level to level) that it is possible for it to manifest in a power that is lower than it.

However, desire is not an inner manifest power (*Ko'ach Pnimi*) but is an essential power (*Ko'ach Atzmi*), meaning that it is the revelation of the essential self of the soul. This is because desire itself does not come in a way of manifesting in its effects, and therefore its effect on all the limbs and powers is equal and without delay.

Summary: All the [other] soul powers come in a way of inner manifestation (*Hitlabshut*) within vessels (*Keilim*). Therefore, their development depends on the course of years, and thus for there to be the manifestation of an upper power in a lower, time is required. That is, there must be the estimation of the power that is drawn down, as well as the preparation of the recipient. This is the matter of training and studying, such as with a bestower, and this comes specifically with order and gradation. In contrast, the desire (*Ratzon*) does not depend on years, but comes into all the powers without delay and without order and gradation. This is because it is not an inner manifestation (*Hitlabshut*) in a vessel (*Kli*).

51.

Now, the way the desire is drawn to all the powers and limbs is such that its essence is drawn down and not just a radiance of it. This is unlike the other soul powers, in which that which is drawn down in the lower power is only a radiance [of the upper power]. An example is the intellect, which also is drawn down into all the limbs, even the hand and the foot. It is not the essence of the light of the intellect that is drawn into the hand and foot, but only an external radiance of it.

This is like the explanation before in chapter two,[65] that in the manifestation of the intellect within the power to act or walk, it only is the externality of the externality of the intellect that manifests, whereas the essence of the intellect is in the brain in the head. This is because the brain is the vessel for the light of the intellect and that is where it resides in a way of actual inner manifestation, in that the essence of the intellect shines there.

In contrast, when it comes to the other limbs which only receive from the brain (*Moach*), it is not that they themselves are receptacles for the light of the intellect. (Nonetheless, there is preparation for this in them, this being the marrow (*Moach*) in the bones and the moisture and fat of the limbs in general.)[66] Thus, what shines in them is only a radiance of the intellect and only its externality. In contrast, when it comes to the desire

[65] *Hemshech* 5672 Vol. 1 p. 5.

[66] See Biurei HaZohar of the Mittler Rebbe 254a; Maamarei Admor HaZaken 5565 Vol. 2 p. 813, and elsewhere.

(*Ratzon*) which does not have a unique vessel to it, the way it is drawn down is that its essence is drawn to all places.

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This being so, the effect of the desire is that it acts upon all the limbs and powers in a way of dominion and reign. This is unlike the effect of the intellect, which also acts upon all the powers but not in a way of dominion. For example, about the fact that "the mind rules over the heart,"[67] this is not in a way of dominion, but in a way of an inner manifest light (*Ohr Pnimi*), such that it causes the emotions to act according to the intellect, as explained before in the above-mentioned chapter.[68] This too is in a way of training and learning, in that the intellect trains and directs the emotions.

Furthermore, the intellect also causes the nullification of the emotions. For, since the intellectual qualities (*Mochin*) are essentially in a state of nullification, they therefore bring nullification in the emotions (*Midot*) too. (This primarily stems from the aspect of Wisdom-*Chochmah*, as explained elsewhere.)[69]

That is, when the emotions do not dominate, the intellect causes their nullification (*Bittul*), since they then are [receptive] to the intellect, like receptacles. This is because as long as the

[67] Zohar III 224a; Also see Tanya, Ch. 12 (17a); Ch. 17 (23a); Ch. 30 (38a); Ch. 51 (71b).

[68] *Hemshech* 5672 Vol. 1 p. 6.

[69] See Torah Ohr Vayeishev 29a, cited in Sefer HaMaamarim 5659 p. 169; Also see p. 236 and on.

emotions dominate, the intellect cannot bring nullification (*Bittul*) in them, but only when they do not dominate.

To further explain, the effects of the intellectual powers (*Mochin*) on the emotions (*Midot*) is in [one of] two ways.[70] That is, either they cause the emotions to weaken, this being from the externality (*Chitzoniyut*) of the intellect, meaning intellect that relates to emotions, in that a radiance of the intellect is grasped in the emotion thereby causing a weakening of the emotion so that it can be conducted according to the intellect.

[The second way is that] there can be the automatic nullification of the emotions by the intellect. This specifically is in the innerness (*Pnimiyut*) of the intellect (primarily in the aspect of Wisdom-*Chochmah*) so that the light shines in the emotions as well. For, since they [the intellectual powers] are essentially in a state of nullification, they therefore bring about nullification in the emotions. Also see the discussion in later chapters.[71]

This happens specifically when the emotions are such that the light of the intellect is sensed in them, in that they become nullified to the light and revelation. All this is in a way of inner manifestation (*Hitlabshut*) and not in a way of dominion and reign. (It only is that in the second above-mentioned way it is not by way of directly engaging [with the emotions].)

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[70] See Kuntres HaAvodah Ch. 1 (p. 6 and on); Sefer HaMaamarim 5670 p. 80 and on.

[71] Ch. 253 (*Hemshech* 5672 Vol. 3 p. 703).

For, when it comes to acting upon them in a way of dominion, it is not that there is some relativity or relation between them, that the light of the actor should be sensed [in the acted upon], but because it is a higher and stronger power, and thus acts upon them out of its strength [over them].

In contrast, when it comes to intellect and emotions, this is not because of the strength, but is because of their relativity and relationship, whether it is the externality of the intellectual powers [which causes] the weakening of the emotions, or whether it is their innerness [which causes] their nullification.

There also is [a way in which] "the mind rules over the heart," even over the innerness of the heart. This is so in one who is an intellectual in essence, such that all his matters and conducts are [driven] solely by the intellect. Thus, upon the revelation of the light of the intellect, it also rules over the innerness of the heart, so that the emotions will not be expressed, even when in the full strength of their arousal and excitement. This too is in a way of inner manifestation (*Hitlabshut*). Thus, one who is not an intellectual in essence (in that [for him] the light of the intellect is not a revelation of the essential light, and the emotions are not on the level of intellect), for him it is not possible to overpower the strength of the excitement of the emotions.

In contrast, desire acts by way of dominion. For, since it is a higher and stronger power, it thus causes the nullification of all the [other] powers, such that they are nullified before the desire. This may be better understood from the matter of the concealment of the powers. That is, it is in the power of the desire to cause the complete concealment of some [other] soul

power.[72] This is not in the power of the intellect to do, in that it does not have the power to cause the complete concealment of a power, but only to limit it, so that it will only spread forth in small measure. It thus limits it in one particular, but allows its spreading forth in another particular.

In contrast, the desire has the power to cause its complete concealment. For example, in the expression and revelation of the powers, in the intellect they are in a state of limitation, like the coming into being of the emotions from the intellect, which is in a way of limitation. However, through the desire, the revelation will be without limit. The same is so of the concealment of the powers, that through the intellect complete concealment is not possible, whereas through the desire there can be complete concealment.

An example of this is our forefather Avraham, peace be upon him, who suppressed his compassion for his only son.[73] That is, to cause the complete concealment of a natural emotion is not in the power of the intellect to do, but only in the power of the desire. Thus, by him being totally invested and given over to [fulfilling] the desire of the Supernal One, through the Godly desire he suppressed his mercies.

The same is so of self-sacrifice (*Mesirat Nefesh*), in that this necessarily comes through the complete concealment of all the powers, such that he has no awareness of self at all,[74] or

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[72] Also see Sefer HaMaamarim 5654 p. 225; Sefer HaMaamarim 5705 p. 188; Likkutei Sichot Vol. 1 p. 25; Also see later in Ch. 56 (p. 134).

[73] See the liturgy of the "*Ribono Shel Olam*" at the beginning of the morning prayers; Also see later in Vol. 5 p. 1,372.

[74] Also see Likkutei Torah Beha'alotcha 29d; Maamarei Admor HaZaken 5562 Vol. 1 p. 217; Haketzarim p. 216; Shaarei Teshuvah of the Mittler Rebbe 55b; 56b; Maamarei Admor HaEmtza'ee Beha'alotcha p. 884 and on; Also see later in Ch. 168;

through a greater revelation of all the powers, in that for the sake of Godliness it all is worthwhile etc., this being exclusively in the power of desire (*Ratzon*) to do.

All this is because the way the desire is revealed is that his essential self comes to be revealed and he therefore acts by way of dominion, with the strength of the power within him, both with the complete concealment of the powers, as well as with the greater revelation of the powers (such as in self-sacrifice, and the same is generally so of the revelation of the soul powers as they are brought about by the desire, that it is possible for them to be limitless, such as [in the teaching] "in the place where one's desire is etc.")[75]

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This is also why all movement of the limbs is brought about specifically by the desire.[76] That is, why is it that there is no movement in the limbs in and of themselves, that is, from the vitality invested in them, in that the nature to move is

Ch. 202; Ch. 246 (Vol. 2 p. 462; p. 563; Vol. 3 p. 684); Also see Shaalot uTeshuvot Mahram Ben Rav Baruch (Prague 5368), Section 517; Gilyonei HaShas (of Rabbi Yosef Engel) to Brachot 61b.

[75] Talmud Bavli, Avodah Zarah 19a ["A person can learn Torah only from a place that his heart desires"]

[76] Regarding the coming section, see Maamarei Admor HaEmtza'ee cited in note 1, which is an explanation of Likkutei Torah Naso 23b ibid., and which appears to be founded upon Maamarei Admor HaZaken 5563 Vol. 2 p. 529 and on; Also see Ohr HaTorah ibid. p. 225 and on; Sefer HaMitzvot of the Tzemach Tzeddek 15a; 85b and on.

embedded within them, being that all living creatures (*Chai*) move?[77]

However, even so, the limbs do not move of their own accord by the composition of the vitality within them, but specifically by desire (*Ratzon*). That is, when it arises in one's desire to move his hand and foot, it instantly moves. (Now, the movement itself is from the power in the limbs, but for the movement **to be**, this comes specifically from the desire.) Even a sudden movement that comes not by choice, is from the desire and is called voluntary movement. Even when one is sleeping the movement is voluntary and not reflexive, in that it stems from the [power of] imagination that remains in the nerves of desire[78] [even while sleeping].

Moreover, the decisions one makes in everything he does before going to sleep have an effect even while he sleeps. (This is why "a person is always considered forewarned [and thus responsible], whether he [caused damage] while awake or asleep,"[79] being that his movements are voluntary and by desire.)[80] Thus, without the desire there would be no movement.

This is like what is known about the illness called mania,[81] which there is the withdrawal of the desire from [the

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[77] See Moreh Nevuchim Vol. 1 Ch. 49; Vol. 2, Introduction 17; Maamarei Admor HaZaken, Inyanim Vol. 1 p. 85 and on; Maamarei RaZa"L p. 98, and elsewhere.

[78] The somatic nervous system [also known as the voluntary nervous system].

[79] Mishnah Bava Kamma 26a; Mishneh Torah, Hilchot Chovel uMazik 1:11.

[80] See the Sichah talk of Simchat Beit HaSho'evah 5721; Shabbat Parshat Shemot 5725 (Torat Menachem, Hitva'aduyot 5721 Vol. 1 p. 54; 5725 Vol. 2 p. 113 and on).

[81] Also see Maamarei Admor HaZaken 5562 Vol. 1 p. 212; Imrei Binah, Shaar HaTzitzit Ch. 21 (151a); Torat Chayim, Chayei Sarah 122d; Bo 104d; Tetzaveh

power of] movement, in which case [he becomes catatonic] and lays motionless, like an inanimate stone, even though the vital power of movement is still present. The explanation is that movement is in a way of dominion and reign over the limbs and powers, whether they spread forth or are constricted. This reign is specifically in the power of desire (*Ratzon*) to do. This is because the light and vitality manifest in the limbs does not have the power to compel the limbs to move, but the desire (*Ratzon*) does. This is because it is an essential power (*Ko'ach Atzmi*) that is separately transcendent relative to the [other] powers. It thus has the power of ruling and dictating the movement of the vitality, to extend or to contract etc.

Likewise, in regard to the desire causing the revelation of the [other] powers, even the revelation of the light of the intellect, this too is by way of dominion. Thus, when our sages, of blessed memory, stated,[82] "A person should always study from the place [in Torah] that his heart desires," this is because the desire causes the automatic opening up of the light of the intellect for him to have a conception of the matter and become wise in it.[83] That is, because of the superiority of the desire over the intellect, therefore, in something he desires, the light of the intellect is automatically drawn down.

This is unlike intellectual conception which comes through much toil, in that through refining the vessel he draws

340a; Maamarei Admor HaEmtza'ee Nitzavim p. 919; p. 923; Ohr HaTorah, Drushim L'Shavuot p. 167; Sefer HaMaamarim 5654 p. 80; 5655 p. 36; 5660 p. 77; 5705 p. 106.

[82] Talmud Bavli, Avodah Zarah 19a ibid.

[83] See Sefer HaMaamarim 5664 p. 270; 5665 p. 372; 5685 p. 261; 5700 p. 128, and elsewhere.

down the revelation of the light of the intellect by becoming a receptive vessel for it. Rather, the desire acts in a way of a higher power causing the revelation of the light of the intellect.

Summary: The manner in which the desire is drawn forth is that his essence is drawn forth. Therefore, its effect is by way of dominion. For, the effect of the intellect upon the emotions to conduct them and cause them to be nullified is in a way of closeness [and relationship] and thus is dependent on the level of the intellect and the manner of revelation, as well as on the level of the acted upon, these being the emotions. However, the desire acts in a way of a higher power, both in regard to the revelation of the powers, as well as in regard to the concealment of the powers. It is because of this that there can be the complete concealment of the powers brought about by the desire. The revelation is also with compulsion, and in an automatic way without effort, unlike the revelation of the intellect in and of itself, which is with effort. It is for this reason that even when it comes to the movement of the limbs, even though this is from the vitality manifest within them, it depends on the power of desire. This is because it is in a way of dominion, this being specifically within the power of the desire (*Ratzon*).

52.

All this is because the essence of the desire is drawn down to act upon every limb and every power. (However, what is meant here is not that the actual essence of the desire is drawn

down in this, being that in truth, all this drawing down is but a radiance. Rather, what is meant is that this radiance does not comes by way of a chaining down from level to level, as it is with the inner powers which manifest in vessels, in which the essence of the power is in the vessel where it manifests, and that which is drawn down to act upon another power is but a radiance, like the explanation before in chapter fifty-one[84] on the how the intellect has an effect on [the other powers].

If the desire would also be in this way, it then would not have the power of dominion and reign. Rather, since the drawing down of the desire is not in this way of order and gradation of a chaining down of the powers, but its essential radiance is drawn to every power) it therefore has the power of dominion and reign to act upon all the powers, and it acts upon them all equally.

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Now, it also is understood that the drawing down of the desire, which is drawn to all the limbs of the body and acts upon them, is not an aspect of an actual revelation, like the revelation of an inner light, to come to be in a state of mingling and uniting with the powers. This is because it is not the aspect of a light (*Ohr*) and vessel (*Kli*).

Rather, the drawing down is from the essence of the desire, which is not in the category of actual revelation. Instead, it is that the essence is drawn down and found in the limb and

[84] *Hemshech* 5672 Vol. 1 p. 117 and on.

power upon which it acts, but this only is in an encompassing way (*Makif*), and it does not become bound with that power.

Nevertheless, it cannot be said that it does not become bound to it at all, since it does indeed act upon them, and thus, if it would be in a way of complete distance, how then could it act upon them? Moreover, this cannot even be called a "drawing down." Still and all, the desire is indeed drawn down in the powers, at the very least, to actualize etc.

The explanation is that it is not in a state of being bound like a light (*Ohr*) in a vessel (*Kli*), in which the vessel (*Kli*) contains the light (*Ohr*) and affects change in it to be like the vessel (*Kli*). Additionally, the strengthening and development of the vessel (*Kli*) causes additional light and revelation to be.

In contrast, this is not so of the desire (*Ratzon*), in that the limbs and powers do not contain it, to cause any change in it through being drawn forth in them, nor does it cause increase and abundance through the development of the limbs. Even though the desire takes hold of the powers and acts upon them, nevertheless, the powers do not take hold of the desire to cause any change in it. This is because it does not come in a way of actual inner manifestation (*Hitlabshut*), but in a way of transcendent separation.

It therefore acts upon all the powers equally, from the intellect in the head to the power of walking in the feet, even in an external movement, in that it acts on the foot like [it acts on] the head, as well as on the revelation of the powers. All this is discussed at length in the treatise entitled "*Yom Tov Shel Rosh HaShanah*" 5666.[85]

[85] Cited in note 1 ibid.

(Now, at first glance, there is change in the desire in the increase and diminishment brought about through the inner powers. For, we see that when there is a revelation of the inner powers, there then is also a revelation of the desire (*Ratzon*-רצון) with increased light. For example, when a person conceives of some great concept with the power of his intellect, he then is more pleased (*Merutzeh*-מרוצה).

The same is so of a good person when he does an act of goodness and kindness. This is also brought about through adding to the inner vitality, as in the verse,[86] "We were sated with food and were in a good state." That is, when one is hungry, he becomes irritated and angry, but through being sated he comes to be in a good state and is pleased etc.

However, his satisfaction (*Merutzeh*-מרוצה) is not the revelation of the desire (*Ratzon*-רצון), since there is not yet any desire here of desiring something, but only that he is satisfied. This being so, it only is in the form of a reason for which an arousal can thereby be etc.

This aspect primary relates to pleasure (*Taanug*), in that because he delights in the idea or the goodness and the like, he thereby comes to be satisfied (*Merutzah*). In such a case, it is the pleasure (*Taanug*) that draws down the desire (*Ratzon*), but not the powers in and of themselves.)

All this is because the desire is revelation of the essence of the soul, which is not within the parameters of manifesting in vessels. Moreover, in the essence there are no divisions of levels, but it rather is a simple power and light. Therefore, in

[86] Jeremiah 44:17; Also see Torat Chayim, Vayakhel 418d; Sefer HaMaamarim 5669 p. 93.

its drawing down to all places it is drawn to the essence of the power drawn down in this, and it does not mingle or unite with them, and it has an effect on all the powers equally.

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Now, from this example, we can understand the matter as it is in the limitless light of the Unlimited One who surrounds all worlds (*Sovev Kol Almin*), this being the aspect of the desire (*Ratzon*) of the Supernal One. That is, it does not come in a way of divisions. This is like the teaching of our sages, of blessed memory,[87] "Do not sit and weigh the *mitzvot* of the Torah," in that the most minor and the most severe are all equal.

That is, even though as they stem from the inner manifest light (*Ohr Pnimi*) there are those that are minor and those that are severe, nevertheless, from the perspective of the desire (*Ratzon*) of the Supernal One within them, they all are equal.[88] Thus, also in the obligation to fulfill the *mitzvot* they all are equal.

This is unlike how it is in [the study of] Torah, in which there are different levels,[89] such as the inner and external aspects of the Torah, as well as the particulars of the matters in it. Moreover, even in the obligation to study Torah not all are equal.[90] That is, those who have devoted themselves to full-time Torah study (*Yoshvei Ohel*) are obligated to engage in

[87] Midrash Tanchuma Eikev 2; Devarim Rabbah 6:2
[88] See earlier in Ch. 4 (*Hemshech* 5672 Vol. 1 p. 9 and on).
[89] See earlier in Ch. 4 (*Hemshech* 5672 Vol. 1 p. 9 and on).
[90] See Hilchot Talmud Torah of the Alter Rebbe 3:4.

Torah study the whole day, in that about them the verse states,[91] "You shall study it day and night." In contrast, for those engaged in business (*Baalei Esek*), [their obligation is to study] one chapter in the morning and one chapter in the evening.[92]

In contrast, about the desire for the *mitzvot*, in the essential desire there are no divisions of levels, and the also are no divisions in the obligation in it. This is because the desire is the revelation of the essence. Therefore, in essence there are no divisions in it, and it does not come into a state of divisions.

Now, the desire is revealed through the *mitzvot*, which are the desire (*Ratzon*) of the Supernal One. This is primarily brought about through the preface of loving *HaShem*-יהו"ה, blessed is He, "with all your more" (*Bechol Me'odecha*),[93] this being the matter of "those who actualize the desire of the Ever Present One,"[94] in that they draw down the revelation of the desire (*Ratzon*). For, through the *mitzvot*, even though the desire is drawn down, it nevertheless is in a state of concealment. This is like the statement in the Book for Average

[91] Joshua 1:8; Talmud Bavli, Menachot 99b

[92] Menachot ibid.

[93] Deuteronomy 6:5

[94] See Talmud Bavli, Brachot 35b and Chiddushei Aggadot of the Maharsha there; Ohr Torah of the Rav, the Maggid of Mezhritch, Section 166; Likkutei Torah Shlach 42c; Likkutei Sichot Vol. 12 p. 98 and on, and elsewhere.

People (Tanya)[95] on the verse,[96] "I am foolish and know not. I was as a beast etc.," in that the desire is not at all felt. Nevertheless, this too brings about that one "*mitzvah* leads to another *mitzvah*,"[97] as discussed there.[98] This is also like the verse,[99] "Teach me good reasoning and knowledge, for I have been faithful to Your commandments." That is, through fulfilling the *mitzvot* with simple faith (*Emunah*), this thereby

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[95] Tanya, Ch. 46 (There it states, "Therefore, the Sages of blessed memory* made it obligatory to rise and remain standing in the presence of anyone who is engaged in fulfilling a commandment, even if the latter is uncultured and illiterate. This is because *HaShem*-יהו"ה dwells and clothes Himself in this man's soul at such a time. It is only that his soul is not conscious of this because of the barrier of the bodily grossness which has not [yet] been refined… It is about this that it states… 'I am foolish and know not. I was as a beast with You, yet I am always with You.' This means that even though I am as a 'beast' with You, my soul being unaware of and insensitive to the union, which should bring down fear and awe upon it… nevertheless, 'I am always with You,' in that the corporeality of the body does not prevent the union of the soul with the Unlimited One, blessed is He, who fills all worlds, and as written, 'Even darkness does not obscure from You.'") [* See Mishnah Bikkurim 3:3 and the commentaries of Rabbi Ovadia Bartenura and the Rash MiShantz there.]

[96] Psalms 73:22

[97] Psalms 73:22

[98] See Sefer HaMaamarim 5670 p. 357, "This is like what is stated in Tanya, that it is obligatory to rise and remain standing in the presence of anyone who is engaged in fulfilling a commandment because of the encompassing light (*Ohr Makif*) that is drawn down upon them in their fulfillment of the *mitzvah*. It is understood from there that in the soul this shines in an inwardly manifest way, only that it is a revelation that is unfelt. Proof for this is from the matter of [the teaching that] 'a *mitzvah* leads to another *mitzvah*,' in that through him doing one *mitzvah* it becomes easy for him to do another different *mitzvah*, meaning that it pulls him to do another *mitzvah*. This is because of the encompassing light (*Ohr Makif*) that is drawn down upon him." Also see Sefer HaMaamarim 5678 p. 86; 5698 p. 161; Discourse entitled "*Natata L'Yerei'echa*" 5712 (Sefer HaMaamarim 5712, p. 334 and on, translated in The Teachings of The Rebbe 5712, Discourse 21); Discourse entitled "*v'Atah Yisroel*" 5727 cited in note 1 (translated in The Teachings of The Rebbe 5727 Vol. 2, Discourse 40).

[99] Psalms 119:66

brings about that "You teach me good reasoning and understanding."[100]

However, for the desire (*Ratzon*) to be revealed, this is brought about through the preface of loving *HaShem*-יהו"ה, blessed is He, "with all your more" (*Bechol Me'odecha*). The desire (*Ratzon*) is revealed in the *mitzvot* done in action, since they are not the aspect of a vessel (*Kli*). This is unlike the [study of] Torah which is [a matter of] knowledge and comprehension and thus is an aspect of a vessel (*Kli*).

In contrast, the desire (*Ratzon*) does not manifest in vessels (but nevertheless, this too comes in a way of inner sensing etc.) and its revelation is in all places, as in the teaching,[101] "The Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds," such that the light should be revealed below. This is specifically [possible] in the desire (*Ratzon*) which does not come by way of inner manifestation in vessels (*Keilim*) but is present in all places equally.

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Now, based on the above, we can understand the verse, "Now, O' Israel, [what does *HaShem*-יהו"ה your God, ask of you], but to fear etc." As known, fear (*Yirah*) is the matter of nullifying (*Bittul*) oneself and setting himself aside. The Upper Fear (*Yirah Ila'ah*) is in a way of the nullification of one's

[100] Also see Sefer HaMaamarim 5640 Vol. 1 p. 83; p. 289; 5665 p. 29; Also see later in Ch. 195 (Vol. 2 p. 544); Ch. 243 (Vol. 3 p. 674).

[101] Midrash Tanchuma Naso 16; Tanya, Ch. 36, and elsewhere.

essential self (*Bittul Atzmi*), whereas the Lower Fear (*Yirah Tata'ah*) is in a way of accepting the yoke of the Kingdom of Heaven, as explained elsewhere.[102]

Because the essence of the souls of the Jewish people transcends reason and intellect, this power is present in their souls. They thus have the aspect of nullification (*Bittul*) in essence. [In contrast], love (*Ahavah*) brought about primarily through Godly contemplation and comprehension is the inner manifest light (*Ohr Pnimi*).

This then, is the meaning of the verse, "Now, O' Israel, what does *HaShem*-יהו"ה your God ask of you, but to fear etc." That is, it indeed is possible for each and every Jew to attain this. That is, when it comes to the matter of love (*Ahavah*) that depends on the comprehension, not everyone relates to this,[103] and there are many different levels in the manner of the grasp and how much is in one's ability to grasp etc. However, when it comes to fear (*Yirah*), which is from the essential power of the soul, this is something that every single Jew can attain.[104]

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[102] See Kuntres HaAvodah, Ch. 2 and on.

[103] In the discourse entitled "*v'Atah Yisroel*" 5727 cited in note 1 ibid. (translated in The Teachings of The Rebbe 5727 Vol. 2, Discourse 40) it states: In *Hemshech* 5672 there [it states about] the love (*Ahavah*) that since it is "dependent upon the grasp" therefore "not everyone has relation to this." Regarding this it can be said that in *Hemshech* 5672 there it is discussing the love (*Ahavah*) that is revealed in the heart. However, in regard to the love (*Ahavah*) that brings to the fulfillment of the *mitzvot*, it is adequate that there to even be the love that is concealed in the heart (Tanya 22b [Ch. 17]), which is easy for every person to attain, as explained in Tanya there."

[104] In the discourse entitled "*v'Atah Yisroel*" 5727 cited in note 1 ibid. (translated in The Teachings of The Rebbe 5727 Vol. 2, Discourse 40) it states: In regard to what it states in *Hemshech* 5672 there about the fear (*Yirah*), that since it "comes from the essential power of the soul" "it is easy for every single individual to attain," this refers to the fact that it is within the power of each and every Jew to reveal the soul within him, (through the matter of the one-hundred blessings and through the Moshe within him, as will be explained later in the discourse). However,

Moreover, it also is easier than [attaining] inner manifest comprehension and grasp for which vessels (*Keilim*) are needed, along with much toil in refining the vessel. In contrast, the nullification (*Bittul*) stemming from the essence of the soul, this is much easier [to attain].

This then, is why they said that "it is a minor matter." For in truth, this indeed is so for every Jew. The reason they said, "Indeed, for Moshe etc.," is because he is the aspect of the Knowledge-*Da'at* present in each and every Jew, as stated in the Book for Average People (Tanya).[105] However, in truth, it is easy for every Jew to come to this. (The primary thing is that, at the very least, there should not be too much dominance of materiality, in that this conceals the essential power, such as in

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this is not attained through contemplation (*Hitbonenut*). To further explain based on Kuntres HaAvodah ibid., "There are people who by the nature of their birth have the acceptance of the yoke of the Kingship of Heaven and fear of God etc. This is because it is not dependent upon a particular knowledge, grasp, or contemplation, but rather on a sensitivity to Godliness. In regard to what is stated in Tanya, Ch. 42, that in order to come to the fear (*Yirah*) it is necessary to contemplate (*Hitbonenut*) with the immersion of his mind (*Ha'amakat Da'ato*) – this is not the same as saying that the comprehension (brought about through contemplation) brings to the fear.* Rather, it is in order "to reveal the treasure of the fear of Heaven which lies buried and concealed in the understanding of the heart etc., this being a quality and level that transcends the limitations of time" (Tanya ibid. p. 60a). [It can be said that this is similar to the explanation in the discourse that the root of the fear (*Yirah*) is in the essence of the soul]. This revelation is through knowledge-*Da'at*, [as it states there], "For Knowledge-*Da'at* is [the faculty] that connects the hidden understanding of the heart with revelation in actual thought" (Tanya, ibid. p. 60b). [* To point out from what is stated in *Hemshech* 5672 Vol. 1, Ch. 177 [Vol. 2 p. 496], that in order to come to the love (*Ahavah*), the comprehension is adequate, whereas in order to come to the fear (*Yirah*), since fear (*Yirah*) is self-nullification (*Bittul*), it therefore is specifically brought about through "the recognition and sense of the essence of the thing." It is thus understood that the recognition of Godliness, "the essence of the thing," is specifically through the revelation of the soul.]

[105] Tanya, Ch. 42.

casting off the yoke and the like, may the Merciful One protect us.)

Now, the matter of the one-hundred blessings is that the desire (*Ratzon*) should be revealed. This is as explained before, that through the *mitzvot*, there is a drawing down of the desire (*Ratzon*) of the Supernal One, though still in a state of concealment. Thus, the blessing of the *mitzvot* is for the desire (*Ratzon*) drawn down through the *mitzvot* to be revealed.

When [doing] the *mitzvot* brings about the revelation of the desire (*Ratzon*), this is when it is drawn down in an inner manifest way as it is in the essence. It is in this regard that it states, "Do not read it as 'what-*Mah*-מה' but read it as 'one-hundred-*Me'ah*-מאה.'" That is, "one-hundred-*Me'ah*-מאה" is the aspect of the Crown-*Keter*, as known.[106] Thus, [the meaning of], "do not read it as 'what-*Mah*-מה' but read it as 'one-hundred-*Me'ah*-מאה,'" is that the encompassing light (*Ohr Makif*) should shine in an inner manifest way (*b'Pnimiyut*), as explained elsewhere.[107]

Now, all this is brought about through the preface of the fear (*Yirah*) of *HaShem*-יהו"ה, in a way of nullification (*Bittul*) and setting himself aside. About this the verse states, "Now, O' Israel, [what does *HaShem*-יהו"ה your God ask of you], but to fear," in that from the aspect of the encompassing powers (*Makifim*) of the soul, in which all are equal, this in the ability of every single Jew. [The meaning of], "Do not read it as 'what-*Mah*-מה' but read it as 'one-hundred-*Me'ah*-מאה,'" in that

[106] Biurei HaZohar of the Mittler Rebbe 29d; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 78 and on.

[107] See Ohr HaTorah Eikev p. 588.

one is obligated to recite one-hundred blessings [every day], is for the desire (*Ratzon*) to be revealed, so that it will shine revealed in an inner manifest way (*b'Pnimiyut*).

Summary: All this is because the essence of the desire (*Ratzon*) is drawn down without gradation. Because of this, it does not unite with the powers to become contained in them, nor to cause it any increase or diminishment. (About the fact that through the revelation of the powers one becomes pleased and satisfied (*Merutzeh*-מרוצה), this is from the pleasure (*Taanug*).) [In contrast], the desire (*Ratzon*-רצון) does take hold of them and acts upon them and is thus equal in all of them. The same is so of the limitless light of the Unlimited One that surrounds all worlds (*Sovev Kol Almin*), in that it is not in a state of division. Therefore, in Torah there are divisions, and there are divisions in the obligations of studying it. In contrast, the desire (*Ratzon*) for the *mitzvot* is without divisions, and all are equally obligated in this. The drawing down is brought about by fulfilling the *mitzvot* in action, and the primary revelation is brought about through the preface of [love of *HaShem*-יהו"ה] "with all your more" (*Bechol Me'odecha*). The verse, "Now, O' Israel… but that you fear," is thereby explained.

Discourse 14

"*Shofteem v'Shotreem… -*
Judges and officers…"

Delivered on Shabbat Parshat Shoftim, 5672
By the grace of *HaShem,* blessed is He, [1]

The verse states,[2] "You shall appoint judges and officers in all the gates of your cities… and they shall judge the people with righteous judgment." Now, it states in Midrash,[3] "To what is this analogous? To a king who had many children and he loved the youngest most of all. He had a certain orchard that he loved more than all his other possessions. The king said, 'I will give this orchard that I love to the [son] that I love. So too, the Holy One, blessed is He, said, 'I love Israel more than all the nations that I created, as the verse states,[4] 'For Israel is a lad and I love him.' Of everything that I created, I love justice, as

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[1] Part of the discourse appears to be founded on *Hemshech* "*v'Kachah*" 5637,Ch. 99 (Sefer HaMaamarim 5637 Vol. 2 p. 643 and on (which is annotations etc. on the discourse entitled "*Lehavin Inyan Ohr Ein Sof*" in Ohr HaTorah Inyanim p. 155)), as cited later in the discourse. For some matters explained in the discourse, see the discourse entitled "*Zot Chukat*" 5666 (*Hemshech* 5666 p. 230 and on, translated in Hemshech Samech-Vav, Vol. 2, Discourse 21), part of which appears to be founded upon Ohr HaTorah and *Hemshech* "*v'Kachah*" ibid. This discourse can be found with additions in the discourse entitled "*Nachamu*" 5682 Ch. 2; Ch. 3 & Ch. 4 (Sefer HaMaamarim 5682 p. 382; p. 385 and on); *Hemshech* "*Rosh HaShanah*" 5683 & 5707 Ch. 1-6 (Sefer HaMaamarim 5683 p. 82 and on; 5707 p. 125 and on). For the beginning and end of the discourse, see the discourse entitled "*Shofteem v'Shotreem*" 5682 (Sefer HaMaamarim 5682 p. 422 and on; p. 445 and on), which appear to be founded upon the beginning and end of this discourse.

[2] Deuteronomy 16:18

[3] Midrash Devarim Rabbah 5:7

[4] Hosea 11:1

the verse states,[5] 'For I am *HaShem*-יהו"ה who loves justice.' I shall give this that I love to the one that I love. The verse thus states, 'You shall appoint judges and officers etc.' The Holy One, blessed is He, said, 'In the merit of justice I rest My Presence (*Shechinah*) within them,' as the verse states,[6] '*HaShem* of legions-*HaShem Tzva'ot*-יהו"ה צבאות is exalted through justice, and the holy God-*E"l*-א"ל is sanctified through righteousness.' In the merit of justice I will redeem you with complete redemption, as the verse states,[7] 'So said *HaShem*-יהו"ה, 'Keep justice and do righteousness, for My salvation is soon to come etc.'"[8]

Now, what seems to be indicated here is that he loves the youngest because he is the youngest. This is why the verse cited here is, "for Israel is a lad and I love him," seeming to indicate that the love is because he is a lad. That is, about the love for the Jewish people in general, there are several [other] verses, such as,[9] "I love you, says *HaShem*-יהו"ה," and, "I love Yaakov."[10] Thus, the fact that the verse cited here is, "For is Israel is a lad," seems to indicate that [the love] is because he is

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[5] Isaiah 61:8

[6] Isaiah 5:16

[7] Isaiah 56:1

[8] See *Hemshech* 5672 Vol. 1 p. 124, note 8 [variation of Midrash Rabbah ibid.]: "In the merit of your maintaining justice I am elevated, as it states, '*HaShem* of legions-*HaShem Tzva'ot*-יהו"ה צבאות will be exalted through justice.' In the merit of your elevating Me with justice, I too shall act charitably with righteousness and rest My holiness amongst you, as it states, 'the holy God-*E"l*-א"ל will be sanctified through righteousness (*Tzeddakah*).' If you uphold them both, charity and justice, I will immediately redeem you with the complete redemption, as it states, 'So said *HaShem*-יהו"ה, 'Maintain justice and act with righteousness, for My salvation is soon to come.'"

[9] Malachi 1:2

[10] Malachi 1:2 ibid.

a lad etc. We therefore must understand the advantage of a child, being that an adult is more important.

We also must understand the relation between the matter of "for Israel is a lad" and the matter of justice,[11] in that "I am giving justice to Israel because he is a lad etc." Furthermore, what is the meaning of the teaching that "in the merit of justice I shall rest My Presence (*Shechinah*) within you etc.," and "in the merit of justice they will be redeemed with complete redemption." What is the relation of these matters to each other? We also must understand the meaning of the words, "They shall judge the people with righteous judgment."

Now, to understand all this, we must begin with the explanation before[12] about the difference between desire (*Ratzon*) and all the [other] soul powers. That is, all the [other] soul powers are an existence unto themselves outside the essential self of the soul. That is, they are an existence of something unto themselves, whereas this is not so of the desire (*Ratzon*), which is not an existence unto itself outside the essential self of the soul, but is only the pull and attraction of the soul [to something], whereas it itself is the aspect of nothing (*Ayin*).

This is because the purpose of all the [other] soul powers is to be the aspect of powers (*Kochot*), whereas the desire (*Ratzon*) only is a revelation of the essential self. Therefore, in essence, in the desire there are no divisions, which is as it shines in all the limbs and powers, and does not come by

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[11] Also see the discourse entitled "*Shofteem v'Shotreem*" 5727 (Sefer HaMaamarim 5727, Vol. 2, Discourse 42); Likkutei Sichot Vol. 29 p. 95 and on.

[12] Ch. 49 and on (*Hemshech* 5672 Vol. 1 p. 114 and on).

way of inner manifestation and division but is rather drawn forth everywhere. That is, its drawing forth is such that the essence is drawn forth and acts equally in all places.

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Now, to understand the likeness to all this is as it is Above, we first[13] must understand the matter of the Limitless Light (*Ohr Ein Sof*). To explain, as known[14] the "the Limitless Light-*Ohr Ein Sof*-אור אין סוף" does not refer to the "light-*Ohr*-אור" of the "Endless One-*Ein Sof*-אין סוף." For, if we were to say that it is the light-*Ohr*-אור of the Endless One-*Ein Sof*-אין סוף, the words the Endless One-*Ein Sof*-אין סוף would be referring to His Essential Self.

However, His Essential Self should not be called by the title, "the Endless One-*Ein Sof*-אין סוף," but by the title "He has no beginning-*Ein Lo Techilah*-אין לו תחלה," which is higher than "the Endless One-*Ein Sof*-אין סוף." This is because whatever has no beginning automatically has no end.[15] Thus, about His Essential Self, blessed is He, whose existence is intrinsic to Him, He has no beginning, and it follows automatically that He has no end.

In contrast, the word "Endless-*Ein Sof*-אין סוף" does not necessarily mean that it has no beginning. For, it could be that

[13] See *Hemshech* "*v'Kachah*" 5637 cited in note 1 ibid.

[14] See Likkutei Torah Pekudei 7b; Maamarei Admor HaZaken 5567 p. 22; Ohr HaTorah Inyanim p. 161 and on; p. 175; Sefer HaMaamarim 5664 p. 30 and on; *Hemshech* 5666 p. 219 and on, p. 230 and on [translated in Hemshech Samech-Vav, Vol. 2, Discourse 20 & Discourse 21.

[15] See Chovot HaLevavot, Shaar HaYichud, Ch. 5.

even though it has no end, it nevertheless has a beginning. This is possible in one of two ways. Either it is a revelation of the essence which is like the essence, and thus like the essence has no conclusion, but has a beginning in that it is just a revelation of the essence, or it can even be something that is not at all a revelation of the essence but nonetheless has no end, if such is will of the Creator, that it should have no end.

This is like the statement in Pelach HaRimon,[16] that whatever is preexistent is eternal, but not all that is eternal is preexistent. That is, by the will of the Creator there can be many beings that exist eternally, though none are preexistent.

An example is the hosts of the heavens, which continuously exist in their individuals, and the hosts of the earth which continuously exist in their species,[17] as the verse states,[18] "By the abundance of His power and by the vigor of His strength, not one is missing."

It can be said that if not for the sin of the tree of knowledge, even the hosts of the earth would exist continuously in their individuals. About the verse,[19] "Lest he put forth his hand and also eat of the Tree of Life and live forever," this was said after the sin, and even then, had he eaten from the Tree of Life, he would have lived forever. However, because there

[16] Pelach HaRimon, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 3.

[17] See Radak to Isaiah 40:26; Sefer HaIkkarim, Maamar 2, Ch. 11; Sefer HaChakirah of the Tzemach Tzeddek 62a and on; 103a and on; Ohr HaTorah Tisa p. 1,825; Sefer HaMaamarim 5638 p. 73; 5659 p. 198 and on; Also see later in Ch. 87; Ch. 333 (*Hemshech* 5672 Vol. 1 p. 224; Vol. 3 p. 928); Also see the second discourse entitled "*Ein Aroch*" 5694 Ch. 30 (Sefer HaMaamarim 5711 p. 142).

[18] Isaiah 40:26 ibid.

[19] Genesis 3:22

came to be an admixture of good and evil [in him],[20] the Holy One, blessed is He, did not want him to live forever, because there also would be the continuous existence of the evil, Heaven forbid.[21] However, if not for the sin, even the hosts below would exist continuously in their individuals.[22]

Furthermore, the manner of the existence of the host of the heavens who continuously exist in their individuals, is like the existence of that which is essentially eternal. For, as known, there is a difference between the existence of that which decomposes and the existence of that which is eternal. That is, something that decomposes, even as it exists is decomposing, meaning that it is in a state of continuous decomposition. This is as Bachaye wrote,[23] that from the time a baby is born it begins to dry out. In contrast, that which is essentially eternal undergoes no decomposition at all.

The same is so of the heavenly hosts, in that as they exist there is no loss in them at all. This is as stated in Talmud

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[20] See Torah Ohr Bereishit 5c and on; Torat Chayim Bereishit 30b and on; Maamarei Admor HaEmtza'ee Behar p. 704 and on; Sefer HaMaamarim 5662 p. 300 and on; 5670 p. 243; Sefer HaMaamarim 5682 p. 383 and on; 5692 p. 176.

[21] See Torah Ohr and Torat Chayim ibid.; Sefer HaMaamarim 5659 p. 149 and on.

[22] Though the text states here "in their species," in Sefer HaMaamarim 5682; 5683; 5707 cited in note 1 it states, "in their individuals."

[23] See Rabbeinu Bachaye to Genesis 1:28; Also see Ohr HaTorah Bereishit Vol. 6 p. 1,020b; Sefer HaMaamarim 5627 p. 479; 5633 Vol. 2 p. 549; *Hemshech* "*Mayim Rabim*" 5636 Ch. 33; Sefer HaMaamarim 5642 p. 474; Hagahot l'Drush HaMatchil "Patach Eliyahu" ShebTorah Ohr 5658 p. 52 and on; Sefer HaMaamarim 5659 ibid.; 5669 p. 111; Also see later in Ch. 333 (*Hemshech* 5672 Vol. 3 p. 929); Vol. 5 p. |1,143; Discourse "*Ein Aroch*" ibid.

Yerushalmi[24] on the verse,[25] "These are the products of the heavens and the earth when they were created," that "they are as strong as the day they were created."

All this is only because of the will of the Creator, being that in and of themselves, they are novel beings and creations. This being so, since in and of themselves they are novel beings, in and of themselves they would decompose, and this being so, their eternal sustainment is only because of the will (*Ratzon*) of the Creator.

Now, about the statement of our sages, of blessed memory,[26] "The world will exist for six thousand years, and for one [thousand years] it will be destroyed," this refers to the totality of the worlds and chaining down (*Hishtalshelut*), as the verse states,[27] "For just as the new heavens and the new earth that I am making etc.,"[28] and as explained elsewhere,[29] this is because whatever the Creator desires that it be destroyed will be destroyed, and for whatever time the desire is in them to be sustained and not destroyed, their existence is sustained like something eternal.[30]

We thus see that it is possible for something to be endless even though it has a beginning. In contrast, whatever

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[24] See Talmud Yerushalmi, Brachot 1:1; Sefer HaChakirah, Ohr HaTorah Bereishit, Hemshech "*Mayim Rabim*"; Sefer HaMaamarim 5642, HaGahat L'Drush HaMatchil "Patach Eliyahu", Sefer HaMaamarim 5659, and the discourse entitled "*Ein Aroch*" ibid.

[25] Genesis 2:4

[26] Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

[27] Isaiah 66:22

[28] In Sefer HaMaamarim 5682; 5683; 5707 ibid. it adds, "from which we see that the worlds will be destroyed."

[29] See Likkutei Torah, Drushim L'Shemini Atzeret 89c; Ohr HaTorah Shir HaShirim Vol. 1 p. 14; Sefer HaMaamarim 5627 p. 271.

[30] Also see Likkutei Sichot Vol. 5 p. 98, note 19; 21; Vol. 6 p. 23.

has no beginning automatically has no end. This being so, if what is meant is His Essential Self, blessed is He, it should instead be said that "He has no beginning-*Ein Lo Techilah*- אין לו תחלה."

Moreover, about His Essential Self it does apply to use the title "the Endless One-*Ein Sof*-אין סוף," the meaning of which is that there is no end to His spreading forth. This is because His Essential Self cannot be defined as "spreading forth," being that whatever is an essence does not spread forth.[31]

Rather, [the title], "the Endless Light-*Ohr Ein Sof*- אור אין סוף" refers to the light (*Ohr*-אור), being that the light **does** have a beginning, which is the Essence, but has no end, since it is the revelation of the Essence, and bears likeness to the Essence. Moreover, the light is in a state of spreading forth, and thus it applies to say about it that there is no end (*Ein Sof*) to its spreading forth.

[31] Also see Hagahot l'Drush HaMatchil "Patach Eliyahu" SheBTorah Ohr 5658 p. 53; Sefer HaMaamarim 5658 p. 120; p. 164; 5659 p. 199.

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Now, to understand this, we first must understand the difference between light (*Ohr*-אור) and influence (*Shefa*-שפע).[32] That is, the Kabbalists[33] generally used the term "light-*Ohr*-אור" whereas the Torah philosophers[34] generally used the term "influence-*Shefa*-שפע." The difference between them is that "influence" (*Shefa*) indicates the actual being of something bestowed from a bestower to a recipient.

An example is the bestowal of charity from a rich person to a poor person, in which an actual something is bestowed and drawn down. Another example is the drawing down of water from one place to another place, about which the word "bestowal-*Shefa*-**שפע**" is used, as in the verse,[35] "by the bestowal-*Shefa*-**שפע** of the sea," or the verse,[36] "a torrent-*Shifat*-**שפעת** of water." That is, the essential being of the water is drawn down from place to place. This kind of influence causes a change and depletion in the bestower. For example, when waters are drawn down, the place from where they are drawn becomes depleted.

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[32] Regarding the coming section – see *Hemshech* "*v'Kachah*" 5637 cited in note 1; Maamarei Admor HaZaken 5562 Vol. 2 p. 370; Ohr HaTorah Inyanim p. 110 and on; *Hemshech* 5666 p. 231 and on [translated in Hemshech Samech-Vav, Vol. 2, Discourse 21]; Discourse entitled "*v'Nachah*" 5714 (Sefer HaMaamarim Meluket Vol. 2 p. 293 and on; Vol. 3 p. 173 and on in the newer edition; translated in The Teachings of The Rebbe 5714, Discourse 14).

[33] See Shomer Emunim (of Rabbi Yosef Irgas), Viku'ach Sheni, Section 11, cited in Ohr HaTorah ibid.; p. 131; *Hemshech* 5666 p. 662 [translated as Hemshech Samech-Vav, Vol. 4, Discourse 58].

[34] See Moreh Nevuchim Part 2, Ch. 12.

[35] Deuteronomy 33:19

[36] Job 22:11; Job 38:34; Sefer HaMaamarim 5683 & 5707 cited in note 1 add, "which Metzudot [Metzudat Tziyon] explains to mean 'an abundance of water.'"

The same is so with the powers of the soul. For example,[37] in the power to throw,[38] when one throws a stone upward, it becomes separate and disconnected from the actual power of his hand that manifests in the stone and carries it upward. That is, it's being thrown happens once the stone leaves his hand. Thus, there is a separation and disconnection in this from the actual power of the hand over the stone, which encompasses it from all sides thereby carrying it above,[39] and when the power dissipates, it falls [to the ground].

This power is in a way of inner manifestation, both from the angle of the thrower, as well as from the angle of the thing thrown. This is because the one who throws becomes invested in the throwing, since it is he who must throw it, in that it does not throw itself. Moreover, as he throw the stone he cannot do anything else.

Likewise, the effect upon the thing thrown is by way of inner manifestation in it, in that it causes a novelty in the stone, in that it travels upward, which is the opposite of its nature to do. That is, the nature of the stone is to fall downward, and therefore for this novelty to be, it cannot happen automatically, but specifically by way of inner manifestation (*Hitlabshut*).

The same is so Above in regard to the difference between cause and effect (*Ilah v'Alul*) and [the creation of]

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[37] See Maamarei Admor HaZaken and Ohr HaTorah Inyanim ibid.

[38] See Maamarei Admor HaZaken, Et'halech Liozhna p. 78 and on; Imrei Binah, Shaar HaKeriyat Shema Ch. 27 and on (54b and on); Maamarei Admor HaEmtza'ee, Na"Ch p. 177 and on; Sefer HaMaamarim 5670 p. 43 and on.

[39] See Sefer HaMaamarim 5683 & 5707 ibid. [textual variance].

something from nothing (*Yesh MeAyin*).[40] That is, in the matter of cause and effect (*Ilah v'Alul*), there is a way that through the spreading forth of the cause, the effect is automatically brought about.[41] (An example of this [can be seen in the teaching],[42] "This Wisdom-*Chochmah* spreads forth, and Understanding-*Binah* comes out of it etc." It can also be said that Above it likewise is so regarding the intellect (*Mochin*) and emotions (*Midot*), even in their externality, and in man below it is[43] in their inner aspects.)

For example, when it comes to the intellect (*Mochin*) and emotions (*Midot*) as they are in their innerness (*Pnimiyut*) in their mature state (*Gadlut*), in which the emotions (*Midot*) are of relative measure to the intellect (*Mochin*), upon the spreading forth and expansion of the intellect, the emotions come automatically.[44] The same is so of the teaching of our sages, of blessed memory,[45] "Unless he is wise and understands from his own knowledge."[46]

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[40] Also see the discourse entitled "*Gadol Yihiyeh Kvod HaBayit HaZeh*" 5722 (Sefer HaMaamarim Meluket Vol. 4 p. 336 and on; Vol. 4 p. 114 and on in the newer edition; translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 38).

[41] See earlier in Ch. 39 (*Hemshech* 5672 Vol. 1 p. 85 and on).

[42] Zohar III 290a (Idra Zuta); Also see Ch. 39 ibid.

[43] See *Hemshech* 5672 Vol. 1 p. 127 note 44 [textual variance].

[44] See Sefer HaMaamarim 5670 p. 18 and on; p. 211 and on.

[45] Talmud Bavli, Chagigah 11b (in the Mishnah, and Rashi there – see the next note).

[46] In Sefer HaMaamarim 5683 & 5707 ibid., [it adds]: This is the meaning of the teaching of our sages, of blessed memory, "Unless he is wise and understands from his own knowledge." With respect to "wise" and "understanding" Rashi explains [Chagigah 12a], "Wise – in that he knows what he learned," which refers to knowledge in short form, as is the knowledge in Wisdom-*Chochmah*, as per the lengthy explanation of the matters in this which are explained elsewhere. With respect to "understanding" Rashi explains [Chagigah 12a ibid], "He knows [and understands] something novel through his analysis in wisdom," this being the matter of Understanding-*Binah*. Thus the description of Wisdom-*Chochmah* is that all of

However, in the coming into being of something from nothing (*Yesh MeAyin*), this is not in an automatic way, but is rather through the manifestation of the Godly "nothing" (*Ayin*) to bring the something (*Yesh*) into being. This is as in the known[47] difference between the verse, "[Let them praise the Name *HaShem*-יהו"ה for He commanded] and they were created-*Nivre'u*-ונבראו"[48] and the verse "[in the beginning God-אלהי"ם] created-*Bara*-ברא."[49]

That is, "and they were created-*Nivre'u*-נבראו" indicates that their creation was brought about automatically, which is not yet the aspect of a [separate] something (*Yesh*). (This refers to the coming into being of novel creation as it is from the Name *HaShem*-יהו"ה, as explained elsewhere.)[50]

In contrast, about the coming into being of the actual something (*Yesh*) the verse states,[51] "In the beginning God-

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this is the spreading forth of his wisdom until he understands from his own knowledge. That is to say, it is from the spreading forth and expansiveness of the Wisdom-*Chochmah* itself that the Understanding-*Binah* is drawn forth automatically. Above it is likewise this manner in the chaining down of the *Sefirot* from one another, even in their external aspects. However, in man below there is likewise this matter, in the inner aspect of the intellect (*Pnimiyut HaMochin*) and the inner aspect of the emotions (*Pnimiyut HaMidot*). This is when the emotions are of relative measure to the intellect, in which case it is from the spreading forth and expansiveness of the intellect itself that the emotions are drawn forth in an automatic manner. However, when it comes to the externality of the intellect (*Chitzoniyut HaMochin*) and the externality of the emotions (*Chitzoniyut HaMidot*), wherein the emotions are not in a state of close proximity to the intellect, it is not this way. However, Above it is this way even in the externality of the *Sefirot*, in that it is upon the spreading forth of the cause that the effect is drawn forth automatically.

[47] See Torah Ohr Megillat Esther 96c; Likkutei Torah Shir HaShirim 14c and on; Sefer HaMaamarim 5641 p. 77, and elsewhere.

[48] Psalms 148:5

[49] Genesis 1:1

[50] See Torah Ohr Megillat Esther ibid.; Likkutei Torah Shir HaShirim ibid.; Sefer HaMaamarim 5641 ibid., and elsewhere.

[51] Genesis 1:1

Elohi"m-אלהי"ם created-*Bara*-ברא," in a way that the power of the Actor manifests in the acted upon, except that the manifestation (*Hitlabshut*) is not in a way of actual inner manifestation (*Hitlabshut Pnimi*).

This is because the matter of [actual] inner manifestation is such that it comes into actual revelation. Thus, if the coming into being of something from nothing was in such a way, such that the power of the Actor was actually revealed in the acted upon, the acted upon would be of relative measure to the Actor.

However, the matter of something from nothing is such that there is no comparison [between them],[52] but is nonetheless is in a way of manifestation (*Hitlabshut*) in the acted upon. This itself is one of the wonders of the coming into being of something from nothing (*Yesh MeAyin*),[53] that the Godly nothing is in a state of manifestation (*Hitlabshut*) in the something (*Yesh*) to bring its novelty about, meaning its existence and somethingness, but it nevertheless is concealed and hidden from him,[54] such that the something does not sense this, so that it is in a way of the coming into being of the existence of a something (*Yesh*). (See the explanation in later chapters.)[55]

The same is so of the matter of throwing, that the power of motion of the hand is in a state of manifestation in the stone and acts upon it, except that it is concealed. All this is because

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[52] See Torah Ohr, Likkutei Torah, and Sefer HaMaamarim 5641 ibid.

[53] Also see Sefer HaMaamarim 5670 p. 421.

[54] See Sefer HaMaamarim 5629 p. 159 and on; 5633 Vol. 2 p. 505; 5670 p. 75.

[55] See Ch. 256 (*Hemshech* 5672 Vol. 3 p. 712); Ch. 396 (Vol. 4 p. 1,104 and on).

the actual existence of the power of the hand is drawn into this, and it thus is in a way of manifestation (*Hitlabshut*) from the angle of the thrower, meaning that he is invested in this. Thus, since its matter is to bring about the actualization of something, therefore the act as it is in the resultant effect, also is in a way of inner manifestation (*Hitlabshut*).

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Now,[56] generally, in the power of movement, the power to throw is the lowest power, and comes into a completely separate thing [the stone], which has no relation or connection to himself. Therefore, the manifestation is in a way of complete concealment. However, when it comes to some craft, such as artistry and the like, the manifestation is recognizable to a greater extent. This is because in the craft of artistry, the revelation of the power of movement and its investment in it is to a greater degree.

Likewise, the action involves greater manifestation, since there is greater relation between the thing brought about and the actor. (As known, an impression of the actor remains in the acted upon.[57] This is as know about the Rav, the Maggid of Mezhritch, of blessed memory, that he could recognize

[56] See Maamarei Admor HaZaken, Et'halech Liozhna p. 78 and on; Imrei Binah, Shaar HaKeriyat Shema Ch. 27 and on (54b and on); Maamarei Admor HaEmtza'ee, Na"Ch p. 177 and on; Sefer HaMaamarim 5670 p. 43 and on.

[57] See Ohr Torah of the Rav, the Maggid of Mezhritch (Kehot 5766), Section 97.

matters about the craftsman from the vessel etc.[58] Such a matter is more applicable in the craft of making a vessel and the like, than in a thrown [object] because of their relation to each other. That is, within this there is greater revelation and manifestation. Moreover, a person cares about his handiwork etc.)[59]

Now, the difference here is between coarseness and refinement. That is, when that brought about is something coarse, in this there is not such great revelation, and the manifestation in the action is more concealed. In contrast, in something refined there is greater revelation of the actor, and the manifestation is more revealed. (This is because, it is the spiritual levels, which are what come into the resultant effect in a revealed way, that are more greatly sensed.)

Summary: The matter of word "the Endless Light-*Ohr Ein Sof*-אור אין סוף" is explained to refer to the light (*Ohr*), since in His Essential Self "He has no beginning-*Ein Lo Techilah*- אין לו תחלה," from which it follows automatically that He is endless. In contrast, it is possible for the endless (*Ein Sof*) to have a beginning. For example, by the will of the Creator it even is possible for [novel] entities to exist in a way that is continually sustained, like something eternal, and this likewise is so of the

[58] Maamarei Admor HaEmtza'ee Na"Ch ibid. (p. 184); Sefer HaMaamarim 5661 p. 195; Likkutei Amarim of the Rav, the Maggid of Mezhritch (Kehot 5770), Hosafot section 258.

[59] In Maamarei Admor HaEmtza'ee ibid. [it adds], "If a person's handiwork is destroyed he will be pained in his soul because of the small portion of the vitality of his soul that remained there and which was destroyed etc." In Sefer HaMaamarim 5661 ibid. [it adds], "As known, in impression of the power of the actor remains in the vessel, and therefore a person cares about his handiwork, since there is an impression of the power of action that remains within his handiwork." Also see Imrei Binah ibid. (54c; 61a).

light (*Ohr*) since it is a revelation of the essence. Likewise, [the word "endless-*Ein Sof*-אין סוף"] refers to being endless in its spreading forth, whereas an essence (*Etzem*) does not spread forth.

The matter of "light-*Ohr*-אור" and "influence-*Shefa*-שפע" is explained. Namely, that "influence-*Shefa*-שפע" refers to the bestowal of the actual thing, and therefore causes change. An example is the throwing [of an object], in which the thrower becomes contained. Likewise, the act is in a way of novelty, which is in a way of inner manifestation, which is like cause and effect (*Ilah v'Alul*), which sometimes is in an automatic way. [In contrast], in the [coming into being of] something from nothing (*Yesh MeAyin*), the manifestation is in a way of concealment, since it is the aspect of novelty, and the same is similarly so of throwing, the matter of which is to bring something about. The same is so of the craft of artistry, by way of analogy, wherein the power is contained to a greater extent.

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This may be better understood from the manifestation (*Hitlabshut*) of the spiritual powers, such as the manifestation of the power of the intellect within movement. This is because in the throwing, which is the power of movement of the hand, there is a manifestation of the intellect, in that in his mind and thought he must aim how to throw, so that it will reach where he wants to throw it. That is, the throw is aimed with intention.

Likewise, by way of analogy, in the craft of artistry, there also is the manifestation of the intellect. However, there

is no comparison between the manifestation of the intellect in art and its manifestation in the throw.[60] For, since this [throwing] is the lowest power of [the power of] movement, there is not such a revelation of the intellect in it, and it is not with an inner sense of the power of movement.

Thus, if [by practicing] a person accustoms himself to throw, [it becomes like a nature to him and] he does not need to concentrate how to throw. However, in truth, then too there is a manifestation of the intellect, only that it is in the ultimate state of concealment. In contrast, in the craft of artistry there is a greater manifestation and revelation of the intellect and with a greater degree of inner sensitivity, and each and every time [he engages in it] there must be a manifestation of the intellect.

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Now, the likeness to this Above is as stated in Sefer HaBahir,[61] "He took small pebbles and threw them, and from them the earth came about." Now, as known,[62] this refers to the power of limitation (*Ko'ach HaGvul*) of the Unlimited One (*Ein*

[60] See Maamarei Admor HaZaken, Et'halech Liozhna p. 78 and on; Imrei Binah, Shaar HaKeriyat Shema Ch. 27 and on (54b and on); Maamarei Admor HaEmtza'ee, Na"Ch p. 177 and on; Sefer HaMaamarim 5670 p. 43 and on.

[61] This is likewise cited to Sefer HaBahir in Maamarei Admor HaZaken Inyanim Vol. 1 p. 276; Sefer HaMaamarim 5657 p. 146 and on; 5677 p. 183; 5679 p. 474. However, Imrei Binah ibid. 54d, and Maamarei Admor HaEmtza'ee Na"Ch ibid. p. 183, cite Sefer Yetzirah. In Sefer HaMaamarim 5670 p. 44 and on; 5685 p. 86; 5689 p. 347; 5692 p. 74, cite Pirkei d'Rabbi Eliezer.* Also see Midrash Shemot Rabbah 13:1, "How was the earth created…? The Holy One, blessed is He, took earth from beneath the Throne of Glory and cast it on the water and it became earth, and the small pebbles that were in the dirt became mountains and hills."

[62] See Sefer HaMaamarim in the preceding note.

Sof), which comes in a way of inner manifestation in the worlds, only that it is in a state of concealment.

Now, in Talmud, Tractate Chagigah[63] it states, "The world was created with ten things: With wisdom, understanding, knowledge, strength, rebuke etc." All these ten things are things that come by way of inner manifestation (*Hitlabshut*). In this, there are different levels in the creations. For, even though the general totality of novel existence is from the ten above-mentioned things, there nevertheless are creations whose [existence] primarily is from the aspects of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*, and there are those who primarily are from the aspect of the emotions (*Midot*), these being the matter of "strength and rebuke etc." Thus, according to this manner, there is a difference in the manifestation and investment, which is the matter of the revelation, both from the angle of the Actor, as well as in the acted upon.

Elsewhere it is explained[64] that an analogy for this is like a person who commands his fellow to do something, this being with voice and speech, and similarly, when he speaks words of love or words of intellect, this too is with voice and speech, but they altogether are unlike each other.

This is because in regard to the command, the powers of the bestower are not invested in this to such an extent, and likewise, the recipient is not invested in this, except to hear the command. In contrast, when he speaks words of love, the bestower is invested in this with his emotions, which come to

[63] Talmud Bavli, Chagigah 12a
[64] See Maamarei Admor HaZaken 5562 Vol. 2 p. 371.

be revealed, and likewise, the recipient is invested in this in the feelings within himself, in that he senses the power of the [love of the] bestower and is brought closer to him through this.

This is to an even greater degree in the bestowal of intellect, in that there is an even greater investment in this in a way of inner manifestation and revelation. However, it all is with voice and speech. This is why the command is issued with a loud voice, meaning that the voice dominates, whereas in the bestowal of intellect, it need not be with a loud voice, but on the contrary, "the calm words of the wise are heard etc."[65] That is, there [in the command] the primary matter is the voice, whereas in the bestowal of intellect, the inner content is the primary matter, this being the intellect.

The same is so Above with the ten things, in that this refers to that which comes in a way of inner manifestation (*Hitlabshut*). In this, there are differences in the creations as to which level is their primary source and from where they come into being, such that the manifestation and revelation is in like manner to this. However, the general totality of the power of movement is the most final power of the soul.

[65] Ecclesiastes 9:17; Also see Likkutei Sichot Vol. 6 p. 108.

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Now, this is likewise understood[66] in the bestowal of intellect from bestower to recipient.[67] That is, in this too there is the bestowal of the actual being of the intellect, and it too is in a way of inner manifestation (*Hitlabshut*). Even though the general matter of the bestowal of intellect is that it only is a radiance – for as known about the difference between the bestowal of intellect and the bestowal of the essence [such as the bestowal from a father in the birth of his son],[68] in which in the bestowal of the essence, the actual essence is bestowed, since the actual being of intellect is brought about in the son.

In contrast, when it comes to the bestowal of intellect, [from teacher to student] this is specifically when the student already has intellect in and of himself, such that he thereby receives the intellect of the teacher and becomes educated. However, if he does not already have intellect, through this the intellect will not come into being in him, as in the famous saying,[69] "A head we cannot give." This is because it only is a radiance. – Nevertheless, there indeed is a bestowal of the actual radiance in this, since he indeed bestows the actual intellect to

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[66] Regarding the coming section, see *Hemshech* "*v'Kachah*" and *Hemshech* 5666 p. 232 (translated in Hemshech Samech-Vav, Vol. 2, Discourse 21) cited in note 1.

[67] Also see Hagahot l'Drush HaMatchil "Patach Eliyahu" SheBTorah Ohr 5658 p. 31 and on.

[68] See Likkutei Torah Shir HaShirim 39c and on; Biurei HaZohar of the Mittler Rebbe 5c and on; 12a and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 2 p. 613 and on; Sefer HaMitzvot of the Tzemach Tzeddek 3a and on; Sefer HaMaamarim 5659 p. 3 and on.

[69] Biurei HaZohar of the Tzemach Tzeddek; Sefer HaMitzvot of the Tzemach Tzeddek and Sefer HaMaamarim 5659 ibid.

him, which is of the intellect of the teacher, and in doing so the student thus receives intellect from the intellect of the teacher.

This is why the bestowal remains even after the bestowal has concluded, and even after the teacher has withdrawn, since the actual radiance was drawn down in this. Therefore, even after the withdrawal of the teacher, [the student] can still delve into it and find the vitality he had in it when he received the bestowal from the teacher. This is because when it comes to light (*Ohr*), when the essence (*Etzem*) is withdrawn, the radiance (*Ha'arah*) is also withdrawn. In contrast, in the bestowal of the intellect the bestowal remains, since the actual being of the radiance is drawn down in this.

Therefore, the bestowal is in a way of inner manifestation and investment, in that the bestower is invested in this, and this causes change and movement in him. [For example], through the bestowal an increase of intellect is caused for the teacher, as in the teaching,[70] "From my students [I have learned more] than from all of them." This is because besides the fact that there is "a student who makes his teacher wise"[71] through asking questions and the like, beyond this, through the essential bestowal itself, additional intellect is brought about in him.

Likewise, the lack of bestowal causes a diminishment in the bestower. (This refers to when even to himself he does not bestow.[72] This is because to bestow intellect another is not a

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[70] Talmud Bavli, Taanit 7a; Makkot 10a

[71] See Talmud Bavli, Chagigah 14a

[72] In Sefer HaMaamarim 5683 & 5707 cited in note 1 [it states]: With the absence of bestowal there is caused to be deficiency in the bestower. Nevertheless, even bestowal to himself suffices to alleviate this… However, with the absence of

necessity, and it is possible to conceive ideas to oneself, and through doing so there will be no deficiency. Nonetheless, for there to be **addition**, this is brought about primarily through bestowing to another.) [In doing so], he is invested within the parameters of the bestowal, in that while he is bestowing he cannot conceive different ideas.

Furthermore, he is preoccupied with the bestowal, being that the bestowal will not happen by itself, but it rather is he who must bestow the intellect. Furthermore, he is preoccupied with how to bestow it, this being the matter of "the kidneys that give counsel"[73] in how to bestow. For, since the matter of the bestowal is not a revelation of the essence, meaning to reveal it to himself, but is rather to have an effect on the recipient, there thus must be counsel in this as to how to bestow it in a way that will be well-received by the recipient.

This is the difference between an effective teacher and an ineffective teacher.[74] For, even though [the ineffective teacher] may have a greater intellect, and has the ability to teach more, being that as the student grows he needs a greater teacher, in that the teacher who taught him Scripture is incapable of

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bestowal even to himself there is caused to be deficiency in the light of the intellect. This is as stated in Tractate Eruvin [54a] about the student of Rabbi Eliezer who forgot his studies over the course of three years because he would study quietly. Similarly, there was the advice that Shmuel gave to Rav Yehudah, "Open your mouth and read [from the Torah], open your mouth and study [the Talmud] in order that your studies should endure in you and that you should live a long life, as it states [Proverbs 4:22], 'They are life to those who find them.' Do not read it as 'those who find them-*L'Motzeihem*-למוצאיהם,' but rather read it as 'to those who express them-*L'Motzi'eihem*-למוציאהם with the mouth.'" In other words, through the absence of the bestowal there is caused to be a diminishment in the light of the intellect.

[73] See Talmud Bavli, Brachot 61a; Also see Tanya, Iggeret HaKodesh, Epistle 15 (122b); Likkutei Torah, Shir HaShirim 27c and on.

[74] Also see Sefer HaMaamarim 5708 p. 80.

teaching him Mishnah and Talmud etc., nevertheless, to have an effect on the recipient, this is specifically when he is an effective [teacher]. That is, he knows how to arrange his words and order the matters in a way that they will be understood and well-received by the recipient.

Additionally, he also must find examples within which to garb the idea, so that it will be understood by the recipient. In contrast, a [teacher] who is ineffective, even though he may have greater intellect, if he does not know how to arrange his words, he will have no effect on the student, and when the student grows up, he will need a greater teacher, but an effective one, as explained above. This then, is the matter of the bestower being preoccupied in taking counsel as to how to bestow.

It thus is understood that in this the bestowal itself undergoes change, this being the difference between the effective [teacher] and the ineffective [teacher]. For, when it comes to the ineffective [teacher], he bestows the intellect as it is to himself, which is the innerness [of the intellect], whereas what relates to the recipient is the externality of the intellect, and it is in relation to this that he must change the bestowal, so that it will be of relative measure to the recipient.

However, this is not a change in its essential being, since it literally is the very same idea. It only is that it comes in a way of diminishment, and comes to be garbed in examples that relate to measure of the recipient. Sometimes it comes in a different form and specifically thereby is well-received by the recipient. We thus find that besides the bestower being preoccupied with the essence of the bestowal, to bestow the intellect he also is

preoccupied in assuring that it should relate to the measure of the recipient.

All this is because the essential being of the radiance is drawn down in this, this being why the bestower is invested in this, in that it is he who must bestow it, and because the bestowal is for the purpose of affect the recipient, so that it will be in a way of inner manifestation in him. He thus must be preoccupied and engaged in how to bestow in a way that will be well-received [by the recipient], and additionally, the bestowal [itself] changes in this, to be according to the capacities of the recipient.

Summary: This can be better understood from the manifestation of the intellect. That is, in the craft of artistry there is a greater revelation and manifestation than in the act of throwing. Above, this is the matter of the ten things by which the Holy One, blessed is He, created the world. Of these, there are those that primarily are from the aspects of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*, and there are those that primarily are from the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. By way of analogy, the essence of their beings is like the aspect of being thrown, and the analogy for this was explained. The same is so of the bestowal of intellect, that the essential being of the radiance is drawn down. This is why it brings about a change in the bestower, with either addition or diminishment, and he is contained in this and is preoccupied in the bestowal. Moreover, since [the bestowal] is to bring about that it will be manifest inwardly, he also must be preoccupied in how to bestow, this

being the matter of "the kidneys that give counsel," and in this there is also change in the bestowal.

55.

However,[75] the matter of light (*Ohr*-אור) is that it only is a radiance, meaning that it does not have the essence in it. For example, about the light and ray of the sun,[76] it is not the essence of the sun that spreads forth to illuminate, but only its radiance (which is not the aspect of the essential being of the thing).

Proof of this is that when the essence withdraws, such as when the sun sets, its light is no longer found. This is because it only is a radiance.) Thus, the light (*Ohr*) bring no change in the essence (*Etzem*). That is, to the sun it makes no difference whether the light shines or not, and when the light does shine it cause no addition in the sun. Likewise, when it does not shine, no deficiency is brought about in the sun. For example, if a partition is erected to block the light of the sun, or if there are clouds preventing the light from shining to the world or into the house, this causes no change or deficiency in the sun itself nor in the revelation that comes from it.

This is because in the bestowal of influence, if the recipient is not a receptacle to receive, the bestower is incapable

[75] Regarding the coming section, see *Hemshech* "*v'Kachah*" and *Hemshech* 5666 (p. 235 and on, translated in Hemshech Samech-Vav, Vol. 2, Discourse 21) cited in note 1.

[76] See Likkutei Torah, Hosafot to Vayikra 52c.

of bestowing.[77] However, this is not so of light (*Ohr*). This is because even when the light does not shine, in the sun there is no change, and the light and ray is equally drawn from it just as when it was shining in the world, meaning when there were no clouds etc.

Moreover, the sun is not preoccupied with shining its light, being that the light is there automatically. This is like the light of a candle, in that when it is brought into the house, the house is illuminated automatically. That is, there is no need for the candle to be occupied in illuminating the house.

Another example is [a blacksmith] heating metal in fire, in that from the heat of the fire the metal becomes automatically hot, and the fire does not need to be preoccupied in this. This is because heat comes from the fire automatically, and thus through the metal coming close to the fire, it automatically is heated. Though the bellows blow on the fire, this is just to either bring the fire close to the metal, or to increase the fire and bring it out from concealment to revelation. However, the heat [of the fire] and the heat of the metal is automatic.

The same is likewise so of the light (*Ohr*), because it only is a radiance and brings no change or effect in the luminary, since it is not contained or manifest that it would be preoccupied or limited in this. Moreover, no preparation is

[77] In Sefer HaMaamarim 5683 & 5707 cited in note 1 [it adds]: This is dissimilar to the bestowal of intellect. For, when the recipient has no yearning or desire to receive the intellect, he causes a deficiency in the bestower. For, just as it was previously explained that through the interest and yearning of the recipient there is caused to be additional intellect in the bestower, the same is likewise so that through the absence of the yearning of the recipient, there is caused to be deficiency in the bestower. This is like the teaching [Zohar II 186b], "Woe to the person who speaks to ears that do not hear."

necessary on the part of the recipient, since it does not enter him in a way of inner manifestation.

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Albeit, there is a superiority to light (*Ohr*) relative to influence (*Shefa*), in that the light (*Ohr*) bears a likeness to its Luminary (*Ma'or*).[78] For example, the light and ray of the sun bears a likeness to the sun which is brilliant, this being why the light illuminates. Because of this there are distinct levels in the light, such as the light of the sun, the light of the moon, and the light of a candle. That is, since they are distinct in their essences, their lights cannot compare one to the other, since they are like the essence etc.

Although influence (*Shefa*) also is according to the manner of the essence (*Etzem*), such as in the bestowal of intellect, one who is very wise will reveal higher concepts, this being only insofar that the bestowal is according to the manner of the essence. That is, the strength of the essence is shown in the bestowal, in that according to the manner of his essential power of wisdom, so will the power of the bestowal be shown.[79]

(In truth, this is because of the essential power of his concealed wisdom, in that in like manner to this he shows its power, both in his conception of the intellect to himself, as well as in his bestowal to another. However, the revelation of wisdom from the essence of the power of his concealed wisdom

[78] See Tanya, Iggeret HaKodesh, Epistle 20 (130a and on); Sefer HaMaamarim 5656 p. 256 and on, and elsewhere.

[79] See Sefer HaMaamarim 5659 p. 206; 5669 p. 378; 5671 p. 219.

is not actually the revelation of the concealed, meaning that it bears likeness to the essence. This is because the essence is only a Heyulie power, divested of the being of intellect, whereas that which is revealed is intellect. This being so, it only is that the essence displays the power of bestowal etc.)

That is, when he in essence is a great sage, he therefore will reveal higher concepts, and every matter will be with depth and innerness, and he brings it all into revelation [such that] the recipient can receive it. All this is that the bestowal is only according to the **manner** of the essence, but not that it is like the essence.

Proof for this is from the mundane speech of Torah scholars which requires study,[80] since there is wisdom in them. In contrast, the mundane speech of the common person requires no study, since there is no intellect in it. In contrast, in a Torah scholar, even his mundane speech has wisdom in it. Even so, it is mundane speech and thus is unlike the essence. It only is that it is according to the **manner** of the essence, in that since he is a great sage, thus even his mundane speech has wisdom, and according to the manner of his wisdom, so will be the wisdom in his mundane speech.[81]

The same is so of the bestowal of intellect, that it is according to the manner of the essence, but is not [actually] like the essence. This is because the bestowal to his fellow is not [actually] as he knows the subject to himself. For, when it comes to lofty concepts, the way he knows them to himself is

[80] Talmud Bavli, Sukkah 21b; Avodah Zarah 19b

[81] See Likkutei Torah Ki Teitzei 37b; Maamarei Admor HaZaken 5565 Vol. 2 p. 837 and on; Sefer HaMitzvot of the Tzemach Tzeddek 105a and on.

completely different, and it only is for the sake of the bestowal that he also must change the externality of the intellect, as explained before in chapter fifty-four.[82] Thus, it is not [actually] like the essence, but only is like the manner of the essence. In contrast, the light (*Ohr*) bears actual likeness to the essence (*Etzem*).

Now, although it states in Tanya[83] that as the light (*Ohr*) is included in the body of the sphere of the sun, it is with greater strength and [shines] more strongly, meaning that it is more elevated etc., this is only in regard to the revelation, in that through the revelation, the light becomes diminished.

This likewise is so even in regard to the essential light (*Ohr HaAtzmi*), that as it is included in its source, it is much more greatly elevated, meaning that it altogether is not the existence of light (*Ohr*), whereas upon its revelation it becomes diminished, meaning that, at the very least, it comes to be the existence of light (*Ohr*), as explained elsewhere[84] about the words,[85] "There is nothing other than You, and nothing exists without You," (as will be explained in later chapters).[86] This is especially so according to the well-known matter, that the light of the sun is brought about through the sheath[87] etc. Nevertheless, even as it is brought about through the sheath, it still is like the essence, in that the essence is radiant and therefore the light is radiant. (It should be said that the meaning

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[82] *Hemshech* 5672 Vol. 1 p. 129 and on.

[83] Tanya, Ch. 33 (42a).

[84] See Sefer HaMaamarim 5652 p. 11 and on; 5654 p. 42.

[85] In the "*Yotzer*" blessing of the Shabbat morning prayers.

[86] See Ch. 279 and on (*Hemshech* 5672 Vol. 3 p. 777 and on).

[87] The Photosphere – the outer layer of the sun through which the rays of light emerge.

here is as explained elsewhere,[88] that about the surrounding light (*Ohr HaSovev*), even though it too is drawn down through the constriction (*Tzimtzum*), nonetheless the constriction (*Tzimtzum*) has no effect on it, and it is like the essence (*Etzem*), only that, at the very least, it becomes an encompassing aspect (*Makif*) to the worlds, as will be explained.)

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Now,[89] just as this is so of the light and ray of the sun, so it is of the light and vitality of the soul which enlivens the body,[90] that it too is only a radiance. This is because the essence of the soul is not drawn down to enliven the body, but only its radiance. This is why in the essence there is no change whether it shines or does not shine.

Likewise, that which enlivens the body is not by way of being actively engaged and preoccupied, but rather through its manifestation in the body, the body becomes automatically alive. The reason there must be a constriction for it to manifest in the body[91] is only so that it will have relation to the body.[92] This is because even the radiance of the soul has no relation to the body (and generally the vitality of the soul is in a way of an

[88] See *Hemshech* 5666 p. 215 (translated in Hemshech Samech-Vav, Vol. 2, Discourse 19).

[89] Regarding the coming section, see *Hemshech* "*v'Kachah*" and *Hemshech* 5666 (p. 236 and on, translated as Hemshech Samech-Vav, Vol. 2, Discourse 21) cited in note 1 ibid.

[90] See Likkutei Torah, Hosafot to Vayika 52c ibid.; Maamarei Admor HaZaken 5567 p. 22; Ohr HaTorah Inyanim, p. 161 and on.

[91] See Sefer HaMaamarim 5659 p. 55.

[92] Also see Sefer HaMaamarim 5664 p. 30 and on ibid.

inner manifest light (*Ohr Pnimi*), as explained elsewhere).[93] There thus must be a constriction of the soul for it to relate to the body.

This may be compared to [a blacksmith] who blows with the bellows to heat metal, that as explained before, this is only to bring the fire close to the metal. The same is so of the constriction of the soul to relate to the body. However, when it manifests in the body, it enlivens it, but not by way of actively engaging and being preoccupied etc.

Now, the preparation of the body necessary to receive the vitality of the soul is only a general preparation, in that it was created in such a way that it is prepared to receive the form of the soul of man.[94] This is unlike the preparation of the vessels and limbs of the body to receive the soul powers, which is a particular preparation so that the revelation of the power as an actual inner manifest light (*Ohr Pnimi*) will be, which depends on the refinement of the vessel.

For example, when the vessel of the brain-matter is refined, it is a greater receptacle to receive the light of the form of the intellect, which becomes more revealed in it than when the brain is dense. Thus, the more one refines the brain-matter, the more the light of the intellect becomes revealed in it.[95]

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[93] See Sefer HaMaamarim 5663 Vol. 1 p. 2 and on; Vol. 2 p. 8 and on.

[94] In *Hemshech* "*v'Kachah*" cited in note 1 [it adds]: "Even though a general preparation is necessary for it to be fit to receive the revelation of the light of the soul, as is explained elsewhere about the matter of the punishment of reincarnation, see the discourse entitled '*Kodesh Yisroel LaHaShem*' (14)" [Maamarei Admor HaTzemach Tzeddek 5614 p. 21], also cited in Sefer HaMaamarim 5629 p. 18; p. 394; 5640 Vol. 2 p. 493.

[95] Also see Sefer HaMaamarim 5663 Vol. 1 p. 4 and on; 5678 p. 344; 5691 p. 161; 5692 p. 420.

This is similar to how it is with every person, that after eating he is not such a receptacle for the light of the intellect. This results from the fumes that ascend from the food,[96] which hide and cover over the intellect. Then, afterwards, when he rests, his brain is refined and becomes a receptacle to receive. This then is an actual preparation of the vessel to be a receptacle to receive the light and revelation.

There likewise is an estimation of the light of the intellect as to how it will be drawn down and shine in the vessel. For, just as there is the preparation of the vessel to receive the light of the intellect, so likewise, within the power of intellect there is an estimation of how to draw it into the vessel (as explained before in chapter six),[97] only that we do not sense this.

An example is when in a bestower and recipient there is an estimation in the bestower of how to bestow and likewise in the recipient [there is a][98] preparation to receive the light. The same is so with the soul powers.

In contrast, in regard to the general light and vitality of the soul that enlivens the body, there is no difference whatsoever between a coarse body and a refined body. This is like how in a single body there no difference between all its limbs, such as the head, which is the most refined of the limbs,

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[96] See Ohr HaTorah Pinchas p. 156[4], "The food brings on sleep…. In Mishnah in the first chapter of Yoma [18a] [it explains] that this is because of the fumes that ascends from the food, which are like a matter that causes a separation and covers the light of the intellect from shining in the brains." Also see there p. 1,131; p. 1,145; p. 1,150 and on; Maamarei Admor HaZaken 5569 p. 229; p. 248 and on; Maamarei Admor HaEmtza'ee, Hanachot 5577 p. 191, and elsewhere.

[97] *Hemshech* 5672 Vol. 1 p. 13 and on.

[98] See *Hemshech* 5672 Vol. 1 p. 133, note 93 [textual variance].

and the heel which is the coarsest. That is, all of them are equally alive from the soul.

So likewise, there is no difference in the general vitality of the soul between a coarse body and a refined body. Rather, the preparation of the body [to receive the soul] is only general. That is, just as the body of an animal is prepared to receive the form of the soul of the animal, so likewise, the body of man is prepared to receive the form of the soul of man.

However, the manner of the vitality is not brought about through the preparation of the body, nor through the active engagement and preoccupation of the soul to enliven [it]. All this is because the drawing down from the soul is in a way of light (*Ohr*) and not influence (*Shefa*). It therefore is not in a state of investment and inner manifestation.

Summary: However, in regard to light (*Ohr*), it does not have the essence (*Etzem*) in it, but only is a revelation of the essence (*Etzem*). An example of this is the light of the sun. This is why un this there is no change of the essence, nor in the revelation from it, nor is it preoccupied with shining. Another example is that of heating metal by fire, which is automatic and does not depend on the preparation of the recipient. The superiority of light (*Ohr*) is that it bears likeness to the essence (*Etzem*) (only that it becomes diminished in its revelation). In contrast, influence (*Shefa*) is only according to the manner of the essence (*Etzem*). For example, when it comes to the light of the sun, and the same is so of the light and vitality of the soul, no change is brought about in the essence through it, nor is it preoccupied in this. Rather, the constriction is only that it has

relation to the body, and the preparation of the body is only a general preparation (unlike influence (*Shefa*) which requires specific preparation). It therefore enlivens the entire body equally.

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Nevertheless, the soul is contained by the body,[99] such that when it enlivens the body it cannot enliven a different body. This is as stated in Zohar,[100] that Rabbi Shimon bar Yochai asked Eliyahu why he was not present in the Idra gathering, and he responded to him that he had to save Rav Hamenuna Sabba and his friends. [About this] it states in Kol B'Ramah,[101] that out of respect for the honor of Rav Hamenuna Sabba, he had to manifest in a body, and likewise, out of respect for the honor of Rabbi Shimon bar Yochai, he also had to manifest in a body, and it is not possible for a single soul to be in two bodies. About the fact that Eliyahu is present at every circumcision (*Brit Milah*),[102] it states in Kol B'Ramah there, that this only is a spark [of his soul]. We thus see that the soul is contained in the body.

This may be better understood from the light and ray of the sun, in that the sun is not contained [by it]. For, as the verse states,[103] "By the bounty of the sun's crop etc.," in that it acts

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[99] Regarding the coming section, see Imrei Binah, Shaar HaKeriyat Shema, Ch. 13 (38a).

[100] Zohar III 144b (Idra Rabba)

[101] Of Rabbi Yaakov Tzemach 107b (Koretz 5545), cited in Nitzutzei Orot to Zohar ibid.

[102] See Pirkei d'Rabbi Eliezer, Ch. 29; Zohar I 13a; 93a

[103] Deuteronomy 33:14

upon them all equally, and also does many acts as one etc. Nevertheless, the sun is compelled in its revelation.

Thus this may be better understood from the light and vitality of the soul, in that the soul is not compelled to reveal, and it is in one's ability to conceal its powers.[104] For example, our forefather Avraham, peace be upon him, suppressed his compassion for his only son.[105]

Now, it must be [said] that this brought the complete concealment of the power about, for if this was not so, it would not have been possible for the act to be as it should be etc. It also is in its ability to completely conceal the light and revelation from himself.

An example of this in the matter of reincarnations in which the soul of man is in the body of an animal, may the Merciful One protect us. In such a case the animal is not enlivened by the soul of man, since its light and revelation is concealed within itself.[106] (In such a case this is because of the absence of [adequate] vessels, in that the body of the animal is unprepared for this etc.[107] Thus, this is better understood from the concealment of the soul powers etc.[108]

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[104] Also see earlier in Ch. 51 (*Hemshech* 5672 Vol. 1 p. 118); Sefer HaMaamarim 5654 p. 225; *Hemshech* 5666 ibid.; Sefer HaMaamarim 5705 p. 188; Likkutei Sichot Vol. 1 p. 25.

[105] See the liturgy of the "*Ribono Shel Olam*" at the beginning of the morning prayers; Also see later in Vol. 5 p. 1,372.

[106] See Imrei Binah, Ch. 12 (37c); Ch. 15 (40c).

[107] Also see Siddur Im Da"Ch p. 79b and on; Discourse entitled "*v'Heekreetem*" 5665 (Sefer HaMaamarim 5665 p. 485); 5717 (Sefer HaMaamarim 5717 p. 290, translated in The Teachings of The Rebbe 5717 Vol. 2, Discourse 31).

[108] In Sefer HaMaamarim 5683 & 5707 cited in note 1 ibid., [it adds], "However, from the fact that it is able to conceal a single power completely, it is understood that the drawing forth of the powers from the soul is by [choice of] desire."

However, the truth of the matter is that even in the concealment of the general totality of the light (such as in [the above-mentioned] reincarnation (*Gilugulim*), may the Merciful One protect us), this is only because of the absence of [adequate] vessels (meaning that the body of the animal is not prepared to receive the form of the soul of man).

This is because if the light and revelation [of the soul of man] was imperative to it, there would be a drawing down of revelation from it even when in a vessel that is not prepared for it, like with the light of the sun. That is, even when there are clouds that conceal, so that it does not shine in the world, nevertheless the light is drawn forth from it, as explained before in chapter fifty-five.[109]

(Even though there it was explained that this is because it is the aspect of light (*Ohr*), meaning that it is not dependent on the vessels (*Keilim*), nevertheless, it also is understood from this that the revelation is imperative to it, meaning that it does not have a matter of concealment and absence of revelation. This is because the revelation from the soul is also the aspect of light (*Ohr*). Proof for this is from the fact that no change is brought about in the essence (*Etzem*) through it, nor is the revelation and vitality in a way of active engagement and preoccupation. Nonetheless, a general preparation of the body is required, as explained before.

Regarding the explanation before, that it is in a way of an inner manifest light (*Ohr Pnimi*), this is not the aspect of an actual inner light (*Pnimi*) like the powers in the limbs, because they are dissimilar in the way of the revelation. This is so both

[109] *Hemshech* 5672 Vol. 1 p. 131 and on.

from the angle of the sense of the body, meaning that both from the angle of the light (*Ohr*), as well as from the angle of the vessels (*Keilim*), they are unlike one another. This is why it suffices for there to merely be a general preparation etc.)

However, if revelation was imperative to the soul, the revelation would then be drawn down from it even in the body of the animal (except that this would only be in an encompassing way (*Makif*). However, the complete absence of the revelation indicates that this revelation is by virtue of desire (*Ratzon*).) We thus see that the revelation is by virtue of desire, and that even though it is a revelation by virtue of desire, it nevertheless is in an automatic way.

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Now, the likeness to all this may be understood in regard to how it is Above in the Unlimited Light (*Ohr Ein Sof*), in that it is a revelation of the Essence (*Etzem*) that bears likeness to the Essence (*Etzem*).

To further explain, in general, the two levels of light (*Ohr*) and influence (*Shefa*) as they are Above, is the light that manifests in the vessels and worlds, and the light that transcends manifestation. That is, the light that manifests in vessels (*Keilim*) is that which comes in a way of influence (*Shefa*). In its root and source, this light (*Ohr*) is for the sake of illuminating the worlds and is not a revelation of the Essence (*Etzem*).

That is, since it is the existence of light (*Ohr*), and comes in a way of inner manifestation (*Hitlabshut*) in vessels

(*Keilim*), and upon its manifestation in the vessel it becomes an existence and being of something, and the drawing down is in a way of order and gradation with the divisions of above and below, with abundance and diminishment, such that they are divided in the essence of their beings and levels, this is because the general totality of this light is solely to shine in the worlds, and it comes in a way of inner manifestation.

However, the light (*Ohr*) that is in a state of endlessness (*Ein Sof*) this is that which comes from His Essential Self (*Atzmut*) not for the sake of illuminating the worlds but rather is the revelation of His Essence, which essentially is the aspect of nothing, not a [defined] existence and being of something whatsoever.

It rather is in a state of endlessness (*Ein Sof*) and is in a state of utter simplicity, nor does it come in a way of inner manifestation (*Hitlabshut*) at all. For, just as His Essential Self is not in the category of inner manifestation (*Hitlabshut*), so likewise, the revelation from His Essential Self does not come in a way of inner manifestation (*Hitlabshut*).

Even though it only is a revelation of His Essence, and not the [actual] Essence (in that it does not have the Essence within it etc.), it nevertheless is like the Essence. That is, just as the Essence is in a state of endlessness (*Ein Sof*) and in a state of simplicity, so likewise the light (*Ohr*) is in a state of endlessness (*Ein Sof*) and in a state of simplicity. For, in truth, because of the simplicity of the light (*Ohr*), there is no name that applies to it, only that it is "endless-*Ein Sof*-אין סוף."

However, when we describe it by a name (meaning, as it comes into revelation, as will be explained),[110] it is impossible to call it anything but "desire-*Ratzon*-רצון." This is because it is the desire (*Ratzon*) that comes in a way of a revelation of the Essence, as explained before in chapter forty-nine.[111]

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Now, based on the above, we can understand the verse,[112] "You shall appoint judges and officers." To explain, Pardes Rimonim[113] writes that the ten *Sefirot* of the world are called "justice-*Mishpat*-משפט," as stemming from Understanding-*Binah*. The explanation is that "justice-*Mishpat*-משפט" refers to the judgment of whether it will be in this way or that way. Spiritually, the matter of justice (*Mishpat*) is the estimation in the light (*Ohr*) as to how it will be drawn to the recipients, whether in such a way or in such a way. It also refers [to the judgment of] the preparation of the recipient, whether he is fitting of the bestowal, and the manner of his fittingness.

All this only applies in the inner manifest light (*Ohr Pnimi*) which comes in a way of inner manifestation (*Hitlabshut*) of light (*Ohr*) within a vessel (*Kli*). It therefore applies for there to be justice (*Mishpat*) in this. In regard to him writing that this stems from the Understanding-*Binah*, this is as

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[110] See later in Ch. 57 (*Hemshech* 5672 Vol. 1 p. 140).

[111] *Hemshech* 5672 Vol. 1 p. 114 and on.

[112] Deuteronomy 16:18

[113] Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) Ch. 21 (section on "*Shofet*-שופט"), cited in Ohr HaTorah Shoftim, p. 817.

explained before,[114] that the primary beginning of the chaining down (*Hishtalshelut*) is from the Understanding-*Binah*.[115]

However, in regard to the statement in Midrash Rabbah, that He loves the youngest more than all of them, this is because here the intention is to draw down the Essential Self of the limitless light of the Endless One (*Atzmut Ohr Ein Sof*), meaning the light (*Ohr*) that is in a state of endlessness (*Ein Sof*) and in a state of limitlessness (*Bli Gvul*).

This is because to drawn down the aspect of the Essential Self of the limitless light of the Endless One (*Atzmut Ohr Ein Sof*), this specifically is brought about through the absence of the vessels (*Keilim*), since the absence of the vessel is the vessel for the Essential Self of the limitless light of the Endless One (*Atzmut Ohr Ein Sof*).[116] This refers to the matter of nullification (*Bittul*) that transcends reason and intellect, this being the true matter of nullification (*Bittul*).

To explain, nullification (*Bittul*) that is according to reason and intellect, is not true nullification (*Bittul*), since it is the intellect that necessitates it (and he therefore is in a state of [independent] existence in his nullification). Moreover, his nullification is so that he thereby will become a receptacle for the revelation of light, in that this too is necessitated by the intellect, that it is necessary to be a receptacle. Additionally, there is limitation in this, in that according to the way his intellect necessitates and brings the nullification, and according

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[114] In Ch. 48 (*Hemshech* 5672 Vol. 1 p. 110).

[115] See Likkutei Torah Tzav 11d and on; Ohr HaTorah, Drushim L'Pesach p. 731 and on; Sefer HaMaamarim 5633 Vol. 1 p. 152; p. 156.

[116] Also see Sefer HaMaamarim 5665 p. 27; Later in Ch. 162 (*Hemshech* 5672 Vol. 2 p. 444); 5677 p. 146; 5678 p. 105; 5679 p. 26 and on; p. 109.

to the way he desires to be a receptacle, in like manner he will be nullified. Because of this, it is not a true nullification (*Bittul*).

Rather, true nullification (*Bittul*) is the nullification of [completely] setting himself aside, which is not according to reason and intellect, and is not in a way of limitation. This is the matter of the nullification of one who is small compared to one who is great, in that he is completely nullified with the totality of his being. This is because in the matter of a bestower and a recipient, the recipient is nullified to the bestower, and through this he thereby becomes a receptacle to receive. Nevertheless, this is according to intellect and reason, that is, to be a receptacle.

In contrast, in one who is small compared to one who is great, it is not according to reason and intellect, and the nullification is with the totality of his being. (That is, it is because he is in the presence of one who is great, who is separate and beyond comparison to himself etc.) It thus is in this regard that Midrash Rabbah states that He loves the smallest [son], referring to the aspect of the above-mentioned nullification (*Bittul*).

This refers to when one who is great makes himself small, as "one who is small (*Katan*) has no knowledge (*Da'at*)."[117] Thus, when one who is great in knowledge (*Da'at*) in his intellect and emotions makes himself small (*Katan*), this means that he sets himself aside, in a way of completely setting

[117] See Talmud Bavli, Chagigah 2b; Gittin 22b; 23a; Sefer HaMaamarim 5670 p. 159.

his essential self aside, this being nullification (*Bittul*) that transcends reason and intellect.

This is the matter of accepting the yoke of the Kingdom of Heaven on Rosh HaShanah. For, the matter of accepting the yoke of the Kingdom of Heaven is generally not according to reason and intellect. This is as in the known[118] difference [between][119] the nullification (*Bittul*) of the who loves to the one loved, and the nullification of a servant to his master.

That is, in the matter of the lover and the one he loves, this is because he knows his superior qualities and because he receives from him, therefore the nullification is according to the manner of his knowledge and comprehension. Thus, in this manner he becomes a receptacle to receive from him. However, the nullification of the servant is not because of the superior qualities of the master, nor is it to receive anything, but rather is solely because he is a servant.

The same is so of accepting the yoke of the Kingdom of Heaven in general, and especially on Rosh HaShanah and Yom HaKippurim.[120] That is, the acceptance of the yoke of the Kingdom of Heaven is in a way of completely setting oneself aside for Godliness (in that he completely invests himself in Godliness). This is because Rosh HaShanah is the time of the drawing down of the desire for Kingship and the desire for the creation and existence of the worlds. This is the aspect of the Crown-*Keter* of Kingship-*Malchut* which we draw down on

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[118] Also see *Hemshech* 5666 p. 424 and on [translated in Hemshech Samech-Vav, Vol. 3, Discourse 38].

[119] See *Hemshech* 5672 Vol. 1 p. 135, note 115 [textual variance].

[120] Also see the Michtav Klalli of the eve of the 25th of Elul 5749 (Sefer HaSichot 5750 Vol. 2 p. 717).

Rosh HaShanah,[121] this being the drawing down of the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*) brought about specifically through the above-mentioned nullification (*Bittul*).

About this that our sages, of blessed memory, stated,[122] on the verse,[123] "A land that *HaShem*-יהו"ה your God seeks… from the beginning of the year," that the word "from the beginning-*MeiReishit*-מרשית" is written missing [the letter *Aleph*-א], in that "Any year that is poor (*Rashah*-רשה) at its beginning will be made rich etc."

Rashi[124] explains that the Jewish people make themselves as poor and impoverished on Rosh HaShanah and Yom HaKippurim,[125] and they plead as though they are unworthy, Heaven forbid, but only plead for mercy etc., and likewise plead for forgiveness and pardon.

This is so of even the perfectly righteous, who have no relation to sin at all, Heaven forbid, in that they too plead for forgiveness and recite the confessions etc.,[126] making themselves like sinners and rebels, such that they are in a state of arousal to repentance, literally with a broken heart etc. They then completely accept the yoke of the Kingdom of Heaven upon themselves, with the complete nullification of their beings.

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[121] See Likkutei Torah, Drushim L'Rosh HaShanah 56c; *Hemshech* 5666 p. 3 [translated in Hemshech Samech-Vav, Vol. 1, Discourse 1].

[122] Talmud Bavli Rosh HaShanah 16b

[123] Deuteronomy 11:12

[124] Rashi to Rosh HaShanah 16b ibid.

[125] See *Hemshech* 5672 Vol. 1 p. 136 note 121 [textual variance]

[126] See Sefer HaMaamarim 5640 Vol. 2 p. 543; 5651 p. 212; 5659 p. 236; *Hemshech* 5666 p. 38 [translated in Hemshech Samech-Vav, Vol. 1, Discourse 4].

In this too there is a matter of justice (*Mishpat*), in that one must judge himself in regard to permissible things.[127] This is because, as known, in our times there must be additional caution in this. Moreover, the general matter of setting oneself aside is a matter of justice (*Mishpat*), in that one judges and humbles himself etc.

In regard to the fact that it states that one should love judgment, it can be said that this refers to the fact that there is a superiority to the inner manifest [light] (*Pnimi*) over the encompassing [light] (*Makif*), (this being according to the explanation before that "justice" (*Mishpat*) refers to the ten *Sefirot*). This is as in the known superiority of the upright (*Yosher*) [configuration of the *Sefirot*] over the circular (*Iggulim*) [configuration of the *Sefirot*].[128]

The matter of [the continuation of the Midrash, that] "I shall thus give the thing that I love to the one that I love," is that through the drawing down of the essential light (*Ohr HaAtzmi*), the inner manifest light (*Pnimi*) is automatically drawn down. It can also be said that the meaning of "I shall thus give the thing that I love to the one that I love," refers to that which is given specifically to the Jewish people, that is, this power of nullification (*Bittul*) that transcends reason and intellect.

(This is like the explanation before, that the very setting of oneself aside is a matter of justice (*Mishpat*). In truth, the above-mentioned nullification (*Bittul*) that transcends reason

[127] Also see Torah Ohr Beshalach 63b.

[128] See Ohr HaTorah, Tetzaveh p. 2,493 and on; Sefer HaMaamariom 5670 p. 414.

and intellect is also in an inner manifest (*Pnimi*) way, this being the matter of setting himself aside.)

This is because the Jewish people are rooted in the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*) and thus this level is present in each and every Jew, and it is easier to come to this than to service that accords to reason and intellect. This is because that is not something that relates to all people, but only to those who relate to comprehending and contemplating. Moreover, this requires much toil and labor, and there are many different levels in it, whether the service is in such a way, or in a different way. In contrast, nullification (*Bittul*) that transcends reason and intellect is something present in every single Jew, and is much easier to come to.

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This then, is the meaning of the verse, "You shall appoint judges and officers in all the gates of your cities." Siftei Kohen, in his commentary on the Torah,[129] explains that this refers to the senses of the soul. This is like the statement in Sefer Yetzirah,[130] "There are seven gates of the soul: The two eyes, the two ears, the two nostrils of the nose, and the mouth." [He explains] that there must be the judgment and limitation of all the senses of one's soul. That is, one must close his eyes from seeing evil, and stop his ears from hearing [evil],[131] and

[129] Sha"Ch Al HaTorah of Rabbi Mordechai HaKohen of Tzfat (Vinetziya 5365) on the verse, cited in Ohr HaTorah Shoftim p. 822; p. 832, and elsewhere.

[130] Sefer Yetzirah 4:12

[131] See Isaiah 33:15

muzzle his mouth from speaking etc.[132] All this should stem from the nullification of completely setting himself aside, as explained elsewhere.[133] (This stems from the nullification of Wisdom-*Chochmah* and the power of desire (*Ratzon*) of the soul).

Through doing so, there automatically comes to be the restriction of all the limbs of the body. This is the meaning of [the continuation], "and they shall judge the people with righteous judgment." That is, this refers to the judgment of the limbs of the body etc. Through all this we draw down the aspect of the Essential Self of the limitless light of the Unlimited One, blessed is He.

This then, is the meaning of the statement in Midrash Rabbah, "In the merit of justice I rest My Holiness within you." For, as known, "Holiness-*Kedushah*-קדושה" refers to the Essential Self of the limitless light of the Unlimited One, who is holy and separately transcendent from the chaining down of the worlds (*Hishtalshelut*). This is specifically drawn down through justice (*Mishpat*).

[It continues], "In the merit of justice I will redeem you with a complete redemption." This is because the redemption is also from the Essential Self of the limitless light of the Unlimited One. This is as stated,[134] "If he will redeem you… I-*Anochi*-אנכי will redeem you etc." That is, the redemption is the matter of the departure from limitation, this being

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[132] See Sefer Yetzirah 1:8

[133] See Likkutei Torah Nitzavim 46d; Sefer HaMaamarim 5656 p. 320; Also see Ateret Rosh p. 67; Sefer HaMaamarim 5682 p. 99.

[134] Ruth 3:13; Also see Maamarei Admor HaEmtza'ee, Shabbat Shuvah p. 1,097

specifically from the Essential Self of the limitless light of the Unlimited One. All this is drawn down through justice (*Mishpat*).

This then, is the meaning of the verse, "You shall appoint judges and officers etc." That is, it refers to the aspect of justice and nullification in a way of setting oneself aside. This is the matter of the verse,[135] "Because Israel was a lad," in that they make themselves small by way of nullification and setting themselves aside. They thereby draw down the aspect of the Essential Self of the limitless light of the Unlimited One. About this it states, "In the merit of justice I rest My Holiness within you and I will redeem you with the complete redemption."

Summary: However, the soul is contained, whereas the sun is not contained, but is compelled in its revelation. In contrast, in the soul the revelation is by desire (*Ratzon*), but nevertheless, it is in a way of light (*Ohr*). The likeness to this Above is that the light (*Ohr*) that is for illuminating [the worlds] is analogous to influence (*Shefa*), whereas the endless light (*Ohr HaEin Sof*) is only the revelation of the Essence which is like the Essence, and it thus cannot be described by any name other than "desire-*Ratzon*-רצון," which is the revelation of His Essential Self. With the above in mind the verse, "You shall appoint judges and officers" is explained.

[135] Hosea 11:1

Discourse 15

"*Ki Teitzei L'Milchamah… -*
When you will go out to war…"

Delivered on Shabbat Parshat Ki Teitzei, 5672
By the grace of *HaShem,* blessed is He,

The verse states,[1] "When you will go out to war against your enemies, and *HaShem*-יהו"ה your God will deliver him into your hand." Now, we must understand the wording, "When you will go out-*Ki Teitzei*-כי תצא." For, at first glance, it should have simply said, "When you go-*Ki Teileich*-כי תלך." We also must understand the meaning of [the continuation], "and *HaShem*-יהו"ה your God will deliver him into your hand," which seems to contradict the words, "When you will go out to war," indicating that it is by their own strength. However, the words, "and *HaShem*-יהו"ה your God will deliver him into your hand" indicates that this is granted from Above.

Now,[2] in Midrash Rabbah[3] it states about the verse,[4] "Go out-*Tzei*-צא and battle with Amalek," that "from here you learn that they were under the clouds of glory, since one says 'go out-*Tzei*-צא' only to those who are located inside." This being so, the same is so here where it states, "When you will go out-*Ki Teitzei*-כי תצא," that this too refers to those who are inside. What seems to be indicated is that war does not apply

[1] Deuteronomy 21:10
[2] See Ohr HaTorah Teitzei p. 869.
[3] Midrash Shemot Rabbah 26:3
[4] Exodus 17:9

inside, but only specifically upon going outside. However, at first glance, it is not understood why to wage war there must be[5] a departure from the inside etc.

Now, to understand all this, we must begin with the explanation before,[6] that the Endless Light (*Ohr Ein Sof*) is the aspect of a revelation of the Essence (*Etzem*) and this is why it is called "Endless-*Ein Sof*-אין סוף," in that it is simple in a way of essential simplicity.

The difference between light (*Ohr*-אור) and influence (*Shefa*-שפע) was also explained.[7] That is, influence (*Shefa*) is when the essential being of the thing is bestowed and drawn down, and the general purpose of the bestowal is to have an effect. It therefore is in a way of investment and manifestation, such that the bestower is invested in this. This is because the essential being of the thing is drawn down, and also because its purpose is to have an effect. Therefore, the act is also in a way of investment and inner manifestation (*Hitlabshut*). (Likewise, from the angle of the recipient there must be preparation to receive the bestowal.)

In contrast, this is not so of the light (*Ohr*), which is only a radiance and therefore is not in a way of investment and inner manifestation. The superiority of light (*Ohr*) is that it is a revelation of the essence and bears likeness to the essence, and thus the light (*Ohr*) too is in a state of simplicity. It was explained[8] that in general, [influence (*Shefa*)] is the light that is for the sake of illuminating the worlds, whereas light (*Ohr*) is

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[5] See *Hemshech* 5672 Vol. 1 p. 138, note 5 [textual variance].
[6] In Ch. 53 (*Hemshech* 5672 Vol. 1 p. 126 and on).
[7] In Ch. 53 ibid.
[8] In Ch. 56 (*Hemshech* 5672 Vol. 1 p. 134 and on).

the revelation of the Essence, and is in a way of Endlessness (*Ein Sof*) and Limitlessness (*Bli Gvul*).

57.

However, we still must better understand this. For, is it not so that in the analogies of the light and ray of the sun and the light and vitality of the soul, the purpose of this too is to have an effect and is not [just] a revelation of the essence? This is because it was explained before in chapter forty-eight[9] that the matter of the light of the sun is not to depict the essence, but solely to bring the effect of the light. It thus is not a revelation of the essence.

The same is so of the light and vitality of the soul, that its matter is to bring about the effect of enlivening etc. The same is so Above. For, is it not known that even the encompassing light (*Ohr Makif*) brings effects in the world? This being so, what is the difference between the encompassing light (*Ohr Makif*) and the inner manifest light (*Ohr Pnimi*)?

However, the explanation is that it is understood from the above-mentioned analogies that whatever is in the aspect of light (*Ohr*), even when it brings something about, is unlike the effects of influence (*Shefa*). This is because that which is actualized in a way of influence (*Shefa*) is in a state of investment and inner manifestation.

In contrast, the action of the light (*Ohr*) is not in a way investment and inner manifestation. For example, about the light and ray of the sun, and the same applies to the light and

[9] *Hemshech* 5672 Vol. 1 p. 109.

vitality of the soul, as explained before in chapter fifty-five,[10] from the angle of the light and vitality of the soul there is no difference between a coarse body and a refined body. For, just as in a single body there is no difference between the coarse limbs and the refined limbs, so likewise there is no difference between a coarse body and a refined body. Thus, the effect is not in a way of inner manifestation and investment.

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To further explain, the primary difference between light (*Ohr*) and influence (*Shefa*) is [the difference] between the inner manifest light (*Ohr Pnimi*) and the encompassing light (*Ohr Makif*). That is, about the inner manifest light (*Ohr Pnimi*) it is drawn down from the essence in a way of the essential being and existence of something. In contrast, about the encompassing light (*Ohr Makif*), it is drawn down as the aspect of nothing (*Ayin*).

That is, the beginning of their being drawn down and revealed from the essence is that the inner manifest light (*Ohr Pnimi*) comes from the essence as the existence of something, whereas the encompassing light (*Ohr Makif*) comes from the essence as the aspect of nothing (*Ayin*).

This also is why the one comes forth to have an effect, whereas the other does not come forth to have an effect. For, about the inner manifest light (*Ohr Pnimi*), since its general matter is to have an effect and illuminate the worlds, therefore the beginning of its existence is that it comes as the existence

[10] *Hemshech* 5672 Vol. 1 p. 133

of something. This is because all acts only apply when they specifically are in a state of existing as something. In contrast, the encompassing light (*Ohr Makif*) exists as the aspect of nothing (*Ayin*), since its matter is not to have an effect, but it rather is a revelation of the essence.

This then, is what is understood from the analogy of light (*Ohr*) and influence (*Shefa*). That is, influence (*Shefa*) is in something that is in a state of existing and being, and therefore, the drawing down and revelation from it is not just in a way of light (*Ohr*) but is rather in a way that there is a drawing down of the existence of something, except that it only is its external aspect.

This too is called a radiance, being that the externality is only a radiance of the innerness. That is, the innerness is essential, whereas the externality is not essential. Nevertheless, it is of the same being as the innerness. For example, the innerness of the intellect is that which relates to himself, whereas the externality of the intellect is that which relates to a recipient. (There likewise is the essence of the intellect, and the intellect that relates to the emotions, as explained before in chapter fifty-five.)[11] That is, the one is essential and the other is non-essential. Nevertheless, the externality comes from the innerness.

(All this is in something the entirety of which is only the aspect of a radiance. This is because in regard to that which actually is an essence, even a small part of the essence is

[11] This should perhaps say Ch. 45 (*Hemshech* 5672 Vol. 1 p. 103). See p. 139 note 10.

literally the essence.)[12] See the discussion in the discourse entitled "*v'Yashuvu*"[13] on the verse,[14] "in Our image, after Our likeness." That is, it is like the image of a man made of metal or wood, upon which even the vitality is depicted. That is, the limbs are carved like the limbs of man, but the vitality is only a likeness etc. See there in the analogue. Also see the discussion in later chapters.[15]

(Based on this, it is understood that in regard to the fact that the world of Emanation (*Atzilut*) is a radiance of the Line-*Kav*, it is from the essential being of the Line-*Kav* that transcends the world of Emanation (*Atzilut*) except that it is the externality (*Chitzoniyut*). Nonetheless, it only is the aspect of [the knowledge of its] existence, as explained before in chapter thirty-eight,[16] since it is the aspect of an external radiance, as explained before.

Pardes Rimonim writes[17] that below, the knowledge of [His] existence is not even a ray of His Essential Self, whereas Above, the existence is a ray of His Essential Self, meaning, the actual being of the revelation. It thus is possible that the vessels (*Keilim*) of Primordial Man (*Adam Kadmon*) are the aspect of light (*Ohr*)).

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[12] See later in Ch. 272 (*Hemshech* 5672 Vol. 3 p. 760).

[13] Ohr HaTorah Beshalach p. 401 and on, which is the glosses etc. to Maamarei Admor HaZaken 5563 Vol. 1 p. 317 and on; Also see Torat Chayim Beshalach p. 141c and on; Discourse entitled "*uLekachtem Lachem*" of this year (Sefer HaMaamarim 5672 p. 23 and on); Sefer HaMaamarim 5691 p. 19 and on.

[14] Genesis 1:26

[15] See Ch. 369 (Vol. 3 p. 1,025 and on.

[16] *Hemshech* 5672 Vol. 1 p. 84.

[17] See Pardes Rimonim, Shaar 14 (Shaar HaMetziyut) Ch. 1; Also see later in Ch. 347 (Vo.l. 3 p. 966); Vol. 4 p. 1,272 and on; p. 1,296.

Therefore, in regard to the effect of influence (*Shefa*) (brought about through the drawing down and spreading forth), it is in a way of manifestation and investment and causes a change and movement in the acted upon. In contrast, in regard to light (*Ohr*) which is not the existence of something, the drawing down and revelation is all in a way of light (*Ohr*). (See the discussion later in chapter fifty-nine.)[18] Therefore, the action is not in a way of inner manifestation and investment, and causes no change or movement etc.

This is akin to what is known about the two aspects of "nothing" (*Ayin*).[19] That is, there is the "nothing" (*Ayin*) of the True Something (*Yesh HaAmeetee*), and there is the "nothing" (*Ayin*) of the created something (*Yesh HaNivra*). These are the "nothing" (*Ayin*) of the Upper Knowledge (*Da'at Elyon*) and the "nothing" (*Ayin*) of the Lower Knowledge (*Da'at Tachton*).

That is, the "nothing" (*Ayin*) of the Lower Knowledge (*Da'at Tachton*) is not truly the aspect of actual nothing (*Ayin*), being that it is the source for the something (*Yesh*). It thus cannot be said about it that it is the aspect of actual nothing (*Ayin*) but is rather only called "nothing" (*Ayin*) as a borrowed term.[20] In contrast, the nothing (*Ayin*) of the Upper Knowledge (*Da'at Elyon*) is the aspect of actual nothing (*Ayin*), in that it is a [mere] radiance and is literally as nothing.

The same is so of the inner manifest light (*Ohr Pnimi*) and the encompassing light (*Ohr Makif*). That is, the inner manifest light (*Ohr Pnimi*) is for the purpose of actualizing an

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[18] *Hemshech* 5672 Vol. 1 p. 145.

[19] See Torat Chayim, Beshalach 186d and on; Sefer HaMaamarim 5659 p. 60 and on; Also see later in Vol. 5 p. |1,141 and on.

[20] See Sefer HaMaamarim 5657 p. 81 and elsewhere.

effect and essentially is the aspect of the existence of something. In contrast, the encompassing light (*Ohr Makif*) is only a revelation of the essence (*Etzem*) and in the essence is the aspect of nothing (*Ayin*). This is as they are in the essence of their being [as they come] from His Essential Self. However, in their spreading forth, even the encompassing light (*Ohr Makif*) brings about an effect, except that the effect of the encompassing light (*Ohr Makif*) is altogether unlike the effect of the inner manifest light (*Ohr Pnimi*), in that it is not in a way of investment and inner manifestation.

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Now, the explanation is that in everything [that exists] there is an essence (*Atzmut*) and a spreading forth (*Hitpashtut*). Even in the Endless Light (*Ohr Ein Sof*) there is the essence of the Endless Light and the aspect of its spreading forth. Its essence (*Atzmut*) is only the aspect of a revelation of the Essence (*Etzem*), whereas it's spreading forth (*Hitpashtut*) is what comes forth to actualize etc.

This is like the explanation before in chapter fifty-six,[21] that in the Endless Light (*Ohr Ein Sof*) it altogether does not apply for there to be a name, and if we were to call it by a name, it would be called "desire-*Ratzon*-רצון." What is meant here is that about the Essence of the Endless Light (*Atzmut Ohr Ein Sof*) it altogether does not apply for there to be any defining name.

[21] *Hemshech* 5672 Vol. 1 p. 135.

However, when it comes to the aspect of the spreading forth (*Hitpashtut*), since it comes forth to actualize, a defining name therefore applies there, but only the name "desire-*Ratzon*-רצון." This is because the matter of desire (*Ratzon*) at the very least relates to that which He desires, and is not an independent existence unto itself. Therefore, the action [brought about] is not in a way of investment, as explained before in chapter fifty-two.[22]

(It can be said that in the soul as well, the essential desire (*Etzem HaRatzon*) is to be in a state of satisfaction-*Merutzeh*-מרוצה,[23] which is not a matter of bringing anything about, nor is it in a way of relating to anything in particular. It rather only is the reason for the desire (*Ratzon*) to be, as explained in the above-mentioned chapter.)[24]

The same is so of the light (*Ohr*), that in essence it is the aspect of nothing (*Ayin*) and is in a state of utter simplicity, having no relation to any particular thing. It [only] is in its spreading forth that it comes into a state of relating to and bringing something about, but not in a way of investment and inner manifestation. This is because in the essence of its being it only is a revelation of the essence and in a state of nothingness (*Ayin*), and thus in its spreading forth it also is in a state of nothingness (*Ayin*). Even though it has an effect in the worlds, this is in an encompassing way (*Makif*) and not in a way of being invested or inwardly manifest, but is equally present everywhere.

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[22] *Hemshech* 5672 Vol. 1 p. 120.
[23] See earlier in Ch. 1 (*Hemshech* 5672 Vol. 1 p. 4).
[24] *Hemshech* 5672 Vol. 1 p. 120.

This is as known, that although the Endless Light (*Ohr Ein Sof*) has an effect in the worlds, and as will be explained, the encompassing light (*Ohr Makif*) brings many effects in the worlds, it nonetheless is not in a way of inner manifestation.

This is the meaning of the verse,[25] "Behold, the heavens and the heavens of the heavens cannot contain You." That is, they are not the aspect of a receptacle for the Endless Light of the Endless One, blessed is He, to receive the light in a way of inner manifest light (*Ohr Pnimi*), but it rather is only that it shines upon them in an encompassing way (*Makif*) and encompasses them all equally. This is because they are not the aspect of a vessel (*Kli*) for this light.

This is because even the highest level in the worlds, such as the stature (*Partzuf*) of Primordial Man (*Adam Kadmon*), which is the aspect of "the heavens of the heavens," and is the aspect of the Lower Purity (*Tehiru Tata'ah*) that follows the constriction (*Tzimtzum*),[26] it too is not a vessel for this light to manifest within it in an inner way (*Pnimi*), but only in an encompassing way (*Makif*) from a distance.

It thus follows automatically that it also encompasses the most final level, and as the verse states,[27] "and under, the arms of the world etc." That is, it is the aspect of the general surrounding light (*Sovev HaKlalli*) that surrounds and encompasses the general totality of the chaining down of the Line and Thread (*Kav v'Chut*), all of them equally.

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[25] Kings I 8:27

[26] See Torat Chayim Terumah 315c; Maamarei Admor HaEmtza'ee Tetzaveh p. 395; Ki Teitzei p. 561; p. 676.

[27] Deuteronomy 33:27; Also see Likkutei Torah Behar 42b; Song of Songs 12a; 42d

Summary: At first glance, the light of the sun and the light and vitality of the soul also are to bring about an action. However, what is understood from the above-mentioned analogies is that the light actualizes, but not in a way of inner manifestation (*Hitlabshut*). This is because it is not the actual being of the thing [that is bestowed]. In contrast, in the matter of influence (*Shefa*), it is the actual being of the thing [bestowed], and there is a drawing down of the actual being of the radiance to bring something about. It thus comes in a way of inner manifestation and containment. Above, it is that because the matter of the inner manifest light (*Ohr Pnimi*) is in order to actualize an effect, it thus is emanated as the aspect of the existence of light (and the radiance of the Line-*Kav* in the world of Emanation (*Atzilut*) is of the actual being of the light that transcends the world of Emanation (*Atzilut*)). It thus actualizes in a way of inner manifestation and containment. In contrast, the matter of light (*Ohr*) is that it is a revelation of the essence (*Etzem*). Thus, there is the aspect of the essence (*Etzem*) and the spreading forth (*Hitpashtut*) in it. The spreading forth (*Hitpashtut*) is for the purpose of actualizing an effect, but it does not actualize the effect by way of inner manifestation (*Hitlabshut*) but in an encompassing way (*Makif*) and therefore encompasses everything equally.

58.

Now, what is meant is not that it is in a state of encompassing (*Makif*) and is altogether not drawn into the

worlds. For, the truth of the matter is that this light too is drawn into the worlds and is in their innerness, down to and even including in the creations below. On the contrary, the primary source of the existence of all the worlds is from the encompassing light (*Ohr Makif*). Likewise, the revelations of the chaining down of the worlds (*Seder Hishtalshelut*) are from the encompassing light (*Ohr Makif*) and it is by it and through it that additional light and vitality is revealed.

This is like the explanation before in chapter fifty-one[28] in the analogy of the desire (*Ratzon*) of the soul, that specifically through the revelation of the desire (*Ratzon*) there thereby is the revelation of the soul powers. This is because about the desire (*Ratzon*), even though it is separate from comparison to all the soul powers, nevertheless, the powers are specifically revealed through the desire (*Ratzon*). (On the contrary, specifically because it is separately transcendent from them it brings the revelation about, meaning that it acts upon them by way of compulsion.)

For example, in a physical movement, the movement itself is from the inner manifest light and vitality. Nevertheless, for the movement to be, this is brought about specifically by the desire (*Ratzon*). This is why if there is a malady in the nerves of the desire,[29] may the Merciful One protect us, movement ceases, as explained before.[30]

The same is so of the spiritual soul powers, in that their revelation is brought about by the desire (*Ratzon*). This is like

[28] *Hemshech* 5672 Vol. 1 p. 119
[29] The somatic nervous system [also known as the voluntary nervous system].
[30] See the preceding note.

the teaching of our sages, of blessed memory,[31] "A person should always study from the place [in Torah] that his heart desires." This is because when he has a desire in the subject matter, he will conceive and become wise in it.

However, in the soul, it is not that the existence of the powers comes from the desire, and the limbs certainly are not brought into being by the desire. In contrast, this is not so Above, where the existence is primarily from the desire.

In its root, this is the aspect of the uppermost desire (*Ratzon HaElyon*) in the limitless light of the Unlimited One that precedes the constriction (*Tzimtzum*), in that it arose in His desire, blessed is He, to emanate and to create etc.[32] That is, the desire (*Ratzon*) is the primary reason for the coming into being of the worlds that were brought into being after the constriction (*Tzimtzum*). (Before, in chapter sixteen[33] it was explained that the desire to emanate is included in His light that fills all worlds (*Memaleh Kol Almin*), as will be explained later with the help of *HaShem*, blessed is He.)

The same is so of the actual coming into being of novel existence, that although it is through the inner manifest light (*Ohr Pnimi*) in that "He and His organs are one to create with them etc.,"[34] the light (*Ohr*) is in He who brings into being, this being the aspect of "He-*Eehoo*-אֶהְיֶה" who is unified with "His

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[31] Talmud Bavli, Avodah Zarah 19a

[32] See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2.

[33] *Hemshech* 5672 Vol. 1 p. 34; Also see *Hemshech* 5666 p. 252; p. 583 [translated as Hemshech Samech-Vav, Vol. 2, Discourse 23, Vol. 4, Discourse 53]; Also see earlier in Ch. 27 (p. 56 and on); Later in Ch. 205 (Vol. 2 p. 574); Vol. 6 p. |1,283.

[34] Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20 (129a).

organs," nevertheless this is by the power of the limitless light of the Unlimited One which specifically is the surrounding light (*Sovev*).

This is as stated,[35] "All that *HaShem*-יהו"ה desired, He did," in that the actualization and coming into being of the worlds is specifically from the will and desire of *HaShem*-יהו"ה. This is because in essence it is not possible for there to be the actual coming into being of the worlds from the inner manifest light (*Ohr Pnimi*).

This is because the inner manifest light (*Ohr Pnimi*) is that which shines in a revealed way, in an inwardly manifest way. It thus follows automatically that the coming into being brought about by this must necessarily be in a way of relational measure. (This is why in relation to the Name *HaShem*-יהו"ה the verse states, "He commanded] and they were created-*Nivre'u*-נבראו,"[36] automatically, in that they are of relational measure etc., as explained elsewhere.)[37]

For example, the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are brought into being from the light (*Ohr*), since it is from the "thickening" of the light (*Ohr*) that the vessels (*Keilim*) are made,[38] as explained before in chapter

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[35] Psalms 135:6

[36] Psalms 145:5; Also see earlier in Ch. 53 (*Hemshech* 5672 Vol. 1 p. 127).

[37] See Sefer HaMaamarim 5664 p. 103; Also see the discourse entitled "*Gadol Yihiyeh Kvod HaBayit HaZeh*" 5722 (Sefer HaMaamarim Meluket Vol. 4 p. 336 and on; Vol. 4 p. 114 and on in the newer edition; translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 38).

[38] See Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 3; Shaar 47 (Shaar Seder ABY"A) Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 28 and on; Sefer HaMaamarim 5661 p. 176 and on; 5670 p. 45 and on; 5682 p. 12.

eight[39] (and also see chapter nine),[40] thus the vessels (*Keilim*) that were brought into being are of relative comparison to the light (*Ohr*).

Likewise, if the coming into being of the worlds was from the inner manifest light (*Ohr Pnimi*), meaning, from the light (*Ohr*) of the world of Emanation (*Atzilut*), the worlds would [only] be on spiritual levels and would not be the aspect of a something (*Yesh*).[41]

Thus, for there to be the coming into being of the existence of a something (*Yesh*), this is specifically brought about from the encompassing light (*Ohr Makif*). This is like the explanation in Iggeret HaKodesh in the Epistle entitled "*Eehoo v'Chayohee Chad*,"[42] as follows, "Also, from the [transcendent] Endless Light (*Ohr Ein Sof*) that equally surrounds and encompasses the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) there is a radiance of the inner Line-*Kav* by way of the vessels of the ten *Sefirot* of [the worlds of] Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). Through its radiance within the vessels (*Keilim*) it endows them with power and strength to create something (*Yesh*) from nothing (*Ayin*)."

Thus, the coming into being of the something (*Yesh*) is specifically from the Endless Light of the Endless One, this being the surrounding light (*Sovev*). Even though, in general, the world of Emanation (*Atzilut*) is [considered to be] the aspect

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[39] *Hemshech* 5672 Vol. 1 p. 18

[40] *Hemshech* 5672 Vol. 1 p. 21

[41] See Torah Ohr Megillat Esther 90b; Ohr HaTorah, Drushim L'Shemini Atzeret p. 1,782.

[42] Tanya, Iggeret HaKodesh, Epistle 20.

of the surrounding light (*Sovev*) relative to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),[43] nevertheless, in relation to the particular levels it is the aspect of the inner manifest light (*Ohr Pnimi*).

To explain, the world of Emanation (*Atzilut*) of the general worlds (*Klallut*) certainly is the surrounding aspect (*Sovev*) relative to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) of the general worlds (*Klallut*). This is because the world of Emanation (*Atzilut*) of the general worlds (*Klallut*) is the Endless Light (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*). That is, it refers to the roots of the lights (*Orot*) as they are included in the Endless Light (*Ohr Ein Sof*), which are the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), this being the aspect of Emanation (*Atzilut*) of the general worlds (*Klallut*).

Now, the general totality of the Endless Light (*Ohr Ein Sof*) that precedes the constriction (*Tzimtzum*) is the surrounding aspect (*Sovev*) relative to the worlds. However, in the particular levels, this is the aspect of the root and source of the inner manifest light (*Ohr Pnimi*).

The same is so of the world of Emanation (*Atzilut*) of the particular worlds (*Pratiyut*), that it is the aspect of the inner manifest light (*Ohr Pnimi*), from which it is not possible for there to be the coming into being of the something (*Yesh*), but only specifically from the aspect of the encompassing light (*Ohr Makif*).

Likewise, the vitality of all the worlds and creations primarily is from the aspect of the surrounding light (*Ohr*

[43] See Torah Ohr Vayakhel 114a and elsewhere.

HaSovev). This is as stated in chapter forty-eight of the Book for Average People (Tanya),[44] that His knowledge, blessed is He, in that He knows this physical earth, is the vitality of the entire thickness of the globe of the earth and is what brings it into being from nothing to something etc.

That is, the vitality of the thickness of the globe [of the earth] is from His knowledge, blessed is He, and His knowledge, blessed is He, is that by knowing Himself He knows all the creations.[45] This refers to the knowledge of His Essential Self, and it is from this that the vitality of the earth and all the creations comes etc.

However, this vitality is not sensed in the creations. Rather, that which is sensed in them is from the inner manifest light (*Ohr Pnimi*). Nevertheless, in truth, all revelations and drawings down of the inner manifest light (*Ohr Pnimi*) are from the encompassing light (*Ohr Makif*).

This is like the explanation before in chapter sixteen[46] and chapter twenty-seven,[47] that the roots of the lights (*Orot*), these being the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), are what the limitless light of the Unlimited One estimated in Himself to shine in a way of measure and limitation, and is called "the Life of the living," as in the blessing,[48] "May the One who enlivens the living, grant you life etc."

That is, it is the source of all the inner light and vitality in the worlds, and the manner of the revelations is by His desire,

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[44] Tanya, 68b; Also see earlier in Ch. 49 (p. 113).
[45] See Mishneh Torah, Hilchot Yesodei HaTorah 2:9-10.
[46] *Hemshech* 5672 Vol. 1 p. 34.
[47] *Hemshech* 5672 Vol. 1 p. 56 and on.
[48] Talmud Bavli, Yoma 71a

blessed is He, so that such is the drawing down and revelation in all the worlds and *Sefirot*. Even the aspect of additional light and revelation is from the encompassing light (*Ohr Makif*), so that there is additional light in the inner manifest light (*Ohr Pnimi*).

For example, when it is an auspicious time Above, there then are drawings down of revelations of higher lights. That is, in essence revelations are from the aspect of the inner manifest light (*Ohr Pnimi*) and are specifically drawn down at auspicious times.

An example of this is the time when the Holy Temple was standing,[49] when the limitless light of the Unlimited One was revealed in all the worlds, such that even below there was the revelation of light, such that in the holy Temple they all saw the revelation of the limitless light of the Unlimited One.

This is as in the verse, "Three times during the year shall all your menfolk be seen," and "just as they come to be seen, so they come to see."[50] As known, this seeing (*Re'iyah*) is from the aspect of the inner union (*Yichud Pnimi*),[51] which is the revelation of the Essential Self of the limitless light of the Unlimited One, blessed is He, and is the aspect of the upright stature (*Yosher*), that is, the aspect of the inner manifest light (*Ohr Pnimi*), only that this only is an addition of light in the inner manifest light, and this specifically was so at desirable times.

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[49] See later in Vol. 4 p. 1,260; p. 1,269.
[50] See Talmud Bavli, Chagigah 2a
[51] See Torat Chayim Noach 48b and on

Moreover, even physically, abundant influence was bestowed then, such that "each man was under his vine etc."[52] For, as known, the inner union (*Yichud Pnimi*) is the soul of the external union (*Yichud Chitzoni*) of the Father-*Abba* [Wisdom-*Chochmah*] and Mother-*Imma* [Understanding-*Binah*].[53] Therefore, since at that time there was the inner union (*Yichud Pnimi*) of the Father-*Abba* [Wisdom-*Chochmah*] and Mother-*Imma* [Understanding-*Binah*], there thus were also additional lights in the external union (*Yichud Chitzoni*) of the Father-*Abba* [Wisdom-*Chochmah*] and Mother-*Imma* [Understanding-*Binah*].

There likewise was greater abundance in the upper worlds. This is like the teaching of our sages, of blessed memory, in Tractate Chagigah 13b, "One verse states,[54] 'A thousand thousands [ministered to Him] etc.,' and another verse states,[55] 'Is there a number [to His troops] etc.' One verse refers to when the Holy Temple was standing, and the other verse refers to when the Holy Temple was not standing."

That is, so to speak, the Supernal entourage was diminished, in that because the [Supernal] desire (*Ratzon*) was withdrawn, there was a diminishment. This is like the verse,[56] "and He was saddened in His heart," thus causing the withdrawal of the light and vitality.

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[52] Kings I 5:5; Micah 4:4

[53] See Ohr HaTorah Bechukotai p. 194; Sefer HaMaamarim 5657 p. 283; 5670 p. 104.

[54] Daniel 7:10

[55] Job 25:3

[56] Genesis 6:6

In contrast, at those times that the desire (*Ratzon*) is revealed, there is a drawing down of additional light in a way of an inner manifest light (*Ohr Pnimi*). We thus see that the surrounding light (*Ohr HaSovev*) indeed is present in all the worlds and in the entire chaining down (*Hishtalshelut*), as in the teaching,[57] "There is no place empty of Him." Moreover, this has an effect in all the worlds, both in their coming into being and revelation, as well as in the matter of the addition of lights.

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However, in all this the drawing down of the encompassing light (*Ohr Makif*) and its effects are in a state of concealment. This is why is it called surrounding (*Sovev*) and encompassing (*Makif*). For, even though it is the primary source and reason for everything, it nonetheless is only called encompassing (*Makif*), being that it is in a state of concealment.

This is as stated in the Book for Average People (Tanya) there in chapter forty-eight,[58] that "the meaning is that it surrounds (*Sovev*) and encompasses (*Makif*) from above' insofar as the 'revelation' of the influence is concerned. This is because influence that is[59] in the category of 'revelation' in the worlds, is referred to as being inwardly manifest and as being 'contained' in the worlds, in that the influence they receive is contained and comprehended by them.

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[57] Tikkunei Zohar, Tikkun 57 (91b)
[58] Tanya, Ch. 48 p. 67b
[59] See *Hemshech* 5672 Vol. 1 p. 143, note 59 [textual variance to Tanya ibid.]

In contrast, influence that does not come into the category of 'revelation' but remains obscure and concealed and is not grasped by the worlds, cannot be described as being 'contained' in them, but as 'encircling' and 'encompassing' [them] etc."

That is, the fact that the surrounding light (*Ohr HaSovev*) is found in all places and affects all places, is not in a way of light (*Ohr*) contained in a vessel (*Kli*) to be grasped in the worlds. This is like the teaching,[60] "No thought grasps Him at all," in that in this, no grasp or comprehension applies altogether, because even though "He grasps all the worlds, there is none who grasps Him."[61]

The meaning of "He grasps all the worlds" is that all the revelations and drawings down are all according to His will (*Ratzon*), blessed is He. Likewise, the coming into being of all the worlds and the creations and their conduct, is by the direction of His will (*Ratzon*), as the verse states,[62] "He acts according to His will with the hosts of the heavens etc."

Yet, even so, there is none who grasps Him whatsoever, such that they contain and grasped the limitless light of the Unlimited One, since it is not in the category of being contained or manifesting inwardly at all. Rather, it surrounds and encompasses all the worlds and the [entire] chaining down (*Hishtalshelut*) equally. That is, since it does not shine in them in a revealed way, it follows that different levels do not apply in this.

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[60] Introduction to Tikkunei Zohar 17a
[61] Zohar III 225a (Ra'aya Mehemna)
[62] Daniel 4:32

In contrast, when it comes to the inner manifest light (*Ohr Pnimi*), since it manifests inwardly in a revealed way, there thus are different levels in the way of the revelation in each world and in all the *Sefirot*. That is, according to the manner of the worlds and vessels, so is the drawing down. This is because the general totality of the light is for the purpose of bringing about an effect etc.

Now, in its first root before the constriction (*Tzimtzum*), it is that which the limitless light of the Unlimited One estimated within Himself to shine with measure and limitation etc. This is why it comes in a way of inner manifestation (*Hitlabshut*).

Moreover, there is measure to the manner of the drawing down of the light, and how it is drawn down on every single level. It thus is in like manner that the vessels and worlds come, and it manifests in them to enliven them and to shine in them, all in a way of division etc.

However, about the encompassing light (*Ohr Makif*), the general totality of the light is not for the purpose of bringing about an effect, but is rather a revelation of the Essence. Thus, its drawing down is not in a way of inner manifestation (*Hitlabshut*) but is in an encompassing way (*Makif*).

Therefore, in the encompassing light (*Ohr Makif*) itself there are no divisions of "above" and "below," "beginning" and "end" etc. Likewise, there are no divisions in its drawing down in the worlds, but it surrounds and encompasses the totality of the chaining down of the worlds equally, from the beginning of all levels to the end of all levels.

Summary: In truth, all the revelations and the coming into being of all novel existence is from the encompassing light (*Ohr Makif*). For, when it comes to the inner manifest light (*Ohr Pnimi*) on its own, since it is the aspect of an inner revelation, there cannot be the coming into being of novel existence from it. Rather, this specifically is solely by the power of the encompassing light (*Ohr Makif*). (The world of Emanation (*Atzilut*) is the aspect of the inner manifest light (*Ohr Pnimi*).) Likewise, the vitality of all the creations is from His knowledge, blessed is He, which is the aspect of the encompassing light (*Ohr Makif*). The same is so Above, that the roots of the lights and revelations is from the encompassing light (*Ohr Makif*). Even the additions of light in the inner manifest aspect is from the encompassing light (*Ohr Makif*). For example, during the time of the Holy Temple, which was a time of desire (*Ratzon*), there was a revelation of light even below, both spiritually as well as physically. It only is called "encompassing" because it is not in a way of inner manifestation (*Hitlabshut*) being that it is not grasped and sensed in the worlds., in that "He grasps all [the worlds], but there is none who grasps Him." This is why in the worlds the inner manifest light (*Ohr Pnimi*) is in a way of division. However, this is not so of the encompassing light (*Ohr Makif*), which in essence is not in a state of division, and the same is so of its drawing down in the worlds.

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However, we still must better understand this. For, is it not so that there are particular encompassing lights (*Makifim*) for each particular world, such as the Crown-*Keter* of the world of Emanation (*Atzilut*) and the Crown-*Keter* of the world of Creation (*Briyah*), down to the Crown-*Keter* of the world of Action (*Asiyah*)?[63] That is, this is the particular level that is the upper encompassing aspect (*Makif*) that encompasses each world according the measure of that world. This being so, in the encompassing lights (*Ohr Makif*) there are differentiations of levels as well.

That is, there certainly is no comparison between the encompassing light (*Ohr Makif*) of the world of Emanation (*Atzilut*) and the encompassing light (*Ohr Makif*) of the world of Creation (*Briyah*), just as there is no comparison between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*).

However, the explanation is that, at the very least, the encompassing light (*Ohr Makif*) has a relation to the inner manifest aspect (*Pnimi*). This is like the explanation before in chapter fifty-two[64] with the analogy of the soul. That is, the inner soul powers do not contain the desire, but the desire contains all the soul powers and bonds with them. Except that its bond is not by way of becoming mingled [with them], to become manifest and revealed in them. Rather, it only bonds

[63] Also see Likkutei Torah Behar 44b
[64] *Hemshech* 5672 Vol. 1 p. 120

with them in a concealed way, so that the revelation will be according to the desire.

The same is so of the desire (*Ratzon*) of the Supernal One, which is the aspect of the encompassing light (*Ohr Makif*). That is, at the very least, it does have some hold and connection with the inner manifest (*Pnimi*) light. This is like the explanation in chapter twenty-seven,[65] that the root of the inner manifest light (*Ohr Pnimi*) is from the encompassing light (*Ohr Makif*). That is, the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are that which the limitless light of the Unlimited One who is utterly without limitations, estimated within Himself to shine in a way of measure and limitation.

Likewise, the encompassing light (*Ohr Makif*) has an effect on the inner manifest light (*Ohr Pnimi*) in regard to the manner of the revelations of the inner manifest light (*Ohr Pnimi*) so that it is according to the manner of the desire (*Ratzon*). Thus, since the encompassing aspect (*Makif*) relates to the inner manifest aspect (*Pnimi*), it therefore also applies for there to be a general encompassing light (*Makif Klalli*) and a particular encompassing light (*Makif Prati*), these being the general desire (*Ratzon*) for the totality of the worlds and chaining down, and the particular desire for each particular world.

[65] *Hemshech* 5672 Vol. 1 p. 56 and on.

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To further explain, the general encompassing light (*Makif HaKlalli*) is the aspect of the simple desire (*Ratzon*-רצון-346) in the limitless light of the Unlimited One before the constriction (*Tzimtzum*), in that it arose in His desire to emanate and create. This desire is for the entire totality of the chaining down of the worlds (*Hishtalshelut*) and includes everything and is the aspect of the Upper Purity (*Tehiru Ila'ah*-טהירו עילאה-346) that precedes the constriction (*Tzimtzum*), as in the teaching,[66] "He engraved an engraving in the Upper Purity (*Tehiru Ila'ah*)."

This is the matter of the estimation, in that the limitless light of the Unlimited One estimated within Himself the totality of the worlds and chaining down,[67] and the limitless light of the Unlimited One itself surrounds and encompasses them all equally. However, before the worlds were brought into being, it still does not apply for it to be a surrounding (*Sovev*) aspect, but only that it includes them all.

Nonetheless, about the limitless light of the Unlimited One itself, although He estimated within Himself etc., He nonetheless is separately transcendence from them but includes them all in a way of literal equality. (The Primary surrounding aspect (*Sovev*) transcends the arousal of the desire which is the aspect of the general awakening etc., as will be explained.)

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[66] Zohar I 15a

[67] See Maamarei Admor HaZaken 5568 p. 325; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on; Sefer HaMaamarim 5670 p. 39, and elsewhere.

(In regard to the chainings down themselves, as they are included in His desire, blessed is He, this too is in a way of equality. This is like the explanation before in chapters nineteen[68] and twenty-one[69] about the ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), that they are in a state of actual oneness, since they have no independent being unto themselves at all. The same is so of the worlds. As they are before the constriction (*Tzimtzum*), they are not in a state of existence at all.)

This is like the explanation before[70] and elsewhere, about the matter of the letters of the Impression-*Reshimu* before the constriction (*Tzimtzum*), that they are not the aspect of the existence of anything, Heaven forbid to think so. Thus, before the constriction (*Tzimtzum*), it is all in a state of oneness and they are all in a state of equality. Only that, even so, there are ten *Sefirot*, except that they are in a state of utter simplicity and oneness. However, the limitless light of the Unlimited One encompasses them all equally.

That is, relative to Him there are no divisions of the ten *Sefirot*, and it only is relation to themselves and certainly in relation to us,[71] meaning, in relation to the revelations drawn forth from them, that they are in the aspect of ten *Sefirot* and a chaining down. However, relative to the Unlimited One, before Him they all are equal, and there are no divisions of *Sefirot* or a chaining down altogether.

Even though the limitless light of the Unlimited One estimated in Himself that there should be ten *Sefirot*,

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[68] *Hemshech* 5672 Vol. 1 p. 39 and on.
[69] *Hemshech* 5672 Vol. 1 p. 44 and on.
[70] In Ch. 19 ibid. (*Hemshech* 5672 Vol. 1 p. 39).
[71] See Ohr HaTorah Inyanim p. 333.

nonetheless the limitless light of the Unlimited One is not contained by them, that in relation to Him, blessed is He, they would be in a state of division.

This then, is the matter of His desire (*Ratzon*). That is, even though it grasps and contains all the powers and conducts them, nevertheless, they do not grasp or contain Him. In other words, He is not contained by them such that there should be any change in Him through this. For, He transcends their divisions in essence. It likewise is understood that even though it arose in His desire that there should be the general totality of the chaining down (*Hishtalshelut*), nevertheless, His desire is not at all contained by this, and He includes them all in a way of complete equality.

The explanation is as explained before[72] that the light that is the drawing down and revealed is all in a way of light (*Ohr*), meaning that besides the drawings down of the encompassing light (*Ohr Makif*) itself (like the particular encompassing lights) there are drawings down in a way of light (*Ohr*).

Furthermore, even that which is drawn down from it in a way of an inner manifest light (*Ohr Pnimi*) (which in its root is the aspect of the estimation that He estimated within Himself to shine in a way of measure and limitation), by way of analogy this light itself is in a way of influence (*Shefa*), [nevertheless], in its drawing down from the encompassing light (*Ohr Makif*), meaning from the limitless light of the Unlimited One, it is in a way of light (*Ohr*).

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[72] In Ch. 57 (*Hemshech* 5672 Vol. 1 p. 139).

For example, when it comes to the desire (*Ratzon*), which has an effect on all the powers, it is not in a state of containment in them. The same is so of the limitless light of the Unlimited One, that even though the inner manifest light (*Ohr Pnimi*) comes into being and is emanated from the encompassing light (*Ohr Makif*), as explained before in chapter fifty-eight,[73] nevertheless, it is in a way of light (*Ohr*), in that it is not contained in them. Also see the explanation before in chapter twenty-seven,[74] that the above-mentioned estimation is the most final aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*). This being so, it is all in a way of light (*Ohr*).

Likewise, [even] after the worlds were brought into being, the limitless light of the Unlimited One surrounds and encompasses them. This is the aspect of the Great Circle (*Iggul HaGadol*) that precedes the Line-*Kav*, which surrounds and encompasses the general totality of the chaining down, from the beginning of all levels until the end of all levels, in a way of literal equality.[75]

About this the verse states,[76] "The abode of Primordial God, and below [are] the arms of the world." About this it states in Midrash Rabbah,[77] "The Holy One, blessed is He, is the abode of the world etc.," as in the teaching,[78] "He is the place of the world, and the world is not His place etc." This then, is

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[73] *Hemshech* 5672 Vol. 1 p. 141.

[74] *Hemshech* 5672 Vol. 1 p. 57.

[75] See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Torah Ohr Shemot 53b.

[76] Deuteronomy 33:27; Also see Likkutei Torah Behar 42b; Song of Songs 12a; 42d

[77] Midrash Bereishit Rabbah 68:9

[78] Midrash Rabbah ibid.

the meaning of "and below [are] the arms of the world," in that He encompasses them all.

The same is so of the aspect of Primordial Man (*Adam Kadmon*), which is the aspect of the Lower Purity (*Tehiru Tata'ah*) **after** the constriction (*Tzimtzum*), and is the aspect of the Primordial Thought and Desire for the entire chaining down of the worlds (*Hishtalshelut*).

That is, it too surrounds and encompasses them all equally. For, as known, all that was brought into being in the worlds was included in the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*), and there they are in a state of equality, as in the statement,[79] "He gazes and sees" until the end of all levels "and they are all seen in a single glance,"[80] as explained elsewhere.[81]

Likewise, even after they were brought into being, it encompasses them all. For, as is known, the Circles (*Iggulim*) of Primordial Man (*Adam Kadmon*) reach all the way to the base of the world of Action (*Asiyah*).[82] All these are the aspect of general encompassing lights (*Makifim Klalliyim*) for the worlds in general. That is, the Upper Purity (*Tehiru Ila'ah*) is the general encompassing light (*Makif HaKlalli*) that precedes the constriction (*Tzimtzum*), whereas the Lower Purity (*Tehiru Tata'ah*) is the general encompassing light (*Makif HaKlalli*)

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[79] In the liturgy of the "*Zichronot*" section of the Rosh HaShanah prayers.

[80] Talmud Bavli, Rosh HaShanah 18a

[81] See Imrei Binah, Shaar HaKeriyat Shema, Ch. 10 and on (34c and on); Sefer HaMitzvot of the Tzemach Tzeddek 58b; Sefer HaMaamarim 5652 p. 39 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16.

[82] See earlier in Ch. 1 (*Hemshech* 5672 Vol. 1 p. 3).

that follows the constriction (*Tzimtzum*).[83] There likewise are particular encompassing lights (*Makifim Pratiyim*) for every particular world, as will be explained.

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Now, with the above in mind, we can understand the verse, "When you will go out to war against your enemies," referring to the war with one's animalistic soul.[84] That is, this war relates to the inner manifest powers, meaning, the revealed powers of the soul.

This is like how it is Above. For, as known, the external forces can only have a hold on the inner light (*Ohr Pnimi*) since it comes by way of inner manifestation (*Hitlabshut*) brought about by the constriction and diminishment of the light from level to level, until in the lower levels the light is greatly diminished, and it thus is possible for [the external forces] to have a hold there, and it is there that the matter of war is applies.

However, about the encompassing light (*Ohr Makif*) it is not possible for the external forces to have a hold there, but on the contrary, "the encompassing light (*Ohr Makif*) blinds the eyes of the external forces etc."[85]

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[83] See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16 ibid. (121a and on); Imrei Binah ibid.; Torat Chayim Noach 62a and on; Sefer HaMaamarim 5665 p. 81 and on; *Hemshech* 5666 p. 264 and on [translated as Hemshech Samech-Vav, Vol. 2, Discourse 24]; Also see Sefer HaMaamarim 5659 p. 250.

[84] Also see Likkutei Torah Ki Teitzei 34c; Also see the citations in note 2.

[85] See Shaar HaKavanot, Inyan Kavanat Aleinu; Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 13; Torah Ohr Mikeitz 34a; Likkutei Torah Korach 53d and elsewhere.

The same is so of the soul, that in the encompassing lights of the soul, meaning in service that transcends reason and intellect, the matter of war does not at all apply. Thus, upon the revelation of the simple desire [of the soul], all the external forces are nullified. (This takes place on Yom HaKippurim, at which time the evil inclination has no dominion.[86] This is because there then is an illumination from Above of the revelation of the Essential Self of the limitless light of the Unlimited One, and in the soul too, there is a revealed illumination of the essence of the soul. Therefore, the evil inclination has no dominion at that time.)

It only is in the revealed powers of the soul, which are according to reason and intellect, that it applies for [the external forces] to have a hold etc. However, in regard to this, to refine the animalistic soul there is the service that accords to reason and intellect. This refers to the service of *HaShem*-יהו"ה in prayer, in contemplating matters of Godliness specifically in a way that he comprehends it, each person according to the measure of his grasp. The ultimate intention [in this], is so that even the natural intellect [of the animalistic soul] will understand and grasp the Godly matter and the goodness and exaltedness of Godliness, through which it too will be roused with love for Godliness.

Now, at first it is in a way of the humbling and nullification [of the animalistic soul], meaning that agrees to the nullification of the Godly soul, such that it does not act as an impediment and obstruction to it, until it too is roused with love, so that its desire is specifically for Godliness.

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[86] See Talmud Bavli, Yoma 20a

All this is in a way of a war. For, since the service with the constricted soul powers has relative measure to the natural powers, they therefore stand in opposition, as in the teaching,[87] "The time of prayer is a time of battle etc." Except that the Godly soul overpowers the animalistic soul, since it is granted strength and might to rule over it. This comes from the encompassing powers (*Makifim*) of the soul, as in the teaching,[88] "He is made to take an oath, be righteous."

Now, the question on is well known.[89] That is, how can the soul be made to take an oath in regard to the body? However, the explanation[90] is that the word "made to take an oath-*Mashbee'een*-משביעין" is of same root as, "sated-*Sova*-שובע," this being the empowerment granted to the Godly soul from the power of the essential self of the soul, so that it is in its power to overcome the animalistic soul. Then, when the Godly soul overcomes the animalistic soul, additional lights are added to it, since "the addition of light is from the darkness"[91]

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[87] Zohar, cited in Likkutei Torah Balak 72a; Ki Teitzei 34c; 35c; Also see Zohar III 243a (Ra'aya Mehemna).

[88] Talmud Bavli, Niddah 30b; Tanya, Ch. 1

[89] See Kitzurim v'Ha'arot L'Tanya p. 48 and on; Sefer HaMaamarim 5633 Vol. 1 p. 277 and on; Discourse entitled "*Yom Tov Shel Rosh HaShanah*" 5732 (Sefer HaMaamarim Meluket Vol. 3 p. 295; Vol. 1 p. 20; translated in The Teachings of The Rebbe 5732, Vol. 2, Discourse 47).

[90] See the citations in the preceding note. Also see Kitzurim v'Ha'arot L'Tanya p. 165 and on (Kehot 5749); Sefer HaMaamarim 5698 p. 234 and on; Discourse entitled "*Padah b'Shalom*" 5720 p. 45 and on, translated in The Teachings of The Rebbe 5720, Discourse 6); Also see the discourse entitled "*Yom Tov Shel Rosh HaShanah*" 5732 (Sefer HaMaamarim Meluket Vol. 3 p. 294; Vol. 1 p. 18; translated in The Teachings of The Rebbe 5732, Vol. 2, Discourse 47).

[91] See Ecclesiastes 2:13; Also see later in Vol. 6 p. |1,306 and on; Sefer HaArachim Chabad Vol. 2, section on "*Ohr b'Yachas L'Choshech*" Ch. 8.

specifically, and as the verse states,[92] "Many crops come through the power of the ox."

This then, is the meaning of the verse, "When you will go out-*Ki Teitzei*-כי תצא to war," in that "one says 'go out-*Tzei*-צא' only to those who are located inside." That is, "the inside-*Pnim*-פנים" refers to the encompassing lights (*Makifim*) of the soul, where war altogether does not apply. Therefore, there must be a departure from the "inside," meaning there specifically must be service according to reason and intellect, since this is where it applies for there to be a war with the animalistic soul.

Now, this is a worthwhile war in that additional light brought about thereby. However, "one says 'go out-*Tzei*-צא' only to those who are located inside," meaning that the empowerment for this is specifically from the essential self of the soul. This is because that is where empowerment is drawn from to the Godly soul to overcome the animalistic soul.

However, the effect that the Godly soul has on the animalistic soul is all only in a way of restraint (*Itkafiya*), whereas when the verse states "*HaShem*-יהו"ה your God will deliver him into your hand" this refers to the transformation (*It'hapcha*) of darkness into light,[93] meaning that the actual being of the animalistic soul is transformed into good. This does not come by the power of man himself, but is granted to him from Above.

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[92] Proverbs 14:4; Also see Likkutei Torah Ha'azinu 75d; Sefer HaArachim Chabad, section on "*Ahavat HaShem – HaHosafah Shebah*."

[93] See Zohar I 4a

This is akin to the verse,[94] "*HaShem*-יהו"ה your God will circumcise your heart," meaning specifically from Above. This is because man's service by his own strength is as the verse states,[95] "you shall circumcise the foreskin of your hearts," which is service according to reason and intellect. In contrast, "*HaShem*-יהו"ה your God will circumcise" is the love that transcends reason and intellect, which is granted from Above,[96] through which the transformation of darkness into light is brought about.

Now, the words,[97] "Your heart and the heart-*Et Levavecha v'Et Levav*-**את לבבך ואת לבב**," form the acronym "Elul-אלול."[98] This is because there then is a revelation from Above of the desire of the heart (*Re'uta d'Leeba*) which transcends reason and intellect, so that the darkness is transformed, this being the matter of "*HaShem*-יהו"ה your God will deliver him [into your hand] etc." Only that for this to be, there must first be [the matter of] "when **you** will go out to war" by one's own strength, to the maximum extent that he can affect the animal soul. Through doing so, it follows that "*HaShem*-יהו"ה your God will deliver him into your hand etc."

This also is why the revelations of Elul and Rosh HaShanah depend on the service throughout the entire year.[99] For, throughout the entire year the service is primarily with the

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[94] Deuteronomy 30:6

[95] Deuteronomy 10:16

[96] See Torah Ohr Lech Lecha 13b and on; Sefer HaMaamarim 5670 p. 55 and on.

[97] Deuteronomy 30:6 ibid.

[98] Avudraham, Seder Tefilot Rosh HaShanah; Baal HaTurim to Deuteronomy ibid.; Ba"Ch to Tur Orach Chayim 581; Reishit Chochmah, Shaar HaTeshuvah, Ch. 4; Shnei Luchot HaBrit 213a.

[99] See Sefer HaMaamarim 5671 p. 99.

mind and heart, meaning according to reason and intellect, and commensurate to the service throughout the entire year, on Elul, Rosh HaShanah, and the ten days of repentance, he is granted a revelation of the essence of the soul.[100]

This then, is the meaning of the verse, "When you will go out (*Ki Teitzei*-כי תצא) to war," in that there must be the departure from the "inside" to service of *HaShem*-יהו"ה in the service of prayer according to reason and intellect, in order to bring about the nullification of the animalistic soul, as it specifically is thereby that the addition of light is caused.

However, "one says 'go out-*Tzei*-צא' only to those who are located inside," meaning that the empowerment for this is from the encompassing lights (*Makifim*) of the soul, except that this is concealed. After this, "*HaShem*-יהו"ה your God will deliver him into your hand," in that from Above he is granted the revelation of the essence of the soul, causing the transformation of darkness into light.

Summary: We must better understand this. For, is it not so that there are particular encompassing lights (*Makifim Pratiyim*) for the worlds? The explanation is that the encompassing light (*Ohr Makif*) nevertheless has relation to the inner manifest light (*Ohr Pnimi*) that is drawn from it. Therefore, there is a general encompassing light (*Makif Klalli*) and particular encompassing lights (*Makifim Pratiyim*). The aspect of the Upper Purity (*Tehiru Ila'ah*) that precedes the constriction (*Tzimtzum*) is the aspect of the general

[100] See Sefer HaMaamarim 5668 p. 15; 5671 ibid.; Also see later in Ch. 199 (Vol. 2 p. 555); Vol. 5 p. |1,139 and on.

encompassing light (*Makif Klalli*), and it includes all the roots of the lights (*Orot*) within it in a way of equality. For, relative to the Unlimited One (*Ein Sof*), they are not in a state of division. Moreover, even though He estimated the roots of the lights (*Orot*) within Himself, He is not contained by this. Moreover, they too are included in the limitless light of the Unlimited One, in its final aspect. Then, after they were revealed and brought into being, it encompasses them all. The aspect of Primordial Man (*Adam Kadmon*), which is called the Lower Purity (*Tehiru Tata'ah*), is also a general encompassing light (*Makif Klalli*). Now, based on the above the verse, "When you will go out to war" is explained.

Discourse 16

"*v'Hayah Ki Tavo el HaAretz… -*
It shall be when you enter the Land…"

Delivered on Shabbat Parshat Ki Tavo, 5672[1]
By the grace of *HaShem,* blessed is He,

The verse states,[2] "It shall be when you enter the Land that *HaShem*-יהו"ה your God gives you as a heritage, and you inherit it, and dwell in it." Now, we must better understand this. For, when it states, "when you enter the land," this seems to indicate that it is by their own strength, but it then states, "that *HaShem*-יהו"ה your God gives you as a heritage," in a way of being granted from Above.

We also must understand the meaning of the words, "gives you" and "you inherit it," being that a gift (*Matanah*) and an inheritance (*Yerushah*) are two [different] matters.[3] We therefore must understand these two matters in relation to the land. We also must understand the meaning of "and dwell in it," for is it not so that the gift (*Matanah*) and inheritance (*Yerushah*) also are so that [you] will dwell in it? This being so, why does it continue and add, "and [you] dwell in it?"

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[1] A part of this discourse appears to be founded on the discourse entitled "*b'Zohar Terumah*" (Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 258 and on); Discourse entitled "*Lamenatze'ach Al HaSheminit*" in Ohr HaTorah Tazriya p. 504 and on, as cited in later notes.

[2] Deuteronomy 26:1

[3] See Ohr HaTorah Ki Tavo Vol. 5 p. 2,059; Discourse entitled "*v'Hayah Ki Tavo*" 5642 (Sefer HaMaamarim 5642 p. 451).

Now, Sifri[4] points out about the verse, "It shall be when you enter the land," stating, "Do the commandment through which you will merit to enter the land." We therefore must understand what is **the** *mitzvah* through which you will merit to enter the land. For, is it not so that the granting of the land is a reward for all the *mitzvot*? This is as stated in the Torah portion of Eikev,[5] "You shall observe the commandment… and you will come and inherit the land etc.," and this is stated several times in the Torah. This being so, what *mitzvah* is it that specifically by its merit you will enter the land?

Now, to understand all this, we must begin with the explanation before,[6] that there are two levels, the inner manifest light (*Ohr Pnimi*) and the encompassing light (*Ohr Makif*). The inner manifest light (*Ohr Pnimi*) is that which comes in a way of measure and limitation, in which there essentially are different levels, and comes in a way of inner manifestation (*Hitlabshut*) and in a way of division according to the capacities of the worlds and vessels.

In contrast, the encompassing light (*Ohr Makif*) is a simple light in essence, without differentiations of levels. This is why its drawing down in the worlds does not come in a way of inner manifestation (*Hitlabshut*) in them, but shines in all of them equally.

Now, it was explained[7] that in the encompassing light (*Ohr Makif*) itself there are two levels. There is the Upper Purity (*Tehiru Ila'ah*) and the Lower Purity (*Tehiru Tata'ah*).

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[4] Sifri to Deuteronomy ibid.
[5] Deuteronomy 11:8
[6] In Ch. 57 and on (*Hemshech* 5672 Vol. 1 p. 138 and on).
[7] In Ch. 59 (*Hemshech* 5672 Vol. 1 p. 144 and on).

The Upper Purity (*Tehiru Ila'ah*) is the general encompassing light (*Makif Klalli*) that precedes the constriction (*Tzimtzum*) and is the aspect of the Great Circle (*Iggul HaGadol*) that precedes the Line-*Kav* and surrounds and encompasses the general totality of the chaining down (*Hishtalshelut*) from the beginning of all levels to the end of all levels.

The Lower Purity (*Tehiru Tata'ah*) is the aspect of the general encompassing light (*Makif Klalli*) that follows the constriction (*Tzimtzum*), meaning the aspect of Primordial Man (*Adam Kadmon*) which also encompasses the entire chaining down (*Hishtalshelut*).

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We now must understand the difference in relation to the worlds between the general encompassing light (*Makif HaKlalli*) that precedes the constriction (*Tzimtzum*) and the general encompassing light (*Makif HaKlalli*) that follows the constriction (*Tzimtzum*). This is because there certainly is a difference between the general encompassing light of the Lower Purity (*Tehiru Tata'ah*) and the general encompassing light of the Upper Purity (*Tehiru Ila'ah*).

That is, even though both equally encompass the totality of the chaining down of the worlds (*Hishtalshelut*), it nevertheless must be said that the Lower Purity (*Tehiru Tata'ah*) is in a greater state of closeness [to them]. However, even so, about the encompassing light of the Upper Purity (*Tehiru Ila'ah*) it must be said that it too has an effect on the worlds, being that, at the very least, it encompasses the worlds.

This being so, it must be said that it also has an effect on the worlds. We therefore must understand what the difference between them is, as well as their effects on the world.

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To explain, the effect of the encompassing light (*Makif*) of the Lower Purity (*Tehiru Tata'ah*), meaning the aspect of the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*), may be understood according to the explanation elsewhere.[8]

That is, since Primordial Man (*Adam Kadmon*) surrounds and encompasses the general totality of the chaining down of the worlds (*Hishtalshelut*), therefore, upon the nullification of the form of the stature of Primordial Man (*Adam Kadmon*) all the creations become truly nullified to the limitless light of the Unlimited One, blessed is He.

For, just as it is with Primordial Man (*Adam Kadmon*), that since it is in a state of closeness to the limitless light of the Unlimited One, blessed is He, it therefore is in a state of the nullification of its existence (*Bittul b'Metziyut*) and in a state of literal oneness with the limitless light of the Unlimited One, blessed is He, the same is so of all the worlds.

That is, since they are within the form of the stature of Primordial Man (*Adam Kadmon*) which surrounds and encompasses them, they thus are nullified in the essence of their

[8] See Maamarei Admor HaEmtza'ee Bechukotai p. 802; Also see Torat Chayim Bereishit 30a; Maamarei Admor HaEmtza'ee Shlach p. 1,096; Sefer HaMaamarim 5634 p. 177; 5635 Vol. 1 p. 52; *Hemshech* 5666 p. 269 [translated as Hemshech Samech-Vav, Vol. 2, Discourse 24]; Sefer HaMaamarim 5668 p. 209.

beings and existence to the limitless light of the Unlimited One, blessed is He. It only is that this nullification due to the form of the stature of Primordial Man (*Adam Kadmon*) is in a state of great concealment, such that this nullification is not at all sensed in the creations.

This is like the explanation elsewhere[9] about the matter of knowledge (*Yediyah*) and free choice (*Bechirah*). That is, the Supernal knowledge (*Yediyah*) of Primordial Man (*Adam Kadmon*) does not compel the choice (*Bechirah*). For, although He knows all the deeds of man and his conduct and actions even before he does them, even so, man is not compelled in his deeds because of this, and he acts according to his choice by his own strength.

This is because in relation to him the knowledge (*Yediyah*) is utterly separate, such that in man it altogether is not sensed and therefore does not compel his choice (*Bechirah*). For, just as His knowledge, blessed is He, does not necessitate their coming into being, in that even though He knew all of novel existence before they were brought into being, nevertheless this [knowledge] did not compel that they be brought into being.

About the explanation in various places,[10] that upon the worlds arising in His desire and thought, they immediately were brought into being, this does not refer to their coming into being as the existence of something (*Yesh*). (This is because the existence of the something (*Yesh*) is in a way of complete

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[9] See Biurei HaZohar of the Tzemach Tzeddek cited in note 1 (p. 265 and on); Also see Likkutei Sichot Vol. 5 p. 66.

[10] See Likkutei Torah Masei 95a and on; Re'eh 24a and on; Sefer HaMaamarim 5644 p. 317 and on.

novelty, in that before their coming into being there was no existence at all. This is why it is called something from nothing (*Yesh MeAyin*), that is, the coming into being of a thing from no thing,[11] as known and explained elsewhere.)[12]

It rather is only a coming into being in potential (*Ko'ach*),[13] except that Above, potential (*Ko'ach*) does not lack actualization (*Po'el*).[14] This is because below, man's thoughts do not actualize anything and are as though they never were. In contrast, Above, the thought brings about the thing in potential (*Ko'ach*) and the potential (*Ko'ach*) does not lack the actualization (*Po'el*) and it therefore is actualization (*Po'el*).

Moreover, as known, the actualization (*Po'el*) is akin to the potential (*Ko'ach*), as discussed in the continuum of discourses entitled "*Yom Tov Shel Rosh HaShanah*" 5666.[15] That is, when it arose in His desire and thought, blessed is He, for the coming into being of the worlds, they were already brought into being in potential (*b'Ko'ach*) and this is an actualization (*Po'el*). Thus, the actualization (*Po'el*) was on the level of potential (*Ko'ach*), but not that there was the coming into being of the actual something (*Yesh*).

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[11] See Emunot v'Dei'ot of Rabbi Saadya Gaon, Maamar 1; Moreh Nevuchim 2:13; *Hemshech* "*Mayim Rabim*" 5636 Ch. 30.

[12] See Maamarei Admor HaZaken 5563 Vol. 1 p. 291 and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 548; Sefer HaMaamarim 5650 p. 280 and on; Also see later in Ch. 318 (Vol. 3 p. 884 and on); Sefer HaMaamarim 5693 p. 461 and on.

[13] See Likkutei Torah Masei ibid.; Biurei HaZohar of the Tzemach Tzeddek ibid. (p. 259 and on); Sefer HaMaamarim 5652 p. 42 and on; *Hemshech* 5666 p. 262 [translated as Hemshech Samech-Vav, Vol. 2, Discourse 24].

[14] Pardes Rimonim, Shaar 11 (Shaar HaTzachtzechot) Ch. 3; Also see Sefer HaMitzvot of the Tzemach Tzeddek 58a; Sefer HaMaamarim 5671 p. 16 and on, and elsewhere. Also see Hemshech Samech-Vav, Vol. 1, Discourse 1.

[15] *Hemshech* 5666, p. 257 [translated as Hemshech Samech-Vav, Vol. 2, Discourse 24]; p. 7 [Vol. 1, Discourse 1]; p. 184 [Vol. 2, Discourse 17].

Now, although[16] the actual coming into being of the worlds is also from this knowledge, as discussed in chapter forty-eight of the Book for Average People (Tanya),[17] since this knowledge is the vitality etc., that brings it into being from nothing to something etc., this occurred when it arose in His desire, blessed is He, that from this there should be the [actual] coming into being.

(Moreover, this too is brought about through many constrictions, as explained there in the Book for Average People (Tanya).[18] It only is that novel existence would not be as it presently is had the constrictions not been etc.) However, even before the worlds were brought into being there already was the desire and knowledge, as the verse states,[19] "From the beginning I foretell the end, and from before, what is yet to be etc." However, from this knowledge they were not brought into actual being.

This too is in the power of the All Capable One (*Kol Yachol*).[20] For, just as it is in His all capable (*Kol Yachol*) power to bring the coming into being of novel existence from His knowledge, blessed is He, so likewise, it is in His all capable (*Kol Yachol*) power that though He knows all novel existence, this does not compel that their existence will actually be brought about from this. This is because the knowledge is

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[16] See Biurei HaZohar of the Tzemach Tzeddek cited in note 1 ibid. (p. 266 and on); Also see Sefer HaMaamarim 5668 ibid.

[17] Tanya, Ch. 48 (68b).

[18] Tanya ibid.

[19] Isaiah 46:10; Also see Ohr HaTorah Na"Ch to Isaiah (Vol. 1 p. 250); Beshalach p. 683.

[20] See Biurei HaZohar of the Tzemach Tzeddek ibid.

utterly separate and transcendence, and therefore does not compel the coming into being etc.

In the same way, even after the creations were brought into being, this knowledge does not compel the choice. For, although He knows all the actions of man and his deeds even before he does them (and in truth, the source of the power for man's deeds is from there, but not in a way of a source, since He is not in the category of a source, only that this is [man's] true root), [nevertheless], this does not compel the choice (*Bechirah*). This is because the knowledge is separate in relation [to him] and does not compel his actions, and thus [man] acts by his own choice and power.

Now, just as this is so of knowledge (*Yediyah*) and free choice (*Bechirah*), this likewise is so of the nullification (*Bittul*). That is, due to the form of the stature of Primordial Man (*Adam Kadmon*) all the creations are nullified, however[21] this is not at all sensed in the creations at all.

This is to such an extent that even though, in truth, due to the nullification of the form of the stature of Primordial Man (*Adam Kadmon*) one is completely nullified of his existence, it is possible for his choice to be the opposite, Heaven forbid, and that he will be completely separate from Godliness, may the Merciful One protect us. This is only because he does not sense the nullification. However, even so, at the very least, they are nonetheless nullified.

Now, at the very least, it can be said that this nullification (*Bittul*) is effective in allowing them to be capable of receiving vitality from Godliness. For, as known, the

[21] *Hemshech* 5672 Vol. 1, p. 150 note 21 [textual variance].

receptacle to receive vitality from Godliness is specifically nullification (*Bittul*), as the verse states,[22] "Fear of *HaShem*-יהו"ה brings life." That is, the receptacle for the vitality is fear and nullification etc.

(This is why even the external husks (*Kelipah*) and the side opposite holiness (*Sitra Achara*) necessarily must at the very least have some small measure of nullification (*Bittul*) in them,[23] such that they call Him "the God of the gods.")[24] Thus, through the nullification (*Bittul*) they have due to the form of the stature of Primordial Man (*Adam Kadmon*) they are able to at least receive some small measure of vitality from Godliness. However, this is completely concealed.

Summary: To explain the effect of the general encompassing lights (*Makifim Klalliyim*) in the world, the aspect of Primordial Man (*Adam Kadmon*) is in a state of nullification of existence (*Bittul b'Metziyut*) to the limitless light of the Unlimited One (*Ohr Ein Sof*). Thus, all the worlds and creations included within it are truly nullified of their existence, only that the creations do not sense this at all. This is akin to how the knowledge (*Yediyah*) of Primordial Man (*Adam Kadmon*) does not compel the choice (*Bechirah*) (just as His knowledge, blessed is He, does not compel the coming into being of the worlds in actuality). The benefit of the nullification (*Bittul*) is that the creations are thereby capable of receiving vitality from Godliness.

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[22] Proverbs 19:23; Also see Likkutei Torah Shlach 45c; Sefer HaMaamarim 5670 p. 24.

[23] See Sefer HaMaamarim 5653 p. 209.

[24] Talmud Bavli, Menachot 110a

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Now, we can further explain this based on the discussion in Likkutei Torah,[25] in the discourse entitled "*Lamenatze'ach Al HaShemeeneet*," that when it comes to the aspect of Primordial Man (*Adam Kadmon*), even though it does not apply for it come in a way of manifestation (*Hitlabshut*) as the aspect of an inner light (*Ohr Pnimi*), nevertheless a radiance of this revelation is necessarily present in the Jewish people.

In the glosses to that discourse[26] it is explained[27] that this is why the Congregation of Israel (*Knesset Yisroel*) is called "the bride-*Kalah*-כלה,"[28] which is of the same root as in the verse,[29] "My soul expires-*Kaltah*-כלתה." That is, in the soul of every single Jew there is a spark [that yearns] to be subsumed and adhere to "*HaShem* is One-*HaShem Echad*-יהו"ה אחד."[30]

This love is always present in the power of each and every Jew, as the verse states,[31] "So that my soul might sing to You and not be stilled," in that it "yearns constantly and is not quieted."[32] Even in people of lesser stature and in the unlearned this is present, except that it is not always revealed in their souls

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[25] Likkutei Torah Tazriya 21a

[26] Ohr HaTorah Tazriya cited in note 1 (p. 510); Also see *Hemshech* 5666 p. 268 [translated in Hemshech Samech-Vav, Vol. 2, Discourse 24].

[27] See Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 45; Also see Likkutei Torah Shir HaShirim 48b.

[28] See Mechilta and Rashi to Exodus 19:17

[29] Psalms 84:3; Also see Likkutei Torah ibid. 2a.

[30] Deuteronomy 6:4; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on, and elsewhere.

[31] Psalms 30:13

[32] See Zohar II 256b; 140a; 178b; 77b; 86b.

in a felt way, but instead is hidden in an encompassing way (*Makif*) to protect them from Above.

This is why[33] it is in the power of every single Jew to give up his life (*Mesirat Nefesh*) for the sanctification of His Name,[34] without any reason or knowledge in grasping Godliness, but solely through faith (*Emunah*). That is, this encompasses from higher than the intellect. (See the discussion in chapter three about the explanations of the discourse entitled "*v'Yada'ata*" in Likkutei Torah[35] on the matter of faith (*Emunah*) being called the Crown (*Atarah*).)

The root of the faith of the souls of the Jewish people is because "the source of his Upper Flow (*Mazal*) sees,"[36] this being the root of the soul as it is Above. That is, the bond [of the soul] with Godliness is because the Upper Flow (*Mazal*) sees the truth of the Oneness of *HaShem*-יהו"ה, and it thus is impossible for the soul to become separated, Heaven forbid.

(Now, it must be pointed out that this is not the same matter as the essential bond of the souls with the Essential Self of the Unlimited One, which is because they are rooted in His Essential Self, as explained elsewhere.[37])[38]

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[33] Also see Sefer HaMaamarim 5678 p. 197; p. 214.

[34] See Tanya, Ch. 18 (24a); Ch. 19 (25a and on).

[35] Likkutei Torah Va'etchanan 5c and on.

[36] Talmud Bavli, Megillah 3a

[37] See Likkutei Torah Masei 93d.

[38] See the discourse entitled "*v'Atah Tetzaveh*" 5741 Ch. 5 (Sefer HaMaamarim Meluket Vol. 6 p. 132; Vol. 3 p. 37 in the newer edition): The reason that the Jewish people have faith in Godliness with simple faith and do not require proofs for this, is for two reasons. [The first is] because "his Upper Flow (*Mazal*) sees." That is, the soul **above sees** Godliness (with sight that transcends the intellect), and this causes the soul in the body to have faith in Godliness. Another explanation is that the root of faith (*Emunah*) is from the essential self of the soul (which transcends "his *Mazal* sees"). That is, the bond of the essential self of the soul with Godliness is an essential

However, below, this comes in a way of faith (*Emunah*).[39] (It is explained elsewhere[40] that the strength of the simple faith present in the souls of the Jewish people because "his Upper Flow (*Mazal*) sees," is because he sees the true reality of the matter.)

However, it can be said that the root of the faith is much higher than the source of his Upper Flow (*Mazal*). This is because in seeing (*Re'iyah*) there also are various levels, as explained elsewhere.[41] It can thus be said that in the aspect of "his *Mazal* sees," there also are different levels.

In contrast, faith (*Emunah*) is present in everyone equally, since it is drawn from an even higher source, and it is from this that the Jewish people have the power to sanctify His Name (*Kiddush HaShem*), as well as the hidden love (*Ahavah Mesuteret*) present in each and every Jew in a concealed way, to become subsumed and adhere etc.

It is in regard to this that each and every Jew has the free choice (*Bechirah*) to bring it out into revelation from its

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bond (that does not depend on a reason, not even [because of] seeing that transcends the intellect). It can be said that amongst the differences between the two explanations (of the matters) is that the faith (*Emunah*) in the soul that is manifest within the body which comes from the sight of the soul Above, is in an encompassing way (*Makif*). For, since the soul above transcends inner manifestation (*Hitlabshut*), therefore its effect on the soul that is manifest in the body, is in an encompassing way(*Makif*). Thus, in order for the faith (of the soul as manifest in the body) to be in an inner way (*b'Pnimiyut*), this is brought about through the revelation of the essential bond of the essential self of the soul. This is because the essential self of the soul is the essence of the soul that manifests in the body, and therefore, the faith of the soul that is manifest in the body, as it stems from the essence of the soul, is in an inner manifest way (*b'Pnimiyut*).

[39] Also see later in Ch. 362 (Vol. 3 p. 1,005); Vol. 5 p. |1,182.

[40] See Maamarei Admor HaZaken, Parshiyot Vol. 1 p. 366; Sefer HaMaamarim 5665 p. 99 and on; 5670 p. 10; 5680 p. 217; 5688 p. 47.

[41] See *Hemshech* 5666 p. 282 [translated as Hemshech Samech-Vav, Vol. 2, Discourse 26] and elsewhere.

concealment, so that it also will shine in his intellect and in his mind and heart. This is the aspect of "the bride-*Kallah*-כלה," which refers to the "expiry of the soul-*Kalot HaNefesh*- כלות הנפש" [to become subsumed] in her root and source, literally with all one's heart, soul, and being.

This comes from the radiance of Primordial Man (*Adam Kadmon*) present in the souls of the Jewish people in an encompassing way (*Makif*) to be in a state of the expiry of the soul and to have self-sacrifice (*Mesirat Nefesh*) [for the sanctification of His Name] etc. In the souls of the Jewish people this is in a state of concealment, but it is in one's ability to bring it out from concealment into revelation.

(See the discussion in Likkutei Torah there,[42] that this radiance is from the innerness (*Pnimiyut*) of Primordial Man (*Adam Kadmon*) and is exclusive to the souls of the Jewish people. This is because "Israel ascended in thought,"[43] and "ascended in thought" means to the highest aspect in the [Supernal] thought,[44] this being the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*), in which they ascended in the innerness (*Pnimiyut*). There thus is a drawing down of a radiance from there to every single Jew. About the nullification (*Bittul*) of "every stature shall prostrate before You" mentioned before,[45] it can be said that this is in the externality (*Chitzoniyut*) of Primordial Man

[42] Likkutei Torah Tazriya ibid. 21c; Also see Ohr HaTorah Tazriya ibid. (p. 511; p. 514).

[43] Midrash Bereishit Rabbah 1:4

[44] See Likkutei Torah Shir HaShirim 17d; 19b; 26d; Sefer HaMaamarim 5659 p. 18.

[45] Ch. 60 (*Hemshech* 5672 Vol. 1 p. 148 and on).

(*Adam Kadmon*), being that this nullification (*Bittul*) is present in all novel creations, but they have no sense of it at all.)

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Now, it further is understood[46] about the radiance of Primordial Man (*Adam Kadmon*) present in every Jew that it is the matter of giving precedence to "we will do" over "we will listen."[47] This is as stated in Mishnah, Tractate Brachot,[48] "Why does the portion of *Shema* ("Listen, Israel") precede the portion of *Vehayah Im Shamo'ah* ("It will be that if you listen")? So that one will first accept the yoke of the Kingdom of Heaven upon himself, and then accept the yoke of the *mitzvot*."

Now, as known,[49] accepting the yoke of the Kingdom of Heaven is the matter of nullification to the Unlimited One, the One who desires (*Baal HaRatzon*), to desire all that He desires, blessed is He, in the fulfillment of the *mitzvot*. This likewise is the matter of giving precedence to "we will do" over "we will listen." This is because "we will listen" refers to accepting the revelation of all the particular desires, in which case the nullification is to the desire (*Ratzon*). However, "we will do" preceding "we will listen" is nullification to the limitless light of the Unlimited One, the One who desires (*Baal HaRatzon*).

In this, one accepts the nullification to the desire in general upon himself, such that he will desire whatever he will

[46] See Ohr HaTorah Tazriya ibid. (p. 505 and on).
[47] Exodus 24:7; Talmud Bavli, Shabbat 88a
[48] Mishnah Brachot 2:2; Talmud Bavli, Brachot 13a
[49] See Ohr HaTorah Drushim L'Shavuot p. 138; p. 156; p. 163 and on.

hear from the Holy One, blessed is He. Although it is so, that in accepting the yoke of the Kingdom of Heaven there is no revelation of the desire (*Ratzon*), this being the matter of accepting the yoke (*Kabbalat Ol*), in that it is a concealed power and the acceptance is to do in actuality, and not [just] that which he himself desires, but even if it is a burden to him, there is no excuse [not to do it], nor is there any obstruction or obstacle at all.

Thus, the truth is that though it indeed is a hidden power, there nevertheless is desire in this, this being the matter of willingly accepting the yoke of His Kingship, blessed is He. It only is that it is not in a way of the revelation of the desire, in a way of departing from one's level. Nevertheless, there indeed is a very strong and powerful desire of the soul in this. This is because the revelation of the desire is accompanied by the arousal and excitement of the soul and is in a way of departing from the limiting parameters of the vessels.

In contrast, in accepting the yoke of the Kingdom of Heaven there is no departure from one's level. Even in the acceptance of the yoke of the Kingdom of Heaven on Rosh HaShanah, which is with the revelation of the desire, this is not in a way of the arousal of the excitement of the soul, but is rather the matter of being given over and invested with the totality of one's being, in that one gives over and invests himself and his being to Godliness, and this is revealed in his soul.

This is because throughout the rest of the year the acceptance of the yoke of the Kingdom of Heaven is not revealed in the soul, whereas the acceptance of the yoke of the Kingdom of Heaven on Rosh HaShanah is revealed in the

soul.[50] However, this is not in a way of departure from the limiting parameters of the vessels. However, even so, the acceptance of the yoke of the Kingdom of Heaven on Rosh HaShanah is with very strong desire in the soul.

Furthermore, as also known, there is pleasure in the service of a servant,[51] in that he completes the will of the Master. This is the matter of the joy of the *mitzvah* (*Simchah Shel Mitzvah*).[52] That is, in fulfilling the *mitzvah* in actual deed there must be joy, as the verse states,[53] "because you did not serve *HaShem*-יהו"ה your God with joy and goodness of heart etc."

Even though serving Him with joy is in the intentions (*Kavanot*) of the *mitzvot*, since in this kind of service he knows and senses that he is accomplishing something, and in doing so he also is drawing down revelations into the world and revelations in his soul, as a result of which he is joyous, whereas in [service by way of] accepting the yoke of the Kingdom of Heaven there is no sense of accomplishing something through his service, nor is it his intention to draw down revelations in the world and certainly [not] to draw down revelations in his soul, but only to fulfill the will of the Supernal One, there nevertheless is joy in this, in the fact that he fulfills the will of the Supernal One.

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[50] See Sefer HaMaamarim 5656 p. 263 and on; 5662 p. 225 and on; Also see later in Ch. 77; Ch. 311 (p. 193; Vol. 3 p. 867); Sefer HaMaamarim 5691 p. 16 and on; 5702 p. 8; Michtav Klalli of the days of Selichot 5728 (Likkutei Sichot Vol. 9 p. 451; Igrot Kodesh Vol. 25 p. 250).

[51] See Torat Chayim Vayakhel 397a and on; *Hemshech* 5666 p. 420 and on [translated in Hemshech Samech-Vav, Vol. 3, Discourse 38].

[52] See Talmud Bavli, Brachot 31a; Shabbat 30b; Pesachim 117a.

[53] Deuteronomy 28:47; Also see Tanya, Ch. 26 (33a)

This is analogous to a simple person who when he fulfills the will of a great person, comes to a state of great joy from this.[54] The same is so of fulfilling the *mitzvot*, in that he fulfills the will of the Supernal One.

Higher than this is when he delights in the pleasure his Master will have, meaning that he derives pleasure from the pleasure Above, in that "it brings satisfaction of spirit before Me that I spoke and My will was done."[55] That is, the pleasure Above is his own pleasure, as explained elsewhere.[56] Also see the discussion later in chapter one-hundred and seventy-four.[57] We thus see that there is desire (*Ratzon*) and pleasure (*Taanug*) in accepting the yoke of the Kingdom of Heaven.

The reason it is called "accepting the yoke" (*Kabbalat Ol*) is not because it is by way of a yoke and by compulsion, but because it is by way of giving and investing oneself not according to reason and intellect, but rather one gives himself over to being a servant.

This matter of being given over and invested is also in [the relation between] bestower and recipient, or the one who loves and the one loved, in that the recipient or the one who loves, gives himself over to the bestower or to the one loved.

However, this accords to the reason and intellect of the recipient, in that this is because he receives the bestowal from

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[54] Also see Sefer HaMaamarim 5643 p. 45.

[55] Torat Kohanim and Rashi to Genesis 1:9 and elsewhere.

[56] See Maamarei Admor HaZaken 5562 Vol. 1 p. 170; Ohr HaTorah, Drushim L'Parshat Zachor p. 1,790 and on; Sefer HaMaamarim 5665 p. 119 and on; *Hemshech* 5666 p. 431 [translated as Hemshech Samech-Vav, Vol. 3, Discourse 39]; Discourse entitled "*Alpayim Shanah*" 5711 (Sefer HaMaamarim 5711 p. 96 and on, translated in The Teachings of The Rebbe 5711, Discourse 11).

[57] *Hemshech* 5672 Vol. 2 p. 481 and on.

the bestower, such as the bestowal of intellect and the like. Moreover, the bestowal is good for him and he thus is drawn close, such that he gives himself over to him. The same is so of the one who loves and the one who is loved, that because he knows his great qualities, he therefore comes close to him and gives himself over to him etc.

In contrast, the matter of servitude does not stem from knowledge of the greatness of the Master, nor is it because of the bestowal he receives from him (for, "a servant would prefer to be free,"[58] and the same is so spiritually, that it is not the goodness of the bestowal that affects him.) Rather, he is given over and invested in [the master] solely because of the servitude he has accepted upon himself, to be his servant.

This is why it is called "accepting the yoke" (*Kabbalat Ol*), to negate that it is out of reason and intellect, but that it only is because of the yoke of servitude he has accepted upon himself. However, in truth, there is desire and pleasure in this (except that this is not in the revelations, but in the essence, as explained before.) It only is that the matter of accepting the yoke of the Kingdom of Heaven is such that there altogether will be no obstacles or obstructions, even in things that he has no desire for and are the opposite of his desire. However, this is the lowest level of servitude and is the matter of the Canaanite servant[59] who has no desire at all and only does because the yoke of the Master is upon him.

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[58] Talmud Bavli, Gittin 13a

[59] See Torat Chayim Mishpatim p. 293a and on; Ohr HaTorah Mishpatim p. 1,127 and on; Sefer HaMitzvot of the Tzemach Tzeddek 83b and on; Discourse entitled "*v'Eileh HaMishpatim*" 5714 (Sefer HaMaamarim 5714 p. 94 and on, translated in The Teachings of The Rebbe 5714, Discourse 10), and elsewhere.

However, the true matter of accepting the yoke of the Kingdom of Heaven is that one has desire and pleasure in his service, except that it is not to serve his own need, as explained before. The power for this is present in the souls of the Jewish people since they are rooted in Primordial Man (*Adam Kadmon*). This is because Primordial Man (*Adam Kadmon*) is called "the Desire of all desires" (*Ra'ava d'Kol Ra'avin*),[60] which is the matter of "the desire for the desire" (*Ratzon L'Ratzon*).[61] From there the power for this[62] is drawn down to the souls of the Jewish people, to be in a state of the nullification of the desire, and to desire everything that He desires, blessed is He.[63]

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Now, this is the matter of the verse,[64] "Moshe wrote their goings forth according to their journeys." The word "their goings forth-*Motza'eihem*-מוצאיהם" is of the same root as in the verse "a source-*Motzah*-מוצא of water,"[65] referring to the source of the souls of the Jewish people as they are rooted in Primordial Man (*Adam Kadmon*). Moshe, who is "the agent of the King,"[66] drew down to the souls of the Jewish people from their root and

[60] Likkutei Torah Tazriya 20d; Masei 95b; Ohr HaTorah Tazriya ibid. (p. 504 and on).

[61] See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18-19.

[62] See *Hemshech* 5672 Vol. 1 p. 153, note 61 [textual variance].

[63] See Ohr HaTorah Tazriya ibid. p. 511.

[64] Numbers 33:2

[65] Isaiah 58:11

[66] See Zohar I 266b; Zohar II 49b; Zohar III 20a (Ra'aya Mehemna); 53b; 275b (Ra'aya Mehemna); Torah Ohr, Tetzaveh 81a and on; Hosafot p. 110a.

source as they are in the Essential Self of the limitless light of the Unlimited One, blessed is He, the innerness (*Pnimiyut*) of Primordial Man (*Adam Kadmon*). See the discussion in Likkutei Torah[67] on this verse. There[68] [he explains] that the drawing down is "to their journeys," so that they can ascend from below to Above in a way of [loving *HaShem*-יהו"ה] "with all your more" (*Bechol Me'odecha*).[69]

Now, it can be said that the hidden power to accept the above-mentioned yoke of the Kingdom of Heaven is present in the essential self of the souls of the Jewish people. (It can be said that this is an inheritance from our forefathers and is like the hidden love (*Ahavah Mesuteret*) that every Jew has as an inheritance from our forefathers, as discussed in chapter eighteen and nineteen of the Book for Average People (Tanya).)

Thus, that which was drawn down by Moshe was that the desire should be revealed, this being the matter of loving Him "with all your more" (*Bechol Me'odecha*), with the empowerment of the drawing down from their root and source. (Based on the discussion in the explanation there,[70] it appears that this refers to the nullification (*Bittul*) of accepting the yoke of the Kingdom of Heaven.)

Summary: Additionally, from the radiance of Primordial Man (*Adam Kadmon*) comes the power for giving up one's life for the sanctification of His Name, as well as the hidden love (*Ahavah Mesuteret*), and one has the choice to

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[67] Likkutei Torah Masei 91a and on.
[68] Likkutei Torah Masei 93d.
[69] Deuteronomy 6:5
[70] Likkutei Torah Masei 93d ibid.

bring this into revelation in the mind and heart. This matter is the aspect of "the bride-*Kallah*-כלה," which is "the expiry of the soul-*Kalot HaNefesh*-כלות הנפש" (and specifically comes to the souls of the Jewish people from the innerness (*Pnimiyut*) of Primordial Man (*Adam Kadmon*)). It can also be said that from there is the power for the nullification (*Bittul*) of giving precedence to "we will do" over "we will hear," which is the nullification (*Bittul*) to the One who desires (*Baal HaRatzon*). This is the matter of accepting the yoke of the Kingdom of Heaven. Even though it is in a way of concealment, it nonetheless is with very great strength, and there is joy in this from the fact that he fulfills the will of the Supernal One, as well as from the pleasure [brought about] Above. It is called "accepting the yoke" (*Kabbalat Ol*) because it is the giving over and investment of oneself not by way of reason and intellect, (unlike [the relation between] a bestower and recipient stemming from knowledge and reception). This is the matter of the verse, "their goings forth according to their journeys."

62.

Now, all the above is in regard to the encompassing light of Primordial Man (*Adam Kadmon*) which nevertheless relates to the worlds, even though it is the aspect of the distant encompassing light (*Makif HaRachok*). This is why there is a drawing down of some radiance from there into revelation in the souls of the Jewish people.

However, when it comes to the Upper Purity (*Tehiru Ila'ah*), which is the aspect of the Great Circle (*Iggul HaGadol*)

that precedes the Line-*Kav*,[71] even though this too is the aspect of an encompassing light (*Makif*) over the worlds after the constriction (*Tzimtzum*), it does not relate to the worlds, and no radiance is drawn down from this into revelation.

Nevertheless, as known, the root of the vessels (*Keilim*) is specifically from the encompassing light (*Ohr Makif*). This is as stated in Etz Chayim,[72] that the coming into being of the vessels (*Keilim*) is brought about through the "striking" of the encompassing light (*Ohr Makif*) and the inner light (*Ohr Pnimi*), and their primary root is from the encompassing light (*Ohr Makif*), as discussed in Torah Ohr in the second explanation of the discourse entitled "*Yaviyu Levush Malchut*."[73] Based on this, it can be said that the power of the nullification (*Bittul*) of the vessel (*Kli*) is from the encompassing light (*Ohr Makif*), from the aspect of the Great Circle (*Iggul HaGadol*).

To further explain, the inner light (*Ohr Pnimi*) is in a state of inner manifestation (*Hitlabshut*) in a revealed way within the vessels (*Keilim*) and brings about the nullification of the vessels. This is because the vessels (*Keilim*) are in a state of [tangible independent] existence, whereas the light (*Ohr*) is in a state of nothingness (*Ayin*). It only is that there are different levels in the light (*Ohr*), [such as] the encompassing light (*Ohr Makif*) and the inner light (*Ohr Pnimi*). However, the general matter of the light (*Ohr*) is a state of nothingness (*Ayin*). Thus, the light (*Ohr*) causes the nullification in the vessels (*Keilim*) so

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[71] See Ch. 59 (*Hemshech* 5672 Vol. 1 p. 145).

[72] Etz Chayim, Shaar 4 (Shaar Atik) Ch. 4; Also see Hagahot l'Drush HaMatchil "Patach Eliyahu" 5658 p. 67; Sefer HaMaamarim 5665 p. 442 and on.

[73] Torah Ohr, Megillat Esther 92c

that they too are in a state of nothingness (*Ayin*). (See the discussion in later chapters.)[74]

However, the power for the vessels (*Keilim*) to be in a state of nullification (*Bittul*) through the light (*Ohr*), and beyond that, that the nullification is such that they are in a state of being nullified in the essence of their being, such that they become unified with the limitless light of the Unlimited One, blessed is He, is from the aspect of the encompassing light (*Makif*) of the Upper Purity (*Tehiru Ila'ah*), which is the root and source of the vessels (*Keilim*) and [thus] the nullification (*Bittul*) of the vessel (*Kli*) reaches higher than the nullification (*Bittul*) of the light (*Ohr*).

The explanation of the matter is based on the explanation elsewhere[75] on the teaching of Pirkei d'Rabbi Eliezer[76] about the ram of Yitzchak, "The ram stretched forth its arm and touched the Tallit of our forefather Avraham, peace be upon him etc."

It is explained there that Avraham is the aspect of the revelation of the Line-*Kav*, as the verse states,[77] "Who inspired [the one] from the east," [about which it states],[78] "Do not read it as 'inspired-*He'ir*-העיר' but read it as 'shone-*He'ir*-האיר,'" referring to the revelation of the Line-*Kav*[79] which is rooted in

[74] See Ch. 294 (*Hemshech* 5672 Vol. 3 p. 814 and on).

[75] See Sefer HaMaamarim 5640 Vol. 2 p. 552 and on; p. 516 and on; 5671 p. 51; 5678 p. 99.

[76] Pirkei d'Rabbi Eliezer, Ch. 31; cited in Yalkut Shimoni Vayera, Remez 101.

[77] Isaiah 41:2

[78] Midrash Bereishit Rabbah 2:3

[79] See Sefer HaMaamarim 5654 p. 167; 5654 p. 5; 5665 p. 461 and on; 5670 p. 267; 5671 & 5678 ibid.; 5679 p. 280; 5680 p. 58.

the Hidden Splendor (*Tiferet HaNe'elam*), as explained elsewhere.[80]

The Tallit of Avraham refers to the aspect of the Great Circle (*Iggul HaGadol*) that precedes the Line-*Kav*. Then, through the binding of Yitzchak, which is the giving up of the body in actuality, such that it became a sacrificial offering, this brought about that "the ram stretched forth… and touched the Tallit of our forefather Avraham, peace be upon him," in that he reached the aspect of the encompassing light (*Makif*) of the Great Circle (*Iggul HaGadol*).

For, as known, the giving up of the body reaches much higher than the giving up of the soul, as explained elsewhere[81] on the verse,[82] "Chanoch walked with God-*Elohi"m*-אלהי"ם, then he was no more." That is, he became included in the True Nothing (*Ayin HaAmeetee*) of the Essential Self of the limitless light of the Unlimited One, specifically through the nullification of his body.

In general, the self-sacrifice (*Mesirat Nefesh*) of the body reaches much higher than the self-sacrifice (*Mesirat Nefesh*) stemming from the soul.[83] This is especially so when the nullification of the body is such as this, in which one

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[80] See Zohar HaRakiya to Zohar I 15a; Ohr HaTorah Korach p. 722; Also see later in Ch. 273 (*Hemshech* 5672 Vol. 3 p. 762 and on); Sefer HaMaamarim 5691 p. 301.

[81] See Maamarei Admor HaZaken 5562 Vol. 1 p. 58, and with the glosses etc., in Ohr HaTorah, Siddur p. 243 and on; Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 1 p. 113 and on; Sefer HaMaamarim 5657 p. 277 and on.

[82] Genesis 5:24

[83] See Shaarei Teshuvah 45d and on; Maamarei Admor HaEmtza'ee Yitro p. 262 and on; Also see Sefer HaArachim Chabad Vol. 8 section on "*Echad – Limsor Nafsho b'Echad*" (p. 472 and on).

literally becomes one with Godliness, like Chanoch and Eliyahu,[84] whose bodies became Godly.[85]

It can be said that this is also the superiority of the sacrificial offerings, in that the physical flesh and fat becomes included in the upper fire etc.[86] The same is so of fasting,[87] in that the fat and blood become subsumed in Godliness. This is the superiority of Yom HaKippurim, in which there is the affliction of the body, which reaches higher than the repentance, as explained elsewhere.[88]

About this nullification, in which the body becomes unified with Godliness, it can be said that this reaches the aspect of the general encompassing light (*Makif HaKlalli*). This is why in the coming future, at which time the general encompassing light (*Makif HaKlalli*) will be revealed – and as known about the matter of the verse,[89] "Let them praise His Name in the dancing circle," that "His Name-*Shmo*-שמו" refers to the aspect of the Line-*Kav*, whereas "the dancing circle-*Machol*-מחול" refers to the aspect of the Great Circle (*Iggul HaGadol*) that surrounds and encompasses etc. – and in the coming future there will be a bond between the two levels.[90]

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[84] See Maamarei Admor HaEmtza'ee, Kuntreisim p. 372; Also see later in Ch. 297 (*Hemshech* 5672 Vol. 3 p. 824).

[85] See Maamarei Admor HaEmtza'ee, Drushei Chatunah, Ohr HaTorah Siddur, and Sefer HaMaamarim 5657 ibid.

[86] See Talmud Bavli, Brachot 17a; Zohar II 20b; Shnei Luchot HaBrit 211b.

[87] See the citations in the preceding note; Also see Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, Section 43a, and elsewhere.

[88] See Sefer HaMaamarim 5657 p. 170 and on.

[89] Psalms 149:3

[90] See Siddur Im Da"Ch 110d and on; Maamarei Admor HaZaken, Ketuvim Vol. 1 p. 233 and on; Ohr HaTorah Terumah p. 1,474.

This is because, as explained elsewhere,[91] in the coming future, even the lower end of the Line-*Kav* will touch and adhere to the limitless light of the Unlimited One that surrounds under the worlds, and there thereby will be an actual revelation of the surrounding aspect of the limitless light of the Unlimited One through the Line-*Kav*. See the discussion on this in the discourse entitled "*Yom Tov Shel Rosh HaShanah*" 5659.[92] Therefore, the advantage of the coming future is that the body will be Godliness,[93] which will be brought about through the revelation of the general encompassing light (*Makif HaKlalli*). We attain this specifically through the nullification and union of the vessels (*Keilim*).

Summary: However, it is from the aspect of the Upper Purity (*Tehiru Ila'ah*) that there is the empowerment for the nullification (*Bittul*) of the vessels (*Keilim*), and that they will be nullified in the essence of their beings. For, the root of the vessels (*Keilim*) is from the encompassing light (*Ohr Makif*). Therefore, it specifically is the giving up of the body that reaches the aspect of the Essential Self of the limitless light of the Unlimited One. In the coming future, when there will be a revelation through the Line-*Kav* of the aspect of the Great Circle (*Iggul HaGadol*) that precedes the Line-*Kav*, the physical body will then be Godly.

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[91] See Maamarei Admor HaZaken 5569 p. 45; Ohr HaTorah Bereishit 41b; Also see later in Ch. 246 (*Hemshech* 5672 Vol. 3 p. 684); Sefer HaMaamarim 5679 p. 493; 5702 p. 122; Likkutei Sichot Vol. 35 p. 136.

[92] Sefer HaMaamarim 5659 p. 106.

[93] Also see Maamarei Admor HaZaken ibid. p. 42 and on; Sefer HaMaamarim 5659 p. 100 and on; Sefer HaSichot, Torat Shalom p. 122.

63.

Now, the two levels of the Upper Purity (*Tehiru Ila'ah*) and the Lower Purity (*Tehiru Tata'ah*) are the general encompassing lights (*Makifim Klalliyim*) of the worlds. However, there also are particular encompassing lights (*Makifim Pratiyim*). This is the matter of the Crown-*Keter* of the world of Emanation (*Atzilut*), which is the desire to emanate the world of Emanation (*Atzilut*), and likewise, the Crown-*Keter* of the world of Creation (*Briyah*), which is [the desire] to create the world of Creation (*Briyah*), down to the Crown-*Keter* of the world of Action (*Asiyah*), which is the particular desire (*Ratzon*) for the world of Action (*Asiyah*).[94]

The explanation is that about the simple desire in the limitless light of the Unlimited One that precedes the constriction (*Tzimtzum*), even though it is that which arose in His desire, blessed is He, to emanated and to create, and this is especially so in the aspect of the Primordial Thought (*Machshavah HaKedoomah*) of the Lower Purity (*Tehiru Tata'ah*) which relates to the worlds, (since when it comes to the simple desire that precedes the constriction (*Tzimtzum*), even though it is the desire for everything that was brought into being, and He estimated within Himself in potential everything that was destined to be actualized, nevertheless, there the worlds have no existence at all, which is not so in the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*), being that with this thought they were brought

[94] See Ohr HaTorah Tazriya ibid. (p. 505 and on).

into being etc.) Nevertheless, in this thought everything is still in a state of concealment and in a state of being completely subsumed, such that they all are in a state of complete equality, for as known, in Primordial Man (*Adam Kadmon*) the world of Emanation (*Atzilut*) and the world of Action (*Asiyah*) are literally equal.[95]

This is because of two things. The first is that it can be said that as they are in Primordial Man (*Adam Kadmon*), the light and revelation is equally present in all of them. Although it is so that in their subsequent coming into being in actuality, there is a very great distance of comparison between the world of Action (*Asiyah*) compared to the world of Emanation (*Atzilut*), in that in the world of Emanation (*Atzilut*) the limitless light of the Unlimited One is manifest and shines in a revealed way in the vessels (*Keilim*) of the world of Emanation (*Atzilut*), and "He and His organs are one,"[96] whereas in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) they are separate, nevertheless, as they are in Primordial Man (*Adam Kadmon*) it can be said that the light [shines] in them equally.

For, just as it is that after they were brought into being the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*) surrounds and encompasses them all equally, since the Circles (*Iggulim*) of Primordial Man (*Adam Kadmon*) extend under the world of Action (*Asiyah*), this likewise is so of their inclusion in the Primordial Thought

[95] See Likkutei Torah Tazriya ibid. (21a); Shir HaShirim 18a.
[96] Introduction to Tikkunei Zohar 3b

(*Machshavah HaKedoomah*) before their coming into being, that they all are equally in a state of light and revelation.

This is like [how it is] upon the revelation of the essential soul powers, in that the light of the soul shines in all of them equally, even though they essentially are divided in the their levels, as explained before in chapter twenty-two.[97] Thus, how much more is this so in how they are included in the essence, that the light shines in all of them equally. The same is so of the worlds and *Sefirot* as they are included in Primordial Man (*Adam Kadmon*), that the light shines in all of them equally.

(Now, after they were brought into being, in the world of Emanation (*Atzilut*), at the very least some small measure of illumination is revealed. In contrast, this is not so of the world of Action (*Asiyah*). For example, at the very least, in the brain the desire (*Ratzon*) shines in a revealed way. As explained elsewhere[98] and as will be explained later with the help of *HaShem*, blessed is He, primarily this is in the aspect of the particular desire (*Ratzon Prati*), however, in the brain the thought is revealed, whereas in the foot it is concealed. It thus may be said that this aspect is the Upright Stature (*Yosher*) of Primordial Man (*Adam Kadmon*).)

The second thing is that because in the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*) they are in a state of complete concealment, in that they are not the aspect of the existence of something to have

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[97] *Hemshech* 5672 Vol. 1 p. 46.

[98] See Likkutei Torah Korach 52d, cited in Kitzurim v'Ha'arot L'Tanya p. 111; Sefer HaMitzvot of the Tzemach Tzeddek 15a; Ohr HaTorah Shlach p. 569.

divisions of levels, since they all are literally subsumed in this thought, and are not in a state of discernable existence at all.[99] See the discussion about this in the continuum of discourses entitled "*Yom Tov Shel Rosh HaShanah*" 5666,[100] about how in Primordial Man (*Adam Kadmon*) they are in a state of complete simplicity from all definition.

This is like the explanation before in chapter nineteen[101] about the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) concealed in the limitless light of the Unlimited One before the constriction (*Tzimtzum*). The same is so[102] of the *Sefirot* and worlds as they are included in Primordial Man (*Adam Kadmon*). (Because of this they all can equally receive the light.)

Therefore, for there to be the actual coming into being of the worlds, and in a way that the worlds are divided in their levels, there must be a particular desire (*Ratzon Prati*) for each world in particular. The analogy[103] for this is a person who builds a house. At first, the desire is for the house in general. Even though within this desire the house is there with how its form will be, with all its rooms, levels, doorways and windows, as well as the wood, stones, and earth etc., nonetheless, [at this point] all this is not yet recognized as a particular desire, but

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[99] See Likkutei Torah Masei ibid.; Biurei HaZohar of the Tzemach Tzeddek ibid. (p. 259 and on); Sefer HaMaamarim 5652 p. 42 and on; *Hemshech* 5666 p. 262 [translated as Hemshech Samech-Vav, Vol. 2, Discourse 24].

[100] *Hemshech* 5666 p. 280 and on, [translated as Hemshech Samech-Vav, Vol. 2, Discourse 26).

[101] *Hemshech* 5672 Vol. 1 p. 39 and on.

[102] *Hemshech* 5672 Vol. 1 p. 155, note 100 [textual variance].

[103] Biurei HaZohar of the Tzemach Tzeddek cited in note 1 ibid. (p. 258 and on); Sefer HaMaamarim 5652 p. 39 and on; *Hemshech* 5666 p. 265, translated as Hemshech Samech-Vav, Vol. 2, Discourse 24; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16.

rather is the desire for the house in general. Later, when it comes to be actualized, there then is the particular desire for each room and each level, and for each thing in particular.

The same is so Above, that the Primordial Thought (*Machshavah HaKedoomah*) is the thought and desire for the worlds in general, within which they still are all concealed, and then the particular desire for each world in particular is drawn down.

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Now, with the above in mind, we can understand the verse, "It shall be when you enter the land that *HaShem*-יהו"ה your God gives you." To explain,[104] the [word] "land-*Aretz*-**ארץ**" is of the same root as "desire-*Ratzon*-**רצון**," as in the teaching of our sages, of blessed memory,[105] "Why is her name called 'Land-*Aretz*-**ארץ**' because she ran with desire-*Ratzetah*-**רצתה** to fulfill the desire-*Ratzon*-**רצון** of her Owner etc." It thus refers to the simple desire (*Ratzon Pashut*) of the soul.

About this the verse states, "that *HaShem*-יהו"ה your God gives you," in that the revelation of the simple desire (*Ratzon Pashut*) is something granted from Above. This is the matter of the "heritage-*Nachalah*-נחלה," referring to the aspect of the encompassing lights (*Makifim*) of the soul, as in the

[104] Regarding the coming section, see the discourse entitled "*Ki Tavo*" cited in note 3.

[105] Midrash Bereishit Rabbah 5:8

verse,[106] "The current-*Nachalah*-נחלה surged over our souls," as explained elsewhere.[107]

However, to come to the simple desire (*Ratzon Pashut*), there first must be service that accords to reason and intellect. This then, is the meaning of the words, "It shall be when you enter the land etc.," for "there is one kind of desire, and there is another kind of desire."[108] That is, there is desire (*Ratzon*) according to reason and intellect, and there is desire (*Ratzon*) that transcends reason and intellect. First there must be the desire that accords to reason and intellect, through which he thereby becomes a receptacle for the revelation of the desire that transcends reason and intellect.

This is the matter of prayer (*Tefillah*), which is the contemplation (*Hitbonenut*) during the verses of song (*Pesukei d'Zimrah*) and the blessings of the *Shema* recital. The matter of the verses of song (*Pesukei d'Zimrah*) is that they are glorifications and praises about the creation and coming into being of the worlds, and during the blessings of the *Shema* the contemplation is about the nullification of the angels. Then, during the *Shema* recital is the nullification of the souls in their grasp of Godliness, as it states,[109] "Listen Israel etc." All this is service according to reason and intellect.

One thereby comes to the Amidah prayer with the nullification that transcends reason and intellect. For, as

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[106] Psalms 124:4

[107] See Likkutei Torah, Drushim L'Rosh HaShanah 62b; Ohr HaTorah (p. 2,061) and Sefer HaMaamarim (p. 458) cited in note 3.

[108] See Zohar III 129a (Idra Rabbah); Also see 289b (Idra Zuta); Torah Ohr Vayakhel 87d; Likkutei Torah Shir HaShirim 47d and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40.

[109] Deuteronomy 6:4

known, prayer is called "a ladder set earthward-*Artzah*-ארצה,"[110] meaning service that is according to reason and intellect, "and its head reaches heavenward," referring to the aspect of encompassing lights (*Makifim*) of the soul, this being what "*HaShem*-יהו"ה your God gives etc."

However, the matter of "and you inherit it" refers to inheriting the land from the seven nations. In our service of *HaShem*-יהו"ה this refers to the refinement of the seven emotions of the animalistic soul in a way of transforming darkness into light.[111] Through doing so, we inherit the lights of the world of Chaos-*Tohu* which transcends the world of Repair-*Tikkun*.

This specifically happens when we reach the encompassing light (*Ohr Makif*) by nullifying the materiality. This is because the root of the materiality is from the vessels (*Keilim*). Thus, by bringing about nullification of the materiality in oneself, he thereby brings the repair and nullification of the vessels (*Keilim*) Above, which, as explained before, reaches the encompassing light of the Upper Purity (*Tehiru Ila'ah*).[112]

Now, the difference between an inheritance (*Yerushah*) and a gift (*Matanah*) is well known. That is, a gift has cessation, whereas an inheritance has no cessation.[113] To explain, when it comes to the love that accords to reason and intellect, after

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[110] Genesis 28:12; See Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

[111] See Zohar I 4a

[112] Ch. 62 (*Hemshech* 5672 Vol. 1 p. 153 and on).

[113] See Talmud Bavli, Bava Batra 129b; 133a; Mishneh Torah, Hilchot Zechiyah uMatanah Ch. 12; Shulchan Aruch, Choshen Mishpat 248; Ohr HaTorah Bereishit 11a; 17a; Ki Tisa p. 1,970 and on; Re'eh p. 761 and on.

prayer it changes and passes, and there thus is also an automatic changing and passing of the love that transcends reason and intellect, being that the receptacle for this is the love that accords to reason and intellect. Thus, when this love ceases, automatically the love that transcends reason and intellect also ceases. In contrast, when it comes to inheritance (*Yerushah*), brought about by the refinement of the animalistic soul in a way of transformation (*It'hapcha*), in this there is no cessation.

Now, these two levels of the gift (*Matanah*) and the inheritance (*Yerushah*), both are encompassing aspects (*Makif*). However, the matter of the words, "and [you] **dwell** in it" is that this should be inwardly manifest (*b'Pnimiyut*). That is, the encompassing light (*Makif*) should shine inwardly (*b'Pnimiyut*).

This is like how it will be in the coming future, when there will be a bond between the encompassing light (*Ohr Makif*) and the inner manifest light (*Ohr Pnimi*), as explained before.[114] In our service of *HaShem*-יהו"ה, blessed is He, this is the matter of the Torah [study] that follows prayer. This is because Torah is the aspect of the inner manifest light (*Ohr Pnimi*), and in Torah study that follows prayer, the encompassing light (*Makif*) shines in a way that is inwardly manifest (*b'Pnimiyut*). This is because the service in the way of the above-mentioned loves, and the labor of refining and purifying the animalistic soul, all take place during prayer. It only is that in prayer it is in a state of encompassing (*Makif*), whereas in Torah [study] this comes in an inwardly manifest way (*b'Pnimiyut*).

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[114] Ch. 62 (*Hemshech* 5672 Vol. 1 p. 154).

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Now, the above refers to the whole year in general. However, this is especially so during Elul, Rosh HaShanah, Yom HaKippurim, and the holiday of Sukkot. For, on Rosh HaShanah is the acceptance of the yoke of the Kingdom of Heaven, this being the revelation of the light of the essence of the soul, as explained before.[115]

Now, this likewise is so Above, in that there then is a revelation of His Essence, as it states,[116] "*HaShem*-יהו"ה has bared His holy arm etc." Likewise, the repentance (*Teshuvah*) of Rosh HaShanah is the aspect of the Upper Repentance (*Teshuvah Ila'ah*),[117] and is the matter of the verse,[118] "The spirit shall return to God who gave it," this being the revelation of essence of the soul.

The preparation for this takes place during the month of Elul, with the aspect of the Lower Repentance (*Teshuvah Tata'ah*), which is the departure from evil.[119] [This happens] when he is embittered over his distance from Godliness in the particulars of his thoughts, speech and actions, through which he thereby will depart from the evil. This is the preparation for the Upper Repentance (*Teshuvah Ila'ah*) of Rosh HaShanah.

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[115] In Ch. 61 (*Hemshech* 5672 Vol. 1 p. 152).

[116] Isaiah 52:10; Also see Zohar III 214b

[117] See Likkutei Torah, Drushim L'Shabbat Shuvah 66c; 67d; Ohr HaTorah Drushim L'Rosh HaShanah p. 2,095.

[118] Ecclesiastes 12:7; Also see Likkutei Torah, Ha'azinu 71c and on; Sefer HaMaamarim 5627 p. 195.

[119] See Maamarei Admor HaEmtza'ee, Ki Teitzei p. 657; Ohr HaTorah Ki Teitzei p. 990.

Now, when it comes to the Lower Repentance (*Teshuvah Tata'ah*), this is in the power of each and every one to come to by his own strength. For, just as service that accords to reason and intellect is by his own strength, so likewise the Lower Repentance (*Teshuvah Tata'ah*) is by his own strength.

That is, when he is a "master of accounting"[120] of his particular matters and is very embittered in his soul over this, (that is, over the fact that, in truth, all [his] matters that are not directed to *HaShem*-יהו"ה are not good, especially matters that are in complete opposition etc., [he then will have] true embitterment, which is the matter of the uprooting of the desire [for them] etc.),[121] and he will then make a very strong decision in his soul not to continue like this, and to no longer return to folly etc.[122]

The auspicious time for this is during the days of Elul, especially during the days of Selichot, at which time one must examine his deeds[123] and be embittered over them, and to make a strong decision about the future etc., through which he departs from the evil. He thereby becomes a receptacle for the Upper Repentance (*Teshuvah Ila'ah*) of Rosh HaShanah, this being the revelation of the Essence of the One Above, as it states, "*HaShem*-יהו"ה has bared etc.," through which there is the revelation of the essence of the soul.

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[120] See Zohar III 178a; Tanya, Ch. 29 (36b); Iggeret HaTeshuvah Ch. 7 (97a).

[121] See Kuntres uMaayon, Maamar 14, Ch. 2.

[122] See Tanya, Iggeret HaTeshuvah, Ch. 1 (91a); Also see Mishneh Torah, Hilchot Teshuvah 2:2.

[123] See Minhagei Maharil, Hilchot Yamim Nora'im; Mateh Moshe, Siman 778; Mateh Ephraim, Siman 581:10, and elsewhere.

Then, on Yom HaKippurim, there is an illumination of even higher revelations. This is brought about through the afflictions of Yom HaKippurim, by the diminishment of the fat and blood, through which there is a radiance of the aspect of the encompassing light (*Makif*) of the Upper Purity (*Tehiru Ila'ah*), as the verse states, "For in a cloud I will appear," in which "I will appear-*Eira'eh*-אראה" means with His Essential Self. This is brought about through cloud, specifically the cloud of the incense (*Ketoret*), referring to the matter of refining the evil of the animalistic soul in a way of transformation (*It'hapchah*), as explained elsewhere.[124] However, all this is [still] in an encompassing way (*Makif*).

Then, on Sukkot, there is a radiance of the encompassing light (*Makif*) in an inner manifest way (*b'Pnimiyut*), this being the matter of the verse,[125] "You shall dwell in Sukkot," so that it is in a settled and inwardly manifest way. This is the meaning of the verse,[126] "Covered, for the day of our festival," in that all the drawings forth of Rosh HaShanah and Yom HaKippurim are primarily revealed on Sukkot, because then the radiance is in an inner manifest way (*b'Pnimiyut*).[127]

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[124] See Ateret Rosh, Shaar Yom HaKippurim, Ch. 2; Ch. 6 (29a and on; 36a and on); Maamarei Admor HaEmtza'ee, Yom Kippur, p. 1,134 and on; Sukkot p. 1,227 and on.

[125] Leviticus 23:42

[126] Psalms 81:4

[127] See Likkutei Torah, Nitzavim 48b; Drushim L'Rosh HaShanah 54c and on; Siddur Im Da"Ch 342d, and elsewhere.

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This then, is the meaning of the verse, "It shall be when you enter the land." That is, the "Land-*Aretz*-ארץ" refers to the aspect of the simple desire (*Ratzon*-רצון) that comes in the form of a gift from Above. There nevertheless must be [the aspect of] "when **you** enter the land," with service that accords to reason and intellect, this being by one's own strength, and is the receptacle etc.

About this they said in Sifri, "Do the commandment through which you will merit to enter the land," referring to the service of prayer and contemplation of Godliness, because this is with one's own strength and toil in coming to the love that accords to reason and intellect. It then follows "that *HaShem*-יהו"ה your God gives you" the abundant love (*Ahavah Rabbah*) that transcends reason and intellect.

Moreover, there should be the inheriting of the land through the refinement of the animalistic soul, through which there also is caused to be the drawing down of the encompassing aspect (*Makif*) of the Upper Purity (*Tehiru Ila'ah*), "and you dwell in it," this being the matter of engaging in Torah study after prayer, whereupon the encompassing light (*Makif*) shines inwardly (*b'Pnimiyut*).

Summary: Now, in the above-mentioned general encompassing lights (*Makifim Klalliyim*), all the *Sefirot* and worlds are in a state of being completely subsumed, such that they have no existence as they are in their beings and levels, as well as that fact that the revelation is equal in all of them. There

must therefore be a desire (*Ratzon*) for the coming into being of the entirety of the world, this being analogous to the general desire (*Ratzon Klalli*) and the particular desire (*Ratzon Prati*). It is based on the above that the verse, “It shall be when you enter [the Land] etc.,” is explained.

Discourse 17

"*Atem Nitzavim… -*
You are standing…"

Delivered on Shabbat Parshat Nitzavim, 5672[1]
By the grace of *HaShem,* blessed is He,

The verse states,[2] "You are standing today, all of you, before *HaShem*-יהו"ה your God, your heads, the leaders of your tribes etc." Now, as known,[3] wherever [in scripture] it states "today-*HaYom*-היום," it refers to the day of Rosh HaShanah. Likewise, when it states "today-*HaYom*-היום" here [in this verse], it also refers to Rosh HaShanah.[4] This is because on Rosh Hashanah everyone stands before *HaShem*-יהו"ה.[5] However, we must better understand the matter of everyone standing before *HaShem*-יהו"ה specifically on Rosh HaShanah.

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[1] This discourse appears to be founded upon the discourse entitled "*Lehavin Mah SheKatuv b'Etz Chayim SheYesh Shalosh Bechinot Adam*" in Ohr HaTorah Inyanim p. 87 and on; Discourse entitled "*Eetah b'Yalkut Achat Sha'alti*" in Ohr HaTorah Eikev p. 579 and on [which is the discourse entitled "*Ani LeDodi*" 5629 p. 326 and on)],* as cited in later notes. Part of the discourse entitled "*BaSukkot Teishvu*" 5694 (Sefer HaMaamarim 5711 p. 52 and on) appears to be founded upon this discourse, as cited in later notes. [* It appears to be founded upon the discourse entitled "*Achat Sha'alti*" in Maamarei Admor HaZaken 5563 Vol. 2 p. 704 and on.]

[2] Deuteronomy 29:9

[3] See Ramaz to Zohar II 32b, cited in Nitzutzei Ohr to Zohar there.; Likkutei Torah Ki Tavo 41c; 42a.

[4] See Megaleh Amukot Nitzavim, section beginning "*b'Aseeree*" (60d); Pa'aneach Raza, end of Parshat Nitzavim; Likkutei Torah Ki Tavo ibid., and beginning of Nitzavim.

[5] See Likkutei Torah ibid.

Now, the word "standing-*Nitzavim*-נצבים" here is in the passive voice (*Lashon Nifal*),[6] in that they are affected from Above. We thus must understand the matter of the souls of the Jewish people being affected from Above.

We also must understand why the verse enumerates the particular levels of the souls of the Jewish people, "Your heads, the leaders of your tribes, your elders etc.," for did it not already state "all of you?" This being so, why must every level be enumerated in particular?

Now, to understand all this, we must begin with the explanation before,[7] that the limitless light of the Unlimited One, which comes down in an encompassing way (*Makif*) over the worlds, has two encompassing aspects (*Makifim*) in it, the general encompassing light (*Makif Klalli*) and the particular encompassing light (*Makif Prati*).

The general encompassing light (*Makif Klalli*) (that follows the constriction-*Tzimtzum*) is the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*). In contrast, the particular encompassing light (*Makif Prati*) is the Crown-*Keter* of the world of Emanation (*Atzilut*).

To further explain, about the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*), even though everything is included in it, nevertheless the coming into being of actual novel existence cannot come from this. This is because in the Primordial Thought (*Machshavah HaKedoomah*) all the worlds are in a state of equality.

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[6] Ohr HaTorah Nitzavim p. 1,189; p. 1,197; p. 1,201; p. 1,203; p. 204 and on.
[7] Ch. 60 and on (*Hemshech* 5672 Vol. 1 p. 148 and on).

Now, as explained before,[8] the equality is in two matters. The first matter is regarding the revelations. That is, it can be said that as they are in Primordial Man (*Adam Kadmon*) the illumination in the world of Action (*Asiyah*) is as it is in the world of Emanation (*Atzilut*).

The second matter is that they have no recognizable existence there at all, and it thus follows that there is no division of worlds there altogether. Thus, for there to be the existence of worlds and divisions, there must be a particular desire (*Ratzon Prati*) for each world as it is. This is the matter of the Crown-*Keter* of the world of Emanation (*Atzilut*), which is the particular desire (*Ratzon Prati*) for the world of Emanation (*Atzilut*).

64.

Now, about why there must be particular desires (*Ratzon Prati*) for the worlds, it is further understood that even though the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*) includes all the worlds, there nevertheless must be a particular desire (*Ratzon Prati*) for the worlds.

To explain, as known,[9] there are two aspects of desire (*Ratzon*). That is, even in the desire that transcends reason and intellect there are two kinds of desire (these being the concealed desire (*Ratzon Ne'elam*) and the revealed desire (*Ratzon*

[8] In Ch. 63 (*Hemshech* 5672 Vol. 1 p. 155).

[9] Regarding the coming section, see Ohr HaTorah Inyanim (p. 87 and on); Also see the discourse entitled "*BaSukkot Teishvu*" cited in note 1.

Galuy), or the power of desire (*Ko'ach HaRatzon*) and the desire (*Ratzon*)).

The first is actual desire, in that he desires something such that his soul is literally drawn to it, and he is pulled to that thing to adhere to it and attain it. Such is the matter of desire, in that it is the attraction and pull to a particular thing, not because of any reason or comprehension such that the reasoning is the cause for the desire and that without the reason he would not desire it, but it rather is that in and of himself he desires it and is drawn to it.

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(Now, there certainly[10] is some inner intention in this. However, even the intention is not in a way of reasoning and comprehension. To explain, there is desire that completely transcends intention, and in this there is no intention at all. This is an essential desire stemming from the actual essence. For example, this is analogous to the desire a father for his son, or the desire of the son for his father, which is an essential desire (*Ratzon Atzmi*) without intention.[11]

At times this becomes revealed, such that he is drawn and yearns with great yearning. This only stems from the essence, since he is of his own essence and being, and in this

[10] Regarding the coming section – until the end of Ch. 65 – see the discourse entitled "*BaSukkot Teishvu*" ibid.

[11] Also see Kuntres HaAvodah Ch. 5 (p. 31); *Hemshech* 5666 p. 81 and on, translated in Hemshech Samech-Vav, Vol. 1, Discourse 8; Also see earlier in Ch. 33 (*Hemshech* 5672 Vol. 1 p. 72, and later in Ch. 201 (Vol. 2 p. 559); Sefer HaMaamarim 5679 p. 48; 5698 p. 90.

there is no intention at all. Moreover, the quality of the father or of the son is of no relevance here.[12] Rather, the revelation of this desire is that the actual essence is drawn forth and revealed in this.

Now, the likeness to this Above, is the essential desire (*Ratzon Atzmi*) that the Essential Self of the Unlimited One has for the souls of the Jewish people, which only is because they are rooted in His Essential Self, blessed is He. This is as stated,[13] "Only your forefathers did *HaShem*-יהו"ה yearn for," even before the giving of the Torah.[14] This is the desire (*Ratzon*) for the souls of the Jewish people themselves, since they are rooted in His Essential Self.

About this the verse states,[15] "Not because you are more numerous than all the peoples etc." The meaning here[16] is that it is not because of the superiority of the souls of the Jewish people that He therefore desires them. This is because the word "more numerous-*MeiRubchem*-מרובכם" here, does not mean greatness in quantity, being that great quantity is not a reason to love.

Rather, the intention is to greatness in quality and level. In other words, it is not because of the great quality of the souls of the Jewish people that *HaShem*-יהו"ה desires them, but

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[12] In the discourse entitled "*BaSukkot Teishvu*" in note 1, "There is also no relevance in this of the qualities of the father and son as to their beings or statures over one another in their revealed powers."

[13] Deuteronomy 10:15

[14] See *Hemshech* 5666 p. 306; Discourse entitled "*Mayim Rabim*" 5717 (Sefer HaMaamarim Meluket Vol. 1 p. 61; p. 330 in the new edition; translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 6); Also see later in Ch. 193 (*Hemshech* 5672 Vol. 2 p. 541).

[15] Deuteronomy 7:7

[16] Also see Sefer HaMaamarim 5648 p. 186; 5685 p. 257; 5693 p. 546.

because of their essential self, in that they are rooted in His Essential Self, and thus the desire for them is literally an essential desire (*Ratzon Atzmi*).

To further explain, there also is a desire with great power, which is when the desire is into lofty matters. This is the matter of a roar, which is the powerful excitement coming from a powerful desire in a very lofty matter. An example is the verse,[17] "He roars and roars over His abode."

Likewise, our sages, of blessed memory, stated,[18] "The night consists of three watches, and over each and every watch, the Holy One, blessed is He, sits and roars like a lion, [saying], 'Woe to Me, that I have destroyed My house and exiled My children amongst the nations etc.'"

This roar is over the lack of revelation of Godliness. This is because in the time of the Holy Temple there was the actual revelation of the limitless light of the Unlimited One below, and the revelation was in the souls of the Jewish people. Thus, the roar over the lack of revelation is about this.

This is because Above, the desire is very great for there to be a revelation of Godliness below, as in the teaching,[19] "The Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds." Thus, because of the lack of revelation, and certainly such a lofty revelation as this, there is the roar.

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[17] Jeremiah 25:30

[18] Talmud Bavli, Brachot 3a (as per the manuscript edition cited in Dikdukei Sofrim, as well as Machzor Vitri, Pirush HaKaddish, Section 9; Menorat HaMa'or, Ner 3, Klall 3, Part 1, Ch. 5; Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Tinyan 1:2).

[19] See Midrash Tanchuma Naso 16; Tanya, beginning of Ch. 36, and elsewhere.

Now, this desire is the desire for revelations (*Giluyim*) and the desire for Torah and *mitzvot* is likewise the desire for the revelation of Godliness. In contrast, the essential desire and love of the Holy One, blessed is He, for the souls of the Jewish people, is not because of revelations, but because of the essential self.

The verse thus states,[20] "Even while they will be in the land of their enemies, I will not reject them etc.," even during a time of distance. This is because "either way, they are My children,"[21] and "to exchange them with another nation is not possible,"[22] for no matter how they are, it is not possible to exchange them, Heaven forbid to think so. This is because this literally is an essential desire (*Ratzon Atzmi*).

The same is so in the souls of the Jewish people, in the revelation of the essence of the soul with the essential desire (*Ratzon Atzmi*) for the Essential Self of the Unlimited One, blessed is He, without any preparation or ulterior motive whatsoever.

To further explain, there is a desire that comes in a way of powerful excitement, this being the desire for the revelation of Godliness. This is like the verse,[23] "As a deer longs for brooks of water, [so my soul longs for You, O' God]," this being the cry over the lack of revelation of Godliness. This is like the verse,[24] "My soul thirsts for You, my flesh longs for

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[20] Leviticus 26:44

[21] Talmud Bavli, Kiddushin 36a; Also see Shaalot uTeshuvot HaRashba, Section 194.

[22] Midrash Ruth Rabbah, Petichta 3.

[23] Psalms 42:2

[24] Psalms 63:2

You, in a parched and thirsty land with no water," in that there is no revelation of Godliness. This is the desire for revelations (*Giluyim*).

Likewise, in the desire of "who do I have in the heavens, [and but for You, I desire nothing] etc.,"[25] in which one does not desire revelations,[26] there nonetheless is some self-interest here.[27] That is, either he desires an essential drawing down, or he desires to become subsumed etc. Thus, all this has some element of self-interest.

Rather, the true essential desire (*Ratzon Atzmi*) is that the essential self of the soul is awakened to the essential self of the Godliness, without any self-interest altogether, and without any calculations for his soul. This only is because the soul is rooted in His Essential Self, and therefore, upon the revelation of the essential self of the soul, it is like a flame that ascends in and of itself,[28] in that it is drawn to Godliness in a way of essential desire (*Ratzon Atzmi*).

However, here what is meant is desire (*Ratzon*) that has an inner intention, though it too transcends reasoning. This is the matter of the desire for the coming into being of the worlds. For, our sages, of blessed memory, stated[29] on the verse,[30] "His

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[25] Psalms 73:25

[26] See Likkutei Torah Tazriya 20a and on; Sefer HaMitzvot of the Tzemach Tzeddek 138a and on.

[27] See Sefer HaMaamarim 5670 p. 32; Discourse entitled "*Lehavin Inyan Erev Rosh Chodesh v'Rosh Chodesh*" 5714 (Sefer HaMaamarim 5714 p. 33, translated in The Teachings of The Rebbe 5714, Discourse 4); Discourse entitled "*Margela b'Pumyah d'Rava*" 5740 (Sefer HaMaamarim Meluket Vol. 5 p. 95; Vol. 2 p. 88 in the new edition).

[28] See Rashi to Numbers 8:2

[29] Midrash Bamidbar Rabbah 10:1

[30] Song of Songs 5:15

thighs (*Shokav*-שוקיו) are pillars of marble," that "'His thighs-*Shokav*-**שוקיו**' refers to the world that the Holy One, blessed is He, yearned-*Nishtokek*-**נשתוקק** to create." The inner intention is this is because "the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds." In this too there is no reason or comprehension at all, but it only is because this is His desire, blessed is He.

Summary: In regard to the above matter is also understood that there are two kinds of desire (*Ratzon*). The first is the revealed desire (*Ratzon Galuy*) in the attraction to a particular something, in which there is an inner intention. (Parenthetically, the matter of the essential desire (*Ratzon Atzmi*) stemming from the essential self is explained, like His desire for the souls of the Jewish people in and of themselves, as well as the souls of the Jewish people desiring Godliness without any ulterior motive. Then there are desires for revelations, which stem from the revelation itself, like the desire for the Holy Temple and Torah and *mitzvot*, and the desire of the soul for the revelation of Godliness. However, what is being explained here is desire that has an inner intention) only that it transcends reason, and thus is an aspect of actual desire (*Ratzon*).

65.

However, there is another desire (*Ratzon*) that precedes this desire. (This is called the "hidden desire" (*Ratzon HaNe'elam*) or the "power of desire" (*Ko'ach HaRatzon*).)

This is when one's soul is not yet drawn to that something in a way of an actual attraction and pull to yearn for it.[31] It only is that it already is decided and agreed upon in his essential self that it is fitting and appropriate to desire this thing, and that it should come to be actualized. However, there is not yet the actual desire and pull of yearning for it, but only the decision that it is appropriate to desire it. This resolution and decision is after he already has been roused to it.

However, this is not the same matter as "the decided desire" (*Ratzon HaMuchlat*) explained elsewhere.[32] Rather, the decided desire (*Ratzon Muchlat*) explained here, comes after one already has become roused to the thing, and already has gone through the give and take of whether or not it is appropriate to desire it, and it was decided in him that it indeed is appropriate to desire it, but [this decision is] only in a way of an [inner] decision and resolution, rather than the actual desire (*Ratzon*) [for it]. It therefore is possible for years to pass by until he is aroused with the **actual** desire and yearning [for it]. Nonetheless, over the course of time the desire will come, as

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[31] See *Hemshech* 5672 Vol. 1 p. 161, note 31 [textual variance].

[32] See Sefer HaMaamarim 5665 p. 4 and on; 5703 p. 8 and on; Also see *Hemshech* 5666 p. 263 and on [translated in Hemshech Samech-Vav, Vol. 2 Discourse 24], where it states that: There is a decided desire (*Ratzon Muchlat*) that is even higher than this, which is not even the aspect of a "reason" (*Seebah*). This refers to the [absolute] decided desire in the Essential Self (*Ratzon HaMuchlat b'Etzem*) that altogether does not come through an arousal, but is decided in the Essential Self because of the Essential Self. This is as discussed at the beginning of the discourse entitled "*Yom Tov Shel Rosh HaShanah*" 5665 [Sefer HaMaamarim 5665 ibid.], that this [absolute] decided desire (*Ratzon Muchlat*) is not even a "reason" (*Seebah*) for the revealed desire (*Ratzon HaGaluy*). In contrast, the above-mentioned decided desire (*Ratzon Muchlat*) does come through an arousal in Himself, and thus, at the very least it is the aspect of a "reason" (*Seebah*).

well as its actualization, since[33] he already was roused to this and already resolved that this is worthy of desire. Thus, the desire will come, except that it could take some time etc. This resolve is called "thought" (*Machshavah*) and not actual desire (*Ratzon*).

This is because the word "desire-*Ratzon*-רצון" shares the same letters as "pipe-*Tzeenor*-צנור."[34] That is, just as a pipe, [the matter of] which is to draw down, so likewise desire (*Ratzon*) is that his soul is drawn to a specific something in a way of excitement, in that his soul becomes excited by that something. However, the resolution (*Heskem*) is not a desire (*Ratzon*) in a way of excitement at all, but only in thought (*Machshavah*), in that he has resolved and decided in his thought that this desire should be. Moreover, this is in the depth of the soul, which is separately transcendent in relation to the thing desired, such that it [is not] moved by it.

That is, the revealed desire (*Ratzon HaGaluy*) is in the levels of the soul that are close to actualization and relate to it, and therefore is in a way of excitement. In contrast, the resolution (*Heskem*) and concealed desire (*Ratzon HaNe'elam*) is on a level that still is separately transcendent.

This is akin to the intellect (*Mochin*) and emotions (*Midot*) that accord to reason and intellect. That is, when one sees something beloved, and understands in his intellect that this thing is good for him, he is roused with love for it. Now, sometimes we see that even if a person understands that

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[33] See *Hemshech* 5672 Vol. 1 p. 161, note 33 [textual variance].

[34] Zohar HaRakiya to Zohar I 51a (cited in Likkutei Torah Pinchas 78a); Pri Etz Chayim, Shaar HaSelichot, Ch. 8; Mikdash Melech to Zohar II 156a; Me'orei Ohr, Ot 90, Section 36.

something is good for him, he nonetheless is not roused with love [for it]. This is because his state is that of distance and separation from it (and in such a case it is because of the lack of connection etc., as explained elsewhere.[35] Nonetheless, however it is, it is in a way of separation, because of which he is not roused to it.)

The same is so of the "Hidden desire" (*Ratzon HaNe'elam*), being that it is on a lofty level of the soul, in a state of separate transcendence from actualization. Therefore, even though he is roused to this thing and it is resolved in him, he nonetheless does not become excited in this, to **actually** desire (*Ratzon*) it, but only has the resolution that it is appropriate to desire it. This being so, this desire[36] is called "thought" (*Machshavah*), and is akin to a "cold [dispassionate] thought" (*Machshavah Karah*)[37] that lacks excitement.[38] Likewise, this desire (*Ratzon*) is only a resolution and decision in thought.

We thus find that the difference between a resolution (*Heskem*) and a desire (*Ratzon*) is that the desire (*Ratzon*) is the

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[35] See Sefer HaMaamarim 5670 p. 159 and on.

[36] See *Hemshech* 5672 Vol. 1 p. 162 note 36 [textual variance].

[37] See Maamarei Admor HaEmtza'ee, Kuntreisim p. 82 (Kuntres HaHitpaalut), translated as Divine Inspiration.

[38] In the discourse entitled "*BaSukkot Teishvu*" cited in note 1 it states: To explain, thought (*Machshavah*) is a garment of the soul, and the soul is divided into two [parts], as taught by our Rebbe, whose soul is in Eden [in Tanya, Ch. 3]. So likewise the soul of man is divided into two [parts], intellect and emotions. Thus, when the garment of thought serves the emotions, and as mentioned before, all actualization comes about through the thought and rumination, wherein the emotions rouse the thought as to how to bring the desired thing to them from potential into actualization, thus, since the emotions are hot (passionate), therefore the thought is also hot (passionate). However, when the thought serves the intellect, since the intellect is cold (dispassionate)the thought thus is also cold (dispassionate) and is not in the category of excitement at all.

pull of the soul from remaining within its essential self, where it is divested of all things, to be drawn to something outside of itself when he so desires.

In contrast, in the resolution (*Heskem*), in which the soul resolves that it is appropriate to desire a specific thing, the essential self [of the soul] is not yet drawn to that thing at all. It only is that within the essential self, there is the resolution to be the source and root for the desire [that will come] over time.

Nevertheless, this too is a descent relative to the essential self of the soul as it is before making the resolution, in which it literally was in its essential self, where there is the divestment and negation of anything other than the self, such that there was not even a source for a drawing or pull to anything other than the self.

In contrast, the resolution (*Heskem*) is the lowering of the soul to be connected to something other than itself. However, it is unlike the descent of its essential being brought about through the desire (*Ratzon*), which is the actual attraction and pull to the thing.

This is not so of the resolution (*Heskem*), in which the soul is not[39] yet drawn to desire, but there only is the resolution in the essential self that it then will be drawn to desire it etc. This then is the intermediary between the essential self of the soul and the revealed desire (*Ratzon HaGaluy*).

Moreover, it was explained before in chapter forty-nine[40] that desire is not a power unto itself, but is only the pull and attraction of the soul. However, the soul itself is separate

[39] See *Hemshech* 5672 Vol. 1 p. 162 note 39 [textual variance].
[40] *Hemshech* 5672 Vol. 1 p. 114 and on.

and completely divested of all things. Thus, for there to be a revealed desire (*Ratzon HaGaluy*) in a way of being drawn to a particular thing, this comes through the medium of the above-mentioned resolution (*Heskem*), which is still as it is in the essential self, and only is the aspect of a lowering of its being. Thus, this is the intermediary for the revealed desire (*Ratzon HaGaluy*) to be.

Summary: Prior to the revealed desire (*Ratzon HaGaluy*) is the resolution (*Heskem*). That is, he has awakened to the thing and has resolved that it is necessary to desire it, but there is not yet the actual attraction with excitement. Rather, it only is that he thereby will come to have the desire. Therefore this is only called a "thought" (*Machshavah*), since it still is in his essential self, separate from the thing. This is unlike the desire which is the revelation and drawing to the thing that he desires. Nevertheless, this is an actual descent from his essential self and is therefore the intermediary medium between the essential self of the soul and the revealed desire (*Ratzon HaGaluy*).

66.

Now, from this example we can understand the matter as it is Above in the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*), which is like the resolution and decision in man's knowledge to do a particular thing, as it still is in his essential self, such that a draw and pull [to it] has not yet been caused in him.

The same is so of the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*), which is that it arose before Him, blessed is He, that there should be the coming into being of the entire existence of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), from the beginning of all levels etc., and so to speak, there came to be a decision about this in the way of a resolution (*Heskem*), that so shall it be.

However, this is not yet in a way of a drawing or pull to the constrictions of the worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*). Rather, it still is all in the way of a resolution in His Essential Self. Therefore, this only is a revelation to Himself, and is not yet in a state of being drawn down.

Nevertheless, this too is a descent and revelation relative to His Essential Self as He is before to the above-mentioned resolution that is not at all in a state of revelation. This is because, at the very least, the resolution is a revelation, except that it still is in His Essential Self and is not in a way of being drawn forth.

Now, it is from the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*) that the desire (*Ratzon*), which is the aspect of the Crown-*Keter* of the world of Emanation (*Atzilut*), is drawn down. For, as known, from Kingship-*Malchut* of Primordial Man (*Adam Kadmon*) the Crown-*Keter* of the world of Emanation (*Atzilut*) is brought about.[41] This is the matter of the drawing and pull for there to

[41] See Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital), Ch. 2.

be the coming into being of the ten *Sefirot* of the world of Emanation (*Atzilut*) and the world of Emanation (*Atzilut*) as a whole. That is, their coming into being is brought about by the desire (*Ratzon*), as explained before in chapter fifty-eight.[42]

This is because the desire (*Ratzon*) causes the opening of the source for the revelation of the lights (*Orot*) to be. This is like one who "learns from a place [in Torah] that his heart desires,"[43] in that through the desire, which is the pull and attraction of the soul, the revelation is thereby drawn down.

(Now, when one does something only because of the resolution, such as when he has resolved and decided to study Torah, and he thereby studies by the strength of this decision, meaning that it has yet to come into the category of desire, this is in a way of accepting the yoke (*Kabbalat Ol*). It thus is possible that in this there is not yet the revelation of the light to conceive and become wise. It only is when the resolve is with appropriate strength that he then binds himself to the subject with greater enthusiasm, thereby coming to the revelation of the desire (*Ratzon*), and also to the intellect, so that he conceives and becomes wise etc. Based on this it can be said that through the resolution (*Heskem*) a drawing down of the concealed knowledge (*Da'at HaNe'elam*) is caused, this being the essential bond that compels the desire and the source of the intellect, so that they come into revelation.[44] Also see the

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[42] *Hemshech* 5672 Vol. 1 p. 141 and on.

[43] See Talmud Bavli, Avodah Zarah 19a

[44] See Likkutei Torah Matot 87c; *Hemshech* "*v'Kachah*" and discourse entitled "*Vayeired HaAyit*" cited later in the discourse; Hagahot l'Drush HaMatchil "Patch Eliyahu ShebTorah Ohr" 5658 p. 46 and on; Sefer HaMaamarim 5659 p. 45; 5665 p. 404; *Hemshech* 5666 p. 86 [translated as Hemshech Samech-Vav, Vol. 1 Discourse 8; Also see later in *Hemshech* 5672 Vol. 3 p. 565; p. 1,306 and on.

discussion in chapter seventy-six of the large continuum of discourses entitled "*v'Kachah*,"[45] and elsewhere, in the discourse entitled "*Vayeired HaAyit*."[46] In contrast, the desire (*Ratzon*) is that he wants the revelation and this is what his soul is drawn to, thereby automatically bringing the revelations about.)

This then, is why the word "desire-*Ratzon*-רצון" shares the same letters as "pipe-*Tzeenor*-צנור," this being the aspect of drawing down. This [also] is the matter of [the eighth attribute of mercy,] "He preserves kindness-*Notzer Chessed*-נוצר חסד,"[47] this being Kindness-*Chessed* of the Crown-*Keter*, meaning the Kindness-*Chessed* of the desire-*Ratzon*-רצון, in that He desires a drawing down of Kindness-*Chessed*.

This is why [Kindness-*Chessed* of the Crown-*Keter*] is the source for the aspect of "He does kindness-*v'Oseh Chessed*-ועושה חסד,"[48] this being Kindness-*Chessed* of the chaining down of the worlds (*Seder Hishtalshelut*), as discussed in Torah Ohr in the discourse entitled "*Mareihem u'Maaseihem*."[49] That is, the word "He preserves-*Notzer*-נוצר" shares the same letters as "pipe-*Tzeenor*-צנור," and the same letters as "desire-*Ratzon*-רצון," and is the matter of the attraction and drawing down.

This then, is the matter of the Crown-*Keter*. That is, after the resolution and decision, all of which is still as it is in His Essential Self, such that it is not in a state of being drawn down and revealed, there then is the drawing down of the

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[45] Sefer HaMaamarim 5637 Vol. 2 p. 582 and on.
[46] See Sefer HaMaamarim 5658 p. 19 and on.
[47] Exodus 34:7
[48] Exodus 20:6
[49] Torah Ohr Yitro 69b and on.

Crown-*Keter*, which is the drawing down and revelation for the coming into being of the world of Emanation (*Atzilut*) and the coming into being of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

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(Now, based on this, it can be said that this is the matter of the words "holy-*Kodesh*-קדש" and "holy-*Kadosh*-קדוש."[50] That is "holy-*Kodesh*-קדש" is as it still is to Himself,[51] whereas "holy-*Kadosh*-קדוש" with the letter *Vav*-ו is the drawing down of the radiance from "holy-*Kodesh*-קדש." It too is holy and separately transcendent, but is the revelation to something else. In general, these [two aspects] are the revelation to Himself and the revelation to another.

This then, is why Primordial Man (*Adam Kadmon*) is the aspect of man of the world of Creation of the general worlds (*Adam d'Briyah d'Klallut*) and the Crown-*Keter* is the aspect of man of the world of Formation of the general worlds (*Adam d'Yetzirah d'Klallut*).[52] These are analogous to the aspects of thought (*Machshavah*) and speech (*Dibur*). For, as known, the worlds of Creation (*Briyah*) and Formation (*Yetzirah*) are analogous to thought and speech.[53] The difference between

[50] See Likkutei Torah Nitzavim 50b and on; *Hemshech* 5666 p. 663 and on [translated as Hemshech Samech-Vav, Vol. 4, Discourse 58].

[51] See Zohar III 94b

[52] See Maamarei Admor HaZaken Inyanim Vol. 1 p. 1 and on, and with the glosses in Ohr HaTorah Inyanim p. 77 and on; Likkutei Torah Masei 95a and on; Sefer HaMaamarim 5652 p. 97 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18.

[53] See Likkutei Torah Balak p. 67a; 69d

them, is that thought is the revelation to oneself, whereas speech is revelation to another, through which the actualization will be. The same is so of the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*), that it still is a revelation to Himself. In contrast, the Crown-*Keter* of the world of Emanation (*Atzilut*) is the aspect of speech (*Dibur*), this being the revelation necessary for the world of Emanation (*Atzilut*), which is the aspect of Action of the general worlds (*Asiyah d'Klallut*).

However, in the particular worlds, the world of Emanation (*Atzilut*) is the aspect of thought (*Machshavah*), as stated in Etz Chayim.[54] However, in the general levels (*Klallut*), the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*), and the Crown-*Keter* of the world of Emanation (*Atzilut*) are the matters of thought and speech.)

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This then, is why the desire (*Ratzon*) must be even once everything already arose in the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*). This is because it all is [still] in the hidden thought and desire (*Machshavah v'Ratzon Ne'elam*) and there then must be the revealed desire (*Ratzon Galuy*).

[54] Etz Chayim, Shaar 47 (Shaar Seder ABY"A) Ch. 2

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Now, it can also be said that Primordial Man (*Adam Kadmon*) is unlimited (*Ein Sof*) in comparison to the world of Emanation (*Atzilut*), as stated in Etz Chayim, Shaar Seder HaAtzilut at the beginning of chapter one. The explanation is that even though it is the aspect of "Man-*Adam*-אדם," it also is the aspect of "Primordial-*Kadmon*-קדמון." That is, this is the thought that arose in the Unlimited One (*Ein Sof*), the Predecessor of all the predecessors (*Kadmon L'Kol HaKedumim*).[55] That is, just as He is Preexistent (*Kadmon*-קדמון), so is His thought preexistent (*Kadmon*-קדמון), as explained elsewhere.[56] Therefore, all levels in it are in an unlimited state (*Ein Sof*). Thus, for there to be the ten *Sefirot* of the world of Emanation (*Atzilut*), this comes about through the Crown-*Keter*. For, as known, the Crown-*Keter* is the intermediary between the Unlimited One (*Ein Sof*) and the world of Emanation (*Atzilut*),[57] and is that which arose in His desire, blessed is He, for there to be ten *Sefirot*.

Summary: The likeness to this Above is that the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*) is the aspect of the resolution (*Heskem*) that still is in His Essential Self. From this there is a drawing

[55] Tikkunei Zohar, Tikkun 19 (42a); Tikkun 70 (120a; 133a) – cited in Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 4.

[56] See Sefer HaMaamarim 5640 Vol. 1 p. 242 and on; 5656 p. 380; Also see earlier in Ch. 21 & Ch. 38 (*Hemshech* 5672 Vol. 1 p. 45; p. 84).

[57] See Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 1; Likkutei Torah Zot HaBrachah 99a; Shir HaShirim 7d and on; Sefer HaMaamarim 5659 p. 194 and on; p. 208 and on.

down of the revealed desire (*Ratzon Galuy*) for the world of Emanation (*Atzilut*) to be. (In the soul, it is through the resolution (*Heskem*) that one comes to the concealed knowledge (*Da'at HaNe'elam*) that compels the revelation of the desire (*Ratzon*) and intellect (*Sechel*).) This is the matter of "holy-*Kodesh*-קדש" and "holy-*Kadosh*-קדוש," these being the revelation to Himself and the revelation to another. This is the matter of the Crown-*Keter* of the world of Emanation (*Atzilut*). Moreover, Primordial Man (*Adam Kadmon*) is still in an unlimited state (*Ein Sof*) and for there to be the world of Emanation (*Atzilut*), this comes about through the intermediary medium of the Crown-*Keter*.

67.

Now, about the Crown-*Keter* of the world of Emanation (*Atzilut*), since it is the particular encompassing light (*Makif Prati*) of the world of Emanation (*Atzilut*), from this there is no drawing down of the nullification of all the creations, as there is in Primordial Man (*Adam Kadmon*), which is [the nullification of] "every stature shall prostrate before You,"[58] as explained before in chapter sixty.[59]

However, this aspect and level is present in each and every Jew, being that their souls are rooted in the world of Emanation (*Atzilut*), as it states,[60] "The soul that You have given within me, she is pure etc." That is, every soul, including

[58] See the "*Nishmat Kol Chai*" prayer.
[59] *Hemshech* 5672 Vol. 1, p. 148 and on.
[60] In the "*Elokai Neshamah*" blessing (Talmud Bavli, Brachot 60b).

the souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), are rooted in the world of Emanation (*Atzilut*). This is as stated in the Book for Average People (Tanya),[61] that even the *Nefesh* of the world of Action (*Asiyah*) has something in it of the ten *Sefirot* of the world of Emanation (*Atzilut*), and "Israel ascended in thought,"[62] meaning in the concealed thought (*Machshavah Stima'ah*) of the Long Patient One (*Arich Anpin*). Thus, the encompassing aspect (*Makif*) of the Crown-*Keter* is also present in each and every Jew, this being the matter of the hidden love (*Ahavah Mesuteret*) and the desire of the heart (*Re'uta d'Leeba*) that transcends reason and intellect, and is present in every single Jew.

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This then, is the meaning of the verse,[63] "There the tribes ascended… a testimony for Israel." At first glance, what is the meaning of "a testimony-*Eidut*-עדות?" However, the explanation[64] is that testimony is [required] for something that is hidden and concealed, in that about that which is revealed testimony is not required. Moreover, this is not just so of that which is actually revealed, but even for things that are destined to imminently be revealed, complete testimony is not required for this. This is as known in Talmud,[65] that this is why they

[61] See Tanya, Ch. 18 (23b); Iggeret HaKodesh, Epistle 15 (121a).

[62] Midrash Bereishit Rabbah 1:4

[63] Psalms 122:4

[64] See Likkutei Torah Pekudei 4a and on; Also see earlier in Ch. 44 (p. 99); Also see Sefer HaMaamarim 5700 p. 51 and on; Likkutei Sichot Vol. 19 p. 190 and on.

[65] Talmud Bavli, Rosh HaShanah 22b

believed the testimony of a woman, the testimony of a single witness, and the testimony of a witness who [only] heard from the mouth of [another] witness etc.[66] Rather, testimony is only necessary for something that is hidden and concealed.

The likeness to this Above is the limitless light of the Unlimited One, the Concealed of all concealed, the aspect of His light that surrounds all worlds (*Sovev Kol Almin*) which transcends the aspect of revelation. For this, testimony applies. That is, through the testimony there is a drawing down of the revelation of this aspect and level. This is why the *mitzvot* are called "testimonies-*Eidut*-עדות," as the verse states,[67] "I rejoiced in the way of Your testimonies." That is, through the *mitzvot*, these being the will and desire of the Supernal One, a revealed illumination of the limitless light of the Unlimited One, the Concealed of all concealed, is caused.

The same is so of the verse, "There the tribes ascended… a testimony for Israel." This is because the twelve tribes are from the six directions of the world of Emanation (*Atzilut*), as the verse states,[68] "Six of their names… and the names of the six remaining etc." This refers[69] to the matter of

[66] See Talmud Bavli, Shabbat 145a and on; Mishneh Torah, Hilchot Geirushin 12:15; 13:29

[67] Psalms 119:14

[68] Exodus 28:10

[69] See Torat Chayim Tetzaveh 345c and on.

the twelve diagonal lines (*Yod-Beit Gevulei Alachson*),[70] as known.[71]

Now, the emotions (*Midot*) are drawn from the intellect (*Sechel*). However, there is also the root of the emotions in that which is higher than the intellect. This refers to the aspect of "the mountains of darkness" (*Turei Chashucha*) mentioned in Zohar.[72] About this the verse states,[73] "Your forefathers dwelt over the River (*Nahar*)," as explained elsewhere.[74] This then, is the meaning of the verse, "There the tribes ascended," this being the matter of the teaching, "Israel ascended in thought."[75] From this aspect the *Nefesh* is also drawn, this being the aspect of the self-sacrifice (*Mesirat Nefesh*) and the desire of the heart (*Re'uta d'Leeba*) which transcend the intellect. About this the verse [continues and] states, "A testimony to Israel," in that this is a testimony and hint to the concealed aspect, the aspect of the limitless light of the Unlimited One, the Concealed of all concealed. This refers to the fact that "the Holy One, blessed is

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[70] See Sefer Yetzirah 5:1 and the commentators there; Sefer HaBahir, Section 42-43 (95); Pardes Rimonim, Shaar 21 (Shaar Pratei HaSheimot) Ch. 6 and on; Also see Maamarei Admor HaZaken 5567 p. 49 and on; p. 58 and on; Maamarei Admor HaEmtza'ee Bamidbar Vol. 1 p. 123 and on; Ohr HaTorah Bereishit 6b and on; 15a and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

[71] See Zohar III 118b; Likkutei Torah Masei 94a and on; Biurei HaZohar of the Mittler Rebbe 174c and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 449 and on; Also see the citations in the preceding note.

[72] See Zohar III 208a; 249a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

[73] Joshua 24:2

[74] See Torah Ohr Mikeitz 35d; Mishpatim 76a; Likkutei Torah Pekudei 7c; Emore 37b; 39b; Bechukotai 47a; Naso 21a; 23a; Ohr HaTorah Lech Lecha Vol. 4 p. 690b.

[75] Bereishit Rabbah 1:4 ibid.

He, gives a soul (*Neshamah*) into him,"[76] this being the aspect of the desire of the heart (*Re'uta d'Leeba*), being that this is the primary aspect of Godliness in the soul,[77] meaning that which is given by the Holy One, blessed is He.[78]

To further explain,[79] there are four levels in the soul. There is the desire (*Ratzon*) which transcends the intellect, there is the intellect (*Sechel*), the thought (*Machshavah*) and speech (*Dibur*) which are considered as a single level, since they are matter (*Chomer*) and form (*Tzurah*), and there is action (*Ma'aseh*). These are the aspects of the *Nefesh*, *Ru'ach*, *Neshamah*, and the *Neshamah* of the *Neshamah*.

Now, the *Nefesh*, *Ru'ach*, and *Neshamah* are rooted in the ten *Sefirot* of the world of Emanation (*Atzilut*) and are from the portion of the Father-*Abba* and Mother-*Imma*, meaning, the aspects of Wisdom-*Chochmah* and Understanding-*Binah*. However, when it states that "the Holy One, blessed is He, gives a soul (*Neshamah*) into him," this refers to the *Neshamah* of the *Neshamah*,[80] which is the soul of the *Nefesh*, *Ru'ach*, and *Neshamah*.

About this the verse states,[81] "[Who has] numbered the quarter of Israel." The meaning of "quarter-*Rova*-רובע" is

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[76] See Talmud Bavli, Niddah 31a that "there are three partners in man: The Holy One, blessed is He, his father, and his mother… and the Holy One, blessed is He, gives a spirit and soul into him."

[77] See earlier in Ch. 44; Also see later in Ch. 153; 254 (*Hemshech* 5672 Vol. 1 p. 99; Vol. 2 p. 412; Vol. 3 p. 693; p. 707).

[78] See Ohr HaTorah Inyanim cited in note 1, Ch. 86 and on).

[79] Regarding the coming section, See Ohr HaTorah Eikev and Sefer HaMaamarim 5629 cited in note 1.

[80] See Ohr HaTorah Inyanim cited in note 1, Ch. 86 and on).

[81] Numbers 23:10

"four-*Arba'ah*-ארבעה,"[82] referring to the four above-mentioned levels of the soul. Additionally, "quarter-*Rova*-רובע" also means "a fourth-*Revi'it*-רביעית,"[83] the aspect of the desire (*Ratzon*), this being the primary aspect of the Jewish people. This is because, intellect and thought, speech, and action, also are present in the idolatrous nations drawn from the ten *Sefirot* of the external husks (*Kelipot*).

In contrast, in the souls of the Jewish people, besides the fact that the above-mentioned levels in them are from the ten *Sefirot* of the side of holiness, the primary matter is that the souls of the Jewish people have the aspect of the simple desire (*Ratzon Pashut*), the aspect of the *Neshamah* of the *Neshamah*, this being the primary level of the Jewish people.

This is because the name "Israel-*Yisroel*-ישראל" is of the root in the verse,[84] "You have striven-*Sareeta*-שרית" and "Israel-*Yisroel*-ישראל" also means "the ruler of God-*Sar E"l*-שר א״ל,"[85] denoting dominion and reign.

This is analogous to how the desire (*Ratzon*) reigns over all the limbs. This is because by one's desire, he can place his limbs into fire or freezing water, which is the opposite of their nature, and they are nullified to the desire (*Ratzon*).[86] Likewise, the desire (*Ratzon*) of the Godly soul has great and abundant strength to rule and reign over all the powers of the soul. This

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[82] See Likkutei Torah Balak 67a and on;70b; Maamarei Admor HaEmtza'ee Balak p. 1,508 and on.

[83] See the preceding note.

[84] Genesis 32:29

[85] See Pri Etz Chayim, Shaar HaKeriyat Shema, Ch. 9; Likkutei Torah Re'eh 32b.

[86] See Maamarei Admor HaZaken 5570 p. 82; Sefer HaMaamarim 5648 p. 187 and on; Also see earlier in chapter 51 (*Hemshech* 5672 Vol. 1 p. 117 and on).

is as the verse states,[87] "For this thing is very close to you, in your mouth and in your heart, that you may do it."

This is brought about through the hidden love (*Ahavah Mesuteret*) present in every Jew, through which it is very close to you, for your mouth and heart to be engaged in the study of Torah, and in the thought, speech, and action of Godliness, as discussed in chapter seventeen of the Book of Average People (Tanya).

Moreover, the revelation of this level is much easier than the revelation of the inner powers (*Kochot Pnimiyim*). For, even though this is a very lofty level, it nevertheless is much easier to reach the aspect of the desire of the heart (*Re'uta d'Leeba*) than to reach the love drawn from intellect and contemplation (*Hitbonenut*). Now, when there is the revelation the desire of the heart (*Re'uta d'Leeba*), there automatically is the dominion over all the soul powers, meaning that the inner manifest powers (*Kochot Pnimiyim*) will be revealed.

Now, the primary revelation of the above-mentioned desire and its effect (meaning, as it is in a state of concealment, and it can be said that this is likewise so after the revelation of the desire of the heart (*Re'uta d'Leeba*) when its effect is actually recognized) is that it brings about the nullification of the alien desires for matters of this world, such that he departs from his lusts and nullifies his desire to the desire of *HaShem*-יהו"ה.

The same is so of thought, speech, and action, as well as seeing and hearing, to close his eyes from seeing evil and to

[87] Deuteronomy 30:14

stop his ears from hearing.[88] The same is so in thought, as well as in doing good, such that there is the utter and complete nullification of his own desire, except as it is [directed] to *HaShem*-יהו"ה alone. All this is not brought about through contemplation and the awakening of love and fear, but rather is through the nullification of the desire, this being the matter of Yisroel-ישראל, the ruler of God-*Sar E"l*-שר א"ל.

This then, is the meaning of "a testimony to Israel-ישראל," in that this power of dominion and reign is specifically in the souls of the Jewish people, and is a testimony to the limitless light of the Unlimited One, the Concealed of all concealments. This is because this aspect is present in the soul of their souls, and they thereby have the above-mentioned power of dominion and reign.

Additionally, through this there is a drawing down of the revelation of the desire (*Ratzon*) of the Supernal One. Moreover, it is specially through the revelation of the desire of the heart (*Re'uta d'Leeba*) that we draw down the revelation of the desire (*Ratzon*) of the Supernal One, meaning the limitless light of the Unlimited One, which is concealed and hidden. For, as known, "no thought grasps Him at all,[89] but He rather is grasped in the desire of the heart (*Re'uta d'Leeba*)."[90]

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[88] Isaiah 33:15

[89] Introduction to Tikkunei Zohar 17a

[90] See Zohar III 289b (Idra Zuta); *Hemshech* 5666 p. 78 translated in Hemshech Samech-Vav, Vol. 1, Discourse 8; Sefer HaMaamarim 5689 p. 149 and on.

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Now, this is the effect of the particular encompassing light (*Makif HaPrati*) of the Crown-*Keter* of the world of Emanation (*Atzilut*), which causes the souls of the Jewish people to have the above-mentioned desire of the heart (*Re'uta d'Leeba*). (Although it is the Holy One, blessed is He, who gives him the soul, this being the soul of the aspects of *Nefesh*, *Ru'ach*, and *Neshamah* as mentioned before, nonetheless, this level is the aspect of the encompassing light (*Makif*) of the soul, (meaning the level of the soul that is in a state of encompassing (*Makif*).

Thus the revelation is likewise in an encompassing way (*Makif*), this being the desire of the heart (*Re'uta d'Leeba*), which is the desire that transcends reason and intellect. This is aspect is the *Neshamah* of the *Nefesh*, *Ru'ach*, and *Neshamah*, that gives vitality to the inner manifest [lights], and also through it the revelation of the inner manifest powers (*Kochot Pnimiyim*) will be. Before, in chapter fifty-one[91] it was explained that when the desire (*Ratzon*) causes the revelation of the soul powers, it is by way of compulsion, since this is how the encompassing light (*Makif*) affects things.)

Additionally, the upper encompassing light of the Crown-*Keter* of the world of Emanation (*Atzilut*) has an effect on the inner manifest aspect (*Pnimi*) in a way of a close encompassing light (*Makif HaKarov*). That is, this is inwardly (*Pnimi*) sensed. An example is the thoughts of repentance that

[91] *Hemshech* 5672 Vol. 1 p. 117 and on.

fall suddenly into one's mind, which is from the encompassing aspect (*Makif*) of the *Chayah* [level of the soul].[92]

This is called the "flow" (*Mazal*) [of the soul], since it is what flows and drips to the soul that is in the body. About this the verse states,[93] "Even though he does not see, his upper flow (*Mazal*) sees." This refers to the root and source of the soul, that sees and hears the Supernal proclamations that awaken repentance,[94] the radiance of which drips and shines to the soul within the body. It is from this that thoughts of repentance fall to him, being that it is "the **close** encompassing light" (*Makif HaKarov*).

Above, this refers to the drawing down from the Upper Crown-*Keter Elyon*, which is the aspect of the particular encompassing light (*Makif Prati*) that is in a state of closeness. This also is the matter of the teaching of our sages, of blessed memory,[95] "The Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*) rests upon any place where there are ten [Jewish males]," this being the above-mentioned encompassing aspect (*Makif*).

For example, there are people who become more passionate when praying with [a Minyan] of ten, since then the prayer is more a way of inner arousal, or it could be that when he sees his fellow praying with devotional intent, he too is moved to pray with greater intent than is his habit. All this comes from the aspect of the close encompassing light (*Makif*

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[92] See Sefer HaMaamarim 5670 p. 10; p. 205 and on.

[93] Talmud Bavli, Megillah 3a

[94] See Likkutei Torah Ki Teitzei 36d; Ha'azinu 71d; Shir HaShirim 16d, and elsewhere.

[95] Talmud Bavli, Sanhedrin 39a

HaKarov), as discussed in Torah Ohr on the discourse entitled "*HaBa'im Yashreish Yaakov*."[96]

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Now, with the above in mind, we can understand the verse,[97] "You are standing-*Nitzavim*-נצבים today etc." To explain, the word "*Nitzavim*-נצבים" is the matter of standing steadfastly with strength, referring to the encompassing aspect (*Makif*) of the soul, this being its powerful strength that undergoes no change, unlike the revealed[98] powers of the intellect and emotions, which do undergo change. In contrast, in the desire that transcends intellect and reason, there is no change.

For example, about the One Above it is written,[99] "He is not a man that He should change His mind." That is, in the form of man (*Adam*-אדם) it applies for there to be a change of mind, meaning that changes apply. However, on the level of "He is not a man-*Lo Adam*-לא אדם," there is no change of mind.

The same is so in the soul, that the desire (*Ratzon*) that transcends reason and intellect is with powerful strength and is unchanging, and moreover, the revelation[100] too is with powerful strength. This is unlike emotions that accord to reason and intellect, which are limited and weak [in comparison]. In

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[96] Torah Ohr Shemot 54c

[97] Deuteronomy 29:9

[98] See *Hemshech* 5672 Vol. 1 p. 167, note 99 [textual variance].

[99] Samuel I 15:29; Also see Torah Ohr Yitro 71b and on; 72b and on; Also see later in Ch. 193 (Vol. 2 p. 540); Sefer HaMaamarim 5668 p. 153 and on; 5684 p. 283 and on; 5708 p. 111 and on.

[100] See *Hemshech* 5672 Vol. 1 p. 167, note 101 [textual variance].

contrast, desire that transcends reason and intellect, is revealed with powerful strength and is without limitation.

This then, is the matter of "standing-*Nitzavim*-נצבים," in that it refers to the revelation of the essence of the soul, meaning, the aspect of desire (*Ratzon*) with powerful strength. In addition, the word "*Nitzavim*-נצבים" is of the same root as "commissioner-*Netziv*-נציב,"[101] a term meaning "a ruler" (*Sar*-שר), as in the verse,[102] "In those days there was no king in Edom, a commissioner (*Netziv*-נציב) reigned as king."

To further explain, it was explained before that the desire (*Ratzon*) that transcends reason and intellect is the level of Israel-*Yisroel*-ישראל, in that the name "Israel-*Yisrael*-ישראל" is of the root "ruler-*Sar*-שר," in that [the desire] reigns and rules over all the powers. This likewise is the matter of "*Nitzavim*-נצבים," in that it refers to the aspect of the "commissioner-*Netziv*-נציב" and "ruler-*Sar*-שר," this being the level of Yisroel.

About the fact that the verse states, "You are standing today-*HaYom*-היום," which refers to Rosh HaShanah, this is because Rosh HaShanah is the time of the revelation of the essence of the soul, and the primary service of Rosh HaShanah is specifically with the essence of the soul.

That is, throughout the rest of the year, the primary service is with the revealed powers, this being service with the mind and heart, with the comprehension and contemplation of Godliness, and the arousal of love and fear that accords to reason and intellect. However, on Rosh HaShanah the primary service is with the revelation of the essential self of the soul.

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[101] See Ohr HaTorah Nitzavim p. 1,201 and on.
[102] See Kings I 22:48; 5672 Vol. 1 p. 167 note 103 [textual variance].

This then, is the meaning of "standing today before *HaShem*-יהו"ה your God," higher than the inner manifest aspect (*Pnimi*). That is, we thereby awaken and draw down the revelation of the Essential Self of the limitless life of the Unlimited One, blessed is He, as in the teaching,[103] "He is grasped in the desire of the heart," as explained before.

Additionally, about the verse, "You are standing today," which Targum Onkelus translates as "you are sustained this day," the verse states,[104] "It was on the day (*HaYom*-היום) that the sons of God came etc.," referring to Rosh HaShanah,[105] at which time "the sons of God-*Elohi"m*-אלהי"ם" come and prosecute, Heaven forbid, which the meaning of [the continuation], "to stand up to *HaShem*-יהו"ה,"[106] meaning, against the Name *HaShem*-יהו"ה.[107]

About this it states, that even though the sons of God-*Elohi"m*-אלהי"ם come and prosecute, may the Merciful One protect us, nevertheless, "you are standing today," meaning "standing and sustained,"[108] "and are victorious in the judgment."[109] This is brought about through the simple desire (*Ratzon Pashut*) for the souls of the Jewish people, by which

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[103] See Zohar III 289b (Idra Zuta); *Hemshech* 5666 p. 78 translated in Hemshech Samech-Vav, Vol. 1, Discourse 8; Sefer HaMaamarim 5689 p. 149 and on.

[104] Job 1:6; 2:1; Also see later in *Hemshech* 5672 Vol. 6 p. |1,287 and on; Sefer HaMaamarim 5689 p. 30 and on.

[105] See Targum to Job ibid.; Zohar II 32b; Zohar III 231a.

[106] Job ibid.

[107] See Torat Chayim Vayera 100d; 109a; Maamarei Admor HaEmtza'ee Vayera p. 196 and on; Devarim p. 92.

[108] See Midrash Tanchuma, beginning of Nitzavim.

[109] See Torat HaBaal Shem Tov – cited in Igrot Kodesh of the Rebbe Rayatz Vol. 3 p. 431, copied in "HaYom Yom" 25th Elul.

they are standing and sustained, and on the contrary, there is a drawing down of additional lights to them.

This is the matter of sounding of the Shofar on Rosh HaShanah. For, as known, its matter is the revelation of the essence of the soul, this being the matter of the cry with the simple voice from the depths of the heart.[110] Through this they are sustained and standing, with the aspect of additional lights and revelations for the entire year.

However, about the fact that it states "standing-*Nitzavim*-נצבים" in the passive voice (*Lashon Nifal*), this means that the revelation of the essential self of the soul is something that the souls of the Jewish people are affected from Above. For, as explained before[111] and as explained in various places,[112] the revelation of the essential self of the soul is not something in the power of man [to reveal] on his own, but is rather granted from Above.

Nevertheless, for there to be the revelation of the essence of the soul on Rosh HaShanah, this is brought about through serving throughout the rest of the year with the revealed powers [of the soul]. It is to this end that there is the preparation of the month of Elul, the aspect of the Lower Repentance (*Teshuvah Tata'ah*), especially during the days of Selichot, during which we should be "masters of accounting,"[113] [each one] in his own particular matters and in matters pertaining to his service throughout the entire year, and if there is something that was not as it should be, he should be embittered over this

[110] See Likkutei Torah Nitzavim 44b and on.
[111] *Hemshech* 5672 Vol. 1 p. 165 and on.
[112] See Likkutei Torah Shir HaShirim 35a; Sefer HaMaamarim 5680 p. 76.
[113] See Zohar III 178a; Tanya, Ch. 29 (36b); Iggeret HaTeshuvah Ch. 7 (97a).

and take on a commitment in regard to the future. Through doing so, on Rosh HaShanah there will be the revelation of the aspect of the essence of the soul.

This then, is why the verse then enumerates, "Your heads, your tribal leaders etc." This is because for there to be the "standing today," this is brought about through the service throughout the rest year with the revealed powers, these being the specific levels of the soul.

Furthermore, this is because upon the revelation of the essence of the soul, there thereby will be the revelation of the powers, as explained before.[114] The same is so Above, that on Rosh HaShanah there is a drawing down of the aspect of the Essential Self of the limitless light of the Unlimited One, and there then is also the general drawing down for the service of the entire year.

This is like the verse,[115] "It is a decree for Yaakov, a judgment for the God of Yaakov," meaning, for the aspect of the Godliness of the souls, as that too is adjudicated and judged on Rosh HaShanah,[116] and the drawings down of Rosh HaShanah are for the general totality of the service of the entire year.

This then, is the meaning of "you are standing today," with the aspect of the revelation of the essence of the soul, through which "you are sustained and standing," even with additional lights. Through this there is a drawing down for the entire year, in the service with the inner manifest powers, this

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[114] Ch. 66 (p. 163)
[115] Psalms 81:4-5
[116] See Likkutei Torah Drushim L'Rosh HaShanah 56a

being the matter of [the enumeration of], "Your heads, your tribal leaders, your elders etc."

Summary: The effect of the Crown-*Keter* of the world of Emanation (*Atzilut*) is only in the souls of the Jewish people, and is the hidden love (*Ahavah Mesuteret*) and the desire of the heart (*Re'uta d'Leeba*). This is the matter of "the testimony for Israel" (since their root is in the Concealed of all concealed). This is the matter of "the Holy One, blessed is He, gives the soul into him," referring to the Godliness of the soul. This is the matter of "Yisroel-ישראל," which is "the ruler of God-*Sar E"l*-שר א"ל," this being the dominion to be able to nullify alien desires, and for the inner manifest powers (*Kochot Pnimiyim*) to be revealed, and this gives inner vitality. From this [aspect] there also are the thoughts of repentance that come suddenly, and that the *Shechinah* dwells upon every gathering of ten [male Jews].