

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5716

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

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Acknowledgements

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

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

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

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

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

Warning

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

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

In addition, it should be noted that the ineffable name of *HaShem* is **not to be pronounced** whatsoever. This is as stated in the prophecy of Amos,⁴ “He shall say: ‘Silence-**סה**, for we must not (orally) make mention with the Name *HaShem*!’”⁵ Rather, one must toil only to **know** *HaShem* and thereby know His Name, as stated,⁶ “For he has loved Me, therefore I shall deliver him; I will set him on high, because he knows My Name.” The verse specifies, “because he *knows* My Name,” and not because, “he says My Name,” or because, “he uses My Name.”

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

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

⁶ Psalms 91:14

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 will be neither famine nor war, envy nor competition, for goodness will flow in abundance and all delights will be as freely available as dust. The occupation of the **entire** world will be solely to know *HaShem*. Therefore, the Jews will be great sages¹⁰ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, ‘The earth shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

The Translators

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

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

Forward

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

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

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

As well known, the true and complete redemption hinges upon the dissemination, study, and acquisition of the knowledge of *HaShem*, blessed is He. In describing the times of Moshiach, Rambam¹² writes at the conclusion of his magnum opus, *Mishneh Torah*,¹³ "The occupation of the entire world will be solely to know

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

¹² Maimonides

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

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

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

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

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

¹⁵ Isaiah 11:9

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

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

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

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

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

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

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

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

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

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

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

¹⁹ Pronounced Jikatiya

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

²¹ Nachmanides

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

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

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

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

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

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

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

²⁴ Sefer HaSichot 5691, p. 162-163

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

²⁶ HaYom Yom, 7 Tammuz

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

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

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

Another important work, the Mittler Rebbe’s Tract on Prayer (*Kuntres Inyan Tefillah*), has been translated under the title, “Praying with Passion,” along with the Opening Gateway – *Petach HaShaar* to his famous work *Imrei Binah*, translated as “The Gateway to Understanding.” Similarly, since the Rebbe often

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

²⁸ Sefer HaSichot 5691 *ibid.* p. 163

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

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

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

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

In similar vein, it should be pointed out that the Chassidic discourses of the Rebbe are being presented here in the order that

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

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

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

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

19th of Kislev, 5783

”ט כסלו תשפ”ג, שנת אליך זעקו ונמלטו בך בטחו ולא בושו

The Translator

³² Isaiah 11:9

Discourse 1

“To understand the matter of Rosh HaShanah - *LeHavin Inyan Rosh HaShanah*”

Delivered on the 2nd day of Rosh HaShanah, 5716

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

1.

To better understand Rosh HaShanah. The matter of Rosh HaShanah is that it is the day upon which the world was created, as our sages, of blessed memory, stated,³³ “The world was created in the month of Tishrei.” Thus, the substance of Rosh HaShanah is as stated,³⁴ “This day is the beginning of Your deeds.” This is to say that on each and every Rosh HaShanah, there is a concealment of the vitality of the previous year and a drawing forth of new vitality. This is why they said, “This day is the beginning of Your deeds.” Now, the primary commandment-*mitzvah* of Rosh HaShanah is the sounding of the ram’s horn-*Shofar*, as in the words of the Mishnah,³⁵ “The *mitzvah* of the day is with the *Shofar*.”

Now, we must understand how all these matters (that is, the matter of Rosh HaShanah, the substance of Rosh HaShanah

³³ Talmud Bavli, Rosh HaShanah 8a

³⁴ Talmud Bavli, Rosh HaShanah 27a; See the verses of *Zichronot* in the Rosh HaShanah liturgy.

³⁵ Talmud Bavli, Rosh HaShanah 26b

and the *mitzvah* of Rosh HaShanah) relate and are specifically connected to man.

In regard to the matter that Rosh HaShanah is the day the world was created, in actuality, the world was created in six days and *HaShem*-יהו"ה established the celebration of Rosh HaShanah specifically on the sixth day of creation, the day that Adam, the first man, was created.³⁶

Similarly, in regard to the substance of Rosh HaShanah, which is the matter of a new drawing forth of vitality to the world, this too relates specifically to man. This is because all other creatures have different days of judgment and reckoning. That is, all the other creatures have different Rosh HaShanahs. For example, the first of Elul is the Rosh HaShanah of animal tithes (*Ma'aser Beheimah*).³⁷ The same applies to all other types and categories of creatures. Each has a specific day of judgement and reckoning. Thus, when it states, “this day is the beginning of Your deeds,” it specifically relates to the creation of man.

This is also the case regarding the *mitzvah* of Rosh HaShanah, which is to sound the *Shofar*. The *Shofar* must specifically be sounded by a human being, specifically by an adult Jewish male who is obligated to fulfill the commandments of the Torah. If the *Shofar* is sounded by any other cause, rather than by the mouth of an adult Jewish man, the *mitzvah* of *Shofar*

³⁶ Numbers 29:1 The first day of creation was on the 25th of the month of Elul and Rosh HaShanah falls on the sixth day, when man was created (the first day of the month of Tishrei).

³⁷ Talmud Bavli, Rosh HaShanah 2a. Another example is the 15th of the month of Shevat, which is the Rosh HaShanah of trees. See there.

has not been fulfilled. Rather, the *mitzvah* can only be fulfilled if the *Shofar* is sounded specifically by an adult Jewish man.

We therefore must understand why all these matters of Rosh HaShanah specifically relate to man. For, is it not the case that on Rosh HaShanah all matters in the world return to their original state? If so, why does this specifically relate to man?

Moreover, the matter of the *Shofar* must be better understood. For, our sages, of blessed memory, stated,³⁸ “On Rosh HaShanah, recite the verses of Kingship, Remembrances, and *Shofar* before Me – the verses of Kingship, so that you crown Me as King over you; Remembrances, so that the remembrance of you should rise before Me for good; and with what? With the *Shofar*.” In other words, after the recitation of each of these categories of verses in our Rosh HaShanah prayers; those of Kingship (*Malchiyot*), Remembrances (*Zichronot*), and *Shofarot*, they must be followed by the actual sounding of the *Shofar*.

However, we need to understand why the verses of *Shofar*, in and of themselves, are insufficient on their own, but must specifically be accompanied with the actual sounding of the *Shofar*. That is, what exactly is the superiority of actually sounding the *Shofar*?

³⁸ Talmud Bavli, Rosh HaShanah 16a, 34b

2.

Now, to understand this, we must first explain the superiority of man. That is, man's superiority is because of the soul within him. Now, the soul³⁹ is not a matter of intellect. This is contrary to those who err and state that the soul is intellect by citing proof from the fact that the soul is called "The intellectual soul (*Nefesh HaMaskelet*)."⁴⁰ However, in truth, this is not so. The very fact that a person may be described as an intellectual, means that a person can also not be an intellectual, but even so, he still is a human being and possesses all matters found in man. This being so, we must say that the soul is not intellect.

Thus, although the soul of man is called, "the intellectual soul" (*Nefesh HaMaskelet*), this is (not because the soul is intellect, but) because the intellect is unified with the soul.

To further explain, in the soul there is that which relates to the soul itself and that which relates to one's fellow. There is yet another differentiation. There are matters that the soul does, in and of itself, and matters that it does through its powers.

These are the general differences between the desire (*Ratzon*) of the soul, the intellect (*Sechel*) of the soul and the emotions (*Midot*) of the soul. Desire (*Ratzon*) is that the soul **itself** is attracted and leans toward something. That is, desire is

³⁹ See Sefer HaMaamarim 5678 p. 360 and on; 5679 p. 379 and on.

⁴⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42; Chinuch Katan at the beginning of the section section of Tanya, and elsewhere.

not a power of the soul at all, but is rather the soul itself being attracted to and leaning toward something. That is, the desire is not for himself, but is rather for something other than himself.

Emotions (*Midot*), on the other hand, are not the soul itself, but are only powers of the soul. Moreover, emotions (*Midot*) are also about the other. For, when we say that a person has love or its opposite, there must be another that he loves, or the opposite thereof. Thus, in regard to the emotions (*Midot*), they are (lacking) in two matters. Firstly, they only are powers of the soul (rather than the soul itself) and secondly, they only relate to (someone or something) other than himself.

Now, intellect (*Sechel*) is also only a power of the soul. However, intellect (*Sechel*) is in and for oneself, which is the primary difference between intellect (*Sechel*) and emotions (*Midot*). That is, although they both are powers of the soul, and therefore are unlike desire (*Ratzon*), which is the attraction and leaning of the soul itself, they nevertheless differ from each other, in that the emotions (*Midot*) relate to the other, whereas the intellect (*Sechel*) relates to himself. Therefore, since intellect (*Sechel*) relates to himself, it is unified to the soul. The soul is therefore called, “the intellectual soul” (*Nefesh HaMaskelet*), because intellect is unified to the soul.

However, though intellect (*Sechel*) is unified to the soul, it is not that it grasps (or takes hold of) the soul. That is, the unification of intellect to the soul is not in a way that it can measure, conceptualize or comprehend the soul. This is self-evident from the fact that intellect cannot even grasp the desire (*Ratzon*) of the soul. For, even when desire has reason, it is not

that the reason grasps the desire. That is, if reason grasped the desire, it would be giving measure to it. Reason would therefore rule over desire and be able to change it. However, we see that the opposite is true. Desire remains as it is – the existence of a desire (*Ratzon*) – and the reason is merely additional to the desire. Even with the presence of reason, the desire remains as it is, as the existence of desire (*Ratzon*).

Therefore, in regard to the *mitzvot*, which are *HaShem's* יהוה's Supernal Desire, blessed is He, as in the statement,⁴¹ “It gives Me satisfaction of spirit that I commanded and My will was done,” though there may be reasons for them – which is what the Torah is, namely, the reasons for the *mitzvot* – nevertheless, we must fulfill the *mitzvot* not because they are reasonable, but because they are *HaShem's* יהוה's Supernal Desire, blessed is He. This is because even when a reason is given for the desire (*Ratzon*), it still remains in its existence as desire (*Ratzon*). (This is why even *mitzvot* that are called justice-*Mishpatim* [and accord to reason], must be fulfilled the same way that we fulfill *mitzvot* that are called decrees-*Chukim* [which transcend reason].)

Now, since intellect (*Sechel*) cannot even grasp desire (*Ratzon*) [which is the attraction and leaning of the soul to something], it is self-understood that intellect (*Sechel*) certainly cannot grasp the soul itself. Therefore, although the soul is called “the intellectual soul” (*Nefesh HaMasketet*), this is only insofar as the intellect unifies with the soul. However, even so,

⁴¹ See *Torat Kohanim* and *Rashi* to *Leviticus* 1:9; *Sifrei* and *Rashi* to *Numbers* 28:8

the intellect cannot grasp the soul itself, nor does it even have a grasp of the desire (*Ratzon*) of the soul.

3.

This may be better understood through further explanation. Within the soul itself there are various levels. For example, in ascending order, there is speech (which also includes action and is the matter of the letters-*Otiyot*), thought, emotions, intellect, and desire. All these levels receive one from the other. For example, speech receives from thought. That is, even though the power of speech (*Dibur*) has its own unique root in the soul, nevertheless, it specifically receives from thought. Thus, thought is the vitality that enlivens speech. That is, when a person thinks while speaking, his speech becomes filled with great vitality. In contrast, if he speaks without thinking, his speech will not at all have the same vitality.

In the same manner, thought receives from the heartfelt emotions. That is, although thought (*Machshavah*) is not rooted in the emotions and has its own unique root in the soul, it nevertheless, specifically receives from the emotions. This is as stated in Tanya,⁴² that “the moment a lust arises in one’s heart for any given thing, it immediately falls into his thoughts etc.”

⁴² Tanya Ch. 20-21

We thus see that the emotions give vitality to the thoughts (*Machshavah*).

Similarly, the emotions (*Midot*) receive from the intellect (*Sechel*). For, although the emotions likewise have their own unique root in the soul, they nevertheless receive specifically from the intellect. Therefore, if the reason [of the intellect] that gave rise to the emotion remains within him, his emotions will be vitalized. In contrast, if the reason that gave rise to the emotion withdraws, the emotion will dissipate and all that will be left is the external aspect of the emotions (*NeHi"Y*⁴³) as they relate to action only.

In the same manner, intellect (*Sechel*) receives specifically from desire (*Ratzon*). For, although the intellect has its own unique root in the soul, nonetheless, intellect specifically comes from the desire. Now, although our sages, of blessed memory, stated,⁴⁴ “One who says ‘I have toiled and I have found’ is to be believed,’ and the matter of toil (*Yegiyah*) specifically comes about when a person does not have desire in it, but nonetheless, specifically when he toils he finds – meaning, even when he does not have desire in it – nevertheless, in truth, this is not at all a contradiction to what we said that intellect comes from the desire. For, the reason it is through toil that he comes to attain intellect, is because through toil

⁴³ These are *Netzach*, *Hod* and *Yesod*, which are the external “gut” emotions. These are called, the embedded or naturally responsive emotions (*Mootba*), which are only the impression that remains of the heartfelt emotions of *Chessed*, *Gevurah* and *Tiferet* as they relate to action. (See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30, and elsewhere.)

⁴⁴ Talmud Bavli, Megillah 6b

(*Yegiyah*) he reaches knowledge that is concealed (*Da'at HaNe'elam*) and transcends desire, and it is because of this concealed knowledge (*Da'at HaNe'elam*) that he also comes to desire it. Then, as a result of this desire, he comes to the intellect (*Sechel*). In other words, the existence of the intellect (*Sechel*) is specifically brought about and sustained by the desire (*Ratzon*).

Our sages, of blessed memory, therefore stated,⁴⁵ “A person should always study from that place [in Torah] that his heart desires,” specifically. It is only when he does not have desire in it, that he is given the advice to toil with his intellect. This is because through intellectual toil he will come to awaken the desire (*Ratzon*) for it and will also automatically come to have intellect (*Sechel*) in it.

Now, since speech receives from thought, and thought receives from emotions, and emotions receive from intellect, and intellect receives from desire, we thus find that all the powers of the soul depend on desire. In other words, it is from the arousal of the desire (*Ratzon*) that all the other powers, from intellect to action, are drawn forth. That is, all these powers of the soul undergo change. All this applies to the powers of action, speech, thought, emotions, intellect, and desire as it relates to intellect. However, desire itself is an essential power, from which all the other powers of the soul come forth.

The same is understood in our service of *HaShem*-יהו"ה, blessed is He. That is, in regard to all the powers of our soul,

⁴⁵ Talmud Bavli, Avodah Zarah 19a

such as intellect and emotions, they can undergo change. However, on the level of desire (*Ratzon*), which is the matter of the singular-*Yechidah* essence of the soul, which is in a state of perfection and completion at all times, as stated,⁴⁶ “She [the singular-*Yechidah* essence of the soul] remains faithful to Him, blessed is He,” it is only applicable for it to be in a state of concealment and hiddenness. In other words, when the inner powers of one’s soul, such as intellect and emotions, are not in a state of holiness, but are elsewhere, it is possible for the singular-*Yechidah* essence of his soul to become concealed.

Nevertheless, even then, it is only in a state of concealment, but “She [the singular-*Yechidah* essence of the soul] remains faithful to Him, blessed is He.” Therefore, even the simplest of Jews and even those who are transgressors amongst Israel, always have the ability to awaken the singular-*Yechidah* essence of their souls, since it always remains in a state of complete perfection.

Now, just as it was explained about desire (*Ratzon*), that all the other powers of the soul are drawn from the desire, the same applies in our service of *HaShem*-יהוה, blessed is He. In other words, when a Jew withstands a test by awakening the aspect of the singular-*Yechidah* essence of his soul in a way of self-sacrifice (*Mesirat Nefesh*), he automatically causes change in all the other powers of his soul. This is true whether he realizes it in an inner manner or whether it is in a transcendent encompassing manner. In any event, it brings about change in

⁴⁶ See Tanya, Ch. 24

all the powers of his soul. Only that in order to bring this out into revelation within himself, he must toil in his service of *HaShem*-יהו"ה, blessed is He.

This accords to the explanation in *Kuntras HaAvodah*.⁴⁷ Namely, that it is through self-sacrifice (*Mesirat Nefesh*) in one's service of *HaShem*-יהו"ה, blessed is He, that he affects changes, even in the inner powers of his soul, and toil in the service of *HaShem*-יהו"ה, blessed is He, is necessary to bring them out into revelation. The same applies to the matter of serving *HaShem*-יהו"ה, blessed is He, in general (during prayer, which is ordered in a way of ascent from below to above, and is the matter indicated by the verse,⁴⁸ "A ladder (*Sulam*-סלם) was set upon the earth and its top reached the heavens"). That is, the ultimate intent is to reach the aspect of the singular-*Yechidah* essence of the soul, which is the matter of the desire of the heart (*Re'uta d'Leeba*) that transcend reason and intellect, but is rather the aspect of the essential self of the soul, which never undergoes change at all.

4.

With the above in mind we may understand the superiority of man (*Adam*-אדם). The term "man-*Adam*-אדם" is

⁴⁷ *Kuntras HaAvodah* of the Rebbe Rashab, Ch. 5, p. 32.

⁴⁸ Genesis 28:12

of the same root as in the verse,⁴⁹ “I am likened (*Adameh*-אדמה) to the Supernal One.”

The fact that man (*Adam*-אדם) is likened (*Adameh*-אדמה) to the Supernal One is not just in regard to his inner soul powers, for, through these aspects of his soul he can only reach that which relates to the chaining down of the worlds (*Hishtalshelut*). Rather, man’s primary superiority is the result of his toil (*Yegiyah*) in serving *HaShem*-יהו"ה, blessed is He, which stems from the desire of the heart (*Re’uta d’Leeba*) that transcend reason and intellect. For, through such service of *HaShem*-יהו"ה, blessed is He, he even reaches the aspect of *HaShem*’s-יהו"ה Godliness, about which it states,⁵⁰ “He is not a man,” and entirely transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*).

Now, though this kind of service of *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re’uta d’Leeba*) is the aspect indicated by the verse,⁵¹ “And you shall love *HaShem*-יהו"ה your God... with all your being (*Me’odecha*-מאדך),” indicating that it only accords to the limitations of “**your** being” (*Me’od Shelcha*-מאד שלך),⁵² nonetheless, through this kind of service a person reaches the aspect indicated by the verse,⁵³ “He is not a man.” The reason is because when the Holy One, blessed is He, makes a request, He only requests

⁴⁹ See Isaiah 14:14; Also see Sefer Asarah Ma’amarot of Rabbi Menachem Azaria de Fano, Maamar “*Em Kol Chai*,” Ch. 33; Shnei Luchot HaBrit (*ShaLaH*) 3a, 20b, and elsewhere.

⁵⁰ Samuel I 15:29

⁵¹ Deuteronomy 6:5

⁵² See Torah Ohr, Mikeitz 39c and on, and elsewhere.

⁵³ Samuel I 15:29

according to our capability to do it. Similarly, when He gives, He only gives according to our capacity to receive.⁵⁴ Thus, it is specifically through this kind of service of *HaShem*-יהו"ה, blessed is He, that stems from the desire of the heart (*Re'uta d'Leeba*) and is beyond reason and intellect, that a person comes to reach the aspect of "He is not a man."

Now, just as it is so below, that when desire is aroused, the inner powers of one's soul are also automatically drawn forth, as mentioned before, this is likewise so above, in matters of Godliness. That is, when a person serves *HaShem*-יהו"ה, blessed is He, in the aspect of the singular-*Yechidah* essence of his soul, through which he even reaches the aspect of *HaShem*'s-יהו"ה Godliness indicated by the words "He is not a man," then from the aspect of, "He is not a man," which entirely transcends the order of the chaining down of the worlds (*Hishtalshelut*), he affects a novel drawing forth, even within the chaining down of the worlds (*Hishtalshelut*).

5.

With the above in mind, we can understand the relationship between Rosh HaShanah and specifically man's service of *HaShem*-יהו"ה, blessed is He. This is because on Rosh HaShanah all things return to their original state. Moreover, as known, the concealment of Rosh HaShanah is far

⁵⁴ Midrash Bamidbar Rabba 21:22

greater than the concealment of the *Tzimtzum*-restraint, even including the concealment of the first *Tzimtzum*. The concealment of the first *Tzimtzum* was solely in the expression of the light, which is external to the letters. However, from the perspective of the letters, there was absolutely no distinction between before the *Tzimtzum* and after the *Tzimtzum*. (This accords to the explanation in Likkutei Torah, at the end of the book of Vayikra,⁵⁵ and in various other places in the teachings of Chassidut.)⁵⁶ However, the concealment of Rosh HaShanah is such that there is a concealment of the light and vitality from the letters (*Otiyot*) and vessels (*Keilim*) themselves.

This is why on Rosh HaShanah there must be a drawing forth from that which entirely transcends the matter of an “other.” That is, it must be from a place in the soul that entirely transcends any relation to undergoing the concealment of *Tzimtzum*, such as what happens to the light (*Ohr*). Rather, we must specifically reach *HaShem*-יהו"ה Himself, blessed is He. This is specifically accomplished through serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) that entirely transcend reason and understanding. It is specifically through serving *HaShem*-יהו"ה in this way, that one reaches the matter indicated by the words, “He is not a man,” meaning, that he reaches He who utterly transcends the chaining down of the worlds (*Hishtalshelut*).

⁵⁵ Likkutei Torah 53c and on

⁵⁶ Maamarei Admor HaEmtza'ee, Vayikra Vol. 2, p. 921 and on, and elsewhere.

This is accomplished on Rosh HaShanah through serving *HaShem*-יהו"ה, blessed is He, with the sounding of the *Shofar*, which is made of a ram's horn, indicating that before *HaShem*-יהו"ה, blessed is He, man and beast are equal. Through serving *HaShem*-יהו"ה we reach He who utterly transcends the chaining down of the worlds (*Hishtalshelut*).

About this the verse states,⁵⁷ "Of you My heart said, 'Seek My inner presence (*Panai*-פני); *HaShem*-יהו"ה, I seek Your inner presence (*Panecha*-פניך)." In other words, the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, is to draw forth the innermost (*Pnimityut*) aspect of the One Above; His light that utterly transcends the chaining down of the worlds (*Hishtalshelut*). This is brought about through serving *HaShem*-יהו"ה, blessed is He, in a way of "Seek My inner presence (*Panai*-פני)," from the singular-*Yechidah* essential self of the soul.

6.

However, in truth, even serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) is insufficient in and of itself.⁵⁸ This is because serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) only reaches the aspect indicated by the words "He is not a man," the aspect that transcends the chaining down of the

⁵⁷ Psalms 27:8 – This Psalm is recited during the month of Elul and the high holiday season.

⁵⁸ See *Hemshech* 5672 Vol. 2, p. 762, p. 1,145 and on.

worlds (*Hishtalshelut*).⁵⁹ Rather, in order to actually reach the Singular Preexistent Intrinsic Essence of *HaShem*-יהו"ה Himself, blessed is He, we must serve Him in action, specifically by accepting the yoke of His Kingship [and fulfilling His Torah and *mitzvot*].

The same is true of the matter of *Shofar*. That is, even though the primary intention in sounding the *Shofar* is a matter of inner awakening – in that what Rambam wrote about this is well known,⁶⁰ namely, that “although blowing the *Shofar* on Rosh HaShanah is a Torah decree [and is therefore beyond reason], there nonetheless is an allusion (*Remez*) in it, as if the sound of the *Shofar* is telling us, ‘Wake up you sleepy ones from your sleep and you who slumber, arise’ – nevertheless, in and of itself, merely having the proper intentions of the *Shofar* is insufficient and there must be the actual act of sounding the *Shofar*, specifically in deed. In other words, the intention must be accompanied by the deed, and the deed must specifically be performed with a *Shofar*, meaning, with a physically tangible existent something (*Yesh*). That is, in the aspect of the world of Action-*Asiyah* itself, there must be deed (*Ma’aseh*), and it is specifically through this that we reach the very Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic and Essential Being Himself, blessed is He.

⁵⁹ That is, “He is not a man,” still indicates some relation to man, in a manner of negation. Thus, it ultimately cannot be applied to *HaShem*’s-יהו"ה, Essential Self, blessed is He, who utterly is beyond all grasp or definition, whether through positive adjectives or negative ones. (See Sefer HaMaamarim 5715, discourse entitled “*Bereishit Bara*,” Sefer HaMaamarim 5715, translated in The Teachings of The Rebbe 5715, Discourse 3, Ch. 6; Also see “*Bati Legani* 5715,” Discourse 8.)

⁶⁰ Mishneh Torah, Hilchot Teshuvah 3:4

The explanation is, as known about the Essential Self of *HaShem*-יהו"ה, blessed is He, that it is impossible to describe Him with any adjectives or descriptive terms whatsoever. This is because He utterly and completely transcends all description and is utterly and totally unrelated to them. Rather, we can only say of Him that He is the Creator (*Boreh*-בורא), being that in relation to the tangible existence of novel created beings (*Yesh HaNivra*), including tangible emanations (*Yesh HaNe'etzal*) such as the vessels (*Keilim*) of the world of Emanation-*Atzilut*), He is the Creator.

This is because the existence of tangible novel creatures comes specifically from *HaShem*'s-יהו"ה Essential Self, blessed is He. For, since His Essential Self is intrinsic to Him and He is Singular in this regard, in that there is no cause that precedes Him, God forbid to think so,⁶¹ it therefore is solely in His power and ability to bring about tangible beings who sense themselves as being independent and intrinsic, without a cause bringing them into being. That is, the fact that tangible things exist, both necessitates the existence of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He, and indicate His Essential Self.

To further clarify, the existence of a tangible “something” (*Yesh*) necessitates the existence of *HaShem*-יהו"ה, blessed is He, since the very fact that it exists, is the clearest proof of the existence of the Singular Intrinsic Being, *HaShem*-

⁶¹ See Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah (Foundations of the Torah), Ch. 1; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Tanya, Iggeret HaKodesh, Epistle 20.

יהו"ה Himself, blessed is He. Moreover, the very fact that the tangible “something” (*Yesh*) senses itself as existing independently, as if existence is intrinsic to it, is utterly impossible in and of itself, [since, in reality, it has no intrinsic existence at all, and if so, where does this sense come from?] It is only within the capability of the truly Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, who is utterly Unlimited, to do so. Thus, by the very existence of the tangible something (*Yesh*), we have clear proof that a Singular Preexistent Intrinsic and Essential Being exists, that is, *HaShem*-יהו"ה Himself, blessed is He.

Furthermore, the existence of the tangible “something” (*Yesh*) itself indicates *HaShem* 's-יהו"ה Essential Being. In other words, the fact that *HaShem* 's-יהו"ה existence is intrinsic to Him, is pronounced (and apparent) in the tangible “something” (*Yesh*) who senses himself as existing intrinsically. This is what is meant when we say that the tangible novel “something” (*Yesh*) indicates the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He. In other words, it is specifically the novel existence of tangible “somethings” (*Yesh*), that sheds light on the Essential Self of *HaShem*-יהו"ה, blessed is He, whose existence **truly is intrinsic** to Him.

This itself is the difference between that which is a tangible “something” (*Yesh*) compared to light (*Ohr*). For, the existence of light (*Ohr*) does not prove the existence of the Preexistent Being, *HaShem*-יהו"ה, blessed is He, nor does it indicate His Singular Intrinsic Being. To further clarify, when we say that the existence of light (*Ohr*) does not necessitate the

existence of the Singular Preexistent Being, what is meant is that from the light (*Ohr*) itself, there is no direct proof of this, since there are matters other than *HaShem*-יהו"ה, blessed is He, [such as the sun] which emanate light (*Ohr*). Thus, in and of itself, the existence of light (*Ohr*) does not prove the existence of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He.

Moreover, the fact that *HaShem*'s-יהו"ה existence is intrinsic to His Essential Self is not at all obvious (or pronounced) by the existence of light (*Ohr*). Actually, the opposite is true, since light (*Ohr*) does not at all possess this quality. That is, even though light (*Ohr*) is similar to its luminary, and is thus sustained essentially (as explained by his honorable holiness, my father-in-law the Rebbe, in his discourses of Rosh HaShanah),⁶² nonetheless, this is not at all because of the light itself, but because of its luminary. In other words, it is specifically because light (*Ohr*) adheres to its source in the luminary that it is sustained essentially. However, this is not because of the existence of the light, but because of the existence of the luminary. For, there is no element of intrinsic being in the existence of light (*Ohr*), which is unique to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He.

It is for this reason that, in truth, the term "Luminary" (*Ma'or*-מאור) cannot be applied to the Essence of *HaShem*-יהו"ה Himself, blessed is He. That is, it cannot at all be said that this

⁶² See *Hemshech Rosh HaShanah* 5694 Ch. 7 (Sefer HaMaamarim 5711 p. 24).

is His Essential Being, blessed is He, that He is a Luminary who produces light. This being so, the existence of light (*Ohr*) does not directly indicate *HaShem*'s יהו"ה Essential Self.⁶³

In contrast, the existence of tangible “somethings” (*Yesh*) both necessitates the existence of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, and is indicative of His Essential Self. It necessitates the existence of the Singular Intrinsic Being, *HaShem*-יהו"ה, blessed is He, because it utterly is impossible for novel tangible “somethings” (*Yesh*) to exist, except if they are brought into being by the Singular Intrinsic Being, *HaShem*-יהו"ה, blessed is He. Moreover, the existence of the tangible “something” (*Yesh*) indicates *HaShem*'s יהו"ה Essential Self, in that the tangible “something” (*Yesh*) senses itself as existing independently.

To further elucidate, the difference between a tangible “something” (*Yesh*) and light (*Ohr*) is that light (*Ohr*) is in a state of **recognizable** adhesion to its Source and senses its Source. For, if the light (*Ohr*) would not sense its source, particularly if there would be something blocking its adhesion to its Source, the light (*Ohr*) would altogether cease to exist. In contrast, tangible “somethings” (*Yesh*) exist in a way that is the diametric opposite of this. That is, in the existence of tangible “somethings” (*Yesh*), not only is the vitality that brings them into being not revealed in them, but on the contrary, it is very hidden and concealed. That is, the tangible “something” (*Yesh*) completely lacks awareness that the vitality within it is

⁶³ See *Hemshech* 5672 Vol. 2, p. 1,144; *Sefer HaMaamarim* 5668 p. 188.

Godliness. In other words, the way the tangible “something” (*Yesh*) is brought into being, is such that the vitality within it is elevated and transcendent, so much so, that it is unaware of the vitality that brings it into being. It is specifically through this that its state of existence comes about, namely, that it senses itself as existing independently and intrinsically, by which it thus indicates *HaShem* 's-יהוה Intrinsic Being, blessed is He.

What arises from the above, is that we may understand yet another difference between a tangible “something” (*Yesh*) and light (*Ohr*). That is, the existence of light (*Ohr*) is not true existence. For, since the light (*Ohr*) is not the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהוה, blessed is He, therefore the light (*Ohr*) is not true existence. However, this is not the case with the existence of tangible “somethings” (*Yesh*), whose existence is directly of the existence of the Intrinsic Self of *HaShem*-יהוה, blessed is He. Thus, the existence of tangible “somethings” (*Yesh*) is true existence.

It is for this reason that in the coming future, when the true reality of everything will be revealed, we will see that the physical body is itself Godliness. This is because the true reality of the existence of tangible “somethings” (*Yesh*) will be revealed, namely, that the true existence of a created “something” (*Yesh HaNivra*) is the existence of the True Something (*Yesh HaAmeete*), *HaShem*-יהוה Himself, blessed is He. Therefore, in the coming future the existence of the tangible “something” (*Yesh*) will be revealed to be a true existence.

With all the above in mind we may now understand why our service of *HaShem*-יהו"ה, blessed is He, must be done in action (*Ma'aseh*) and specifically involve tangible "somethings" (*Yesh*). For, it is specifically through this that we reach the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He. It therefore is insufficient to merely recite those verses that relate to the *Shofar*, but the *Shofar* must be sounded in actuality, specifically in deed. This is because the recital of these verses is a matter of Torah, which only reaches the light (*Ohr*), as written,⁶⁴ "Torah is a light (*Ohr*-אור)." In contrast, through the actual deed of fulfilling the *mitzvot* in action, we reach the essence of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He.

Now, although it is sometimes explained⁶⁵ that the Torah has a superiority over and above the *mitzvot*, that is only in regard to the matter of revelations. That is, in regard to the matter of revelations (*Giluyim*), the Torah has a superiority over and above the *mitzvot*. However, the *mitzvot* are superior in that through them we reach the very Essence of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He.⁶⁶ This is why regarding *mitzvot* that cannot be fulfilled by others, a person is required to stop his Torah study to fulfill them.⁶⁷

⁶⁴ Proverbs 6:23

⁶⁵ See *Kitzurim v'Ha'arot l'Tanya*, p. 75; *Sefer HaMaamarim* 5653 p. 224 and on.

⁶⁶ See *Likkutei Sichot*, Vol. 16, p. 440 and on.

⁶⁷ *Talmud Bavli*, *Mo'ed Katan* 9a-b

With all the above in mind, we may now understand why Rosh HaShanah is specifically related to man. That is, the various matters of Rosh HaShanah, namely, that it is the day of the creation, and its substance, that it is “The beginning of Your deeds,” and the fact that the *mitzvah* of the day is the sounding of the *Shofar*, all specifically relate to man. In other words, since on Rosh HaShanah it is necessary to bring about a new drawing forth of influence from He who transcends the chaining down of the worlds (*Hishtalshelut*), this is specifically accomplished by man. This is because man (*Adam*-אדם) is “likened (*Adameh*-אדמה) to the Supernal One” even regarding the singular-*Yechidah* essence of his soul, through which he reaches the aspect of “He is not a man,” which transcends the chaining down of the worlds (*Hishtalshelut*).

Moreover, reaching the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, is primarily accomplished through sounding the *Shofar*, specifically in action. This is because of the superiority of the tangible “something” (*Yesh*), the existence of which is directly from the Essential Intrinsic Self of *HaShem*-יהו"ה, blessed is He. Thus, it is specifically through the actual fulfillment of the *mitzvah* of sounding the *Shofar* that we reach the Essential Self of *HaShem*-יהו"ה, blessed is He.

Through doing so we bring about the drawing forth of new vitality in the entire chaining down of the worlds (*Hishtalshelut*). This certainly applies to spiritual matters,

meaning to the judgment rendered as it applies to the drawing down of Godliness, as in the verse,⁶⁸ “Because it is a decree for Israel, a judgment for the God of Yaakov,” meaning, “the Godliness of Yaakov.”⁶⁹ This likewise applies to the drawing forth of physicality, in matters that relate to one’s family, health and abundant sustenance, so that it is drawn down in actuality, below ten-handsbreadths, in a manner of openly revealed goodness!

⁶⁸ Psalms 81:5

⁶⁹ See the Sichah-talk given before this discourse (Torat Menachem, Vol. 15, p. 12), note 12; Likkutei Torah, Drushei Rosh HaShanah 54d, 55d and on, and elsewhere.

Discourse 2

“*Shuvah Yisroel Ad HaShem Elohe'cha - Return, Israel, until HaShem-יהו"ה your God*”

Delivered on Shabbat Parshat Ha'azinu,

Shabbat Teshuvah, 5716

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

1.

The verse states,⁷⁰ “Return Israel, until *HaShem-יהו"ה* your God... take things with you and return to *HaShem-יהו"ה*.” Now, his honorable holiness, my father-in-law, the Rebbe, points out in his discourse,⁷¹ that we must understand precisely why *HaShem-יהו"ה* is mentioned in this verse. That is, this verse is unlike the verse that states,⁷² “Return, return,” without mentioning *HaShem-יהו"ה*. Moreover, when it mentions *HaShem-יהו"ה*, why is His Name *HaShem-יהו"ה* mentioned together with His title God-*Elohi*”מ-אלהי”ם.

In addition, we must understand the meaning of the words, “Take things (*Dvarim*-דברים) with you.” The given explanation⁷³ is that upon repentance-*Teshuvah* (indicated by

⁷⁰ Hosea 14:2-3

⁷¹ See the discourse entitled “*Shuva Yisroel*” 5696 – It was printed as a pamphlet (118) which was distributed for the month of Tishrei of this year, 5715. (It is printed in *Sefer HaMaamarim*, *Kuntreisim* Vol. 3, p. 175, and subsequently in *Sefer HaMaamarim* 5696 p. 23.)

⁷² Ezekiel 33:11

⁷³ See the Ibn Ezra and Radak commentaries to Hosea 14:3 *ibid*.

the words “Return Israel, until *HaShem*-יהו"ה your God,”) it must be accompanied by the matter of “take things (*Dvarim*-דברים) with you.” The word “things-*Dvarim*-דברים,” in the plural, indicates a multiplicity of things, and refers to the many matters of Torah and *mitzvot*. In other words, since repentance (*Teshuvah*) is the matter of remorse over the past and commitment to goodness in the future, therefore, when a person returns in repentance (*Teshuvah*) to *HaShem*-יהו"ה, he must take many things with him, namely, Torah and *mitzvot*. That is, from this point on, his conduct regarding Torah and *mitzvot* will be proper.

Now, the term “*Dvarim*-דברים” includes the meaning, “words,” referring to the oral confession of one’s past misdeeds.⁷⁴ This accords with the ruling of Rambam that,⁷⁵ “when a person repents and turns away from his sinful ways, he must confess before God, blessed is He, as it states,⁷⁶ ‘When a man or woman shall commit any sin... then they shall confess their sin that they have done.’ This is confession with words (*Viduy Dvarim*-וידוי דברים).” That is, repentance (*Teshuvah*) is effective specifically when accompanied by confession and about this the verse states, “Take words (*Dvarim*-דברים) with you.”

However, we must understand⁷⁷ why the matter of confession (“they shall confess their sin which they

⁷⁴ See Rashi, Radak, Ibn Ezra, Metzudat David commentaries to Hosea 14:3.

⁷⁵ Mishneh Torah, Hilchot Teshuvah 1:1

⁷⁶ Numbers 5:6-7

⁷⁷ See the discourse entitled “*Shuva Yisroel*” in Ohr HaTorah, Drushim L’Shabbat Shuvah, p. 1,496 and on.

committed”) is specifically stated in juxtaposition to the words,⁷⁸ “he shall make restitution for his guilt in its principal amount and add his fifth to it.” That is, the end of the verse speaks about a specific type of case, whereas the beginning of the verse, which discusses the matter of confession (*Viduy-וידוי*), relates to the matter of repentance (*Teshuvah*) as a general whole. What then is the reason for juxtaposing the matter of “adding his fifth to it,” and specifically how is it related?

2.

Now, to better understand this, we must first explain the general matter of repentance (*Teshuvah*), which is having remorse over the past and resolving to do good in the future. In other words, a person is remorseful over his past conduct that was not good, or that he did not do what he should have done, and accepts upon himself that from this point forward, he will conduct himself in a manner of goodness, to an even greater measure than before. This is like the teaching,⁷⁹ “If he was accustomed to study one chapter, he should study two chapters.”

Now, the general matter of the proper conduct one should have, is to serve *HaShem-יהוה*, blessed is He, with the intent of “making the world a dwelling place for Him, blessed is He,”⁸⁰ since this is the primary intention of the creation and

⁷⁸ Numbers 5:7

⁷⁹ See Midrash Vayikra Rabba 25:1; Tanya Iggeret HaTeshuvah, Ch. 9

⁸⁰ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

the chaining down of the worlds (*Hishtalshelut*), namely, to make a dwelling place for the Holy One, blessed is He, in the lower worlds. The actualization of making this dwelling place is through service of *HaShem*-יהו"ה, blessed is He, in His Upper Unity (*Yichuda Ila'ah*) and Lower Unity (*Yichuda Tata'ah*), which is the matter of drawing the Oneness of *HaShem*-יהו"ה, blessed is He, into the world.

The explanation is as follows: It is written,⁸¹ “You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God – in heaven above and upon the earth below – there is nothing else.” Zohar states⁸² that the *mitzvah* of, “You shall know,” is in regard to knowledge of *HaShem*'s-יהו"ה Oneness, blessed is He, which “contains many mysteries and hidden matters within it.” In other words, the *mitzvah* about knowledge of *HaShem*'s-יהו"ה Oneness, blessed is He, is a general command, through which the general intention of making a dwelling place for the Holy One, blessed is He, in the lower worlds is fulfilled.

Now, the drawing down of *HaShem*'s-יהו"ה Oneness, blessed is He, must be “in the heaven above and upon the earth below.” The same applies to drawing this within one’s soul, since it too has the aspects of heaven and earth. For, as we explained in the previous discourse,⁸³ there are four aspects to the soul, these being action, speech, thought, and intellect.

⁸¹ Deuteronomy 4:39

⁸² Zohar II 25a

⁸³ The discourse entitled “*Lehavin Inyan Rosh HaShanah* – To understand the matter of Rosh HaShanah,” of this year 5715, Discourse 1, Ch. 3.

About this the verse states,⁸⁴ “Whatever is in your power to accomplish while you are able, do it, for there is neither deed nor accounting nor knowledge nor wisdom in the grave to which you are going.” The word, “In Your power (*B’Kochacha*-בכחה),” refers to the soul, as Zohar states⁸⁵ that a person’s soul is his strength. Thus, it is about the soul that the verse states, “Whatever is in your power to accomplish while you are able, do it, for there is neither deed nor reckoning nor knowledge nor wisdom in the grave,” referring to the four aspects of the soul. The word “deed” (*Ma’aseh*-מעשה) refers to the matter of action. The word “reckoning” (*Cheshbon*-חשבון) refers to the matter of speech, since “reckoning” (*Cheshbon*-חשבון) relates to the world of speech. The word “knowledge” (*Da’at*-דעת) refers to the matter of thought, as stated in Zohar.⁸⁶ The word “wisdom” (*Chochmah*-חכמה) refers to the matter of intellect. These are the four aspects of the soul.

Now, within these four aspects, intellect (*Sechel*) differs from the aspects of thought, speech, and action. To clarify, even though in relation to each other, thought, speech and action, are in order of gradation, the one being higher than the other,⁸⁷ nevertheless, in general they are equal to each other. This is not so of intellect (*Sechel*), which is an entirely separate matter. That is, thought, speech and action are the garments (*Levushim*) of the soul, whereas intellect (*Sechel*) is its primary power.

⁸⁴ Ecclesiastes 9:10

⁸⁵ Zohar III 220a

⁸⁶ Zohar III 220b

⁸⁷ As explained in the preceding discourse.

The same is so in regard to the four worlds, Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), which correspond to the four aspects of the soul. Deed corresponds to the world of Action-*Asiyah*, speech corresponds to the world of Formation-*Yetzirah* and thought corresponds to the world of Creation-*Briyah*.⁸⁸ This is as indicated by the verse,⁸⁹ “[I am the One] who forms (*Yotzer*-יוצר) light and creates (*Boreh*-בורא) darkness,” in that light (*Ohr*) is a matter of revelation, like speech, which in comparison to thought, is a matter of revelation. However, intellect (*Sechel*) corresponds to the world of Emanation-*Atzilut*.

Now, the world of Emanation-*Atzilut* is entirely different from the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). This is as stated,⁹⁰ “All that is called by My Name and for My glory, I created it, I formed it, I even made it.” The first part of the verse, “All that is called by My Name and for My glory” is a matter unto itself and separate from the continuation of the verse, “I created it (*Barativ*-בראתי), I formed it (*Yatzartiv*-יצרתיו), I even made it (*Af Asitiv*-אף עשתי).”

Now, these four general aspects are divided into two categories – heaven and earth. Now, action and speech are separate and limited. About action, this goes without saying, however it also applies to speech, as written,⁹¹ “A time for

⁸⁸ See Likkutei Torah, Balak and elsewhere.

⁸⁹ Isaiah 45:7

⁹⁰ Isaiah 43:7

⁹¹ Ecclesiastes 3:7

silence and a time for speaking.” These two aspects are therefore in the category of earth (*Aretz*-אֶרֶץ).

This is not so of thought, for though it too is a garment of the soul and thus is necessarily limited, nonetheless, it is a garment that is unified [with the intellect]. That is, all revelation of intellect (*Sechel*) specifically comes through thought. Therefore, thought is a constant, just like the intellect and the soul, in that it flows constantly without cessation. Thus, relative to speech, it is as if thought is limitless (*Blee Gvul*). This being so, thought is also considered to be in the category of heaven (*Shamayim*-שָׁמַיִם). For, just as the heavens surround and encompass the earth, so that the earth is like a mustard seed relative to the heavens that surround it, so are speech and action relative to thought and intellect.

Now, each of these two categories, heaven and earth, also divide into two. That is, regarding the heavens, there are the upper heavens and the lower heavens. Similarly, regarding the earth, there is the upper earth and the lower earth. The same is true of the soul, that in the earth aspect of the soul, there is a vast difference between speech and action. The same applies to the worlds of Formation-*Yetzirah* and Action-*Asiyah*. There is a vast difference between them. This is evidenced by the fact that in regard to Action-*Asiyah*, the verse states, “I **even** made it (*Aff Asitiv*-אֲפִי עָשִׂיתִי-אֵף), in which the word “even” (*Aff*-אֵף) makes a separation.

Similarly, when it comes to thought and intellect, which are the heavenly aspects of the soul, there is a vast distance and difference between the thought and the intellect. For, even

though thought (*Machshavah*) is a garment that is unified [with the intellect], still and all, it is only a garment, whereas intellect (*Sechel*) is a soul power (as previously discussed).

This then, is the meaning of the verse,⁹² “You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God – in the heavens above and upon the earth below.” Namely, the drawing down of *HaShem* 's-יהו"ה Oneness, blessed is He, must be in all powers of the soul, including action, speech, thought, and intellect, and in all these aspects, “*HaShem*-יהו"ה He is the God” must be palpably felt.

3.

Now, there are two matters regarding the knowledge that, “*HaShem*-יהו"ה, He is the God,” as written,⁹³ “The entire people saw and fell on their faces and exclaimed, ‘*HaShem*-יהו"ה, He is the God-*Elohi*”*m*-אלהי"ם! *HaShem*-יהו"ה, He is the God-*Elohi*”*m*-אלהי"ם!” This is repeated twice because there are two matters here. The first matter is that *HaShem* 's-יהו"ה title “God-*Elohi*”*m*-אלהי"ם-86” shares the same numerical value as “the natural order-*HaTeva*-הטבע-86.”⁹⁴ This is because through *HaShem* 's-יהו"ה title “God-*Elohi*”*m*-אלהי"ם” all limitations of the natural order are drawn to the worlds,⁹⁵ to the

⁹² Deuteronomy 4:39

⁹³ Kings I 18:39

⁹⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Also see Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, discourse entitled “*HaMargeel*”

⁹⁵ See Ginat Egoz *ibid.* Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

point that there are things that cover over and conceal *HaShem's* יהו"ה Godliness, and beyond this, there even are things that stand in opposition to His Godliness. All this is drawn through His title "God-*Elohi*" מ-אלהי"ם-86." About this it states, "*HaShem*-יהו"ה, He is the God-*Elohi*" מ-אלהי"ם," to inform us of the truth that, in reality, all the limitations of nature (*HaTeva*-הטבע-86) are actually of *HaShem*-יהו"ה, blessed is He, Who was and is and will be as One (הי"ה והו"ה ויהי"ה כאחד),⁹⁶ and Who transcends the chaining down of the worlds (*Hishtalshelut*).

However, even this aspect of the Name *HaShem*-יהו"ה has some association to worlds. For, although the Name *HaShem*-יהו"ה means that "He was and He is and He will be as One (הי"ה והו"ה ויהי"ה כאחד)," thus transcending the chaining down of the worlds (*Hishtalshelut*), nevertheless, this aspect already has some association to worlds, only that the association is solely in a manner of transcendence (*Sovev*). Nevertheless, by way of transcending all worlds (*Sovev Kol Almin*), there already is some association to worlds.

Thus, it is for this reason that it states "*HaShem*-יהו"ה – He is the God-*Elohi*" מ-אלהי"ם," a second time, the intention being that even the name *HaShem*-יהו"ה, as it means "He was and He is and He will be as One (הי"ה והו"ה ויהי"ה כאחד)," which transcends the chaining down of the worlds, is already a constriction and restraint (*Tzimtzum*) relative to the Essential

⁹⁶ Zohar III 257b (*Ra'aya Mehemna*); Ginat Egoz, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 1 (*Shaar Eser v'Lo Teisha*), Ch. 9; Tanya, Shaar HaYichud v'HaEmunah, Ch. 7 (82a).

Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He. Thus, the verse repeats, "*HaShem*-יהו"ה – He is the God-*Elohi*"מ-אלהי"ם," indicating that this aspect of the Name *HaShem*-יהו"ה is drawn forth solely by means of the restraint-*Tzimtzum* (indicated by the title God-*Elohi*"מ-אלהי"ם).

To further elaborate, it is written,⁹⁷ "Let them praise the Name *HaShem*-יהו"ה, for His Name alone is exalted; His glory is upon earth and heaven." This verse informs us that "His Name is (also) alone (and) is exalted," and that it is just "His glory (*Kvodo*-כבודו)" that "is upon earth and heaven," and that this glory too is only in a transcendent encompassing manner, for which reason the verse specifies "**upon** (*Al*-על) earth and heaven," (specifically "upon"). It is about this that the verse repeats, "*HaShem*-יהו"ה – He is the God-*Elohi*"מ-אלהי"ם," indicating that this aspect of *HaShem*-יהו"ה, blessed is He, is only that of a Name, as written,⁹⁸ "I am *HaShem*-יהו"ה; That is My Name." This being so, it is drawn forth by means of a *Tzimtzum*-restraint.⁹⁹

This then, is the meaning of the verse,¹⁰⁰ "You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God – in the heavens above and upon the earth below –

⁹⁷ Psalms 148:13

⁹⁸ Isaiah 42:8; See Likkutei Torah, Drushim l'Shabbat Shuvah 66a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁹⁹ The transcribers of this discourse did not recall whether it was stated that it is only the aspect of "His glory is above earth and heaven" which is drawn forth by way of a *Tzimtzum* restraint, and that this is the aspect indicated by the verse, "I am *HaShem*-יהו"ה; That is My Name," or whether this also includes the former part of the verse, "His Name alone is exalted."

¹⁰⁰ Deuteronomy 4:39

there is nothing else.” Namely, that the souls of the Jewish people must draw down the Oneness of *HaShem*-יהו"ה, blessed is He, into the world, in the heavens above and upon the earth below, including all the powers of the soul as well. This is accomplished through the knowledge that “*HaShem*-יהו"ה, He is the God-*Elohi*”m” according to both matters contained in this statement. Through this, the Oneness of *HaShem*-יהו"ה, blessed is He, is drawn forth.

4.

Now, the Oneness of *HaShem*-יהו"ה, blessed is He, is specifically drawn forth by the souls of the Jewish people. This is because it is within their power to draw the Oneness of *HaShem*-יהו"ה forth, and is the meaning of the verse,¹⁰¹ “Listen, Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*Shema Yisroel, HaShem Elohei*”nu, *HaShem Echad*-שמע ישראל יהו"ה אחד.”

To further explain,¹⁰² the letter *Chet*-ח-8 of the word “One-*Echad*-אחד” in this verse, indicates the seven firmaments of the heavens and the earth, and the letter *Dalet*-ד-4 indicates the four directions of the earth (east, west, north, south). The *Aleph*-א-1, at the beginning of the word, indicates that we must

¹⁰¹ Deuteronomy 6:4

¹⁰² See Ohr HaTorah *ibid.* p. 1,502 and on; Also see the Petach HaSha’ar (Opening Gateway) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

draw the Master of the World-*Alupho Shel Olam*-אלופו של עולם- into them all.¹⁰³

Now, in regard to the matter of¹⁰⁴ “lengthening the One-*Echad*-אחד,” this lengthening is specifically of the letter *Dalet*-ד,¹⁰⁵ which is a large letter *Dalet*-ד and refers to the aspect of thought (*Machshavah*).¹⁰⁶ For, as our sages, of blessed memory, stated,¹⁰⁷ “Though the world was created with ten utterances, it surely could have been created with one utterance (*Ma’amar Echad*-מאמר אחד),” and as known, the “One utterance (*Ma’amar Echad*-מאמר אחד)” refers to the aspect of thought (*Machshavah*),¹⁰⁸ which includes all ten utterances of speech within it.

By way of analogy, this may be understood through man below, that the entire length of his speech is included in his thought as a single point. The same may be applied to our understanding of this matter in Godliness above, that the “One utterance (*Ma’amar Echad*-מאמר אחד)” refers to the matter of thought (*Machshavah*) and it is only because this aspect of thought (*Machshavah*) becomes the root of speech (*Dibur*), that

¹⁰³ See Sefer Mitzvot Katan, cited in Beit Yosef to Orach Chayim 61 (section entitled “*Katav SM”K*-כתב סמ"ק”); Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:6; Siddur Im Divrei Elokim Chayim 66d; Also see Talmud Bavli, Brachot 13b.

¹⁰⁴ Talmud Bavli, Brachot 13b

¹⁰⁵ Brachot *ibid.*; Beit Yosef *ibid.*, (section entitled “*V’Tzarich L’Ha’arich*-צריך להאריך”); Shulchan Aruch of the Alter Rebbe *ibid.*

¹⁰⁶ Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 40, Ch. 43, and elsewhere.

¹⁰⁷ Mishnah Avot 5:1

¹⁰⁸ See Zohar II 20a *ibid.*

it too is called an “utterance (*Maamar*-מאמר),” though it still is included within thought.

This then, explains the matter of the large letter *Dalet*-ד of the word “One-*Echad*-אחד.” It refers to the aspect of thought (*Machshavah*), which is the matter of the “One utterance (*Ma’amar Echad*-מאמר אחד).” Moreover, as known¹⁰⁹ the enlarged letters in the Torah are the aspect of thought (*Machshavah*). Therefore, this lengthening of the letter *Dalet*-ד is not done in speech (*Dibur*), but the lengthening must rather be in one’s intention (*Kavanah*) and thought (*Machshavah*). From this it is understood that the words “*HaShem* is One-*HaShem Echad*-אחד יהו"ה,” is the Name *HaShem*-יהו"ה that relates to the matter of thought (*Machshavah*) and “One utterance (*Ma’amar Echad*-מאמר אחד)” of creation.

Now, the verse is written, “*HaShem*-יהו"ה is our God *HaShem*-יהו"ה,” in that the Name *HaShem*-יהו"ה is repeated. This is because (the first time that *HaShem*-יהו"ה is mentioned) with the words, “*HaShem*-יהו"ה is our God,” indicates a higher aspect than (the second time it is mentioned) with the words, “*HaShem* is One.” This is because “*HaShem*-יהו"ה is **our** God,” relates to the souls of the Jewish people, which are higher than the matter of the thought and “One utterance” of creation. This is because the thought of the Jewish people preceded everything,¹¹⁰ even the “One utterance” (*Ma’amar Echad*). For, although the “One utterance” is the aspect of thought (*Machshavah*), it nevertheless is included in the category of the

¹⁰⁹ See Rabbi Moshe Zacuto (Ramaz) to the beginning of Vayikra.

¹¹⁰ Midrash Bereishit Rabba 1:4

utterances of creation, as it states,¹¹¹ “The word ‘In the beginning-*Bereishit*-בראשית’ is also an utterance (*Ma’amar*)” that was specifically newly brought into existence together with the six days of creation (*Bereishit*). In contrast, the thought of the Jewish people preceded this.

To further elucidate, even though the “One utterance (*Ma’amar Echad*)” is the aspect of thought, nevertheless, in thought itself, the souls of the Jewish people are rooted in a much loftier level, as in the verse,¹¹² “For, My thoughts are not your thoughts,” wherein the word “*Machshevotai*-מהשבותי-My thoughts” is in the plural form, indicating that there are two aspects of thought; the upper thought (*Machshavah Ila’ah*) and the lower thought (*Machshavah Tata’ah*).

By way of analogy, this may be understood through man below. He has thoughts that relate to speech, since for his speech to be orderly and organized, and particularly for it to be spoken with vitality, there necessarily must be a manifestation of thought. Nevertheless, this is thought as it relates to speech and is for the “other.” However, there also is an aspect of thought for himself, such as the thought of intellect (*Sechel*) which is not for the “other,” but for himself.

In the same manner, we may understand that above, in *HaShem*’s יהו"ה Godliness, there is an aspect of thought (*Machshavah*) that relates to speech, this being the, “One utterance” (*Ma’amar Echad*) which is the root of the ten utterances of creation (*Asarah Ma’amarot*). However, there

¹¹¹ Talmud Bavli, Rosh HaShanah 32a

¹¹² Isaiah 55:8

also is an upper thought (*Machshavah Ila'ah*), which is the root of the souls of the Jewish people. This is the meaning of the statement,¹¹³ “Israel arose in thought,” specifying the word, “arose” (*Aloo*-עלו), referring to the aspect of *HaShem*’s-יהו"ה upper thought (*Machshavah Ila'ah*-עילאה).¹¹⁴

This then, is the meaning of the verse,¹¹⁵ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*Shema Yisroel*, *HaShem Elohei*”nu, *HaShem Echad*-שמע ישראל יהו"ה אלהינו” That is, it is the souls of the Jewish people who draw the Oneness of *HaShem*-יהו"ה into the world. For, since their souls are rooted in “*HaShem*-יהו"ה is **our** God,” in that they “arose in thought,” therefore it is they who affect a drawing of His Oneness into the world, as indicated by the words “*HaShem* is One-*HaShem Echad*-יהו"ה אהד,” this being *HaShem*’s-יהו"ה upper unity (*Yichuda Ila'ah*). Moreover, in the continuing verse, “Blessed is the Name of His glorious Kingdom forever and ever-*Baruch Shem*-ברוך שם” which is the aspect of the lower unity of *HaShem*-יהו"ה (*Yichuda Tata'ah*), they draw His unity further down. For, as stated in *Zohar*,¹¹⁶ the first verse, “Listen Israel-*Shema Yisroel*-שמע ישראל,” is the upper unity of *HaShem*-יהו"ה (*Yichudah Ila'ah*) and the second verse, “Blessed is the Name-*Baruch Shem*-ברוך שם,” is the lower unity of *HaShem*-יהו"ה (*Yichuda Tata'ah*).

¹¹³ Midrash Bereishit Rabba 1:4

¹¹⁴ See Likkutei Torah, Shir HaShirim 17d, 19b, and elsewhere.

¹¹⁵ Deuteronomy 6:4

¹¹⁶ *Zohar* I 18b

This then, is the meaning of the verse,¹¹⁷ “You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God – in the heavens above and upon the earth below – there is nothing else.” That is, the Jewish people must draw down *HaShem*'s-יהו"ה Oneness, blessed is He, in the heavens and the earth, both in the powers of their soul, as well as in the world at large. The way to bring about this drawing down of *HaShem*'s-יהו"ה Oneness, blessed is He, is through the knowledge that “*HaShem*-יהו"ה, He is the God.” This is the meaning of the words, “You shall know this day,” that there must be knowledge of both aspects of *HaShem*'s-יהו"ה unity, both the upper unity (*Yichuda Ila'ah*) and the lower unity (*Yichuda Tata'ah*). The verse continues with the words, “and set it upon your heart” meaning that both aspects of *HaShem*'s-יהו"ה unity, blessed is He, must be set upon one's heart.

The same is indicated by the verse,¹¹⁸ “Listen, Israel, *HaShem*-יהו"ה is our God, *HaShem*-יהו"ה is One,” which is then followed by the words,¹¹⁹ “And you shall love *HaShem*-יהו"ה your God, with all your heart,” which also indicates the matter of setting this knowledge upon one's heart.

Now, since love of *HaShem*-יהו"ה, blessed is He, is the root of all 248 positive commandments,¹²⁰ it also includes fear of *HaShem*-יהו"ה, blessed is He, being that fear *HaShem*-יהו"ה is one of the 248 positive commandments. Fear of *HaShem*-יהו"ה,

¹¹⁷ Deuteronomy 4:39

¹¹⁸ Deuteronomy 6:4

¹¹⁹ Deuteronomy 6:5

¹²⁰ See the Rambam's commentary to Mishnah Avot 1:3; Tanya Ch. 4, and elsewhere.

blessed is He, is the foundation of the entire Torah. Therefore, through love of *HaShem*-יהו"ה, blessed is He, there is a drawing down to all the powers of one's soul, which is the meaning of the continuing words, "And you shall love *HaShem*-יהו"ה your God... with all your soul." That is, all the powers of one's soul should manifest within matters relating to Torah and *mitzvot*. In other words, one's faculty of action should manifest in fulfilling the *mitzvot* in action, his faculties of thought and speech should manifest in his thought and speech of Torah (and *mitzvot*), and his faculty of intellect should manifest in his study of Torah and in his service of *HaShem*-יהו"ה, blessed is He, in prayer.

Thus, when the matter of knowledge of *HaShem*-יהו"ה, blessed is He, is present in a person in either of these two manners; *HaShem*'s-יהו"ה upper unity (*Yichuda Ila'ah*) or His lower unity (*Yichuda Tata'ah*), followed by setting this knowledge upon his heart, this affects that he subsequently will conduct himself as fitting, and through this we fulfill *HaShem*'s-יהו"ה intention that we make "the world a dwelling place for the Holy One, blessed is He."¹²¹

5.

Now, these two forms of serving *HaShem*-יהו"ה, blessed is He; that of His upper unity (*Yichuda Ila'ah*) and that of His lower unity (*Yichuda Tata'ah*), through which His Supernal

¹²¹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

intent is fulfilled, are actualized by two levels of Jewish souls, those who are called Yaakov and those who called Israel.

To further explain, souls who are in the aspect of Yaakov are souls who have yet to come to have the matter indicated by the verse,¹²² “[No longer will it be said that your name is Yaakov, but Israel,] for you battled with *Elohi”m-אלהי”m* and with men and have prevailed.” (That is, such a person is not yet at the point of having “prevailed.”) Therefore, he is in the state called Yaakov (יעקב). This state is indicated by the verse,¹²³ “In the womb he seized his brother’s heel (*Akav-עקב*),” meaning that he still has an aspect of Esav in himself. Therefore, he must battle and outsmart the aspect of Esav within himself, so that it will have no rule or dominion over him. Nonetheless, he still is in the aspect of Yaakov (יעקב), which divides into *Yod Ekev-עקב-י*,¹²⁴ indicating that he still has a drawing forth from the name *HaShem-יהו”ה*, blessed is He, who was and is and will be as one [יהי”ה ויהי”ה כאחד].¹²⁵ At the very least, this drawing forth empowers him to fulfill his service of *HaShem-יהו”ה*, blessed is He, in a manner of self-restraint (*Itkafia*).

In contrast, the aspect of Israel is indicated by the words, “for you have battled with *Elohi”m-אלהי”m* and with men and

¹²² Genesis 32:29

¹²³ Hosea 12:4

¹²⁴ Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), Yaakov; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut), Ch. 2; Torah Ohr Veyeitze 21a; Vayeishev 27b, 29a; Likkutei Torah Balak 70b, and elsewhere.

¹²⁵ Zohar III 257b (*Ra’aya Mehemna*); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 1 (*Shaar Eser v’Lo Teisha*) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah Ch. 7 (82a), and elsewhere.

have prevailed.” *HaShem*’s יהו"ה title God-*Elohi*”m-אלהי"ם-86 has the same numerical value as “the natural order-*HaTeva*-הטבע-86”¹²⁶ and all concealments come from this title. However, Israel has “battled with *Elohi*”m-אלהי"ם,” meaning that he rules over and has dominion over *Elohi*”m-אלהי"ם, as well as “over men,” which refers to the powers that spread forth from *HaShem*’s יהו"ה title God-*Elohi*”m-אלהי"ם. Therefore, in the Israel aspect of the Jewish soul, there is no concealment for him, and his form of serving *HaShem*-יהו"ה, blessed is He, is in a way of self-transformation (*It’hapcha*).

These two forms of serving *HaShem*-יהו"ה, blessed is He – that of Yaakov and that of Israel – are the two forms of *HaShem*’s-יהו"ה unity, blessed is He, namely, His lower unity (*Yichuda Tata’a*) and His upper unity (*Yichuda Ila’ah*). Through these two forms of serving *HaShem*-יהו"ה, blessed is He, – the upper unity (*Yichuda Ila’ah*) and the lower unity (*Yichuda Tata’a*) – which are actualized by these two types of Jewish souls, Yaakov and Israel, *HaShem*’s-יהו"ה Supernal intent of making “the world a dwelling place for the Holy One, blessed is He” is fulfilled.¹²⁷

¹²⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Also see Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, discourse entitled “*v’HaMargeel*”

¹²⁷ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

6.

Now, everything mentioned above applies to a person whose conduct is as it should be, meaning that his form of serving *HaShem*-יהו"ה, blessed is He, is the service of the righteous-*Tzaddikim*. For such a person, *HaShem*'s-יהו"ה Name, blessed is He, is in a state of complete perfection, as written,¹²⁸ "Be wholehearted with *HaShem*-יהו"ה your God."

However, for a person who has sinned and blemished his soul by deviating from the path, since he has caused blemish to it, in him the Name *HaShem*-יהו"ה is not in a state of perfection.¹²⁹ This is as we recite,¹³⁰ "If I have caused a blemish in the letter *Yod*-י [of Your Name] and have become liable to the punishment of stoning in Your righteous court etc." Now, the punishment of stoning (*Skeela*)¹³¹ is prescribed for the sin of idolatry. However, what is meant here is not just the physical coarseness of actual idolatry, but even refined, spiritual forms of idolatry, which cause blemish in the letter *Yod*-י [of *HaShem*'s-יהו"ה Name]. For, the letter *Yod*-י is a point (*Nekudah*) that does not at all spread out, and even loftier, it is a point without form. It thus is applicable that [not only actual idolatry, but] even spiritual and refined forms of idolatry cause blemish in it.

¹²⁸ Deuteronomy 18:13

¹²⁹ See Shaarei Kedushah of Rabbi Chayim Vital, Section 1, Shaar 1 and on.s

¹³⁰ In the *Shema* recital upon retiring to sleep.

¹³¹ See Ohr HaTorah *ibid.* p. 1,500 and on; Also see Sefer HaMaamarim 5665 p. 35 and on; 5707 p. 164 and on.

To further explain, just as in physical idolatry, the substance of which is that one prostrates to the stars and constellations and the like, meaning that since beneficence is derived from them, he bows his head and body to the stars and constellations, as written,¹³² “With the bounty of the sun’s crops and with the bounty of the moon’s yield,” so likewise, this is so of more spiritual forms of idolatry, such as when a person invest his head and most of himself, into his business affairs, since he thinks that beneficence comes to him from his business. This too is idolatry, but in a more spiritual form. However, the reality is as written,¹³³ “*HaShem*-יהו"ה your God shall bless you in all that you do.”

In other words, a person’s priority must be “*HaShem*-יהו"ה your God,” meaning serving Him and knowing that, “*HaShem*-יהו"ה, He is the God.” Only after this is the continuation of the verse, “in all that you do” possible, in that what he does is as it should be. That is, even when he engages in business affairs, they are in a manner of being a receptacle for *HaShem*’s-יהו"ה blessings. However, when the premise of “*HaShem*-יהו"ה your God,” is missing, meaning that he is not engaged in the matter of “*HaShem*-יהו"ה, He is the God,” as a result, he invests his head and most of himself into his business affairs, through various schemes and machinations. In doing so, he separates himself and the various matters he engages in, from *HaShem*-יהו"ה. This then, is a spiritual form of idolatry.

¹³² Deuteronomy 33:14

¹³³ Deuteronomy 15:18

The same principle applies to the service of *HaShem*-יהו"ה itself. If a person thinks that he serves *HaShem*-יהו"ה, blessed is He, through his own might and strength, and says to himself,¹³⁴ “My strength and the might of my hand made all this wealth for me,” this too is a spiritual form of idolatry. In other words, he indeed has true wealth, to the point that even the Torah calls it wealth, but he thinks that this wealth came by his own power and the strength of his hand. This is because service of *HaShem*-יהו"ה, blessed is He, is acquired through toil, as in the teaching,¹³⁵ “I have toiled and have found.” Thus, since he indeed toiled for this, he thinks “My strength and the might of my hand made all this wealth for me.” However, this also is a spiritual form of idolatry, since the reality of the matter is that “*HaShem*-יהו"ה is your God,” meaning that it is *HaShem*-יהו"ה, blessed is He, who is your strength and vitality, and “it is He who gives you strength to make wealth.”¹³⁶

Now, this matter of refined and spiritual idolatry causes the blemish indicated by the words,¹³⁷ “If I have caused blemish in the letter *Yod*-י and have become liable to the punishment of stoning in Your righteous court.” Now, the way that stoning (*Skeelah*) is meted out to him, is that “a stone is placed on his heart,”¹³⁸ meaning that his heart becomes unfeeling, like a heart of stone. Thus, though even a small amount of contemplation

¹³⁴ Deuteronomy 8:17

¹³⁵ Talmud Bavli, Megillah 6b

¹³⁶ Deuteronomy 8:18

¹³⁷ In the *Shema* recital upon retiring to sleep.

¹³⁸ Talmud Bavli, Sanhedrin 45a (in the Mishnah); Tosefta there 9:3; Mishneh Torah, Hilchot Sanhedrin 15:1

(*Hitbonenut*) [into *HaShem* 's-ה"ה יהו"ה Godliness] should rouse him and open his heart, instead his heart becomes unfeeling, like a heart of stone, which is the matter of the “dulling of the heart (*Timtum HaLev*).”

Similarly, there can also be a blemish in the first letter *Hey*-ה [of *HaShem* 's-ה"ה יהו"ה Name], as we recite, “If I have caused a blemish in the letter *Hey*-ה and have become liable for the punishment of burning (*Sreifah*) in Your righteous court.” The explanation is that the letter *Hey*-ה indicates the spreading forth to length and width, which is the aspect of understanding-*Binah*. This refers to the matter of contemplating (*Hitbonenut*) the matter of, “*HaShem*-ה"ה יהו"ה, He is the God,” which causes the arousal of emotions, as discussed before. Thus, a blemish to the letter *Hey*-ה refers to the fact that he invests his emotions into matters of lust etc. As a result, he becomes “liable for the punishment of burning in Your righteous court,” being that he is consumed by an alien fire. In other words, he has become entirely consumed by his lusts, to the point that he becomes completely habituated and entrenched in them, even in matters that he no longer wants, matters that go against his own intellect and human intellect in general. In other words, a spirit of folly (*Ru'ach Shtut*)¹³⁹ has entered him, even contrary to his own human intellect and will, to the point that he has become completely entrenched in matters of lust, whether they are permissible lusts or worse.¹⁴⁰

¹³⁹ Talmud Bavli, Sotah 3a

¹⁴⁰ In the notes on the transcription of this discourse, there is indication that these words were stated in relation to the matter of the blemish, and not in regard to the matter of the punishment.

Similarly, there can also be a blemish in the letter *Vav*-ו [of *HaShem*'s-יהו"ה Name]. The letter *Vav*-ו refers to the matter of emotions and is blemished through the arousal of one's evil inclination (*Yetzer HaRa*), to the extent that he invests his emotions into matters that are the opposite of goodness. This causes him to be liable for the punishment of beheading (*Hereg*), which refers to the separation of the heart from the brain. Likewise, there can also be a blemish to the final letter *Hey*-ה [of *HaShem*'s-יהו"ה Name], which refers to action, as a result of which, one becomes, "liable for the punishment of strangulation (*Chenek*) in Your righteous court," which refers to the absence of (good) action.

Now, if a person has blemished any letter of *HaShem*'s-יהו"ה Name, blessed is He, thus causing the Name *HaShem*-יהו"ה to be incomplete within himself, in that he blemished a portion of it, it follows automatically that he will be incapable of drawing down influence from the Name *HaShem*-יהו"ה. The advice given for this problem is as written,¹⁴¹ "They cried out to *HaShem*-יהו"ה," and similarly,¹⁴² "And she prayed for *HaShem*-יהו"ה,"¹⁴³ which comes about through the feeling of bitterness, in that he is embittered in his soul over his current state and standing. As a result, he sheds tears from the bitterness of his soul. That is, if he [truly] contemplates his state and standing, he will immediately cry and shed tears of

¹⁴¹ Psalms 107:6

¹⁴² Samuel I 1:11; See Likkutei Torah, Drushei Shir HaShirim 66a

¹⁴³ The verse (Samuel *ibid.*) states, "Vatitpalel Al HaShem-יהו"ה על יהו"ה-ה," wherein the word "על-*Al*" indicates that she prayed "for" the Name *HaShem*-יהו"ה, although normally translated as "to *HaShem*-יהו"ה."

bitterness over the negative state that he finds himself in. He will feel like a pauper who is utterly impoverished and is immediately brought to tears of bitterness from the depths of his soul by merely recalling his lowly state.¹⁴⁴

The same applies to anyone who has blemished any of the letters of *HaShem* 's יהו"ה Name, blessed is He. That is, when he contemplates his lowly state, he should immediately become embittered and this bitterness should touch the very depths of his soul, in the aspect indicated by the words, "And you shall love *HaShem*-יהו"ה your God... with all your being (*Me'odecha*)." Through this, he reaches *HaShem*-יהו"ה Himself, blessed is He, who transcends the [letters of His] Name *HaShem*-יהו"ה,¹⁴⁵ and he thus affects a drawing down from there.

7.

With the above in mind, we may understand the verse,¹⁴⁶ "They shall confess their sin that they committed; he shall make restitution for his guilt in its principal amount and add his fifth to it." To elucidate, the matter of "his fifth" refers to the aspect of the singular-*Yechidah* essence of the soul. For, just as it is in its simple meaning, that a fifth is a portion of the principal amount, this is likewise so spiritually. That is, the four

¹⁴⁴ See *Derech Chayim* of the Mittler Rebbe 5c, translated as *The Way of Life*, Ch. 2 and on, Ch. 7 and elsewhere.

¹⁴⁵ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

¹⁴⁶ Numbers 5:7

fifths are the principal aspects of the manifest soul, these being the matter of the four letters of *HaShem's* יהו"ה Name (the aspects of action, speech, thought, and intellect). The fifth is the aspect of the singular-*Yechidah* essence of the soul that transcends them.

The same applies above in *HaShem's* יהו"ה Godliness, that "the fifth" indicates the aspect that transcends the chaining down of the worlds (*Hishtalshelut*). This is also the meaning of the verse,¹⁴⁷ "You will give a fifth to Pharaoh; the other four parts shall be yours." About this, Zohar states¹⁴⁸ that the matter of Pharaoh פרעה is that in him, "all the lights were uncovered-אתפריעו and revealed." That is, it is specifically in this world, which is the revealed world (*Alma d'Itgaliya*), that all the levels must be revealed and drawn forth, even "the fifth" aspect that transcends the chaining down of the world (*Hishtalshelut*).

This then, is the meaning of the words, "and he shall add his fifth to it." In other words, a person who has caused blemish in the four letters of *HaShem's* יהו"ה Name must add an additional fifth, which in our service of *HaShem*-יהו"ה, blessed is He, means that there must be the aspect of the singular-*Yechidah* essence of the soul, which transcends the aspect of the four letters of *HaShem*-יהו"ה of the soul. Through this form of serving *HaShem*-יהו"ה, blessed is He, a person reaches the aspect that transcends the four letters of *HaShem's* יהו"ה Name, from Whom all blemishes are rectified. This is as stated,¹⁴⁹ "I,

¹⁴⁷ Genesis 47:24

¹⁴⁸ Zohar I 210a and elsewhere.

¹⁴⁹ Isaiah 43:25

only I, am He Who wipes away your willful sins, for My sake, and I shall not recall your sins.” That is, the forgiveness and atonement of transgressions is solely and specifically from the aspect of “I, only I (*Anochi Anochi*-אנכי אנכי),” that is, *HaShem*-יהוה Himself, He who transcends the chaining down of the worlds (*Hishtalshelut*).¹⁵⁰

This accords with the statement in *Zohar*¹⁵¹ about the verse,¹⁵² “He will return again and show us mercy, and suppress our iniquities.” The *Zohar* states, “Who is ‘He’ who will return? The Holy Ancient One (*Atika Kadisha*) is ‘He’ who will return.” In other words, the rectification (*Tikkun*) is brought about from the aspect of the Ancient One (*Atik*-עתיק), which is of the same root as in the verse,¹⁵³ “He Who uproots (*Ma’atik*-מעתיק) mountains,” and transcends the chaining down of the worlds (*Hishtalshelut*). In other words, relative to the Ancient One (*Atik*-עתיק), the Name *HaShem*-יהוה of *Zeir Anpin* [which is the lower Name *HaShem*-יהוה] is like the title God-*Elohi*”אלהי”m.¹⁵⁴ Thus, it is specifically from there that “He will return again and show us mercy, and suppress our iniquities,” rectifying all the blemishes that were caused in the Name *HaShem*-יהוה.

¹⁵⁰ See Ginat Egoz of Rabbi Yosef Gikatilla translated as *HaShem Is One*, Vol. 2 (Vol. 3 in the English, *The Letters of Creation*, Part II), section entitled, “The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgal*.”

¹⁵¹ *Zohar* III 16a

¹⁵² Micah 7:19

¹⁵³ Job 9:5; *Likkutei Torah*, *Drushei Rosh HaShanah* 61c

¹⁵⁴ *Mishnat Chassidim*, *Mesechet Yoma* 11:1, cited in *Likkutei Torah*, *Drushim* l’Shabbat Shuvah 65c and on.

This then, is the meaning of the words, “and he shall add his fifth to it,” which is the rectification for consuming that which is consecrated to Holiness. To further explain, the verse states,¹⁵⁵ “Israel is sanctified to *HaShem*-יהו"ה, the first of His produce; all who devour it will be held guilty.” The beginning of the verse, “Israel is sanctified to *HaShem*-יהו"ה,” refers to the Name *HaShem*-יהו"ה of the soul. However, if a person causes blemish in the Name *HaShem*-יהו"ה,” the aspect of “Israel is sanctified” is devoured, as we see from the words, “all who devour it will be held guilty (*Ye'eshamu*-יאשמו).” Thus, when the verse states,¹⁵⁶ “He shall make restitution to the one he wronged (*Asham*-אשם),” the rectification of his guilt is specifically through his adding the “fifth,” which is service of *HaShem*-יהו"ה, blessed is He, that stems from the singular-*Yechidah* essence of the soul.

With the above in mind, we may now understand the relationship and juxtaposition of the words, “they shall confess their sin that they committed,” to the matter of, “he shall add his fifth to it.” That is, this matter of “he shall add his fifth to it” is (not just a detail, but is) the primary matter of repentance (*Teshuvah*) in general. Thus, the verse is to be understood as specifying the order of repentance (*Teshuvah*). That is, for it to be repentance that is excellent and worthy of ascent, there must be a sacrificial offering (*Korban*), as well as an oral confession, as explained at length by his honorable holiness, the Rebbe, the

¹⁵⁵ Jeremiah 2:3; See Likkutei Torah, Pinchas 80c and on.

¹⁵⁶ Numbers 5:7

Tzemach Tzedek.¹⁵⁷ For, through oral confession, he slays the body (*Guf*) of the external husks of *Kelipah* (in addition to removing its soul through remorse and uprooting his desire for it).

8.

Now, this matter of “he shall add his fifth to it” is also present during other times of the year. However, it is primarily present on Yom Kippur (the day of atonement), which is a time of repentance for all.¹⁵⁸ This is why the prayer services of Yom Kippur differ from those of the rest of the year. During the rest of the year, there either are three prayer services on regular weekdays or four prayer services on Shabbat and Holidays. All these times reflect a state of limitation. In contrast, on Yom Kippur there are five prayer services.

The reason is because Yom Kippur is the time for repentance and the rectification of blemishes. This is brought about by drawing down that which transcends the four letters of the [lower] Name *HaShem-יהוה*. This is as stated,¹⁵⁹ “For on this day you shall be atoned for, to purify you from all your sins; before *HaShem-יהוה* you shall be purified.” That is, (the verse simply states, “you shall be atoned for” without specifying who will provide the atonement).¹⁶⁰ It also specifies, “before

¹⁵⁷ Derech Mitzvotcha 38a and on; Ohr HaTorah, Drushim L’Yom HaKippurim p. 1,569 and on.

¹⁵⁸ Mishneh Torah, Hilchot Teshuvah 2:7

¹⁵⁹ Leviticus 16:30

¹⁶⁰ See Likkutei Torah, Acharei 25c, 26c

HaShem-יהו"ה," indicating that this purification is drawn from He who transcends the letters of His Name *HaShem*-יהו"ה, meaning, from *HaShem*-יהו"ה Himself, blessed is He. Therefore, there are five prayers on Yom Kippur, since it is the time to serve *HaShem*-יהו"ה, blessed is He, specifically from the singular-*Yechidah* essence of our soul.

The same is so of the day of Yom Kippur, in and of itself, that although,¹⁶¹ "the day itself atones," and this applies throughout the whole day, from the beginning of Yom Kippur to the final moment, nevertheless, the primary repentance is specifically during the [fifth] prayer service of *Ne'ilah* (closing).¹⁶² In other words, the primary aspect of repentance is not during the first four prayers services that precede it, which are also found throughout the rest of the year,¹⁶³ in which one's service of *HaShem*-יהו"ה, blessed is He, is similar to the service of the righteous-*Tzaddikim*. Rather, the primary matter of repentance (*Teshuvah*) is specifically during *Ne'ilah*, which is the fifth prayer service. Therefore, during the *Ne'ilah* prayer service we recite, "You give a hand to transgressors," wherein the words "You give a hand" (*Yad*-יד) refer to drawing down this fifth portion (*Yad*-יד) through repentance (*Teshuvah*).¹⁶⁴

This also explains why, upon the conclusion of the *Ne'ilah* prayer service, we recite the verse "*Shema Yisroel* –

¹⁶¹ Mishneh Torah, Hilchot Teshuvah 1:3-4

¹⁶² Also see Tzava'at HaRivash, translated under the title The Way of The Baal Shem Tov, Section 39.

¹⁶³ In contrast to the fifth *Ne'ilah* prayer which is exclusive to Yom HaKippurim.

¹⁶⁴ Also see Sefer HaMaamarim 5680, p. 181 and on; 5700, p. 59 and on.

Listen Israel,” the verse “*Baruch Shem* – Blessed is the Name,” and the verse, “*HaShem*-יהו"ה, He is the God.” For, as previously explained, the primary matter of repentance (*Teshuvah*) is remorse over the past and resolving to doing good in the future. We explained that this is the meaning of the words,¹⁶⁵ “Return Israel to *HaShem*-יהו"ה your God... Take things with you and return to *HaShem*-יהו"ה.” That is, “things” (*Dvarim*), in the plural, refers to a multiplicity of things, these being the deeds and words (*Dvarim*) of Torah and *mitzvot*. Thus, immediately upon the conclusion of Yom Kippur, we recite the verses, *Shema Yisroel* and *Baruch Shem*, meaning that we recite the manner of serving *HaShem*-יהו"ה, blessed is He, in its proper order, that is, in the manner of *HaShem*’s-יהו"ה upper unity (*Yichuda Ila’ah*) and His lower unity (*Yichuda Tata’ah*). In other words, we attest that from this point forward, this will be the proper order in our service of *HaShem*-יהו"ה, blessed is He, which now is possible since all the blemishes have been rectified.

This also explains why we recite the verse “*Shema Yisroel* – Listen Israel, *HaShem*-יהו"ה is our God, *HaShem*-יהו"ה is One” once, whereas we recite “*Baruch Shem* – Blessed is the Name of His glorious Kingdom forever and ever” three times. This is because “*Shema Yisroel* – Listen Israel” refers to *HaShem*’s-יהו"ה upper unity (*Yichuda Ila’ah*), which is in the world of Emanation-*Atzilut*, whereas “*Baruch Shem* – Blessed is the Name” is *HaShem*’s-יהו"ה, lower unity (*Yichuda Tata’ah*),

¹⁶⁵ Hosea 14:2-3

which is in the three worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). Therefore, corresponding to these three worlds, we recite “*Baruch Shem – Blessed is the Name*” three times.¹⁶⁶

We conclude by reciting “*HaShem-יהוה*, He is the God-*Elohi”m-אלהי”ם*” seven times. This is because in its entirety, the matter of serving *HaShem-יהוה*, blessed is He, with the upper unity (*Yichuda Ila’ah*) and the lower unity (*Yichuda Tata’ah*) during the coming year, is for the purpose of affecting the unity indicated by the verse, “*HaShem-יהוה*, He is the God-*Elohi”m-אלהי”ם*” (through the drawing down that is affected from the aspect of the Ancient One – *Atika*, before Whom even the [lower] Name *HaShem-יהוה* is compared to the title God-*Elohi”m-אלהי”ם*). Through reciting this verse seven times, we affect a drawing down of this matter into all seven emotive qualities (*Midot*), and through this, it then is possible for our service of *HaShem-יהוה*, blessed is He, to be in a way of His upper unity (*Yichuda Ila’ah*) and lower unity (*Yichuda Tata’ah*).

9.

This then, is the meaning of the verse,¹⁶⁷ “Return Israel, until *HaShem-יהוה* your God.” The words “Return Israel” means that one’s aspect of “Israel” must be returned. This is because he caused blemish in this aspect, as previously

¹⁶⁶ Ohr HaTorah ibid. p. 1,509.

¹⁶⁷ Hosea 14:2-3

explained about the verse,¹⁶⁸ “Israel is sanctified to *HaShem*-יהו"ה, the first of His produce; all who devour it will be held guilty.” It therefore is necessary for the aspect of “Israel” to be returned.

Now, the return (*Teshuvah*) must be “until *HaShem*-יהו"ה your God-*Elohecha*-אלהיך.” That is, it must be to the point that the Name *HaShem*-יהו"ה of the aspect of *Zeir Anpin* [which is the lower Name *HaShem*-יהו"ה] is like His title God-*Elohi*”m-אלהי"ם. Therefore, the verse uses the term “*Ad*-עד” meaning “until (*Ad*-עד) *HaShem*-יהו"ה your God-*Eloheicha*-אלהיך.” In other words, one must return to the state that, “*HaShem*-יהו"ה, He is your God.”

The verse then continues and states, “Take things (*Dvarim*-דברים) with you and return to *HaShem*-יהו"ה.” The word “things” (*Dvarim*-דברים) also means “words” and refers to the oral confession, being that repentance (*Teshuvah*) also requires oral confession. Another explanation of the word “things” (*Dvarim*-דברים) is that it refers to the “many things” of Torah and *mitzvot*. For, since repentance is the remorse over past misdeeds and the resolve to be good in the future, one must therefore take many things with him. In other words, in order to make the world a dwelling place for the Holy One, blessed is He, from this point forward his conduct in fulfilling *HaShem*’s-יהו"ה Torah and *mitzvot* will be as they should be. This should be with good health and a broad and settled mind, so that we

¹⁶⁸ Jeremiah 2:3; See Likkutei Torah, Pinchas 80c and on.

fully fulfill *HaShem* יהו"ה's Supernal intention of making the world a dwelling place for the Holy One, blessed is He!

Discourse 3

“U’LaKachtem Lachem - You shall take for yourselves”

Delivered on the 2nd day of Sukkot, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁶⁹ “On the first day You shall take for yourselves the fruit of a citron tree, the branches of a date palm, twigs of a myrtle tree and brook willows; and you shall rejoice before *HaShem*-יהוה your God for a seven-day period.” His honorable holiness, my father-in-law, the Rebbe, asks,¹⁷⁰ why is it that the Torah selects these specific four species for the fulfillment of this *mitzvah*?

Additionally, we must understand the statement in the discourses of the Siddur,¹⁷¹ citing the writings of the Arizal,¹⁷² that the *mitzvah* of waving the four species is in order to draw down the aspect of knowledge-*Da’at* to the feminine (*Nukvah*) aspect of *Zeir Anpin*, which is positioned in the chest of *Zeir*

¹⁶⁹ Leviticus 23:40

¹⁷⁰ In his discourse by the same title of the year 5696, which was printed as a pamphlet for the holiday of Tishrei of that year, 5716, and is printed in Sefer HaMaamarim, Kuntreisim Vol. 3, p. 182, and subsequently in Sefer HaMaamarim 5696, p. 32.

¹⁷¹ Siddur Im Divrei Elokim Chayim, p. 263c and on; Also see *Hemshech* “*V’Kachah*” 5637, Ch. 84 and on (Sefer HaMaamarim 5637, Vol. 2, p. 604 and on).

¹⁷² Mishnat Chassidim, Mesechet Yemei Mitzvah v’Sukkah, Ch. 5, Mishnah 3 and on; Also see Pri Etz Chayim, Shaar HaLulav, Ch. 2-3.

Anpin. It explains¹⁷³ that because of this, when waving the four species, one should bring them to his chest, in order to draw down the aspect of knowledge-*Da'at* to the feminine (*Nukvah*) aspect of *Zeir Anpin*, which is positioned in the chest of *Zeir Anpin*. In the terminology of the teachings of Chassidut, through waving the four species we draw down the Upper Knowledge (*Da'at Elyon*).

Now, this drawing down occurs after being preceded by the service of *HaShem*-יהו"ה, blessed is He, of the month of Elul and the days of *Selichot*. That is, it occurs after all the toil a person has invested through the whole month of Elul. In other words, through service of *HaShem*-יהו"ה, blessed is He, during that time, he affected himself to come close to *HaShem*'s-יהו"ה Godliness. This is followed by his service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah itself, during the ten days of repentance (*Aseret Yemei HaTeshuvah*) and through Yom Kippur, until at the end of Yom Kippur in the closing-*Ne'ilah* prayer service, there was a drawing down from *HaShem*-יהו"ה Above, which affected an added measure of closeness in him. About this it states about the ten days of repentance,¹⁷⁴ "Seek *HaShem*-יהו"ה when He can be found; call upon Him when He is near."

Then, after these matters of *HaShem*-יהו"ה, blessed is He, being in a state "when He can be found," and "when He is near," it is followed by this *mitzvah* of "On the first day you

¹⁷³ See the citations in the prior note; Also see Sefer HaSichot, Torat Shalom p. 143.

¹⁷⁴ Isaiah 55:6; Talmud Bavli, Rosh HaShanah 18a

shall take for yourself the fruit of a citron tree, the branches of a date palm, twigs of a myrtle tree and brook willows.” That is, only after all the above, does this aspect of drawing down the Upper Knowledge (*Da’at Elyon*) come about.

The matter of knowledge-*Da’at*, is that one’s closeness to *HaShem*’s יהו"ה Godliness is not only because of his faith, nor is it only because of his grasp and comprehension. Rather, what is meant by knowledge-*Da’at* is that his whole being is bound up with *HaShem*’s יהו"ה Godliness. In other words, within the Upper Knowledge (*Da’at Elyon*) itself, there are several levels. Therefore, after the service of *HaShem*-יהו"ה, blessed is He, and the drawings down that were brought about throughout the month of Elul and the ten days of repentance, through waving the four species, we draw down an even loftier aspect of the matter of knowledge-*Da’at* of *HaShem*-יהו"ה, blessed is He.

2.

Now, to understand this, we first must explain the statement in Zohar¹⁷⁵ about the verse,¹⁷⁶ “*HaShem*-יהו"ה is a God of knowledges (*De’ot*-דעות),” in the plural, indicating “two knowledges.” These are the Upper Knowledge (*Da’at Elyon*) and the Lower knowledge (*Da’at Tachton*).¹⁷⁷

¹⁷⁵ See Tikkunei Zohar, beginning of Tikkun 69

¹⁷⁶ Samuel I 2:3

¹⁷⁷ See Torah Ohr, Yitro 68a; Likkutei Torah, Re’eh 23d; Shmini Atzeret 8a; Shir HaShirim 47b and elsewhere.

The explanation of these two knowledges (*De'ot*-דעות) is as follows:¹⁷⁸ There are two aspects in the general order of the chaining down of the worlds (*Hishtalshelut*). There is the True Something (*Yesh HaAmeete*), this being *HaShem's*-יהו"ה Essential Self, blessed is He; the True Being whose existence is singular and intrinsic to Him, and there is the created something (*Yesh HaNivra*), which includes all created beings, even the most supernal emanations. They all are in the category of novel created beings (*Yesh HaNivra*).¹⁷⁹

Now, the way the created something (*Yesh HaNivra*) is brought into existence from the True Something (*Yesh HaAmeete*), is through the medium of the “nothing” (*Ayin*). That is, according to *HaShem's*-יהו"ה Supernal Intent, the existence of a created something (*Yesh HaNivra*) is brought about through the intermediary medium of the “nothing” (*Ayin*). Now, just as every intermediary must have an element of both matters in it, so likewise this intermediary of the “nothing” (*Ayin*), has both aspects. On the one hand it relates to the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He, and on other hand it relates to the created something (*Yesh HaNivra*).

These two aspects of the nothing (*Ayin*) are called, “the nothing (*Ayin*) of the True Something (*Yesh HaAmeete*)” and

¹⁷⁸ See the discourse entitled “*Zeh HaYom*” and the discourses that follow it of the year 5676 (*Hemshech* 5672, Vol. 2 p. 1,146 and on); See the discourse entitled “*Tik'oo*” and the discourses that follow it of the year 5694 (*Sefer HaMaamarim* 5711 p. 4 and on).

¹⁷⁹ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*).

“the nothing (*Ayin*) of the created something (*Yesh HaNivra*).” The difference between them is that “the nothing (*Ayin*) of the True Something (*Yesh HaAmeete*),” is utterly and completely nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He. That is, it senses that the True Something (*Yesh HaAmeete*) is the True Being, and everything aside for Him is absolute nothingness.

The explanation of this, as it exists in our service of *HaShem*-יהו"ה, blessed is He, is that when a person serves *HaShem*-יהו"ה, blessed is He, from the perspective of the Upper Knowledge, he senses that the original Something, *HaShem*-יהו"ה, blessed is He, is the True Being and that aside for Him, it all is nothing (*Ayin*). This matter is not just out of faith, nor is it only because of his grasp and comprehension, but is rather due to knowledge-*Da'at*. For, as explained by the Alter Rebbe in Tanya,¹⁸⁰ the actual meaning of the term “knowledge-*Da'at*” is connection and bonding,¹⁸¹ meaning that this penetrates all matters of his being to such a degree that no element remains in his soul in which he does not sense that *HaShem*-יהו"ה Above is something (*Yesh*) and everything below is nothing (*Ayin*).

The same is likewise so of the nothing (*Ayin*) of the True Something (*Yesh HaAmeete*). It senses that it is nothing (*Ayin*). This is because the nothing of the True Something (*Yesh HaAmeete*) is light (*Ohr*). Therefore, because of its proximity, as well as its adhesion to its Source, and because it senses its

¹⁸⁰ Tanya, Ch. 3, and beginning of Ch. 42.

¹⁸¹ As in the verse (Genesis 4:1), “Now Adam knew (*Yada*-יָדָע) his wife Eve, and she conceived etc.”

Source, it truly is nothing (*Ayin*). All this is in regard to the nothing (*Ayin*) of the True Something (*Yesh HaAmeete*).

However, in regard to the nothing (*Ayin*) of the created something (*Yesh HaNivra*), since the created something (*Yesh HaNivra*) senses itself as being a something (*Yesh*) with tangible existence, therefore, the Source that creates it **certainly** has existence, and the only reason it is called “nothing” (*Ayin*) is because the created something (*Yesh HaNivra*) has no grasp of it. It only is called “nothing” because of this, since this “nothing” (*Ayin*) is in a different category of existence than the tangible created “something” (*Yesh*). In other words, for there to be an existence of tangible “somethings” (*Yesh*), two matters are necessary; firstly, that the created something (*Yesh HaNivra*) has no grasp of the “nothing” (*Ayin*), and secondly, that the “nothing” is not of the same category of existence as the created something (*Yesh HaNivra*).

This then, is the difference between these two aspects of “nothing” (*Ayin*). That is, the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*) is **truly** nothing (*Ayin*), whereas the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*) is not truly nothing, and the only reason it is called “nothing” (*Ayin*) is because it cannot be grasped by the created something (*Yesh HaNivra*) and is not in the same category of existence as the tangible something (*Yesh*).

Now,¹⁸² the difference between these two aspects of “nothing” (*Ayin*) as they are in relation to the worlds, is like the

¹⁸² See the discourse entitled “*U’Lekachtem Lachem*” 5676 (*Hemshech* 5672 *ibid.* p. 1,161 and on).

difference between the world of Emanation (*Atzilut*), and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For, about the world of Emanation (*Atzilut*) it states,¹⁸³ “He and His life force are one; He and His organs are one.” Moreover, the world of Emanation (*Atzilut*) is in close proximity to *HaShem*’s יהו"ה Godliness. Therefore, in the world of Emanation it is felt that, in reality, *HaShem*-יהו"ה Above is truly something (*Yesh*) and everything below is nothing (*Ayin*). It therefore is the aspect of the nothing (*Ayin*) of the True Something (*Yesh HaAmeete*).

In contrast, the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are brought into being through the concealing medium of the veil (*Parsa*). Moreover, the power of the Actor that brings them into being – the *Sefirah* of *HaShem*’s יהו"ה Kingship-*Malchut* – is in a state of exalted elevation and is beyond them, meaning that He is concealed from the created beings. This is to such an extent that about the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) it states, “He and His life force are not one, and He and His organs are not one.” Thus, since their source is concealed from them, they sense their own existence as tangible “somethings” (*Yesh*) and it therefore is the aspect of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*). That is, their perception is that below is “something” (*Yesh*) and *HaShem*’s יהו"ה Godliness Above is “nothing” (*Ayin*), being

¹⁸³ Introduction to Tikkunei Zohar 3b

that He is ungraspable, and is not in the same category of being as the tangible created “something” (*Yesh*).

3.

Now, in reality, even the world of Emanation (*Atzilut*) is not the ultimate true reality of the True Something (*Yesh HaAmeete*). For, even the world of Emanation (*Atzilut*) is called a “world” (*Olam*-עולם) – the world of Emanation (*Olam HaAtzilut*). The term “world-*Olam*-עולם” is of the same root as the word “*He’elem*-העלם,”¹⁸⁴ which means concealment and hiddenness. Moreover, as known, in the world of Emanation (*Atzilut*) there also are chambers (*Heichalot*),¹⁸⁵ and the Supernal Man, who includes lights (*Orot*) and vessels (*Keilim*), is within them. This being so, even the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*) are measured according to the capacities of the chambers (*Heichalot*), and thus have an element of concealment (*He’elem*). This being so, the world of Emanation (*Atzilut*) is not the true reality of the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה Himself, blessed is He.

To further clarify, even though it states about the world of Emanation (*Atzilut*), “He and His life force are one, He and His organs are one,” nevertheless, from the very fact that it says,

¹⁸⁴ See Likkutei Torah, Shlach 37d; Chukat 65a; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 355 [based on the teaching of our sages, of blessed memory, in tractate Pesachim 50a]; See Midrash Kohelet Rabba 3:13 [cited in Likkutei Torah Bamidbar 5c]; Tikkunei Zohar, Tikkun 42 (82a), and elsewhere.

¹⁸⁵ Sefer Hadrat HaMelech, Section 152.

“He and His life force” or “He and His organs,” it is self-understood that the aspect of “His life force” is not “Him,” and that certainly the aspect of “His organs” is not “Him.” This is especially so considering the explanation that even the aspect referred to by the word “Him” does not actually refer to *HaShem*’s יהו"ה Essential Self, but merely to a radiance of His Essential Self. This being so, since they are manifest within the chambers of the world of Emanation (*Atzilut*) and undergo an element of concealment (*He'elem*), the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*) are not the true reality of the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה Himself, blessed is He.

The explanation of the matter is as follows: It is because of the aspect of Wisdom-*Chochmah* that the world of Emanation (*Atzilut*) is said to be the aspect of a “nothing” (*Ayin*), as it states,¹⁸⁶ “The Supernal Wisdom dwells in the world of Emanation (*Atzilut*).” Wisdom-*Chochmah* is the aspect of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is as stated in Tanya,¹⁸⁷ that the substance of the level of wisdom-*Chochmah* is the recognition of the reality that *HaShem*-יהו"ה alone exists, and that there is nothing aside for Him. Therefore, the world of Emanation (*Atzilut*) is the aspect of “nothing” (*Ayin*).

Nevertheless, for the very same reason, it is self-understood that the world of Emanation (*Atzilut*) is not a true

¹⁸⁶ See Rabbi Moshe Zacuto (Ramaz) to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119 and elsewhere.

¹⁸⁷ See Tanya, Ch. 35, in the gloss.

“nothing” (*Ayin*). For, as known, the statement that wisdom (*Chochmah*) is the aspect of “nothing” (*Ayin*) – (as stated in Tanya) – primarily refers specifically to the inner aspect of wisdom (*Chochmah*). More particularly, as explained elsewhere,¹⁸⁸ it refers primarily to the light of *HaShem*-יהו"ה, blessed is He, that manifests within wisdom (*Chochmah*). However, (the externality of) wisdom (*Chochmah*) itself, indeed has an element of tangible existence.

It therefore is understood that in (the externality of) the world of Emanation (*Atzilut*), in which the lights (*Orot*) manifest within vessels (*Keilim*), it is not truly the matter of “nothing” (*Ayin*). Rather, the term “nothing” (*Ayin*) specifically refers to the inner aspect of wisdom (*Chochmah*), which transcends manifestation.

To further elucidate, as explained in the discourse about the three types of men (*Adam*),¹⁸⁹ there are three levels in the vessels (*Keilim*) and four levels in the lights (*Orot*). The three levels of vessels (*Keilim*) correspond to the three general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). However, there is an additional level in the light (*Ohr*). This refers to the light (*Ohr*) that transcends manifestation within vessels (*Keilim*) and refers to the general world of Emanation (*Atzilut*). Now, in the particular worlds, there also is a likeness to this. That is, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), there is a matter of manifestation (*Hitlabshoot*) within vessels (*Keilim*). In

¹⁸⁸ See *Hemshech* 5672 Vol. 1, p. 566; Vol. 3 p. 1,331.

¹⁸⁹ *Ohr HaTorah*, *Inyanim* p. 97 and on.

contrast, in relation to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) the world of Emanation (*Atzilut*) transcends manifestation (*Hitlabshoot*). However, in reality, the world of Emanation (*Atzilut*) is also in a manner of manifestation (*Hitlabshoot*), therefore, since it comes in a manner of manifestation (*Hitlabshoot*), with measure and limitation, it too can only be considered to be the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*).

However, at first glance, we must better understand this. For, as known, the world of Emanation (*Atzilut*) is completely Godly, literally. This being so, it seems to contradict our explanation here, that it just is the aspect of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*). However, in truth, there is no contradiction here at all.

This may be understood by prefacing with an explanation of the ten *Sefirot* of the world of Emanation-*Atzilut*, about which it states,¹⁹⁰ “their measure is ten.” This statement contains two matters. The first is the word, “their measure (*Midatan*-מדתן),” which indicates that the ten *Sefirot* of the world of Emanation (*Atzilut*) have measure (*Midah*-מדה). The second is that they number ten. Now, seemingly, these two matters are wondrous. Since the world of Emanation (*Atzilut*) is purely Godliness, how then is it applicable for Godliness to have measure and limitation? Furthermore, how is it applicable for the *Sefirot* to specifically number ten? For, from the perspective of the limitless light of the Unlimited One,

¹⁹⁰ Sefer Yetzirah 1:4 – מדתן עשר

HaShem-יהו"ה, blessed is He, there should be countless *Sefirot* to no end. This being so, why do they specifically number ten?

The explanation is as stated in *Patach Eliyahu*,¹⁹¹ “You are He who is One, but not in enumeration.” That is, the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, utterly transcends the *Sefirot*, and if He were to bring them forth from His Essential Self, there is no limit to the number of *Sefirot* He could bring forth. Nevertheless, it continues there and states, “You are He who brought forth ten fixtures (*Tikkunim*),” referring to the ten *Sefirot*, which also are called fixtures (*Tikkunim*)¹⁹² because they are like garments (or fixtures). We see this from the verse,¹⁹³ “A man shall not garb (*Yilbash*-יִלְבַּשׁ) himself in women’s clothing,” which the Targum translates as “A man shall not affix himself (*Yitatkan*-יִתְתַּקֵּן) in women’s clothing.” In the same manner, the ten *Sefirot* are also called “garments” (*Levushim*) or “fixtures” (*Tikkunim*), since the Supernal intent is specifically fulfilled through them.

To further explain, since *HaShem*-יהו"ה is utterly beyond any relativity to worlds, it is impossible for the existence of the worlds to come directly from His limitless light. Therefore, *HaShem*-יהו"ה restrained (*Tzimtzum*) His limitless light.¹⁹⁴ Moreover, in order to give room for the possibility of worlds, this restraint (*Tzimtzum*) was specifically in a way of

¹⁹¹ Introduction to Tikkunei Zohar, 17a – אַנַּת הוּא חַד וְלֹא בְּחֹשֶׁבֶן

¹⁹² See Torah Ohr, Vayera 13c and on, and elsewhere.

¹⁹³ Deuteronomy 22:5

¹⁹⁴ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-13.

withdrawal (*Siluk*).¹⁹⁵ However, since restraint (*Tzimtzum*) is a matter of concealment, whereas *HaShem*'s-יהו"ה ultimate intent is for there to be a revelation of His Godliness in the worlds, as in the well-known statement,¹⁹⁶ that “the creation of the worlds is for the purpose of revealing the perfection of His powers,” then if the worlds were solely brought about through the restraint of *Tzimtzum* – which is a movement of concealment – there would be total concealment in the worlds. However, since *HaShem*'s-יהו"ה Supernal intent is for the revelation of His Godliness in the worlds, the manner that the worlds were brought into existence was specifically through revelation, in that the light returned and illuminated.¹⁹⁷

Nevertheless, since the light that returned was brought forth through the restraint of the *Tzimtzum*, it therefore is limited. This refers to the light of the line-*Kav*, until the revelation of the light of the world of Emanation (*Atzilut*).¹⁹⁸ In other words, this is revelation that comes forth in a limited manner, according to the capacity of the worlds.

This then, explains that the world of Emanation (*Atzilut*) is an intermediary medium, and that specifically through it there is a subsequent revelation of *HaShem*'s-יהו"ה Godliness in the worlds of Creation, Formation and Action (*Briyah, Yetzirah,*

¹⁹⁵ See the beginning of both *Otzrot Chayim* and *Mevo She'arim* of Rabbi Chayim Vital; Also see *Likkutei Torah, Hosafot to Vayikra 51c*, and elsewhere.

¹⁹⁶ *Etz Chayim, Shaar 1* (*Drush Iggulim v'Yosher*), *Anaf 1*; *Shaar HaHakdamot, Hakdamah 3*.

¹⁹⁷ See *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, *Ch. 9*, and *Ch. 12-13*.

¹⁹⁸ See *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, *Ch. 13-15*.

Asiyah). This being so, even the light of the world of Emanation (*Atzilut*) is limited, in order that *HaShem* 's-יהו"ה Supernal intent for the revelation of Godliness in His creations should be fulfilled, which is brought about through the ten *Sefirot*, which are called "fixtures" (*Tikkunim*). This is also why the world of Emanation (*Atzilut*) is pure Godliness, since the limitations of the world of Emanation (*Atzilut*) are solely due to *HaShem* 's-יהו"ה Supernal intent, blessed is He.

4.

However, we still must understand why *Patach Eliyahu* continues, "He affixed garments (*Levushin*) for Himself, from which souls issue etc." These garments refer to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This being so, what is the superiority of the world of Emanation (*Atzilut*) in the matter of garments (which in the world of Emanation-*Atzilut* are called *Tikkunim*) and that through them the Supernal intent of *HaShem*-יהו"ה, blessed is He, is fulfilled? After all, we see that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are also garments (*Levushin*).

The explanation is that in the garments (*Levushim*) themselves, there are two aspects. There are unified garments (*Levushim*) and separate garments (*Levushim*).

This may be better understood by analogy to man below. As known, the intellect itself is not the essence of the soul, but is only a garment, as explained in the previous

discourses.¹⁹⁹ It was explained there that although the soul is called the intellectual soul (*Nefesh HaSichleet*), it is not because the intellect (*Sechel*) is the actual essence of the soul, but it rather is only a garment of the soul. There are several proofs for this. One is that we readily see that intellect undergoes change, in that a small child has a small intellect and as he grows into an adult, his intellect grows with him.

Now, it could be said that these changes are only with respect to his vessels (*Keilim*), meaning that even a small child already has the full potential power of intellect, as in the Talmudic dictum,²⁰⁰ “Pumpkins are recognizable even when they first bud.” In other words, it is only because his vessels (*Keilim*) are small that the full potential of his intellect is concealed. Nevertheless, from the very fact that his intellect (*Sechel*) undergoes change as a result of the growth of his vessels (*Keilim*), at the very least, this means that intellect (*Sechel*) too is only a garment of the soul. Further proof is from the fact that the actual life and vitality of a person, which is essential to him, remains constant and equal from the moment he is born through the rest of his life. This being so, the very fact that his intellect (*Sechel*) undergoes change, even if it only

¹⁹⁹ See the preceding discourse of this year, entitled “To understand the matter of Rosh HaShanah,” Discourse 1, Ch. 2.

²⁰⁰ Talmud Bavli, Brachot 48a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33; The Talmud relates that as young children, Abaye and Rava were sitting before Rabbah and he asked them, “To Whom do we recite the blessing?” They answered, “To the Merciful One.” He retorted, “And where does the Merciful One dwell? Rava pointed upward to the ceiling. Abaye went outside and pointed up toward the sky. Rabbah said to them, “Both of you will grow up to be Rabbis.” The Talmud comments: This is an example of what people say, “Pumpkins are recognizable even when they first bud.”

results from the growth of his vessels (*Keilim*), is because, in fact, the intellect is only a garment of the soul. Thus, as explained, the reason the soul is called, “the intellectual soul” (*Nefesh HaSichleet*), is because the intellect (*Sechel*) is unified to the soul.

This itself is the difference between thought, speech, and action, compared to emotions and intellect. That is, thought, speech and action, are separate garments that do not at all directly relate to the soul. Therefore they undergo cessation. For example, about speech the verse states,²⁰¹ “[There is] a time to be silent and a time to speak.” Similarly, about thought the verse states,²⁰² “Like a garment they are changed and exchanged.”

In contrast, emotions (*Midot*) and intellect (*Sechel*) are matters of the soul, in that they are unified to the soul. This is especially so of intellect, which is completely unified to the soul. Moreover, the unity of intellect (*Sechel*) to the soul is to such a degree and level of superiority, that specifically through intellect (*Sechel*) there can come to be a revelation of that which is beyond the intellect itself. An example is the desire (*Ratzon*), which is higher than intellect (*Sechel*), so much so, that it is not applicable for desire (*Ratzon*) to be swayed. That is, though it indeed is possible for a person to act in a way that is the opposite of his desire (*Ratzon*), nonetheless, it is impossible to actually sway the desire itself. Therefore, if his desire is in a particular

²⁰¹ Ecclesiastes 3:7

²⁰² Psalms 102:27; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 39.

manner, it follows automatically that his intellect will be in the same manner.

Nevertheless, when his intellect (*Sechel*) is swayed by a different person – (that is, though in and of himself, his intellect accords to his desire, it nonetheless is possible for it to be swayed by something external to himself) – then even his desire is swayed according to intellect, and “wherever he (the intellect) desires to be, he directs it (the desire).”²⁰³ We thus see that through intellect (*Sechel*) a revelation of that which transcends intellect (*Sechel*) is caused to be.

It similarly states in Iggeret HaKodesh,²⁰⁴ that when the inner aspect of the heart is in a state of exile and bondage and needs to be freed and released, the release is brought about through Godly contemplation (*Hitbonenut*). We thus see that Godly contemplation (*Hitbonenut*) in one’s intellect (*Sechel*) causes a revelation of the inner essence of the heart, which transcends intellect (*Sechel*) itself. All this is because of the sublime unity of the intellect (*Sechel*) with the soul and is why the soul is called, “the intellectual soul” (*Nefesh HaSichleet*).

Now, just as in man below there are two types of garments – garments that are separate from him and garments that are unified to him, like his body, which is unified to his soul, or like the powers of his soul, which are unified to the soul, particularly the power of intellect, which is most directly unified to his soul – we likewise may understand this as it is above in Godliness, regarding the difference between the world

²⁰³ Proverbs 21:1

²⁰⁴ Tanya, Iggeret HaKodesh, Epistle 4

of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are separate garments, to the extent that their Source is not felt in them. For, as previously explained, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) their Source is concealed. However, this is not so of the world of Emanation (*Atzilut*), which is a unified garment, in that its Source is sensed.

By way of analogy, this may be compared to the intellect. That is, the moment a person has a flash of intellectual insight, he senses the power of conceptualization (*Ko'ach HaMaskeel*). Moreover, this is not like the existence of tangible beings, which are brought about through the concealment of their Source. Rather, when he has a flash of intellectual insight, though the power of conceptualization (*Ko'ach HaMaskeel*) itself is not sensed, nevertheless, he senses that this flash of intellectual insight has a source.

We may understand this as it relates to the world of Emanation (*Atzilut*). That is, although the light (*Ohr*) that transcends the world of Emanation (*Atzilut*) is utterly beyond the world of Emanation (*Atzilut*), nevertheless, the world of Emanation (*Atzilut*) senses its Source.

Thus, the matter of the world of Emanation (*Atzilut*) is that through it, there is a revelation of the light (*Ohr*) of *HaShem*-יהו"ה that transcends the world of Emanation (*Atzilut*), similar to what we explained about intellect (*Sechel*), that through it, there is also a revelation of the desire (*Ratzon*), being

that the intellect (*Sechel*) is unified with the soul. The same is true of the world of Emanation (*Atzilut*). Through it, there is a revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the world of Emanation (*Atzilut*). This is like what we explained before, that the ten *Sefirot* of the world of Emanation (*Atzilut*) are called fixtures (*Tikkunim*), in that they cause a fixing (*Tikkun*) of the light (*Ohr*) and reveal *HaShem*-יהו"ה, blessed is He, within the creations.

Still and all, in the world of Emanation (*Atzilut*), this is in a limited manner, and therefore, it is not truly the matter of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה Himself, blessed is He. The true aspect of the “nothing” (*Ayin*) of the True Something, is in the light (*Ohr*) that completely transcends manifestation (*Hitlabshoot*), and is in a state of total and complete adhesion to Him, blessed is He.

This is why the creation of novel being is from the light (*Ohr*), as stated in *Iggeret HaKodesh*.²⁰⁵ In other words, even though the true power to create something from nothing is exclusively the domain of the Singular Preexistent Essential Being, *HaShem*-יהו"ה Himself, whose existence is intrinsic to Him, as explained there, nevertheless, since the light (*Ohr*) is in a state of adhesion to its Luminary and is therefore similar to its Luminary, therefore, it is what creates and brings forth novel being. This is what is meant by light (*Ohr*) that utterly transcends manifestation into vessels (*Keilim*). However, even so, in order that there be a created being possessing measure

²⁰⁵ Tanya, *Iggeret HaKodesh*, Epistle 20

and limit according to *HaShem* 's-יהו"ה Supernal intent, blessed is He, the worlds are specifically brought into existence through light (*Ohr*) that manifests within vessels (*Keilim*).

This being so, the power to create something from nothing, which is solely in the power of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, comes to be revealed through the light (*Ohr*) that transcends manifestation (*Hitlabshoot*), as well as through the light (*Ohr*) that is in a state of manifestation (*Hitlabshoot*). This is to be understood in the manner we previously explained regarding the world of Emanation (*Atzilut*), that through it there is a revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the world of Emanation (*Atzilut*).

5.

Now, just as there are two aspects in the world of Emanation (*Atzilut*) – the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*) and the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*) – this is likewise so of the aspect of the crown-*Keter*, which is even higher. It too has these two aspects of “nothing” (*Ayin*). This is because the *Sefirah* of the crown-*Keter* is the intermediary between the Emanator and the world of Emanation (*Atzilut*).²⁰⁶ It therefore has the lowest aspect of the Emanator within it, which is the aspect of the

²⁰⁶ See Etz Chayim, Shaar 42 (*Shaar Drushei ABY" A*), Ch. 1; Maamarei Admor HaZaken, Inyanim p. 191; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

“nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He, and also has an aspect as the head and root of the world of Emanation (*Atzilut*), which is the aspect of the “nothing” (*Ayin*) of the created something.

The same is true of the even higher level of the line-*Kav*. It too has both aspects of “nothing” (*Ayin*). That is, there is the inner aspect of the line (*Pnimityut HaKav*) and the external aspect of the line (*Chitzonyut HaKav*). The externality of the line (*Chitzonyut HaKav*) is the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*), whereas the inner aspect of the line (*Pnimityut HaKav*) is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*). These two aspects of the line differ because of their root in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of the *Tzimtzum*. That is, the externality of the line (*Chitzonyut HaKav*) is rooted in the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of the *Tzimtzum* and is the aspect of light (*Ohr*) that relates to worlds. In contrast, the inner aspect of the line (*Kav*) is rooted in the “Hidden Beauty – *Tiferet HaNe'elam*”²⁰⁷ – which is the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that utterly transcends having relation to worlds altogether.

It is about this that we previously explained that in regard to the Upper Knowledge (*Da'at Elyon*) itself, there are

²⁰⁷ This refers to the essential name (*Shem HaEtzem*) of *HaShem*-יהו"ה Himself, about which it states (Pirke d'Rabbi Eliezer, Ch. 3), “Prior to the creation of the worlds there was Him and His Name alone.” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

several levels. That is, what might be considered to be the Upper Knowledge (*Da'at Elyon*) relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is considered to be the lower knowledge (*Da'at Tachton*) relative to the level that is higher than it, as we have just explained about the particular levels.

Nevertheless, all the levels of Upper Knowledge (*Da'at Elyon*) are related to one another. In other words, even though relative to a level that is higher than it, it may be considered the aspect of the lower knowledge (*Da'at Tachton*), nevertheless, they all are related to each other, in that the crowns-*Ketarim* chain down one from the other.²⁰⁸

6.

This then, explains the matter of waving the four species, in fulfillment of the verse,²⁰⁹ “On the first day you shall take for yourselves, the fruit of a citron tree, the branches of a date palm, twigs of a myrtle tree, and brook willows; and you shall rejoice before *HaShem*-יהו"ה your God, for a seven-day period.” This matter follows the service of *HaShem*-יהו"ה, blessed is He, throughout the month of Elul and the ten days of repentance. That is, even at those times the service of *HaShem*-יהו"ה, blessed is He, stems from the innerness of the heart, in accordance with the verse we recite during that time,²¹⁰ “Seek

²⁰⁸ See Likkutei Torah, Korach 52c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7.

²⁰⁹ Leviticus 23:40

²¹⁰ Psalms 27:8 – בקשו פני

my inner presence,” in that service of *HaShem*-יהו"ה, blessed is He, is service in the aspect of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He. Nevertheless, since there are several levels of the Upper Knowledge (*Da'at Elyon*) itself, therefore on Sukkot, an even loftier aspect must be drawn forth.

This is accomplished through serving *HaShem*-יהו"ה, blessed is He, by fulfilling the *mitzvah* of, “On the first day you shall take for yourselves, the fruit of a citron tree, the branches of a date palm, twigs of a myrtle tree, and brook willows; and you shall rejoice before *HaShem*-יהו"ה your God for a seven-day period.” Each of these four species indicate service of *HaShem*-יהו"ה, blessed is He, in the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, and the drawing forth of the Upper Knowledge (*Da'at Elyon*) of Him.

To further elucidate, our sages, of blessed memory, stated²¹¹ about the fruit of the citron tree (*Etrog*), “it dwells upon the tree from year to year.” That is, it withstands all the opposing weather patterns throughout the seasons of the year. Moreover, not only does it withstand them, but it even receives sustenance from them all, in that they all cause it to grow. In other words, its substance is to be a recipient, and it therefore is in a state of nullification (*Bittul*) and receives from all the seasons.

Similarly, about the branch of the date palm (*Lulav*), our sages, of blessed memory, stated,²¹² “Just as the heart of this

²¹¹ Talmud Bavli, Sukkah 35a; See *Hemshech* “*V’Kachah*” 5637, Ch. 94 (Sefer HaMaamarim 5637 Vol. 2, p. 5627 and on).

²¹² Midrash Bamidbar Rabba Ch. 3; See the end of the discourse entitled “*U’Lekachtem Lachem*” 5679 (Sefer HaMaamarim 5679 p. 30).

palm is directed upward, so likewise are the hearts of the Jewish people directed toward their Father in Heaven... Just as this palm does not produce less than three fruits, so likewise the Jewish people are not lacking three righteous *Tzaddikim* like Avraham, Yitzchak, and Yaakov – Chananya, Misha’el and Azariah.” At first glance, what relation do these three righteous *Tzaddikim* have to the subject at hand? The explanation is that their service of *HaShem*-יהו"ה, blessed is He, was in a manner of self-sacrifice (*Mesirat Nefesh*). Moreover, it was not only potential self-sacrifice (*Mesirat Nefesh*), but was actual self-sacrifice (*Mesirat Nefesh*). The matter of actual self-sacrifice (*Mesirat Nefesh*) is service of *HaShem*-יהו"ה, blessed is He, that specifically transcends reason and intellect, which is the form of service of the upper unity (*Yichuda Ila’ah*) of *HaShem*-יהו"ה, blessed is He.

This is likewise so of the twigs of a myrtle tree, that the three *Haddassim* correspond to the three forefathers of the Jewish people.²¹³ For, they too served *HaShem*-יהו"ה, blessed is He, in this superior manner of actual self-sacrifice (*Mesirat Nefesh*), through the tests they withstood.

This matter is also indicated in the twigs of the brook willows (*Aravim*), which “have no flavor (*Ta’am*) or scent.”²¹⁴ That is, they indicate the form of service of *HaShem*-יהו"ה, blessed is He, that transcends intellect and reason (*Ta’am-*טעם)²¹⁵ and also transcends the form of service of *HaShem*-

²¹³ Pri Etz Chayim, Shaar HaLulav, Ch. 2

²¹⁴ Midrash Vayikra Rabba, 30:12

²¹⁵ The term “*Ta’am*-טעם” means both “flavor” and “reason.”

יהו"ה, blessed is He, that stems from the close encompassing light (*Makif HaKarov*), (which is the aspect of scent-*Rei'ach*). In other words, they indicate service of *HaShem*-יהו"ה, blessed is He, that is specifically due to the singular-*Yechidah* essence of the soul, which is the service of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

Now, even though this is only the aspect of the upper unity of *HaShem*-יהו"ה, blessed is He, as it is within the creations, nevertheless, since all the aspects of the Upper Knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, are tied to each other, it therefore is through service of *HaShem*-יהו"ה, blessed is He, with the four species, that we reach the highest aspect of *HaShem*'s-יהו"ה upper unity (*Yichuda Ila'ah*), namely, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. It is this aspect of the Upper Knowledge (*Da'at Elyon*) that we draw forth into the feminine aspect (*Nukvah*) of *Zeir Anpin*, which is the matter of drawing down the Upper Knowledge (*Da'at Elyon*) into the lower knowledge (*Da'at Tachton*), so that even below, we make the world a dwelling place for the Holy One, blessed is He.

Discourse 4

*“Kee Na’ar Yisroel VaOhaveihoo -
For Israel is a lad and I love him”*

Delivered on the day of Simchat Torah, 5716

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

1.

The²¹⁶ verse states,²¹⁷ “For Israel is a lad and I love him.” The word “*VaOhaveihu*-וְאוֹהַבְהוּ” means “I love him-*Ani Ohev Oto*-אוֹהֵב אוֹתוֹ,” referring to an essential love, as indicated by the letter *Aleph*-א of “*VaOhaveihoo*-וְאוֹהַבְהוּ.” This is similar to the verse,²¹⁸ “For in a cloud I will appear (*Eira’eh*-אֶרְאֶה) upon the Ark-cover,” which Targum translates as, “I will be revealed-*Ana Mithgalei*-אֲנִי מִתְגַּלֵּי,” like a person saying “I-*Ana*-אֲנִי” about himself.

Thus, the verse “For Israel is a lad and I love him,” may be understood to mean that because “Israel is a lad” he awakens and draws *HaShem’s*-יְהוָה’s essential love to him. We must therefore understand why because “he is a lad,” therefore “I love him.”

²¹⁶ See (ch. 7 of) the Sicha talk that followed this discourse (Torat Menachem, Vol. 15 p. 133 and on) that this discourse is based upon the discourse by the same title “*Kee Na’ar Yisroel VaOhaveihuoo*” 5666 which was said on Simchat Torah fifty years earlier (printed in Sefer HaMaamarim 5666-5667, p. 27 and on).

²¹⁷ Hosea 11:1 (See Radak there)

²¹⁸ Leviticus 16:2

Now, the simple explanation of this verse (according to the commentators)²¹⁹ is that “When he still was in his youth, I loved him.” In other words, the word “*Kee-כי*” at the beginning of the verse does not mean “because,”²²⁰ but means “when,”²²¹ meaning that, “Even when Israel was a lad I loved him,” (as also explained by Rashi there).²²²

However, the inner explanation is that the word “*Kee-כי*, also means “because” and comes to explain why, “I love him” – that is, because “Israel is a lad.” This is as stated in Midrash,²²³ (Midrash being the inner aspect of Torah,)²²⁴ “This is analogous to a king who has several sons. Which one does he love? The little one. In the same way, the Holy One, blessed is He, specifically loves Israel. This is the meaning of, ‘for Israel is a lad.’”

However, we must understand how this provides a reason for the love. For, although we observe that when a person has several children, his little child is particularly beloved to him, nonetheless, this is simply the nature of man below, and is inapplicable to say about *HaShem*-יהוה above. Conversely, the reason that this is man’s nature below, is

²¹⁹ See Radak and Metzudat David to Hosea 11:1

²²⁰ a common meaning of the word “*Kee-כי*.”

²²¹ See Likkutei Sichot Vol. 14 p. 68, p. 78 and the citations there.

²²² See Rashi to the preceding verse, Hosea 10:15

²²³ Midrash Devarim Rabba 5:7 – “Rabbi Levi said, to what is this matter like? To a king who had many sons, but loved the youngest one more than all the others. He had a certain orchard that he loved more than everything else he owned. The king said, ‘I give this orchard that I love more than all my other possessions to my youngest son, who I love more than all my other sons. So likewise, the Holy One, blessed is He, said, ‘Out of all the nations I created, I only love Israel, as written (Hosea 11:1), ‘For Israel was a lad and I love him.’”

²²⁴ See Likkutei Torah, Vayikra 5d

specifically because this is how it is above. We therefore must understand this matter as it is above, in *HaShem*'s-יהו"ה Godliness.

2.

To better understand the matter that as something is below, so it is above, it must be said that all matters below, particularly in this world, bear a likeness to how it is above. Moreover, they do not just bear a likeness to matters in the Supernal realms of Godliness above, but even bear a likeness to *HaShem*-יהו"ה Himself, the Singular Preexistent Essential Being, blessed is He. Because of this, in the coming future *HaShem*-יהו"ה, the Preexistent Intrinsic Essential Being Himself, blessed is He, will be revealed in a way of understanding, grasp and comprehension. About this the verse states,²²⁵ "On the third day He will raise us up and we will live before Him (*Lefanav*-לפניו)," meaning, we will live in His innermost essential presence (*Pnimityut*-פנימיות)," referring to the Essential Self of *HaShem*-יהו"ה, which will be drawn forth and revealed in a way of understanding, grasp and comprehension.

Now, at first glance, how is it at all applicable for there to be a revelation of *HaShem*-יהו"ה Himself, as He essentially is, within understanding, grasp and comprehension? However, through understanding and grasping the particulars of matters

²²⁵ Hosea 6:2; See Sefer HaMaamarim 5659 p. 15.

as they are below, which are rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He, (as will later be explained), it indeed is possible to understand, grasp and comprehend the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He.

The explanation is that all matters found below are rooted in *HaShem*-יהו"ה Himself, blessed is He. That is, when we say that the order of the chaining down of the worlds (*Seder Hishtalshelut*) has no relation (*Shaichoot*-שייכות) to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, what is meant is that it has no value (*Erech*-ערך) relative to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. This is because the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is utterly beyond the entire chaining down of the worlds, whereas the chaining down of the worlds (*Seder Hishtalshelut*), and particularly the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*), are merely a glimmer of a glimmer of a glimmer.

For, even the *Sefirah* of Kingship-*Malchut* of the world of Emanation-*Atzilut* – as it is in the world of Emanation-*Atzilut* – in which it is the root and source of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*), is not of the essence (meaning, it is not the essence of the world of Emanation-*Atzilut* itself) but is merely a glimmer. What subsequently descends below [from Kingship-*Malchut* of the world of Emanation-*Atzilut*], is only a glimmer of this glimmer. It is from this glimmer of a glimmer that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are brought

into being. About this we recite,²²⁶ “Blessed is the Name of the Glory of His Kingship (*Baruch Shem Kevod Malchuto*- שם ברוך מלכותו),” (followed by), “to the world and forever (*Le’Olam Va’ed*- לעולם ועד).” That is, “His **Kingship** (*Malchuto*-מלכותו)” is merely a glimmer, “The **glory** of His Kingship (*Kevod Malchuto*-מלכותו-כבוד)” is merely a glimmer of a glimmer and “the **Name** of the Glory of His Kingship (*Shem Kevod Malchuto*-שם כבוד מלכותו-” is merely a glimmer of a glimmer of a glimmer.²²⁷ What is understood from this, is that they have no relation (*Shaichoot*-שייכות) nor value (*Erech*-ערך) relative to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

However, all this is in relation to the limitless **light** (*Ohr*-אור) of *HaShem*-יהו"ה, the Unlimited One, blessed is He – in that it is a matter of lights and revelations (*Orot v’Giluyim*). However, about the Unlimited One Himself, meaning the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He, He alone has the ability to bring about the novel existence of creation. This is as stated by the Alter Rebbe in *Iggeret HaKodesh*,²²⁸ “It is within His power and ability **alone** to create something from absolute nothing and zero.”

He continues and explains, “This is because His existence alone is **intrinsic** to Him, being that there is no cause that precedes Him, God forbid to think so.” It thus is solely in

²²⁶ In the *Shema* recital; See Talmud Bavli, Pesachim 56a

²²⁷ See Likkutei Torah, Emor 31c and on; *Hemshech* 5672 Vol. 1 p. 216 and elsewhere.

²²⁸ Tanya, *Iggeret HaKodesh*, Epistle 20 (p. 130b)

His power to bring about the existence of tangible beings, and that their Source, which brings them into existence, is concealed and hidden from them. This matter cannot be brought about through lights and revelations (*Orot v'Giluyim*), but is specifically brought about by the power of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Essential Being Himself, blessed is He. (In other words, this is exclusive to *HaShem*-יהו"ה alone, and is not given over to anyone other Himself.) That is, it is specifically by His power alone that the worlds are caused to be brought into existence.

Now, all the above specifically refers to the existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*), rather than the world of Emanation-*Atzilut*. For, although the world of Emanation-*Atzilut* is also called a world (*Olam*), its existence as a world it is not the same kind of existence as our worlds. That is, all matters up to and including the world of Emanation-*Atzilut* are brought about through lights and revelations (*Orot v'Giluyim*). In contrast, when it became necessary to bring about the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the matter of lights and revelations (*Orot v'Giluyim*) ceased, there having been enough of the “tricks” of lights and revelations (*Orot v'Giluyim*). [This was the language used in the above-mentioned discourse²²⁹ – “enough of the tricks.”] Rather, the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is specifically from *HaShem*-

²²⁹ Sefer HaMaamarim 5666-5667 *ibid.* p. 29 – “גענוג דיא קונציר”

יהו"ה, the Singular Preexistent Intrinsic Essential Being Himself, blessed is He.

About this our sages, of blessed memory, stated,²³⁰ “The world was created with ten utterances.” That is, the worlds were brought into being by the power of *HaShem*-יהו"ה Himself, blessed is He. This being so, it follows that all matters of the worlds and their particulars, exist in the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, so to speak.

Moreover, this can only be said specifically about *HaShem*-יהו"ה Himself, blessed is He, rather than the world of Emanation-*Atzilut*. For the substance of the world of Emanation-*Atzilut* is lights and revelations (*Orot v'Giluyim*) and it therefore is inapplicable to say that there are such matters as “bread” and “buns” there. Moreover, it generally is inapplicable to even say that there are actual particulars there, being that particulars indicate division, and division contradicts oneness.

Rather, such a thing can only apply to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. For, since He bears and upholds everything, contradiction altogether does not apply to Him. It thus follows automatically that He also bears all the particulars. Moreover, this does not at all contradict His Oneness, being that He bears and upholds everything and transcends both oneness and division of particulars.

²³⁰ Mishnah Avot 5:1

Thus, since all particulars that exist below are also present in the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He, it therefore follows that through understanding and grasping the particulars as they are below, there will be a revelation of the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He, in the coming future, in a way of understanding, grasping and comprehending.

However, when we say that the particulars as they exist below (in the worlds of Creation, Formation and Action – *Briyah, Yetzirah, Asiyah*) are similar to how they are in the Essential Self of *HaShem*-יהו"ה, blessed is He, and because of this, in the coming future His Essential Self will be revealed within understanding and grasp, this only refers to matters as they naturally are in the manner of their creation. That is, if we use them properly, according to *HaShem*'s-יהו"ה Supernal will, blessed is He, then through them, we will come to have an understanding and grasp of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Essential Being Himself, blessed is He.

However, this does not apply if a person deviates from *HaShem*'s-יהו"ה Supernal will and does according to his own intellect. (That is, since man has free choice, he can deviate from *HaShem*'s-יהו"ה Supernal will, blessed is He.) Thus, it is inapplicable to say about such deviations, that he will come to have any understanding or grasp of *HaShem*-יהו"ה through them.

This matter is also clearly observable. That is, if a person conducts himself as he should, even though there may

be matters in the world that are the opposite of *HaShem*'s יהו"ה Godliness, he does not see them. To clarify, what is meant here is not that he sees them, but does not dwell on them, such as in the verse,²³¹ "He sees iniquity, but does not contemplate it." Rather, what we mean is that he altogether does not see them.

This is like the incident that happened with Rabbi Nochum of Chernobyl,²³² whereby he explained the words of the Mishnah,²³³ "Milk that was milked by a gentile and a Jew did not see it," to mean that since it is something that he was not meant to see, therefore "a Jew did not see it," that is, he **actually** does not see it.

Now, we may say that this is brought about through accepting the yoke of *HaShem*'s יהו"ה Kingship upon oneself. This is why we observe that there could be two people walking together, in which only one of them is in a state of having accepted the yoke of *HaShem*'s יהו"ה Kingship upon himself. If something that is the opposite of Godliness presents itself before them, the one who is not in a state of having accepted the yoke of *HaShem*'s יהו"ה Kingship upon himself, will become muddled and confused by it, and will need to toil within himself in order not to adhere to it and thereby be damaged etc.

²³¹ Job 11:11 – רואה און ולא התבונן

²³² Sefer HaMaamarim 5666-5667 *ibid.*; Reshimot, Notebook 40, p. 10, and note 36 there; Likkutei Sichot, Vol. 5, p. 140, and elsewhere. That is, Rabbi Nochum of Chernobyl was once accidentally served milk that had been milked by a gentile, without the milking being observed by a Jew, thus rendering it to be non-kosher. However, he did not drink it because he simply did not see it. When they realized their error and brought it to his attention, he explained that this is the meaning of the Mishnah (Avodah Zarah 35b), "Milk that was milked by a gentile and a Jew did not see it," as explained above.

²³³ Avodah Zarah 35b

In contrast, the one who is in a state of having the yoke of *HaShem's* יהו"ה Kingship upon himself, will not see it in the first place. That is, since this is something that he should not see, he actually does not see it. It rather is like we explained before, about the words of the Mishnah,²³⁴ “Milk that was milked by a gentile and a Jew did not see it,” – since it is something that he was not meant to see, therefore “a Jew did not see it,” meaning, he **actually** does not see it.

The general conclusion is that all matters that exist below (except for what a person does according to his own human intellect and free choice in deviation of *HaShem's* יהו"ה Supernal will) also exist above in *HaShem's* יהו"ה Godliness, and it is from there that they are drawn below.

From all the above, it is understood that even the nature in man to specifically have a greater love for his little child, is because in its root, this is how it is above in *HaShem's* יהו"ה Godliness. That is, “Because Israel is a lad, I love him.” We therefore must understand the meaning of this, as it is above in *HaShem's* יהו"ה Godliness.

3.

This may be understood by first explaining the common expression, “All love reverts to the lover.” In other words, the matter of love stems from self-love.²³⁵ Because of this a person specifically loves his own child, rather than his fellow's child,

²³⁴ Avodah Zarah 35b

²³⁵ See Torat Chayim, Beshalach 361b and on (pg. 247d in the new edition).

being that his own child is part and parcel of himself. Since he loves himself, he therefore loves his child, which does not apply to his friend's child, since in that case, the cause of the love, which is self-love, is missing.

However, all this applies to adult children, rather than small children. Below in this world, human nature is such that one loves little children, even the children of others. It therefore is understood that love of small children is not out of self-love, like "love that reverts to the lover," but is an essential matter. Rather, our love of small children below is essential, because this is how it is above, in *HaShem's* יהו"ה Godliness.

4.

The explanation of this matter may be understood by first explaining the meaning of the word "lad-*Na'ar*-נער." This is the level of Yehoshua, about whom it states,²³⁶ "And his servant, Yehoshua, the son of Nun, was a lad (*Na'ar*-נער) who would never depart from within the Tent." That is, his entire being was that he was the recipient (*Mekabel*) of Moshe's influence. In other words, not only was it that during the time he received influence from Moshe, the way he received it was (not according to his own faculties and talents, but) according to the faculties and talents of our teacher Moshe, but more so, even after receiving influence, and even at times that Moshe

²³⁶ Exodus 33:11; See Maamarei Admor HaZaken 5568 Vol. 2, p. 622 and on; Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 2 p. 606 and on; Ohr HaTorah, Siddur p. 298 and on; Bereishit 303a and on.

was not acting as an influencer (*Mashpia*), for example, when he was on the mountain, or even when he was not on the mountain, but was speaking to the Indwelling Presence of *HaShem*-יהוה in the Tent, at which times he was not acting as an influencer (*Mashpia*), and moreover, understandably, there were times that Moshe attended to personal matters and was therefore not acting as an influencer (*Mashpia*) – nonetheless, even at such times, the influence that Yehoshua received from him was unchanged and no different than when he actually received it. In other words, the influence he received was according to the faculties and talents of Moshe. Therefore, the verse precisely states that he “would never depart from within the Tent.” That is, even when he was not actively receiving influence from Moshe and even when Moshe was alone by himself, “he would not depart from within the Tent.”

This very matter is what separated Yehoshua to a higher level than the seventy elders. For, although the Torah also states about them,²³⁷ “I will emanate some of the spirit that is upon you and place it upon them,” nevertheless, the manner they received this emanation and influence from the spirit of Moshe was according to their own faculties and talents. In contrast, the manner that Yehoshua, the son of Nun received, was according to the faculties and talents of Moshe. In other words, Yehoshua received them in the very same manner that the influence was in Moshe, according to Moshe’s faculties and talents. This then, is the ultimate level of a true recipient

²³⁷ Numbers 11:17

(*Mekabel*) of influence, which is generally brought about as the result of very great sublimation and nullification (*Bittul*) of the recipient (*Mekabel*) to the influencer (*Mashpia*).

However, all the above was true during the lifetime of Moshe, at which time the revelation was as indicated by the teaching,²³⁸ “The face of Moshe was like the face of the sun.” However, after the passing of Moshe, Yehoshua came to be in a state of a “*lad-Na 'ar*” (בְּעַר-*lad-Na 'ar*,” (however, not as previously stated, but according to an additional meaning of the word “*lad-Na 'ar*” (בְּעַר-*lad-Na 'ar*”). That is, the term “*lad-Na 'ar*” (בְּעַר-*lad-Na 'ar*) indicates diminished capacities (*Katnoot*-smallness). For, it states about the passing of Moshe and the departure of his faculties and talents,²³⁹ “The face of Yehoshua was like the face of the moon,” indicating that he no longer had the faculties and talents of Moshe, who was “like the face of the sun.”

Even so, specifically once the face of Yehoshua became “like the face of the moon,” it was he who brought the children of Israel into the land of Israel. The land of Israel is called,²⁴⁰ “a good and broad land,” and refers to broadness (*Rehovot*) of intellect, meaning an expansive and mature state of intellect (*Mochin d'Gadloot*). (This level of intellect completely transcends the diminished and immature state of intellect (*Mochin d'Katnoot*), which is a state of intellect solely for the need of the emotions (*Midot*), the result of which is that one’s intellect is incapable of transforming his emotional traits.)²⁴¹

²³⁸ Talmud Bavli, Bava Batra 75a

²³⁹ Bava Batra 75a *ibid*.

²⁴⁰ Exodus 3:8 and elsewhere

²⁴¹ See the beginning of Pirush HaMilot of the Mittler Rebbe.

That is, in the expanded, mature state of intellect (*Mochin d'Gadloot*) the essential self is revealed in them. That is, they take hold of the essential self. (This is the matter of the revelation of the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being, blessed is He, in a manner of understanding, grasp and comprehension, as discussed in chapter two.)

As stated, this only came about after Yehoshua was in the diminished state (*Katnoot*-smallness) indicated by the word "לד-נא'אר-נער." That is, when he no longer had the faculties and talents of "the face of the sun," but specifically when he was like "the face of the moon."

5.

The reason for this may be understood by explaining the general difference between lights and vessels (*Orot v'Keilim*), and bodies and garments (*Gufim v'Levushim*).²⁴² That is, although generally, they seem to be equal, in that just as lights (*Orot*) manifest within vessels (*Keilim*), so likewise, bodies (*Gufim*) manifest within garments (*Levushim*), nevertheless, there is an actual difference between them, in that each has something that the other does not have.

The explanation is that lights and vessels (*Orot v'Keilim*) are distant from each other, so much so, that they are utterly distant, in that they are opposites. This is because, in

²⁴² See Maamarei Admor HaZaken, Inyanim p. 71 and on.

and of themselves, lights (*Orot*) are totally spiritual and transcend measure and limitation. This is not so of the vessels (*Keilim*). On the contrary, their entire being is tangible existence and limitation. Moreover, they even limit the lights (*Orot*). Nonetheless, when the light (*Ohr*) descends and comes to a state of tangible existence, the vessel (*Klee*) becomes nullified relative to the light (*Ohr*) and through this nullification the lights (*Orot*) manifest within the vessels (*Keilim*) and the vessels (*Keilim*) receive the lights (*Orot*).

By way of analogy, this may be understood from the manifestation of the soul in the human body. That is, the soul and body are utterly distant from each other, so much so, that they are opposites. Moreover, this distance cannot be compared to vegetative (*Tzome'ach*) and animate (*Chai*) beings, whose bodies and souls are not as distant from each other as the body of man and his soul.²⁴³ For, in regard to the vegetative-*Tzome'ach* (and the same applies to the animate-*Chai*), their body is brought into being by the power of growth (*Ko'ach HaTzome'ach*), no different than the soul of growth within it. This is as stated in Iggeret HaKodesh,²⁴⁴ that the utterance,²⁴⁵ “Let the earth sprout vegetation etc.,” actualized and caused the growth of the grasses and trees etc. Thus, their creation was in such a manner that both the power of growth (*Ko'ach HaTzome'ach*) and their body came into being simultaneously.

²⁴³ See Torah Ohr, Bereishit 3d and on.

²⁴⁴ Tanya, Iggeret HaKodesh, Epistle 20 (132a and on)

²⁴⁵ Genesis 1:11

– (This applies to both the bodies and souls of the vegetative-*Tzome'ach* and the bodies and souls of the animate-*Chai*).

However, the body of man was initially created alone, as it states,²⁴⁶ “Your eyes saw my unshaped clod,” when it was in a state of utter physicality, as written,²⁴⁷ “And *HaShem*-יהו"ה God formed the man from the dust of the earth.” Even though his body was formed “from the dust of the earth of the Tabernacle (*Mishkan*),”²⁴⁸ from the earth of the land of Israel, nonetheless, even this was only “dust of the earth.” In contrast, man’s soul is the utmost spiritual form of being. That is, before its descent, it only relates and grasps matters of *HaShem*’s-יהו"ה Godliness. As a result, the creation of man could not be in a manner that (the body and soul) could come about simultaneously, being that they are utterly distant from each other.

It therefore is explained elsewhere²⁴⁹ that the bond between the soul and the body is likened to throwing (*Zerikah*),²⁵⁰ meaning that it is as if the soul was thrown into the body. That is, regarding something that is thrown into something else, it makes no difference whether the two (that which is thrown and that which it is thrown into) have any relation to each other.

²⁴⁶ Psalms 139:16; Talmud Bavli, Sanhedrin 38a; Torah Ohr there.

²⁴⁷ Genesis 2:7

²⁴⁸ See Talmud Yerushalmu Nazir 7:2 (cited in Ohr HaTorah, Bereishit Vol. 3, p. 519a); Mishneh Torah, Hilchot Beit HaBechirah 2:2; Torah Sheleimah to Genesis 2:7 (Sec. 132); *Hemshech* 5666 p. 580.

²⁴⁹ See Maamarei Admor HaZaken 5562 Vol. 1 p. 130 and on.

²⁵⁰ Talmud Bavli, Sanhedrin 38b

Now, at first glance, this explanation, that the bond between the soul and the body is in a manner of being thrown, seems to contradict the understanding that the soul manifests in the body in a manner that each limb and organ is specific to it. That is, the power of intellect manifests in the brain, the power of sight manifests in the eye, and the power of hearing manifests in the ear etc. Moreover, the power of intellect cannot manifest in the eye, nor can the power of sight manifest in the intellect etc. Nevertheless, as explained, this manifestation is because the vessel (*Klee*) is ready and prepared to receive its appropriate power.

For example, since the substance of the eye is radiant and translucent, like a clear glass lens through which light easily passes, it therefore is prepared to be the appropriate vessel to receive the power of sight. From this, we derive that the same is likewise true of the vessel of the brain, that it is a prepared and appropriate vessel to invite and welcome the reception of intellect. (This is true even though we have no direct example of what exactly the preparation for the reception of intellect in the brain is, as we do with the clear lens of the eye being the appropriate vessel to receive the power of sight.)

Thus, though the soul manifests in the body in a way of being thrown (*Zerikah*), nevertheless, each power of the soul manifests in the organ that is prepared for that particular power. Therefore, a power of the soul will not manifest in an organ that is not prepared to be its receptacle.

With the above in mind, we may understand the Talmudic teaching that,²⁵¹ “The angel appointed over conception is called ‘Night’ (*Laylah*-לילה). This angel takes the seminal drop and presents it before the Holy One, blessed is He, and says before Him: Master of the Universe, what will be of this drop? Will it be mighty or weak? Will it be wise or stupid? Will it be wealthy or poor?” However, at first glance, this teaching is not understood, because the angel is appointed over the seminal drop, from which the body is made. This being so, of what relevance is the manner of the composition of the soul powers to this angel?

However, based on what we explained above, it is understood that the body must be readied and prepared to receive the soul that is thrown into it, by which there can then be a revelation of the power of wisdom [in the brain and the power of sight in the eye] etc. Therefore, the angel asks, “What will be of this drop? Will it be mighty or weak? Will it be wise or stupid? etc.” That is, the angel must know how to prepare and ready the seminal drop appropriately etc.

It nonetheless is difficult to say that the manifestation of the soul in the body is just in a manner of being thrown (*Zerikah*). For, we observe that there are two general manners of how the soul manifests in the body. That is, there is a manner of manifestation in which the soul that is manifest has no control whatsoever. An example is the matter of a human soul being reincarnated (*Gilgul*) in the body of an animal, may the

²⁵¹ Talmud Bavli, Niddah 16b

Merciful One save us. In such a case, the reincarnated soul has no control over the body of the animal, meaning, that the animal body receives no additional aspects as a result of the human soul invested in it. In contrast, this is not so in regard to the manifestation of the human soul in the human body, in that the manifestation is such, that the soul indeed has an effect on the body, since the fact that the organs of the body act as they do, is solely because of the soul that manifests within them.

In the same manner, the body has an effect on the soul, since the fact that the soul comes to have a relationship, knowledge and involvement in physical matters (though, in and of itself, before manifesting in the body, it only related to spirituality and Godliness), is solely because of its manifestation in the body.

We therefore find that the manifestation of the soul in the body is (not in a way that two completely different things become bonded, meaning, that even when they are bonded, they remain as two separate things). Rather, the way this happens is that the bond between them is to the extent that they have an effect upon each other.

Therefore, the manifestation of the soul in the body is used as an example for the manifestation of lights (*Orot*) within vessels (*Keilim*). That is, there comes to be a bond and union between them, and therefore, their state of being must undergo change. This is true both of the vessels (*Keilim*), which must be nullified (*Bittul*) to the light (*Ohr*), and of the light (*Ohr*), which must undergo change from its state of transcending tangible existence. It must descend to relate to manifestation

and limitation within the parameters of the vessels (*Keilim*). Only through this do the two become bonded. This accords to the statement in the continuation of the discourse that,²⁵² “This is similar the well-known allegory of a wedding, related by the Chassid, Reb Baruch Mordechai.”²⁵³

Now, all the above is in regard to the manifestation of lights (*Orot*) within vessels (*Keilim*). However, this is not the case in regard to the manifestation of bodies (*Gufim*) in garments (*Levushim*). That is, being that they are utterly incomparable to each other, the body (*Guf*) has no effect on the garment (*Levush*), nor does the garment (*Levush*) have an effect

²⁵² See Sefer HaMaamarim 5666-67 *ibid.* p. 37

²⁵³ See Sefer HaMaamarim 5666-67 *ibid.* p. 37, notes 86-87; Also see Kovetz Ha'arot v'Biurim #890, p. 39 – This well-known allegory of a wedding, is analogous to the manifestation of the soul in the body, and was often told by the Chassid and Ga'on, Rabbi Baruch Mordechai of Babroysk. He would tell the following story: Once, a great Rabbi made a match between one of his children and the child of a simple villager. When the time for the wedding came, each father thought to himself that for the match to be appropriate and for the marriage to take place, he must make a change in himself, by making himself similar to his prospective in-law. The Rabbi thought to himself, that if he would come to the wedding dressed in the garb of a great Rabbi, his in-law, who was a simple man, would be embarrassment and ashamed. He therefore decided to wear the garments of a simple villager. Now, the simple villager also thought to himself that if he would come to the wedding dressed in the simple clothes of a villager, his in-law, the great rabbi, would be embarrassed and ashamed. He therefore decided to come to the wedding dressed in Rabbinic garb. Thus, when the day of the wedding arrived, the great and honorable Rabbi came dressed in the simple clothes of a villager and the simple villager came dressed in the garb of an honorable Rabbi. R' Baruch Mordechai would conclude: “This is analogous to the union between the soul and the body. In order for the soul to descend and manifest in the physical body, it must descend from its high level and come to a state of tangible being. In contrast, for the body to become a fitting receptacle for the soul, it must ascend from its gross physicality and come to a state of nullification (*Bittul*) to the soul. Through this nullification (*Bittul*) the body becomes a receptacle (*Klee*) for the soul, and thus, the body and soul can unify and become intertwined with one another. (In regards to R' Baruch Mordechai of Babroysk, see Sefer HaSichot 5702 p. 31 and on; as well as the book Toldot Baruch Mordechai, printed by “Oholei Shem” (Kfar Chabad 5768).)

on the body (*Guf*). Therefore, even when a person removes it, the garment (*Levush*) remains as it was when it still was on his body (*Guf*). Moreover, the body (*Guf*) remains as it was when it was vested in the garment (*Levush*).

This is dissimilar to the relation between the lights and the vessels (*Orot v'Keilim*), in that if the lights are withdrawn from the vessels (*Keilim*), the vessels are nullified, and if the vessels (*Keilim*) are separated from the lights (*Orot*), the lights withdraw, to the point that their tangible existence is nullified (*Bittul b'Metziyut*). What is understood from this, is that the manifestation of lights within vessels (*Orot b'Keilim*) is of a higher order than the manifestation of bodies (*Gufim*) in garments (*Levushim*).

6.

Now,²⁵⁴ in regard to the ten *Sefirot*, which Etz Chayim calls “lights and vessels” (*Orot v'Keilim*), we find that they also are called “garments” (*Levushim*), as Midrash states,²⁵⁵ “The Holy One, blessed is He, donned Himself in ten garments.”

The explanation is that “lights and vessels” (*Orot v'Keilim*) relate to illuminations and revelations, whereas “garments” (*Levushim*) relate to the Essential Self of *HaShem* - יהוה, the Singular Preexistent Intrinsic Being Himself, blessed is He.

²⁵⁴ See Maamarei Admor HaZaken, Inyanim p. 72 and on.

²⁵⁵ Sefer Charedim, Ch. 6, citing Pirke d'Rabbi Eliezer; Also see Pesikta d'Rav Kahana, Piska 22, and elsewhere; Introduction to Tikkunei Zohar 17a

To further explain, illuminations and revelations are merely a glimmer of His radiance, blessed is He, and therefore, the terms “lights and vessels” (*Orot v’Keilim*) are used in relation to them, indicating that the vessels can receive the radiance of illumination. However, in regard to the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, since He is utterly beyond all comparison, it therefore is inappropriate to use the term “vessel” (*Klee*) in relation to Him. Therefore, in relation to Him the *Sefirot* are called a “garment” (*Levush*), within which His Essential Self becomes garbed.

That is, lights and vessels (*Orot v’Keilim*) are interdependent, so that the vessel (*Klee*) receives according to its manner, in that it is of relative comparison to the light (*Ohr*), like the relationship between the body to the soul. Therefore, it is impossible for them to take hold of the Essential Self of *HaShem*-יהו"ה, blessed is He, but can only hold a glimmer of illumination. In contrast, by way of the garments (*Levushim*), we can even take hold of the Essential Self of *HaShem*-יהו"ה, blessed is He. This precisely, is the superiority of the garments and bodies (*Levushim v’Gufim*), over and above the vessels and lights (*Keilim v’Orot*). For, the matter of vessels (*Keilim*) is that they only are capable of taking a glimmer of radiance and illumination. In contrast, the matter of garments (*Levushim*) is that they also take the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being Himself, blessed is He.

With²⁵⁶ the above in mind, we may better understand the statement in Tanya²⁵⁷ about the three garments of the soul; thought, speech and action (*Machshavah, Dibur v'Ma'aseh*). That is, although they only are garments (*Levushim*) for the *Nefesh, Ru'ach* and *Neshamah* levels of the soul, they nevertheless “are of infinitely greater superiority to the levels of the *Nefesh, Ru'ach* and *Neshamah* levels of the soul themselves.” At first glance, this passage is not understood. For, being that they only are garments (*Levushim*) of the *Nefesh, Ru'ach* and *Neshamah*, how does it apply to say that they are of a far greater quality and superiority than these levels of the soul?

However, the explanation is that this is due to the superiority of the garments (*Levushim*) over the vessels (*Keilim*), in that the vessels (*Keilim*) can only take a glimmer of radiance and illumination, whereas the garments also take the Essential Self of *HaShem*-יהו"ה, blessed is He. In other words, the *Nefesh, Ru'ach* and *Neshamah* levels of the soul are like vessels (*Keilim*) that only take glimmers of radiance and revelations, whereas, the thought, speech and action (*Machshavah, Dibur v'Ma'aseh*) of the 613 *mitzvot* of the Torah,²⁵⁸ within which the Supernal will of *HaShem*-יהו"ה, blessed is He, is vested, are the garments (*Levushim*) through which one takes the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being Himself, blessed is He.

²⁵⁶ See Maamarei Admor HaZaken, Inyanim p. 73 and on.

²⁵⁷ Tanya, Ch. 4

²⁵⁸ See Tanya Ch. 4 *ibid*.

This is like the superiority of garments (*Levushim*) in comparison to vessels (*Keilim*) below in this physical world. That is, the matter of vessels (*Keilim*) is that through them one only takes a glimmer and radiance of illumination. In contrast, in regard to a garment (*Levush*) that a person wears, even though the garment can in no way be compared to the person wearing it, nevertheless, as long as he wears the garment, (not only is there a glimmer of his revelation, but beyond that,) his very being and essential self is vested and present in it.

7.

With all the above in mind, we may understand the explanation of Yehoshua's superiority, who is called a "lad-*Na'ar*-נער," indicating a diminished state (*Katnoot*-smallness), in that after the withdrawal of the face of Moshe, who is "like the face of the sun," Yehoshua is specifically "like the face of the moon."

To explain, the statement that "the face of Moshe is like the face of the sun," generally refers to the world of Emanation-*Atzilut*,²⁵⁹ about which it states,²⁶⁰ "He and His life force are one; He and His organs are one." It therefore is possible for the lights (*Orot*) to manifest within the vessels (*Keilim*), since above, the Supernal illuminations of *HaShem*-יהוה manifest in "His life force" and "His organs" in a manner that they all

²⁵⁹ See Maamarei Admor HaZaken 5568 Vol. 2, p. 622 and on; Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 2 p. 606 and on; Ohr HaTorah, Siddur p. 298 and on; Bereishit 303a and on.

²⁶⁰ Introduction to Tikkunei Zohar 3b

become one, similar to the manner of manifestation, union and bonding of lights and vessels (*Orot v'Keilim*).

Therefore, in the world of Emanation-*Atzilut* itself, there are several levels and differentiations. For example, there is a differentiation between the bond of the lights and vessels (*Orot v'Keilim*) of the *Sefirah* of the crown-*Keter*, and the lights and vessels of wisdom-*Chochmah*, the intellect (*Mochin*) and the emotive qualities (*Midot*), until the bonding and union of the lights and vessels (*Orot v'Keilim*) of the *Sefirah* of Kingship-*Malchut*. This is because for the lights (*Orot*) to manifest within vessels (*Keilim*), the light must be appropriate to the vessel (*Klee*) and the vessel (*Klee*) must be appropriate to the light (*Ohr*). That is, the vessel must be nullified (*Bittul*) to the light and the light must descend to the vessel – (as explained above in chapter five). Thus, when it comes to the nullification of the vessel, the drawing forth of the light and the bond between them, this can occur in various ways.

This is like the distinction between the nullification (*Bittul*) of Moshe's body to *HaShem*-יהוה, compared to the nullification (*Bittul*) of Eliyahu's body to *HaShem*-יהוה.²⁶¹ That is, because Eliyahu's body was in a state of gestation in his mother's womb for twelve months,²⁶² it came to be in the utmost state of refinement and purity, to the extent that even his body "ascended to heaven in a whirlwind."²⁶³ This is because his body came to be in a state of nullification (*Bittul*) to

²⁶¹ *Hemshech* 5666 p. 157 and on; *Sefer HaMaamarim* 5698 p. 253 and on.

²⁶² See *Shaar HaEmunah* 98b and on; *Ohr HaTorah Noach* 64b and on; *Biurei HaZohar of the Tzemach Tzedek* p. 22 and on; *Sefer HaMaamarim* 5698 p. 214.

²⁶³ See *Kings* II 2:11

HaShem-יהו"ה, blessed is He, comparable to the nullification (*Bittul*) of the soul to *HaShem*-יהו"ה, so that the nature of his body was also to ascend.

Now, the body of our teacher Moshe was also nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Proof of this is the fact that even while he was in the prophetic state, he remained standing and retained all his senses,²⁶⁴ (unlike lesser prophets). This was because of the refinement of his body. Nonetheless, his body's nullification (*Bittul*) to *HaShem*-יהו"ה, was not the same as his soul's nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and it thus could not "ascend to heaven in a whirlwind."

The explanation is that there are two manners through which nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, comes about. One comes about out of a running (*Ratzo*) and yearning desire to adhere to *HaShem*-יהו"ה, blessed is He. This kind of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, causes the body (*Guf*) to be nullified of existence, and is the manner in which Eliyahu was nullified to *HaShem*-יהו"ה, blessed is He.

However, there is a loftier kind of nullification to *HaShem*-יהו"ה, blessed is He, which is "nullification" (*Bittul*) in a settled manner (*Hityashvut*), in which the existence of the body remains, like the nullification of Moshe's body to *HaShem*-יהו"ה, blessed is He. Thus even during prophecy, he nevertheless remained standing and retained all his senses.

²⁶⁴ Mishneh Torah, Hilchot Yesodei HaTorah 7:5

That is, he remained in a settled state (*Hityashvut*), with complete nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

The analogy given for this second kind of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He – and was said by the Tzemach Tzedek about the Mittler Rebbe's nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He – is that it is like a burning haystack. That is, if the haystack is dry when burned, it becomes completely nullified of its existence. In contrast, if there is moisture in the haystack, even if it burns to the point that if it would be touched, it would crumble into dust, nevertheless it remains standing and retains the form it had before being burned.

The explanation is that spiritual moisture refers to the matter of accepting the yoke of *HaShem*'s-יהו"ה Kingship upon oneself, which causes nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in a settled manner (*Hityashvut*). Through this, a person comes to the ultimate state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, meaning, that he remains in his state and standing and retains his senses, which is the manner that our teacher Moshe was nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

In the same way, in the *Sefirot* of the world of Emanation-*Atzilut* there likewise are differences in the manner of nullification (*Bittul*) – (and thereby, in the manner that the lights (*Orot*) are drawn forth). Accordingly, there are differences between the manifestations of the lights and vessels (*Orot v'Keilim*) of the *Sefirah* of Crown-*Keter*, wisdom-

Chochmah, the intellect (*Mochin*) and the emotional qualities (*Midot*) of the world of Emanation-*Atzilut*, until its *Sefirah* of Kingship-*Malchut*.

However, in regard to the general matter of the manifestation of the lights within the vessels of the world of Emanation-*Atzilut*, wherein “He and His life force and He and His organs are one,” this only relates to the radiance of illuminations and revelations. For, since they only are a glimmer of illumination, they can come forth into revelation and manifestation – as lights and vessels (*Orot v’Keilim*). For this very reason, the matter of taking hold of the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being Himself, blessed is He, is not applicable in the world of Emanation-*Atzilut*.

Only in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) where (there is no matter of “He and His life force are one and He and His organs are one” but there rather) begins to be the matter of novel created beings, whose existence is brought about by the power of *HaShem*-יהו"ה Himself alone, being that He alone has the ability to create something from absolute nothingness and zero (as discussed above in chapter two), is the manner of manifestation (unlike lights and vessels (*Orot v’Keilim*), but is rather) like bodies (*Gufim*) invested in garments (*Levushim*). That is, they are similar to a garment (*Levush*), in that although they utterly cannot be compared to the one who wears them, nevertheless, specifically because of this, the Essential Self of *HaShem*-יהו"ה,

blessed is He, is found within them, and they thus can take hold of His Essential Self, blessed is He.

This also explains why the entrance into the land of Israel was brought about by Yehoshua, specifically once his face became, “like the face of the moon.”

To further explain, the verse states,²⁶⁵ “I arose to let My beloved in... I opened the door for My beloved, but My beloved had vanished and gone.” The Zohar states about this verse,²⁶⁶ “The words ‘I arose to let My beloved in’ refers to the Holy One, blessed is He, during the time of Moshe.²⁶⁷ The words ‘My beloved had vanished and gone’ refers to the time of Yehoshua.”

²⁶⁵ Song of Songs 5:5-6

²⁶⁶ Zohar III 287b

²⁶⁷ As the Zohar elucidates, in the days of Moshe, he had no need for any angel or emissary to speak with him, in that the Holy One, blessed is He, spoke with him directly, as it states (Ex. 33:15), “Unless Your Countenance goes along, do not bring us forward from here,” meaning, let it not be through the medium of an angel (see Rashi). In contrast, the words “My beloved had vanished and gone” refers to the times of Yehoshua, about which it states (Joshua 5:14), “He replied: No, I am a captain of the hosts of *HaShem*-יהוה; Yehoshua fell upon his face to the ground, prostrating himself etc.,” meaning, that *HaShem*-יהוה spoke to him through the medium of an angel. The Zohar thus concludes, “Come and see: Moshe heard the Holy voice of the King Himself, and did not tremble, and it goes without saying that he did not tremble from the angel and sent him away. In contrast, after he passed on, it states, (Joshua 5:14), “He replied: No, I am a captain of the hosts of *HaShem*-יהוה; Yehoshua fell upon his face to the ground, prostrating himself etc.” The angel said, “When I came in the days of Moshe, your master, he did not receive me.” Earlier in the Zohar, there is an additional interpretation of the verse. That is, the words “I arose to let in My beloved,” refers to the Jewish people, who said this when they still were ready to enter the land of Israel and fully accept the commandments of *HaShem*-יהוה, during the days of Moshe. The verse that continues and states, “My beloved had vanished and gone” refers to the passing of Moshe, about which it states (Deut. 34:5), “And Moshe, the servant of *HaShem*-יהוה died there.” The continuation of the verse in Song of Songs, “I sought him and I did not find him,” refers the verse (Deut. 34:10), “Never again has there arisen in Israel a prophet like Moshe, whom *HaShem*-יהוה knew face to face.”

In other words, in the days of Moshe, about which it states, “The face of Moshe was like the face of the sun,” referring to the world of Emanation-*Atzilut* (as mentioned above), refers to the matter of the radiance of illuminations and revelations. About this the verse states, “I arose to let in My beloved in,” meaning to make vessels (*Keilim*) for these radiances of illumination and revelation.

In contrast, about the days of Yehoshua it states, “My beloved had vanished and gone,” meaning that the radiance of illumination and revelation of “the face of the sun” was withdrawn and it became the time of “the face of the moon,” which is called “the small luminary (*Ma’or HaKatan*- מאור הקטן),”²⁶⁸ and is the same matter as “*lad-Na’ar*,”²⁶⁹ a term that indicates a diminished state (*Katnoot*-קטנות-smallness). Even so, because of this very aspect itself, there is the superiority of taking hold of the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being Himself, blessed is He, which explains why the entrance into “the good and broad land”²⁶⁹ was specifically brought about through Yehoshua.

8.

With the above in mind, we can understand why a person’s essential love is for his smallest child. We observe this below, because that is also how it is above in *HaShem*’s-יהו"ה

²⁶⁸ Genesis 1:16

²⁶⁹ Exodus 3:8 and elsewhere

Godliness, as the verse states,²⁷⁰ “Because Israel is a lad (*Na’ar*-נער) I love him.” That is, in the world of Emanation-*Atzilut* there also is the matter of a “lad-*Na’ar*-נער,” called “The Little Israel (*Yisroel Zoota*),” and there also is a matter called “The Elder Israel (*Yisroel Sabba*).”²⁷¹ This is as Zohar states,²⁷² “The verse,²⁷³ ‘Because Israel is a lad, I love him,’ refers to the Little Israel (*Yisroel Zoota*), whereas the verse,²⁷⁴ ‘Listen Israel, *HaShem* יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד’ refers to the Elder Israel (*Yisroel Sabba*).”

This is like the above-mentioned analogy of a king who had several sons, all of whom were together in the same place. In the analogue, that is, how it is in *HaShem*'s-יהו"ה Godliness, this means that both aspects – the Little Israel (*Yisroel Zoota*) and the Elder Israel (*Yisroel Sabba*) – are in the world of Emanation-*Atzilut*.

This itself is the difference between souls and angels. For, in the angels, the aspect of a “lad-*Na’ar*-נער” is only in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). This accords with the teaching of our sages, of blessed memory,²⁷⁵ about the verse,²⁷⁶ “I was a lad (*Na’ar*-נער) and also became an elder.” They said, “This verse was said by the

²⁷⁰ Hosea 11:1

²⁷¹ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 34.

²⁷² Zohar II 43a, 216a; Also see Ohr HaTorah, Siddur ibid. p. 307 and on; Beshalach p. 382.

²⁷³ Hosea 11:1

²⁷⁴ Deuteronomy 6:4

²⁷⁵ Talmud Bavli, Yevamot 16b

²⁷⁶ Psalms 37:25

Minister of the World (*Saro Shel Olam*).²⁷⁷ That is, only when he is in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is he called a “lad-*Na’ar*-נער.” In contrast, when there is illumination of radiances and revelations of the world of Emanation-*Atzilut*, the “lad-*Na’ar*-נער” of the angelic beings becomes utterly nullified of his existence.²⁷⁸ For, when an angel receives revelation of a much higher order than he is accustomed to, the angel becomes utterly nullified of its existence. However, this is not so of the souls of the Jewish people – Israel – for whom there is the aspect of a “lad-*Na’ar*-נער” even in the world of Emanation-*Atzilut*.

The analogy by which to understand this, is a simple person for whom matters of Torah learning, intellect and understanding are entirely foreign and inapplicable. When such a person hears matters relating to Torah learning, intellect and understanding from someone, he becomes confused and his sense of self-existence becomes nullified. However, this is not so of a simple person who has some relation to Torah learning and intellect, except that for whatever reason (such as being preoccupied with earning his livelihood and the like) he does not engage in it. When he hears a matter of Torah learning from someone who has a little wisdom (*Chacham Katan*), he will not become confused and will retain his sense of self-existence.

²⁷⁷ That is, the angel Metatron (מטטרון) who is called The Minister of the World – *Saro Shel Olam* (שר של עולם). See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), section entitled “The explanation of the motion of judgment *Ya’H-יה”*,” and on.

²⁷⁸ See *Maamarei Admor HaZaken* 5568 Vol. 2, p. 622 and on; *Maamarei Admor HaEmtza’ee*, *Drushei Chatunah* Vol. 2 p. 606 and on; *Ohr HaTorah*, *Siddur* p. 298 and on; *Bereishit* 303a and on.

However, if he hears a matter of Torah learning from a great sage (*Chacham Gadol*) his sense of self-existence will become nullified.

In the analogue of how this is above in *HaShem*'s-יהו"ה Godliness, the souls of the Jewish people – Israel – even those whose souls are in the state called a “lad-*Na 'ar*-נער” (The Little Israel – *Yisroel Zoota*), since in and of themselves, they indeed have a relation to essential matters and can receive them, they therefore do not become nullified relative to the radiances of illumination and revelations of the world of Emanation-*Atzilut*. (That is, they are not like the angels, who only have the aspect of the “lad-*Na 'ar*-נער” of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*.) Rather, even as they are in the world of Emanation-*Atzilut*, they remain in their state of existence, in the aspect of a “lad-*Na 'ar*-נער.”

Moreover, it is specifically because they are the aspect of a “lad-*Na 'ar*-נער,” – The Little Israel (*Yisroel Zoota*) – that they have superiority over and above souls that are in the aspect of the Elder Israel (*Yisroel Sabba*). This is like the superiority of garments (*Levushim*) over vessels (*Keilim*), in that specifically because they utterly are of no comparison to the One who wears them, they can take hold of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, (as explained above in chapter six).

This then, is the meaning of the verse,²⁷⁹ “Because Israel is a lad (*Na 'ar*-נער) I love him.” That is, since above in

²⁷⁹ Hosea 11:1

HaShem's יהו"ה Godliness, it is just as it is below, that specifically one's love for his little child is greater, it therefore is specifically when the Jewish people are in the state called "Israel the lad – *Na'ar Yisroel*," in that they are like a small child, that they come away with the premise that after all the service of *HaShem*-יהו"ה that accords to reason and intellect, they ultimately serve *HaShem*-יהו"ה, blessed is He, in a way of accepting the yoke of His Kingship upon themselves. Therefore, "I love him." In other words, through this they draw forth the essential love of *HaShem*-יהו"ה Himself, blessed is He, to the Jewish people – *Israel!*

Discourse 5

“*Bereishit Bara Elohi*”*m et HaShamayim v’et HaAretz -*

In the beginning God created the heavens and the earth”

Delivered on Shabbat Parshat Bereishit,

Shabbat Mevarchim Cheshvan, 5716

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

1.

The verse states,²⁸⁰ “In the beginning God created the heavens and the earth.” Rashi comments on this verse stating, “Rabbi Yitzchak said: The Torah should have begun from the verse,²⁸¹ ‘This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.’²⁸² Why then does it begin with the account of creation (*Ma’aseh Bereishit*)? To fulfill the verse,²⁸³ ‘He has told His nation the power of His works, to give them the heritage of the nations.’ For, if the nations of the world say to Israel, ‘You are robbers, because you took the land of the seven nations of Canaan by force,’ Israel can respond, ‘The entire earth belongs to the Holy One, blessed is He, and He gave it to whoever He saw fit.’”

²⁸⁰ Genesis 1:1

²⁸¹ Exodus 12:2

²⁸² That is, since the Torah primarily is *HaShem's* יהו"ה-ה Divine laws to the children of Israel, it should have begun with the first commandment they were given.

²⁸³ Psalms 111:6

Now, this must be better understood. For, this response, “If they say etc., the Jewish people can respond etc.,” does not seem to satisfy the question. The root of the word Torah-תורה is “instruction-*Hora’ah*,”²⁸⁴ and thus, Torah is *HaShem’s* יהו"ה book of Divine Laws for the Jewish people. This being so, how is it relevant for Torah to address the accusations of the nations of the world?

The general explanation is that there are two forms of service of *HaShem*-יהו"ה, blessed is He. There is service of *HaShem*-יהו"ה indicated by [the first commandment the Jewish people received],²⁸⁵ “This month shall be for you the beginning of the months,” and there is service of *HaShem*-יהו"ה indicated by the verse,²⁸⁶ “He has told His nation the power of His works.” Of the two, the primary service is indicated by the verse, “This month shall be for you the beginning of the months.” Because of this, Rabbi Yitzchak questioned why the Torah begins as it does, and states that it should have begun with the verse, “This month shall be for you the beginning of the months.” He then answers that Torah begins with the account of creation because this too is a form of serving *HaShem*-יהו"ה, as indicated by the verse, “He has told His nation the power of His works.”²⁸⁷ In other words, since this too is a

²⁸⁴ See Radak to Psalms 19:8; Zohar III 53b; Likkutei Sichot Vol. 9, p. 462, and elsewhere.

²⁸⁵ Exodus 12:2

²⁸⁶ Psalms 111:6

²⁸⁷ The relationship between this verse (Psalms 111:6) “He has told His nation the power of His works,” and the act of creation (*Ma’aseh Bereishit*), is elucidated at greater length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, *The Letters of Creation*, Part 1, Section entitled “The Seven Letters בגי"ד כפר"ת correspond to the seven days of the week (Time and its Measurement).”

form of serving *HaShem*-יהו"ה, blessed is He, the matter of Torah is necessary to fulfill it too. In order to establish that this too is a matter of Torah, the Torah therefore begins with the account of creation (*Ma'aseh Bereishit*).

2.

Now, these two forms of serving *HaShem*-יהו"ה, blessed is He, are the same as serving *HaShem*-יהו"ה, blessed is He, in the manner of His upper unity (*Yichuda Ila'ah*) and serving Him in the manner of His lower unity (*Yichuda Tata'ah*).²⁸⁸ That is, the verse, "This month shall be for you the beginning of the months," is the service of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, and the verse, "He has told His nation the power of His works," is the service of the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He. These two forms of unity – that of *HaShem's*-יהו"ה upper unity (*Yichuda Ila'ah*) and that of His lower unity (*Yichuda Tata'ah*) – are drawn from two aspects of knowledge (*Da'at*); the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*).

This may further be clarified through what was already explained in the continuum of discourses²⁸⁹ preceding this one,

²⁸⁸ See the discourse entitled "*Bereishit Bara*" 5676 (*Hemshech* 5672 Vol. 2 p. 1,175 and on); Also see the discourse entitled "*BaYom HaShmini Atzeret*" and the discourse entitled "*Bereishit Bara*" of the previous year, 5715 (*Sefer HaMaamarim*, 5715 p. 11 and on; p. 19 and on – translated in *The Teachings of The Rebbe*, 5715 – Discourse 2 (p. 41), and Discourse 3 (p. 65)).

²⁸⁹ See the prior discourse of this year, delivered on the 2nd day of Sukkot, 5716, entitled "*U'Lekachtem Lachem* – You shall take for yourselves," Discourse 3,

regarding the statement in Zohar²⁹⁰ about the verse,²⁹¹ “*HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות),” in the plural, indicating “two knowledges.” That is, there is an Upper Knowledge (*Da'at Elyon*) and a lower knowledge (*Da'at Tachton*),²⁹² both of which are in *HaShem*'s-יהו"ה Godliness. This is understood from the verse, “*HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות),” indicating that *HaShem*-יהו"ה has both aspects of knowledge.

As explained before, as these two aspects of knowledge (*De'ot*-דעות) exist in *HaShem*'s-יהו"ה Godliness, there are two aspects of “nothing” (*Ayin*-אין). That is, there is the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*), that besides Him there is nothing, and therefore this nothing is truly nothing, and there is the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) who grasps nothing of the True Something, and therefore, what he perceives as nothing is not truly nothing. As this matter applies to the worlds, it is the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, relative to each other, the perception of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is the aspect of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*), whereas the

Ch. 2 and on; Also see the discourse entitled “*Zeh HaYom*” 5676 (*Hemshech* 5672 Vol. 2, p. 1,140 and on).

²⁹⁰ See Tikkunei Zohar, beginning of Tikkun 69

²⁹¹ Samuel I 2:3

²⁹² See Torah Ohr, Yitro 68a; Likkutei Torah, Re'eh 23d; Shmini Atzeret 83a; Shir HaShirim 47b and elsewhere.

perception of the world of Emanation (*Atzilut*) is the aspect of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*).²⁹³

However, more particularly, these two aspects exist in the world of Emanation (*Atzilut*) itself. That is, the lower wisdom (*Chochmah Tata’ah*) – (which is the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*) – is the source of the novel existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). It thus is the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*). On the other hand, the upper wisdom (*Chochmah Ila’ah*) – which is the primary aspect of the world of Emanation (*Atzilut*), as in the teaching,²⁹⁴ “The Upper Father (*Abba Ila’ah*) dwells in the world of Emanation (*Atzilut*) – is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*).²⁹⁵

However, in truth,²⁹⁶ the whole world of Emanation-*Atzilut* (including the upper wisdom – *Chochmah Ila’ah*) is just the aspect of the “nothing” (*Ayin*) of the created something

²⁹³ That is, the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) have no perception of their source in the world of Emanation-*Atzilut*. Therefore, their perception of nothing is not a true nothing. However, since the worlds of Creation, Formation and Action (*Briyah Yetzirah, Asiyah*) are nothing relative to the world of Emanation-*Atzilut*, therefore its perception of them as being nothing, is a true nothing.

²⁹⁴ Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119 and elsewhere.

²⁹⁵ That is, since the lower wisdom has no perception of the upper wisdom, it perceives it as nothing. However, its perception of nothing is not a true nothing. However, the perception of the upper wisdom of the lower wisdom being nothing, is truly nothing relative to it. This matter repeats itself on every level, as the Rebbe further explains.

²⁹⁶ See the discourse entitled “*BaYom HaShmini Atzere*” 5676 (*Hemshech* 5672 Vol. 2 p. 1,168 and on).

(*Yesh HaNivra*). For, as Zohar states²⁹⁷ in the section “*Patach Eliyahu*,” “You are He who brought forth ten fixtures, which are the ten *Sefirot*,” and it concludes with the novel creation and existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), indicating that all ten *Sefirot* are for the purpose of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

This is also stated in Tikkunei Zohar,²⁹⁸ in explanation of the verse,²⁹⁹ “In the beginning God created – *Bereishit Bara Elohi”m*.” It states there, “This word (*Bereishit*-in the beginning) includes all the *Sefirot*, for if one of them would be missing, the creation would be incomplete etc.”

Thus, since all ten *Sefirot* are for the purpose of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), they generally are all included in the category of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*). Now, in addition to this proof that the ten *Sefirot* of the world of Emanation (*Atzilut*) are the aspect of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*), being that they are for the purpose of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), there is an additional proof of this from the world of Emanation (*Atzilut*) itself. That is, the world of Emanation (*Atzilut*) is called, “the emanated something” (*Yesh HaNe’etzal*), indicating that it is the aspect of a “something” (*Yesh*). Thus, since it is the aspect of a

²⁹⁷ Introduction to Tikkunei Zohar, 17a

²⁹⁸ Tikkunei Zohar, Tikkun 69, 116a

²⁹⁹ Genesis 1:1

“something” (*Yesh*), but is not the True Something (*Yesh HaAmeetee*), therefore, it too is included in the category of the created something (*Yesh HaNivra*) and, at the very least, is the aspect of the “emanated something” (*Yesh HaNe’etzal*) or “the existent something” (*Yesh HaNimtza*).

It is for this very reason that it is called a world (*Olam*-עולם), that is, it is called, “The **world** of Emanation – *Olam HaAtzilut* – עולם האצילות.” The term “world-*Olam*-עולם” indicates concealment and hiddenness – “*He’elem*-העלם.”³⁰⁰ Moreover, the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are already in a state of limitation. That is, as stated in *Iggeret HaKodesh*,³⁰¹ though the limitation of the vessels (*Keilim*) of the world of Emanation (*Atzilut*) is not at all within the same category of limitation as the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), they nevertheless are in a state of limitation. This being so, they already are in the category of “an existent something” (*Yesh HaNimtza*).

What is understood from this, is that even the light (*Ohr*) that manifests within the vessels (*Keilim*) of the world of Emanation (*Atzilut*) is not the aspect of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*), but rather is only the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*), since every manifestation of light comes in a way of measure and limitation. Thus, since the light (*Ohr*) manifests within the

³⁰⁰ See *Likkutei Torah*, *Shlach* 37d and elsewhere.

³⁰¹ *Tanya*, *Iggeret HaKodesh*, Epistle 20

vessels (*Keilim*), it therefore is in the category of the “nothing” (*Ayin*) of the “existent something” (*Yesh HaNimtza*).³⁰²

This even applies to the higher level, which is the aspect of the Crown-*Keter*. It too has these two aspects of “nothing” (*Ayin*). For being that it is an intermediary between the Emanator and the emanated, on the one hand, it has the lowest aspect of the Emanator, and on the other hand, it is the head and source of the emanated.³⁰³ However, as known,³⁰⁴ the lowest aspect of the Emanator is but a mere glimmer of illumination. It is therefore applicable to say that the Crown-*Keter* is “the **lowest** aspect,” being that it is a mere glimmer of radiance. That is, every glimmer of radiance (*Ha'arah*) is an aspect of “nothing” (*Ayin*) relative to what transcends it. Thus, the Crown-*Keter* is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*). In contrast, because it is the head and source of the emanated, it is also the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*).

In other words, the lower half of the Crown-*Keter* is the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*), whereas its upper half, which is the aspect of the Ancient One-*Atik*, is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*).

³⁰² Some of the transcribers recall that the Rebbe further clarified and stated: This specifically refers to the external aspect of wisdom-*Chochmah*. In contrast, the inner aspect of wisdom-*Chochmah* is indeed the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*).

³⁰³ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1.

³⁰⁴ See Likkutei Torah, Shir HaShirim 8a and on.

However, on an even deeper level, the aspect of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*) only applies to the aspect of the three upper *Sefirot* of the Ancient One-*Atik*. This is because the seven lower *Sefirot* of the Ancient One-*Atik* manifest within lower levels through the aspect of the Long-Patient One-*Arich*, and therefore they are not considered to truly be the matter of the True Something (*Yesh HaAmeete*). In contrast, the upper three *Sefirot* of the Ancient One-*Atik*, particularly the aspect known as the Unknowable Head-*Reisha d’Lo Ityada* (*RADL”A-א"א-רדל*), does not come into any state of manifestation (*Hitlabshoot*) whatsoever. Thus, this aspect is what is truly meant by the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*).

3.

Now, in the same way, the line-*Kav* also has these two above-mentioned aspects of “nothing” (*Ayin*). That is, as a whole, the entire line-*Kav* is the aspect of a “nothing” (*Ayin*), being that it merely is an aspect of a glimmer of radiance (*Ha’arah*). This is as stated,³⁰⁵ “In Your light is light seen.” That is, “In **Your** light (*B’Orcha-באורך*)” refers to the light of *HaShem-יהו"ה*, blessed is He, that precedes the restraint of the *Tzimtzum*, which also is in the category of light (*Ohr*) and thus is also merely a glimmer of radiance (*Ha’arah*). The offspring light indicated by the words, “is light seen,” refers to the

³⁰⁵ Psalms 36:10 – באורך נראה אור; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13-15.

revelation of the line-*Kav*, which follows the restraint of the *Tzimtzum* and is merely a radiance of a radiance (*Ha'arah d'Ha'arah*). Now, as mentioned above, every glimmer of radiance (*Ha'arah*) is an aspect of a “nothing” (*Ayin*) relative to its source.

Now, in this “nothing” (*Ayin*) of the line-*Kav* there also are two aspects. There is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*) and the “nothing” (*Ayin*) of the existent something (*Yesh HaNimtza*). These are the inner aspect of the line (*Pnimitiyut HaKav*) and the external aspect of the line (*Chitzoniyut HaKav*).

To further clarify, it states about the matter of the line-*Kav* that it is made of separate points-*Nekudot*,³⁰⁶ referring to the matter of the ten *Sefirot* as they exist in the line-*Kav*, as they are brought forth into their particular levels. In other words, the *Sefirot* of the line-*Kav* are not like the *Sefirot* that precede the restraint of the *Tzimtzum*. For, there also are ten *Sefirot* that precede the restraint of *Tzimtzum*, particularly because of the estimation within Himself.³⁰⁷ That is, when in potential, He estimated within Himself everything that is subsequently destined to be brought out and actualized,³⁰⁸ the ten *Sefirot* were brought into being.³⁰⁹ Nonetheless, as the *Sefirot* exist before

³⁰⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14; Sefer HaMaamarim 5652 p. 97, p. 100 and on; *Hemshech* 5672 Vol. 1, p. 51, p. 245 and on.

³⁰⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

³⁰⁸ See Mikdash Melech to Zohar I 15a

³⁰⁹ See Pardes Rimonim, Shaar 11 (Shaar HaTzachtzechoot) Ch. 3; Likkutei Torah, Acharei 26b and on; Masei 95a; Drushim l'Rosh HaShanah 55a and on; Shaar

the restraint of *Tzimtzum*, they are in a state of utter oneness and unity. However, this is not so of the ten *Sefirot* of the line-*Kav*, which are described as “separate points” (*Nekudot Nifradot*). The term “separate-*Nifradot*-נפרדות” means that they already are in an aspect of actual separate *Sefirot*, only that as they are in the line-*Kav*, they still are in the aspect of “points-*Nekudot*-נקודות,” indicating that they still are in a state of utmost simplicity. Nevertheless, from this it is understood that they already exist as *Sefirot*.

Now, this only applies to the external aspect of the line (*Chitzoniyut HaKav*). That is, only in the external aspect of the line (*Chitzoniyut HaKav*) is there a division of *Sefirot* and the matter of “higher” and “lower.”³¹⁰ This being so, that in the line-*Kav* there already is a division of higher and lower, it therefore also comes in a manner of manifestation (*Hitlabshoot*). For, as known, the external aspect of the line has an element of manifestation (*Hitlabshoot*) in it. This is because the line-*Kav* is drawn by means of the restraint of the *Tzimtzum*, and the ultimate purpose of the restraint of the *Tzimtzum* is to bring about division (*Hitchalkoot*) and manifestation (*Hitlabshoot*). Thus, the restraint of the *Tzimtzum* is what causes division and manifestation in the line-*Kav*.

To further explain, though the root of the line-*Kav* is the light (*Ohr*) that precedes the *Tzimtzum*, which after having been withdrawn to the sides by the *Tzimtzum*, returned to illuminate,

HaYichud of the Mittler Rebbe, Ch. 10-11 *ibid.*; Discourse entitled “*Mah Raboo Ma’asecha*” 5644 (Sefer HaMaamarim 5644 (Kehot 5762) p. 318), and elsewhere.

³¹⁰ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14-15 *ibid.*

nonetheless, because it only returned after the *Tzimtzum* brought about the matter of separation and cessation, it was therefore affected by the restraint of the *Tzimtzum*. Thus, the divisions (*Hitchalkoot*) and manifestations (*Hitlabshoot*) in the line-*Kav* originate from this.

However, all this is only in regard to the externality of the line (*Chitzoniyut HaKav*), but does not apply to the innerness of the line (*Pnimiyut HaKav*), where there is no division (*Hitchalkoot*) or manifestation (*Hitlabshoot*). That is, the matter of manifestation (*Hitlabshoot*) which takes place in the externality of the line (*Chitzoniyut HaKav*) – in that it manifests in something external to itself – does not take place in the inner aspect of the line-*Kav*. That is, the manifestation (*Hitlabshoot*) that exists in the inner aspect of the line (*Pnimiyut HaKav*) is only of *HaShem*'s יהוה Godliness itself.

Now, the reason there is a difference between the inner aspect of the line (*Pnimiyut HaKav*) and the external aspect of the line (*Chitzoniyut HaKav*), is because of their roots. This is because the inner aspect of the line (*Pnimiyut HaKav*) is rooted in the Hidden Beauty (*Tiferet HaNe'elam*) of the Unlimited One, *HaShem*-יהוה, blessed is He, (*Tiferet of Ein Sof*) whereas the external aspect of the line (*Chitzoniyut HaKav*) is rooted in the Kingship of the Unlimited One (*Malchut of Ein Sof*). The explanation is as follows:

It states in *Mikdash Melech*³¹¹ that *HaShem*-יהוה, blessed is He, estimated the ten *Sefirot* within Himself, so to

³¹¹ See *Mikdash Melech* to *Zohar* I 15a; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 10-11.

speak, and when He estimated the aspect of Kingship-*Malchut*, He estimated the space for the existence of the worlds. It is in this aspect that the restraint of *Tzimtzum* took place, so that a void and empty space was made and the light was withdrawn above, to remain transcendent and surrounding the space and void. He then drew forth a single thin line-*Kav* from the surrounding light that encircled and encompassed the space etc. In other words, it is from the light that was withdrawn – which is the aspect of Kingship of the Unlimited One (*Malchut* of *Ein Sof*) – that the line-*Kav* was subsequently drawn forth. That is, this light (*Ohr*) was affected by the restraint of the *Tzimtzum*.

However, in the annotations of Ramaz³¹² it states that the root of the line-*Kav* is in the Hidden Beauty (*Tiferet HaNe'elam*) of the Unlimited One (*Tiferet of Ein Sof*), which is the light that was unaffected by the restraint of the *Tzimtzum*. This is likewise cited in the Tzemach Tzedek's commentary on Psalms,³¹³ where he explains the verse,³¹⁴ “A song by Asaph. God, Mighty God, *HaShem* (*E"l Elohi"m HaShem*- א"ל אלהי"ם יהו"ה), spoke and called to the earth from the rising of the sun to its setting.” The words “God, Mighty God, *HaShem*- א"ל אלהי"ם יהו"ה” refer to the three qualities, Kindness-*Chessed*, *Might-Gevurah*, and Beauty-*Tiferet* as they are hidden in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.³¹⁵

³¹² To the beginning of Oztrot Chayim

³¹³ Yahal Ohr, p. 190; Also see *Hemshech* 5672 Vol. 1, p. 554; Sefer HaMaamarim 5698 p. 122.

³¹⁴ Psalms 50:1

³¹⁵ That is, *HaShem*'s יהו"ה title *E"l*-אל is the aspect of kindness-*Chessed*, His title *Elohi"m*-אלהי"ם is the aspect of might-*Gevurah*, and His Name *HaShem*-יהו"ה is the quality of Beauty-*Tiferet*, and is the middle column. It is called the Hidden

Now, the line-*Kav* itself is the lower Name *HaShem*-יהו"ה,³¹⁶ blessed is He. This being so, the root of the line-*Kav* is in the Upper Name *HaShem*-יהו"ה, blessed is He,³¹⁷ which is the aspect of the Hidden Beauty (*Tiferet HaNe'elam*) and is the light that is unaffected by the restraint of *Tzimtzum*.

Now, it is explained that there is no real contradiction between these two matters. For, when it states that the line-*Kav* was drawn from the light that was withdrawn, which is the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, this refers to the externality of the line-*Kav*. Thus, since this aspect of the line-*Kav* is rooted and drawn from the light that was affected by the restraint of the *Tzimtzum*, it therefore is applicable for this light to have been affected by the *Tzimtzum*, thus giving rise to the matter of division (*Hitchalkoot*) and manifestation (*Hitlabshoot*).

In contrast, when it states that the root of the drawing forth of the line-*Kav* is in the Hidden Beauty (*Tiferet HaNe'elam*), this refers to the inner aspect of the line (*Pnimityut HaKav*). That is, since this aspect of the line-*Kav* is from the light of *HaShem*-יהו"ה, blessed is He, that is unaffected by the restraint of the *Tzimtzum*, it therefore is inapplicable for the restraint of the *Tzimtzum* to have any effect on it. It therefore is

Beauty (*Tiferet HaNe'elam*) because it is the name of the Essential Self of *HaShem*-יהו"ה (*Shem HaEtzem*), and is thus unknowable just as He is unknowable. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, Shaar 4-6.

³¹⁶ See Introduction to Tikkunei Zohar 17a

³¹⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

utterly inapplicable for these matters of division (*Hitchalkoot*) and manifestation (*Hitlabshoot*) to be in the inner aspect of the line (*Pnimityut HaKav*).

Now, from the very fact that the inner aspect of the line (*Pnimityut HaKav*) is rooted in the Hidden Beauty (*Tiferet HaNe'elam*), we may also understand the matter of the inner aspect of the line (*Pnimityut HaKav*). For, as known, the *Sefirah* of Beauty-*Tiferet* ascends and reaches up to the aspect of the Crown-*Keter*.³¹⁸ The explanation is well known, that although all the *Sefirot* ascend and reach the Crown-*Keter*, nevertheless, all the other *Sefirot* only ascend and reach the external aspect (*Chitzoniyut*) of the Crown-*Keter*. However, the *Sefirah* of Beauty-*Tiferet*, which is of the middle column, ascends and reaches the inner aspect (*Pnimityut*) of the Crown-*Keter*.³¹⁹

The same may be understood regarding the inner aspect of the line (*Pnimityut HaKav*), which is rooted in the Hidden Beauty (*Tiferet HaNe'elam*). That is, the inner aspect of the line (*Pnimityut HaKav*) reaches the innermost aspect of the Essential Self of the Unlimited One, *HaShem*-יהוה, the Singular Preexistent Intrinsic Being, blessed is He.

The line-*Kav* thus has both aspects of “nothing” (*Ayin*). The external aspect of the line (*Chitzoniyut HaKav*) is the “nothing” (*Ayin*) of the “existent something” (*Yesh HaNimtza*), whereas the inner aspect of the line (*Pnimityut HaKav*) is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*),

³¹⁸ See Likkutei Torah, Masei 96b and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & Ch. 35.

³¹⁹ See Torat Chayim Noach 65b; *Hemshech* 5672 Vol. 1 p. 220 and on, and elsewhere.

which reaches the innermost aspect of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being, blessed is He.

4.

Now, to understand this with greater clarity, let us preface with an explanation of the verse,³²⁰ “Blessed be the glory of *HaShem*-יהו"ה from His place.” The words, “The glory of *HaShem*-יהו"ה (*Kvod HaShem*-יהו"ה)” refer to the *Sefirah* of Kingship-*Malchut*,³²¹ as written,³²² “They will speak of the glory (*Kvod*-כבוד) of Your Kingship,” in that the primary aspect of Kingship (*Malchut*) is honor and glory (*Kavod*-כבוד). Because of this, “even if a king overlooks the honor due him, his dishonor is not forgiven.”³²³ This is because the primary aspect of kingship is honor and glory.

Now, the verse,³²⁴ “Blessed be the glory of *HaShem*-יהו"ה from His place,” means that the aspect of His Kingship (*Malchut*) should be drawn down from its root and source. This is because the word blessed-*Baruch*-ברוך also means to draw down.³²⁵ We therefore must understand why it is necessary to draw down His aspect of Kingship (*Malchut*).

³²⁰ Ezekiel 3:12

³²¹ See Likkutei Torah Vayikra 1a and elsewhere.

³²² Psalms 145:11

³²³ Talmud Bavli, Kiddushin 32b

³²⁴ Ezekiel 3:12

³²⁵ Mishnah Kilayim 7:1, “One who draws down the vine-*HaMavrach et haGefen*-המברך את הגפן”

This may be understood by first explaining the teaching,³²⁶ “Before the creation of the world (meaning, even before the world of Emanation-*Atzilut*), there was Him and His Name alone.” The word “Him-*Hoo*-הוא” refers to the Essential Self of *HaShem*-יהוה Himself, the Singular Preexistent Intrinsic Being, blessed is He, and the word “His Name-*Shmo*-שמו” refers to His limitless light and illumination (*Ohr Ein Sof*-אור אין סוף).

However, more particularly, when discussing the light (*Ohr*) itself, the word “Him-*Hoo*-הוא” refers to the essence of the light, whereas the word “His Name-*Shmo*-שמו” refers to the spreading forth of the light (*Hitpashtoot HaOhr*). Now, the spreading forth of the light (*Hitpashtoot HaOhr*) divides into two levels. There is the revelation to Himself and the revelation to “another.” What is meant by revelation to Himself, is revelation of Himself as He essentially is,³²⁷ without taking a recipient into consideration altogether. In contrast, revelation to another, means that even within Himself, the “other” is already taken into consideration, so that the “other” will subsequently be capable of receiving it.

Now, we must better understand the matter of His Name existing before the creation of the world, for the entire matter of a name is something for “another.” We even see this in the world below, that a person’s name is for the other, so that the

³²⁶ Pirkei D’Rabbi Eliezer Ch. 3; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

³²⁷ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

other can call out to him and he then will turn his attention to the one who called. To clarify, the matter of the actual vitality that is drawn through one's name is concealed, whereas the revelation of the name is for another. This being so, we must therefore understand the meaning of His Name existing before the creation of the world, when "there was Him and His Name alone" and no "other."

Now, in the preceding discourse³²⁸ it was explained that the bond between the lights (*Orot*) and vessels (*Keilim*) is like the bond between the soul (*Neshamah*) and the body (*Guf*). Therefore, just as the bond between the soul (*Neshamah*) and the body (*Guf*) is through the name (*Shem*), which is like a conduit for drawing down the vitality, so likewise, the bond between the lights (*Orot*) and the vessels (*Keilim*) is through the name (*Shem*).³²⁹ This is the matter of the four primary expansions of the Name *HaShem*-יהו"ה, blessed is He, which are the name of *A"V*-ע"ב-72 (י"ו"ד ה"י ו"י"ו ה"י), the name of *Sa"G*-ג"ס-63 (י"ו"ד ה"י ו"א"ו ה"י), the name of *Ma"H*-מ"ה-45 (י"ו"ד ה"י ו"א"ו), and the name of *Ba"N*-ב"ן-52 (י"ו"ד ה"י ו"ו ה"ה). That is, a drawing down of the lights (*Orot*) into the vessels (*Keilim*) is caused through these names.³³⁰ In other words, the light (*Ohr*) is drawn down according to the manner of the exchanges of the names and the combinations of their letters. However, all this only applies to the vessels (*Keilim*), which require names,

³²⁸ The discourse entitled "*Ki Na'ar Yisroel* – For Israel is a lad and I love him" of this year, 5716, Discourse 4, Ch. 5.

³²⁹ See at length in *Shaarei Orah* of Rabbi Yosef Gikatilla.

³³⁰ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 27-30, Ch. 51; Also see *Hemshech* 5672 Vol. 2 p. 828 and on.

whereas *HaShem*-יהו"ה Himself is alone and transcends lights (*Orot*) and vessels (*Keilim*).

This being so, we must understand the matter of the preexistence of His Name, being that the entire matter of a name is for “another,” so that calling out to Him will apply, as stated,³³¹ “Give thanks to *HaShem*-יהו"ה, call out in His Name.” In other words, “calling out” (*Keeroo*-קראו) to Him is applicable specifically because of His Name (*Shmo*-שמו). That is, the matter of the Name is entirely for the purpose of calling out to Him. However, as He is alone, He is higher than the matter of being called (since calling Him only applies when there is another). This being so, we must understand the matter of the preexistence of His Name, in the teaching, “Before the creation of the worlds there was Him and His Name alone.”

This may be understood through prefacing with an explanation of the verse,³³² “For My thoughts are not your thoughts.” That is, *HaShem*’s-יהו"ה thoughts above are not like our thoughts below,³³³ being that nothing is brought into existence by our thoughts (*Machshavah*). That is, not only do our thoughts not bring about the novel creation of something out of nothing, but they do not even bring about additional light or vitality. Moreover, our thoughts cannot even be compared to speech, being that from our speech it indeed is possible for something to come about. That is,³³⁴ “If the king says to uproot

³³¹ Psalms 105:1; Chronicles I 16:8

³³² Isaiah 55:8

³³³ See Pardes Rimoni, Shaar 11 (Shaar HaTzachtzechoot) Ch. 3; Likkutei Torah, Masei 95a; Drushim l’Rosh HaShanah 55a and on.

³³⁴ Talmud Bavli, Bava Batra 3b

a mountain, the mountain will be uprooted,” and similarly,³³⁵ “The word of the king rules.” In contrast, our thoughts (*Machshavah*) do not cause anything at all to exist.

About this the verse states, “For My thoughts are not your thoughts.” This is because, above in *HaShem*’s יהו"ה Godliness, novel existence indeed is brought forth from thought (*Machshavah*). Moreover, it is primarily from *HaShem*’s יהו"ה thought (*Machshavah*) that novel existence is brought into being. For, as known, the novelty of created existence actually takes place in the world of Creation-*Briyah*. In contrast, the world of Formation-*Yetzirah* is merely the revelation of that which was concealed in the world of Creation-*Briyah* and the fact that there is a greater sense of tangible (*Yeshut*) existence in the world of Formation-*Yetzirah* is only because of this revelation. In other words, since there is greater revelation in the world of Formation-*Yetzirah*, as a result, there is a greater sense of tangible existence there.

However, the actual novelty of created being takes place in the world of Creation-*Briyah*.³³⁶ In other words, even though the existence of the world of Creation-*Briyah* is entirely different than the existence of the world of Formation-*Yetzirah*, and it goes without saying that it certainly is different than the existence of the world of Action-*Asiyah*, nevertheless, the existence of the worlds of Action-*Asiyah* and Formation-

³³⁵ Ecclesiastes 8:4

³³⁶ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Hosts (Shaar HaTzva 'ot)*; Also see Vol. 2 (*The Letters of Creation, Part I*), Section entitled “The Three Letters *Yod-Hey-Vav*” יו"ד ה"א ו"י and on.

Yetzirah are just aspects of revelation (*Gilyu*) from the existence of the world of Creation-*Briyah*. However, the actual beginning of novel existence is specifically in the world of Creation-*Briyah*. This is because the world of Creation-*Briyah* is the aspect of thought (*Machshavah*), which is the beginning of novel existence.

This may be better understood by bringing an analogy from man below. The letters of a person's speech (*Dibur*) are merely the revelation of the letters of his thought (*Machshavah*). However, the actual novelty of the letters is in his thought (*Machshavah*), whereas in the aspects of his soul that are higher than thought, there altogether are no letters. The same principle applies to the worlds. That is, the novelty of existence specifically takes place in the world of Creation-*Briyah*, which is the aspect of thought (*Machshavah*).

This then, is the meaning of the verse,³³⁷ "For My thoughts are not your thoughts." That is, above in *HaShem*'s יהו"ה Godliness, novel existence is brought about from His thought (*Machshavah*), which is the matter of the world of Creation-*Briyah*. Higher than this, in the general worlds, this is the aspect of the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*).³³⁸ Even higher than this, it is the aspect of Kingship of the Unlimited One, *HaShem*-יהו"ה, blessed is He (*Malchut of Ein Sof*), as it is after the restraint of the *Tzimtzum*. Even higher than this, is the

³³⁷ Isaiah 55:8

³³⁸ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 18.

aspect of Kingship of the Unlimited One, *HaShem*-יהו"ה, blessed is He (*Malchut* of *Ein Sof*), as it is before the restraint of *Tzimtzum*. This refers to *HaShem*'s-יהו"ה primordial thought, "I will reign (*Ana Emloch*-אנא אמלוך-ך),"³³⁹ from which the worlds were brought into potential existence, in that "He estimated within Himself all that is destined to be brought into actuality,"³⁴⁰ only that actual novel existence was subsequently brought forth through the aspect of the primordial thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*),³⁴¹ which is called the Lower Purity (*Tihiru Tata'ah*), and subsequently the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) were then brought into actual novel existence from Kingship-*Malchut* of the world of Emanation-*Atzilut*. Nevertheless, their potential existence already came forth in the thought, "I will reign (*Ana Emloch*-אנא אמלוך-ך)," which preceded the restraint of the *Tzimtzum*. For, "When it arose in His will to create the world,"³⁴² everything was already brought into potential existence. This is like the teaching,³⁴³ "He engraved an engraving in the Upper Purity (*Galeef Gleefoo b'Tihiru Ila'ah*)." Additionally, the double terminology "He engraved an engraving (*Galeef Gleefoo*-גליף גליפו)" refers to

³³⁹ *Idra Rabba*, cited in *Derech Mitzvotcha* 170b; *Likkutei Torah Naso* 21d; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 7, and Ch. Thirty-Eight.

³⁴⁰ See *Mikdash Melech* to *Zohar I* 15a; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 10-11.

³⁴¹ See *Shaar HaYichud* of the *Mittler Rebbe*, Ch. 18 *ibid*.

³⁴² *Zohar I* 86b; See *Etz Chayim*, *Shaar* 10 (*Shaar HaTikkun*) Ch. 2; *Shaar* 39 (*Shaar Ma"N uMa"D*) *Drush* 2; *Likkutei Torah*, *Shir HaShirim* 16a *ibid*; *Shaar HaYichud* (*The Gate of Unity*) of the *Mittler Rebbe* *ibid*. Ch. 10-11.

³⁴³ *Zohar I* 15a and *Mikdash Melech* there

both the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*),” which were brought into being from thought (*Machshavah*) and speech (*Dibur*) respectively. In other words, these two aspects were already brought into potential being in the aspect of the Upper Purity (*Tihiru Ila'ah*) before the restraint of the *Tzimtzum*.

Now, due to the incredible distance of comparison between all the worlds and the aspect of the Kingship of the Unlimited One, *HaShem*-יהו"ה, blessed is He (*Malchut* of *Ein Sof*), we must understand how it even is applicable for Him to be King over them. For, the matter of kingship is indicated by the teaching,³⁴⁴ “There is no king without a nation.” In other words, there is some relativity between a king and his nation. In contrast, because of the tremendous comparative distance between the Kingship of the Unlimited One, *HaShem*-יהו"ה, blessed be He (*Malchut* of *Ein Sof*), and the worlds, which cannot even be compared to the glory of a human being over a fly, in that the comparative distance between the Kingship of the Unlimited One, *HaShem*-יהו"ה, blessed is He (*Malchut* of *Ein Sof*) and the worlds, is infinitely greater than the distance between a human being and a fly, that there could be any relation for the Kingship of the Unlimited One, *HaShem*-יהו"ה, blessed is He (*Malchut* of *Ein Sof*) to be King over a nation.

We therefore ask for *HaShem*'s יהו"ה abundant Supernal mercy and say,³⁴⁵ “Blessed be the glory of *HaShem*-יהו"ה from

³⁴⁴ Rabbeinu Bachaye to Genesis 38:30, Numbers 22; Tanya Shaar HaYichud VeHaEmunah, Ch. 7, and elsewhere.

³⁴⁵ Ezekiel 3:12

His place,” meaning, from its root and source. That is, for *HaShem*’s יהו"ה Primordial Thought (*Machshavah HaKedooma*) “I will reign (*Ana Emloch*-אנא אמלוך)” to be, it must be drawn down from its root and source.

The explanation is that there are two aspects in thought (*Machshavah*) itself. There is thought (*Machshavah*), and there is the power of thought (*Ko’ach HaMachshavah*). Thought (*Machshavah*) is like when a person thinks about a particular thing, meaning that his thought (*Machshavah*) manifests in a particular matter. However, the power of thought (*Ko’ach HaMachshavah*) is unified with his essential self, meaning, that it does not manifest in any particular matter. Nevertheless, from the power of thought (*Ko’ach HaMachshavah*) there subsequently is a drawing down of thought (*Machshavah*) to manifest in a particular matter.

The same is understood in regard to how it is above in *HaShem*’s יהו"ה Godliness. That is, His primordial thought (*Machshavah HaKedooma*) that “I will reign,” is a particular thought, which must be drawn from its root and source. For, the primordial thought (*Machshavah HaKedoomah*), “I will reign,” indicates ruling over another, and about this it states, “There is no king without a nation.” In other words, in the matter of ruling over another, the “other” has relevance and takes up some “space,” so to speak.

However, there is an even higher aspect, which is the matter of *HaShem*’s יהו"ה essential rulership, as He is, in and of

Himself, blessed is He.³⁴⁶ In this aspect, “another” is of no relevance (and takes up no space). An example of this is a person who has a general soul (*Neshamah Klallit*). Such a person is higher than other people, in that he is essentially elevated and exalted. It is from this essential elevation, exaltedness and rule – as he is, in and of himself – that his rule is subsequently drawn over others. That is, even though the exaltedness of his rulership is because of who he is, in and of himself, in that he is entirely beyond others, nevertheless, by means of their crowning him as their king, his rule is subsequently drawn over others.

These two aspects of rulership (*Heetnasoot*) are indicated by the words³⁴⁷ “The majesty of the king (*Hod Melech*-הוד מלך),” and,³⁴⁸ “The glory of the king (*Hadrat*

³⁴⁶ That is, the Kingship of *HaShem*-יהו"ה, blessed is He, is essential to Him. He is the King over all because the entire kingdom depends on Him alone, for if not for Him, no being could exist and be sustained in its existence, for He bears all beings. All other kings, on the other hand, do not bear their kingdom in a way that the kingdom is entirely dependent upon them, and that, but for them, their kingdom would cease to be, because, even if the king is removed, the servants remain, but without a king. In other words, the subjects do not depend on the king for their very life and existence. That is, to be king, all other kings depend on the acceptance and service of their subjects. In contrast, The King, King of kings, *HaShem*-יהו"ה, blessed is He, brings His subjects into being and bears their very existence. He is their place, and without Him, they have no possibility of existing altogether. Moreover, this is so from every possible angle that can be. In other words, His Kingship is because of His great and abundant kindness and the true reality of His Singular Preexistent Intrinsic and Essential Being, blessed is He. Thus, since the servants and the kingdom, as a whole, are utterly dependent upon Him and He bears them all, it is He who is their place, in that He gives them the possibility of existence, and without *HaShem*-יהו"ה, blessed is He, they are absolute nothingness. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), Section entitled, “The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.”

³⁴⁷ See Chronicles I 29:25

³⁴⁸ Proverbs 14:28

Melech-מלך-הדרת),” respectively.³⁴⁹ The aspect of “the majesty of the king (*Hod Melech*)” is like when the king is in his sanctuary and is elevated above others. In contrast, the aspect of “The glory of the king (*Hadrat Melech*)” is the matter of his rulership as it relates to others, like the verse,³⁵⁰ “the multitude of people is a king’s glory (*Hadrat Melech*).” That is, this aspect called, “The glory of the king (*Hadrat Melech*),” causes the abundance of multiplicity and division in the created beings.

This then, is the meaning of the verse, “Blessed be the glory of *HaShem*-יהו"ה from His place.” This is to say that the glory (*Kvod*-כבוד) of *HaShem*-יהו"ה, should be “blessed” - that is, drawn down from its root and source. For, the matter of ruling over “another” must be drawn down from His essential Kingship and dominion, as He is, in and of Himself, blessed is He.

With the above in mind, we can understand the root difference between the inner aspect of the line (*Pnimityut HaKav*) and the external aspect of the line (*Chitzoniyut HaKav*). For, the difference between *HaShem*'s-יהו"ה dominion over “another,” and His dominion because of His Essential Self, is that in regard to His dominion over “another,” the worlds have some relation and consequence. However, this is not so regarding His dominion and rulership because of His Essential Self, as He is utterly beyond worlds. This then, is the root difference between the inner aspect of the line (*Pnimityut HaKav*) and the external aspect of the line (*Chitzoniyut HaKav*).

³⁴⁹ See *Hemshech* 5672 Vol. 1 p. 236 and on.

³⁵⁰ Proverbs 14:28

That is, it is from the aspect of His rulership over “another” that the external aspect of the line (*Chitzoniyut HaKav*) came about, this being the “nothing” (*Ayin*) of the “existent something” (*Yesh HaNimtza*). In contrast, it is from the aspect of *HaShem*’s-יהו"ה rulership, due to His Essential Self, that the inner aspect of the line (*Pnimiyyut HaKav*) came about, and this aspect is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*).

5.

Now, just as these two knowledges (*De'ot*-דעות) are above, both being aspects of *HaShem*’s-יהו"ה Godliness, and both being aspects of the “nothing” (*Ayin*) – the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*) and the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*) – so likewise, in man’s service of *HaShem*-יהו"ה, blessed is He, he also must have these two knowledges (*De'ot*). That is, he must have knowledge of both aspects of *HaShem*’s-יהו"ה unity, blessed is He. That is, he must have knowledge of *HaShem*’s-יהו"ה upper unity (*Yichuda Ila'ah*) and knowledge of *HaShem*’s-יהו"ה lower unity (*Yichuda Tata'ah*).

This refers to the matter of the unity of His name *HaShem*-יהו"ה and His title God-*Elohi*”m-אלהי"ם, in which there are two manners. That is, His Name *HaShem*-יהו"ה can be interwoven (*Shiluv*) with His title God-*Elohi*”m-אלהי"ם or His title Lord-*Adona*”y-אדוני"י, or conversely His title God-*Elohi*”m-

אלהי"ם or His title Lord-Adona"י-אדני"ג can be interwoven (*Shiluv*) with His Name *HaShem*-יהו"ה.

To further explain, *HaShem*'s-יהו"ה titles "God-*Elohi*"מ-אלהי"ם" and "Lord-Adona"י-אדני"ג" are one and the same matter, since both are in the *Sefirah* of Kingship-*Malchut*. However, the difference between them is that the title "God-*Elohi*"מ-אלהי"ם" refers to the *Sefirah* of Kingship-*Malchut* as it is in the world of Emanation-*Atzilut*, whereas the title "Lord-Adona"י-אדני"ג" is as He is becomes,³⁵¹ "Lord-Adon-אדון-י over all Your creations." That is, *HaShem*'s-יהו"ה title "Lord-Adona"י-אדני"ג" is the aspect of *HaShem*'s-יהו"ה supernal speech (*Dibur*), which is like speech, in that it relates to another.

This may be better understood by understanding the difference between thought (*Machshavah*) and speech (*Dibur*) as it is in the human soul below. One's thought is unified with the essential vitality of his soul and it garbs the powers of his soul, even as they are in a state of completely intangible existence. Because of this, thought is constant, such that even when a person is not consciously thinking, in reality, even then there is thought, only that it is hidden. In other words, in a hidden manner, a person is always thinking, even when he is not conscious of it. For example, a person may be asked, "What are you thinking about?" and respond, "Nothing." However, in reality, he indeed is thinking, which is why it is always applicable to ask him what he is thinking about, only that it may be an unfelt thought that he is not consciously aware of.

³⁵¹ Midrash Bereishit Rabba 17:4

Thus, a person may sometimes suddenly find himself arbitrarily thinking about something, because in reality, his thoughts are constantly flowing.

In contrast, about speech it states,³⁵² “There is a time to speak and a time to be silent.” The same is true of all the other powers of the soul. In other words, this is so even of the highest power of the soul, which is the power of intellect. That is, there are times when one’s mind is empty of intellectual revelation. In contrast, his thoughts (*Machshavah*) are constant. The reason is because thought (*Machshavah*) garbs the power of the intellect (*Ko’ach HaSechel*) even before it exists as tangible intellect.

This explains the verse,³⁵³ “Wisdom is found from nothing (*V’HaChochmah MeAyin Timatzeh*-והחכמה מאין תמצא-,” in which there are three aspects. The first is the power to conceptualize (*Ko’ach HaMaskeel*), which is not consciously sensed or felt and is the aspect of “nothing (*Ayin*-אין).” The second is the drawing forth from the power to conceptualize (*Ko’ach HaMaskeel*), which is the preparation that allows a person to conceptualize particular matters (and is the superior quality of a person who is very wise (*Chacham Gadol*), meaning that he has undergone the necessary preparations to be able to conceptualize a much broader range of intellectual details, since he is aware of and senses his ability to conceptualize) and is called “Wisdom from nothing (*V’HaChochmah MeAyin*-והחכמה מאין-).” The third is intellect

³⁵² See Ecclesiastes 3:7

³⁵³ Job 28:12

itself, as it comes into actual tangible existence, and is called the aspect of, “it is found [to exist] (*Timatzeh*-תמצא).”

Now, this matter, that thought (*Machshavah*) garbs the intellect (*Sechel*), does not only apply to the actual tangible existence of the intellect. Rather, it also includes the intermediary aspect, which is the preparation to conceptualize particular matters of intellect, even before the intellect comes into the actual tangible existence of intellect. Thus, since the thought also garbs the intellect, even before it is in a state of tangible existence, therefore, even though the revealed, tangible intellect (*Sechel*) may cease, nonetheless thought (*Machshavah*) remains constant.

In contrast, speech (*Dibur*) only garbs the powers of the soul as they are in a state of actual tangible existence. Moreover, even in this, it only garbs them as they are in a state of distance from the soul. For as we see, at times, when a person’s intellect is flowing (in the stream of intellect) or when his emotions are very heightened (and raging), he then is incapable of speech. Now, although we sometimes see that a person can be deeply occupied in the depths of an intellectual or emotional matter, and yet he utters words from his mouth, nevertheless, this is not actual speech (*Dibur*), but rather is speech (*Dibur*) as it is included and nullified to his intellect or emotions. Rather, the primary matter of speech (*Dibur*) is when it garbs the powers of the soul specifically when they are in a state of distance from the soul.

The reason is because the garment of speech (*Dibur*) is a physical garment, being that the letters of speech issue from

the five physical sources of speech in the mouth.³⁵⁴ Thus, since it is a physical garment, in actuality, it does not directly garb the spirituality of the soul. Rather, it only garbs the powers of the soul as they already are in a state of tangible existence, specifically as they are in a state of distance from their source.

However, this is not so of the garment of thought (*Machshavah*), which is a spiritual garment. It indeed garbs the spiritual soul. Although it is true that the letters of thought also are drawn from five sources, they nevertheless are spiritual sources. For this same reason, the divisions of thought (*Machshavah*) are different than the divisions of speech (*Dibur*). Therefore, what a person can think in a single thought and in a short period of time, will come out in speech with much more division and many more letters and words, and will take much longer to say than to think.

Now, just as the difference between thought and speech as they are below, is that thought is unified with the self and is to himself, whereas speech is in a state of distance from its source and is therefore for the other, in the same manner, we may understand this as it applies above in *HaShem's* יהו"ה Godliness, in relation to His Name *HaShem*-יהו"ה and His title Lord-*Adona*"י-י"אדנא. That is, His title Lord-*Adona*"י-י"אדנא is similar to speech (*Dibur*), in that it is for the worlds, being that

³⁵⁴ These are the throat, lips, tongue, palate and teeth. See Sefer Yetzirah 2:3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 & 3 (The Letters of Creation), and Vol. 4 (The Vowels of Creation).

the existence of the worlds is actualized through His title “Lord-Adona”ג-י”א.”³⁵⁵

However, the interweaving (*Shiluv*) of His Name *HaShem*-יהו”ה with His title Lord-Adona”ג-י”א (אידהגו”ה) is so that His Name *HaShem*-יהו”ה will be revealed in His title Lord-Adona”ג-י”א, thus bringing about a revelation of *HaShem*’s-יהו”ה Godliness into the world. This is the general purpose of man’s service of *HaShem*-יהו”ה, blessed is He, to unify *HaShem*-יהו”ה, blessed is He, with His title God-*Elohi*”מ-אלהי”ם. Nevertheless, when this interweaving (*Shiluv*) is (of His Name *HaShem*-יהו”ה with His title Lord-Adona”ג-י”א – that is, אידהגו”ה) it is in such a way, that the primary aspect is the existence brought about through His title Lord-Adona”ג-י”א. (For, in the matter of interweaving, the first letter is dominant.)³⁵⁶

To further clarify, *HaShem*’s-יהו”ה intention in creating the worlds was for His Godliness to be revealed in the worlds. This is His intention in creating the world because “the nature of the Good is to bestow goodness, so that His great goodness should be recognized etc.”³⁵⁷ Because of this, the world was not only created through the restraint of the *Tzimtzum*, but also through the chaining down of the worlds (*Seder Hishtalshelut*),

³⁵⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) and The Gate of His Sanctuary (*Shaar HaHeichal*); Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, Shaar 1.

³⁵⁶ See *Likkutei Torah*, Shabbat Shuva 65d and elsewhere.

³⁵⁷ See *Etz Chayim*, beginning of *Shaar HaKlallim*; Also see the Rebbe’s note to *Maamarei Admor HaEmtza’ee*, *Kuntreisim* p. 5.

so that there should be revelation.³⁵⁸ In other words, even though the existence of the worlds was brought about through the restraint of the *Tzimtzum*, which is a matter of concealment, nevertheless, His intention is that there subsequently should be revelation. Thus, the reason for the interweaving (*Shiluv*) of His Name *HaShem*-יהו"ה with His title Lord-*Adona'*ג'דנ"י-י"ע (אידהנוי"ה), is so that *HaShem*'s-יהו"ה Godliness will be revealed in the creatures. Nevertheless, in this interweaving His title Lord-*Adona'*ג'דנ"י-י"ע is dominant, such that the creatures remain in existence, except that their “somethingness” in nullified (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.

Now, as this relates to man’s service of *HaShem*-יהו"ה, blessed is He – (since, just as it is above in *HaShem*'s-יהו"ה Godliness, this is how it is in man’s service of *HaShem*-יהו"ה, blessed is He, and the reverse is also true, that just as it is in man’s service of *HaShem*-יהו"ה, blessed is He, so it is in *HaShem*'s-יהו"ה Godliness) – is for the Godly soul to explain matters of *HaShem*'s-יהו"ה Godliness to the animalistic soul, until even the animalistic soul, which is a created something (*Yesh HaNivra*), will come to be sensitive to *HaShem*'s-יהו"ה Godliness. This form of service of *HaShem*-יהו"ה, blessed is He, accords to reason and intellect, since the Godly soul must explain these Godly matters to the animalistic soul. However, this does not cause the animalistic soul to be nullified of existence (*Bittul b'Metziyut*), but only causes the nullification of its “somethingness” and sense of self (*Bittul HaYesh*) to

³⁵⁸ Also see Shaar HaYichud of the Mittler Rebbe, Ch. 12-13. (That is, even the purpose of the restraint of *Tzimtzum* is actually for the purpose of revelation.)

HaShem-יהו"ה, blessed is He. In other words, the animalistic soul remains in existence, except that because it becomes sensitive to *HaShem*'s-יהו"ה Godliness, it becomes nullified to Him.

Thus, the highest root that this form of service of *HaShem*-יהו"ה, blessed is He, can reach, is the aspect of *HaShem*'s-יהו"ה dominion and rule over "another." This is because in this aspect, the worlds have some consequence, being that, "There is no king without a nation."

However, there is a much higher level than this. This is the interweaving of His title Lord-*Adona*"y-אדני in His Name *HaShem*-יהו"ה (יאהדונה"י). In this case, (since the first letter of an interweaving is dominant) His Name *HaShem*-יהו"ה is dominant. Now, His Name *HaShem*-יהו"ה transcends the worlds.³⁵⁹ Thus, the interweaving of His title Lord-*Adona*"y-אדני into His Name *HaShem*-יהו"ה (יאהדונה"י) indicates the inclusion of His title Lord-*Adona*"y-אדני in His Name *HaShem*-יהו"ה. This is analogous to the letters of speech (*Dibur*) as they still are included in the yearnings of the heart etc., before they ascend from the heart to the brain to consider and think about them.³⁶⁰

In man's service of *HaShem*-יהו"ה, blessed is He, this refers to the desire of the heart (*Re'uta d'Leeba*), which transcend reason and intellect. In this form of serving *HaShem*-יהו"ה, blessed is He, there is no existence of "somethingness" or

³⁵⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

³⁶⁰ See Tanya, Ch. 20.

sense of self whatsoever. Thus, this form of service reaches its first source, which is the essential dominion of *HaShem*-יהו"ה, blessed is He, as He is, in and of Himself, in which the worlds are of utterly no consequence whatsoever.

Now, even though this form of serving *HaShem*-יהו"ה, blessed is He, with the nullification of one's independent existence (*Bittul b'Metziyut*) in the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, is a much higher form of service, that reaches *HaShem*'s-יהו"ה essential rule and dominion, nevertheless, *HaShem*'s-יהו"ה Supernal intent is for there be service of *HaShem*-יהו"ה, blessed is He, in the manner of the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He. That is, His Supernal intent is that the Upper Knowledge (*Da'at Elyon*) should be drawn into the existence of the "something" (in the lower unity – *Yichuda Tata'ah*). This is the meaning of our request,³⁶¹ "Blessed be the glory of *HaShem*-יהו"ה from His place." That is, there should be a drawing down of His essential dominion into His dominion over "another," which in our service of *HaShem*-יהו"ה, blessed is He, is the matter of drawing down the Upper Knowledge (*Da'at Elyon*) into the Lower Knowledge (*Da'at Tachton*).

³⁶¹ Ezekiel 3:12

6.

Now, these two unifications – the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*) and the Lower Unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He – are specifically drawn from the aspect of knowledge – *Da'at*. In other words, merely conceptualizing this matter is inadequate, and likewise, merely understanding and grasping it is inadequate. Rather, there specifically must be knowledge-*Da'at* of *HaShem*-יהו"ה, blessed is He, which is the matter of bonding and attaching, until a person bonds his knowledge and affixes his thought to *HaShem*-יהו"ה, blessed is He.³⁶²

In other words, though knowledge-*Da'at* is one of the three faculties of the intellect, nevertheless, it is the matter of bonding. That is, it is the faculty of knowledge-*Da'at* that brings about a bond between the knowledge (wisdom-*Chochmah*) and the comprehension (understanding-*Binah*), and it also binds the intellect and the emotions.³⁶³ That is, it is specifically through the faculty of knowledge-*Da'at* that a person comes to have true Godly emotions, rather than false delusions.

Now, since the faculty of knowledge-*Da'at* is the matter of bonding, it therefore is specifically through knowledge-*Da'at* that the interweaving (*Shiluv*) of the Name *HaShem*-יהו"ה, blessed is He, with His title Lord-*Adona*"י-ע"א comes to

³⁶² See Tanya, Ch. 3.

³⁶³ See at length in Listen Israel, a translation and commentary on Rabbi Hillel of Paritch's commentary to Chapter One of Shaar HaYichud of the Mittler Rebbe.

be, only that the aspect of the Upper Knowledge (*Da'at Elyon*) draws forth the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, with the interweaving of His title Lord-*Adona'y*-אדני"י into His Name *HaShem*-יהו"ה (יאהדונה"י), whereas the aspect of the lower knowledge (*Da'at Tachton*) draws forth the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He, with the interweaving of His Name *HaShem*-יהו"ה into His title Lord-*Adona'y*-אדני"י (אידהנו"יה).

Now,³⁶⁴ the way to come to the aspect of knowledge-*Da'at* of *HaShem*-יהו"ה, blessed is He, may be understood through the teaching,³⁶⁵ “A child does not know how to call ‘father’ until he has had the taste of grain.” Now, there are two aspects in this. There is bread from the heavens (*Manna*) and bread from the earth. Bread from the earth relates to the creatures, in that “[the prohibited forms of labor on Shabbat] are derived according to the sequence of preparing bread,”³⁶⁶ such as plowing, sowing etc. In contrast, bread from the heavens (*Manna*) transcends the creatures. Because of this, immediately upon their departure from Egypt the Jewish people indeed had bread from the earth, which was not so of the bread from the heavens (*Manna*). That is, they first required various preparations, to the point that the verse states regarding the *Manna*,³⁶⁷ “*HaShem*-יהו"ה said to Moshe, ‘Behold, I shall rain down for you food from the heavens; let the people go out and pick each day’s portion on its day, so that I can test them,

³⁶⁴ See *Hemshech* 5672 Vol. 2 p. 1,134 and on.

³⁶⁵ Talmud Bavli, Brachot 40a

³⁶⁶ Talmud Bavli, Shabbat 74b

³⁶⁷ Exodus 16:4

whether they will follow My teachings or not.” The reason is because bread from the heavens refers to Torah, in that, in and of itself, Torah transcends understanding and comprehension. That is, Torah is the aspect of dew (*Tal*-טל), about which it states,³⁶⁸ “The dew (*Tal*-טל) is never withheld.”

What we understand from this is that the bread from the earth relates to the lower knowledge (*Da'at Tachton*) of *HaShem*-יהו"ה, and to serving *HaShem*-יהו"ה, blessed is He, in the manner of His lower unity (*Yichuda Tata'ah*). In contrast, the bread from the heavens relates to the upper knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, and to serving *HaShem*-יהו"ה, blessed is He, in the manner of His upper unity (*Yichuda Ila'ah*).

7.

This then, is the meaning of the verse, “In the beginning God created the heavens and the earth.” Rashi comments on this verse stating, “Rabbi Yitzchak said: The Torah should have started from the verse, ‘This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.’ Why then, does it begin with the account of creation (*Ma'aseh Bereishit*)?”

In explanation, the verse,³⁶⁹ “This month shall be for you the beginning of the months,” refers to the miraculous,³⁷⁰

³⁶⁸ Talmud Bavli, Taanit 3a

³⁶⁹ Exodus 12:2

³⁷⁰ That is, the month of Nissan-ניסן (which itself is of the root miracle-*Neis*-נס, and is the month of the redemption).

which is the matter of serving *HaShem*-יהו"ה, blessed is He, of His upper unity (*Yichuda Ila'ah*). In contrast, the verse,³⁷¹ "In the beginning God created the heavens and the earth," refers to the natural order, which is the matter of serving *HaShem*-יהו"ה, blessed is He, of His lower unity (*Yichuda Tata'ah*). It is in this regard that the question is posed, "The Torah" – the matter of which is the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He – "should have begun from the verse, 'This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.'"

The answer given is that, "It is in fulfillment of the verse,³⁷² 'He has told His nation the power of His works, to give them the heritage of the nations etc.'" That is, *HaShem*'s-יהו"ה Supernal intent is for the service of *HaShem*-יהו"ה, blessed is He, to be done specifically by tangible created and existent beings. About this, the answer continues, "If the nations of the world say to Israel etc." The nations of the world come from what fell in the shattering of the vessels (*Shevirat HaKeilim*) and *HaShem*'s-יהו"ה Supernal intent is that the service of *HaShem*-יהו"ה of the Jewish people should bring about their refinement (*Birurim*). This is the meaning of,³⁷³ "He has told His nation the power of His works." That is, *HaShem*-יהו"ה has Supernal delight from the service of refinement (*Birurim*) in His lower unity (*Yichuda Tata'ah*).

³⁷¹ Genesis 1:1

³⁷² Psalms 111:6

³⁷³ Psalms 111:6

Nonetheless, for the service of *HaShem*-יהו"ה, blessed is He, of bringing about refinements (*Birurim*) to be as it should be, strength for this must be granted from the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, as explained in *Kuntras Eitz HaChayim*.³⁷⁴ Because of this, even the service of *HaShem*-יהו"ה of His lower unity (*Yichuda Tata'ah*) was included and established in the Torah. For through this, strength is granted for this service from the Torah, which is the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He. In other words, *HaShem's*-יהו"ה's Supernal intent is that the Upper Knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, should be drawn into the lower knowledge (*Da'at Tachton*) of *HaShem*-יהו"ה, through which His Supernal intent is fulfilled, namely, that "The Holy One, blessed is He, desired to make a dwelling place for Himself in the lower worlds."³⁷⁵

³⁷⁴ *Kuntras Eitz HaChayim*, Ch. 7-8.

³⁷⁵ See *Midrash Tanchuma Bechukotai* 3, *Naso* 16; *Midrash Bamidbar Rabba* 13:6; *Tanya* Ch. 36, and elsewhere.

Discourse 6

“*Ashrei Tivchar uTekareiv Yishkon Chatzeirecha -*
Happy is he who You choose and draw near to dwell in
Your courts”

Delivered on Friday, the 26th of Cheshvan,³⁷⁶
Erev Shabbat Parshat Chayei Sarah, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁷⁷ “Happy is he who You choose to draw near to dwell in Your courts; may we be sated with the goodness of Your house, the holiness of Your sanctuary.” This verse is recited before a *Brit Milah*-circumcision, as it states in the Siddur in the order of the *Brit Milah*-circumcision. The source for this is from the statement in Zohar,³⁷⁸ “When the ancient Chassidim would bring their sons to this offering, they would begin by saying, ‘Happy is he who You choose to draw near to dwell in Your courts etc.’” [Now, although the Zohar states this in reference to the ancient Chassidim, nevertheless,

³⁷⁶ This discourse was recited by the Rebbe (in his room) in honor of the “*Vach nacht*” (the night before the Brit Milah) of the grandson of the Rav, Ga’on and Chassid, Rabbi Ephraim Eliezer HaKohen Yolles (of righteous memory). (The discourse was subsequently further edited by the Rebbe and given out in the pamphlet for the 18th of Nissan, 5751.)

³⁷⁷ Psalms 65:5

³⁷⁸ Zohar I 95b, cited in Ta”Z to Yoreh De’ah, Hilchot Milah 265:12; Also see Shnei Luchot HaBrit (ShaLa”H), Mesechet Chullin 116b.

the Alter Rebbe wrote in his Siddur³⁷⁹ that this is equally appropriate for every Jew.]

The relevance of this verse to the *Brit Milah*-circumcision may be understood as follows: Four matters are enumerated in this verse: the word, “Your courts (*Chatzeirecha*-הצריך)” is plural, indicating two aspects of courtyard (*Chatzer*-הצר). There then is “Your house (*Beitecha*-ביתך)” and “Your sanctuary (*Heichalecha*-היכלך).” Now, these matters are enumerated here from below to above. This is as Zohar states there, that “first it says ‘Your courts (*Chatzeirecha*-הצריך),’ then it says ‘Your house (*Beitecha*-ביתך),’ and afterwards it says ‘Your sanctuary (*Heichalecha*-היכלך),’ – indicating that each level that follows is more inner and elevated than the level that preceded it.”

It could thus be said that these four matters correspond to the four worlds, Emanation, Creation, Formation and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) (as will be explained in chapter six). We therefore recite this verse before beginning the *Brit Milah*-circumcision. For, through fulfilling the *mitzvah* of *Brit Milah*-circumcision, we affect a drawing down from He who is higher than the chaining down of the worlds (*Hishtalshelut*), and for this drawing down to be, it is first necessary for the chaining down of the worlds (*Hishtalshelut*) – (the four worlds) – to be in a perfected and completed state, as will be explained (in chapter seven).

³⁷⁹ This is similarly found in a number of other prayer books (*Siddurim*).

2.

The explanation is that the difference between a courtyard (*Chatzer*-הצר) and a house (*Bayit*-בית) (as understood simply) is that a house is the dwelling place for a human being, whereas a courtyard is the place for keeping animals and fowl, as Mishnah states,³⁸⁰ “If one places an animal in the courtyard (*Chatzer*-הצר)... or if he raises chickens there etc.”³⁸¹

Now, in the category of a courtyard (*Chatzer*-הצר) there are two types. There is a covered courtyard and an uncovered courtyard. The difference between them is found in Torah law (*Halachah*) too. That is, an uncovered courtyard (that is greater than the size of two *se'ah*) is Biblically considered to be a private domain (*Reshut HaYachid*), whereas Rabbinically it is considered to be a *Karmelit*,³⁸² since it is similar to a public domain (*Reshut HaRabbim*),³⁸³ whereas, even Rabbinically, a

³⁸⁰ Talmud Bavli, Bava Batra 57a

³⁸¹ See Biurei HaZohar of the Tzemach Tzedek p. 8. There he states that the reason for the relationship between the term “courtyard-*Chatzer*-הצר” and the term “hay-*Chatzeer*-הציר,” is because “hay-*Chatzeer*-הציר” is animal fodder. (Also see Sefer HaShoroshim cited in the Biurei HaZohar there. In the Biurei HaZohar, the Tzemach Tzedek adds a citation to Isaiah 34:13 wherein the term “*Chatzeer*-הציר” actually means “courtyard-*Chatzer*-הצר.”)

³⁸² That is, a *Karmelit* is an intermediate category that is neither a private domain (*Reshut HaYachid*) nor a public domain (*Reshut HaRabbim*). See Talmud Bavli, Shabbat 6b.

³⁸³ See Shulchan Aruch of the Alter Rebbe, Hilchot Shabbat 358 – In the Alter Rebbe’s Shulchan Aruch there – 358:5 – it states, “Even if a courtyard includes several *Mil*’s, it is permitted to carry [on Shabbat] within all of it.” The reason for this is because there, he is discussing a courtyard that is enclosed for dwelling, and is therefore considered to be like the house. However, the true parameter of the term “courtyard-*Chatzer*-הצר” is a courtyard that is not enclosed for dwelling. To further point out, the measurement of two *Se'ah* in a *Karpef* (an enclosed courtyard used for storage) is because the courtyard (*Chatzer*-הצר) of the *Mishkan*-Tabernacle (which was not enclosed for dwelling) was an enclosure of two *Se'ah* and [on Shabbat] they

covered courtyard is considered to be a private domain (*Reshut HaYachid*).³⁸⁴

Thus, the difference between them is simply understood. That is, safeguarding one's animals can even be done in an uncovered courtyard [and therefore it only is necessary for the courtyard to be surrounded by partitions], whereas a covered courtyard is specifically necessary for the safeguarding of fowl (being that they can fly over the partitions).

Now, this may be explained according to the statement in Talmud,³⁸⁵ “Animals, which were created from the dry land, are established as fit for consumption (*Kosher*) if they bear two signs...³⁸⁶ Fowl, which were created from the slime, are established as fit for consumption (*Kosher*) with a single sign.” Elsewhere, it is explained³⁸⁷ that animals, which were created from the dust (dry land), and “therefore have greater strength and healthy vitality,”³⁸⁸ hint at the animalistic soul, as it is in its full strength and coarseness. Because of this, they require two signs to be fit for consumption. In contrast, fowl, which were created from the slime – a mixture of earth and water – hint at

carried within all of it (see Shulchan Aruch *ibid.* 2-3). We thus see that the parameters of a “courtyard-*Chatzer*” (חצר) is that it is a courtyard that is not enclosed for dwelling, and that when it is greater in size than two *se'ah*, it then is (Rabbinically) considered to be a *Karmelit*.

³⁸⁴ See Tosefot beginning with the word “*Ela*-אלא” in Eruvin 90a.

³⁸⁵ Talmud Bavli, Chullin 27b

³⁸⁶ That is, the slaughtering (*Shechita*) must be through two signs (*Simanim*), the trachea and esophagus.

³⁸⁷ See Likkutei Sichot Vol. 4 p. 1294 and on.

³⁸⁸ See Rashi to Chullin 27b *ibid.*, section entitled “from the dry land-*Min HaYabashah*” (מין היבשה-שה).”

the animal soul as it is in a state of refinement, and are therefore fit for consumption with a single sign.

More particularly,³⁸⁹ the animal (*Beheimah*-בהמה) refers to the animalistic soul (itself), which is the lowest level of *Nogah* (its most coarse state), whereas fowl (*Off*-עוף) refers to the intellectual soul (*Nefesh HaSichleet*), which is the highest level of *Nogah* (its most refined state). Therefore, the intellectual soul (*Nefesh HaSichleet*) is the medium and intermediary between the animalistic soul (*Nefesh HaBehamit*) and the Godly soul (*Nefesh Eloheet*).³⁹⁰

This likewise is why (from time to time) birds fly in the air, which may be explained in two ways. The first is that the flying in the air (of fowl) is because of the intellectual soul (*Nefesh HaSichleet*), in and of itself. For, it is the nature of the intellect (including the intellect of the intellectual soul (*Nefesh HaSichleet*) which is only the natural intellect – of *Nogah* – nevertheless, since it is intellect (*Sechel*), its nature is) to be drawn to that which is higher than it.³⁹¹ However, there is another aspect to this, which is that through the manifestation of the Godly soul (*Nefesh HaElohit*) in the intellectual soul (*Nefesh HaSichleet*) it becomes possible for the intellectual soul (*Nefesh HaSichlit*) to grasp matters of Godliness that transcend the world. Nevertheless, even then, it only comes to agree with

³⁸⁹ Sefer HaMaamarim 5700 p. 93; 5702 p. 107.

³⁹⁰ Likkutei Torah, Bechukotai 47c; Kitzurim v'Ha'arot l'Tanya p. 86, and elsewhere.

³⁹¹ See Sefer HaMaamarim 5700 ibid. p. 94.

the grasp of the Godly soul, whereas it itself retains its state of being – as human intellect.³⁹²

It therefore may be stated that animals may be safeguarded in an uncovered courtyard, whereas fowl must specifically be safeguarded in a covered courtyard (even though they are more refined), because the refinement of *Nogah* is not very recognizable in them, and they therefore require additional safeguarding. In addition, just as it is so physically, that fowl cannot be safeguarded in an uncovered courtyard because they can fly (over the partitions), this is likewise as it is spiritually, that the intellectual soul (*Nefesh HaSichleet*) requires extra safeguarding, specifically because it can fly in the air.

In other words, since the intellect of the intellectual soul is drawn to what is above it, [and beyond that, it can even come to grasp matters of Godliness that transcend the world (through the manifestation of the Godly soul within the intellectual soul)], therefore, the way to identify the aspect of evil in the intellect, is specifically through contemplating (*Hitbonenut*) the fact that *HaShem's* יהו"ה Godliness is wondrously beyond human intellect. [That is, even matters of *HaShem's* יהו"ה Godliness that are grasped with human intellect, are not grasped by the intellect as they truly are. For, since they are Godly matters, they therefore are limitless, and thus, whatever way the intellect grasps them, necessarily limits them.]³⁹³

³⁹² See Sefer HaMaamarim 5702 *ibid.* p. 107-108.

³⁹³ See Torat Menachem, Sefer HaMaamarim Iyyar p. 240, note 29, that this is one of the reasons that even when it comes to matters of *HaShem's* יהו"ה Godliness that are grasped within the intellect, it necessarily must be in a manner of faith (*Emunah*).

Therefore, through the intellectual soul (the fowl) sensing that *HaShem*'s-יהו"ה Godliness transcends intellect and is wondrously beyond it – in that it is enclosed by a ceiling – through this, refinement (*Birur*) is affected in the evil within it,³⁹⁴ and it thus is safeguarded.

3.

With the above in mind, we can understand why an uncovered courtyard is Rabbinically considered to be a *Karmelit*. For, the safeguarding of an animal (as it relates to man's service of *HaShem*-יהו"ה, blessed is He), primarily relates to one's thought, speech, and action. That is, because of the lusts of one's animalistic soul, he could possibly come to stumble in some forbidden matter, may the Merciful One save us. However, the animal is safeguarded by fencing the courtyard (where the animal is found) with partitions. In other words, he is restrained from doing what he wants to do, but can only do what he needs to do.³⁹⁵

However, the safeguarding of fowl (as it relates to man's service of *HaShem*-יהו"ה, blessed is He), which relates to the aspect of *Nogah* and is more refined (as mentioned above), relates primarily to the inner powers of one's soul, these being the intellect (*Sechel*) and emotional traits (*Midot*). For, as a result of one's haughtiness and sense-of-self (in that he

³⁹⁴ See Hosafot to Torah Ohr, Ki Tisa 111d.

³⁹⁵ See Sefer HaMaamarim 5688 p. 53 and elsewhere.

considers himself to be an intellectual, as in the verse,³⁹⁶ “Have you seen a man who is wise in his own eyes,” merely fencing the courtyard with partitions is inadequate.

For, although he may have “fences” and limitations to his thoughts, speech, and actions, to the point that he may even be on the level of an intermediate-*Beinoni* “who never in all his days has committed any transgression,”³⁹⁷ nevertheless, because of his haughtiness and coarseness, his intellect (*Sechel*) and emotions (*Midot*) are coarse. It therefore is necessary for his courtyard to be covered with a ceiling, meaning that he must come to sense that *HaShem*’s-יהוה Godliness is wondrously above and beyond him, as discussed before.

Now, since action is of primary importance,³⁹⁸ therefore, Biblically, even a courtyard that is uncovered is considered to be a private domain (*Reshut HaYachid*), meaning, the domain of the Singular One of the world, *HaShem*-יהוה, blessed is He. Nevertheless, by Rabbinic ordinance [the purpose of which is to uplift and elevate man, so that he becomes a fitting receptacle for Godliness, even in his intellect (*Sechel*) and emotional traits (*Midot*)],³⁹⁹ in order for man to truly be in a state of the private domain (*Reshut HaYachid*), meaning, the domain of the Singular One of the world,

³⁹⁶ Proverbs 26:12

³⁹⁷ Tanya Ch. 12

³⁹⁸ Mishnah Avot 1:17

³⁹⁹ For they are the most primary aspects of man, which is not the case with thought, speech, and action, which are only “garments.” (See Tanya, Ch. 4 and elsewhere.)

HaShem-יהו"ה, blessed is He, this is accomplished through covering the courtyard with a ceiling.

4.

Now, since in and of itself, the intellect of the intellectual soul (*Nefesh HaSichleet*) is in a state of tangible "somethingness" (*Yesh*), and beyond this, is from the extraneous husk of *Nogah*, therefore, even after the intellect of the intellectual soul comes to grasp its distance relative to *HaShem*'s-יהו"ה Godliness [in that his grasp of matters of *HaShem*'s-יהו"ה Godliness is limited and physical, and he does not grasp the true reality of these matters as they ultimately are], and this realization brings him to a state of nullification and sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, nonetheless, this nullification and sublimation of his intellectual soul still is utterly incomparable to the nullification and sublimation of the Godly soul (*Nefesh HaElokeet*) to *HaShem*-יהו"ה, blessed is He.

For, in regard to the Godly soul, sublimation and nullification to *HaShem*'s-יהו"ה Godliness is the very essence of its being. In contrast, the sublimation and nullification of the intellectual soul (*Nefesh HaSichleet*) to *HaShem*-יהו"ה, blessed is He, is superimposed on its being, but in and of itself, it essentially is the aspect of a "something" (*Yesh*).

Because of this, even a covered courtyard (*Chatzer*) with a ceiling, is in the category of a courtyard (*Chatzer*), meaning a place for animals (as discussed in chapter two) and

is not the dwelling place of a human being. This is because the word “man-*Adam*-אדם-45” has the same numerical value as the word “what-*Ma*”*H*-מ”ה-45,⁴⁰⁰ referring to the sublimation and nullification (*Bittul*) of the Godly soul to *HaShem*-יהו”ה, blessed is He. Specifically, this aspect is called “man-*Adam*-אדם,” which is of the root,⁴⁰¹ “I am likened-*Adameh*-אדמה to the Supernal One.” However, the sublimation and nullification (*Bittul*) of the animalistic soul and the intellectual soul to *HaShem*-יהו”ה, blessed is He, is merely the sublimation and nullification of the “something” (*Bittul HaYesh*) to *HaShem*-יהו”ה, blessed is He. Thus, the animalistic soul and the intellectual soul are in the category of the animal (*Chay*), which is lower than man (*Adam*-אדם).

Now, even in the sublimation and nullification (*Bittul*) of the Godly soul to *HaShem*-יהו”ה, blessed is He, there are two general levels. For, as known,⁴⁰² for the Godly soul to affect the animalistic soul and the intellectual soul, the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul must come to a state of measure and limitation, so that they could relate to the intellectual soul and even to the animalistic soul. They therefore must descend to such a degree that they manifest

⁴⁰⁰ See the citations to *Torat Menachem*, *Sefer HaMaamarim Nissan* p. 117 note 29; Also see *Biurei HaZohar* of the *Tzemach Tzeddek* *ibid.* where it is further explained that the “house-*Bayit*-בית” is related to “man-*Adam*-אדם” which is numerically equivalent and related to *HaShem*’s יהו”ה expanded Name of *Ma”h*-מ”ה-45 (י”ד ה”א ו”א ה”א), whereas the “animal-*Beheimah*-בהמה-52” is related to and shares the numerical value as His expanded Name of *Ba”N*-ב”ן-52 (י”ד ה”ה ו”ו ה”ה). (Also see the citations in *Torat Menachem* *ibid.* note 27.)

⁴⁰¹ Isaiah 14:14; Also see the citations in *Torat Menachem* *ibid.* p. 119, note 49.

⁴⁰² *Sefer HaMaamarim* 5708 p. 14 and on; 5710 p. 45 and on, and elsewhere.

within the intellect (*Sechel*) and emotions (*Midot*) of the intellectual soul and the animalistic soul.

We therefore find two levels in the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul. There is the level of how they are, in and of themselves, and there is the level of how they are when they manifest in the intellectual soul and animalistic soul.

Now, based on the explanation elsewhere,⁴⁰³ that the reason the Godly soul has the power to affect refinement (*Birur*) in the animalistic soul, is because, in and of itself, the Godly soul is essentially Godly, we may therefore state that even when the intellect and emotions of the Godly soul manifest in the animalistic soul, there also are two matters. In their revealed form, (meaning as they are relative to the intellectual and animalistic souls), they are in a state of measure and limitation, and therefore their sublimation and nullification is **similar** to the sublimation and nullification of the “something” (*Bittul*) of the intellectual and animalistic souls (which is why they can have an effect on the intellectual and animalistic souls). However, in their inner being they are one with *HaShem*'s-יהו"ה Godliness,⁴⁰⁴ and therefore their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is the nullification of

⁴⁰³ Sefer HaMaamarim 5708 *ibid.* p. 17, and elsewhere.

⁴⁰⁴ In Sefer HaMaamarim 5708 *ibid.* (p. 22), it states that the service of *HaShem*-יהו"ה rendered by the *Neshamah* in refining the animalistic soul is the aspect of the vitality that spreads forth into the body, and that the service of the *Neshamah* aspect of the soul itself is that it is essentially alive. Also see the discourse entitled “*Tefillah l’Moshe*” 5729, Ch. 7 (Torat Menachem, Sefer HaMaamarim Tammuz, p. 42), that the fact that the vitality that spreads forth has the ability to enliven the body, is because at its very essence and being it is essentially alive.

their very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

5.

Now, it may be stated that the four aforementioned matters – namely, the two levels of the courtyard (*Chatzer*-חצר), these being the refinements (*Birur*) of the animalistic and intellectual souls, and the two matters in the powers of the Godly soul, these being as they are in their revealed state and as they essentially are in the essence of their being – are similar to the four worlds of Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah, Asiyah*).

The explanation is that the worlds of Action and Formation (*Asiyah* and *Yetzirah*) are in a state of actual tangible existence, whereas the world of Creation (*Briyah*) is only the possibility of tangible existence (*Efshari HaMetziyut*), and the world of Emanation (*Atzilut*) is the nothingness of tangible existence (*Afisat HaMetziyut*).⁴⁰⁵

Amongst the differences between the worlds of Action and Formation (*Asiyah* and *Yetzirah*) (which are the worlds of actual tangible existence - *Metziyut*) and the world of Creation (*Briyah*) (which is the possibility for tangible existence), is that the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the worlds of Action and Formation (*Asiyah* and *Yetzirah*), is the sublimation and nullification of their “somethingness” (*Bittul*

⁴⁰⁵ See at length in Sefer HaMaamarim 5686 p. 28 and on; 5699 p. 222 and on, and elsewhere.

HaYesh) to *HaShem*-יהו"ה.⁴⁰⁶ For, since the worlds of Action and Formation (*Asiyah* and *Yetzirah*) have tangible existence, their sense of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is superimposed and added to their sense of existence. In contrast, the sublimation and nullification (*Bittul*)

⁴⁰⁶ Sefer HaMaamarim 5707 p. 118 and on. In most places it states that the nullification of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, is in the world of Emanation (*Atzilut*), whereas the nullification of the "somethingness" (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, is in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). It can be stated that the difference between the nullification of the "somethingness" (*Bittul HaYesh*) and the nullification of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, can be explained in two manners. The first, is that the nullification of the "somethingness" (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, is that his essential state and axiom is that he is a something, and the sublimation and nullification to *HaShem*-יהו"ה, blessed is He, is something in addition to his existence. In contrast, the nullification of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, is that he is nullified to *HaShem*-יהו"ה, blessed is He, in the very essence of his being and existence. This aspect of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is applicable in the world of Creation (*Briyah*) as well. See at greater length in Sefer HaMaamarim 5507 *ibid*. The second explanation is that the nullification of the "something" (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, is that the sublimation and nullification is itself in a state of "somethingness" (*Yesh*). That is, it itself comes about out of the sense of somethingness (and grasp and sensitivity) of the created being. In contrast, the nullification of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, is that the sublimation and nullification (*Bittul*) is due to *HaShem*'s יהו"ה Godliness, for which reason it is true sublimation and nullification to *HaShem*-יהו"ה, blessed is He. Relative to this matter, the sublimation and nullification (*Bittul*) of the world of Creation (*Briyah*) is only the sublimation and nullification of the "something" (*Bittul HaYesh*), since it comes about due to the grasp by the created beings. (It is the same way when it comes to the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul as they are manifest within the animalistic soul. That is, their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, (is not in a manner in which there is an illumination within them that *HaShem*-יהו"ה is alone and there is nothing but Him, blessed is He, as it is according to the true reality of *HaShem*'s יהו"ה, but rather,) is because of the sensitivity in the intellect and emotions of the *Neshamah* (for which reason it also comes to affect this in the animalistic soul). However, this sensitivity is not something that is in addition to them, since the very substance of the intellect and emotions of the Godly soul is (not just any mundane intellect and emotions, but rather,) the grasp of *HaShem*'s יהו"ה Godliness, and the sensitivity and awareness of **His Godliness**, blessed is He.

to *HaShem*-יהו"ה, blessed is He, of the world of Creation (*Briyah*), is that it only is in a state of possible existence (*Efshari HaMetziyut*), which itself is nullification of existence (*Bittul b'Metziyut*).⁴⁰⁷ That is, its entire existence is its nullification to *HaShem*-יהו"ה, blessed is He.⁴⁰⁸

This⁴⁰⁹ is also why the world of Formation (*Yetzirah*) is the abode of the angelic beings, whose service of *HaShem*-יהו"ה, blessed is He, is in a manner of natural love and fear of Him, blessed is He (*Dechilu u'Rechimu Tivi'yim*).⁴¹⁰ In contrast, the world of Creation (*Briyah*) is the abode of the souls of the righteous-*Tzaddikim*, who served *HaShem*-יהו"ה, blessed is He, with intellectual love and fear of Him, blessed is He, (*Dechilu u'Rechimu Sichliyim*).⁴¹¹ (However, it should be pointed out that the abode of those angels who serve *HaShem*-יהו"ה, blessed is He, with intellectual love and fear of Him, blessed is He, (*Dechilu u'Rechimu Sichliyim*) is also in the world of Creation – *Briyah*).⁴¹²

The reason for this is because natural love and fear of *HaShem*-יהו"ה, blessed is He (*Dechilu u'Rechimu Tivi'yim*), are the nature (the existence) of the created being. In contrast, intellectual love and fear of *HaShem*-יהו"ה, blessed is He, (*Dechilu u'Rechimu Sichliyim*) is not due to one's nature and

⁴⁰⁷ See the prior note and the citations there.

⁴⁰⁸ See *Sefer HaMaamarim* 5707 *ibid.* p. 119.

⁴⁰⁹ Also see *Likkutei Sichot* Vol. 6 p. 116 and on.

⁴¹⁰ See *Kuntres HaHitpa'lut* of the Mittler Rebbe, translated as *Divine Inspiration*.

⁴¹¹ See *Kuntres HaHitpa'lut* of the Mittler Rebbe *ibid.* translated as *Divine Inspiration*.

⁴¹² *Tanya* Ch. 39

existence, but is rather brought about because the Godly matter that he grasps obligates him to love and fear *HaShem*-יהו"ה, blessed is He. Nevertheless, since the world of Creation (*Briyah*) is the matter of grasp and comprehension, and since nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the world of Creation (*Briyah*) is because intellect obligates and necessitates that relative to *HaShem*-יהו"ה, there is no room for novel created existence, this state is thus also a nullification (*Bittul*) of existence to *HaShem*-יהו"ה, blessed is He.

Even so, the true matter of nullification of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, is in the world of Emanation (*Atzilut*). For, the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the world of Emanation (*Atzilut*) is not because of the grasp and comprehension of the intellect (*Sechel*), but is rather because of the reality of *HaShem*'s-יהו"ה Godliness itself – that He is alone and there is nothing besides Him. Because if this, the existence of angels in the world of Emanation-*Atzilut* is not applicable,⁴¹³ (not even angels of intellect). Rather, the world of Emanation-*Atzilut* is the abode of the supremely righteous-*Tzaddikim* whose service of *HaShem*-יהו"ה, blessed is He, was in the aspect of being a Chariot (*Merkavah*) for Him,⁴¹⁴ which transcends intellect and is the nullification of their very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

Now, although, in truth, there are ten *Sefirot* (intellect and emotions) even in the world of Emanation-*Atzilut*,

⁴¹³ See the end of the introduction to *Pri Etz Chayim*.

⁴¹⁴ *Tanya* Ch. 39 (53a)

nevertheless, the *Sefirot* of the world of Emanation (*Atzilut*) have no existence (unto themselves) whatsoever, in that “He and His life force are one and He and His organs are one.”⁴¹⁵

This then, explains how the four above-mentioned matters that exist in man’s service of *HaShem*-יהו"ה, blessed is He, are like the four worlds of Emanation, Creation, Formation and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*). That is, the sublimation and nullification (*Bittul*) of the animalistic and intellectual souls to *HaShem*-יהו"ה, blessed is He, is nullification in addition to their sense of independent existence. Therefore, they are similar to the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the worlds of Action and Formation (*Asiyah* and *Yetzirah*).

[Additionally, the fact that a courtyard (*Chatzer*-חצר) requires safeguarding, is because the worlds of Action and Formation (*Asiyah* and *Yetzirah*) are in a state of having a tangible sense of independent existence. Due to this, all matters that chain down from these two worlds require safeguarding. The explanation of why “Your courtyards-*Chatzeirecha*-הצריך” is in the plural form is as follows: The service of *HaShem*-יהו"ה, blessed is He, of the world of Action (*Asiyah*) is primarily the matter of actual tangible action. Therefore, regarding this aspect, it is adequate for the safeguarding to be accomplished by establishing partitions – meaning, even an uncovered courtyard is adequate. In contrast, service of *HaShem*-יהו"ה, blessed is He, that stems from the world of Formation (*Yetzirah*)

⁴¹⁵ Introduction to Tikkunei Zohar; Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 12.

is primarily in the emotional traits (*Midot*) and therefore the safeguarding must be with a roof – meaning, a covered courtyard.]

Now, the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul, as they manifest in the animalistic soul, is that their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is not superimposed or added to their existence. However, they nevertheless are in a state similar to the nullification of the “something” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, like the sublimation and nullification (*Bittul*) of the world of Creation (*Briyah*) to *HaShem*-יהו"ה, blessed is He.

Finally, the sublimation and nullification (*Bittul*) of the Godly soul, as it is, in and of itself, (which also includes the **inner** nullification (*Bittul*) of the *Neshamah* level of the soul as it manifests in the animalistic soul), which is the nullification of its very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, is similar to the nullification (*Bittul*) of the world of Emanation-*Atzilut* to *HaShem*-יהו"ה, blessed is He.

6.

This then, is the meaning of the words of Zohar, “First it says ‘Your courts (*Chatzeirecha*-הצריך),’ then it says ‘Your house (*Beitecha*-ביתך),’ and then it says ‘Your sanctuary (*Heichalecha*-היכלך).” First it says “Your courts (*Chatzeirecha*-הצריך)” (in the plural, which includes both the uncovered courtyard and the covered courtyard), referring to

the refinement (*Birur*) of the animalistic soul (*Nefesh HaBehamit*) and the intellectual soul (*Nefesh HaSichlit*). This is because even once they have been refined (*Birur*), they nonetheless remain on the level of animal (*Chay*).

It then says, “Your house (*Beitecha*-ביתך),” referring to the revelation of the Godly soul (*Nefesh HaElohit*), as it manifests in the intellectual and animalistic souls. In this state, the nullification (*Bittul*) of the Godly soul to *HaShem*-יהו"ה, blessed is He, is similar to the nullification (*Bittul*) of the world of Creation (*Briyah*) to *HaShem*-יהו"ה, blessed is He, and it therefore is called a “House-*Bayit*.” For, just as a house is the dwelling place for man, as it states,⁴¹⁶ “the splendor of man is to dwell in a house,” this is likewise so of the world of Creation (*Briyah*) (which is called the World of the Throne – *Olam HaKis'eh*),⁴¹⁷ in that it is the dwelling place of the Supernal Man. That is, the primary dwelling of the Supernal Man within the creatures,⁴¹⁸ is when their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה is in a manner that the (nullification to *HaShem*-יהו"ה, blessed is He) is in the totality of their existence and being.

The verse then says, “Your sanctuary (*Heichalecha*-היכלך),” referring to the revelation of the *Neshamah* as it

⁴¹⁶ Isaiah 44:13

⁴¹⁷ See Pardes Rimonim Shaar 16 (Shaar ABY”A) Ch. 3; Etz Chayim, Shaar 46 (Shaar Kis’eh HaKavod) Ch. 1, Ch. 5; Shaar 47 (Shaar Seder ABY”A) Ch. 5; Drushim Nechemadim of the Maharam Shif (end of Tractate Chullin), section entitled, “The difference between the Jewish people and angels (הפרש שבין ישראל) (למלאכים).”

⁴¹⁸ That is, when even after their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, they are still in a state of sense of independent existence.

transcends manifestation in the animalistic soul (and also includes the inner level of the Godly soul, even as it manifests within the animalistic soul). The sublimation and nullification (*Bittul*) of the Godly soul to *HaShem*-יהו"ה, blessed is He, is nullification of its very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, like the sublimation and nullification (*Bittul*) of the world of Emanation (*Atzilut*) to *HaShem*-יהו"ה, blessed is He,⁴¹⁹ and is called "Your sanctuary (*Heichalecha*-היכלך)." For, the matter of "Your sanctuary (*Heichalecha*-היכלך)" is indicated by the verse,⁴²⁰ "And *HaShem*-יהו"ה is in His holy Sanctuary (*Heichal*-היכל); the whole earth is silent (*Hass*-הס) before Him."⁴²¹ In other words, relative to "*HaShem*-יהו"ה in His holy Sanctuary (*Heichal*-היכל)," the entire matter of existence ("the whole earth") is nullified (*Bittul*) (as indicated by the word "silent-*Hass*-הס") to the extent that even the possibility (*Efshari HaMetziut*) of any existence besides *HaShem*-יהו"ה is inapplicable.

⁴¹⁹ It is with this in mind that the sweetness of the other words of this part of this verse is brought to the fore. That is, the verse states, "may we be sated with the **goodness** (*Tuv*-טוב) of Your house, the **holiest part** (*Kdosh*-קדש) of Your sanctuary." That is, the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the world of Creation (*Briyah*), is brought about by grasp and comprehension – and the sensitivity and feeling that arises is that *HaShem*'s-יהו"ה Godliness is good (*Tuv*-טוב). The sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the world of Emanation (*Atzilut*) is due to *HaShem*'s-יהו"ה Godliness itself, as it transcends the intellect – and is thus called "the **holiest part** (*Kdosh*-קדש) of Your sanctuary" – in that the word "holy-*Kadosh*-קדש" indicates that it is transcendent and separate.

⁴²⁰ Habakkuk 2:20

⁴²¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Sanctuary (*Shaar HaHeichal*).

7.

This then, is why before the commencement of a *Brit Milah*-circumcision, we recite this verse, “Happy is he who You choose to draw near to dwell in Your courts; may we be sated with the goodness of Your house, the holiness of Your sanctuary.” For, the four worlds of Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) are part and parcel of the chaining down of the worlds (*Seder Hishtalshehut*). In contrast, the *Brit Milah*-circumcision transcends the chaining down of the worlds (*Seder Hishtalshehut*). This is as indicated by the teaching of our sages,⁴²² of blessed memory, on the verse,⁴²³ “For the conductor on the eighth (*Sheminit*).” They stated that, “this was said by King David in reference to the *Brit Milah*-circumcision, which is performed on the eighth (*Shemini*) day” (from birth).

In Likkutei Torah (in the discourse entitled “*LaMenatze’ach Al HaSheminit* – For the conductor on the eighth,”)⁴²⁴ this is further explained, that when it states that “this song of David was about the *Brit Milah*-circumcision which is performed on the eighth,” this is because the eighth indicates the aspect of Primordial Man (*Adam Kadmon*), which transcends the world of Emanation (*Atzilut*).⁴²⁵

⁴²² Talmud Bavli, Menachot 43b

⁴²³ Psalms 12:1

⁴²⁴ Likkutei Torah, Tazria 20d and on.

⁴²⁵ Furthermore, even when it comes to the *Sefirot*, the eighth *Sefirah* (from below to above) is the *Sefirah* of understanding-*Binah*. For, the *Sefirah* of

Seemingly, we can add that not only is the *Brit Milah*-circumcision higher than the four worlds, but it even is higher than the four letters of the [lower] name *HaShem*-יהו"ה,⁴²⁶ from which the four worlds are brought into being,⁴²⁷ since [His lower name *HaShem*-יהו"ה] means, "He who brings everything into being-*Mehaveh*-מהווה."⁴²⁸ This is as stated in Torah Ohr⁴²⁹ in regard to the verse,⁴³⁰ "Who will ascend to heaven for us-*Mi Ya'aleh Lanu HaShamaymah*-השמימה-לנו ה"עלה לנו," that the first letter of each word spells "circumcision-*Milah*-מילה" and the last letter of each word spells, "*HaShem*-יהו"ה."⁴³¹ It explains there that this is because the *mitzvah* of circumcision-*Milah*-מילה is rooted higher than the [lower] Name *HaShem*-יהו"ה.

Nevertheless, for there to be a drawing down of He who **higher** and transcends the chaining down of the worlds (*Seder Hishtalshelut*) through the circumcision (*Milah*-מילה), there first must be a perfection and wholeness of the chaining down of the worlds (*Hishtalshelut*). This is as our sages, of blessed

understanding-*Binah* is the revelation of the Ancient One-*Atik*, to the point that the *Sefirah* of understanding-*Binah* is itself called, "The Ancient One-*Atika*." (See Sefer HaLikkutim of the Tzemach Tzedek, section on *Binah* p. 131 and on.)

⁴²⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁴²⁷ See Likkutei Torah, Masei 95a.

⁴²⁸ See Shaar HaYichud v'HaEmunah of Tanya, Ch. 4; See Zohar III 257b; Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9.

⁴²⁹ Torah Ohr, Lech Lecha, discourse entitled "*b'Etzem HaYom HaZeh*" 13b and on.

⁴³⁰ Deuteronomy 30:12

⁴³¹ Tikkunei Zohar, Tikkun 22 (65b, 66a); Tikkun 70 (131a); See Ginat Egoz of Rabbi Yosef Gikatilla translated as *HaShem Is One*, Vol. 2 (The Letters of Creation Part I), Section entitled "The five that are drawn from the ten," (p. 106 and on in the English).

memory, stated,⁴³² “The *Brit Milah*-circumcision takes place on the eighth day, so that an entire week (*Shabbat*) will have passed him by.” The period of a week (*Shabbat*) indicates the completion of the chaining down of the worlds (*Seder Hishtalshelut*), through which it then becomes possible to reach the revelation of He who transcends the chaining down of the worlds (the *Brit Milah*-circumcision on the eighth).

We can also say that this is the meaning of the verse said to Avraham (when he was about to be circumcised),⁴³³ “Walk before Me and be-*Veheyeh*-והיה perfect-*Tamim*-תמים.” That is, there first must be the aspect of “and be-*Veheyeh*-והיה” which shares the same letters of the Name *HaShem*-יהוה, through which we then subsequently come to the aspect of “perfect-*Tamim*-תמים,” with the revelation subsequently brought about through the *Brit Milah*-circumcision.

This is why before we commence the *Brit Milah*-circumcision, we recite the verse, “Happy is he who You choose to draw near to dwell in Your courts; may we be sated with the goodness of Your house, the holiness of Your sanctuary.” [Likewise, even on the night preceding the *Brit Milah*-circumcision (when we begin preparing for the *Brit Milah*-circumcision), we customarily learn the section of Zohar that explains this verse.]⁴³⁴ For, service of *HaShem*-יהוה, blessed is He, in the four matters indicated by this verse, corresponding to

⁴³² See Zoar III 4a (*Ra'aya Mehemna*); Midrash Vayikra Rabba 27:10; Also see Likkutei Torah Tazria ibid. 21a.

⁴³³ Genesis 17:1

⁴³⁴ As explained in the Siddur Beit Yaaov (of Rabbi Yaakov Emden) and elsewhere.

the four worlds and the four letters of the [lower] Name *HaShem*-יהו"ה, are the preparation and receptacle for the revelation of He who **transcends** the chaining down of the worlds (*Hishtalshelut*).

Discourse 7

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

Delivered on Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kislev, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴³⁵ “He redeemed my soul in peace from battles against me, because there were many with me.”⁴³⁶ About this verse Talmud comments,⁴³⁷ “The Holy One, blessed is He, said: Whosoever engages in Torah study, in acts of lovingkindness and prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world.” The simple meaning is as Rashi explains, that the Torah is called “peace-*Shalom*-שלום,” as written,⁴³⁸ “If [Israel] would grasp My stronghold, then he would make peace-*Shalom*-שלום with Me; peace-*Shalom*-שלום would he make with Me.” Regarding this verse, our sages, of blessed memory,

⁴³⁵ Psalms 55:19

⁴³⁶ See the discourse entitled “*Padah b’Shalom*” 5678 (Sefer HaMaamarim 5678 p. 92 and on); 5707, printed in Pamphlet 119 (which was given out on the 19th of Kislev of this year, 5716) and subsequently printed in Sefer HaMaamarim 5707, p. 201 and on, with additional notes and citations added by the Rebbe (some of which are copied here). In the notes there it states that this discourse was also recited on Shabbat Mevarchim Kislev 5716. (Also see Igrot Kodesh, Vol. 12, p. 92 and p. 135.)

⁴³⁷ Talmud Bavli, Brachot 8a

⁴³⁸ Isaiah 27:5

stated,⁴³⁹ “Whoever studies Torah for the sake of *HaShem*-יהו"ה introduces peace (*Shalom*-שלום) into the upper entourage and into the lower entourage.” Similarly, acts of lovingkindness are literally a form of peace (*Shalom*-שלום) (as they establish peace between man and his fellow). The verse continues, “because there were many with me,” referring to praying with the congregation.

Now, these are the three pillars upon which the world stands,⁴⁴⁰ as our sages, of blessed memory, stated,⁴⁴¹ “The world stands upon three things: The Torah, the Temple service (*Avodah*) and acts of lovingkindness.” These are the very same matters mentioned here; Torah, acts of lovingkindness and prayer, which were established corresponding to the daily *Tamid* offerings,⁴⁴² and thus correspond to the matter of the sacrificial offerings of the Holy Temple.

Now, the explanation is as follows: When discussing the matter as it is in the *Sefirot*, the aspect of “the world” (which stands upon three pillars) refers to the matter of emotions (*Midot*). This is as stated,⁴⁴³ “His legs are like marble (*Sheish*-שש) pillars, set in sockets of fine gold,” about which our sages, of blessed memory, stated,⁴⁴⁴ “The word ‘His legs’ refers to the world, and it is for this reason that it states, ‘His legs are like marble (*Sheish*-שש) pillars,’ referring to the six (*Sheish*-שש)

⁴³⁹ Talmud Bavli, Sanhedrin 99b; Also see Likkutei Torah, end of Matot.

⁴⁴⁰ See Rashba and Chidushei Aggadot of the Maharsha to Talmud Bavli Brachot 8a *ibid.*; Ohr HaTorah (Yahal Ohr) to Psalms 55:19 *ibid.* (p. 204 and on).

⁴⁴¹ Mishnah Avot 1:2

⁴⁴² Talmud Bavli, Brachot 26a-b

⁴⁴³ Song of Songs 5:15

⁴⁴⁴ Midrash Vayikra Rabba 25:8; See Ohr HaTorah (Yahal Ohr) p. 71.

days of creation,” which correspond to the six (*Sheish*-שש) emotive qualities (*Midot*).

The words “set in sockets of fine gold” refer to the intellect. For, how things are above in *HaShem*’s יהו"ה Godliness is dissimilar to how they are below. For, the way things are below, is that the foundation (*Yesod*) is set beneath the construct (*Binyan*) which is built upon it, whereas above, in *HaShem*’s יהו"ה Godliness, the foundation (*Yesod*) is above the construct (*Binyan*).⁴⁴⁵ This is because the construct (*Binyan*) chains down from the foundation (*Yesod*).⁴⁴⁶ Thus, since the world (*Olam*-עולם) refers to the aspect of the emotional qualities (*Midot*), it therefore is understood that the foundation of the world (*Olam*-עולם) is the aspect of the intellectual qualities (*Mochin*), being that the intellectual qualities (*Mochin*) are higher than the emotional qualities (*Midot*) and are their foundation (*Yesod*).

This then, is the meaning of the teaching,⁴⁴⁷ “The world stands upon three things.” That is, the world (*Olam*-עולם) is sustained by the drawing down of the intellectual qualities (*Mochin*) into the emotional qualities (*Midot*). For, the intellectual qualities (*Mochin*) are the foundations of the emotional qualities (*Midot*), and it is upon them that the “world”

⁴⁴⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem*-חלם vowel; Also see *Pardes Rimonim*, Shaar 23 (Shaar Erchei HaKinuyim) section on *Yesod*-יסוד. (In the discourse by this title from the year 5678 *ibid.*, there is a parenthesis here that cites to the discourse entitled “*Vayita Eishel*” 5678 (*Sefer HaMaamrim* 5678 p. 60).

⁴⁴⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem*-חלם vowel *ibid.*

⁴⁴⁷ *Mishnah Avot* 1:2

(עולם-*Olam*) stands and is sustained. The manner by which the intellectual qualities (*Mochin*) are drawn into the emotional qualities (*Midot*) is by means of the three modes of serving *HaShem*-יהו"ה, blessed is He, these being the study of His Torah, serving Him through prayer (*Avodah*) and doing acts of lovingkindness.

Now, since the order is that there first must be an ascent from below to above, and only after the ascent can there be a drawing down to below, therefore, the order of these three matters by which to affect the drawing down of the intellect (*Mochin*) into the emotions (*Midot*) is that first there must be the mode of service of the sacrificial offerings (*Avodah*) which correspond to prayer. For, the service of *HaShem*-יהו"ה, blessed is He, of the sacrificial offerings (*Korbanot*) is the matter of ascent from below to Above. Then, after the ascent from below to above, there is the drawing down affected by serving *HaShem*-יהו"ה, blessed is He, by doing acts of lovingkindness. That is, through acts of lovingkindness, which are inclusive of all the commandments, a drawing down of intellect (*Mochin*) is brought about.

However, primarily, the drawing down is accomplished by studying *HaShem's*-יהו"ה Torah, which is the middle pillar and mode of serving Him, blessed is He. In other words, even though doing acts of lovingkindness and studying Torah both draw influence down below (*Hamshachah*), nevertheless, the drawing down affected by Torah study is loftier than the drawing down affected by acts of lovingkindness. This is because Torah study draws down the innermost aspect and

essence of the intellect (*Mochin*), meaning, not just intellect as it relates to the emotions (*Mochin Sh'b'Midot*), but the innermost and essential aspect of intellect (*Mochin Pnimiyyim v'Atzmiyim*).

2.

Now, the explanation of the matter is as follows: In regard to the service of *HaShem*-יהו"ה, blessed is He, of the sacrificial offerings (*Avodah*) (referring to the matter of prayer), it is written,⁴⁴⁸ “It is the constant burnt offering (*Olat Tamid*) that was done at Mount Sinai.” That is, the constant-*Tamid* offering is the most primary of the sacrificial offerings.⁴⁴⁹ They were thus slaughtered in the north side of the Temple courtyard, since the most sacred sacrificial offerings (*Kodshei Kodshim*) are slaughtered in the north side of the Temple courtyard.⁴⁵⁰ However, we must understand why they were specifically slaughtered in the north (*Tzafon*), which corresponds to the line of might (*Gevurot*).

The explanation is that⁴⁵¹ what is meant by slaughtering these sacrificial offerings in the north (*Tzafon*), which is the line of might (*Gevurot*), is not a reference to the matter of the restraints of *Tzimtzum* that arise from judgment (*Gevurah*).

⁴⁴⁸ Numbers 28:6

⁴⁴⁹ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letter of Creation, Part I), section entitled “The Three Letters *Yod-Hey-Vav*” י"ד ה"א ו"א”; *Torah Ohr Vayeishev* 29c; *Shaarei Orah* of the *Mittler Rebbe*, discourse entitled “On the 25th of Kislev” Ch. 25.

⁴⁵⁰ *Mishnah Zevachim* 5:1

⁴⁵¹ See *Ohr HaTorah*, *Bereishit* 283b and on

Rather, the contrary is so, that it is the matter of the strength and overpowering of vitality, like the matter of “the might (*Gevurot*) of the rains”⁴⁵² which descend with strength and force, and are a source of beneficence to the world.

This may be better understood by way of analogy to man below. The verse states,⁴⁵³ “For the blood, it is the soul.” That is, even though blood is from the aspect of might (*Gevurot*), nevertheless, it is specifically through the blood that vitality is drawn forth. Thus, the matter of the might (*Gevurot*) referred to here, is the matter of the dominance and strength of the vitality. Similarly, even about man himself it is written,⁴⁵⁴ “The days of our years among them are seventy years, and if with might (*Gevurah*), eighty years.” About old age Talmud states,⁴⁵⁵ “Since he was exceptionally strong, he lived to an exceptionally old age.” We therefore see that exceptional age and strength of vitality comes specifically from the aspect of might (*Gevurot*).

It is in this same manner that we can understand the matter of serving *HaShem*-יהוה, blessed is He, with the sacrificial offerings, and that their slaughter in the north (*Tzafon*) is a matter of the strength of the *Gevurot*. In other words, this is because the service of *HaShem*-יהוה, blessed is He, of the sacrificial offerings is in a way of ascent, and the

⁴⁵² Mishnah Ta’anit 1:1; Talmud Bavli Taanit 2a; Likkutei Torah VaEtchanan 13c; Siddur Im Divrei Elokim Chayim 61d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22, and elsewhere.

⁴⁵³ Deuteronomy 12:23

⁴⁵⁴ Psalms 90:10

⁴⁵⁵ Talmud Bavli, Gittin 28a

matter of ascent is a much greater form of service than the service of drawing down to below. This is like the common dictum, “To go up is much harder than to go down.” This is why the slaughtering of the sacrificial offerings specifically took place in the north (*Tzafon*), which is the line of might (*Gevurot*). For, the granting of strength to serve *HaShem*-יהו"ה, blessed is He, in a way of ascent, must specifically come with overpowering strength. This granting of overpowering strength is arousal from Above, that awakens the arousal to serve *HaShem*-יהו"ה, blessed is He, from below.

The same is likewise so in serving *HaShem*-יהו"ה, blessed is He, in our prayers, which were established corresponding to the daily *Tamid* offerings. For, prayer likewise is the aspect of the left line and mode of serving *HaShem*-יהו"ה, blessed is He. This is as stated in Midrash⁴⁵⁶ about the verse,⁴⁵⁷ “The water was a wall for them, on their right and on their left,” that “on their right” refers to Torah, and “on their left” refers to prayer. Thus, the mode of prayer on the left refers to love of *HaShem*-יהו"ה, blessed is He, in a manner of overpowering “flames of fire,”⁴⁵⁸ which is a matter of might (*Gevurah*).

This is because water is the aspect of kindness (*Chessed*), whereas fire (and love that is like “flames of fire”) is the aspect of might (*Gevurah*). For water is cold and is drawn down little by little, whereas fire is overpowering might

⁴⁵⁶ Mechilta to Exodus 14:29

⁴⁵⁷ Exodus 14:29

⁴⁵⁸ Song of Songs 8:6

(*Gevurah*). These flames of holy love of *HaShem*-יהו"ה, blessed is He, consume the soul of the opposite of holiness and the animalistic soul, since it is "fire that consumes fire."⁴⁵⁹ This is as stated in Zohar,⁴⁶⁰ that the fire of holiness consumes thoughts of impurity and the evil letters of the opposite of holiness.

More specifically, there are two aspects here; the boiling of the blood and the evil thoughts. The fire of holiness actually transforms the boiling blood of the animalistic soul to goodness, whereas the impure thoughts become completely consumed by it. This does not contradict what is stated elsewhere⁴⁶¹ (as well as in *Derech Chayim*),⁴⁶² that the removal of the letters of evil is by way of serving *HaShem*-יהו"ה, blessed is He, as indicated by the verse,⁴⁶³ "O' wall of the daughter of Zion, shed tears like a river, day and night." For, in fact, this too is brought about through the fire of the side of might (*Gevurah*). This is because the tears are brought about due to the constriction of the brain,⁴⁶⁴ which is caused by the aspect of the might of *Gevurot*.

⁴⁵⁹ See Talmud Bavli, Yoma 21b

⁴⁶⁰ See Zohar I 64b; Zohar II 268b

⁴⁶¹ See the discourse entitled "*VaYa'amod HaAm*" 5658 (Sefer HaMaamarim 5658 p. 185 and on) and elsewhere; See Torah Ohr 29a; See the discourse entitled "*Shemen U'Ketoret*" 5677 (Sefer HaMaamarim 5677 p. 115 and on).

⁴⁶² See *Derech Chayim* of the Mittler Rebbe 5a, translated as *The Path of Life*; Also see Sefer HaSichot 5702 p. 137.

⁴⁶³ Lamentations 2:18

⁴⁶⁴ See Shaarei Orah, discourse entitled "*V'Keebel HaYehudim*" Ch. 5 and Ch. 19; *Derech Chayim* 14d, translated as *The Path of Life*.

3.

Now, all the above is about the overpowering strength of the aspect of the might of *Gevurot*. However, in reality, there also is the aspect of the restraint of *Tzimtzum*, which comes from the might of the *Gevurot*. For example, in regard to “the might (*Gevurot*) of the rains,”⁴⁶⁵ even though they come down with strength and force, nonetheless, there also is an aspect of restraint and constriction-*Tzimtzum* in this.⁴⁶⁶ This is as taught by our sages, of blessed memory,⁴⁶⁷ “For each drop I created its own channel, so that two drops should not emerge from a single channel. For, were two drops to emerge from the same channel they would destroy the earth and it would not yield produce.” In other words, specifically because the rains come with great overpowering strength, they necessarily must be drawn down in a way of restraint and constriction as separate drops.

The same is understood about serving *HaShem*-יהו"ה, blessed is He, through prayer. That is, in addition to the overpowering might (*Gevurot*) of love of *HaShem*-יהו"ה, blessed is He, like “flames of fire,” there nevertheless must also be the matter of judgment and might (*Gevurah*), as understood simply. In other words, when praying, a person must also be a

⁴⁶⁵ Mishnah Ta'anit 1:1; Talmud Bavli Taanit 2a; Likkutei Torah VaEtchanan 13c; Siddur Im Divrei Elokim Chayim 61d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22, and elsewhere.

⁴⁶⁶ See Likkutei Torah VaEtchanan 13c; Siddur Im Divrei Elokim Chayim 61d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22, and elsewhere.

⁴⁶⁷ Talmud Bavli, Bava Batra 16a

“master of accounting,”⁴⁶⁸ meaning that he must contemplate his state and standing etc. Through this he comes to ascend to a loftier aspect, as indicated by the verse,⁴⁶⁹ “His left (hand) is under my head.” In other words, through serving *HaShem*-יהוה, blessed is He, in the left line and mode of service (according to the simple meaning, which is the might of judgments – *Gevurot*, and restraints-*Tzimtzum*) – there then is the aspect of “His left (hand) is under my head,” in that he ascends to the aspect of the head of the soul.

To further elucidate, as known, the soul has both an aspect of a head and an aspect of feet.⁴⁷⁰ The aspect of the soul that manifests in the body is called the feet, whereas the aspect of the soul that transcends manifestation in the body is called the head. This then, is the meaning of the verse, “His left (hand) is under my head.” That is, specifically through being amongst those who are called “masters of accounting” (“the left”) a person reaches the aspect of the essence of the soul (“under my head”).

About this our sages, of blessed memory, likewise stated,⁴⁷¹ “One may only stand and pray with gravity of the head (*Koved Rosh*),” which Rashi explains means, “From a state of submission and lowliness.”⁴⁷² That is, it is through the aspect

⁴⁶⁸ See Zohar III 178a

⁴⁶⁹ Song of Songs 2:6

⁴⁷⁰ See Torah Ohr 86b and elsewhere.

⁴⁷¹ Mishnah Brachot 5:1

⁴⁷² The word “lowliness-*Shifloot*-שפלות” is not stated by Rashi (nor is it found in the glosses of the Tzemach Tzedek to the discourse entitled “*Ein Omdin*” which is printed in Derech Mitzvotcha Vol. 2, p. 254a (Ohr HaTorah, Maamarei Razal p. 13, p. 18), but it is stated in further elucidation of the term “submission-*Hachna'ah*”

of submission and lowliness that a person reaches the aspect of the head, meaning, to the kind of service of *HaShem*-יהו"ה, blessed is He, that stems from the essence of the soul, which is service of *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect.

This is like the teaching of our sages, of blessed memory,⁴⁷³ “Whosoever humbles himself, the Holy One, blessed is He, uplifts and exalts him.” “Whosoever humbles himself” means that he is amongst those who are called “masters of accounting.” Thus, “the Holy One, blessed is He, uplifts and exalts him,” meaning that he will reach the level of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*). This cannot be attained through one’s own strength, in and of himself, but must be granted from Above, which is the meaning of the continuation, “The Holy One, blessed is He, uplifts and exalts him.”

This is also the meaning of the statement in Zohar,⁴⁷⁴ “Whoever makes himself great is small and whoever makes himself small is great.”

This is also like what our sages, of blessed memory, said⁴⁷⁵ about the son of Rabbi Yehoshua ben Levi, who said, “I have seen an upside-down world. Those who are high were low and those who are low were high.” Rabbi Yehoshua ben Levi answered him, “You have seen the world clearly.” In other

הכנעה.” See Likkutei Torah Balak 71c, as well as Rama to Shulchan Aruch Orach Chayim 98:1. (Also see Igrot Kodesh, Vol. 2, p. 389; Likkutei Sichot Vol. 34, p. 69.)

⁴⁷³ Talmud Bavli, Eruvin 13b

⁴⁷⁴ Zohar I 122b; Zohar III 168a

⁴⁷⁵ Talmud Bavli, Pesachim 50a

words, the truth is indeed so, that “those who are low” serve *HaShem*-יהו"ה, blessed is He, with lowliness and humility, but in reality, “are high,” meaning that they reach a much higher level.

This then, is the meaning of the verse,⁴⁷⁶ “His left hand is under my head.” That is, through serving *HaShem*-יהו"ה, blessed is He, in the left line and mode of service, we reach the aspect of the “head-*Rosh*-ראש.”

Now, there is yet another, loftier explanation of the verse “His left (hand) is under my head,” that through serving *HaShem*-יהו"ה, blessed is He, in the aspect of the head (*Rosh*-ראש), we subsequently come to the aspect of “His left.” That is, through this we reach an even deeper matter in serving *HaShem*-יהו"ה, blessed is He, as “masters of accounting.”

It is about this that in the Amidah prayer we recite, “Forgive us, our Father, for we have sinned.” Now, at first glance, it would seem that the blessing, “Forgive us – *Selach Lanu*,” should be recited at the very beginning of the prayer service. Why then is it specifically recited in the *Amidah* prayer?

The explanation is that before prayer, one’s state of mind is like the verse,⁴⁷⁷ “A man’s every way is upright in his own eyes.” This is especially so if he is a person who studies Torah and fulfills *mitzvot*. In his soul, it will certainly seem to him, that he is as proper as he should be. However, when he

⁴⁷⁶ Song of Songs 2:6

⁴⁷⁷ Proverbs 21:2

arrives at the *Amidah* prayer, about this the verse states,⁴⁷⁸ “A refining pot is for silver and a smelting furnace is for gold, and a man is according to his praises.” In other words, commensurate to the way he offers “his praises” to *HaShem*-יהוה, blessed is He, by serving Him in prayer, so likewise will the evil in him be refined and purified. For through prayer he comes to sense his own evil, as written,⁴⁷⁹ “When dross is removed from silver, a vessel emerges for the refiner; when the wicked is removed from the king, his throne is established in righteousness.” That is, what at first appeared to him to be silver, he now perceives as dross. Because of this we specifically say, “Forgive us, our Father, for we have sinned” during the *Amidah* prayer, being that one’s approach when beginning his prayers, was such that he did not realize any matter of sin in himself. On the contrary, in his own eyes he considered all his actions to be good and holy. However, by the time he arrives at the *Amidah* prayer, at which point, it is like standing before the King, *HaShem*-יהוה Himself, blessed is He,⁴⁸⁰ he comes to the awareness that in *HaShem*’s-יהוה’s presence, even this [what he considered good and holy about himself], is considered sinful before Him. He therefore pleads, “Forgive us our Father, for we have sinned.”

In other words, through the *Amidah* prayer we push away and distance ourselves from even the most refined forms of evil. That is, to push away coarse evil, is not as difficult, and

⁴⁷⁸ Proverbs 27:21; See Derech Chayim, Shaar HaTefilah, Ch. 46.

⁴⁷⁹ Proverbs 25:4

⁴⁸⁰ See Shulchan Aruch of the Alter Rebbe, Orach Chayim 96:1, 97:2, 104:2.

is accomplished through serving *HaShem*-יהו"ה, blessed is He, during the verses of song (*Pesukei d'Zimrah*) and during the blessings of the *Shema* recital. These two matters are called the outer engraving and the inner engraving,⁴⁸¹ through which coarse forms of evil are removed. This is like the previous statement about, “fire that consumes fire,” that through love of *HaShem*-יהו"ה, blessed is He, with holy “flames of fire,” the fires of the opposite of holiness are consumed. However, the removal of refined forms of evil specifically happens during the *Amidah* prayer, when a Jew stands before the King, King of kings, *HaShem*-יהו"ה, blessed is He. Then, even refined forms of evil obstruct, and he therefore senses that this matter is an obstruction. This awakens him to plead, “Forgive us our Father,” and by doing so, even the refined forms of evil are pushed away.

This then, is the second explanation of the verse, “His left hand is under my head.” That is, through serving *HaShem*-יהו"ה, blessed is He, in the aspect of “my head” he subsequently comes to reach the aspect of the left. In other words, his form of serving *HaShem*-יהו"ה, blessed is He, on the left side – in being a “master of accounting” – becomes much deeper. For now, the accounting that he makes in himself is not merely about matters that actually are forbidden, but he even makes a reckoning in matters that relate to his service of *HaShem*-יהו"ה, blessed is He. For, relative to service of *HaShem*-יהו"ה that is in the aspect of “the head” (*Rosh*-ראש), even matters of his

⁴⁸¹ See the beginning of Kuntres HaAvodah; Also see the discourse entitled “*Tuv Ta'am*” 5665 (Sefer HaMaamarim 5665 p. 13).

service of *HaShem*-יהו"ה, blessed is He, are considered like sins.⁴⁸²

We likewise find this in the sacrificial offerings, which included the service of removing the ashes (*Terumat HaDeshen*).⁴⁸³ That is, after the sacrificial offerings were burned, ashes remained, and thus, with these ashes they performed the service of removing the ashes (*Terumat HaDeshen*). However, there were two matters in this service. The first is as stated,⁴⁸⁴ “He shall separate the ash of what the fire consumed of the burnt-offering on the Altar, and place it next to the Altar,” which is the portion that was “swallowed in its place,”⁴⁸⁵ meaning that it became consumed and subsumed in holiness. The second aspect is as stated,⁴⁸⁶ “He shall remove the ash to outside the camp,” meaning, outside the holiness.

The explanation as it relates to serving *HaShem*-יהו"ה, blessed is He, in prayer, is as follows: Because of his service of *HaShem*-יהו"ה, blessed is He, during the *Amidah* prayer, at which point he becomes aware that all his service is like sin, two motions arise in him; sadness (*Atzvoot*) and bitterness (*Merivoot*). Now, his sadness (*Atzvoot*), which is the sense of despair in his soul, must be removed outside the camp. In contrast, his bitterness (*Merivoot*) becomes included in

⁴⁸² See Sefer HaMaamarim 5651 p. 75 and on; p. 212; p. 214 and on; Sefer HaMaamarim 5689 p. 5.

⁴⁸³ See Siddur Im Divrei Elokim Chayim, discourse entitled “*LeHavin Inyan Terumat HaDeshen*” 30c and on.

⁴⁸⁴ Leviticus 6:3

⁴⁸⁵ See Rashi beginning with the words “*Terumat HaDeshen*” to Talmud Bavli, Pesachim 26a; Tosefot beginning with the words “*Nivla 'in*” to Talmud Bavli, Yoma 21a.

⁴⁸⁶ Leviticus 6:4

holiness. This is like the teaching,⁴⁸⁷ “The dust ascended to the Throne of Glory.” “Dust” (*Avak*-אבק) refers to this matter of bitterness (*Meriroot*) and reaches all the way to the Throne of Glory.

4.

Now, all the above explained the ascent (*Ha'alah*) affected through the sacrificial offerings. However, the sacrificial offerings were specifically brought and offered by the *Kohen* (priest), and a *Kohen* is called⁴⁸⁸ “a man of kindness (*Chessed*).” This is because the primary intent in the ascent (*Ha'alah*) of sacrificial offerings is specifically to affect a drawing down (*Hamshachah*) of influence. This drawing down (*Hamshachah*) is brought about specifically through the line and mode of serving *HaShem*-יהו"ה, blessed is He, through acts of lovingkindness. Acts of lovingkindness are inclusive of all the *mitzvot*, in that they all are the aspects of drawing down and revealing *HaShem*'s-יהו"ה Godliness, blessed is He. This is why the *mitzvot* are called “emissaries (*Shluchim*),” as in the teaching,⁴⁸⁹ “Honor the *mitzvot*, for they are My emissaries,” and,⁴⁹⁰ “The emissary of a person is like himself.”

However, the drawing down (*Hamshachah*) of influence is primarily affected through the study of Torah, which is the middle line and mode of serving *HaShem*-יהו"ה,

⁴⁸⁷ Talmud Bavli, Chullin 91a

⁴⁸⁸ Deuteronomy 33:8; Zohar I 256b

⁴⁸⁹ Midrash Tanchuma to Genesis 46:28; Also note Likkutei Torah, Vayikra 1c

⁴⁹⁰ Talmud Bavli, Kiddushin 41b; See Likkutei Torah *ibid.* 1c-2a.

blessed is He. In other words, the drawing down (*Hamshachah*) of influence affected by the study of Torah is much loftier. This is because the drawing down affected through acts of lovingkindness of the right line, only reaches the external aspect of the crown-*Keter*. In contrast, the Torah, which is the middle line, reaches the inner aspect of the crown-*Keter*. Furthermore, the drawing down of intellect brought about through Torah study is the matter of drawing down the most inner and essential aspect of intellect.

The explanation is as our sages, of blessed memory, stated,⁴⁹¹ “The world was created with ten utterances.” Now, as known, the ten utterances refer to the ten *Sefirot*, which also include the intellectual *Sefirot*. This is especially so when considering the statement in Midrash⁴⁹² and Zohar,⁴⁹³ that the ten utterances correspond to the ten commandments, which are entirely intellect (*Mochin*). This being so, we see that there is an aspect of intellect (*Mochin*) included in creation itself. Even so, this is inadequate in and of itself, as our sages, of blessed memory, taught,⁴⁹⁴ “The Holy One, blessed is He, established a condition in the act of creation. He said to them: If the Jewish people accept the Torah, you will exist.” In other words, the creation is specifically dependent on Torah. That is, through the renewal affected by Torah, the innermost essential aspect of intellect (*Mochin*) is drawn down. That is, this is not a drawing

⁴⁹¹ Mishnah Avot 5:1

⁴⁹² Pesikta Rabbati, Ch. 21

⁴⁹³ Zohar III 11b

⁴⁹⁴ Talmud Bavli, Shabbat 88a; Avodah Zarah 3a

down of intellect as it relates to emotions, but is rather a drawing down of the innermost essential intellect (*Mochin*).

5.

In man's service of *HaShem*-יהו"ה, blessed is He, the explanation of drawing down intellect (*Mochin*) is as follows: The verse states,⁴⁹⁵ "For *HaShem*'s-יהו"ה portion is His people." That is, the souls of the Jewish people are literally a part of God from on high.⁴⁹⁶ Similarly, it is written,⁴⁹⁷ "You are the children of *HaShem*-יהו"ה your God." All this was given in an inner manner (*Pnimityut*), as stated,⁴⁹⁸ "*HaShem*-יהו"ה spoke to you on the mountain face to face (*Panim b'Panim*) from within the fire." That is, every single Jew has the Name *HaShem*-יהו"ה within his soul. This explains the four letters of *HaShem*'s-יהו"ה Name in the soul,⁴⁹⁹ corresponding to the four levels indicated by the prayer,⁵⁰⁰ "The soul that You placed within me, she is pure; You created it, You formed it, You blew it into me." Although our sages, of blessed memory, stated that,⁵⁰¹ "The soul has five names," nevertheless, they generally are counted as four levels. In ascending order, these are the *Nefesh, Ru'ach,*

⁴⁹⁵ Deuteronomy 32:9

⁴⁹⁶ Job 31:2; Tanya Ch. 2

⁴⁹⁷ Deuteronomy 14:1

⁴⁹⁸ Deuteronomy 5:4

⁴⁹⁹ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Section 1 & 3; Also see Likkutei Torah Re'eh; See the discourse entitled "*V'Asitah Chag Shavuot*" 5666, and the discourse entitled "*Amar Rabbi Yehoshua ben Levi, b'Chol Yom*" 5688, and elsewhere.

⁵⁰⁰ In the morning liturgy

⁵⁰¹ Midrash Bereishit Rabba 14:9

Neshamah, and the *Neshamah* of the *Neshamah*. This fourth level includes the *Chayah* and *Yechidah* levels of the soul.⁵⁰² These two highest levels of the soul are hinted at in the letter *Yod*-י of the Name *HaShem*-יהו"ה and the upper thorn of the letter *Yod*-י.

Now, the explanation of the *Yod*-י of the Name *HaShem*-יהו"ה of the soul, can be understood from the words, "She is pure (*Tehorah Hee*)." These words, "She is pure," refer to the soul as it is in the world of Emanation (*Atzilut*), wherein the aspect of wisdom-*Chochmah* illuminates. This accords with the teaching,⁵⁰³ "The Upper Father (*Abba Ila'ah*) dwells in the world of Emanation (*Atzilut*)." However, the superiority of the world of Emanation (*Atzilut*) is not just because of wisdom-*Chochmah* alone. Rather, as stated in *Etz Chayim*,⁵⁰⁴ the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, manifests within Primordial Man (*Adam Kadmon*) and just as it manifests in Primordial Man (*Adam Kadmon*), it likewise manifests in wisdom-*Chochmah* of the world of Emanation (*Atzilut*), thus illuminating the entire world of Emanation (*Atzilut*). This is the meaning of the teaching, "The Upper Father (*Abba Ila'ah*) dwells in the world of Emanation (*Atzilut*)."

We may understand the matter of the *Yod*-י of *HaShem*'s-יהו"ה Name in the soul, in the same way. The *Yod*-י is the aspect of wisdom-*Chochmah*, and wisdom-*Chochmah* is

⁵⁰² See Zohar I 79b

⁵⁰³ Ramaz to Zohar II 220b; Torah Ohr Mishpatim 75a; Sefer HaMaamarim 5696 p. 119 and elsewhere.

⁵⁰⁴ *Etz Chayim*, Shaar 3 (Shaar Seder *Atzilut*) Ch. 1

the matter of sight, as stated,⁵⁰⁵ “Who is called wise (*Chacham*)? One who sees etc.” The difference between hearing and seeing, is that when hearing about something, it can possibly be contradicted, or at the very least, the contradiction can certainly cause a weakening of what was heard. This is not so of sight. That is, once a person sees something, it becomes utterly inapplicable for what he himself saw to be weakened, and certainly, no one can come and contradict what he saw. This being the case, the sublimation and nullification (*Bittul*) brought about through seeing, is essential, in that no change or weakening can take place in it whatsoever.

This aspect of the soul is called its “*Eitan*-איתן,” which bears three meanings.⁵⁰⁶ The term “*Eitan*-איתן” means “strength,” and this level of the soul is called “*Eitan*-איתן” because it is an essential aspect that undergoes no change or weakening whatsoever. The term “*Eitan*-איתן” also means “hard,” indicating that this aspect of the soul has the strength to withstand any obstacle and hindrance. For, since it is an essential nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, one's own existence becomes entirely irrelevant, and is therefore like something soft trying to resist something hard. That is, ultimately all opposition is nullified, whereas *HaShem* 's-יהו"ה existence remains.

⁵⁰⁵ Talmud Bavli, Tamid 32a

⁵⁰⁶ See the discourse entitled “*Maskeel l'Eitan HaEzrachit*” of the Alter Rebbe, printed in Kuntres Limud HaChassidut, Ch. 3 (and also in Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 335).

The term “*Eitan*-איתן” also indicates antiquity. About this the verse states,⁵⁰⁷ “They resided there in the service of the King,” and our sages, of blessed memory, stated,⁵⁰⁸ “The Holy One, blessed is He, consulted with the souls of the righteous to create the world,” and similarly,⁵⁰⁹ “The thought of Israel arose before everything.” This is not so of the angels, who were only created either on the second day or the fifth day of creation.⁵¹⁰ In contrast, the souls preceded them, and therefore they are called “*Eitan*-איתן” as a term of antiquity. All the above explains the *Yod*-י of the soul, which is its essential sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that results from the essence of the soul itself.

However, since the aspect of the *Yod*-י is a mere point, this alone is inadequate and there must also be the aspect of the letter *Hey*-ה of the Name *HaShem*-יהו"ה of the soul. This refers to the matter of contemplation (*Hitbonenut*) in a manner of understanding and comprehension.⁵¹¹ However, by itself, the *Hey*-ה is also inadequate, and the *Yod*-י must illuminate within the *Hey*-ה. An analogy for this can be drawn from the conceptualization of any concept, that it is necessary for the intellectual point (*Nekudah*) of the concept to safeguard the tangible grasp and comprehension of its explanation. For, if a person misses the point (*Nekudah*), his grasp and

⁵⁰⁷ Chronicles I 4:23

⁵⁰⁸ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

⁵⁰⁹ Midrash Bereishit Rabba 1:4

⁵¹⁰ Midrash Bereishit Rabba 1:3; Pirke d'Rabbi Eliezer Ch. 4; Sefer HaBahir 21-22.

⁵¹¹ Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Hilchot Teshuvah 10:6

comprehension will be crooked. Therefore the point (*Nekudah*) must safeguard the comprehension and grasp of the explanations.

The same applies to our service of *HaShem*-יהו"ה, blessed is He. The “*Eitan*-איתן” aspect of the soul must illuminate within the grasp and comprehension. This is known as the “point in the sanctuary” (*Nekudah b’Heichalah*).⁵¹²

The aspect of the *Vav*-ו of the Name *HaShem*-יהו"ה in the soul, is the matter of the emotions (*Midot*), which are the six days of creation and the day (of Shabbat) that follows them. This is because the birth of the emotions (*Midot*) specifically comes about after the concealment of the intellect (*Mochin*).⁵¹³ For, when the intellect (*Mochin*) is in a state of revelation, there cannot be an arousal of the emotions (*Midot*). Rather, this occurs specifically upon the concealment of the intellect (*Mochin*). Thus, since the birth of the emotions (*Midot*) happens after the intellect (*Mochin*) is concealed, it therefore is possible for the extraneous forces of the opposite of holiness to suckle vitality from the emotions (*Midot*), as stated,⁵¹⁴ “A fool does not desire understanding, but only to expose the emotions of his heart.”⁵¹⁵ It therefore is necessary to draw the aspect of wisdom-*Chochmah* into the emotions.

⁵¹² Zohar I 6a; Zohar II 180a; Tikkunei Zohar, Tikkun 5 (19a); Tikkun 28 (72b).

⁵¹³ Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and elsewhere.

⁵¹⁴ Proverbs 18:2

⁵¹⁵ See Likkutei Torah Bamidbar 90a; Also see Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration, Section 8.

This accords to what we know about the matter of washing and uplifting the hands (*Netilat Yadayim*).⁵¹⁶ That is, since it is possible for the extraneous forces to derive vitality from the fingertips, for as written in Zohar,⁵¹⁷ “The fingertips are connected to the nails,” it therefore is necessary to wash one’s hands in “the waters of wisdom-*Chochmah*.” This is the meaning of the verse,⁵¹⁸ “Righteousness is like a mighty stream (*Nachal Eitan*-נַחַל אֵיתָן).” As explained in Tanya,⁵¹⁹ the “mighty stream (*Nachal Eitan*-נַחַל אֵיתָן)” refers to the drawing down of the aspect of the “*Eitan*-אֵיתָן” of the soul into the emotions (*Midot*) of the heart.

The final letter *Hey*-ה of the Name *HaShem*-יהו"ה of the soul refers to the matter of the Oral Torah (*Torah SheBa'al Peh*). For, though the Oral Torah is the aspect of Torah that comes into intellect (*Mochin*), that is, understanding and comprehension, nevertheless, since it manifests in discussions about physical matters, and even includes false arguments, it therefore is the aspect of the tree of the knowledge of good and evil.⁵²⁰ It thus is possible for the extraneous forces of the opposite of holiness to suckle and derive vitality from it, and it therefore is necessary to specifically draw the aspect of the “*Eitan*-אֵיתָן” of the soul into it.

⁵¹⁶ See Siddur Im Divrei Elokim Chayim, Shaar Netilat Yadayim, 100c and on; Derech Mitzvotcha, Mitzvat Netilat Yadayim 63a and on.

⁵¹⁷ Zohar II 208b; Etz Chayim, Shaar 49, Ch. 4; Shaar 31, Ch. 2

⁵¹⁸ Amos 5:24

⁵¹⁹ Tanya, Kuntres Acharon 161a and on.

⁵²⁰ See Ra'aya Mehemna in Zohar III 124b; Tanya, Iggeret HaKodesh, Epistle 26.

6.

This then, is the meaning of the verse, “He redeemed my soul in peace.” That is, “The Holy One, blessed is He, said: “Whosoever engages in the study of Torah, in acts of lovingkindness and prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world.” To clarify, the Holy One, blessed is He (*HaKadosh Baruch Hoo*) refers to the aspect of *Zeir Anpin*, and thus, the words “Me and My children” refers to *Zeir Anpin* and the *Sefirah* of Kingship-*Malchut*. For, “My children” refers to the ingathering of the souls of the Jewish people (*Knesset Yisroel*),⁵²¹ and “all Israel are the children of the King.”⁵²² However, in the aspects of (*Zeir Anpin* and *Malchut*) it is possible for there to be a suckling of vitality by the extraneous forces of the opposite of holiness, which is the matter of exile.

However, the redemption is brought about through drawing forth the intellect (*Mochin*). This then, is why it states, “Whosoever engages in the study of Torah, in acts of lovingkindness and prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world.” For, it is through these aspects that a drawing down of the intellect (*Mochin*) is affected. That is, there first must be the matter of prayer, which is the mode of serving *HaShem*-יהוה, blessed is He, in a way of ascent

⁵²¹ Which refers to Kingship-*Malchut* – See Shaarei Orah of Rabbi Yosef Gikatilla, Gate 1 (*Malchut*).

⁵²² See Talmud Bavli, Shabbat 67a; Zohar I 27b

(*Ha'ala'ah*), for which strength is granted from above (as explained before) and as written,⁵²³ “These are the offspring of Yitzchak, the son of Avraham.” This is subsequently followed by the drawing down affected through acts of lovingkindness. However, the primary mode of drawing down intellect (*Mochin*) is specifically through the study of Torah, which is the matter of drawing down the innermost essential aspect of intellect (*Mochin*). Through this, redemption is brought about in the aspects of *Zeir Anpin* and *Malchut*, so that they are redeemed in a way of “peace-*Shalom*-שלום,” meaning redemption in a way of “completeness-*Shleimut*-שליוּמָה.”

⁵²³ Genesis 25:19; See Torah Ohr, Toldot 17d

Discourse 8

“*V’Yaakov Nasa Sukkotah -
Yaakov journeyed to Sukkot*”

Delivered on Shabbat Parshat Vayishlach, 18th of Kislev, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵²⁴ “Yaakov journeyed to Sukkot and built himself a house, and for his livestock he made shelters; This is why the place was called Sukkot.” In his discourse by this same title (which is printed in *Boneh Yerushalayim*,⁵²⁵ and is also in hand-written manuscript⁵²⁶), the Alter Rebbe explains that this matter may be understood through the verse that states,⁵²⁷ “She discerns that her enterprise is good; Her lamp is not extinguished at night.”

2.

The explanation is that there are two kinds of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He. There is a love called

⁵²⁴ Genesis 33:17

⁵²⁵ *Boneh Yerushalayim*, 96, and subsequently printed in *Maamarei Admor HaZaken*, *HaKtzarim* p. 16 and on.

⁵²⁶ Cited in *Maamarei Admor HaZaken*, *HaKtzarim* *ibid.*; Also see the beginning of the *Sichah* talk that followed this discourse (printed in *Torat Menachem*, Vol. 15, p. 238).

⁵²⁷ Proverbs 31:18

“great love” (*Ahavah Rabba*), and a love called “worldly love” (*Ahavat Olam*).

“Worldly love” (*Ahavat Olam*) of *HaShem*-יהו"ה, blessed is He, is derived from a person's contemplations (*Hitbonenut*) of the world, which is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). For, in every single point in the worlds, *HaShem*'s-יהו"ה Godliness is present and enlivens it. In contrast, “Great love” (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, is beyond knowledge and understanding. In other words, it is the aspect of *HaShem*'s-יהו"ה light, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), meaning that it utterly transcends them, so much so, that if it would enter the worlds, they would be incapable of withstanding it.

Now, the matter of “worldly love” (*Ahavat Olam*) of *HaShem*-יהו"ה, blessed is He, means that a person serves *HaShem*-יהו"ה, blessed is He, in every particular that he encounters in the world. This even includes the food that he eats, as well as all his other bodily needs. Now, at first glance, these matters seem to be below man himself, being that they are within the category of the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*), whereas man himself is in the higher category of the speaker (*Medaber*). This being so, how is it that the speaker (*Medaber*) would derive his vitality from the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*)?

However, since we indeed observe that man receives his vitality from them, it therefore is certain that in their root, they

are from a higher level than man,⁵²⁸ and the reason they descended so low, is because “the end action arose first in thought.”⁵²⁹ [For, as known,⁵³⁰ whatever is higher descends lower.] When a Jew subsequently eats of them, he thereby elevates them to their root. [The indication from the Alter Rebbe words is that his intention is to explain why man must elevate his food, even though the root of the food actually is higher than man himself. He thus explains that since they descended lower, they therefore require to be consumed by man, by which he elevates them to their root.]

However, this only happens when a person’s soul is completely dedicated, in a way of self-sacrifice, to *HaShem*-יהו"ה, blessed is He. That is, he takes nothing for himself and is higher than the world. If he eats in this manner, when the food becomes his flesh and blood and he then serves *HaShem*-יהו"ה, blessed is He, with the vitality of the food, the food becomes elevated to its source.

Now, it is specifically man who ascends and descends, and when he descends from his level, he becomes depressed (*Atzvoot*) and is unable to properly learn Torah or pray to *HaShem*-יהו"ה, blessed is He. The reason is because, throughout, his service was for his own self-benefit.⁵³¹ That is, he wants to be pious and a Chassid of the highest order, and

⁵²⁸ Also see Likkutei Torah, Tzav 13b and elsewhere.

⁵²⁹ See the liturgy of the Friday night “*Lecha Dodi*” hymn.

⁵³⁰ See the citations in Sefer HaMaftעות (Kehot 5741) I’Sifrei Admor HaZaken, section on “*Kol HaGavo’ah*”; Also see Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

⁵³¹ An adaptation of the language of Talmud Bavli, Brachot 48a

when he falls from his level [which itself was caused because he only serves out of self-interest], he comes to a state of darkness.

However, this is not the true and proper path in serving *HaShem*-יהו"ה, blessed is He. In fact, a Jew should pay no attention to himself at all, but should instead set himself completely aside. For, though he may have evil in him, he nevertheless possesses "a part of God from on high."⁵³² Therefore, he should serve *HaShem*-יהו"ה, blessed is He, for the benefit of the Godliness of *HaShem*-יהו"ה that is within him, to illuminate it by studying the Torah of *HaShem*-יהו"ה and praying to Him, as the verse states,⁵³³ "For You will light my lamp. *HaShem*-יהו"ה my God illuminates my darkness."

3.

This then, is the meaning of the verse,⁵³⁴ "She discerns that her enterprise is good (*Ta'amah Ki Tov Sachrah*- טעמה כי טוב סחרה)." The term "She discerns-*Ta'amah*-טעמה" also means "she tastes-*Ta'am*-טעם." Thus, the verse may be understood as meaning that whatever "taste-*Ta'am*-טעם" a person has in His service of *HaShem*-יהו"ה, blessed is He, "is good-*Ki Tov*-כי טוב." This is because it is of the aspect of "her enterprise-*Sachrah*-סחרה," which also means to "go around." This is because he has the aspect of "great love" (*Ahavah Rabba*) of *HaShem*-יהו"ה,

⁵³² Job 31:2; Tanya Ch. 2

⁵³³ Psalms 18:29

⁵³⁴ Proverbs 31:18

blessed is He, which comes from the light of *HaShem*-יהו"ה that surrounds all worlds (*Sovev Kol Almin*), in that the word "her enterprise-*Sachrah*-סחרה" is related to the words, "going around and around-*Schor Schor*-סחור סחור."⁵³⁵

Nonetheless, the continuation of the verse tells us that this is conditional. That is, when is it possible to come to such a love of *HaShem*-יהו"ה, blessed is He? The verse answers, when "her lamp is not extinguished at night." In other words, even when a Jew is in a state of darkness – "at night" – he nevertheless must serve *HaShem*-יהו"ה, blessed is He. Therefore, "her lamp is not extinguished at night," referring to the part of *HaShem*'s-יהו"ה Godliness from on high that is in him.⁵³⁶

Now, it is noteworthy that in regard to this matter, there is a difference between the discourse, as it is in the hand-written manuscript, and as it is in its printed form. In the printed discourse it states that by means of the first half of the verse, "She discerns that her enterprise is good," he thereby comes to the aspect of the latter half of the verse, "her lamp is not extinguished at night." That is, one must first come to "great love" (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He. In contrast, the hand-written manuscript gives an even more delightful explanation. That is, when he has the matter indicated by the latter half of the verse, "her lamp is not extinguished at night," which is the matter of serving *HaShem*-

⁵³⁵ Talmud Bavli, Avodah Zarah 17a

⁵³⁶ Which is called the lamp of *HaShem*-יהו"ה, as in the verse (Proverbs 20:27), "The soul of man is the lamp of *HaShem*-יהו"ה."

יהו"ה, blessed is He, in action, which relates to every single Jew, he then comes to the aspect indicated by the first half of the verse, "She discerns that her enterprise is good," which is the matter of "great love" (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He.

The discourse continues to explain that this is also the meaning of the verse,⁵³⁷ "Do not rejoice over me, my enemy; for though I have fallen, I shall rise! Though I sit in darkness, *HaShem*-יהו"ה is my light." That is, the souls of the Jewish people say to the extraneous husks of the opposite of holiness, "Do not rejoice over me, my enemy, on account of my fallen state." For, even when a Jew falls, he still has hope and shall rise, because though he is in darkness, he still can serve *HaShem*-יהו"ה, blessed is He, as the verse concludes, "Though I sit in darkness, *HaShem*-יהו"ה is my light!"

4.

This then, is the meaning of the verse,⁵³⁸ "Yaakov journeyed to Sukkot." In other words, he journeyed and took himself to the place of the love that stems from the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*). This light of *HaShem*-יהו"ה is like a *Sukkah* (סוכה) that surrounds a person from above and is distant from him. Nonetheless, he took himself and journeyed. For, as explained before, even though a person may be in a fallen state and in

⁵³⁷ Micah 7:8

⁵³⁸ Genesis 33:17

darkness, he nevertheless must serve *HaShem*-יהו"ה, blessed is He, for the part of the Godliness of *HaShem*'s-יהו"ה that is in him.

Through this, Yaakov subsequently came to the aspect indicated by the words, "he built himself a house." That is, he came to that kind of love that is compared to a house (in that it is drawn forth within him in an inner manner). Thus, the verse uses the term "he built-*VaYiven*-וַיִּבֶן," which is of the same root as "contemplation-*Hitbonenut*-הִתְבּוֹנְנוּת."

The verse continues and states, "and for his livestock he made shelters (*Sukkot*)." This refers to the foods that he eats (which are called "his livestock-*Miknehoo*-מִקְנֵהוּ," in that they are "acquisitions-*Neekneem*-נִקְנִיִּים," meaning that they are not matters that are essential to himself). Thus, relative to them, he is like a *Sukkah* (סֹכָה), meaning that he is above them and transcends them, since he does not use them for his own benefit, in that, as explained above (in chapter two), he takes nothing for himself, but instead, with self-sacrifice, dedicates his entire soul and being to *HaShem*-יהו"ה, blessed is He.

Now, all the above is the case when he is in a state of ascent. However, when he is in a state of darkness, then even for himself, he is in the state indicated by the *Sukkah*. Thus, the verse continues and states, "This is why the place was called *Sukkot* (סֹכּוֹת)," in the plural, indicating that it includes both himself and his livestock (since the aspect of *HaShem*'s-יהו"ה Godliness is transcendent and beyond both).

Discourse 9

“*L’Marbeih HaMisrah - Upon the one with greatness in dominion*”

Delivered on the 19th of Kislev, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵³⁹ “Upon the one with greatness (*L’Marbeih*-למַרְבֵּה) in dominion and the boundless peace that will prevail on the throne of David and his kingdom, to establish and sustain it through justice and righteousness, from now to eternity. The zealously of *HaShem Tzva’ot*-צְבָאוֹת-יהו"ה will accomplish all of this!”

This prophecy of Yeshayahu is about the days of Moshiach (as understood from the words of Talmud in Tractate Sanhedrin).⁵⁴⁰ For, in that time there will be boundless peace and the kingdom and throne of David will be eternally established from now to eternity. This is hinted at by the final-letter *Mem*-מ of the word “To increase-*L’Marbeh*-למַרְבֵּה,” which although, here it is written in the middle of the word, it

⁵³⁹ Isaiah 9:6

⁵⁴⁰ Talmud Bavli, Sanhedrin 94a – (That is, this prophecy was said about King Chizkiyahu, who “The Holy One, blessed is He, wanted to designate as Moshiach.”)

nevertheless is written as a closed final-letter *Mem-ם*,⁵⁴¹ rather than a regular open *Mem-מ*. This matter is related to the days of Moshiach.⁵⁴²

The explanation⁵⁴³ is that Torah, has closed letters *Mem-ם* and opened letters *Mem-מ*.⁵⁴⁴ (This is like all matters of the world, which first are found in Torah, as in the teaching,⁵⁴⁵ “He gazed into the Torah and created the world.”) Talmud states about this,⁵⁴⁶ “The open *Mem-מ* and the closed *Mem-ם* indicate an open saying (*Ma’amar Patu’ach*) and a closed saying (*Ma’amar Satoom*).” The commentators⁵⁴⁷ of Talmud explain that this refers to the revealed parts of Torah and the hidden parts of Torah. Its hidden inner aspects are the closed parts of Torah and are therefore called “a closed saying” (*Ma’amar Satoom*), whereas its revealed external aspects are called “an open saying” (*Ma’amar Patu’ach*). Nevertheless, both are part and parcel of the single Torah that was given to all Jews and was given in forty days, as indicated by the numerical value of the letter *Mem-מ*-40.

⁵⁴¹ See Talmud Bavli, Sanhedrin 94a *ibid.* – (“Why is it that every *Mem-מ* that is found in the middle of a word is an open letter *Mem-מ*, whereas in this word it is a closed letter *Mem-ם*?”)

⁵⁴² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), The Gate explaining the five letters כמנפ"ץ; Also see *Sefer HaArachim Chabad*, section on the letters (*Otiyot*), and the letter *Mem-מ*, p. 203 and on.

⁵⁴³ See the discourse entitled “*V’Zeh Asher Ta’aseh*” 5677 (*Sefer HaMaamarim* 5677 p. 47 and on); Also see *Ohr HaTorah*, Noach Vol. 3, p. 637b and on.

⁵⁴⁴ See *Pardes Rimonim*, Shaar 27, Ch. 16; *Ginat Egoz* *ibid.*; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 44.

⁵⁴⁵ *Zohar* II 161a and on.

⁵⁴⁶ Talmud Bavli, Shabbat 104a

⁵⁴⁷ See Rashi to Shabbat 104a *ibid.* also cited in *Sefer HaMaamarim* 5629 p. 225.

This matter is therefore also drawn into the entire chaining down of the worlds (*Hishtalshelut*) and is even found in the root of the worlds. That is, there is an “open saying (*Ma’amar Patu’ach*)” and a “closed saying (*Ma’amar Satoom*).”

2.

The explanation is that the “open saying (*Ma’amar Patu’ach*)” generally refers to the *Sefirah* of kingship-*Malchut*, which is the root of all the worlds, that were brought into being because it arose in *HaShem*’s-יהוה” Supernal thought, “I will be king (*Ana Emloch*).”⁵⁴⁸ More particularly, it refers to Kingship-*Malchut* of the world of Emanation (*Atzilut*), which becomes the crown-*Keter* and the aspect of the Ancient One-*Atik* of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), which generally are all called “this world (*Olam HaZeh*).”

Now, because Kingship-*Malchut* of the world of Emanation (*Atzilut*) is the root of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), the substance of which is the matter of revelation (*Giluy*), it therefore is called “the open saying (*Ma’amar Patu’ach*),” which indicates the matter of revelation (*Giluy*).

⁵⁴⁸ See *Idra Rabba*, cited in *Shaar HaYichud* of the *Mittler Rebbe* translated as *The Gate of Unity*, Ch. 11, Ch. 17, Ch. 36 and elsewhere; Also see *Derech Mitzvotecha* 170b; *Likkutei Torah Naso* 21d and elsewhere.

The explanation is that the very existence of the worlds is generally a matter of revelation (*Giluy*). This accords with the teaching in Zohar,⁵⁴⁹ “You are He who brought forth ten fixtures (*Tikkunim*), which we call ten *Sefirot*, with which to conduct the worlds etc.” The term “brought forth-*Apikath-*אפיקת” is a term that indicates the matter of bringing something out into revelation. It is only that in the worlds themselves (meaning, as one world relates to another world), there are “concealed worlds (*Almin Steemeen*) that are not revealed, and revealed worlds (*Almin d’Itgaliyan*),” (as the Zohar teaching continues to state).

Now, the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), which are all generally referred to as “this world (*Olam HaZeh*),”⁵⁵⁰ and more particularly, this lowly world, are all in the category of “revealed worlds (*Almin d’Itgaliyan*).” This is because they are in a state of tangible existence of “somethingness” (*Yesh*), which is openly apparent and revealed. The reason for this is because they are rooted in a level of *HaShem*’s יהו"ה Godliness that is drawn forth and comes into revelation, this being the *Sefirah* of Kingship-*Malchut* (and is the level of David, King of Israel.⁵⁵¹) The substance of the *Sefirah* of Kingship-*Malchut* is the matter of revelation (*Giluy*), and it is for this reason that the “revealed worlds (*Almin d’Itgaliyan*)” were brought into existence through it. It therefore is called “the open saying (*Ma’amar*

⁵⁴⁹ Introduction to Tikkunei Zohar 17a

⁵⁵⁰ See Likkutei Torah Beshalach 1b

⁵⁵¹ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) and elsewhere.

Patu'ach),” meaning that its form is like that of the open letter *Mem-מ*, which has an opening below, through which revelation comes to that which is below it, after the descent and concealment of *HaShem's*-יהו"ה Godliness to the extent that it can be received by created beings as they remain in existence.

However, beyond this, since the *Sefirah* of Kingship-*Malchut* is an “open saying (*Ma'amar Patu'ach*),” – the open *Mem-מ* – the extraneous forces can possibly derive sustenance from it.⁵⁵² This is as stated,⁵⁵³ “Sin crouches at the opening.” That is, “sin crouches” adjacent to the opening of the open *Mem-מ*, so that even the extraneous forces are capable of deriving sustenance from there.

Speaking more generally, and to explain this in a loftier manner, this refers to the matter stated about the *Sefirah* of Kingship-*Malchut* that,⁵⁵⁴ “Her feet go down to death.” In other words, the bestowal of influence that comes from the aspect of Kingship-*Malchut* (in order to bring the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) into being, particularly this lowly world), comes through its manifestation in the seventy ministering angels of the nations. That is, even though all beneficence is bestowed from *HaShem's*-יהו"ה Godliness, nevertheless, it manifests and becomes concealed within the seventy ministering angels of the nations. Commensurate to the degree of this manifestation and enclothement, is the degree that it becomes physicalized, to

⁵⁵² See Likkutei Torah 2b; Ohr HaTorah Noach ibid.

⁵⁵³ Genesis 4:7

⁵⁵⁴ Proverbs 5:5; See Ohr HaTorah, Na”Ch Vol. 1 p. 564 and on.

such an extent that even the Jewish people, whose souls are “a part of God from on high,”⁵⁵⁵ derive their beneficence through the medium of the manifestation of *HaShem*’s-יהו"ה Godliness within the seventy ministering angels and the constellations (*Mazalot*).⁵⁵⁶

This is also the meaning of the verse,⁵⁵⁷ “*HaShem*-יהו"ה your God, will bless you in all that you do,” specifying “in all that you do.” This is to say that even though the blessings come from the Holy One, blessed is He, nevertheless, it also is necessary to make a physical vessel and receptacle for it, and therefore the verse specifies, “in all that you do.”⁵⁵⁸

Now, this manifestation and enclothement of *HaShem*’s-יהו"ה Godliness within the seventy ministering angels and the constellations etc., is the matter of the exile of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.⁵⁵⁹ That is, the beneficence, in and of itself, is from *HaShem*’s-יהו"ה Godliness, whereas the manifestation within the seventy ministering angels is a matter of exile. This can cause an even further descent, to the point that “sin crouches at the opening” even in actuality, within matters that conceal and

⁵⁵⁵ Job 31:2; Tanya Ch. 2

⁵⁵⁶ Also see the letter of the 22nd of Kislev (Igrat Kodesh, Vol. 12 p. 165 and on) in answer to a question regarding this; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part I), Section entitled “The Seven Letters בג"ד כפ"ר"ת correspond to the seven orbiting planets (*Kochavei Lechet*).”

⁵⁵⁷ Deuteronomy 15:18

⁵⁵⁸ See *Likkutei Torah*, *Ki Teitzei* 37b and on; *Maamarei Admor HaZaken* 5565 Vol. 2, p. 648 and on; *Sefer HaMitzvot* of the *Tzemach Tzedek* 106b and on, and elsewhere.

⁵⁵⁹ See *Maamarei Admor HaZaken* *ibid.* p. 655.

hide the Supernal will of *HaShem*-יהו"ה, blessed is He, to the point that there can even be the existence of extraneous husks of *Kelipah* and the opposite of Godliness (*Sitra Achara*), which rebel against *HaShem*-יהו"ה, blessed is He, and are of the lowest level.

Now, this general descent of the *Sefirah* of Kingship-*Malchut*, which is for the purpose of ascent, is in order to make it possible to serve *HaShem*-יהו"ה, blessed is He, through the matter of refinements (*Birurim*). In other words, the Supernal intent of *HaShem*-יהו"ה, blessed is He, is that we refine all matters that exist below, including physical matters, even including coarse matters, until they are made to be receptacles for *HaShem*'s-יהו"ה Godliness. Nevertheless, the refinement through the *Sefirah* of Kingship-*Malchut* is in the way of battle.

This is as stated in *Zohar*,⁵⁶⁰ "Whosoever wishes to eat bread must do so by the blade of the sword." Moreover, in times of battle, even if one is victorious over the enemy, nevertheless, the enemy also takes a small portion. In other words, since the enemy took up some space, to the extent that it was necessary to battle against him, a lacking has already been caused. (That is, there already is a degree of damage, and to an extent, no matter how small, the enemy has made inroads.) Furthermore, even the victory, since it was brought about through battle, is in a manner of self-restraint (*Itkafia*) and is thus not true and complete victory. In other words, it only is the sublimation and nullification of the "something" (*Bittul*

⁵⁶⁰ *Zohar* III 188b; *Sefer HaMaamarim* 5659 p. 160 and on; 5704 p. 103.

HaYesh) to *HaShem*-יהו"ה, blessed is He, wherein the “something” (*Yesh*) remains in the same state of existence as before, only that the battle affected him to be a “something” (*Yesh*) that is nullified (*Batel*) to *HaShem*-יהו"ה, blessed is He.

The reason for all this is because of the manner that existence is brought about through the *Sefirah* of Kingship-*Malchut*, which is the “open saying (*Ma'amar Patu'ach*).” That is, *HaShem*'s-יהו"ה Godliness is concealed and hidden, the result of which is that the created beings are caused to be in a state of “somethingness” (*Yesh*), with existence that is openly apparent and revealed, (“the revealed worlds – *Almin d'Itgaliyan*”). This causes a further descent below etc., to the point that the matter expressed in the verse,⁵⁶¹ “I have placed before you today the life and the good” comes to be, as well its opposite, as expressed in the conclusion of the verse.

3.

However, there is an even loftier level, which is the matter of the closed *Mem*-מ. This generally refers to the *Sefirah* of Understanding-*Binah*, through which “the concealed worlds (*Almin Steemeen*), which were not revealed,” are brought into existence.⁵⁶²

The explanation is that the difference between the *Sefirah* of Kingship-*Malchut* (the “open saying (*Ma'amar Patu'ach*),” through which the revealed worlds were created)

⁵⁶¹ Deuteronomy 30:15

⁵⁶² See Ohr HaTorah Noach *ibid*.

and the *Sefirah* of Understanding-*Binah* (the “closed saying (*Ma’amar Satoom*),” through which the concealed worlds that are not revealed were created), is (in various matters, but primarily is) compared to the difference between the power of speech and the power of thought, as they are in man.

To further elucidate, the power of speech (*Dibur*) is separate from man, in that once the breath of speech exits a person’s mouth, it comes to have an existence of its own, to the point that the one who uttered it, no longer has any control over it, since it already came out of him and was revealed to his fellow, to the point that his fellow can make use of it, and derive vitality from it. However, such is not the case, with thought (*Machshavah*), which is concealed within him and remains there. That is, even after he already has thought the thought, it remains in his control, just as it was when he originally thought it.

The analogue for this, as it is above in *HaShem*’s יהוה’s Godliness, is that the existence brought forth through the *Sefirah* of Kingship-*Malchut*, which is the Supernal Speech, is in a manner that the creations are an aspect of “something” (*Yesh*) and sense themselves as existing independently – the “revealed worlds.” In contrast, regarding the *Sefirah* of Understanding-*Binah*, which is the aspect of thought (*Machshavah*), the existence of the concealed worlds (*Almin Steemeen*), which are not revealed is caused to be, and they are comparable to sea-creatures. That is, if sea-creatures are removed from the place from which they derive their vitality,

they immediately perish.⁵⁶³ In other words, even after their creation as creatures that are separate and distinct from the sea water, they nonetheless sense that the sea is the source of their vitality, to the extent that immediately upon being removed from the source of their vitality, their existence is nullified.

The same is true of creatures that are brought into being from the Godly light called the *Sefirah* of Understanding-*Binah*. Such creatures sense the source of their vitality and are incapable of separation from the source of their life. This (loftier) refinement (*Birur*) affected by this level, is not in a way of battle or war, (for, when the created being senses that *HaShem*'s יהו"ה Godliness is the source of its life and vitality, then there is no room for anything to stand in opposition, that there would be any need to battle against it). It rather is in a way of peace (*Shalom*-שלום).

4.

This then, explains the word, “Upon the one with greatness-*L'Marbeih*-למרבה [in dominion],” with a closed *Mem*-מ in the middle of the word. For, the ultimate purpose of the toil in serving *HaShem*-יהו"ה, blessed is He, is that the descent of the *Sefirah* of Kingship-*Malchut* should bring about much greater ascent. Namely, that even in the revealed worlds (*Almin d'Itgaliyan*), which are drawn from the open *Mem*-מ, which normally is in the middle of the word, there should be the

⁵⁶³ Talmud Bavli, Avodah Zarah 3b

matter of the closed *Mem*-ם (“Upon the one with greatness-*L’Marbeih*-למרבה-יהו”ה). In other words, the service of *HaShem*-יהו”ה, blessed is He, of refining the world, should be refinement (*Birur*) that is not in a way of battle, but should rather be the ultimate form of refinement (*Birur*), which is the nullification of independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו”ה, blessed is He, until all that remains is *HaShem*’s-יהו”ה Godliness and nothing exists aside for Him.

This then, is the meaning of the words “Upon the one with greatness in dominion-*L’Marbeih HaMisrah*-למרבה המשרה.” For, the term “dominion-*Misrah*-משרה” indicates “rulership-*Serarah*-שררה,” which is the matter of Kingship-*Malchut*. Thus, the verse indicates that, even there, there should be a revelation of the closed *Mem*-ם.

Nevertheless, even though the totality of novel existence is brought about from the aspect of Kingship-*Malchut* – “I will be King” (as stated in chapter two) – nevertheless, here the verse does not actually use a term of “kingship-*Meluchah*-מלוכה,” but instead uses a term of “rulership-*Serarah*-שררה,” which is related to the word, “minister-*Sar*-שר,” (rather than “king-*Melech*-מלך”).

The explanation is that the difference between a king-*Melech*-מלך and a minister-*Sar*-שר is that the matter of a king (the true matter of kingship) is that the nation accepts his kingship upon themselves willingly. (This is one of the superior elements of kingship, over and above the dominion of governments or dictatorships, in that kingship is specifically

accepted by the people willingly.)⁵⁶⁴ That is, they willingly nullify all their personal desires to the will and desire of the king. In the matter of the *Sefirot*, this is called the matter of the crown-*Keter* of the crown-*Keter*. That is, all the crowns (*Ketarim*) of will and desire for anything below it, are nullified relative to this crown-*Keter*.

However, since not everyone is capable of receiving the king and his radiance, as he is in and of himself, (nor is it possible to do so in every matter), the king therefore appoints ministers who are even found in distance places and over distant matters, and even there, they reveal the will of the king. Nevertheless, it is not that the people in those distant places nullify their will to the will of the minister, but rather because the minister reveals the will of the king, they therefore accept the commands of his minister.

The same applies to the chaining down of the worlds (*Hishtalshelut*). That is, the inner aspect of the worlds are souls and angels, who are capable of receiving radiance from the *Sefirah* of *HaShem*'s-יהו"ה Kingship-*Malchut* as it is, which is the matter of Kingship-*Meluchah*-מלוכה. In contrast, in the externality of the worlds, and particularly in this physical world, it is necessary for the bestowal to be through the medium of a minister-*Sar*-שר, who is called "The Minister of the World-*Saro Shel Olam* שרו של עולם."⁵⁶⁵ That is, through the medium of this minister all the desires and revelations of *HaShem*'s-יהו"ה Godliness are drawn forth.

⁵⁶⁴ See Likkutei Torah, Drushim L'Rosh HaShanah 55b-56b.

⁵⁶⁵ See Talmud Bavli, Yevamot 16b and elsewhere.

This, then, is the meaning of the words “Upon the one with greatness in dominion-*L’Marbeih HaMisrah*-לְמַרְבֵּה הַמְּשָׁרָה,” which specifically uses a term of “rulership-*Serarah*-שָׂרָרָה,” which relates to the word for “minister-*Sar*-שָׂר.” That is, the ultimate fulfillment of the Supernal Intent is that even in the aspect of the rulership of the minister (*Misrah*-מְשָׁרָה), wherein all matters are drawn forth by the manifestation of *HaShem*’s יהו"ה Godliness through the medium of the minister-*Sar*-שָׂר, who is called “The Minister of the World-*Saro Shel Olam*-שָׂרוֹ שֶׁל עוֹלָם,” even there, there should be the aspect of the closed *Mem*-ם. In other words, there should be a revelation of *HaShem*’s יהו"ה Godliness even as it is in the aspect of the closed-*Mem*, which is the “closed saying (*Ma’amar Satoom*)”, which is the *Sefirah* of Understanding-*Binah* and transcends the revealed worlds (*Almin d’Itgaliyan*).

5.

The verse continues, “and the boundless peace that will prevail.” That is, it is through the aspect of “Upon the one with greatness in dominion-*L’Marbeih HaMisrah*-לְמַרְבֵּה הַמְּשָׁרָה,” so that *HaShem*’s יהו"ה Godliness is openly drawn forth even into the externality of the worlds, that there then will be peace (*Shalom*-שְׁלוֹם). Moreover, the peace that will be brought about will be in a manner that is “boundless.”

The explanation is that the difference between peace (*Shalom*) and strife, as it is in man below, is the same difference

that exists between constricted and immature intellect (*Mochin d’Katnoot*) and expanded mature intellect (*Mochin d’Gadloot*), (to use the terminology of the teachings of Kabbalah and Chassidut). In other words,⁵⁶⁶ when a person has expanded and mature intellect (*Mochin d’Gadloot*), even if others do the opposite of his will, then even without taking his more expanded and mature intellect into consideration or the fact that this is a matter that affects him, he nonetheless is capable of having dominion over his spirit and concealing his anger. Moreover, his anger does not obstruct him from acting in a way of goodness and kindness, even toward someone who does the opposite of his will. However, when it comes to a child, who has constricted and immature intellect (*Katnoot HaMochin*), this is not the case. In the case of a child, the moment something is done that does not accord to his spirit and will, he immediately becomes angered and throws a tantrum, with much crying and screaming.

We observe a similar thing above in *HaShem*’s יהו"ה's Godliness, so to speak. For example, in relation to the construction of the Holy Temple we find the verse,⁵⁶⁷ “On the day that His heart rejoiced,” which our sages, of blessed memory, said,⁵⁶⁸ “This refers to the construction of the Holy Temple.” However, in regard to the very same time, the verse states,⁵⁶⁹ “For this city has aroused My anger and My wrath from the day that they built it, until this day,” since it was on

⁵⁶⁶ See Ohr HaTorah, Noach ibid.

⁵⁶⁷ Song of Songs 3:11

⁵⁶⁸ Talmud Bavli, Taanit 26b

⁵⁶⁹ Jeremiah 32:31

the very same day that the Holy Temple was founded, that King Solomon married the daughter of Pharaoh.⁵⁷⁰ In other words, the anger and wrath did not obstruct the joy of His heart. This is because, due to the aspect of His expanded and mature intellect (*Gadlout HaMochin*) there was room for both matters. That is, it was possible for there to be “the joy of His heart” and the bestowal of goodness and kindness for the duration that the first Holy Temple was standing, especially in the time of King Solomon, during which time “the moon was in its complete state,”⁵⁷¹ while at the very same time, there was a matter that was undesirable, to such an extent that it aroused anger and wrath. (This is why He also is called “Long-Patient,” since He indeed collected the debt later,⁵⁷² when the time came to make a reckoning over this matter.)

We similarly find that in relation to Shaul, the verse states,⁵⁷³ “It is for Shaul and for the House of Blood, for having killed the Gibeonites.” The words, “It is for Shaul” refer to the fact that he was buried in haste and was not eulogized with the proper respect.⁵⁷⁴ At the same time, “the house of blood,” refers to the fact that he killed the Gibeonites and killed the people of

⁵⁷⁰ See Midrash Vayikra Rabba 12:5; Bamidbar Rabba 10:4; Seder Olam Rabba Ch. 15; Rashi to Kings I 3:3, and to Jeremiah 32:31, and to Psalms 127:1; Also see Biurei HaZohar 1a, 32c, and elsewhere.

⁵⁷¹ See Zohar I 150a; 225b; 243a; Zohar II 85a; Zohar III 40b, 46a; Midrash Shemot Rabba 15:26

⁵⁷² Midrash Bereishit Rabba 67:4; Talmud Yerushalmi, Taanit Ch. 2 and elsewhere.

⁵⁷³ Samuel II 21:1

⁵⁷⁴ See Rashi to Samuel II 21:1 *ibid*; Yevamot 78b *ibid*.

Nob, the city of priests.⁵⁷⁵ In other words, at the very same time that he was punished for his sin, retribution was also demanded for the fact that he was slighted (in burial). All this is because of expanded and mature intellect (*Gadlout HaMochin*), in which there is no contradiction between two opposite lines and modes of conduct.

Now, the general matter of constricted and immature intellect (*Katnoot HaMochin*) is that the intellect is tied to the emotions. In other words, the intellect is not something unto itself, but rather, the primary thing that moves the intellect are the emotions (and deeds) of man, and it is for the need of the emotions that he also makes use of his intellect. However, as a result, the intellect becomes measured and limited according to the limitations of the emotions that are beneath intellect. This, then, is the matter of constricted and immature intellect (*Katnoot HaMochin*), wherein the conduct is only according to one line, either one mode of conduct or its opposite, and it is inapplicable for both modes of conduct to be at the same time, since they contradict each other.

Now, such is not the case when Understanding-*Binah* is drawn forth (the aspect indicated by the closed *Mem*-ם of the word “Upon the one with greatness-*L’Marbeih*-המשרה-ל’מרבה”). Furthermore, in the drawing forth of understanding-*Binah* itself, we are not just referring to the drawing forth of the externality of understanding-*Binah*, but rather, the inner aspect

⁵⁷⁵ See Talmud Bavli, Yevamot 78b *ibid.* (That is, he killed the people of Nob, the city of priests (Samuel I 22:6 and on), who employed the Gibeonites, and it was thus considered as if he killed them as well.)

of understanding-*Binah*, which is the inner aspect of the Ancient One-*Atik* and refers to the aspect of inner pleasure (*Ta'anug*). (For, as known,⁵⁷⁶ just as the inner aspect of the Father-*Abba* is the inner aspect of the Ancient One-*Atik*,⁵⁷⁷ so likewise, the inner aspect of understanding-*Binah* is the inner aspect of the Ancient One-*Atik*.) In other words, it is a much loftier power that affects the matter of expanded and mature intellect (*Gadloot HaMochin*). Because of this he can withstand all different matters and there is no room for dispute. This aspect is therefore referred to as, “the boundless peace.”

This is to the extent that as a result of the expanded and mature intellect (*Gadloot HaMochin*), the matter of peace (*Shalom*) will even affect predatory animals, as stated,⁵⁷⁸ “They will neither injure nor destroy in all of My sacred mountain; for the earth will be filled with the knowledge of *HaShem*-יהוה as the waters cover the ocean floor.” This is because wild animals are rooted in the dross and excess of the Supernal judgments (*Gevurot*) on the side of holiness. Thus, when there is a drawing forth from the aspect of the expanded and mature intellect (*Gadloot HaMochin*), there then is a sweetening of the judgments (*Gevurot*) as a result of the abundant kindnesses (*Chassadim*), (in that there is great bestowal of goodness and

⁵⁷⁶ See *Hemshech* “*V’Kachah*” 5637, Ch. 11 (Sefer HaMaamarim 5637 Vol. 2 p. 411); Sefer HaMaamarim 5644 p. 193; Also see the note of the Rebbe to Sefer HaMaamarim 5700 p. 50.

⁵⁷⁷ See *Pri Etz Chayim*, Shaar HaKriyat Shma, Ch. 15; *Likkutei Torah*, Nitzavim 49d; Also see the note of the Rebbe to Sefer HaMaamarim 5700 *ibid.* p. 49.

⁵⁷⁸ Isaiah 11:9

kindness), and they no longer are in state of judgements (*Gevurot*) at all.

The verse then concludes, “from now to eternity.” For, since the refinement (*Birur*) is brought about in a complete and perfect manner (so that no existence at all remains of the side that stands in opposition to holiness), with the nullification of their existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, (as explained in chapter four), therefore the peace will be “from now to eternity.” Thus, it becomes entirely inapplicable for any change to take place in this matter whatsoever, being that now, there only is one single existence (that is, the existence of *HaShem*'s-יהו"ה Godliness).

6.

Now, every matter that will take place during the times of Moshiach, requires preparation in our service of *HaShem*-יהו"ה, blessed is He, during exile. For this is what makes the receptacle to draw down and receive the light of Moshiach. What is understood from this, is that even the matter of this peace (“Upon the one with greatness in dominion and the boundless peace that will prevail”), must be brought forth in our service of *HaShem*-יהו"ה, blessed is He, during exile. This is especially so when we consider that the ultimate purpose of our service of *HaShem*-יהו"ה, blessed is He, is to bring about peace. This is as stated,⁵⁷⁹ “He redeemed my soul in peace,” which

⁵⁷⁹ Psalms 55:19

refers⁵⁸⁰ to engaging in Torah study, acts of lovingkindness, and praying with the congregation, as explained in the preceding discourse.⁵⁸¹ For, as explained there, the general totality of service of *HaShem*-יהו"ה, blessed is He, divides into three matters, (which are three pillars. Acts of lovingkindness are the right pillar, the sacrificial service, which is prayer, is the left pillar, and the study of Torah is the middle pillar), which altogether constitute the matter of peace. That is, it is through these three pillars that one "introduces peace (*Shalom*-שלום) into the upper entourage and the lower entourage."⁵⁸²

Now, the explanation is that in every single Jew there are two souls, the Godly soul (which is called the second soul), and the animalistic soul.⁵⁸³ These two souls are opposites. The Godly soul is "a part of God from on high,"⁵⁸⁴ as it states,⁵⁸⁵ "My God, the soul that You have given within me, she is pure." That is, in and of itself, the Godly soul is purely Godly and only relates to matters of *HaShem*'s-יהו"ה Godliness, meaning that its only desire, and all its intellectual powers of wisdom, understanding and knowledge (*Chochmah, Binah, Da'at* - insight, comprehension and focus) are interested only in matters of *HaShem*'s-יהו"ה Godliness. It follows automatically that the emotions born of the contemplation (*Hitbonenut*) of these

⁵⁸⁰ Talmud Bavli, Brachot 8a

⁵⁸¹ See the prior discourse of this year, 5716, entitled "*Padah b'Shalom Nafshi* – He redeemed my soul in peace," Discourse 7.

⁵⁸² Talmud Bavli, Sanhedrin 99b; Also see Likkutei Torah, end of Matot.

⁵⁸³ See Shaarei Kedushah of Rabbi Chayim Vital translated as Gates of Holiness; Tanya Ch. 1-2, and elsewhere.

⁵⁸⁴ Job 31:2; Tanya Ch. 2 and elsewhere.

⁵⁸⁵ In the liturgy of the "*Elokai Neshamah*" in the morning blessings; Also see Talmud Bavli, Brachot 60b.

matters, such as love of *HaShem*-יהו"ה and fear of *HaShem*-יהו"ה,⁵⁸⁶ are in matters of *HaShem*'s-יהו"ה Godliness only.

However, such is not the case with the animalistic soul, which is emotional, in that its primary aspect is the emotions of the heart and is the matter of sense of self (meaning awareness of oneself). That is, it is unlike the emotions of the Godly soul. For, since generally, the Godly soul perceives, understands, and grasps *HaShem*'s-יהו"ה Godliness, it therefore is sublimated and nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and therefore a sense of self does not apply to it. This is true not only of the intellect of the Godly soul, but even of the emotions of the Godly soul. In contrast, the animalistic soul is the very opposite, in that it is primarily emotional. Nevertheless, because it is the animalistic soul of man, it has the form of man,⁵⁸⁷ and thus also has intellect. However, its intellect is only intellect as it relates to emotions.

In general, this is the primary difference between the good inclination (*Yetzer Tov*) and the evil inclination (*Yetzer Hara*). The word "inclination-*Yetzer*-יצר" is of the same root as the word "form-*Tzurah*-צורה," referring to the form that is drawn into revelation following the intellectual contemplation (that is, the "therefore"). In this, there is the good inclination (*Yetzer Tov*), which is a good form (*Tzurah*) and is the emotional form of the Godly soul,⁵⁸⁸ which is sublimated and

⁵⁸⁶ Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Hilchot Teshuvah 10:6

⁵⁸⁷ See Shaarei Kedushah of Rabbi Chaim Vital translated as Gates of Holiness, Section 3.

⁵⁸⁸ See Torah Ohr, Mikeitz 38b

nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He, (just like the intellect of the Godly soul).

The opposite is the matter of the evil inclination (*Yetzer Hara*), which is the form of the emotions of the animalistic soul,⁵⁸⁹ and primarily is the matter of sense of self. Because of this, everything the *Yetzer HaRa* desires is for himself, to the extent that even his intellect is only to service his emotions. In other words, he only uses his intellect to devise ways and means to fulfill the lusts and desires that stem from the emotions of his heart, or he will use his intellect to come up with rationalizations and explanations justifying the lusts of his heart.

Beyond this, even in those intellectual matters of the animalistic soul that seem to be unrelated to emotions, such as delving into the wisdoms of the nations, which are external (and unrelated to the Torah of *HaShem*-יהו"ה), his involvement in them is only focused on the tangible “somethingness” (*Yesh*) of the world, once it already exists. In other words, he has no interest in knowing how *HaShem*-יהו"ה, blessed is He, brings something into existence from nothing, but is only interested in knowing the “something” (*Yesh*) and its properties, such as its laws, measurement and limits, as they are.

This is the very opposite of Godly and holy intellect, the primary focus of which, is contemplating how *HaShem*-יהו"ה, blessed is He, brings novel existence into being out of nothing,

⁵⁸⁹ See Torah Ohr *ibid*.

to the extent that even after having been brought into existence, in reality, it still is nothing.

Now since, in and of themselves, the two souls are diametric opposites, toil in the service of *HaShem*-יהו"ה, blessed is He, is required to make peace between "the upper entourage and the lower entourage," so that there will be peace between the Godly soul and the animalistic soul. In other words, once the soul has manifested in the body and the animalistic soul, the ultimate purpose of its toil in the service of *HaShem*-יהו"ה, blessed is He, and the way it must be done, is that the Godly soul must contemplate (*Hitbonenut*) matters of *HaShem*'s-יהו"ה Godliness. Furthermore, this must not be in a manner that only relates to the Godly soul, but these matters must also be contemplated as they relate to the animalistic soul.

Moreover, through contemplating (*Hitbonenut*) matters of Godliness as they relate to the animalistic soul, meaning as they relate to the physical, even the grasp and understanding of the Godly soul becomes elevated to an aspect of actual perception and grasp of Godliness, in the most literal sense, as stated,⁵⁹⁰ "Raise your eyes on high and see Who created these." In other words, through this, the Godly soul comes to attain an additional matter, that this matter of perceiving "Who created these" is (not merely intellectual understanding and comprehension, but is also) in a way of actual sight, (as the verse specifies "see"), meaning actual physical sight.

⁵⁹⁰ Isaiah 40:26

Now, it is through the Godly soul engaging in contemplation of Godliness as it relates to physicality, that it comes to have the ability to explain and clarify these matters to the animalistic soul, to the point that even the animalistic soul comes to have some relation to understanding *HaShem* 's-יהו"ה goodness, blessed is He. This understanding and comprehension is then also drawn to the emotions, so that even the love and fear of the animalistic soul and the evil inclination, become solely love of *HaShem*-יהו"ה and fear of *HaShem*-יהו"ה, blessed is He. This is as stated,⁵⁹¹ “You shall love *HaShem*-יהו"ה your God with all your hearts (*Levavcha*-לבבך),” in the plural, meaning,⁵⁹² “With both your inclinations.” This then, is the matter of bringing peace between “the upper entourage and the lower entourage.”

Now, through this preparation of toiling in the service of *HaShem*-יהו"ה, blessed is He, throughout exile, a person refines his own animalistic soul and his portion in the world, and through this, he brings about peace between his Godly soul and his animalistic soul. He thus brings about the matter indicated in the verse, “He redeemed my soul in peace,” in that his own particular soul,⁵⁹³ meaning the spark of Godliness which is the Godly soul within him, undergoes personal redemption.

Now, through the Jewish people, as general whole, occupying themselves in this service of *HaShem*-יהו"ה, blessed

⁵⁹¹ Deuteronomy 6:5

⁵⁹² Talmud Bavli, Brachot 54a (in the Mishnah); Sifrei and Rashi to Deuteronomy 6:5.

⁵⁹³ See Tanya, Iggeret HaKodesh, end of Epistle 4.

is He, we hasten and bring about the general redemption of the days of Moshiach. Similarly, this is generally indicated by the matter of praying with the congregation (*Tzibur*). That is, this refers to toil in the service of *HaShem*-יהו"ה, blessed is He, by bringing about refinements (*Birurim*), in that we gather and make a “congregation-*Tzibur*-ציבור” of all the sparks that fell and became manifest in physicality, in that we unify them and bring about their ascent.⁵⁹⁴ Through this, we draw down and actualize the true and complete redemption, so that even the matter indicated by the term, “dominion-*Misrah*-משרה,” which indicates the lowest matters that receive their beneficence through its manifestation in “the Minister of the World-*Saro Shel Olam*-שרו של עולם,” even there, the aspect of the closed *Mem*-ם in the middle of the word, “Upon the one with greatness in dominion-*L'Marbeh HaMisrah*-למרבה המשרה,” is drawn down.

Through this we actualize the, “boundless peace that will prevail on the throne of David and on his kingdom, to establish and sustain it through justice and righteousness, from now to eternity,” with the true and complete redemption that will not be followed by any further exile, through our righteous redeemer Moshiach, may it be speedily in our days! Amen!

⁵⁹⁴ It is noteworthy that the term “congregation-*Tzibur*-ציבור” is an acronym for the righteous-*Tzaddik*-צדיק, the intermediate-*Beinoni*-בינוני and the wicked-*Rasha*-רשע, which is inclusive of the Godly soul, the intellectual soul, and the animalistic soul.

Discourse 10

“*b’Chaf Hey b’Kislev -
On the twenty-fifth of Kislev*”

Delivered on Shabbat, Parshat Vayeishev,
Shabbat Chanukah, Shabbat Mevarchim Tevet, 5716
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,⁵⁹⁵ “From the twenty-fifth of Kislev there are eight days of Chanukah. One may not eulogize on them and one may not fast on them. When the Greeks entered the Sanctuary [of the Temple], they defiled all the oils in the Sanctuary. When the Hasmonean monarchy overcame them and emerged victorious, they searched and found a single cruse of oil that (still) had the seal of the High Priest upon it, containing oil that was sufficient for one day only. A miracle occurred and they lit from it for eight days. The next year they instituted those days and made them holidays, with the recitation of praise and prayers of thanksgiving.”

That is, the holiday of Chanukah was established because of the miracle that happened with the oil for the candelabrum of the Holy Temple, and therefore they established the lighting of the Chanukah candles.

⁵⁹⁵ Talmud Bavli, Shabbat 21b

However, there is a difference between the lights of the Holy temple and the lights of Chanukah. The lights of the candelabrum in the Holy Temple were seven in number, whereas the Chanukah lights are eight in number. Furthermore, they also differ in the times that they are to be lit. The lights of the candelabrum in the Holy Temple were specifically lit while it was still daylight,⁵⁹⁶ at the time that the incense (*Ketoret*) was offered. This is as stated,⁵⁹⁷ “Every morning, when he cleans the lamps, he shall bring it with incense. And when Aharon kindles the lamps in the afternoon, he shall bring it with incense.” In contrast, the time for kindling the Chanukah lights is specifically after dark.⁵⁹⁸

2.

Now, the Torah is eternal,⁵⁹⁹ meaning that the details regarding the lights of the candelabrum in the Holy Temple, as well as the Chanukah lights, can always be found in spiritual form in man’s service of *HaShem*-יהוה, blessed is He, as well as in man’s soul.

To understand this as it relates to serving *HaShem*-יהוה, blessed is He, it is briefly explained in Torah Ohr⁶⁰⁰ that the

⁵⁹⁶ See the discourse entitled “*Tanu Rabbanan* – The Sages taught: The Mitzvah of kindling the Chanukah lights” of the year 5714, translated in The Teachings of The Rebbe 5714, Discourse 7; Also see the discourse by the same title of the year 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 162).

⁵⁹⁷ Exodus 30:7-8; Also see Talmud Bavli, Yoma 15a

⁵⁹⁸ Talmud Bavli, Shabbat 21b *ibid*.

⁵⁹⁹ See Tanya Ch. 17 and elsewhere.

⁶⁰⁰ See Torah Ohr, discourse entitled “*b'Chaf Hei b'Kislev*” 29a and on.

seven lights of the candelabrum of the Holy Temple correspond to the seven emotive qualities (*Midot*) in a person's soul. Furthermore, just as there are seven holy emotive qualities (*Midot*), so likewise, there are seven emotive qualities (*Midot*) in the side opposite holiness, which chain down and derive vitality from the holy emotive qualities (*Midot*).

Now, in order to refine the emotive qualities (*Midot*) of the side opposite holiness, there must be a general drawing forth of intellect (*Mochin*). More specifically, there must be a drawing forth of the light of wisdom-*Chochmah*. The reason is because through drawing forth the light and illumination of wisdom-*Chochmah*, there remains no room for the existence of the opposite of holiness. On the contrary, through doing so, the emotive qualities (*Midot*) that oppose holiness are transformed into holiness.

This itself is the substance of Aharon's service of *HaShem*-יהו"ה in kindling the lights in the Holy Temple. That is, he drew forth the light of wisdom-*Chochmah* (which is the matter of the oil-*Shemen*) into the emotions (*Midot*). Through this, he caused there to be no room for the existence of a side opposing holiness and also brought about a transformation of the emotions (*Midot*) of the opposite of holiness, thus transforming them into holiness.

Now, Aharon performed his service in the Holy Temple, but nonetheless, through his service of *HaShem*-יהו"ה, blessed is He, he caused the light of wisdom-*Chochmah* to spread throughout the world in general, in the seven emotive qualities (*Midot*) by which the world is ordered and conducted.

Similarly, through his service, he affected a drawing forth of the light of wisdom-*Chochmah* in the souls of the Jewish people. This is because the souls of Israel are called,⁶⁰¹ “the seventy souls that emerged from the loins of Yaakov,” corresponding to the seven lights of the candelabrum and the seven emotive qualities (*Midot*), since each one includes all ten *Sefirot* for a total of seventy. He thus affected a drawing forth of wisdom-*Chochmah* in them. This itself is indicated by the name *Yaakov-*עקב, which divides into “*Yod* in the heel-*Yod Eikev* עקב-י,”⁶⁰² indicating the drawing forth of wisdom-*Chochmah* (*Yod-*) even in the aspect of the “heel-*Eikev* עקב-י.

Nevertheless, the refinement affected through drawing forth the intellect (*Mochin*), was only affected in the emotions (*Midot*). That is, the emotions (*Midot*) alone are refined through the intellect (*Mochin*). The reason is because the intellect (*Mochin*) and the emotions (*Midot*) are in juxtaposition and relationship to each other, in that they receive directly from one another. This is like the juxtaposition of relationship between the vegetative (*Tzome'ach*) and animals (*Chay*), for which reason they emerged together at once.⁶⁰³

However, in regard the aspect of the letters (*Otiyot*) of the garments of thought, speech, and action (*Machshavah*, *Dibur*, *Ma'aseh*) – which are in the category of inanimate (*Domem*) – it is not possible for them to be refined through the light of the intellect (*Mochin*), being that they have no relation

⁶⁰¹ Exodus 1:5

⁶⁰² Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on Yaakov; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut) Ch. 2.

⁶⁰³ See Torah Ohr, Bereishit 4b.

to intellect (*Mochin*). Furthermore, from the angle of their root, they actually are much higher than intellect, since they are drawn from the pre-intellect (*Kadmoot HaSechel*).⁶⁰⁴ Because of this, the elevation of these garments, was accomplished through the service of *HaShem*-יהו"ה, blessed is He, of the incense (*Ketoret*). This is because the eleven spices of the incense (*Ketoret*) were composed of substances that have no flavor, are inedible, and are in the category of the inanimate (*Domem*). Thus, through them, refinement and ascent was affected in the aspect of the letters (*Otiyot*).

3.

Now, this may better be understood by what was explained previously,⁶⁰⁵ that the general intent in the service of *HaShem*-יהו"ה, blessed is He, is to affect a drawing forth of intellect (*Mochin*) into the emotions (*Midot*).⁶⁰⁶ This is because⁶⁰⁷ in the emotional qualities (*Midot*), there are emotions of the side of holiness and emotions of the opposite of

⁶⁰⁴ See Tanya, Iggeret HaKodesh, Epistle 5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38 and on.

⁶⁰⁵ In the discourse entitled "*Padah b'Shalom Nafshi* – He redeemed my soul in peace" of this year 5716, Discourse 7.

⁶⁰⁶ See Sefer HaMaamarim 5678 p. 92; 5707 p. 201.

⁶⁰⁷ See the discourse entitled "*Shemen u'Ketoret*" 5677 (Sefer HaMaamarim 5677 p. 112 and on); Also see the notes to the discourse entitled "*b'Chaf Hei b'Kislev*" in Torah Ohr *ibid.* (Ohr HaTorah, Chanukah p. 278b and on); Sefer HaMaamarim 5635 Vol. 1 p. 19 and on.

holiness.⁶⁰⁸ This is as stated in Sefer Yetzirah,⁶⁰⁹ that the emotions (*Midot*) are called, “the seven doubles (*Sheva Kefulot*),” corresponding to the seven doubled letters בג"ד כפר"ת which are pronounced either hard or soft.⁶¹⁰

It is from this very matter that soft constitutions and hard constitutions stem, for the constitutions of soft or hard are the constitutions of the world of Repair-*Tikkun* and the world of Chaos-*Tohu*, respectively. This is like the teaching,⁶¹¹ “A person should always be as soft as a reed,” (referring to the emotive qualities of the world of Repair-*Tikkun*). The teaching then continues, “he should not be hard like a cedar,” (referring to the emotive qualities of the world of Chaos-*Tohu*, which are strong and forceful emotive qualities).⁶¹²

This then, is why the emotions (*Midot*) are doubled. That is, they exist in holiness, but because of the shattering of the vessels of the world of Chaos-*Tohu*, they also are found in the side opposite holiness.

Now, this does not contradict the explanation elsewhere, that the matter of the doubled letters (*Kefulot*) corresponds to the two lines of kindness-*Chessed* and judgment-*Gevurah*, both of which are within holiness. This is because, in their root, they are the matter of the world of Chaos-*Tohu* and the world of

⁶⁰⁸ See Sefer HaMaamarim 5668 p. 74 and on.

⁶⁰⁹ Sefer Yetzirah 4:1 and on; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), section on the seven letters בג"ד כפר"ת.

⁶¹⁰ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1) *ibid*.

⁶¹¹ Talmud Bavli, Taanit 20a and on.

⁶¹² See Likkutei Torah, Emor 37d and on; Torat Chayim, Bereishit 13b and on, and elsewhere.

Repair-*Tikkun*. For, as a result of the hard constitution of the judgments (*Gevurot*), this caused a shattering of the vessels (*Shevirat HaKeilim*), the effect of which is that the emotive qualities (*Midot*) of the opposite of holiness came into being.

Now, this very matter itself only applies specifically to the emotions (*Midot*). This is because, the foundation of the emotions is specifically one's sense of self. For example, in the matter of love, a person loves what he feels is good for him. Similarly, the matter of fear is that he fears what will cause him damage. Moreover, not only is one's sense of self the foundation of his emotions, but even once his emotions come out, they are felt in him. Thus, since their foundation and substance is one's sense of self, therefore even when they are in a state of holiness, they can possibly chain down until emotions (*Midot*) that are the opposite of holiness come about.

In contrast, the intellectual faculties (*Mochin*) are in a state of nullification and sublimation (*Bittul*). This is because the intellectual faculties (*Mochin*) involve inner grasp and comprehension. (That is, the matter becomes settled in his mind in an inner manner, without protruding outward.) Moreover, comprehension itself is the grasp of something higher than himself, which brings about a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Thus, regarding the light and illumination of the intellect (*Mochin*) in general, and more particularly, when the light of wisdom (*Chochmah*) illuminates, the derivation of any vitality to the extraneous forces that stand in opposition to holiness, becomes completely

inapplicable. This is as stated,⁶¹³ “They die, but not in wisdom.” This is because,⁶¹⁴ “a person who falls from his level is called dead.” However, in the aspect of wisdom-*Chochmah*, the matter of a “fall” or “death,” is entirely inapplicable.⁶¹⁵ On the contrary, the drawing forth of the light and illumination of wisdom-*Chochmah* causes the refinement (*Birur*) of the emotive qualities (*Midot*).

Now, more particularly, there are two matters here, as stated,⁶¹⁶ “According to a man’s wisdom will he be praised.” The word for “be praised” is written “*Yehulal*-יהלל” which can also be read, “will praise-*Yehalel*-יהלל,”⁶¹⁷ meaning that this term indicates his conduct (*Hanhagah*). That is, it indicates that the conduct of his emotions (*Midot*) will accord to his intellect (*Sechel*). This refers to the externality of his emotional qualities (*Chitzoniyut HaMidot*), in that they are aroused and undergo change due to the influence of the externality of the intellect (*Chitzoniyut HaSechel*). However, the word is read, “be praised-*Yehulal*-יהולל” (with a *Vav*-ו), which refers to the inner aspect of the emotional qualities (*Pnimiyyut HaMidot*), in that they too are caused to be sublimated and nullified (*Bittul*) to *HaShem*-יהוה, blessed is He, through the inner aspect of the intellect (*Pnimiyyut HaMochin*) being drawn into them.

⁶¹³ Job 4:21; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

⁶¹⁴ See Zohar III 135b, cited in Etz Chayim, Shaar 9 (Shaar Shvirat HaKeilim) Ch. 2.

⁶¹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid*.

⁶¹⁶ Proverbs 12:8

⁶¹⁷ see Tanya Iggeret HaKodesh, Epistle 24.

In summation, in the emotional qualities (*Midot*), as they are, in and of themselves, it generally is possible for the extraneous forces of the opposite of holiness to derive vitality from them, as stated,⁶¹⁸ “A fool does not desire understanding, but only to expose the emotions of his heart.”⁶¹⁹ However, through drawing an illumination of the light of wisdom-*Chochmah*, the emotions (*Midot*) become refined (*Birur*).

4.

Now, this explains the matter of washing and uplifting the hands (*Netilat Yadayim*) before a meal,⁶²⁰ whereupon water is poured upon the hands. For, the hands (*Yadayim*) represent the emotions (*Midot*) and there are nails (*Tzipornayim*) that grow at the extremity of the hands. Now, there are two levels in the nails (*Tzipornayim*) themselves. There is the part of the nail that is attached to the flesh, which is protected and thus is still considered to be within holiness (*Kedushah*) and there is the part of the nail that protrudes from the flesh. It is from this aspect of the nails that the extraneous forces of the opposite of holiness derive sustenance (*Yenikah*). About this Zohar states,⁶²¹ “The external forces are connected to the nails,” and

⁶¹⁸ Proverbs 18:2

⁶¹⁹ See Likkutei Torah Bamidbar 90a; Also see Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration, Section 8.

⁶²⁰ This was mentioned in the earlier discourse of this year, 5716, entitled “*Padah b'Shalom Nafshi* – He redeemed my soul in peace,” discourse 7 (Ch. 5).

⁶²¹ Zohar II 208b; Etz Chayim, Shaar 49 (Shaar Kelipat Nogah), Ch. 4; Shaar 31 (Shaar Partzufei Zu”N), Ch. 2

this is why Mikdash Melech⁶²² states that it is forbidden to grow long nails, since the extraneous forces of the opposite of holiness derive vitality from them. In other words, in regard to the emotions (*Midot*), at their end, the extraneous forces of the opposite of holiness can derive vitality (*Yenikah*).

The solution is to wash the hands with water, thus uplifting them (*Netilat Yadayim*). This is because water is colorless and indicates simplicity without form, and if it appears to have color, it is only because of the vessel that contains it. For example, if water is in a white vessel, it will appear to be white, (if it is in a black vessel it will appear to be black) and same applies to all the colors. However, in and of itself, water is simple (*Peshitut*) and formless (and can therefore be contained in vessels of various forms and colors and take on their color and form).

Spiritually speaking, since wisdom-*Chochmah* is in a state of simplicity (*Peshitut*), this refers to the aspect of the light of wisdom-*Chochmah*. This is why wisdom-*Chochmah* can be tilted, either toward judgment and guilt or toward kindness and merit, as we find about the flood (*Mabul*) in the days of Noach, that the very same reason initially given as justification for bringing the flood (as it states,⁶²³ “All the impulses of the thoughts of [man’s] heart are only evil all day long,”) was later given for never again destroying mankind with a flood, as it states,⁶²⁴ “I will not continue to curse the ground because of

⁶²² See Mikdash Melech to Zohar II 208b *ibid*.

⁶²³ Genesis 6:5

⁶²⁴ Genesis 8:21

man; because the impulse of man's heart is evil from his youth."⁶²⁵ This is because wisdom-*Chochmah* is in a state of simplicity (*Peshitut*) and therefore, its reasoning can manifest in opposite ways.

Now, as it is even higher, in regard to the various names in Torah that refer to *HaShem*-יהו"ה, blessed is He, water (which is formless and colorless, indicating absolute simplicity) refers to His Name *HaShem*-יהו"ה, blessed is He.⁶²⁶ This is because all His other names are merely His titles, and are only adjectives that describe His actions in relation to the world. This being the case, they each have a certain form. However, His Essential Name *HaShem*-יהו"ה is utterly simple (*Peshitut*) and beyond description.⁶²⁷ Thus, His Name *HaShem*-יהו"ה existed even before the restraint of the *Tzimtzum*,⁶²⁸ as in the teaching,⁶²⁹ "Before the creation of the world there was Him and His Name alone." All the Kabbalists agree with one consensus, that this refers to His Name *HaShem*-יהו"ה, blessed is He and blessed is His Name,⁶³⁰ and that this is the proper and essential name of the Singular Preexistent Intrinsic Essential Being, *HaShem*-

⁶²⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

⁶²⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁶²⁷ See the discourse entitled "*Shiviti* – I have set *HaShem*-יהו"ה before me always," of the year 5720.

⁶²⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) *ibid.*; Also see Shnei Luchot HaBrit 5a; Ohr HaTorah Yitro p. 836-839; Sefer HaMaamarim 5656 p. 381 and on; *Hemshech* 5666 p. 431; Sefer HaMaamarim 5677 p. 72 and on; Sefer HaMaamarim 5696 p. 73 and on, and elsewhere.

⁶²⁹ Pirke d'Rabbi Eliezer, Ch. 3

⁶³⁰ As is written (Exodus 15:3), "*HaShem*-יהו"ה is His Name," and similarly, (Isaiah 42:8), "I am *HaShem*-יהו"ה, that is My Name."

יהוה Himself, blessed is He, unrelated to His actions. It thus utterly transcends any other names by which He is called, which are merely titles and adjectives that describe His actions relative to the worlds, and thus are limited.⁶³¹

To further clarify, even in regard to the seven unerasable names,⁶³² all of which are holy (*Kedushah*), it is a well-known teaching in the name of the Baal Shem Tov⁶³³ that all these names are an aspect of vessels (*Keilim*). Thus, since they are vessels (*Keilim*) (which by definition is in a state of limitation), it is applicable for the opposite of holiness to derive some sustenance (*Yenikah*) from them.⁶³⁴ In other words, even though they themselves are holy (*Kedushah*), as it states about the world of Emanation (*Atzilut*),⁶³⁵ “Evil shall not dwell with You,” nevertheless, all this is specifically in the world of Emanation (*Atzilut*). However, as they are drawn down, it is applicable for the external forces of the opposite of holiness to derive vitality (*Yenikah*) from them.

⁶³¹ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, and *The Gate of His Title (Shaar HaKinuy)*.

⁶³² See *Mishneh Torah Hilchot Yesodei HaTorah*, Ch. 6; *Shulchan Aruch, Yoreh De'ah* 276:9, and elsewhere.

⁶³³ See *Likkutei Torah Behar* 43b; *Ohr HaTorah, Shemot* p. 106; *Yitro* p. 849 and on; *Keter Shem Tov, Hosafot*, Section 34. (In other words, as manifest in defining letters-*Otiyot* which are called vessels-*Keilim*.)

⁶³⁴ For example, *HaShem's* יהוה primary title “God-*Elohi*” מאלהים is in the plural form and is a shared term, in that even in *Torah* itself, this title is used in reference to angels, judges and magistrates, and even to false gods. In contrast, *HaShem's* יהוה proper and essential name refers only to the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהוה Himself, blessed is He. (See at length in *Ginat Egoz*, translated as *HaShem Is One*, *ibid.*)

⁶³⁵ *Psalms* 5:5; See *Likkutei Torah, Bamidbar* 3c; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 54 and the citations there.

Similarly, even according to the explanation elsewhere,⁶³⁶ that these seven names are rooted in the letters of the Impression-*Reshimu*, nevertheless, as known,⁶³⁷ the letters of the Impression-*Reshimu* that precede the restraint of *Tzimtzum* do not exist as actual letters (*Otiyot*) at all. Rather, actual letters only exist specifically after the restraint of the *Tzimtzum*.

However, the Name *HaShem*-יהו"ה exists even before the restraint of the *Tzimtzum*. In fact, the very opposite is true. That is, the essential matter of the Name *HaShem*-יהו"ה, blessed is He, is specifically **before** the restraint of *Tzimtzum* and transcends it.⁶³⁸

This itself explains the verse,⁶³⁹ “I *HaShem*-יהו"ה have not changed.” At first glance, this verse is not understood, being that all the worlds in the entire chaining down of the worlds (*Seder HaHishtalshelut*) were brought into existence out of nothing. This is especially so, considering the matter of the restraint of the *Tzimtzum*, which at first glance, seems to be a very great change. How then, does He state, “I *HaShem*-יהו"ה have not changed”?

The explanation is that the essential matter of the Name *HaShem*-יהו"ה, blessed is He, is in fact before to the restraint of *Tzimtzum* and utterly transcends it, whereas everything drawn forth after the restraint of *Tzimtzum* is but a mere glimmer of

⁶³⁶ See Ohr HaTorah, Shemot *ibid*.

⁶³⁷ See *Hemshech* 5672 Vol. 1, p. 20, 29, 115 and elsewhere.

⁶³⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* *ibid*.

⁶³⁹ Malachi 3:6

HaShem's יהו"ה Godliness, and is therefore called the **lower** Name *HaShem*-יהו"ה. Therefore, even the chaining down of the worlds (*Hishtalshelut*) in its entirety and even the restraint of the *Tzimtzum*, cause utterly no change in His Essential Name *HaShem*-יהו"ה, blessed He. For, all of that is solely from the perspective of the restraint of *Tzimtzum*. In contrast, the essential aspect of the Name *HaShem*-יהו"ה, blessed is He, precedes the *Tzimtzum*, and is the essential simplicity (*Peshitut*) of the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He.

Therefore, there can be the matter of the interweaving (*Shiluv*) of His Name *HaShem*-יהו"ה with His titles. For example, there is the interweaving (*Shiluv*) of His Name *HaShem*-יהו"ה with His title "God-*Elohi*"מ-אלהים," (יאהלוההים) or the interweaving (*Shiluv*) of His Name *HaShem*-יהו"ה with His title "Lord-*Adona*"י-אדני," (יאהדונהי).⁶⁴⁰ The same applies to all His other titles. That is, since He is utterly simple, so is His Name *HaShem*-יהו"ה utterly simple (*Peshitut*).⁶⁴¹ He therefore can manifest in all of them. This is like what was explained about the light of wisdom-*Chochmah*. Namely, that since wisdom-*Chochmah* is in a state of simplicity (*Peshitut*) it therefore can manifest in various matters. The same is true of the Name *HaShem*-יהו"ה, blessed is He, and thus, this is the

⁶⁴⁰ See the prior discourse of this year, 5716, entitled "*Bereishit Bara* – In the beginning God created the heavens and the earth," Discourse 5.

⁶⁴¹ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

meaning of the verse,⁶⁴² “יהו"ה-*HaShem* is in wisdom-*b'Chochmah*.”

This then, explains the matter of washing the hands and thereby uplifting them (*Netilat Yadayim*), in that we pour water on our hands. In other words, the matter of water is like that of light in a state of simplicity (*Peshitut*), this being the light of the Name *HaShem*-יהו"ה, blessed is He. Lower than this, it corresponds to the light of wisdom-*Chochmah*, which is the light and illumination that must be drawn into the emotions (*Midot*). Then, because of the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stemming from the light of wisdom-*Chochmah*, this causes the nullification and sublimation (*Bittul*) of the emotions (*Midot*) to *HaShem*-יהו"ה, blessed is He, as well.

Now, the reason that the washing and thus uplifting of the hands (*Netilat Yadayim*) must specifically be done before a meal, is because all of person's bodily needs are generally included in the matter of eating, which can take place in two possible ways. (The same applies to the utilization of all physicality as necessary needs of man) The first way is that he eats for the sake of Heaven, as in the teaching,⁶⁴³ “Wine and good scents make me wise,” and similarly,⁶⁴⁴ “Until I ate ox meat my mind was not sharp.” Through consuming food for the sake of Heaven, a person elevates the food to *HaShem's*-

⁶⁴² Proverbs 3:19 – The literal translation of the verse is “יהו"ה-*HaShem* founded the earth with wisdom” but it can also be read as, “*HaShem* is in wisdom-*HaShem b'Chochmah*.”

⁶⁴³ Talmud Bavli, Yoma 76b

⁶⁴⁴ Talmud Bavli, Bava Kamma 72a; Eruvin 64a

יהו"ה Godliness.⁶⁴⁵ This is especially so when he uses the energy of the food directly in service of *HaShem*-יהו"ה, blessed is He, in which case, he most certainly elevates it. However, if he does not use the physical for the sake of Heaven, not only does he not elevate the food, but the opposite happens. That is, the food brings him down.

Thus, a very great battle rages within a person, regarding how and why he eats his food. That is, does he eat for the sake of Heaven or not? About this the Zohar states,⁶⁴⁶ "One who wishes to eat bread must do so by the blade of a sword." This is also why the word "bread-*Lechem*-לחם" is of the same root as the word "war-*Milchamah*-מלחמה," as in the verse,⁶⁴⁷ "Then war-*Lachem*-לחם came to its gates."

This then, is why the hands are washed and thus uplifted (*Netilat Yadayim*) before a meal. That is, for one's meal to be as it should be, there first must be a refinement (*Birur*) of the emotions (*Midot*). (This is because the emotions (*Midot*) can either be on the side of holiness or the opposite of holiness). Thus, through drawing the light and illumination of wisdom-*Chochmah* into the emotions (*Midot*), the emotions (*Midot*) become refined, and it automatically follows that his meal will be as it should be.

⁶⁴⁵ See the prior discourse of this year, 5716, entitled "*V'Yaakov Nasa Sukkot* – Yaakov journeyed to Sukkot," Discourse 8.

⁶⁴⁶ Zohar III 188b; Sefer HaMaamarim 5659 p. 160 and on; 5704 p. 103.

⁶⁴⁷ Judges 5:8

5.

Now, all the above is about the matter of the emotions (*Midot*), for which the drawing forth of intellect (*Mochin*) is beneficial, as explained before. However, in regard to the letters (*Otiyot*) of the garments of thought, speech, and action (*Machshavah, Dibur, Maaseh*), the drawing forth of the light and illumination of the intellect does not help. For, even when the aspect of wisdom-*Chochmah* is drawn forth, so that the emotions (*Midot*) become refined (*Birur*), it can nevertheless be that the letters (*Otiyot*) remain in place. That is, he still will continue to have disturbing thoughts that are foreign (*Machshavot Zarot*) to Godliness and holiness. This includes extraneous idle speech and chatter, which will follow automatically. For example, as known, there are many people who complain about this in regard to their service of *HaShem*-יהו"ה, blessed is He. That is, even after having repaired their emotions (*Midot*), nevertheless, they still have disturbing thoughts (*Machshavot Zarot*) that are foreign to Godliness and holiness.

This is because his previous thoughts remain imprinted in him, as our sages, of blessed memory, stated,⁶⁴⁸ “It shrouds him and goes before him to the day of judgment.” This is especially so if his thoughts were of forbidden matters. Thus, even though he already has repaired his emotional characteristics and qualities (*Midot*), nevertheless, the actual

⁶⁴⁸ Talmud Bavli, Sotah 3b

body of the letters remain imprinted in him, and this is why such thoughts fall into his mind. In such a case, the drawing forth of the light and illumination of the intellect (*Mochin*) is of no assistance to him.

Rather, to remove these letters (*Otiyot*), requires service of *HaShem*-יהו"ה, blessed is He, that is higher than intellect (*Mochin*). About this the verse states,⁶⁴⁹ “O’ wall of the daughter of Zion, shed tears like a river, day and night.”⁶⁵⁰ The “wall” refers to the matter of the letters (*Otiyot*), as in the teaching,⁶⁵¹ “Two stones build two houses etc.”⁶⁵² Thus, tears are required in order to remove the “wall” of the opposite of holiness. These tears specifically stem from the constriction and overpowering of the intellect (*Mochin*). In other words, the removal of these letters (*Otiyot*) is accomplished through a much higher light and illumination (*Ohr*) that the intellect (*Mochin*) is incapable of withstanding. This is the service of the desire of the heart (*Re’uta d’Leeba*) which transcends reason and intellect.

⁶⁴⁹ Lamentations 2:18

⁶⁵⁰ See the prior discourse of this year, 5716, entitled “*Padah b’Shalom Nafshi* - He redeemed my soul in peace,” Discourse 7.

⁶⁵¹ Sefer Yetzirah 4:12 (or 4:16 in some versions) – The “stones” refers to the letters (*Otiyot*). Two letters can form two composites, three can form six etc.

⁶⁵² In Sefer Yetzirah 1:11 (1:12 in the long version) it also states about the letters, “He stood them up like a kind of wall-הציבן כמין חומה-.” However, another version states, “He hewed them like a kind of wall-הצבן כמין חומה-.”

6.

With the above in mind, we can understand the service of *HaShem*-יהו"ה, blessed is He, that was performed by Aharon, the High Priest. That is, his service of *HaShem*-יהו"ה, blessed is He, was in two matters; the kindling of the lights (*Neirot*) and the burning of the incense (*Ketoret*). The matter of the lights (*Neirot*) was to affect the refinement of the emotions (*Midot*) through drawing forth the oil, which refers to the light and illumination of wisdom (*Chochmah*), into the seven lights of the candelabrum, which are the aspect of the emotions (*Midot*). Through doing so, he affected a refinement of the emotions (*Midot*) and transformed them into holiness, as explained above.

However, the matter of burning the incense (*Ketoret*) was to remove the evil letters (*Otiyot*). This was accomplished through the eleven spices of the incense (*Ketoret*), which consisted of substances that have no flavor and are in the category of the inanimate (*Domem*), as explained before. This is also why there were specifically eleven spices in the incense (*Ketoret*). This is because the number of holiness is ten,⁶⁵³ as in the teaching,⁶⁵⁴ “Ten and not nine, ten and not eleven.” This is because, on the side of holiness, the Godly vitality is unified with the *Sefirot* and not counted separately, whereas on the side opposite holiness, the vitality is not unified with their *Sefirot*

⁶⁵³ See also Leviticus 27:32

⁶⁵⁴ Sefer Yetzirah 1:4

and remains encompassing and transcendent. It therefore is counted separately and totals eleven.⁶⁵⁵

Thus, to affect the side that is the opposite of holiness, which has no relation to holiness, it does not help to draw the light and illumination of the intellect (*Mochin*) within them. Therefore, there must be the service of *HaShem*-יהוה, blessed is He, of burning the eleven spices of the incense (*Ketoret*), through which the vitality is consumed and removed from them, meaning, their essential vitality. About this our sages, of blessed memory, stated,⁶⁵⁶ “When Moshe ascended to the heights, each of the angels gifted him with something, as written,⁶⁵⁷ ‘You ascended on high, you have taken captives, you took gifts of man and even of rebels etc.’ That is, even the angel of death gave him something, as written,⁶⁵⁸ ‘He gave the incense (*Ketoret*) and provided atonement for the people etc.’”

The explanation⁶⁵⁹ is that⁶⁶⁰ because of creation, the external husks of the *Kelipot* were also brought into novel existence and given life and vitality. This is so that there should be the matter of free choice (*Bechirah*), as written,⁶⁶¹ “And you shall choose life,” and so that there should not be the matter of

⁶⁵⁵ See Etz Chayim, Shaar 11 (Shaar HaMelachim) Ch. 10; Pri Etz Chayim, Shaar HaKadeishim, Ch. 4; Torah Ohr, Toldot 20b and on, and with the glosses in Ohr HaTorah there 152a and on.

⁶⁵⁶ Talmud Bavli, Shabbat 89a

⁶⁵⁷ Psalms 68:19

⁶⁵⁸ Numbers 17:12

⁶⁵⁹ See Ohr HaTorah, Naso p. 1,472 and on (in the edition printed in 5755, see p. 123 and on); Sefer HaMaamarim 5677 p. 86 and on.

⁶⁶⁰ See Ramaz to Zohar II 40b

⁶⁶¹ Deuteronomy 30:20

the “bread of shame.”⁶⁶² Thus, since they receive vitality as a result of the creation itself, their vitality cannot be taken from them, except if they themselves give it as a gift. This then, explains the above-mentioned matter, that the angel of death himself gave the incense (*Ketoret*) as a gift, in order to stop the plague.

From all the above, it is understood that through burning the incense (*Ketoret*), the essential life force and vitality is removed from the opposite side of evil, and that this is the matter of removing the body of the letters (*Otiyot*), through the service of *HaShem*-יהו"ה, blessed is He, indicated in the verse,⁶⁶³ “Shed tears like a river.” This refers to serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), in a manner that transcends reason and intellect, as explained above.

Thus, it was through Aharon's service of *HaShem*-יהו"ה, blessed is He, in the two above-mentioned matters, namely, kindling the lights (*Neirot*) of the candelabrum in order to refine the emotions (*Midot*) and burning the incense (*Ketoret*) in order to remove the extraneous letters (*Otiyot*), that he thereby affected these two matters in the world at large.

Now, these two matters are also of assistance in one's personal service of *HaShem*-יהו"ה, blessed is He, in that he too has these two forms of serving *HaShem*-יהו"ה, blessed is He. That is, these two aspects are indicated in the verse,⁶⁶⁴ “You

⁶⁶² Maggid Meisharim, Ohr L'Yom Shabbat 14 Tevet; Also see Talmud Yerushalmi Orla 1:3, cited in Likkutei Torah, Tzav 7d.

⁶⁶³ Lamentations 2:18

⁶⁶⁴ Deuteronomy 6:5

shall love *HaShem*-יהו"ה your God, with all your heart and with all your soul and with all your being.” The words, “with all your heart and with all your soul” refer to all the powers of the soul, and correspond to the service of kindling the lights (*Neirot*). The words “with all your being,” refer the limitless manner of serving *HaShem*-יהו"ה, blessed is He, and is the matter of serving *HaShem*-יהו"ה, blessed is He, through burning the incense (*Ketoret*).

More particularly, the service of *HaShem*-יהו"ה, blessed is He, of the incense (*Ketoret*) can also be found in the service of prayer, as well as in the actual performance of *HaShem*'s-יהו"ה *mitzvot*-commandments. This is because each form of serving *HaShem*-יהו"ה, blessed is He, includes all the various aspects of serving *HaShem*-יהו"ה, blessed is He.

To further explain, even though the service of *HaShem*-יהו"ה, blessed is He, through prayer, primarily corresponds to the matter of kindling the lights (*Neirot*) of the candelabrum, which is the refinement (*Birur*) of the emotions (*Midot*), being that the prayers were established corresponding to the daily *Tamid* offerings,⁶⁶⁵ and as known, the sacrificial offerings are the service of refining the emotional characteristics (*Midot*), nevertheless, the matter of incense (*Ketoret*) can also be found in the prayers.⁶⁶⁶ This is as stated,⁶⁶⁷ “May my prayer stand as incense (*Ketoret*) before You.” This refers to the afternoon *Minchah* prayer, for which reason it is permissible [to offer the

⁶⁶⁵ Talmud Bavli, Brachot 26a-b

⁶⁶⁶ See Sefer HaMaamarim 5635 Vol. 1 p. 8 and on; 5677 p. 86 and on.

⁶⁶⁷ Psalms 141:2

incense] even after the *Minchah* prayer (until evening), as our sages, of blessed memory, taught,⁶⁶⁸ “One who acts according to this Sage acted legitimately, and one who acts according to that Sage acted legitimately.”

The explanation is that the afternoon *Minchah* prayer is done by force, meaning that a person must force himself to do it. On the other hand, the morning *Shacharit* prayer, does not require as much force, since it takes place before a person starts engaging in his business affairs and matters of livelihood. The same is true of the evening *Aravit* prayer, which takes place after a person has concluded his business affairs and is already within his four cubits. In contrast, the afternoon *Minchah* prayer takes place in the middle of the work day, while he still is engaged in the middle of his business affairs and work related responsibilities. Nevertheless, he forces himself to stop everything and pray to *HaShem*-יהו"ה, blessed is He.⁶⁶⁹ It is specifically through forcing himself to pray the afternoon *Minchah* prayer that he removes the essential vitality of the external husks of *Kelipah*, similar to the burning the incense (*Ketoret*).

The same is true in fulfilling *HaShem's*-יהו"ה *mitzvot*-commandments in general. That is, the fulfillment of every *mitzvah* involves a certain element of force in it. This is why all the *mitzvot* are generally called, “charity-*Tzedakah*,”⁶⁷⁰

⁶⁶⁸ Talmud Bavli, Brachot 27a – In regard to the time for the *Minchah* prayer.

⁶⁶⁹ Seder HaYom (Seder Tefilat *Minchah*) cited in Sefer HaMaamarim 5635 *ibid.* and 5677 *ibid.*

⁶⁷⁰ See Torah Ohr, Mikeitz 38c, 42c; Likkutei Torah, Shir HaShirim 44c, and elsewhere.

because the matter of giving charity (*Tzedakah*) involves force,⁶⁷¹ in that a person must force himself to give funds that could have been used to procure his own necessities. This is especially true if there was much labor and toil in earning these funds. Nevertheless, he gives of them to charity.⁶⁷² Thus, since all the *mitzvot* involve a level of force, they all have a similarity to the burning of the incense (*Ketoret*).

7.

With the above in mind, we can understand the matter of the Chanukah lights. Since the Greeks entered the Sanctuary and made all the oils impure, it currently is impossible to serve *HaShem*-יהו"ה, blessed is He, with the service of the intellect (*Avodat HaMochin*). This is because all the oils have become impure, and as explained before, oil refers to the matter of wisdom-*Chochmah*. They therefore established the kindling of the Chanukah lights, which is similar to the burning of the incense (*Ketoret*), the substance of which is to remove the external husks of the *Kelipot*. This is why the *mitzvah* is specifically to kindle them after dark, since their purpose is specifically to illuminate the darkness (and therefore they specifically are positioned on the outside).

However, the matter of illuminating the darkness is accomplished through an even higher form of serving *HaShem*-יהו"ה, blessed is He, as explained before about the matter of

⁶⁷¹ See Beit Yosef to Tur, Yore De'ah 248 (section entitled "*Kol Adam*").

⁶⁷² See Tanya, Ch. 37 (48b).

burning of the incense (*Ketoret*), that it is higher than kindling the lights of the candelabrum, which refers to the matter of drawing forth the illuminations of the intellect (*Mochin*).

This is why the Chanukah lights are eight in number. The lights in the Holy Temple were seven in number, corresponding to the refinement (*Birur*) of the seven emotive qualities (*Midot*), through drawing forth the illuminations of the intellect (*Mochin*), which is the matter of the Name *HaShem*-יהו"ה, blessed is He, (as explained in chapter four). However, the Chanukah lights are higher than this, and about them the verse states,⁶⁷³ “For You are my lamp *HaShem*-יהו"ה and *HaShem*-יהו"ה illuminates my darkness.” That is, to illuminate the darkness, there must be a drawing down and illumination of *HaShem*-יהו"ה, as indicated by the prefix letter *Vav*-ו (“**and** *HaShem*-יהו"ה”). This is the matter of the eight lights of *Chanukah*, which are eight times the Name *HaShem*-יהו"ה.⁶⁷⁴ For, the number eight indicates the aspect of the outer transcendent encompassing light of *HaShem*-יהו"ה, blessed is He, (as stated by Rashba),⁶⁷⁵ which is even loftier than the aspect indicated by the verse, “I *HaShem*-יהו"ה have not changed.”

⁶⁷³ Samuel II 22:29; Psalms 18:29

⁶⁷⁴ See Ohr HaTorah Chanukah 326b

⁶⁷⁵ Sha'alot uTeshuvot HaRashba Vol. 1, Sec. 9 (Shomer HaHekef)

Discourse 11

*“V’Eileh Shemot Bnei Yisroel -
And these are the names of the Children of Israel”*

Delivered on Shabbat, Parshat Shemot,
Shabbat Mevarchim Shvat, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁷⁶ “And these are the names of the children of Israel who came to Egypt with Yaakov, each man came with his household.” On this verse, the Alter Rebbe, whose soul is in Eden, asked,⁶⁷⁷ “In the Torah portion of Vayigash, the Torah already stated,⁶⁷⁸ “And these are the names of the children of Israel who came to Egypt; Yaakov and his sons etc.” This being so, why did Torah repeat the matter of their coming down to Egypt?

Furthermore, we must understand the differences between the verse there and the verse here. For, this Torah portion states, “**with** Yaakov-*Et Yaakov*-עַקֵב אִתּוֹ,” indicating that Yaakov himself is not included in the count of “the children of Israel.” In contrast, the Torah portion of Vayigash states, “These are the names of the children of Israel who came to

⁶⁷⁶ Exodus 1:1

⁶⁷⁷ Torah Ohr, Shemot 49a

⁶⁷⁸ Genesis 46:8 and on

Egypt; Yaakov and His sons (*Yaakov u'Vanav*-יעקב ובניו),” indicating that Yaakov is included in the count of the children of Israel.⁶⁷⁹

Now, we can add that based on the differences between the verse in Vayigash and the verse here in Shemot, it is understood that two distinct matters, which differ from each other, are being discussed and therefore the Torah repeats the matter.

To briefly summarize, the basic point of the Alter Rebbe's explanation,⁶⁸⁰ is that about the descent to Egypt, the verse states,⁶⁸¹ “We surely have descended-*Yarod Yaradnu*- ירד ירדנו,” using a doubled terminology, indicating two descents of the aspect of Israel. Now, Israel refers to the intellect (*Mochin*), which is the most primary aspect of a human being and includes two aspects. The inner aspect of the intellect (*Pnimiyyut HaMochin*) is called “The Elder Israel” (*Yisroel Sabba*), whereas the external aspect of the intellect (*Chitzoniyyut HaMochin*) is called “The Little Israel” (*Yisroel Zuta*). Thus, the first descent is the descent of the inner aspect of intellect (*Yisroel Sabba*) into the matter of thought (*Machshavah*), whereas the second descent is the descent of the external aspect of intellect (*Yisroel Zuta*) into the matters of speech and action (*Dibur* and *Ma'aseh*).

The Torah therefore doubles the matter of the descent into Egypt, first in Vayigash and then in Shemot. The

⁶⁷⁹ Also see the discourse by the same title “*V'Eileh Shemot*” 5675 (*Hemshech* 5672 Vol. 2, p. 812).

⁶⁸⁰ Torah Ohr *ibid.* p. 50d; Also see the discourse of the year 5675 *ibid.* p. 821.

⁶⁸¹ Genesis 43:20

distinction between them is that the Torah portion of Vayigash refers to the descent of the inner aspect of intellect (*Pnimiyyut HaMochin*), which is called “The Elder Israel” (*Yisroel Sabba*), into the matter of thought (*Machshavah*). Therefore, that Torah portion states, “Yaakov and his sons (*Yaakov u’Vanav*-עַקֵב וְבָנָיו),” indicating that Yaakov is included in the count of “the children of Israel.” This is because, in comparison to the aspect of the Elder Israel (*Yisroel Sabba*), the aspect of Yaakov-עַקֵב (which is the matter of the *Yod*-י as it is in the “heel-*Eikev*-עַקֵב”),⁶⁸² is considered to be like a son.

In contrast, the Torah portion of Shemot discusses the descent of the externality of the intellect (*Chitzoniyyut HaMochin*), which is the aspect of the Little Israel (*Yisroel Zuta*), into the matters of speech and action (*Dibur* and *Maaseh*). Therefore in Shemot the Torah states, “**with** Yaakov-*Et Yaakov*-עַקֵב אֵת,” indicating that Yaakov himself is not included in the count of “the children of Israel.” This is because, in comparison to the aspect of the Little Israel (*Yisroel Zuta*), the level indicated by Yaakov is not considered to be the aspect of a son, but is rather like a brother.

2.

Now, we must understand this explanation as it relates to a person’s service of *HaShem*-יהו"ה, blessed is He.⁶⁸³ (That

⁶⁸² Etz Chayim, Shaar 3, Ch. 2, and elsewhere.

⁶⁸³ See the discourse by the same title “*V’Eileh Shemot*” 5675 (*Hemshech* 5672 Vol. 2, p. 812 and on.

is, the stories related in Torah are not merely accounts of historical events,⁶⁸⁴ but also serve as instructions in man's service of *HaShem*-יהו"ה, blessed is He.)⁶⁸⁵ In general, this matter relates to serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*). The difference between the study of Torah and prayer is that Torah was given from above, in that it is drawn from above to below. In contrast, prayer is man's service of *HaShem*-יהו"ה, blessed is He, in way of ascent from below to above. About this the verse states,⁶⁸⁶ "A ladder was set earthward and its top reached heavenward." This verse refers to serving *HaShem*-יהו"ה, blessed is He, through prayer, in a manner of ascent from below to above, in a way of order and gradation. In other words, one begins at the lowest level and then ascends higher and higher until he reaches very lofty levels.

To further elucidate, our sages, of blessed memory, stated,⁶⁸⁷ "The soul is called by five names – *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*." That is, service of *HaShem*-יהו"ה through prayer begins with the *Nefesh* aspect of the soul and then ascends to the *Ru'ach* aspect of the soul etc., until a person ultimately reaches the singular-*Yechidah* essence

⁶⁸⁴ The Rebbe paraphrased the usage of the words of Talmud Bavli, Yoma 5b and elsewhere, "What was, was-*Mai d'Havah Havah*-מהי מהי." *מאי דהוה הוה.*"

⁶⁸⁵ See Zohar III 152a, cited in Pardes Rimonim, Shaar 27 (Shaar HaOtiyot) Ch. 1, and elsewhere.

⁶⁸⁶ Genesis 28:12; See Zohar I 266b; Tikkunei Zohar, Tikkun 45 (83a); Likkutei Torah, Beshalach 2b and on, and elsewhere.

⁶⁸⁷ Midrash Bereishit Rabba 14:9; Devarim Rabba 2:37, and elsewhere in various orders. However, this is the order (*Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and *Yechidah*) as it is presented in Etz Chayim, Shaar 42 (Shaar Drushei ABY" A), Ch. 1, and at the beginning of Shaar HaGilgulim, and elsewhere.

of the soul. This is the general order of a person's service of *HaShem*-יהו"ה, blessed is He, throughout all the days of his life. In other words, throughout his service of *HaShem*-יהו"ה, blessed is He, over the course of his life, a person ascends higher and higher from one level of the soul to a higher level of the soul, these being the *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and *Yechidah*, until he elevates all of the powers of his soul etc.

This is like the well-known⁶⁸⁸ explanation of the teaching of our sages, of blessed memory, who stated,⁶⁸⁹ "At the age of one-hundred, it is as if a person has passed and has become nullified (*Batel*) from the world." The explanation is that he already has refined all ten powers of his soul, being that each includes ten for a total of one-hundred.

Similar to the totality of his life, the same principle applies to a person's daily service of *HaShem*-יהו"ה, blessed is He. For, immediately upon waking in the morning we recite,⁶⁹⁰ "I submit before You, Living and Eternal King, that You have mercifully returned my soul within me, great is Your faithfulness." Similarly, before retiring to sleep at night we recite,⁶⁹¹ "I entrust my spirit into Your hand." For, our sages, of blessed memory, said,⁶⁹² "Sleep is one-sixtieth of death," and therefore, before retiring to sleep a person must make an accounting of everything he did throughout the day.

⁶⁸⁸ See Ohr HaTorah, Chayei Sarah p. 110b; Beshalach p. 530, and elsewhere.

⁶⁸⁹ Mishnah Avot 5:22

⁶⁹⁰ In the liturgy of the "*Modeh Ani*" that one recites immediately upon awakening from sleep.

⁶⁹¹ Psalms 31:6; See the liturgy of the *Shema* recital upon retiring.

⁶⁹² Talmud Bavli, Brachot 57b

We thus understand that just as in the totality of a person's life, he serves *HaShem*-יהו"ה, blessed is He, with each level of his soul, the *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*, so likewise, every single day he serves *HaShem*-יהו"ה, blessed is He, with the *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah* levels of his soul. This service of *HaShem*-יהו"ה, blessed is He, is accomplished by climbing the ladder (*Sulam*-סלם) of prayer from the lowest rung to the highest rung every single day.

3.

Now, the explanation is that in the morning, when a Jew wakes up and begins serving *HaShem*-יהו"ה, blessed is He, by saying, "I submit before You, Living and Eternal King etc.," he is in the aspect of the *Nefesh* of his soul, which is its lowest level. The recital of "I submit before You" is the matter of serving *HaShem*-יהו"ה, blessed is He, with submission (*Hoda'ah*) to Him. This is the lowest level of serving *HaShem*-יהו"ה, blessed is He. For, although at this point of the day, when he is just waking up, he has neither pleasure, understanding, nor grasp of *HaShem's*-יהו"ה Godliness at all, nonetheless, at the very least, he has submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He. This is like the words we say in the *Amidah* prayer,⁶⁹³ "We thankfully submit to You, that You are *HaShem*-יהו"ה our God etc.," meaning that *HaShem*-יהו"ה, blessed is He,

⁶⁹³ See the "Modim" passage of the liturgy of the *Amidah* prayer.

is “the source of our strength and life.”⁶⁹⁴ However, since the declaration, “I submit before You,” is just a matter of submission (*Hoda'ah*) without grasp and understanding, it therefore is the lowest level.

Our sages, of blessed memory, therefore said,⁶⁹⁵ “Whoever does not bow [in the *Amidah* Prayer] with the recital of the blessing of, ‘*Modim* – We thankfully submit,’ has no share in the coming world (*Olam HaBa*).” For, since even submission (*Hoda'ah*) to *HaShem*-יהו"ה, which is the lowest level, is lacking in him, he altogether has no relation to holiness, and therefore has no share in the coming world (*Olam HaBa*). The sages stated elsewhere,⁶⁹⁶ “His spine will turn into a snake.” For, since he altogether has no relation to holiness (in that he even lacks the matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, even without grasp and comprehension), therefore “his spine turns into a snake,” referring to the matter of the primordial snake, which is the source cause of all sins and transgressions. In other words, the general matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה is the very beginning and foundation of serving Him, blessed is He, and is thus critically necessary for every Jew to have.

More particularly, there is a matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה that is lower than this, and there is a matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, that is higher than this. Moreover, besides the two polar extremes of

⁶⁹⁴ See Shulchan Aruch, Orach Chayim 5

⁶⁹⁵ Zohar II 100a

⁶⁹⁶ Zohar III 164a; Talmud Bavli, Bava Kamma 16a, and Tosefot entitled “*V'Ho*והוא” on 16b there.

submission (*Hoda'ah*) to *HaShem*-יהו"ה, there also is an aspect of submission (*Hoda'ah*) to *HaShem*-יהו"ה on all levels between the two extremes. For, by the very fact that this matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, must be found in every Jew, it is self-understood that the matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, has many levels. Thus, there must be, and there indeed is, a matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, in all levels of the Jewish people.

For example, there is a kind of Jew whose submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, is altogether unrelated to his tangible actions. That is, though he has submission to *HaShem*-יהו"ה, blessed is He, nevertheless, this submission (*Hoda'ah*) is not revealed in him, and has no relation to his tangible actions at all. An example is the statement of our sages, that,⁶⁹⁷ "A thief, when standing on the threshold, calls out to the Merciful One for assistance." In other words, although he acknowledges the limitless power of *HaShem*-יהו"ה, blessed is He, and thus indeed "calls out to the Merciful One for assistance," nonetheless, his submission (*Hoda'ah*) is completely unrelated to his actions, and though he submits and "calls out to the Merciful One," he does the very opposite of *HaShem*'s-יהו"ה will, blessed is He.

There is yet a higher level of submission (*Hoda'ah*), in which his submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, is revealed in him, to the extent that it relates to his actions.

⁶⁹⁷ Talmud Bavli, Brachot 63a (in the Ein Yaakov version of the text).

That is, because his sense of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, is tangibly felt, he therefore forces himself to serve *HaShem*-יהו"ה, blessed is He, in matters stemming from his natural inclinations. For, as known, one way of serving *HaShem*-יהו"ה, blessed is He, is through self-restraint (*Itkafia*). In other words, he must force himself to resist things that he naturally is drawn to because of the nature of his body and animalistic soul. Thus, if he has a tangible sense of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, it becomes easier for him to resist his natural inclinations and tendencies by force of will.

There is yet another, much loftier manner of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He. This is like the explanation in a certain Chassidic discourse⁶⁹⁸ about very righteous *Tzaddikim*, that when they recite "*Modeh Ani* – I submit before You" upon waking in the morning, they immediately fully give themselves over to serving *HaShem*-יהו"ה, blessed is He, in all aspects of their life and with all the powers of their soul.⁶⁹⁹

Thus, at the beginning of each day there are various levels of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, when one begins serving Him. For, every day the matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, begins by saying, "*Modeh Ani* – I submit before You." That is, even before a Jew has done any contemplation (*Hitbonenut*), and even before he has washed and thereby uplifted his hands

⁶⁹⁸ See *Hemshech* 5672 Vol. 1, p. 619.

⁶⁹⁹ See *Hemshech* 5666 p. 440.

(*Netilat Yadayim*), while the spirit of impurity still rests upon his hands, he says, “*Modeh Ani Lefanecha* – I submit before You,” which is nullification (*Bittul*) in submission (*Hoda’ah*) to *HaShem*-יהו"ה, blessed is He. Nevertheless, this is just submission (*Hoda’ah*) in general, which is why neither *HaShem*'s-יהו"ה Name, nor His titles are mentioned at this point. This is because, as of yet, there is no specific level of submission here, being that it just is submission (*Hoda’ah*) in general.⁷⁰⁰

Only afterwards does a Jew ascend from level to level, until he comes to the submission at the beginning of the prayer service, when he recites, “Submit to *HaShem-Hodu LaHaShem*-הודו ליהו"ה.” This submission (*Hoda’ah*) already involves a small measure of grasp and comprehension, being that he already can differentiate between the words, “Submit to *HaShem*-יהו"ה” and the continuation of the verse, “call out in His Name.” That is, in relation to *HaShem*-יהו"ה Himself, blessed is He, there can only be submission (*Hoda’ah*), whereas in relation to His Name, the matter of “calling out” is already applicable. This is because on this level of submission (*Hoda’ah*) there already is a small measure of grasp and comprehension. Still and all, this too is generally only service of *HaShem*-יהו"ה, blessed is He, in way of submission (*Hoda’ah*), which is the lowest level and is the aspect of the *Nefesh* of the soul.

⁷⁰⁰ See *Hemshech* 5672 *ibid.* p. 804.

4.

Now, after serving *HaShem*-יהו"ה, blessed is He, in the aspect of the *Nefesh* of the soul, which is the matter of submission (*Hoda'ah*) to Him, a Jew begins serving Him in the *Ru'ach* aspect of the soul, in the heart. This is the service of *HaShem*-יהו"ה, blessed is He, of reciting the verses of song (*Psukei d'Zimrah*), which awaken heartfelt emotions for *HaShem*-יהו"ה in a person, which come about through intellectual contemplation (*Hitbonenut*).⁷⁰¹ This is because the emotions (*Midot*) are aroused specifically through contemplation (*Hitbonenut*) in the intellectual faculties (*Mochin*) of the mind. That is, without contemplation (*Hitbonenut*), even if a person's emotions (*Midot*) are somehow aroused, not only will they not truly be sustained, but on the contrary, they will be nothing more than false delusions.⁷⁰² Thus, one's arousal of emotions (*Midot*) toward *HaShem*-יהו"ה must specifically be brought about through actually contemplating (*Hitbonenut*) matters of *HaShem*-יהו"ה.

The order is that one must initially engage in the intellect (*Sechel*) of the matter, to intellectually grasp and understand what he contemplates, with various explanations etc., to understand it as it is, until he finally comes to gaze at the

⁷⁰¹ Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Teshuvah 10:6, and elsewhere.

⁷⁰² See at length in Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration *ibid.* as well as Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, and also known as Kuntres HaHitbonenut – The Pamphlet on Contemplation.

very essence of it in his mind's eye. Moreover, he must have a sensitivity to *HaShem's* יהו"ה Godliness, in that he realizes that the totality of his intellectual involvement is (not merely a matter of intellect, but is) into matters of *HaShem's* יהו"ה Godliness.

More specifically, when serving *HaShem*-יהו"ה, blessed is He, during the verses of song (*Pesukei d'Zimrah*), he specifically contemplates (*Hitbonenut*) *HaShem's* יהו"ה Godly radiance as it manifests in the worlds. An example, is contemplating the creation of something from nothing (*Yesh m' Ayin*), in which the very fact that a tangible something (*Yesh*) exists, means that its existence must be brought forth from nothing (*Ayin*). This is necessitated by every particular of the tangible something (*Yesh*), before its existence, during its existence, and after its existence. That is, from every possible angle and detail, the very fact that it exists compels us to say that its existence is brought about out of nothing (*Ayin*). That is, as it is before it exists, the general principle is that something that is non-existent cannot bring itself [or anything else] into being.⁷⁰³

To further clarify, when we see the existence of a limited tangible "something" (*Yesh*), we are forced to say that it was newly brought into existence. This is so from every angle it is looked at. For, if we were to presume that it exists

⁷⁰³ A simple example is that zero plus zero always equals zero. That is, something can never come from nothing. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; *Chovot HaLevavot*, Shaar 1 (*Shaar HaYichud*) Ch. 5; Also see *Sefer HaChakirah* of the Tzemach Tzedek 105a, and elsewhere.

intrinsically, in and of itself, it then would not be a novel existence and would be unlimited. However, by the very fact that its existence indeed is limited and defined, how then could it possibly have created itself? This being so, whatever is limited and defined was brought into novel existence.

It also is a principle that something cannot exist from something, except if “nothing” (*Ayin*) is between them. This means that the existence of a tangible novel “something” (*Yesh*) must be from “nothing” (*Ayin*) and that this “nothing” (*Ayin*) is the True Something, the existence of which is utterly unlike what to us is tangible, which is why we call it “nothing” (*Ayin*). In other words, this is what the novel tangible “something” (*Yesh*) comes from.

This is likewise necessitated by the existence of the “something” (*Yesh*) while it exists. For, the tangible “something” (*Yesh*) exists as a composite (*Murkav*), and since it is a composite (*Murkav*), it must be composed by a higher power [that is not a composite]. Rather, this Higher Power must be unlimited and therefore can compose opposites.

This is likewise necessitated by what will be with the something after it ceases existing, in that it undergoes decomposition and the loss of its existence. The general principle is well-known, that whatever undergoes decomposition and loss of existence, must necessarily be novel (meaning, that its existence is not intrinsic to it and it did not Preexist). Its existence therefore came about from nothing

(*Ayin*). All the particulars of these proofs are explained at great length in *Sefer HaChakirah* of the Tzemach Tzedek.⁷⁰⁴

Now, after coming to the recognition that the existence of novel tangible “somethings” (*Yesh*) comes from the intangible “nothing” (*Ayin*), a person can then begin contemplating how they came into being. As known, the worlds came into being from the Godly radiance that descended with the chaining down (*Hishtalshelut*) of the ten *Sefirot* of the world of Emanation (*Atzilut*), these being *ChaBa”D*,⁷⁰⁵ *ChaGa”T*,⁷⁰⁶ *NeHi”Y*.⁷⁰⁷ Now, although this is already a great descent from the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, who is their Emanator, in that the general matter of the world of Emanation (*Atzilut*-אצילות) is as indicated by the verse,⁷⁰⁸ “I shall descend... and I shall emanate (*v’Atzalti*-ואצלתי),” nevertheless, it still is an aspect of revelation of Godly light and illumination in a state of closeness. In other words, the *Sefirot* were emanated in a way of closeness, in a manner of cause and effect (*Ilah v’Alul*), meaning, in an aspect of the revelation of that which is concealed (*Giluy HaHe’elem*).

Furthermore, the way that the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, is drawn to them, is also in a way of closeness and revelation, as stated in *Etz*

⁷⁰⁴ *Sefer HaChakirah* p. 1a and on.

⁷⁰⁵ This is an acronym for the *Sefirot* of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da’at*.

⁷⁰⁶ This is an acronym for the *Sefirot* of kindness-*Chessed*, might-*Gevurah*, and beauty-*Tiferet*.

⁷⁰⁷ The *Sefirot* of victory-*Netzach*, submission-*Hod*, foundation-*Yesod*, and kingship-*Malchut*.

⁷⁰⁸ Numbers 11:17

Chayim,⁷⁰⁹ that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, radiates and illuminates in the *Sefirot* of the crown-*Keter* and wisdom-*Chochmah* by way of close proximity, whereas in understanding-*Binah*, it is in a way of distance and in *Zeir Anpin* it is like through a window etc. Nonetheless, all these aspects are in a state of proximity, in that the light of *HaShem*-יהו"ה, blessed is He, is revealed in them.

Now, since they receive from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in a way of closeness and revelation, so likewise, their influence is in a state of closeness and revelation. As a result, the existence of tangible created "somethings" (*Yesh*) cannot come directly from them, being that the existence of tangible somethings is in a way of distance, and they therefore are in a state of separateness etc. Thus, the matter of the actual creation of tangible "somethings" (*Yesh*) was specifically brought about through the emanation of the *Sefirah* of kingship-*Malchut*. This is because the *Sefirah* of kingship-*Malchut* was not emanated in a way of cause and effect (*Ilah v'Alul*), but in a way of separation and furthermore, it does not receive from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in a way of closeness.

Now, although Etz Chayim states that the way the *Sefirah* of kingship-*Malchut* comes forth is like (light shining through) a tiny hole, which only indicates greater diminishment, nevertheless, since it is emanated in a way of

⁷⁰⁹ Etz Chayim, Shaar 47 (Shaar Seder ABY" A), Ch. 1; See Maamarei Admor HaZaken, Inyanim p. 33; Ohr HaTorah, Inyanim p. 179.

distance, therefore, even the light that is drawn to it is not a state of actual revelation, but is rather in a way that the light becomes concealed in it. Thus, it was through the *Sefirah* of kingship-*Malchut* that tangible “somethingness” (*Yesh*) was brought into being in a way of distance and separation. This is because of the aspect of exaltedness and rulership of the *Sefirah* of kingship-*Malchut*.

Nevertheless, even though the tangible “something” (*Yesh*) was brought into being specifically in a way of distance, the opposite aspect must also present here. That is, there must also specifically be an aspect of closeness and manifestation (*Hitlabshoot*). In other words, for the existence of a tangible “something” (*Yesh*), which is completely novel and did not previously exist, to be possible, its existence cannot be brought about as a kind of automatic consequence, but must rather be specifically in a way of manifestation (*Hitlabshoot*). That is, the power of the Actor must manifest in the acted upon to bring it into existence.

To further clarify, we find two ways by which novel existence is brought into being. There is the bringing forth of novel existence that comes automatically, as stated,⁷¹⁰ “Let them praise the Name of *HaShem*-יהוה, for He commanded and they were created.” In such a manner, He is their cause and they are brought about by His command. There is yet another form of novel existence that is brought into being in a manner that the power of the Actor manifests within the acted upon, as

⁷¹⁰ Psalms 148:5

indicated by the verse,⁷¹¹ “In the beginning God created the heavens and the earth.”

The difference between these two aspects is well known. The existence of novel being that is brought about automatically, applies only to lofty supernal levels which remain in a state of nullification (*Bittul*) to *HaShem*-יהוה, blessed is He. (These are the concealed worlds – *Almin Steemeen*.) However, in order to bring about the existence of tangible “somethingness” (*Yesh*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which actually are completely novel existence, this cannot happen in a way that He is their direct cause, by way of command alone. Rather, it must specifically be in a way that the power of the Actor manifests (*Hitlabshoot*) in the acted upon.

Now, although it is true that the ten utterances by which the world was created⁷¹² are also in a way of command, such as the verse,⁷¹³ “Let there be a firmament,” which is in the form of a command, nonetheless, the command alone is insufficient to bring about the existence of a tangible “something” (*Yesh*) that is entirely novel in its being. Rather, there also must be a manifestation (*Hitlabshoot*) of the power of the Actor within the acted upon.

However, although there must be a manifestation (*Hitlabshoot*) of the power of the Actor in the acted upon, it nonetheless is in a way that the Actor is in a state of separation

⁷¹¹ Genesis 1:1

⁷¹² Mishnah Avot 5:1

⁷¹³ Genesis 1:6

from it. For, as explained before, if it would be in a way of closeness, the existence of a tangible “something” (*Yesh*) would not be possible. It rather must specifically be in a way of distance.

This refers to the matter of the concealment of the Creator from the created. That is, it is not only that He is concealed in an aspect of garments that cover and conceal Him, but rather, is in a manner that He is separate from them. For, when it comes to concealments that are caused by garments (*Levushim*) alone, it is in a way that there still is some small measure of revelation, and therefore it still would not be possible for a completely novel and tangible “something” (*Yesh*) to exist. Rather, for a completely novel and tangible “something” (*Yesh*) to exist, it specifically must be through the concealment of the Creator from the created, in such a manner that He is in a state of separateness from them. This is what is meant when we say that the *Sefirah* of kingship-*Malchut* is exalted (*Romemut*).

We thus find that the matter of the coming into being of novel existence, involves two opposite aspects.⁷¹⁴ On the one hand, its existence is brought about in a way of closeness, in that there is a manifestation (*Hitlabshoot*) of the power of the Actor in the acted upon, and simultaneously, He is transcendent and separate from them.

Now, the explanation of these two manners of how novel existence is brought about through the *Sefirah* of

⁷¹⁴ Also see the letter of the 25th of Tevet of this year 5716, printed in Igrot Kodosh Vol. 12, p. 235.

kingship-*Malchut* – that of closeness and the manifestation (*Hitlabshoot*) of the power of the Actor in the acted upon, and that of distance and separation – may be understood by way of analogy from how it is in man below. (For, all matters found below have a likeness to matters above, as they are in *HaShem*'s-יהו"ה Godliness.) One's power of desire (*Ratzon*) affects all his other powers by way of force, in that will and desire is a higher power which exerts its force on all the other powers of the soul. Even so, the desire (*Ratzon*) itself is not grasped by them, since it is in a state of elevated separation from them. Above, in *HaShem*'s-יהו"ה Godliness, it is similarly so, in that,⁷¹⁵ “He grasps all the worlds, but there are none who grasp Him.”

More particularly, in desire (*Ratzon*) itself, there are several different levels. This is like man's desires below. There are particular desires that already relate to particular things which are of some significance to him. That is, even though his desire for this particular thing does not define him, meaning, that he is not contained by it, nevertheless, this particular desire specifically relates to this specific thing. In other words, this particular thing is of some significance and consequence to him, for after all, he specifically desires this. However, a person also has a general desire (*Ratzon*), within which all his particular desires are equal.⁷¹⁶

In the same way, we may understand this matter as it is above, in *HaShem*'s-יהו"ה Godliness. That is, there are

⁷¹⁵ Zohar III 225a and elsewhere.

⁷¹⁶ For example, the desire to live is a general all-encompassing desire.

particular desires (*Ratzon Prati*), such as the crown-*Keter* of the world of Emanation (*Atzilut*), which is the desire for the world of Emanation, and although it is the aspect of the crown-*Keter*, which is higher than the world of Emanation (*Atzilut*) itself, nevertheless, it specifically relates to the world of Emanation (*Atzilut*), and through it, the existence of the “emanated something” (*Yesh HaNe’etzal*) specifically comes into being, rather than the existence of the “created something” (*Yesh HaNivra*). However, higher and preceding this, is the aspect of the general desire (*Ratzon Klallee*) for all novel existence, which is the aspect of the crown-*Keter* of Primordial Man (*Adam Kadmon*) and is called the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*). As stated by the Rav, the Maggid of Mezhritch,⁷¹⁷ this is a general light and illumination, and relative to this aspect, both the “emanated something” (*Yesh HaNe’etzal*) and the “created something” (*Yesh HaNivra*) are equal.

Now, since in the aspect of the crown-*Keter* of the world of Emanation (*Atzilut*) only the “emanated something” (*Yesh HaNe’etzal*) is of significance, rather than the “created something” (*Yesh HaNivra*), therefore, for there to be a desire (*Ratzon*) for the aspect of the “created something” (*Yesh HaNivra*), this must specifically be brought about by the aspect of kingship-*Malchut*. This is because the root of kingship-*Malchut* is the aspect of the crown-*Keter* of Primordial Man (*Adam Kadmon*), relative to which all novel existence is equal,

⁷¹⁷ See Derech Mitzvotcha, p. 58b, 68a.

and it therefore is possible for the desire (*Ratzon*) to descend from level to level until there can also be an aspect of desire for the “created something” (*Yesh HaNivra*). Because of this, it is possible for existence to be brought forth from the *Sefirah* of kingship-*Malchut* in a way of closeness and the manifestation of the power of the Actor in the acted upon, even though it is in a way that the Actor is in a state of elevated transcendence and separateness from them.

Now, beyond all the above, in addition to the actual existence of the “something” (*Yesh*), the “something” also has vitality within him. The matter of vitality (*Chayoot*) is that it comes in a revealed way and is felt within the creatures. For, the created beings feel the vitality within them, except that they have no knowledge of what that vitality actually is. That is, they do not know that the vitality is *HaShem*’s-יהו"ה Godliness. Nevertheless, the vitality (*Chayoot*) itself is essentially revealed in them.

This itself is the difference between being brought into existence (*Hithavoot*) and vitality (*Chayoot*). That is, being brought into existence (*Hithavoot*) is utterly and completely concealed, meaning that the novel “something” (*Yesh*) has no sense or feeling that it is being brought into existence from “nothing” (*Ayin*). In contrast, the vitality (*Chayoot*) is in such a manner that he feels his life and vitality, only that he does not sense that the life and vitality and is *HaShem*’s-יהו"ה Godliness. Even so, he indeed senses that he is essentially alive. This is because this kind of concealment is like a garment that covers over, but not in a way of separation. However, when it comes

to the matter of being brought into existence (*Hithavoot*), this is not the case. That is, it is not merely concealment like a garment that covers over, but is rather in a manner of elevated transcendence, exaltedness, and separation, as explained before. As a result, the novel created “something” (*Yesh*) has utterly no sense in himself of the power of the One who brings him into being. In other words, even though it is in a manner of the manifestation of the power of the Actor in the acted upon, the Actor is nevertheless in a state of separateness from it.

Now, when a person contemplates the coming into being of something from nothing, beginning with the particular explanations of the matter (as explained at length above), and subsequently coming to have a sense of *HaShem*'s-יהו"ה Godliness in this matter, he will thereby come to have an arousal of his emotions (*Midot*) regarding this. Thus, this is the general matter of serving *HaShem*-יהו"ה, blessed is He, during the verses of song (*Pesukei d'Zimrah*), meaning that a person's heartfelt emotions (*Midot*) should come to be aroused, which is service of *HaShem*-יהו"ה, blessed is He, in the aspect of the *Ru'ach* level of the soul.

5.

Now, after serving *HaShem*-יהו"ה, blessed is He, in the aspect of the heartfelt emotions of the *Ru'ach* of his soul, one then begins serving *HaShem*-יהו"ה, blessed is He, in the aspect of the *Neshamah* of his soul. This refers to serving *HaShem*-יהו"ה, blessed is He, with one's intellect (*Avodat HaMochin*),

which is the form of serving *HaShem*-יהו"ה blessed is He, during the blessings of the *Shema* and the recital of *Shema* itself.

To further elucidate, the service of *HaShem*-יהו"ה, blessed is He, of the blessings of the *Shema*, is the contemplation (*Hitbonenut*) of matters indicated by the verse,⁷¹⁸ “Holy, Holy, Holy is *HaShem Tzva* 'ot-צבאות-יהו"ה; The whole earth is full of His glory,” and the verse,⁷¹⁹ “Blessed be the glory of *HaShem* from His place.” Now, although these songs are recited by the angels, nevertheless, souls also require this contemplation (*Hitbonenut*) and must (pass through this rung) and be roused with excitement by this.

Moreover, the grasp and sense of *HaShem*'s-יהו"ה Godliness of the souls, actually has a superiority, over and above the grasp and sense of *HaShem*'s-יהו"ה Godliness of angels.⁷²⁰ For, the grasp and sense of *HaShem*'s-יהו"ה Godliness of the angels, is merely in their own light and vitality (which is the general light of *HaShem*'s-יהו"ה Godliness that manifests in the worlds). This light is utterly incomparable to the Essential Self of the light of the Unlimited One, the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He, who is utterly and completely transcendent, holy, and removed from this light. In contrast, the grasp and sense of *HaShem*'s-יהו"ה Godliness of souls, is in the matter indicated by

⁷¹⁸ Isaiah 6:3; Also see the liturgy of the blessings of the *Shema* recital.

⁷¹⁹ Ezekiel 3:12; Also see the liturgy of the blessings of the *Shema* recital.

⁷²⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The twelve letters ה"י ז"ח ט"י ל"ב correspond to the Twelve Tribes of Israel”; Also see *Shaarei Kedushah* of Rabbi Chaim Vital, Section 3; *Hemshech* 5672 *ibid.* p. 759 and on.

the verse,⁷²¹ “There is none as holy as *HaShem*-יהו"ה,” which refers to the limitless light of the Unlimited One, the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He, as He utterly transcends the worlds.

This then, is the general difference between one’s contemplation (*Hitbonenut*) during the blessings of the *Shema*, and the contemplation (*Hitbonenut*) during the verses of song (*Pesukei d’Zimra*). For, the contemplation (*Hitbonenut*) during the verses of song (*Pesukei d’Zimra*) is into the radiance of *HaShem*’s-יהו"ה Godliness that manifests (*Hitlabshoot*) within the worlds. Thus, this contemplation (*Hibonenut*) is from the externality of the intellect (*Chitzoniyut HaMochin*), in that it is intellect (*Sechel*) as it relates to emotions (*Midot*). Therefore, this form of contemplation (*Hitbonenut*) is only in the *Ru’ach* level of the soul. In contrast, one’s contemplation (*Hitbonenut*) during the blessings of the *Shema* is from the inner aspect of intellect (*Pnimiyyut HaMochin*), which transcends emotions and is from the *Neshamah* level of the soul. This is the matter of the grasp and contemplation (*Hitbonenut*) of the Essential Self of the limitless light of the Unlimited One, the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, who utterly transcends the worlds.

To explain in greater detail, it is explained elsewhere⁷²² that the difference between the verses of song (*Pesukei d’Zimra*) and the blessings of the *Shema*, is that the verses of song (*Pesukei d’Zimra*) is the matter of an external engraving

⁷²¹ Samuel I 2:2

⁷²² See *Hemshech* 5672 *ibid.* p. 806 and on.

in oneself,⁷²³ whereas the blessings of the *Shema* is the matter of an inner engraving.

Now, this does not contradict our explanation here, that the difference between the verses of song (*Pesukei d'Zimra*) and the blessings of the *Shema* is like the difference between the externality of the intellect (*Chitzoniyut HaMochin*) and the inner aspect of the intellect (*Pnimiyyut HaMochin*). This is because the subject matter there, relates to the effect upon the animalistic soul. Namely, that in contemplation (*Hitbonenut*) during the verses of song (*Pesukei d'Zimra*) about the coming into being of something from nothing (*Yesh m'Ayin*) (as explained before at length), the animalistic soul itself is incapable of comprehending and grasping it. It therefore only brings about an external engraving in oneself. (Nevertheless, through this, he can subsequently bring the animalistic soul to an inner engraving during the blessings of the *Shema*.)

However, this is not so of the Godly soul. Rather, the way the Godly soul comprehends and grasps *HaShem*'s יהוה's Godliness is not by way of understanding and intellectual grasp, but is through actual perception and sight. Moreover, even if it is below actual perception and sight, it nonetheless is in a way that transcends intellect. Therefore, the contemplations (*Hitbonenut*) that one had during the verses of song (*Pesukei d'Zimra*) about the coming into being of something from

⁷²³ See Likkutei Torah, Bechukotai 47d; Also see the prior discourse of this year 5716, entitled "*Padah b'Shalom Nafshi* – He redeemed my soul in peace," Discourse 7, Ch. 3; Also see the discourse entitled "*Ani Ledodi* – I am to my beloved" of the year 5715, translated in *The Teachings of The Rebbe 5715*, Discourse 21, Ch. 4.

nothing (*Yesh m' Ayin*) come in a manner of inner grasp and comprehension. This causes an awakening and excitement of the emotions (*Midot*) within it. Moreover, it is not merely a general awakening and arousal, but is rather actual arousal of particular emotions (*Midot*). For, since the contemplation (*Hitbonenut*) of the coming into being of something from nothing (*Yesh m' Ayin*) comes with inner grasp, therefore particular emotions (*Midot*) are aroused. It is for this very reason that the animalistic soul is also caused to undergo an external engraving. In other words, the arousal and excitement of the Godly soul has an effect on the animalistic soul too, causing it to be in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and having an external engraving of the matter upon it.

Now, all the above about the verses of song (*Pesukei d'Zimra*), is contemplation (*Hitbonenut*) into the coming into being of something from nothing (*Yesh m' Ayin*), (as it stems from the radiance of *HaShem*'s-יהו"ה Godliness that is in a state of manifestation (*Hitlabshoot*) in the worlds). Thus, it is the aspect of the externality of the intellect (*Chitzoniyut HaMochin*) that relates to the emotions (*Midot*), which is the *Ru'ach* aspect of the soul.

In contrast, in the blessings of the *Shema*, the contemplation (*Hitbonenut*) is about the matter indicated by the verse⁷²⁴ “There is none as holy as *HaShem*-יהו"ה,” which refers to the limitless light of the Unlimited One, the Singular

⁷²⁴ Samuel I 2:2

Preexistent Intrinsic Essential Being, *HaShem*-יהוה Himself, blessed is He, as He utterly transcends the worlds. This is the inner aspect of the intellect (*Pnimiyut HaMochin*) which transcends emotions (*Midot*) and is the *Neshamah* aspect of the soul.

Now, when it comes to the arousal of the emotions (*Midot*) stemming from the inner aspects of the intellect (*Pnimiyut HaMochin*), the arousal of the emotions (*Midot*) is of a much loftier level. The explanation,⁷²⁵ is that in the arousal of the emotions (*Midot*) that stems from the externality of the intellect (*Chitzoniyut HaMochin*), since there is a relativity between the externality of the intellect (*Chitzoniyut HaMochin*) and the emotions (*Midot*), the arousal of emotions in them is in a manner of causative action. That is, the intellect activates the emotions. Thus, since it is in a manner of causative action, the emotions (*Midot*) are external to the intellect (*Mochin*) and the illumination and light of the intellect (*Sechel*) does not radiate in the emotions (*Midot*) in the same way that it radiates in the intellect. The reason is because the contemplation (*Hitbonenut*) itself about the coming into being of something from nothing (*Yesh m' Ayin*), is limited and therefore has different levels.

However, in the arousal of emotions (*Midot*) stemming from the inner aspect of the intellect (*Mochin*), in which the emotions (*Midot*) are themselves on the same level as the intellect (*Mochin*), this is not so. In other words, in this type of

⁷²⁵ See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration; Also see Sefer HaMaamarim 5670 p. 13 and on; 5710 p. 22 and on; Likkutei Sichot, Vol. 39 p. 28; Also see the discourse entitled “*Ani LeDodi* – I am to my beloved” 5715, translated in The Teachings of The Rebbe – 5715, Discourse 21.

arousal, the arousal of the emotions (*Midot*) is not in a manner of a causative action, but is rather, the actual light and illumination of the inner aspect of the intellect (*Pnimityut HaMochin*) which also radiates and illuminates in the heart. Moreover, it illuminates in the heart exactly as it is in the brain and mind. The reason is because this contemplation (*Hitbonenut*) is as indicated by the verse,⁷²⁶ “There is none as holy as *HaShem*-יהו"ה,” regarding the limitless light of the Unlimited One, the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, as He utterly transcends the worlds.

Now, since in this light and illumination, limitations are entirely inapplicable, it therefore illuminates and radiates in the heart just as it does in the brain and mind. Thus, through this, the emotions (*Midot*) come to the same level as the intellect (*Mochin*).⁷²⁷ It is for this very reason that through contemplation (*Hitbonenut*) in the blessings of *Shema*, an inner engraving is caused in the animalistic soul. For, in the blessings of *Shema* an awakening and arousal of the emotions (*Midot*) of the Godly soul is brought about in a manner that the emotions (*Midot*) are of relative comparison to the intellectual faculties (*Mochin*). That is, they are in a state of elevated separation (rather than in a manner of manifestation (*Hitlabshoot*) in which the emotions (*Midot*) are not in relative comparison to the intellect (*Mochin*)). Therefore, this arousal of the Godly soul

⁷²⁶ Samuel I 2:2

⁷²⁷ See at greater length in Kunres HaHitpaalut *ibid.* translated as Divine Inspiration.

causes the animalistic soul to also come to be in a state of inner sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, since He too is in a state of transcendent elevation and separation from it.

This is not so of the verses of song (*Pesukei d'Zimra*), in which the emotions (*Midot*) of the Godly soul are in a way of inner manifestation (*Hitlabshoot*). In that case, it only affects an external engraving on the animalistic soul, which only is an external sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Furthermore, since the contemplations (*Hitbonenut*) of the blessings of the *Shema* are about the subject of the verse, "Holy, Holy, Holy is *HaShem Tzva'ot*-צבאות יהו"ה," which is what the angels – who are the root of the animalistic soul – sing, therefore, because this is its root and source, it comes to be in a state of inner nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which is the matter of the inner engraving.⁷²⁸

This then, explains the difference between the externality of the intellect (*Chitzonyut HaMochin*) and the inner aspect of the intellect (*Pnimityut HaMochin*), as it relates to man's service of *HaShem*-יהו"ה, blessed is He. That is, the externality of the intellect (*Chitzonyut HaMochin*) – (which itself is comparable to the emotions) – is the contemplation of the light of *HaShem*-יהו"ה, blessed is He, that manifests within the worlds. In contrast, the inner aspect of the intellect (*Pnimityut HaMochin*) is contemplation of the light of *HaShem*-

⁷²⁸ See *Hemshech* 5672 *ibid.* p. 807.

יהו"ה, blessed is He, that transcends the worlds, which is the matter of, "There is none as holy as *HaShem*-יהו"ה." This is especially so during the recital of *Shema Yisroel* itself, which is the song of the souls.

6.

With the above in mind, we can now understand why it states in our Torah portion,⁷²⁹ "And these are the names of the children of Israel who came to Egypt with Yaakov (*Et Yaakov*-את יעקב) etc." That is, this is a descent that follows the descent about which it states earlier, in the Torah portion of *Vayigash*,⁷³⁰ "And these are the names of the children of Israel who came to Egypt – Yaakov and his sons etc."

To further elucidate, the first descent, mentioned in *Vayigash*, is the descent of the inner aspects of the intellect (*Pnimiyut HaMochin*) into the concealed worlds (*Almin Steemeen*), which are thought (*Machshavah*). For, since this is a light of *HaShem*-יהו"ה, blessed is He, that transcends worlds, it cannot descend below the concealed worlds (*Almin Steemeen*), which are the aspect of thought (*Machshavah*).

In contrast, the second descent, mentioned in our Torah portion, is the descent of the externality of the intellect (*Chitzoniyut HaMochin*), which also descends into the revealed worlds (*Alma d'Itgaliya*) which are the aspects of speech and action (*Dibur* and *Ma'aseh*). For, since this light has some

⁷²⁹ Exodus 1:1

⁷³⁰ Genesis 46:8 and on

comparison and relation to the worlds, it therefore is applicable for it to descend into the revealed worlds (*Alma d'Itgaliya*) too.

This also explains the difference between the Torah portion of Vayigash, in which Yaakov is included in the count of the children of Israel (“And these are the names of the children of Israel who came to Egypt – Yaakov and his sons etc.”) whereas in our Torah portion, Yaakov is not included in the count of the children of Israel (“And these are the names of the children of Israel who came to Egypt **with** Yaakov (*Et Yaakov*-את יעקב etc.”).

This is because the Torah portion of Vayigash, discusses the inner aspects of the intellect (*Pnimiyut HaMochin*), that is, the aspect of the Elder Israel (*Yisroel Sabba*), which is the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds. Relative to this light and illumination, the aspect of Yaakov-יעקב (which is the *Yod*-י in the heel-*Eikev*-עקב) is considered to be the aspect of a son too, and is therefore included in the count of the children of Israel.

In contrast, our Torah portion discusses the external aspect of the intellect (*Chitzoniyut HaMochin*), which is the aspect of the Little Israel (*Yisroel Zuta*), and is the light of *HaShem*-יהו"ה, blessed is He, that is of relative comparison to the worlds. Thus, in relation to this light, the aspect of Yaakov (is not considered to be that of a son, and therefore is not included in the count of the children of Israel, but is rather) like a brother in relation to the Little Israel (*Yisroel Zuta*).

However, corresponding to these two descents, there also are two ascents. This is as stated,⁷³¹ “I shall surely bring you up from there (*A’alcha Gam Aloh*-עלה-גם עלך),” which also uses a doubled terminology, indicating an ascent followed by an ascent. In other words, there first is the ascent of the externality of the intellect (*Chitzoniyut HaSechel*), which is the light of *HaShem*-יהו"ה, blessed is He, that still is of relative comparison and relation to worlds. There then will be a second ascent of the inner aspects of the intellect (*Pnimityut HaMochin*) that entirely transcends worlds, and there is nothing higher.

⁷³¹ Genesis 46:4

Discourse 12

“*Bati LeGani* –
I have come to My garden”⁷³²

Delivered on 10 Shevat, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷³³ “I have come to My garden My sister, My bride.” About this Midrash states⁷³⁴ that the word, “to My garden-*Gani*-גני,” means, “to My wedding canopy-*Genuni*-גנוני,” to the place of My primary dwelling at first. For, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, was in the lowest of worlds. Subsequently, due to the sin of the tree of the knowledge of good and evil, and the sins that followed, they caused a withdrawal of the Indwelling Presence of *HaShem*-יהו"ה - the *Shechinah* – from below to above.

Then, the righteous-*Tzaddikim* drew down *HaShem*'s-יהו"ה Indwelling Presence from Above to below, until our

⁷³² This discourse is primarily founded upon the sixth chapter of the discourse entitled “*Bati LeGani* – I have come to My garden” 5710 (Sefer HaMaamarim 5710). On the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe added some citations to his references to the words of the prior Rebbes and leaders of Chabad that he had mentioned in the discourse. These were included in the printed discourse as additional notes that are distinctly marked.

⁷³³ Song of Songs 5:1

⁷³⁴ Midrash Rabba, Shir HaShirim 5:1

teacher Moshe, who was the seventh - and “all sevens are beloved”⁷³⁵ – drew down the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, from the first firmament to earth, this being *HaShem*'s-יהו"ה ultimate Supernal Intent. Namely, *HaShem*-יהו"ה, blessed is He, desired that there should be “a dwelling place for Himself, blessed is He, in the lower worlds,”⁷³⁶ meaning, “My wedding canopy-*Genuni*-גנוני.” For, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, was initially in the lowest of worlds.

About this drawing down, the verse states,⁷³⁷ “And they shall make a sanctuary for Me and I will dwell within them (*V'Shachanti B'Tocham*-בתוכם),” meaning, within each and every Jew.⁷³⁸ That is, it is they who will actualize a dwelling place for the Holy One, blessed is He, in the lower worlds.

It is for this reason that one of the primary forms of service of *HaShem*-יהו"ה, blessed is He, in the Tabernacle (*Mishkan*-משכן) and in the Holy Temple was the service of the sacrificial offerings (*Korbanot*). The substance of the sacrificial offerings (*Korbanot*-קרבנות) is the matter of offering and bringing the animalistic soul close (*Hakravah*-הקרבה),⁷³⁹

⁷³⁵ Midrash Vayikra Rabba 29:11

⁷³⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁷³⁷ Exodus 25:8

⁷³⁸ See Reishit Chochmah, Shaar HaAhavah, Ch. 6; Alshich to Exodus 25:8; Shnei Luchot HaBrit 69a, 201a, Chelek Torah SheB'Chav, Terumah 325b, 326b; Likkutei Torah Naso 20b, and elsewhere.

⁷³⁹ See Likkutei Torah, Vayikra 2c and on; Discourse entitled “*U'She'avtem Mayim b'Sasson*” 5701, Ch. 3 (Sefer HaMaamarim, Kuntreisim Vol. 2 p. 450a and on, which is cited in HaYom Yom 12 Adar II.)

through which a closeness (*Kiruv*-קירוב) is affected in all the powers of a person's soul.⁷⁴⁰ This then becomes,⁷⁴¹ “a pleasing aroma to *HaShem*-יהו"ה,” which is a matter of drawing down to below.⁷⁴²

Similarly, for this reason the Tabernacle (*Mishkan*) was constructed of Acacia wood (*Atzei Shittim*-עצי שטים),⁷⁴³ in that the word “Acacia-*Shittim*-שטים” is of the same root as the word “folly-*Shtut*-שטות.” This is because the service of *HaShem*-יהו"ה, blessed is He, by which we actualize a dwelling place for the Holy One, blessed is He, in the lower worlds, (which is the matter of the “dwelling-*Mishkan*-משכן”) is through drawing forth the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and is equally present in all worlds. This is accomplished through serving *HaShem*-יהו"ה, blessed is He, by first restraining (*Itkafia*) the “other side” (*Sitra Achara*) and then through serving Him by transforming it into holiness (*It'hapcha*).

This accords with the teaching that, “Through restraining (*Itkafia*) the ‘other side-*Sitra Achara*,’⁷⁴⁴ the glory of the Holy One, blessed is He, is elevated-*Istalek* in all worlds.”⁷⁴⁵ The meaning of the word “elevated-*Istalek*-אסתלק” here, is the matter of revelation to below, only that the

⁷⁴⁰ See Sefer HaBahir, Section 46 (109), Section 48 (123); Also see Sefer HaMaamarim 5709 p. 29 (second print).

⁷⁴¹ Leviticus 1:9; Numbers 29:8, and elsewhere, referring to the sacrifices.

⁷⁴² See Likkutei Torah Pinchas 76a.

⁷⁴³ Exodus 26:15; 36:20

⁷⁴⁴ The “Other Side-*Sitra Achara*,” means whatever is the opposite of holiness.

⁷⁴⁵ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

revelation is in a manner of elevated transcendence and exaltedness (*Histalkoot*),⁷⁴⁶ in that it is a matter that is equally present in all worlds.

Now, because this matter is accomplished through serving *HaShem*-יהו"ה, blessed is He, by way of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), it is for this reason that the Tabernacle (*Mishkan*) was constructed of Acacia wood (*Atzei Shittim*-שטי"ם), which indicates the transformation of the folly (*Shtut*-שטות) of the side that opposes holiness and is the matter of sin, as in the teaching,⁷⁴⁷ "A person does not transgress a sin except if a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him." For, it was through sin that they caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, from below to above. Thus, our service of *HaShem*-יהו"ה, blessed is He, must be in a way of holy folly (*Shtut d'Kedushah*), which refers to serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect. Through this we come to the matter indicated by the teaching,⁷⁴⁸ "His folly (*Shtut*-שטות) assisted him," in that the folly (*Shtut*-שטות) of the side opposed to holiness is transformed, and a dwelling place for the Holy One, blessed is He, is made in the lower worlds.⁷⁴⁹

⁷⁴⁶ See Torah Ohr *ibid*.

⁷⁴⁷ Talmud Bavli, Sotah 3a

⁷⁴⁸ Talmud Bavli, Ketuvot 17a

⁷⁴⁹ With respect to this summary of everything that has been said in the discourse thus far, see the discourses entitled "*Bati LeGani* – I have come to My garden," from the years 5711 through 5715, translated in *The Teachings of The Rebbe, 5711-5715*.

2.

His honorable holiness, my father-in-law, the Rebbe, whose day of celebration is today, continues and states in the discourse:⁷⁵⁰ “With the above in mind, we can understand why the wood used in building the Tabernacle (*Mishkan*) is called “planks-*Krashim*-קרשים,” as the verse states,⁷⁵¹ ‘You shall make the planks (*Krashim*-קרשים) of the Tabernacle of acacia wood (*Atzei Sheetim*-עצי שטים), standing erect.’”

In other words, the wood already had the definition of being “acacia wood (*Atzei Sheetim*-עצי שטים)” even before any relationship to the Tabernacle (*Mishkan*), and to construct the Tabernacle (*Mishkan*) they needed to take acacia wood (*Atzei Sheetim*-עצי שטים) and make planks (*Krashim*-קרשים) out of it. The discourse explains that the word, “plank-*Keresh*-קרש,” is related to the above-mentioned manner of serving *HaShem*-יהו"ה, blessed is He. That is, through serving *HaShem*-יהו"ה, blessed is He, with self-restraint (*Itkafia*), which then brings to self-transformation (*It'hapcha*), we transform the folly-*Shtut*-שטות of the opposite of holiness, to be a matter of holiness (as will soon be explained).

Now, in order to better understand this, we must begin by explaining the matter of a name (*Shem*-שם). (That is, the word “plank-*Keresh*-קרש” is its name). Through the name (*Shem*-שם) that something is called by in the Holy Tongue,⁷⁵² it

⁷⁵⁰ See Chapter 6 of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim, 5710 p. 119 and on).

⁷⁵¹ Exodus 26:15; 36:20

⁷⁵² *Lashon HaKodesh* – Biblical Hebrew

is brought into being, is vitalized and its existence is sustained. To further elucidate, the teaching of the Baal Shem Tov⁷⁵³ about the verse,⁷⁵⁴ “Forever, *HaShem*-יהוה-יהוה, Your speech stands firmly in the heavens,” is well-known:

Namely,⁷⁵⁵ “Your speech, that You said,⁷⁵⁶ ‘Let there be a firmament in the midst of the waters;’ these very words and letters are established and stand continuously within the firmament of the heavens and are vested within all the firmaments always, to enliven them. This is because if these letters would be withdrawn, even for a moment, and revert to their source, God forbid, all the heavens would revert to nothingness, literally! Moreover, they would be as if they never were, literally like before the statement, ‘Let there be a firmament.’”⁷⁵⁷ This is true of all the creatures in all the worlds,

⁷⁵³ Note of the Rebbe: Shaar HaYichud VeHaEmunah, Ch. 1

⁷⁵⁴ Psalms 119:89

⁷⁵⁵ The following section is an excerpt of Tanya, Shaar HaYichud VeHaEmunah, Ch. 1, *ibid.*

⁷⁵⁶ Genesis 1:6

⁷⁵⁷ Midrash Tehillim (Psalms 119:89) similarly states, “What is the meaning of the words, ‘Forever *HaShem*-יהוה-יהוה Your speech stands in the heavens’? What word stands in the heavens? Rather, understand it as follows: The Holy One, blessed is He, said, ‘Upon what do the heavens stand? Upon My words that I have spoken (Gen. 1:6-7), ‘Let there be a firmament in the midst of the waters; And it was so.’” Similarly, the verse states (Ps. 33:9), ‘For He spoke and it came to be,’ meaning that with the words that He spoke, He did. The verse thus continues (*ibid.*) ‘He commanded and it stood firm,’ and similarly (Ps. 33:6), ‘By the word of *HaShem*-יהוה-יהוה the heavens were made.’ Thus, it is with the speech by which He created them that they are eternally sustained. It is for this reason that the verse states (Ps. 119:89), ‘Forever *HaShem*-יהוה-יהוה Your speech stands in the heavens.’” The Rebbe Maharash therefore posed a question to his father, the Tzemach Tzedek, the grandson of the Alter Rebbe, as to why the Alter Rebbe cited this teaching in the name of the Baal Shem Tov, rather than

both the upper ones and the lower ones, even this physical planet Earth, which is in the aspect of inanimate matter. If the letters from the ten utterances⁷⁵⁸ through which the Earth was created in the six days of creation would withdraw from it, even momentarily, it would revert to actual nothingness, literally as it was before the six days of creation.⁷⁵⁹ This is what the Arizal meant when he said⁷⁶⁰ that even actual inanimate matter (the

citing the Midrash directly. The Tzemach Tzedek responded that just as the Midrash Rabbah begins with an attribution and memorialization of Rabbi Hoshayah, who compiled it, and just as Rashi begins his commentary on Torah with an attribution and memorialization of his father, Rabbi Yitzchak, so likewise, the Alter Rebbe wanted to make an eternal memorial for the Baal Shem Tov, who was born on the 18th of Elul, 5458, on the second day of the week, the day on which the utterance ‘Let there be a firmament in the midst of the waters’ was said. It is further explained that the Alter Rebbe is being very specific in stating that this matter was “explained” (ופירש) by the Baal Shem Tov. That is, the subject of this teaching is central to the inner teachings of Torah, as further elucidated in the teachings of Chabad Chassidut. See Sefer HaSichot 5703, p. 146; Hayom Yom, 26 Tishrei; Sefer HaSichot 5703 p. 146-147, note 15 & p. 150-151; Sichas Shabbat Parshat Vayera 5728; Also see Likkutei Sichot Vol. 25 p. 200 and on; Vol. 29 p. 29 and on; Sichah of Simchat Beit HaSho’eava 5712 (Torat Menachem Vol. 4, p. 55), and elsewhere.

⁷⁵⁸ Mishnah, Avot 5:1; Genesis 1

⁷⁵⁹ To clarify, our sages, of blessed memory, stated (Pirke d’Rabbi Eliezer, Ch. 3), “Before to the creation of the world, there was Him and His Name alone.” In other words, all novel created constructs and beings, in all worlds, whether in the Spiritual realms or in this lowly physical world, have no being-*Havayah*-הו"ייה of their own, and their being-*Havayah*-הו"ייה is entirely and constantly dependent upon the Singular Preexistent Intrinsic Essential Name (*Shem HaEtzem*) of the Singular Preexistent Intrinsic Essential Being, *HaShem*-הו"ייה Himself, blessed is He. See Mishneh Torah, Hilchot Yesodei HaTorah Ch. 1; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being - *Shaar HaHavayah*.

⁷⁶⁰ See Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D), Drush 3; Shaar 50 (Kitzur ABY”A) Ch. 2.

Domem – which is the lowest category of the four categories of the speaker-*Medaber*, the living animal-*Chay*, the vegetative-*Tzome'ach*, and the inanimate-*Domem*), such as stones, dust and water, have an aspect of a soul and spiritual vitality; that is, an aspect of an investment of the letters of speech from the ten utterances that give vitality and existence to inanimate matter and bring it into being from its nonexistence, as it was before the six days of creation. Even though the word “stone-*Even-אבן*” is not mentioned in the ten utterances of the Torah, nonetheless, vitality is drawn to the stone through combinations and exchanges of the letters that revolve forwards and backwards in the 231 gates mentioned in Sefer Yetzirah,⁷⁶¹ until they chain down from the ten utterances and the combination of the name “stone-*Even-אבן*” is drawn from them, this being the vitality of the stone etc. This likewise applies to all creatures in the world; the names by which they are called in the Holy Tongue (which are not merely a matter of convention like other languages) are the very letters of speech that chain down from level to level from the ten utterances of the Torah, through exchanges and permutations of the letters in the 231 gates, until they reach and vest within that creature to give it vitality. This is because individual creatures do not have the capacity to receive their vitality directly from the ten utterances of the Torah themselves, since the vitality that is drawn from them is

⁷⁶¹ Sefer Yetzirah 2:4-5; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2-3, The Letters of Creation.

too great relative to the individual creatures.⁷⁶² They only have the capacity to receive the vitality as it chains down, from level to lesser level, by means of permutations of letters (*Chiluf*-חלוף), exchanges (*Temurah*-תמורה), and *gematriot* (גימטריאות), which are the numerical values (*Cheshbon*-חשבון) of the letters, until through this, an individual creature of diminished capacity can be vested and brought into being from it.”

Now, this was also stated by the Rav, the Maggid of Mezhritch⁷⁶³ at great length in explanation of the verse,⁷⁶⁴ “Whatever Adam called each living creature, that was its name.” That is, it states in Midrash,⁷⁶⁵ that when the angels asked the Holy One, blessed is He, what man’s superiority would be, He responded to them, “His wisdom will be greater than yours.” The Holy One, blessed is He, then brought all beasts, animals, and birds before the angels, and asked them what their names are, but they did not know. After He created man, he likewise brought them all before him and said to him, “What are their names?” Adam properly responded, “This one is fitting to be call ‘ox-*Shor*-שׁוֹר,’ etc.”

The Rav, the Maggid of Mezhritch, asks a question on this, for at first glance it is not understood. That is, what and why exactly is it such a great wisdom to call them names?

⁷⁶² That is, if they would receive directly from the ten utterances and the name of *HaShem*-יהו"ה, blessed is He, and His titles, they would be entirely nullified of their sense of independent existence, as will soon be further explained.

⁷⁶³ Note from the Rebbe: Ohr Torah, at the end of Bereishit, section 14.

⁷⁶⁴ Genesis 2:19

⁷⁶⁵ Midrash Tanchuma, Chukat 6; Midrash Bereishit Rabba 17:4; Also see Shnei Luchot HaBrit 14a

Moreover, we must understand the meaning of his words, “This one is fitting (*Na’eh*-נאה) to be called...” Why is it that the name that he called each creature by is “fitting (*Na’eh*-נאה)” to it?

However, the explanation is that though all the other languages of the seventy nations of the world also call each thing by a particular name, nevertheless, that name is not its essential name (*Shem HaEtzem*). Rather, it only is a name by human convention, in order to differentiate between it and other things. However, this is not so of the Holy Tongue (*Lashon HaKodesh*).⁷⁶⁶ Rather, the name something is called by in the Holy Tongue (*Lashon HaKodesh*) is its true and essential name (*Shem HaEtzem*) stemming from its root. For example, below in this world, the ‘שור-*Shor*-ֹסֶח’ is called by the three letters שׁו"ר because this is how it is called in its root above, in *HaShem*’s-יהו"ה Godliness. The same applies to all creatures.

Thus, Adam, the first man, possessed greater wisdom than the angels, in that he grasped and knew the spiritual root of every species and class, and could therefore call them by their true names. This is why he said, “This one is fitting (*Na’eh*-נאה) to be called...” In other words, he was saying, “I am calling it by this name not as a matter of human convention, merely to recognize and differentiate it from other things, but only because it is appropriate and fitting (*Na’eh*-נאה) to call it by this name, being that this is its name in its spiritual root, and therefore, this name fits (*Na’eh*-נאה) it.”

⁷⁶⁶ Biblical Hebrew

The Rav, the Maggid of Mezhritch, continues and explains that this likewise applies to the personal names of individuals. Now, at first glance, it makes sense that the ancients,⁷⁶⁷ who called their children names relating to matters that would happen to them (as stated in Midrash),⁷⁶⁸ were knowledgeable of the soul-roots of their offspring. Thus, since they were knowledgeable of what would later happen with the newborn child, they would name him accordingly. This itself proves that they were actually knowledgeable of what would be with the child at his root and source, since whatever happens with the soul over the course of its time in the body, depends on this. However, nowadays, when we generally name our children after our ancestors (as stated in the Midrash there), it seems that we do not know their root and source.

Nevertheless, the Arizal revealed⁷⁶⁹ that even these names are not by way of happenstance, or that it simply is that the father and mother want to call the child by that particular name. Rather, the Holy One, blessed is He, instills intellect, wisdom, and knowledge, into the heart of the father and mother, so that they call their child by the name that the soul of their child is rooted in.

The Maggid of Mezhritch thus concludes and explains that this is also the meaning of the statement of our sages, of

⁷⁶⁷ That is, the generations of Biblical times, such as our forefathers and the like.

⁷⁶⁸ Midrash Bereishit Rabba 37:7

⁷⁶⁹ Shaar HaGilgulim, Hakdamah 23; end of Shaar Maamarei Rabboteinu Zichronam L'Brachah; Emek HaMelech, Shaar 1, end of Ch. 4.

blessed memory,⁷⁷⁰ “Rabbi Meir would analyze names.” For, in the Torah scroll of Rabbi Meir, the words⁷⁷¹ “cloak of light-*Katnot Ohr*-אור כתנות were written”⁷⁷² (not with the letter *Ayin*-ע, meaning “skin-*Or*-עור” but with the letter *Aleph*-א, meaning “light-*Ohr*-אור”). This is because Rabbi Meir⁷⁷³ had no element at all of the external husk of *Kelipah*,⁷⁷⁴ being that, as known, “he threw away the husk (*Kelipah*).”⁷⁷⁵ That is, for him the truth shone forth (*Meir*-מאיר) as it is, and he could therefore recognize the root of the soul in the body by its name. He therefore automatically knew everything that would happen with that particular soul as it is in the body.

Now, this being so, the names that things are called by in the Holy Tongue (*Lashon HaKodesh*) are not merely names assigned by human convention. Rather, every name is the root of that which is called by it, and is also its life force and vitality, through which it is created and brought into being from nothing to something (*Yesh m’Ayin*). Moreover, it is not in a manner that it was originally created by that name, but no longer

⁷⁷⁰ Talmud Bavli, Yoma 83b

⁷⁷¹ Genesis 3:21 – which is normally written “cloak of skin-*Katnot Or*-כתנות עור,” with the letter *Ayin*-ע, rather than “cloak of light-*Katnot Ohr*-אור כתנות” with the letter *Aleph*-א.

⁷⁷² Midrash Bereishit Rabba 20:12; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44-46.

⁷⁷³ It is noteworthy that the name of Rabbi Meir (מאיר) itself is of the root “light-*Ohr*-אור” and means “he illuminates.”

⁷⁷⁴ See Shaar HaYichud of the Mittler Rebbe *ibid.* that the “cloak of light-*Katnot Ohr*-אור כתנות” (as opposed to the “cloak of leather-*Katnot Or*-עור כתנות”) in the Torah scroll of Rabbi Meir, refers to the completion of the refinements (*Birurim*) and the state of complete repair (*Tikkun*).

⁷⁷⁵ Talmud Bavli, Chagigah 15b

requires it. Rather, its name gives it existence at all times, at every moment.

This is further explained at length by the Alter Rebbe,⁷⁷⁶ in response to the error of those who deny Torah. He states that their denial is, “because they compare the deed of *HaShem*-יהו"ה, the Maker of heaven and earth, to the deeds and schemes of man, since once a vessel has left the hand of the craftsman, the vessel no longer depends on the hands of the craftsman.” In other words, the formation of a vessel by the craftsman is in a manner of “something from something” (*Yesh m'Yesh*), and he merely changes its form. (That is, he reveals the form that it latently possessed in a concealed manner.) However, this is not so when it comes to the creation of something from nothing, in which the power of the Creator must constantly be within the created, since without this, it would revert to absolute naught and nothingness.

It therefore is understood that every incident that will occur with every particular thing, also is bound to its name in the Holy Tongue (*Lashon HaKodesh*), which gives it its existence at all times and at every moment. This is true even if it only happens years after it was given its name.

With the above in mind, this is also understood as it relates to the name “קֶרֶשׁ-*Keresh* plank.” For, this was the name that *HaShem*-יהו"ה gave the acacia wood (*Atzei Sheetim*-עצי שטים) in the Holy Tongue (*Lashon HaKodesh*) when they were to begin preparing it for constructing the Tabernacle (*Mishkan*).

⁷⁷⁶ Note of the Rebbe: Shaar HaYichud VeHaEmunah, Ch. 2

(As He stated,⁷⁷⁷ “You shall make the planks (*Krashim*-קרשים) of the Tabernacle of acacia wood (*Atzei Sheetim*-עצי שטים), standing erect.”) Thus, this name gives them their existence and vitalizes and sustains them. Therefore, this name also relates to everything that must be affected through the acacia wood (*Atzei Sheetim*), (namely, the transformation of the folly-*Shtut*-טות of the opposite of holiness, into holiness).

3.

This matter is explained by his honorable holiness, my father-in-law, the Rebbe, in his discourse, regarding the three letters *Kof*-ק, *Reish*-ר, and *Shin*-ש, of the word, “plank-*Keresh*-קרש.” However, we must first preface that everything we said above about names, also applies to the names of the letters (*Otiyot*). That is, every letter in the Holy Tongue (*Lashon HaKodesh*) also has a name, which is bound to the qualities and matter of that letter. Moreover, this also applies to the image and form of each letter, in that it too is bound to the quality of that letter and is related to it.

This accords with the explanation of the Alter Rebbe,⁷⁷⁸ that, “Each of the twenty-two letters of the Torah is the drawing forth of a specific vitality and power (from the Holy One, blessed is He), which is not drawn forth from a different letter. Therefore, even the written image of each letter, is specific and

⁷⁷⁷ Exodus 26:15; 36:20

⁷⁷⁸ Tanya, Shaar HaYichud VeHaEmunah, Ch. 12, in the gloss.

unique, and indicates the form of influence and revelation of light, vitality and power revealed and drawn from this letter.”

Thus, his honorable holiness, my father-in-law, the Rebbe, continues in his discourse,⁷⁷⁹ citing the teaching in the introduction of the Zohar⁷⁸⁰ about the matter of the letters (*Otiyot*), each of which ascended before the Holy One, blessed is He, with the desire that the world would be created through it. It states there that “the letters *Kof*-ק and *Reish*-ר are letters that give some appearance and indication of the side of shame,” meaning that they have some relation to matters that are the opposite of holiness, (and were therefore rejected). Similarly, when it came to the letter *Shin*-ש, even though, in and of itself, it would be fitting to create the world with it, since it is a letter of truth, and moreover, it hints at our three forefathers⁷⁸¹ who are the foundation of holiness, it nevertheless was also rejected. For, the Zohar states there that, “Since the letters *Kof*-ק and *Reish*-ר took hold of the *Shin*-ש in order to be sustained, thus making a combination of letters that form the word ‘falsehood-*Sheker*-שקר,’ the Holy One, blessed is He, told the letter *Shin*-ש, ‘Since letters of falseness have taken hold of you, to be amongst them, therefore I do not wish to create the world through you.’” Moreover, the Zohar concludes there and states, “From here we see that whoever wants to tell a lie, must first

⁷⁷⁹ See Chapter 6 of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim, 5710 p. 119 and on).

⁷⁸⁰ Introduction to Zohar, 2b

⁷⁸¹ See Zohar *ibid.*; Also see Pardes Rimoni, Shaar 23 (Shaar Erchei HaKinuyim), section on the word “*Shabbat*-שבת,” and Shaar 27 (Shaar HaOtiyot), Ch. 24; Also see Keter Shem Tov, Sections 272 and 347.

take hold of a true foundation for himself, so that afterwards his lie will be sustained.”⁷⁸² In other words, in order for falsehood (*Sheker*-שקר) to have any existence in the first place (in that, being that it is the opposite of the truth (*Emet*-אמת), it has no inherent existence of its own at all), it is specifically through mixing words of truth into it. This is seen from the letters *Kof*-ק and *Reish*-ר “which give some appearance and indication to the side of shame,” and thus “took hold of the letter *Shin*-ש by which to be sustained.”

Now, since the three letters of the word “plank-*Keresh*-קרש” are related to the opposite of holiness, (which goes without saying about the letters *Kof*-ק and *Reish*-ר, but is also true of the letter *Shin*-ש, which the letters *Kof*-ק and *Reish*-ר, “from the side of shame” attach themselves to), we therefore find that the word “plank-*Keresh*-קרש” is related to the matter of service of *HaShem*-יהו"ה, blessed is He, in the work that was done with the “acacia wood-*Atzei Sheetim*-עצי שטים,” namely, transforming the “folly-*Shtut*-שטות” of the opposite of holiness, into holiness.

4.

Now, the explanation of the letters *Kof*-ק and *Reish*-ר, and that they are letters that indicate the side of shame, may be better understood through explaining the difference between the

⁷⁸² That is, the letter *Shin*-ש is a letter of truth, and thus begins the word “lie-*Sheker*-שקר,” and is only subsequently followed by the misleading letters *Kof*-ק and *Reish*-ר. In other words, a lie must have some element of truth in it order to be sustained, for otherwise, it is readily recognized as being false.

letters *Kof*-ק and *Reish*-ר and letters that are similar to them on the side of holiness. About this, his honorable holiness, my father-in-law, the Rebbe, continues in his discourse and states:

The letters *Kof*-ק and *Reish*-ר are opposite to the letters *Dalet*-ד and *Hey*-ה. (That is, the *Reish*-ר is similar to the *Dalet*-ד, and the *Kof*-ק is similar to the *Hey*-ה.) This is because the *Dalet*-ד and the *Reish*-ר are similar to each other, both in appearance and in the meaning of their names. (In other words, this is in accordance with what we explained before, that both the image and form of the letters – their likeness – as well as their names – their meaning – indicate the essential being of the letters.)

He continues and explains that the similarity between the *Dalet*-ד and the *Reish*-ר in meaning (that is, their names), is that the name *Dalet*-דל"ת, is of the same root as the word “*Dal*-לד,” meaning poor and impoverished. Similarly, the *Reish*-ר"ש is of the same root as the word “*Rash*-רש,” which also means poor and impoverished. This is as stated,⁷⁸³ “Their poverty (*Reisham*-ר"שם) is the ruin of the poor (*Dalim*-דלים),” and similarly,⁷⁸⁴ “Give me neither poverty (*Reish*-ר"אש) nor wealth.”

Now, it may be said that the reason that his honorable holiness, my father-in-law the Rebbe, specifically cites these two verses, is because from these verses, (not only is the similarity of meaning between the letters *Reish*-ר and *Dalet*-ד understood, but in addition,) the difference between them is also understood. That is, just as in their image and form they look

⁷⁸³ Proverbs 10:15

⁷⁸⁴ Proverbs 30:8

similar, but are not exactly the same, the same is likewise so of their meaning. In other words, the poverty indicated by the letter *Reish*-ר is a much lower category of poverty than the poverty indicated by the letter *Dalet*-ד. Proof of this is in the verse, “Their poverty (*Reisham*-רישם) is the ruin of the poor (*Dalim*-דלים),” meaning that the sense of worry and brokenness of the poor (*Dalim*-דלים), is what brings their ruination and impoverishment (*Reisham*-רישם). This demonstrates that the poverty indicated by the word “*Reisham*-רישם” in the verse, is lower than the poverty indicated by the word “*Dalim*-דלים” in the verse.

This is also the case with the other verse, “Give me neither poverty (*Reish*-ראש) nor wealth.” That is, this verse indicates that the diametric opposite of wealth, which indicates riches far beyond merely “having whatever he needs,”⁷⁸⁵ is *Reish*-ריש, thus indicating that *Reish*-ריש it is the lowest level and form of poverty, and that there is nothing lower than it, meaning, it is the poorest of the poor.

The discourse continues that although the *Dalet*-ד and *Reish*-ר are similar in their image and form, as well as in meaning, they nevertheless are utterly different and distance from each other. (That is, not only are they entirely different and unlike each other, but more so, they are diametric opposites of each other.) For, the letter *Dalet*-ד is on the side of holiness and the letter *Reish*-ר indicates the opposite side of shame.

⁷⁸⁵ Deuteronomy 15:8

5.

The explanation is that even though the letter *Dalet*-ד indicates poverty (“*Dal*-דל”), the poverty that it indicates is the matter of self-nullification and humility, which is the whole matter of holiness, that is, to be in an ultimate state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

To understand this better, he explains in the discourse that poverty (“*Dal*-דל”) on the side of holiness (*Kedushah*), is the matter of the *Sefirah* of kingship-*Malchut*, about which it states,⁷⁸⁶ “She has nothing of her own.” This is because the *Sefirah* of kingship-*Malchut* is in the ultimate state of nullification and humility, to such an extent that,⁷⁸⁷ “She made herself small,” meaning that the *Sefirah* of kingship-*Malchut* diminished herself to be in the ultimate state of nullification and humility.

In the powers of the human soul, the *Sefirah* of kingship-*Malchut* refers to the power of speech, which “has nothing of her own,” and is merely the recipient and garment that enclothes the higher powers of the soul, such as the manifestation of intellect (*Sechel*) and emotions (*Midot*).

The explanation is that the *Sefirah* of kingship-*Malchut* is the quality of exaltedness and rulership, from which the entirety of the chaining down of the worlds (*Seder*

⁷⁸⁶ See Zohar I 181a; 249b; Zohar II 218b; Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 5, and elsewhere.

⁷⁸⁷ Zohar I 20a

HaHishtalshelut) was brought into being. Nevertheless, it must be in an ultimate state of nullification and humility. For, specifically through this, it possesses two matters. The first, is that it receives all matters that are above it, as indicated by the verse,⁷⁸⁸ “All the rivers flow into the sea.”⁷⁸⁹ The second is that it gives existence to all matters below it.

In greater detail, the matter of the *Sefirah* of kingship-*Malchut* and how “she has nothing of her own,” may be better understood as his honorable holiness, the Mittler Rebbe, explains it at great length.⁷⁹⁰ He states that this matter has two explanations. The first is that, in and of herself, she has no light except what she receives from above her. This is like the moon, which has no essential light of its own, but merely reflects what it receives from the sun. The second meaning of the words “she has nothing of her own,” is that she only has what she receives from below to above, through the arousal of the feminine waters (*Mayim Nukvin*) of the angels and souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The explanation is that the matter of the *Sefirah* of kingship-*Malchut* is revelation to another, meaning that novel creation should be brought into being from it. However, the entire matter of novel creation is utterly incomparable to the Singular Preexistent Intrinsic Essential Being of the Unlimited

⁷⁸⁸ Ecclesiastes 1:7; Also see *Hemshech* “v’Hechereem” 5631 (Sefer HaMaamarim 5631 p. 305 and on), and elsewhere.

⁷⁸⁹ The *Sefirah* of kingship-*Malchut* is called the sea-*Yam-D*. See Shaarei Orah of Rabbi Yosef Gikatilla, Gate 1 (*Malchut*).

⁷⁹⁰ Note of the Rebbe: Torat Chayim Shemot p. 370 (p. 96d and on in the new edition).

One, *HaShem*-יהו"ה, blessed is He. About this the verse states,⁷⁹¹ “He established His throne with kindness,” meaning that the matter of the throne (*HaKis'eh*-הכסא),⁷⁹² of the King, is solely an act of kindness from *HaShem*-יהו"ה above, blessed is He.⁷⁹³ This is because the nature of the good is to bestow goodness.⁷⁹⁴ He therefore restrained Himself with the *Tzimtzum* and drew forth lights and illuminations etc., so that the general matter of creation through His *Sefirah* of kingship-*Malchut*, could be possible.

Now, in this there is yet another matter, which is that the aspect of kingship-*Malchut* comes about through the arousal of the feminine waters (*Mayim Nukvin*) from the worlds below. This matter is indicated by the teaching,⁷⁹⁵ “There is no king without a nation.” That is, through this arousal they cause His essential exaltedness to be drawn down to be an exalted ruler over a nation, and through this, the existence of novel creation, as well as its vitality and sustainment, is caused to be.

⁷⁹¹ Isaiah 16:5

⁷⁹² Creation as a whole is referred to as the throne (*HaKiseh*-הכסא), as it states (Isaiah 66:1), “Thus said *HaShem*-יהו"ה: The heavens are My throne and the earth is My footrest.” Furthermore, the numerical value of “The Throne-*HaKiseh*-הכסא-86,” is the same as “the natural order-*HaTeva*-הטבע-86” which is brought into existence with *HaShem*'s-יהו"ה title God-*Elohi*'m-אלהי"ם-86. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

⁷⁹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), Section entitled “The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.”

⁷⁹⁴ See Emek HaMelech, Shaar 1 (Shaar Shaashu'ei HaMelech) Ch. 1; Also see the note of the Rebbe to Maamarei Admor HaEmtza'ee, Kuntreisim p. 5.

⁷⁹⁵ Rabbeinu Bachaye to Genesis 38:30, and the beginning of the Torah portion of Balak; Kad HaKemach, Rosh HaShanah (2), section entitled “*V'Od*” (in the Shavel print, p. 379); Tanya, Shaar HaYichud VeHaEmunah, beginning of Ch. 7 (p. 81b), and elsewhere.

This may be understood by way of analogy to the matter of kingship as it is below. Since the king himself “is higher than the entire nation from his shoulders and up,”⁷⁹⁶ it therefore is necessary to awaken and affect the desire to be the king over the nation in him. This is because, from his essential exaltedness, in and of himself, there will not be a drawing forth of rulership over them, being that they are utterly incomparable to him. Rather, this is accomplished through the arousal of the nation to accept the yoke of his kingship upon themselves and crowning him as king. Only then is his kingship built, so that he agrees to rule over them.

Similarly, this is how it is above, in *HaShem*'s יהו"ה's Godliness, as our sages, of blessed memory, stated,⁷⁹⁷ “Recite verses of kingship (*Malchiyot*) before Me in order to crown Me as king over you.” This is because, in and of Himself, He utterly has no relation to this.

Now, the difference between these two matters is that, in regard to the first matter, it primarily occurs at the time that the initial drawing forth of kingship-*Malchut* is necessary. For example, this is like the construction of *HaShem*'s יהו"ה's Kingship-*Malchut* as it is on Rosh HaShanah. In other words, it is in such a manner that, in and of itself, the aspect of Kingship-*Malchut*, “has nothing of her own,” but only what she receives from above her, meaning, from the quality of kindness-

⁷⁹⁶ Samuel I 9:2; See Ohr HaTorah, Vayera Vol. 4, 764b; Shir HaShirim Vol. 2, p. 414 and on.

⁷⁹⁷ Talmud Bavli, Rosh HaShanah 16a

Chessed, as expressed in the verse,⁷⁹⁸ “He established His throne with kindness.”

In contrast, the second matter primarily occurs when it is necessary to strengthen and renew the matter of kingship-*Malchut* (meaning, after novel creation has already been brought into being). That is, in this too “she has nothing of her own,” since this matter is brought about through the arousal of the feminine waters (*Mayim Nukvin*) from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), to the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

Thus, from all the above, we may understand the matter of poverty (“*Dal-לָדָל*”) as it is on the side of holiness. Namely, it is the matter of the utter sublimation, nullification (*Bittul*) and humility (*Shiflut*) of the *Sefirah* of kingship-*Malchut*, the matter of which is exalted rulership, and through this the entirety of novel creation is caused to be brought into being.

6.

He continues in the discourse and explains that the difference in appearance and form between the letter *Dalet-ד* and the letter *Reish-ר*, is that the letter *Dalet-ד* has a little letter *Yod-י* protruding from behind it. The letter *Yod-י* itself indicates the ultimate sublimation, nullification and humility of the *Sefirah* of kingship-*Malchut*, through which it becomes a

⁷⁹⁸ Isaiah 16:5

receptacle (*Klee*) capable of receiving. This is like the teaching,⁷⁹⁹ “An empty vessel holds what is placed into it, whereas a full vessel does not hold it.” An example is a student, who receives the teachings of his teacher. He specifically will be a fitting receptacle to receive the teachings, if he is in an ultimate state of sublimation and humility before his teacher.⁸⁰⁰ Specifically then, he will be a fitting receptacle to truly receive what the teacher bestows to him. Moreover, it is insufficient for the student to merely lack ego, self-awareness and independent existence. Rather, [he becomes a fitting receptacle] specifically when he is in a state of complete nullification (*Bittul*) and the absence of awareness of his own existence. (This concludes the quote of his language in the discourse.)

The explanation is that the true matter of the student-teacher relationship is when they utterly are of no comparison to each other. Thus, for the student to be capable of receiving the bestowal of intellect from the teacher, this occurs specifically when he is in a state of complete nullification of self-existence (*Bittul b'Metziyut*). In other words, on the one hand, it is not suitable for him to have no sense of self-existence to the point that he does not hear the words of the teacher. But on the other hand, it is not suitable for him to remain within his

⁷⁹⁹ Talmud Bavli, Brachot 40a, and see Chiddushei Aggadot of the Maharsha there; Also see Torah Ohr, Mishpatim; See the discourse entitled “*Ani LeDod?*” 5700, Ch. 3 (and the note of the Rebbe to Sefer HaMaamarim 5710 p. 120).

⁸⁰⁰ See at length in Listen Israel, a translation of Rabbi Hillel Paritcher’s commentary to Chapter 1 of Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe.

sense of self-existence, in which he only causes himself to listen and receive the intellect that the teacher bestows. Rather, when he receives the bestowal, he must be in a state of complete nullification and absence of his own existence.

In other words, while he hears the intellect from the teacher, he cannot be in the aspect of an influencer (*Mashpia*) even to himself, even to the extent that his mind should desire to understand [and analyze] the teacher's words. For then, he will be incapable of receiving the intellect of the teacher, who is totally beyond him. Rather, it is specifically an empty vessel that holds what is placed into it. That is, since he must receive and hold a matter that is entirely beyond relativity to himself, in order to do so, he must become a completely empty vessel. This is to such an extent, that he should not even have the desire to understand and grasp the intellect being bestowed to him by the master teacher.

Furthermore, while it is being bestowed, even the student's yearning to receive influence from the master teacher, does not need to be palpably felt by him. Now, the yearning of the student to receive from the master teacher is necessary, both for the student, as well as the teacher. It is necessary for the student, since this yearning is what causes him to be in a state of the nullification of existence (*Bittul b'Metziyut*), to be a receptacle to receive the intellect of the teacher. It is necessary for the teacher, because since he is beyond all comparison to the student, for him to bestow influence to the student is a very great descent, which, in and of himself, he would not do. Only when the teacher sees the great yearning of the student, this

affects him to desire to constrain himself and bring the matters down to bestow them to the student. This is to such an extent that it reaches a much greater depth within the powers of the teacher himself, and reveals additional matters in him that previously were not revealed. This is the meaning the statement,⁸⁰¹ “From my students I have learned more than all.”

However, all the above specifically applies before the bestowal of the influence, when the yearning desire must be present. For, without it, it would be impossible for two matters that are utterly of no comparison to each other to bond. However, at the time of the actual bestowal, this does not apply. For, we can clearly see that if the student remains in the same state of arousal and yearning, in that he yearns to receive the bestowal of intellect from the teacher, the yearning itself will distract him from listening and receiving the intellect in the words of his teacher.

Rather, to receive the intellect of the teacher, he must be in a state of complete nullification and non-awareness of self-existence, to the degree that he does not even feel the yearning to receive the intellect of the teacher. This is the matter of an empty vessel, meaning that the vessel of his own intellect must become empty. To clarify, the student must have a vessel of intellect by which to receive. That is, in order to receive a matter of intellect, there must be a “space” that is similar to it, which is the vessel of intellect. However, to be a receptacle, the vessel of the student’s intellect must be empty, and specifically

⁸⁰¹ Talmud Bavli, Taanit 7a

then, he can receive the bestowal of influence of a teacher who is completely beyond any comparison to himself.

With the above in mind, we can understand why it is specifically the *Sefirah* of Kingship-*Malchut* that “has nothing of her own.” At first glance, this is not understood, since all the *Sefirot* are ordered from above to below, so that the *Sefirot* below receive from the *Sefirot* above them, until the first *Sefirah*, which receive from the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He. This being so, why is it specifically said about the *Sefirah* of kingship-*Malchut* that “she has nothing of her own”?

However, the explanation is that in regard to the aspect of *Zeir Anpin* - and this generally applies to all the *Sefirot* above the *Sefirah* of kingship-*Malchut* - the manner they receive from the *Sefirot* above them, is in a way of cause and effect (*Ilah v'Alul*). Now, the matter of cause and effect (*Ilah v'Alul*), is that it is not in a manner that they are incomparable to each other, or that their being is not the same as each other. For, there indeed is an existence of the effect (*Alul*) as it is in the cause (*Ilah*). Furthermore, even when the effect (*Alul*) becomes an existence unto itself, its cause (*Ilah*) is nevertheless in a state of proximity to it. The same is likewise true in regard to how the other *Sefirot* receive from each other. That is, they receive is in a way of proximity. In other words, the existence of the other *Sefirot* is such, that they are of relative comparison to each other.

Furthermore, even as the *Sefirot* receive from the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is

He, by means of the first restraint of *Tzimtzum*, which was in a way of complete withdrawal,⁸⁰² nevertheless, the bestowal to the *Sefirot* is through the fact that the light returned and illuminated.⁸⁰³ However, this is not so regarding the *Sefirah* of Kingship-*Malchut*, since through it, the creation of an entirely novel “something” (*Yesh*), which is a completely separate entity, is brought into being. This is something of which there is utterly no relative comparison. Thus, the true recipient (*Mekabel*) is specifically the *Sefirah* of Kingship-*Malchut*, and therefore it is specifically about the *Sefirah* of Kingship-*Malchut* that we find the matter of, “she has nothing of her own.”

This then, is the matter of the poverty (“*Dal-לר*”) of the *Sefirah* of Kingship-*Malchut*. In other words, it is the matter of sublimation and nullification (*Bittul*), in that “she made herself small,” meaning, the total and complete nullification of self-existence, and through this she receives from the *Sefirot* above her.

7.

The discourse continues and states, “This then, is the whole matter of holiness (*Kedushah*), that there should be a

⁸⁰² See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2; Also see the beginning of Otzrot Chayim and Mevo She’arim; Likkutei Torah, Hosafot to Vayikra 51c, and elsewhere.

⁸⁰³ See Etz Chayim *ibid.* Anaf 2-3; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-15; Sefer HaMaamarim 5661 p. 161 and on.

state of utter self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and this is the whole matter of serving *HaShem*-יהו"ה.”

In other words, since the discussion here is the general matter of man's purpose in the chaining down of the worlds (*Hishtalshelut*), and that *HaShem*'s-יהו"ה Supernal intention is that we should, “make a dwelling place for the Holy One, blessed is He, in the lower worlds,” he therefore explains that the entire matter of holiness (*Kedushah*) and the entire matter of serving *HaShem*-יהו"ה, blessed is He, is to come to be in a state of utter sublimation and nullification (*Bittul*) to Him, blessed is He, and that this is called “the side of holiness (*Sitra d'Kedushah*).”⁸⁰⁴

To further explain, the general totality of man's service of *HaShem*-יהו"ה, blessed is He, is called, “prayer-*Tefillah*,” since the prayers were established in place of the sacrificial offerings.⁸⁰⁵ Moreover, one of the primary services of *HaShem*-יהו"ה, blessed is He, in the Holy Temple, was the service of the sacrificial offerings (*Korbanot*), (as explained in the previous chapters).⁸⁰⁶ Therefore, the general totality of man's service of *HaShem*-יהו"ה, blessed is He, is serving Him in prayer (*Tefillah*).⁸⁰⁷ This is as stated,⁸⁰⁸ “Serve Him with all your hearts,” about which our sages, of blessed memory, stated,⁸⁰⁹

⁸⁰⁴ See Tanya, Ch. 6.

⁸⁰⁵ See Talmud Bavli, Brachot 26a-b; Zohar II 20b

⁸⁰⁶ See Ch. 2 of the discourse entitled “*Bati LeGani* – I have come to My garden” of the year 5710 (Sefer HaMaamarim 5710, p. 112 and on); Also see the discourse by the same title of the year 5712, translated in The Teachings of The Rebbe – 5712, Discourse 8.

⁸⁰⁷ See Tanya, Kuntres Acharon 155a, 162b

⁸⁰⁸ Deuteronomy 11:13

⁸⁰⁹ Talmud Bavli, Taanit 2a

“Which service of Him is performed in the heart? This is prayer (*Tefillah*).” Prayer is the matter of sublimation, nullification, and humility, as he continues to explain in the discourse (and as will be explained further, in chapter nine).

8.

With this in mind, we can understand the statement in Talmud,⁸¹⁰ “At the beginning (of the *Amidah* prayer) one recites,⁸¹¹ ‘My Lord-*Adonay*-”⁸¹² וַיִּפְתַּח, open my lips, that my mouth may declare Your praise,” and,⁸¹² “Since the Sages instituted (the recital of this verse) it is considered as an extended prayer,” (which is why it is not considered to be a separation between the blessing of redemption and the commencement of the *Amidah* prayer).

Now, this must be better understood. Why did the Sages institute the recital of this verse, “My Lord-*Adonay*-”⁸¹² וַיִּפְתַּח, open my lips, that my mouth may declare Your praise,” at the beginning of the *Amidah* prayer? In doing so, they brought this question about, thus making it necessary to give an answer. At first glance, it would seem that the *Amidah* prayer was sufficient as it was, meaning that there were the eighteen blessings of the *Amidah* prayer, without this additional verse, “My Lord-*Adonay*-”⁸¹² וַיִּפְתַּח, open my lips, that my mouth may declare Your

⁸¹⁰ Talmud Bavli, Brachot 4b

⁸¹¹ Psalms 51:17

⁸¹² Talmud Bavli, Brachot 9b

praise.” However, what this proves and demonstrates, is that this verse is relevant to the entire matter of prayer (*Tefillah*).

This may be understood by prefacing that this matter is also found in Torah, which precedes prayer (*Tefillah*), as in the teaching,⁸¹³ “He gazed into the Torah and created the world.” In other words, the entire order of the chaining down of the worlds (*Seder HaHishtalshelut*) exists first in Torah. Therefore, since the chaining down (*Seder HaHishtalshelut*) of man’s service of *HaShem*-יהו"ה, blessed is He (that is, the matter of prayer-*Tefillah*) depends entirely on nullification (*Bittul*) and humility (*Shiflut*) before *HaShem*-יהו"ה, blessed is He, it is understood that this is how it is in Torah.

As he states in the discourse, the explanation is based on the teaching in Talmud,⁸¹⁴ “The Torah is not found with those who are haughty of spirit, nor with someone who expands his heart over it like the sea.” He explains that the haughty of spirit (*Gasei HaRu'ach*) refers to those who have no sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Now, the intention here is not to negate the matter of haughtiness of spirit (*Gasei HaRu'ach*) as it is simply understood, that is, that it means the arrogant, as commonly understood by all. For, since it states,⁸¹⁵ “Every haughty heart is the abomination of *HaShem*-יהו"ה,” and similarly,⁸¹⁶ “Any person who has arrogance within him, the Holy One, blessed is He, says, ‘I and he cannot dwell together in the world’,” it therefore does not

⁸¹³ Zohar II 161a and on

⁸¹⁴ Talmud Bavli, Eruvin 55a

⁸¹⁵ Proverbs 16:5

⁸¹⁶ Talmud Bavli, Sotah 5a

require any great insight or proofs from verses, that such a person has no relation to Torah.

Rather, the explanation is that, as known,⁸¹⁷ the meaning of the term, “haughty of spirit (*Gasei HaRu'ach*-גסי הרוח)” is that his spirituality (*Ruchaniyut*-רוחניות) itself is coarse (*Gas-*גס). In other words, though such a person possesses a Godly soul, and the Godly soul has its effects, and furthermore, even the lowest level of the Godly soul still is spiritual, nonetheless, because it manifests in the animalistic soul, and thereby in the body, and moreover, the revelation of the Godly soul itself is only of its lowest level in him, therefore, the coarseness of the body and animalistic soul cause his spirituality (*Ruchaniyut*) to be coarse as well, to such an extent, that even his spirituality (*Ruchaniyut*) becomes coarse and physical. It goes without saying that for such a person, it is entirely inapplicable for him to transform his physicality (*Gashmiyut*) into spirituality.

The solution is to break his coarse spirit. This is as stated in Zohar,⁸¹⁸ “A wooden beam that does not catch fire should be broken-up, a body into which the light of the soul does not penetrate should be broken-up.” This is similar to the verse,⁸¹⁹ “The sacrifices of God-*Elohi'm*-אלהי"ם are a broken spirit; a heart broken and humbled, O God-אלהי"ם, You will not despise.” In other words, the breaking of the spirit is the sacrifice of God-*Elohi'm*-אלהי"ם. This is further indicated by the verse that precedes it,⁸²⁰ “For You do not desire an [animal]

⁸¹⁷ Likkutei Torah, Nitzavim 62a

⁸¹⁸ Zohar III 168a, cited in Tanya Ch. 29.

⁸¹⁹ Psalms 51:19

⁸²⁰ Psalms 51:18

sacrifice, else I would give it; You do not want a burnt-offering,” and it then continues, “The sacrifices of God-*Elohi*”*m*-אלהי”*m* are a broken spirit; a heart broken and humbled, O God-אלהי”*m*, You will not despise.”

The Zohar poses a question about this and states,⁸²¹ “Is it so that the Holy One, blessed is He, does not desire sacrificial [animal] offerings...? Rather, in this verse, David used the title God-*Elohi*”*m*-אלהי”*m*, and sacrificial [animal] offerings are not to be offered to the title God-*Elohi*”*m*-אלהי”*m*, but only to the Name *HaShem*-יהו”*eh* etc.” In other words, all animal sacrificial offerings must be to the Name *HaShem*-יהו”*eh*, which is the quality of mercy. However, we offer no animal sacrifices to His title God-*Elohi*”*m*-אלהי”*m*, which is the quality of judgment. This is as stated,⁸²² “Whosoever sacrifices to God-*Elohi*”*m*-אלהי”*m*, other than to *HaShem*-יהו”*eh* alone, shall be obliterated.”⁸²³

Thus, to bring about that even from the aspect of *HaShem*’s-יהו”*eh* title God-*Elohi*”*m*-אלהי”*m*, which is the quality of judgment, there should be pardon and forgiveness in a manner that, “it shall be accepted for him, to atone for him,”⁸²⁴ the verse states,⁸²⁵ “The sacrifices of God-*Elohi*”*m*-אלהי”*m* are a

⁸²¹ Zohar II 108a; Zohar III 5a; Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” of the year 5712, Ch. 2, translated in *The Discourses of The Rebbe – 5712*, Discourse 8

⁸²² Exodus 22:19; Also see Midrash HaNe’elam in Zohar Chadash Bereishit 4a.

⁸²³ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, and *The Gate of His Title (Shaar HaKinuy)*.

⁸²⁴ Leviticus 1:4

⁸²⁵ Psalms 51:19

broken spirit,”⁸²⁶ referring to breaking the coarseness one’s spirit.

Now, his honorable holiness, the Tzemach Tzedek, explains:⁸²⁷ At first glance, how is it that a person who sinned and did not listen to the voice of *HaShem*-יהו"ה, blessed is He, is forgiven and atoned for by offering a sacrificial [animal]? (In other words, since he remains in the same state as he was before, why is he granted atonement through a sacrificial [animal] offering for the inappropriate thing he did?) This is only because the quality of the Name *HaShem*-יהו"ה is mercy. Moreover, he only is granted atonement for his unintentional sins. However, a broken spirit and a broken heart is something that even the quality of judgment “does not despise.”⁸²⁸

He explains that this is because the sacrificial animal offering, it is the matter of refining (*Birur*) the external husk of *Kelipat Nogah* [which is not entirely impure] and through this offering, only *HaShem*’s-יהו"ה quality of mercy is appeased. However, a broken spirit even appeases of the quality of judgment (*Din*) through breaking one’s coarse spirit (*Gasoot HaRu’ach*). For, through this he comes to serve *HaShem*-יהו"ה, blessed is He, in a manner of restraining (*Itkaftiya*) and transforming (*It’hapcha*) the opposite of holiness within

⁸²⁶ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, *ibid*.

⁸²⁷ Note of the Rebbe: *Ohr HaTorah* (Yahal Ohr) to Psalms 51 (p. 199 and on).

⁸²⁸ Psalm 51:19 – That is, the entire verse reads, “The sacrifices of God-*Elohi*”*m*-אלהי"ם are the broken spirit; a heart broken and humbled, O God-*Elohi*”*m*-אלהי"ם, You will not despise.”

himself, which even transforms the three entirely impure husks of *Kelipah*.⁸²⁹

This then, is why the verse states, “The sacrifices of God-*Elohi*” מִלֵּהִי are a broken spirit,” since through this, the quality of judgment (*Din*) is also appeased, (which relates to the three completely impure husks of *Kelipah*), so that even from the perspective of the quality of judgment (*Din*), “it shall be accepted for him, to atone for him.”⁸³⁰

Now, just as in the study of Torah there must be the matter of sublimation and nullification (*Bittul*) to *HaShem*-יְהוָה, blessed is He, this likewise is so of prayer (*Tefillah*) and this is why the *Amidah* prayer commences with the verse, “My Lord-*Adonay*” אֲדֹנָי, open my lips, that my mouth may declare Your praise.”

The explanation may be understood from the explanations of his honorable holiness, the Rebbe Maharash,⁸³¹ based on the words of our master and teacher, Rabbi Moshe Alshich,⁸³² on this verse.⁸³³ He explains that the meaning of the verse, “My Lord-*Adonay*” אֲדֹנָי, open my lips, that my mouth

⁸²⁹ See Yahel Ohr *ibid.* – “For when the evil inclination in him causes him to sin, it is worse than the husk of *Kelipat Nogah*, but rather, it causes him to come to have an adhesion to the three completely impure husks of *Kelipah*... However, when the heart is broken and humbled, this also breaks the three completely impure husks of *Kelipah*.”

⁸³⁰ Leviticus 1:4

⁸³¹ Note of the Rebbe: See the discourse by this same title of the year 5626 (The discourse entitled “*Adona*”’s *Sefatai Tiftach*” 5628, (printed in *Sefer HaMaamarim* 5627 p. 469 and on) at its beginning and end (also see *Sefer HaMaamarim* there p. 465) and elsewhere).

⁸³² See Alshich to this verse of Psalms 51:17

⁸³³ Also see the discourse entitled “*Al Shloshah Dvarim* – The world stands upon three things” 5714, translated in *The Teachings of The Rebbe* – 5714, Discourse 15, Ch. 3, and the citations there.

may declare Your praise,” is that just as one’s approach to the study of Torah must be in a manner of “My Lord-*Adonay*”-יהוה אדוני, open my lips,” (as Targum translates, “My Lord-*Adona*”-יהוה אדוני, open my lips in Torah”) being that the Torah is the word of *HaShem*-יהוה, blessed is He, and therefore one’s study of it must be in a manner of “You open my lips,” as the verse states,⁸³⁴ “And as for Me, this is My covenant with them, said *HaShem*-יהוה, My spirit which is upon you and **My words that I have placed in your mouth**, shall not withdraw from your mouth, nor from the mouth of your children, nor from the mouth of your children’s children, said *HaShem*-יהוה, from now to eternity,” in that [when studying Torah] a person is simply⁸³⁵ “like a person who repeats after the reader.”⁸³⁶ So likewise, we request that our prayers should also be in a manner of “My Lord-*Adona*”-יהוה אדוני, open my lips, that my mouth may declare **Your praise.**” That is, we request that our prayers should also be in this manner.

In other words, even though prayer must be as indicated by the verse,⁸³⁷ “Serve Him with all your hearts,” meaning that our service of *HaShem*-יהוה, blessed is He, must stem from our own efforts, we nonetheless request of the Holy One, blessed is He, that “my mouth may declare (in which the word “declare-

⁸³⁴ Isaiah 59:21

⁸³⁵ See Torah Ohr, Yitro 66c and on; Likkutei Torah, Shir HaShirim 44b; See the discourse entitled “*Bachodesh HaShlishi*” 5729 Ch. 2 (Torat Menachem, Sefer HaMaamarim Sivan p. 299) and note 11 there; Also see the discourse entitled “*B’Sha’ah SheHeekdeemoo* – At the time when Israel gave precedence to ‘We will do’ over ‘We will listen’” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 17 (Ch. 5 and on).

⁸³⁶ See Talmud Bavli, Sukkah 38b

⁸³⁷ Deuteronomy 11:13

Yagid-גייד” means “to speak and draw down-*Hamshachah*-המשכה”⁸³⁸) Your praises (which Targum translates as “Your praises-תושבחתך” which refers to the matter of prayer).” In other words, we request of *HaShem*-ה"ה that our prayers should be, “like a person who repeats after the reader,” so that they will be the prayers of the Holy One, blessed is He, Himself. This prayer is as our sages, of blessed memory, taught, [that *HaShem*-ה"ה Himself prays,⁸³⁹ “May it be My will that My mercy will overcome My anger.”

Therefore, the sages established that the *Amidah* prayer should commence with the verse, “My Lord-*Adonay*-אדני, open my lips, that my mouth may declare Your praise,” and that the inclusion of this verse “is considered to be an extension of the prayer.” That is, we ask that our prayer should be as it should be, which Rabbi Moshe Alshich⁸⁴⁰ explains to mean, “that our prayers should be as effective as the prayers of Rabbi Chiyya and his sons.”⁸⁴¹ [Now, at first glance, how can this be demanded of every Jew? Moreover, how can anyone even demand this of himself?] Concerning this, we make the request that just as You “open my lips” in Torah study, in that one’s study of Torah is “like a person who repeats after the reader,” in the same way, “open my lips that my mouth may declare Your praise,” in a manner that one is not an independent being

⁸³⁸ See Pri Etz Chayim, Shaar HaAmidah, Ch. 1; Likkutei Torah, Shir HaShirim 2c, and elsewhere.

⁸³⁹ Talmud Bavli, Brachot 7a

⁸⁴⁰ See Alshich to this verse of Psalms 51:17; Also see Ohr HaTorah (Yahal Ohr) to the verse.

⁸⁴¹ Talmud Bavli, Bava Metziya 85b

unto himself, but simply speaks-*Yagid*-גייד and draws down-*Hamshacha*-המשכה, the prayer of the Holy One, blessed is He, Himself, that His mercies should overcome His anger. That is, that the quality of judgment (*Din*), which is the matter of measurement and limitation, should be overpowered, and a bond between the lower and upper should be affected (which is the general matter of prayer-*Tefilah*), to make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”

9.

Now, his honorable holiness, my father-in-law, the Rebbe, continues the discourse, by explaining the matter of prayer in greater detail, as follows: Through the [above] explanation we may understand the verse,⁸⁴² “A prayer of David; *HaShem*-יהו"ה, incline Your ear, answer me, for I am poor and destitute.” The prayer of David refers to the bond and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the aspect of kingship-*Malchut*. (That is, King David was the chariot for the *Sefirah* of kingship-*Malchut*.⁸⁴³) Now, the great strength of his request (which King David prayed on behalf of the entire Jewish people and on behalf of the ingathering of the souls of the Jewish people, that is, on behalf of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*) was, “incline Your ear, answer me.” And why should You answer me? Because “I

⁸⁴² Psalms 86:1

⁸⁴³ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), as well as Erchei HaKinuyim by the author of Seder HaDorot, and elsewhere.

am poor and destitute.” (This concludes the quote from the discourse.)

That is, in addition to the fact that one’s approach to prayer must be with the general introduction of, “let my mouth declare Your praise,” there must also be a sense of, “I am poor and destitute.”

The explanation is as stated in Zohar,⁸⁴⁴ that there is a kind of prayer that is called the prayer of the wealthy, which generally is the matter of the “prayer of Moshe” (*Tefillah l’Moshe* תפלה למשה-שה).⁸⁴⁵ [Moshe was called wealthy, as it states in Talmud,⁸⁴⁶ “The Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, only rests upon a person who is wise, mighty, wealthy and tall, all of which were qualities that Moshe possessed... He was wealthy, as written,⁸⁴⁷ ‘Hew (*Psal*-פסל) **for yourself** two stone Tablets,’ meaning that ‘their waste-product (*Psoltan*-פסולתן) shall be yours,’ and it is from the waste-product of the Tablets that Moshe became wealthy.”⁸⁴⁸] There is another kind of prayer, which is “the prayer of the poor”, as written,⁸⁴⁹ “The prayer of the poor (*Tefillah l’Ani*-תפלה לעני) when he swoons and pours out his supplications before *HaShem*-יהו"ה.”

⁸⁴⁴ Zohar III 195a and elsewhere; Also see the discourse entitled “*Padah b’Shalom Nafshi* – He redeemed my soul in peace” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 5, Ch. 7, and elsewhere.

⁸⁴⁵ Psalms 90:1

⁸⁴⁶ Talmud Bavli, Shabbat 92a; Nedarim 38a

⁸⁴⁷ Exodus 34:1

⁸⁴⁸ See Talmud Bavli, Nedarim 38a *ibid*.

⁸⁴⁹ Psalms 102:1

Now, the Zohar states that the prayer of the poor takes precedence over the prayer of the wealthy. In other words, even though the prayer of Moshe (about whom it states,⁸⁵⁰ “The man Moshe was exceedingly humble, more than any person on the surface of the earth,”) was certainly in a manner of “my mouth shall declare Your praise,” nevertheless, “The prayer of the poor, when he swoons and pours out his supplications before *HaShem*-יהו"ה,” even takes precedence over the prayer of Moshe, whose prayer was the prayer of the wealthy.

The explanation is that the prayer of Moshe, which is the prayer of the wealthy, is of a much greater and superior quality, as explained by his honorable holiness, the Rebbe Rashab, at great length.⁸⁵¹ He explains that the true matter of wealth is not as one might think, that it only means that he lacks for nothing. For, in truth, this is not yet the matter of wealth, but is just the matter indicated by the verse,⁸⁵² “If there is a destitute person amongst you... you shall open your hand to him... whatever he lacks.”

In other words, there is a matter of poverty that is followed by the matter of satisfying what the poor person lacks, “whatever he lacks.” However, “a person is neither commanded nor obligated to make him wealthy.”⁸⁵³ There then is a higher level than this, which is the matter of wealth, meaning that he lacks absolutely nothing whatsoever. That is,

⁸⁵⁰ Numbers 12:3

⁸⁵¹ Note of the Rebbe: See the discourse entitled “*Tefillah L'Moshe*” 5660 (Sefer HaMaamarim, 5660 p. 49 and on).

⁸⁵² Deuteronomy 15:7-8

⁸⁵³ See Talmud Bavli, Ketuvot 67b

he does not even lack things that previously he had no connection to, but has rather been bestowed with complete abundance of beneficence etc.

The same is also spiritually true, that the prayer of the wealthy – the prayer of Moshe – was that he had all matters of holiness in abundance, without any lacking whatsoever, in a manner of wealth. Even so, the prayer of the poor takes precedence over the prayer of the wealthy. In other words, for one’s prayer to be completely well received, it must be like the prayer of the poor, as in the verse,⁸⁵⁴ “*HaShem-יהו"ה*, incline Your ear, answer me, for I am poor and destitute.” This is because nullification and sense of lowliness reaches a much loftier depth above (and automatically draws this down as well), even loftier than the prayer of the wealthy, who not only does not lack matters of holiness, but in whom matters of holiness are in complete abundance and wealth.

10.

He concludes in the discourse and states: This then, is the meaning of the letter *Dalet-ד*, which is not so of the letter *Reish-ר*, since the *Reish-ר* lacks the *Yod-י*, meaning that it lacks the matter of nullification (*Bittul*) to *HaShem-יהו"ה*, blessed is He. On the contrary, this indicates that he is in a state of ego and coarseness. This is why the letter *Reish-ר* is one of the letters that “indicates the side of shame.” The poverty of the

⁸⁵⁴ Psalms 86:1

opposite of holiness (*Sitra Achara*) is that they have no relation to Godliness at all, and as a result, they are caused to have greater and greater degrees of ego and sense of self-existence. (This concludes the quote from the discourse.)

In other words, the difference between the letter *Dalet*-ד and the letter *Reish*-ר is that they are diametric opposites. For, not only is the letter *Dalet*-ד on the side of holiness, whereas the letter *Reish*-ר “indicates of the side of shame,” but beyond this, within holiness (*Kedushah*) itself, the letter *Dalet*-ד is a very lofty level. This is because the letter *Dalet*-ד is the matter of the *Sefirah* of kingship-*Malchut*, which although she is poor (“*Dal*-לד”), in that “she has nothing of her own,” nonetheless, specifically because of this, she accumulates all the lights and illuminations that are above her. Moreover, it is from her that the matter of *HaShem*’s-יהוה exaltedness and rulership is generally drawn down below, to make “a dwelling place for the Holy One, blessed is He in the lower worlds.”

(This accords with the above explanation, that through utter self-nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, we reach a loftier aspect than even the prayer of the wealthy.)

In contrast, even within the side that opposes holiness (*Sitra Achara*), the letter *Reish*-ר indicates the ultimate form of ego and selfishness, since it is a matter of utter poverty. In other words, not only does it indicate poverty (“*Dal*-לד”) in matters of holiness, but in fact, it indicates **utter** impoverishment (“*Rash*-שר”) of all matters of holiness, the result of which is the aspect of coarse materiality and the ultimate form of ego and selfishness.

This then, is why the letter *Reish*-ר is one of the letters of the word “plank-*Keresh*-קרש,” about which it states,⁸⁵⁵ ‘You shall make the planks (*Krashim*-קרשים) of the Tabernacle of acacia wood (*Atzei Sheetim*-עצי שטים), standing erect.’” That is, the ultimate Supernal intent in man’s service of *HaShem*-יהו"ה, blessed is He, is to find the matter in holiness that gives room for such an existence [as the opposite of holiness], that through chaining down, constraints-*Tzimtzumim* and fallings, there can be such a matter as the opposite of holiness (*Sitra Achera*). This is the matter of the letters *Kof*-ק and *Reish*-ר, as stated in books of Kabbalah,⁸⁵⁶ that the letters *Kof*-ק and *Reish*-ר are the matter of the *Sefirot* of *Netzach* and *Hod*, which is the matter of lower and lower severities and constraints within holiness itself, from which (after the constrains and falls) there can subsequently be the matter of the opposite of holiness, in an ultimate state of lowliness. However, through serving *HaShem*-יהו"ה, blessed is He, by restraining and transforming the opposite of holiness, we make them into planks for the Tabernacle, and through this we fulfill the ultimate purpose of the creation of the world, that “I will dwell within them,” within each and every Jew, as it was in the beginning of creation, in that the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה was in the lowest of worlds (and in an even loftier way than originally).

⁸⁵⁵ Exodus 26:15; 36:20

⁸⁵⁶ See Likutei Torah of the Arizal, Parashat VaYakhel-Pekudei; Also see Sefer HaArachim-Chabad, section on “Otiyot HaTorah-The Letters of the Torah” on the letter *Kof*-ק (page 322 and on.)

Discourse 13

*“Kee Tisa et Rosh B’nei Yisroel –
When you take a census of the Children of Israel”*

Delivered on Shabbat Parshat Mishpatim, Parshat Shekalim,
Shabbat Mevarchim and Erev Rosh Chodesh Adar, 5716

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

1.

The verse states,⁸⁵⁷ “When you take up the head (count) of the children of Israel... every man shall give *HaShem*-יהו"ה an atonement for his soul when counting them... This shall they give – everyone who passes through the census – a *half-shekel* of the sacred *shekel*, a *shekel* is twenty *geira*, a *half-shekel* as a portion to *HaShem*-יהו"ה.”

Now, we must understand why the verse states, “When you take up the head-*Kee Tisa et Rosh*-כי תשא את ראש-”⁸⁵⁸ The simple understanding of the words “When you take up-*Kee Tisa*-כי תשא” is that it refers the matter of taking a census. This being so, why does it say, “When you take up-*Kee Tisa*-כי תשא,” which indicates a matter of uplifting and elevating? Therefore, since the Torah expresses it in this way, we must say that it comes to also include the matter of uplifting and elevating the

⁸⁵⁷ Exodus 30:12-13

⁸⁵⁸ See the discourse entitled “*Ki Tisa*” 5675 (*Hemshech* 5672 Vol. 2 p. 893);

“head-*Rosh*-ראש.” We therefore must understand what is meant by this.

We must also understand⁸⁵⁹ the continuation of the verse, “This shall they give – everyone who passes through the census – a *half-shekel* of the sacred *shekel*, a *shekel* is twenty *geira*.” We must understand why even before specifying the value of a *shekel*, the Torah first states “This shall they give... a *half-shekel*.” If we say that it states “a *half-shekel*” simply, because the value of a *shekel* is already known, then we must understand why the verse continues and specifies, “a *shekel* is twenty *geira*.” Moreover, even after specifying the value of the *shekel*, the Torah repeats itself and states, “a *half-shekel* as a portion to *HaShem*-יהו"ה.” This seems to indicate that the first time it states “a *half shekel*” refers a different matter than the continuation, “a *shekel* is twenty *geira*, a *half shekel* as a portion to *HaShem*-יהו"ה.” We therefore must understand the meaning of the first time, where it simply mentions the *half-shekel*, as well as the second time, in which the *half-shekel* is mentioned with the explanation that “a *shekel* is twenty *geira*.”

The explanation is that this Torah portion was stated immediately after the sin of the golden calf. When the Jewish people were atoned for the sin of the golden calf, they then were brought to the state of perfection at the beginning of creation, for as known, “the world was created in a state of

⁸⁵⁹ See the discourse entitled “*Kee Tisa*” 5675 (*Hemshech* 5672 Vol. 2 *ibid.* p. 863); Also see the discourse by this title of the years 5720 and 5721 (*Sefer HaMaamarim* 5720, p. 95; 5721 p. 116).

wholeness.”⁸⁶⁰ Because of this, it then was necessary to serve *HaShem*-יהו"ה, blessed is He, by making “a dwelling place for the Holy One, blessed is He, in the lowly worlds,”⁸⁶¹ just as the service of *HaShem*-יהו"ה, blessed is He, was meant to be at the outset of creation, being that this is *HaShem*’s-יהו"ה ultimate intention in creating the world.

Now, the manner of serving *HaShem*-יהו"ה, blessed is He, through which a dwelling place is made for Him, is by giving the half-*shekel*. This also is the matter of elevating and uplifting the head. For, the atonement of the sin of the golden calf, as well as actualizing a dwelling place for the Holy One, blessed is He, is accomplished through the matter of uplifting and elevating the head.

More specifically, there are three matters here. The first is the simple half-*shekel* (as stated by Rabbi Moshe Zacuto).⁸⁶² The second is that a *shekel* is twenty *geira*. The third is half of twenty *geira*. Through these three matters we actualize a dwelling place for the Holy One, blessed is He, in the lowly worlds.

Thus, since the matter of serving *HaShem*-יהו"ה with the half-*shekel* is the actualization of a dwelling place for the Holy One, blessed is He, in the lowly worlds, by explaining and understanding what is meant by a “dwelling place in the lowly

⁸⁶⁰ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and the Yefe To’ar commentary there).

⁸⁶¹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁸⁶² See Ramaz commentary to the beginning Zohar Tisa, cited at the end of the discourse by this title 5675 (*Hemshech* 5672 *ibid.* p. 874); Also see the beginning of the discourse by the same title of the year 5720.

worlds” we thereby will come to understand the details of the matter of the half-*shekel*.

2.

Now, to understand the matter of a “dwelling place for the Holy One, blessed is He, in the lowly worlds,” we first must explain the verse,⁸⁶³ “Upon the likeness of the throne there was a likeness like the appearance of a man upon it.” This must be understood, for is it not so that, “He neither has a body nor the likeness of a body?”⁸⁶⁴ This being so, why does it state, “Upon the likeness of the throne there was a likeness like the appearance of a man upon it.”

The explanation is that “Israel arose in His thought.”⁸⁶⁵ Now, the Supernal thought is not like thought is below. This is because as thought (*Machshavah*) is below, it does not bring anything into existence. However, above in *HaShem*’s-יהו"ה Godliness, thought (*Machshavah*) brings that which arose in thought into existence. Therefore, since “Israel arose in His thought,” this immediately caused the form of man to be above in *HaShem*’s-יהו"ה Godliness – “a likeness like the appearance of a man.”

To further explain, *HaShem*’s-יהו"ה ultimate intent in creation is to “make a dwelling place for the Holy One, blessed

⁸⁶³ Ezekiel 1:26

⁸⁶⁴ See the words of the liturgical hymn “*Yigdal*” based upon the commentary of the Rambam to Mishnah Sanhedrin, Perek Chelek, in regard to the third foundational principle of faith.

⁸⁶⁵ Midrash Bereishit Rabba 1:4

is He in the lowly worlds,” which is specifically accomplished by the souls of the Jewish people. This is like the teaching of our sages, of blessed memory,⁸⁶⁶ “In whom did He consult [to create the world]? In the souls of the righteous-*Tzaddikim*,” and,⁸⁶⁷ “Your nation is all righteous-*Tzaddikim*.” This is because it is specifically the souls of the Jewish people who fulfill *HaShem*’s-ה"ה Supernal intent in creation.

Now, this may be better understood based on the well-known teaching in Tanya,⁸⁶⁸ that *HaShem*’s-ה"ה ultimate intent in the creation is not for the upper worlds, but is specifically for this lowest world. Moreover, it must be said that this is so, because if we were to say that His ultimate intent is for the upper worlds, we would remain with the question, “If His ultimate intention is fulfilled by the existence of the upper worlds, why then was this lowest world brought into existence?” We therefore must say that specifically this world, which concludes the entire chaining down (*Hishtalshelut*) of the worlds, fulfills *HaShem*’s-ה"ה ultimate purpose in creation.

Moreover, for this very reason, it must also be said that in this world itself, His Supernal intent is specifically to create man, since man was the very last creation. In other words, *HaShem*’s-ה"ה Supernal intent is fulfilled specifically at the end of the act of creation.

Therefore, since the creation of man fulfills His Supernal intent, this intent is felt throughout the entire order of

⁸⁶⁶ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

⁸⁶⁷ Isaiah 60:21; Also see Sanhedrin ibid. beginning of Perek Chelek

⁸⁶⁸ Tanya, Ch. 36

the chaining down of the worlds (*Seder HaHishtalshelut*). That is, all creatures throughout the entire chaining down of the worlds, sense that it is the souls of the Jewish people who fulfill *HaShem's* יהו"ה Supernal intent, blessed is He. That is, since man is the culmination of the entire chaining down of the worlds (*Seder Hishtalshelut*) its purpose is for him.

This then, is why it was specifically Israel who arose in His thought. For, the matter of this thought (*Machshavah*) is that it is the beginning of revelation and refers to the world of Emanation (*Atzilut*) and higher than the world of Emanation.

Now, although it is explained in various places that the world of Creation (*Briyah*) is the world of thought (*Machshavah*),⁸⁶⁹ however more generally, even the world of Emanation (*Atzilut*) and even that which is higher than the world of Emanation (*Atzilut*) is the matter of thought (*Machshavah*). Therefore, when it states that "Israel arose in thought," it means that at the very beginning of all revelation, which is the matter of thought (*Machshavah*), the souls of the Jewish people immediately arose, since it is specifically through them that *HaShem's* יהו"ה Supernal intent in creation is fulfilled.

⁸⁶⁹ See Likkutei Torah, Balak 67a and elsewhere.

3.

The explanation of the matter is as stated in Tanya⁸⁷⁰ in clarification of the teaching, “The Holy One, blessed is He, desired a dwelling place for Himself in the lowly worlds,” that the “lowly worlds (*Tachtonim*)” means “the lowest level, in that, in terms of the concealment of His light, blessed is He, there is no level lower than this world, which is in a state of doubled and quadrupled darkness etc.”

In other words, it is not applicable to explain that the word “lowly (*Tachtonim*)” is meant to be understood spatially. For, since we are discussing the intent that arose in *HaShem*'s-יהו"ה Supernal will, blessed is He, and since *HaShem*-יהו"ה [both transcends all worlds and] fills all worlds equally, He transcends the parameters of space.⁸⁷¹ It is therefore impossible to say that what arose in His will, that “there should be a dwelling place for Himself in the lowly worlds,” means spatially lowly. It rather means lowly in terms of the concealment of His light, blessed is He, referring to this physical world, which is the very lowest level.

In other words, in regard to the matter of the revelation of *HaShem*'s-יהו"ה Godliness, which is the most primary aspect of everything, it is in *this* that this world is the lowest and the

⁸⁷⁰ Tanya, Ch. 36 *ibid*.

⁸⁷¹ See Mishneh Torah, Hilchot Yesodei HaTorah 2:6; Also see Ginat Egoz of Rabbi Yosef Gikatilla translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), Section entitled, “The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings,” and the Section entitled “The Gate explaining the truth of Sinai-סיני where the Ten Commandments-הדברים were given.”

lowliest. This is because, in this world, *HaShem's* יהו"ה Godliness is not revealed, but is in a state of utter concealment and hiddenness. For, not only is it that the Godly light of *HaShem* יהו"ה, blessed is He, that is in this world, is merely a very restrained glimmer of illumination, but beyond this, even this tiny, restrained glimmer is concealed. That is, great toil is needed for us to have a sense of even this tiny, restrained glimmer that brings this world into existence and vitalizes it. This is because, in this world the Godly light of *HaShem* יהו"ה, blessed is He, is concealed.

Therefore, by refining this world and removing the concealments, we thereby reach the Essential Self of the Singular Preexistent Intrinsic Essential Being, *HaShem* יהו"ה Himself, blessed is He. This is why *HaShem's* יהו"ה ultimate Supernal intent is specifically for this world. It is impossible to say that *HaShem's* יהו"ה ultimate Supernal intent is for the upper worlds, since for them, it is a great diminishment and descent from the light of *HaShem's* יהו"ה countenance, blessed is He.

In other words, through service of *HaShem* יהו"ה, blessed is He, in the upper worlds, it is not possible to reach the Essential Self of *HaShem* יהו"ה, blessed is He, but only to a revelation of light and illumination commensurate to the capacities of that world, which is but a diminishment and descent from the light of his countenance, blessed is He. Rather, *HaShem's* יהו"ה ultimate Supernal intent is for this lowest world, since it is through toil in the service of *HaShem* יהו"ה, blessed is He, in this world, that we reach the Essential

Self of the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He.

4.

However, we still must understand this to a greater extent, because each world is lower relative to the world above it. This is because the glimmer of *HaShem*'s-יהו"ה Godly light in one world, is only a diminished glimmer from the world above it, and the light of the world above it, is also only a diminished glimmer from the world above it etc. This being so, at first glance, it seems feasible to say that *HaShem*'s-יהו"ה Supernal intent is also for the worlds that are higher than this world.

The explanation is that the upper worlds are the matter of, “the revelation of that which is concealed” (*Giluy HaHe'elem*)⁸⁷² and therefore the Essential Self of the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He, cannot be reached through them, even though their existence too follows the restraint of the *Tzimtzum*. It goes without saying that this is certainly is so of the world of Emanation (*Atzilut*), in that the word “Emanation-*Atzilut*-אצילות” is of the same root as in the verse,⁸⁷³ “I will emanate (*v'Atzalti*-ואצלת) some of the spirit that is upon you and place

⁸⁷² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 19, and the notes there.

⁸⁷³ Numbers 11:17

it upon them,” meaning “the revelation of that which is concealed” (*Giluy HaHe’elem*).⁸⁷⁴

However, in some respects, the spiritual worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are equal to the world of Emanation (*Atzilut*). For, in some respects, the way they are brought into being is also in a way of the revelation of the concealed (*Giluy HaHe’elem*). Therefore, even though, in general, compared to the world of Emanation (*Atzilut*) the spiritual worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are called, “the lowly worlds (*Tachtonim*),” nevertheless, more particularly, what is meant by “lowly (*Tachton*)” specifically applies to this world, which is the very lowest world, in which *HaShem*-יהו"ה is totally hidden and concealed.

This is because, the way this world is brought into being is not in a way of the revelation of that which is concealed (*Giluy HaHe’elem*), but this world is a completely novel existence that conceals its Source. That is, not only is the light and vitality of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, not felt in this world, but beyond this, even the Essential Self of *HaShem*-יהו"ה, the Ever-Present One, blessed is He, who **literally** is everywhere, and relative to whom the restraint of the *Tzimtzum* is completely inapplicable, is utterly concealed in this world.

⁸⁷⁴ See Sefer HaMaamarim 5677 p. 112 and on; Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” Ch. 5 (Torat Menachem, Sefer HaMaamarim Shevat p. 266 and on; Sefer HaMaamarim 5711 p. 8 and on), translated in The Teachings of The Rebbe – 5711, Discourse 1.

We thus find that it is specifically in this world that the effect of the restraint of the *Tzimtzum*⁸⁷⁵ is most greatly felt. For, in regard to the upper worlds, even though they also were brought into being specifically through the restraint of the *Tzimtzum*, nevertheless, their existence is not from the restraint of the *Tzimtzum* itself. Rather, their existence is brought about through closeness and revelation (the very opposite of the matter of *Tzimtzum*), only that this revelation becomes limited through the restraint of the *Tzimtzum*. Nonetheless, their very existence is in a way of closeness and the revelation of that which is concealed (*Gilyu HaHe'elem*).

However, this is not so of this world, the existence of which is brought about by the *Tzimtzum* itself, so that, in this world, *HaShem*-יהו"ה, blessed is He, is totally hidden. This is why the matter of *Tzimtzum* is so pronounced in this world, to the extent that not only do we have no sense of the vitality that comes from the limitless **light** of the Unlimited One, *HaShem*-יהו"ה, blessed is He, but even the Essential **Self** of *HaShem*-יהו"ה, the Ever-Present One, is hidden.

This itself is the primary novelty of the *Tzimtzum*, that it conceals the Essential Self of *HaShem*-יהו"ה, blessed is He. The fact that it conceals His light and illumination is not such a wonder or novelty, for since it is light, it is applicable for it to undergo diminishment-*Tzimtzum* and thereby be concealed. Rather, the primary novelty of *Tzimtzum* is that it even conceals

⁸⁷⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-13, and the notes there.

the Essential Self of *HaShem*-יהו"ה Himself, the Ever-Present One, blessed is He.

In other words, even though the Essential Self of *HaShem*-יהו"ה, blessed is He, is Ever-Present everywhere, even after the restraint of *Tzimtzum* and even in this lowest world, nevertheless, the effect of *Tzimtzum* is that His presence is not at all felt. This is specifically pronounced in this lowest world. For, in this world, the creatures sense themselves as existing intrinsically, as if their existence is independent, and they have no sense of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, whatsoever.⁸⁷⁶

Thus, since this world does not come into existence in a way of closeness and the revelation of that which is hidden (*Giluy HaHe'elem*), but is an entirely novel existence that senses itself as existing independently and intrinsically, it thus even hides the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, the Ever-Present One, blessed is He. Therefore, through refining this world and removing the concealment, we reach the Essential Self of the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, the Ever-Present One, blessed is He, thus making this world into a dwelling place for His Essential Self, blessed is He.

This is not so of the upper worlds. For, since they are the matter is "the revelation of that which is concealed" (*Giluy HaHe'elem*), meaning that their matter is revelations (*Giluyim*) of *HaShem*'s-יהו"ה Godliness, they therefore do not reach His

⁸⁷⁶ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c and on; Also see Sefer HaMaamarim 5678 *ibid.*, and elsewhere.

Essential Self, since their purpose is to reveal, rather than to conceal. Therefore, they were not brought into being to be a dwelling for His Essential Self, blessed is He.

Now, although it is true that from the perspective of the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He, there is no difference at all between the upper worlds and the lower worlds, as it states,⁸⁷⁷ “Do I not fill the heavens and the earth? – The word of *HaShem*-יהו"ה,” meaning that He fills them all equally, nevertheless, this is only from the perspective of *HaShem*-יהו"ה Himself, blessed is He. For, as previously mentioned, *HaShem*-יהו"ה is Ever-Present, and for Him, the *Tzimtzum* does not at all conceal. Nevertheless, as it is (in the order of things, as they) relate to us, the matter of the upper worlds is that they are revelations of *HaShem*'s-יהו"ה Godliness. Thus, it is specifically in this world, which covers over and conceals the Essential Self of *HaShem*-יהו"ה, blessed is He, that through our service of *HaShem*-יהו"ה, blessed is He, the world becomes a receptacle for the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He.⁸⁷⁸

5.

Now, the making of the dwelling place is specifically through the souls of the Jewish people.⁸⁷⁹ That is, being that

⁸⁷⁷ Jeremiah 23:24

⁸⁷⁸ Also see Likkutei Sichot, Vol. 9, p. 75, note 30; Vol. 16 p. 141

⁸⁷⁹ See Shaarei Kedushah of Rabbi Chayim Vital, translated as “Gates of Holiness,” Section 3.

“Israel arose in thought,” therefore specifically the service of souls of the Jewish people is needed to draw down *HaShem*’s-יהו"ה Essential Self. That is, in addition to the fact the dwelling place is made through Torah and *mitzvot*, which are rooted in *HaShem*’s-יהו"ה Essential Self, blessed is He, it must be said that being that they are rooted in His Essential Self, those who make the dwelling place are specifically the souls of the Jewish people.

The explanation is that though the action that brings about the dwelling place is the performance of Torah and *mitzvot*, nonetheless, those who know how to make the dwelling place, are also needed, in that they were once in the dwelling place and therefore know how it should look. An example is the dwelling place of a human king of flesh and blood, in which two matters are needed.⁸⁸⁰ The dwelling must first be cleansed of all dirt and grime and afterwards it must be beautified with pleasant furnishings fit for the king to dwell in. These are the actions necessary in making the dwelling place. However, those who make the dwelling place must be those who have been in the dwelling place of the king and know what his dwelling place should look like.

The same applies to making a dwelling place for *HaShem*-יהו"ה, blessed is He. The action of making the dwelling place is through Torah and *mitzvot*, which is the work of desisting from evil, to cleanse the dwelling of all filth etc., and the work of doing good, to beautify it with pleasant furnishings.

⁸⁸⁰ See Likkutei Torah, Balak 70c; Also see the discourse entitled “VaYomer...HaChodesh HaZeh Lachem” of the year 5716, chapter 3 (Discourse 16)

These actions make the dwelling place, however, the workers who make the dwelling place must be those who were once in the king's dwelling place etc. These are the souls of the Jewish people, being that, "Israel arose in thought."

More specifically, besides having to know how to make the dwelling place, the work itself of making the dwelling place must be done specifically by the souls of the Jewish people who are rooted in the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Essential Being, blessed is He. That is, since they are of His Essential Self, they therefore are capable of making a dwelling place for His Essential Self. In other words, when the Jewish soul descends to this world and becomes encloded in a physical body and then transforms the physicality into spirituality, through this, he makes a dwelling place for *HaShem*'s-יהו"ה Essential Self, blessed is He.

The difference between souls and angels is well known.⁸⁸¹ That is, though the angels too have a soul and a body, nonetheless, their body is spiritual, and when those angels who came down into physical bodies did so, they fell from their spiritual level.⁸⁸² However, this is not so of the souls of the Jewish people. Rather, through their coming down, they transform the physicality of the world into a dwelling place for *HaShem*-יהו"ה, blessed is He. They have this capability because the souls of Israel "arose in thought" at the very inception of the revelations of the chaining down. This aspect of "thought" refers to the primordial thought (*Machshavah HaKedumah*) of

⁸⁸¹ See Ohr HaTorah, Pinchas page 1209 and on.

⁸⁸² See Torah Ohr, Bereshit 4b and Likkutei Torah – Zot HaBrachah 98a.

Primordial Man (*Adam Kadmon*),⁸⁸³ this being the beginning of revelation after the restraint of the *Tzimtzum*, as explained elsewhere, that the primordial thought (*Machshavah HaKedumah*) of Primordial Man (*Adam Kadmon*) is the simple resolution and decision alone.

Moreover, they arose even higher, in the aspect of the thought and will of, “I will rule (*Ana Emloch*),”⁸⁸⁴ which is the aspect of Kingdom of the Unlimited One (*Malchut of Ein Sof*), *HaShem*-יהו"ה, blessed is He, before the restraint of the *Tzimtzum*. They also arose afterwards, in the revelations of Primordial Man (*Adam Kadmon*), which are the aspect of the Unlimited Worlds (*Olamot HaEin Sof*) that transcend Emanation (*Atzilut*) and in the Emanated Worlds (*Olamot HaAtzilut*).⁸⁸⁵ All this is part and parcel of the matter of thought, which, as of yet, is only to Himself, blessed is He. This is because all these levels are aspects of Godliness (being that novel existence specifically begins in the world of Creation-*Briyah*). Being that “Israel arose in thought” on all the above-mentioned levels, they therefore are the ones who make the dwelling place.

⁸⁸³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Chapters 17-18. Also see Sefer HaMaamarim 5679 page 302 and Sefer HaMaamarim 5702, page 111 and elsewhere.

⁸⁸⁴ *Idra Rabbah*, cited in *Derech Mitzvotach* 170b; *Likkutei Torah Naso* 21d. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, chapter 7 and chapter 38.

⁸⁸⁵ See the discourse of this year 5716, entitled “Bereshit Bara – In the beginning God created the heavens and the earth” – Discourse 5, chapter 4.

6.

Now, regarding the matter that “Israel arose in thought,” it states in Ohr Torah of the Rav, the Maggid of Mezhritch,⁸⁸⁶ that this is analogous to a man who has a son. Even when the son has departed and left his father’s presence, nevertheless, the form of his son is engraved in his father’s thought. However, within the constraints of time, below in this world, this only applies once the son is born to his father. In contrast, in regard to *HaShem*-יהו"ה, blessed is He, since He transcends time, it is applicable to say that this is so, even before the Jewish people were created. That is, even then, their form was engraved in *HaShem* 's-יהו"ה Supernal thought.

Now, Chabad Chassidus explains⁸⁸⁷ that just as, “by His Self-knowledge He knows all creatures,”⁸⁸⁸ so also, and even higher than this, by His Self-knowledge He knows the souls, even **before** they arose in thought.

The difference between these two explanations, is that according to the Maggid, this only relates to the matter of thought (*Machshavah*). For, as it is in the analogy, once the father has seen his son, the form and image of the son become eternally engraved in his thought. So likewise is it above, that the engraving of the souls is because of the existence of the souls. However, since *HaShem*-יהו"ה, blessed is He, transcends time, therefore, their form is engraved even before being

⁸⁸⁶ Ohr Torah 2c

⁸⁸⁷ See *Hemshech* 5672 Vol. 2 p. 902.

⁸⁸⁸ Mishneh Torah, Hilchot Yesodei HaTorah 2:10

brought into existence. Nonetheless, the engraving is because of the souls and therefore relates to the chaining down of the worlds (*Hishtalshelut*). In contrast, according to the explanation that it is by His Self-knowledge that He knows the souls, it is because of His Essential Self that He knows them and He therefore knows them even before they “arose in thought.”

Nevertheless, the two matters are intertwined and fit together. For, just as it is explained that “by His Self-knowledge, He knows all creatures,” though this is His Self-knowledge, there nonetheless is subsequently a drawing down from this, in the chaining down of the worlds (*Hishtalshelut*).⁸⁸⁹ Thus, the same is true that with His Self-knowledge He knows the souls of the Jewish people, and from this very knowledge itself, there subsequently is a drawing down in the chaining down of the worlds (*Hishtalshelut*), in that their form is engraved before Him, and this is what is meant by “Israel arose in His thought.”

Thus, both explanations are necessary. For, the actualization and making of the dwelling place, is within the chaining down of the worlds (*Hishtalshelut*). It therefore is necessary to explain that even **within** the chaining down of the worlds (*Hishtalshelut*), “Israel arose in thought.” Nevertheless, the **actual** root of the matter is that because of His Self-knowledge, He knows the souls.

⁸⁸⁹ See *Hemshech* 5672 Vol. 1 p. 82.

With the above in mind it also is understood how it is that the souls of the Jewish people have the ability to make a dwelling place for *HaShem*-יהו"ה, blessed is He, in this world, even though this is new to the world. For, in and of itself, the world (*HaOlam*-העולם) is the matter of concealment (*He'elem*-העלם). However, the explanation is that since "Israel arose in thought," therefore, just as *HaShem*'s יהו"ה thoughts bring about novel existence from nothing to something, as it states,⁸⁹⁰ "My thoughts are not your thoughts," in that thought (*Machshavah*) below does not create something from nothing, whereas *HaShem*'s thoughts above, bring about the novel existence of something from nothing, therefore, since "Israel arose in His thought," they have the ability to actualize something new in the world, that is, to make a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds.

7.

Now, as known, there are two matters in thought (*Machshavah*). There is thought (*Machshavah*) and there is the power of thought (*Ko'ach HaMachshavah*). This may be understood through the matter of speech (*Dibur*), which also has two matters. There is speech (*Dibur*) and the power to speech (*Ko'ach HaDibur*). The actual speech comes forth from the five organs of speech in the mouth.⁸⁹¹

⁸⁹⁰ Isaiah 55:8

⁸⁹¹ These are the throat, palate, tongue, teeth, and lips. Sefer Yetzirtah 2:3 (2:1 in the long version) See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem*

As known, the world is divided into the four classes, these being the inanimate (*Domem*), the vegetative (*Tzome'ach*), the living animal (*Chay*), and the human speaker (*Medaber*). The superiority of a human being is that he is in the class of a speaker (*Medaber*). Now, if we would say that speech (*Dibur*) is only drawn from the five organs of speech in the mouth, this matter even exists amongst animals (*Chay*), such as a talking bird, like a parrot. Now, it would be extremely problematic to say this, since a talking bird, such as a parrot (merely mimics speech) and cannot be considered to be an intermediate between an animal (*Chay*) and a human being, who is a speaker (*Medaber*).⁸⁹² Rather, a parrot is like any other animal, in that it that has no relation to the class of the speaker (*Medaber*) at all (but merely mimics the sounds of speech).⁸⁹³ On the other hand, a person who is mute and unable to speak is nonetheless in the class of the speaker (*Medaber*).⁸⁹⁴

This compels us to say that speech (*Dibur*) is not merely what is revealed in the five organs of speech in the mouth, but that there also is a source of speech, this being the power of speech (*Ko'ach HaDibur*), in that the human soul “is full of (potential) letters.”⁸⁹⁵

Is One, Vol. 2, The Letters of Creation – Part 1; Tanya, Iggeret HaKodesh, Epistle 5 (107a and on).

⁸⁹² See Sefer HaMaamarim 5659 p. 39.

⁸⁹³ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1

⁸⁹⁴ The transcribers of this discourse mention that example of the mute person was possibly said differently. See footnote 34, to Torat Menachem, Sefer HaMaamarim 5716, p. 120.

⁸⁹⁵ See Etz Chayim, Shaar 5 (Shaar TANT”A) Ch. 3; Likkutei Torah, Naso 26b; Bechukotai 45d; Shir HaShirim 4b; Maamarei Admor HaEmtza’ee Bamidbar

The same is likewise true of thought (*Machshavah*). There is actual thought that is drawn from the five organs of thought, these being the five judgments (*Hey Gevurot*) מנצפ"ך of the aspect of understanding-*Binah*,⁸⁹⁶ and there is the power of thought (*Ko'ach HaMachshavah*), which is the root of the letters of thought as they are in the soul, which is “full of (potential) letters.”

Now, it should be clarified that when we say that “the soul is full of (potential) letters,” this does not mean that speech (*Dibur*) and thought (*Machshavah*) have the same root. They rather have two unique roots. This is like the explanation of the light that is included within Himself, that in the light itself there are two aspects. That is, there is the light as it relates to Himself and there is the light as it relates to others, as it still is included in Himself. The same is true of the matter of “the soul being full of (potential) letters,” that there are two unique matters in it. There is the power of thought, which is the power to reveal to oneself, and there is the power of speech, which is the power to reveal to another, as it still is within oneself.

Now, just as in man’s thought there are two matters; thought (*Machshavah*) and the power of thought (*Ko'ach HaMachshavah*), so likewise, above, in *HaShem*’s-יהו"ה Godliness, there is thought (*Machshavah*) and the power of thought (*Ko'ach HaMachshavah*). That is, thought (*Machshavah*) is in the world of Creation (*Briyah*), whereas the

Vol. 1 p. 224, p. 309; Sefer HaMaamarim 5696 p. 110; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38

⁸⁹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 50.

power of thought (*Ko'ach HaMachshavah*) is in the world of Emanation (*Atzilut*). This is because the world of Emanation (*Atzilut*) is *HaShem's* יהוה's Godliness, and is not the existence of actual letters. It rather is like the power of thought (*Ko'ach HaMachshavah*). This then, is the meaning of the statement, "Israel arose in thought," which refers to the power of thought (*Ko'ach HaMachshavah*), meaning that they are Godliness.

With the above in mind, we can understand the meaning of the verse,⁸⁹⁷ "Upon the likeness of the throne there was a likeness like the appearance of a man upon it." That is, there are three levels. There are souls that are the aspect of "the likeness of the throne," which are below the throne, and are from the aspect of the revelation of the letters of thought, which is the aspect of the world of Creation (*Briyah*). Then there is the aspect of "the appearance of the man" who is above the throne, which is the revelation of the aspect of the power of thought (*Ko'ach HaMachshavah*) and is the aspect of the world of Emanation (*Atzilut*). There then is the matter of, "Upon the likeness of the throne there was a likeness like the appearance of a man upon it," whereby by sitting on the throne his head is lowered from its height, and his legs are lowered down. Above, what this refers to, is the lowering of the aspect of "the appearance of a man" of the world of Emanation (*Atzilut*) to the aspect of "the appearance of the throne" of the world of Creation (*Briyah*).

⁸⁹⁷ Ezekiel 1:26

8.

This then, is the meaning of the verse,⁸⁹⁸ “When you take up the head (count) of the children of Israel... every man shall give *HaShem*-יהו"ה an atonement for his soul when counting them... This shall they give – everyone who passes through the census – a *half-shekel* of the sacred *shekel*, the *shekel* is twenty *geira*, a *half-shekel* as a portion to *HaShem*-יהו"ה.” That is, there are three matters here, (as mentioned in chapter one).

That is,⁸⁹⁹ the general matter of serving *HaShem*-יהו"ה, blessed is He, is to refine the animalistic soul. This is indicated by the words, “a *shekel* is twenty-*geira*.” For, in general, there are twenty powers. These are the ten powers of the Godly soul and the ten powers of the animalistic soul. The work that must be done in serving *HaShem*-יהו"ה, blessed is He, is to refine the ten powers of the animalistic soul and bond them to the ten powers of the Godly soul. Through doing so, we reach the root and source of the soul as it transcends manifestation, which is the matter of the first simple mention of the *half-shekel* in the verse.⁹⁰⁰

⁸⁹⁸ Exodus 30:12-13

⁸⁹⁹ See the end of the discourse entitled “*Zeh Yitnu*” and the end of the discourse entitled “*Ki Tisa*” 5675 (*Hemshech* 5672, Vol. 2, p. 874, p. 901).

⁹⁰⁰ This discourse is missing its conclusion.

Discourse 14

*“LaYehudim Haytah Orah v’Simcha v’Sasson v’Yikar –
The Jews had light and gladness and joy and glory”*

Delivered on Shabbat Parshat Tetzaveh & Parshat Zachor,
13th of Adar, 5716

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

1.

The verse states,⁹⁰¹ “The Jews had light and gladness and joy and glory.” Regarding this, our sages, of blessed memory, stated,⁹⁰² “The word ‘Light-*Orah*-אורה’ refers to Torah.” In a discourse of the Alter Rebbe,⁹⁰³ it states that we must understand why the word “Light-*Orah*-אורה” is in the feminine form here, being that in most places we find that Torah is called “Light-*Ohr*-אור” (in the masculine form). For example, the verse states,⁹⁰⁴ “The Torah is light-*Ohr*-אור.” Why then does this verse state “light-*Orah*-אורה” in the feminine form?

⁹⁰¹ Esther 8:16

⁹⁰² Talmud Bavli, Megillah 16b

⁹⁰³ Subsequently printed in Maamarei Admor HaZaken 5564 p. 62 and on; Also see at great length in Shaarei Orah of the Mittler Rebbe, Shaar HaPurim, discourse entitled “*v’Keebel HaYehudim*,” Ch. 29 and on (97a and on); Also see the explanation that relates to the discourse in Likkutei Sichot, Vol. 11, p. 324 and on [also printed in the *Hosafot* (additions) to Maamarei Admor HaZaken *ibid.* p. 274 and on].

⁹⁰⁴ Proverbs 12:4

The explanation is that the word “*Orah*-אורה” is the same terminology as the word, “she illuminates-*Me’irah*-מאירה,” meaning that the “light-*Ohr*-אור” is found from it. Furthermore, this an active term that indicates action, like the active term “to feed-*Ma’acheel*-מאכיל” etc.

2.

Now, this may be better understood by prefacing that in the arousal that comes from *HaShem*-יהו"ה above (*It’aruta D’le’eyla*), blessed is He, there are two levels. The first is arousal from *HaShem*-יהו"ה above, in response to our arousal below (*It’aruta d’Le’tata*). The second is arousal from *HaShem*-יהו"ה above, blessed is He, in and of Himself, without our arousal below.⁹⁰⁵

Now, this needs to be understood. If the arousal can simply be from *HaShem*-יהו"ה above, why must there be arousal from below altogether?

The explanation is that *HaShem*’s-יהו"ה arousal above, in response to our arousal below (*It’aruta d’Le’tata*), is actually much deeper and loftier than arousal from *HaShem*-יהו"ה above, in and of Himself. This is because our arousal from below (*It’aruta d’Le’tata*) touches a much loftier level, as known about the explanation of the verse,⁹⁰⁶ “An accomplished woman is the crown of her husband,” and,⁹⁰⁷ “The Holy One, blessed is

⁹⁰⁵ See Torah Ohr, Beshalach 64c and on; Likkutei Torah Vayikra 2b and on; Tazria 20a and on, and elsewhere.

⁹⁰⁶ Proverbs 12:4

⁹⁰⁷ Talmud Bavli, Niddah 45b

He, granted women a greater portion of understanding (*Binah*) than men.”

Proof of this is the fact that when the arousal comes from *HaShem*-יהו"ה above (*It'aruta d'Le'eyla*), in and of Himself, it descends through many restraints (*Tzimtzumim*) that conceal and garments that cover over it. An example is the creation of the heavens and the earth, which are brought about through restraints (*Tzimtzumim*) and garments (*Levushim*) that conceal. This is because the heavens and the earth are brought about solely through an arousal from *HaShem*-יהו"ה above.

In contrast, our arousal from below (*It'aruta d'Le'tata*) brings about His arousal above (*It'aruta d'le'eila*) in way of wonders and miracles that transcend the order of the chaining down of the worlds (*Hishtalshelut*) and the concealing restraints (*Tzimtzum*) and garments (*Levushim*). An example is the miracle of Purim in the days of Mordechai and Esther. This is because what was drawn forth on Purim was specifically brought about by the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people below.

This is why about Purim the verse states,⁹⁰⁸ “The Jews undertook that which they had begun to do.” That is, the giving of the Torah at Mount Sinai was only the beginning, whereas on Purim it became firmly established.⁹⁰⁹ This is because what

⁹⁰⁸ Esther 9:23

⁹⁰⁹ See Torah Ohr, Megillat Esther 96c; Also see the discourse entitled “*VeKeebel HaYehudim* – The Jews undertook that which they had begun to do,” 5711 (translated in *The Teachings of The Rebbe* – 5711, Discourse 5), *Torat Menachem*, *Sefer HaMaamarim Adar* p. 54; *Sefer HaMaamarim* 5711, p. 36), Note 4 (5th note of the discourse in the English).

was drawn down at the giving of the Torah was through an arousal from *HaShem*-יהו"ה above (*It'aruta d'Le'eyla*). For though the Jewish people said,⁹¹⁰ "We will do (*Na'aseh*)" before they said, "We will listen (*Nishma*)," they nevertheless, did this because,⁹¹¹ "The Holy One, blessed is He, overturned the mountain (*Har*) above them like a tub."

Now, the overturning of the mountain is the matter of the revelation of the Great Love (*Ahavah Rabba*) of *HaShem*-יהו"ה above, blessed is He,⁹¹² which is why it is called a mountain (*Har*-הר), as our sages, of blessed memory, said,⁹¹³ "unlike Avraham, who is called a 'mountain-*Har*-הר.'" That is, in Avraham there was the revelation of this Great Love (*Ahavah*) called a "mountain-*Har*-הר."⁹¹⁴

Furthermore, this is apparent by the fact that upon [the giving of the Torah at Mount Sinai] with each utterance, "their souls flew out of their bodies,"⁹¹⁵ due to *HaShem*'s-יהו"ה, Supernal speech, blessed is He, rather than themselves.

Thus, since the drawing forth that took place at the giving of the Torah was by way of arousal from *HaShem*-יהו"ה above (*It'aruta d'Le'eyla*), it was only the beginning of the matter. Only later, on Purim, after they had withstood the tests (of Haman's decrees) with self-sacrifice (*Mesirat Nefesh*) for

⁹¹⁰ Exodus 24:7

⁹¹¹ Talmud Bavli, Shabbat 88a

⁹¹² See Torah Ohr *ibid.* Also see the discourse entitled "*HaChodesh* – This month etc." of this year, 5716, Discourse 16, Chapter 5, and elsewhere.

⁹¹³ Talmud Bavli, Pesachim 88a; Rashi to Genesis 28:17

⁹¹⁴ See Torah Ohr *ibid.*, and the discourse entitled "*HaChodesh* – This month" *ibid.*

⁹¹⁵ See Talmud Bavli, Shabbat 88b

an entire year,⁹¹⁶ out of their **own** toil in the service of *HaShem*-יהו"ה, blessed is He, in a way of arousal from below to *HaShem*-יהו"ה above (*It'aruta d'Le'tata*), did they then fulfill and firmly establish with an everlasting sustainment, what they had begun to do at the giving of the Torah.

This is why it states,⁹¹⁷ “The Jews had light (*Orah*-אורה),” in the feminine form, whereas, elsewhere, the Torah is usually called “light-*Ohr*-אור” in the masculine form (as mentioned before). This is because the word “Torah-תורה” is of the root “instruction-*Hora'ah*-הוראה,” indicating that one must learn how to conduct himself. In other words, the instruction results from intellect (*Sechel*) and wisdom (*Chochmah*), which are called “light-*Ohr*-אור.” However, as known, it is in the aspect of,⁹¹⁸ “I shall teach you wisdom (*A'alephcha Chochmah*),” and, “I shall teach you understanding (*A'alephcha Binah*),” referring to the source of the Torah’s wisdom (*Chochmah*). Now, when the Torah was given, there only was the revelation of the wisdom (*Chochmah*) itself, which is called “Torah is light (*Ohr*-אור).”

In contrast, on Purim, because of their service of *HaShem*-יהו"ה below, there even was a drawing forth and revelation in the aspect of the source of Torah’s wisdom. It therefore is called “light-*Orah*-אורה,” in the feminine form, as an active term (as explained in chapter one), indicating that this

⁹¹⁶ See Torah Ohr *ibid.* p. 97a; See the discourses entitled “*BaLaylah HaHoo*” 5744 (Torat Menachem, Sefer HaMaamarim Adar p. 85, note 56).

⁹¹⁷ Esther 8:16

⁹¹⁸ Job 33:33; Talmud Bavli, Shabbat 104a

is what actualizes and draws forth the light of Torah in the first place, to give existence to the wisdom (*Chochmah*) of Torah.

3.

The verse then continues, “and joy (*V'Sasson*-ויששון) and glory (*V'Yikar*-ויקר).” The explanation is the verse,⁹¹⁹ “Man (*Adam*-אדם) shall not repose in glory (*B'Yikar*-ביקר).” This means that even when Adam, the first man, was in the Garden of Eden (*Gan Eden*) before the sin of the tree of the knowledge of good and evil, he was incapable of attaining the Supernal Glory (*Yikar HaElyon*-יקר העליון) because his receptacles were too limited to receive it. In other words, this aspect of Glory (*Yikar*-יקר) is very lofty, which is why Adam, the first man, was incapable of receiving it. This is like what was said about Ben Azai,⁹²⁰ that “he gazed and he died.” About him the verse states,⁹²¹ “The death of His pious ones is precious (*Yakar*-יקר) in the eyes of *HaShem*-ה'יהו.” In other words, the aspect of “Glory-*Yikar*-יקר” is a much loftier revelation that causes nullification (*Bittul*) to *HaShem*-ה'יהו, blessed is He, to the point of the expiry of the soul (*Klot HaNefesh*).

Now, the word “glory-*Yikar*-יקר” has the numerical value of 310-ש"י,⁹²² and refers to the matter stated in

⁹¹⁹ Psalms 49:13; See Ohr HaTorah Vayeitze 174a and on.

⁹²⁰ Talmud Bavli, Chagigah 14b

⁹²¹ Psalms 116:15; See Ohr HaTorah ibid. 174b.

⁹²² Me'orei Ohr 10:25; Mikdash Melech to Zohar III 54b

Mishnah,⁹²³ “The Holy One, blessed is He, will bestow an inheritance of 310-ש” worlds to every single righteous one-*Tzaddik*.” Nevertheless, 310-ש” is only the numerical value of the word “Glory-*Yikar*-יקר,” but does not share the same letters as “Glory-*Yikar*-יקר,” except by way of letter exchange. Thus, since the aspect indicated by “310-ש” is not the actual aspect of “Glory-*Yikar*-יקר” itself, it therefore is possible for the aspect of “310-ש” to be revealed to the righteous *Tzaddikim* in the coming future.

In contrast, the aspect indicated by “Glory-*Yikar*-יקר” itself is even loftier, about which it states, “Man (*Adam*-אדם) shall not repose in glory (*B’Yikar*-ביקר).” That is, even Adam, the first man, as he was in the Garden of Eden (*Gan Eden*) before the sin, was incapable of receiving this aspect of “Glory-*Yikar*-יקר” and continue remaining in existence. This is because, the revelation of this aspect causes nullification (*Bittul*) to the point of the expiry of the soul (*Klot HaNefesh*).

Nevertheless, about Purim it states,⁹²⁴ “The Jews had... glory (*V’Yikar*-ויקר).” That is, through serving *HaShem*-יהו”ה, blessed is He, in a way of arousal from below (*It’aruta d’Le’tata*), coupled with self-sacrifice (*Mesirat Nefesh*), they even attained this aspect of “Glory-*Yikar*-יקר.” Moreover, the revelation of this aspect did not cause the expiry of their soul (*Klot HaNefesh*), but they remained in their existence. Rather,

⁹²³ Mishnah Otkzin 3:12 – The continuation is, as it states (Proverbs 8:21), “That I may cause those who love Me to inherit ‘something-*Yesh*-ש-310,’ and I shall fill their treasuries.”

⁹²⁴ Esther 8:16

even as they remained in their existence this aspect of “Glory-*Yikar*-יקר” was revealed to them.

4.

Based on this, we can also understand why,⁹²⁵ “a person is obligated to become intoxicated on Purim, to the point that he does not know [to distinguish between, “Cursed is Haman” and “Blessed is Mordechai],” which is a matter that we do not find in the rejoicing of any other holidays. This is because, though the rejoicing of other holidays is Biblically mandated, they nevertheless are limited, to the extent that the Rabbinical Courts would send emissaries to ensure that people would not overindulge in drinking wine etc.⁹²⁶ In other words, the joy [of other holidays] required the oversight and restriction of the Rabbinical Courts, so that people would not come to stumble and transgress. In contrast, “a person is obligated to become intoxicated on Purim to the point that he does not know,” and we are not concerned about stumbling into transgression. For, since this itself is the *mitzvah*, therefore there is no concern about stumbling into transgression.

The explanation is that, in regard to the joy of other Festivals, though this too is a *mitzvah*, nevertheless, it was received when the Torah was given, when the drawing forth [of influence] was in a way of arousal from *HaShem*-יהוה above

⁹²⁵ Talmud Bavli, Megillah 7b

⁹²⁶ See Rambam, Hilchot Shvitat Yom Tov 6:21; Shulchan Aruch of the Alter Rebbe, Orach Chayim, end of Siman 529.

(*It'aruta d'le'eyla*), blessed is He. Therefore, the drawing forth was limited and thus the oversight and restrictions of the Rabbinical Court is required etc.

In contrast, in regard to Purim, since there was a revelation of the aspect of “light-*Orah*-אורה (in the feminine form)...and Glory-*Yikar*-יקר,” which is the revelation of that which transcends limitations and the chaining down of the worlds (*Hishtalshelut*), it therefore transcends serving *HaShem*-יהו"ה, blessed is He, through refining (*Birurim*) the world. That is, from the perspective of this level, there utterly is no room to stumble or transgress in the first place. Thus, “a person is obligated to become intoxicated on Purim to the point that he does not know.”

5.

In addition, we can state that the aspect of the “Glory-*Yikar*-יקר” of Purim is itself the aspect of, “the unknowable (*Lo Yada*-לא ידע).” However, it is through the straps of the Tefillin (as it states,⁹²⁷ “The word ‘Glory-*Yikar*-יקר’ refers to the *Tefillin*,”) that we draw this aspect forth throughout the rest of the year, in a settled manner. For, the matter of the straps of the Tefillin is that they indicate the drawing forth [of influence] from the mind to the heart, and from the heart, even further down. The straps of the *Tefillin* must therefore be long and

⁹²⁷ Talmud Bavli, Megillah 16b

extend to the legs,⁹²⁸ since they are the matter of drawing down [influence] below.

This then, is the meaning of the verse,⁹²⁹ “The Jews had light and gladness and joy and glory.” As stated in the Talmud,⁹³⁰ “The word ‘light-*Orah*-אורה’ refers to Torah, the word ‘Gladness-*Simchah*-שמחה’ refers to the Festivals, the word ‘Joy-*Sasson*-ששון’ refers to the covenant of circumcision, and the word ‘Glory-*Yikar*-יקר’ refers to the Tefillin.” In other words, through fulfilling these *mitzvot* we draw down the aspect of “Glory-*Yikar*-יקר” in a settled manner. That is, the drawing forth is not just of the aspect of the “310-ש” worlds” (this being the lower half of the crown-*Keter*-כתר-620),⁹³¹ which, in numerical value, only equals “Glory-*Yikar*-יקר-310.” Rather, through fulfilling these *mitzvot* we draw forth the aspect of “Glory-*Yikar*-יקר” itself, in the most literal sense, in a way that the drawing forth is in a settled manner (*Hityashvut*).

⁹²⁸ See Torat Menachem, Sefer HaMaamarim Elul p. 262 note 68.

⁹²⁹ Esther 8:16

⁹³⁰ Megillah 16b *ibid*.

⁹³¹ See Etz Chayim, Shaar 17 (Shaar Z”A) Ch. 1, in the note. That is “crown-*Keter*-כתר” has a numerical value of 620, and the aspect indicated by “ש-310” is the lower half of the crown-*Keter*-כתר.

Discourse 15

*“LeHavin Ma’amar Rabboteinu –
To better understand the teaching of our Sages”*

Delivered on Purim, 5716

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

1.

We must better understand the teaching of our Sages, of blessed memory,⁹³² “All the holidays are destined to become nullified in the coming future, but the days of Purim will never be nullified,” as it states,⁹³³ ‘These days of Purim shall never cease amongst the Jews, nor shall their remembrance perish from their descendants.’”

Now, in regard to what our sages, of blessed memory, stated, that all the holidays are destined to become nullified, they said this, even though the Torah is eternal, will never change, and no *mitzvah* will actually become nullified.⁹³⁴ Rather, the explanation is well-known,⁹³⁵ that because of the great goodness and joy of the coming future, the goodness and

⁹³² Midrash Mishlei 9:2; Yalkut Shimoni Mishlei, Remez 944

⁹³³ Esther 9:28

⁹³⁴ See Mishneh Torah, Hilchot Yesodei HaTorah, 9:1; Hilchot Melachim 11:3; See the 9th fundamental principle of the 13 Fundamental Principles of Faith (Pirush HaMishnayot of the Rambam to Sanhedrin, in his introduction to Perek Chelek).

⁹³⁵ See Torah Ohr, Megillat Esther 119b, 121a and on; Discourse entitled “*LaYehudim Hayta Orach*” 5626 (Sefer HaMaamarim 5626 p. 29) and elsewhere.

joy of the festivals (which are joyous occasions, as it states,⁹³⁶ “You shall rejoice in your festivals,”) will be like the Talmudic dictum,⁹³⁷ “Of what use is a candle-flame in broad daylight?” However, the joy of Purim will not be so. For, since the joy of Purim is much greater, it will be so even in the coming future.

Nevertheless, according to this explanation, that as a result of the great abundant goodness and joy of the coming future (the holidays will be nullified like a candle-flame in broad daylight), we must understand the statement in Midrash that according to one opinion, even Yom HaKippurim (the Day of Atonements) will never be nullified, as it states,⁹³⁸ “This shall be for you an eternal decree.”

Now, at first glance, are not the five self-afflictions⁹³⁹ the matter of Yom HaKippurim? In which case Yom HaKippurim seems to be of an entirely different category than the other festivals, which relate to joy and goodness. However, even so, Yom HaKippurim will not be nullified like all the other holidays, which indeed are destined to be nullified. Moreover, this is how it has been from the very onset, so much so, that it was necessary to negate this and state that (like Purim) it will never be nullified.

Now, it cannot be said that this itself demonstrates that the nullification of the holidays (since their joy will be like a candle-flame in broad daylight) does not apply to Yom HaKippurim, being that it is not a holiday in which joy is

⁹³⁶ Deuteronomy 16:14

⁹³⁷ Talmud Bavli, Chullin 60b

⁹³⁸ Leviticus 16:34

⁹³⁹ Leviticus 23:27; Talmud Bavli, Yoma 73b (in the Mishnah)

emphasized, because if that was the case, this should have been taught about the holiday of Rosh HaShanah too. That is, it too should not be nullified, being that Rosh HaShanah also was not given to be a joyous occasion and is not a matter of joy.⁹⁴⁰

Furthermore, if the main reason that Yom HaKippurim will not nullified is because it is not a matter of joy, it would then be unnecessary to prove this from the verse,⁹⁴¹ “This shall be to you an eternal decree.” For, this seems to indicate that if not for this verse, in which it is stated explicitly, there would be room to state that Yom HaKippurim will be nullified in the coming future.

Beyond this, the first view given in Midrash is that only the days of Purim will not be nullified in the coming future, but Yom HaKippurim indeed will be nullified. For, since Yom HaKippurim is not a matter of joy, it was necessary to state that the primary reason for the nullification of the other holidays is because of the abundance of great joy and goodness of the coming future, so much so, that in comparison, the joy of the holidays will be like a candle-flame in broad daylight.

It therefore must be said that the nullification of the holidays, in that they will be “like a candle-flame in broad daylight,” is because of the revelation of *HaShem*'s יהו"ה's Godliness that will occur in the coming future (which itself is also the reason for the joy and goodness of the coming future).

⁹⁴⁰ See Mishneh Torah, Hilchot Megillah v'Chanukah 3:6; Shulchan Aruch Admor HaZaken, Orach Chayim 582:10 (cited in Ohr HaTorah, Tavo p. 1108).

⁹⁴¹ Leviticus 16:34

The explanation is that all physical matters chain down from spiritual matters.⁹⁴² From this it is understood that the very fact that in the coming future there will be an abundance of physical joy and goodness, even more and loftier than how it was in the times of the first Holy Temple, when the Jewish people were,⁹⁴³ “each man under his grapevine and under his fig tree,” is because there then will be an abundance of great spiritual joy and goodness. In other words, in the coming future the revelation of *HaShem*’s-יהו"ה Godliness will be lofty beyond all comparison (not just in comparison to how it is now, but) even beyond the revelation of *HaShem*’s-יהו"ה Godliness as it was in the times of the Holy Temple, and even beyond the time of the first Holy Temple.

This then, is the reason that all the holidays are destined to be nullified, even though in the times of the Holy Temple they were in full force and effect. This is because the revelations of *HaShem*’s-יהו"ה Godliness that occurs on the holidays (which chains down to the physical rejoicing of the holidays), will be like a candle-flame in broad daylight compared to the revelations of *HaShem*’s-יהו"ה Godliness of the coming future, not only on holidays, but on every other day of the year.

With the above in mind, we can also understand this as it relates to the days of Purim, which will never be nullified. That is, the revelation of *HaShem*’s-יהו"ה Godliness affected on Purim is a much greater and loftier revelation, so much so, that

⁹⁴² See Tanya, Ch. 3

⁹⁴³ Kings I 5:5

it is even greater than the revelations of *HaShem*'s יהו"ה Godliness that will take place in the coming future. Therefore, even in the coming future, Purim will still be a festive holiday.

Now, all views agree that the days of Purim will never be nullified. However, there are two views regarding Yom HaKippurim. One view is that the revelation of *HaShem*'s יהו"ה Godliness on Yom HaKippurim will also be "like a candle-flame in broad daylight" (just like all the other holidays). The second view is that the revelations of Yom HaKippurim are also a very lofty level and that it too is greater than the revelations of *HaShem*'s יהו"ה Godliness in the coming future.

This also clarifies the statement in Tikkunei Zohar⁹⁴⁴ (and cited in various places in the teachings of Chassidut),⁹⁴⁵ that the meaning of the name "Yom HaKippurim (יום הכפורים)," is that "It is a day **like** Purim," in which the letter *Khaf*-כ, means "like." However, this only means that it is "like" Purim, but is not equal to it. Thus, according to this view, Yom HaKippurim will be nullified in the coming future. However, according to the other view, since Yom HaKippurim (יום הכפורים) is "like Purim," therefore, it too will never be nullified.

Now, it should also be stated that in the revealed part of Torah we also find matters in which Purim and Yom HaKippurim relate to each other. Still and all, Purim is loftier than Yom HaKippurim. To further elucidate,⁹⁴⁶ it states in

⁹⁴⁴ Tikkunei Zohar, Tikkun 21 (57b)

⁹⁴⁵ See Torah Ohr, Megillat Esther 92d, 93c, 95d, 100a and on, 121a, and elsewhere.

⁹⁴⁶ See the discourse entitled "*Amar Rabbi Shmuel Bar Nachmeini*" 5642; Discourse by the same title 5661 (Sefer HaMaamim 5661 p. 219); Also see the

Tractate Yoma,⁹⁴⁷ “There are three categories of atonement... However, in the case of a person who has desecrated the Name of *HaShem*-יהו"ה, blessed is He, repentance (*Teshuvah*) has no power to suspend his sin, nor does Yom HaKippurim have the power to atone for it etc. Rather, (repentance and Yom HaKippurim) suspend the punishment and death absolves it.” In other words, when it comes to desecrating the Name of *HaShem*-יהו"ה, blessed is He, Yom HaKippurim (the day of atonements) can only suspend the punishment, but cannot atone for it.

However, this is not so of Purim. For even though they indeed sinned, by partaking in the feast of that wicked sinner, and delighting in it,⁹⁴⁸ which because it was done publicly, was a desecration of *HaShem*'s-יהו"ה Name, blessed is He, and similarly, they sinned, in that they prostrated to the idol,⁹⁴⁹ which, in addition to the sin of idolatry, was also a desecration of *HaShem*'s-יהו"ה Name, blessed is He, since it too was done publicly, nevertheless, the effect of Purim (even more than Yom HaKippurim) was that they were completely atoned for having desecrated *HaShem*'s-יהו"ה Name, blessed is He.

Moreover, this was not in a way that the intentional sins were transformed into unintentional sins, but in a way that the intentional sins were transformed into actual merits.⁹⁵⁰ In other

discourse entitled “*ULekachtem Lachem*” 5632, and the discourse by the same title 5679 (Sefer HaMaamarim 5679 p. 29).

⁹⁴⁷ Talmud Bavli, Yoma 86a

⁹⁴⁸ See Talmud Bavli, Megillah 12a; Midrash Esther Rabba 17:18; Also see Likkutei Sichot Vol. 21, p. 209.

⁹⁴⁹ See Talmud Bavli, Yoma 86b

⁹⁵⁰ See Talmud Bavli, Yoma 86b *ibid*.

words, not only did no impression or residue of their sins remain, not even the residue of unintentional sin, but beyond this, their sins were actually transformed into merits.

This itself is the matter of Purim, upon which the matter indicated by the verse,⁹⁵¹ “It was overturned (*v’Nahapoch Hoo*)” came about, in such a way that,⁹⁵² “The mouth that forbade is the very same mouth that permitted.” In other words, Achashverosh himself, who also partook and delighted in his feast – which is what brought about the decree in the first place – was himself the one who nullified the decree, in a way of, “It was overturned.”⁹⁵³

2.

Now, we must understand the superiority of the revelation of *HaShem*’s-ה'וה Godliness on Purim, over and above other holidays, to the degree that even in the coming future, it will be considered great, as well as the matters of Purim that brought about the revelation of this light. In other words, Purim is utterly beyond any comparison to any other holiday and is even loftier than Yom HaKippurim.

This may be better understood by prefacing with an explanation of the difference between Purim and the other holidays. All the other holidays are connected to the time of the Holy Temple, when the Jewish people were in a state of,⁹⁵⁴

⁹⁵¹ Esther 9:1

⁹⁵² Talmud Bavli, Ketuvot 16a

⁹⁵³ See Torah Ohr, Megillat Esther 94b

⁹⁵⁴ Kings I 5:5

“each man was under his grapevine and under his fig tree.” This is the reason that the holidays are named after the seasons, such as “The Festival of the springtime (*Aviv*),” “The festival of cutting the harvest (*Chag HaKatzeer*),” and “The festival of the gathering (*Chag HaAseef*).”⁹⁵⁵

In contrast, Purim relates to the time of exile. For, even after the redemption of Purim, it states,⁹⁵⁶ “We still were the servants of Achashverosh.” As a result, *Hallel* is not recited on Purim (unlike other holidays, which [at the time of the Holy Temple] the Jewish people were not in the servitude of exile).

Now, the general explanation of the difference, is that there are times that the state of the ingathering of the souls of Israel-*Knesset Yisroel* (the *Shechinah*) is called “Esther-אסתר.”⁹⁵⁷ This was the state they were in at the time of Purim (when the decree of Haman was in force, as well as afterwards, when the miracle of Purim occurred). There is also the state of the ingathering of the souls of Israel-*Knesset Yisroel* (the *Shechinah*) as they were in the time of the Holy Temple, when they are called “The most beautiful of women (*HaYafeh baNashim*).”⁹⁵⁸ This is the name Rachel (רַחֵל), about whom Torah states,⁹⁵⁹ “Rachel was beautiful in form and beautiful in appearance.”

In other words, at the time of Purim, the ingathering of the souls of Israel-*Knesset Yisroel* (the *Shechinah*) was in a state

⁹⁵⁵ See Exodus 23:15-16

⁹⁵⁶ Talmud Bavli, Megillah 14a

⁹⁵⁷ See Midrash Shemot Rabba 30:4

⁹⁵⁸ Song of Songs 1:8

⁹⁵⁹ Genesis 29:17

of exile, unlike the state of “beautiful in form and beautiful in appearance,” such as the state of “the most beautiful of women.” About this the verse states,⁹⁶⁰ “If you do not know, O’ most beautiful of women etc.” At such a time, the ingathering of the souls of Israel-*Knesset Yisroel* (the *Shechinah*) is called Esther (אסתר), whose “complexion was greenish in appearance,”⁹⁶¹ which is the opposite of beauty. Nevertheless, it is from this very matter of “If you do not know,” that the joy and celebration of Purim is turned into “not knowing the difference (*Lo Yada*).”⁹⁶²

3.

To understand this, we must first explain the teaching that the ingathering of the souls of Israel-*Knesset Yisroel* (the *Shechinah*) was in a state of, “beautiful in form and beautiful in appearance.” The explanation⁹⁶³ is that the difference⁹⁶⁴ between “beautiful in form (*Yefat To’ar*-יפת תואר)” and “beautiful in appearance (*Yefat Mar’eh*-יפת מראה),”⁹⁶⁵ is that “form (*To’ar*-תואר)” refers to the shape and form of the limbs.

⁹⁶⁰ Song of Songs 1:8 *ibid*.

⁹⁶¹ Talmud Bavli, Megillah 13a

⁹⁶² Talmud Bavli, Megillah 7b

⁹⁶³ See the discourse entitled “*VaYehi Omein*” 5627 (Sefer HaMaamarim 5627 p. 189 and on); See the discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini*” 5642; Discourse by the same title 5661 (Sefer HaMaamim 5661 p. 215 and on); Also see the discourse entitled “*ULekachtem Lachem*” 5632, and the discourse by the same title 5679 (Sefer HaMaamarim 5679 p. 29); Also see the discourse entitled “*U’Lekachtem Lachem*” 5632, and 5679 (Sefer HaMaamarim 5679 p. 27b and on).

⁹⁶⁴ Also see Torah Ohr, Vayeitze 23b

⁹⁶⁵ Also see Rashi to Genesis 29:17 *ibid*.

That is, the physical limbs are beautifully balanced and symmetrical. In contrast, “appearance (*Mar’eh*-מראה) refers to facial complexion, which depends on the flow of blood through the veins and arteries, which effect the complexion of a person’s face.

As these matters exist in their spiritual counterparts in the soul, the 248 positive commandments correspond to the 248 limbs (“form-*To’ar*”) and the 365 negative commandments correspond to the 365 veins and arteries (“appearance-*Mar’eh*”).⁹⁶⁶

In other words, when the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people is as it should be, (meaning that the matter indicated by the words,⁹⁶⁷ “Because of our sins we were exiled from our land,” is not present) then the ingathering of the souls of Israel-*Knesset Yisroel* (the *Shechinah*) is called “beautiful in form (*Yefat To’ar*-יפת תואר).” This is because there is perfection in the 248 limbs, through their fulfillment of the 248 positive commandments. It is also called, “beautiful of appearance (*Yefat Mar’eh*-יפת מראה),” because of the perfection of its 365 veins and arteries, through their guarding against doing the 365 prohibitions.

Now, the matter of beauty (*Yofiy*-יופי) – as stated, “beautiful (*Yefat*-יפת) in form and beautiful (*Yefat*-יפת) in appearance” – (meaning that “form-*To’ar*-תואר” and “appearance-*Mar’eh*-מראה” are insufficient in and of

⁹⁶⁶ See Zohar I 170b; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1-3.

⁹⁶⁷ Liturgy of the holiday *Musaf* prayer.

themselves, but there also must be “beauty-*Yofiy* (יופי-*Yofiy*”), which indicates the matter of inter-inclusion (*Hitkallelut*). This is simply understood, that true beauty is when the various colors are inter-included (*Hitkallelut*) and harmonious. In our service of *HaShem*-יהו"ה, blessed is He, of fulfilling His Torah and *mitzvot*, this means that our (service of *HaShem*-יהו"ה, blessed is He, should not only be one mode of service, of either the right line or the left line, but should be) in a way that includes (*Hitkallelut*) all lines and modes of serving of Him, blessed is He.

This is like the teaching of our sages, of blessed memory,⁹⁶⁸ “The world stands upon three things: The Torah, the Temple service (*Avodah*) and acts of lovingkindness.” Acts of lovingkindness is the right line, the sacrificial offerings of the Temple service are the left line, and Torah study is the middle line. When our service of *HaShem*-יהו"ה, blessed is He, includes all three lines and modes, all the “colors” are inter-included (*Hitkallelut*). It is specifically then that there is the matter of beauty (*Yofiy* (יופי-*Yofiy*)).

More specifically, “beautiful in form (*Yefat To'ar*-יפה תואר)” indicates inter-inclusion (“beauty-*Yofiy* (יופי-*Yofiy*”) in fulfilling the 248 positive commandments (“form-*To'ar* (תואר)”). That is, each *mitzvah* is interrelated and inter-included with all the other *mitzvot*.⁹⁶⁹ In other words, when a Jew fulfills a *mitzvah*, it is not because he has natural enthusiasm and vitality

⁹⁶⁸ Mishnah Avot 1:2

⁹⁶⁹ See Sefer HaMaamarim 5655 p. 37; *Hemshech* 5666 p. 68 and on, p. 522, and elsewhere.

for the particular line from which that *mitzvah* is drawn. Rather, the fulfillment of that *mitzvah* is inclusive of all the *mitzvot*, including those drawn from the opposite line. This is because, as Jews, we fulfill the *mitzvah* because it is the commandment of *HaShem*-יהו"ה, blessed is He, who transcends division into lines and thus includes all the lines. This then, is the matter of beauty (*Yofiy*-יופי) in fulfilling the *mitzvot*, in that each *mitzvah* is inclusive of all the *mitzvot* and all the lines.

The same applies to guarding against the negative *mitzvot*, which are prohibitions. For, although the general matter of the negative commandments is that they stem from the left line of judgment-*Gevurah*, nevertheless, there is a matter of beauty (*Yofiy*-יופי) in this, which is the inter-inclusion of all the *mitzvot* of all the lines and modes.

However, more specifically, in beauty (*Yofiy*-יופי) there are two matters, and this is why it is divided into the two statements, “Beautiful in form (*Yefat To'ar*-יפת תואר) and beautiful in appearance (*Yefat Mar'eh*-יפת מראה).” The verse states “beautiful-*Yefat*” twice, (even though it could have simply stated, “Beautiful in form and appearance”). Instead, it divides them into two matters of beauty (*Yofiy*-יופי).

“Beautiful in form (*Yefat To'ar*-יפת תואר)” refers to the inter-inclusion (*Hitkallelut*) that affects beauty and perfection in the, “form (*To'ar*-תואר),” that is, in fulfilling the 248 positive commandments. “Beautiful in appearance (*Yefat Mar'eh*-יפת מראה)” refers to the inter-inclusion (*Hitkallelut*) that affects beauty and perfection in the “appearance (*Mar'eh*-מראה),” that is, in desisting from doing the 365 negative commandments.

This may be better understood by prefacing with an explanation of the difference between the positive commandments and the negative commandments. We clearly observe that it is much easier to fulfill the 248 positive *mitzvot*, than it is to resist doing the 365 negative *mitzvot*, meaning, to not to fall the lusts of the evil inclination. What is understood from this, is that to guard oneself against the 365 negative commandments, a person must draw strength from a much loftier level.

This fits with the explanation in various places,⁹⁷⁰ that the 248 positive *mitzvot* are drawn from the letters *Vav-Hey*-ו"ה of *HaShem*'s יהו"ה Name, whereas the 365 negative *mitzvot* are drawn from the letters *Yod-Hey*-י"ה of His Name. Because of this, there also is a difference between the inter-inclusion (*Hitkallelut*) and beauty of the positive *mitzvot* ("beautiful in form-*Yefat To 'ar*-יפת תואר") and the inter-inclusion (*Hitkallelut*) and beauty of the negative *mitzvot* ("beautiful in appearance-*Yefat Mar'eh*-יפת מראה").

In other words, in order to affect inter-inclusion (*Hitkallelut*) in the 248 positive *mitzvot*, it is sufficient for there to be a drawing forth similar to how the intellect (*Mochin*) affects inter-inclusion (*Hitkallelut*) in the emotions (*Midot*), this being the aspect of the letters *Vav-Hey*-ו"ה of *HaShem*'s יהו"ה Name,

However, to also affect inter-inclusion (*Hitkallelut*) in the aspect of the letters *Yod-Hey*-י"ה of *HaShem*'s יהו"ה Name,

⁹⁷⁰ Likkutei Torah, Shir HaShirim 9c, 10d, and elsewhere.

(the root of the 365 negative *mitzvot*), which is the matter of the intellect (*Mochin*) itself, the drawing forth must be from much higher than intellect (*Mochin*). This refers to drawing from the root and source of the emotions (*Midot*), which even transcends intellect (*Mochin*), that is, as “*Zeir Anpin* is unified and bound to the Ancient One-*Atika*.”⁹⁷¹ This causes a much loftier inter-inclusion (*Hitkallelut*) in the emotions (*Midot*).⁹⁷²

The same applies to serving *HaShem*-יהו"ה, blessed is He, in action. That is, to guard against transgressing the 365 negative commandments requires a much higher manner of service of *HaShem*-יהו"ה, blessed is He, through much higher contemplation (*Hitbonenut*).

This then, explains the matter of “The most beautiful of women (*HaYafeh BaNashim*-בנשים היפה).” It indicates perfection and wholeness in the service of *HaShem*-יהו"ה, blessed is He, in fulfilling the 248 positive *mitzvot* and guarding against transgressing the 365 negative *mitzvot*. This is also why the words, “The most beautiful of women-*HaYafeh BaNashim*-בנשים היפה-502” has the same numerical value as, “Cursed is Haman-*Arur Haman*-ארור המן-502,”⁹⁷³ referring to the general matter of serving *HaShem*-יהו"ה, blessed is He, by desisting from evil through restraining oneself from transgressing the 365 negative *mitzvot*. Likewise, “The most beautiful of women-*HaYafeh BaNashim*-בנשים היפה-502” also has the same numerical value as “Blessed is Mordechai-*Baruch Mordechai*-

⁹⁷¹ Zohar III 292a (Idra Zuta)

⁹⁷² See Sefer HaMaamarim 5661 p. 217 and on.

⁹⁷³ See Ohr HaTorah, Shir HaShirim Vol. 1, p. 139; Vol. 3, p. 846, p. 858; Na"Ch p. 90; Likkutei Levi Yitzchak to Zohar I p. 84.

502-ברוך מרדכי,” referring to serving *HaShem*-יהו"ה, blessed is He, by doing good deeds, meaning, fulfilling the 248 positive commandments.

This is also why, “The most beautiful of women-*HaYafeh BaNashim*-בנשים-היפה-502” equals the combined years of the lifetimes of our forefathers.⁹⁷⁴ That is, it refers to the inter-inclusion (*Hitkallelut*) of the three lines and modes in serving *HaShem*-יהו"ה, blessed is He. That is, Avraham’s mode of serving *HaShem*-יהו"ה, blessed is He, was of the line of kindness-*Chessed*, Yitzchak’s mode of serving Him was of the line of judgment-*Gevurah*, and Yaakov, who was the choicest of the forefathers,⁹⁷⁵ served *HaShem*-יהו"ה, blessed be He, in the median line of Torah, as stated,⁹⁷⁶ “He dwelt in tents.” All the above is included in the meaning of the verse, “The most beautiful of women-*HaYafeh BaNashim*-בנשים-היפה.”

4.

However, there is also a state about which it states,⁹⁷⁷ “If you do not know, O’ you most beautiful of women.” This refers to the general matter indicated by the words, “Because of our sins we were exiled from our land.” That is, there is a

⁹⁷⁴ See the citations in the prior note.

⁹⁷⁵ See Midrash Bereishit Rabba 76:1; Zohar I 119b, 147b; Shaar HaPesukim of the Arizal to Genesis (Toldot) 25:27

⁹⁷⁶ Genesis 25:27 – See Rashi (That is, the tents he dwelt in were the study halls of Shem and Ever. Alternatively, “He dwelt in tents,” refers to the median quality of mercy, between the tents of Avraham (kindness) and Yitzchak (Judgment).

⁹⁷⁷ Song of Songs 1:8 *ibid*.

lacking either in the matter of “form (*To’ar*-תואר),” or in the matter of “appearance (*Mar’eh*-מראה),” or in both, the result of which is that, “we were exiled from our land.” When the ingathering of the souls of Israel-*Knesset Yisroel* (the *Shechinah*) is in such a state, it is called Esther (אסתר), which means concealment and hiddenness (*Hester*-הסתר), as our sages, of blessed memory, taught,⁹⁷⁸ “Where can one find a reference to Esther (אסתר) in the Torah? From the verse,⁹⁷⁹ ‘I shall surely conceal (*Haster Asteer*-הסתר אסתיר) My face on that day.’”

Now, about the doubled language used in this verse, it is explained,⁹⁸⁰ that the words, “I shall surely conceal (*Haster Asteer*-הסתר אסתיר),” divide into two matters of concealment – *Hey Seter*-סתר ה' and *Aleph Seter*-סתר א' – corresponding to, “beautiful in form-*Yefat To’ar*-יפת תואר” and “beautiful in appearance-*Yefat Mar’eh*-יפת מראה.”

To further elucidate, it was explained (in chapter three) that for the service of *HaShem*-יהו"ה, blessed is He, of fulfilling the 248 positive commandments, to be in perfect completion – as indicated by, “beautiful in form-*Yefat To’ar*-יפת תואר” – the aspect of intellect (*Mochin*) must be drawn forth. This is the matter of contemplation (*Hitbonenut*), as indicated by the letter *Hey*-ה of *HaShem*'s-יהו"ה Name, blessed is He.

⁹⁷⁸ Talmud Bavli, Chullin 139b

⁹⁷⁹ Deuteronomy 31:18

⁹⁸⁰ See the discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini*” 5642; Discourse by the same title 5661 (Sefer HaMaamim 5661 p. 215 and on); Also see the discourse entitled “*ULekachtem Lachem*” 5632, and the discourse by the same title 5679 (Sefer HaMaamarim 5679 p. 29); Also see the discourse entitled “*U’Lekachtem Lachem*” 5632, and 5679 (Sefer HaMaamarim 5679 p. 27b and on).

However, when the service of *HaShem*-יהו"ה, blessed is He, in the 248 positive commandments is not as it should be, "the Holy One, blessed is He, withdraws above."⁹⁸¹ The title, The Holy One, blessed is He, (*Kudsha Brich Hoo*), refers to the quality of *Zeir Anpin*, which is the matter of emotions (*Midot*), and "withdrawal above" here, refers to the aspect of understanding-*Binah*. This is indicated by the division of *Hey Seter*-סתר-ה', indicating withdrawal to the aspect of understanding-*Binah*, which is the letter *Hey*-ה of *HaShem*'s-יהו"ה Name.

If there also is blemish in the 365 negative commandments, the Holy One blessed is He (not only withdraws "above-*Le'eyla*" in the singular form, but) "He withdraws above and above (*Le'eyla uLe'eyla*)."⁹⁸¹ This is indicated by the *Aleph Seter*-סתר-א' – (of the word "*Asteer*-אסתיר"), indicating withdrawal to the aspect of the *Aleph*-א (the crown-*Keter*), which is the source of the intellect (*Mochin*).

This then, is the general state of the Jewish people during exile, about which it states, "I shall surely conceal (*Haster Asteer*-הסתיר אסתיר) My face on that day." That is, it is a state of *HaShem*'s-יהו"ה concealment and hiddenness, brought about by lackings in our service of *HaShem*-יהו"ה, blessed is He.

This is the opposite of the state of, "The most beautiful of women," and is the opposite of Rachel, who was, "Beautiful in form (*Yefat To'ar*-יפת תואר) and beautiful in appearance (*Yefat Mar'eh*-יפת מראה)." Therefore, in such a time, the

⁹⁸¹ See Zohar I 210a; Zohar III 20b, 75a

ingathering of the souls of Israel-*Knesset Yisroel* (the Shechinah) is called Esther (אסתר), “who had a greenish complexion,”⁹⁸² which is the opposite of beauty (as mentioned in chapter two).

5.

Nevertheless, the fact that the verse states, “If you do not know, O’ you most beautiful of women,” indicates that there is a solution to this. The solution is serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) and general self-sacrifice (*Mesirat Nefesh*).

This itself was the state of the Jewish people at the time of Haman’s decree, in the time of queen Esther. That is, all Jews – “from young to old, children and women”⁹⁸³ – stood up, in a way of self-sacrifice (*Mesirat Nefesh*), against the decree for an entire year. They all were aware of the decree to, “destroy, slay, and exterminate all the Jews,”⁹⁸⁴ including those who partook of the feast of that wicked one and delighted in it, and those who bowed down to the idol. Nevertheless, the thought of anything other than standing up against the decree with self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, never occurred to them, God forbid.⁹⁸⁵

Now, until that time, this manner of having self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, in

⁹⁸² Talmud Bavli, Megillah 13a

⁹⁸³ Esther 3:13

⁹⁸⁴ Esther 3:13 *ibid.*

⁹⁸⁵ Torah Ohr, Megillat Esther 91b, 97a, 99b and elsewhere.

action and of their own volition, was never found amongst the Jewish people, as a whole, until that time. That is, in the time of Purim their form of serving *HaShem*-יהו"ה, blessed is He, was in a way of arousal from below (*It'aruta d'Letata*). For, even though there also was an aspect of self-sacrifice (*Mesirat Nefesh*) at the giving of the Torah, as our sages, of blessed memory, taught,⁹⁸⁶ "With each utterance, their souls flew out of them," nevertheless, this was brought about by the Supernal speech of *HaShem*-יהו"ה, blessed is He. That is, it was due to arousal from *HaShem*-יהו"ה above (*It'aruta d'Le'eyla*), blessed is He.

Similarly, although in their declaration, "We will do and we will listen" they gave precedence to "we will do (*Na'aseh*)" over "we will listen (*Nishma*)," which also is an aspect of self-sacrifice (*Mesirat Nefesh*), still and all, this was brought about because,⁹⁸⁷ "The Holy One, blessed is He, overturned the mountain over them like a tub."⁹⁸⁸ Because of this, our sages, of blessed memory, stated,⁹⁸⁹ "from here there is a substantial caveat to the Torah."⁹⁹⁰

It was only later, in the days of Achashverosh, that they reaccepted the Torah fully, as it states,⁹⁹¹ "The Jews confirmed

⁹⁸⁶ Talmud Bavli, Shabbat 88b

⁹⁸⁷ Talmud Bavli, Shabbat 88a.

⁹⁸⁸ See Torah Ohr *ibid.* 98c, 99b and on; Also see the prior discourse of this year, 5716, entitled "*Ki Tisa* – When you take a census of the Children of Israel, Discourse 14, Ch. 2 and on.

⁹⁸⁹ Talmud Bavli, Shabbat 88a *ibid.*

⁹⁹⁰ That is, when they are held in judgment and asked why they did not fulfill the Torah, they can respond that it was accepted under duress and coercion. See Rashi to Shabbat 88a *ibid.*

⁹⁹¹ Esther 9:27

and undertook upon themselves,” and similarly,⁹⁹² “The Jews undertook that which they had begun to do” (at the time of the giving of the Torah). This was the self-sacrifice (*Mesirat Nefesh*) that the Jewish people had during the decree of Haman, as a result of service of *HaShem*-יהוה below. That is, they withstood the decree with complete self-sacrifice (*Mesirat Nefesh*) for an entire year,⁹⁹³ in a manner of arousal from below (*It'aruta d'Letata*).

Moreover, at that time, the Jewish people were in a state of complete lowliness, in that never before in history had there been such a decree on the entire Jewish people, which included every single Jew without exception, may the Merciful One save us. Even⁹⁹⁴ Pharaoh's decree was only against the male babies.⁹⁹⁵ Moreover, about the exile, our sages, of blessed memory, stated,⁹⁹⁶ “The Holy One, blessed is He, did an act of kindness with the Jewish people by scattering them amongst the nations, so that they are not all ruled by a single nation,” (making it impossible to annihilate them all as one).⁹⁹⁷ However, during the decree of Haman, all Jews equally stood up with self-sacrifice (*Mesirat Nefesh*). Moreover, this was a

⁹⁹² Esther 9:23

⁹⁹³ See Torah Ohr *ibid.* 97a and elsewhere.

⁹⁹⁴ Also see Likkutei Sichot Vol. 1 p. 213 and on.

⁹⁹⁵ Talmud Bavli, Sotah 12a

⁹⁹⁶ Talmud Bavli, Pesachim 87b

⁹⁹⁷ See Rashi to Pesachim 87b *ibid.* Also see at length in the discourse entitled “*Amar Rabbi Oshiya* – Rabbi Oshiya said,” 5714, translated in *The Teachings of The Rebbe*, 5714, Discourse 6.

matter of actual self-sacrifice,⁹⁹⁸ and they did so for an entire year.

6.

With the above in mind, two matters that we find about Megillat Esther (the scroll of Esther) may be understood. The first is that throughout the Megillah, the Jewish people are never referred to by the name Yaakov or the name Yisroel, nor are they called Yeshurun. They rather are called, “Jews-Yehudim-יהודים.” The second matter is that throughout the Megillah, there is no mention of the Name *HaShem*-יהו"ה, blessed is He, or His holy titles, except by way of hints (*Remez*).

The explanation is that the names Yaakov, Yisroel and Yeshurun, indicate various levels of the Jewish people,⁹⁹⁹ in which they are not all equal. In contrast, in the time of Purim, they all were equal, from the greatest of the greats to the smallest of the small. This equality between the greatest of the greats and the smallest of the small can only take place in the matter of submission-*Hoda'ah*-הודאה, (which is why they are called Jews-*Yehudim*-יהודים).¹⁰⁰⁰ For, in regard to the comprehension and grasp of *HaShem*'s-יהו"ה Godliness, “their

⁹⁹⁸ As opposed to potential self-sacrifice, such as one's intentions in the recital of the *Shema*.

⁹⁹⁹ See Ohr HaTorah, Zot HaBrachah p. 1,862 and on, p. 1,870, and elsewhere.

¹⁰⁰⁰ Which means, “one who submits to *HaShem*-יהו"ה.” See Torah Ohr *ibid*. p. 99a

knowledge is dissimilar to one another (just as their faces are dissimilar to one another).”¹⁰⁰¹

However, in the matter of submission-*Hoda'ah* הוֹדָאָה to *HaShem*-יהו"ה, blessed is He, which entirely transcends reason, intellect, and knowledge, they all are equal, as our sages, of blessed memory,¹⁰⁰² said about the verse,¹⁰⁰³ “A fool believes everything,” that, “This refers to Moshe.” In other words, when it comes to submission to *HaShem*-יהו"ה, blessed is He, even our teacher Moshe is called a fool, since it utterly transcends reason and intellect.

In other words, regarding matters of Godliness that are comprehensible through reason and intellect, there are those who through toiling in serving *HaShem*-יהו"ה, blessed is He, come to have grasp and understanding. However, those below them accept these matters in a way of submission alone (*Hoda'ah*). This being so, this form of submission (*Hoda'ah*) is not equal to everyone. Rather, only when the submission (*Hoda'ah*) is to the aspect of *HaShem*'s-יהו"ה Godliness that utterly transcends all reason and intellect, is everyone equal, to the degree that even Moshe himself is like, “A fool who believes everything.”

This is the reason that in the entire Megillah there is no mention of the Name *HaShem*-יהו"ה or any of His holy titles,¹⁰⁰⁴ thus indicating the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, who even transcends

¹⁰⁰¹ See Talmud Bavli, Brachot 58a; Sanhedrin 38a

¹⁰⁰² Midrash Shemot Rabba 3:1

¹⁰⁰³ Proverbs 14:15

¹⁰⁰⁴ See Torah Ohr ibid. 100b.

the [lower] Name *HaShem*-יהו"ה and His holy titles, since He is “not hinted in any letter, nor even in the thorn of a letter.”¹⁰⁰⁵ It is from this aspect that all the Jewish people stood with complete equality. Moreover, their equality was with submission (*Hoda'ah*) and self-sacrifice (*Mesirat Nefesh*) that completely transcends reason and intellect (and is submission to “The One Who wills,” *HaShem*-יהו"ה Himself, blessed is He).¹⁰⁰⁶ This was so, even at a time that they themselves were in a state of the utmost lowliness, to the point of non-existence, as indicated by the verse, “to destroy, slay and exterminate all the Jews,”¹⁰⁰⁷ meaning, that they submitted to *HaShem*-יהו"ה, blessed is He, even to the point of losing their existence. This aspect of submission to *HaShem*-יהו"ה is indicated in our recital of the words,¹⁰⁰⁸ “Let my soul be as dust to all.”

It was thus on account of these two above-mentioned matters; that is, a much loftier level of self-sacrifice (*Mesirat Nefesh*) on the one hand, as well as the matter of the lowest lowliness in the “depth below” (*Omek Tachat*), on the other hand, that they therefore drew forth the loftiest revelations, even loftier than the revelations at the giving of the Torah. For, the firm establishment of the giving of the Torah specifically took place in the days of Purim (as mentioned in chapter five).

¹⁰⁰⁵ That is, the Essential Name of *HaShem*-יהו"ה Himself, blessed is He. See Zohar III 257b; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see Likkutei Torah, Pinchas 80b.

¹⁰⁰⁶ See Likkutei Torah, Shir HaShirim 22a

¹⁰⁰⁷ Esther 3:13 *ibid*.

¹⁰⁰⁸ In the liturgy of the *Elohai Netzor* at the conclusion of the Amidah prayer.

Furthermore, these above-mentioned loftiest lights and illuminations – which entirely transcend reason and intellect and entirely transcend His [lower] Name *HaShem*-יהו"ה and holy titles - because their Service of *HaShem*-יהו"ה was equal in all Jews in a way of arousal from below (*It'aruta d'Letata*), even as they were in a state of utter lowliness – comes forth in a way of actual manifestation within vessels (*Keilim*). This itself is the matter of rejoicing (*Simchah*) on Purim. That is, the joy (*Simchah*) itself is drawn from a much loftier level, but manifests below within vessels (*Keilim*), in the festive Purim meal and the rejoicing of the holiday.¹⁰⁰⁹

7.

With the above in mind, we can now understand the difference between all the other holidays and the days of Purim. All the other holidays are destined to be nullified, whereas the days of Purim will never be nullified.

To clarify, it was explained that the simple reason that in the coming future all the other holidays are destined to be nullified, is because of the great goodness and abundant joy of the coming future, so much so, that the goodness and joy of the holidays will be like a candle-flame in broad daylight. We explained that the reason is because this is how it is spiritually. That is, relative to the revelation of *HaShem*'s-יהו"ה Godliness in the coming future, which will be constant throughout all the

¹⁰⁰⁹ See Torah Ohr *ibid.* p. 99c and on.

days of the year, the revelations of *HaShem's* יהו"ה Godliness of the holidays will be like a candle-flame in broad daylight.

The explanation is that even though all holidays are festivals of joy, nevertheless, as it relates to all holidays other than Purim, the joy is measured and limited. This is because the general matter of other holidays, is that they are *mitzvot* that were received at the giving of the Torah. Thus, due to self-sacrifice (*Mesirat Nefesh*), as it was at the time that the Torah was given, they thereby affect a drawing into vessels (*Keilim*) of matters that are within the parameters of reason and intellect. It follows automatically that these matters are measured and limited. Therefore, the general matter of other joyous holidays, is that they relate to understanding-*Binah*, which is the "intellect of the mother (*Mochin d'Imma*),"¹⁰¹⁰ and is the matter of understanding and comprehension.

However, in the coming future, the prophecy,¹⁰¹¹ "Your Teacher will no longer be hidden behind His garment," will be revealed and there will be revelation of *HaShem's* יהו"ה Godliness in a manner that transcends measure and limitation. Thus, all the holidays are destined to be nullified, in that they will be like a candle-flame in broad daylight.

However, this will not be so of Purim. For, in the days of Purim they had self-sacrifice (*Mesirat Nefesh*) for *HaShem* יהו"ה, blessed is He, in a way that completely transcends reason and intellect. Because of this, they drew forth much loftier light

¹⁰¹⁰ See Pri Etz Chayim, Shaar Mikra'ey Kodesh, Ch. 1 and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

¹⁰¹¹ Isaiah 30:20

and illumination, and moreover, it was drawn below, within the vessels (*Keilim*) of the festive meal and rejoicing of Purim, which are very broad vessels (*Keilim*). It therefore is even loftier than the revelations of the coming future. For, about the coming future it states,¹⁰¹² “They will come with weeping.”¹⁰¹³ This is because there then will be revelation of *HaShem*’s יהוה’s Godliness that is beyond the capacity of their vessels (*Keilim*) to receive.

This is like tears brought about through such great joy that a person is incapable of bearing it, like what we find about Rabbi Akiva, that when the secrets of the Torah in the Song of Songs, were revealed to him, his eyes flowed with tears.¹⁰¹⁴ This is because the revelation was beyond the capacity of the vessel of his brain and mind (*Mochin*) to hold. His eyes therefore flowed with tears stemming from the overflow of intellect.

In contrast, on Purim, the drawing forth is in the broad vessels (*Keilim*) of the festive meal and rejoicing of the holiday. In other words, even the much loftiest lights and illuminations of *HaShem*’s יהוה’s Godliness, can be drawn into the vessels (*Keilim*) - revelations that cannot even be drawn into the vessels (*Keilim*) of the coming future.¹⁰¹⁵

¹⁰¹² Jeremiah 31:8

¹⁰¹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

¹⁰¹⁴ See Zohar I 98b (Midrash HaNe’elam); Ta”Z to Shulchan Aruch, Orach Chayim 288, section 2, citing Zohar Chadash; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6 *ibid*.

¹⁰¹⁵ See Torah Ohr *ibid*. p. 121a

The same can likewise be understood about Yom HaKippurim (יום הכפורים), which is “like Purim-*K’Purim*-כפורים.” The explanation¹⁰¹⁶ is that it states about Yom HaKippurim,¹⁰¹⁷ “Before *HaShem*-יהו"ה you shall be purified.” It is explained about this,¹⁰¹⁸ that the words “Before *HaShem-Lifnei HaShem*-יהו"ה-לפני יהו"ה,” indicate a drawing forth of revelation that transcends *HaShem*'s-יהו"ה holy titles, and is even loftier than His [lower] name *HaShem*-יהו"ה (and that it is from this loftier aspect, that purity which follows repentance is drawn). It therefore is similar to Purim, in that on Yom HaKippurim, there also is a drawing forth of an aspect that transcends the holy names. Therefore, no holy names or titles are mentioned in the Megillah, except by way of hints (*Remez*), since it indicates the aspect that transcends names – “Before *HaShem-Lifnei HaShem*-יהו"ה-לפני יהו"ה.”

However, the drawing forth affected on Yom HaKippurim does not come into vessels (*Keilim*). Rather, it is brought about through the five afflictions of the day, which is a matter of the absence of vessels (*Keilim*). This is because the self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, of Yom HaKippurim, is solely in a way of potential self-sacrifice, as opposed to actual self-sacrifice. Thus, since the matter of self-sacrifice (*Mesirat Nefesh*) is not drawn into actuality in the physical body, therefore, the drawing forth is

¹⁰¹⁶ See Torah Ohr *ibid.* p. 95d; See the discourse entitled “*Chayav Inish*” 5633, and 5656 (Sefer HaMaamarim 5633 Vol. 1, p. 174; 5656 p. 443).

¹⁰¹⁷ Leviticus 16:30

¹⁰¹⁸ See Likkutei Torah, Acharei 26c and on, 27d and elsewhere.

through the matter of afflictions, rather than through vessels (*Keilim*). That is, it is not in physical matters.

In contrast, the self-sacrifice (*Mesirat Nefesh*) of Purim was in a manner of actual self-sacrifice for *HaShem*-יהו"ה, blessed is He. Therefore, it affected a drawing forth of much loftier lights and illuminations of *HaShem*'s-יהו"ה Godliness, in a manner that manifests within vessels (*Keilim*). That is, within the physical matters of feasting and rejoicing.

With the above in mind, the two views, as to whether or not Yom HaKippurim will be nullified in the coming future, can be explained. That is, one view states that Yom HaKippurim will also not be nullified in the coming future, in that it will not be like a candle-flame in broad daylight. This is because on Yom HaKippurim, there also is a radiance and revelation of the loftier light and illumination that transcends the holy names and is "Before *HaShem*-יהו"ה," similar to Purim.¹⁰¹⁹

On the other hand, the other view is that since the revelation of Yom HaKippurim is not drawn into vessels (*Keilim*), as it is on Purim, therefore, only the days of Purim will never be nullified. According to this view, even Yom HaKippurim will become nullified, like a candle-flame in broad daylight. For, even though the revelation of the coming future will be as indicated by the verse,¹⁰²⁰ "With weeping they will come," since the revelation will transcend the limitations of the

¹⁰¹⁹ See the discourse entitled "*LaYehudim Hayta Orach*" 5626 (Sefer HaMaamarim 5626 p. 29) and elsewhere.

¹⁰²⁰ Jeremiah 31:8

vessels (like the revelation of Yom HaKippurim, which is not drawn into vessels), nevertheless, after the matter indicated by “With weeping they will come,” they then will also be able to reach the matter of vessels (*Keilim*). (In contrast, on Yom HaKippurim the revelation remains in a manner that transcends being drawn forth into vessels.) Thus, it is only the days of Purim that will not be nullified like a candle-flame in broad daylight. This is because Purim has an even greater element of superiority than Yom HaKippurim, in that even the matters of the coming future that are only in a way of, “with weeping they shall come,” are brought into the vessels of feasting and rejoicing on Purim.

8.

About this the verse states,¹⁰²¹ “These days of Purim shall never cease amongst the Jews, nor shall their remembrance perish from their descendants.” For, in those days the Jewish people stood strong for an entire year, in a way of actual self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהוה. By doing so, they reached a level that transcends Torah and *mitzvot*, and itself is the root and source of the Torah and *mitzvot*. Moreover, they affected this aspect to be drawn below within vessels (*Keilim*). Thus, “these days are recalled and actualized in each and every generation.”¹⁰²² This is because, in every generation, every Jew is capable of attaining this level. For,

¹⁰²¹ Esther 9:28

¹⁰²² Esther 9:28 *ibid.*; See Lev David of the Chida, Ch. 29.

since he repudiates and denies idolatry (because he submits to *HaShem*-יהו"ה, the God of Israel), he thereby automatically submits to all of Torah, which is why he is called a “Jew-*Yehudi*-יהודי,” [which means, “one who submits to *HaShem*-יהו"ה.”]¹⁰²³

Thus, the days of Purim will never cease amongst the Jews and the loftiest of lights will be drawn forth. Moreover, they will be drawn into vessels (*Keilim*). In other words, even when we are in the state indicated by the verse,¹⁰²⁴ “If you do not know, O’ you most beautiful of women,” nevertheless, through rejoicing on Purim in a manner of “until you do not know (*Ad d’Lo Yada*),” in a manner that transcends the limited and measured joy of other holidays,¹⁰²⁵ we thereby actualize the matter indicated by “not knowing the difference between ‘Cursed is Haman (*Arur Haman*-ארור המן-502)’ and ‘Blessed is Mordechai (*Baruch Mordechai*-ברוך מרדכי-502).” For, through this, we come to be in a state and that transcends all the various lines, through self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, which is the source of the Torah and *mitzvot* (and transcends the divisions of the three pillars upon which the world stands).¹⁰²⁶

¹⁰²³ Talmud Bavli, Kiddushin 40a

¹⁰²⁴ Song of Songs 1:8 *ibid*.

¹⁰²⁵ See Mishneh Torah, Hilchot Yom Tov 6:20-21; Shulchan Aruch of the Alter Rebbe, Orach Chayim 529:12-13.

¹⁰²⁶ Avot 1:2, 1:18; Also see Mishneh Torah, Hilchot Yesodei HaTorah 1:1 that this is called the Foundation of all foundations and the pillar of all wisdoms, meaning that it is the singular pillar upon which all other pillars depend. Also see at length in Tanya, Likkutei Amarim, Ch. 33.

This is drawn forth in a way that it “shall never cease amongst the Jews, nor shall their remembrance perish from their descendants.” In other words, by serving *HaShem*-יהוה right now, we draw forth the loftiest revelations of *HaShem*'s-יהוה Godliness – that of the true and complete redemption – in vessels (*Keilim*) here below, in the vessels of the feasting and rejoicing of Purim.

Discourse 16

“Vayomer HaShem el Moshe v’el Aharon – HaShem said to Moshe and Aharon”

Delivered on Shabbat Parshat Vayakhel-Pekudei,
Parshat HaChodesh, Shabbat Mevarchim Nissan, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰²⁷ “*HaShem*-יהוה said to Moshe and Aharon in the land of Egypt saying, ‘This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.’” Midrash Kohelet Rabbah says¹⁰²⁸ about the verse,¹⁰²⁹ “Two are better than one,” that, “A Torah portion that was said to two people, as written, ‘*HaShem*-יהוה said to Moshe and Aharon,’ is better than a Torah portion that was said to one person.” Now, we must understand what exactly is better about it, and why a Torah portion that was said both to Moshe and Aharon is superior to a Torah portion that was said only to Moshe. Moreover, being that there is benefit and superiority in a Torah portion that was said to two, we must understand why specifically this Torah portion, “This month

¹⁰²⁷ Exodus 12:1-2

¹⁰²⁸ Midrash Kohelet Rabba 4:9

¹⁰²⁹ Ecclesiastes 4:9; Also see Ohr HaTorah to the verse, (Na”Ch Vol. 2, p. 1,116 and on).

shall be for you the beginning of the months,” was said to two people.

2.

The general explanation¹⁰³⁰ is that this Torah portion, “This month shall be for you the beginning of the months,” is the very first *mitzvah* that the Jewish people were commanded,¹⁰³¹ and therefore there is a superiority to the fact that it was said to two people.

To better explain, this Torah portion contains the *mitzvah* of sanctifying the moon (*Kiddush HaChodesh*), the matter of which is the union of the sun and the moon,¹⁰³² which happens at the moment of the birth (*Molad*) of the new moon, *Rosh Chodesh*.¹⁰³³ This corresponds to the union of the Holy One, blessed is He, with His Indwelling Presence (*Shechinah*), the ingathering of the souls of Israel (*Knesset Yisroel*), in that the Jewish people are compared to the moon.¹⁰³⁴ This is also the meaning of the statement in Megaleh Amukot,¹⁰³⁵ that the

¹⁰³⁰ See the discourse entitled “*HaChodesh HaZeh*” 5626, Ch. 8 (Sefer HaMaamarim 5626 p. 41 and on).

¹⁰³¹ See Rashi to Genesis 1:1

¹⁰³² See Sefer HaLikkutim Divrei Elokim Chayim organized from the writings of the Tzemach Tzedek, section on “Levanah” p. 400 and on.

¹⁰³³ The new moon occurs when the moon is in closest proximity to the sun in its orbit. In contrast, on the fifteenth of the month, when the moon is full, is when it is most distant from the sun in its orbit. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, (The Letters of Creation, Part 1), Section entitled, “The twelve letters ה"י ז"ח ט"י ל"ג ס"ע צ"ק correspond to the Twelve Months.”

¹⁰³⁴ Talmud Bavli, Sukkah 29a, and also see Chiddushei Aggadot of the Maharsha there; Midrash Bereishit Rabba 6:3; Ohr HaTorah, Bereishit 4b and on.

¹⁰³⁵ Megaleh Amukot, Parshat Bo (to Exodus 12:2).

sanctification of the new moon (*Kiddush Levanah*) corresponds to the union of Yaakov and Rachel.¹⁰³⁶

Therefore, in the blessing of the sanctification of the moon (*Kiddush Levanah*), we recite, “Blessed is your Maker-*Oseich*-עוֹשֵׂךְ, your Former-*Yotzeich*-יוֹצֵרְךָ, your Creator-*Boreich*-בּוֹרֵאֵךְ and your Owner-*Koneich*-קוֹנֵיךָ,” the first letters of which form the name Yaakov-יעקב. Similarly, in the Torah portion about the sanctification of the new moon, it states, “[This month] shall be for you the beginning of the months-*Lachem Rosh Chadashim*-לַחֶם רוֹשׁ חֳדָשִׁים,” the first letters of which form the name Rachel-רחל. In other words, this is because the general matter of the sanctification of month (*Kiddush HaChodesh*) and the birth of the moon (*Molad*) is the union of Yaakov and Rachel, corresponding to the union of the Holy One, blessed is He, with His Indwelling Presence, (the *Shechinah*).

This is also why this Torah portion is the very first *mitzvah* that the Jewish people were commanded, being that the general matter of the *mitzvot* is to bring about a union between The Holy One, blessed is He, and His Indwelling Presence (the *Shechinah*), as well-known.¹⁰³⁷

Now, since this union is affected through agents (*Shoshvinin*), just as we find that union and matrimony below is brought about through agents (*Shoshvinin*), this is likewise so

¹⁰³⁶ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37.

¹⁰³⁷ Pri Etz Chayim, Shaar HaZemiroth, Ch. 5 (with the glosses of Rabbi Natan Shapira [author of Megaleh Amukot]); Also see Torat Menachem Sefer HaMaamarim, Elul p. 245.

of the union of the Holy One, blessed is He, and the ingathering of Israel. It too is brought about through agents (*Shoshvinin*), and this is why this Torah portion was said to Moshe and Aharon, being that they are the agents (*Shoshvinin*) and the union is affected by their hands. For, as known, Moshe is “the agent of The Groom” (*Shoshvina d’Malka*) and Aharon is “the agent of the bride” (*Shoshvina d’Matronita*).¹⁰³⁸

3.

Now, the Megaleh Amukot continues and explains the matter of the months of Nissan and Tishrei, that in Nissan there is the matter of the physical destruction of leaven (*Chametz*), whereas in Tishrei, there is the matter of the spiritual destruction of leaven (*Chametz*).

The explanation is that since “This month shall be for you the beginning of the months” is the matter of the union between the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*, and the matter of this union is to make a dwelling place for the Holy One, blessed is He, in the lower worlds, the actualization of the dwelling place is through serving *HaShem*-יהוה, blessed is He, by turning away from evil and doing good. This is comparable to the making of a dwelling for a king of flesh and blood.¹⁰³⁹ First, the dwelling place must be cleansed of all filth and grime, and second, it must be

¹⁰³⁸ Zohar I 266b; Zohar II 49b; Zohar III 20a (Ra’aya Mehemna), 53b, 275b (Ra’aya Mehemna), and elsewhere.

¹⁰³⁹ See Likkutei Torah, Balak 70c; Also see the discourse entitled “*Ki Tisa* – When you take a census of the Children of Israel” of this year 5716, Discourse 13.

beautified with nice objects and vessels, thus making it a beautiful dwelling. The same applies to making a dwelling place for the Holy One, blessed is He. This refers to the matter of serving *HaShem*-יהו"ה, blessed is He, through turning away from evil, thus cleansing it of all unfitting matters, as well as serving Him by doing good, which is the matter of beautifying it with nice objects and vessels etc.

Now, the general foundation of service of *HaShem*-יהו"ה, blessed is He, is the matter of turning away from evil and doing good, through accepting the yoke of the Kingship of Heaven upon oneself. However, since leaven (*Chametz*) is the matter of rising and elevation, it is the very opposite of accepting the yoke of the Kingship of Heaven. [This also is why the evil inclination (*Yetzer Hara*) is called, "leaven-*Chametz*-חמץ,"¹⁰⁴⁰ as it states,¹⁰⁴¹ "My God, deliver me from the hand of the wicked, from the palm of the schemer and violent one (*Chometz*-חומץ)." This is because leaven (*Chametz*-חמץ) is the very opposite of accepting the yoke of the Kingship of Heaven. Moreover, even when Matzah becomes bloated with an air bubble (*Nefuchah*) there is cause for concern that it may have become leavened.¹⁰⁴²]

Now, because in the month of Nissan the service of *HaShem*-יהו"ה, blessed is He, must be in the manner of "this month shall be for you the first of the months," which refers to making a dwelling place for the Holy One, blessed is He, in the

¹⁰⁴⁰ See Talmud Bavli, Brachot 17a; Likkutei Torah Tzav 13c; Ohr HaTorah, Drushim L'Pesach p. 441, and elsewhere.

¹⁰⁴¹ Psalms 71:4

¹⁰⁴² See Shulchan Aruch of the Alter Rebbe, Orach Chayim 461:23

lower worlds through fulfilling His commandments, the foundation of which is the acceptance of the yoke of His Kingship, therefore, since the leaven (*Chametz*) is the opposite of accepting *HaShem* 's-יהו"ה Kingship, it must be destroyed.

Additionally, just as in Nissan there is the physical destruction of the leaven (*Bior Chametz*), so likewise, in Tishrei there is the destruction of its spiritual form. This refers to serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). For, through repentance (*Teshuvah*) we destroy that which is risen and elevated within ourselves, thus drawing down the light and illumination of *HaShem*-יהו"ה, blessed is He, that was lacking because of not serving Him through turning from evil and doing good.

Likewise, this was Aharon's service of *HaShem*-יהו"ה, blessed is He, in that he was, "the agent of the bride" (*Shoshvina d'Matronita*). Aharon is the one who "loved peace and pursued peace,"¹⁰⁴³ and peace is the very opposite of being risen and elevated. That is, the opposite of peace comes about through a sense of self-importance and self-elevation, of being haughty over one's fellow, in that, in his soul, he considers his fellow to be incomparable to himself. With such an attitude how can he have a bond with his fellow and be as one with him etc? Alternatively, he may think that his fellow has insulted his honor in some way etc. This all stems from his ego and inflated sense of self-importance.

¹⁰⁴³ Mishnah Avot 1:12

In contrast, Aharon's service of *HaShem*-יהו"ה, blessed is He, was through "loving peace and pursuing peace," which is the opposite of ego and an inflated sense of self-importance. This is why the Clouds of Glory (*Ananei HaKavod*) were specifically bestowed in the merit of Aharon.¹⁰⁴⁴ For, although the Clouds of Glory (*Ananei HaKavod*), "destroyed the snakes, serpents, and scorpions, and leveled the mountains and hills,"¹⁰⁴⁵ its primary characteristic is that it surrounded all Israel equally, which is a matter of peace and unity. Peace (*Shalom*) is preparatory to the union of the Holy One, blessed is He, with His Indwelling Presence (the *Shechinah*). This was the matter of the Clouds of Glory (*Ananei HaKavod*), which are like the wedding canopy (*Chupah*) which precedes the union (*Yichud*) of the bride and groom.

4.

Now, Aharon's service of *HaShem*-יהו"ה, blessed is He, was not just to bring about the matter of peace (through removing ego and an inflated sense of elevation and self-importance). It was also to bring about an ascent and elevation in the souls of the Jewish people. That is, the purpose of the "agent of the bride" (*Shoshvina d'Matronita*) is to bring the bride to the Groom, meaning, to elevate the souls of the Jewish people from below to above.

¹⁰⁴⁴ See Zohar III 103a and elsewhere.

¹⁰⁴⁵ See Rashi to Numbers 10:34

This is the difference between Moshe and Aharon. Moshe is “the agent of the Groom” (*Shoshvina d’Malka*), whose purpose is to bring about a drawing down from *HaShem*-יהו"ה above, blessed is He. In contrast, Aharon is “the agent of the bride” (*Shoshvina d’Matronita*), whose purpose is to bring about an ascent in the souls of the Jewish people from below to *HaShem*-יהו"ה above, blessed is He.

It therefore says about Aharon that,¹⁰⁴⁶ “He loved the creatures and brought them close to Torah.” Two matters are included here. The first matter is that “He loved the creatures,” which is the matter of peace and is brought about through nullifying one’s ego and awareness of self (*Yeshut*). This is then followed by serving *HaShem*-יהו"ה, blessed is He, through “bringing them close (*Mekarvan*),” meaning that he would bring the souls of the Jewish people close and elevate them to *HaShem*-יהו"ה above, blessed is He. Then, through the ascent that Aharon brought about in the souls of the Jewish people, there subsequently was a drawing down from *HaShem*-יהו"ה above, blessed is He, through Moshe, who was “the agent of the Groom” (*Shoshvina d’Malka*).

The explanation is¹⁰⁴⁷ that about Aharon’s service of *HaShem*-יהו"ה, blessed is He, it is written,¹⁰⁴⁸ “When you uplift

¹⁰⁴⁶ See Mishnah Avot 1:12

¹⁰⁴⁷ See Maamarei Admor HaZaken 5563 Vol. 1 p. 123 and on; Torat Chayim Va’era 106a and on (p. 72c and on in the new edition); Also see the discourse entitled “*V’Atah Tetzaveh* 5654 (Sefer HaMaamarim 5654 p. 166 and on); 5679 (Sefer HaMaamarim 5679 p. 245 and on).

¹⁰⁴⁸ Numbers 8:2

the flames (*Neirot*)." It is explained¹⁰⁴⁹ that after the Tabernacle (*Mishkan*) and the altar (*Mizbe'ach*) were inaugurated, the leaders of the tribes (*Nesi'im*) brought their dedication offerings. When Aharon saw the dedication offerings of the tribal leaders, he became distressed, because neither he nor his tribe were given the opportunity to participate in the dedication. The Holy One, blessed Is He, said to him, "By your life! Your part is more important than theirs, for you will kindle the flames." To explain, the "flames" (*Neirot*) refer to the souls of the Jewish people,¹⁰⁵⁰ who are called,¹⁰⁵¹ "A candelabrum (*Menorah*) made entirely of gold." The candelabrum (*Menorah*) [in the Tabernacle and Holy Temple] had seven flames (*Neirot*) corresponding to the seven emotive qualities (*Midot*), each of which includes all ten *Sefirot*, for a total of seventy, corresponding to the seventy¹⁰⁵² souls of Yaakov.¹⁰⁵³ It is in regard to this that it states, "When you uplift the flames (*Neirot*)." That is, it is Aharon who kindles and elevates (*Be'ha'alotcha*)¹⁰⁵⁴ them, thus bringing about their ascent from below to above.

Now, the Torah is eternal. Therefore, even now, the matter of kindling and elevating (*Be'ha'alotcha*) is present in our spiritual service of *HaShem*-יהו"ה, blessed is He. This

¹⁰⁴⁹ Rashi to Numbers 8:2; Midrash Bamidbar Rabba 15:3; Tanchuma, Beha'alotcha 5.

¹⁰⁵⁰ Likkutei Torah Be'ha'alotcha 29c and elsewhere.

¹⁰⁵¹ Zachariah 4:2

¹⁰⁵² See Genesis 46:27

¹⁰⁵³ See Likkutei Torah, Be'ha'alotcha ibid. 32d.

¹⁰⁵⁴ The word "*Be'ha'alotcha*-בהעלותך" is of the root "*Aleh*-עלה" and can mean both "when you kindle" as well as "when you uplift" or "when you elevate."

corresponds to serving *HaShem*-יהו"ה, blessed is He, through prayer, in that prayer is an ascent from below to *HaShem*-יהו"ה Above, blessed is He. Our prayers begin with the initial ascent, and we climb and ascend until we reach the recital of *Shema* and the words,¹⁰⁵⁵ “And you shall love *HaShem*-יהו"ה your God with all your heart, and with all your soul, and with all your being.” The love indicated by the words, “with all your being (*Bechol Me'odecha*)” is known as “Great Love” (*Ahavah Rabbah*) and the ultimate level of ascent.

The verse then continues, “And these words (*Dvarim*-דברים) that I command you today shall be upon your heart.” The “words (*Dvarim*-דברים)” being referred to here are the words of Torah.¹⁰⁵⁶ This then, is the subsequent drawing from Above to below, brought about through Moshe, “the agent of the Groom” (*Shoshvina d'Malka*). For, as known, Torah is not the matter of the ascent and elevation of the creatures, but is rather a drawing down from *HaShem*-יהו"ה Above to below, compared to which, the creatures are utterly nullified (*Bittul*), as is the verse,¹⁰⁵⁷ “My tongue shall answer with Your word,” meaning,¹⁰⁵⁸ “Like a person who repeats after the reader.”

This then, is the difference between Moshe and Aharon. Aharon's purpose was to elevate and bring about an ascent from below to Above, which comes about through serving *HaShem*-

¹⁰⁵⁵ Deuteronomy 6:5

¹⁰⁵⁶ See *Sifrei* and *Rashi* there; Also see *Talmud Bavli*, *Yoma* 19b and *Rashi* there; *Shulchan Aruch* of the *Alter Rebbe* 156:16; *Hilchot Talmud Torah* of the *Alter Rebbe* 3:2, and elsewhere.

¹⁰⁵⁷ *Psalms* 119:172

¹⁰⁵⁸ See *Talmud Bavli*, *Sukkah* 38b; *Torah Ohr*, *Yitro* 67b; *Likkutei Torah*, *Shir HaShirim* 44b, and elsewhere.

יהו"ה, blessed is He, with love. In contrast, Moshe brought about a drawing down from Above to below, through Torah.¹⁰⁵⁹

5.

Now, this may be better understood with an additional preface explaining Aharon's service of *HaShem*-יהו"ה, blessed is He, in bringing about the ascent of the Jewish souls through serving *HaShem*-יהו"ה, blessed is He, with love (*Ahavah*).¹⁰⁶⁰ This may be understood from Aharon's אהרן name, which begins with the letter *Aleph*-א, has the word *Har-Mountain*-הר in the middle, and ends with the letter *Nun*-ן.

To explain, a physical mountain-*Har*-הר, is in the class of the inanimate (*Domem*) and is equivalent to all dirt, except that it ascends from below to above.

Spiritually, as this relates to one's service of *HaShem*-יהו"ה, blessed is He, it is as follows: Even when a Jew is in the state of being inanimate (*Domem*) because of his body and his animalistic soul, in that he has no relation to spirituality in general, and more specifically, he has no relation to *HaShem*'s-יהו"ה Godliness, he nevertheless is in a state of ascent from below to above, because of the love of *HaShem*-יהו"ה, blessed is He, that is inherently within him.

¹⁰⁵⁹ See Maamarei Admor HaZaken 5563 Vol. 1, p. 130 and on; Torat Chayim Va'era 117a and on (p. 80c and on in the new edition).

¹⁰⁶⁰ See Maamarei Admor HaZaken ibid. p. 126 and on; Torat Chayim ibid. p. 112b and on (p. 77c and on in the new edition).

It is in this regard that our forefathers, particularly Avraham, are called “mountains” (*Harim*-הרים),¹⁰⁶¹ as in the teaching,¹⁰⁶² “Avraham called it a mountain (*Har*-הר),” since they drew down the aspect of love of *HaShem*-יהו"ה, blessed is He, into the souls of the Jewish people, this being an ascent (*Aliyah*) from below to Above, and is the matter of a mountain-*Har*-הר. This is also why the name Aharon-אהרן is *Aleph*-א mountain-*Har*-הר *Nun*-ן. For, since Aharon's-אהרן purpose is to bring about love of *HaShem*-יהו"ה, blessed is He, in the souls of the Jewish people, he therefore is called a, “mountain-*Har*-הר.”

Now, there are two aspects of love of *HaShem*-יהו"ה, blessed is He. There is “Small Love” (*Ahavah Zuta*) of *HaShem*-יהו"ה and “Great Love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה. “Small Love” (*Ahavah Zuta*) is love of *HaShem*-יהו"ה brought about through contemplating (*Hitbonenut*) how *HaShem*-יהו"ה, blessed is He, brings the world into existence and enlivens it. However, since this love comes about through contemplating *HaShem*'s-יהו"ה Godliness as it relates to the worlds, it therefore is limited in accordance to the limitations of one's contemplation (*Hitbonenut*).

In contrast, “Great Love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He, is love that transcends reason and intellect. That is, it is not the result of contemplation (*Hitbonenut*), but results from the essential desire of the soul. This love is

¹⁰⁶¹ See Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:4; Tikkunei Zohar, Tikkun 21 (43b, 44b, 45b).

¹⁰⁶² Talmud Bavli, Pesachim 88a – That is, Avraham (Gen. 22:14) called the site of the Holy Temple, a “mountain-*Har*-הר,” and Yitzchak (Gen. 24:56) called it a “field-*Sadeh*-שדה,” whereas Yaakov (Gen. 28:19) called it a “house-*Bayit*-בית.”

therefore unlimited. This “Great Love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He, is therefore called¹⁰⁶³ “the summit of the mountain-*Hor HaHar*-הר ההר.”¹⁰⁶⁴ That is, the “Small Love” (*Ahavah Zuta*) of *HaShem*-יהו"ה, blessed is He, is the aspect of a “mountain-*Har*-הר,” whereas the “Great Love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He, is the aspect of “the summit of the mountain-*Hor HaHar*-הר ההר.”

To further explain, just as physically, the rest of the mountain in comparison to the summit of the mountain is like the flatlands below, so likewise, spiritually, “Small Love” (*Ahavah Zuta*) of *HaShem*-יהו"ה, blessed is He, is like nothing in comparison to “Great Love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He. For, since the “Small Love” (*Ahavah Zuta*) is limited, whereas the “Great Love” (*Ahavah Rabba*) is unlimited, it is self-understood that the limited compared to the unlimited is like nothing at all. Therefore, to have an effect on souls that already are lofty, it is insufficient to only have “Small Love” (*Ahava Zuta*), which is limited. However, even to have an effect on the lowly souls of lower generations, up to the lowest generation, which is called of the “heels of Moshiach,” “Small Love” (*Ahavah Zuta*) is insufficient, since it is limited. It rather is specifically necessary for there to be “Great Love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He, which is unlimited (*Blee Gvul*).

Now, Aharon’s (אהרן) love of *HaShem*-יהו"ה, blessed is He, which is *Aleph*-א *Har*-הר, is not love stemming from reason

¹⁰⁶³ Numbers 20:22 and on

¹⁰⁶⁴ See Likkutei Torah, Naso 21a

and understanding. It rather is love of *HaShem*-יהו"ה, blessed is He, stemming from the letter *Aleph*-אֵלֶף of Aharon's name, which shares the same letters as the word "wonder-*Pele*-פֶּלֵא,"¹⁰⁶⁵ referring to the essential desire (*Ratzon Atzme*) of the soul. That is, the meaning of *Aleph Har*-הֵר אֵלֶף is that the mountain-*Har*-הֵר comes about and is drawn forth from the *Aleph*-אֵלֶף, which has the same letters as "wonder-*Pele*-פֶּלֵא."

However, since the essential desire (*Ratzon Atzme*) is concealed, it is not applicable for any love to come forth from it. (That is, regarding the aspect of the essential concealment of the soul, even when it comes to be revealed as it is in its concealment, it is not applicable for it to be bonded with the aspect of love, which already is a tangible novel existence.) Therefore, the aspect of a "mountain-*Har*-הֵר," referring to love of *HaShem*-יהו"ה, blessed is He, is not drawn directly from the "wonder-*Pele*-פֶּלֵא" itself, but is rather drawn from the *Aleph*-אֵלֶף, which only shares the same letters as "wonder-*Pele*-פֶּלֵא." For, the word *Aleph*-אֵלֶף means "learning" (*Ulpana*-אוּלְפָנָא) and is the aspect of the crown-*Keter* as it relates to wisdom-*Chochmah*. Within the soul, this is the aspect of the pre-intellect (*Kadmoot HaSechel*), which already relates to intellect (*Sechel*). It therefore is applicable for a matter of love (*Ahavah*) to come from it.

Even so, since *Aleph*-אֵלֶף has the same letters as "wonder-*Pele*-פֶּלֵא," meaning that it still is the aspect of the

¹⁰⁶⁵ Tikkunei Zohar, Tikkun 70 (135a) and elsewhere; Also see the Petach HaShaar (Opening Gateway) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

crown-*Keter*, (except that it is the aspect of the crown-*Keter* as it relates to wisdom-*Chochmah*), therefore, the love of *HaShem*-יהו"ה, blessed is He, that comes from it, is unlimited. Therefore it even reaches the souls of the lowly generations, up to and including the generation of the “heels of Moshiach,” which is the lowest generation. This then, is the meaning of the rest of Aharon’s אהרן name, which is *Har*-הר *Nun*-ן. That is, the straight nun-ן (*Nun Peshutah*) descends below the line, indicating that this love of *HaShem*-יהו"ה, blessed is He, is drawn down all the way below. This itself is the general service of Aharon, which is to bring about love of *HaShem*-יהו"ה, blessed is He, in all souls, even the lowest souls, and to kindle them and elevate them from below, to *HaShem*-יהו"ה Above, blessed is He.

In contrast, the service of *HaShem*-יהו"ה of Moshe, who is “the agent of the Groom,” is to bring about a drawing forth of influence from Above to below. This too is understood from the name Moshe-משה,¹⁰⁶⁶ as it states,¹⁰⁶⁷ “She called his name Moshe (משה), in that she said, ‘For I drew him (*Mesheeteehoo*-משיתתה) from the water.’” Now, water refers to Torah, as our sages, of blessed memory, stated,¹⁰⁶⁸ “Water (*Mayim*-מים) only refers to Torah.” However, there are two aspects in Torah; there are the upper waters (*Mayim Elyonim*) and there are the lower waters (*Mayim Tachtonim*). They therefore stated,¹⁰⁶⁹ “The

¹⁰⁶⁶ See Maamarei Admor HaZaken ibid. p. 129 and on; Torat Chayim ibid. p. 115b and on (p. 79d and on in the new edition).

¹⁰⁶⁷ Exodus 2:10

¹⁰⁶⁸ Talmud Bavli, Bava Kamma 17a

¹⁰⁶⁹ Midrash Bereishit Rabba 17:5

overflow of the upper wisdom-*Chochmah* is Torah,” and similarly,¹⁰⁷⁰ “The Torah that we currently have is like vanity compared to the Torah of Moshiach.” This then, is the meaning of the words, “For I drew him (*Mesheeteehoo*-משייתהו) from the water.” That is, the matter of Moshe (משה) is to draw down Torah from above, which is the aspect of the upper waters (*Mayim Elyonim*), so that they are drawn down below.

This is also why Moshe (משה) is specifically called Moshe-משה. That is, he is not called “*Mashooy*-משוי” which would indicate the same thing, but in the past tense, but is rather called, “*Moshe*-משה,” in the present tense. Moreover, the term Moshe-משה does not indicate an effect, but is an active term indicating that Moshe-משה is the activator, meaning that he is the one who brings the drawing down. This accords with the explanation in various places,¹⁰⁷¹ that that which affects the drawing down is higher than that which is drawn down. That is, Moshe himself is higher than the Torah that he draws down.

The general explanation is that Moshe draws down Torah from above to below, unlike Aharon who is “the agent of the bride” (*Shoshvina d’Matronita*), who brings about an ascent from below to above, in that he elevates the creatures. In contrast, Moshe, who is “the agent of The Groom” brings about a drawing down from *HaShem*-יהו Above, blessed is He, to below. This is not a matter of elevating and uplifting the creatures, but is the matter of drawing down a level that actually

¹⁰⁷⁰ Midrash Kohelet Rabba Ch. 2 and Matnat Kehunah there, also see 11:8 there.

¹⁰⁷¹ See *Hemshech “V’Kachah”* 5637 Ch. 15 (Sefer HaMaamarim 5637 Vol. 2 p. 417 and on).

has no relation to the creatures at all, as explained before, that the study of Torah must be in a way of complete self-nullification, like a person who repeats after the reader. This is because it is not a matter of ascent in the creatures, but is a matter of drawing down influence from Above to below.

6.

With the above in mind, we can understand the difference between the service of *HaShem*-יהו"ה of Aharon and the service of *HaShem*-יהו"ה of Moshe.¹⁰⁷² That is, Aharon's service of *HaShem*-יהו"ה, blessed is He, in kindling and elevating the flames (*Neirot*) of the candelabrum in the Tabernacle, had an element of limitation to it, as written,¹⁰⁷³ "Aharon and his sons shall arrange it from evening until morning." However, such is not the case regarding Moshe's service of *HaShem*-יהו"ה, blessed is He, which is the matter of Torah study. This is because the study of Torah is a constant obligation (which is why the name Moshe-משה is in the present tense, because Torah study is a constant *mitzvah* that is always present). This is because Moshe is "the agent of The Groom" (*Shoshvina d'Malka*), the matter of which is to bring about a drawing down of influence from Above to below. Thus, since Moshe's purpose is to bring about a drawing down from Above, there altogether is no limitation in this.

¹⁰⁷² See Torah Ohr, Tetzave 81d and on, 111b.

¹⁰⁷³ Exodus 27:21; Leviticus 24:3

In contrast, in regard to Aharon, though he is the aspect of “the summit of the mountain” (*Hor HaHar*-הַר הַהָר), which is the matter of the limitless “Great Love” (*Ahavah Rabba*) of *HaShem*-יְהוָה, blessed is He, meaning that there is no measure or limit in this whatsoever, particularly no limitations of time and place, nonetheless, since it is the elevation and ascent of the creatures from below to Above, it therefore relates to the creatures, and is limited, as indicated by the words “from evening until morning.”

To further explain,¹⁰⁷⁴ the verse states,¹⁰⁷⁵ “Who may ascend the mountain of *HaShem*-יְהוָה...? One with clean hands and a pure heart etc.” The words, “The mountain of *HaShem-Har HaShem*-יְהוָה-הַר” refer to “Great Love” (*Ahavah Rabbah*) of *HaShem*-יְהוָה, blessed is He. However, in ascending the Mountain of *HaShem* (*Har HaShem*-יְהוָה-הַר), which is the matter of “Great Love” (*Ahavah Rabbah*) of *HaShem*-יְהוָה, there are limitations. That is, various preconditions must be met. One must have “clean hands,” in the plural, meaning both the right hand and left hand,¹⁰⁷⁶ corresponding to turning away from evil (the left hand) and doing good deeds (the right hand). A person must also have “a pure heart,” meaning that the love of *HaShem*-יְהוָה in his heart, must be pure. That is, it must be completely free of ulterior motives and self-interest, such as quenching one’s own hunger and thirst for *HaShem*’s-יְהוָה-הַגְּדוּלְתוֹ Godliness. Rather, his love of *HaShem*-יְהוָה, blessed is He,

¹⁰⁷⁴ See Maamarei Admor HaZaken ibid. p. 127; Torat Chayim ibid. p. 113a and on (p. 77d and on in the new edition).

¹⁰⁷⁵ Psalms 24:3-4

¹⁰⁷⁶ Introduction to Tikkunei Zohar 17a-b

must be motivated and stem specifically from what *HaShem*-יהו"ה desires. Only when a person has met these preconditions can he then ascend “the Mountain of *HaShem*-יהו"ה,” blessed is He.

However, if he lacks these preconditions he will fall from his level. Moreover, if a person falls from a mountain, the injury is far greater than if he were to fall in the flatlands. Therefore, when ascending a mountain, one must never stop in the middle, but must climb all the way to the summit of the mountain. Therefore, to be capable of ascending the mountain he must first meet these prerequisites. If he first has the prerequisite “clean hands and a pure heart,” he will be capable of ascending “the Mountain of *HaShem*-יהו"ה” and reach the summit, in that he will come to “stand in the place of His sanctity.”¹⁰⁷⁷ In other words, he will reach the aspect of “the Groom,” which is the aspect from which Moshe, “the agent of the Groom” draws down influence. In our service of *HaShem*-יהו"ה, blessed is He, this refers to the sanctuary of Torah study, which is the matter of the Holy of Holies (*Kodesh HaKodoshim*), the place of the Holy Ark and tablets.

The same applies to serving *HaShem*-יהו"ה, blessed is He, in prayer. That is, after climbing the order of the prayer service, of ascending higher and higher until one reaches the aspect of “You shall love *HaShem*-יהו"ה your God...with all your being,” then after the ascent of the *Shema* recital, he comes to the drawing down of the *Amidah* prayer. This is because the

¹⁰⁷⁷ Psalms 24:3 *ibid.*

Amidah prayer is the matter of drawing down from *HaShem*-יהו"ה Above, blessed is He. This is the meaning of the words of the blessings, "Blessed are You *HaShem-Baruch Atah HaShem*-יהו"ה אתה ברוך אתה." The word, "blessed-*Baruch*-ברוך," means "to draw down,"¹⁰⁷⁸ and indicates complete nullification of sense of self-existence (*Bittul b'Metziyut*), like a person standing before the king.

7.

However, we must still have a better understanding of the difference is between Moshe, the "agent of The Groom" (*Shoshvina d'Malka*), and Aharon, the "agent of the bride" (*Shoshvina d'Matronita*). Aharon's "Great Love" (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He, is also a matter of revelation of illumination from Above. If so, what is the difference between them?¹⁰⁷⁹

In addition, we must understand the matter of the thoughts of repentance (*Teshuvah*) that suddenly fall upon a person as the result of the Supernal heralds, as known.¹⁰⁸⁰ This is not a matter of ascent from below to above, being that it does not come about through toiling in oneself, nor does it come from any prerequisite preparations, but is solely the revelation of illumination from Above to below. This being so, what is the

¹⁰⁷⁸ Mishnah Kilayim 7:1; Also see Torah Ohr, Mikeitz 37c and elsewhere.

¹⁰⁷⁹ See *Hemshech* 5666 p. 130 and on.

¹⁰⁸⁰ See Zohar III 126a; Pirke d'Rabbi Eliezer, Ch. 15; Midrash Eicha Rabba, Petichta 22; Likkutei Amarim of the Rav, the Maggid of Mezhrich, Section 250; Likkutei Torah Bamidbar 6c, Teitzei 36d, and elsewhere.

difference between these thoughts of repentance (*Teshuvah*) and the drawing down of Torah through Moshe?

However, this may be understood based on the well-known fact that there are several levels in the chaining down of the worlds (*Hishtalshelut*). That is, there is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and there is the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). The light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) is the inner light (*Ohr Pnimee*) that is drawn down to manifest in an inner manner within the worlds. The light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*) is also an inner light (*Ohr Pnimee*), except that it is not felt and recognized.

The same is likewise so in our service of *HaShem*-יהו"ה, blessed is He. That is, the aspect of the "Small Love" (*Ahavah Zuta*) of *HaShem*-יהו"ה, blessed is He, which is love that accords to reason and intellect, is an inner light (*Ohr Pnimee*) that is measured and limited (like the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds – *Memaleh Kol Almin*.) In contrast, the aspect of the "Great Love" (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, transcends reason and intellect, even though it too is found in man. Nevertheless, it is not recognized or sensed in him, but is concealed. It therefore is called, "Hidden Love of *HaShem*-יהו"ה" (*Ahavah Mesuteret*) (like the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds – *Sovev Kol Almin*.)

Now, when the love that stems from the essential desire (*Ratzon Atzme*) of the soul becomes aroused, it has somewhat of a relationship to understanding and comprehension. The reason is because that which comes down into revelation is not the aspect of the actual love itself, as it is in the essential desire (*Ratzon Atzme*) of the soul, in and of itself.

However, the thoughts of repentance (*Hirhurei Teshuvah*) that come about because of the Supernal heralds, are higher than this. This is because they themselves become revealed in him, at least temporarily, and thus are unlike the Hidden Love (*Ahavah Mesuteret*) which is completely hidden. (That is, this Hidden Love (*Ahavah Mesuteret*) is love as it is in essence, since that which comes into revelation from it, through toil in serving *HaShem*-יהו"ה, blessed is He, is not the aspect of "Great Love" (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, as it is in essence.) Rather, in regard to the Supernal heralds, at the very least, their influence is openly revealed. Nevertheless, since it only is temporary influence and dissipates, it therefore is necessary for there to be service of *HaShem*-יהו"ה, blessed is He, in a way of awakening from below, thus drawing this revelation into oneself in an inner way. Even so, that which is drawn forth within him in an inner manner through his toil in serving *HaShem*-יהו"ה, blessed is He, is not the actual Supernal heralds themselves, but is rather only as they are drawn within him, specifically commensurate to his toil in serving *HaShem*-יהו"ה, blessed is He. (In contrast, the upper illumination drawn from above, does not become revealed in him except temporarily.)

However, higher than this, is the matter of Torah study, which he studies in a way of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. For, the light and illumination of Torah that is drawn down from *HaShem*-יהו"ה Above, blessed is He, comes into him in an inner and settled manner. This is because the sublimation and nullification (*Bittul*) of his soul to *HaShem*-יהו"ה, blessed is He, is "like a person who repeats after the reader."

This aspect was introduced by Moshe, the "agent of the Groom" (*Shoshvina d'Malka*), and is over and above the other revelations that come from Above. For, in all the other revelations, even if there indeed is revelation of illumination from above, nevertheless what remains with him (at least in an inner way) is not the upper light, as it is. However, this is not so of the drawing down Torah. That is, Torah study indeed is in a way that the upper light and illumination itself comes into him in a settled manner.¹⁰⁸¹

8.

This then, explains the verse,¹⁰⁸² "*HaShem*-יהו"ה said to Moshe and Aharon in the land of Egypt saying, 'This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.'" This refers to serving *HaShem*-יהו"ה, blessed is He, like the union of the sun and the moon, which is the general matter of our service of Him, in

¹⁰⁸¹ See *Hemshech* 5666 *ibid.* p. 130 and on.

¹⁰⁸² Exodus 12:1-2

making a dwelling place for the Holy One, blessed is He, in the lower worlds. This service of *HaShem*-יהו"ה, blessed is He, is specifically actualized by Moshe and Aharon, and corresponds to Torah and prayer, both of which are necessary.

To clarify, about having Torah alone, our sages, of blessed memory, stated,¹⁰⁸³ “Whosoever says that he has nothing but Torah, does not even have Torah.” This is because in order that his study of Torah will be as it should be, meaning, with sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, there specifically must first be prayer.¹⁰⁸⁴ In the same way, about a person who only has prayer, but lacks Torah study, it was already explained regarding the matter of “a pure heart,” that his love of *HaShem*-יהו"ה, blessed is He, should not be to satisfy his own hunger and thirst (these being senses that stem from the creatures). Rather, it must specifically be only to fulfill *HaShem*'s-יהו"ה will, blessed is He, meaning that he himself is in a state of complete and utter sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is brought about specifically through the study of Torah, the matter of which is the drawing down of influence from Above to below.

When both these aspects, Torah and prayer, come together – that is, both the aspect of Moshe, who is the “agent of the Groom” (*Shoshvina d'Malka*), and the aspect of Aharon, who is the “agent of the bride” (*Shoshvina d'Matronita*) – it is

¹⁰⁸³ Talmud Bavli, Yevamot 109b

¹⁰⁸⁴ See Likkutei Torah, Vayikra 5a and elsewhere.

specifically then that the union between the Holy One, blessed is He, and His Indwelling Presence (the *Shechinah*), is brought about and actualized, thus actualizing a dwelling place for the Holy One, blessed is He, in the lower worlds.

Discourse 17

*“KiYemei Tzeitcha MeiEretz Mitzrayim–
As in the days when you left the land of Egypt”*

Delivered on Acharon Shel Pesach, 5716

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

1.

The verse states,¹⁰⁸⁵ “As in the days when you left the land of Egypt, I will show you wonders.” His honorable holiness, my father-in-law, the Rebbe,¹⁰⁸⁶ cites the question asked in Zohar.¹⁰⁸⁷ “Why does the verse say ‘As in the days-*KiYemei*-כימי,’ in the plural, when it should have said, ‘As in the day-*K’Yom*-יום,’ in that the exodus from Egypt took place on a single day.” Moreover, about the mitzvah to remember the redemption from Egypt every day, the verse states,¹⁰⁸⁸ “So that you will remember the **day** (*Yom*-יום) that you left the land of Egypt all the days of your life.” This being so, why does the verse here say “As in the days-*KeYemei*-כימי” in the plural?

He explains that even though the actual exodus; when they actually left the land of Egypt-*Mitzrayim*, was on a single day, the inner matter is that only the beginning of the exodus

¹⁰⁸⁵ Micah 7:15

¹⁰⁸⁶ Sefer HaMaamarim 5708 p. 159 and elsewhere.

¹⁰⁸⁷ Zohar III 176a

¹⁰⁸⁸ Deuteronomy 16:3

from Egypt-*Mitzrayim* (Constraints¹⁰⁸⁹) was on that day. He thus explains that the verse therefore says, “As in the days-*KiYemei*-כימי” in the plural form. Thus, from the verse, “As in the days when you left the land of Egypt, I will show you wonders,” it is to be understood that the matter of the true and complete redemption began with the exodus from Egypt and continued through all times that followed it, until the time of “I will show you wonders” in the coming redemption, which will be the true and complete redemption.

Nevertheless, we still must understand the verse, “As in the days when you left the land of Egypt, I will show you wonders.” For, the verse draws a comparison between the revelations of the coming redemption and the revelations of the exodus from Egypt. However, in truth, the revelations of the exodus from Egypt cannot at all be compared to the revelations of the coming future. For, as it states in this verse itself, the revelations of the coming future will be called “wonders-*Nifla’ot*-נפלאות,” in that they will be utterly beyond any comparison to the revelations of the exodus from Egypt.

It goes without saying that according to the view¹⁰⁹⁰ that in the coming future, we will no longer recall the exodus from Egypt, it is simple to understand that the exodus from Egypt will be considered like nothing in comparison to the revelation of the coming future, and we therefore will not at all recall the exodus from Egypt in the coming future. However, even

¹⁰⁸⁹ In the Holy Tongue the word *Mitzrayim* means constraints, which is the matter of exile.

¹⁰⁹⁰ Talmud Bavli, Brachot 12b

according to the view¹⁰⁹¹ that in the coming future we indeed will recall the exodus from Egypt, nonetheless, the coming redemption will be of primary importance, whereas, the recollection of the exodus from Egypt, will be completely secondary to it. This is because the revelation of the exodus from Egypt is utterly of no comparison to the revelation of the coming future. This being so, why does the verse draw a comparison between the revelation of the coming future and the revelation of the exodus from Egypt by stating, “As in the days when you left the land of Egypt, I will show you wonders?”

Now, to understand this, we must first explain the inner matter of the coming revelation. According to the Alter Rebbe’s explanation in Tanya,¹⁰⁹² the revelation of the coming future depends on our deeds and service of *HaShem*-יהוה, blessed is He, during exile. It therefore is understood that by understanding the matter of our service of *HaShem*-יהוה during exile, we will come to understand the matter of the revelation of the coming future.

This is like the explanation in various places¹⁰⁹³ about the teaching,¹⁰⁹⁴ “The reward of a *mitzvah*, is a *mitzvah*.” That is, through understanding the reward of the *mitzvah*, we thereby come to understand and appreciate the essence of the *mitzvah*. The opposite is also true. Through understanding and

¹⁰⁹¹ Brachot 12b *ibid*.

¹⁰⁹² Tanya, Ch. 37

¹⁰⁹³ See Tanya, Ch. 37 *ibid.*, Ch. 39 (52b); Derech Mitzvotecha 20b (in the note); HaYom Yom, 25 Iyyar, and elsewhere.

¹⁰⁹⁴ Mishnah Avot 4:2

appreciating the *mitzvah*, we come to know and understand the reward of the *mitzvah*.

This being so, to understand the matter of the revelation of the coming future, we must start by explaining the matter of serving *HaShem*-יהו"ה, blessed is He, during exile, by the souls of the Jewish people, in that the Jewish people are the ones who serve *HaShem*-יהו"ה, blessed is He.

2.

This is explained¹⁰⁹⁵ through the verse,¹⁰⁹⁶ “All that is called by My Name and for My glory, I created it, I formed it, I even actualized it.” The words, “All that is called by My Name,” refer to the souls of the Jewish people,¹⁰⁹⁷ because the souls of the Jewish people are rooted in the Name *HaShem*-יהו"ה,¹⁰⁹⁸ which is “My Name-*Shemee*-שמי” in that it is singularly unique to Me alone.¹⁰⁹⁹ For, as known,¹¹⁰⁰ even as the souls are rooted in the vessels (*Keilim*) of the world of Emanation-*Atzilut*, nevertheless, their source and root is in the inner aspect of the vessels (*Keilim*) which is unified with the light (*Ohr*) that is vested in the vessels. Moreover, in fact, they are rooted even higher, in the light (*Ohr*) itself. That is, the root

¹⁰⁹⁵ See the discourse entitled “*Vayikra el Moshe*” and the subsequent discourses of the year 5675 (*Hemshech* 5672 Vol. 2 p. 911 and on).

¹⁰⁹⁶ Isaiah 43:7

¹⁰⁹⁷ See Targum Yonatan ben Uziel and Rashi to Isaiah 43:7

¹⁰⁹⁸ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Section 3.

¹⁰⁹⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹¹⁰⁰ See *Hemshech* 5672 *ibid.* Vol. 2 p. 907.

source of the souls of the Jewish people is in the essential light (*Ohr*) of *HaShem*-יהו"ה, blessed is He. This is what is meant when we say that their root is in the Name *HaShem*-יהו"ה. This is because the Name *HaShem*-יהו"ה is His Essential Name,¹¹⁰¹ and thus is the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He.

This is as stated in *Pardes Rimonim*,¹¹⁰² in explanation of the matter that the Name *HaShem*-יהו"ה is His essential Name. He explains that what is meant is not that this is the essential name of God, meaning, the essential name of the Unlimited One (*Ein Sof*), blessed is He, but rather, what is meant is that this is the essential name of the *Sefirot* of Emanation-*Atzulut*, meaning the light that vests within the *Sefirot*. That is, this is the meaning of his statement that the Name *HaShem*-יהו"ה refers to the essence of the light (*Etzem HaOhr*).¹¹⁰³

Thus, since the souls of the Jewish people are rooted in the essence of the light (*Etzem HaOhr*), it therefore is said about

¹¹⁰¹ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

¹¹⁰² See *Pardes Rimonim*, Shaar 19 (*Shaar Shem Ben Dalet*) Ch. 1

¹¹⁰³ However, see later in this discourse. That is, the conclusion of the teachings of Chassidut is in accordance with what is taught in *Ginat Egoz* of Rabbi Yosef Gikatilla, (translated as *HaShem is One*), that the Name *HaShem*-יהו"ה, blessed is He, refers to the Name of the Essential Self (*Shem HaEtzem*) of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, as stated (*Pirke d'Rabbi Eliezer*, Ch. 3), "Before the creation of the world, there was Him and His Name alone." See *Hemshech* 5666, discourse entitled "*Kol HaShoneh Halachot*" p. 426 and on (p. 561 in the new edition); Also see the discourse entitled "*Baruch HaGome!*" 5717, Ch. 3 (*Torat Menachem*, *Sefer HaMaamarim* 5617, p. 280), which specifically addresses this view of *Pardes Rimonim*, as opposed to the view of the teachings of Chassidut and most of the Kabbalists, which follow the view of *Ginat Egoz* of Rabbi Yosef Gikatilla, and elsewhere.

them, “All that is called by My Name.” It is also for this reason that in the coming future, “The righteous *Tzaddikim* will be called by the Name of the Holy One, blessed is He,”¹¹⁰⁴ (meaning that their name will be *HaShem*-יהו"ה). For, since in the coming future all matters that currently are concealed will be revealed, they therefore will be called by the Name of the Holy One, blessed is He. This is because it will be revealed in them, that their root and source is the Name *HaShem*-יהו"ה, blessed is He, which is the meaning of the verse, “All that is called by My Name.”

The verse then continues and states, “and for My glory I created it.” That is, the creation of the soul to be in a state of created existence and descent below, is not for the soul itself, but is rather for the glory of *HaShem*-יהו"ה, blessed is He. This is the meaning of the words, “and for My glory I created it.” In other words, it cannot be said that the soul was created for itself, because, as the soul was before it came to be in the state of created existence and descended below, it was in a much higher, greater and loftier state of being.

This is as stated,¹¹⁰⁵ “The soul that You have given in me, she is pure.” The words “she is pure (*Tehorah Hee*-טהורה היא)” refer to how the soul is in the inner aspect of the vessels (*Pnimitiyut HaKeilim*) and even higher, in the light (*Ohr*) itself. Even though what is meant here only refers to the aspect of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that has some

¹¹⁰⁴ See Talmud Bavli, Bava Batra 75b (and Rashi there and to Isaiah 43:7).

¹¹⁰⁵ Talmud Bavli, Brachot 60b and the liturgy of the “*Elokai Neshamah*” blessing.

relation to the vessels (*Keilim*) and is grasped by them, and not to the aspect of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that entirely transcends being grasped in vessels (*Keilim*) – which is why we say, “she is pure (*Tehorah Hee*-טהורה היא),” rather than, “she is holy (*Kedoshah Hee*-קדושה היא),” since that which transcends being grasped in vessels (*Keilim*) is transcendent, removed and holy (*Kedushah*), and is only found in special souls about whom it states,¹¹⁰⁶ “a people of holiness (*Anshei Kodesh*-אנשי קדש) shall you be to Me,” whereas most souls are from the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that has some relation to being grasped in vessels (*Keilim*) – nevertheless, the root of the souls is not from the vessels (*Keilim*), but is specifically from the light (*Ohr*).

Thus, since – “she is pure (*Tehorah Hee*-טהורה היא)” – meaning that the soul is rooted in the world of Emanation (*Atzilut*), which transcends the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), and even in the world of Emanation (*Atzilut*) itself, the soul is rooted in the inner aspect of the vessels (*Pnimityut HaKeilim*) which is unified with the light (*Ohr*), or even in the light (*Ohr*) itself, which is the aspect of Emanation (*Atzilut*) of the world of Emanation (*Atzilut*), and this certainly applies according to the explanation elsewhere,¹¹⁰⁷ that the words, “She is pure (*Tehorah Hee*-טהורה היא)” refer to the aspect of the Upper Purity (*Teheeru Ila'ah*-עילאה) before the restraint of the

¹¹⁰⁶ Exodus 22:30; See Zohar II 122a (explaining the verse in Exodus 22:30); *Hemshech* 5672 Vol. 3, p. 1,257.

¹¹⁰⁷ Likkutei Torah, Devarim 1a and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

Tzimtzum, it is simple to understand that before its creation and descent below, it was in a much loftier and superior level, and when it descends below, this is a very great descent for it. This being so, it cannot be said that *HaShem's*-יהו"ה Supernal intention in this, is for the soul itself.

This is like the explanation in Tanya,¹¹⁰⁸ about the matter of the chaining down of the worlds (*Hishtalshelut*). That is, it cannot be said that *HaShem's*-יהו"ה Supernal intent in the chaining down of the worlds, is for the upper worlds, since for them, this is a very great descent etc., and it cannot be said that *HaShem's*-יהו"ה ultimate intention in creation is for a descent. The same is likewise understood about the descent of the soul. That is, it cannot be said that *HaShem's*-יהו"ה Supernal intent is for the soul itself, since, for the soul, its creation is only a matter of descent.

3.

Now, even about the soul itself, in truth, through its descent, it subsequently ascends to a much loftier level. For, the descent is for the purpose of ascent.¹¹⁰⁹ This is because, as the soul is, in and of itself, it is rooted in the aspect of the vessels (*Keilim*). Furthermore, even the way it is rooted in the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, it only is in the aspect of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that has some

¹¹⁰⁸ Tanya, Likkutei Amarim, Ch. 36.

¹¹⁰⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Gate entitled "The twelve letters יהו"ה correspond to the twelve tribes of Israel."

relation to being grasped in vessels (*Keilim*), (as discussed before), and not in the actual essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, which utterly transcends the matter of vessels (*Keilim*). Moreover, even according to the explanation that the words, "She is pure (*Tehorah Hee*-טהורה היא)" refer to the Upper Purity (*Tiheeru Ila'ah*-טהירו עליאה) before the restraint of the *Tzimtzum*, nevertheless, in truth, this aspect also has some relation to vessels (*Keilim*) and letters (*Otiyot*), as in the teaching,¹¹¹⁰ "He engraved an engraving [of letters (*Otiyot*)] in the Upper Purity (*Tiheeru Ila'ah*)."

This itself is the difference between souls (*Neshamot*) and Torah. That is, the souls are in the aspect of the vessels (*Keilim*), and even as they are in the light (*Ohr*), they are in the aspect of light (*Ohr*) that relates to vessels (*Keilim*). In contrast, the Torah is in the essential light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, (literally).

There also is another difference between souls (*Neshamot*) and Torah. That is, souls are brought into a state of independent existence. For, even though they are rooted in the inner aspect of the vessels (*Pnimityut HaKeilim*) and the inner aspect of the vessels (*Pnimityut HaKeilim*) is dissimilar to the chaining down of the worlds (*Seder Hishtalshelut*) in which there is a diminishment and lessening of the light (*Ohr*), but rather, it is in a way that the essential aspect *itself* is drawn down, nevertheless, the soul is caused to be in a state of independent existence.

¹¹¹⁰ Zohar I 15a, and see Mikdash Melech there; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

An example for this is a child. Even though (in his conception) the child is drawn from the inner essence of the brain of the father, he nevertheless comes to be an independent being, in and of himself. The same is understood about the soul (*Neshamah*). Although it is from the inner aspect of the vessels (*Pnimiyyut HaKeilim*), it nevertheless is an independent existence unto itself. However, in regard to the Torah, about which it states,¹¹¹¹ “The Torah and the Holy One, blessed is He, are all One,” this is not so.

Thus, since the root of the souls (*Neshamot*) is only from the aspect of the vessels (*Keilim*), and additionally, they are an independent existence, it therefore is applicable for them to have an ascent and become unified with *HaShem*-יהו"ה, blessed is He. Moreover, the ascent is not that they should merely come to be unified with the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, which relates to the vessels (*Keilim*), but rather, that they should become one with the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. This is known as, “Becoming subsumed in the body of The King,”¹¹¹² (which is even loftier than the essential light – *Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He. This ascent is specifically brought about through the descent of the soul below, specifically into this world.

To further clarify, when it comes to the upper worlds, it is not applicable for there to be a matter of ascent. For above,

¹¹¹¹ Tanya, Likkutei Amarim Ch. 4, and Ch. 23 citing Zohar; See Zohar I 24a, Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Nitzavim 46a; Sefer HaMaamarim 5700, p. 66 and elsewhere.

¹¹¹² Zohar I 217b

in the upper worlds, everything is in a way of order and gradation, so that even whatever ascents there are in the upper worlds, is specifically in a way of gradation. About this the verse states,¹¹¹³ “As *HaShem*-יהו"ה, God of Israel, lives – before Whom I stood etc.” That is, though there indeed are ascents, nevertheless, since they are in a way of gradation, they therefore are described by the term, “standing” (*Amidah*). Therefore, in regard to ascents that the soul can undergo in the upper worlds, it only is an ascent from the vessels (*Keilim*) to the light (*Ohr*) of *HaShem*-יהו"ה that already has some relation to the vessels (*Keilim*) and an ascent from the light (*Ohr*), to the root of the light (*Shoresh HaOhr*), but only as it relates to vessels (*Keilim*).

In contrast, from the decent of the soul below, it comes to have an ascent of becoming, “subsumed in the body of The King.” This is because the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, is specifically found below. Now, just as this is so in regard to this world generally, it likewise is so in regard to the soul in particular. That is, it is specifically through its descent that it becomes one with the Essential Self of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being Himself, blessed is He.

In addition, this is because the descent of the soul below is not in a way of gradation, but is in a way that there utterly is no comparison or relativity. We thus find that it is specifically

¹¹¹³ Kings I 17:1, and elsewhere; Also see Likkutei Sichot Vol. 25, p. 147, note 53.

through the descent of the soul below that it thereby can have a much greater ascent.

About this our sages, of blessed memory, stated,¹¹¹⁴ “The word ‘In the beginning-*Bereishit*-בראשית’ means that the world was created for the sake of the Jewish people, who [also] are called ‘the beginning-*Reishit*-ראשית.’” In other words, the ultimate purpose of the creation of the world is for the sake of the souls of the Jewish people. This is because through the descent of the Jewish soul into this world it thereby comes to a much greater ascent.

Now, it states that the word, “In the beginning-*Bereishit*-בראשית” also refers to Torah. That is, the world was created for the sake of Torah, which also is called, “The beginning-*Reishit*-ראשית.”¹¹¹⁵ However, based on what we explained before, the ascent of the souls is because they are in the aspect of the vessels (*Keilim*) and are in a state of independent existence, whereas the Torah is unified with the light (*Ohr*). It therefore seems inapplicable for there to be an aspect of ascent in the Torah. However, the explanation is that the statement that the world was created for the sake of Torah, means that the light of Torah brings about refinement and illumination to the world.

It can also be said that the Torah is called “the beginning-*Reishit*-ראשית,” in that there also will be a matter of ascent in the Torah. For, even though the Torah is unified with the light (*Ohr*), it nevertheless is applicable for there to be an

¹¹¹⁴ See Rashi and Ramban to Genesis 1:1

¹¹¹⁵ See Rashi and Ramban *ibid*.

ascent in the Torah as well, as our sages, of blessed memory, stated,¹¹¹⁶ “There are three bonds... and they each are a level upon a level, concealed and revealed.” That is, Torah is bonded to the revealed aspect of the Holy One, blessed is He, and through engaging in Torah study for the sake of its Name, this causes a bond between Torah and the concealed aspect of the Holy One, blessed is He. This is like what we find about David, that¹¹¹⁷ “He brought about a bond between the Torah above and the Holy One, blessed is He.”]

Nevertheless, the ultimate intent in the descent of the soul below is not for the soul itself, but for the glory of *HaShem*-יהו"ה, blessed is He. This is as stated, “and for My glory I created it,” only that through fulfilling *HaShem*'s-יהו"ה's Supernal intent, the soul ascends and is elevated as well.

This may be understood based on the teaching in Mishnah,¹¹¹⁸ “They all were created only to serve me and I was created only to serve my Maker.” Now, just as this is how it is in the categories of inanimate (*Domem*), vegetative (*Tzome'ach*) and animal (*Chay*), that though they undergo elevation and ascent, in that the inanimate (*Domem*) becomes subsumed and included in the vegetative (*Tzome'ach*) and the vegetative (*Tzome'ach*) becomes subsumed and included in the animal (*Chay*) and the animal (*Chay*) becomes subsumed and

¹¹¹⁶ Zohar III 73a

¹¹¹⁷ See Zohar III 222b (Ra'aya Mehemna); Sefer HaBahir (Section 58) Section 196, and in the Ohr HaBahir; Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Chelek HaAvodah, Ch. 24; Likkutei Torah, Shlach, 47c, 51a, and elsewhere.

¹¹¹⁸ Mishnah and Braita at the end of Tactate Kiddushin according to the handwritten version of the Shas (Osef Kitvei HaYad shel Talmud Bavli, Yerushalayim 5724) and elsewhere.

included in the speaker (*Medaber*), through whom they all are elevated to their root and source in a loftier way than they originally were, in that now, there is the illumination of the light of Repair-*Tikkun* in them etc., nonetheless, ultimately, they were not created for their own ascent, but the ultimate intent of their creation is to serve man, as in the teaching, “They all were created only to serve me,” only that through fulfilling their purpose in serving man, they too become elevated in level. Nonetheless, this is not the ultimate purpose and intent of their creation.

The same is likewise understood in the creation of man, that “I was created only to serve my Maker,” only that through man’s fulfillment of *HaShem*’s-יהו"ה will and intent, he too comes to ascend and be elevated. Nevertheless, this ascent is not the ultimate purpose in his creation. Rather, the ultimate purpose of his creation is to serve *HaShem*-יהו"ה, blessed is He, as it states, “and for My glory I created it.”

4.

The explanation is as written,¹¹¹⁹ “You shall serve *HaShem*-יהו"ה your God.” Now, the question about this verse is well known. Namely, how is service applicable in relation to *HaShem*-יהו"ה, the Creator, blessed is He. For, is not the purpose of every matter of work and service (*Avodah*) to satisfy some lacking? For example, a servant serves his master by

¹¹¹⁹ Exodus 23:25

preparing his food and ministering to all his other needs, all of which are matters that satisfy some lacking. All this is utterly inapplicable in relation to *HaShem*-יהו"ה, blessed is He, being that He has no lackings whatsoever. This being so, how is the matter of working and serving (*Avodah*) Him applicable in relation to *HaShem*-יהו"ה, blessed is He, who lacks nothing?

This question is further strengthened by the fact that when it comes to serving *HaShem*-יהו"ה, blessed is He, we find that, in actuality, our service has no effect on Him whatsoever, as stated,¹¹²⁰ “Does the Holy One, blessed is He, really care if we slaughter an animal from the front of the neck or the back of the neck? Rather, the *mitzvot* were only given to refine mankind.” Moreover, it is written,¹¹²¹ “If you are righteous, what have you given Him?” This being so, the verse, “You shall serve *HaShem*-יהו"ה your God,” is not understood.

It therefore states in *Avodat HaKodesh*¹¹²² that the verse, “If you are righteous, what have you given Him?” means that specifically in relation to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, there actually is no effect Above. That is, in regard to *HaShem*-יהו"ה Himself, blessed is He, the matter of work and service (*Avodah*) is actually utterly inapplicable. However, in regard

¹¹²⁰ Midrash Bereishit Rabba 44:1

¹¹²¹ Job 35:7

¹¹²² See the introduction to *Avodat HaKodesh*; Also see *Avodat HaKodesh*, *Chelek HaAvodah*, Ch. 3; Also see the book *Derech Emunah*, by the same author, Rabbi Meir Ibn Gabbai, Ch. 2 (Kehot 5748, p. 21); Also see the discourse entitled “*Lo Tihyeh Meshakeila* – There shall be no woman who loses her young,” 5712 (*Sefer HaMaamarim* 5712, p. 215), translated in *The Teachings of The Rebbe* – 5712, Discourse 9.

to the radiance (*Ha'arah*) that is drawn from Him, it indeed is applicable to say that there is a matter of work and service (*Avodah*), as in the teaching,¹¹²³ “The Jewish people add strength to the Supernal might, as it states,¹¹²⁴ ‘And now, may the strength of My Lord-*Adona*’י-י”א be magnified.’”

5.

Now, the explanation of the radiance (*Ha'arah*), in which the matter of work and service (*Avodah*) is applicable, may be understood by prefacing with an explanation of a statement in *Etz Chayim*.¹¹²⁵ It states there that “at first, the Limitless Light of the Unlimited One (*Ohr Ein Sof*), *HaShem*-יהו"ה, blessed is He, filled all of existence.” He then restrained (*Tzimtzum*) Himself and withdrew His great light to the side, causing a void (*Challal*) and empty place (*Makom Panuy*). Afterwards, a thin short line (*Kav*) of light was drawn into the void, and after various chainings down (*Hishtalshelut*), the worlds were brought into existence from it.”

Now, from the fact that there had to be an initial restraint (*Tzimtzum*), after which a thin short line (*Kav*) was drawn forth, and then, only after various chainings down (*Hishtalshelut*), the worlds were brought into being, it is understood that there is utterly no comparison between the light (*Ohr*) of the chaining down of the worlds (*Hishtalshelut*) and the light (*Ohr*) of

¹¹²³ Midrash Eicha Rabba 1:33

¹¹²⁴ Numbers 14:17

¹¹²⁵ *Etz Chayim*, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

HaShem-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. This is why all the particular restraints of *Tzimtzum* were necessary (as is explained elsewhere).¹¹²⁶ This is because it utterly is incomparable to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. This is also why the restraint of the *Tzimtzum* was not in a way of diminishment, but specifically in a way of withdrawal (*Siluk*), because it is an entirely different category and quality of light and illumination. It therefore was necessary for it to be completely withdrawn from the void (*Challal*), so that an empty place (*Makom Panuy*) would remain etc.

Now, the explanation of the withdrawal (*Siluk*) of the light (*Ohr*) until a void (*Challal*) and empty place (*Makom Panuy*) remained, is that this was not merely in a manner that the light was concealed from the space of the void (*Challal*). Rather, even relative to the light itself, when the light (*Ohr*) became concealed within the Luminary (*Ma'or*), the matter of concealment was brought about in the light (*Ohr*) itself. That is, it became potential (*Ko'ach*) light rather than actual (*Po'el*) light.

Now, when we say that the essence of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, only remained in potential (*Ko'ach*), this means that it is as if it does not exist at all. To clarify, when we say that it was in potential (*Ko'ach*) but was not actualized (*Po'el*), what is meant is not how potential (*Ko'ach*) and actual (*Po'el*) are meant elsewhere,

¹¹²⁶ See *Hemshech* 5672 Vol. 2 p. 832 and on, and elsewhere.

since above in *HaShem*'s יהו"ה Godliness, the potential (*Ko'ach*) does not lack the actual (*Po'el*).¹¹²⁷ Rather, what is meant by “potential” (*Ko'ach*) here, is that it became more like an “ability” (*Yecholet*). Thus, the matter of the restraint of *Tzimtzum* and the withdrawal of the light (*Siluk HaOhr*), is that the light was withdrawn and brought into a state of non-being.

This is the true difference between the first restraint of *Tzimtzum* and all the subsequent restraints-*Tzimtzumim* that followed after the thin short line of light was introduced. For, in the subsequent restraints-*Tzimtzumim*, the concealment of the light (*Ohr*) was only insofar that it is concealed from the levels below it. Nevertheless, the light (*Ohr*) itself remains in existence as it was before. For example, with the restraint and *Tzimtzum* of Primordial Man (*Adam Kadmon*), the light ascended from the lower half of the stature of Primordial Man (*Adam Kadmon*) to above his naval (*Taboor*).¹¹²⁸ Thus, the concealment is only in relation to the aspect below the naval (*Taboor*), whereas the light (*Ohr*) itself remains in existence. This is why there nevertheless is a drawing down from this light (*Ohr*) by way of the eyes (*Einayim*) of Primordial Man (*Adam Kadmon*), which are the aspect of the lights (*Orot*) of the [world of] points (*Nekudim*) etc.¹¹²⁹

¹¹²⁷ See Pardes Rimonim, Shaar 11 (Shaar HaTzachtzechot) Ch. 3, cited and explained in Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ha'amanat Eloket, Ch. 11; *Hemshech* 5666 p. 5 and on (translated as Revealing the Infinite), p. 139 and on; Sefer HaMaamarim 5671 p. 16 and on, p. 23 and on.

¹¹²⁸ See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 2

¹¹²⁹ See Etz Chayim Shaar 8 *ibid*.

In contrast, with the first restraint of *Tzimtzum*, the light (*Ohr*) was completely withdrawn, meaning that it came into a state of non-being. There is a proof for this. For, at first glance, there is the following question: As known, the restraint of the first *Tzimtzum* was only in the light (*Ohr*), rather than in the Luminary (*Ma'or*) Himself, blessed is He. The Luminary Himself remains unchanged by the restraint of *Tzimtzum*. He is the same after the restraint of the *Tzimtzum*, just as He was before the restraint of the *Tzimtzum*. In other words, the Luminary Himself is equally present everywhere. The matter of the restraint of the first *Tzimtzum* is that the light (*Ohr*) became included in the Luminary (*Ma'or*) Himself. However, since it became included in the Luminary (*Ma'or*) and the Luminary (*Ma'or*) indeed is present everywhere, this being so, what exactly is the matter of the “void” (*Challal*) and “empty place” (*Makom Panuy*)? After all, [since the light is included in the Luminary and the Luminary is everywhere] the light is therefore present in every place and space that exists.

This proves what we explained before, that the restraint of the first *Tzimtzum* is in a manner that only the light (*Ohr*) was caused to be in a state of potentiality (*Ko'ach*) and became more like an “ability” (*Yecholet*), in that it's state is the absence of light (*Ohr*).¹¹³⁰ Therefore, even though it is present everywhere, still and all, it is in a way that there is a “void” (*Challal*) and “empty place” (*Makom Panuy*), being that the light (*Ohr*) is in a state of non-being.

¹¹³⁰ See *Hemshech* 5672 *ibid.* p. 915 – “As stated in Torah Ohr, in the discourse entitled ‘*Patach Eliyahu*’ 14b.”

This may be further understood from how it is relative the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He. Namely, the Essential Self of *HaShem*-יהו"ה, blessed is He, is present everywhere, literally. However, even so, He is altogether unfelt and unrevealed in the creatures. For, if the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, would be sensed by the creatures, the creatures would have no existence whatsoever. The very fact that they have existence is because the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, is not at all felt or sensed by them. This is because His existence, blessed is He, is altogether not the same category of existence as the existence of novel created beings.

To further clarify, the Essential Self of *HaShem*-יהו"ה, blessed is He, is not just concealed from novel created beings like the light (*Ohr*) of the line (*Kav*) is concealed from them. For, the light of the line (*Kav*) is in the same category of existence as all the other novel beings. It therefore is sensed by them, because the vitality of created beings comes from the light (*Ohr*) of the line (*Kav*). This vitality is therefore felt and sensed within them, except that they do not sense that this vitality is *HaShem*'s-יהו"ה Godliness. This being so, created beings do indeed sense the light (*Ohr*) of the line (*Kav*). This being so, they certainly have a sense of the concealed worlds (*Alma d'Itkasiya*), which are lower than the line-*Kav*.

However, such not the case with the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed

is He. He is not sensed at all by novel created beings, being that His existence is altogether a different category of existence. We therefore find that even though the Essential Self of *HaShem*-יהו"ה, blessed is He, is literally present everywhere, nevertheless, since He is not at all sensed or felt, being that His existence is altogether a different category of existence, therefore, from the perspective of novel created beings, it is as if He is not present at all.

In the same way, we may understand the effect of the first restraint of *Tzimtzum* on the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He. That is, due to the *Tzimtzum*, the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, was brought into a state of non-being, as explained above. This itself is the reason why the restraint of *Tzimtzum* causes no change in the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, because, in truth, even the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, is found everywhere, even after the restraint of the *Tzimtzum*, only that it is not in the same category of existence as the existence of novel beings, since it became more like an ability (*Yecholet*).

Now, the general matter of the first restraint of *Tzimtzum* and withdrawal (*Siluk*) of the light, was the nullification of *HaShem*'s יהו"ה will and desire (*Ratzon*) for it. That is, the reason that before the first *Tzimtzum*, the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminated in a revealed manner, was because there was a desire (*Ratzon*) for the revelation of light and illumination. (For, above in *HaShem*'s יהו"ה Godliness, the revelation of light (*Ohr*) is solely because He desires it. That is, all revelations of

light (*Ohr*) are solely because of His will (*Ratzon*.) Therefore, when the desire (*Ratzon*) for it was withdrawn, the light (*Ohr*) was withdrawn. (It thus is understood that it was a complete withdrawal (*Siluk*), to the point that it came to be in a state of non-being. For, since every revelation of light (*Ohr*) is by His will and desire (*Ratzon*), the nullification of the desire (*Ratzon*), caused it to be in a state of complete non-being.)¹¹³¹ And although the restraint of the first *Tzimtzum* was for the purpose of facilitating a more inner desire (*Ratzon*), this being that the drawing forth of light and illumination (*Ohr*) should be brought about through our serving *HaShem*-יהוה, blessed is He, by fulfilling His Torah and *mitzvot*, nevertheless, this nullifies the previous desire (*Ratzon*).

6.

Now, at the beginning of creation, the restraint of the *Tzimtzum* was brought about because,¹¹³² “He desires kindness.” However, it now depends on our awakening from below (*Itaruta d’Letata*), which is the general matter of serving *HaShem*-יהוה, blessed is He, as stated,¹¹³³ “You shall serve *HaShem*-יהוה your God.” In other words, a person must bring about the matter of *Tzimtzum* and the nullification of his own desire (*Ratzon*) in his entire being.

¹¹³¹ This parenthesis is according to the recollection of some of the individual transcribers.

¹¹³² Micah 7:18

¹¹³³ Exodus 23:25

That is, his intellectual faculties of wisdom, understanding and knowledge (*Chochmah, Binah, Da'at*) should solely be interested in the wisdom of Torah and the knowledge of *HaShem's* יהו"ה Godliness. The same applies to his emotional qualities. That is, his love (*Ahavah*) should solely be directed to *HaShem*-יהו"ה, blessed is He, rather than to other loves. The same applies to his emotional quality of might (*Gevurah*). That is, he should have no anger or haughtiness, which stem from the element of fire (*Aish*), but this quality should rather be directed to *HaShem*-יהו"ה alone, blessed is He. The same applies to the emotional quality of beauty (*Tiferet*) and to all of his other emotional qualities. Likewise, his thought, speech, and action (*Machshavah, Dibur, Ma'aseh*) should be directed solely to the study of *HaShem's* יהו"ה Torah and the fulfillment of His *mitzvot*, rather than to matters of the world.

Beyond all this, even his fulfillment of Torah and *mitzvot*, should not be to receive reward, not even for the revelation of *HaShem's* יהו"ה Godliness to be in his soul. For, if a person's intention is to come to have a revelation of Godly light (*Ohr*) in his soul, he no longer is serving *HaShem*-יהו"ה, but is serving himself, which is like making a business transaction that he intends to profit from. (That is, he engages in Torah and *mitzvot* to gain a revelation of Godly light and illumination.) Rather, the fulfillment of Torah and *mitzvot* must specifically be because he accepts of the yoke of *HaShem's*-יהו"ה Kingship upon himself. That is, he restrains himself

(*Tzimtzum*) and completely nullifies his own desire for *HaShem*'s-יהו"ה desire.

In other words, even though, in truth, by fulfilling Torah and *mitzvot*, *HaShem*'s-יהו"ה light and illumination is drawn down, bringing about a dwelling place for the Holy One, blessed is He, in the lowest world, nevertheless, one's intention in serving *HaShem*-יהו"ה, blessed is He, should not even be for this. Rather, his intention should solely and specifically be to fulfill *HaShem*'s-יהו"ה Torah and *mitzvot* and he accepts the yoke of His Kingship upon himself.

However, fulfilling Torah and *mitzvot* in order to draw the light and illumination of *HaShem*'s-יהו"ה Godliness into his soul is permitted. This is because the body and the animalistic soul have no pleasure in matters of Godliness. Therefore, even when his intention is that there should be a revelation of Godly light and illumination in his soul, nonetheless this also nullifies the desires of his body and animalistic soul. Even so, this itself is not the ultimate form of serving *HaShem*-יהו"ה, blessed is He. Rather, the ultimate service of *HaShem*-יהו"ה is to set himself completely aside and serve Him solely because it gives satisfaction to his Maker, *HaShem*-יהו"ה, blessed is He.¹¹³⁴

This also is the meaning of the verse,¹¹³⁵ "He redeemed my soul in peace from battles against me, because there were

¹¹³⁴ See Shaarei Kedushah of Rabbi Chayim Vital, Section 1, Gate 3, in explanation of the level of a true Chassid; Also see Tzava'at HaRivash, translated as The Way of The Baal Shem Tov, Section 11.

¹¹³⁵ Psalms 55:19 – This verse is part of the Psalm that the Rebbe began to recite on the 11th of Nissan of this year, 5716. (See Sefer HaMaamarim 11 Nissan, Vol. 1 p. 1 and on.)

many with me.” In Talmud it states¹¹³⁶ that this verse hints at the three modes of serving *HaShem*-יהו"ה, blessed is He; Torah study, prayer, and acts of lovingkindness. However, he does not do any of these forms of serving *HaShem*-יהו"ה, blessed is He, for his own benefit, but only for the benefit of the masses and to unify the Holy One, blessed is He, with His Indwelling Presence (the *Shechinah*) in the lower worlds.¹¹³⁷

Moreover, his service of *HaShem*-יהו"ה, blessed is He, must be in such a way that he forces himself to do more than what his intellect is capable of grasping and reaching and beyond what he is accustomed to do, as in the teaching,¹¹³⁸ “If he was accustomed to study one chapter, he should study two chapters.” This is also like what Tanya explains¹¹³⁹ about the superiority of a person who reviews his studies one-hundred and one times,¹¹⁴⁰ in that he forces himself to study beyond what he is accustomed to do.

This is also indicated by the precision of the wording, “an act of *mitzvot-Ma'aseh HaMitzvot*-מעשה המצוות,” in which the word, “*Ma'aseh*-מעשה,” is a term that indicates force. For example, “A forced bill of divorce” is called, “*Get HaMe'useh*-גט המעושה,” and similarly it states,¹¹⁴¹ “We compel charity to be given-*Ma'asin Al HaTzedakah*-מעשיין על הצדקה.” In other

¹¹³⁶ Talmud Bavli, Brachot 8a

¹¹³⁷ See the end of the discourse entitled “*Padah b'Shalom*” 5675 (*Hemshech* 5672 Vol. 2 p. 775).

¹¹³⁸ Midrash Vayikra Rabba 25:1; Tanya, Iggeret HaKodesh, end of Epistle 9.

¹¹³⁹ Tanya, Likkutei Amarim, Ch. 15

¹¹⁴⁰ Talmud Bavli, Chagigah 9b

¹¹⁴¹ See Mordechai to Talmud Bavli, Bava Batra 8b; Beit Yosef to Tur, Yoreh De'ah 248 (section entitled “*Kol HaAdam*”); Also see Likkutei Sichot Vol. 12 p. 238.

words, the matter of charity (*Tzedakah*), which is representative of all the *mitzvot*, must specifically be done in a way that he compels himself to do so. Similarly, a person must restrain himself from matters that are excessive and unnecessary, as stated,¹¹⁴² “Justice and charity.” That is, he judges himself and gives all he has, since, in his own eyes, he considers all that he has as being in excess. This also includes the matter of giving charity secretly, in which case, he must compel himself to an even greater degree.

This then, is the general matter of serving *HaShem*-יהו"ה, blessed is He. That is, a person must restrain himself (*Tzimtzum*) and nullify his personal desire (*Ratzon*). By doing so, he also affects the same Above, in *HaShem*'s-יהו"ה Godliness. In other words, he affects a nullification of *HaShem*'s-יהו"ה desire (*Ratzon*) [for the revelation of His Limitless Light], thus bringing about the restraint (*Tzimtzum*) of the Limitless Light (*Ohr*). For, it is specifically through the restraint (*Tzimtzum*) that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, can be received by novel created beings.

7.

However, at its very depth, the intention indicated by the verse, “And you shall serve *HaShem*-יהו"ה your God,” is that through serving *HaShem*-יהו"ה, blessed is He, specifically the Limitless Light of *HaShem*-יהו"ה, blessed is He, should be

¹¹⁴² Psalms 99:4; Also see Sefer HaMaamarim 5689 p. 133.

drawn forth. However, based on our explanation above, that through serving *HaShem*-יהו"ה, blessed is He, we bring about the matter of restraint (*Tzimtzum*) Above, it follows that the drawing forth brought about by our service of *HaShem*-יהו"ה, blessed is He, is only a limited light and revelation drawn forth through the restraint of *Tzimtzum*. However, in truth, the ultimate intent in serving *HaShem*-יהו"ה, blessed is He, is to bring about a drawing forth of *HaShem*'s יהו"ה Limitless Light, blessed is He.

Now, although in accordance to the *Avodat HaKodesh*, we explained before that in relation to the Essential Self of *HaShem*-יהו"ה, the Preexistent Intrinsic Being Himself, blessed is He, the matter of serving Him is inapplicable, nevertheless, in relation to *HaShem*-יהו"ה even His Limitless Light is a mere radiance (*Ha'arah*). That is, just as the limited light (*Ohr HaGvul*) of *HaShem*-יהו"ה, blessed is He, is merely a radiance, so likewise, His Limitless Light (*Ohr HaBli Gvul*) is also merely a radiance (*Ha'arah*). Thus, it also is applicable to serve Him (*Avodah*) in relation to His Limitless Light.

With this in mind, we can understand what was previously explained about the Name *HaShem*-יהו"ה (as it states, "You shall serve *HaShem*-יהו"ה your God"). That is, the Essential Name (*Shem HaEtzem*) *HaShem*-יהו"ה, is not like the explanation of *Pardes Rimonim*, who stated that this refers to the light (*Ohr*) that relates to vessels (*Keilim*) (as discussed in chapter two). Rather, when it is said that *HaShem*-יהו"ה is His Essential Name (*Shem HaEtzem*), this refers to His Limitless

Light (*Ohr HaBlee Gvul*) blessed is He, (as will be explained).¹¹⁴³

Now, the reason Jewish souls have the ability to draw forth *HaShem's*-יהו"ה Limitless Light (*Ohr HaBlee Gvul*), blessed is He, is because they are rooted in the Name *HaShem*-יהו"ה, which is His Limitless Light (*Ohr HaBlee Gvul*), blessed is He, as in the verse,¹¹⁴⁴ “*HaShem*-יהו"ה is my portion, says my soul.” In explanation of this verse, the Midrash states,¹¹⁴⁵ “This is analogous to a king who entered a country accompanied by a duke, a prefect and a commander. One person said, ‘I will choose the duke as my patron.’ Another said, ‘I will choose the prefect as my patron,’ and still another said, ‘I will choose the commander as my patron.’ Amongst them there was a clever man, who said, ‘I will choose the king, because all the others can be replaced (by the king), but the king cannot be replaced.’”

This matter, that “the King cannot be replaced,” refers to *HaShem's*-יהו"ה Limitless Light (*Ohr HaBlee Gvul*), blessed is He, which is like His Essential Self. It is in this that the souls of the Jewish people serve and toil, namely, to draw forth and reveal *HaShem's*-יהו"ה Limitless Light (*Ohr HaBlee Gvul*) in the world. This is as stated,¹¹⁴⁶ “The flame of *HaShem*-יהו"ה is the soul of man.” That is, the souls of the Jewish people are like flames (*Neirot*) that illuminate the world with the Name

¹¹⁴³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.

¹¹⁴⁴ Lamentations 3:24

¹¹⁴⁵ Midrash Eicha Rabba 3:8; See *Ohr HaTorah*, Tavo p. 1,072 and on.

¹¹⁴⁶ Proverbs 20:27

HaShem-יהו"ה, which is *HaShem*'s-יהו"ה Limitless Light (*Ohr HaBlee Gvul*), blessed is He.

The explanation is that the meaning of the Name *HaShem*-יהו"ה is, “He is and He was and He will be, as One (הו"ה והי"ה ויהי"ה).”¹¹⁴⁷ That is, He transcends time, and being that He transcends time, He also transcends space. For, as known,¹¹⁴⁸ space and time are intertwined. Thus, since He transcends space and time, He necessarily also transcends the chaining down of the worlds (*Hishtalshelut*), as well as the restraint of the *Tzimtzum*. For, it is only from the restraint of the *Tzimtzum* and down, that space and time arise, just as the matters of up and down only arise after the restraint of *Tzimtzum*, as stated in *Etz Chayim*,¹¹⁴⁹ that the line-*Kav*, which follows the first restraint of *Tzimtzum*, gives rise to the matter of “up” and “down.”

That is, the line-*Kav* is only connected to the Limitless Light of the Unlimited One, blessed is He, at its beginning, but its end is not connected. In other words, it is drawn down in such a manner, that its lower end does not reach the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the result of which, is the matter of “higher” and “lower” in the worlds.

¹¹⁴⁷ See Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Tesha) Ch. 9; Tanya, Shaar HaYichud veHaEmunah, Ch. 7 (82a).

¹¹⁴⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), “The Gate explaining how the existence of all beings is dependent upon The Name *HaShem*-יהו"ה, blessed is He” and on; Also see Tanya, Shaar HaYichud veHaEmunah *ibid.*; Likkutei Torah, Zot HaBrachah 98a

¹¹⁴⁹ *Etz Chayim*, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

This is similar to the statement in Mevo She'arim,¹¹⁵⁰ that if the drawing forth from the Limitless Light of the Unlimited One, *HaShem*-יהוה, blessed is He, would not be by way of the line-*Kav*, all the worlds would be equally on one level and stature, and that specifically by means of the line-*Kav*, the matter of “higher” and “lower” is brought about in the worlds. That is, those worlds that receive from a higher aspect of the line-*Kav* are “higher,” whereas those worlds that receive from a lower aspect of the line-*Kav* are “lower.” It is understood from this that even in the line-*Kav* itself, there also is the matter of “higher” and “lower,” only that in the line-*Kav* itself, the matter of “higher” and “lower” is not yet recognizably apparent. This is because these levels in the line-*Kav* itself are *Heyulie* points that are still in a state of simplicity. Nevertheless, when they subsequently become manifest in the worlds, the matter of “higher” and “lower” become revealed in them. Even so, in truth, even in the line-*Kav* itself, there are the aspects of “higher” and “lower.”¹¹⁵¹

The same is understood regarding the matter of time. That is, even in the line-*Kav* itself, there is a matter of time, which is the matter of that which precedes and that which follows, only that as of yet, it is not actually a precedence in time, which relates to the chaining down (*Hishtalshelut*) of the worlds, in that one thing chains down from the other. Rather, it is a precedence in the order of the levels themselves.

¹¹⁵⁰ Mevo She'arim, Shaar 1, Section 1, Ch. 2

¹¹⁵¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 (and Ch. 15-16).

To further clarify, as known¹¹⁵² higher than the world of Emanation (*Atzilut*), the *Sefirot* do not chain down one from the other. That is, the matter of the chaining down of the *Sefirot* one from the other specifically applies in the world of Emanation (*Atzilut*), but not higher than the world of Emanation (*Atzilut*).

By way of analogy, this may be understood from the powers of the soul. The revealed powers of the soul chain down one from the other. For example, the faculty of understanding-*Binah* receives from the faculty of wisdom-*Chochmah*, and the emotions-*Midot* specifically receive from the intellect-*Mochin*. However, this is not so of the concealed powers of the soul, in which the emotions-*Midot* do not receive from the intellect-*Mochin*, nor does understanding-*Binah* receive from wisdom-*Chochmah*. That is, though it also is true that in the concealed powers of the soul, wisdom-*Chochmah* is the matter of a point (*Nekudah*), whereas understanding-*Binah* is the matter of broadness, nevertheless, the concealed powers of the soul do not receive one from the other. This is because they all receive directly from the soul itself.

The same is likewise understood about how it is Above, in *HaShem*'s יהו"ה Godliness. That is, the matter of the chaining down of the *Sefirot*, one from the other, specifically applies in the world of Emanation (*Atzilut*), but not higher than the world of Emanation (*Atzilut*). Thus, since higher than the world of Emanation (*Atzilut*) there is no matter of chaining

¹¹⁵² See *Hemshech* 5672 Vol. 2 p. 843.

down (*Hishtalshelut*), it also is not applicable for the matter of time to be there, neither something that “precedes” nor something that “follows.”

However, in truth, it indeed is applicable for there to be a matter of “preceding” and “following,” even higher than the world of Emanation (*Atzilut*). That is, even though the matter of “preceding” and “following” that stems from a chaining down of things (*Hishtalshelut*) is inapplicable higher than the world of Emanation-*Atzilut*, there nevertheless is a matter of “preceding” and “following” as it relates to their level. In other words, that which is greater and loftier, takes greater precedence.

Yet more truthfully, even from the perspective of the chaining down of things (*Hishtalshelut*), it also is applicable for there to be a matter of “preceding” and “following,” in that which is higher than the world of Emanation (*Atzilut*). For, although that which transcends the world of Emanation (*Atzilut*) is not a matter of the chaining down of things (*Hishtalshelut*), meaning that the *Sefirot* do not chain down one from the other, nonetheless, they do indeed chain down one **after** the other.

This is understood from the matter of the circles (*Iggulim*) that are drawn from the line (*Kav*). As stated in Etz Chayim,¹¹⁵³ the line (*Kav*) is drawn down, and then “circles, and returns and recircles.” Now, even though they do not chain down one from the other, since each one has its own root in the great circle (*Iggul HaGadol*), they nevertheless successively

¹¹⁵³ Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16-17.

chain down one **after** the other. This being so, even higher than the world of Emanation-*Atzilut*, there already is a matter of time, only that this is not like how time is in the world of Emanation-*Atzilut*, in that the *Sefirot* do chain down one from the other.

We thus find that even in the line (*Kav*) itself, there already is a matter of space and time, only that it still is in a state of concealment. In contrast, in the world of Emanation-*Atzilut*, since it comes forth in a way of manifestation, it is brought into revelation.

However, even in the world of Emanation-*Atzilut*, since it is a world of complete Godliness, it is not actual space and time. It is only in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) that actual space and time are brought into existence. Nonetheless, even then, it still is only spiritual space and time. It is only upon the descent into this physical world that actual physical space and time are brought into being. This is because, in this world, it is not applicable for there to be spiritual space of the orders of levels, or spiritual time of the chaining down of the worlds (*Hishtalshelut*), being that this world is physical. Therefore, in this world, space and time are physical. Nevertheless, the root of space and time is in the line (*Kav*), as explained above, that even in the line (*Kav*) itself, there is space and time.

This being so, that from the restraint of the first *Tzimtzum* and down, there is a matter of space and time, it must be said that the Name *HaShem*-יהו"ה, which transcends space and time, also transcends the restraint of the *Tzimtzum*.

This then, is the meaning of the verse, “You shall serve *HaShem*-יהו"ה your God.” That is, the matter of serving *HaShem*-יהו"ה, blessed is He, is to draw down the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, which transcends the restraint of the *Tzimtzum*. This refers to the Limitless Light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, which is much loftier than the limited light (*Ohr HaGvul*). For, the limited light (*Ohr HaGvul*) is only a **revelation** from the Essence of *HaShem*-יהו"ה, blessed is He, whereas the Limitless Light (*Ohr HaBlee Gvul*) is like the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He. Nevertheless, in this, the matter of serving (*Avodah*) Him is applicable, being that even the Limitless Light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, is just a radiance (*Ha'arah*).

Now, to draw down the Limitless Light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, it is necessary for the service of Him to be similar to the Limitless Light (*Ohr HaBlee Gvul*). This refers to the matter of contemplating (*Hitbonenut*) the teaching,¹¹⁵⁴ “Everything is as nothing before Him.” In other words, a person begins by contemplating the matter of the lower knowledge (*Da'at Tachton*), that is, how *HaShem*'s-יהו"ה Godliness gives existence to the world and enlivens it, and that this being so, the Godly vitality that enlivens it is of primary importance. He then contemplates the matter of the upper knowledge (*Da'at Elyon*), how relative to the Limitless Light

¹¹⁵⁴ See Zohar I 11b

of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the restraint of the *Tzimtzum* causes no concealment whatsoever, and it automatically follows that everything is as nothing before Him, blessed is He.

He then contemplates the matter of the bond between the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). An example is the teaching of our sages, of blessed memory,¹¹⁵⁵ "He is the place of the worlds." That is, the very notion of "the place of the worlds," is from the perspective of the lower knowledge (*Da'at Tachton*). Nevertheless, in this itself, "He who is the place of the worlds," refers to the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who precedes and transcends the restraint of the *Tzimtzum*. This is like what took place in the Holy Temple, that "the place of the ark was not according to measure."¹¹⁵⁶ In other words, the place (*Makom*) itself transcended the parameters space (*Makom*). We find the same in regard to time, that "The Holy One, blessed is He, showed Adam, the first man, every generation and its expositors in a single glance."¹¹⁵⁷ In other words, the entire length of time itself transcended the parameters of time.

Thus, through contemplating this to the point that he realizes the truth of it, a person thereby draws down the

¹¹⁵⁵ Midrash Bereishit Rabba 68:9 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the Place-*Makom*-מקום of all beings.

¹¹⁵⁶ Talmud Bavli, Yoma 21a; Also see the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*, Ch. 6.

¹¹⁵⁷ See Talmud Bavli, Avodah Zarah 95b, Sanhedrin 38b, and elsewhere.

Limitless Light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, thus fulfilling the matter of "You shall serve *HaShem*-יהו"ה your God." In other words, through serving *HaShem*-יהו"ה, blessed is He, by contemplating (*Hitbonenut*) this matter, a person thereby draws *HaShem*-יהו"ה down, this being the Limitless Light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, into "your God-*Eloheichem*-אלהיכם" which refers to the worlds below.

8.

Nevertheless, we still must understand how it is possible to draw down the Limitless Light (*Ohr HaBlee Gvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He. For, the drawing down of His Limitless Light (*Ohr HaBli Gvul*) would negate the lower existence. This is like to what happened in the camp of Sancheriv,¹¹⁵⁸ that when they heard the songs of the angels, which was a revelation of a higher supernal light and illumination, this caused the negation of their existence.¹¹⁵⁹ If this was so of the songs of the angels, then it is most certainly so, that if there would be a drawing down of the limitless light (*Ohr HaBlee Gvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the existence of the limited (*Gvul*) would be negated.

¹¹⁵⁸ Isaiah 30:31-32

¹¹⁵⁹ See Talmud Bavli, Sanhedrin 95b; Maamarei Admor HaZaken, Inyanim p. 112; Biurei HaZohar of the Mittler Rebbe, p. 57c; Maamarei Admor HaEmtza'ee, Drushei Chatunah, Vol. 2, p. 410; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22; Also see the Sicha-Talk of the second night of Pesach of this year, 5716, Ch. 16 (Torat Menachem, Vol. 16, p. 204), and elsewhere.

However, as explained elsewhere,¹¹⁶⁰ the intention is to transform the darkness of the restraint of the *Tzimtzum* itself, so that it itself becomes a receptacle for the Limitless Light (*Ohr HaBlee Gvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as the verse states,¹¹⁶¹ "Night shines like day." This is also what happened in the revelations of the splitting of the sea,¹¹⁶² and will especially happen in the coming future, that the restraint of *Tzimtzum* itself, will be the name and the receptacle for the Limitless Light (*Ohr HaBlee Gvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

Because of this, in the coming future, the soul will derive its sustenance from the body.¹¹⁶³ In other words, it will not be as it is now, that the body receives from the soul. Rather, in the coming future, the body will receive vitality, in and of itself (through the soul), and the soul will derive sustenance from it. This is because, in the coming future, the restraint of the *Tzimtzum* itself will be transformed to be the receptacle for the drawing down of *HaShem*'s-יהו"ה light, blessed is He.

This then, is an additional explanation of the verse,¹¹⁶⁴ "He redeemed my soul in peace from battles against me, because there were many with me." Midrash states¹¹⁶⁵ that the

¹¹⁶⁰ See the discourse entitled "*Vayehi HaAnan veHaChoshech*" 5675 (*Hemshech* 5672, Vol. 2, p. 930 and on).

¹¹⁶¹ Psalms 139:12

¹¹⁶² See the end of the discourse entitled "*Vayehi HaAnan veHaChoshech*" 5675 *ibid.* (*Hemshech* 5672, Vol. 2, p. 942 and on).

¹¹⁶³ See the discourse entitled "*V'Eileh Toldot Noach*" 5637 (Sefer HaMaamarim 5637, Vol. 1, p. 63 and on); Sefer HaMaamarim 5678 p. 417.

¹¹⁶⁴ Psalms 55:19

¹¹⁶⁵ Midrash Dvarim Rabba 4:4; See *Ohr HaTorah* (Yahal Ohr) to Psalms 55:19 (p. 208).

word, “the many (*Rabim*-רבים),” refers to the angels who protect man. The Zohar states¹¹⁶⁶ that these angels are the good inclination (*Yetzer Tov*) and the evil inclination (*Yetzer HaRa*). Now, this must be better understood. How is it applicable to say about the evil inclination (*Yetzer HaRa*) that it is an angel who guards and protects man? However, the explanation is that the ultimate purpose in serving *HaShem*-יהו"ה, blessed is He, is to transform the evil inclination (*Yetzer HaRa*) itself, so that he too becomes an angel who guards and protects man.

This then, is the meaning of the verse, “He redeemed my soul in peace from battles against me, because there were many with me.” That is, the order in serving *HaShem*-יהו"ה, blessed is He, is as follows; At first it is necessary for the service of *HaShem*-יהו"ה, blessed is He, to be in a way of force, by accepting the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He. In other words, this is not in order to draw down any light or illumination within his soul, but is rather solely in a manner of accepting the yoke of *HaShem*'s-יהו"ה Kingship and serving of Him. This is the meaning of the words, “Because there were many with me,” meaning that the entire purpose of one’s service of *HaShem*-יהו"ה, blessed is He, is for the benefit of the masses (as discussed in chapter six).

He then comes to serving *HaShem*-יהו"ה, blessed is He, in the matter of “Everything before Him is as nothing,” in which he engages in transforming the darkness of the restraint of *Tzimtzum* itself into light (*Ohr*). Through this, even the evil

¹¹⁶⁶ Zohar I 165b

inclination (*Yetzer HaRa*) is transformed into an angel who guards and protects man, which is the meaning of “He redeemed my soul in peace.” For indeed, this is redemption in peace, in that “even his enemies turn into allies.”¹¹⁶⁷

This then, is the meaning of the verse,¹¹⁶⁸ “All that is called by My Name and for My glory, I created it, I formed it, I even actualized it.” The words, “All that is called by My Name” refer to the souls of the Jewish people (as discussed before). The ultimate purpose of their creation, as well as their service of *HaShem*-יהו"ה, blessed is He, is “for My glory.” The word, “Glory-*Kavod*,” refers to the aspect of *HaShem*'s-יהו"ה Kingship-*Malchut*, which relates to the world. However, the word “My Glory-*Kvodee*” refers to the Kingship-*Malchut* of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, as He transcends the restraint of the *Tzimtzum*. *HaShem*'s-יהו"ה Supernal intent in creating man is that man should draw down the aspect of “My Glory-*Kvodi*,” the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, so that it will radiate and illuminate in a revealed manner, within the world.

9.

This then, is the meaning of the verse,¹¹⁶⁹ “As in the days when you left the land of Egypt, I will show you wonders.”

¹¹⁶⁷ See Proverbs 16:7

¹¹⁶⁸ Isaiah 43:7

¹¹⁶⁹ Micah 7:15

In the exodus from Egypt, “The Holy One, blessed is He, Himself was revealed upon them in His Glory.”¹¹⁷⁰ In other words, the aspect of “Himself” (*Atzmo*-עצמו) was revealed within the aspect of “His Glory” (*b’Kevodo*-בכבוד). In the same way, in the coming future the prophecy,¹¹⁷¹ “The Glory of *HaShem* (*Kvod HaShem*-יהו"ה-כבוד) will be revealed,” will be fulfilled. That is, within the aspect indicated by “Glory-*Kavod*-כבוד,”¹¹⁷² there will be a revelation of the Name *HaShem*-יהו"ה, which is the Limitless Light (*Ohr HaBlee Gvul*) of the Unlimited One, blessed is He. However, in the coming future, this will be with even greater strength and magnitude. For, in that time, there will be a revelation of the Limitless Light (*Ohr HaBlee Gvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, even in the physicality of the world, to such an extent that it will even be felt in physical flesh, as the verse continues,¹¹⁷³ “and all flesh, as one, shall see that the mouth of *HaShem*-יהו"ה has spoken!”

¹¹⁷⁰ See the Haggadah Shel Pesach liturgy, section beginning “*V’Yotzi’einu HaShem miMitzrayim beYad Chazakah.*”

¹¹⁷¹ Isaiah 40:5

¹¹⁷² The creation – See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

¹¹⁷³ Isaiah 40:5 *ibid.*

Discourse 18

“*Lefikach Nikra ’u HaRishonim Sofrim –
Therefore the early sages were called ‘counters’*”

Delivered on Shabbat Parshat Shmini,
Shabbat Mevarchim Iyyar, 5716
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,¹¹⁷⁴ “Therefore, the early sages were called ‘counters’ (*Sofrim*-סופרים), for they would count all the letters of Torah and say, ‘The letter *Vav*-ו of the word¹¹⁷⁵ ‘belly-*Gachon*-גחון’ is the midpoint of all the letters in the Torah... In the verse,¹¹⁷⁶ ‘The boar of the forest devours it,’ the letter *Ayin*-ע of the word ‘forest-*Ya’ar*’יער’ is the midpoint of Psalms.”

The general explanation is that the word, “belly-*Gachon*-גחון” hints at the primordial snake, about whom the verse states,¹¹⁷⁷ “Upon your belly (*Gechoncha*-גחונך) you shall go.” Thus, the letter *Vav*-ו of the word “belly-*Gachon*-גחון” causes separation and cessation to the primordial snake. This likewise is so of the letter *Ayin*-ע of the verse, “The boar of the forest (*Ya’ar*’יער) devours it.” The boar (*Chazir*-חזיר) refers to

¹¹⁷⁴ Talmud Bavli, Kiddushin 30a

¹¹⁷⁵ Leviticus 11:42

¹¹⁷⁶ Psalms 80:14

¹¹⁷⁷ Genesis 3:14

Esav, who is like a boar (*Chazir*-חזיר), as it states,¹¹⁷⁸ “Just as a pig (*Chazir*-חזיר) displays his cloven hooves, as if to say, ‘See, I am a kosher animal,’ so likewise, the wicked kingdom of Esav robs and extorts while pretending to be honorable.” Thus, the letter *Ayin*-ע of the verse, “The boar of the forest (*Ya’ar*-יער) devours it,” which is the midpoint of the letters of Psalms, causes a separation and cessation, so that no additional vitality is drawn to Edom, who is likened to a boar (*Chazir*-חזיר). This summarizes the explanation of Maharsha in his commentary, *Chiddushei Aggadot*, on the words of Talmud there.

2.

Now, to understand this, we must preface by explaining the general matter and context of the verse, “Everything that creeps on its belly (*Gachon*-גחון).” Namely, the Torah is discussing the matter of forbidden foods here, as stated in the very next verse,¹¹⁷⁹ “Lest you become contaminated through them (*v’Nitmeitem Bam*-בם ונטמתם).” About this, our sages, of blessed memory, stated,¹¹⁸⁰ “Sin dulls (*Metamtemet*-מתמתת) the heart of man, as written, ‘And do not defile yourselves with them, lest you become contaminated through them (*v’Nitmeitem Bam*-בם ונטמתם).’ (The word ‘Lest you become contaminated-*v’Nitmeitem*-נטמתם’ is written missing the letter *Aleph*-א.) Do not read it as, ‘Lest you be contaminated-

¹¹⁷⁸ Midrash Bereishit Rabba 65:1; Rashi to Genesis 26:34

¹¹⁷⁹ Leviticus 11:43

¹¹⁸⁰ Talmud Bavli, Yoma 39a (and Rashi)

v'Nitmeitem-ונטמתם,' but as, 'Lest you become dulled-
v'Nitamtem-ונטמתם.'" In other words, the consumption of
forbidden foods causes the dulling of a person's heart.

This may be understood based on the discourse of the
Alter Rebbe, whose soul is in Eden, entitled,¹¹⁸¹ "To understand
the matter of the dullness of the heart and the dullness of the
brain (*Timum HaLev V'Timum HaMo'ach*).” He explains that
the dullness of the heart (*Timum HaLev*) means that the heart
becomes unfeeling, like a stone. That is, even though in his
brain and mind, he indeed has some grasp of *HaShem's*-יהוה's
Godliness, to the point that it has become absorbed in the
comprehension of his mind, nonetheless, his heart remains
unmoved and unfeeling like a stone, in that he is altogether not
aroused by this.

To further explain, in Psalms David said,¹¹⁸² "My heart
is empty within me." Now, he did not say this only about
Tzaddikim, like himself, because David was the pleasant singer
of Israel, and said this about all Israel, not just the righteous-
Tzaddikim. It therefore is understood that all Jews must be in
the state indicated by the words, "My heart is empty within me."

Now, the explanation of "My heart is empty within me,"
(as it relates to all Jews), is that a person must empty his heart
of all worldly matters. It is specifically then that he becomes a

¹¹⁸¹ Maamarei Admor HaZaken, HaKtzarim p. 482, and printed with additional
glosses in Ohr HaTorah Vayikra Vol. 2, p. 479 and on; Also see the discourse
entitled "*Al Gechoncha*" 5626 (Sefer HaMaamarim 5626 p. 67 and on).

¹¹⁸² Psalms 109:22; See Shaarei Kedushah of Rabbi Chayim Vital, translated
as Gates of Holiness, Part 1, Gate 3 (in explanation of the level of the Chassid); Also
see Tanya, Ch. 1.

fitting vessel to receive the blessings of *HaShem*-יהו"ה, blessed is He, as in the teaching,¹¹⁸³ “An empty vessel holds what is placed into it, whereas a full vessel cannot hold it.” Thus, the meaning of “My heart is empty within me” is that he is an empty vessel. His heart can then be a vessel that receives and is moved by what he grasps in his brain and mind in matters of *HaShem*'s-יהו"ה Godliness.

In contrast, the dulling of the heart (*Timtum HaLev*) is that instead of his heart being empty within him, as it should be, his heart becomes completely dulled, like a heart of stone. That is, it altogether is not a receptacle to receive the Godly light of *HaShem*-יהו"ה, blessed is He.

The discourse continues that the dulling of the heart (*Timtum HaLev*) is comparable to falling from the heavens. In other words, since in his mind he indeed has some grasp of *HaShem*'s-יהו"ה Godliness, this being so, according to the proper order of things, what he grasps in his mind should cause arousal in his heart. Thus, if his heart is dull, like a heart of stone, this indeed is a very great fall, so much so, that it is compared to falling from the heavens.

However, we must better understand this, for our sages, of blessed memory, stated,¹¹⁸⁴ “Everything is in the hands of Heaven, except for the fear of Heaven.” This being so, since dullness of the heart is like falling from the heavens, it seems as if a person has no control over this. However, there is a remedy

¹¹⁸³ Talmud Bavli, Brachot 40a, and see Chiddushei Aggadot of the Maharsha there; Also see Torah Ohr, Mishpatim; See the discourse entitled “*Ani LeDodi*” 5700, Ch. 3 (and the note of the Rebbe to Sefer HaMaamarim 5710 p. 120).

¹¹⁸⁴ Talmud Bavli, Brachot 33b

that one should follow so that his heart will not be a heart of stone, but instead be a heart of flesh, and the application of this remedy is indeed in his control.

The explanation is as follows;¹¹⁸⁵ The remedy for dullness of the heart (*Timtum HaLev*) is as taught in Zohar,¹¹⁸⁶ “A wooden beam that does not catch on fire, should be splintered; a body in which the light of the soul does not illuminate, should be crushed, and it will illuminate.” In other words, a person must contemplate (*Hitbonenut*) his spiritual condition and what he has become sunken into, such as the fact that he only is interested in eating and drinking, no different than an animal, whose entire being is only invested into eating and drinking and knows of nothing else. If so, the difference between him and an animal is only in the fact that the animal eats hay, while he eats different foods. Nonetheless, he is completely preoccupied with food and drink and their procurement. This being so, instead of occupying himself in self-refinement, as he should be, so that perhaps he may attain some measure of Godliness, he literally is like an animal.

Now, although in various places, including the previous discourse,¹¹⁸⁷ it is mentioned that one’s service of *HaShem*-יהו"ה, blessed is He, should not at all be self-serving, meaning that it should not even be motivated in revealing the light of *HaShem*’s-יהו"ה Godliness in his soul, but should rather be in a way of accepting the yoke of *HaShem*’s-יהו"ה Kingship upon

¹¹⁸⁵ See Sefer HaSichot, Torat Shalom p. 163 and on.

¹¹⁸⁶ Zohar III 168a; See Tanya Ch. 29 and on.

¹¹⁸⁷ See the previous discourse of this year, 5716, entitled “*Kiyemei Tzeitcha* – As in the days when you left the land of Egypt,” Discourse 17, Ch. 6.

himself, and to bring satisfaction of spirit to his Maker, blessed is He, nevertheless, when a person is just beginning in his service of *HaShem*-יהו"ה, especially if he must rescue himself from actual evil, he should then examine himself by making an accounting of his soul, with the realization that he needs to ascend from his current level. This is like the explanation¹¹⁸⁸ of the teaching,¹¹⁸⁹ "A Torah scholar must have one-eighth of one-eighth of arrogance...it crowns and protects him like the husk protects the grain."

This then, is the meaning of the teaching, "A body in which the light of the soul does not illuminate should be crushed, and it will illuminate." That is, through contemplating (*Hitbonenut*) his current spiritual condition, he will come to have great bitterness in his soul, in the left ventricle of his heart.¹¹⁹⁰ Through this, he will come to have joy in his soul, in the right ventricle of his heart,¹¹⁹¹ and will come to have a heart of flesh.

There is yet another remedy for dullness of the heart (*Timtum HaLev*), which involves contemplating (*Hitbonenut*) lofty matters. That is, since in his brain and mind he indeed has some grasp of matters of *HaShem*'s-יהו"ה Godliness, and absorbs these matters in a way of comprehension, in that only his heart is dulled, whereas in his brain and mind he indeed is

¹¹⁸⁸ See Likkutei Sichot Vol. 22 p. 162, note 32; Igrot Kodesh, Vol. 1, p. 278, p. 302, p. 303; Vol. 13, p. 395; Reshimot, Booklet 15, p. 34 and on.

¹¹⁸⁹ Talmud Bavli, Sotah 5a

¹¹⁹⁰ The seat of the evil inclination and animalistic soul. See Tanya Ch. 9.

¹¹⁹¹ The seat of the good inclination and Godly soul. See Tanya Ch. 9 *ibid.*; Also see Sefer HaSichot, Torat Shalom p. 162 *ibid.*

capable of grasping, therefore, if he continues contemplating lofty matters in general, especially the wondrousness of the Limitless Light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, the abundance of Godly illumination in his mind will cause a breakthrough in his heart of stone as well.

In other words, through the faculty of knowledge-*Da'at*, which is called “the key that includes the six [emotions],”¹¹⁹² the emotions of his heart will be repaired, at least as they relate to thought, speech and action (*Machshavah, Dibur, Ma'aseh*).

There is yet another remedy for dullness of the heart (*Timum HaLev*), which is to recite the letters of Torah. For, it states about Torah,¹¹⁹³ “Torah is light,” which is the matter of the wisdom-*Chochmah* of Torah. Thus, the light and illumination of Torah will even affect his heart of stone, so that even his heart of stone will surely melt.¹¹⁹⁴

3.

Now, if a person has done all the above (reciting the words of Torah, contemplating lofty matters of *HaShem*'s-יהו"ה Godliness, and contemplating his own (spiritual) condition, which is the matter of “crushing him”), and yet has not been helped, this indicates that not only is his heart dulled, but beyond this, he also suffers from dullness of the brain (*Timum HaMo'ach*). In other words, his mind is not a fitting receptacle

¹¹⁹² Zohar II 177a, and is further explained in Likkutei Torah, VaEtchanan 6d.

¹¹⁹³ Proverbs 6:23

¹¹⁹⁴ See Talmud Bavli, Kiddushin 30b

that can absorb the light of *HaShem*-יהו"ה, blessed is He. Because of this, the above-mentioned remedies will not cure him.

To explain, his brain is dulled (*Timtum HaMo'ach*) because he is overly invested in his lusts, including lust for the permissible. Because of this, he is not a fitting receptacle to receive and absorb the Godly light of *HaShem*-יהו"ה, blessed is He. This may be better understood through the matter of the "River of Fire (*Nahar Dinor*)" and the pillar that exists between each world.¹¹⁹⁵ That is, in order to be capable of receiving the Godly light and illumination of the Garden of Eden (*Gan Eden*), the soul must first be immersed in the River of Fire (*Nahar Dinor*), the purpose of which is to forget the visions of this world. For, as long as the soul relates to the visions of this world, it cannot be a receptacle to receive the revelations of the Godly light and illuminations of the Garden of Eden (*Gan Eden*).

This is like the statement about Rav Zeira,¹¹⁹⁶ that in order to be able to study the Jerusalem Talmud, he underwent many fasts to forget the Babylonian Talmud. In other words, this matter even applies to Torah itself, such as when Rav Zeira went up to the Land of Israel, where the study of Torah was on a higher level. The reason the Torah of the Land of Israel was loftier, was because the scholars of the Land of Israel maintained an unbroken chain of transmission from one

¹¹⁹⁵ See Zohar I 219a; Zohar II 211a; Maamarei Admor HaZaken al Parshiyot HaTorah, Vol. 2 p. 773.

¹¹⁹⁶ Talmud Bavli, Bava Metziyah 85a

generation to the next, all the way to our teacher Moshe, peace be upon him. Thus, their Torah study was in the ultimate state of refinement and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. It thus states that whoever (in Talmud) is called "Rabbi-רבי," with the additional letter *Yod*-י, is from the Land of Israel.¹¹⁹⁷ The addition of the letter *Yod*-י to the title "Rav-רב" indicates the matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stemming from wisdom-*Chochmah*. Thus, when Rav Zeira needed to study Torah on a much higher level that he was accustomed to, which was the manner of study of the Jerusalem Talmud, he first had to forget the Babylonian Talmud, about which the verse states,¹¹⁹⁸ "He has made me dwell in dark places, as those who have been long dead."

We thus find that even in the study of Torah itself, a lower level of grasp causes distraction and confusion of a higher level of grasp. The same may be understood about the River of Fire (*Nahar Dinor*), that as long as the soul retains its relationship to the visions of this world, the soul cannot relate to the revelations and illuminations of the Godly light of *HaShem*-יהו"ה, blessed is He, in the Garden of Eden (*Gan Eden*).

Thus, with the above in mind, we can understand that lust causes dullness of the brain (*Timtum HaMo'ach*). This is deduced as a matter of logical certainty from the River of Fire

¹¹⁹⁷ See the end of Seder Tana'im v'Amora'im; Etz Chayim, Shaar 19 (Shaar Ana"Ch) Ch. 3, and elsewhere. Also see the note of the Rebbe to Sefer HaMaamarim 5708 p. 121.

¹¹⁹⁸ Lamentations 3:6; Talmud Bavli, Sanhedrin 24a

(*Nahar Dinor*). For, the revelations of the Garden of Eden (*Gan Eden*) are a mere glimmer of the radiance of *HaShem's* יהו"ה Godliness, and are the matter of, “delighting in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*).”¹¹⁹⁹ However, even though it is but a mere glimmer of radiance, nonetheless, the visions of this world distract and confuse the soul from receiving the revelation and illumination of the radiance of *HaShem's* יהו"ה Godliness in the Garden of Eden (*Gan Eden*). This being so, it is understood that it is even more so, in relation to the revelations of Torah and *mitzvot* in this world, which is the aspect of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He. That is, being sunken into lust certainly distracts and confuses a person from this revelation, because through this, his mind becomes dulled and he becomes incapable of receiving the revelations of *HaShem's* יהו"ה Godliness.

Now, it should be pointed out that this dullness of the brain (*Timtum HaMo'ach*) does not only happen while he actually is sunken in his lusts. In other words, even if at this moment, he is not sunken in lust, nevertheless, his previous lust distracts him and causes the revelation of *HaShem's* יהו"ה light to be confused in him. This is because, even though at this moment, his lust is dormant, it nevertheless remains hidden in him and can reawaken. As a result, his brain is incapable of

¹¹⁹⁹ Talmud Bavli, Brachot 17a; Also see Tanya Ch. 4; Ohr HaTorah, Bamidbar p. 10, and elsewhere.

properly receiving the revelation of *HaShem* 's-ה"ה Godly light and illumination.

By way of analogy, this may be understood from a person who studies a certain Tractate of Talmud, to the point that he has become fully proficient in it. When he then studies a different Tractate, the first one remains hidden in his memory, even though he is not presently thinking about it. Proof of this, is the fact that he can recall it whenever he wishes. In other words, even when he is not engaged in studying the previous Tractate, it has not withdrawn him, and remains hidden in his power of memory.

The same applies to the matter of lust. That is, since he previously was sunken in lust, it always remains in him, at least in a concealed manner. Thus, since his lusts cause dullness of the brain (*Timum HaMo'ach*) and remain within him, he therefore is incapable of being a proper receptacle for the revelation of *HaShem* 's-ה"ה Godly light and illumination.

4.

Now, the remedy for removing dullness of the brain (*Timum HaMo'ach*) from oneself, is by undergoing, “the flinging of the slingshot” (*Kaf HaKela*),¹²⁰⁰ as explained in the Akeida,¹²⁰¹ and in Ikkarim,¹²⁰² that just as a stone is flung from place to place, so likewise, the soul is flung from place to place.

¹²⁰⁰ Samuel I 25:29

¹²⁰¹ Akeida, Parshat Nitzavim, Gate 101

¹²⁰² Ikkarim, Maamar 4, end of Ch. 33

That is, at one moment it is flung into a state of Godly delight (for, since it is rooted in *HaShem*'s יהו"ה Godliness, it indeed has some relation to delighting in Godliness) and the next moment it is flung into lusting for matters of physicality (for, since it was previously sunken into the physical lusts of this world, it therefore relates to physical pleasures). This is repeated over and over, causing great anguishing to the soul. For, since the soul has a relation to Godly delight, when it then is flung into physical pleasures, this brings it great anguish. The same is true in the reverse. Since the soul relates to physical pleasures, when they are then taken away, he is greatly anguished by this.

Now, the above only applies if initially (before sinking into lust and coming to a state of dullness of the brain – *Tintum HaMo'ach*) he had some relation to delighting in contemplating (*Hitbonenut*) matters of *HaShem*'s יהו"ה Godliness. In such a case it is applicable for this “flinging of the slingshot” (*Kaf HaKela*) to be effective. However, if initially he did not even have the matter of delighting in *HaShem*'s יהו"ה Godliness, it is inapplicable for him to undergo such a “flinging of the slingshot” (*Kaf HaKela*). Instead, he must undergo a much lower form of the, “flinging of the slingshot” (*Kaf HaKela*).

This lower form is as explained in *Shnei Luchot HaBrit*¹²⁰³ citing *Pirke d'Rabbi Eliezer*.¹²⁰⁴ It states that in this “flinging of the slingshot” (*Kaf HaKela*) the soul is repeatedly flung from the Land of Israel to outside the Land of Israel and

¹²⁰³ *Shnei Luchot HaBrit* 105b

¹²⁰⁴ *Pirke d'Rabbi Eliezer*, Ch. 34

back. To explain, the spiritual aspect of the Land of Israel (*Eretz Yisroel*) is understood from the teaching,¹²⁰⁵ “Why is it called, “Land-*Eretz-ארץ*?” Because it desired-*Ratzta-רצתה* to fulfill the will of its Maker. Why is it called Israel-*Yisroel-ישראל*? Because it forms the words,¹²⁰⁶ “A head for Me-*ראש*,” as in the verse,¹²⁰⁷ “Because you have ruled over (*Sarita-שרית*) *Elohi*” *m-אליהם* and have prevailed.” This refers to fulfilling Torah and *mitzvot* in actuality, by accepting the yoke of *HaShem*’s-יהו"ה Kingship, upon oneself. Thus, this is something that he too relates to. That is, even though he has no relation to the pleasure of contemplating (*Hitbonenut*) *HaShem*’s-יהו"ה Godliness, he nonetheless relates to the study of *HaShem*’s-יהו"ה Torah and fulfilling His *mitzvot* in actuality.

Now, for him, the matter of the “flinging of the slingshot” (*Kaf HaKela*) is that he is repeatedly flung from the Land of Israel (*Eretz Yisroel*) to outside of the land (*Chutz LaAretz*). The Land of Israel (*Eretz Yisroel*) corresponds to Kingship-*Malchut* of the world of Emanation (*Atzilut*),¹²⁰⁸ which is the sublimation (*Bittul*) of accepting the yoke of *HaShem*’s-יהו"ה Kingship, blessed is He, upon oneself. From there he is flung to outside the land (*Chutz LaAretz*), referring

¹²⁰⁵ Midrash Bereishit Rabba 5:8

¹²⁰⁶ Derech Mitzvotcha 15b citing Zohar; Etz Chayim, Shaar 8 (Shaar Leah v’Rachel, Ch. 2; Shaar HaPesukim of the Arizal to Genesis 32:29; Sefer HaLikkutim of the Arizal to Genesis 47:28, 48:2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34.

¹²⁰⁷ Genesis 32:29

¹²⁰⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, end of Shaar 1 (Malchut).

to the external husk of Nogah,¹²⁰⁹ which is the matter of being sunken and entrenched in lusts for the permissible.

However, if a person does not even relate to the spiritual aspect of the Land of Israel (*Eretz Yisroel*), for him, “the flinging of the slingshot” is even lower and is like the teaching,¹²¹⁰ “He is flung from one end of the world to the other end of the world.” In other words, in this world itself (meaning physicality) he is flung from one end of the world to the other end of the world. The world consists of six directions, however, in general they divide into the two lines of south and north, corresponding to expansiveness and abundance on the one side, and constriction and scarcity on the other side. Thus, the meaning of being flung from one end of the world to the other, is that at one moment he is flung to a sense of expansiveness and abundance, and the next moment he is flung to a state of constriction and scarcity.

However, the above is only true if the dullness of his brain (*Timtum HaMo'ach*) is caused by lusts for the permissible. However, if the dullness is brought about because of forbidden lusts, the “flinging of the slingshot” is ineffective by itself. As stated in Tanya,¹²¹¹ for such a problem purgatory (Gehinnom) is specifically necessary.

The explanation is that when it comes to permissible lusts, since they are not forbidden-*Assur*-אסור, meaning that they are not imprisoned-*Assur*-אסור in the hands of the external

¹²⁰⁹ See Likkutei Torah, Masei 89b and on.

¹²¹⁰ Talmud Bavli, Shabbat 152b

¹²¹¹ Tanya, Likkutei Amarim, Ch. 8

forces, the soul is only in the aspect of being laden with dust. Thus, to remove this type of lust, the “flinging of the slingshot” (*Kaf HaKela*) is effective, and is like shaking off the dust.

In contrast, since forbidden lusts are indeed imprisoned (*Assur*-אסור) in the hands of the external forces, the soul becomes stained and the “flinging of the slingshot” (*Kaf HaKela*) is ineffective in removing the stain. Rather, purgatory (*Gehinnom*) is specifically necessary to remove the stain. The word “purgatory-*Gehinnom*-גיהנום” is a composite of the words, “The Valley of Hinnom-*Gey Hinnom*-גיא הנום.”¹²¹² The word “*Gey*-גיא” means “valley,” which has the shape of a vessel (*Klee*), meaning that instead of making himself into a vessel (*Klee*) for holiness, by doing the right thing (as explained above about the matter of an empty vessel), he has made himself into a vessel (*Klee*) for the external husks of *Kelipah*, which are called, “The Valley of the shadow of Death-*Gey Tzalmavet*-גיא צלמות.”¹²¹³ This causes great torment to the soul, through which the stain is removed.¹²¹⁴

5.

Now, as known, the remedy that removes dullness of the brain (*Timtum HaMo'ach*) is serving *HaShem*-יהו"ה, blessed is He, through three things that one must do before prayer.¹²¹⁵ He

¹²¹² See Kings II 23:10; Jeremiah 7:31 and elsewhere.

¹²¹³ Psalms 23:4

¹²¹⁴ Also see the discourse entitled “*Yafe Sha'ah Achat*” of the Mittler Rebbe, Maamarei Admor HaEmtza'ee, Kuntreisim.

¹²¹⁵ See Likkutei Torah, Tavo 43b and on.

must give charity (*Tzedakah*), as in the teaching,¹²¹⁶ “Rabbi Elazar would first give a *peruta* to a poor person, and only then would he pray.” This is because charity (*Tzedakah*) represents all the *mitzvot*,¹²¹⁷ and fulfilling the *mitzvot* in action is a remedy that removes the dullness of the brain (*Timum HaMo’ach*).

To clarify, the remedy for dullness of the heart (*Timum HaLev*) is to recite words of Torah (as explained in chapter two), which is the matter of speech (*Dibur*). However, to remove the dullness of the brain (*Timum HaMo’ach*), speech (*Dibur*) alone is inadequate, but there specifically must be action (*Ma’aseh*). The reason is because of the general principle that, “whatever is higher descends lower.”¹²¹⁸ Therefore, it is specifically through action (*Ma’aseh*), which is lower than speech (*Dibur*), indicating that in its root it is higher, that the dullness of the brain (*Timum HaMo’ach*) can be removed.

Before prayer one must also immerse in a Mikvah. The word “immersion-*Tevilah*-טבילה” has the same letters as the word, “the nullification-*HaBittul*-הביטול,”¹²¹⁹ referring to nullification (*Bittul*) of one’s very being to *HaShem*-יהוה, blessed is He. In the words of the Rebbe:¹²²⁰ “When a person immerses himself in the Mikvah, it is not just to transform

¹²¹⁶ Talmud Bavli, Bava Batra 10a

¹²¹⁷ See Tanya, Likkutei Amarim, Ch. 37 and elsewhere.

¹²¹⁸ Likkutei Torah, Emor 34c; Also see the citations in Maftchot l’Sifrei Admor HaZaken (Kehot 5741), section entitled “*Kol HaGavo’ah*”; Siddur Im Divrei Elokim Chayim, 71d, 303c; Shaarei Orah of the Mittler Rebbe, Shaar HaPurim 58a and on, 65a and on.

¹²¹⁹ See Siddur Im Dach, Kavanot HaMikvah 159d

¹²²⁰ Sefer HaSichot, Torat Shalom p. 165.

himself from impurity to purity. It rather must be in a manner that he knows that the Mikvah is itself a place of purity, as stated,¹²²¹ “Only a spring or a cistern, a gathering of water (*Mikveih Mayim*), shall remain pure.” Thus, as long as he is immersed in the waters of the Mikvah, he essentially is in a lofty state, and when he exits from the waters of the Mikvah, he departs from this state. This is why the word, “immersion-*Tevilah*-טבילה,” has the same letters as, “the nullification-*HaBittul*-הביטול,” meaning that in the waters of the Mikvah, he is in a state of the nullification (*Bittul*) of existence to *HaShem*-יהוה, blessed is He.

In other words, about dullness of the heart (*Timtum HaLev*), we explained that the remedy is to engage in contemplating (*Hitbonenut*) matters that “crush his soul,” and bring him to a state of broken-heartedness. Nevertheless, even then, he remains in a state of existence. However, the remedy for removing dullness of the brain (*Timtum HaMo'ach*), is to undergo the complete nullification (*Bittul*) and transformation of his being. This is the same as repentance (*Teshuvah*), which also involves transforming one's very being, as known.

6.

The explanation is that in regard to dullness of the heart (*Timtum HaLev*), it is self-understood that since he has not labored in refining and purifying his soul, he therefore is

¹²²¹ Leviticus 11:36

automatically in a state of the dulling of the heart (*Timtum HaLev*). On the contrary, how could it be otherwise? (That is, what virtue does he have to not have dullness of the heart – *Timtum HaLev*?) For, as Tanya explains¹²²² about thoughts that are alien to Godliness (*Machshavot Zarot*), if a person is aware of his spiritual condition, without deluding himself, he knows quite well that he is neither refined nor purified, and that alien thoughts automatically enter his mind. On the contrary, how could it be otherwise? (That is, for what reason and by what virtue should he not have alien thoughts?)

That is, the matter of toiling in the service of *HaShem*-ה'הו", blessed is He, is that a person must refine and purify himself until he comes to the state of,¹²²³ “*HaShem*-ה'הו" is my portion, says my soul.” This is as explained in the previous discourse,¹²²⁴ citing the analogy in Midrash about this verse. It states there,¹²²⁵ “This is analogous to a king who entered a country accompanied by a duke, a prefect, and a commander. One person said, ‘I will choose the duke as my patron.’ Another said, ‘I will choose the prefect as my patron.’ Still another said, ‘I will choose the commander as my patron.’ Now, amongst them was a clever man, who said, ‘I will choose the king, because all the others can be replaced (by the king), whereas the king is irreplaceable.’”

¹²²² Tanya, Likkutei Amarim, Ch. 27

¹²²³ Lamentations 3:24

¹²²⁴ See the previous discourse of this year, 5716, “*Kiyemei Tzeitcha* – As in the days you left the land of Egypt,” Discourse 17, Ch. 7; Also see Ohr HaTorah, Tavo p. 1,074; *Hemshech* 5672 Vol. 2, p. 920.

¹²²⁵ Midrash Eicha Rabba 3:8

The meaning of this analogy is that the nations of the world serve the seventy angelic ministers. For, since in the chaining down of the worlds (*Seder HaHishtalshelut*) the bestowal of influence passes by way of these ministers, the nations therefore believe that the ministers have independent existence. However, the clever man amongst them, referring to the souls of the Jewish people, says, "I will choose the King, because all the others can be replaced, whereas the King is irreplaceable." In other words, even though currently, this is not openly recognized, in truth, all the angelic ministers are replaceable.

This is like another more physical analogy.¹²²⁶ When seeds are planted and the rains come, it is not yet recognizable which part of the wheat is primary. Nevertheless, after the rains have passed and the grain is harvested and taken for threshing, it then becomes apparent which part of the wheat is primary.

The same is true in the above analogy. The clever one recognizes that even though the bestowal of influence passes by way of the angelic ministers, nonetheless, this is not primary. Rather, the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who utterly transcends the chaining down of the worlds (*Histhalshelut*) is primary. Moreover, even though this transcends the chaining down of the worlds (*Hishtalshelut*), nevertheless, since the souls of the Jewish people are rooted there, they recognize the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who transcends the chaining

¹²²⁶ See Midrash Bereishit Rabba, 83:5

down of the worlds (*Hishtalshelut*). This is the meaning of the verse, “*HaShem-יהוה* is my portion, says my soul.”

Thus, a person must engage in contemplation (*Hitbonenut*) and toil in his service of *HaShem-יהוה*, blessed is He, in the appropriate manner. However, if he does not do so, it is self-understood that he automatically will come to have dullness of the heart (*Timum HaLev*). In regard to this, the remedies (discussed in chapter two) are given, and through them the dullness of the heart (*Timum HaLev*) can be removed.

In contrast, dullness of the brain (*Timum HaMo'ach*) has an effect that reaches the very essence of one's being. For, the soul of man is the intellectual soul (*Nefesh HaSeechleet*). Thus, if his intellect is contaminated and dulled, this affects his entire being. Therefore, the remedy to splinter and crush his soul until he becomes broken-hearted, is inadequate. Rather, there must be a complete transformation of his being, and through this, he removes the contamination and dullness of the brain (*Timum HaMo'ach*). The basic point is that, even though our sages, of blessed memory, stated that sin causes the heart of man to be dulled, nevertheless, through drawing down a much higher light, so that his very being is transformed, he thereby nullifies the contamination and dullness.

7.

With the above in mind, we can understand the matter of the letter *Vav*-ו of the word “belly-*Gachon*-גחון,” and that it causes cessation and separation in the primordial snake. For, it

is the primordial snake who brought about the sin of the tree of the knowledge of good and evil, which is the source of all subsequent sins. The letter *Vav*-ו of the word “belly-*Gachon*-גחון,” is the midpoint of all the letters of the Torah, and thus causes a separation and cessation of the primordial snake.

The explanation¹²²⁷ is that Torah-תורה means “instruction-*Hora’ah*-הוראה,”¹²²⁸ in that it instructs us in “distinguishing between the impure and the pure,”¹²²⁹ between the forbidden and the permitted, and the valid and the invalid, which indicate two lines. The midpoint of Torah is the middle line, which connects the other two lines. This is possible because it is higher than both.

This then, is the meaning of the letter *Vav*-ו of the word “belly-*Gachon*-גחון,” which is the midpoint of the letters of Torah. For, the letter *Vav*-ו [is like a pipe that] draws influence down (*Hamshachah*).¹²³⁰ Thus, the letter *Vav*-ו at the midpoint of the letters of Torah, indicates a drawing down of much loftier light; the light of the middle line. It therefore causes cessation to the vitality of the primordial snake, who is the source cause of all forbidden matters. This is like what we explained before, that contamination and dullness of the brain (*Timtum HaMo’ach*) is removed by drawing down a much loftier light

¹²²⁷ See Ohr HaTorah, Vayikra Vol. 1, p. 242 and on; Discourse entitled “*Vayomer.. HaChodesh*” 5632 (Sefer HaMaamarim 5632 Vol. 1 p. 263 and on); Discourse entitled “*Amar Rabboteinu Zichronam LiVrachah, Lefikach*” 5699 (Sefer HaMaamarim 5699 p. 168 and on).

¹²²⁸ Zohar III 53b; See Likkutei Sichot Vol. 9 p. 462 and elsewhere.

¹²²⁹ Leviticus 10:10

¹²³⁰ See Likkutei Torah, Beshalach 1a; Tzav 13b, 14a, and elsewhere.

and illumination; an illumination that brings about a transformation of being.

In the same manner we may understand the matter of the letter *Vav*-ו of the word “belly-*Gachon*-גחון,” which is the drawing down of the middle line and is a much loftier light that causes cessation to the vitality of the snake.

The same is true of the “hanging Ayin-ע”¹²³¹ of the verse,¹²³² “The boar of the forest (*Ya’ar*-יער) devours it,” which is the midpoint of the letters of Psalms. That is, this matter causes cessation to the vitality of Esav, who is compared to a boar (*Chazir*-חזיר) and generally refers to the exile of Edom. The removal of his vitality is specifically through the midpoint of Psalms (*Tehillim*).

8.

To understand this better, we must preface with an explanation of the difference between Torah and Psalms (*Tehillim*). The Book of Psalms (*Tehillim*) is composed of songs and praises to *HaShem*-יהוה, blessed is He, about the coming redemption of the Jewish people and the era of Moshiach. It therefore is similar to serving *HaShem*-יהוה, blessed is He, in prayer.

Now, in general, there is a difference between Torah and prayer. That is, Torah is from above to below, whereas prayer

¹²³¹ The letter *Ayin*-ע of the word “forest-*Ya’ar*-יער” is written as if it hangs above the line of the other letters.

¹²³² Psalms 80:14

is from below to above. Nevertheless, the Book of Psalms (*Tehillim*), which consists of songs and praises to *HaShem*-יהוה, blessed is He, and is similar to prayer, is itself part and parcel of Torah and, in general, relates to fear of Heaven.

To explain, our sages, of blessed memory, stated,¹²³³ “Whoever has Torah in him, but does not have fear of Heaven, is like a treasurer who was given the keys to the inner doors of the treasuries, but was not given the keys to the outer doors.” In other words, Torah is the inner matter (*Pnimiyut*), whereas the fear of Heaven (and prayer in general) is the external matter (*Chitzoniyut*). Now, the general matter of inner (*Pnimiyut*) and outer (*Chitzoniyut*) exists on every level. That is, whatever is lower is considered external (*Chitzoniyut*) compared to what is above it.

By way of analogy, this may be understood from the powers of the soul. For example, the power of action (*Ma'aseh*) is external compared to the power of speech (*Dibur*). However, more particularly, even in action (*Ma'aseh*) itself, there also are inner (*Pnimiyut*) and external (*Chitzoniyut*) aspects. For example, the power to throw an object, in which there altogether is no manifestation of intellect, is the externality (*Chitzoniyut*) of the power of action (*Ma'aseh*), as we observe, that even an animal is able to throw something. In contrast, the ability to write and the ability to draw a picture, are inner (*Pnimiyut*) aspects of the power of action (*Ma'aseh*). However, in truth, writing is external (*Chitzoniyut*) compared to drawing. For, the

¹²³³ Talmud Bavli, Shabbat 31a-b

intellect that is given over in writing only applies to a reader who himself is intellectual, which is not so of drawing. That is, in drawing, not only is the drawing itself revealed, but the inner life and vitality of the drawing is revealed and appreciated, even by a person who himself has no talent to draw. Nevertheless, generally speaking, the power of action (*Ma'aseh*) is external compared to the power of speech (*Dibur*).

Similarly, in speech (*Dibur*) itself, there also are various levels. For example, there is no comparison between speech that is totally external (*Chitzoniyut*), in which the words and letters come out of one's mouth thoughtlessly and without intention, and speech that is spoken with intent. In other words, if a person speaks about an intellectual matter that he already has contemplated and conceptualized, particularly if he conceptualizes it as he speaks, his speech will be full of life and vitality, to the extent that there is a level of speech (*Dibur*) about which it states,¹²³⁴ "My soul came out with his speech." Nevertheless, the general power of speech (*Dibur*) is itself external (*Chitzoniyut*) compared to the power of thought (*Machshavah*). This is because speech (*Dibur*) is a garment that is separate from the soul and can therefore cease, as the verse states,¹²³⁵ "A time to be silent and a time to speak." In contrast, thought (*Machshavah*) is a garment that is unified to the soul, which is why it flows constantly without cessation.

Now, in thought (*Machshavah*) itself, there also are various levels. For example, there are thoughts that do not

¹²³⁴ See Song of Songs 5:6

¹²³⁵ Ecclesiastes 3:7

relate to oneself, or he may be thinking about something in the past that is old and long gone. On the other hand, he may be thinking about something that relates to the very essence of his soul. Nevertheless, all three of these aspects; thought, speech, and action (*Machshavah, Dibur, Ma'aseh*) are external in comparison to one's emotions (*Midot*) and intellect (*Sechel*).

Now, in the emotions (*Midot*) and intellect (*Sechel*) themselves, there also are various levels. However, in general, thought, speech and action (*Machshavah, Dibur, Ma'aseh*) are external (*Chitzzoniyut*) in comparison to the emotions (*Midot*) and intellect (*Sechel*), which are internal (*Pnimiyyut*). The reason is because thought, speech and action (*Machshavah, Dibur, Ma'aseh*) are merely the garments (*Levushim*) of the soul, about which it states,¹²³⁶ "You will exchange them like a garment." That is, a person can remove the garment of one matter and don another matter. However, this is not so of intellect (*Sechel*) and emotions (*Midot*). Rather, in order to affect change in one's emotional characteristics (*Midot*), and more particularly, in order to affect change in one's intellect (*Sechel*), great toil is necessary.

The same is understood above, in *HaShem's* יהו"ה Godliness, that the revealed worlds (*Almin d'Itgalyan*), including this world, were brought into being from the aspect of speech. In contrast, the concealed worlds (*Almin Seteemeen*), including the world of Creation (*Briyah*), were brought into being from the aspect of thought

¹²³⁶ Psalms 102:27

(*Machshavah*).¹²³⁷ Nevertheless, all this is external (*Chitzoniyut*), whereas the ten *Sefirot* of the world of Emanation (*Atzilut*) are inner (*Pnimiyyut*), since they are unified with the Essential Self of *HaShem*-יהו"ה, blessed is He. For, as stated about the world of Emanation (*Atzilut*),¹²³⁸ "He and His life force are one; He and His organs are one."

This then, explains why Torah is the inner aspect (*Pnimiyyut*), whereas fear of Heaven (and prayer) is the external aspect (*Chitzoniyut*). Torah is from above to below, and is a drawing down from the world of Emanation (*Atzilut*). It thus is the inner aspect (*Pnimiyyut*). In contrast, prayer is from below to above, and is the toil and service of *HaShem*-יהו"ה, blessed is He, of the creatures. It thus is the external aspect, since the creatures are external (*Chitzoniyut*), in that they are not unified with their Source.

With the above in mind, we can understand the statement in Talmud,¹²³⁹ "There are 5,888 verses in a Torah scroll. Psalms (*Tehillim*) has eight verses more and Chronicles (*Divrei HaYamim*) has eight verses less."

The explanation is that Torah, which is drawn from above to below, is much loftier than Chronicles (*Divrei HaYamim*), which relates to matters of the world. Thus, the superiority and elevation of Torah, over and above Chronicles (*Divrei HaYamim*), is signified by the number eight, which is

¹²³⁷ See Tanya, Shaar HaYichud VeHaEmunah, Ch. 11.

¹²³⁸ Introduction to Tikkunei Zohar 3b

¹²³⁹ Talmud Bavli, Kiddushin 30a

far beyond the matter of the seven cycling days, as explained elsewhere.¹²⁴⁰

Nevertheless, even Torah, which is drawn from above to below, is in a state of limitation. For, although it states about Torah that,¹²⁴¹ “Its measure is longer than the earth and wider than the sea,” nevertheless, it too is has measure and limitation, only that it is so great that, “its measure is longer than the earth and wider than the sea.”

However, the book of Psalms (*Tehillim*) is even loftier, in that its songs and praises are about the coming redemption of the Jewish people and the era of Moshiach. In other words, it is unlike Chronicles (*Divrei HaYamim*), which is the matter of the creation and existence of the worlds. In contrast, the Book of Psalms (*Tehillim*) is the matter of the elevation of the worlds through the Jewish people serving *HaShem*-יהוה, blessed is He, from below to above.

It therefore is even loftier than Torah, because the matter of ascent (*Aliyah*) reaches far higher than the matter of drawing down (*Hamshachah*) from above, in that it is brought about by the souls of the Jewish people serving *HaShem*-יהוה, blessed is He, whose souls are even loftier than Torah. This is as known regarding the teaching,¹²⁴² “The thought of Israel preceded everything,” even the thought of the Torah!

¹²⁴⁰ That is, the number eight indicates transcendence over the natural order, which is signified by the number seven. See Sha’alot uTeshuvot HaRashba Vol. 1, Section 9; Likkutei Torah, Shmini Atzeret 88b and elsewhere.

¹²⁴¹ Job 11:9

¹²⁴² Midrash Bereishit Rabba 1:4 and elsewhere.

Furthermore, this superiority is also by the factor of number eight, as mentioned above.

9.

With all the above in mind, we can understand why the midpoint of the letters of Torah causes a cessation of the vitality drawn to the primordial snake, and that the midpoint of the letters of Psalms (*Tehillim*) causes a cessation in the vitality drawn to the exile of Edom.

To clarify, the primordial snake is the root cause of all sins. Thus, since he is the root, the cessation of his vitality must be brought about through drawing down *HaShem*'s-יהו"ה Godly light from above, as it is in its root. In contrast, the exile of Edom is as it already is drawn down in the chaining down of the worlds (*Hishtalshelut*), through the seventy-ע angelic ministers of the nations (*Ayin Sarim*). Thus, the cessation of the vitality of the exile of Edom, which is drawn to the seventy-ע ministers of the nations (*Ayin Sarim*), is through the “hanging *Ayin*-ע,” which is the midpoint of the letters of Psalms (*Tehillim*). This refers to the matter of serving *HaShem*-יהו"ה, blessed is He, with fear of Heaven, in a manner of ascent from below to above. The greatness of serving *HaShem*-יהו"ה from below to above, is that it reaches even higher. Therefore, the service of *HaShem*-יהו"ה, blessed is He, in prayer and fear of Heaven, is what will bring about the songs and praises of the coming redemption of the Jewish people and the era of Moshiach. For, in that time, “there will be a harp of eight

strings,”¹²⁴³ and the prophecy,¹²⁴⁴ “The Glory of *HaShem*-יהו"ה will be revealed and all flesh, as one, shall see that the mouth of *HaShem*-יהו"ה has spoken,” will be revealed. May this happen for us now, with the coming redemption, through our righteous Moshiach!

¹²⁴³ Talmud Bavli, Arachin 13b

¹²⁴⁴ Isaiah 40:5 *ibid.*

Discourse 19

“Im Bechukotai Teleichu – If you will walk in My decrees”

Delivered on Shabbat Parshat Behar-Bechukotai,

Shabbat Mevarchim Sivan, 5716

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

1.

The verse states,¹²⁴⁵ “If (*Eem-אם*) you will walk in My decrees and guard My commandments and do them; then I will provide your rains in their time, and the land will give its produce and the tree of the field will give its fruit.” Now, the simple meaning of the word “*Eem-אם*” is that it is the conditional term, “If,” and thus as simply understood, the verse reads, “If (*Eem-אם*) you will walk My decrees etc.” However, Midrash states¹²⁴⁶ that the word “*Eem-אם*” is in the form of a request, and is similar in meaning to the verse,¹²⁴⁷ “If only (*Loo-לו*) My people would heed me.”

This is to be understood like the verse,¹²⁴⁸ “See – I have placed before you today the life and the good, and the death and the evil... and you shall choose life.” In other words, we have free choice, but *HaShem-יהוה*, blessed is He, asks us to choose

¹²⁴⁵ Leviticus 26:3-4

¹²⁴⁶ Torat Kohanim to Leviticus 26:3

¹²⁴⁷ Psalms 81:14

¹²⁴⁸ Deuteronomy 30:15 and on.

life. The same may be understood about this verse, “If only (*Eem-אם*) you will walk My decrees etc.” That is, *HaShem-יהוה*, blessed is He, asks us to “walk in My decrees etc.” Moreover, a request from *HaShem-יהוה* Above, blessed is He, literally gives empowerment and assistance of considerable weight and value.

Now, the general request, “If only (*Eem-אם*) you will walk in My decrees and guard My commandments” (which includes the totality of our service of the Creator, *HaShem-יהוה*, blessed is He, through studying His Torah and fulfilling His *mitzvot*), is that we should serve Him specifically in a way of “decrees” (*B'Chukotai-בהקתי*). In other words, it should be in the way expressed by the teaching,¹²⁴⁹ “I have engraved an edict and issued a decree.” That is, even those *mitzvot* that are called “justice” (*Mishpatim*) and accord to intellect, in that our intellect necessitates that we conform to them, should be fulfilled in the same way as *mitzvot* that are called “decrees” (*Chukim*) and are solely because “I have engraved an edict and issued a decree.”

On a deeper level, the teachings of Chassidut explain¹²⁵⁰ that, “My decrees-*B'Chukotai-בהקתי*,” means that our general approach to serving *HaShem-יהוה*, blessed is He, should (not only be in the manner indicated by written letters, but should) be in a manner of engraved letters (*Chakikah-חקיקה*).

¹²⁴⁹ Midrash Bamidbar Rabba 19:1; Tanchuma Chukat 8

¹²⁵⁰ Likkutei Torah, Bechukotai 45d and elsewhere.

2.

The explanation is as follows: The difference between written letters and engraved letters,¹²⁵¹ is that written letters are external to the thing itself. For example, when writing letters on parchment, the letters come from ink that is external and separate from the parchment. Therefore, even once they are written on the parchment and become unified with it, it is not complete unity, but is rather like two separate things that have come together as one, but are not completely unified.

As a matter of Torah law, it is in regard to this that each letter of a Torah scroll must be surrounded by blank parchment on all sides.¹²⁵² This demonstrates that the letter does not become unified with the parchment underneath it. For, if it indeed became completely unified with the parchment underneath it, it would be unnecessary for it to be surrounded by blank parchment, just as the parchment underneath it does not need to be surrounded by blank parchment. However, since the letter requires being surrounded by blank parchment, this demonstrates that the letter is not unified with the parchment underneath it.

In contrast, engraved letters do not come from anything external, but come from the thing itself. For example, letters that are engraved on a precious stone come from the body of the stone itself. In other words, even though once they are engraved, the stone is no longer in its original simple state, since

¹²⁵¹ See Likkutei Torah Bechukotai *ibid.*; Chukat 56a, and elsewhere.

¹²⁵² Talmud Bavli, Menachot 34a

the form of letters have been added to it, nevertheless, the form of the letters are of the stone itself and are part and parcel of it. That is, the form of the letters come about because the stone itself has taken on their form.

The same is understood in our service of *HaShem*-יהו"ה, blessed is He. Namely, written letters indicate that a person is not completely one with the service of *HaShem*-יהו"ה, blessed is He, whereas engraved letters indicate that he is one with the service of *HaShem*-יהו"ה, blessed is He.

To elucidate, the general matter of toil in serving *HaShem*-יהו"ה, blessed is He, is that the Godly soul works with the animalistic soul. Now, this can be in two ways. One way of serving *HaShem*-יהו"ה, blessed is He, is compared to written letters, in that he is not fully unified with the service of *HaShem*-יהו"ה, blessed is He, and therefore requires additional safe-guards. For, since he is not fully unified with the service of *HaShem*-יהו"ה, blessed is He, it is possible for changes or cessation to take place in his service. The second way of serving *HaShem*-יהו"ה, blessed is He, is compared to engraved letters. This is when a person's service of *HaShem*-יהו"ה, blessed is He, is in the middle line of truth (*Emet*-אמת), in which there is no change or cessation.¹²⁵³

In general, the difference between these two ways of serving *HaShem*-יהו"ה, blessed is He, is the matter of serving Him with the revealed powers of one's soul, or serving Him with the desires of the heart (*Re'uta d'Leeba*). The revealed

¹²⁵³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

powers of the soul exist in and of themselves and are external to the soul, only that to fulfill the will of *HaShem*-יהו"ה, blessed is He, the soul manifests within them. Nevertheless, the powers themselves remain separate. In contrast, serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), is in such a way that nothing is present except for the soul.

The same is understood about the matter of the written or engraved letters as they are Above in *HaShem*'s-יהו"ה Godliness. That is, the written letters are only up to and including the world of Emanation (*Atzilut*). That is, even in the world of Emanation (*Atzilut*) there is an aspect of separate existence. For, even though about the world of Emanation (*Atzilut*) it states that, "He and His life force are one and He and His organs are one,"¹²⁵⁴ nevertheless, there still is an existence of "something," only that this "something" is unified with Him. In contrast, engraved letters transcend the world of Emanation (*Atzilut*), and generally refer to the *Sefirah* of the crown-*Keter*, in which there is no other existence but *HaShem*-יהו"ה alone, blessed is He.

This then, is the meaning of, "If you will walk in My decrees (*B'Chukotai*-בְּחֻקֹּתַי)." That is, for the aspect of the engraved letters to be drawn from above, our service of *HaShem*-יהו"ה, blessed is He, must also be in a way of engraving (*Chakikah*-חֻקִּיקָה). For, it is through such service of *HaShem*-יהו"ה, blessed is He, that we affect a drawing down of the aspect of engraved letters (*Otiyot HaChakikah*) from *HaShem*-יהו"ה,

¹²⁵⁴ Introduction to Tikkunei Zohar 3b

blessed is He. This is because whatever is drawn down from *HaShem*-יהו"ה is according to how we serve Him below. In other words, since *HaShem*-יהו"ה, blessed is He, desires to bestow the aspect of engraved letters (*Otiyot HaChakikah*) upon us, He therefore requests of us to serve Him in like manner to the engraved letters, and it then becomes possible for the drawing down of His Godliness to be according to this manner of service.

3.

However, we still must understand why the matter of letters (*Otiyot*) is necessary in the first place? For, is it not so that the entire matter of letters (*Otiyot*), including engraved letters (*Otiyot HaChakikah*), is not the ultimate state of elevation, in that there are levels that entirely transcend the matter of letters altogether? That is, even engraved letters still have some element of tangible existence,¹²⁵⁵ and this goes without saying in regard to letters that are not engraved through and through, from one side of the stone to the other side of the stone. They certainly have some element of tangible existence. For, as we clearly observe, the place where they are engraved in a precious stone is not as luminous as the part of the stone that is not engraved. Moreover, the engraved letters can be filled with ink, in which case, they come to exist as written

¹²⁵⁵ See Maamarei Admor HaZaken 5565 Vol. 2, p. 690; *Hemshech* 5666 p. 483; *Hemshech* 5672 Vol. 2 p. 500; Sefer HaMaamarim 5710 p. 63; Likkutei Sichot Vol. 8 p. 127 and on.

letters too. In other words, in addition to the fact that engraved letters have an element of tangible existence, they also are the source of the written letters. Moreover, even letters that are engraved through and through, from one side of the stone to the other, have an element of tangible existence in addition to the stone itself.

This is likewise understood regarding how it is above in *HaShem*'s יהו"ה Godliness. That is, even the aspect of engraved letters (that are engraved through and through, from one side to the other) and do not come from something foreign or separate, meaning, from something outside of *HaShem*-יהו"ה, blessed is He, but are from Him and of Him, have some element of tangible existence, and therefore are not the Essential Self of His simple Being, blessed is He. What is understood from this is that the drawing down of the aspect of the engraved letters (*Otiyot HaChakikah*) from *HaShem*-יהו"ה, blessed is He, is not the ultimate level of elevation. Rather, the ultimate and most superior level is the drawing forth of the Essential Self of His Simple Being, blessed is He, which even transcends engraved letters (*Otiyot HaChakikah*).

Now, since whatever is drawn down is in accordance to the manner of our service of *HaShem*-יהו"ה, blessed is He, (as discussed above), it would seem necessary that the service of *HaShem*-יהו"ה, blessed is He, of our soul, should likewise be in a manner that transcends the engraved letters (*Otiyot HaChakikah*). In other words, it should be in a way that is other than the desire of the heart (*Re'uta d'Leeba*), because even the desire of the heart (*Re'uta d'Leeba*) has some tangible existence

(and is not the essence of the soul itself), which becomes pronounced in our study of Torah and the fulfillment of the *mitzvot*. Rather, the requisite service of *HaShem*-יהו"ה, blessed is He, should stem from the simple essence of the soul itself, which is the service of self-sacrifice (*Mesirat Nefesh*) to *HaShem*-יהו"ה, blessed is He, and through such service, we draw down the simple Essential Self of *HaShem*-יהו"ה, blessed is He. This being so, it is not understood why specifically the matter of “letters” (*Otiyot*) is necessary.

4.

This may be understood by prefacing with an explanation of the general matter of bestowal of influence. Namely, every bestowal of influence specifically comes about through letters (*Otiyot*). Now, there are two manners here.¹²⁵⁶ The first is bestowal that stems from self-nullification and a sense of lowliness, whereas the second is bestowal that stems from exaltedness and a sense of elevation. To further explain, it states in Zohar that,¹²⁵⁷ “There is one kind of kindness (*Chessed*) and there is another kind of kindness (*Chessed*).” There is “small kindness (*Chessed Zuta*),” which is the kindness of Avraham and is the kindness of *Zeir Anpin* (“the small face”) and there is “great kindness” (*Rav Chessed*), which is the kindness of *Arich Anpin* (“the big face”).

¹²⁵⁶ See *Hemshech* 5672 Vol. 1, p. 484 and on; Also see the discourse entitled “*Katonti*” 5723, Ch. 3 and on.

¹²⁵⁷ Zohar III (*Idra Zuta*) 133b; Likkutei Torah, Shlach 49b, Korach 55d, Re’eh 34b; Shir HaShirim 28c, 30d; Eikev 17c.

Now, the kindness of *Zeir Anpin* (“the small face”) is the matter of bestowal of influence that stems from self-nullification and a sense of lowliness. This being so, it therefore called the “small kindness” (*Chessed Zuta*). Actually, the Arizal was the one who first called this aspect specifically by the name “kindness” (*Chessed*). For, as known, the earlier Kabbalists called the quality of kindness (*Chessed*) “greatness” (*Gedulah*),¹²⁵⁸ in accordance to the verse,¹²⁵⁹ “Yours, *HaShem*-יהו"ה, is the greatness (*Gedulah*) and the might (*Gevurah*) etc.” Another verse similarly states,¹²⁶⁰ “For *HaShem*-יהו"ה your God, is... the great (*HaGadol*), the mighty (*HaGibor*) and the awesome (*v'HaNora*) God etc.” Nevertheless,¹²⁶¹ since it is not a matter of bestowal that stems from greatness, magnanimity and exaltedness, but rather stems from self-nullification and a sense of lowliness, the Arizal called it kindness (*Chessed*). For as explained before, this is why it is called “the small kindness” (*Chessed Zuta*).

To clarify, it cannot be said that it is called “small” (*Zuta*) because it is limited. This is because, as the ten *Sefirot*

¹²⁵⁸ Likkutei Torah Eikev ibid. 17d and on; Ohr HaTorah, Vayera 90d and on; VaEtchanan p. 420; Vol. 6, p. 2,226; Eikev p. 629; Sefer HaMaamarim 5627 p. 298 and on; 5630 p. 199 and on; *Hemshech* “*Mayim Rabim*” 5636 Ch. 46 and on; Sefer HaMaamarim 5679 p. 117 and on.

¹²⁵⁹ Chronicles I 29:11

¹²⁶⁰ Deuteronomy 10:17

¹²⁶¹ There are those who recall that the Rebbe added to this stating that the reason the verse calls it “greatness” or “magnanimous” (*Gedulah*), is because this actually refers to a form of kindness (*Chessed*) that transcends the world of Emanation (*Atzilut*). (See Likkutei Torah Eikev ibid. 17d and on; Ohr HaTorah, Vayera 90d and on; VaEtchanan p. 420; Vol. 6, p. 2,226; Eikev p. 629; Sefer HaMaamarim 5627 p. 298 and on; 5630 p. 199 and on; *Hemshech* “*Mayim Rabim*” 5636 Ch. 46 and on; Sefer HaMaamarim 5679 p. 117 and on.)

are in the world of Emanation (*Atzilut*), they are limitless. This being so, the quality of kindness (*Chessed*) of the world of Emanation (*Atzilut*) is limitless. This is as stated in Shaar HaYichud veHaEmunah,¹²⁶² “The word ‘The Great’ (*HaGadol*) refers to the quality of *Chessed*-Kindness and the spreading forth of vitality within all created worlds without end and without conclusion.” This being so, it cannot be said that it is called “small” (*Zuta*) because of limitation.

Now, even though the limitlessness of the world of Emanation (*Atzilut*) is solely in comparison to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), whereas, in comparison to the crown-*Keter*, it is limited, and this being so, it could seem appropriate to say that it is called “the small kindness” (*Chessed Zuta*) because relative to the kindness of the “big face” (*Arich Anpin*) it is a limited kindness (*Chessed Zuta*), nonetheless, this cannot actually be said of it. This is because, at the very least, it is the matter of limitlessness (*Blee Gvul*), which is why through it there is a drawing down of the limitlessness of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who transcends the world of Emanation (*Atzilut*).

This is like the explanation¹²⁶³ of the matter of “You shall serve *HaShem*-יהו"ה your God...with all your being (*Bechol Me'odecha*-בכל מאדך).” That is, although it is only “all **your** being” (*Me'od Shelcha*-שלך), whereas relative to someone else it might be considered as being limited, nevertheless, since the matter of this kind of service of *HaShem*-

¹²⁶² Tanya, Shaar HaYichud veHaEmunah, Ch. 4

¹²⁶³ See Torah Ohr Mikeitz 39d and elsewhere.

יהו"ה is that it is without limit, it therefore affects the drawing down of the Supernal Being (*Me'od HaElyon*), יהו"ה-ה-*HaShem*, blessed is He, who is truly limitless (*Blee Gvul*).

The same is therefore understood about *Zeir Anpin* (“the small face”) of the world of Emanation (*Atzilut*). That is, since it is the matter of without limit, therefore through it, there is a drawing down of יהו"ה-ה-*HaShem*, the Unlimited One, blessed is He, who transcends the world of Emanation (*Atzilut*). This is why *Zeir Anpin* (“the small face”) of the world of Emanation (*Atzilut*) is called the end of the world of the Unlimited One (*Ein Sof*), יהו"ה-ה-*HaShem* blessed is He.¹²⁶⁴ In other words, the matter of *Zeir Anpin* of the world of Emanation (*Atzilut*) is that, through it, there is a drawing down of יהו"ה-ה-*HaShem*, the Unlimited One (*Ein Sof*), blessed is He, who transcends the world of Emanation (*Atzilut*), into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). For since, at the very least, it is the matter of limitlessness, therefore through it, there is a drawing down of the limitlessness of יהו"ה-ה-*HaShem*, the Unlimited One, blessed is He, who transcends the world of Emanation (*Atzilut*). This being so, it cannot be said that it is called “the small kindness” (*Chessed Zuta*) because of limitation, since the aspect of יהו"ה-ה-*HaShem*, the Unlimited One (*Ein Sof*), blessed is He, who transcends the world of Emanation (*Atzilut*) is found within it.

We therefore must say that it is called “the small kindness” (*Chessed Zuta*) because the bestowal of influence

¹²⁶⁴ See Torah Ohr, Terumah 81a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33.

that stems from kindness (*Chessed*) of the world of Emanation (*Atzilut*), stems from self-nullification and a sense of lowliness (as discussed before).

This kind of bestowal is known as “the kindness (*Chessed*) of Avraham,” who said about himself,¹²⁶⁵ “I am but dust and ashes.” In other words, in his own eyes he considered himself as being nothing more than residue and needed nothing whatsoever for himself. Because of this, he gave whatever he had to his fellow man. This is similar to what we generally observe among most good people, that they are in a state of self-nullification and a sense of lowliness in their soul, and as a result, it becomes their natural inclination to be kind and to increase in goodness and kindness to their fellow man, as our sages, of blessed memory, taught,¹²⁶⁶ “Whosoever possesses these three qualities is a disciple of our forefather Avraham; A good eye, a humble spirit, and a lowly soul.”

Thus, we may also understand the quality of kindness (*Chessed*) as it is in the world of Emanation (*Atzilut*). That is, because of the great nullification (*Bittul*) of the *Sefirot* of the world of Emanation (*Atzilut*) to *HaShem*-יהו"ה, blessed is He, as it states,¹²⁶⁷ “They prostrate before His throne,” this brings about the matter of kindness (*Chessed*) and the bestowal of goodness and kindness to the world. (However, in regard to

¹²⁶⁵ Genesis 18:27

¹²⁶⁶ Mishnah Avot 5:19

¹²⁶⁷ See Sefer Yetzirah 1:6; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), Section entitle, “The Gate of the foundation of the components in the order of *Yod-Hey-Vav-Hey*-א"ה-א"ה-א"ה.”

how it is above in *HaShem*'s יהו"ה Godliness, it is not applicable to say that since He needs nothing for Himself, He is therefore caused to bestow. Rather, what is meant here is that because of the complete nullification (*Bittul*) of the world of Emanation (*Atzilut*), all beings become significant and are considered before it as befitting of bestowal.)

Now, this does not contradict the quality of might (*Gevurah*) of the world of Emanation (*Atzilut*), since it too is in a state of complete nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as indicated by the teaching about the *Sefirot* of the world of Emanation (*Atzilut*), "They prostrate before His throne." Nevertheless, the quality of judgment and might (*Gevurah*) is the matter of constriction and is the opposite of bestowal, even though it also stems from nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. In other words, because of the great nullification (*Bittul*) of the quality of judgment and might (*Gevurah*) of the world of Emanation (*Atzilut*) to *HaShem*-יהו"ה, blessed is He, it therefore is felt within it that the nullification (*Bittul*) to *HaShem*-יהו"ה of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is not as it should be, and it therefore restrains and constricts bestowal to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

Nevertheless, the aspect of lowliness, self-nullification, and setting of oneself aside, is greater in the aspect of kindness (*Chessed*). This is because, due to his own self-nullification and sense of lowliness, he only sees good in everyone, and therefore considers everyone, other than himself, as being worthy of bestowal.

Now, the aspect of “great kindness” (*Rav Chessed*) is the bestowal that stems from exaltedness and elevation. That is, because he is greatly elevated and exalted, and it is very good for him, he therefore wants everyone to have this goodness. However, this is not the same as the explanation elsewhere¹²⁶⁸ about mercy (*Rachamim*) that stems from exaltedness and elevation, because the discussion there is that it is the nature of the exalted to specifically be drawn to those who are lowly, rather than to those who are on the level of a minister, as the verse states,¹²⁶⁹ “I abide in exaltedness and holiness, but I am with the despondent and the lowly of spirit.” The general explanation there is that because of the exaltedness of his soul, he feels for his fellow man and has compassion on him.

However, our explanation here is not a matter of mercy and compassion that relates to his fellow, but rather, that since he is in a state of great exaltedness and elevation, and it is very good for him, he therefore wants this goodness for everyone. In this, there are no limitations whatsoever, meaning that he bestows equally to everyone.

This is like the explanation about the aspect and quality of *HaShem*’s-יהו"ה “long patience” (*Erech Apayim*). That is, the bestowal stemming from this aspect was even bestowed upon the twenty-six generations who angered and provoked *HaShem*-יהו"ה.¹²⁷⁰ In other words, it even applies to those who sense themselves as existing independently of *HaShem*-יהו"ה

¹²⁶⁸ See *Hemshech* 5672 Vol. 1 p. 475

¹²⁶⁹ Isaiah 57:15

¹²⁷⁰ See Mishnah Avot 5:1-2; Talmud Bavli, Pesachim 118a and elsewhere.

(and consider themselves to be “something”) and who certainly are not in a state being despondent and lowliness of spirit. Nevertheless, because to this quality of “great kindness” (*Rav Chessed*), they too are granted the bestowal of beneficence.

The reason is because this bestowal of kindness (*Chessed*) has nothing to do with the “other,” but is solely due to the goodness of his own soul. Therefore, there are no limitations in this whatsoever, but rather, the bestowal is to everyone.

We therefore find that the difference between the “small kindness” (*Chessed Zuta*) and the “great kindness” (*Rav Chessed*) is that in the “small kindness” (*Chessed Zuta*), the bestowal of beneficence is because the “other” has significance and is of consequence to him (due to his own sense of lowliness and self-nullification). This being so, it comes in a way of inner manifestation (*Hitlabshoot*), in that it affects change in the bestower himself. Moreover, since the recipient has significance and is of consequence to him, the bestowal changes according to the state of the recipient (*Mekabel*). In contrast, the aspect of “great kindness” (*Rav Chessed*) altogether has no relation to the recipient (*Mekabel*), but is simply the expression and spreading forth of the goodness of the bestower, in and of himself, almost as if the bestowal is the automatic result of his own goodness.

5.

Now, in a loftier manner, the depth of these two aspects may be understood by the difference between light (*Ohr*) and influence (*Shefa*). That is, light (*Ohr*) is just a radiance and glimmer of the Luminary that has no effect on the essential self of the Luminary at all. That is, it causes no change in the Luminary itself, and moreover, since light is like its Luminary, the light (*Ohr*) itself is also unchanging. In other words, not only is the light (*Ohr*) of the essence, but it also is **similar** to it.

An example is the light and rays of the sun, which “rests upon the whole world.”¹²⁷¹ However, the light (*Ohr*) of the sun causes no change in the sun itself. In other words, the illumination of its light (*Ohr*) upon the world causes no diminishment in the sun whatsoever, and similarly, if the light of the sun would not shine upon the world, nothing would be added to the sun. The same is true in the inverse, when examining it from its effects and benefits. That is, when the light of the sun illuminates upon the world, this does not add anything to the sun, and if it would not shine upon the world, there would be no deficiency or lacking in the sun. This is what is meant when we say that the light (*Ohr*) causes no change in the luminary (*Ma'or*). Moreover, even in the light (*Ohr*) itself there are no changes. That is, because the light is similar its Luminary, it illuminates in an impure place just as it illuminates in a pure place.

¹²⁷¹ Talmud Bavli, Sanhedrin 39a

However, in the analogy of the light of the sun, the light (*Ohr*) comes from the sun automatically, without the sun willing it. Nonetheless, through this example we can understand the matter of light (*Ohr*) and vitality (*Chayut*) as it is in the soul, and then extrapolate – with infinite degrees of separation and difference – and understand how it is Above in *HaShem*'s יהו"ה Godliness, in which it is solely by force of His will (*Ratzon*). In other words, the light (*Ohr*) causes no change in *HaShem* יהו"ה, blessed is He, and moreover, since the light is similar to its Luminary, (*Ohr*) it too is unchanging, just as He is unchanging.

Now, all the above is about the light (*Ohr*). However, the matter of influence (*Shefa*) is not so, since it indeed causes change in the bestower (*Mashpia*). Moreover, the influence (*Shefa*) itself also undergoes change. An example is a teacher who bestows intellect to his student. Here the influence causes changes in the teacher himself. That is, there is change in him before the bestowal, during the bestowal, and after the bestowal. That is, even before he bestows influence, he must measure the intellectual capacity of the student, thus affecting change in the bestower himself. Similarly, since the intellectual matter being bestowed is not the same in the intellect of the student, as it is in the intellect of the teacher, the bestowal itself also undergoes change. This itself is the primary difference between light (*Ohr*) and influence (*Shefa*). Namely, there is no change in the light (*Ohr*), which is not so of influence (*Shefa*), which indeed undergoes change.

The same is true of the powers of the soul. There is a difference between the power of desire (*Ratzon*) and all the other powers of the soul, such as the power of intellect (*Sechel*). The power of intellect (*Ko'ach HaSechel*) is an independent power unto itself and is external to the soul, only that the soul manifests within it. Because of this, the intellect (*Sechel*) itself also undergoes changes, since it comes by way of manifestation (*Hitlabshoot*). However, this is not so of the desire (*Ratzon*). This is because the entire existence of desire is that the soul itself desires it. It therefore has no independent existence, in and of itself, separate from the soul. Therefore, when the soul withdraws its desire, nothing at all remains of the desire. Desire is therefore in a manner that there are no changes in it. In other words, since it does not come forth in way of inner manifestation (*Hitlabshut*), therefore, whether he desires something great or something small, the strength of the desire is equal.

The same is so of the difference between light (*Ohr*) and influence (*Shefa*). That is, influence (*Shefa*) comes in a way of inner manifestation (*Hitlabshoot*), whereas light (*Ohr*), which is similar to its luminary (*Ma'or*), does not come in a way of inner manifestation (*Hitlabshoot*), but comes out in an automatic manner.

Now, even in the light (*Ohr*) itself, there also is a difference between a transcendent encompassing light (*Ohr Makif*) and an inner pervading light (*Ohr Pnimee*), similar to the difference between light (*Ohr*) and influence (*Shefa*). The

explanation,¹²⁷² is that the transcendent encompassing light (*Ohr Makif*) generally refers to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of *Tzimtzum*. In contrast, the inner pervading light (*Ohr Pnimee*) generally refers to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, as it is drawn down after the restraint of the *Tzimtzum*.

The difference between the inner pervading light (*Ohr Pnimee*) and the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, as they are at the root of their drawing forth, is that the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, is not a matter of affecting something else at all. It rather is the revelation of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic and Essential Being, as He is. That is, it is the revelation His Essential Self, blessed is He. In other words, not only is the transcendent encompassing light (*Ohr Makif*) of His Essential Self, blessed is He, but it also is similar to His Essential Self, blessed is He. For, its entire being is the revelation of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. Therefore, the manner it is drawn forth, even after the restraint of *Tzimtzum*, is that it remains in a state of encompassing transcendence (*Makif*).

However, this is not so of the inner pervading light (*Ohr Pnimee*). For, in general, its root is in the light of the line (*Kav*), and its matter is to affect creation. In other words, its matter is to bring novel creation into existence, and to bring about all the differentiations within the chaining down of the worlds

¹²⁷² See *Hemshech* 5672 *ibid.* p. 490 and on.

(*Hishtalshelut*). Thus, since its matter is to have an effect on creation, therefore, when it is drawn down in the chaining down of the worlds (*Hishtalshelut*) it comes in a way of inner manifestation (*Hitlabshoot*).

In other words, when it comes to the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, since its matter is the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, therefore, even as it is drawn down in the chaining down of the worlds (*Hishtalshelut*), it is in a transcendent encompassing manner (*Makif*). In contrast, when it comes to the inner pervading light (*Ohr Pnimee*) of *HaShem*-יהו"ה, blessed is He, since its matter is to have an effect upon the worlds, it therefore comes in a manner of inner manifestation (*Hitlabshoot*).

Now, the general drawing down of the inner pervading light (*Ohr Pnimee*) of *HaShem*-יהו"ה, blessed is He, is brought about through the concealment of the restraint-*Tzimtzum* and the letters of the impression (*Reshimu*). Thus, the drawing down of the inner pervading light (*Ohr Pnimee*) is through them. In other words, even though the letters of the impression (*Reshimu*) themselves were completely unaffected by the restraint of the *Tzimtzum*, nevertheless, since their substance is that of letters (*Otiyot*), therefore, through them there is a drawing down of the inner pervading light (*Ohr Pnimee*).

This is also the difference between lights (*Orot*) and vessels (*Keilim*). That is, the lights (*Orot*) are the matter of simplicity, whereas the vessels (*Keilim*) are the matter of limitation. Now, there are various levels in the vessels (*Keilim*)

themselves. That is, the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), are separate, whereas the vessels (*Keilim*) of the world of Emanation (*Atzilut*), are unified. However, they all correspond to the aspect of written letters. Higher than this are the vessels (*Keilim*) that transcend the world of Emanation (*Atzilut*), which are in the aspect of engraved letters (*Otiyot HaChakikah*), as in the teaching,¹²⁷³ “He engraved an engraving in the Upper Purity (*Tihiru Ila’ah*).” Nevertheless, the general matter of the vessels (*Keilim*) is that of measure and limitation, whereas the general matter of the lights (*Orot*) is that of simplicity and the revelation of the essence.

However, in general, the difference between lights (*Orot*) and vessels (*Keilim*) is like the difference between the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה and the inner pervading light (*Ohr Pnimee*) of *HaShem*-יהו"ה. For, as explained before, the drawing down of the inner pervading light (*Ohr Pnimee*) is through the letters (*Otiyot*) of the impression (*Reshimu*), which is the matter of the vessels (*Keilim*).

6.

Notwithstanding all the above, there nevertheless is a superiority to the inner pervading light (*Ohr Pnimee*) of *HaShem*-יהו"ה, blessed is He, over the transcendent

¹²⁷³ Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

encompassing light (*Ohr Makif*). This is due to the fact that *HaShem's* יהו"ה ultimate Supernal intent is specifically for the inner pervading light (*Ohr Pnimee*), since His ultimate intent in creation is specifically to reveal His light (*Ohr*) to another, which is specifically brought about by means of the inner pervading light (*Ohr Pnimee*) of *HaShem*-יהו"ה, blessed is He, whereas the transcendent encompassing light (*Ohr Makif*) only illuminates in a transcendent encompassing manner (*Makif*), and is not His ultimate Supernal intent. Rather, His ultimate Supernal intent is specifically for the inner pervading light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, which comes in a manner of inner manifestation (*Hitlabshoot*), and it is through this light and illumination that *HaShem's* יהו"ה Supernal intent is fulfilled.

Now, this is also why the light (*Ohr*) comes in a way of manifestation (*Hitlabshoot*) within the vessels (*Keilim*). For, as known, the manifestation of the lights (*Orot*) within the vessels (*Keilim*), is solely and specifically by the power of His will (*Ratzon*), blessed is He. However, at first glance this is not understood. For, since the lights (*Orot*) are in a state of simplicity, when they manifest within the vessels (*Keilim*) they become measured and limited. This being so, by what virtue do the lights (*Orot*) desire to manifest within the vessels (*Keilim*)? However, the explanation is that the light (*Ohr*) senses the superiority of the vessel (*Klee*), that specifically through the vessel, it will become revealed to “another” through which *HaShem's* יהו"ה Supernal desire will be fulfilled. The light therefore desires to manifest in the vessels (*Keilim*) in order to

be revealed below, since this is the matter of the vessels (*Keilim*), that through them, the light (*Ohr*) is revealed below.

With the above in mind, we can now understand that the general matter of bestowal is drawn down specifically through the vessels (*Keilim*), which are the matter of the letters (*Otiyot*). For, it is *HaShem* 's-יהו"ה ultimate Supernal intent that the light (*Ohr*) be drawn down in a manner of inner manifestation (*Hitlabshoot*).

However, in the letters (*Otiyot*) themselves, there are various levels, as discussed before that the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are separate vessels (*Keilim Nifradim*), whereas the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are unified vessels (*Keilim Meyuchadim*). Nevertheless, even they are in a state of tangible existence and are comparable to the matter of letters written in ink. In contrast, the vessels (*Keilim*) that transcend the world of Emanation (*Atzilut*), are the aspect of engraved letters (*Otiyot HaChakikah*).

Thus, in the vessels (*Keilim*) themselves, it is necessary to attain the highest level, which is the aspect of the engraved letters (*Otiyot HaChakikah*). Even so, it necessarily must specifically be the aspect of vessels (*Keilim*) – (meaning, letters-*Otiyot*).

What this means in a person's service of *HaShem*-יהו"ה in his soul, is that the toil of his Godly soul to affect his animalistic soul, should not be in matters that transcend the grasp and comprehension of the animalistic soul. For, in that case, the effect on his animalistic soul will only be in a

transcendent encompassing manner (*Makif*), which is not *HaShem's*-יהו"ה ultimate Supernal intent. Rather, *HaShem's*-יהו"ה Supernal intent is for a person to engage in the contemplation (*Hitbonenut*) of matters that relate to the animalistic soul, meaning that the Godly should toil to manifest within the animalistic soul and become unified with it, in a manner of engraved letters (*Otiyot HaChakikah*). Through doing so, the Godly soul will also receive from the animalistic soul, similar to how it will be in the coming future, when the soul will be sustained by the body (and animalistic soul).¹²⁷⁴

7.

This then, is the meaning of the verse,¹²⁷⁵ “If you will walk in My decrees (*BeChukotai*-בהקתי) and guard My commandments and do them.” That is, the general approach to serving *HaShem*-יהו"ה, blessed is He, must be in a manner that the Godly soul specifically manifests in the animalistic soul, as indicated by the engraved letters (*Otiyot HaChakikah*-אותיות ההקיקה), (as indicated by the word, “My decrees-*BeChukotai*-בהקתי”). This brings about an ascent for the Godly soul as well, to come to the state of a “walker-*Mehalech*-מהלך,”¹²⁷⁶ as indicated by the words, “If you will walk (*Teileichu*-תלכו)¹²⁷⁷ in

¹²⁷⁴ See the discourse entitled “*Eileh Toldot Noach*” 5636 (Sefer HaMaamarim 5637 Vol. 1, p. 63 and on); Sefer HaMaamarim 5678 p. 417.

¹²⁷⁵ Leviticus 26:3-4

¹²⁷⁶ Zachariah 3:7

¹²⁷⁷ That is, the word “*Teileichu*-תלכו” literally means to “go,” “walk,” or “travel.”

My decrees (*BeChukotai*-בהקתי).” In other words, through the aspect of the engraved letters (*Otiyot HaChakikah*) a person comes to be in the state of a “walker” (*Mehalech*-מהלך).¹²⁷⁸

However, because of this manifestation (*Hitlabshoot*) of the Godly soul within the animalistic soul, additional guarding (*Shmirah*-שמירה) is necessary. The verse therefore continues, “and guard (*Tishmoru*-תשמרו) My commandments,” indicating that the fulfillment of the *mitzvot* must be guarded.

The verse then continues, “and do them (*Va’Asitem Otam*-ועשיתם אתם).” That is, the *mitzvot* should not be done in a way of “the commands of men done by rote,”¹²⁷⁹ but should specifically be done with desire and yearning. This is what is meant by fulfilling the *mitzvot* in deed, with the right hand. For example, we find that when it comes to violating certain prohibitions of labor on Shabbat, a person is only liable if he specifically does it with his right hand.¹²⁸⁰

Through the above there then is the fulfillment of, “I will provide your rains (*Gishmeichem*-גשמיכם) in their time.” Rain (*Geshem*-גשם) refers to the light of Torah, which is “the light of the seven days of creation,”¹²⁸¹ and is “7 times 7 times 7, which equals 343-שמ”ג,”¹²⁸² which is the numerical value of rain-*Geshem*-גשם-343.

¹²⁷⁸ In other words, traveling in ascent rather than in a state of stagnation or descent.

¹²⁷⁹ Isaiah 29:13; See Tanya Ch. 39 (53b), and elsewhere.

¹²⁸⁰ See Mishneh Torah, Hilchot Shabbat 11:14.

¹²⁸¹ Isaiah 30:26 – “The light of the moon will be like the light of the sun, and the light of the sun will be seven times as strong, like the light of the seven days.” Thus, $7 \times 7 \times 7 = 343$ -rains-*Geshem*-גשם. (See the citation in the next note.)

¹²⁸² See Talmud Bavli, Pesachim 68a, Rashi entitled “*Yihiyeh Shivatayim*.”

The verse then continues, “and the land will give its produce and the tree of the field will give its fruit.” In this, there is a distinction between the “produce of the land” and “the fruit of the tree.” The “produce of the land” refers to the angels, whereas the “fruit of the tree” refers to the souls. Thus, when the verse states, “and the land will give its produce,” it refers to an ascent that is affected in the angels, so that they too will be in a state of being “walkers” (*Mehalchim*-מהלכים). Then, since the souls of the Jewish people will affect the angels to be in a state of “walkers” (*Mehalchim*-מהלכים), there also will be an added elevation to the souls of the Jewish people as well, which is that “the tree of the field will give its fruit.” That is, there will be novel souls, which is the meaning of the teaching,¹²⁸³ “The righteous-*Tzaddikim* shall sit with their crowns upon their heads.”¹²⁸⁴

All this will be brought about through service of *HaShem*-יהו"ה, blessed is He, in a manner of “If you will walk in My decrees (*BeChukotai*-בהקתי),” which is the aspect of the engraved letters (*Otiyot HaChakikah*-אותיות ההקיקה), “and guard (*Tishmoru*-תשמרו) My commandments,” indicating that the fulfillment of the *mitzvot* are guarded, “and do them (*Va'Asitem Otam*-ועשיתם אתם),” in that they are done with desire and yearning. Then, through this, “I will provide your rains (*Gishmeichem*-גשמיכם) in their time,” which spiritually refers to the light of Torah. Moreover, ““I will provide your

¹²⁸³ Talmud Bavli, Brachot 17a

¹²⁸⁴ See Ramaz to Zohar I 134b, cited in the discourse entitled “*Bechukotai*”
ibid.

rains (*Gishmeichem*-גשמיכם) in their time,” also means physicality (*Gashmiyut*-גשמיות) in the most literal sense, and then “the land will give its produce and the tree of the field will give its fruit,” until, in the coming future, there will be novel righteous souls who, “shall sit with their crowns upon their heads.”

Discourse 20

*“Lehavin Inyan Netinat HaTorah l’Neshamot Yisroel
To understand the matter of the Giving of the Torah
to the souls of Israel”*

Delivered on the 1st night of Shavuot, 5716

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

1.

We must better understand¹²⁸⁵ the matter that the Torah was given to the souls of Israel. That is, the Torah was specifically given to the souls of the Jewish people, and even then, it was specifically given to Jewish souls manifest in Jewish bodies, specifically as they are here below. That is, the Torah was not given to the ministering angels,¹²⁸⁶ but specifically to the souls of the Jewish people, and even as souls, it was given to them as souls in Jewish bodies, rather than as the souls are before manifesting in bodies.

In other words, it was specifically to souls as they manifest within bodies here below, that¹²⁸⁷ “*HaShem*-יהוה” descended upon Mount Sinai,” specifically here below, and

¹²⁸⁵ The Rebbe added an annotation to the copy of the transcript of this discourse found in the library of Agudat Chassidei Chabad, citing “לגב רגד” (which is a citation to the discourse of *Lag Ba’Omer* – ל”ג בעומר of the year 5654-תרי”ד, printed in *Sefer HaMaamarim* 5654 p. 261 and on).

¹²⁸⁶ See Talmud Bavli, Brachot 25b; Yoma 30a, and elsewhere.

¹²⁸⁷ Exodus 19:20

gave us His Torah. That is, He did not elevate our souls to Him, but instead came down upon Mount Sinai and gave us His Torah, specifically below. Now to understand this, we must first explain the superiority of the Jewish soul (*Neshamot*), over and above the angels (*Malachim*).

2.

This is understood from the verse,¹²⁸⁸ “I will grant you to walk amongst these [angels] who stand.” In other words,¹²⁸⁹ the angels are called, “these who stand” (*Omdim*-עומדים). What is meant here by “standing” (*Amidah*) is that they are stationary in their level and state. In general, this is the matter of measure and limitation and is why the angels are called, “these who stand” (*Omdim*-עומדים), since they remain in their limited state. In other words, even though they serve *HaShem*-יהוה, blessed is He, with love and fear of Him, the camp of Michael with love, and the camp of Gavriel with fear,¹²⁹⁰ and there also are angels [who are higher than the emotions of love and fear and are] called intellects (*Sichliyim*),¹²⁹¹ nevertheless, it all is measured and limited, which is why they are called, “those who stand” (*Omdim*-עומדים).

¹²⁸⁸ Zachariah 3:7; See Torah Ohr, Vayeishev 30a and on.

¹²⁸⁹ See the discourse entitled “*Lehavin Inyan Hilula d’Rashbi*” in Maamarei Admor HaZaken 5564 p. 101 and on; Maamarei Admor HaEmtza’ee, Vayikra Vol. 2 p. 667 and on; Ohr HaTorah, Inyanim p. 218 and on; Also see the discourse entitled “*Tzena u’Re’ena*” 5722 (Sefer HaMaamarim 5722 p. 275 and on).

¹²⁹⁰ See Likkutei Torah Bamidbar 11b and elsewhere.

¹²⁹¹ See Likkutei Torah Shelach 45a, 46a, and elsewhere.

Now, this may be better understood from how this applies to the celestial spheres (*Galgalim*), which are rooted in the angelic beings. The celestial spheres (*Galgalim*) are a composite of both substance (*Chomer*) and form (*Tzurah*),¹²⁹² that is, a body and a soul, and therefore, since their bodies are limited, it is self-understood that their souls are also limited. This is because the body of the celestial sphere (*Galgal*) is closely related and similar to its soul, which is why the song of the soul of the celestial sphere (*Galgal*), causes its body to prostrate and revolve.¹²⁹³

As known¹²⁹⁴ this is the meaning of the verse,¹²⁹⁵ “Sun, be still (*Dom*-דום) at Giveon.” The word “be still-*Dom*-דום” also means “be silent-*Dom*-דום,” indicating that the sun was commanded to stop reciting its song,¹²⁹⁶ as a result of which, the body of the sun stopped in its celestial path. This is because [the sun exists as a composite of the substance of its body and the form of its soul]. Its soul is therefore in a state of limitation, since it is closely related to its body. It thus is understood that not only the body of the celestial sphere (*Galgal*), but also its soul, is in a state of limitation.

¹²⁹² Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 3-4; See Ginat Egoz of Rabbi Yosef Gikatilla translated as HaShem is One, Vol. 1, The Gate of The Hosts (*Shaar HaTzva'ot*), and at greater length in Vol. 2 (The Letters of Creation, Part 1).

¹²⁹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 2), Section entitled, “The Gate explaining how the motion of the twenty-two-כ”ב letters is Eleven-א”י of Eleven-א”י.” Also see Vol. 4, (The Vowels of Creation), section on the *Cholem*-הלם vowel, and elsewhere.

¹²⁹⁴ See Siddur Im Divrei Elokim Chayim 142b and on

¹²⁹⁵ Joshua 10:12

¹²⁹⁶ See Rashi to Joshua 10:12; Also see Yalkut Shimoni Yehoshua, Remez 22.

The same is understood about the angelic beings, which are limited in both their souls and their bodies. For, their bodies are in a state of limitation. This is understood through the teaching of our sages, of blessed memory,¹²⁹⁷ (that was stated in proximity to explaining the limitations and parameters of the world, such as the discussion about the distance between the earth and the firmament), “The feet of the *Chayot* angels correspond, in distance, to all the firmaments, the ankles of the *Chayot* angels correspond to all of them, the shins of the *Chayot* angels correspond to all of them... the horns of the *Chayot* angels correspond to all of them,” indicating that the bodies of the angels are measured and limited.

Likewise, their souls are also limited,¹²⁹⁸ as evidenced by the fact that their song is heard by the ears of the prophet. This is because it has the tangible existence of speech (*Dibur*). For, although it is spiritual speech, that to us, is similar to thought (*Machshavah*), it nevertheless is a matter of speech, in that, like speech, it is heard outside of oneself, and is why the ears of the prophet can hear it. Now, being that the song of the angels is because of their souls, we therefore find that their souls are also limited. The reason is because [angels are composite beings] and their body and soul are closely related.

¹²⁹⁷ Talmud Bavli, Chagigah 13a

¹²⁹⁸ See Likkutei Torah, Zot HaBrachah 98a; Siddur Im Divrei Elokim Chayim 275d and on; Sefer HaMaamarim 5654 p. 253 and on.

Ramban¹²⁹⁹ states this¹³⁰⁰ in explaining the verse,¹³⁰¹ “He makes the winds His messengers, the flaming fire His attendants.” He explains that the bodies of the angels are created as a composite of two refined spiritual elements (*Yesodot*), so that the body of the angel should be appropriate to its soul. Thus, since the body of the angel is appropriate to its soul, it follows that the soul of the angel is also limited, and though their limitations are far beyond limitations that are familiar to us, they nevertheless are limitations.

All the above relates to the angelic beings (*Malachim*), and they therefore are called “those who stand” (*Omdim-עומדים*),” which is not so of Jewish souls (*Neshamot*). Since Jewish souls are limitless, they are called, “those who walk” (*Mehalchim-מהלכים*).”

Now, at its root, the explanation of the matter is as follows: The reason that the angelic beings (*Malachim*) are limited is because they are included as part and parcel of creation and the chaining down of the worlds (*Hishtalshelut*), which is drawn into being from the aspect of *HaShem*’s-יהו"ה Supernal speech (*Dibur*), as it states,¹³⁰² “By the word of *HaShem*-יהו"ה the heavens were made, and by the breath of His mouth all their hosts.” This refers to the aspect of kingship-*Malchut* of the world of Emanation (*Atzilut*), which manifests

¹²⁹⁹ Rabbi Moshe ben Nachman

¹³⁰⁰ See the end of his Shaar HaGemul, cited in Torah Ohr Bereishit 4b, and the citations in the previous note.

¹³⁰¹ Psalms 104:4

¹³⁰² Psalms 33:6

within Creation (*Briyah*), and is why Creation (*Briyah*) is in a state of limitation.

Moreover, the matter of limitation is not just as it manifests within Creation (*Briyah*), but even in the world of Emanation (*Atzilut*) there specifically are ten *Sefirot*, as it states,¹³⁰³ “Ten and not nine, ten and not eleven.” Furthermore, the general matter of *Sefirot* is that they are a matter of lights (*Orot*) and vessels (*Keilim*) that are closely related to each other. It is this way, so that the lights (*Orot*) will be able to manifest in their vessels (*Keilim*) and the vessels (*Keilim*) will be able to receiving the lights (*Orot*).

For example, it is not possible for the lights (*Orot*) of the world of Emanation (*Atzilut*) to manifest, as they are, in the vessels of the world of Creation (*Briyah*) and it is not possible for the vessels of the world of Creation (*Briyah*) to contain the lights of the world of Emanation (*Atzilut*) as they are, but the light must be restrained and reduced through *Tzumtzum*, to relate to the vessels of the world of Creation (*Briyah*). Thus, since the lights (*Orot*) and vessels (*Keilim*) must be in a state of close relation to each other (which is the matter of inner manifestation – *Hitlabshoot Pnimee*), they therefore are in a state of limitation.

In addition, each *Sefirah* has limitations particular to it, in that it only extends “up to here and no further.”¹³⁰⁴ For example, the *Sefirah* of wisdom-*Chochmah* is limited in its spreading forth, after which it becomes concealed and its light

¹³⁰³ Sefer Yetzirah 1:4

¹³⁰⁴ See Job 38:11

stops, and then the *Sefirah* of understanding-*Binah* or the *Sefirah* of kindness-*Chessed* etc., is drawn forth.

There likewise is a limit to the emanation of the *Sefirot*. That is, there is a defined manner and form of how the *Sefirah* of wisdom-*Chochmah* will be emanated, as well as a defined manner and form of how the *Sefirah* of understanding-*Binah* will be emanated or how the *Sefirah* of kindness-*Chessed* will be emanated etc.

Similarly, even in the aspects that transcend the world of Emanation (*Atzilut*) there is a matter of limitation. This refers to the matter of the line (*Kav*) which is the light that is drawn down after the restraint of the *Tzimtzum*. It is called “the measuring line” (*Kav HaMidah*),¹³⁰⁵ in that it measures the lights (*Orot*) and vessels (*Keilim*) of the world of emanation.

Furthermore, there even is a matter of limitation that transcends “the measuring line” (*Kav HaMidah*), which is the matter of the estimation that took place in the Essential Self of the Limitless Light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, even before the restraint of the *Tzimtzum*.¹³⁰⁶ This is as stated,¹³⁰⁷ “He engraved an engraving in the Upper Purity (*Tihiru Ila'ah*),” which refers to the letters (*Otiyot*) and power to limit (*Ko'ach HaGvul*) of *HaShem*-יהו"ה Himself, the

¹³⁰⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

¹³⁰⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹³⁰⁷ See Zohar I 15a and the Mikdash Melech there; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 10-11.

Unlimited One, blessed is He,¹³⁰⁸ which is the root of all limitations.

It is for the above reason that the limitations of the angelic beings is far beyond our conception of limitation, as mentioned above. This is because the root of limitation even transcends the world of Emanation (*Atzilut*), and is actually higher, from the power to limit (*Ko'ach HaGvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends and precedes the restraint of the *Tzimtzum*, for since He is Unlimited, he also has the power to limit (*Ko'ach HaGvul*). Even so, it still is a matter of limitation (*Hagbalah*). Therefore, even though the angelic beings serve *HaShem*-יהו"ה, blessed is He, with love and fear of Him, and indeed have ascents, it nevertheless is in a manner of limitation. In other words, it is impossible for them to transcend their own existence and substance matter.

Moreover, if light and illumination that is beyond their capacity to receive is drawn down to them, they become completely nullified of their existence, as in the teaching,¹³⁰⁹ “He stretched out His little finger and burned them up.” For, since they are rooted in the power of limitation (*Ko'ach HaGvul*) of *HaShem*-יהו"ה, the Unlimited One, blessed is He, therefore, the whole substance of their existence is that of limitation. This being so, if the light and illumination of *HaShem*'s-יהו"ה Godliness is drawn to them in a way that is beyond the parameters of their limitations, they become

¹³⁰⁸ See *Avodat HaKodesh* of Rabbi Meir Ibn Gabbi, Section 1, Ch. 8.

¹³⁰⁹ *Talmud Bavli*, *Sanhedrin* 38b

completely nullified of their existence. This is because the entire substance of their existence conforms to the limitations that define them.

Now, all the above relates to the angels (*Malachim*), who are included as part of novel creation and are rooted in *HaShem's* יהו"ה Supernal speech (*Dibur*), blessed is He. However, this is not so of the souls of Israel who, “arose in His thought (*Machshavah*).”¹³¹⁰ Their souls are limitless (*Blee Gvul*) and are therefore called, “Those who walk” (*Mehalchim*).

3.

However, since Jewish souls (*Neshamot*) are also included in Creation (*Briyah*), as it states,¹³¹¹ “You have created her,” we must better understand this. For, if they also are included in novel creation, they too are in a state of limitation. Moreover, even as the soul is in the state called, “She is pure” (*Tehorah Hee*), which refers to the soul as it is in the world of Emanation (*Atzilut*), this too is limitation. For, as explained above, the matter of limitation even exists in the world of Emanation (*Atzilut*).

Moreover, even as the Jewish soul exists as actual Godliness, and is called, “a part of God from on high,”¹³¹² nevertheless, this only refers to how *HaShem's* יהו"ה Godliness comes down into a separate “part.” This being so, even the

¹³¹⁰ See Midrash Bereishit Rabba 1:4

¹³¹¹ Talmud Bavli, Brachot 60b; See the liturgy of “*Elohai Neshamah*” in the morning blessings.

¹³¹² Job 31:2; Tanya Ch. 2, and elsewhere.

souls are in a state of limitation. We thus find that the souls of Israel are also called, “Those who stand” (*Omdim*), as in the verse,¹³¹³ “As *HaShem*-יהו"ה, God of Israel, lives, before Whom I stood (*Amadeti*-עמדתי).”

The explanation is that, as it is, in and of itself, without the body, the Jewish soul indeed is in a state of “standing” (*Amidah*). However, through its descent and manifestation in the body of a Jew, the soul comes to be in a state of, “those who walk” (*Mehalech*). The reason is because when the soul descends into the body, a union is made between two opposites, and because of this union of opposites, the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is drawn down.

By way of analogy, this may be understood from what we observe below in the union of male and female. That is, when they each are alone, they are limited and their bestowal of influence is limited. However, through the union of male and female, which is a bonding of two opposites, the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is drawn down in the matter of giving birth to offspring.¹³¹⁴ That is, only then is it possible for there to be a branching forth of generations upon generations of descendants without limit. This specifically comes from the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and is drawn down through the union of two opposites.

¹³¹³ Kings I 17:1 and elsewhere; See Likkutei Sichot, Vol. 25 p. 147, note 53.

¹³¹⁴ See Likkutei Torah, Shir HaShirim 39d and on, and elsewhere.

This is demonstrated by the fact that the power to give birth could be fully whole and present in a couple, and yet, it can be that no offspring comes from their union. The reason is because the matter of giving birth specifically comes from the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He. Thus, for various reasons, there are circumstances that the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is not drawn down.

For example, it states in Shaar HaGilgulim (The Gate of Reincarnation),¹³¹⁵ that at times, a female soul reincarnates in a male body (or vice versa). In such a case, the union between male and female, is not actually between two opposites, and therefore, the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is not drawn down to give birth to a child. As explained, in such a case, very great merit is required to bring about an impregnation (*Ibbur*) of a male soul into such a person, so that the union will be of two opposites, by which the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, can be drawn down to conceive a child.

It also is necessary to take great care in ensuring that there is no lack of oneness in their married life together, since lack of oneness is not a proper receptacle to draw down the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. However, if he is impregnated (*Ibbur*) with a male soul, thus making the union of two opposites possible, and there also is oneness in their married life together, which is the proper

¹³¹⁵ Shaar HaGilgulim, Hakdamah 9

receptacle for the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, then the limitless power of *HaShem*-יהו"ה is drawn down in a manner of¹³¹⁶ “His offspring will be mighty in the earth, a generation of the upright who shall be blessed.”

Now, just as it is so in relation to male and female, that through their union they affect a drawing down of the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, this is likewise understood about the descent of the Jewish soul into the body, which is like the union of male and female, as our sages, of blessed memory, stated,¹³¹⁷ “A person’s wife is like his own body.” That is, even though, by itself, the soul is in a state of “standing” (*Amidah*), nevertheless, through its descent and manifestation in the body, by which there is a bonding of two opposites, it then comes to be in a state of “those who walk” (*Mehalech*). This is because the union of two opposites draws down the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

4.

However, we must still understand why the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is specifically drawn to the soul when it manifests in the body. That is, the above analogy only demonstrates that this is so, but not why it is so.

¹³¹⁶ Psalms 112:2

¹³¹⁷ Talmud Bavli, Menachot 93b and elsewhere.

To understand this, we must first explain the opposition that exists between the soul and the body. The explanation is that the souls (*Neshamot*) of Israel “arose in thought (*Machshavah*),” which is why the souls of the Jewish people are superior to all creations, including the angels.¹³¹⁸ This is because all other creations were brought into being from *HaShem*’s-ה"ה"י Supernal speech (*Dibur*), whereas the souls of Israel “arose in thought” (*Machshavah*).

The difference between speech (*Dibur*) and thought (*Machshavah*) is that speech (*Dibur*) is for the “other” and is not for oneself. That is, speech is specifically for another. Thus, whatever becomes revealed in speech is just a glimmer of revelation. An example is the bestowal of intellect (*Sechel*) from teacher to student. What the teacher gives over through the letters of his speech is a mere glimmer of his actual intellect, in that the inner essence of his intellect is never actually revealed and transmitted at all. Therefore, if the teacher is in a state in which his intellect flows with great strength, in that he is thinking deeply, speaking actually becomes a distraction to him, so much so, that at such a time, he actually cannot speak. This is because the inner essence of the intellect never manifests in speech at all. However, all the above, specifically relates to speech (*Dibur*), which is for another.

In contrast, thought (*Machshavah*) is for oneself and even the inner essence of one’s intellect comes into the letters of thought (*Machshavah*), being that all revelation comes about

¹³¹⁸ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3.

through letters (*Otiyot*). Thus, being that they are in the category of revelation, even the loftiest thoughts must consist of letters (*Otiyot*). This is true even though the letters (*Otiyot*) of the inner essence of the intellect are a much loftier state of letters. Nevertheless, they still are within the category of letters (*Otiyot*), only that they are letters of thought (*Otiyot HaMachshavah*) and are loftier, since thought (*Machshavah*) is to oneself.

The same applies to speech and thought as they become the garments of the emotions. That is, speech (*Dibur*) only garbs the externality of the emotion. Therefore, if the emotion is overpowering, such as intense overpowering love or intense overpowering anger, at that point, a person is unable to speak. However, this is not so of thought (*Machshavah*). That is, even when the emotions are in a state of intense overpowering strength, which is the revelation of the inner aspect of the emotions, the letters (*Otiyot*) of thought (*Machshavah*) are necessarily present. For, as mentioned before, all revelations come about through letters (*Otiyot*). Thus, since the emotion is indeed felt and revealed, it must be said that letters (*Otiyot*) are present.

The general difference between speech (*Dibur*) and thought (*Machshavah*) is that the matter of speech (*Dibur*), which is for another, is entirely the matter of drawing down to below. Thus, since it is a matter of drawing down, it therefore is limited to the manner of the drawing down. However, this is not so of thought (*Machshavah*), which is to oneself. Thought (*Machshavah*) relates to one's essential self and is bound to his

essential self. Therefore, just as the essential self is not limited, so likewise, thought is not limited.

With the above in mind, we can understand the difference between all creations, including the angelic beings, and the souls of Israel. All creations, including the angels, were brought into existence by *HaShem's* יהו"ה Supernal speech (*Dibur*), as stated,¹³¹⁹ “By the word of *HaShem*-יהו"ה the heavens were made, and by the breath of His mouth all their hosts.” This being so, that their existence is drawn to them from *HaShem's* יהו"ה Supernal speech (*Dibur*), which is entirely a matter of drawing down, they therefore are limited according to how they are drawn down. In contrast, the souls of Israel “arose in thought” (*Machshavah*), which is in and of *HaShem*-יהו"ה Himself, blessed is He. They therefore are limitless (*Blee Gvul*).

This is especially so, since this thought (*Machshavah*) itself, is in a way that they “arose.” For, in thought itself, there are various levels, as *Zohar* states,¹³²⁰ “There are various levels of thought (*Machshavah*).” Thus, the statement, “the souls of Israel arose in thought” (*Machshavah*), refers to the crown-*Keter*, and even higher, to the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*), which is the source of the souls. This being so, the souls of the Jewish people certainly are limitless (*Blee Gvul*).

From this, the great opposition between the soul and the body is understood. For, the souls of the Jewish people, which

¹³¹⁹ Psalms 33:6

¹³²⁰ *Tikkunei Zohar*, see end of *Tikkun* 19; *Tikkun* 69 (115a).

are limitless (*Blee Gvul*), entirely transcend all creations, whereas the body is below the creations. This is because the angelic beings were created of only two elements (*Yesodot*), [fire and air] which are the most refined and rarified elements (*Yesodot*). In contrast, the human body is composed of four elements (*Yesodot*) [fire, air, water, earth]. Moreover, the human body primarily consists of the element of earth (*Affar*), as the verse states,¹³²¹ “And *HaShem*-יהוה God, formed the man of the dust of the earth,” which is the lowest of the four elements (*Yesodot*). Moreover, the body is called “the skin of the snake,”¹³²² indicating that it is the most unrefined and coarse substance.

From this we can understand the tremendous opposition between the soul and the body. That is, on the one hand, the soul is higher than all creations, but on the other hand, the body is lower than all creations. This is explained in Torah Ohr in the discourse entitled,¹³²³ “To understand the reason that the formation of the body of man differed from the rest of the creatures.” That is, with all other creatures, their living souls and their bodies were created simultaneously, as one. In contrast, in the creation of man, his body was created first, devoid of a living soul. The reason is because, in all other creatures, their bodies are closely related to their souls. Therefore, when they were first created, they were created as growing vegetation (*Tzome'ach*) or living animals (*Chay*) etc.

¹³²¹ Genesis 2:7

¹³²² Introduction to Tikkunei Zohar 10b; Tikkun 21 (48b); Tanya Ch. 31 (40b), and elsewhere.

¹³²³ Torah Ohr 3d and on.

In contrast, the human body is not closely related to his soul, and he therefore was initially created as an inanimate (*Domem*) being.

Now, although the soul and body are two diametric opposites, they nevertheless unite and become as one, in that the soul feels and is affected by the sensations of the body, such as heat or cold etc., (as stated in Tanya).¹³²⁴ This being so, how is it possible that these two diametric opposites unite as one? The explanation is that it is specifically by the power of He who performs wonders, *HaShem-יהו"ה*, the Unlimited One, blessed is He, who can unite opposites.¹³²⁵

Thus, with above in mind, it is understood that specifically upon the descent of the soul into the body, the limitless power of *HaShem-יהו"ה*, the Unlimited One, blessed is He, is drawn down and through this, a person comes to the aspect of “those who walk” (*Mehalech*).

5.

However, we still must understand how it is possible that through the descent of the soul into the body, the soul comes to be in the aspect of “those who walk” (*Mehalech*). For, in and of itself, the soul is in a state of “standing” (*Amidah*), meaning that even as it is in its root, it is limited, as mentioned before, that even the world of Emanation (*Atzilut*) and even higher than the world of Emanation (*Atzlut*) and even before the

¹³²⁴ See Tanya, Ch. 42 (60a).

¹³²⁵ See Rama to Shulchan Aruch, Orach Chayim 6:1

restraint of the *Tzimtzum*, there is a matter of limitation. This being so, how is it possible that through the manifestation of the soul in a physical body, it comes to be in a state of, “those who walk” (*Mehalech*), and transcends its limitations?

To clarify, it indeed is understood why specifically the soul must descend to manifest in a physical body. That is, since *HaShem* יהו"ה's Supernal intent is that there be a “dwelling place for the Holy One, blessed is He, in the lower worlds,” [as it states, “I will dwell within them”- meaning within each and every Jew], therefore, the physical body of a Jew must be refined, and this is specifically only in the power of the Jewish soul to do.

In contrast, the angels, who only are rooted in the aspect of *HaShem* יהו"ה's Supernal speech (*Dibur*), are incapable of refining the physical body. For, since the physical body is the most coarse, gross and unrefined substance, the angels are incapable of refining it. On the contrary, if they would manifest within a physical body, they would fall from their spiritual level, as known about the fallen angels (*Nefilim*),¹³²⁶ who fell below and were incapable of overcoming the materiality of their bodies.

Rather, the power to refine the body is specifically exclusive to souls (*Neshamot*). Nevertheless, we must understand how it is possible that through the soul manifesting in the body, the soul comes to be in the aspect of “those who

¹³²⁶ See Pirke d'Rabbi Eliezer, Ch. 22, Yalkut Shimoni Bereishit, Remez 44 and elsewhere.

walk” (*Mehalech*), even though, from the angle of its root, it is limited.

The explanation is that the **true** reason that through its descent the Jewish soul comes to a state of, “those who walk” (*Mehalech*), is because when it is below in a physical body, it has the ability to fulfill *HaShem*’s-יהו"ה Supernal intent of making a “dwelling place for the Holy One, blessed is He, in the lower worlds.” By fulfilling this intent, the Jewish soul thereby nullifies (and transcends) all limitations.

The explanation is that, all limitations are merely from the angle of creation itself. However, there is an ultimate purpose to creation, as it states¹³²⁷ about the word,¹³²⁸ “In the beginning-*Bereishit*-בראשית,” that the creation was specifically for the sake of Israel, who also are called¹³²⁹ “The beginning-*Reishit*-ראשית” and for the sake of Torah, which also is called¹³³⁰ “The beginning-*Reishit*-ראשית.” In other words, creation is not an end, in and of itself, but is merely the externality of *HaShem*’s-יהו"ה desire, blessed is He, whereas the ultimate purpose of creation is the inner aspect of His desire, and from the angle of His inner desire, there altogether are no limitations.

Now, the difference between *HaShem*’s-יהו"ה external desire (*Chitzoniyut HaRatzon*) and His inner desire (*Pnimiyut HaRatzon*) is similar to the difference between thought (*Machshavah*) and speech (*Dibur*) (as explained in chapter

¹³²⁷ See Rashi and Ramban to Genesis 1:1

¹³²⁸ Genesis 1:1

¹³²⁹ Jeremiah 2:3

¹³³⁰ Proverbs 8:22

four). That is, His external desire (*Chitzoniyut HaRatzon*) is like speech (*Dibur*), in that it is entirely a matter of drawing down. In other words, the externality of His desire (*Chitzoniyut HaRatzon*) is not bound up with His Essential Self, being that its entire existence is solely to draw down. It therefore is limited in accordance to the manner of the drawing down.

In contrast, His inner desire (*Pnimiyyut HaRatzon*) is like thought (*Machshavah*), in that it is in and of Himself, and is therefore limitless. This is the superiority of the souls of Israel, who “arose in thought” (*Machshavah*), as previously explained, only that because they still are in the category of thought, they still are included in the matter of creation. Therefore, even the souls of the Jewish people as they “arose in thought” (*Machshavah*) were in a state of “standing” (*Amidah*).

In contrast, from the angle of *HaShem*’s-ה"ה inner desire (*Pnimiyyut HaRatzon*), which is truly bound to His Essential Self, blessed is He, there altogether are no limitations whatsoever, being that this is the desire and Supernal intent of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-ה"ה Himself, the Unlimited One, blessed is He.

Thus, since it is through the descent of the Jewish soul and its manifestation in a Jewish body that it fulfills *HaShem*’s-ה"ה Supernal intent in creation, which is “In the beginning-*Bereishit*-בראשית,” meaning, for the sake of Israel and for the sake of Torah and *mitzvot* – and, as known, the term *mitzvah*-commandment means¹³³¹ connection and bonding-*tzavta*-צוותא

¹³³¹ See Tanya (Mahadura Kamma), Ch. 49; Likkutei Torah Bechukotai 45c and elsewhere.

– they thereby become bound to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. It is about this that Talmud states, “What are the fruits? The *mitzvot*,” which is to be understood like the matter of giving birth to offspring, as explained above, and is a revelation of the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He. Thus, through the Jewish soul fulfilling the inner Supernal intent of *HaShem*-יהו"ה Himself, blessed is He, it thereby transcends its limitations, in that it comes to the aspect of “those who walk” (*Mehalech*).

This then, explains the descent of the soul into the body, in that the soul refines the body and the body leaves its limitations. Through this, the soul itself comes to the aspect of “those who walk” (*Mehalech*), which specifically stems from the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He. This is because, from the angle of *HaShem*'s-יהו"ה inner desire (*Pnimityut HaRatzon*) there utterly are no limitations. All limitations are solely from the angle of the creation itself, but from the angle of *HaShem*'s-יהו"ה inner desire (*Pnimityut HaRatzon*), there utterly are no limitations.

This is also why Jewish souls can bring about the ascent of the entire world, including the angelic beings, so that they too will be in a state of “those who walk” (*Mehalchim*), as it states,¹³³² “With two wings they would fly etc.” This is because

¹³³² Isaiah 6:2

from the angle of HaShem's-יהו"ה inner desire (*Pnimityut HaRatzon*) there are no limitations.

This is also why, even though the manifestation of the soul in the body is in a manner that only its final-most level manifests in the body, which is the aspect of the “foot” of the soul, nevertheless, it still is bound to the essential self of the soul. For, even though the essential self of the soul only illuminates in a transcendent encompassing manner (*Makif*), which is the aspect of the upper “flow-*Mazal*” of the soul, nonetheless, even the “essential self” of the soul is bound specifically to this particular body. This is why a person’s four cubits can halachically acquire something for him.¹³³³ This is also why every single Jew has the ability to sacrifice himself (*Mesirat Nefesh*) for the sake of *HaShem*-יהו"ה, blessed is He. This is because his soul, “hugs and adheres to You; carries Your yoke, and is singular-*Yechidah* in Unifying You.”¹³³⁴

This does not necessarily require the matter of self-sacrifice (*Mesirat Nefesh*) for the sake of *HaShem*-יהו"ה, blessed is He, but can even be brought about through serving *HaShem*-יהו"ה, blessed is He, with love. For, as it says,¹³³⁵ “There is no labor like the labor of love.” For love (*Ahavah*) is the matter of adhesion (*Dveikut*) between the one who loves and the “One” he loves. Moreover, this love of *HaShem*-יהו"ה, blessed is He,

¹³³³ Talmud Bavli, Bava Metziyah 10a; See Kuntres Inyanah Shel Torat HaChassidus (translated as On The Essence of Chassidus), Ch. 20 (also printed in Sefer HaArchim Chabad, Vol. 1, p. 772).

¹³³⁴ See the liturgy of the Hoshanaot for the 3rd day of Sukkot.

¹³³⁵ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c; Kuntres HaAvodah Ch. 1, Ch. 3 and on.

is present in every single Jew, as an inheritance from our forefathers.

Now, all this is because the soul in the body is bound to the essential self of the soul. Even Jewish souls that are lowly, and are only in the aspect of the *Nefesh* of the *Nefesh* of the world of Action (*Asiyah*) are nevertheless rooted in the world of Emanation (*Atzilut*).¹³³⁶ Even the most simple of simple Jews and the lowest of the low, has the potential to sacrifice himself (*Mesirat Nefesh*) for the sake of *HaShem*-יהו"ה, blessed is He, which stems from the essence of his Jewish soul, which is far beyond the world of Emanation (*Atzilut*).

About this our sages, of blessed memory, stated,¹³³⁷ “Every Jew has an obligation to ask himself, ‘When will my deeds reach the deeds of my forefathers, Avraham, Yitzchak, and Yaakov?’” This matter even applies to our teacher Moshe, whose is a *Neshamah* of the world of Emanation (*Atzilut*). This is because the root of the soul also illuminates within the soul that manifests in the body.

The reason is because, since it is specifically when the Jewish soul is below, in a physical body, that he can fulfill *HaShem*'s-יהו"ה inner Supernal desire (*Pnimiyut HaRatzon*), therefore, as a result, all limitations are nullified, and we reach the Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He.

¹³³⁶ See Tanya, Likkutei Amarim, Ch. 2

¹³³⁷ Tanna d'Bei Eliyahu Rabba Ch. 25

6.

With the above in mind, we can understand why the Torah was not given to the ministering angels, but was rather given to souls. Moreover, it was not given to souls as they are before manifesting in bodies, but was rather given, after their manifestation in bodies. Furthermore, in this itself, it was specifically given in a manner that,¹³³⁸ “*HaShem*-ה"ה יהו"ה descended upon Mount Sinai” and gave the Torah. The reason is because through this, the inner desire and intention of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-ה"ה יהו"ה Himself, blessed is He, is fulfilled, namely, through a Jew studying *HaShem*'s-ה"ה יהו"ה Torah and fulfilling His *mitzvot*, specifically here below.

All the above is in addition to the fact that when *HaShem*-ה"ה יהו"ה, blessed is He, gave us His Torah, there also was a bonding of two opposites, in that, through *HaShem*-ה"ה יהו"ה giving us His Torah, a bond was brought about between *HaShem*-ה"ה יהו"ה Above and us below, as in the analogy brought by Midrash¹³³⁹ that, “the edict that Romans may not go down to Syria, and Syrians may not go up to Rome, was nullified,” as a result of which, these went down and these went up, which is the matter of uniting two opposites. However, the inner, primary matter is that specifically through this union, the Supernal intent of *HaShem*-ה"ה יהו"ה and His inner desire (*Pnimityut HaRatzon*) in creating His world is fulfilled.

¹³³⁸ Exodus 19:20

¹³³⁹ Midrash Shemot Rabba 12:3

This is **true** limitlessness (*Blee Gvul*), in that “Israel bonds with the Torah and the Torah bonds with the Holy One, blessed is He,”¹³⁴⁰ and thus, through fulfilling His Supernal inner intent and desire, “Israel, the Torah and the Holy One, blessed is He, are all one”¹³⁴¹ in actuality!

¹³⁴⁰ See Zohar III 73a; Sefer HaMaamarim 5700 p. 61 and elsewhere.

¹³⁴¹ See Tanya Ch. 4, Ch. 23 citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah Nitzavim 46a; Sefer HaMaamarim 6700 p. 66.

Discourse 21

“*Anochi HaShem Elohe*”*cha* *I am HaShem your God*”

Delivered on the 2nd day of Shavuot, 5716¹³⁴²

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

1.

The verse states,¹³⁴³ “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt, from the house of bondage.” Now, in this verse *HaShem*-יהו"ה, used three terms to identify Himself to us; “I-*Anochi*,” am “*HaShem*-יהו"ה” “your God-*Elohe*”*cha*-ךְ” corresponding to three levels, one higher than the other.

The word “I-*Anochi*” is the highest and identifies the self, as in the verse,¹³⁴⁴ “I-*Anochi* am the seer” and its meaning [when said by *HaShem*-יהו"ה] is as *Zohar* states,¹³⁴⁵

¹³⁴² This is the first of two discourses that were said on the 2nd day of Shavuot.

¹³⁴³ Exodus 20:2

¹³⁴⁴ Samuel I 9:19

¹³⁴⁵ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”*h Asher Eheye*”*h*-אהי"ה אשר אהי"ה,” Zohar (III 11b) states, “The first name is *Eheye*”*h* (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d'Ana* -אנא מאן דאנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], “*Asher Eheye*” [referring to *Chochmah* which is called *Rosh*-ראש-Head and shares the same letters as *Asher*-אשר, and *Binah* which is likewise called *Eheye*”*h* -אהי"ה -I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the

“The word ‘I’ means ‘who I am’ (*Anochi; Mi SheAnochi-* , אֲנֹכִי , מי שאֲנֹכִי), referring to *HaShem*’s-יהו"ה Essential Self, which is not hinted by any letter or even a thorn of a letter” [of His Name *HaShem*-יהו"ה], even by the loftiest form of letters or thorns of letters.¹³⁴⁶ That is, His Essential Self, identified by the word “I-*Anochi*-אֲנֹכִי,” is beyond this.

The twelve letter name יהוה-יהוה ויהי"ה He was and He is and He will be, is an expansion and explanation of the Name *HaShem*-יהו"ה, and means that, “He was and He is and He will be, as One.”¹³⁴⁷ That is, *HaShem*-יהו"ה, blessed is He, utterly transcends the natural order (*HaTeva*-הטבע), even as the natural order (*HaTeva*-הטבע) is in its loftiest state. This is because “He was and He is and He will be, as One” (*Hayah v’Hoveh v’Yihyeh*-יהי"ה ויהי"ה ויהוה) means that He transcends time, even the highest aspects of time, and is altogether not subject to change.

Nevertheless, from the fact that it is necessary to state that He is **as one**,” meaning that no change whatsoever takes place in Him, it is understood that [since past, present and

crown-*Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name.” The Zohar then continues and explains, “When was it revealed? When the continuing verse (Exodus 3:16) states, “Go and gather the elders of Israel and say to them, ‘*HaShem*-יהו"ה, the God of your forefathers etc.’ It is this Name which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc.”

¹³⁴⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹³⁴⁷ Zohar III 257b (*Ra’ayah Mehemna*); Ginat Egoz of Rabbi Yosef Gikatilla, translates as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 1 (*Shaar Eser v’Lo Teisha*), Ch. 9; Tanya, Shaar HaYichud veHaEmunah, Ch. 7 (82a).

future are referred to here,] there is room to err and think that He is not “as one.” It therefore is necessary to specify that He is as One.” This is because, in general, the [lower] Name *HaShem*-יהו"ה refers to the world of Emanation (*Atzilut*), which is the intermediary between the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and the creations. In other words, the matter of the world of Emanation (*Atzilut*) is that it is drawn forth to bring about creation, but itself is before actual creation and transcends it. As a result, one might err and think that this brings about some change in Him, blessed is He. It is about this that we say, “He is and He was and He will be as One,” (*Hayah v’Hoveh v’Yihiyeh k’Echad*-הי"ה והי"ה ויהי"ה כאחד), indicating that there are no changes in *HaShem*-יהו"ה whatsoever, God forbid to think so.

The third term, “your God-*Elohe*” *cha*-ך"י אלהי” means, “your strength and vitality.”¹³⁴⁸ For, the title-Kinuy-86 כנוי-86 “God-*Elohi*” *m*-ם אלהי”-86” has the same numerical value as “the natural order-*HaTeva*-הטבע-86,”¹³⁴⁹ and is the matter of the limitations of the worlds. Therefore, the title “God-*Elohi*” *m*-

¹³⁴⁸ See Shulchan Aruch, Orach Chayim 5; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), where it is explained that the title “God-*Elohi*” *m*-ם אלהי” indicates strength, in that it is of the same root as “strong-*Aleem*-אליים,” as in the dictum (Gittin 60b and elsewhere), “Whoever is stronger prevails-*Kol d’Aleem Gvar*-כל דאליים גבר.” Also see *Likkutei Torah*, Re’eh, and elsewhere.

¹³⁴⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); *Pardes Rimmonim*, Shaar 12 (*Shaar HaNetivot*), Ch. 2; *Reishit Chochmah*, Shaar HaTeshuvah, Ch. 6, 121b; *Shnei Luchot HaBrit* 89a, 189a, 308b; Tanya, Shaar HaYichud veHaEmunah Ch. 6; *Likkutei Torah*, Re’eh 22b and on.

אלהי"ם" represents the quality of judgement (*Gevurah*) and constraint (*Tzimtzum*).¹³⁵⁰

Now, we must better understand why these three terms, "I-Anochi-אנכי," am "HaShem-יהוה," "your God-Elohe" *chachach* "אלהיך," were said at the giving of the Torah and their relevance to the giving of the Torah. We must also understand the relevance of the continuation of the verse, "who took you out of the land of Egypt, from the house of bondage," to the giving of the Torah.

About the end of the verse, Mechilta and Rashi¹³⁵¹ state that, "In and of itself, the fact that I brought you out [of Egypt] is enough for you to subjugate yourselves to Me." However, this still is not fully understood, for according to this explanation, it would have been enough to simply state, "Who took you out of the house of bondage." Why does the verse also specify the land of Egypt?

Now, this could be answered based on the statement in Midrash,¹³⁵² "The land of Egypt was so oppressive that not a single slave ever escaped from there. Nonetheless, six-hundred thousand children of Israel left with an upraised arm." Because of this, the verse specifies, "Who took you out of the land of Egypt." That is, although it is a very oppressive land, "Nevertheless, on condition that you will accept the Torah, I took you out."

¹³⁵⁰ See the citations in the prior note, and elsewhere.

¹³⁵¹ Exodus 20:2

¹³⁵² Mechilta Yitro 18:11, cited in Rashi to Exodus 18:9.

However, we still must understand why the exodus from the land of Egypt and the house of bondage was in order for them to accept *HaShem*'s יהו"ה Torah. The giving of the Torah was the highest of all revelations, as it states,¹³⁵³ “*HaShem*-יהו"ה descended upon Mount Sinai.” That is, there was a revelation of the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He, as indicated by the words, “I” which means, who I am (*Anochi Mi SheAnochi*-אנוכי מי שאנוכי).” Moreover, through this, “their contamination ceased”¹³⁵⁴ and they became as pure as Adam, the first man, was before the sin. This being so, the revelation of the giving of the Torah itself, was sufficient reason for them to accept it. This being so, why was it necessary to state the additional reason that, “I took you out of the land of Egypt, from the house of bondage”?

If so, it cannot be said that the words, “Who took you out of the land of Egypt etc.,” were only said as a reason for accepting Torah. Rather, it must be said that there is a relationship between the exodus from Egypt and the giving of the Torah, and therefore it is mentioned here.

In truth, even according to Mechilta, that the words, “Who took you out of the land of Egypt etc.,” constitute a reason for receiving the Torah, the exodus from Egypt is related to the giving of the Torah. For, above in *HaShem*'s יהו"ה Godliness, circumstantial opportunity is inapplicable and everything is intentional. Thus, since the exodus from Egypt was given as a reason for the children of Israel to accept the

¹³⁵³ Exodus 19:20

¹³⁵⁴ Talmud Bavli, Shabbat 145b and on; Zohar I 52b; 126b

Torah, it is not in a way of circumstantial opportunity, but is because the exodus from Egypt is what brought about the giving of the Torah, and the giving of the Torah is related to the exodus from Egypt, in that the two are intertwined. We therefore must understand the relationship between the exodus from Egypt and the giving of the Torah.

2.

Now, to understand this, we must preface with the explanation [in the previous discourse],¹³⁵⁵ that the Torah was specifically given to the souls of Israel, rather than to the ministering angels. Moreover, it was not given to their souls as they were before being manifest in bodies, but specifically as they manifest in physical bodies. Moreover, it was not given in a way that their souls became elevated, but instead,¹³⁵⁶ “*HaShem*-יהוה descended upon Mount Sinai,” meaning that,¹³⁵⁷ “He bent down the heavens and the heavens of the heavens, and spread them out over the top of the mountain like a sheet over a bed, and descended upon them.”

As explained there, the angels are called, “standing” (*Omdim*-עומדים), as in the verse,¹³⁵⁸ “And He stood them (*VaYa’amideim*-ויעמידם) forever and ever,” and are also

¹³⁵⁵ In the discourse of the first day of Shavuot of this year, 5716, which immediately preceded this discourse, entitled “*Lehavin Inyan Netinat HaTorah L’Neshamot Yisrael* – To understand the matter of the giving of the Torah to the souls of the Jewish people,” Discourse 20.

¹³⁵⁶ Exodus 19:20

¹³⁵⁷ See Mechilta and Rashi to Exodus 19:20

¹³⁵⁸ Psalms 148:6

called,¹³⁵⁹ “standing (*Omdim*-עומדים) acacia wood.” The reason is because they are measured and limited. That is, even though “they go from strength to strength,”¹³⁶⁰ nevertheless, all their ascents are within the same category and level. However, this is not so of the souls of Israel, about whom it states,¹³⁶¹ “I will grant you to walk (*Mehalchim*-מהלכים) amongst these [angels] who stand (*Omdim*-עומדים).”

Now, as explained there, the fact that Jewish souls are called “those who walk” (*Mehalchim*-מהלכים), is not because of the souls, as they are, in and of themselves. For, as they are, in and of themselves, they too are in the category of, “those who “stand” (*Omdim*-עומדים), as written,¹³⁶² “As *HaShem*-יהו"ה, God of Israel, lives – before Whom I stood etc.” Rather, it is specifically upon the descent of the soul into a body,¹³⁶³ which is a matter of bonding two opposites, that they are called, “those who walk.” This is because the souls of Israel, “arose in thought,”¹³⁶⁴ and therefore are higher than all creations, whereas their bodies are in the category of the inanimate (*Domem*), which is the lowest of all creations. However,

¹³⁵⁹ See Zohar II 169a; Midrash Shemot Rabba 33:4, 35:6; Likkutei Torah, Naso 20c; Sefer HaMaamarim 5635 Vol. 2, p. 362.

¹³⁶⁰ Psalms 84:8

¹³⁶¹ Zachariah 3:7; See Torah Ohr, Vayeishev 30a and on.

¹³⁶² Kings I 17:1, and elsewhere; Also see Likkutei Sichot Vol. 25, p. 147, note 53.

¹³⁶³ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), The gate entitled, “The twelve letters ה"ו ז"ח ט"י ט"ב ט"ג ט"ד ט"ה ט"ו ט"ז ט"ח ט"ט ע"א correspond to the Twelve Tribes of Israel.”

¹³⁶⁴ Midrash Bereishit Rabba 1:4; Also see *Shaarei Kedushah* of Rabbi Chayim Vital, translated as *Gates of Holiness*, Section 3.

through the bond of these two diametric opposites, a much higher revelation is drawn forth.

The primary matter is that through the descent of the soul below, into a physical body, and its involvement in fulfilling *HaShem's* יהו"ה Torah and *mitzvot* in the physical matters of this world, it fulfills *HaShem's* יהו"ה Supernal intent and inner desire for creating the world.¹³⁶⁵ Because of this, all limitations are nullified, and the soul comes to the aspect of “those who walk” (*Mehalech*-מהלך).

The Torah was therefore specifically given to souls in bodies, here below, in the physical world, because the giving of the Torah below is also a union of two diametric opposites. This is as indicated by the analogy¹³⁶⁶ of “the abrogation of the edict that Romans shall not descend to Syria and Syrians shall not ascend to Rome.” That is, the giving of the Torah brought about a union of the Creator with the created, which are two opposites. That is, there is utterly no comparison between the created and the Creator, *HaShem*-יהו"ה, blessed is He. Nevertheless, at the giving of the Torah, they were united. Thus, through Jewish souls serving *HaShem*-יהו"ה, blessed is He, in fulfilling His Torah and *mitzvot*, *HaShem's* יהו"ה Supernal intent and inner His desire (*Pnimityut HaRatzon*) is fulfilled, and from His inner desire (*Pnimityut HaRatzon*) all limitations are nullified.

¹³⁶⁵ See Ginat Egoz translated as HaShem Is One, Vol. 2 *ibid*.

¹³⁶⁶ Midrash Shemot Rabba 12:3

3.

The explanation¹³⁶⁷ is as stated in Zohar,¹³⁶⁸ “There are three knots¹³⁶⁹ that are bound to each other. Israel are bound to the Torah and the Torah is bound to the Holy One, blessed is He.” In other words, the Torah bonds the souls of the Jewish people to the Holy One, blessed is He. That is, the novelty introduced at the giving of the Torah is as stated,¹³⁷⁰ “Israel, the Torah, and The Holy One, blessed is He, are all one.”

Now, about the Torah, the verse states,¹³⁷¹ “I was with Him as His *Amon* (*VaEheyeh Etzlo Amon*-אמן אצלו).” There are two opposites in this statement. That is, the words, “I was with Him (*VaEheyeh Etzlo*-אצלו)” refer to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-ה' Himself, blessed is He, who transcends light and revelation (*Ohr*). That is, the matter indicated by the word “With Him-*Etzlo*-אצלו” is higher than the highest aspect of light and revelation (*Ohr*). On the other hand, the word “*Amon*-אמן” is to be understood as our sages, of blessed memory, explained

¹³⁶⁷ See *Hemshech* 5672 Vol. 1 p. 356 and on; Also see the discourse entitled “*VeHayah Eikev Tishme'un* – And it shall come to pass, that because you listen” 5711, translated in *The Teachings of The Rebbe – 5711*, Discourse 15 (Sefer HaMaamarim 5711, p. 126 and on).

¹³⁶⁸ Zohar III 73a

¹³⁶⁹ See Sefer HaMaamarim 5657 p. 28 in the glosses; Sefer HaMaamarim 5700 p. 61 and the note of the Rebbe there.

¹³⁷⁰ See Tanya Ch. 4, Ch. 23 citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah Nitzavim 46a; Sefer HaMaamarim 6700 p. 66; Also see the end of the previous discourse of this year, Discourse 20 *ibid*.

¹³⁷¹ Proverbs 8:30

it,¹³⁷² “Do not read this as ‘*Amon*-אֲמוֹן,’ but as ‘*Uman*-אוּמָן-Craftsman.’ Thus the Torah is saying, ‘I was the craftsman’s tool (*Klee Umanut*-כלי אומנות) of the Holy One, blessed is He.’” That is, *Uman*-אוּמָן is the Craftsman and *Amon*-אֲמוֹן is the Craftsman’s tool.

However, the reason there are these two opposites in Torah, is because Torah is the intermediary between the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the worlds, and it is also the intermediary between the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the souls of the Jewish people. About this the Zohar states, “Three knots are bound to each other. Israel are bound to the Torah and the Torah is bound to the Holy One, blessed is He.” That is, the Torah is what binds the souls of the Jewish people to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

Nevertheless, we must better understand the word “binding” (*Mitkashrin*-מתקשרין). The matter of binding applies to two separate things, which is why they must be bound to each other, which is not the case if they are one thing. In such a case, “binding” (*Hitkashroot*-התקשרות) does not apply, but the word, “adhesion,” (*Dveikut*-דביקות) is more appropriate. An example of adhesion (*Dveikut*-דביקות) is the relationship between light (*Ohr*) and its luminary (*Ma'or*). In this case, we would say that the light (*Ohr*) is in a state of adhesion (*Dveikut*-דביקות) to its luminary (*Ma'or*). This is because the very existence of light

¹³⁷² Beginning of Midrash Bereishit Rabba and elsewhere.

(*Ohr*), even as revealed, is of the luminary (*Ma'or*), and therefore, the appropriate term is “adhesion” (*Dveikut*-דבִּיקוּת). This is because the word “adhesion” indicates that the very existence of light (*Ohr*) is from and of its luminary (*Ma'or*). Thus, the existence of light (*Ohr*) as it comes forth from its luminary (*Ma'or*) is not a truly novel existence, but is rather in a manner that it completely adheres (*Dveikut*) to its luminary (*Ma'or*).

Now, the above applies to light (*Ohr*), in that its very existence is from and of its luminary (*Ma'or*), meaning that it has utterly no independent existence in and of itself. Therefore, the word that appropriately describes this is “adhesion” (*Dveikut*-דבִּיקוּת). In contrast, “bonding” (*Hitkashroot*-הִתְקַשְׁרוּת) indicates something that has an existence in and of itself, that nevertheless becomes bonded etc. Thus, because the relationship between the Jewish people and the Torah, is described as “bonding” (*Hitkashroot*-הִתְקַשְׁרוּת), it is understood that they are two separate things

The explanation is that the souls descended to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), as we recite every morning,¹³⁷³ “My God, the soul that You have given into me, she is pure. You have created her, You have formed her etc.” Thus, because of the descent of the souls into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), they came to be in a state of separate

¹³⁷³ See Talmud Bavli, Brachot 60b; Also see the liturgy of the “*Elohai Neshamah*” in the morning blessings; Also see the Siddur of the Arizal there; Likkutei Torah Re'eh 27a and elsewhere.

existence. For, even though the soul is “a part of God from on high,”¹³⁷⁴ nevertheless, it is an aspect of Godliness as it comes (to be manifest) in a novel tangible “created something” (*Yesh HaNivra*). This is why, upon its descent, there necessarily are various forms of toiling in the service of *HaShem*-יהו"ה, blessed is He, the purpose of which is to remove the obstructions to the soul's Godliness. Thus, since the soul (*Neshamah*) comes to be in a state of separate existence, the word “bonding” (*Hitkashroot*-התקשרות) applies to it.

Now, this bond (*Hitkashroot*-התקשרות) is brought about through Torah, in that, as mentioned before, Torah binds the souls of the Jewish people to the Holy One, blessed is He, for in order for the knot be an everlasting knot,¹³⁷⁵ it must specifically be is a double knot, meaning a knot upon a knot. The same is true of the soul's service of bonding itself to *HaShem*-יהו"ה, blessed is He. Moreover, this itself is the entire matter of serving *HaShem*-יהו"ה, blessed is He, as it states,¹³⁷⁶ “The reward of a *mitzvah*, is a *mitzvah*,” as the word “*mitzvah*-מצוה” means¹³⁷⁷ “bonding-*tzavta*-צוותא.” Therefore, Torah must specifically be studied and the *mitzvot* must be fulfilled with love of *HaShem*-יהו"ה, as well as fear of Him,¹³⁷⁸ for then it is

¹³⁷⁴ Job 31:2; Tanya Ch. 2

¹³⁷⁵ In regards to the “lasting knot” (*Keshel Shel Kayma*), see *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), end of the section entitled “The Name *Eheye*”ה-איהי which is drawn from the reality of The Name *HaShem*-יהו"ה,” and the notes there.

¹³⁷⁶ Mishnah Avot 4:2

¹³⁷⁷ See Tanya (Mahadura Kamma), Ch. 49; Likkutei Torah Bechukotai 45c and elsewhere.

¹³⁷⁸ Mishneh Torah, Hilchot Yesodei HaTorah 2:1-2; Hilchot Teshuvah 10.

a doubled knot, and through this doubled knot the soul becomes bound to the Holy One, blessed is He.

Now, the soul can become bound to the Holy One, blessed is He, because in its root, it is literally, “a part of God on high,”¹³⁷⁹ (only that this Godliness descended into the aspect of a novel created being). Thus, since at its root, the Jewish soul is Godliness, therefore, through toiling in the service of *HaShem*-יהו"ה, blessed is He, by studying His Torah and fulfilling His *mitzvot* with love and fear of Him, blessed is He, the soul can bond to the Holy One, blessed is He.

This is also understood about Torah itself. That is, it too came into tangible existence. Torah is the wisdom-*Chochmah* of the Holy One, blessed is He, and the existence of wisdom-*Chochmah* is already a state of tangible existence, in that it is utterly incomparable to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, as the verse states,¹³⁸⁰ “You actualized (*Asita*-עשית) everything with wisdom-*Chochmah*,” from which we are taught that,¹³⁸¹ “Before Him, wisdom-*Chochmah* is like an Action-*Asiyah*.” This is because, “He is wise, but not with a knowable wisdom.”¹³⁸² In contrast, Torah is a knowable wisdom that cannot at all compare, and is in a state of separate existence.

In short, this may be understood by comparing the difference between desire (*Ratzon*) and wisdom (*Chochmah*) as they are in the human soul. Desire (*Ratzon*) has no existence at

¹³⁷⁹ See Tanya Ch. 2 *ibid.*, and elsewhere.

¹³⁸⁰ Psalms 104:24

¹³⁸¹ See Tanya, Ch. 2 in the gloss; Shaar HaYichud veHaEmunah, Ch. 9.

¹³⁸² Introduction to Tikkunei Zohar 17b

all independent of the soul, for its entire existence is nothing but the attraction of the soul itself to something. Therefore, the moment the desire for something stops, it ceases to exist. This is because, without the soul, desire has no independent existence at all. However, wisdom (*Chochmah*) exists as a power that is external to the soul.

Thus, as we understand this as it is in *HaShem's* יהו"ה Godliness, wisdom (*Chochmah*) is a matter of tangible existence. Therefore, since Torah is a matter of wisdom (*Chochmah*), it therefore is in a state of separate existence. Therefore, the word “bonding” (*Hitkashroot*) is appropriate in relation to Torah. Now, the bonding of Torah to the Holy One, blessed is He, is brought about through the souls of the Jewish people engaging in the study of Torah, as our sages, of blessed memory, taught,¹³⁸³ “Whosoever reads and studies Torah, the Holy One, blessed is He, reads and studies opposite him.”

Now, just as it was explained before that Jewish souls bond to the Holy One, blessed is He, because they are rooted in *HaShem's* יהו"ה Godliness, this likewise is so of Torah. That is, the reason that Torah can bond to the Holy One, blessed is He, is because at its root, it is the aspect of *HaShem's* יהו"ה desire (*Ratzon*) and pleasure (*Taanug*), which are one with His Essential Self (except that they descended into wisdom-*Chochmah*).¹³⁸⁴ It therefore is possible for Torah to bond with the Holy One, blessed is He.

¹³⁸³ Tanna d'Bei Eliyahu Rabba, Ch. 18.

¹³⁸⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

This then, is the meaning of the teaching,¹³⁸⁵ “Three knots are bound to each other – Israel are bound to the Torah, and the Torah is bound to the Holy One, blessed is He.” That is, as Israel and the Torah are when they come into revelation, they are in a state of separate existence. However, through the Jewish people studying Torah with love and fear of *HaShem*-יהו"ה, blessed is He, they bring about a bond between the Torah and the Holy One, blessed is He, and through this, the Torah brings about a bond between the Jewish people and the Holy One, blessed is He.

4.

Now, these two matters, (that the Torah brings about a bond between Israel and the Holy One, blessed is He, and that the Israel bring about a bond between the Torah and the Holy One, blessed is He) take place at two auspicious times; when Torah is studied before the morning prayers and when it is studied after the prayers.

The explanation is that before a person prays in the morning,¹³⁸⁶ “His breath (*Neshamah*) is in his nostrils,” meaning that the powers of His Godly soul are concealed (and asleep) and only his body and the powers of his animalistic soul are revealed. This being so, that his Godly soul is dormant, how then could he possibly serve *HaShem*-יהו"ה, blessed is He, in the morning prayer service, starting with the words, “submit to

¹³⁸⁵ Zohar III 73a

¹³⁸⁶ Isaiah 2:22; See Talmud Bavli, Brachot 14a יהו"ה

HaShem-יהו"ה, which is the matter of submission (*Hoda'ah*) to Him, until he arrives at the *Amidah* prayer, in which he stands (*Amidah*) in the presence of *HaShem*-יהו"ה like a servant before his Master?¹³⁸⁷ It therefore is necessary to study Torah before praying.

About this our sages, of blessed memory, taught,¹³⁸⁸ “At first, when a person does it, he does it for himself.” meaning, he does it to bond his soul to the Holy One, blessed is He, through the study of His Torah. That is, Torah study must have two effects on him; it must reveal his Godly soul and it must weaken his animalistic soul. Because of this, the Torah is called “might” (*Oz*-עוז) and “counsel” (*Tushiyah*-תושייה).¹³⁸⁹ That is, to the Godly soul it is “might” (*Oz*-עוז) and causes the “breath (*Neshamah*) that is in his nostrils” to spread in all his 248 organs and 365 veins and arteries. Additionally, to the animalistic soul it is “counsel” (*Tushiyah*-תושייה), because ultimately, the purpose of serving *HaShem*-יהו"ה, blessed is He, is for the animalistic soul to also receive Godly light. The Torah is therefore called “counsel” (*Tushiyah*-תושייה) for the animalistic soul, in that it refines the animalistic soul until it too becomes a fitting vessel to receive the light and illumination of *HaShem*-יהו"ה, blessed is He.

Now, all the above is about Torah study that precedes prayer, which a person “does for himself.” However, Torah study that follows prayer, is the study of Torah for its Name

¹³⁸⁷ See Talmud Bavli, Shabbat 10a

¹³⁸⁸ Talmud Bavli, Pesachim 68b

¹³⁸⁹ Job 12:16; Midrash Shir HaShirim Rabba 1:3; 2:3; Midrash Tehillim 8:3; Zohar Chadash (Midrash HaNe'elam) Bereishit 5d.

(*Lishmah*), meaning for the sake of Torah itself, in that it is the Torah of *HaShem*-יהו"ה. In other words, after he has served *HaShem*-יהו"ה in prayer, and has revealed the Godly soul within himself, he then engages in studying Torah for its Name (*Lishmah*), meaning, for the sake of Torah itself, in that it is the Torah of *HaShem*-יהו"ה, and by doing so, he bonds the Torah to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

This was said¹³⁹⁰ about David, that he would bond the upper Torah with the Holy One, blessed is He, for,¹³⁹¹ “Whosoever reads and studies Torah, the Holy One, blessed is He, reads and studies opposite him.” That is, he draws down novel light and illumination in Torah, that heretofore was not present, and as a result of drawing down the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, into Torah, he thereby also draws this light down into his own soul. For, since it is he himself who studies and draws down the light of *HaShem*-יהו"ה in Torah, he thereby also draws this light into his own soul.

However, at first glance, this must be understood. Since he already brought about a revelation of his Godly soul during prayer, what is added to his soul through the study of Torah, over and above the revelation of his Godly soul during prayer?

The explanation is that the novelty added by Torah study that follows prayer, over and above prayer, is in two

¹³⁹⁰ See Zohar III 222b (Ra'aya Mehemna); Sefer HaBahir (Section 58), Section 196, and in the Ohr HaBahir; Likkutei Torah, Shlach 47c, 51a.

¹³⁹¹ Tanna d'Bei Eliyahu Rabba, Ch. 18.

matters. The first is that the drawing down that he affected in himself during prayer did not manifest within him in a settled manner (*Hityashvut*). This is because prayer is generally the matter of “running” (*Ratzo*) to *HaShem*-יהו"ה, blessed is He. In contrast, Torah study is an inner light and illumination (*Ohr Pnimee*), and therefore, the drawing down brought about through Torah study is in a settled (*Hityashvut*) manner within the vessels (*Keilim*).

The second, is that the drawing down during prayer is brought about through contemplation (*Hitbonenut*). Thus, what is drawn down is only *HaShem*'s-יהו"ה Godliness that manifests within the worlds. For, even with the loftiest contemplations (*Hitbonenut*), being that what he contemplates is grasped within his human intellect – (since, after all, the primary matter of service of *HaShem*-יהו"ה, blessed is He, is for his animalistic soul to also come to comprehend Godliness, which is why the contemplation (*Hitbonenut*) must be in a way that is grasped by human intellect) – therefore, even the loftiest levels in this, are solely of what relates to the chaining down of the worlds (*Hishtalshelut*).

In contrast, with Torah study that follows prayers, since the Torah is from above to below, therefore a person automatically comes to reach *HaShem*'s-יהו"ה Godliness that entirely transcends the worlds.

Now, it is true that even during prayer, he contemplates the verse,¹³⁹² “He will uplift the horn of His people, praise to all

¹³⁹² Psalms 148:14

His devout ones, to the children of Israel, His people who are close to Him,” which transcends the revelations of the chaining down of the world (*Hishtalshelut*). For, the verse that immediately precedes this,¹³⁹³ “Let them praise the Name *HaShem*-יהו"ה, for His Name alone is exalted; His glory is above earth and heaven,” is included in the matter of the chaining down of the worlds (*Hishtalshelut*), whereas the next verse continues, “And He will uplift the horn of His people,” which refers to their elevation to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, nonetheless, in this, he does not actually contemplate (*Hitbonenut*) the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. Rather, he only contemplates the difference between *HaShem*'s-יהו"ה Godliness that is drawn to the worlds, and *HaShem*'s-יהו"ה Godliness that is drawn to the souls of the Jewish people.

For example, when it comes to the comprehension and grasp of the wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, it is not that he actually grasps or comprehends the wondrous light of *HaShem*-יהו"ה, blessed is He. Rather, he only contemplates how the limitless light of *HaShem*-יהו"ה, blessed is He, is wondrously beyond the chaining down of the worlds (*Hishtalshelut*). However, it is not that he actually is contemplating and grasping the wondrous light of *HaShem*-יהו"ה, blessed is He, itself.

¹³⁹³ Psalms 148:13

The general explanation is that prayer is “a ladder that is set upon the earth,”¹³⁹⁴ and is an ascent from below to above. Therefore, even after all the ascents to the point that “its head reaches the heavens,”¹³⁹⁵ nevertheless, it all relates to the worlds. In contrast, Torah is from above to below. Thus, in the study of Torah that follows the prayers, he draws down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in the Torah. That is, he draws down the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds, and by drawing this down in Torah, he thereby also draws this light of *HaShem*-יהו"ה, blessed is He, into his soul.

5.

To further elucidate, it was previously explained that the possibility of bonding two diametric opposites is because, at their root, they are unified. Nevertheless, the effect of the bond (*Hitkashroot*) is that they are caused to be bonded not only in the manner that they were prior to their separation, but in a much loftier manner. For example, when the souls of the Jewish people, fulfill Torah and *mitzvot* with love and fear of *HaShem*-יהו"ה, blessed is He, below in this world, this brings about a much stronger bond (*Hitkashroot*) than they had before descending below. For, as the soul was above before its descent, it was in a state of “standing” (*Amidah*), as it states,¹³⁹⁶

¹³⁹⁴ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikunei Zohar, Tikkun 45 (83a), and elsewhere.

¹³⁹⁵ Genesis 28:12 *ibid*.

¹³⁹⁶ Kings I 17:1; Also see Likkutei Sichot Vol. 25, p. 147, note 53.

“As *HaShem*-יהו"ה, God of Israel, lives – before Whom I stood etc.” In contrast, upon the soul’s descent below, it comes to be in a state of “walking” (*Mehalech*), as explained before.

This may be understood by the verse that states,¹³⁹⁷ “I am black, but beautiful, O’ daughters of Jerusalem.” The name Jerusalem (*Yerushalayim*-ירושלם) means, “perfect fear-*Yirah Shalem*-שלם-יראה,”¹³⁹⁸ which is two opposites. For, the term “fear” (*Yirah*-יראה) only applies to a being that exists outside of *HaShem*’s-יהו"ה Godliness, since in *HaShem*’s-יהו"ה Godliness itself, the matter of fear of *HaShem*’s-יהו"ה Godliness is inapplicable. Rather, it only applies to something that has a sense of existence independent of *HaShem*’s-יהו"ה Godliness. Nevertheless, even though he exists with a sense of being outside of *HaShem*’s-יהו"ה Godliness, he has the matter of fear (*Yirah*-יראה) of *HaShem*-יהו"ה in a complete and perfect (*Shalem*-שלם) manner.

Now, the matter of complete and perfect fear (*Yirah Shalem*-שלם-יראה) is in the aspect of kingship-*Malchut* of the world of Emanation (*Atzilut*). For, since the *Sefirah* of kingship-*Malchut* is the matter of the **revelation** of all the *Sefirot*, meaning that it is not the *essence* of the world of Emanation (*Atzilut*), therefore the matter of fear (*Yirah*-יראה) is applicable in it.

This is also why the aspect of kingship-*Malchut* is in a state of a “running” (*Ratzo*) desire to cleave to its source. This

¹³⁹⁷ Song of Songs 1:5; See Likkutei Torah, Shir HaShirim 6c, 7b.

¹³⁹⁸ Midrash Bereishit Rabba 56:10; Tosefot entitled “*Har*-הר” to Talmud Bavli, Taanit 16a.

is as stated,¹³⁹⁹ “The lower flame constantly burns, unceasingly yearning to ascend to the upper flame.” This is because it is in the aspect of a “something” (*Yesh*), albeit, at the very least, an “emanated something” (*Yesh HaNe’etzal*). Nevertheless, since this fear (*Yirah*-יראה) is in the world of Emanation (*Atzilut*), it is in a state of perfection (*Shalem*-שלם).

In other words, when it comes to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), the fear (*Yirah*-יראה) is not in a state of complete perfection (*Shalem*-שלם). This is as stated,¹⁴⁰⁰ “He finds faults with His angels.” It similarly states,¹⁴⁰¹ “They removed Metatron (מטטרון) from his place and smote him with sixty rods of fire.” Even the souls of Creation, Formation and Action (*Briyah, Yetzirah Asiyah*), which transcend the angelic beings of these worlds, are not in a state of perfect fear (*Yirah Shalem*-יראה שלם). This is as stated in Tanya,¹⁴⁰² that even a perfectly righteous *Tzaddik* who serves *HaShem*-יהו"ה, blessed is He, with great love and fear of Him, and with delight in Him, nevertheless is in the state of, “there is one who loves,” and likewise, in his fear of *HaShem*-יהו"ה, blessed is He, “there is one who fears.” All this is true of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), in which there is no perfect fear (*Yirah Shalem*-יראה שלם) of *HaShem*-יהו"ה, blessed is He. However, in the world of Emanation (*Atzilut*), it indeed is in a way of perfect fear (*Yirah Shalem*-יראה שלם).

¹³⁹⁹ Zohar II 140a; Zohar I 178b; 77b; 86b

¹⁴⁰⁰ Job 4:18

¹⁴⁰¹ Talmud Bavli, Chagigah 15a

¹⁴⁰² See Tanya, Likkutei Amarim, Ch. 35 (44a and on), Ch. 37 (48a).

This then, is the matter of the “Daughters of Jerusalem (*Yerushalayim*-ירושלם),” which refers to the souls of Israel as they are in the aspect of kingship-*Malchut* of the world of Emanation (*Atzilut*), which is in a manner of perfect fear (*Yirah Shalem*-יראה שלם) of *HaShem*-יהו"ה, blessed is He. It is about this that the verse states,¹⁴⁰³ “I am black, but beautiful, O’ daughters of Jerusalem.” That is, the souls below say to the souls above (“the daughters of Jerusalem-*Bnot Yerushalayim*-בנות ירושלם”), that even though “I am black,” nevertheless, “I am beautiful.” For, the souls below are in a state of “darkness,” referring to the absence of light and revelation compared to how the soul is above.

The reason is because the manifestation of the soul in the body and animalistic soul is in a way of complete investment. This is because the manifestation and investment of the soul is not like the manifestation and investment of Torah and *mitzvot*. This is because, although Torah and *mitzvot* also manifest in physical matters, nonetheless, there is an illumination and revelation of the Supernal will of *HaShem*-יהו"ה in Torah and *mitzvot*, without His countenance being concealed whatsoever.¹⁴⁰⁴ This certainly is the case with Torah, which does not manifest in a way of complete manifestation (*Hitlabshoot*) below, in that Torah only **speaks** of physical matters, but itself is not manifest within physicality. In contrast, even when it comes to the *mitzvot* that actually do manifest in physical things, such as in physical parchment, or in a physical

¹⁴⁰³ Song of Songs 1:5; See Likkutei Torah, Shir HaShirim 6c, 7b.

¹⁴⁰⁴ See Tanya, Ch. 35 (44b).

Etrog etc., which is actual manifestation, nevertheless, there is no concealment of His countenance in this whatsoever.

However, such is not the case regarding the manifestation of the soul within the body and animalistic soul, which is in a way of complete manifestation and investment (*Hitlabshoot*). The reason is because *HaShem* 's-יהו"ה ultimate Supernal intent in the descent of the soul is to “make a dwelling place for the Holy One, blessed is He, in the lower worlds.”¹⁴⁰⁵ As known, this is analogous to a lever.¹⁴⁰⁶ That is, to lift a building, a lever must specifically be placed at the base of the building. Thus, since the entire purpose of the descent of the soul is to fulfill *HaShem* 's-יהו"ה Supernal intent and make a dwelling place for the Holy One, blessed is He, in the lower worlds, therefore, the soul's descent is in a way of complete manifestation and investment in the body and animalistic soul, so that it will have an effect on the body and animalistic soul and they will become a dwelling place for the Holy One, blessed is He.

The same is likewise true of the service of *HaShem*-יהו"ה of the soul. It's service of *HaShem*-יהו"ה, blessed is He, must be in a way of manifestation and investment in the animalistic soul, as explained before that contemplation (*Hitbonenut*) during prayer must be in matters of *HaShem*'s-יהו"ה Godliness that relate to the worlds, so that the animalistic soul will also come to comprehend it.

¹⁴⁰⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁴⁰⁶ See Torah Ohr, Bereishit 4a, Terumah 80b

Thus, because of the complete investment and manifestation of the soul in the animalistic soul, it therefore is in a state of “darkness,” which is the absence of light and Godly revelation. This then, is the meaning of the verse, “I am black, but beautiful, O’ daughters of Jerusalem,” which the souls below say to the souls above. In other words, “Even though it is true, that due to my manifestation within the animalistic soul, I am black, nevertheless, I am beautiful.” That is, the souls below have a superiority over and above the souls above.

This is because the souls above are called “The daughters of Jerusalem (*Yerushalayim*-לם-ירושלם),” and the matter of Jerusalem (*Yerushalayim*-לם-שלם) refers to perfect fear (*Yeru Shalem*-לם-שלהם) of *HaShem*-יהו"ה, blessed is He. Nevertheless, as explained above, this fear indicates something external to *HaShem*'s-יהו"ה Godliness, which is why the matter of fear is applicable, being that within *HaShem*'s-יהו"ה Godliness itself, fear (*Yirah*-אה-יראה) is entirely inapplicable, as explained before.

However, it is through the descent of the soul below and its occupation in fulfilling Torah and *mitzvot*, that it fulfills *HaShem*'s-יהו"ה Supernal intent, which is His inner will (*Pnimityut HaRatzon*), and then all limitations are nullified, so that the soul becomes a “walker” (*Mehalech*-לך-מהלך) and ascends to a much higher level than before, in that its root was in the inner aspect of the vessels (*Pnimityut HaKeilim*). Thus, through being occupied in fulfilling Torah and *mitzvot* below, Israel, the Torah and the Holy One, blessed is He, become all One. That is, the soul then becomes unified with the light of *HaShem*-

יהו"ה, blessed is He, and even higher than this, it becomes “subsumed in the body of the King.”¹⁴⁰⁷

Now, just as this is so of souls (*Neshamot*), that through bonding (*Hitkashroot*), they are elevated much higher than they were before being separated, this is likewise so of Torah. That is, through Torah being bonded (which is specifically actualized below), it becomes elevated to a loftier level than as it was in its root.

To further clarify, it states about Torah,¹⁴⁰⁸ “And Your Torah that You have taught us.” It is explained¹⁴⁰⁹ that the word, “Your Torah (*Toratcha*-תורתך)” refers to Torah as it is in the world of Emanation (*Atzilut*), whereas the word, “that You have taught us,” refers to Torah as it is in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). For, the primary aspect of Torah is in the world of Emanation (*Atzilut*). However, due to its descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*), and particularly due to its descent to manifest in physical matters, including false arguments, such as the discussion about two people who both claim ownership of a single Tallit,¹⁴¹⁰ or the discussion about a person who exchanges a cow for a donkey,¹⁴¹¹ or laws regarding deception in monetary matters, that even though it does not come to a state of complete

¹⁴⁰⁷ Zohar I 217b

¹⁴⁰⁸ In the liturgy of the grace after meals (*Birchat HaMazon*).

¹⁴⁰⁹ See Likkutei Torah, Eikev 17b; Drushim l'Sukkot 81d; See Sefer HaMaamarim 5708 p. 289.

¹⁴¹⁰ Mishnah Bava Metziyah 1:1

¹⁴¹¹ Mishnah Bava Metziyah 8:4

manifestation, as explained before, in that Torah only **speaks** about physical matters, nevertheless, because of this manifestation (*Hitlabshoot*), it comes to be in a state of separation and disunity, to the point that the term “bonding” (*Hitkashroot*) as applicable to it. Then, through the souls of the Jewish people being occupied in the study of Torah with love and fear of *HaShem*-יהו"ה, blessed is He, they bring about a bond between the Torah and the Holy One, blessed is He, to a greater degree than how it was in the world of Emanation (*Atzilut*).

To further elucidate, as Torah is in the world of Emanation (*Atzilut*), it is the aspect of wisdom-*Chochmah*, as it states,¹⁴¹² “The Supernal father (*Abba Ila'ah*) dwells in the world of Emanation (*Atzilut*).” In general, this corresponds to the aspect of letters written in ink on parchment, in that although the ink and the parchment are unified, they nevertheless, are like two separate things that have been unified. However, through the bond (*Hitkashroot*) affected by Torah as it is below, the Torah is elevated to the aspect of engraved letters, which are higher than letters written in ink.

Moreover, in the matter of engraved letters themselves, this is like letters that are engraved through and through, meaning that nothing separate or external has any hold on them whatsoever. Then, by drawing down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into Torah, a

¹⁴¹² See Ramaz (Rabbi Moshe Zacuto) to Zohar II 220b; Torah Ohr, Misphatim 75a, Sefer HaMaamarim 5696 p. 119.

person thereby also draws down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into his soul.

Thus, through this, there also is an elevation of the souls of Israel, in that they ascend from the aspect of letters written in ink to the aspect of engraved letters. This is the service of *HaShem*-יהו"ה, blessed is He, of “hammering” (*Mikshah*-מקשה),¹⁴¹³ which is the matter of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect.¹⁴¹⁴

This then, is the general explanation of the matter of the bonding (*Hitkashroot*) of Torah and the souls of the Jewish people to the Holy One, blessed is He. That is, through bonding to the Holy One, blessed is He, in the above manner, they are elevated to a much higher state than they were prior to their separation.

6.

This then, explains why *HaShem*-יהו"ה used three distinct terms when He gave us His Torah at Mount Sinai: “I-*Anochi*-אנכי,” am “*HaShem*-יהו"ה,” “your God-*Elohe*”*cha*-אלהיך.” “God-*Elohi*”*m*-אלהי"ם-86” is a title-*Kinuy*-כנוי-86 that shares the same numerical value as, “the natural order-*HaTeva*-הטבע-86”, referring to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). The [lower] Name *HaShem*-יהו"ה transcends the natural order, and is the matter of the world

¹⁴¹³ Exodus 25:31

¹⁴¹⁴ See Ohr HaTorah, Beha'alotcha p. 362.

of Emanation (*Atzilut*).¹⁴¹⁵ The term “אנוכי-*I-Anochi*” means¹⁴¹⁶ “who I am (*Anochi Mi SheAnochi*-אנוכי, מי שאנוכי), which is not hinted at in any letter or any thorn of a letter [of the Name *HaShem*-יהו"ה].”

In other words, at the giving of the Torah two diametric opposites were unified, indicated by the analogy¹⁴¹⁷ of “the abrogation of the edict that Romans shall not go down to Syria, and Syrians shall not go up to Rome.” In other words, a bond was brought about between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) – a bond between *יהו"ה-HaShem* and His title God-*Elohi*”מ-אלהים. This bond is specifically brought about by the aspect of “I” meaning, “who I am (*Anochi, Mi SheAnochi*-אנוכי, מי שאנוכי).”

The general explanation is that through the souls of Israel being occupied in Torah study specifically below, they become elevated to a much loftier aspect than how they were in their root. That is, they come to be elevated to the aspect of “I” – meaning “who I am (*Anochi, Mi SheAnochi*-אנוכי, מי שאנוכי),” and from this perspective, there can be a bond between the upper and the lower.

About this the verse continues and states, “Who took you out of the land of Egypt.” The name Egypt (*Mitzrayim*-מצרים) is in the plural, indicating multiple constraints and limitations (*Meitzarim*-מצרים),¹⁴¹⁸ and refers to both the

¹⁴¹⁵ The lower Name *HaShem*-יהו"ה (שם יהו"ה דלתתא).

¹⁴¹⁶ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a

¹⁴¹⁷ Midrash Shemot Rabba 12:3

¹⁴¹⁸ See Midrash Bereishit Rabba 16:4

limitations of “limitation” (*Gvul*) and the limitations of “limitlessness” (*Blee Gvul*). For, “limitlessness” (*Blee Gvul*) is also a limitation.¹⁴¹⁹ However, at the giving of the Torah there was a bond between the limitless (*Blee Gvul*) and the limited (*Gvul*), which is specifically only within the power of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, to do. Thus, through this, “I took you out” of all constraints and limitations (*Meitzarim*-מצרים), including the limitation of limitlessness (*Blee Gvul*).

This itself is *HaShem*'s יהו"ה ultimate Supernal intent in giving us His Torah. Namely, that *HaShem*-יהו"ה, blessed is He, who transcends the natural order (*HaTeva*-הטבע-86) should be “your strength and your vitality (*Elohi*”m-אלהי"ם), which is the union of *HaShem*-יהו"ה, blessed is He, and His title God-*Elohi*”m-אלהי"ם-86. Through this, there is a drawing down and a revelation of the aspect of “I” – meaning “who I am (*Anochi, Mi SheAnochi*-מי שאנכי,)” and the Supernal will of *HaShem*-יהו"ה, blessed is He, that there should be a dwelling place for the Holy One, blessed is He, in the lower worlds, is fulfilled.

¹⁴¹⁹ See the beginning of the discourse entitled “*Min HaMeitzar*” 5671; 5695, *Sefer HaMaamarim* 5697, p. 154.

Discourse 22

*“Eehoo v’Chayohee Chad, Eehoo v’Garmohee Chad
He and His life are one, He and His organs are one”*

Delivered on the 2nd day of Shavuot, 5716¹⁴²⁰

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

1.

Zohar states,¹⁴²¹ “He and His life force are one, He and His organs are one.” Now, “His life force” (*Chayohee*-חיוהי) refers to the matter of the intellectual faculties (*Mochin*).¹⁴²² For the manifestation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, within them, is like the union of the soul (*Neshamah*) within the brains (*Mochin*) in the head. “His organs” (*Garmohee*-גרמוהי) refers to the matter of the emotive qualities (*Midot*), since the manifestation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within them, is similar to the union of the soul (*Neshamah*) in the organs and limbs of the body.

In man’s service of *HaShem*-יהו"ה, blessed is He, the difference between them is the difference between the study of

¹⁴²⁰ This is the second of two discourses that were said on the 2nd day of Shavuot of this year, 5716; On the copy of the transcript in the library of Agudath Chassidei Chabad, the Rebbe made a handwritten note “ע”ב” (72). (See *Hemshech* 5672 Vol. 1, p. 366 and on.)

¹⁴²¹ Introduction to Tikkunei Zohar 3b

¹⁴²² See *Kitzurim v’Ha’arot l’Tanya* p. 105; *Sefer HaMaamarim* 5633 Vol. 2, p. 348; 5653 p. 228; *Hemshech* 5672 Vol. 1, p. 301; *Sefer HaMaamarim* 5708 p. 161.

Torah and the fulfillment of the *mitzvot*. For, in Torah study, the matter of which is intellect and brains (*Mochin*), the union is similar to the union of “He and His life force are one.” In contrast, with the fulfillment of the *mitzvot*, the union is similar to the union of “He and His organs are one.” This is as the Alter Rebbe stated in Tanya,¹⁴²³ that the 248 positive *mitzvot* are the 248 limbs and organs of the King. Thus, the union of the organs is comparable to the union indicated by the words, “He and His organs are one.” In contrast, Torah, is in a different manner, since,¹⁴²⁴ “The Torah and the Holy One, blessed is He, are entirely one,” (and is not just “the organs of the King”). It therefore is similar to “He and His life force are one.”

2.

Based on this, we must understand the statement elsewhere in Zohar that,¹⁴²⁵ “There are three knots¹⁴²⁶ (*Ksharin*-קשרין) that are bound (*Mitkashrin*-מתקשרין) to each other. Israel are bound to the Torah and the Torah is bound to the Holy One, blessed is He.” For, if it is so that, “The Torah and the Holy One, blessed is He, are entirely one,” then what is the meaning of this bonding (*Hitkashroot*-התקשרות) of the Torah to the Holy One, blessed is He? For, bonding (*Hitkashroot*-התקשרות) specifically applies to two things that are separate, as explained

¹⁴²³ Tanya, Likkutei Amarim, Ch. 23.

¹⁴²⁴ Tanya, Ch. 4 and Ch. 23 citing Zohar;

¹⁴²⁵ Zohar III 73a

¹⁴²⁶ See Sefer HaMaamarim 5657 p. 28 in the glosses; Sefer HaMaamarim 5700 p. 61 and the note of the Rebbe there.

before at length.¹⁴²⁷ This being so, what is the meaning of the “bonding (*Hitkashroot*-התקשרות)” of Torah to the Holy One, blessed is He?

However, the explanation is that the external aspect (*Chitzoniyut*) of Torah and different than the inner aspect (*Pnimiyut*) of Torah. The external aspect (*Chitzoniyut*) of Torah are the revealed parts of Torah, which manifest in relation to physical matters, even in false arguments, that are separate things. This causes the Torah that manifests within them, to also be in a temporary state of separateness. Therefore, the matter of bonding (*Hitkashroot*) is applicable to this aspect of Torah. That is, when the Jewish people bond themselves to Torah, in a manner of studying Torah with (the double knot of) love and fear of *HaShem*-יהו"ה, blessed is He, just as an everlasting knot¹⁴²⁸ is specifically a double knot, through doing so, they bind the Torah to the Holy One, blessed is He. This is as stated,¹⁴²⁹ “Whosoever reads and studies Torah, the Holy One, blessed is He, reads and studies opposite him,” meaning that he draws down the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, into the Torah, thus bringing about a bond (*Hitkashroot*-התקשרות) between the Torah and the Holy One, blessed is He.

¹⁴²⁷ See the previous discourse, “*Anochi HaShem*-יהו"ה *Elohe"cha* – I am *HaShem*-יהו"ה, your God,” Discourse 21, Ch. 3.

¹⁴²⁸ See the prior discourse, Ch. 3 *ibid.*; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), end of the section entitled “The Name *Eheye"ha*-אֵהְיֶה” which is drawn from the reality of The Name *HaShem*-יהו"ה,” and the notes there.

¹⁴²⁹ Tanna d’Bei Eliyahu Rabba, Ch. 18.

However, in truth, this answer is not yet adequate, for Zohar states that, “There are three levels, Israel, the Torah, and the Holy One, blessed is He, that are bound (*Mitkashrin*-מתקשרין) to each other, level upon level, and they each have a concealed part and a revealed part. That is, the concealed part of the Jewish people bonds (*Mitkasher*-מתקשר) with the concealed part of the Torah, and the concealed part of the Torah bonds (*Mitkasher*-מתקשר) with the concealed part of the Holy One, blessed is He.” We thus see that the term bond (*Kesher*-קשר) is even used in relation to the concealed part of Torah. This must be better understood, for since the concealed part of Torah does not manifest in physical matters, how is the matter of bonding (*Kesher*-קשר) applicable here?

3.

This may be understood by prefacing that all matters that are found in the revealed aspects of Torah, are also present in the concealed aspects of the Torah. Moreover, from the very fact that the revealed aspects of Torah are called the body (*Guf*) of Torah, as in the teaching,¹⁴³⁰ “The laws... are themselves the body (*Gufei*) of Torah,” whereas the concealed aspects of Torah are called¹⁴³¹ “the soul (*Neshamah*) of Torah,” [and altogether they are called Torah,] the revealed aspects of Torah and the concealed aspects of Torah, the external aspect (*Chitzoniyut*) of Torah and the inner aspect (*Pnimityut*) of Torah, it therefore is

¹⁴³⁰ Talmud Bavli, Shabbat 32a and elsewhere.

¹⁴³¹ Zohar III 152a

understood that in actuality the two are one, only that one is external (*Chitzoniyut*) and the other is inner (*Pnimityut*), one is revealed (*Galiya*) and one is concealed (*Sateem*), one is the body (*Guf*) and the other is the soul (*Neshamah*), but (like body and soul) they are unified as one. We thus understand that all matters that are found in the revealed part of Torah are also present in the concealed part of Torah.

This then, explains the matter of Torah study in the Garden of Eden (*Gan Eden*). That is, in the Garden of Eden (*Gan Eden*) the same laws (*Halachot*) that we learn here below are studied, only that here below, the study of these laws is physical, whereas in the Garden of Eden (*Gan Eden*) it is spiritual. However, it must be understood that even there it is not actual Godliness, but creation, only that this is not physical but spiritual.

An example is the study of the laws of *Nega'im*.¹⁴³² The manner these laws are studied below, is about their physical aspect. That is, the afflictions (*Nega'im*) are caused by an area on a person's skin where the flow of blood is not as it should be. The remedy is as stated,¹⁴³³ "He shall be brought to Aharon the Priest (*Kohen*) or to one of his sons, the priests (*Kohanim*)... then the priest shall quarantine the afflicted person for a period of seven days," through which he becomes rectified and the flow of blood returns to how it should be.

¹⁴³² The laws regarding the affliction of *Tzara'at* – See Mishnah Nega'im.

¹⁴³³ Leviticus 13:2 and on.

Now, in the Garden of Eden (*Gan Eden*) this is learned spiritually. As explained in the teachings of Chassidut,¹⁴³⁴ the Aramaic translation of the word “*Tzara’at*-צַרְעָתָה” is “closed-*Segeeroota*-סגירותא,”¹⁴³⁵ (indicating that the flow of blood has become blocked and closed). This refers to the stoppage and concealment of the light of wisdom-*Chochmah*, so that it does not illuminate within understanding-*Binah*. In other words, even though the person occupies himself in contemplating (*Hitbonenut*) *HaShem*’s יהו"ה Godliness, nevertheless, since he lacks self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which comes from the light and illumination of wisdom-*Chochmah*, therefore, even though he occupies himself in contemplation etc., because of his ego and sense of self (*Yeshut*), it is possible for vitality to be derived from the opposite of holiness. This is the spiritual meaning of a, “white hair in the bright spot (*Baheret*).”¹⁴³⁶ The remedy is that “he should be brought to the priest” (*Kohen*), who is a man of kindness (*Ish HaChessed*) and is rooted in wisdom-*Chochmah*, and should be quarantined for seven days, referring to the cycling of seven days (*Sheva Yemei HaHekef*). That is, the priest brings draws down the light of wisdom-*Chochmah* into understanding-*Binah*, thus bringing about, “a point in the sanctuary” (*Nekudah b’Heichalah*).¹⁴³⁷ Then, through nullification (*Bittul*) to *HaShem*-יהו"ה that comes from the light

¹⁴³⁴ Likkutei Torah, Tazria 23b

¹⁴³⁵ See Zohar III 39b; Etz Chayim, Shaar 32 (Shaar Le’ah v’Rachel), Ch. 7.

¹⁴³⁶ See Leviticus *ibid.*, Mishnah Nega’im *ibid.*

¹⁴³⁷ See Zohar I 6a; Zohar II 180a; Tikkunei Zohar, Tikkun 5 (19a); Tikkun 28 (72b); Tanya, Iggeret HaKodesh, Epistle 5 (107a); Likkutei Torah, Re’eh 18b.

of wisdom-*Chochmah*, his service of *HaShem*-יהו"ה, blessed is He, becomes as it should be.

Another example is the law about a person who exchanges a cow for a donkey.¹⁴³⁸ The way this is learned below, is that the law (*Halachah*) relates solely to the physical, that is, it is about, "a person who exchanged a cow for a donkey, and it (the cow) gave birth."¹⁴³⁹ In contrast, the way this law is learned in the Garden of Eden (*Gan Eden*) relates to the spirituality of the matter.

To further elucidate, all creations below are rooted in the ten utterances of creation.¹⁴⁴⁰ Now, of the creations, there are those whose names are explicitly mentioned in Torah, and others whose vitality is drawn down by means of permutations of letters (*Chiluf*-חלוף), letter exchanges (*Temurah*-תמורה), and permutations of permutations and exchanges of exchanges, as discussed in *Shaar HaYichud veHaEmunah*.¹⁴⁴¹ Now, both the cow (*Parah*-פרה) and the donkey (*Chamor*-חמור) are rooted in the face of the ox (*Pnei HaShor*-פני השור)¹⁴⁴² of the Supernal Chariot. However, in the face of the ox (*Pnei HaShor*) itself, there are two forms of service of *HaShem*-יהו"ה, blessed is He.

¹⁴³⁸ Mishnah Bava Metziyah 8:4; Talmud Bavli, Bava Metziyah 100a

¹⁴³⁹ That is, by virtue of the act of the owner of the cow in acquiring the donkey, the owner of the donkey simultaneously acquires the cow, wherever it happens to be located, and afterward, if the cow is found to have calved, the question then arises as to who owns the calf etc.

¹⁴⁴⁰ Mishnah Avot 5:1

¹⁴⁴¹ See Tanya, *Shaar HaYichud VeHaEmunah*, Ch. 1, Ch. 12; For a full explanation, see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, *The Gate of His Title (Shaar HaKinuy)*, and Vol 2 & 3 – *The Letters of Creation*, Part 1 & 2, and Vol. 4 – *The Vowels of Creation*.

¹⁴⁴² Ezekiel 1:10

The first form is service of *HaShem*-יהו"ה by way of refinement (*Birur*), indicated by the cow (*Parah*-פרה), which is in a straightforward manner. In other words, a cow is a pure (kosher) animal, and therefore, through it a person able to serve *HaShem*-יהו"ה in a straightforward manner. In contrast, the service of *HaShem*-יהו"ה, blessed is He, indicated by the donkey (*Chamor*-חמור) cannot be in a straightforward manner, since a donkey is an impure (non-kosher) animal. Moreover, it states that,¹⁴⁴³ "A donkey is cold even in the month of Tammuz." It therefore cannot be refined in a straightforward manner, but only through serving *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship. This is indicated by the verse,¹⁴⁴⁴ "Yissachar is a strong boned donkey... but he bent his shoulder to bear," and by the teaching,¹⁴⁴⁵ "A person should always subjugate himself to matters of Torah, like an ox to a yoke and like a donkey to a burden." In other words, through serving *HaShem*-יהו"ה, blessed is He, in a way of accepting the yoke of His kingship upon oneself, a person can even use the coldness (*Kreeroot*) of the donkey for the side of holiness. For, even though generally, coldness (*Kreeroot*) is the opposite of holiness, nevertheless, through serving *HaShem*-יהו"ה, blessed is He, like "a donkey to a burden," a person even uses the coldness of the donkey (*Chamor*-חמור) for holiness.

This refers to serving *HaShem*-יהו"ה, blessed is He, through contemplation (*Hitbonenut*), which must specifically

¹⁴⁴³ Talmud Bavli, Shabbat 53a

¹⁴⁴⁴ Genesis 49:14-15

¹⁴⁴⁵ Talmud Bavli, Avodah Zarah 5b

be done in a way of coldness (*Kreeroot*). For, the brains and intellect are generally a matter of coldness, in that they are cold and moist, and it is specifically through coldness (*Kreeroot*) that he grasps matters well and takes hold of them.

Now, the explanation of a person who exchanges a cow for a donkey, is that though for himself, it is sufficient for him to serve *HaShem*-יהו"ה, blessed is He, in the manner indicated by a cow (*Parah*-פרה), such as serving *HaShem*-יהו"ה, blessed is He, through eating etc., in a straightforward and proper manner, nevertheless, he instead serves *HaShem*-יהו"ה, blessed is He, in the manner indicated by a donkey (*Chamor*-חמור), meaning that "he bends his shoulder to bear," and is "like a donkey to a burden." Through doing so, he reaps greater benefit from his service of *HaShem*-יהו"ה, as indicated by the matter the birth of a calf on a spiritual level.

Another example is the matter of laws of unfair gain (*Ona'ah*). The way these laws are studied below, relates to the physical. That is, there is money and there is an object, and if the monetary exchange is not proportionate to the value of the object, this is unfair gain (*Ona'ah*). However, there are two possibilities here. Either the seller received unfair gain, or the buyer received unfair gain.

Now, in the Garden of Eden (*Gan Eden*), the study of these laws is spiritual. The explanation is that a person's service of *HaShem*-יהו"ה, blessed is He, affects a drawing down from above. However, it is possible that the drawing down is not proportional to the manner that *HaShem*-יהו"ה, is being served. However, there are two possibilities here; either the seller or

the buyer has received unfair gain. In the Garden of Eden (*Gan Eden*) the Torah is studied in this way. That is, the study of the laws (*Halachot*) is about the spirituality of the matter.

4.

Now, all the above relates to the study of Torah in the Garden of Eden (*Gan Eden*), which is in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). That is, the lower Garden of Eden (*Gan Eden HaTachton*) is in the world of Formation (*Yetzirah*) and the upper Garden of Eden (*Gan Eden HaElyon*) is in the world of Creation (*Briyah*), neither of which are actual Godliness itself, but are merely creations.

In contrast, about the world of Emanation (*Atzilut*), which itself is Godliness, it states, “He and His life force are one, He and His organs are one.” Thus, in the world of Emanation (*Atzilut*), the study of Torah is into *HaShem*’s-יהו"ה Godliness, itself. To clarify, in the Garden of Eden (*Gan Eden*), the study of the laws still relates to created beings, only that it relates to the spiritual aspects of the matters under discussion. In contrast, in the world of Emanation (*Atzilut*), the study is into the matter of *HaShem*’s-יהו"ה Godliness itself.

To bring an example from the laws of *Nega'im*, the way this is studied in the world of Emanation (*Atzilut*) is in relation to the titles by which *HaShem*-יהו"ה is called, and by which the *Sefirot* are called. That is, the name *Eheye*’*h*-אהי"ה squared (*Ribua*) [א 44-אהי"ה אה"י א"ה א] is numerically equal to “blood-

*Dam-דג-44.*¹⁴⁴⁶ In the *Sefirot*, this corresponds to the *Sefirah* of understanding-*Binah*, for as known,¹⁴⁴⁷ the name *Eheye*”*h-*ה”י”ה corresponds to the *Sefirah* of understanding-*Binah*. Thus, the affliction (*Nega*) is that the light of the *Sefirah* of wisdom-*Chochmah* does not illuminate within the *Sefirah* of understanding-*Binah*.¹⁴⁴⁸ The remedy is that, “he should be brought to the priest” (*Kohen*) and a drawing down of wisdom-*Chochmah* should be affected, so that there is “a point in the sanctuary” (*Nekudah b’Heichalah*). He should then be quarantined for seven days, referring to the seven emotive *Sefirot* (*Midot*), meaning that the light of the *Sefirah* of wisdom-*Chochmah* should be drawn down into all the *Sefirot* and through this, the matter is rectified.

With the above in mind, we can understand the difference between Torah as it is in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) and Torah as it is in the world of Emanation (*Atzilut*). For, in the Torah of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), even though the study is about the spiritual aspects of these matters, nevertheless, since the subject of the study relates to man’s service of *HaShem*-יה”ה, blessed is He, therefore, even in these concealed aspects of Torah, the matter of bonding (*Hitkashroot*) is applicable. For, since it is not

¹⁴⁴⁶ See Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 1 and elsewhere – That is, אה”ה-44 is equal to “blood-*Dam-דג-44.*”; Etz Chayim, Shaar HaKlallim Ch. 3; Shaar Ha’arat HaMochin Ch. 7; Me’orei Ohr 4:16, and elsewhere.

¹⁴⁴⁷ Zohar III 11b; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 1 *ibid.*, and elsewhere.

¹⁴⁴⁸ See Zohar I 6a; Zohar II 180a; Tikkunei Zohar, Tikkun 5 (19a); Tikkun 28 (72b); Tanya, Iggeret HaKodesh, Epistle 5 (107a); Likkutei Torah, Re’eh 18b.

actually *HaShem*'s יהו"ה Godliness itself, therefore it too is separate, and the matter bonding (*Hitkashroot*) to the Holy One, blessed is He, is therefore applicable.

On an even deeper level, it can be said that even in the Torah of the world of Emanation (*Atzilut*), the matter of bonding (*Hitkashroot*) to the Holy One, blessed is He, is also applicable. For, since the subject of the study is the titles by which *HaShem*-יהו"ה is called, which is the matter of garments (*Levushim*) and vessels (*Keilim*), and their adhesion to *HaShem*-יהו"ה, blessed is He, is such that it is not recognized, therefore, even in the concealed aspects of Torah, as they are in the world of Emanation (*Atzilut*), the matter of bonding (*Hitkashroot*) to *HaShem*-יהו"ה Himself, blessed is He, is applicable.¹⁴⁴⁹

This then, is the meaning of the teaching,¹⁴⁵⁰ “There are three knots that are bound to each other. Israel are bound to the Torah and the Torah is bound to the Holy One, blessed is He.” For, the matter of binding (*Hitkashroot*-התקשרות) specifically applies to something that is separate. However, through binding (*Hitkashroot*-התקשרות) we cause the bond to even be greater than how it was before their separation (as explained above at length).¹⁴⁵¹ In other words, this is brought about when the Jewish people study *HaShem*'s יהו"ה Torah with both love and fear of Him, blessed is He, which brings about an “everlasting knot.” Through doing so, we cause the Torah of

¹⁴⁴⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁴⁵⁰ Zohar III 73a

¹⁴⁵¹ See the previous discourse, “*Anochi HaShem*-יהו"ה *Elohe*”*cha* – I am *HaShem*-יהו"ה, your God,” Discourse 21, Ch. 5.

the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to bond with the Torah of the world of Emanation (*Atzilut*). Moreover, even the Torah of the world of Emanation (*Atzilut*), which is the study of the titles by which *HaShem*-יהו"ה is called, has some element of existence to it. For, even though, "He and His life force are one," they nevertheless have some element of existence, only that it is a unified existence. That is, it is like letters written in ink upon parchment, in that, even though the letters are unified with the parchment, they still are like two separate things that have become unified.

However, the true matter of bonding Torah to the Holy One, blessed is He, is that Torah becomes elevated even higher than the world of Emanation (*Atzilut*) and becomes like engraved letters (*Otiyot HaChakikah*). Moreover, even the engraved letters (*Otiyot HaChakikah*), become elevated to letters that are engraved through and through, which have no separate existence at all, like the letters *Mem*-מ and *Samech*-ס that were engraved through and though in the Tablets (*Luchot*) and stood there miraculously.¹⁴⁵²

Nevertheless, even the matter of engraving (*Chakikah*) already has some element of form to it. This is true even though such letters are entirely and completely unified, and are part and parcel of the stone. They nevertheless still have some element of form. Therefore, even the matter of engraved letters is not fully adequate. Rather, it is necessary to bring about a bond

¹⁴⁵² Talmud Bavli, Shabbat 104a

between the Torah and the Holy One, blessed is He, in a way that even transcends engraved letters, literally. This is specifically brought about through man's service of *HaShem*-יהו"ה, blessed is He.

To explain, as the Torah is, in and of itself, and even as it is in its source, it has some element of tangible existence. Although it is stated that, "The Torah and the Holy One, blessed is He, are entirely one," nevertheless, Torah has an element of tangible existence to it. For example, when it states that "He and His life force are one," the very fact that it is necessary to say this, indicates that there is a certain tangible existence to "His life force," only that it is unified with Him. However, this is only how Torah is, in and of itself.

However, through man's service of *HaShem*-יהו"ה, blessed is He, in that he brings about a bond of the Torah with the Holy One, blessed is He, the bond that is brought about is loftier than how it was, before its separation. In other words, through man's service of *HaShem*-יהו"ה, blessed is He, he literally bonds the Torah to the Holy One, blessed is He, not only as indicated by the words, "He and His life force are one," but it literally becomes "He Himself." This is brought about specifically by studying Torah with love and fear of *HaShem*-יהו"ה, blessed is He, below, in this physical world, for through this *HaShem*'s-יהו"ה Supernal intent of make a dwelling place for the Holy One, blessed is He, in the lower worlds, is fulfilled.

Discourse 23

“*Reishit Arisoteichem Chalah Tarimu Terumah -
The first of your kneading you shall set aside a
portion as an offering*”

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁵³ “The first of your kneading you shall set aside a portion of dough (*Challah*) as an offering (*Terumah*), like the offering (*Terumah*) of the threshing floor, so shall you set it aside. From the first of your kneading give an offering (*Terumah*) to *HaShem*-יהו"ה, for your generations.” The *mitzvah* of *Challah* is that from every dough, after grinding and kneading, one must remove a portion (*Challah*) and give it to the Priest (*Kohen*). The Torah calls this portion (*Challah*) “*Terumah*-תרומה,” which also means “an elevation.”

Now, it states in Midrash,¹⁴⁵⁴ that the *mitzvah* of *Challah* was given to women as rectification for the sin of the tree of the knowledge of good and evil. For, since Chavah (Eve) ruined the most perfect portion (*Challah*)¹⁴⁵⁵ of the world,

¹⁴⁵³ Numbers 15:20-21

¹⁴⁵⁴ See Talmud Yerushalmi, Shabbat 2:6; Also see Midrash Bereishit Rabba 14:1

¹⁴⁵⁵ See Yefe To'ar and Etz Yosef to Midrash Bereishit Rabba 14:1 *ibid*.

namely, Adam, the first man, who was made perfect by the hand of the Holy One, blessed is He,¹⁴⁵⁶ and thus is called the most perfect portion of the world (*Challato Shel Olam*-חלתו של עולם), therefore, by women fulfilling the *mitzvah* of *Challah*, the sin is rectified.

From this we understand that the *mitzvah* of *Challah* is a general matter. This is because it rectifies the sin of the tree of the knowledge of good and evil, which brought about general destruction, in that, on account of it, Adam and his descendants after him were punished with death.¹⁴⁵⁷ It therefore is understood that the *mitzvah* of *Challah* is also a general matter, because every repair must be akin to the damage. Thus, since the *mitzvah* of *Challah* is rectification for the sin of the tree of the knowledge of good and evil, which was a general destruction, it thereby is understood that the *mitzvah* of *Challah* is also general.

Now, this may be understood¹⁴⁵⁸ by prefacing with an explanation of the teaching of our sages, of blessed memory, that,¹⁴⁵⁹ “If there is no flour (*Kemach*-קמח), there is no Torah.” The term “flour-*Kemach*-קמח” refers to the bread of the earth, whereas Torah is referred to as “bread-*Lechem*-לחם of the

¹⁴⁵⁶ See Midrash Bereishit Rabba 24:5

¹⁴⁵⁷ Talmud Bavli, Shabbat 55b; Also see Ramban and Rabbeinu Bachaye to Genesis 2:17

¹⁴⁵⁸ See the discourse entitled “*Reishit Arisoteichem*” 5627, 5629 (Sefer HaMaamarim 5627, p. 332 and on; Sefer HaMaamarim 5629, p. 242 and on), and with additional notes see the discourse entitled “*V’Hayah b’Achelchem*” 5650 (Sefer HaMaamarim 5650 p. 368 and on).

¹⁴⁵⁹ Mishnah Avot 3:17 (which is the chapter of Pirkei Avot that was studied on the Shabbat that this discourse was said).

heavens,”¹⁴⁶⁰ and specifically both are necessary, as stated,¹⁴⁶¹ “Torah study that is not combined with worldly occupation, will be neglected in the end,” and, “The study of Torah is excellent when combined with worldly occupation, for the toil of both causes sin to be forgotten.” In other words, in order to cause the sin of the tree of the knowledge of good and evil to be forgotten and rectified, there specifically must be both toil in Torah (*Lechem*-לֶחֶם) and toil in flour (*Kemach*-קֶמַח).

Now, the two matters of Torah and flour, as they are physically, is because in spirituality itself (meaning, Torah and *mitzvot*) there also are these two matters, that is, Torah study and the service of prayer. Torah is from Above to below, as in the verse,¹⁴⁶² “My tongue shall repeat Your word,” “like a person who repeats after the reader,”¹⁴⁶³ meaning that he is not an existence unto himself and merely receives a drawing down of influence from above. In contrast, prayer is from below to Above, as it states,¹⁴⁶⁴ “A ladder (*Sulam*-סֵלַם) was set upon the earth and its top reached the heavens,” which refers to serving *HaShem*-יהו"ה, blessed is He, through prayer, which is an ascent from below to Above.

Now, Torah and prayer are spiritual matters, but from them there is a drawing down of the matters of Torah and flour (*Kemach*-קֶמַח), in the physical too. For, flour-*Kemach*-קֶמַח

¹⁴⁶⁰ Exodus 16:4; Also see Zohar II 61b

¹⁴⁶¹ Mishnah Avot 2:2

¹⁴⁶² Psalms 119:172

¹⁴⁶³ See Talmud Bavli, Sukkah 38b; Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 44b, and elsewhere.

¹⁴⁶⁴ Genesis 28:12

refers to the bread of the earth (*Lechem Min HaAretz*- לחם מן (הארץ), which is akin to prayer, in that prayer is an ascent from below to Above. Therefore, just as in man's service of *HaShem*-יהו"ה, blessed is He, there also must be the service of prayer, and Torah study by itself is inadequate, this is likewise so physically. That is, the study of Torah must specifically be combined with a worldly occupation, as our sages, of blessed memory, stated,¹⁴⁶⁵ "Many have acted in accordance to the way of Rabbi Yishmael and were successful." [That is, his engagement in worldly occupation is also in accordance to Torah. This is as stated in the beginning of the second paragraph of the *Shema* recital,¹⁴⁶⁶ "It shall be that if you listen to My commandments etc.," and only afterwards, the next verse continues, "that you may gather your grain etc." In other words, a person must also be engaged in the ways of the world, and specifically combine Torah with worldly occupation.]

Spiritually, this refers to Torah study and prayer, which in the service of *HaShem*-יהו"ה, blessed is He, are the matters of "running" (*Ratzo*) and "returning" (*Shov*). In general, this is also the difference between the first and second paragraphs of the *Shema* recital. The first paragraph is,¹⁴⁶⁷ "And you shall love *HaShem*-יהו"ה your God, with all your heart and with all your soul etc.," and is the matter serving *HaShem*-יהו"ה, blessed is He, in a way of "running" (*Ratzo*). In contrast, the second paragraph states, "And it shall be that if you listen to My

¹⁴⁶⁵ See Talmud Bavli, Brachot 35b

¹⁴⁶⁶ Deuteronomy 11:13-14

¹⁴⁶⁷ Deuteronomy 6:5

commandments etc.,” which is the matter of serving *HaShem*-יהו"ה, blessed is He, in a way of “returning” (*Shov*).

2.

Now, to understand this, we first must preface with what was explained in the previous discourses¹⁴⁶⁸ about the teaching of Zohar that,¹⁴⁶⁹ “There are three knots¹⁴⁷⁰ that are bound to each other. Israel are bound to the Torah, and the Torah is bound to the Holy One, blessed is He.” It was explained that the Jewish people become bound to the Holy One, blessed is He, through Torah and that the term “bonding” (*Hitkashroot*-התקשרות) specifically indicates a bond between two separate things. This being so, it is not understood how the term “bonding” (*Hitkashroot*-התקשרות) applies to Torah, being that,¹⁴⁷¹ “the Torah and the Holy One, blessed is He, are entirely one.”

This is especially so when considering the explanation of the difference between Torah and *mitzvot*. Namely, that the union of the *mitzvot* with the Holy One, blessed is He, is similar to the teaching, “He and His organs are one,” which is akin to the union between the soul and the organs of the body. In

¹⁴⁶⁸ See the two preceding discourses, “*Anochi HaShem*-יהו"ה *Elokecha* - I am *HaShem*-יהו"ה, your God,” and “*Eehoo v'Chayohee Chad* – Him and His life force are one,” of the second day of Shavuot of this year, 5716, Discourse 21 & 22.

¹⁴⁶⁹ Zohar III 73a

¹⁴⁷⁰ See Sefer HaMaamarim 5657 p. 28 in the glosses; Sefer HaMaamarim 5700 p. 61 and the note of the Rebbe there.

¹⁴⁷¹ Tanya, Likkutei Amarim Ch. 4, and Ch. 23 citing Zohar; See Zohar I 24a, Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Nitzavim 46a; Sefer HaMaamarim 5700, p. 66 and elsewhere.

contrast, the union of Torah with the Holy One, blessed is He, is like the teaching, “He and His life force are one,” which is like the union of the soul (*Neshamah*) with the brain in the head. That is, “The Torah and the Holy One, blessed is He, are entirely one.” This being so, how is it applicable to use a term of “bonding” (*Hitkashroot*-התקשרות) in relation to Torah?

In answer to this question, it was explained that there are two levels in Torah, the revealed Torah and the concealed Torah. It was explained that the term “bonding” (*Hitkashroot*-התקשרות) applies to the revealed part of Torah, since it is a separate existence. This goes without saying about Torah as it descended below to this world, where it manifests in physical matters. However, it also is true of Torah as it is studied in the Garden of Eden (*Gan Eden*). This is because the study of Torah laws (*Halachot*) in the Garden of Eden (*Gan Eden*) nevertheless relates to the service of *HaShem*-יהו"ה, blessed is He, by novel created beings. This being so, it too already has an element of independent and separate existence. Moreover, this is even true of Torah as it is in the world of Emanation (*Atzilut*). This is because the study of the Torah in the world of Emanation (*Atzilut*) is about *HaShem*'s-יהו"ה titles and the *Sefirot*, which are garments (*Levushim*). Therefore, even as Torah is in the world of Emanation (*Atzilut*) it also is in a state of separate and independent existence, and is included as part and parcel of the revealed parts of Torah. Thus, the term “bonding” (*Hitkashroot*) applies there as well. Thus, when it states

that,¹⁴⁷² “The Torah and the Holy One, blessed is He, are entirely one,” it refers to the concealed and inner aspect (*Pnimityut*) of Torah, which transcends the world of Emanation (*Atzilut*).

However, because of two reasons, this explanation is still not adequate. On the one hand, it cannot be said that the term “bonding” (*Hitkashroot*-התקשרות) only applies to the revealed aspects of Torah. This is because it states in Zohar, “There are three levels, Israel, the Torah, and the Holy One, blessed is He, which are bound (*Mitkashrin*-מתקשרין) to each other, and they each are level upon level, having a concealed aspect and a revealed aspect. The concealed aspect of the Jewish people bonds (*Mitkasher*-מתקשר) with the concealed aspect of the Torah, and the concealed aspect of the Torah bonds (*Mitkasher*-מתקשר) with the concealed aspect of the Holy One, blessed is He.” We thus see that the term “bonding” (*Kasher*-קשר) is even used in relation to the concealed aspect of Torah.

Furthermore, it cannot be said that the intention is solely for the concealed part of the revealed, meaning, the inner explanations of the revealed parts of Torah, which refers to the study of Torah laws (*Halachot*) as they are learned in the Garden of Eden (*Gan Eden*) and in the world of Emanation (*Atzilut*). For, since they stated that the concealed part of Torah bonds (*Mitkasher*-מתקשר) to the concealed part of the Holy One,

¹⁴⁷² Tanya, Likkutei Amarim Ch. 4, and Ch. 23 citing Zohar; See Zohar I 24a, Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Nitzavim 46a; Sefer HaMaamarim 5700, p. 66 and elsewhere.

blessed is He, therefore, since it is understood that the concealed part of the Holy One, blessed is He, refers to the highest and most lofty of all levels, so likewise, the concealed part of Torah also must refer to the highest and loftiest level of Torah, namely, the level of Torah that even transcends the world of Emanation (*Atzilut*).

The opposite is also true, that when it states that, “The Torah and the Holy One, blessed is He, are entirely one,” the intended meaning is not just in reference to the concealed aspects of the Torah, but also to the revealed aspects of the Torah. For, by the very fact that there is a distinction between “His life force” and “His organs,” in which “His organs” refers to the *mitzvot*, whereas “His life force” refers to Torah, it is understood that all levels of Torah are included in the category of “His life force.” If this was not so, it would be necessary to divide the Torah itself into these two categories as well, and state that the inner aspects of Torah are like “His life force,” whereas the revealed aspects of Torah are like “His organs.” However, since we do not make such a distinction within Torah itself, but only between Torah and *mitzvot*, it is self-understood that all levels of Torah are in the category of “His life force,” including the revealed aspects of the Torah as they manifest in this world.

This is further supported by the explanation in Tanya,¹⁴⁷³ that when a person grasps and understands a certain matter in Torah, his intellect is both invested in Torah and

¹⁴⁷³ Tanya, Likkutei Amarim, Ch. 4-5

encompassed by it, and simultaneously, the Torah is invested and encompassed by his intellect. We thus see that even in aspects of Torah as they come into the grasp of man, the teaching, “The Torah and the Holy One, blessed is He, are entirely one,” still applies.

From this we understand, that these two seemingly contradictory terms – “bonding” (*Hitkashroot*-התקשרות) and “they are entirely one” (*Kula Chad*-כולא חד), both refer to the very same level. That is, all the levels of Torah include both matters; the matter of “bonding” (*Hitkashroot*-התקשרות) with the Holy One, blessed is He, and the matter that, “they are entirely one” (*Kula Chad*-כולא חד) with the Holy One, blessed is He. It therefore must be stated that these two matters are not in contradiction to each other.

3.

The explanation¹⁴⁷⁴ may be understood from the verse,¹⁴⁷⁵ “His locks (*Taltalim*-תלתלים) are curly and black as a raven.” Our sages, of blessed memory, explained that this verse¹⁴⁷⁶ refers to Torah, and that, “From the thorns of the letters of Torah, mounds and mounds (*Tilei Tilim*-תילי תילים) of Torah laws are expounded.” That is, Torah is called by the term “hairs” (*Sa'arot*-שערות). The Zohar¹⁴⁷⁷ states that this refers to

¹⁴⁷⁴ See *Hemshech* 5672 Vol. 1 p. 371 and on.

¹⁴⁷⁵ Song of Songs 5:11

¹⁴⁷⁶ Talmud Bavli, Eruvin 21b; Midrash Shir HaShirim Rabba 5:11; Zohar II 116a; Zohar III 140a

¹⁴⁷⁷ Zohar III 136a (Idra Rabba); Also see Likkutei Torah, Shir HaShirim 9b.

the hidden reasons of Torah, meaning that not only the revealed aspects of the Torah are called “hairs” (*Sa’arot*-שערות), but even the inner aspects of Torah are called “hairs” (*Sa’arot*-שערות).

This is likewise understood from the verse,¹⁴⁷⁸ “The braids of your head (*Rosheich*-ראשך) are like purple.” The difference between these two verses is that they refer to two aspects of Torah. The simple explanation of these verses is that when it states, “His locks are curly etc.,” it is in the masculine form and refers to the Groom, whereas when it states, “The braids of your head are like purple,” it is in the feminine form and refers to the Bride. This is also the case in regard to their spiritual meaning. The verse, “His locks are curly etc.,” refers to the aspect of *Zeir Anpin*, whereas the verse, “The braids of your head are like purple” refers to the aspect of Kingship-*Malchut*.

As these aspects are within Torah itself, the words “the braids of your head are like purple” refer to the revealed part of Torah, which is called “The tree of the knowledge of good and evil.”¹⁴⁷⁹ For, just as it states about the aspect of Kingship-*Malchut* that,¹⁴⁸⁰ “Her feet go down to death,” meaning that she manifests within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it is likewise so of this aspect of Torah, which is called the Tree of the knowledge of good and evil, in that Torah manifests in physical matters etc. In contrast, the words “His locks are curly etc.,” refers to the inner aspects

¹⁴⁷⁸ Song of Songs 7:6

¹⁴⁷⁹ Zohar III 124b (Ra’aya Mehmna)

¹⁴⁸⁰ Proverbs 5:5; See Ohr HaTorah, Na”Ch Vol. 1 p. 564 and on.

of the Torah, which is called, “The Tree of Life,” in that it does not manifest in physical matters. For example, this is like the study of the Torah in the Garden of Eden (*Gan Eden*), in which the study is about *HaShem*’s יהו"ה Godliness and the spiritual aspects of creation. Nevertheless, even in relation to this aspect of Torah, which is called, The Tree of Life, the term “hairs” (*Sa’arot*-שערות) is used, indicating that even this is only the aspect of “hairs” (*Sa’arot*-שערות) and nothing more.

4.

Now, this matter may be understood from hairs (*Sa’arot*-שערות) as they are in man below, which derive their vitality from the brain (*Mo’ach*-מוח) that is in the skull (*Gulgolet*-גולגלת). Now, although the hairs derive their vitality from the brain, nevertheless, it is drawn to them through the separating bone of the skull. This is why hair can be cut without feeling pain. In contrast, if any other limbs of the body are cut, there is pain. The reason is because, in all the other organs of the body, the vitality is revealed. For, since the vitality of all the other organs is drawn to them in a direct manner, without a separation, the vitality is therefore revealed in them. In contrast, the hairs (*Sa’arot*-שערות) are unlike the other organs, but are secondary, as our sages, of blessed memory, stated,¹⁴⁸¹ “The hairs are secondary to the flesh.” Thus, no pain is felt when one’s hair is cut, since their vitality is hidden within them.

¹⁴⁸¹ Talmud Bavli, Eruvin 4b

We thus find that the matter of hairs (*Sa'arot*-שערות) is that they have vitality within them, but that it is hidden.

The same is likewise true of Torah, which is called, “hairs” (*Sa'arot*-שערות). This is because, though there indeed is pleasure and vitality in Torah, it nevertheless is hidden pleasure and vitality, as we observe in the revealed aspects of Torah as they manifest below, that even though Torah comes into our understanding and comprehension, nevertheless, this only occurs once we grasp the knowledge of various foundations and principals in our intellects, and only once we know these foundations, does it become applicable to begin understanding and comprehending Torah.

For example, when person learns the Torah laws (*Halachot*) of the four domains that pertain to Shabbat observance, even though he grasps various reasons and deep matters of intellect, his grasp and comprehension is only after first knowing the underlying principles of these four domains; the private domain (*Reshut HaYachid*), the public domain (*Reshut HaRabim*), the intermediate domain (*Karmelit*) and the exempt domain (*Makom Patur*). These principles, as to why the private domain (*Reshut HaYachid*) is such, and why the public domain (*Reshut HaRabim*) is such etc., are not grasped on our own. Only once the knowledge of these principles is understood, does it then become applicable to come to have intellectual insight into the intellectual depth of these matters.

The same applies to all Torah laws (*Halachot*). That is, our grasp and comprehension only comes after knowing the principles, foundations, and primary axioms, which themselves

are not intellectual constructs of comprehension. This is because these underlying axioms and principles transcend intellect, but are the matter of the pleasure and vitality of Torah, which is foundational to all grasp and comprehension. However, the fundamental principles themselves do not come into the realm of grasp and comprehension, since the pleasure and vitality is concealed in them. They are therefore compared to hair (*Sa'arot*-שערות), in that the pleasure and vitality is concealed.

The same is true of the inner aspects of Torah, such as the study of Torah laws (*Halachot*) in the Garden of Eden (*Gan Eden*), in which the souls sit and delight in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, [the *Shechinah*].¹⁴⁸² This refers to the radiance of their Torah and service of *HaShem*-יהו"ה, blessed is He, that they fulfilled in this world. However, here there also are these two aspects, namely, that which is in the realm of understanding and comprehension, and the pleasure which transcends grasp and comprehension, which is foundational to the grasp, but nonetheless is hidden and concealed.

This is so even higher, at the very root of the drawing forth of Torah. It too is called, "hair" (*Sa'arot*-שערות), in that the pleasure of it is hidden. To explain, the verse states,¹⁴⁸³ "The hair of His head was like clean wool." This verse refers to the hair of the head. However, there also is the matter of the

¹⁴⁸² Talmud Bavli, Brachot 17a

¹⁴⁸³ Daniel 7:9

thirteen fixtures of the beard (*Yud Gimel Tikkunei Dikna*), which is the hair of the beard.

The difference between them may be understood by the difference between the hair of the head and the hair of the beard, as it is below in man. That is, upon birth, the hair of the head is immediately present, in that a baby is born with hair on his head. In contrast, the hair of the beard specifically comes with maturation. In other words, the hair of the head indicates immature brains and intellect (*Mochin d’Katnut*), whereas the hair of the beard indicates the maturation of the brain and intellect (*Mochin d’Gadlut*). For, as explained before, the hairs derive their vitality from the brain, only that in this itself, the hairs of the head derive their vitality from the aspect of the immature brains and intellect (*Mochin d’Katnut*), whereas the hairs of the beard derive their vitality from the aspect of the mature brains and intellect (*Mochin d’Gadlut*). Nevertheless, the vitality in the hair of the beard is also hidden and concealed.

The same applies to the root from which Torah is drawn. That is, the Torah is drawn from the aspects of the Ancient One (*Atik*), and the Long Patient One (*Arich*), which are the two general aspects of the crown-*Keter*, which is the matter of pleasure (*Ta’anug*). That is, the pleasure of Torah, as it is drawn from the crown-*Keter*, is also a matter of “hair” (*Sa’arot*-שערות), and there are two aspects in it; immature (*Katnut*) and mature (*Gadlut*). Nevertheless, in general, it is the matter of “hair” (*Sa’arot*), in that the pleasure and vitality is hidden and concealed.

5.

This is also the meaning of the verse,¹⁴⁸⁴ “I was with Him as His *Amon*-אמן, I was then His delight day by day, playing before Him at all times, playing in the inhabited areas of His earth, My delights are with the sons of man.” This verse enumerates five levels in Torah.

The words, “I was with Him (*Etzlo*-אצלו) as His *Amon*-אמן,” refers to Torah as it is with Him (*Etzlo*-אצלו), about which Midrash states,¹⁴⁸⁵ “*Amon*-אמן means hidden-*Mutzna*-מוצנע, *Amon*-אמן means covered-*Mechusah*-מכוסה.” That is, it is wondrously beyond and is thus hidden and covered, since it utterly transcends time and change. In other words, as Torah is with *HaShem*-יהו"ה, blessed is He, it is utterly beyond time, even the loftiest aspects of time.

The verse continues, “I was then His delight day by day (*Yom Yom*-יום יום),” about which our sages, of blessed memory, taught,¹⁴⁸⁶ “The Torah preceded the world by two thousand years.” That is, this aspect already has some relation to time, although it itself still transcends time.

The verse continues, “Playing before Him at **all** times,” corresponding to the twenty-eight kinds of time (mentioned in Ecclesiastes).¹⁴⁸⁷

¹⁴⁸⁴ Proverbs 8:30-31

¹⁴⁸⁵ Midrash Bereishit Rabba 1:1

¹⁴⁸⁶ See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a

¹⁴⁸⁷ Ecclesiastes 3:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), section entitled “The seven

The verse then states, “Playing in the inhabited areas of His earth.” This refers to Torah as it already is drawn into the chaining down of the worlds (*Seder Hishtalshelut*).

The verse then concludes, “My delights are with the sons of man.” This refers to Torah as it was given to man below, and even lower, to “the sons of man (*Bnei Adam*- בני אדם).”

Now, there is an aspect of pleasure (*Ta'anug*) in each of these levels of Torah, as indicated by the words, “delight” (*Sha'ashu'im*-שעשועים) and “playfulness” (*Sechok*-שחוק). That is, even in the level indicated by the words, “My delights are with the sons of man,” the term “My delights” (*Sha'ashu'ay*-שעשועי) is used. At the same time, the opposite is also true, that even the loftiest aspect of Torah has a certain element of separate existence. For, even about the words, “I was with Him as His *Amon*-אמן,” our sages, of blessed memory, taught,¹⁴⁸⁸ “Do not read it as *Amon*-אמן but read it as, Craftsman-*Uman*-אומן. The Torah is saying, ‘I was the craftsman’s tool (*Klee Umanuto*-כלי אומנתו) of the Holy One, blessed is He.’” In other words, even this aspect already has some relation to novel creation.

This then, is the matter of the “hair” (*Sa'arot*-שערות) of Torah. That is, on the one hand, the hair itself is in a state of separate existence, in that, in its revealed form it does not appear to have any vitality, but on the other hand, it does have

letters בגי' כפר"ת correspond to the seven days of the week – Time and its measurement.”

¹⁴⁸⁸ Midrash Bereishit Rabba 1:1

a hidden vitality. The same is true of Torah. Even as it is drawn down below to “the sons of man,” nevertheless, “My delights (*Sha’ashu’ay*-שעשויעי-ה)” are present within it. This then, is why the Torah was specifically given below, because *HaShem’s*-יהו"ה Supernal intent is that through their service of *HaShem*-יהו"ה, blessed is He, the “sons of man” will reveal the delight of Torah.

6.

With the above in mind, we can understand the two statements associated with Torah; namely, that Torah is “bonded” (*Hitkashroot*-התקשרות) to the Holy One, blessed is He, and that “The Torah and the Holy One, blessed is He, are entirely one” (*Kula Chad*-כולא חד). These two statements include Torah in all its aspects, from the beginning of all levels to the end of all levels. Moreover, they are not in contradiction to each other. That is, from the perspective of the tangible existence of Torah, the term “bonding” (*Hitkashroot*-התקשרות) with the Holy One, blessed is He, is applicable. On the other hand, from the perspective of the inner pleasure and vitality within it, “The Torah and the Holy One, blessed is He, are entirely one (*Kula Chad*-כולא חד).”

7.

With the above in mind, we can also understand why a person whose Torah study is his sole occupation is exempt from

prayer.¹⁴⁸⁹ At first glance, this is not understood. By the fact that they said this, we must say that the study of Torah possesses and actualizes whatever is brought about through prayer. This being so, it would seem that even a person whose Torah study is not his occupation, should be exempt from prayer as long as he is engaged in learning, since through his Torah study he accomplishes whatever prayer accomplishes. The reason the sages give, that such a person must pause for prayer, is because, since Torah study is not his sole occupation, he will pause and be idle from Torah study anyways,¹⁴⁹⁰ is still not understood. For, although he will stop and be idle from Torah study, this will only take place later, whereas at this moment, he indeed is studying Torah. This being so, why must he pause to pray if he can bring about the same effect as prayer, by continuing to study?

However, this may be understood based on the explanation about Torah study and prayer, in the discourse¹⁴⁹¹ entitled “*Reishit Arisoteichem* – The first of your kneading.” It explains that both forms of service of *HaShem*-יהוה, blessed is He, are necessary, since each has an element of superiority to it.

To elucidate, Torah is a drawing down from above to below, whereas prayer is an ascent from below to above. This

¹⁴⁸⁹ Talmud Bavli, Shabbat 11a

¹⁴⁹⁰ Tanya, Ch. 23

¹⁴⁹¹ See the discourse entitled “*Reishit Arisoteichem*” 5627, 5629 (Sefer HaMaamarim 5627, p. 332 and on; Sefer HaMaamarim 5629, p. 242 and on), and with additional notes see the discourse entitled “*V’Hayah b’Achelchem*” 5650 (Sefer HaMaamarim 5650 p. 368 and on).

is why Torah is called “eternal life” (*Chayei Olam*), whereas prayer is called “temporal life” (*Chayei Sha’ah*).¹⁴⁹² However, the words “*Chayei Olam*-עולם-חיי” also means “the life of the world,” meaning that Torah draws life and vitality to the world. Similarly, the words “*Chayei Sha’ah*-שעה-חיי” indicates that prayer is a matter of “turning,” since the term “*Sha’ah*-שעה” can also be read as “*She’eh*-שעה” which means “to turn.” That is, in prayer, a person turns from below to above, and elevates all his matters to *HaShem*-יהו"ה above, blessed is He.

Now, there is an aspect of superiority in both matters. The superior aspect of Torah is that it is a drawing down from above to below. In contrast, the superior aspect of prayer is that through the ascent from below to above, which is something novel, a person draws down a novel light and illumination of *HaShem*'s-יהו"ה Godliness.

It is for this reason that a person whose Torah study is his sole occupation is exempt from prayer. For, the fact that this is his occupation, means that, for him, the study of Torah is constant and without change. It is explained in various places that every constant matter that does not change, is related to and drawn from the aspect indicated by the verse,¹⁴⁹³ “I *HaShem*-יהו"ה have not changed.” We thus find that through his Torah study, a person who’s sole occupation is Torah study, draws the novel light and illumination of *HaShem*'s-יהו"ה Godliness which normally is drawn through prayer, namely, the aspect of “I *HaShem*-יהו"ה have not changed.”

¹⁴⁹² Talmud Bavli, Shabbat 10a

¹⁴⁹³ Malachi 3:6

Now, such a person indeed has a revelation of the pleasure aspect of Torah, as previously explained. For, at the giving of the Torah, the pleasure of the Torah was also given, as known, that in the coming future, everything will come to be revealed, but as known, there will not be another giving of the Torah.¹⁴⁹⁴ This is because everything was already given when the Torah was given, only that some aspects are still hidden. Nevertheless, Megaleh Amukot explains that when Torah was given, our teacher Moshe, indeed drew down the pleasure of Torah to singular individuals (*Yechidei Segulah*) so that the pleasure of Torah is revealed in them. That is, it is revealed in those whose study of Torah is their sole occupation, and therefore they are exempt from prayer.

However, in the coming future this will be revealed in every single Jew. This is the meaning of the teaching,¹⁴⁹⁵ that in the coming world (*Olam HaBa*) there will be neither eating nor drinking. That is, there will be the matter of simple pleasure (*Ta'anug Pashut*) in *HaShem*'s יהוה"ה Godliness, blessed is He, unadulterated by an admixture of anything else.¹⁴⁹⁶

However, a person whose Torah study is not his sole occupation must serve *HaShem*-יהוה"ה, blessed is He, through Torah, as well as prayer. That is, he must have both the matter of “running” (*Ratzo*) and the matter of “returning” (*Shov*), just

¹⁴⁹⁴ Sefer HaMaamarim 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 23, p. 546; *Hemshech* 5672 Vol. 1, p. 366; Sefer HaMaamarim 5679 p. 291; 5685 p. 199; 5709 p. 57 and elsewhere.

¹⁴⁹⁵ Talmud Bavli, Brachot 17a

¹⁴⁹⁶ See Sefer HaMaamarim 5750 p. 367; *Hemshech* 5666 p. 105 and on and elsewhere.

as physically this is manifest in the matters of flour (*Kemach*) and Torah study. That is, specifically “the toil in both causes sin to be forgotten”¹⁴⁹⁷ (as explained before).

8.

With the above in mind, we can understand the *mitzvah* of *Challah*. That is, the *mitzvah* to separate the *Challah* is specifically after the grinding (*Techinah*-טחינה) and kneading (*Leeshah*-לישה). The matter of grinding (*Techinah*-טחינה) means that he grinds the flour into very fine particles. In our service of *HaShem*-יהו"ה, blessed is He, this refers to coming to have “a broken and contrite heart.”¹⁴⁹⁸ Then, after the matter of “grinding” (*Techinah*-טחינה), in that he turns himself into particles, there then must be the matter of “kneading” (*Leeshah*-לישה). “Kneading” (*Leeshah*-לישה) takes place through the addition of water, referring to Torah, which is compared to water, in that it descends from a high place to a low place.¹⁴⁹⁹ In other words, both forms of service of *HaShem*-יהו"ה, blessed is He, must be; Torah study and prayer. However, this refers to the study of Torah that precedes prayer.

After this, a portion of the dough (*Challah*) must be separated and given to the *Kohen* (priest). In this, there also are the two aspects of “running” (*Ratzo*) and “returning” (*Shov*). That is, the giving of a portion of the dough (*Challah*) to the

¹⁴⁹⁷ Mishnah Avot 2:2

¹⁴⁹⁸ Psalms 51:19

¹⁴⁹⁹ See Talmud Bavli, Taanit 7a

Kohen (priest) is the matter of “running” (*Ratzo*), which is from below to above. Then, the consumption of the *Challah* by the *Kohen* (priest) is a matter of drawing from above to below, as known.

This is why Torah is called “*Terumah*-תרומה,” which has two meanings.¹⁵⁰⁰ The first is that “*Terumah*-תרומה” means “to elevate,” which is the matter of ascent from below to above. “*Terumah*-תרומה” also means “to separate,”¹⁵⁰¹ which is the matter of drawing from above to below.

This is like the explanation of the verse,¹⁵⁰² “I will exalt You, my God, the King,” to which there are two meanings.¹⁵⁰³ The first meaning of, “I will exalt You (*Aromeemcha*-ארוםמך)” is that I will elevate and exalt the aspect indicated by “my God, the King.” The second meaning is that I will draw down the aspect of *HaShem*’s-יהו"ה exaltedness (*Romemut*-רוממות) into the aspect indicated by “my God, the King,” that is, into the *Sefirah* of *HaShem*’s-יהו"ה Kingship-*Malchut*. In Torah, this refers to the matter of the tree of the knowledge of good and evil. In this, there must be both aspects of serving *HaShem*-יהו"ה, blessed is He; that of ascent (*Ha'ala'ah*) and that of drawing down (*Hamshachah*).

Then, after the drawing down of *HaShem*’s-יהו"ה exaltedness in Torah, there is the continuation of the verse, “I will bless Your Name forever and ever (*L'Olam Va'ed*-לעולם ועד),” so that it also is drawn down and revealed to the world

¹⁵⁰⁰ See Ohr HaTorah, *Terumah* p. 1,355 and on.

¹⁵⁰¹ See Rashi to Exodus 25:2

¹⁵⁰² Psalms 145:1

¹⁵⁰³ See Torah Ohr, *Mikeitz* 40c

(*Olam*-לעולם) at large, so that it will be as in the coming future, about which it states,¹⁵⁰⁴ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh (meaning, even physical flesh) as one shall see that the mouth of *HaShem*-יהו"ה has spoken!”

¹⁵⁰⁴ Isaiah 40:5 *ibid.*

Discourse 24

“*Kara Shachav k’Ari - He crouched and lay down like a lion*”

Delivered on the 12th of Tammuz, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁵⁰⁵ “He crouched and lay down like a lion (*Aree*-ארי), and like a young lion (*Lavee*-לביא) who can rouse him?”¹⁵⁰⁶ It states in Talmud that,¹⁵⁰⁷ “They sought to establish this Torah portion of Balak as part of the *Shema* recital... because it is written there, ‘He crouched and lay down like a lion, and like a young lion who can rouse him.’” (This verse is related to the recital of *Shema*, since two of its terms, “lay down” (*Shachav*-שכב) and “rouse him” (*Yekimenu*-יקימו) hint at the two times that the *Shema* is recited daily,¹⁵⁰⁸ “When you lay down (*b’Shachbecha*-בשכבך) and when you rise up (*Uv’kumecha*-ובקומך).”)

¹⁵⁰⁵ Numbers 24:9

¹⁵⁰⁶ Lion prides consist of 15 to 30 members, with only a maximum of 3 members that are male. When a male member, who is in excess of the allotted number of males, reaches two years of age, he is expelled from the pride and becomes a loner who must hunt for himself, which in a pride, is usually done by the females. Thus, because of his youth and his need to hunt, the young lion (*Lavee*-לביא) is more powerful and ferocious than a lion (*Aree*-ארי) who is a member of a pride.

¹⁵⁰⁷ Talmud Bavli, Brachot 12b

¹⁵⁰⁸ Deuteronomy 6:7

Now, in his Chiddushei Agadot,¹⁵⁰⁹ the Maharsha found it necessary to explain why the verse, “Like a young lion, who (*Mi-Mi*) can rouse him,” is stated in the form of a question, in that the simple meaning of the verse comes in a way of negation.¹⁵¹⁰ He therefore adds, “I have found in Midrash Tanchuma¹⁵¹¹ that a verse that precedes this verse was cited,¹⁵¹² ‘Behold! They are a people who rise like a young lion (as a positive statement) who will not lie down until he eats his prey etc.,’ which is more appropriate to this teaching about the recital of *Shema* morning and evening.”

Nevertheless, from the teachings of Chassidut¹⁵¹³ it appears that the primary version of the text accords with the Talmud and Rashi’s explanation that, “This is similar to the words of the *Shema*,¹⁵¹⁴ ‘When you lay down (*b’Shachbecha*-בשכבך) and when you rise up (*Uv’kumecha*-וברקומך),’ in that the Holy One, blessed is He, protects us, so that we sleep tranquilly, like a lion and a young lion.” Additionally, the order of the verse cited in Talmud follows the same order as in the *Shema*, both in the Biblical verse, as well as in the Mishnah.¹⁵¹⁵ That is, the order is, “When you lay down (*b’Shachbecha*-בשכבך)”

¹⁵⁰⁹ See Chiddushei Agadot of the Maharsha to Brachot 12b *ibid*.

¹⁵¹⁰ As he explains, “The meaning of the words ‘Who can rouse him?’ is a statement of negation, that there is certainly none who need to rouse him, but rather, he rises with alacrity of his own accord. In the same manner, man must rise with alacrity of his own accord to recite the morning *Shema* in its proper time, so that the time of its recital does not pass him by.”

¹⁵¹¹ See Midrash Tanchuma Balak 14:1

¹⁵¹² Numbers 23:24, and Rashi there.

¹⁵¹³ Ohr HaTorah Balak p. 1,045; Also see Likkutei Torah, VaEtchanan 13b

¹⁵¹⁴ Deuteronomy 6:7

¹⁵¹⁵ Talmud Bavli, Brachot 10b

(followed by) “when you rise up (*Uv'kumecha*-ובקומך).” It therefore fits more appropriately with the verse, “He crouched and lay down (*Shachav*-שכב) etc.,” (and only afterwards) “who can rouse him (*Yekimenu*-יקימנו).”

However, this being so, we must understand why this verse states, “who (*Mi*-מי) can rouse him” by way of negation. Additionally, we must understand the teaching in Midrash Rabbah,¹⁵¹⁶ about the difference between the verse,¹⁵¹⁷ “He crouched and lay down like a lion” (*Kara Shachav k'Ari*-כרע שכב כארי) in which the word for “lay down” is *Shachav*-שכב, and the verse,¹⁵¹⁸ “He crouched and lay down like a lion (*Kara Ravatz k'Aryeh*-כרע רבץ כאריה),” in which the word for “lay down” is *Ravatz*-רבץ. That is, it explains that the verse, “He crouched and lay down like a lion” (*Kara Ravatz k'Aryeh*-כרע רבץ כאריה) with the word *Ravatz*-רבץ, extends from the time of Peretz until the time of Tzidkiyahu, whereas the verse in our Torah portion, “He crouched and lay down like a lion” (*Kara Shachav k'Ari*-כרע שכב כארי) with the word *Shachav*-שכב, extends from the time of Tzidkiyahu until the time of King Moshiach.

That is,¹⁵¹⁹ the verse, “He crouched and lay down (*Kara Ravatz*-כרע רבץ)” (which extends from the time of Peretz until the time of Tzidkiyahu) is understood like the verse,¹⁵²⁰ “and you would lay down-*V'Ravatzta*-ורבצת with nothing to fear,”

¹⁵¹⁶ Midrash Bereishit Rabba 98:7

¹⁵¹⁷ Numbers 24:9

¹⁵¹⁸ Genesis 49:9

¹⁵¹⁹ See Ohr HaTorah, Balak *ibid.*

¹⁵²⁰ Job 11:19

(*v'Ravatzta v'Ein Machareed-ורבצת ואין מהריד*),” referring to the strength of peace, steadfastness and firm foundation. In contrast, the verse, “He crouched and lay down” (*Kara Shachav-כרע שכב*) (which extends from the time of Tzidkiyahu until the time of King Moshiach) refers to the time of exile.

However, at first glance, if the verse, “He crouched and lay down (*Kara Shachav-כרע שכב*)” refers to the time of exile, how then is it appropriate to compare this to a lion (*k'Ari-כארי*) and a young lion (*k'Lavi-כלביא*)?¹⁵²¹ Furthermore, we must understand the general connection between this verse, “He crouched and lay down... who can rouse him,” to the recital of *Shema*.

2.

This may be understood¹⁵²² by prefacing with the statement in Midrash Shir HaShirim Rabbah on the verse,¹⁵²³ “As I lay on my bed (*Mishkavi-משכבי*) in the nights, I sought Him Whom my soul loves.” They commented on this and stated, “What is the meaning of ‘on my bed (*Mishkavi-משכבי*)’? It means ‘on my sick bed,’¹⁵²⁴ as in the verse,¹⁵²⁵ ‘If men quarrel and one hits his fellow with a stone or with his fist and he does not die, but falls ill in bed etc. (*v'Nafal l'Mishkav-ונפל למשכב*).’

¹⁵²¹ Also see the letter dated 15th of Tammuz of this year, 5716, printed in Igrot Kodesh, Vol. 13, p. 264.

¹⁵²² See Ohr HaTorah, Balak ibid. p. 1,048 and on; Sefer HaMaamarim 5648 p. 456 and on.

¹⁵²³ Song of Songs 3:1 and Midrash Shir HaShirim Rabba there.

¹⁵²⁴ See Matnat Kehunah to Midrash Shir HaShirim Rabba ibid.

¹⁵²⁵ Exodus 21:18

Rabbi Alexandra said, ‘As I lay on my bed in the nights’ refers to when I slept from Torah and *mitzvot* etc.”

Now, these two matters, illness and sleep, refer to the matter of exile (and apply to both physical and spiritual exile, but at the least to spiritual exile).

The matter of sleep (*Sheina*-שינה) can be understood from what we observe below in man. Namely, even while a person is asleep, his body is entirely there, whole and complete. Moreover, even the powers of his soul are whole and complete. However, when a person is awake, the way the powers of his soul manifest in his body is in a way of chaining down (*Histhalshelut*) of one thing from another, and are therefore in proper order. However, during sleep, the verse,¹⁵²⁶ “We were like dreamers,” applies, in which even the powers of the soul that illuminate, such as intellect and emotions, are not always in their proper order.

This matter is particularly recognizable in one of the greatest powers of the soul, which is the power of sight. For, about the power of hearing, even when a person is sleeping, his ears are nonetheless open, and he indeed will hear a loud noise. In contrast, during sleep, one’s eyes are closed and he sees nothing.

The same is so of a person’s spiritual service of *HaShem*-יהוה, blessed is He. That is, the proper order is that the ten powers of his animalistic soul should be subject to the ten powers of his Godly soul. Moreover, he should also have

¹⁵²⁶ Psalms 126:1; See Torah Ohr, Vayeishev 28c

order in general, in that his mind should rule over his heart, which accords to his nature by virtue of being born as a human being.¹⁵²⁷ This being so, as a Jew, he must invest and unify all the powers of his soul, and certainly his thoughts, speech and actions, which are the three garments of his soul, in the study of *HaShem* יהו"ה's Torah and the fulfillment of its *mitzvot*.

However, if there is no order in the powers of his soul, his mind and intellect do not rule over his heart. This is most recognizable with one of the greatest of powers of the soul, which is the power of sight. That is, the proper order in serving *HaShem* יהו"ה, blessed is He, is that one's sight should be as indicated by the verse,¹⁵²⁸ "Lift your eyes up on high and see Who created these," meaning that he sees that "there is a Master to this city."¹⁵²⁹ This is also the meaning of what our sages, of blessed memory, said,¹⁵³⁰ "Who is called wise? One who sees what is born."¹⁵³¹ In other words, if he has the sight indicated by the verse, "Lift your eyes up on high and see Who created these," he comes to "see what is born," which as the Alter Rebbe¹⁵³² explained, means that he sees that everything is born into novel existence from nothing. This is the meaning of "Who created these (*Mi Bara Eileh*-מי ברא אלה-)," that the One indicated by the word "Who-Mi-מי," created "These-Eileh-

¹⁵²⁷ See Tanya, Ch. 12 (17a) citing Zohar III 224a and elsewhere.

¹⁵²⁸ Isaiah 40:26

¹⁵²⁹ Midrash Bereishit Rabba 39:1

¹⁵³⁰ Talmud Bavli, Tamid 32a

¹⁵³¹ The simple meaning of the term "נולד-*Nolad*" here means "the consequences," but the literal meaning is "that which is born."

¹⁵³² Tanya, Ch. 43; Likkutei Torah, Naso 26d; Ha'azinu 75a

אלה,”¹⁵³³ which includes everything mentioned in the verse,¹⁵³⁴ “These (*Eileh*-אלה) are the offspring of the heavens and the earth when they were created, on the day that *HaShem*-יהו” God made earth and heaven.” He then serves *HaShem*-יהו”, blessed is He, by occupying himself in fulfilling the verse,¹⁵³⁵ “These (*Eileh*-אלה) are the decrees, the ordinances, and the teachings that *HaShem*-יהו” set between Himself and the children of Israel, at Mount Sinai, by the hand of Moshe.”

However, if a person’s sight and vision is not as it should be, and he lacks the matter of, “Lift your eyes up on high and see Who created these,” there then is the matter of sleep, as indicated by the verse,¹⁵³⁶ “I am asleep,” which refers to exile.¹⁵³⁷ This lack of vision, to the point that he comes to the state indicated by the verse,¹⁵³⁸ “We have not seen our signs,” has such detrimental effect, that it leads to the continuation of the verse, “There is no longer a prophet, there is none amongst us who knows until what (*Ad Mah*-מה-עד).” In other words, the power of hearing (*Shmiyah*-שמיעה), which denotes understanding and comprehension,¹⁵³⁹ also becomes lacking. That is, he comes to lack matters that should be done even according to rational reason and intellect, to the extent that

¹⁵³³ See Likkutei Torah, Re’eh 24d and elsewhere.

¹⁵³⁴ Genesis 2:4

¹⁵³⁵ Leviticus 26:46; See Midrash Shemot Rabba 48:1

¹⁵³⁶ Song of Songs 5:2

¹⁵³⁷ Zohar III 95a; See Likkutei Torah, Shir HaShirim 33c and elsewhere.

¹⁵³⁸ Psalms 74:9

¹⁵³⁹ See Kuntres Inyan Tefilah of the Mittler Rebbe (Maamarei Admor HaEmtza’ee, Kuntreisim), translated as “Praying with Passion;” Also see Listen Israel, a translated of Rabbi Hillel Particher’s explanation (2) to Chapter One of Shaar HaYichud, The Gate of Unity, of the Mittler Rebbe.

when dreaming, even matters that are the diametric opposite of basic rationality and reason are possible.

The same is true of exile. That is, it could be that one's deeds in thought, speech, and action, in the ten powers of his animalistic soul, and in all his physical matters, are the very opposite of how they should be. The reason is because he lacks the matter of, "Lift your eyes up on high," since he is in a state of sleep (*Sheinah*-שינה) and the various powers of his soul are in disarray. It automatically follows that a higher soul power will have no control over a lower power, and thus form (*Tzurah*) has no control over substance (*Chomer*).

3.

Now, from the sleep (*Sheina*-שינה) of exile, (as in the teaching that "As I lay on my bed in the nights," refers to "when I slept from Torah and *mitzvot*,") a person also comes to the matter of spiritual illness (*Choli*-חולי), (as in the teaching that, "on my bed (*Mishkavi*-משכבי)" means "on my sick bed," as in the verse,¹⁵⁴⁰ 'He does not die, but falls ill in bed (*v'Nafal l'Mishkav*-ונפל למשכב-.)') However, there are several levels of spiritual illness, from light illness to severe illness.

In general, the worst level of spiritual illness is similar to severe life-threatening physical illness. This is¹⁵⁴¹ when the Godly soul is in such a state of exile in the animalistic soul and

¹⁵⁴⁰ Exodus 21:18

¹⁵⁴¹ See *Hemshech* "V'Kacha" 5637 Ch. 63 (Sefer HaMaamarim 5637 Vol. 2 p. 543 and on).

the body, that they completely cover over and conceal it, to the point that he is danger of transgressing *mitzvot* that are punishable by death at the hands of the courts (*Beit Din*), death by the hands of Heaven, or excision (*Karet*), may the Merciful One save us. Beyond this, if he comes to commit forbidden matters (including transgressions that, in and of themselves, might be considered as minor), he is in a state of spiritually life-threatening danger.

This is understood through the explanation in Iggeret HaTeshuvah,¹⁵⁴² in the analogy of a thick rope woven with 613 strands, representing the 613 *mitzvot*. If a person transgresses one of them, God forbid, (in that he either transgressed a prohibitive *mitzvah* or failed to fulfill a positive *mitzvah*), he causes a break in one strand. However, with an abundance of sins (or even with the repetition of a single sin many times), a person can come to blemish a prohibition, the punishment of which, is excision (*Karet*) or death. This is like the analogy of the separation caused by a thin cloud. That is, “if a person obscures the sunlight streaming through a window with many thin curtains, they will cause as much darkness as one thick curtain, and possibly more,”¹⁵⁴³ as stated by the prophet,¹⁵⁴⁴ “Woe to those who pull iniquity upon themselves with cords of falsehood and sin like the ropes of a wagon.”

¹⁵⁴² Tanya, Iggeret HaTeshuvah, Ch. 5

¹⁵⁴³ Tanya, Iggeret HaTeshuvah, Ch. 7

¹⁵⁴⁴ Isaiah 5:18; Talmud Bavli, Sukkah 52a – “Rav Asi said: Initially, the evil inclination is like the strands of a spiders web, and ultimately, it is like the ropes of a wagon, as it is stated, ‘Woe to those who pull iniquity upon themselves with cords of falsehood and sin like the ropes of a wagon.’” Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Section 52.

Now, there is another, more refined illness, which is not life-threatening. (Nevertheless, this kind of illness can worsen into life-threatening illness.) In general, this refers to permissible lusts. Although, according to Torah, these matters are not prohibited, in that they are not imprisoned in the hands of the external forces of evil,¹⁵⁴⁵ nevertheless, it is written,¹⁵⁴⁶ “One who separates himself to pursue lust etc.,” meaning that through pursuing the lusts of his body and animalistic soul, which is the opposite of “sanctify yourself in what is permissible to you,”¹⁵⁴⁷ he separates himself from matters of *HaShem's* יהו"ה holiness and Godliness. This too is illness, in that he becomes separated from the source of his vitality. Furthermore, if he becomes entrenched in permissible lusts, which at first do not seem to be life-threatening, he can then fall further, into illness that indeed is life-threatening.

Now, both these illnesses are rooted in an even deeper and more refined illness (*Choli*-חולי). This is the matter of a sick person-*Choleh*-חולה-49, which has the numerical value of 49 (מ"ט),¹⁵⁴⁸ since he lacks the fiftieth gate (*Shaar HaNun*) of understanding-*Binah*.

The explanation is as follows:¹⁵⁴⁹ The fiftieth gate (*Shaar HaNun*) of understanding-*Binah*, is what bonds

¹⁵⁴⁵ See Tanya, Likkutei Amarim, Ch. 7.

¹⁵⁴⁶ Proverbs 18:1

¹⁵⁴⁷ Talmud Bavli, Yevamot 20a

¹⁵⁴⁸ Ta'amei HaMitzvot of the Arizal, Parshat Vayera

¹⁵⁴⁹ See Likkutei Torah, Zot HaBrachah 97b; *Hemshech* 5672 Vol. 2 p. 1,200 and on, and elsewhere.

wisdom-*Chochmah* and understanding-*Binah* together.¹⁵⁵⁰ In man's service of *HaShem*-יהו"ה, blessed is He, the faculty of understanding-*Binah* is the general power to understand and comprehend. However, since on its own, intellect can sometimes go on crooked paths, it therefore is imperative for the intellect to be based on firm foundations (*Yesodot*). These foundations are primary axioms that are firmly set, and the absorption of these matters, in general, must be engrained in a person in a true manner. This is known as the "point" (*Nekudah*) of wisdom-*Chochmah*, which protects the intellect from straying onto crooked paths.

This is known as the "point in the sanctuary" (*Nekudah b'Heichalah*).¹⁵⁵¹ In other words, intellect (*Sechel*) itself is called a "sanctuary" (*Heichal*-היכל), since understanding and comprehension are like a building, which is a construct of a complete matter in all its particulars and angles. However, for the construct of the building to be strong and true, there must be a "point in the sanctuary" (*Nekudah b'Heichalah*). That is, it must have the foundational "point" (*Nekudah*) of wisdom-*Chochmah* to guard and protect the "sanctuary" (*Heichal*) of understanding-*Binah*.

However, if the "point in the sanctuary" (*Nekudah b'Heichalah*) is missing, meaning that he lacks the fiftieth gate (*Shaar HaNun*) that bonds wisdom-*Chochmah* and understanding-*Binah*, which in a person's service of *HaShem*-

¹⁵⁵⁰ See Likkutei Torah, Bamidbar 12a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

¹⁵⁵¹ See Zohar I 6a; Tikkunei Zohar, Tikkun 5; Tanya, Iggeret HaKodesh Ch. 5 (107a); Likkutei Torah, Re'eh 18a, and elsewhere.

יהו"ה, blessed is He, indicates that his service is only according to his own reason and intellect, it then is a matter of illness (*Choli*-חולי). However, at first, this illness is not life-threatening, because he only lacks the foundational “point” (*Nekudah*) that guards and protects his intellect, understanding and comprehension, and therefore in the interim, he still is on the straight path.

Even so, since his service of *HaShem*-יהו"ה, blessed is He, is only based on his own reason and intellect, therefore he is still in a state of illness. This is because intellect (*Sechel*) is ruled by desire (*Ratzon*), and desire (*Ratzon*) has the power to sway the intellect (*Sechel*), and as of yet, we do not know where his desire (*Ratzon*) stands. It thus is possible for his desire (*Ratzon*) to sway his intellect (*Sechel*), especially if he is tested. In such a case, he could possibly deviate from the path of the King of the world, *HaShem*-יהו"ה, blessed is He, and fall into a life-threatening illness, which is the lowest level, may the Merciful One save us.

This then, is the matter of a “sick person-*Choleh*-חולה-49,” which has the numerical value of 49, and results from the fact that he lacks the fiftieth gate (*Shaar HaNun*) of understanding-*Binah*. Thus, to entirely negate the illness, the fiftieth gate (*Shaar HaNun*) of understanding, which bonds wisdom-*Chochmah* and understanding-*Binah*, is necessary. That is, he must guard the core point (*Nekudah*) of his Jewishness; the point (*Nekudah*) by which the essential self of his soul is bound to the Essential Self of *HaShem*-יהו"ה, blessed is He. This essential point (*Nekudah*) is present and whole in

every single Jew, and it is entirely inapplicable for it to be hidden and concealed.

4.

With the above in mind, we can explain the teaching in Talmud¹⁵⁵² about the perforations of the esophagus (*Veshet*) that render an animal unfit for consumption (*Treif*), as explained by his honorable holiness, my father-in-law, the Rebbe, whose day of liberation we are celebrating today.¹⁵⁵³ He begins by explaining that our study of Torah below, is about the physical aspects of Torah, as they manifest in physical matters, and that above, in the Heavenly Academy (*Mesivta d'Rakiya*), whether in the lower Garden of Eden or in the upper Garden of Eden, or even on loftier levels, it cannot be that they study these laws (*Halachot*) in the same manner. It thus is necessary to say that even though they indeed learn the same Torah laws (*Halachot*), they nonetheless study these matters as they relate to spirituality.

[More specifically, there is a difference between how Torah is studied in the world of Creation (*Briyah*) and how it is studied in the world of Emanation (*Atzilut*), as stated,¹⁵⁵⁴ “And Your Torah that You have taught us,” about which it is

¹⁵⁵² Talmud Bavli, Chullin 43a

¹⁵⁵³ See the discourse entitled “*Vaya'avot HaShem Al Panav*” 5689 (Sefer HaMaamarim 5689 p. 222, and also see the citations there).

¹⁵⁵⁴ In the liturgy of the grace after meals (*Birchat HaMazon*).

explained¹⁵⁵⁵ that the words, “**Your** Torah (*Toratcha*-תורתך),” refer to the Torah of the world of Emanation (*Atzilut*) and the words, “that You have taught us,” refer to the Torah of the world of Creation (*Briyah*). For, in the world of Creation (*Briyah*) these matters are studied as they relate to novel creations. In contrast, in the world of Emanation (*Atzilut*), about which it states,¹⁵⁵⁶ “He and His life force are One, He and His organs are One,” these matters are studied as they are in the Name *HaShem*-יהו"ה, blessed is He, and His holy titles.¹⁵⁵⁷

After giving this introduction, the Rebbe, whose joyous occasion we are celebrating today, explains the words of the Talmud. It states there,¹⁵⁵⁸ “Rava says: The esophagus (*Veshet*) has two linings; the outer lining is red and the inner lining is white. If only one is perforated, but not the other, it is kosher. Now, why was it necessary for him to state that the outer lining is red and the inner lining is white? To teach that if they became inverted, it is not kosher (*Treif*a).” The Talmud concludes that any degree of perforation of the esophagus (*Veshet*) is considered to be a puncture.

Now, as this Torah law (*Halachah*) is studied below, the particulars of a physical animal with a physical esophagus (*Veshet*) are being discussed. In other words, when there is uncertainty as to whether the animal has been clawed by a

¹⁵⁵⁵ See Likkutei Torah, Eikev 17b; Drushim l'Sukkot 81d; See Sefer HaMaamarim 5708 p. 289; Sefer HaMaamarim 5689 *ibid.*, note 50.

¹⁵⁵⁶ Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20.

¹⁵⁵⁷ See the prior discourse of this year, Discourse 22, entitled “*Eehoo v'Chayohee Chad* – Him and His life force are one,” Ch. 4; Also see Discourse 23, entitled “*Reishit Arisoteichem* – The first of your kneading,” Ch. 2.

¹⁵⁵⁸ Talmud Bavli, Chullin 43a

predator (*Safek Droosa*) (as the Talmud continues there), the inner lining of the esophagus (*Veshet*) must be inspected, rather than the outer lining, since the outer lining is naturally red and if there are blooddrops on it, they will not be readily recognizable on it.¹⁵⁵⁹ They only will be recognizable by inspecting the inner lining, which is white. However, if the linings became inverted, in that the inner lining is red and the outer lining is white, the animal is rendered non-kosher (*Treifa*).

However, as this Torah law (*Halachah*) is studied in the lower Garden of Eden, and certainly, as it is studied in the upper Garden of Eden, it is learned on a very lofty spiritual level. This matter is generally explained in the writings of the Arizal,¹⁵⁶⁰ where he explains the three aspects of the trachea (*Kaneh*), the esophagus (*Veshet*) and the carotid arteries (*Vreedeen*). That is, the esophagus (*Veshet*) refers to the *Sefirah* of understanding-*Binah*, and the fact that its outer lining is red, refers to the matter of judgments (*Dinim*) which arise at the conclusion of understanding-*Binah*.

Now, in a person's service of *HaShem*-יהו"ה, blessed is He, the esophagus (*Veshet*) represents the matter of understanding-*Binah*. That is, as the esophagus (*Veshet*) is simply understood, it is the conduit through which food, which has flavor, passes. The same is true about the faculty of understanding and comprehension in a person's service of *HaShem*-יהו"ה, blessed is He, [in that comprehension gives "flavor" to the intellect]. This also explains the words of

¹⁵⁵⁹ See Rashi to Talmud Bavli, Chullin 43b

¹⁵⁶⁰ See Me'orei Ohr, Ma'arechet 6, Ot 3.

Talmud, that,¹⁵⁶¹ “The esophagus (*Veshet*), by which the animal eats and calls, is spacious, in that the animal constricts and stretches it.”¹⁵⁶² The same is likewise true of the matter of intellect (*Sechel*), that it undergoes change, in that a person understands and comprehends in various manners.

This then, is the meaning of the two linings of the esophagus (*Veshet*). That is, there are two general levels in the matter of understanding and comprehension. There is understanding and comprehension that is directed inward, and is called the inner aspect of understanding (*Pnimiyyut Binah*), corresponding to the inner lining, and there is understanding and comprehension that is directed outward, and is called the external aspect of the understanding (*Chitzoniyut Binah*), corresponding to the outer lining, from which judgments arise.

This is why the inner lining is white and the outer lining is red. This is because the inner aspect of understanding (*Pnimiyyut Binah*), which is an inner grasp and comprehension, is the matter of sublimation and nullification to the foundational point (*Nekudah*) of wisdom-*Chochmah*, (as explained in chapter three). Wisdom-*Chochmah* refers to the essential intellect of the truth of *HaShem*'s-יהו"ה Being, which is the essential truth of all being-הו"ה. That is, the inner aspect of understanding (*Pnimiyyut Binah*) is sublimated and nullified to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, the Unlimited One, blessed is He. It therefore is white, indicating the Oneness of *HaShem*-יהו"ה, blessed is He, as

¹⁵⁶¹ Talmud Bavli, Chullin 43a ibid.

¹⁵⁶² That is, the esophagus widens and stretches to let the food pass.

explained¹⁵⁶³ about the white linen garments (*Bigdei Vad-* בגדי **בד**) of the high priest.¹⁵⁶⁴ The word *Vad-*בד here, is the same as in the verse,¹⁵⁶⁵ “*Bad b’Vad-*בד בבד,” meaning “single by single,” that is, the word *Vad-*בד means “singular.”¹⁵⁶⁶ In other words, it indicates nullification to the inner wisdom-*Chochmah*, which is the essential truth of *HaShem*’s-ה"ה Being.

In contrast, the outer lining must be red. For, the ultimate purpose of understanding and comprehension is for the intellect of the essential truth of *HaShem*’s-ה"ה Being to be drawn into the seven emotions (corresponding to the seven days of the world), until it culminates and concludes with actualization in thought, speech, and action, as our sages, of blessed memory, stated,¹⁵⁶⁷ “It is not study [of Torah] that is primary, but the deed.”

Thus, this aspect must be red (*Adom-*אדום), which has the letters *Aleph-*א *Dam-*דם. The word “blood-*Dam-*דם” refers to the matter of the judgments (*Gevurot*), (which is why the color red generally indicates judgments-*Gevurot*). This is because the matter of emotions (*Midot*) in general, is the arousal of excitement and passion. However, to sweeten the judgments, there also must be the matter of the *Aleph-*א (דם א). This is brought about through drawing down the light of wisdom-*Chochmah*, which is the intellect of the essential truth of *HaShem*’s-ה"ה Being. Moreover, the light of the intellect

¹⁵⁶³ See Likkutei Torah, Acharei 28b and on.

¹⁵⁶⁴ See Leviticus 16:3-4

¹⁵⁶⁵ Exodus 30:34

¹⁵⁶⁶ See Rashi to Exodus 30:34

¹⁵⁶⁷ Mishnah Avot 1:17

itself, must specifically have this essential point (*Nekudah*) of wisdom-*Chochmah*, and through this, the judgments are sweetened.

Now, in the case that it is uncertain whether the animal was clawed by a predator (*Safek Droosa*), specifically the inner lining must be inspected, rather than the outer lining. This is because the outer lining is red and blooddrops will not be readily recognizable on it.

The explanation is that when a person inspects his emotions (*Midot*), to know whether they are holy or from opposite of holiness, his inspection cannot be of the outer lining, that is, how his emotions are as they come forth into actual [heartfelt emotions]. This is because it is not always discernable from one's outer emotions whether they are holy or from the opposite of holiness. This is because [just like unholy emotions] holy emotions are also full of passion and vitality, so much so, that even judgments and Torah laws (*Halachot*) can be drawn from them. Therefore, the blooddrops are unrecognizable in them.

Rather, it is specifically at the **inception** of the emotions (*Midot*), as they are when they are just being drawn from the mind of understanding-*Binah* – the inner lining – which is the inner aspect of understanding (*Pnimiyut Binah*) – that it is possible to inspect and recognize whether they are emotions drawn with sublimation and nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, or not.

Now, if they became inverted, in that the inner lining is red and the outer lining is white, the animal is rendered non-

kosher (*Treifa*). That is, the inner lining being red, means that the comprehension and understanding, as it is in the mind, is *itself* passionate, rather than settled (*Hityashvut*) [which makes it non-kosher]. This passion is caused by the essential point (*Nekudah*) of wisdom-*Chochmah*, (the essential point of the truth of *HaShem* 's-יהו"ה Being), manifesting in the expanse and length of the contemplation and comprehension-*Binah*, [however, since it is unsettled, it is not kosher].¹⁵⁶⁸ The opposite is also true, that if the outer lining is white, it means that his involvement in matters of holiness lacks passion and vitality. In both cases, the animal is rendered non-kosher (*Treifa*).

Now, the perforation (*Nekovet*-נקובת) of the esophagus (*Veshet*) is like the verse,¹⁵⁶⁹ “One who punctures (*Nokev*-נקב)¹⁵⁷⁰ the Name *HaShem*-יהו"ה.” As known in the teachings of Kabbalah,¹⁵⁷¹ the explanation is that from the externality of the understanding (*Chitzoniyut Binah*) a screen (*Masach*) and veil (*Parsa*) is made, that descends until beneath the feet of *Zeir Anpin* and *Nukvah*. This screen (*Masach*) and veil (*Parsa*) is between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

¹⁵⁶⁸ This is because an unsettled mind cannot think straight and leads to the opposite of understanding-*Binah*.

¹⁵⁶⁹ Leviticus 24:16

¹⁵⁷⁰ Though the meaning of the word “*Nokev*-נקב” in this verse means “blasphemes,” in that it is of the root (Numbers 23:8) “curse-*Ekov*-אָקֵב” (see Rashi to Lev. 24:16), the term “*Nokev*-נקב” is also of the root “*Nekev*-נקב” which means a puncture or hole.

¹⁵⁷¹ See Likkutei Torah of the Arizal, Emor; Ta’amei HaMitzvot (section entitled “*Azharat v’Nokev Shem HaShem*”).

The purpose of this screen is to prevent the lights of the world of Emanation (*Atzilut*) from descending (beyond their proper measure) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). (If that were to happen, they would fall from their levels, and¹⁵⁷² “one who falls from his level is called dead.”) The opposite is also true, that its purpose is to prevent those aspects of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) that are undesirable, from ascending and deriving vitality from the lights and illuminations of the world of Emanation (*Atzilut*).

Thus, the perforation (*Nekovet*-נקובת) of the esophagus (*Veshet*) is like the verse,¹⁵⁷³ “One who punctures (*Nokev*-נקב) the Name *HaShem*-יהו"ה.” In other words, it indicates a drawing down of light and illumination to an unfit place, in that what is drawn through the screen (*Masach*) and veil (*Parsa*) is beyond the proper measure. About this, the verse states “One who punctures (*Nokev*-נקב) the Name *HaShem*-יהו"ה shall surely be put to death,” which is the same matter as a *Treifa*. (This concludes the summary of the explanation of his honorable holiness, my father-in-law, the Rebbe, whose joyous occasion we are celebrating today.)

5.

Now, this last point (about the puncturing (*Nekuvat*-נקובת) of the esophagus (*Veshet*), which is like the verse, “One

¹⁵⁷² See Zohar III 135b; Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim).

¹⁵⁷³ Leviticus 24:16

who punctures (*Nokev*-נקב) the Name *HaShem*-יהו"ה shall surely be put to death," and corresponds to the puncturing of the veil (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*)) may be explained at greater length.

To further elucidate, the verse states,¹⁵⁷⁴ "If you build a new house, you shall make a fence for your roof, so that you will not place blood in your house if a faller falls from it." About this verse Sifrei states that, at first glance, "This verse only teaches about a person who builds a house. From where do we know that the same applies to a person who acquired, inherited, or received it as a gift? From the continuation of the verse, 'so that you will not place blood in your house,' from which we derive, any house."

Now, it is explained in the writings of the Arizal,¹⁵⁷⁵ that the above [a newly built, acquired, inherited, and gifted house], generally refers to the four worlds of Emanation, Creation, Formation and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*). That is, they are like four houses built one above the other.¹⁵⁷⁶ Thus, the floor of the world of Emanation (*Atzilut*) itself, is the roof of the world of Creation (*Briyah*). Now, since it is forbidden to speak of anything higher than the crown-*Keter* of the world of Emanation (*Atzilut*), we therefore will not explain the matter of the roof and fence of the world of Emanation (*Atzilut*), which is the uppermost house. However, we will explain the roof of the

¹⁵⁷⁴ Deuteronomy 22:8

¹⁵⁷⁵ Shaar HaMitzvot, Parshat Teitzei

¹⁵⁷⁶ That is, it is similar to four apartments, built one above the other, in which the floor of the upper one, becomes the ceiling of the lower one.

world of Creation (*Briyah*), which is the second house, and corresponds to the *Sefirah* of understanding-*Binah*.

Now, the verse states, “If you build a new house (*Kee Tivneh Bayit Chadash* כִּי תִבְנֶה בַּיִת חֲדָשׁ).” This refers to the world of Creation (*Briyah*), the roof of which is the floor of the world of Emanation (*Atzilut*) and is the aspect of the screen (*Masach*) that separates between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*). It therefore is necessary to build a fence (*Ma’ekah* מַעֲקָה), which refers to the four walls that encompass the four directions of the roof, so that the lights and illuminations of the world of Emanation (*Atzilut*) will not fall below and die. (That is, their descent from the world of Emanation (*Atzilut*) to the world of Creation (*Briyah*) is their death.) The verse therefore states, “you shall make a fence for your roof... so that the faller will not fall from it.”

He explains further that the word, “your roof-*Gagecha* גַּגְךָ” has the numerical value of the Name *HaShem* יהוה, which is 26 כ"ו. The word “fence-*Ma’akeh* מַעֲקָה” with the *Kolel*,¹⁵⁷⁷ is three times 72 ע"ב, which are the three expansions of the Name *HaShem* יהוה.¹⁵⁷⁸ That is, these three expansions of the

¹⁵⁷⁷ The total numerical value of the letters of the word “fence-*Ma’akeh* מַעֲקָה” is 215. However, the word itself may be added as 1, which is called the *Kolel*, and thus, the total with the *Kolel* is 216 רי"ז.

¹⁵⁷⁸ The Name *HaShem* יהוה which has a numerical value of *Sa" G* ס"ג-63 is spelled יו"ד ה"י וא"י ה"י, and with the addition of its ten letters is equal to 73 ע"ג. The Name *HaShem* יהוה which has a numerical value of *Ma" H* מ"ה-45 is spelled יו"ד ה"י וא"י ה"י, and together with the primary simple letters of the Name *HaShem* יהוה itself, which is 26 כ"ו totals, 71 ע"א. The Name *HaShem* יהוה of 52 ב"ן which is expanded with the letters *Heh* ה-ה (י"ד ה"ה וא"י ה"ה), in its simple form יהוה when expanded according to the manner of the “backing up” (*Achorayim*) [and is known as “squaring-*Ribu’ah*”] is י"ד ה"ה וא"י ה"ה which equals 72 ע"ב. (See Shaar HaMitzvot of the Arizal *ibid.*; Also see Ginat Egoz translated as *HaShem Is One*, Vol. 3 (The

Name *HaShem*-יהו"ה become the fence-*Ma'akeh*-מעקה"ה-216 for the Name *HaShem*-יהו"ה-26 of the world of Emanation (*Atzilut*), which is called “your roof-*Gagecha*-גגך-26.”

With the above in mind, he explains the statement in Talmud,¹⁵⁷⁹ that it is sufficient for the fence (*Ma'akeh*-מעקה) to even be made of palm and laurel branches, though light passes through them. This is because *HaShem's*-יהו"ה ultimate intention is not that the lights of the world of Emanation (*Atzilut*) will not **at all** be drawn to the world of Creation (*Briyah*) and to the worlds of Formation and Action (*Yetzirah* and *Asiyah*) below it, God forbid. Actually, the very opposite is true. Indeed, *HaShem's*-יהו"ה ultimate Supernal intent is specifically to draw lights and illuminations below.

Rather, the reason for the fence (*Ma'akeh*-מעקה) is so that the light will not be drawn down in a way that is beyond the proper measure and limit. (That would be the opposite of *HaShem's*-יהו"ה Supernal intent, and would be akin to “puncturing” the Name *HaShem*-יהו"ה and puncturing the esophagus (*Veshet*), as explained before.) It therefore is sufficient for the fence (*Ma'akeh*-מעקה) to be made of palm and laurel branches, which let some light through, because through this, light and illumination is drawn down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah* *Asiyah*), in accordance to *HaShem's*-יהו"ה Supernal intent that they should receive according to their

Letters of Creation, Part 2), section entitled “The Gate explaining that the Explicit Name-*Shem HaMeforash* is ע"ב-72 and ר"י-216.”)

¹⁵⁷⁹ Talmud Bavli, Bava Batra 4a

measure and limit. Nevertheless, even if the barrier is of stone, it states,¹⁵⁸⁰ “even a barrier of iron does separate between Israel and their Father in heaven,” and it likewise states, “a barrier of stones does not cause a separation.”¹⁵⁸¹

Now, the explanation¹⁵⁸² of this matter as it relates to a person’s service of *HaShem*-יהו"ה, blessed is He, is that the fence (*Ma'akeh*-מעקה) represents the matter of taking care to guard oneself in ensuring that all one’s conduct is appropriate to *HaShem*’s-יהו"ה Torah and *mitzvot*. About this the verse states, “so that you will not place blood (*Dam*-דם) in your house, if a faller falls from it.” This refers to the matter hinted at in the verse,¹⁵⁸³ “Whoever spills the **blood of man in man** shall his blood be shed.” (*Dam HaAdam ba'Adam*-דם האדם באדם-דם).” Likkutei Torah¹⁵⁸⁴ explains that this refers to the matter of the spilling of the blood of the man of the side of holiness, by “the incorrigible man” (*Adam Bliya'al*-אדם בליעל-אל).¹⁵⁸⁵ This is caused

¹⁵⁸⁰ Talmud Bavli, Pesachim 85b

¹⁵⁸¹ See Hagahot v'Chuddishim to Shaar HaMitzvot ibid. (Jerusalem 5704).

¹⁵⁸² Also see the Sichah talk that followed this discourse, Ch. 11 and on (Torat Menachem, Vol. 17, p. 53 and on).

¹⁵⁸³ Genesis 9:6 – Generally this verse is translated as, “Whoever spills the blood of man, by man shall his blood be shed.” However, because the word “*BaAdam*-באדם” can also mean, “in a man,” the verse may also read, “Whoever spills the blood of the man in a man,” (See Talmud Bavli, Sanhedrin 57b about the prohibition against aborting a fetus (“a person in a person”), which is derived from this Torah verse.)

¹⁵⁸⁴ Likkutei Torah, Bamidbar 13c

¹⁵⁸⁵ Proverbs 6:12; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Gate 1, Ch. 1. – “The Incorrigible Man-*Adam Bliya'al*-אדם בליעל-אל” – The term “*BliYa'al*-בליעל-אל” divides into the two words “without a yoke-*Bli Ol*-בלי עול-ול,” meaning, without the yoke of Heaven upon him. It also “without ascent-*Bli Ya'al*-בלי יעל-אל,” meaning, the animalistic inclination in man, which descends downward, as the verse states (Eccl. 3:21), “Who knows that the spirit of man is the one that ascends on high, whereas the spirit of the beast is the one that descends below, down into the earth.”

through “puncturing” (*Nokev*-נקב) the Name *HaShem*-יהו"ה, by transgressing either the positive commandments or the negative commandments, God forbid, which correspond to the 248 spiritual organs and the 365 spiritual veins and arteries of the form of man.¹⁵⁸⁶

However, by making the fence (*Ma'akeh*-מזעקה), we cause the “new house” to be built as an everlasting edifice based on the foundations of Torah and *mitzvot*, so that not only shall “you not place blood in your house,” and not only shall “the faller” not fall, but on the contrary, it instead is like the verse,¹⁵⁸⁷ “the splendor of man is to dwell in a house,” referring to actualizing a dwelling place for the Holy One, blessed is He.¹⁵⁸⁸

6.

Now, even when one’s service of *HaShem*-יהו"ה, blessed is He, is lacking, which generally is the matter indicated by the above-mentioned verse,¹⁵⁸⁹ “As I lay on my bed in the nights,” – which is the matter of “sleep” (*Sheina*-שינה), meaning that he lacks the matter of,¹⁵⁹⁰ “Raise your eyes up on high and see Who created these,” to the point that he comes to illness (*Choli*-חולי), beginning with the illness indicated by the numerical

¹⁵⁸⁶ See Zohar I 170b; Also see Shaarei Kedushah of Rabbi Chayim Vital translated as Gates of Holiness, Shaar 1, Ch. 1 *ibid*.

¹⁵⁸⁷ Isaiah 44:13

¹⁵⁸⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁵⁸⁹ Song of Songs 3:1

¹⁵⁹⁰ Isaiah 40:26

value of “a sick person-*Choleh*-הוֹלֵה” which is מ”ט-49, in that he lacks the fiftieth gate (*Shaar HaNun*) that bonds wisdom-*Chochmah* and understanding-*Binah*, which is the matter of the esophagus (*Veshet*) becoming unkosher (*Treifaf*), in that the whiteness (of the inner lining) which comes from the wisdom-*Chochmah* of the essential truth of *HaShem*’s-יהו”ה Being - which is the matter of “the essential point in the sanctuary (*Nekuda b’Heichala*) – is not recognized in the understanding (as explained in chapter three), and from this he falls from illness that is not life-threatening, into the worst kind of illness, which is life-threatening, about which it states,¹⁵⁹¹ “He does not die, but falls ill in bed,” [meaning, that (the Godly soul) is only in a state of not being dead, being that¹⁵⁹² “even while the sin is being perpetrated, (the Godly soul) remains faithful to *HaShem*-יהו”ה, blessed is He,]” – even then, the verse continues,¹⁵⁹³ “I sought Him Whom my soul loves.” This refers to the matter of concealed love (*Ahavah Mesuteret*) for *HaShem*-יהו”ה, blessed is He, (within which fear of *HaShem*-יהו”ה, is also included), which is an inheritance that we, as Jews, have received from our forefathers.¹⁵⁹⁴ Therefore, even when “I sleep”¹⁵⁹⁵ – in exile – nevertheless, “my heart is awake” to “the Holy One, blessed is He, His Torah, and His *mitzvot*, and my heart is awake to the redemption.”¹⁵⁹⁶

¹⁵⁹¹ Exodus 21:18

¹⁵⁹² Tanya, Likkutei Amarim, Ch. 24

¹⁵⁹³ Song of Songs 3:1 *ibid.*

¹⁵⁹⁴ Tanya, Likkutei Amarim, Ch. 18

¹⁵⁹⁵ Song of Songs 5:2 – “I sleep, but

¹⁵⁹⁶ See Midrash Shir HaShirim Rabba to Song of Songs 5:2 (85:2); Yalkut Shimoni to the verse (Remez 988), and elsewhere.

About this the verse states,¹⁵⁹⁷ “He crouched and lay down like a lion, and like a young lion, who can rouse him?” In other words, even in a time of laying down (*Shachav*-שכב), (that is, “As I lay on my bed (*Mishkavi*-משכבי) in the nights), which generally refers to the time of exile (that “extends from the time of Tzidkiyahu until the time of King Moshiach,”) which is a time of sleep and illness, nevertheless, even then, there is the matter of a lion and a young lion, in that the Jewish people strengthen themselves and rise with alacrity from their sleep to recite the *Shema*.¹⁵⁹⁸

The explanation is that the general matter of reciting the *Shema* is as Zohar states,¹⁵⁹⁹ that the verse, “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One,” refers to the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*) and the verse, “Blessed be the Name of His glorious Kingship for ever and ever,” is the Lower Unity of *HaShem*-יהו"ה (*Yichuda Tata'ah*). About this the verse states,¹⁶⁰⁰ “You shall know this day, and set it upon your heart, that *HaShem*-יהו"ה, He is the God – in heavens above and on the earth below – there is nothing else.” Elsewhere, this verse is explained to mean that even when a person is in a good state – “in the heavens above” – and even when he is “on the earth below,” such as during the time of exile, he must keep the knowledge “that *HaShem*-יהו"ה, He is the God,” in mind.

¹⁵⁹⁷ Numbers 24:9

¹⁵⁹⁸ See Rashi to Numbers 23:24; Shulchan Aruch, Orach Chayim 1:1.

¹⁵⁹⁹ Zohar I 18b; See Tanya Shaar HaYichud veHaEmunah, Ch. 7; Also see the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, and elsewhere.

¹⁶⁰⁰ Deuteronomy 4:39

This is the matter of unifying *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם in two ways; in the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*) and in the Lower Unity of *HaShem*-יהו"ה (*Yichuda Tata'ah*). Therefore, even at night, (during exile) when "I am asleep,"¹⁶⁰¹ and in a state of being "on the earth below," there nevertheless is the matter of the *Shema*.

More specifically, the recital of *Shema* in the morning is the matter of the Upper Unity of *HaShem*-יהו"ה, (*Yichuda Ila'ah*) and the recital of *Shema* at night, (during exile) is the matter of the Lower Unity of *HaShem*-יהו"ה (*Yichuda Tata'ah*). The general matter of the Lower Unity of *HaShem*-יהו"ה, is the interweaving (*Shiluv*) of the Name *HaShem*-יהו"ה with His title Lord-*Adona*"ג-אדני"י.¹⁶⁰² In other words, even as the Name *HaShem*-יהו"ה manifests in His title Lord-*Adona*"ג-אדני"י and in His title God-*Elohi*"מ-אלהי"ם, and even though His title God-*Elohi*"מ-אלהי"ם-86 has the numerical value of "the natural order-*HaTeva*-הטבע-86,"¹⁶⁰³ so that when a person looks with his eyes of flesh, he sees "the natural order," he nevertheless must know ("you shall know this day") "that *HaShem*-יהו"ה, He

¹⁶⁰¹ Song of Songs 5:2

¹⁶⁰² See the previous discourse of this year, 5716, Discourse 5, entitled "*Bereishit Bara* – In the beginning God created the heavens and the earth," Ch. 5 and on; Also see Tanya, Shaar HaYichud veHaEmunah *ibid.* p. 82a and on; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of The Sanctuary (*Shaar HaHeichal*).

¹⁶⁰³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Also see Pardes Rimonim, Shaar 12 (*Shaar HaNetivot*) Ch. 2; *Shnei Luchot HaBrit* 89a; Tanya, Shaar HaYichud veHaEmunah, Ch. 6 and elsewhere.

interweaving (*Shiluv*) of the Name *HaShem*-יהו"ה with His title Lord-*Adona*"ע-אדני.

Now, additionally, we may explain the relationship between the lion ("He crouched and lay down like a lion"), and the recital of *Shema*. The verse states,¹⁶⁰⁸ "The face of the lion (*Aryeh*-אריה) to the right," which is the side of kindness-*Chessed*. However, at the same time, a lion (*Aryeh*-אריה-216) is the matter of might-*Gevurah* (גבורה-216).¹⁶⁰⁹

The same is likewise so in the first two paragraphs of the *Shema*, in which there is "an exchange of places." That is, the light of kindness-*Chessed* is in a vessel of judgment-*Gevurah*, and the light of judgment-*Gevurah* is in a vessel of kindness-*Chessed*,¹⁶¹⁰ which is the matter of the first and the second paragraphs of the *Shema* recital.¹⁶¹¹ For, in the first paragraph of the *Shema*, it is written,¹⁶¹² "And you shall love *HaShem*-יהו"ה your God, with all your heart, with all your soul, and with all your being," which is a matter of kindness-*Chessed*. However, even so, there are forty-two words (from the word "And you shall love-*V'Ahavta*-וְאָהַבְתָּ" to the word "and upon your gates-*uVeeShe'arecha*-וְעַל שַׁעְרֵיךָ"), and the name of forty-two (*Shem Ma*"שם מ"ב-*V*) is a name of might-*Gevurah*. In contrast, the second paragraph of *Shema* discusses undesirable matters, which are a matter of judgment-*Gevurah*,

¹⁶⁰⁸ Ezekiel 1:10

¹⁶⁰⁹ See Me'orei Ohr, Ma'arechet 1, Ot 101

¹⁶¹⁰ See Zohar I 87a and the Mikdash Melech commentary there; Likkutei Torah, VaEtchanan 12d; Sefer HaArachim Chabad, Vol. 4, p. 208 and on.

¹⁶¹¹ See Shaar HaYichud of The Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

¹⁶¹² Deuteronomy 6:5

however the number of words (until the word “and you shall place them-*v'Samtem*-וּשְׂמַתֶּם”) is seventy-two, which is the name of kindness-*Chessed*-חסד-72.

This matter is hinted at in the two linings of the esophagus (*Veshet*), (through which the comprehension of *HaShem*'s-יהו"ה Godliness in the *Shema* recital is drawn into the heart and the whole body, as explained above). That is, the inner lining is white, which corresponds to kindness, and the outer lining is red, which corresponds to judgment-*Gevurah*. This matter is also connected to the fence-*Ma'akeh*-מַעֲקֵה of the roof (by which the light is restrained so that it is not drawn below beyond its proper measure, which is the matter of puncturing the esophagus, as explained above). This is because the word “lion-*Aryeh*-אֲרִי-216 has the same numerical value as the word “fence-*Ma'akeh*-מַעֲקֵה-216” (with the *Kolel*).

7.

With the above in mind, we can understand the statement in Talmud, “They sought to establish the Torah portion of Balak as part of the *Shema* recital... because it is written there, ‘He crouched and lay down (*Shachav*-שָׁכַב) like a lion, and like a young lion, who will rouse him.’” That is, they specifically cited this particular verse, “He crouched and lay down (*Shachav*-שָׁכַב) like a lion etc.,” to teach us that even in our times, when we find ourselves in the condition indicated by the words “He crouched and lay down (*Shachav*-שָׁכַב),” namely, in the period that extends from the time of Tzidkiyahu until the

time of King Moshiach – that is, during exile – which is a time of sleep and even illness, there nevertheless is service of *HaShem*-יהו"ה, blessed is He, in a way that is akin to a lion and a young lion. That is, a Jew must [strengthen himself to] overcome all obstacles and hindrances, even to the point of self-sacrifice (*Mesirat Nefesh*).

This itself is why the verse is specific in comparing this to a lion (*Aree*-ארי) and a young lion (*Lavee*-לביא), namely,¹⁶¹³ “like a lion who is strong, and like a young lion, who is even stronger.”¹⁶¹⁴ That is, [the lion refers to the righteous-*Tzaddik*] and the young lion (*Lavee*-לביא) refers to repentance (*Teshuvah*), because “those who repent and return to *HaShem*-יהו"ה (*Baalei Teshuvah*) draw close to Him with even greater strength.”¹⁶¹⁵

About this the verse continues, “who (*Mi*-מי) will rouse him,” As the Talmud states this,¹⁶¹⁶ “In the coming future, the Holy One, blessed is He, will bring the evil inclination (*Yetzer HaRa*) and slaughter him in the presence of the righteous and the wicked. For the righteous-*Tzaddikim*, it will appear as a great mountain and they will say, ‘How were we able to overcome such a high mountain?’ Moreover, even the Holy One, blessed is He, will wonder etc.” However, the righteous-

¹⁶¹³ Zohar I 237b (cited in Ohr HaTorah *ibid.*)

¹⁶¹⁴ As explained in a previous note, a lion pride consists of 15 to 30 members, with a limit of 3 male lions. When a young male becomes two years old, if he is in excess of the limit of males, he is banished from the pride and becomes a loner who must hunt for himself, which in a pride, is usually done by the females. Therefore, because of his youth and the fact that he must hunt for himself, a young lion-*Lavee*-לביא, is stronger and more ferocious than a lion-*Aree*-ארי who is a member of a pride.

¹⁶¹⁵ Zohar I 129b

¹⁶¹⁶ Talmud Bavli, Sukkah 52a

Tzaddik can only accomplish this because the Holy One, blessed is He, helps him, and only then he can overcome.¹⁶¹⁷

About this the verse specifies, “Who-*Mee*-מי will rouse him,” meaning,¹⁶¹⁸ *HaShem*-ה"ה, the One about whom the verse states,¹⁶¹⁹ “Raise your eyes up on high and see Who-*Mee*-מי created these-*Eileh*-אלה,” He will rouse him. That is, the power of (*HaShem*-ה"ה, the One called) Who-*Mee*-מי, is always present in these-*Eileh*-אלה, as yet another verse states,¹⁶²⁰ “These (*Eileh*-אלה) are the offspring of the heavens and the earth when they were created, on the day that *HaShem*-ה"ה God made earth and heaven,” and as stated in another verse,¹⁶²¹ “Forever, *HaShem*-ה"ה, Your speech stands firmly in the heavens.”

Now, the power (of *HaShem*-ה"ה, the One called) Who-*Mee*-מי also aids us in our service of Him, blessed is He, as written,¹⁶²² “Who-*Mee*-מי can assure that this heart should remain theirs, to fear (*Yirah*-יראה-216) Me and observe all My commandments all the days, so that it should be good for them and for their children forever.” That is, it is through the power of *HaShem*-ה"ה (the One called “Who-*Mee*-מי”) that we have the ability to overcome the evil inclination and be victorious over him. By overcoming him, we also bring about the matter of “Who-*Mee*-מי will rouse him (that is, *HaShem*-ה"ה, the One

¹⁶¹⁷ Talmud Bavli, Kiddushin 30b

¹⁶¹⁸ See Ohr HaTorah *ibid.*

¹⁶¹⁹ Isaiah 40:26

¹⁶²⁰ Genesis 2:4

¹⁶²¹ Psalms 119:89

¹⁶²² Deuteronomy 5:26

called “Who-Mi-מי,” will rouse him) which refers to the arousal from the illness and sleep of exile. That is, the power for this, comes from *HaShem*-יהו"ה, the One called, “Who-Mi-מי,”¹⁶²³ as it states, “Who-Mi-מי will rouse him.”

8.

Now, the granting of the strength to serve *HaShem*-יהו"ה, blessed is He, during the time of exile (indicated by the verse, “He crouched and lay down (*Shachav*-שכב) like a lion, and like a young lion, who will rouse him,”) is also granted through the matter of miracles. Now, there are two classes of miracles.¹⁶²⁴ The first class are miracles like the splitting of the sea, which was an openly revealed miracle that took place at a time of redemption. The second class of miracles are like the miracle of Esther (אסתר). These are miracles that take place during times about which it states,¹⁶²⁵ “I will surely hide My face on that day,” referring to a time of exile, in which, even after their salvation, “we were still servants of Achashverosh.”¹⁶²⁶

Nevertheless, even at night, in the state indicated by the words “He crouched and lay down,” there nevertheless are both

¹⁶²³ The numerical value of the word “Who-Mi-מי” is 50, and refers to the fiftieth gate (*Shaar HaNun*) which unifies wisdom-*Chochmah* and understanding-*Binah*, as previously discussed.

¹⁶²⁴ See Ohr HaTorah *ibid.* pg. 1,049; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Hosts (*Shaar HaTzva 'ot*).

¹⁶²⁵ Deuteronomy 31:18; See Talmud Bavli, Chullin 139b; Torah Ohr, Megilat Esther 90d, 92a, and elsewhere.

¹⁶²⁶ Talmud Bavli, Megillah 14a

the matter of the verse,¹⁶²⁷ “All ends of the earth will see the salvation of our God,” and the matter of miracles such as happened in the days of Esther, that the decree,¹⁶²⁸ “was overturned!”

The same is true throughout the whole of exile in general. That is, even in a time of doubled and quadrupled darkness, at times there are miracles in a way of “all ends of the earth will see,” meaning open miracles that transcend the natural order. Such a miracle give strength to the service of *HaShem*-יהו"ה, blessed is He, that follows it, so that without considering the fact that we are in the condition indicated by the verse,¹⁶²⁹ “He does not die, but falls ill in bed,” we nevertheless rise up like a lion and like a young lion, to recite the *Shema*, which is the matter of “*HaShem*-יהו"ה is One,”¹⁶³⁰ and “Blessed is the Name of His glorious Kingdom forever and ever.” That is, we draw this matter into the “new house” (*Bayit Chadash*), this being the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This service of *HaShem*-יהו"ה, blessed is He, is the preparation and receptacle for the matter of, “Who-*Mi*-מי (meaning *HaShem*-יהו"ה) will rouse him” from the darkness of the exile, with the true and complete redemption. This is brought about through the matter indicated by “Who-*Mi*-מי (meaning *HaShem*-יהו"ה) can assure that this heart should

¹⁶²⁷ Isaiah 52:10; Psalms 98:3

¹⁶²⁸ Esther 9:1

¹⁶²⁹ Exodus 21:18

¹⁶³⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

remain theirs, to fear Me etc.” It is through this kind of service of *HaShem*-יהו"ה, blessed is He, (upon which all the revelations of the coming future depend),¹⁶³¹ that we merit the true and complete redemption, may it be speedily in our days, through our righteous redeemer, Moshiach!

¹⁶³¹ See Tanya, Likkutei Amarim, Ch. 37

Discourse 25

“*Mizmor L’David, HaShem Ro’ee Lo Echsar -
A Psalm by David, HaShem is my shepherd, I shall
not lack*”

Delivered at the Gan Yisroel summer camp,
On the 16th of Tammuz, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁶³² “A Psalm by David, *HaShem-יהוה* is my shepherd, I shall not lack. In lush meadows He lays me down, beside tranquil waters He leads me.” The substance of this Psalm is that David, King Moshiach, is praising the blessings of financial sustenance on behalf of the ingathering of Israel (the *Shechinah*), and on behalf of every Jew. That is, since “*HaShem-יהוה* is my shepherd,” it therefore is automatically understood that “I shall not lack,” and thus, “In lush meadows He lays me down, beside tranquil waters He leads me.”

Regarding this, it states in the Talmud, in Tractate Pesachim,¹⁶³³ “In regard to the fourth cup [of wine at the Passover Seder], one completes *Hallel* over it and recites the

¹⁶³² Psalms 23:1-2

¹⁶³³ Talmud Bavli, Pesachim 118a

great *Hallel*, and some say that one recites the Psalm,¹⁶³⁴ ‘*HaShem-יהו"ה* is my shepherd, I shall not lack.’” The Maharsha explains that according to the second view, this Psalm, “*HaShem-יהו"ה* is my shepherd, I shall not lack,” is itself called “the great *Hallel*” (*Hallel HaGadol*).¹⁶³⁵

The Talmud there asks, “Why is it called “the great *Hallel*” (*Hallel HaGadol*)? Because the Holy One, blessed is He, sits in the heights of the world and dispenses sustenance to every creature.” The Maharsha thus explains that even according to the second view, that this Psalm, “*HaShem-יהו"ה* is my shepherd, I shall not lack,” is itself “the great *Hallel*” (*Hallel HaGadol*), what is being stated is that since “*HaShem-יהו"ה* is my shepherd,” and He supervises and dispenses sustenance to the whole world, therefore “I too shall not lack.”

Now, from the combination of these two matters, that “the Holy One, blessed is He, sits in the heights of the world,” and, “dispenses sustenance to every creature,” it is understood that both these matters are related to the matter of “the great *Hallel*” (*Hallel HaGadol*). Similarly, the two matters are likewise related to each other. That is, because “He sits in the heights of the world,” therefore, “He dispenses sustenance to every creature.” This is as stated in Zohar,¹⁶³⁶ “King David made his sustenance dependent upon the One Above, since there is no cessation to the One Above. Thus, the verse states, “*HaShem-יהו"ה* is my shepherd, I shall not lack.’ That is, my

¹⁶³⁴ Psalms 23:1

¹⁶³⁵ Also see Ohr HaTorah to Psalms (Yahal Ohr) 23:1 (p. 85).

¹⁶³⁶ Zohar II 171a

sustenance shall never cease, since the river that flows and comes forth from Eden never ceases.” In other words, since the drawing forth of beneficence is from a very lofty aspect, namely, “the heights of the world,” therefore “I shall not lack,” since, “He dispenses sustenance to every creature.” (The teaching specifically uses the word “creature” to include even those whose only merit is that they are a creature that was created by *HaShem*-יהו"ה, blessed is He, as the Alter Rebbe explains in Tanya.)¹⁶³⁷

Now, from the fact that the Psalm continues and states, “In lush meadows He lays me down, beside tranquil waters He leads me,” this seems to indicate that this too is related and connected to the matter indicated by the teaching, “The Holy One, blessed is He, sits in the heights of the world, and dispenses sustenance to every creature.”

2.

This may be understood with a preface explaining the end of the verse that states, “beside tranquil waters He leads me,” which is the matter of tranquility (*Menuchah*-מנוחה).

In regard to Jerusalem and the Holy Temple, the verse states,¹⁶³⁸ “The place of tranquility (*Menuchah*-מנוחה) and heritage (*Nachalah*-נחלה),” and similarly it is written,¹⁶³⁹ “Arise, *HaShem*-יהו"ה, to Your tranquil place (*Menuchatecha*-

¹⁶³⁷ Tanya, Likkutei Amarim, Ch. 32

¹⁶³⁸ Deuteronomy 12:9 and Rashi there

¹⁶³⁹ Psalms 132:8

מנוחתך.” In other words, we see that the general matter of “tranquility” (*Menuchah*-מנוחה) is connected to Jerusalem and the Holy Temple, and in this itself, the primary aspect is the Holy Temple, the resting place of the Holy Ark.

Now, as known,¹⁶⁴⁰ the explanation of this matter (at least, a short summary of the explanation) is that when it comes to serving *HaShem*-יהו"ה, blessed is He, through refinement (*Birurim*), there are two ways of approach; one is in a way of tranquility (*Menuchah*-מנוחה) and one is in a way of battle (*Milchamah*-מלחמה). Thus, the verse that discusses coming to “the place of tranquility (*Menuchah*-מנוחה) and heritage (*Nachalah*-נחלה),” refers to the days of King Solomon, when “the moon was in a state of fullness,”¹⁶⁴¹ and the refinement occurred in a way of tranquility (*Menuchah*-מנוחה). For example, the queen of Sheba brought sparks of holiness to King Solomon of her own volition and from a great distance.¹⁶⁴² This matter, (that the refinement is in a way of tranquility-*Menuchah*-מנוחה), is specifically connected to the Holy Temple.

3.

Now, the explanation of this is as known regarding the matter of the manifestation of the Indwelling Presence of

¹⁶⁴⁰ See Biurei HaZohar of the Mittler Rebbe, 132b in explanation of the verse (Psalms 132:8) “Arise *HaShem*-יהו"ה to Your resting place,” and with additional glosses in Ohr HaTorah, Vayeitzei 177a and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1 p. 101 and on; *Hemshech* “*Mayim Rabin*” 5636, Ch. 77 and on, and elsewhere.

¹⁶⁴¹ See Zohar I 225b; Midrash Shemot Rabba 15:26 and elsewhere.

¹⁶⁴² See Torah Ohr, Bereishit 5d and on, and elsewhere.

HaShem-יהו"ה, blessed is He, the *Shechinah*, in general, as well as the matter of the manifestation of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, between the two rods of the Holy Ark in the Holy of Holies, which was in the Holy Temple, that there are two views regarding this.¹⁶⁴³

The view of Rambam¹⁶⁴⁴ (and others like him) is that when it comes to the spiritual in general, and how much more so when discussing *HaShem*'s-יהו"ה Godliness, it is impossible to say that it is something that is connected to a specific place. It therefore is necessary to say that the manifestation of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, in a specific place, is similar to an intellectual matter that is written with the fingers of the hand, rather than with the toes of the feet. In other words, it is not in a manner that the fingers are receptacles for the intellect (since the fingers of the hand themselves have no relation whatsoever to the understanding and comprehension of the intellectual matter). Rather, it is only that when the intellectual matter must come forth in a manner that it has some relation to space, such as in the written word, that it passes through the fingers of the hands. Thus, the same can be said about the manner that the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, manifested in the Holy Temple and other such places. In other words, it is not in

¹⁶⁴³ See Ohr HaTorah, Vayeitzei *ibid.* p. 178a; Biurei HaZohar of the Tzemach Tzedek, Vol. 1 *ibid.* p. 103 and on; Also see Sefer HaMaamarim 5630 p. 63 and on; Sefer HaMaamarim 5680 p. 184 and on; Likkutei Sichot Vol. 19 p. 141 and on; Sefer HaMaamarim 5730 p. 55 and on, p. 62 and on.

¹⁶⁴⁴ See Moreh Nevuchim Vol. 1, Ch. 25 (cited in Ohr HaTorah *ibid.*, Biurei HaZohar *ibid.*, and Sefer HaMaamarim 5630 *ibid.*); Also see Avodat HaKodesh of Rabbi Meir ibn Gabbai, Vol. 3, Ch. 25.

a way that the place itself becomes a receptacle for this. Rather, since it is necessary for the recipient that this should be drawn within a particular place, it therefore passes through by way of the Holy Temple, similar to the intellect passing through the fingers of the hand when writing.

However, the view of the Ramban¹⁶⁴⁵ (and others like him), and is the established view in the teachings of Chassidut as being the actual law (*Halachah*), is that the manner of the revelation and manifestation of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, in the Holy Temple, was not like the intellect passing through the fingers of the hand when writing (and not through the toes of the feet). It rather was like the way that intellect manifests in the brain, and through the brain, even in the heart. In other words, this is not just in a way that the intellect passes through the brain, but rather, the actual brain-matter is related to intellect, and therefore there are differentiations between the substance of the three brains.¹⁶⁴⁶ Moreover, the actual substance of the brain becomes refined through much study and making use of the intellect, and this is certainly the case through intellectual toil. This is because the brain is a vessel (*Klee*) that is unified with the intellect that manifests within it.

The same is likewise true when it comes to the matter of the dwelling and manifestation of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, in special places,

¹⁶⁴⁵ See Ohr HaTorah, Biurei HaZohar, and Sefer HaMaamarim 5630 *ibid.*, citing Ramban to the end of the Torah portion of Pekudei, and his Shaar HaGemul in regards to the matter of the lower Garden of Eden.

¹⁶⁴⁶ See Zohar III 140a, 262a

particularly in the Holy Temple. That is, it is in a way that the place is a vessel (*Klee*) that is unified with the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*. In general, the difference between these two views, is the difference between light that comes by way of passing through (*Maavir*) and light that comes by way of inner manifestation (*Hitlabshut*).

Nevertheless, this must still be understood. For since, in regard to the spiritual, and how much more so, in regard to *HaShem*'s-יהו"ה Godliness, it is inapplicable to have any relation to being grasped in a place, this being so, how can it be said that the dwelling of the Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, comes in a way of manifestation (*Hitlabshut*)?

The explanation is that since *HaShem*-יהו"ה, blessed is He, is capable of anything (*Kol Yachol*), it therefore is in His power to "constrict Himself between the two rods of the Holy Ark."¹⁶⁴⁷ In other words, this is as expressed by the teaching,¹⁶⁴⁸ "Just as it is possible to see Him in large mirrors, it also is possible to see Him in small mirrors." In other words,

¹⁶⁴⁷ Midrash Tanchuma Vayakhel 7

¹⁶⁴⁸ Midrash Bereishit Rabba 4:4 – A Samaritan once asked Rabbi Meir, "Is it possible that the One about whom it is written (Jer. 23:24, 'Do I not fill the heavens and the earth' spoke to Moshe from between the two rods of the Holy Ark?" Rabbi Meir responded, "Bring me large mirrors," and he continued, "Look at yourself in what you brought; your reflection is large!" Rabbi Meir then said to him, "Bring me small mirrors," and he did so. Rabbi Meir said to him, "Look at yourself in what you brought; your reflection is small!" Rabbi Meir then said to him, "See, if you can change your reflection whenever you want, and you are mere flesh and blood, how much more is it so in regard to He who spoke and the world was, blessed is He!"

to question how this could possibly be, is inapplicable, being that *HaShem*-יהו"ה is capable of uttering anything (*Kol Yachol*).

Now, from this explanation itself, it is understood that the matter of Him “constricting Himself between the rods of the Holy Ark,” and the matter of a dwelling of the Presence of *HaShem*-יהו"ה, blessed is He, in the Holy Temple and the like, is in a way of inner manifestation (*Hitlabshut*). This is because of the utter Superiority of the Most High One, *HaShem*-יהו"ה, blessed is He, as understood from the principle,¹⁶⁴⁹ “That which is higher, comes down lower.” In other words, this matter is drawn down from the highest level of *HaShem*'s-יהו"ה Godliness, about which we say that He is capable of uttering anything (*Kol Yachol*).¹⁶⁵⁰

With the above in mind, we can understand the relationship between the Holy Temple and “tranquility-*Menuchah*-מנוחה,” about which it states “You have come to the place of tranquility (*Menuchah*-מנוחה) and the heritage (*Nachalah*-נחלה).” That is, in order to bring about a refinement (*Birur*) that is not in a way of battle (*Milchamah*), but is in a way of tranquility (*Menuchah*), meaning that the revelation of the Godly light of *HaShem*-יהו"ה, blessed is He, illuminates even at a great distance, so much so, that the sparks themselves are drawn to Him, is specifically through a much higher revelation. This is analogous to a big bonfire, the light of which

¹⁶⁴⁹ See the citations in Sefer HaMaftachot (Kehot 5741) I'Sifrei Admor HaZaken, section on “*Kol HaGavo'ah*”; Also see Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

¹⁶⁵⁰ See at length in the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6 and on.

is seen even at a great distance, and even reaching the cellar, a place of stale air. Therefore, the matter of tranquility (*Menuchah*) about which it states, “You have come to the place of tranquility (*Menuchah*-מנוחה) and the heritage (*Nachalah*-נחלה),” is specifically connected to the Holy Temple. This is because the place of the Holy Temple is a receptacle for *HaShem*’s-יהו"ה Godliness to come forth in a manner of inner manifestation (*Hitlabshut*), since there is an illumination within it of the highest level of *HaShem*’s-יהו"ה Godliness, which is the matter of His ability to literally do anything (*Kol Yachol*), by Whose power it therefore is possible for there to be the manifestation of *HaShem*’s-יהו"ה Presence in a specific place.

Thus, because of the great illumination of the light and Luminary in this place, refinement (*Birur*) is brought about (not in a way of war, but) in a way that the refined himself is found to be in a place of holiness, in that even from a distance, sparks of holiness are drawn to him in a way of peace (*Shalom*) and tranquility (*Menuchah*).

4.

This then, is also the meaning of the words of the Psalm, “beside tranquil waters (*Mei Menuchot*-מי מנוחות) He leads me.” That is, this refers to the matter of refinement (*Birur*) that is brought about in a way of tranquility, which comes about through the drawing forth of *HaShem*’s-יהו"ה Godliness from the highest level (as will be discussed in chapter six).

Now, this Psalm begins by stating, “*HaShem*-יהו"ה is my shepherd, I shall not lack.” That is, for there to be a state of “I shall not lack,” meaning that the bestowal of sustenance and beneficence is in a way of constancy and without cessation, this specifically is when there is the matter of, “*HaShem*-יהו"ה is my shepherd.” In other words, it is not enough for there to be the matter of “*HaShem*-יהו"ה is with me,” but rather, there must specifically be the matter of “*HaShem*-יהו"ה is my shepherd.”

The explanation is that the words, “*HaShem*-יהו"ה is my shepherd” may be understood like what we find about our teacher, Moshe, who is called “The Faithful Shepherd.” Namely, “when he would shepherd the sheep in the desert, he would first take the small lambs out to pasture to eat the soft grass. He then would take the elderly sheep to eat the medium grass, and lastly, he would take the adolescent sheep to eat the tough grass.”¹⁶⁵¹

The same is so of the matter that, “*HaShem*-יהו"ה is my shepherd.” In other words, this indicates the matter of *HaShem*'s-יהו"ה manifesting to be like a Faithful Shepherd,¹⁶⁵² by constricting Himself according to the needs and capacities of each individual; one who is great according to his greatness and one who is small according to his smallness. (This is not so of the matter indicated by the words, “*HaShem*-יהו"ה is with me,” which can also be in a way that there is no manifestation in physical matters.)

¹⁶⁵¹ Midrash Shemot Rabba 2:2

¹⁶⁵² See Zohar II 20b (in explanation of this verse, “*HaShem*-יהו"ה is my shepherd.”)

Now, since the matter of inner manifestation (*Hitlabshut Pnimit* – which is to the point that there comes to be a matter of union and oneness), is from the highest of levels, namely the matter of *HaShem's* יהו"ה ability to do utterly anything (*Kol Yachol*), (as explained before), it therefore is understood that when sustenance and beneficence is drawn in such a way, in which “*HaShem* יהו"ה is my shepherd,” it is drawn from this highest of levels, and therefore, “I shall not lack,” in that lack or cessation it is entirely inapplicable.

5.

The verse continues, “In lush meadows He lays me down.” The explanation is as stated in Zohar,¹⁶⁵³ “The words ‘lush meadows’ (*beeNeot Desheh*-נאות דשא) refers to those supernal sources that are called¹⁶⁵⁴ ‘the meadows of Yaakov’ (*Ne'ot Yaakov*-נאות יעקב).” About this, it is explained in Kabbalah,¹⁶⁵⁵ that “the meadows of Yaakov” (*Ne'ot Yaakov*-נאות יעקב) refer to the *Sefirah* of beauty-*Tiferet*, whose beauty spreads forth to all six directions. Moreover, the *Sefirah* of beauty-*Tiferet* is in the middle line of the *Sefirot* that reaches all the way to the inner aspect (*Pnimityut*) of the crown-*Keter*.¹⁶⁵⁶

The Zohar concludes and states, “There is also an external pasture (*Ne'ot L'Bar*-נאות לבר) which is called,¹⁶⁵⁷

¹⁶⁵³ Zohar II 171a *ibid*.

¹⁶⁵⁴ Lamentations 2:2

¹⁶⁵⁵ See Ohr HaChamah commentary to Zohar *ibid*.

¹⁶⁵⁶ Also see Likkutei Torah, Masei 96b and elsewhere.

¹⁶⁵⁷ Joel 2:22

‘pastures of the wilderness’ (*Ne’ot Midbar*-נאות מדבר), and therefore this verse specifies ‘lush meadows’ (*Ne’ot Desheh*-נאות דשא).” However, at first glance, this is not understood. For, even when it comes to the “pastures of the wilderness” (*Ne’ot Midbar*-נאות מדבר) which initially are connected to the external forces (“external pastures-*Ne’ot L’Bar*-נאות לבר”), we nevertheless find that through man’s work in serving *HaShem*-יהו"ה, blessed is He, man can actualize the matter expressed in the verse,¹⁶⁵⁸ “The heavens drip upon the pastures of the wilderness (*Ne’ot Midbar*-נאות מדבר), and the hills gird themselves with joy,” to the point that the verse continues, “the meadows don themselves with sheep,” meaning that even this aspect is drawn forth and reaches the sheep of Israel, that is, the Jewish people. This being so, why does the Zohar specify and point out that this is not the “pastures of the wilderness” (*Ne’ot Midbar*-נאות מדבר), but is specifically the “lush meadows” (*Ne’ot Desheh*-נאות דשא)?

However, the explanation is that because what we are discussing here is the manner of refinement (*Birur*), specifically in a way of peace and tranquility (*Menuchah*), which is similar to how it was for King Solomon, who stayed in the place of holiness, and by means of a great light and illumination – the light of the bonfire – all the sparks were drawn to him, the Zohar therefore specifies that this is not in a way of the “pastures of the wilderness” (*Ne’ot Midbar*-נאות מדבר), not even in the way indicated by the verse, “The heavens drip upon the pastures of

¹⁶⁵⁸ Psalms 65:13 (see Rashi)

the wilderness (*Ne'ot Midbar*-נאות מדבר) and the hills gird themselves with joy.” This is because here, it is not referring to refinement (*Birur*) by way of battle, but rather, in a manner that he stays in his place, in the place of holiness, (specifically) in the “lush meadows” (*Ne'ot Deshe*-נאות דשא) where “He lays me down.”

This likewise is the meaning of the statement in Midrash Tehillim,¹⁶⁵⁹ “The words, ‘grassy meadows (*Ne'ot Desheh*-נאות דשא)’ indicate that the Holy One, blessed is He, moistened it with the goodness (*Toov*-טוב – with the vowel *Shoorook*, also known as *Meloopam*) of the world [to come].” In explanation of the difference between the word “good-*Tov*-טוב” (with the vowel *Cholem*-חלם) and the word “goodness-*Toov*-טוב,” it states in Likkutei Torah¹⁶⁶⁰ that the word “goodness-*Toov*-טוב,” refers to the essential goodness that transcends the world. Because of this, when this “goodness-*Toov*-טוב,” is found with us in this world, it is not applicable for the opposite of holiness to derive any sustenance from it whatsoever.

6.

The verse concludes, “beside tranquil waters He leads me.” The explanation is as stated in Zohar,¹⁶⁶¹ “This refers to the tranquil waters that are drawn forth from that place that

¹⁶⁵⁹ Midrash Tehillim to Psalms 23:2; Also see Rashi there.

¹⁶⁶⁰ Likkutei Torah, Shir HaShirim 10d; Sefer HaMaamarim 5703 p. 70.

¹⁶⁶¹ Zohar II 171a

extends and comes out of Eden. (This is as stated,¹⁶⁶² “A river issues forth from Eden to water the garden.”) These waters are called ‘tranquil waters’ (*Mei Menuchot*-מי מנוחות).” The Ramak further explains that,¹⁶⁶³ “They are not called ‘tranquil waters’ (*Mei Menuchot*-מי מנוחות) because they move slowly, since these are the waters that are drawn from ‘that place’ which refers to wisdom-*Chochmah*, and are thus abundant waters. Rather, they are called ‘tranquil waters’ (*Mei Menuchot*-מי מנוחות) because they bring tranquility to all, tranquility to the soul and tranquility to the body.”¹⁶⁶⁴

In other words, no matter where they are found and no matter what matter they manifest in, they bring about the matter of tranquility (*Menuchah*-מנוחה). The matter of tranquility (*Menuchah*-מנוחה) is that everything is appropriate to its purpose, which is *HaShem*’s-יהו"ה Supernal intent and will, even as manifest within the creation, which is the general matter of refinement (*Birur*) in a way of peace and tranquility (*Menuchah*).

Now, in general, this refinement (*Birur*) is brought about through the study of Torah,¹⁶⁶⁵ and not through prayer. For, it states about prayer,¹⁶⁶⁶ “The time of prayer is a time of battle.” Within Torah itself, this primarily is brought about through the inner aspects (*Pnimiyut*) of Torah – the teachings

¹⁶⁶² Genesis 2:10; Also see Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 15 and on.

¹⁶⁶³ Cited in Ohr HaChamah to Zohar there.

¹⁶⁶⁴ See Midrash Bereishit Rabba 30:

¹⁶⁶⁵ See Sefer HaMaamarim 5659 p. 112 and on; 5704 p. 106 and on.

¹⁶⁶⁶ See Zohar III 243a; Zohar I 240b; Tikkunei Zohar, Tikkun 13 (29b); Likkutei Torah Balak 72a, Teitzei 34c, 35c, and elsewhere.

of Chassidut – which is called the “Tree of Life,” about which it states,¹⁶⁶⁷ “There are no difficulties there,” (referring to all matters that are from the opposite of holiness). It therefore is called the “Tree of Life” (*Ilana d’Chayei*), since the matters of the “Tree of the knowledge of good and evil” have utterly no relation there, not even in a way of refinement (*Birur*).

This then is the meaning of, “The tranquil waters that are drawn forth from that place that extends and comes out of Eden.” For, when it states, “A river issues forth from Eden to water the garden,” it is simply referring to the Garden of Eden – a place that cannot contain matters of coarseness and certainly not matters of sin. Thus Adam, the first man, could only be there before he sinned.

7.

Now, David, King Moshiach, said this Psalm on behalf of every single Jew, in regard to their sustenance. Similarly, the writings of the Arizal state¹⁶⁶⁸ that it is appropriate to recite this Psalm in supplication regarding matters of one’s livelihood and sustenance. In other words, the supplication is that one’s livelihood and sustenance should be drawn forth (not in a way of battle, for then there will be distractions (temporarily, at the very least) which obstruct him from serving *HaShem*-יהוה, blessed is He, with joy and gladness of heart, but it should rather

¹⁶⁶⁷ Zohar III 124b, explained in Tanya, Iggeret HaKodesh, Epistle 26.

¹⁶⁶⁸ See Ohr HaChamah to Zohar *ibid.*, citing Rabbi Chayim Vital; Also see Likkutei Torah and Sefer HaLikkutim of the Arizal to this verse; Emek HaMelech, Shaar 16, Ch. 10 (128b and on).

be) in a way that “*HaShem*-יהו"ה is my shepherd, I shall not lack.” In other words, the sustenance should be drawn in a way of manifestation (*Hitlabshut*) and union with matters as they are below, even in the lowest level.

Then, through this, there will be a refinement (*Birur*) in the way indicated by the “grassy pastures” (*Ne’ot Desheh*- נאות דשא), (rather than, “the pastures of the wilderness” (*Ne’ot Midbar*- נאות מדבר)). This refers to refinement (*Birur*) in a way of tranquility (*Menuchah*) and peace (*Shalom*).

Now, all the above is about a person’s actual livelihood and sustenance, as simply understood, meaning, physical livelihood and sustenance (*Parnasah*). Now, since physical livelihood and sustenance is intertwined with spiritual livelihood and sustenance, and to come to physical livelihood and sustenance, a person must also engage in acquiring spiritual livelihood and sustenance, therefore, this supplication is also that there should be spiritual sustenance in a way of tranquility and peace. This is brought about through the study of the inner aspects (*Pnimityut*) of Torah – the teachings of Chassidut – which is called the “Tree of Life” (*Ilana d’Chayei*) in which “there are no difficulties from the side of evil.” Through this, even the study of the revealed aspects of the Torah and even the service of *HaShem*-יהו"ה, blessed is He, in prayer, also are in a way of peace.

Through this, we affect that the refinement (*Birur*) is in the way indicated by the conclusion of the verse, “beside tranquil waters He leads me.” That is King David said this so that every individual will have all his needs fulfilled, both

spiritually, as well as physically, since this is drawn from “*HaShem*-יהו"ה is my shepherd,” (and therefore), “I shall not lack,” because of which, “In grassy meadows He lays me down-*Ne'ot Desheh* נאות דשא” (rather than in “pastures of the wilderness-*Ne'ot Midbar* נאות מדבר”), in a way of tranquility (*Menuchah*) and peace (*Shalom*).

This also is the preparation for the state of the coming future, the days of Moshiach, about which it says,¹⁶⁶⁹ “For then I will transform all the nations to [speak] a pure language, so that they will all proclaim the Name *HaShem*-יהו"ה, to serve Him with united resolve,” and similarly,¹⁶⁷⁰ “All flesh together shall see,” that “*HaShem*-יהו"ה is One and His Name is One,”¹⁶⁷¹ with the coming of our righteous redeemer, Moshiach!

¹⁶⁶⁹ Zephaniah 3:9

¹⁶⁷⁰ Isaiah 40:5

¹⁶⁷¹ Zachariah 14:9

Discourse 26

“*Halleluyah Shiru LaHaShem Shir Chadash - Halleluyah! Sing a new song to HaShem*”

Delivered on Shabbat Parshat Matot-Masei,¹⁶⁷²

Shabbat Meverchim Menachem-Av, 5716

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

1.

The Psalm begins,¹⁶⁷³ “*Halleluyah! Sing a new song to HaShem-יהוה*”; His praise is in the congregation of the devout (*Chassidim*),” and continues,¹⁶⁷⁴ “Lofty praises of God are in their throats and a double-edged sword is in their hand,” and the verses that follow, describe what they will do with the sword etc.

Now, on this psalm, Midrash Tehillim states that it is speaking about the coming future, as follows: “Who are these

¹⁶⁷² The opening words (“*Petach Davar*”) of the discourse entitled “*Lo Yeitzei HaEesh Lo b'Sayif*” 5632, which was printed as an independent pamphlet (Kehot 5 Av, 5716), and subsequently printed in *Sefer HaMaamarim* 5632 p. 52 and on, including citations and glosses added by the Rebbe (some of which have been incorporated into this discourse), states, “The discourse said on Shabbat Parshat Matot-Masei, Shabbat Kodesh, Mevarchim HaChodesh Menachem-Av... is the discourse ‘*Lo Yeitzei Halsh, Lo b'Sayif*’ 5632, with some changes and additions at the beginning and end.” The beginning and end of the original discourse were edited by the Rebbe.

¹⁶⁷³ Psalms 149:1

¹⁶⁷⁴ Psalms 149:6; See *Yalkut Shimoni*, *Zot HaBracha* to Deuteronomy 33:2 (951:12); Also see the notes of the *Tzemach Tzedek* (Yahal Ohr) to Psalms (*Tehillim*), at the end of p. 700.

devout ones (*Chassidim*)? This refers to the Jewish people, for whenever they see the Holy One, blessed is He, they become devout (*Chassidim*). When they saw Him at the sea, they became devout (*Chassidim*) and sang a song, as it states,¹⁶⁷⁵ ‘Then Moshe and the children of Israel sang this song to *HaShem*-יהו"ה etc.’ Similarly, when they will see Him in the coming world, they will become devout (*Chassidim*) as it states, ‘His praise is in the congregation of the devout (*Chassidim*).’”

Similarly, Mechilata and Yalkut on the Torah portion *BeShalach*, state that this song will be sung in the coming future, and this is why the words “new song-*Shir Chadash*-שיר חדש” are said here in the masculine form.¹⁶⁷⁶ For, in all other places, the words “new song-*Shirah Chadashah*-שיריה חדשה” are stated in the feminine form. Even about the song that they sang in the exodus from Egypt it says,¹⁶⁷⁷ “this song-*HaShirah HaZot*-השיריה הזאת,” in the feminine form. This is as explained in Midrash *Shir HaShirim Rabbah* (on the verse,¹⁶⁷⁸ “I am black but beautiful,” which is said in the feminine form), “Just as the female receives one tenth of the estate... so likewise the Jewish people inherited the land of the seven nations, which is one tenth of the seventy nations... and they thus sang a song (*Shirah*-שיריה) in the feminine form, as it states, ‘this song-

¹⁶⁷⁵ Exodus 15:1

¹⁶⁷⁶ Also see Tosefot entitled “*v'Nomar*” in Talmud Bavli, Pesachim 116b. In regards to what our sages, of blessed memory, stated (Talmud Bavli, Avodah Zarah 24b) “The word ‘*Vayisharna*-וַיִּשְׂרְנָה (Samuel I 6:12)... is a reference to the verse, ‘Sing to *HaShem*-יהו"ה a new song,’” study the notes of the Tzemach Tzeddek (Yahal Ohr) to Psalms (*Tehillim*), p. 701.

¹⁶⁷⁷ Exodus 15:1

¹⁶⁷⁸ Song of Songs 1:5

HaShirah HaZot-השירה הזאת.’ However, in the coming future they are destined to inherit like a male, who receives the entire estate of his father... and they then will sing a song in the masculine form.”

We therefore must understand this verse,¹⁶⁷⁹ “Lofty praises of God are in their throats and a double-edged sword is in their hand.” For, since this Psalm discusses the coming redemption, about which it states,¹⁶⁸⁰ “They shall beat their swords into plowshares... nation will not lift sword against nation,” what then is the matter of this double-edged sword?

2.

Now, to understand this, we must preface with the statement in Mishnah (Shabbat 6:4), “A man may not go out (on Shabbat) with a sword,¹⁶⁸¹ nor with a bow, nor with a club, nor with a buckler, nor with a spear etc. Rabbi Eliezer says: They are his ornaments. The Rabbis say: They are nothing but reprehensible, as written,¹⁶⁸² “They shall beat their swords into plowshares and their spears into pruning hooks; nation will not lift sword against nation, and they no longer will study warfare.”

¹⁶⁷⁹ Psalms 149:6; See Yalkut Shimoni, Zot HaBracha to Deuteronomy 33:2 (951:12); Also see the notes of the Tzemach Tzeddek (Yahal Ohr) to Psalms (*Tehillim*), at the end of p. 700.

¹⁶⁸⁰ Isaiah 2:4

¹⁶⁸¹ This concludes the section of the original discourse that was edited by the Rebbe.

¹⁶⁸² Isaiah 2:4

Now, this Mishnah enumerates five kinds of armaments. The *Sayaf*-רִיף is a sword and is an armament, as is the bow-*Keshet*-קֶשֶׁת. The shield (*Terees*-תְּרֵיִס) is used as protection against arrows and the stones of a catapult, and is also considered to be an armament. The Talmud¹⁶⁸³ likewise states that an “*Allah*-אלה is a *Kulpha*-קולפא,” which is a club with a thick head used to smite and also is an armament.

Similarly, it states in the Jerusalem Talmud¹⁶⁸⁴ on the verse,¹⁶⁸⁵ “The children of Israel were armed (*Chamushim*-חמושים) when they left Egypt,” that the word “*Chamushim*-חמושים” has two meanings. The first is of the root “*Chamesh*-חמש,” and means “five,” and the second is of the root “*Chamush*-חמוש,” and means “armed.” In other words, they were “armed” with the “five” kinds of armaments listed in Mishnah (as in the correct version of the text of the Jerusalem Talmud).¹⁶⁸⁶

We therefore must understand the difference between the redemption from Egypt and the future redemption. For, about the future redemption it states, “They shall beat their

¹⁶⁸³ Talmud Bavli, Shabbat 63a

¹⁶⁸⁴ Talmud Yerushalmi Shabbat 6:4

¹⁶⁸⁵ Exodus 13:18

¹⁶⁸⁶ See the discourse entitled “*Lo Yeitzei Halsh Lo b’Sayaf*” 5632 *ibid.* – “The version of the text of the Talmud Yerushalmi that we have states, “fifteen-*Chamishah Asar*-חמשה עשר.” However, the Korban HaEida commentary there reads “five-*Chamishah*-חמשה,” and explains that the Talmud is explaining that the term “*Chamushim*-חמושים” means that they were armed (*Chamushim*-חמושים) with “five-*Chamishah*-חמשה” types of armaments listed in the Mishnah. In the annotations of the Yafeh Mordechai it explicitly states that the proper version of the text should read ‘five-*Chamishah*-חמשה,’ which is in accordance with the text of the Mechilta.” The note in the discourse there adds, “This is likewise the version of the Yalkut to the verse, and Mechilta of Rabbi Shimon Bar Yochai, and also see the Hadar Zekeinim to the verse.”

swords into plowshares,” whereas in the redemption from Egypt they needed to be armed. Seemingly, since there was a matter of redemption there too, why did they need to be armed?

3.

Now, to understand this, we must preface by explaining the matter of a sword (*Cherev*-חרב) as it is spiritually. About this, our sages, of blessed memory, said,¹⁶⁸⁷ “Whoever recites the *Shema* upon his bed, it is as if he holds a double-edged sword.” This indicates that there is superiority specifically to a double-edged sword.

The explanation is as stated in Zohar,¹⁶⁸⁸ “The sword (*Cherev*-חרב) is the Name *HaShem*-יהו"ה. The head of the sword is the *Yod*-י of *HaShem*-יהו"ה. The body of the sword is the *Vav*-ו of *HaShem*-יהו"ה. The two letters *Hey*-ה *Hey*-ה are its double edges. The sheath of the sword is *HaShem*'s-יהו"ה title Lord-*Adona*”אדני"י-ע.”¹⁶⁸⁹ The explanation of the matter is as the verse states,¹⁶⁹⁰ “*HaShem*-יהו"ה – may those who contend with Him be shattered.” In other words, there are those who wage battle against *HaShem*-יהו"ה, and victory in battle is achieved through the Name *HaShem*-יהו"ה itself. For, “The sword is the Name *HaShem*-יהו"ה,” and thus, with the sword of

¹⁶⁸⁷ Talmud Bavli, Brachot 5a

¹⁶⁸⁸ Zohar III 272a (Ra'aya Mehemna), 274b

¹⁶⁸⁹ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of the Sanctuary (*Shaar HaHeichal*).

¹⁶⁹⁰ Samuel I 2:10

HaShem-יהו"ה we are victorious in war against those who battle against *HaShem*-יהו"ה.

The explanation is that there are two possibilities of how the external husks (*Kelipah*) derive their vitality. The first is because of the abundant concealing constrictions of *Tzimtzum*. For, if the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, illuminates in a revealed manner, the external husks are incapable of receiving vitality. This is because the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, only dwells in a place that is sublimated and nullified (*Bittul*) to Him.

In contrast, a revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is not possible in a place of ego (*Yesh*), as it states,¹⁶⁹¹ "Any person who has arrogance within him, he and I cannot dwell together in the world." Thus, the external husks (*Kelipah*), which are in a state of ego and sense of independent existence, are incapable of receiving from the aspect of the revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. However, through the concealment His light and illumination with the many concealing constrictions of *Tzimtzum*, the external husks can then receive and derive some vitality.

This is because, at the very least, they do have some small measure of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in that "they call Him the God of

¹⁶⁹¹ Talmud Bavli, Sotah 5a

the gods.”¹⁶⁹² However, they believe that they too have existence. Albeit, they do have some small measure of sublimation to *HaShem* יהו"ה, blessed is He, and therefore, as a result of the many concealing constrictions of *Tzimtzum*, they can derive some sustenance and vitality.

The second manner is that they derive vitality from the aspect of *HaShem* יהו"ה elevation and exaltedness. That is, they derive their vitality from the world of Chaos-*Tohu* that preceded the world of Repair-*Tikkun*, where they are considered to be literally nothing, since “darkness and light are the same,”¹⁶⁹³ and are equal before Him. This is as stated,¹⁶⁹⁴ “The spider seizes [its prey] with its handiwork, though it dwells in the palace of the king.” In other words, it is specifically because it is found in the palace of the King, where it is considered as literally nothing, that even “the spider seizes [its vitality] with its handiwork.” About this the verse states,¹⁶⁹⁵ “Even if you uplift yourself like an eagle,” in that they elevate themselves to a very lofty level, as the verse states,¹⁶⁹⁶ “The way of the eagle is in the heavens.”

Now, this very matter, that the external husks (*Kelipah*) can derive vitality in these two ways, is itself dependent on man’s service of *HaShem* יהו"ה, blessed is He. For, the verse

¹⁶⁹² Talmud Bavli, Menachot 110a; Also see Tanya Ch. 22 and Ch. 24; However, see also the discourse entitled “*Ta’ar HaSechirah*” Ch. 8 [Ohr HaTorah, Na”Ch Vol. 2, p. 780 and on].

¹⁶⁹³ Psalms 139:12

¹⁶⁹⁴ Proverbs 30:28

¹⁶⁹⁵ Obadiah 1:4

¹⁶⁹⁶ Proverbs 30:19; Also see Emek HaMelech, Shaar Olam HaTohu, Ch. 32, that this verse is discussing the kingdom of Edom; Also see Likkutei Torah of the Arizal to Proverbs 30:19.

states,¹⁶⁹⁷ “For, *HaShem*’s יהו"ה portion is His people, Yaakov is the rope of His inheritance.” This is analogous to a rope, one end of which is attached above, and the other end is attached below. If one shakes the lower end of the rope, the upper end will shake as well. The same is true of the service of *HaShem*-יהו"ה of the souls of the Jewish people. That is, according to how He is served by man below, so will be the effect above, in *HaShem*’s יהו"ה Godliness.

Therefore, if a person lowers himself into physicality, instead of what his inner desire should be, namely to desire the Godliness of *HaShem*, to study His Torah, and to serve Him through prayer, then through this, he brings about many concealing constrictions-*Tzimtzum* in *HaShem*’s יהו"ה Godliness above, to the point that the external husks (*Kelipah*) can derive vitality. Similarly, if a person raises himself up, in a way of coarseness and arrogance, meaning that although he is well aware of his own shortcomings and low spiritual state, he nevertheless elevates himself without reason or intellect, then “a spirit awakens a spirit and draws forth a spirit,”¹⁶⁹⁸ and he causes the external husks (*Kelipah*) to derive vitality from a very lofty aspect.

This matter is indicated by the fact that the word Pharaoh-פרעה has the same letters as the back of the neck-*Oreph*-עורף.¹⁶⁹⁹ That is, he draws vitality from the aspect of the neck-*Oreph*-עורף of the Long Patient One (*Arich Anpin*), which

¹⁶⁹⁷ Deuteronomy 32:9

¹⁶⁹⁸ See Zohar II 162b

¹⁶⁹⁹ Likkutei Torah of the Arizal, Parshat Veyeishev; Parshat Shemot, and elsewhere.

is a very lofty aspect. This matter depends on man's service of *HaShem*-יהו"ה, blessed is He, for when there is the aspect indicated by the verse,¹⁷⁰⁰ "They have turned their necks (*Oreph*-עורף) to Me, and not their faces," (as we read in the *Haftarah*), through this, they bring about the drawing forth of the husk of Pharaoh-פרעה, which suckles sustenance from the neck-*Oreph*-עורף of the Long Patient One (*Arich Anpin*), in which "darkness and light are equal."¹⁷⁰¹

This then, is the meaning of the double-edged sword. That is, the two edges are necessary for cutting off sustenance from the external husks (*Kelipot*) that derive their vitality in the two above-mentioned manners.

4.

Now, to understand this in greater detail, it is explained in books of Kabbalah and Chassidut, in the various teachings about Egypt and the exodus from there, that Egypt-*Mitzrayim*-מצרים corresponds to the "straights of the neck-*Meitzar HaGaron*-מיצר הגרון." For, there are three aspects in the neck. These are the trachea (*Kaneh*-קנה), the esophagus (*Veshet*-ושט), and the arteries (*Vreedeen*-וורידין). These three correspond to the three ministers of Pharaoh,¹⁷⁰² the cup bearer (*Sar HaMashkeem*), the butcher (*Sar HaTabachim*), and the baker (*Sar HaOpheem*).

¹⁷⁰⁰ Jeremiah 2:27

¹⁷⁰¹ Psalms 139:12

¹⁷⁰² See Torah Ohr 58b and on, 102c and on.

Now, just as there is the aspect of Egypt (*Mitzrayim*-מצרים) and the three ministers of Pharaoh in the opposite of holiness, so likewise, there the aspect of Egypt (*Mitzrayim*-מצרים) and the three ministers on the side of holiness.

The cup bearer (*Sar HaMashkeem*) refers to drawing down the aspect of pleasure, being that water gives rise to all manner of pleasure.¹⁷⁰³ This refers to the matter of drawing forth Godly pleasure in the entire chaining down of the worlds (*Hishtalshelut*). In the human body this corresponds to the trachea (*Kaneh*-קנה), since the trachea (*Kaneh*-קנה) contains nerves that extend from the brain, and through those nerves, pleasure is drawn from the brain to the rest of the body. This is as our sages, of blessed memory, stated,¹⁷⁰⁴ “The trachea (*Kaneh*-קנה) has three pipes. One extends to the heart, one extends to the lungs, and one extends to the liver,” these three being general organs. This is the meaning of the trachea (*Kaneh*-קנה), in that it draws pleasure from the brain, through the nerves, to the whole body.

In man’s service of *HaShem*-יהו"ה, blessed is He, this refers to the pleasure of Torah study, since pleasure is the innermost aspect of Torah. The same is true of the pleasure of prayer, which is represented by the cup bearer (*Sar HaMashkeem*).

The butcher (*Sar HaTabachim*) on the side of holiness refers to the blood boiling on the side of holiness. This is the matter of loving *HaShem*-יהו"ה, blessed is He, with flames of

¹⁷⁰³ See Tanya, Likkutei Amarim, Ch. 1 (5b).

¹⁷⁰⁴ See Zohar III 235b

fire. In contrast, the cup bearer (*Sar HaMashkeem*) on the side of holiness refers to loving *HaShem*-יהו"ה, blessed is He, in a way of delight (*Ahavah b'Taanugim*), which is love that is drawn forth like water. On the other hand, the butcher represents loving *HaShem*-יהו"ה, blessed is He, like flames of fire.

However, the baker represents Torah. For, although it was explained above that the cup-bearer (*Sar HaMashkeem*) corresponds to Torah, that is only in regard to the pleasure of Torah. However, the simple matter of studying Torah is the matter of the baker (*Sar HaOpheem*), in that Torah is called "wheat-*Chitah*-חטה" which has the numerical value of 22,¹⁷⁰⁵ corresponding to the 22 letters of Torah. From wheat (*Chitah*-חטה), one must make bread (*Lechem*-להם), as it states,¹⁷⁰⁶ "Go and partake of My bread." However, in order to turn wheat (*Chitah*-חטה) into bread (*Lechem*-להם), it must be baked in an oven, as written,¹⁷⁰⁷ "Ten women will bake your bread in one oven." This "oven" refers to the heat of passionate love, like flames of fire, and the "One-*Echad*-אחד" refers to the One who is singular in His world, *HaShem*-יהו"ה, blessed is He. Thus, the "one oven" (*Tanur Echad*-אחד תנור) refers to the singular focus, with passionate love like flames of fire, to the One who is singular in His world, *HaShem*-יהו"ה, blessed is He.

Now, there are two matters in this. There is the matter of the oven, which is love of *HaShem*-יהו"ה like flames of fire,

¹⁷⁰⁵ Zohar III 188b

¹⁷⁰⁶ Proverbs 9:5

¹⁷⁰⁷ Leviticus 26:26

and there is the much loftier matter of the One who is singular in His world, *HaShem*-יהו"ה, blessed is He. This then, is the matter of the baker (*Sar HaOpheem*), referring to Torah, in that Torah is the intermediary between the mode of the cup-bearer (*Sar HaMashkeem*) and the mode of the butcher (*Sar HaTabachim*).

Now, these three ministers on the side of holiness, cut off vitality from the three ministers on the side opposite holiness. That is, the opposite of holiness also has the three ministers of Pharaoh. The cup-bearer (*Sar HaMashkeem*) of the opposite of holiness refers to pleasure in physical matters. For, though they may be permissible lusts, nevertheless, by becoming invested in them, it causes a person to have no relation at all to matters of holiness. The butcher (*Sar HaTabachim*) of the opposite of holiness, is the passion and boiling blood for physical matters, including coarse physicality. The baker (*Sar HaOpheem*) of the opposite of holiness, is that a person generally becomes entrenched in physicality, rather than in matters of Torah.

However, it is through the three ministers as they are on the side of holiness, that we cut off vitality from the three ministers of Pharaoh, as they are in the opposite of holiness. For, through the cup-bearer (*Sar HaMashkeem*) of the side of holiness, which is the matter of serving *HaShem*-יהו"ה, blessed is He, with the delight of love (*Ahavah b'Taanugim*), the substance of which is the drawing down of *HaShem's*-יהו"ה's Supernal pleasure into the chaining down of the worlds (*Hishtalshelut*) through the *Sefirah* of wisdom-*Chochmah*,

which is the matter of the trachea (*Kaneh*-קנה), as written,¹⁷⁰⁸ “Acquire wisdom-*Kneh Chochmah*-קנה” and “acquire understanding-*Kneh Binah*-קנה בינה,”¹⁷⁰⁹ through this we cut off the sustenance that the external husks derive from a high and lofty place.

This is because, when the drawing forth is through the *Sefirah* of wisdom-*Chochmah*, the substance of which is sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, it becomes impossible for the external husks to derive sustenance, in that whatever they derive from the lofty aspect, is solely as it remains in a transcendent aspect (*Makif*). However, when it is drawn down in an inner manner (*Pnimee*), they are incapable of drawing vitality from it, as explained in *Kuntres U'Maayon*¹⁷¹⁰ at length. This then, is the matter of the cup-bearer (*Sar HaMashkeem*) on the side of holiness, who cuts off the vitality that the external husks (*Kelipah*) derive from the lofty aspect mentioned before.

Now, the butcher (*Sar HaTabacheem*) of the side of holiness cuts off the vitality that the external husks derive from the many concealing constrictions-*Tzimtzum*, which come about through a person lowering himself into matters of physicality. In other words, through love of *HaShem*-יהו"ה, blessed is He, with passionate flames of fire, so that his blood boils for matters of holiness, this extinguishes the passion and boiling of the blood of the opposite of holiness. Therefore,

¹⁷⁰⁸ Proverbs 4:5; Also see Zohar III 235b *ibid*.

¹⁷⁰⁹ Talmud Bavli, Brachot 56a; Also see Zohar III 235b *ibid*.

¹⁷¹⁰ *Kuntres U'Maayon*, Discourse 8 and on.

Targum translates “the minister of the butchers” (*Sar HaTabacheem*) as “the chief executioner-*Rav Ketuliya*- רב קטוליא” the matter of which is as stated in Talmud¹⁷¹¹ about the verse,¹⁷¹² “Whoever slaughters an offering of thanks, honors Me,” that this refers to “whoever slaughters his evil inclination.” In other words, through the passion and boiling blood of the side of holiness, he extinguishes the passion and boiling blood of the opposite of holiness, which automatically cancels the flow of vitality to the external husks (*Kelipah*) which comes to them because of the many concealing constrictions-*Tzimtzum*.

This then, is the meaning of the double-edged sword. It is the matter of serving *HaShem*-יהו"ה, blessed is He, with both love in a way of delight (*Ahavah b'Taanugim*), as well as with passionate love for Him like flames of fire (*Rishpei Aish*). The general difference between them is the difference between Torah study and prayer. Torah is from above to below, and therefore through it, a person cuts off the sustenance the external husks derive from the transcendent encompassing aspect (*Makif*) of *HaShem*'s-יהו"ה Godliness. In contrast, prayer is from below to above, in a way of battle, as stated,¹⁷¹³ “The time of prayer is a time of battle.” Thus, through prayer, a person cuts off the vitality that the external husks derive because of the many concealing constraints-*Tzimtzum*.

¹⁷¹¹ Talmud Bavli, Sanhedrin 43b

¹⁷¹² Psalms 50:23

¹⁷¹³ See Zohar III 243a; Zohar I 240b; Tikkunei Zohar, Tikkun 13 (29b); Likkutei Torah Balak 72a, Teitzei 34c, 35c, and elsewhere.

This then, is the meaning of the teaching,¹⁷¹⁴ “The sword (*Cherev*-חרב) is the Name *HaShem*-יהו”ה,” because both ways that the external husks (*Kelipot*) are cut off, are specifically through *HaShem*-יהו”ה.

That is, the sustenance they derive from the transcendent encompassing light (*Makif*) is cut off with the Name *HaShem*-יהו”ה, as it states,¹⁷¹⁵ “Even if you raise yourself high like an eagle, and place your nest amongst the stars, I will bring you down from there – says *HaShem*-יהו”ה.”

Moreover, the vitality they derive because of the many concealing constrictions-*Tzimtzum* is also cut off through the Name *HaShem*-יהו”ה. This is because the vitality that the external husks (*Kelipah*) derive, is specifically because of the concealing constraints-*Tzimtzum* of His title “God-*Elohi*”*m*-אלהי”ם.” However, in this itself, they do not derive vitality from the first seventy-two permutations of *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”ם, which begins with the letters “*Eileh*-אלה,” but only from the aspect indicated by the letters “*Yam*-ים.” That is, it is from the final forty-eight (מ”ח-48) permutations of *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”ם that “the land of the children of Cham-חם-48” derives its sustenance.¹⁷¹⁶ However, when the Name *HaShem*-יהו”ה is revealed, their sustenance is terminated.

¹⁷¹⁴ Zohar III 272a (Ra’aya Mehemna), 274b

¹⁷¹⁵ Obadiah 1:4

¹⁷¹⁶ See Sefer HaLikkutim of the Arizal, Parshat Bo; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 5; Shaar HaKavanot, Inyan Pesach, Drush 1; Torah Ohr, Hosafot 109d, and elsewhere.

This then, is the meaning of the teaching, “The sword (*Cherev*-חרב) is the Name *HaShem*-יהו"ה.” That is, the Name *HaShem*-יהו"ה is a double-edged sword, that cuts off their sustenance in both ways that they derive it. In the service of *HaShem*-יהו"ה, blessed is He, this refers to serving *HaShem*-יהו"ה, blessed is He, with both the study of His Torah and prayer. Now prayer, which is from below to above, has a superiority over the study of Torah, which is from above to below. This is like the superiority of self-restraint (*Itkafiya*) over self-transformation (*It'hapcha*). That is, it is like the superiority of the truly penitent (*Baal Teshuvah*), over and above the righteous-*Tzaddikim*, for which reason it states that,¹⁷¹⁷ “Moshiach will cause even the righteous-*Tzaddikim* to return in repentance-*Teshuvah*.”

This then, is the meaning of the teaching,¹⁷¹⁸ “Whoever recites the *Shema* upon his bed, it is as if he holds a double-edged sword.” For, the recital of the *Shema* is called a “double-edged sword” that cuts off vitality from the three ministers of Pharaoh, which brings about the exodus from Egypt (*Mitzrayim*-מצרים). This is why the *Shema* concludes with the verse,¹⁷¹⁹ “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt to be a God for you; I am *HaShem*-יהו"ה your God.”

¹⁷¹⁷ See Zohar III 153b; Likkutei Torah, Drushei Shmini Atzeret 92b, Shir HaShirim 50b; Maamarei Admor HaEmtza'ee Vayikra Vol. 1 p. 312.

¹⁷¹⁸ Talmud Bavli, Brachot 5a

¹⁷¹⁹ Numbers 15:41

5.

Now, the explanation of the five armaments as they relate to serving *HaShem*-יהו"ה, blessed is He, with one's heart, which is the matter of prayer,¹⁷²⁰ is as follows:

The *Sayaf*-סייף, which means a sword (*Cherev*-חרב), refers to the verses of song (*Pesukei d'Zimrah*) in the morning prayer service. This is because its name, "verses of song (*Pesukei d'Zimrah*-פסוקי דזמרה)" is of the same root as in the verse,¹⁷²¹ "Cutting down the mighty-*Lezamer Aritzeem*-לזמר עריצים." In other words, through contemplating (*Hitbonenut*) the matter expressed in the verse,¹⁷²² "Let them praise the Name *HaShem*-יהו"ה, for He commanded and they were created," a person thereby "cuts down the mighty."

The bow-*Keshet*-קשת refers to the *Amidah* prayer. This is as stated,¹⁷²³ "With my sword and with my bow (*b'Kashti*-בקשת)" which Targum translates as,¹⁷²⁴ "With my prayer and my supplication." The superiority of a bow (*Keshet*-קשת) is that by pulling back the bowstring, it is effective even at a distance. That is, the more the bow-string is pulled down, the greater will be the distance that the arrow travels. The bow (*Keshet*-קשת) has an additional advantage over the sword (*Sayif*-סייף), in that it can kill without the enemy seeing the archer. The same is true of serving *HaShem*-יהו"ה, blessed is He, in the *Amidah* prayer.

¹⁷²⁰ Talmud Bavli, Taanit 2a

¹⁷²¹ See Isaiah 25:5

¹⁷²² Psalms 148:5

¹⁷²³ Genesis 48:22

¹⁷²⁴ Targum Onkelus to Genesis 48:22

The *Amidah* prayer is a matter of supplications. Therefore, to the degree that a person senses his own lackings, to that degree, his prayer will come from a deeper place and the fulfillment of his prayer will come from a deeper place. In other words, to the degree that a person is embittered over his distance from *HaShem*'s יהו"ה Godliness, which is the meaning of pulling down of the bow-string, to that degree, his supplication will be fulfilled from a deeper place.

Furthermore, the bow can even kill an enemy that he himself does not see, referring to the refined evil within himself. This is because before prayer, a person is in the state expressed by the verse,¹⁷²⁵ "A man's every way is upright in his own eyes," being that he has not transgressed any positive or negative commandments. This is especially so if he has studied some Torah and fulfills the *mitzvot*, in which case, in his own eyes, he regards himself as being righteous-*Tzaddik*. However, by the time he arrives at serving *HaShem*-יהו"ה, blessed is He, in the *Amidah* prayer, he comes to realize that he indeed has evil within him, and is remorseful over it. This is the supplication in the blessing, "Forgive us" (*Selach Lanu*) in the *Amidah* prayer, which then is followed by the confessional, "We have transgressed, we have acted unfaithfully etc.," after the conclusion of the *Amidah* prayer, which is listed according to the particulars of all twenty-two letters of the *Aleph-Beit*. Thus, through this confessional we remove the vitality of the twenty-two letters from which the external husks of the

¹⁷²⁵ Proverbs 21:2

opposite of holiness derive their vitality, as explained elsewhere.¹⁷²⁶

All this is accomplished because the revelation of the *Amidah* prayer is much greater, in that we recite, “Blessed are You *HaShem*-יהו"ה.” This refers to drawing down *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), to be “our God, King of the world.” Thus, because of the abundant light and illumination of *HaShem*-יהו"ה, blessed is He, during the *Amidah* prayer, we even remove the refined evil. This is as stated,¹⁷²⁷ “*HaShem*-יהו"ה your God will also send the hornet against them, until those remaining and those who are hidden shall perish before you. Do not be frightened by them, for *HaShem*-יהו"ה your God, within you is a great and awesome God.” That is, because *HaShem*-יהו"ה your God is “a great and awesome God,” He therefore even eradicates refined and hidden evil.

Now, the *Allah*-אלה is a club with a thick head used to smite.¹⁷²⁸ In man’s service of *HaShem*-יהו"ה, blessed is He, this refers to the teaching of our sages, of blessed memory,¹⁷²⁹ “One should always incite his good inclination against his evil inclination.” It states “always,” because the root of good and evil is from the aspect of the judgments (*Gevurot*) and

¹⁷²⁶ See *Sefer HaMitzvot* of the Tzemach Tzedek 38b

¹⁷²⁷ Deuteronomy 7:20-21

¹⁷²⁸ See *Torah Ohr*, Vayeishev; Also see the end of the discourse entitled “*v’Atah Hareim*” 5631 (*Sefer HaMaamarim* 5631 p. 294 and on); *Hemshech* “*v’Kachah*” 5637, Ch. 119, 128 (*Sefer HaMaamarim* 5637 Vol. 2 p. 688 and on; p. 711 and on) and elsewhere.

¹⁷²⁹ *Talmud Bavli*, *Brachot* 5a

kindnesses (*Chassadim*). Thus, because of the judgments (*Gevurot*), there always must be this matter of incitement.

The spear (*Romach*-רומח) refers to the two-hundred and forty-eight (*Ramach*-רמח-248) words of the *Shema*.¹⁷³⁰ The additional letter *Vav*-ו-6 in the word *Romach*-רומח, refers to the six words of the first verse of “*Shema Yisrael* – Listen Israel, *HaShem*-יהו"ה is our God, *HaShem*-יהו"ה is One,” and the six words of the second verse, “*Baruch Shem* – Blessed be the Name of His glorious kingship forever and ever.”

Now, the difference between a club-*Allah*-אלה and a spear-*Romach*-רומח is that a spear completely removes the vitality of the enemy. This is not so of a club-*Allah*-אלה, which only smites them. The difference as it is in a person’s service of *HaShem*-יהו"ה, blessed is He, is that there are two aspects of emotions (*Midot*). There are permissible emotions and forbidden emotions. The forbidden emotions must be completely cut off (*Cherem*-חרם), which is brought about by the spear (*Romach*-רמח). In contrast, permissible emotions (*Midot*) must have the matter of a club-*Allah*-אלה, meaning that a person must smite them and only use them for holiness.

The shield (*Terees*-תריס) which is used as protection against arrows and the stones of a catapult, refers to donning the Tallit and Tefillin before prayer and during prayer, because when a person comes to pray, the external husks of the opposite to holiness try to overpower and confuse him from his service of *HaShem*-יהו"ה, blessed is He. This is as stated in Tanya,¹⁷³¹

¹⁷³⁰ Zohar II 272a; See Likkutei Torah, Ki Teitzei 38a

¹⁷³¹ Tanya, Likkutei Amarim, Ch. 28

that it is like a person who is praying with devotion, and a heathen comes opposite him and tries to distract him by speaking to him. There therefore is the matter of donning the Tallit and Tefillin, which are garments that protect the soul from the arrows (of distraction) etc.

6.

With the above in mind, we can understand why the sages stated,¹⁷³² “A man may not go out (on Shabbat) with a sword.” This is because during the six mundane days of the week, our service of *HaShem*-יהוה, blessed is He, in prayer, is in a way of battling the evil in one’s soul. However, from sunset of the eve of Shabbat, evil is separated from good, as in the teaching, “All judgments are severed from Her... and no other power reigns in all the worlds... and She merges into Oneness and separates from the opposite of holiness etc.” Therefore, on Shabbat, the above-mentioned matter of battle is inapplicable. Our sages therefore stated, that a man may not go out on Shabbat with the five above-mentioned armaments, since Shabbat is not a time of battle.

However, Rabbi Eliezer says that they nevertheless are his ornaments. In other words [according to him], the refinements (*Birurim*) that a person accomplished during the six days of creation, are ornaments that one may don on Shabbat to beautify himself. That is, the prayers of Shabbat elevate the

¹⁷³² Mishnah Shabbat 6:4

prayers of the weekdays and it is beautifying and ornamental to a person that during the six mundane days of the week he was victorious.

However, the sages stated that they are not ornamental, and they brought proof for this. That is, it states about the coming future,¹⁷³³ “They shall beat their swords into plowshares.” If they indeed are ornamental, we would adorn ourselves with them in the coming future. However, they state that they are not at all ornamental, but that the opposite is true. The reason is because,¹⁷³⁴ “Whoever wrestles with a filthy person is bound to become soiled himself.” It therefore cannot be considered to be ornamental.

With the above in mind, we can understand the difference between the redemption from Egypt and the coming redemption. About the coming redemption it states, “They shall beat their swords into plowshares,” whereas about the redemption from Egypt it states,¹⁷³⁵ “The children of Israel were armed when they left Egypt.” The reason is because it states about the coming redemption,¹⁷³⁶ “I shall remove the spirit of impurity from the land.” In contrast, in the redemption from Egypt, the evil remained in full strength, as explained in Tanya¹⁷³⁷ about the verse,¹⁷³⁸ “The people fled.” That is, they fled because the evil was still strong, but since redemption was

¹⁷³³ Isaiah 2:4

¹⁷³⁴ See Tanya, Likkutei Amarim, Ch. 28

¹⁷³⁵ Exodus 13:18

¹⁷³⁶ Zachariah 13:2

¹⁷³⁷ Tanya, Likkutei Amarim, Ch. 31

¹⁷³⁸ Exodus 14:5

upon them, they had to quickly flee “like the blink of an eye,”¹⁷³⁹ and did not want (to be bothered by) engaging with it. However, because the evil was still present, they therefore required armaments. In contrast, in the coming future, about which it states, “I will remove the spirit of impurity from the land,” it states, “They shall beat their swords into plowshares.”

Now,¹⁷⁴⁰ in general, the coming redemption will have two levels, both in time and in the soul. The first level is that of the ignorant, or as Iggeret HaKodesh calls it,¹⁷⁴¹ the “Erev Rav” (the mixed multitude), in that also at the beginning of the coming redemption this will apply to most Jews in general, and will be like what our sages, of blessed memory stated,¹⁷⁴² “The only difference between this world and the days of Moshiach, is in the matter of servitude to foreign kingdoms,” and therefore, the sword (*Cherev*-חרב) will still be necessary.

However, about Torah scholars, as stated in Iggeret HaKodesh, as well as those Jews who are not of the Erev Rav (the mixed multitude), and later, this also will apply to everyone

¹⁷³⁹ See Mechilta and Rashi to Exodus 12:41

¹⁷⁴⁰ This concluding paragraph of the original discourse was edited and annotated by the Rebbe.

¹⁷⁴¹ See Zohar III 125a; Avodat HaKodesh Vol. 2, Ch. 38; Tanya, Iggeret HaKodesh, Epistle 26 – With the above in mind that we may settle the words of the Rambam in Hilchot Teshuvah 8:7, and the laws of Shabbat 19:1 that “One may not go out on Shabbat garbed with a spear, a sword, a bow, a buckler, or a triangular shield,” and what he writes in Hilchot Teshuvah at the end of Ch. 9, which seems to be incongruent with what was stated before. However, see the commentaries to Ch. 8 there, and also see what is stated in Tractate Sanhedrin 91b, “Here it is discussing the days of Moshiach, and there it is discussing the coming world (*Olam HaBa*)... Here it is discussing the camp of the righteous *Tzaddikim*, and there it is discussing the camp of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*.” However, this is not the place to lengthen on this subject.

¹⁷⁴² Talmud Bavli, Brachot 34b

in the world, as it states, “I will remove the spirit of impurity from the land,” and there will be no need for the sword (*Cherev-חרב*). About this the verse states, “They shall beat their swords into plowshares etc.”

About this the verse states,¹⁷⁴³ “Lofty praises of God are in their throats and a double-edged sword is in their hand.” For, although this psalm discusses the coming future, as indicated by its opening words,¹⁷⁴⁴ “Sing a new song to *HaShem-יהו"ה*; His praise is in the congregation of the devout (*Chassidim*),” as discussed above, nevertheless, at the beginning of redemption the armaments will still be necessary, and it is about this that the verse states, “Lofty praises of God are in their throats and a double-edged sword is in their hand,” as indicated by the continuation, “To execute vengeance amongst the nations,” in that there still will be nations that have not undergone the refinement (*Birur*) of coming to,¹⁷⁴⁵ “proclaim the Name *HaShem-יהו"ה*, to serve Him with united resolve.”

This may also be understood based on the explanation in *Likkutei Torah*,¹⁷⁴⁶ on the verse,¹⁷⁴⁷ “All the nations surround me; with the Name *HaShem-יהו"ה*, I cut them down!” It explains there that this refers to the “stranger who is within you,”¹⁷⁴⁸ meaning, the body and animalistic soul. The “double-edged sword in their hands” will thus be necessary.

¹⁷⁴³ Psalms 149:6

¹⁷⁴⁴ Psalms 149:1

¹⁷⁴⁵ Zephaniah 3:9

¹⁷⁴⁶ *Likkutei Torah*, *Devarim* 90d

¹⁷⁴⁷ Psalms 118:10

¹⁷⁴⁸ See Deuteronomy 28:43

After this, when there is the complete redemption, “They shall beat their swords into plowshares... nation will not lift sword against nation.” For, “I shall remove the spirit of impurity from the land,” and,¹⁷⁴⁹ “I will provide peace in the land,” through the “Ruler of Peace,”¹⁷⁵⁰ David,¹⁷⁵¹ King Moshiach, with the coming redemption, may it be speedily in our days!

¹⁷⁴⁹ Leviticus 26:6

¹⁷⁵⁰ See Isaiah 9:5 and Targum Yonatan ben Uziel there.

¹⁷⁵¹ See Kovetz Michtavim to the Rebbe Rashab whose soul is in Eden, the end of letter 9 [Igrot Kodesh of the Rebbe Rashab, Vol. 1, p. 312]. That is, it states “David” and not “The son of David,” as the verse (Ezekiel 37:24) states, “My servant David shall be king over them.”

Discourse 27

“*VeHayah Eikev Tishme'un -
And it shall be, that because you will listen*”

Delivered on Shabbat Parshat Eikev,¹⁷⁵²

The 20th of Menachem-Av, 5716

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

1.

The verse states,¹⁷⁵³ “And it shall be, that because you will listen to these ordinances, to keep and do them; that *HaShem*-יהוה your God, will safeguard for you, the covenant and the kindness that He swore unto your forefathers.” Now, as well known, the explanation,¹⁷⁵⁴ of the word “you will listen-*Tishme'un*-תשמעון” is that it means “you certainly will listen.” This is because the word “because-*Eikev*-עקב” also means “heel,” (which is the lowest extremity of the body) and refers to the generation of the “heels of Moshiach-*Ikveta d'Meshicha*-דמשיחה-עקבתא.” Thus, since they are the final generation (who will experience the redemption) they “certainly will listen.” In other words, specifically **because** they are the final generation, there no longer is the option to wait, and

¹⁷⁵² The Rebbe made some corrections to the transcript of this discourse that is in the library of Agudat Chassidei Chabad.

¹⁷⁵³ Deuteronomy 7:12

¹⁷⁵⁴ See the discourse by the same title from the Tzemach Tzedek which was printed as an independent pamphlet in this year, 5716, with additional citations and annotations from the Rebbe, and subsequently printed in *Ohr HaTorah, Eikev*. Also see the continuation in the next discourse of this year, 5716, Discourse 28.

there no longer is time to push off the refinements (*Birurim*).¹⁷⁵⁵ Therefore, they certainly will listen.

Now, the word “*Tishme’un*-תשמעון” has three meanings. One meaning of “*Tishme’un*-תשמעון” is “to understand” as in the verse,¹⁷⁵⁶ “Speak, for Your servant is listening (*Shome’a*-שמע).” Another meaning of “*Tishme’un*-תשמעון” is “to summon” or “gather together,” as in the verse,¹⁷⁵⁷ “Shaul summoned (*VaYishma*-וישמע) the people.” The simple meaning of “*Tishme’un*-תשמעון” is “to hear.”

Now, the matter of hearing (*Shemiyah*-שמיעה) is related to thought (*Machshavah*). This is because the ear is merely the vessel (*Klee*) by which we hear, but the actual hearing is in the thought [of the brain]. Moreover, hearing (*Shmiyah*) is related to speech (*Dibur*), in that one hears what is spoken. This is the meaning of the words, “Because you will listen (*Tishme’un*-תשמעון) to these ordinances,” which is followed by the words, “to keep (*u’Shmartem*-ושמרתם)” and “do them (*v’Asitem*-ועשיתם).” That is, the actual listening (*Tishme’un*-תשמעון) is in the thought [of the brain], as explained above, that hearing is in thought.

The word “keeping” (*u’Shmartem*-ושמרתם) in the verse, refers to speech, as it states that,¹⁷⁵⁸ “The word ‘to keep-*Shamor*-שמור’ refers to the Mishnah,” (which is the Oral Torah). That is, the Mishnah is the final legal ruling as it comes forth in speech.

¹⁷⁵⁵ Also see the letter of 8 Elul of this year, 5716, printed in *Igrot Kodesh*, Vol. 13, p. 444.

¹⁷⁵⁶ Samuel I 3:10; Also see *Kuntres Inyan Tefilah* of the Mittler Rebbe, translated as *Praying With Passion*; *Likkutei Sichot* Vol. 17 p. 112; *Likkutei Biurim* of Rabbi Hillel Paritcher to Shaar HaYichud of the Mittler Rebbe, translated as *Listen Israel*.

¹⁷⁵⁷ Samuel I 15:4 and elsewhere.

¹⁷⁵⁸ See *Talmud Bavli*, *Kiddushin* 37a; *Sefer HaMaamarim* 5704 p. 133.

For, as long as the intellect is still in thought, it is concealed, and there can be angles in the intellect that lean toward rendering the matter pure and permissible, and other angles that lean toward the opposite verdict.¹⁷⁵⁹ However, once the intellect is revealed in speech with a definitive ruling, the external husks (*Kelipah*) can no longer derive any vitality from it. That is, as long as the matter is still concealed in thought, the external husks (*Kelipah*) can derive vitality, however once the verdict is revealed in speech, they no longer can derive vitality. This then, is the meaning of the teaching, “The word ‘to keep-*Shamor*-שמור’ refers to the Mishnah.” That is, the Mishnah is (the Oral Torah) that reveals the intellect in speech, which guards against the external husks (*Kelipah*) from receiving any vitality.

The word, “and do them (*v’Asitem*-ועשיתם),” refers to action (*Ma’aseh*-מעשה). Therefore, the three words of this verse, “Because you will listen (*Tishme’un*-תשמעון),” “to keep (*u’Shmartem*-ושמרתם)” and “do them (*v’Asitem*-ועשיתם),” correspond to thought, speech and action (*Machshavah, Dibur, Ma’aseh*)

However, the inception of all this are the aspects of thought, speech, and action as they are in thought itself (*Machshavah*),¹⁷⁶⁰ because these are the three meanings of the word, “*Tishme’un*-תשמעון.” That is, “*Tishme’un*-תשמעון” meaning “to understand” (*Havanah*-הבנה), refers to thought of thought (*Machshavah SheB’Machshavah*), “*Tishme’un*-תשמעון” meaning “to summon” or “to gather,” refers to action of thought (*Ma’aseh*

¹⁷⁵⁹ See Talmud Yerushalmi, Sanhedrin 4:2

¹⁷⁶⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 41.

SheB'Machshavah) and “*Tishme'un*-תשמעון” meaning “to hear,” refers to speech of thought (*Dibur SheB'Machshavah*), in that he hears what is being spoken.

This then, is the meaning of the verse, “And it shall be, that because you will listen to these ordinances, to keep and do them; that *HaShem*-יהו"ה your God, will safeguard for you, the covenant and the kindness that He swore unto your forefathers.” That is, if “you will listen-*Tishme'un*-תשמעון” in the three aspects of thought, speech, and action of thought (*Machshavah*), and you then listen, keep and do, in thought, speech, and action themselves, then because of this “*HaShem*-יהו"ה your God, will safeguard for you, the covenant and the kindness that He swore unto your forefathers.” These three matters, (the covenant-*Brit*-ברית, the kindness-*Chessed*-חסד, and the oath-*Shevu'ah*-שבועה), are what are drawn down from above.

Now, the covenant (*Brit*-ברית) refers to action (*Ma'aseh*). For, the manner of forming a covenant (*Brit*-ברית) is that one cuts something whole into two, and then the parties to the covenant pass between them.¹⁷⁶¹ Through this, they establish a permanent love between them. That is, their love is established by way of covenant, so that it will remain unmoved even in the circumstance that there no longer is a reason to love, neither from the angle of speech nor from the angle of thought. Nevertheless, because of the covenant that was made between them, the loves remains permanently in place, which is a matter of actualization (*Ma'aseh*).¹⁷⁶²

¹⁷⁶¹ See Likkutei Torah, Nitzavim 44b; Ohr HaTorah Eikev ibid. Ch. 6.

¹⁷⁶² See the discourse entitled “*Mi Manah Afar Yaakov* – Who has calculated the dust of Yaakov,” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 20, Ch. 3 – “This is analogous to two devoted friends who make a solemn

On the other hand, being that kindness is an emotion of the heart and mind, kindness-*Chessed*-חסד refers to thought (*Machshavah*). This is further evidenced in the specific wording of the verse here, which states, “*HaShem*-יהו"ה your God, will safeguard (*Shamor*-שמור) for you... the kindness.” For, as explained about the difference between the words,¹⁷⁶³ “He does kindness-*Oseh Chessed*-עושה חסד,” and the words,¹⁷⁶⁴ “He keeps kindness-*Notzer Chessed*-נוצר חסד,” the words “He does kindness-*Oseh Chessed*-עושה חסד,” refer to the actualization of the kindness. In contrast, the words, “He keeps kindness-*Notzer Chessed*-נוצר חסד,” means that He safeguards (*Shomer*-שומר) the kindness in His heart and in His thought (*Machshavah*). Lastly, the oath-*Shevu'ah*-שבועה refers to speech (*Dibur*).

This then, is the meaning of the above verse, “And it shall be, that because you will listen to these ordinances, to keep and do them; that *HaShem*-יהו"ה will safeguard for you, the covenant, and the kindness that He swore unto your forefathers.” That is, when there is service of *HaShem*-יהו"ה from below to above, in thought, speech, and action (*Machshavah, Dibur, Ma'aseh*), there then will be a drawing down of *HaShem*'s-יהו"ה's Supernal thought, speech and action (*Machshavah, Dibur, Ma'aseh*) from above to below.

Now, we must understand the reason for the differences in the order here. For, about the order of serving *HaShem*-יהו"ה, blessed is He, from below to above, the verse states them

oath and form a covenant with each other, that even in the event that their relationship comes to a state in which there no longer is room for love between them, neither in the emotions of the heart nor in the sensitivities of the intellect, they nevertheless form a covenant that this should not cause any weakening of their love for each other,” meaning, in actual action.

¹⁷⁶³ Exodus 20:6

¹⁷⁶⁴ Exodus 34:7

according to their proper order; thought, speech, and action (*Machshavah*, *Dibur* and *Ma'aseh*). That is, the order is that thought (*Machshavah*) is first, followed by speech (*Dibur*) and action (*Ma'aseh*). In contrast, about the drawing of *HaShem*'s-יהו"ה influence from above to below, the verse mentions action (*Ma'aseh*) first, followed by thought and speech (*Machshavah v'Dibur*).

Now, at first glance, since the drawing forth from *HaShem*-יהו"ה above, comes in response to man's service of *HaShem*-יהו"ה below, it would seem that the order of this too should be in the same order as man's service of *HaShem*-יהו"ה below. This being so, why is it that about the order of man's service of *HaShem*-יהו"ה, the order of the verse is that action (*Ma'aseh*) comes after thought and speech (*Machshavah v'Dibur*), whereas about the drawing down of influence from *HaShem*-יהו"ה above, the verse mentions action (*Ma'aseh*) before thought and speech (*Machshavah v'Dibur*)?

2.

The explanation is that the general totality of man's service of *HaShem*-יהו"ה, blessed is He, comes about through contemplation (*Hitbonenut*).¹⁷⁶⁵ For, the core point of our service of *HaShem*-יהו"ה, blessed is He, is as our sages, of blessed

¹⁷⁶⁵ See the introduction to *Imrei Binah* of the Mittler Rebbe, translated as *The Gateway to Understanding*; Also see *Kuntres HaHitpa'alut* of the Mittler Rebbe, translated as *Divine Inspiration*, and his *Shaar HaYichud*, translated as *The Gateway to Understanding* (and is also known as *Kuntres HaHitbonenut – The Tract on [Chassidic] Contemplation*, and as *The Key to Chassidus*).

memory, stated,¹⁷⁶⁶ on the verse,¹⁷⁶⁷ “To love *HaShem*-יהו"ה your God, and to serve Him with all your heart.” They asked, “What service is performed by the heart?” And answered, “This is prayer.” However, prayer¹⁷⁶⁸ is preceded by the contemplations (*Hitbonenut*) of the *Shema* and the blessings of the *Shema* etc.

Now, the verse states,¹⁷⁶⁹ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem*-יהו"ה is One-אחד. The *Aleph*-א-1 of the word One-*Echad*-אחד, indicates *HaShem*-יהו"ה, the Unlimited One, blessed is He, the Master of the World-*Alupho Shel Olam*-אלופו של עולם. The letter *Chet*-ח-8 of the word One-*Echad*-אחד indicates the seven heavenly firmaments and the earth, and the *Dalet*-ד-4 of the word One-*Echad*-אחד indicates the four directions of the world.¹⁷⁷⁰ Now, the *Dalet*-ד of the word One-*Echad*-אחד is a big *Dalet*-ד, referring to the aspect of mature speech (*Gadloot HaDibur*).¹⁷⁷¹ That is, *Dalet*-ד is the aspect of speech (*Dibur*), and the big *Dalet*-ד is the aspect of mature speech (*Gadloot HaDibur*), which is speech as it is in thought (*Machshavah*).

This may be better understood by way of analogy to what we observe in man below. That is, all the particulars of a person’s speech are first included in his thought, as a single thought. In other words, that singular thought is the source of all the particulars in his speech. Furthermore, not only is this thought the

¹⁷⁶⁶ Talmud Bavli, Taanit 2a

¹⁷⁶⁷ Deuteronomy 11:13

¹⁷⁶⁸ Which refers to the *Amidah* prayer.

¹⁷⁶⁹ Deuteronomy 6:4

¹⁷⁷⁰ See *Sefer Mitzvot Katan* cited in *Beit Yosef to Orach Chayim* 61; Also see the introduction to *Imrei Binah* *ibid.*, translated as *The Gateway to Understanding; Likkutei Sichot*, Vol. 14, p. 22.

¹⁷⁷¹ See the notes at the end of Ch. 37 of *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity* (Vol. 2).

source of the words, but it also includes all the particulars of his speech, even once they are drawn down from his thought.

The same is understood as it is above in *HaShem's* יהו"ה's Godliness. That is, all the particulars of the ten utterances by which the world was created,¹⁷⁷² were first included in a single thought that includes them all,¹⁷⁷³ which is the utterance, "In the beginning-*Bereishit*-בראשית God created the heavens and the earth" For, as our sages, of blessed memory, stated,¹⁷⁷⁴ "The verse 'In the beginning-*Bereishit*-בראשית' is also an utterance." Now, two opposites are understood from the wording of this teaching.¹⁷⁷⁵ On the one hand, it is understood that the utterance "In the beginning-*Bereishit*-בראשית" is included in the count of the ten utterances, but on the other hand, it is understood that this utterance is higher than the other utterances, being that it was necessary to inform us that "it too is an utterance." This is because the utterance, "In the beginning-*Bereishit*-בראשית God created the heavens and the earth" is higher than the other utterances. That is, it is the aspect of all the utterances as they are included in *HaShem's* יהו"ה's Supernal thought (*Machshavah*). About this utterance our sages, of blessed memory, stated,¹⁷⁷⁶ "Surely [the world] could have been created with one utterance." This "one utterance" is the utterance, "In the beginning-*Bereishit*-בראשית

¹⁷⁷² Mishnah Avot 5:1

¹⁷⁷³ See Zohar II 20a

¹⁷⁷⁴ Talmud Bavli, Rosh HaShanah 32a; Likkutei Torah, Bechukotai; Bamidbar 12d, and elsewhere.

¹⁷⁷⁵ The Talmud (Rosh HaShanah 32a *ibid.*) asks, "Which are these [ten utterances]? [The verses in Genesis 1 beginning with the word,] "And He said-*Vayomer*-ויאמר." The Talmud continues, "There are only nine verses beginning with "And He said-*Vayomer*-ויאמר" in the Act of Creation?" To which the Talmud answers, "The verse 'In the beginning-*Bereishit*-בראשית' is also an utterance."

¹⁷⁷⁶ Mishnah Avot 5:1

God created the heavens and the earth,” which includes all the other utterances. Therefore, from this one utterance, “In the beginning-*Bereishit*-בראשית God created the heavens and the earth,” all of creation could have been brought into being.

This then, is the same as the matter of the big *Dalet-ד*, which is the matter of all the particular utterances, as they are in the one thought that includes them all, which is the aspect of mature speech (*Gadlout HaDibur*). That is, this is not the true essence of thought (*Machshavah*), but is rather the matter of speech (*Dibur*), only that it is speech (*Dibur*) as it still is included in thought (*Machshavah*) – which is the aspect of mature speech (*Gadlout HaDibur*).

This then, is the matter of *HaShem* is One-*HaShem Echad-ד* יהו"ה אחד. That is, it is the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as it is in the aspect of the enlarged *Dalet-ד*, which is mature speech (*Gadlout HaDibur*).

However, who is it, who contemplates and serves *HaShem*-יהו"ה, blessed is He, in this manner of nullification (*Bittul*) to Him? The verse informs us, “Listen (that is contemplate) Israel-*Shema Yisroel*-שמע ישראל,” and as it states,¹⁷⁷⁷ “Israel arose in thought.” Now, when it states that “Israel arose in thought,” what is meant is that they arose in *HaShem*’s-יהו"ה's Supernal thought (*Machshavah Ila'ah*), which transcends thought as it comes into form and limitation. In other words, not only is this Supernal thought loftier than the aspects of thought of speech (*Machshavah SheB'Dibur*) or of speech of thought (*Dibur SheB'Machshavah*), but it even is loftier than thought of thought (*Machshavah ShaB'Machshavah*).

¹⁷⁷⁷ Midrash Bereishit Rabba 1:4 and elsewhere.

To explain, thought of speech (*Machshavah SheB'Dibur*) takes place when a person is thinking how to speak, meaning, how to clarify the subject through the particulars of his speech, which is not the true essence of thought (*Machshavah*), because it only is thought (*Machshavah*) as it manifests and relates to speech (*Dibur*); that is, he thinks how to speak.

On the other hand, speech of thought (*Dibur SheB'Machshavah*) is the thought (*Machshavah*) itself, as it transcends, but nevertheless includes speech (*Dibur*). This was explained above about to the matter of mature speech (*Gadlout HaDibur*), which is the single thought that includes all the particulars that will come out in speech.

However, the true essence of thought (*Machshavah*) is thought of thought (*Machshavah SheB'Machshavah*). This is like when a person is thinking of the essential concept itself, before it manifests in letters, which is higher than intellect of thought once it manifests in letters.

Now, the superiority of intellect as it is before manifesting in letters, over intellect as it is after manifesting in letters, is in two ways. The first, is that intellect as it manifests in letters, takes its form according to the particulars of how it is being explained, whereas before manifestation in letters, it has not yet been given the form of the particulars of an explanation, and therefore, can still be explained in various ways. The second, is that, as the intellect is before manifesting in letters, not only does it not yet have the form of the particulars of the explanation, but beyond this, the intellectual concept itself is in a state of simplicity, meaning that it is a simple concept, without the particulars of the concept itself (not even in a way of explanation).

However, the matter of “Israel arose in thought,” refers to *HaShem*’s-יהו"ה Supernal thought (*Machshavah Ila’ah*) that even transcends the matter of thought of thought (*Machshavah SheB’Machshavah*). For, the matter of thought of thought (*Machshavah SheB’Machshavah*) already has form (*Tzurah*). That is, even though it is entirely free of the particulars of the explanation and the particulars of the concept, nevertheless, at the very least, it has the form of intellect (*Sechel*). However, *HaShem*’s-יהו"ה Supernal thought (*Machshavah Ila’ah*) is absolutely and utterly simple.

3.

However, with the above in mind, we must understand why the soul descended below, which literally is a very great descent “from a high peak to a deep pit.”¹⁷⁷⁸ For, since the root of the souls of Israel is in *HaShem*’s-יהו"ה Supernal thought (*Machshavah Ila’ah*), this being so, to what end did they descend below? However, the explanation is that the descent is for the purpose of ascent, and that the ascent is to an even higher level than *HaShem*’s-יהו"ה Supernal thought (*Machshavah Ila’ah*).

The explanation is that it states in Talmud,¹⁷⁷⁹ “One verse states,¹⁷⁸⁰ ‘And you shall gather your grain,’ whereas another verse states,¹⁷⁸¹ ‘Foreigners will stand and tend to your flocks.’ One verse is speaking about when the children of Israel fulfill the will of the Ever Present One (*HaMakom*-המקום) and the other verse is

¹⁷⁷⁸ Talmud Bavli, Chagigah 5b

¹⁷⁷⁹ Talmud Bavli, Brachot 35b

¹⁷⁸⁰ Deuteronomy 11:14

¹⁷⁸¹ Isaiah 61:5

speaking about when the children Israel do not fulfill the will of the Ever Present One (*HaMakom*-המקום).” The question on this is well known. Namely, the verse “And you shall gather your grain” is stated in the second paragraph of the *Shema*, which begins with the words,¹⁷⁸² “And it shall be that if you listen to My commandments that I command you today, to love *HaShem*-יהוה your God, and to serve Him with all your heart and with all your soul etc.” This being so, how can it be said that this paragraph refers to a time when the Jewish people are not fulfilling the will of the Ever Present One (*HaMakom*-המקום), blessed is He?

The Rav, the Maggid of Mezheritch,¹⁷⁸³ answers by explaining that this is because the form of serving *HaShem*-יהוה, blessed is He, mentioned in the second paragraph of *Shema*, is only “with all your heart and with all your soul,” and lacks the form of serving *HaShem*-יהוה mentioned in the first paragraph of *Shema*, which also includes, “with all your being” (*Bechol Me’odecha*).¹⁷⁸⁴ They therefore said about this, that they “do not fulfill the will of the Ever Present One (*HaMakom*-המקום).”

To further elucidate, the meaning of the words, “They fulfill the will of the Ever Present One,” (*Oseen Retzono Shel Makom*-עושין רצונו של מקום) is that we must “make-עושין His desire-רצונו for a place-*Makom*-של מקום.” The word “place-*Makom*-מקום” refers to the [place of the] chaining down of the worlds (*Seder Hishtalshelut*), whereas the limitless light of *HaShem*-יהוה, the

¹⁷⁸² Deuteronomy 11:13

¹⁷⁸³ See Ohr Torah of the Maggid of Mezheritch, Eikev, section entitled “*Mipnei Mah*”; Also see Chiddushei Aggadot of the Maharsha to Brachot 35b *ibid.*; Maamarei Admor HaZaken, 5563 Vol. 2 p. 679, 682; 5569 p. 135; Shaarei Teshuvah Vol. 2 p. 51a; Likkutei Sichot Vol. 12, p. 98 and the citations there.

¹⁷⁸⁴ Deuteronomy 6:5

Unlimited One Himself, blessed is He, transcends place-*Makom*-מקום, as Midrash¹⁷⁸⁵ states on the verse,¹⁷⁸⁶ “Behold, the place (*Makom*-מקום) is with Me,” that, “He is the place (*HaMakom*-מקומו) of the world, but the world is not His place.”¹⁷⁸⁷ It therefore is necessary for us to make-עושינו His desire-רצונו for a place-*Makom*-של מקום.

To further clarify, not only is the desire for a place (*Makom*-מקום) novel, but in fact, even desire (*Ratzon*) itself is novel. This is because the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, “is not of any of these qualities at all.”¹⁷⁸⁸ That is, *HaShem*-יהו"ה utterly transcends all the *Sefirot*, even the aspect of the desire (*Ratzon*) for them, and therefore, in order for desire (*Ratzon*) to exist, it must be brought into novel existence. We therefore pray, “May it be desirable before You etc. (*Yehee Ratzon Milfaneicha*-מלפניך-יהי רצון מלפניך),” meaning that new desire (*Ratzon*) should be brought into being.

Now, bringing about *HaShem*'s-יהו"ה desire (*Ratzon*), comes through the Jewish people studying *HaShem*'s-יהו"ה Torah and fulfilling His *mitzvot*, as in the teaching,¹⁷⁸⁹ “It gives Me satisfaction of spirit (*Nachat Ru'ach*) that I spoke and My desire (*Ratzon*) was fulfilled.” That is, through bringing satisfaction of spirit to *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*, the Jewish people thereby, “fulfill My desire (*Na'aseh*

¹⁷⁸⁵ Midrash Bereishit Rabba 68:9 and elsewhere.

¹⁷⁸⁶ Exodus 33:21

¹⁷⁸⁷ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, section entitled “The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.”

¹⁷⁸⁸ Introduction to *Tikkunei Zohar* 17b

¹⁷⁸⁹ *Sifri* and *Rashi* to Numbers 28:8

Retzonee-י (נעשה רצוני” in action, thus bringing new desire (*Ratzon*) into being.

Now, all the above is about giving novel existence to *HaShem's*-יה"ה desire (*Ratzon*) in general, through fulfilling Torah and *mitzvot* in general. However, in order to “actualize His desire for a place,” (*Oseen Retzono Shel Makom*- עושין רצונו של מקום), meaning that, “to actualize His desire for a place-*Makom*,” fulfilling Torah and *mitzvot* alone is not sufficient, but there also must be love of *HaShem*-יה"ה, blessed is He, as indicated by the words “with all your being” (*Bechol Me'odecha*).

That is, to actualize *HaShem's*-יה"ה desire (*Ratzon*) in general, service of *HaShem*-יה"ה, blessed is He, that stems from the matter of “with all your heart and with all your soul,” is sufficient. However, to draw down and actualize a new desire for a place-*Makom*, service of *HaShem*-יה"ה that stems from love of Him is needed, as indicated by the words, “with all your being” (*Bechol Me'odecha*).

This is why the sages said about the second paragraph of *Shema*, that, “they do not fulfill the desire of the Ever Present One (*HaMakom*-המקום),” because it lacks serving *HaShem*-יה"ה in the way of the first paragraph, which states, “with all your being” (*Bechol Me'odecha*). That is, it is specifically through serving *HaShem*-יה"ה, blessed is He, “with all your being” that we “actualize the desire (*Ratzon*) of the Ever Present One (*HaMakom*-המקום),” blessed is He.

4.

The explanation is that there are two levels of desire (*Ratzon*). There is a lower desire (*Ratzon HaTachton*) and an upper desire (*Ratzon HaElyon*). These two aspects of the desire (*Ratzon*) also exist in the animalistic soul, and by understanding these matters as they are in the animalistic soul, we can thereby understand them as they are in the Godly soul. Moreover, through this, we can understand how they are above, in *HaShem's* יהוה's Godliness.

To explain, the lower desire (*Ratzon HaTachton*) of the animalistic soul, is like when a person desires something that relates to his business affairs. This is desire (*Ratzon*) born of intellect (*Sechel*). That is, if he understands how a certain business model would be good for him, he will desire it, and because he desires it, he will think about it, speak about it, and actually act on it. Now, since this desire is born of intellect (*Sechel*), it is the lower desire (*Ratzon HaTachton*).

The upper desire (*Ratzon HaElyon*) of the animalistic soul transcends intellect (*Sechel*), in that it is not the result of reason and intellect. This is like a person's desire to live, in that he desires that his life should continue and be sustained. Nevertheless, the desire for matters of business is rooted in his desire to live. In other words, through his intellect, his desire to live takes on form, and manifests in various particular desires according to his intellect, in that he conceptualizes and understands what would be good for him. That is, all the particular desires are merely manifestations of his desire to live, as it takes on form according his intellect.

Now, the difference between the lower desire (*Ratzon HaTachton*) and the upper desire (*Ratzon HaElyon*) is that the lower desire (*Ratzon HaTachton*) is limited. In other words, since it is born of intellect (*Sechel*), it therefore is limited to the limitations of intellect. Moreover, these are only the desires of the externality of the soul. For, since they are only born of contemplation (*Hitbonenut*), they therefore only reach the depth of soul that intellect can reach. However, the upper desire (*Ratzon HaElyon*) entirely transcends intellect and is therefore limitless (*Blee Gvul*), being that it comes from the inner essential self of the soul.

With the above in mind, we can also understand how these matters are in the Godly soul, in that it too has a lower desire (*Ratzon HaTachton*) and an upper desire (*Ratzon HaElyon*). Its lower desire (*Ratzon HaTachton*) is the desire for Godliness that comes from one's contemplation (*Hitbonenut*) of matters of Godliness, whereas the upper desire (*Ratzon HaElyon*) is indicated in the verse,¹⁷⁹⁰ "To love *HaShem*-יהו"ה your God... for He is your life." In other words, this is not out of reason and intellect, but is simply because *HaShem*-יהו"ה your God... He is your life! In other words, this is like (how it is in the animalistic soul,) that he desires (*Ratzon*) to live. This is the upper desire (*Ratzon HaElyon*) and is called "the desire of all desires" (*Ra'ava d'Kol Ra'avin*).¹⁷⁹¹

In the same manner, we may understand this as it is above, in *HaShem*'s-יהו"ה Godliness. That is, His lower desire (*Ratzon HaTachton*) is desire that comes forth in the chaining down of the worlds (*Hishtalshelut*) through the intellectual *Sefirah* of wisdom-

¹⁷⁹⁰ Deuteronomy 30:20

¹⁷⁹¹ Zohar II 88b

Chochmah. In contrast, His upper desire (*Ratzon HaElyon*) transcends reason and intellect and is, “the desire of all desires” (*Ra’ava d’Kol Ra’avin*). (This is similar to the explanation about the animalistic soul, that all its particular desires stem from the desire to live.)

This then, is the matter of “actualizing the desire (*Ratzon*) of the Ever Present One (*HaMakom*-המקום).” That is, we actualize *HaShem*’s-יהו"ה desire that transcends the chaining down of the worlds (*Hishtalshelut*) within space-*Makom*-מקום, meaning, within the chaining down of the worlds (*Hishtalshelut*). In other words, by drawing down *HaShem*’s-יהו"ה desire (*Ratzon*) that transcends the chaining down of the worlds (*Hishtalshelut*), into the chaining down of the worlds (*Hishtalshelut*), we thereby cause the conduct below to be in a limitless manner, so that even within the limitations of the chaining down of the worlds (*Hishtalshelut*) there is the illumination of *HaShem*-יהו"ה, the Unlimited One, blessed is He. This is why about the time that the Jewish people will actualize the will (*Ratzon*) of the Ever Present One (*HaMakom*-המקום),” the verse states,¹⁷⁹² “Foreigners will stand and tend to your flocks,” since at such a time, the conduct will be in a way of limitlessness (*Blee Gvul*), even below.

This is like the verse,¹⁷⁹³ “On that day *HaShem*-יהו"ה will be one,” as it states in Talmud,¹⁷⁹⁴ “Right now, I am not called as I am written,” since right now, *HaShem*-יהו"ה is concealed. However, in the coming future, *HaShem*-יהו"ה will be openly revealed below. This revelation is brought about through loving

¹⁷⁹² Isaiah 61:5

¹⁷⁹³ Zachariah 14:9

¹⁷⁹⁴ Talmud Bavli, Pesachim 50a

HaShem-יהו"ה “with all your being” (*Bechol Me’odecha*).¹⁷⁹⁵ For, to reach the limitless aspect of *HaShem*-יהו"ה, the Unlimited One, blessed is He, He must be served with the limitless aspect of the soul. That is, even though, in and of itself, this is not the true limitlessness of *HaShem*-יהו"ה, the Unlimited One, blessed is He, but is only “with all **your** being” (*Me’od Shelcha*-שלך),¹⁷⁹⁶ nevertheless, since for man, it is an aspect of limitlessness (*Blee Gvul*) and is the aspect of the upper desire (*Ratzon HaElyon*) in man, therefore through this, we also draw down the aspect of *HaShem*’s-יהו"ה upper desire (*Ratzon HaElyon*) blessed is He, as it is above, which is the matter of “actualizing the desire (*Ratzon*) of the Ever Present One (*HaMakom*-המקום).”

5.

This then, is the meaning of, “Listen Israel, *HaShem* is our God, *HaShem* is One” (*Shema Yisroel, HaShem Elohei’nu, HaShem Echad*-יהו"ה אחד-יהו"ה אלהינו יהו"ה אלהינו). (שמע ישראל יהו"ה אלהינו יהו"ה אחד-יהו"ה אלהינו.)

The words “*HaShem* is **our** God-*HaShem Elohei’nu*-יהו"ה אלהינו,” means that *HaShem*-יהו"ה, blessed is He, who utterly transcends the chaining down of the worlds (*Hishtalshelut*), is our strength and our life.¹⁷⁹⁷ This refers to the Upper Name *HaShem*-

¹⁷⁹⁵ Deuteronomy 6:5

¹⁷⁹⁶ See Torah Ohr, Mikeitz 39d and elsewhere.

¹⁷⁹⁷ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* & *The Gate of His Title (Shaar HaKinuy)*, where it is explained that the title “God-*Elohi*”-אלהיים” indicates strength, in that it is of the same root as “strong-*Aleem*-אלים,” as in the dictum (Gittin 60b and elsewhere), “Whoever is stronger prevails-*Kol d’Aleem Gvar*-כל דאליים גבר.” Also see *Likkutei Torah*, Re’eh, and elsewhere.

HaShem-יהו"ה your God... with all your being (*Bechol Me'odecha*)." Through serving *HaShem*-יהו"ה, blessed is He, in this manner, we "actualize the desire (*Ratzon*) of the Ever Present One (*HaMakom*-המקום)," meaning that we draw down His upper desire (*Ratzon HaElyon*) that even transcends the source of the souls, that is, it transcends the aspect of His upper thought (*Machshavah Ila'ah*).

6.

This then, is the meaning of the verse,¹⁸⁰⁰ "And it shall be, that because you will **listen** (*Tishme'un*-תשמעון) to these ordinances, to **keep** (*u'Smartem*-ושמרתם) and **do** them (*v'Asitem*-ועשיתם) etc." That is, this refers to serving *HaShem*-יהו"ה, blessed is He, in thought, speech, and action (*Machshavah, Dibur, Ma'aseh*), as it stems from love of *HaShem*-יהו"ה - "with all your being" (*Bechol Me'odecha*). Through this, "*HaShem*-יהו"ה your God, will safeguard for you, the **covenant** (*Brit*-ברית) and the **kindness** (*Chessed*-חסד) that He **swore** (*Shevu'ah*-שבועה) unto your forefathers." The covenant (*Brit*), the kindness (*Chessed*) and the oath (*Shevu'ah*) refer to the subsequent drawing down from higher than the chaining down of the worlds (*Hishtalshlut*), and is the matter of "actualizing the desire (*Ratzon*) of the Ever Present One (*HaMakom*-המקום)."

About this the verse states, "*HaShem*-יהו"ה your God, will safeguard for you, the covenant and **the kindness** (*Chessed*-חסד)."

¹⁸⁰⁰ Deuteronomy 7:12

The meaning here is like what Zohar states¹⁸⁰¹ about the verse,¹⁸⁰² “If a man takes his sister... it is a *Chessed*-חסד.” The Zohar explains, “The ‘man (*Ish*-איש)’ in this verse refers to the Holy One, blessed is He; ‘His sister (*Achoto*-אחותו)’ refers to the ingathering of the souls of Israel (*Knesset Yisroel-Shechinah*). (That is, this refers to the union (*Yichud*) of the Holy One, blessed is He, with the souls of Israel, which is also called, “the union of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*.) And what is the reason? Because it is a kindness-*Chessed*-חסד, in that it certainly is a kindness-*Chessed*-חסד.” In other words, the drawing down below, is out of the kindness-*Chessed* of the Holy One, blessed is He.

This is like the verse,¹⁸⁰³ “Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses, for they are eternal.” Now, the term “remember” only applies if something that can be forgotten. That is, since before *HaShem*-יהו"ה, the entire chaining down of the worlds (*Hishtalshelut*) is utterly inconsequential, we therefore plead to *HaShem*-יהו"ה to “Remember Your mercies and Your kindnesses.” Your “mercies” refers to the thirteen attributes of mercy, which transcend the chaining down of the worlds (*Hishtalshelut*), in that they begin with the words,¹⁸⁰⁴ “*HaShem*-יהו"ה passed before him and proclaimed: *HaShem*-יהו"ה, *HaShem*-יהו"ה.” That is, the words “*HaShem*-יהו"ה passed before him,” refer to His Upper Name *HaShem*-יהו"ה, that transcends the chaining down of the worlds. Moreover, the word “Your kindnesses (*Chassadecha*-חסדיך) refers to the great kindnesses (*Rav Chessed*)

¹⁸⁰¹ Zohar III 7b

¹⁸⁰² Leviticus 20:17

¹⁸⁰³ Psalms 25:6

¹⁸⁰⁴ Exodus 34:6

of *HaShem*-יהו"ה, blessed is He, which also transcend the chaining down of the worlds (*Hishtalshelut*).

Now, it is about these aspects that the verse states, “For they are eternal (*Kee Me’Olam Heima* המה מעולם ה-).” The word “eternal-*Olam*-עולם” is of the same root as “concealment-*He’elem*-העלם,”¹⁸⁰⁵ indicating that they are concealed in their Source. That is, they are like the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) or like the ten *Sefirot* of *Akudim*. This aspect must be drawn down into the world (*Olam*-עולם) according to its simple meaning, that is, even below, there should be a drawing forth of the limitlessness of *HaShem*-יהו"ה, the Unlimited One, blessed is He, through which the verse,¹⁸⁰⁶ “Foreigners will stand and tend to your flocks,” will be fulfilled.

This is specifically brought about through loving *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me’odecha*). In other words, it is not enough just to fulfill Torah and *mitzvot* in our thoughts, speech and actions, because thought, speech, and action are only garments (*Levushim*) of the soul, which cannot at all compare to the powers of the soul itself, and certainly not to the matter of desire (*Ratzon*). For, as known, thought and speech are similar to cause and effect, in that relative to speech (*Dibur*), thought (*Machshavah*) is the cause. The same is true of the relationship between speech (*Dibur*) and action (*Ma’aseh*). In contrast, thought, speech and action, cannot at all be compared to the powers of the soul itself, especially to the desire (*Ratzon*) of the soul. Therefore, it is necessary for our service of *HaShem*-יהו"ה, blessed is He, to specifically be “with all your being”

¹⁸⁰⁵ See Likkutei Torah Bamidbar 5c, Shlach 37d, and elsewhere.

¹⁸⁰⁶ Isaiah 61:5

(*Bechol Me'odecha*). For, through this, *HaShem's* יהו"ה Upper Desire (*Ratzon HaElyon*) is drawn down.

However, for love of *HaShem*-יהו"ה, blessed is He, to be “with all your being” (*Bechol Me'odecha*) and draw down *HaShem's* יהו"ה Supernal Desire (*Ratzon HaElyon*), there must be a covenant (*Brit*). For, since novel created beings are of utterly no consequence, how could they possibly bring about such a drawing forth by their service? However, because of the covenant (*Brit*), their service of *HaShem*-יהו"ה, blessed is He, affects a drawing down of revelation from Above to below. This is why the verse mentions the covenant (*Brit*-ברית) first, and only then mentions the kindness (*Chessed*-חסד) and the oath (*Shevu'ah*-שבועה), because the general matter of bringing about such revelation depends on the covenant (*Brit*-ברית).

This then, is the meaning of the words, “And it shall be, that because you will listen-*Tishme'un* תשמעון” to these ordinances, to keep and do them; that *HaShem*-יהו"ה your God will safeguard for you, the covenant and the kindness that He swore unto your forefathers.” That is, as explained above (in chapter one), that the word *Tishme'un* תשמעון means “you certainly will listen,” therefore in our time, which is called, the “heels of Moshiach-*Ikveta d'Meshicha* דמשיחה,” “you certainly will listen,” in a way of “with all your being.” Through doing this, “*HaShem*-יהו"ה your God, will safeguard the covenant (*Brit*) etc.,” so that the redemption from the exile will be with an upraised arm, through our righteous redeemer Moshiach, may it be speedily in our days!

Discourse 28

“*v'Samtee Kadkod Shimshotayich - And I shall make your pinnacles of Kadkod*”

Delivered on Shabbat Parshat Re'eh,¹⁸⁰⁷

Shabbat Mevarchim Elul, 5716

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

1.

The verse states,¹⁸⁰⁸ “And I shall make your pinnacles of *Kadkod* (כדכד).” It states in Talmud,¹⁸⁰⁹ “One said [that *Kadkod*-כדכד] means ‘onyx-*Shoham*-שוהם’ and another said [that *Kadkod*-כדכד] means ‘jasper-*Yashfeh*-ישפה,’ and the Holy One, blessed is He, said, “Let it be both like this one and that one.”

Now, this verse is one of the prophecies about the coming redemption, which will be by the hand of Moshiach, our righteous redeemer, may this be speedily in our days, which will be in two ways; the onyx-*Shoham*-שוהם and the jasper-*Yashfeh*-ישפה, as the Holy One, blessed is He, said, “Let it be both like this one and that one.”

Now, to understand these two ways, as they spiritually are, meaning, as they relate to the revelation of *HaShem*-יהו"ה in the coming future, we may understand this by the fact that both these

¹⁸⁰⁷ The beginning and end of the original discourse were edited by the Rebbe. The discourse itself is a continuation of the previous discourse of Shabbat Parshat Eikev of this year 5716, Discourse 27.

¹⁸⁰⁸ Isaiah 54:12

¹⁸⁰⁹ Talmud Bavli, Bava Batra 75a

stones were included in the twelve stones of the High Priest's (*Kohen Gadol*) breastplate (*Choshen*). That is, these stones represent two of the tribes of Israel represented in the twelve stones of the breastplate (*Choshen*). The onyx (*Shoham*-שהם) represents Yosef and the jasper (*Yashfeh*-ישפה) represents Binyamin.

Now, Yosef and Binyamin are the upper righteous one (*Tzaddik Elyon*) and the lower righteous one (*Tzaddik Tachton*), respectively. That is, Yosef refers to the matter of drawing down *HaShem's*-יהו"ה Godliness from above to below, as in the verse,¹⁸¹⁰ "Yosef was the provider of sustenance to all the people of the land." That is, he draws down *HaShem's*-יהו"ה Godliness from above to below, meaning that even if the world is not yet refined enough to receive such a lofty revelation of *HaShem's*-יהו"ה light in it, nonetheless Yosef draws down the light of *HaShem*-יהו"ה, blessed is He, from above to below.

In contrast, Binyamin, is the matter of refinement and ascent from below to above. In other words, he brings about the refinement, purification, ascent, and bond of the souls of Israel and their portion of the world, to *HaShem*-יהו"ה, blessed is He, thereby automatically affecting all of creation too, to be capable of receiving *HaShem's*-יהו"ה light and illumination. By way of analogy, this may be understood from the fact that the brain of an animal is not a fitting receptacle for intellect, whereas, being that it is more refined, the brain of a human being indeed is a fitting receptacle for intellect. Thus, the work of Binyamin in serving *HaShem*-יהו"ה, blessed is He, which is the matter of ascent from

¹⁸¹⁰ See Genesis 42:6

below to above, is to refine the brain and intellect of man, until it becomes a fitting receptacle for *HaShem*'s יהו"ה lofty light.

Now, each of these two ways has a unique element of superiority to it. The superiority of Binyamin's service of *HaShem*-יהו"ה, blessed is He, which is the matter of the jasper (*Yashfeh*-ישפה), is that the lower level becomes unified with the Godly light and illumination to a greater degree. For, since the drawing down comes about because of the refinement that was affected in the vessel (*Klee*) to be capable of receiving the light (*Ohr*), it therefore comes to be in a state of complete union with the light (*Ohr*) automatically. The superiority of Yosef's service of *HaShem*-יהו"ה, blessed is He, which is the matter of the onyx (*Shoham*-שהם), is that a much higher light, which is not commensurate to the state of the lower level – but is from the perspective of the upper level – is brought down.

About this the Holy One, blessed is He, said, “let it be both like this one and that one.” In other words, let both these elements of superiority be in the coming future. All the above is according to the lengthy explanations in Likkutei Torah,¹⁸¹¹ where it expounds on this verse,¹⁸¹² “And I shall make your pinnacles of *Kadkod* (כדכד).”

Now, as known, all the revelations of the coming future depend on our deeds and our service of *HaShem*-יהו"ה, blessed is He, during exile.¹⁸¹³ Thus, since in the coming future there will be revelation from above to below, as well as revelation from below to above, it must be said that during exile, our service of *HaShem*-

¹⁸¹¹ Likkutei Torah, Re'eh 24d and on; 26c and on.

¹⁸¹² Isaiah 54:12

¹⁸¹³ See Tanya, Likkutei Amarim, Ch. 37.

יהו"ה, blessed is He, must also have these two aspects. This being so, we must understand the matter of the onyx (*Shoham*-שהם) and the jasper (*Yashfeh*-ישפה), as they are in man's service of *HaShem*-יהו"ה, blessed is He.

Now, to understand this, we must preface with what was discussed previously,¹⁸¹⁴ that the words "And it shall be that because you will listen-*VeHayah Eikev Tishme'un*- והיה עקב תשמעון," refers to the times of the "heels of Moshiach-*Ikveta d'Meshicha*-דמשיחה," and that then, they "will certainly listen-*Tishme'un*-תשמעון." For, since this is the final generation, and no one will be left out of the redemption,¹⁸¹⁵ therefore in this generation they will certainly listen. Now, as explained before, the general totality of service of *HaShem*-יהו"ה, blessed is He, is indicated by the words, "Because you will listen (*Tishme'un*-תשמעון) to these ordinances," which is followed by "to keep" (*u'Shmartem*-ושמרתם) and "do" them (*v'Asitem*-ועשיתם)," referring to thought, speech, and action (*Machshavah, Dibur, Ma'aseh*). That is, when a person's thoughts, speech and actions are solely of the Godly soul, meaning, that they are the thought, speech, and action of *HaShem's*-יהו"ה Torah and *mitzvot*, the continuation of the verse is fulfilled, "that *HaShem*-יהו"ה your God, will safeguard for you, the covenant and the kindness that He swore unto your forefathers." These three matters (the covenant, the kindness, and the oath), are *HaShem's*-יהו"ה Supernal thought, speech, and action (*Machshavah, Dibur, Ma'aseh*) that are drawn down to him from *HaShem*-יהו"ה Above, blessed is He.

¹⁸¹⁴ In the preceding discourse (27) entitled "*VeHayah Eikev* – And it shall come to pass that because you listen."

¹⁸¹⁵ See Samuel II 14:14

The general explanation is that serving יהו"ה-*HaShem*, blessed is He, brings about union between the one who serves and the One who is served, this being the union (*Yichud*) of the souls of Israel with the Holy One, blessed is He, in a manner of face to face union (*Panim b'Panim*). Through serving יהו"ה-*HaShem*, blessed is He, in the way indicated by the verse,¹⁸¹⁶ “You shall love יהו"ה-*HaShem* your God... with all your being (*Bechol Me'odecha*),” a Jew draws down revelations that transcend the chaining down of the worlds (*Hishtalshelut*). However, since יהו"ה-*HaShem*, blessed is He, “is not of any of these qualities at all,¹⁸¹⁷ this is only possible because of the covenant (*Brit*-ברית) between יהו"ה-*HaShem*, blessed is He and the children of Israel. That is, or deeds, as novel created beings are only of consequence because of this covenant (*Brit*-ברית).

2.

Now, this covenant (*Brit*-ברית) is Torah, as the verse states about Torah,¹⁸¹⁸ “יהו"ה-*HaShem* our God, sealed a covenant (*Brit*-ברית) with us at Chorev” (Mount Sinai). Similarly, in Yalkut¹⁸¹⁹ on the verse,¹⁸²⁰ “These are the words of the covenant (*Brit*-ברית),” it states,¹⁸²¹ “The covenant (*Brit*-ברית) refers only to Torah.” In other words, Torah is the covenant (*Brit*-ברית) that unifies the souls

¹⁸¹⁶ Deuteronomy 6:5

¹⁸¹⁷ Introduction to Tikkunei Zohar 17b

¹⁸¹⁸ Deuteronomy 5:2 – (The original discourse was edited and annotated by the Rebbe up to this point.)

¹⁸¹⁹ Yalkut Shimoni, Bo, Remez 195

¹⁸²⁰ Deuteronomy 28:69

¹⁸²¹ See the discourse entitled “*VeHayah Eikev*” of the Tzemach Tzedek, Ch. 6 and on, printed in an independent pamphlet in this year 5716, and subsequently in Ohr HaTorah, Eikev p. 486 and on.

of the Jewish people to the Holy One, blessed is He. This is as stated,¹⁸²² “I (אנוכי-*Anochi*) stand between *HaShem*-יהו"ה and you.” That is, it is the aspect of,¹⁸²³ “I,” that is, “who I am” (*Anochi, Mi SheAnochi*-מי שאנוכי), who is not hinted at in any letter or in any thorn of a letter,” (which generally refers to the aspect of the crown-*Keter*), that bonds the Jewish people to the Holy One, blessed is He, through Torah.

The explanation is well-known, namely, that every intermediary that bonds two matters together, has an aspect of both. That is, it has an aspect that relates to the upper matter, and it has an aspect that relates to the lower matter. Because it possesses both aspects, it can be an intermediary that binds them together. This is likewise understood about Torah, which is the intermediary that binds the souls of the Jewish people and the Holy One, blessed is He. In other words, Torah has an aspect that relates to us as novel created beings, and it has an aspect that relates to

¹⁸²² Deuteronomy 5:5

¹⁸²³ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”h *Asher Eheye*”h-אהייה אשר אהייה,” Zohar (III 11b) states, “The first name is *Eheyeh*-אהייה (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d’Ana*-אנא מאן דאנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], “*Asher Eheye*” [referring to *Chochmah* which is called *Rosh*-ראש-Head and shares the same letters as *Asher*-אשר, and *Binah* which is likewise called *Eheyeh*-אהייה-I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the crown-*Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name.” The Zohar then continues and explains, “When was it revealed? When the continuing verse (Exodus 3:16) states, “Go and gather the elders of Israel and say to them, ‘*HaShem*-יהו"ה, the God of your forefathers etc.’ It is this Name which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc.”

the Holy One, blessed is He, and through this, it binds the souls of the Jewish people to the Holy One, blessed is He.

To further explain, Torah manifests in physical matters etc., and in this respect, it relates to novel created beings. In general, this refers to the revealed parts of Torah. There also is an aspect of Torah, as it is spiritually and relates to spiritual matters. This is the concealed aspect of Torah that speaks of matters of *HaShem*'s-יהו"ה Godliness. This is why (relative to us) it is concealed, being that Torah is itself the will and wisdom of the Holy One, blessed is He. Thus, through these two aspects, Torah is the intermediary that binds the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, to the souls of the Jewish people.

To explain these two aspects of Torah in greater depth, as known¹⁸²⁴ the statement¹⁸²⁵ that "Torah came out from wisdom-*Chochmah*," is not only in reference to the lower wisdom (*Chochmah Tata'ah*) and the upper wisdom (*Chochmah Ila'ah*), but specifically refers to the concealed wisdom (*Chochmah Stima'ah*), which is the true intermediary.

To further explain, in general the crown-*Keter* is the intermediary between the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who is the Emanator, and the emanated. This is because of the two aspects of the crown-*Keter*, which are the lowest aspect of the Emanator and the first aspect of the emanated. It is through these two aspects (the lowest aspect of the Emanator, and the root and source of the emanated) that the crown-*Keter* becomes the intermediary that binds the limitless

¹⁸²⁴ See Sefer HaMaamarim 5653 p. 152 and on; 5699 p. 26 and on.

¹⁸²⁵ Zohar II 85a and elsewhere.

light of *HaShem*-יהו"ה, the Emanator, blessed is He, with the emanated.

However, as these two aspects are in the crown-*Keter*, they are two distinct levels. Therefore, this is not the true matter of being an intermediary. Rather, the true intermediary is the aspect of the concealed wisdom (*Chochmah Stima'ah*). This is because the way these two aspects (that is, the aspect that relates to the Emanator and the aspect that relates to the emanated) are in the concealed wisdom (*Chochmah Stima'ah*), they are not two distinct levels, but are as one. Therefore, the concealed wisdom (*Chochmah Stima'ah*) is the true intermediary.

This may be better understood by way of analogy to the soul of man below, that his power of wisdom-*Chochmah* has two opposites. That is, it has the power of abstraction and wondrousness, as well as the power of descent and manifestation. The wondrousness of wisdom-*Chochmah* is that it has power to divest the intellectual matter from its coarse form, as well as from its physical form, and even from its spiritual form. In other words, it can divest the intellect of all form, including length, width, and depth, so that all that remains is the point, which is the matter of the point (*Nekudah*) of wisdom-*Chochmah*. In contrast, the matter of the descent and manifestation of wisdom-*Chochmah*, is that wisdom-*Chochmah* has the power to bring the intellect all the way down. This is like the verse about King Solomon, that,¹⁸²⁶ “He spoke three thousand analogies,” in that he had the ability to bring the wisdom all the way down.

Now, these two aspects of wisdom-*Chochmah* are not two separate matters, but are one and the same. In other words, the

¹⁸²⁶ Kings I 5:12

ability to bring down the wisdom is intertwined with the wondrousness of wisdom-*Chochmah* and comes from it. That is, the reason that a person can bring the intellect all the way down, is specifically because he grasps the essential point of the wisdom-*Chochmah* as it is, divested of all form.

The same is understood about how it is in the concealed wisdom (*Chochmah Stima'ah*) of *HaShem*'s-יהו"ה Godliness Above. That is, the two aspects of the concealed wisdom (*Chochmah Stima'ah*) – that which is related to the Emanator and that which is related to the emanated – are not two different matters that are separate from each other, but are entirely one matter, and this is why the concealed wisdom (*Chochmah Stima'ah*) is the true intermediary.

The same is likewise understood about Torah. That is, the two matters – that the concealed Torah is the wisdom of the Holy One, blessed is He, and that the revealed Torah manifests in physical matters – are not two separate things, but rather,¹⁸²⁷ “Torah came out of (the concealed) wisdom-*Chochmah*.” In other words, it is specifically because of the upper aspect of Torah, which is the wisdom of the Holy One, blessed is He, that it descended to manifest in physical matters below. Torah is therefore called a covenant (*Brit*-ברית), in that it is the true intermediary that binds the souls of the Jewish people to the Holy One, blessed is He.

In the same manner, the *mitzvot* are also called a covenant (*Brit*-ברית), since the *mitzvot* also have two aspects. That is, the *mitzvot* themselves are done with physical things, but through them, the Supernal desire (*Ratzon HaElyon*) of *HaShem*-יהו"ה,

¹⁸²⁷ Zohar II 85a and elsewhere.

which transcends wisdom (*Chochmah*), is drawn down. These two aspects are not two separate matters, but are one thing, because the *mitzvot*, which manifest in physical actions with physical things, are themselves *HaShem's* יהו"ה Supernal desire (*Ratzon HaElyon*), in that it arose in His Supernal desire for the *mitzvot* to specifically be done physically. Thus, since this is *HaShem's* יהו"ה Supernal desire (*Ratzon HaElyon*), which even transcends wisdom-*Chochmah*, it therefore descends below specifically in physical things.

However, the very fact that through Torah and *mitzvot* there can be a union between the souls of Israel and the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is itself wondrous. For, seemingly, since the limitless light of *HaShem*-יהו"ה, blessed is He, is “not of any of these qualities at all,” how is it that the deeds of lower beings should be of any consequence to Him, to the point of making a union between them, in a way of face to face (*Panim b'Panim*)? For, being that “He is not of any of these qualities at all,” a union face to face (*Panim b'Panim*) seems to be impossible, both from the perspective of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and from the perspective of the souls of the Jewish people. However, about this the verse states,¹⁸²⁸ “I (*Anochi*-אנכי) stand between *HaShem*-יהו"ה and you...to tell you the word of *HaShem*-יהו"ה.” In other words,¹⁸²⁹ “I” - that is, who I am (*Anochi, Mi SheAnochi*-מי אנכי, שאנכי),” is the aspect of crown-*Keter*, which transcends them both, and with the power of the crown-*Keter*, the union is made through the Torah.

¹⁸²⁸ Deuteronomy 5:5

¹⁸²⁹ See the prior note.

3.

This then, is the meaning of the verse,¹⁸³⁰ “And it shall be, that because you will listen to these ordinances (*Mishpatim*-משפטים) etc.” The Targum translates the word “*Mishpatim*-משפטים” as “laws-*Hilcheta*-הלכתא,” which refers to the laws (*Halachot*) of Torah. Thus, since this verse is explaining the manner of the union of the souls of Israel with the Holy One, blessed is He, as discussed before, it therefore specifies and states, “these ordinances (*Mishpatim*-משפטים),” to inform us that the union (*Yichud*) is brought about through our putting the laws (*Halachot*) of Torah into practice.

Now, the word “listen-*Tishme'un*-תשמעון,” also means to “summon” or “gather” as in the verse,¹⁸³¹ “Shaul summoned (*VaYishma*-וישמע) the people.” This refers to the summoning and gathering of all the scattered sparks of a person’s Godly soul that have become attached to alien desires due to an abundance of thoughts that scatter the soul. For, even though it is written,¹⁸³² “*HaShem*-יהוה your God, will bless you in all that you do,” and the verse specifically states, “in **all** that you do,” [including mundane acts, such as eating, drinking and earning a livelihood], although the physical “doing” must take place, nevertheless, one’s

¹⁸³⁰ Deuteronomy 7:12

¹⁸³¹ Samuel I 15:4; See Kuntres Inyan Tefillah of the Mittler Rebbe (printed in Maamarei Admor HaEmtza’ee, Kuntreisim, and translated as Praying With Passion); Also see Likkutei Sichot, Vol. 17 p. 112; See the beginning of the discourse entitled “*VeHayah Eikev* – And it shall come to pass that if you listen,” of this year 5716, Discourse 27.

¹⁸³² Deuteronomy 15:18

thoughts should not be sunken into them. This is as stated,¹⁸³³ “When you eat of the toil of your hands, you will be happy and it will be good for you.” In other words, the toil should only be “the toil of your hands,” rather than the toil of your mind and heart. It therefore is necessary to summon and gather the sparks of the soul that became scattered, as it states,¹⁸³⁴ “Even if your scattered ones will be at the ends of the heavens, from there *HaShem*-יהו"ה your God will gather you in.”

Now, just as it is necessary to gather the scattered sparks of one's soul, the laws (*Halachot*) of the Torah must also be gathered. For, because of the scattering that happened in his soul, his Torah study also came to be hidden and concealed, in that he is unable to clarify the rule of law to its ultimate truth. About this the verse states, “because you will listen to these ordinances (*Mishpatim*-משפטים),” referring to the laws (*Halachot*) that one must gather (*Tishme'un*-תשמעון). That is, he must gather his soul and gather the laws (*Halachot*) of Torah.

This is also the meaning of the verse,¹⁸³⁵ “And you shall gather your grain, your wine, and your oil.” This is because the Jewish people are called by these three terms, “Your grain (*Diganecha*-דגנך), Your wine (*Tiroshcha*-תירשך), and Your oil (*Yitzharecha*-ויציהך).” That is, these correspond to the three levels of the souls of Israel; the Priests (*Kohanim*), the Levites (*Leviyim*), and the Israelites (*Yisroelim*).

To elucidate, “Your grain” (*Diganecha*-דגנך) refers to the Israelites (*Yisroelim*). For, just as it is physically, that bread is the

¹⁸³³ Psalms 128:2

¹⁸³⁴ Deuteronomy 30:4

¹⁸³⁵ Deuteronomy 11:14; Also see Ohr HaTorah *ibid.*, Ch. 7.

primary staple, as it states,¹⁸³⁶ “Bread sustains the heart of man,” whereas all other foods are supplemental to the bread, so likewise, in the souls of the Jewish people, the Israelites (*Yisraelim*) are primary. This is because, the Priests (*Kohanim*) and Levites (*Leviyim*) are also Israelites (*Yisroelim*), only that they have the additional elevation of being Priests (*Kohanim*) or Levites (*Leviyim*). Thus, because of this, the Israelites (*Yisroelim*) are called “Your grain” (*Diganecha*-דגנך).

“Your wine” (*Tiroshcha*-תירשך) refers to the Levites (*Leviyim*). This is because the service of *HaShem*-יהו"ה, blessed is He, performed by the Levites (*Leviyim*) in the Holy Temple was with song, and the songs of the Levites were only sung during the wine libations.¹⁸³⁷

“Your oil” (*v'Yitzharecha*-ויציהרך) refers to the Priests (*Kohanim*), whose service of *HaShem*-יהו"ה, blessed is He, in the Holy Temple was the aspect of oil, in that it was done with complete silence, with the desire of the heart (*Re'uta d'Leeba*).¹⁸³⁸

This then, is the meaning of the verse, “And you shall gather your grain, your wine, and your oil.” That is, it refers to gathering the scattered sparks of all three categories of the souls of the Jewish people.

Now, another explanation of the verse, “And you shall gather your grain, your wine, and your oil,” is that it refers to the gathering that must happen in Torah itself. For, the Torah too is called, “Your grain (*Diganecha*-דגנך), Your wine (*Tiroshcha*-

¹⁸³⁶ Psalms 104:15

¹⁸³⁷ Talmud Bavli, Brachot 35a

¹⁸³⁸ Zohar III 39a, 177b

תירשך), and Your oil (*v'Yitzharecha*-ויצהרך),” which refers to the three levels of Torah.

To explain, “Your grain” (*Diganecha*-דיגנך) refers to the revealed (*Galya*) aspects of the Torah. “Your wine” (*Tiroshcha*-תירשך) refers to the inner aspect (*Pniniyut*) of the Torah, that is, the secrets (*Razin*) of the Torah and “Your oil” (*v'Yitzharecha*-ויצהרך) refers to the secrets of the secrets (*Razin d'Razin*) of the Torah, which is like oil that floats above the wine,¹⁸³⁹ as explained at length in Imrei Binah.¹⁸⁴⁰

This then, is the meaning of the verse, “And you shall gather your grain, your wine, and your oil,” meaning that all parts of Torah must be gathered. Thus, the meaning of the verse, “And it shall be, that because you will gather (*Tishme'un*-תשמעון) these ordinances (*Mishpatim*-משפטים),” meaning, when the scattered sparks in one’s soul and the scattered part of Torah are gathered, which generally is through serving *HaShem*-יהו"ה, blessed is He, in the three aspects of “Because you will listen (*Tishme'un*-תשמעון) to these ordinances,” followed by “to keep (*u'Shmartem*-ושמרתם)” and “do them (*v'Asitem*-ועשיתם),” referring to thought, speech, and action, then through this, there also will be a drawing down of *HaShem's*-יהו"ה Supernal thought, speech and action (*Machshavah, Dibur, Ma'aseh*) from *HaShem*-יהו"ה above, so that there is a face to face union of the souls of the Jewish people, with the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

¹⁸³⁹ See Mishnah TvuL Yom 2:5; Talmud Bavli, Shabbat 5b

¹⁸⁴⁰ Imrei Binah of the Mittler Rebbe, Shaar HaKriyat Shma, Ch. 53 and on. (Also see the citations at the end of Imrei Binah there, Kehot 5745 p. 148d.)

4.

Now, all the above is about service of יהו"ה-*HaShem*, blessed is He, in thought, speech, and action, from the perspective of the lower desire (*Ratzon HaTachton*), which is born of the intellect (*Sechel*). However, service of יהו"ה-*HaShem*, blessed is He, as it is from the perspective of the upper desire (*Ratzon HaElyon*) – means serving Him with the desire of the heart (*Re'uta d'Leeba*) that transcends reason and intellect, and generally is love of יהו"ה-*HaShem*, blessed is He, with “all your being” (*Bechol Me'odecha*), as in the first paragraph of the *Shema* – in which there is no mention of the verse in the second paragraph, “And you shall gather your grain, your wine, and your oil,” (which comes about because of the scattering and gathering indicated in the verse,¹⁸⁴¹ “If your scattered ones will be at the ends of the heavens”).

This is because, when it comes to love of יהו"ה-*HaShem*, blessed is He, that stems from “with all your being” (*Bechol Me'odecha*) – as indicated by the teaching, “They actualize the desire of the Ever Present One (*Makom*-מקום),” as explained before¹⁸⁴² in the name of the Maggid of Mezheritch,¹⁸⁴³ namely, that love of יהו"ה-*HaShem* “with all your being” draws down and actualizes יהו"ה-*HaShem*'s Supernal desire (*Ratzon HaElyon*) that transcends the chaining down of the worlds (*Hishtalshelut*). From

¹⁸⁴¹ Deuteronomy 30:4

¹⁸⁴² See the previous discourse of this year, Discourse 27, entitled “*VeHayah Eikev Tishme'un*,” Ch. 3.

¹⁸⁴³ See Ohr Torah of the Maggid of Mezheritch, Eikev, section entitled “*Mipnei Mah*”; Also see Chiddushei Aggadot of the Maharsha to Brachot 35b *ibid.*; Maamarei Admor HaZaken, 5563 Vol. 2 p. 679, 682; 5569 p. 135; Shaarei Teshuvah Vol. 2 p. 51a; Likkutei Sichot Vol. 12, p. 98 and the citations there.

the perspective of that aspect, there is no need for the service of *HaShem*-יהו"ה, blessed is He, indicated by the words, "And you shall gather."

Rather, there instead is the fulfillment of the verse,¹⁸⁴⁴ "He will bless the fruit of your womb and the fruit of your land; your grain (*Diganecha*-דגנך), your wine (*Tiroshcha*-תירשך), and your oil (*v'Yitzharecha*-ויצהרך)." That is, there will not be a scattering of the soul into alien desires etc., which is only applicable specifically in the chaining down of the worlds (*Hishtalshelut*). However, from the perspective of the love of *HaShem*-יהו"ה, blessed is He, indicated by the words "with all your being" (*Bechol Me'odecha*), through which *HaShem*'s-יהו"ה Supernal desire, which transcends the chaining down of the worlds, is drawn down, this scattering is entirely inapplicable.

This itself is the true matter of the covenant (*Brit*) of Torah. For, Torah is the matter of drawing down from above to below, meaning, drawing down *HaShem*'s-יהו"ה Supernal light as He is, (not commensurate to the capacities of novel created beings). That is, it is light and illumination that transcends the chaining down of the worlds (*Hishtalshelut*). In contrast, prayer is ascent from below to above, as indicated by the verse, "And you shall gather your grain, your wine, and your oil." However, Torah is the drawing down from above to below, and is a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

This is brought about through serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which is the aspect of "with all your being" (*Bechol Me'odecha*). There

¹⁸⁴⁴ Deuteronomy 7:13

then is a drawing down of the light of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*) through Torah. This is the true matter of the covenant (*Brit*) of the Torah, in that the Torah binds the souls of the Jewish people to the aspect of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*).

5.

Now, the root difference between these two aspects, is as known, that there are two ways that a covenant is made. The first is like how our forefather Avraham made a covenant with Avimelech, through the seven sheep.¹⁸⁴⁵ That is, they were both partners in the sheep, meaning that they both possessed a portion of the sheep, through which they became unified.

The second manner is to take one thing that is whole and cut it into two, and the ones making the covenant pass in between the two pieces.¹⁸⁴⁶ Now, at first glance, when one thing is cut in two, this seems to be the very opposite of wholeness, but instead indicates division. However, in truth, it is this kind of covenant that brings about true union. That is, it indicates that when each one by himself, is only a half, and has no existence without the other.

The same is understood about what was discussed above. That is, in the aspect of the covenant (*Brit*-ברית) of Torah, as it relates to serving *HaShem*-יהו"ה indicated by the verse, "And you shall gather your grain," even though there indeed is a drawing

¹⁸⁴⁵ Genesis 21:27 and on.

¹⁸⁴⁶ See Likkutei Torah, Nitzavim 44b; Ohr HaTorah ibid., Ch. 6.

down of light and illumination, nevertheless, the person remains as an existence unto himself. In contrast, Torah that follows serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) and with repentance (*Teshuvah*) – in that repentance (*Teshuvah*) is also a covenant (*Brit*), as it states about repentance (*Teshuvah*),¹⁸⁴⁷ “To pass you through the covenant (*Brit*) of *HaShem*-יהו"ה your God,” – is much loftier, in that he has no independent existence unto himself and through this, the light and illumination of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*) is drawn down.

With the above in mind, we can also understand the formation of the covenant (*Brit*) that occurs on Rosh HaShanah, as it states about Rosh HaShanah,¹⁸⁴⁸ “You are standing this day, all of you... for you to pass into the covenant (*Brit*) of *HaShem*-יהו"ה your God.” At first glance, this is not understood, because throughout the whole year there is a covenant between *HaShem*-יהו"ה, the Unlimited One, blessed is He, and the souls of the Jewish people. This being so, what is the substance of the covenant (*Brit*) formed on Rosh HaShanah?

However, the explanation is that the formation of the covenant (*Brit*) of the entire year, is like the formation of the covenant of the seven sheep. In contrast, on Rosh HaShanah, one's service of *HaShem*-יהו"ה, blessed is He, is in a way of repentance (*Teshuvah*), meaning that he altogether has no independent existence unto himself. Thus, this covenant is the union with the limitless light of the Singular Preexistent Intrinsic

¹⁸⁴⁷ Deuteronomy 29:11

¹⁸⁴⁸ Deuteronomy 29:9-11

and Essential Being, *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, the master of desire (*Ba'al HaRatzon*).

6.

With the above in mind, we can also understand Rashi's explanation on the verse,¹⁸⁴⁹ "And it shall be, that because (*Eikev*-עקב) you will listen," about which he explains, "That is, if you listen to the light (*Kalot*-קלות) *mitzvot* that a person tramples with his heel (*Eikev*-עקב)." This accords to the statement in *Zohar*¹⁸⁵⁰ on the verse,¹⁸⁵¹ "Why should I be fearful in the days of evil, when the sins of my heels (*Avon Akeivai*-עון עקבי) surround me?" It explains that this refers "to light (*Kalot*-קלות) sins that a person tramples with his heels (*Akavav*-עקביו)."

To further elucidate, it states about Yaakov (יעקב) that he is called by this name because,¹⁸⁵² "His hand was grasping onto the heel (*Akev*-עקב) of Esav." That is, the meaning of the name Yaakov-יעקב is that it divides into *Yud*-י *Eikev*-עקב,¹⁸⁵³ in that the *Yod*-י illuminates all the levels, including the aspect of the heels (*Akavayim*-עקביים). This refers to the matter of being cautious in all matters, including the lightest of the lightest *mitzvot* (*Kalot Sheb'Kalot*-קלות שבקלות). This is what is indicated by *Yod*-י *Eikev*-עקב.

¹⁸⁴⁹ See Rashi to Deuteronomy 7:12

¹⁸⁵⁰ *Zohar* I 198a and on

¹⁸⁵¹ Psalms 49:6

¹⁸⁵² Genesis 25:26

¹⁸⁵³ *Pardes Rimonim*, Shaar 23 (Shaar Erchei HaKinuyim), Yaakov-יעקב; *Etz Chayim*, Shaar 3 (Shaar Seder HaAtzilut), and elsewhere.

Now, the root of this drawing forth of Yaakov-יעקב, which is *Yod-י Eikev-עקב*, so that he should be careful and caution even in the lightest of the lightest *mitzvot* (*Kalot Sheb'Kalot-קלות שבקלות*), is as stated,¹⁸⁵⁴ “The voice is the voice of Yaakov (*HaKol Kol Yaakov-יעקב קול* (הקל קול)).” About this the Zohar states, “The first voice-*Kol-קל* is written without [the letter *Vav-ו*], whereas the second voice-*Kol-קול* is written fully [with the letter *Vav-ו*]. The second voice-*Kol-קול*, which is written fully [with the letter *Vav-ו*] refers to Torah. The first voice-*Kol-קל* which is written without [the letter *Vav-ו*] is the voice which is not heard (*Kala d'Lo Ishtama-אשתמע-קלא דלא*),” which refers to the matter of serving *HaShem-יהו"ה*, blessed is He, with the desire of the heart (*Re'uta d'Leeba*). Thus, when “the voice is the voice of Yaakov (*HaKol Kol Yaakov-יעקב קול* (הקל קול)),” meaning that there is both the first voice-*Kol-קל* and the second voice-*Kol-קול*, meaning that there is the study of Torah that follows after serving *HaShem-יהו"ה*, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), then there is the matter of Yaakov-יעקב, which is *Yod-י Eikev-עקב*, meaning that there then is the matter of care and caution in even the lightest of the lightest *mitzvot* (*Kalot Sheb'Kalot-קלות שבקלות*).

In other words, if a person's service of *HaShem-יהו"ה*, blessed is He, is according to reason and intellect, he will differentiate between the lightest of the light and the severest of the severe *mitzvot*. In contrast, when he comes to have a drawing down of Torah after serving *HaShem-יהו"ה*, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect, then there will be no difference for him between the light

¹⁸⁵⁴ Genesis 27:22; See Zohar I 50b; Ohr HaTorah Toldot 264a; Ohr HaTorah ibid. Vol. 5, p. 894b.

mitzvot and the severe *mitzvot*, as indicated by the verse, “the voice is the voice of Yaakov (*HaKol Kol Yaakov*-הקל קול יעקב).” When “the voice is the voice of Yaakov (*HaKol Kol Yaakov*-הקל קול יעקב),” then “the hands of Esav have no dominion.”¹⁸⁵⁵

This then, is the meaning of the verse, “Why should I be fearful in the days of evil, when the sins of my heels (*Avon Akeivai*-עון עקבי) surround me?” That is, this refers to a lacking in the aspect of the *Yod*-י *Eikev*-עקב, in that, “His hand was grasping onto the heel (*Akeiv*-עקב) of Esav.” This is the meaning of Rashi’s explanation to the verse, “And it shall be, that because (*Eikev*-עקב) you will listen,” about which he explains, “If you listen to the light (*Kalot*-קלות) *mitzvot* that a person tramples with his heel (*Akev*-עקב).” For, this verse comes to explain the drawing down of *HaShem*’s-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*), which is the matter of Torah that follows servicing *HaShem*-יהו"ה, blessed is He, with the desire of the heart. Thus, Rashi explains that there must be care and caution even with the light *mitzvot* (*Kalot*-קלות), which indicates that one’s service of *HaShem*-יהו"ה, blessed is He, transcends reason and intellect, and he therefore is as careful with the light *mitzvot*, as he is with the severe *mitzvot*.

Thus, since his service of *HaShem*-יהו"ה, blessed is He, transcends reason and intellect, the verse continues, “*HaShem*-יהו"ה your God, will safeguard for you, the **covenant** (*Brit*-ברית) and the **kindness** (*Chessed*-חסד) that He **swore** (*Shevu’ah*-שבועה) unto your forefathers,” which refers to the drawing down of the light and illumination of *HaShem*’s-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*).

¹⁸⁵⁵ Midrash Bereishit Rabba 65:20

Now,¹⁸⁵⁶ these two ways of serving *HaShem*-יהו"ה, blessed is He, indicated by the words, “the voice is the voice of Yaakov (*HaKol Kol Yaakov*-יעקב קול יעקב),” namely prayer and Torah study, are paths of serving *HaShem*-יהו"ה, blessed is He, from below to above, and from above to below, respectively, as explained at length in various places. Now, because there is inter-inclusion and unity in matters of holiness (*Kedusha*) therefore, even in serving *HaShem*-יהו"ה, blessed is He, in prayer, both aspects can be found. That is, there is service of *HaShem*-יהו"ה, blessed is He, in the night, and service of *HaShem*-יהו"ה in the day.

We can thus say that the same applies to the difference between the service of *HaShem*-יהו"ה indicated by the words, “With all your heart and with all your soul,” and the service of *HaShem*-יהו"ה indicated by the words, “With all your being” (*Bechol Me’odecha*).¹⁸⁵⁷ Moreover, we can say that even in serving *HaShem*-יהו"ה “with all your being” (*Bechol Me’odecha*), there likewise are these two ways. For, even in serving *HaShem*-יהו"ה “with all your being” (*Bechol Me’odecha*), there is the matter of desire and pleasure (*Ratzon v’Ta’anug*). Similarly, in Torah study itself, there likewise are two ways;¹⁸⁵⁸ the written Torah and the oral Torah, as explained elsewhere.

¹⁸⁵⁶ This final section of the original discourse was edited by the Rebbe.

¹⁸⁵⁷ Deuteronomy 6:5

¹⁸⁵⁸ See *Likkutei Torah* *ibid.* 12c, 95d; The simple meaning of the words of the Talmud (*Bava Batra* 75b) is that the words, “One said it means ‘onyx-*Shoham*-שוהם’ and one said it means ‘jasper-*Yashfeh*-ישפה,’” is in reference to the verse, “And I shall make your pinnacles of *Kadkod* (כדכד).” See Rashi, Tosefot, and the other

Now, it is through having these two ways of serving *HaShem*-יהו"ה, blessed is He, throughout the duration of exile, that in the coming future there will be the two ways of the "onyx-*Shoham*-שוהם" and the "jasper-*Yashfeh*-ישפה." Right now, during exile, this is concealed. That is, both the elevation of the world, from below to above, as well as the drawing down of the light of *HaShem*-יהו"ה into the world, are presently concealed. However, in the coming future, what was affected by our service of *HaShem*-יהו"ה, blessed is He, during exile, will be revealed, and the verse,¹⁸⁵⁹ "And I shall make your pinnacles of *Kadkod* (כדכד) will be revealed." Moreover, it will be "both like this one and like that one!"

commentators there. (This note is from the aforementioned pamphlet of the discourse of the Tzemach Tzedek printed in this year 5716.)

¹⁸⁵⁹ Isaiah 54:12

Discourse 29

*“Shoftim v’Shotrim Titen Lecha b’Chol She’arecha -
Judged and officers shall you appoint in all your
gates”*

Delivered on Shabbat Parshat Shoftim, 4th of Elul, 5716

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

1.

The verse states,¹⁸⁶⁰ “Judges and officers you shall appoint in all the gates of your cities (*She’arecha*-שעריך) etc.” Now, it is explained in the teachings of Chassidut¹⁸⁶¹ that when it states “in all the gates of your cities (*She’arecha*-שעריך),” this is related to the verse,¹⁸⁶² “Her husband is known in the gates (*Shi’arim*-שערים).” The explanation is that in the verse, “Her husband is known in the gates (*Shi’arim*-שערים),” the wife refers to “the wife of valor (*Eishet Chayil*-אשת חיל),”¹⁸⁶³ That is, it refers to the Ingathering of the souls of Israel (the *Shechinah*). “Her Husband” therefore refers to the Holy One, blessed is He, as it states,¹⁸⁶⁴ “Your Maker is your husband, *HaShem Tzva’ot*-יהוה צבאות is His Name.”

¹⁸⁶⁰ Deuteronomy 16:18

¹⁸⁶¹ See the discourse entitled “*Shoftim v’Shotrim*” in *Ohr HaTorah*, p. 823 and on; *Sefer HaMaamarim* 5629 p. 295 and on; 5630 p. 336 and on, and elsewhere.

¹⁸⁶² Proverbs 31:23

¹⁸⁶³ Proverbs 31:10

¹⁸⁶⁴ Isaiah 54:5

Similarly, our sages, of blessed memory, said about marriage,¹⁸⁶⁵ “A woman only forms a covenant (*Brit*) with the one who made her into a vessel, as it states, ‘Your Maker is your husband, *HaShem Tzva’ot* צבאות יהו"ה is His Name.”

The Zohar¹⁸⁶⁶ poses a question about this. Namely, this being so, how then is it possible that “Her husband is known in the gates (*Shi’arim*-שערים)?” For, is it not so that *HaShem*-יהו"ה, the Unlimited One, blessed is He, is concealed with the ultimate concealment, and none can grasp Him?

The Zohar then provides two explanations in answer to this question. The first is that the meaning of the verse, “Her husband is known in the gates (*Shi’arim*-שערים),” is that “*HaShem*-יהו"ה makes Himself known and attaches Himself to each person commensurate to the extent of the estimation (*Mesha’er*-משער) of his heart, each person according to his capacity to adhere to the spirit of wisdom-*Chochmah*,” [as also cited in Tanya].¹⁸⁶⁷ In other words, the meaning of the word “gates-*Shi’arim*-שערים” here, is like the word “estimation-*Hash’arah*-השערה.” That is, this is not true knowledge, but is rather an estimation (*Hash’arah*-השערה) of it. In general, this refers to knowledge of *HaShem*’s-יהו"ה existence (*Yediyat HaMetziyut*), rather than to the grasp of His Being (*Hasagat HaMahut*).

The second answer, is that the word “gates-*Shi’arim*-שערים” here, means “measure-*Shee’oor*-שיעור,” that is, quantity (*Midah*-מדה). In other words, it refers to the ten *Sefirot*, which have measure (*Shee’oor*-שיעור) and quantity (*Midah*-מדה), in that

¹⁸⁶⁵ Talmud Bavli, Sanhedrin 22b

¹⁸⁶⁶ Zohar I 103a; Also see Likkutei Torah, Matot 85b and on.

¹⁸⁶⁷ See the introduction to Tanya, and the beginning of Ch. 44.

they are “ten and not nine, ten and not eleven.”¹⁸⁶⁸ That is, since the revelation that comes through them is measured and limited, therefore, specifically through them it is possible to grasp Him, blessed is He, by the use of analogies from the ten powers of the soul, and the like. This is as stated,¹⁸⁶⁹ “From my flesh I behold God.” This knowledge is in a way of actual grasp, literally, and not just in a way of estimation, being that in Aramaic, the word “*Echezeh*-אֶחֶזֶה” means “sight-*Re'iyah*-רְאִיָּה,” that is, actual vision, rather than just an estimation (*Hash'arah*-הַשְׁעָרָה). That is, it indeed is possible to grasp the aspect of *HaShem*'s-יהו"ה Godliness that is in the *Sefirot*. In contrast, the knowledge of *HaShem*'s-יהו"ה Godliness that transcends the *Sefirot* is only known in a way of estimation (*Hash'arah*-הַשְׁעָרָה).

2.

The explanation is that, as known, there are fifty gates of understanding (*Nun Sha'arei Binah*-נו"ן שַׁעְרֵי בִּינָה). About this the verse specifies and states, “[Judges and officers you shall appoint] in **all** the gates of your cities (*b'Khol She'arecha*-בְּכָל שַׁעְרֵי־ךָ etc.” That is, the word “all-*Khol*-כָּל-50” has the numerical value of *Nun*-נ-50 (as the letter *Beit*-ב in the word is just a prefix – *Otiyot HaShimush*).¹⁸⁷⁰ Therefore, this refers to the fifty gates of understanding (*Nun Sha'arei Binah*-נו"ן שַׁעְרֵי בִּינָה).

¹⁸⁶⁸ Sefer Yetzirah 1:4

¹⁸⁶⁹ Job 19:26

¹⁸⁷⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, section entitled “The Gate explaining how the twenty-two letters are divided in the Holy Language-*Lashon HaKodesh*.”

Now, the matter of these gates, is that they are like gates that open to the outside. That is, the light of the grasp and comprehension of the mind exits through these gates to become grasped in the heart, by means of which the heart “estimates” (*Mesha’er*-משער) and grasps what the mind contemplates (*Hitbonenut*). However, for there to be a drawing of the intellect (*Mochin*) to the emotions (*Midot*), there first must be an ascent of the emotions (*Midot*) to the intellect (*Mochin*). About this the verse states,¹⁸⁷¹ “The eyes of all (*Kol*-כל) look to You with hope.” The numerical value of the word “all-*Kol*-כל” is *Nun*-נ-50, referring to the fifty gates of understanding (*Nun Sha’arei Binah*-נר״ן שערי בינה), through which an ascent of the emotions (*Midot*) to the intellect (*Mochin*) is caused, which subsequently causes a drawing down of the intellect (*Mochin*) to the emotions (*Midot*).

However, the verse, “Her husband is known in the gates (*Shi’arim*-שערים),” refers to a much loftier drawing down of the fifty gates of understanding (*Nun Sha’arei Binah*-נר״ן שערי בינה). To explain, just as there are fifty gates of understanding (*Nun Shaarei Binah*), there also are thirty-two paths of wisdom (*Lamed-Beit Netivot Chochmah*-ל״ב נתיבות חכמה).¹⁸⁷² The difference between them is that the matter of the fifty gates of understanding is to bond the intellect (*Mochin*) to the emotions (*Midot*). In contrast, the matter of the thirty-two paths of wisdom is to bond

¹⁸⁷¹ Psalms 145:15; Also see Likkutei Torah *ibid.*, and Siddur Im Divrei Elokim Chayim, 54c.

¹⁸⁷² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32, and the notes there at length.

wisdom-*Chochmah* to understanding-*Binah*, so that there this is a “point in the sanctuary (*Nekudah b’Heichalah*).”¹⁸⁷³

This may be understood like the explanation before¹⁸⁷⁴ about the difference between the upper desire (*Ratzon HaElyon*) and the lower desire (*Ratzon HaTachton*). The lower desire (*Ratzon HaTachton*) is desire born of intellect (*Sechel*), whereas the upper desire (*Ratzon HaElyon*) is desire that transcends intellect (*Sechel*) and is the essential desire (*Ratzon Atzme*). This is likewise the difference between the fifty gates of understanding (*Nun Shaarei Binah*) and the thirty-two paths of wisdom (*Lamed-Beit Netivot Chochmah*). That is, the matter of the fifty gates of understanding is to draw down intellect into the emotions, and is the matter of the drawing down of the lower desire (*Ratzon HaTachton*) which is born of intellect. In contrast, the matter of the thirty-two paths of wisdom is the drawing down of the upper desire (*Ratzon HaElyon*), meaning desire that transcends intellect, which is drawn down through wisdom-*Chochmah* and from wisdom-*Chochmah* into understanding-*Binah*. This upper aspect is referred to in the verse, “Her husband is known in the gates (*Shi’arim*-שערים).” That is, it is the matter of drawing down the upper desire (*Ratzon HaElyon*) through the thirty-two paths of wisdom (*Lamed-Beit Netivot Chochmah*) into the fifty gates of understanding (*Nun Shaarei Binah*).

¹⁸⁷³ See Zohar I 6a; Tikkunei Zohar, Tikkun 5 (19a); Tikkun 28 (72b) and elsewhere; Also see Tanya, Iggeret HaKodesh, Epistle 5 (107a); Likkutei Torah, Re’eh 18b; Also see the prior discourse of this year, 5716, Discourse 24, entitled “*Kara Shachav k’Ari*-He crouched and lay down like a lion.”

¹⁸⁷⁴ In the previous discourse of this year, 5716, entitled “*VeHayah Eikev Tishme’un* – And it shall come to pass that because you listen,” Discourse 27, Ch. 4 and on, and in the discourse entitled “*v’Samti Kadkod Shimshotayich* – And I shall make your pinnacles of *Kadkod*,” Discourse 28, Ch. 2 and on.

This is also the meaning of the verse,¹⁸⁷⁵ “And I shall make your pinnacles of *kadkod* (כדכד),¹⁸⁷⁶ your gates of precious stones (*Avnei Ekdach*-אבני אקדה), and all your borders of desirable gems (*Avnei Cheifetz*-אבני חפץ-*אבני חפץ*.)” The word “your gates-*She’arayich*-שעריך” in this verse, refers to the fifty gates of understanding (*Nun Shaarei Binah*), the matter of which is to be drawn down into the emotions (*Midot*). This is what is meant by the “precious stones-*Avnei Ekdach*-אבני אקדה.” That is, the word “*Ekdach*-אקדה” is related in its root to the word *Kadchah*-קדה in the verse,¹⁸⁷⁷ “Fire will have been kindled-*Aish Kadchah*-אש קדה,” and is related to the word *Kedo’ach*-קדה, in the verse,¹⁸⁷⁸ “Like the kindling of a fire-*K’Kedo’ach Aish*-אש כקדה,” and refers to the arousal of passionate emotions.

Additionally, the words, “All your borders (*Gvuleich*-גבולך) of desirable gems (*Avnei Cheifetz*-אבני חפץ-*אבני חפץ*),” refer to the fifty gates of understanding, which are in a state of limitation (*Hagbahlah*-הגבלה). It thus is necessary to draw down and unify the aspect of “desirable gems” (*Avnei Cheifetz*) in them, referring to the matter of the thirty-two paths of wisdom.

3.

This then, is the meaning of the verse,¹⁸⁷⁹ “Judges and officers (*Shoftim v’Shotrim*-שופטים ושוטרים) you shall appoint in all the gates of your cities (*Khol She’arecha*-כל שעריך etc.” Now, as

¹⁸⁷⁵ Isaiah 54:12; Also see Likkutei Torah, Re’eh 26a and on.

¹⁸⁷⁶ See the previous discourse.

¹⁸⁷⁷ Deuteronomy 32:22

¹⁸⁷⁸ Isaiah 64:1

¹⁸⁷⁹ Deuteronomy 16:18

this verse, relates to man's service of יהו"ה-*HaShem*, blessed is He, "all the gates of your cities (*Khol She'arecha*-כל שעריך)" refers to the gates the human body, as known.¹⁸⁸⁰ This is as stated in Sefer Yetzirah,¹⁸⁸¹ that the body has seven gates corresponding to the seven letters בג"ד כפר"ת, these being the two eyes, the two ears, the two nostrils of the nose, and the mouth.¹⁸⁸² They are called "gates-*She'arim*-שערים," because through them a person connects with what is external to him, both to receive through them, and to express himself to the outside through them.¹⁸⁸³

Now, because these gates can also be used by the external husks (*Kelipot*) of the opposite of holiness, which is why we are warned,¹⁸⁸⁴ "You shall not go after your hearts and after your eyes through which you may stray," the Torah states about this, "Judges and officers you shall appoint in all the gates of your cities (*Khol Shi'arecha*-כל שעריך) etc." That is, a person must place judges and officers (*Shoftim v'Shotrim*-שופטים ושוטרים) on all his gates.

Judges (*Shoftim*-שופטים) refers to the final legal rulings of Torah laws (*Halachot*), by which we know what is permissible to do and what is forbidden to do. In general, this refers to serving יהו"ה-*HaShem*, blessed is He, in a way of understanding and comprehension.

On the other hand, the purpose of officers (*Shotrim*-שוטרים) is "to chastise and enforce the laws [of the Judges] with a

¹⁸⁸⁰ See Siftei Kohen on the Torah, to Deuteronomy 16:18; Also see at length in Ohr HaTorah, Shoftim, and elsewhere.

¹⁸⁸¹ Sefer Yetzirah 4:12; Shnei Luchot HaBrit, end of Parshat Shoftim, and elsewhere.

¹⁸⁸² Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), Section entitled "The seven letters בג"ד כפר"ת correspond to the seven gates of the soul"

¹⁸⁸³ See Ginat Egoz of Rabbi Yosef Gikatilla translated as *HaShem Is One* *ibid*.

¹⁸⁸⁴ Numbers 15:39

stick and a strap, until a person accepts the rulings of the judges,” (as stated in Rashi’s commentary on this verse). This refers to the matter of serving *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship. In the words of our sages, of blessed memory,¹⁸⁸⁵ “A person should always incite his good inclination against his evil inclination etc.” In other words, serving *HaShem*-יהו"ה, blessed is He, with understanding and comprehension alone, is insufficient, but there also must be acceptance of the yoke of *HaShem*'s-יהו"ה Kingship.

Now, these two matters (comprehension and the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship), help each other. In other words, through accepting the yoke of *HaShem*'s-יהו"ה Kingship, one’s grasp and comprehension become whole, and on the other hand, through understanding and comprehension, one’s acceptance of the yoke of *HaShem*'s-יהו"ה Kingship is drawn down and internalized (*Pnimitiyut*).

This is like the teaching of our sages, of blessed memory,¹⁸⁸⁶ “If not for David, Yo’av would not have been able to wage war successfully,” (referring to inciting the good inclination, vanquishing the evil inclination, and accepting of the yoke of *HaShem*'s-יהו"ה Kingship), “and were it not for Yo’av, David would not have been able to study Torah,” (referring to understanding and comprehension).

The verse then continues,¹⁸⁸⁷ “And they shall judge the people with righteous judgment (*Mishpat Tzedek*-משפט צדק).” That is, when a person places judges and officers (*Shoftim*

¹⁸⁸⁵ Talmud Bavli, Brachot 5a; See Zohar I 202a; Zohar III 113b.

¹⁸⁸⁶ Talmud Bavli, Sanhedrin 49a

¹⁸⁸⁷ Deuteronomy 16:18

v'*Shotrim*-שוטרים ושופטים) in all his seven gates, to guard that they will not be used for the opposite of holiness, in which case they are called “the gates of the shadow of death (*Shaarei Tzalmavet*-שערי צלמות),”¹⁸⁸⁸ but instead only uses them for matters of holiness, they then are called “the gates of righteousness” (*Shaarei Tzedek*-שערי צדק).¹⁸⁸⁹

By doing so, the matter indicated by the verse,¹⁸⁹⁰ “Her Husband is known in the gates” (*Shi'arim*-שערים) is actualized. That is, this causes the knowledge of *HaShem*'s יהו"ה Godliness to be in him according to both ways explained above. In other words, the fifty gates of understanding (*Nun Shaarei Binah*), as well as the thirty-two paths of wisdom (*Lamed-Beit Netivot Chochmah*) are brought down. This is the matter of the drawing down the lower desire (*Ratzon HaTachton*) and the upper desire (*Ratzon HaElyon*), as the verse concludes,¹⁸⁹¹ “So that you will live and possess the Land (*Aretz*-ארץ) that *HaShem*-יהו"ה your God, gives you.” The word “Land-*Aretz*-ארץ” is of the same root as “desire-*Ratzon*-רצון,” meaning, the lower desire (*Ratzon HaTachton*) and the upper desire (*Ratzon HaElyon*).

Now, this matter is preparatory to Rosh HaShanah. That is, through our work in serving *HaShem*-יהו"ה, blessed is He, by appointing “judges and officers (*Shoftim* v'*Shotrim*-שופטים ושופטים) in all the gates of your cities etc., and they shall judge the people with righteous judgment (*Mishpat Tzedek*-משפט צדק),” we then go with complete security, trust, and joy, to the day of justice and judgment of Rosh HaShanah, with the knowledge that

¹⁸⁸⁸ Job 38:17

¹⁸⁸⁹ Psalms 118:19

¹⁸⁹⁰ Proverbs 31:23

¹⁸⁹¹ Deuteronomy 16:20

HaShem-יהו"ה, blessed is He,¹⁸⁹² “will judge the world with righteousness.”¹⁸⁹³

¹⁸⁹² Psalms 9:9, 96:12; Midrash Vayikra Rabba 30:4; Also see the next discourse entitled “*Atem Nitzavim* – You are standing this day,” of this year 5716, Discourse 30.

¹⁸⁹³ The conclusion of this discourse is missing.

Discourse 30

“*Atem Nitzavim Hayom Kulchem, Lifnei HaShem -*
You are standing this day, all of you, before *HaShem*-יהוה”

Delivered on Shabbat Parashat Nitzavim-Vayeilech,
25 Elul, 5716¹⁸⁹⁴

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

1.

The verse states,¹⁸⁹⁵ “You are standing this day, all of you, before *HaShem*-יהוה your God; your leaders, your tribes, your elders, your officers – all the men of Israel. Your young children, your wives and your proselyte who is in your camp, from your wood-cutter to your water-drawer.” Now, this Torah portion¹⁸⁹⁶ is always read on the Shabbat preceding Rosh HaShanah (Biblical New Year).¹⁸⁹⁷ This is the meaning of the words, “You are

¹⁸⁹⁴ The beginning and end of the original discourse were edited by the Rebbe, and this discourse was released at the time as an addendum to the discourse “*Shoftim v’Shotrim*” 5633 (which was published as an individual pamphlet (of Motzei Shabbat Kodesh, 25 Elul, 5716), and subsequently printed in Sefer HaMaamarim 5633 Vol. 2 p. 461 and on, and with additional notes and citations from the Rebbe), and was subsequently also printed in Sefer HaMaamarim 5633 *ibid.* p. 608-609. In the opening words (*Petach Davar*) there, it states: “The discourse that was said on Shabbat Parshat Nitzavim-Vayeilech, of the 25th of Elul of this year, is the discourse “*Shoftim v’Shotrim*” printed here, with various changes and additions at the beginning and end.” The body of the discourse (except for the beginning and end) is a transcript of the discourse of the Rebbe, as it was said (except for the beginning and end), and is unedited, but has the additional citations and notes that were added by the Rebbe to the aforementioned pamphlet.

¹⁸⁹⁵ Deuteronomy 29:9-10

¹⁸⁹⁶ See Likkutei Torah, Nitzavim

¹⁸⁹⁷ See Tosefot to Tractate Megillah 31b; Rambam Hilchot Tefilah 13:2; Tur and Shulchan Aruch, Orach Chayim 428:4; Likkutei Torah, Nitzavim 44a.

standing **this** day-*Hayom*-היום,” which refers to Rosh HaShanah. This is in accordance with what is stated,¹⁸⁹⁸ that the Alter Rebbe received it from his Rebbe, the Maggid of Mezhritch, who received it from His Rebbe, the Baal Shem Tov, that “**this** day-*Hayom*-היום” refers to Rosh HaShanah, which is the day of judgment (*Yom HaDin*).¹⁸⁹⁹ This is as stated,¹⁹⁰⁰ “It was on the day (*Vayehiy HaYom*-ויהי היום),” which Targum translates as, “The day of great judgment (*Yom Dina Rabba*-יום דינא רבא).” For, Rosh HaShanah is the day of judgement and justice. This then, is the blessing of this verse, “You are standing this day, all of you, before *HaShem*-ה' your God,” namely, that all of you, from “your leaders and your tribes” to “your wood-cutter and your water-drawer,” are all standing erect and continually sustained in good stead,¹⁹⁰¹ meaning, you all are meritorious in judgment.

2.

Now, it states in Midrash¹⁹⁰² on the verse,¹⁹⁰³ “You shall take for yourselves on the first day, the fruit of a citron tree, the branches of date palms, twigs of a myrtle tree, and brook willows etc.,” that, “It is about this that the verse states,¹⁹⁰⁴ “The field and everything in it will exult.’ The word ‘The field (*Sadai*-שדי) refers to the world,¹⁹⁰⁵ and the words, ‘everything in it (*Khol Asher Bo-*

¹⁸⁹⁸ See Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 430 and on; Copied in *HaYom Yom* for the 25th of Elul.

¹⁸⁹⁹ Pa’aneach Raza Nitzavim; Megale Amukot Nitzavim 60d (entitled “*Asiri*”); Also see Zohar II 32b and RaMaZ commentary there; Zohar III 231b.

¹⁹⁰⁰ Job 2:1

¹⁹⁰¹ See Midrash Tanchuma to the beginning of Parshat Nitzavim.

¹⁹⁰² Midrash Vayikra Rabba 30:4

¹⁹⁰³ Leviticus 23:40

¹⁹⁰⁴ Psalms 96:12

¹⁹⁰⁵ The original discourse was edited up until this point by the Rebbe. (We have added some additional citations in the English adaptation, which were gleaned from other discourses of the Rebbe.)

refers to the creatures.’ And before Whom do they exalt? ‘Before *HaShem*-יהו"ה.¹⁹⁰⁶ Why is this? The verse continues, ‘for He is coming (*Kee Va*-כי בא,’ referring to Rosh HaShanah and Yom Kippur. What is He coming to do? ‘He will come to judge the earth. He will judge the world with righteousness, and the peoples with His truth.’”¹⁹⁰⁷

Now, we must better understand what this joy is, in that “The field and everything in it will exult.” For, is this not a day of judgement and justice? This being so, would it not be better to not have justice meted out in the first place? What is further wondrous about this, is that our sages, of blessed memory, stated,¹⁹⁰⁸ “Even if the entire world says to you that you are righteous, in your own eyes you should consider yourself as if you are wicked.” Our sages, of blessed memory, also stated,¹⁹⁰⁹ “On Rosh HaShanah, three books are open before the Holy One, blessed is He... The righteous are immediately inscribed and sealed for life, the wicked are immediately inscribed and sealed for...” This being so, how is it possible to be joyous?

We also must understand this from another angle. Namely, does the verse not state,¹⁹¹⁰ “For the judgment is God’s.” Yet, in regards to the Jewish people it states,¹⁹¹¹ “For which is a great nation that has a God who is related (*Krovim*-קרובים) to it,” and it is written,¹⁹¹² “You are children to *HaShem*-יהו"ה your God,” and similarly,¹⁹¹³ “For the sake of My brethren and My friends.”

¹⁹⁰⁶ Psalms 96:13

¹⁹⁰⁷ See the Midrash cited before; Also see the notes of the Tzemach Tzeddek to Psalms (96:13), and the commentary of the Maharzu to the Midrash *ibid*.

¹⁹⁰⁸ Talmud Bavli, Niddah 30b

¹⁹⁰⁹ Talmud Bavli, Rosh HaShanah 16b

¹⁹¹⁰ Deuteronomy 1:17

¹⁹¹¹ Deuteronomy 4:7 – The term “*Krovim*-קרובים” means close, but also means “related,” as it is contextually understood and rendered here.

¹⁹¹² Deuteronomy 14:1

¹⁹¹³ Psalms 122:8

However, one is precluded from rendering judgments upon a relative.¹⁹¹⁴

We also must understand the meaning of the words,¹⁹¹⁵ “He will judge the world (*Teivel*-תבל) with righteousness (*Tzedek*-צדק), and the peoples with His truth.” That is, we must understand this matter of “righteousness” (*Tzedek*-צדק), and we also must understand why the verse specifically uses the word “*Teivel*-תבל” in reference to the world.

The explanation is that our sages, of blessed memory, stated in Midrash,¹⁹¹⁶ “All sevens are beloved... amongst the days [of the week], the seventh, which is the day of Shabbat, is beloved, as is it states,¹⁹¹⁷ ‘And God blessed the seventh day and sanctified it.’” (Our sages, of blessed memory, stated,¹⁹¹⁸ “He blessed it with the Manna and He sanctified it with the Manna.” Similarly, our sages, of blessed memory, stated,¹⁹¹⁹ “He blessed it with the illuminated countenance of man. The illumination of man’s countenance during the week is not comparable to the illumination of his countenance on Shabbat.”) “Amongst the months, the seventh is beloved, as it states,¹⁹²⁰ ‘In the seventh month (*Chodesh HaShvi’ee*-חודש השביעי) on the first day etc.” That is, it is called “the seventh month (*Chodesh HaShvi’i*-חודש השביעי-י),”¹⁹²¹ because “it is filled and satisfied (*Mesuvah*-מושבע) with everything,”¹⁹²² both physically and spiritually. This is as our sages, of blessed memory, stated,¹⁹²³ “Wine vats are within it, blessings are within

¹⁹¹⁴ Midrash Devarim Rabba 5:1

¹⁹¹⁵ Psalms 96:13

¹⁹¹⁶ Midrash Vayikra Rabba 29:11

¹⁹¹⁷ Genesis 2:3

¹⁹¹⁸ Midrash Bereishit Rabba 11:2; See Rashi to Genesis 2:3

¹⁹¹⁹ Midrash Bereishit Rabba 11:2 *ibid.*

¹⁹²⁰ Leviticus 23:24

¹⁹²¹ The month of Tishrei

¹⁹²² Midrash Vayikra Rabba 29:8

¹⁹²³ Vayikra Rabba 29:8 *ibid.*

it etc.,” in that it is the time of gathering in (*HaAseef*) the crops. The same is likewise true spiritually, that there are many *mitzvot* within it, such as the *Shofar*, *Rosh HaShanah*, *Yom Kippur*, the *Sukkah*, the four species, and *Sheminee Atzeret*.¹⁹²⁴

For the same reason, it states that “Amongst the lands, the seventh is beloved.”¹⁹²⁵ For, there similarly are “the seven firmaments of the heavens, these being *Shmei HaShamayim*- שמי השמים, *Rakiya*-רקיע, *Shechakim*-שחקים, *Zvul*-זבול, *Ma'on*-מעון, and *Aravot*-ערבות,¹⁹²⁶ and it is written,¹⁹²⁷ “Extol He who rides upon the highest heavens (*Aravot*-ערבות) with His Name *Ya”H*.” That is, this firmament of the heavens called *Aravot*-ערבות, is the seventh and is beloved, since “the souls of the righteous-*Tzaddikim* are there etc.”¹⁹²⁸ and it thus is beloved to the Holy One, blessed is He, to ride upon them.

The same is likewise true of the land, which has seven names, *Eretz*-ארץ, *Adamah*-אדמה, *Arkah*-ארקה, *Gey*-גיא, *Neshiyah*-נשיה, *Teivel*-תבל.¹⁹²⁹ That is, *Teivel*-תבל is the seventh, which is beloved. It therefore states,¹⁹³⁰ “He will judge the world (*Teivel*-תבל) with righteousness (*b’Tzedek*-בצדק),” specifically specifying “*Teivel*-תבל.”

3.

¹⁹²⁴ Vayikra Rabba *ibid*.

¹⁹²⁵ Bereishit Rabba 11:2 *ibid*.

¹⁹²⁶ See Bereishit Rabba *ibid*.; Also see Talmud Bavli, Chagigah 12b; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), section entitled “The seven letters בגיד כפר”ת correspond to the seven firmaments-*Reki'im*-רקיעים”; (Also note the Etz Yosef to Midrash Rabba *ibid*.)

¹⁹²⁷ Psalms 68:5

¹⁹²⁸ Talmud Bavli, Chagigah 12b *ibid*.; Also see Ginat Egoz translated as *HaShem Is One* *ibid*.

¹⁹²⁹ See Vayikra Rabba *ibid*.; (Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), section entitled “The seven letters בגיד כפר”ת correspond to the Seven Lands.”)

¹⁹³⁰ Psalms 96:13

Now, to understand this, we must preface with an explanation of the matter of judgment, which primarily applies to the general matter of serving *HaShem*-יהו"ה, blessed is He, throughout the previous year. That is, the judgment is about the fulfillment of Torah and *mitzvot*, in the three modes; Torah study, the sacrificial offerings (prayer), and acts of lovingkindness, which are the “three things upon which the world stands,”¹⁹³¹ and in general are the matter of charity (*Tzedakah*). For, even Torah is a matter of charity (*Tzedakah*),¹⁹³² since, in and of itself, it is entirely beyond the world, and therefore, the drawing down of Torah into the world is a matter of charity (*Tzedakah*).

Now, this bond (that the Torah which is drawn into the world) is actualized by the souls of the Jewish people, is through their toil in serving *HaShem*-יהו"ה, blessed is He. That is, this is because *HaShem*'s-יהו"ה Supernal thought of Israel even preceded the thought of Torah.¹⁹³³ The same is likewise true of service of *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings, which in our times is the matter of prayer, that it too is connected to charity (*Tzedakah*). This is as our sages, of blessed memory, stated,¹⁹³⁴ “Rabbi Elazar would first give a *perutah* to a poor person, and only then would he pray, as written,¹⁹³⁵ ‘And I, with righteousness (*Tzedek*-צדק), shall behold Your face (*Echezeh Panecha*-פניך-אחזה פניך).” In other words, through charity (*Tzedakah*-צדקה) the matter of “I shall behold Your face” (*Echezeh Panecha*-פניך-אחזה פניך) is caused to be. The verse specifies, “Your face (*Panecha*-פניך),” indicating the innerness (*Pnimityut*-פנימיות) of

¹⁹³¹ Mishnah Avot 1:2

¹⁹³² See Likkutei Torah, Shir HaShirim 44b.

¹⁹³³ Midrash Bereishit Rabba 1:4; Also see the prior discourse of this year, 5716, “*Shuva Yisroel*” Discourse 2, Ch 4, and elsewhere.

¹⁹³⁴ Talmud Bavli, Bava Batra 10a

¹⁹³⁵ Psalms 17:15

HaShem's-יהו"ה Godliness, which is revealed through the innerness (*Pnimityut*-פנימיות) of the soul. This is why prayer is directed to a higher aspect than the [lower] Name *HaShem*-יהו"ה, (as it states,¹⁹³⁶ "And Chanah prayed over (*Al*-על) *HaShem*-יהו"ה," meaning, higher than the [lower] Name *HaShem*-יהו"ה.¹⁹³⁷

This then, is the meaning of the continuation of the verse,¹⁹³⁸ "He will judge the world (*Teivel*-תבל) with righteousness (*b'Tzedek*-בצדק)," wherein the verse specifies "with righteousness-*b'Tzedek*-בצדק," which divides into "*Beit*-ב-2 righteousness-*Tzedek*-צדק," referring to two (*Beit*-ב) aspects of righteousness (*Tzedek*-צדק). That is, there is the righteousness (*Tzedek*-צדק) of acts of lovingkindness and prayer, which is a limited aspect of charity (*Tzedakah*-צדקה) and there is the righteousness (*Tzedek*-צדק) of the Torah, which is an unlimited aspect of charity (*Tzedakah*-צדקה).

4.

Now, we must understand this matter in greater detail. That is, we must specifically understand the superiority of the matter of charity (*Tzedakah*-צדקה) about which it states,¹⁹³⁹ "Rabbi Elazar would first give a *perutah* to a poor person, and only then pray, as written,¹⁹⁴⁰ 'And I, with righteousness (*Tzedek*-צדק), shall behold Your face (*Echezeh Panecha*-פניך אהזה).'"

¹⁹³⁶ Samuel I 1:10

¹⁹³⁷ See Torah Ohr, Mishpatim 79b; Likkutei Torah, Nitzavim 48b; Shabbat Shuvah 65a; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see the prior discourse of this year, "*VeHayah Eikev Tishme'un* – And it shall come to pass that because you listen," Discourse 27, Ch. 5, and elsewhere.

¹⁹³⁸ Psalms 96:13

¹⁹³⁹ Talmud Bavli, Bava Batra 10a

¹⁹⁴⁰ Psalms 17:15

To elucidate, the matter of charity (*Tzedakah*-צדקה) is in order “to revive the spirits of the lowly,”¹⁹⁴¹ meaning a person who is impoverished and has nothing. When charity is given to him it revives and enlivens him. Through doing so, one also awakens the matter of reviving the spirits of the lowly, above in *HaShem*’s-יהו"ה Godliness. In this case, the lowly refers to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). These worlds are called “lowly (*Shefelim*-שפלים),” because of the root of their existence, which only is from the aspect of Kingship (*Malchut*-מלכות), which is a mere glimmer of *HaShem*’s-יהו"ה Godliness. This is as stated,¹⁹⁴² “Let them praise the Name *HaShem*-יהו"ה, for His Name alone is exalted; (and it only is) His glory (“*Kevodo*-כבודו,” which is a mere ray and radiance of His light, that) is above earth and heaven.” It is thus necessary for the spirits of the lowly to be revived, meaning that even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the light and illumination of the world of Emanation (*Atzilut*) should be felt and sensed.

This then, is the matter of the charity (*Tzedakah*-צדקה) affected above in *HaShem*’s-יהו"ה Godliness, which is actualized through our charity (*Tzedakah*-צדקה) below. Through this, there then is a drawing forth, in prayer, of revelation of *HaShem*’s-יהו"ה light and illumination that transcends the chaining down of the worlds (*Hishtalshelut*). This refers to the illumination of the radiance of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, from the inner aspect (*Pneem*-פנים), as stated,¹⁹⁴³ “And I, with righteousness (*Tzedek*-צדק) shall behold Your face (*Echezeh Panecha*-אחזה פניך).”

¹⁹⁴¹ Isaiah 57:15

¹⁹⁴² Psalms 148:13

¹⁹⁴³ Psalms 17:15

More specifically, in the matter of charity (*Tzeddakah*-צדקה) itself, there are two ways of serving *HaShem*-יהו"ה, blessed is He. For, our sages, of blessed memory, said,¹⁹⁴⁴ “Whoever gives a *perutah* to a poor person, is blessed with six blessings, and whoever (also) consoles him with words is blessed with eleven blessings.” The explanation is that giving a *perutah* to the poor, serves the needs of his body. Thus, because in giving a *perutah* he only revives and enlivens his body, therefore, the effect above, in *HaShem*'s-יהו"ה Godliness, in regards to the matter of the Supernal charity (*Tzedakah*-צדקה), is that there only is a drawing down of the light of the world of Emanation (*Atzilut*) into the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*).

This is also hinted at in the word “*Perutah*-פרוטה,” which is the same letters as “A portion of *Vav-Hey*” (*Prat Vav-Hey*-פרט (ו"ה)).¹⁹⁴⁵ That is, it is the drawing down and apportioning (*LeHafreet*-להפריט) of the aspect of the *Vav*-ו to the *Hey*-ה.

This accords to the explanation in the Siddur (of the Alter Rebbe),¹⁹⁴⁶ in the discourse entitled,¹⁹⁴⁷ “My Lord-*Adonay*-אדוני, open my lips,” about the matter of the voice (*Kol*) and speech (*Dibur*). It explains there that the voice (*Kol*) is the aspect of the general whole (*Klal*-כלל), whereas speech (*Dibur*) is the aspect of the particular (*Prat*-פרט), which expresses the particulars (*Mefaret*-מפרט) of the general principle (*Klal*-כלל). For, the voice (*Kol*) includes all the letters in general, whereas the letters are the particular details (*Pratim*-פרטיות). This then, explains the matter of the *Perutah*-פרוטה, which is the drawing down and apportionment (*LeHafreet*-להפריט) of the aspect of the *Vav*-ו to the

¹⁹⁴⁴ Talmud Bavli, Bava Batra 9b

¹⁹⁴⁵ Shnei Luchot HaBrit (ShaLaH) 263b

¹⁹⁴⁶ Siddur Im Divrei Elokim Chayim 266c and on

¹⁹⁴⁷ Psalms 51:17

Hey-ה, and this is why he is blessed with six-ו-6 blessings, corresponding to the letter *Vav*-ו of the Name *HaShem*-יהו"ה.

In contrast, consoling the poor with words, is not necessary just for the sustainment of his body. Rather, it is a matter of settling his mind. In other words, in and of himself, the poor person is embittered, in that he resents the fact that he is impoverished. This is as stated,¹⁹⁴⁸ “The prayer of the poor, when he swoons and pours out his supplications before *HaShem*-יהו"ה.” That is, his prayer is about the fact that he is destitute. For, even though the order of creation is such that the division of wealthy and poor is necessary,¹⁹⁴⁹ nevertheless, his complaint is about why he specifically must be the poor one.

However, when one speaks to the heart of the poor and settles his mind until he is appeased, this is much greater than merely giving him a *perutah* to only satisfy his bodily needs. Therefore, the effect is that (not only is there a drawing down of the light of the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), but there also is) a drawing of the innerness (*Pnimiyut*-פנימיות) of *HaShem*'s-יהו"ה Godliness.

This is why the one who consoles him with words is blessed with eleven blessings. For, as known, the number eleven (יא) indicates the aspect that transcends the ten *Sefirot*,¹⁹⁵⁰ similar to the aspect of “before *HaShem*-יהו"ה,” meaning, higher than the [lower] Name *HaShem*-יהו"ה.¹⁹⁵¹ It is for this reason that the word

¹⁹⁴⁸ Psalms 102:1; See Sefer HaMaamarim 5627 p. 429 and on; Discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini*” 5690 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 118b and on); Also see Sefer HaToldot Admor Maharash (Kehot 5707, 5757) p. 16.

¹⁹⁴⁹ See Midrash Tanchuma Mishpatim 9

¹⁹⁵⁰ See the beginning of *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letter of Creation, Part 1); *Ohr HaTorah*, Bamidbar p. 128, and elsewhere.

¹⁹⁵¹ See *Likkutei Torah*, *Acharei* 27d and elsewhere.

“to console-*Piyus*-פיוס” shares the same letters as Yosef-יוסף.¹⁹⁵² For, it states about Yosef (יוסף),¹⁹⁵³ “These are the generations of Yaakov: Yosef.” That is, the primary matter of Yaakov is in the world of Emanation (*Atzilut*), but the ultimate purpose is that it should even be drawn down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This was the matter of Yosef, as it states,¹⁹⁵⁴ “Yosef was the provider of sustenance to all the people of the land,” indicating the matter of drawing down influence below. However, for it to be drawn down below, the drawing down must be of a much loftier aspect.

This then, is what is indicated by first giving a *perutah* to the poor, and only then praying. That is, there first must be the matter of giving the *perutah* (פרוטה), and through doing so, he then will come to the matter of, “I shall behold Your face (*Echezeh Panecha*-פניך-אהזה),” which is the drawing down of the innerness (*Pnimityut*-פנימיות), as with the matter of consolation (*Piyus*-פיוס).

5.

Now, the above-mentioned two modes of service of *HaShem*-יהוה, blessed is He; charity (*Tzeddakah*), (that is, giving a *perutah* (פרוטה) to the poor, and consoling him with words), must take place before prayer.

The explanation is that about prayer, our sages, of blessed memory, stated,¹⁹⁵⁵ “The prayers services were established by our

¹⁹⁵² See Rabbi Moshe Zacuto (Ramaz) to Zohar III 277a, cited in Ohr HaTorah, Balak p. 1,047; It is also noteworthy that Yosef (יוסף) is the eleventh tribe among the twelve tribes.

¹⁹⁵³ Genesis 37:2; See Biurei HaZohar of the Mittler Rebbe, Vayechi 29d and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 168 and on; Ohr HaTorah VaYechi 385b and on, 388b and on, 392a and on, 490b and on.

¹⁹⁵⁴ See Genesis 42:6

¹⁹⁵⁵ Talmud Bavli, Brachot 26b

forefathers.” Similarly, our sages, of blessed memory, stated,¹⁹⁵⁶ “The three festivals correspond to our three forefathers. Pesach corresponds to Avraham, Shavuot corresponds to Yitzchak, and Sukkot corresponds to Yaakov.” We therefore find that the matter of prayer and the matter of the festivals is one and the same matter.

Now, about the festivals, the verse states,¹⁹⁵⁷ “Three times a year all your males should appear before the face of *HaShem*-יהו"ה your God, in the place that He will choose,” that is, in the Holy Temple. For, in the Holy Temple, which is aligned with the Supernal Sanctuaries (*Heichalot*),¹⁹⁵⁸ there was revelation of the face (*Pnei*-פני) of *HaShem*-יהו"ה your God. The same is thus true of prayer, which is also aligned with the Supernal Sanctuaries (*Heichalot*),¹⁹⁵⁹ that there is a revelation of the face (*Pnei*-פני) of *HaShem*-יהו"ה your God.

Now, the revelation of the face (*Pnei*-פני) of “*HaShem*-יהו"ה your God,” in the Holy Temple, was actualized through prostration, as we recite,¹⁹⁶⁰ “To appear and to prostrate before You.” Now, the matter of prostration (*Hishtachava'ah*) has two aspects. There is external prostration, which is like the prostration of a servant before his master, as a matter of force and necessity. That is, it could be that the servant has no desire in this whatsoever, but prostrates out of fear of his master, in way of accepting his yoke upon himself. Then there is an inner prostration, which is with will and desire, in a way that all the powers of his soul are sublimated and nullified to his master.

¹⁹⁵⁶ In the aforementioned pamphlet the note here is: In Midrash Rabba. However, the Rebbe added a note stating, “This citation requires analysis. As of this time, I have found this to be stated in Zohar III 257b.” (See Sefer HaMaamarim 5633 Vol. 1, p. 4, and in the citations there.) [Note: Elsewhere in the teachings of Chassidus, this is cited to Tur, Orach Chayim, Siman 417.]

¹⁹⁵⁷ Deuteronomy 16:16

¹⁹⁵⁸ See Zohar III 161b; Torah Ohr Lech Lecha 12c

¹⁹⁵⁹ See the Siddur of the Arizal.

¹⁹⁶⁰ In the *Musaf* prayer of the festivals.

Now, these two aspects of prostration (*Hishtachava'ah*) are like the two aspects of hearing and seeing. In other words, if one's service of *HaShem*-יהו"ה, blessed is He, stems solely from the aspect of hearing, this only affects an external (*Chitzonee*) prostration. However, if his service of *HaShem*-יהו"ה, blessed is He, is from the aspect of sight, this affects an inner (*Pnimee*) prostration.

In the same manner, these two matters are likewise in prayer. For, prayer is,¹⁹⁶¹ “A ladder (*Sulam*-סלם) set upon the earth and its top reaches the heavens.” In other words, the beginning of the prayers is as conveyed by the verse,¹⁹⁶² “You shall follow after *HaShem*-יהו"ה your God.” After *HaShem*-יהו"ה, meaning, lower than the Name *HaShem*-יהו"ה, meaning, solely from the external aspect (*Chitzoniyyut*) and the hindside (*Achorayim*). This form of serving *HaShem*-יהו"ה, blessed is He, is the matter of accepting the yoke of His Kingship upon oneself. However, the ultimate purpose of serving *HaShem*-יהו"ה, blessed is He, is to come to be in the state indicated by the verse,¹⁹⁶³ “I shall behold Your face (*Echezeh Panecha*-פניך אהזה),” which refers to the innerness (*Pnimityut*-פנימיות), that is, the aspect indicated by the words, “Before *HaShem*” (*Lifnei HaShem*-לפני יהו"ה),” meaning, higher than the [lower] Name *HaShem*-יהו"ה.

Now, these two above-mentioned matters in prayer, which generally are the acceptance of the yoke of *HaShem's*-יהו"ה Kingship, blessed is He, and the grasp and comprehension of His Godliness, come through the two ways of serving Him, that is, with charity (*Tzeddakah*) – namely, giving a *Perutah* (פרוטה) to the poor, and by consoling (*Piyus*-פיוס) him with words.

¹⁹⁶¹ Genesis 28:12; Zohar I 266b; 306b; Tikkunei Zohar, Tikkun 45 (83a)

¹⁹⁶² Deuteronomy 13:5

¹⁹⁶³ Psalms 17:15

6.

Now, with the above in mind, we can understand the verse,¹⁹⁶⁴ “He will judge the world (*Teivel*-תבל) with righteousness (*b'Tzeddek*-בצדק).” In *Likkutei Torah*¹⁹⁶⁵ it is explained that that the word “world-*Teivel*-תבל-432” is two times the word “lion-*Aryeh*-אריה-216.” In other words, it refers to serving *HaShem*-יהו"ה, blessed is He, like a lion-*Aryeh*-אריה-216, which is the matter of serving *HaShem*-יהו"ה with love (*Ahavah*). (This is the general totality of serving *HaShem*-יהו"ה, blessed is He, as in the teaching,¹⁹⁶⁶ “There is no labor like the labor of love”).

Now, there are two levels in this. Generally, this is the difference between the fiery-*Seraphim* angels, and the cycle-*Ophanim* angels. That is, the fiery-*Seraphim* angels recite “Holy-*Kadosh*” because they grasp that *HaShem*-יהו"ה, blessed is He, is holy and utterly removed from the category of worlds altogether. They thus desire to become included and nullified in His Being, blessed is He. This comes about out of their comprehension of the greatness of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. In contrast, the cycles-*Ophanim* angels are in a state of great commotion,¹⁹⁶⁷ as a result of their lack of comprehension.

In the same manner, there likewise are two levels in the souls of Israel. There are those who have knowledge (*De'ah*) and grasp the greatness of *HaShem*-יהו"ה, the Creator, blessed is He, and as a result of their comprehension, they desire to become included in Him. (This service of *HaShem*-יהו"ה, blessed is He, is the aspect of sight.) There then are the masses of the nation, who

¹⁹⁶⁴ Psalms 96:13

¹⁹⁶⁵ *Likkutei Torah*, Bamidbar 18d

¹⁹⁶⁶ *Zohar* II 55b; *Zohar* III 267a; *Likkutei Torah Shlach* 42c

¹⁹⁶⁷ *Ezekiel* 3:12-13

have no comprehension of His Godliness altogether. However, they nevertheless wish to become included in Him etc., and are like the cycles-*Ophanim* angels. (This service of *HaShem*-יהו"ה, blessed is He, is the aspect of hearing, with the acceptance of the yoke of His Kingship.)

In other words, every Jew is capable of being in the state indicated by the lion-*Aryeh*-אריה-216. This is why the verse specifies,¹⁹⁶⁸ “He will judge the world-*Teivel*-תבל-432,” specifically. This is because the word “world-*Teivel*-תבל-432,” includes both aspects of the souls of the Jewish people. Because of this it also states, “He will judge the world (*Teivel*-תבל) with righteousness (*b'Tzedek*-בצדק),” referring to the two-*Beit*-ב aspects of righteousness-*Tzedek*-צדק, that is, the righteousness (*Tzedek*) of charity and prayer, and the righteousness (*Tzedek*) of Torah (as discussed above).

7.

However, the matter of justice-*Mishpat* (as in the verse, “He will judge (*Yishpot*-ישפוט) the world with righteousness”) is not just a matter of strict judgment (*Din*). Rather, the intention is that through it, an even loftier light will be drawn down. The explanation is that above, in *HaShem*'s-יהו"ה Godliness, the general matter of judgment (*Din*) is that through it, there then will be an even loftier revelation of light and illumination. This is like what we find about Rosh HaShanah and Sukkot – [which are hinted at in the word lion-*Aryeh*-אריה (which is the matter of the “world-*Teivel*-תבל-432” and is two times the word “lion-*Aryeh*-

¹⁹⁶⁸ Psalms 96:13

אריה-216”). As known,¹⁹⁶⁹ the word lion-*Aryeh*-אריה is an acronym for Elul-אלול, Rosh HaShanah-ראש השנה, Yom HaKippurim-יום הכפורים and Hosha’ana Rabbah-הושענא רבה] – about which it states,¹⁹⁷⁰ “His left hand is under my head, His right hand embraces me.” That is, the aspect of “His left,” which is the judgment (*Din*) of Rosh HaShanah, is only so that there can subsequently be the revelation of “His right hand embraces me,” on the holiday of Sukkot.

Beyond this, not only is the matter of the judgment (*Din*) in order that there should subsequently be revelation of a much loftier light and illumination, but in fact, in the first place, it is not a matter of judgment (*Din*). It rather is as Zohar¹⁹⁷¹ explains the verse,¹⁹⁷² “The heavens are not meritorious in His eyes,” that actually, this is said in praise of them. That is, it is specifically because of their preciousness that they are not meritorious in His eyes. This is analogous to a person who has a precious object or house that he delights in. The more precious it is to him, the more scrupulous he is about it, and the more it seems to him that it is not as perfect as it should be and still requires additional perfection.

This is also the meaning of the verse,¹⁹⁷³ “And He (*v’Hoo*-והוא) will judge (*Yishpot*-ישפוט) the world with righteousness,” wherein the verse specifies, “And He (*v’Hoo*-והוא).” The teaching of our sages, of blessed, memory, regarding this, is well known. Namely, they stated,¹⁹⁷⁴ “There are five times that the word ‘*He-Hoo*-הוא’ is mentioned for good... However, there is one that is

¹⁹⁶⁹ Shnei Luchot HaBrit (ShaLaH), beginning of Mesechet Rosh HaShanah (213a); Torah SheBiKhtav, Shoftim 378b; Siddur ShaLaH; Ohr HaTorah, Drushim l’Rosh HaShanah p. 1,422 and on; Na’Ch p. 1,057 and on, p. 1,467

¹⁹⁷⁰ Song of Songs 2:6

¹⁹⁷¹ Zohar I 207a

¹⁹⁷² Job 15:15

¹⁹⁷³ Psalms 9:9

¹⁹⁷⁴ Midrash Bereishit Rabba 37:3

greater than them all. That is,¹⁹⁷⁵ ‘He is *HaShem*-יהו"ה our God; [His judgments are over all the earth],’ since the quality of His mercies are eternal.”

The explanation is that judgement (*Din*) and justice (*Mishpat*) are from *HaShem*'s-יהו"ה title God-*Elohi*"m-אלהי"ם,¹⁹⁷⁶ as written,¹⁹⁷⁷ “For the judgment (*Mishpat*) is God's-אלהים.” Nevertheless, here it states, “Before *HaShem*-יהו"ה, for He is coming; He is coming to judge the earth.”

However, the explanation is known,¹⁹⁷⁸ that there are two aspects of *HaShem*'s-יהו"ה title God-*Elohi*"m-אלהי"ם. The first is as stated,¹⁹⁷⁹ “You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*HaElohi*"m-האלהי"ם – in heaven above and on the earth below – there is nothing else.” The second, is that when the [lower] Name *HaShem*-יהו"ה ascends to the aspect of the Ancient One (*Atik*), it too is like the title God-*Elohi*"m-אלהי"ם.

This then, is the meaning of the verse, “Before *HaShem*-יהו"ה, for He is coming; He is coming to judge the earth.” That is, “before *HaShem*-יהו"ה” means that this judgment is from an aspect that is higher than the [lower] Name *HaShem*-יהו"ה. For, since the [lower] Name *HaShem*-יהו"ה ascends to the Ancient One (*Atik*), which is why it is like His title God-*Elohi*"m-אלהי"ם, therefore there is a matter of judgment (*Din*) and justice (*Mishpat*) there. This is also the meaning of the verse,¹⁹⁸⁰ “And He (*v'Hoo*-והוא) will judge (*Yishpot*-ישפוט) the world with righteousness,” which

¹⁹⁷⁵ Psalms 105:7; Chronicles I 16:14

¹⁹⁷⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title (Shaar HaKinuy)*.

¹⁹⁷⁷ Deuteronomy 1:17

¹⁹⁷⁸ See *Likkutei Torah*, *Devarim* 64c and on.

¹⁹⁷⁹ Deuteronomy 4:39

¹⁹⁸⁰ Psalms 9:9

specifies “And He (v’*Hoo*-והוא),” about which it states,¹⁹⁸¹ “He-*Hoo* הוא refers to the Ancient One (*Atik*).” In this aspect, even the judgment (*Din*) is a matter of mercy and compassion, meaning, the matter of the polishing of the vessel so that it will be radiant.

8.

This then,¹⁹⁸² is the meaning of the verse,¹⁹⁸³ “The field and everything in it will exult... Before *HaShem*-יהוה for He is coming, for He is coming to judge the earth etc.” For, through the judgment and justice of Rosh HaShanah, a much loftier light and illuminate is drawn down.

This is also the meaning of the statement in Midrash,¹⁹⁸⁴ cited in Tur on the laws of Rosh HaShanah,¹⁹⁸⁵ “This nation knows the ways of God. For, all other nations don black shrouds and wear black garments. However, the Jewish people wear white and shroud themselves in white, for they know that the Holy One, blessed is He, will perform a miracle for them.” Seemingly, this joy of wearing white garments etc., is not understood. For, even though they know that a miracle will be performed for them, nevertheless, would it not be better for there to be no judgment at all? However, the explanation is that the justice of Rosh HaShanah is for the purpose of affecting the drawing down of a much loftier light and illumination of *HaShem*’s-יהוה Godliness, and this is the reason for the joy.

About this it states that a miracle will be performed for them. For, miracles transcend the natural order and are a

¹⁹⁸¹ Zohar III 178b

¹⁹⁸² This section until the end of the original discourse was edited by the Rebbe.

¹⁹⁸³ Psalms 96:12

¹⁹⁸⁴ Yalkut Shimoni, VaEtchanan Remez 825

¹⁹⁸⁵ Tur Orach Chayim, Siman 581

revelation of a light and illumination of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). For,¹⁹⁸⁶ “This day is the beginning of Your works,” in that the aspect of kingship-*Malchut* is included in the aspect of,¹⁹⁸⁷ “The King (*HaMelech*-המלך) Who alone is exalted from before time,” and the aspect of “His Name (*Shmo*-שמו) is included in the aspect of “He is alone” (*Levado*-לבדו).¹⁹⁸⁸ It is from there that the drawing down must be affected.

However, since there is much greater light and illumination that is drawn down, there therefore are prosecutors who argue that the light should not be drawn down. Because of this the Torah states,¹⁹⁸⁹ “You are standing this day, all of you, before *HaShem*-יהו"ה your God.” In other words, all the levels of all the souls of the Jewish people – from “Your leaders, your tribes, your elders,” referring to those who have grasp and comprehension of *HaShem*'s-יהו"ה Godliness, and whose service of Him is like the fiery-*Seraphim* angels - to the wood-cutter and your water-drawer,” who serve *HaShem*-יהו"ה, blessed is He, simply by accepting the yoke of His Kingship, like the service of the cycle-*Ophanim* angels – all the levels are standing, sustained and established to be meritorious in judgment, so that the lofty light and illumination will be drawn down to them; the light of “before *HaShem*-יהו"ה,” which is higher than the [lower] Name *HaShem*-יהו"ה, and this is drawn down below in this world, in all the matters of judgment and justice of Rosh HaShanah, so that it will be a year of health, a year of vitality and liveliness, a joyous

¹⁹⁸⁶ Talmud Bavli, Rosh HaShanah 27a; See the verses of *Zichronot* in the Rosh HaShanah liturgy.

¹⁹⁸⁷ Liturgy of the *Yotzer* blessing preceding the *Shema* recital.

¹⁹⁸⁸ Isaiah 2:11, 2:17; Psalms 148:13

¹⁹⁸⁹ Deuteronomy 29:9-10

year in all its details, in children, good health, and abundant prosperity and sustenance!