

Hemshech Samech-Vav
Yom Tov Shel Rosh HaShanah 5666

by

The Holy Rabbi Sholom Dovber of Lubavitch

Translated by Shimon Markel

Edited by Rabbi A. Markel

It states in the Mishnah,¹ "If the holiday of Rosh HaShanah falls out on Shabbat, in the Holy Temple the shofar would be blown, but it would not be blown in the rest of the country." The Talmud² explains that this is due to a rabbinic decree from Rava. For Rava stated, "Everyone is obligated in the blowing of the shofar, but not everyone is expert in blowing the shofar, so one might come to carry his shofar to an expert in order to learn and thus transgress the prohibition of carrying four cubits in a public place."

Now, at first glance this is not understood. How is it that the sages of blessed memory saw fit to uproot a positive biblical commandment on the basis of a rabbinic decree that only involves a slight possibility? Moreover, the possibility of transgression only applies to the ignorant and people of weak attention span.³ Why then did they bar great sages and

¹ Mishna, Rosh HaShanah, Ch. 2 (or 29b in Talmud Bavli, Rosh HaShanah)

² Talmud Bavli, Rosh HaShanah 29b

³ I.e. those who do not know the laws, and those who although they may know the laws may forget and carry in a public place.

righteous individuals from performing this positive commandment?

This question is magnified when we consider the great importance of the commandment of shofar in particular, which is a very lofty mitzvah. For, as known, all the commandments of the month of Tishrei are general commandments.⁴ This accords with what Midrash Rabba⁵ states regarding the verse⁶ "*U'VaChodesh HaShvi'i* - And in the seventh month" that it is called thus because "*SheMusba BaKol* – it is satisfied in everything", because this month contains numerous commandments. Additionally, they are different from the commandments of the rest of the year in that they are general commandments. This specifically is the case with the commandment of the shofar which arouses and draws forth influence from the inner essential Self of the Infinite Light - *Atzmut Ohr Ain Sof*.

Now, it is known that the inner spiritual intent of the commandment of shofar is the matter of repentance - *Teshuvah*. This is reflected by the first blast of the shofar which is in the aspect of a simple cry and is akin to the awakening and arousal of the inner essence of the soul which comes forth into revelation specifically as a simple sound. For, there is another aspect of arousal of the innerness of the soul and the "desire of the heart" which is in a quiet manner specifically. This is

⁴ I.e. they have an effect on the entirety of the year.

⁵ Vayikra Rabba 29:8

⁶ Numbers 29:1

similar to the service of the *Kohanim*-priests as it states,⁷ "The *Kohen* serves with the desire of the heart," which refers to quiet arousal,⁸ as known. In our case, however, it is specifically with the cry of the voice, which refers to the matter of repentance. Both of these are aspects of arousal of the innerness of the soul, but they differ in substance.

With regards to the "desire of the heart" the arousal is caused through closeness, in that one senses and is aware of the Infinite Light felt in his soul. This comes about through his contemplation of the essential Self of the Infinite Light and how HaShem is totally wondrous, transcends all worlds and cannot come to be revealed in his soul. (This is because his soul is not a receptacle for the radiance of this light to be openly revealed within it.) Through this a great yearning is aroused in him to "run" and become included in the Infinite Light, as will be explained later.⁹ The essential matter of this "running" is the aspect of closeness and the desire to become absorbed or included in G_dliness.

This is not the case with repentance, which does not come about because of the sense of the Infinite Light within his soul. Rather, it is aroused specifically due to one's distance. That is, he is greatly pained over the fact that he has become distant. Now, in this too there is a sense of G_dliness, but it is the

⁷ Zohar Vol. 3, p. 39a; 88b; 177b.

⁸ Likkutei Torah, Ve'Etchanan 8b

⁹ This will be explained further on in the series, in the discourse entitled, "Zeh HaYom Techilat Ma'asecha."

sense of¹⁰ "it is an evil and bitter thing that you have left Hashem your G_d." He does not, however, sense the greatness and wondrousness of the Infinite Light of HaShem, nor is this what arouses his soul. He is only touched to the very core of his heart by his distance and it is from this that he is aroused.

Now, in this too there is an aspect of a drawing forth and "running" towards G_dliness, but it differs from the matter of closeness mentioned above, in that it is not a desire to become absorbed and included in HaShem's transcendent Oneness. Rather, it is solely the desire to be close to G_dliness, or rather, to no longer be distant, but close. That is, this is only the matter of giving oneself over to G_dly matters and fulfilling His will etc.

It is for this reason that the "desire of the heart" which is caused by closeness and itself is a matter of closeness, comes about in silence. In contrast, repentance, which specifically is caused by distance, comes specifically with the simple cry of the voice.

Now, there is a level of repentance which also manifests in silence. This is when the matter touches him to such an inner depth that he has no strength to cry out. This level is called the cry of the heart, which is higher than the cry of the voice, and is reflected in the subsequent sounds of the shofar; the *Ternah*

¹⁰ Jeremiah 2:19

and *Shevarim* sounds. This is also known as "the inner voice which is not heard,"¹¹ as known and explained elsewhere.

We therefore find that the shofar represents the matter of repentance. This accords with Maimonides' statement in Laws of Repentance,¹² as follows, "Although the command to blow the shofar on Rosh HaShanah is a Biblical ordinance, it also contains an allusion, as if the shofar is saying, 'Wake up you sleepy ones from your sleep and you who slumber, arise. Inspect your deeds, repent, remember your Creator. Those who forget the truth in the vanities of the times and throughout the year devote their energies to vanity and emptiness which will not benefit or save; look to your souls. Improve your ways and your deeds and let every one of you abandon his evil path and thoughts.'"

(It should be said that he hints here at the three matters of *Malchiyot*-kingship, *Zichronot*-remembrance, and *Shofrot*-shofars. That is, the statement "Wake up... inspect your deeds, repent etc.," refers to the matter of *Malchiyot*-kingship. For, quite simply, sin is the matter of transgressing the command of the King of the world and is a rebellion against His Kingship, Heaven forbid. The rectification of this is through accepting the yoke of His Kingship and giving oneself over to Hashem and the fulfillment of His blessed will. This is the matter of the repentance of Rosh HaShanah; that one regrets and is embittered over having caused his soul to become distant and

¹¹ Zohar Vol. 1, 50b; 210a

¹² Rambam Hilchot Teshuvah, Ch. 3, Halacha 4

returns to Hashem with all his heart. He invests himself totally to being a servant of HaShem alone and dedicates himself to the fulfillment of His blessed will. Moreover, it is known that primarily the matter of repentance is specifically the fear of HaShem, which necessitates that he sublimate himself to serve HaShem as His servant. It is specifically through this that it becomes applicable to ask for forgiveness, as explained in the Chassidic discourse entitled, "With you is forgiveness" of the year 5634.¹³

Now, there is an essential difference between the acceptance of the yoke of Heaven on Rosh HaShanah as compared to the acceptance of the yoke during the rest of the year. During the rest of the year it is solely an external acceptance of the yoke of Heaven (as it relates to action) which is below or external to the inner powers of the soul. In contrast, the acceptance of the yoke of Heaven on Rosh HaShanah is from the aspect of the inner essence of the soul itself. This is explained elsewhere,¹⁴ and is like the aforementioned matter of repentance.

The second part of the statement, "remember your Creator..." refers to the matter of *Zichronot*-remembrances, for the spiritual matter of remembrance is that one constantly remembers and is aware of Hashem and does not forget the truth. (It should be said that accepting the yoke of Heaven is not a matter of comprehension or of any specific feeling. Rather, it is only the

¹³ See *Sefer HaMaamarim* 5634, p. 325 & p. 332.

¹⁴ See *Sefer HaMaamarim* 5651, p. 8 and on, p. 16 and on; 5656 p. 244 and on; 5660 p. 23 and on; 5662 p. 225 and on; *Hemshech* 5672 Vol. 1, p. 144 and on.

matter of investing and giving oneself over to Hashem. In contrast, *Zichronot*-remembrance involves knowledge of HaShem, as in the aspect of¹⁵ "The truth of Hashem endures forever." That is, he comprehends how Hashem and Elokim are all one,¹⁶ and the like. This is similar to the matter of "*Shamor*-guarding" against negative prohibitions which corresponds to *Nukvah*-the feminine, whereas "*Zachor*-remembering" corresponds to *Duchra*-the masculine.¹⁷)

The words, "Look to your souls, improve your ways etc.," refers to the matter of *Shofrot*-shofars, because it discusses the giving of the Torah which was accompanied by the sound of the shofar,¹⁸ for it was then that they took on the responsibility of fulfilling Torah and Mitzvot etc.)

This, then, is the general matter of the commandment of shofar, which is the commandment of repentance and transcends all other commandments. More specifically, the drawing out of all influence that takes place on Rosh HaShanah

¹⁵ Psalms 117:2

¹⁶ Zohar Vol. 1, 12b; Vol. 2, 26b; 161a; Vol. 3, 264a

¹⁷ Zohar Vol. 1, 48b; 265b; Vol. 2, 92a; Vol. 3, 92b; 224a; Also see Torah Ohr, Yitro 70c, and 71c and on. In other words, *Shamor*-guarding oneself against the transgression of negative commandments relates to the acceptance of the yoke of Heaven, and is therefore related to *Nukvah*-the feminine in that she "does not have anything of her own" but is the recipient. That is, accepting the yoke of Heaven does not require knowledge or grasp of G_dliness as a prerequisite. In contrast, *Zachor*-remembrance relates to the masculine in that it requires the acquisition of knowledge and grasp of G_d's truth.

¹⁸ Exodus 19:16, 19:20, 20:15

is by means of the shofar. As known,¹⁹ Rosh HaShanah is the matter of building the sefirah of *Malchut*-Kingship. It is then that the aspect of the *Keter Malchut*-Crown of Kingship is drawn down. As stated in Pri Etz Chaim,²⁰ it is because of this that it is called *Rosh HaShanah* - the “head” of the year, because *Keter Malchut* - the Crown of Kingship is drawn down.

Now, as known,²¹ the matter of *Keter Malchut* - The Crown of Kingship is the matter of the desire for kingship and that its root is very lofty in the aspect of the inner essential Self of the Infinite Light. This accords with the statement,²² "This day is the beginning of your works, a remembrance of the first day." Just as on the very first day, in the beginning of creation, there was an arousal of HaShem's will of His own accord for kingship and for worlds, as in the statement,²³ "In the beginning of the rule of the King etc.," which refers to an arousal in the aspect of the essential Self of the Infinite Light prior to the *tzimtzum*-restraint; so in this same manner, on every Rosh HaShanah everything reverts to its original state.²⁴ It therefore is necessary to rouse the aspect of the desire for kingship within the inner, essential Self of the Infinite One, blessed is He. This is accomplished though the shofar, as it

¹⁹ Pri Etz Chaim, Shaar Rosh HaShanah, Ch. 1 and on, and Shaar HaKavanot.

²⁰ Shaar Rosh HaShanah, Ch. 1-2

²¹ Likkutei Torah, Drushim L'Rosh HaShanah 56c

²² Musaf prayer of Rosh HaShanah

²³ Zohar Vol. 1, p. 15a

²⁴ Pri Etz Chaim, Shaar Rosh HaShanah, Ch. 1

states,²⁵ "On Rosh HaShanah recite the verses of kingship before Me, in order to make Me king over you, say remembrances, so that the remembrance of you will arise before Me for good.' And how will this all be accomplished? Through the shofar." That is, through the cry of the simple sound of the shofar from the depths of the heart we arouse and draw forth the aspect of HaShem's desire for kingship.

This being the case, why did the sages of blessed memory abolish this commandment when Rosh HaShanah falls out on Shabbat? How then are we to draw out the influence of Rosh HaShanah? Moreover, although we still recite the verses that relate to shofar even when Rosh HaShanah falls out on Shabbat, nevertheless, the commandment of shofar and the service of the inner cry is specifically accomplished through the blast of the shofar.

In order to understand this we must first understand the aforementioned statement of our sages of blessed memory,²⁶ "On Rosh HaShanah recite the verses of kingship, remembrance, and shofars before Me. Kingship, so that you make Me king over you, remembrances, so that the remembrance of you will arise before Me for good, and how will this all be accomplished? Through the shofar."

Now, the term remembrance seems to indicate the recollection of something that was not in one's mind until now. However,

²⁵ Talmud Bavli, Rosh HaShanah 16a & 34b

²⁶ Talmud Bavli, Rosh HaShanah 16a & 34b

how is this applicable supernally in G_dliness, since it states,²⁷ "You bring them all to life," that is, HaShem vitalizes all of creation and brings everything into being from nothing to something at every moment.²⁸ He therefore knows and supervises all creatures,²⁹ "from the horns of the buffalo to the eggs of vermin." If G_d forbid, they would not enter His mind, Blessed is He, they could not have any existence or vitality whatsoever. Rather, He knows and supervises everything.

Moreover, even the aspect of supervision which relates to *Da'at Elyon* - the upper knowledge, which does not come out in a manner of investment within the worlds³⁰ but remains transcendent, is nevertheless still called "knowledge" and is like the statement,³¹ "everything is openly revealed and known before Him." This G_dly knowledge is the primary vitalizing force of the worlds, as stated in Tanya at the end of chapter forty-eight. How much more so is this the case regarding the knowledge of *Da'at Tachton* - the lower knowledge, which actually does come out to become vested within the worlds, as explained elsewhere.³² This being the case, how is it applicable to use the term "remembrance" above in G_dliness?

²⁷ Nehemiah 9:6

²⁸ Tanya, Shaar HaYichud VeHaEmunah, Ch. 1 and on.

²⁹ Talmud Bavli, Shabbat 107b; Avoda Zara 3b

³⁰ Hitlabshut

³¹ Talmud Bavli, Eruvin 13b; Kiddushin 30b; Sanhedrin 76b; Chulin 63b

³² Torah Ohr, Vayera 14d and on.

We must also understand the order of these three matters of *Malchiot*-kingships, *Zichronot*-remembrances, and *Shofrot*-shofars, for we say the verses of remembrances after we say the verses of kingship. At first glance it would have been more fitting to first say the verses of remembrances and only afterwards the verses of kingship because once we have drawn out the aspect of kingship it is no longer applicable to think that the king should forget His nation for the matter of remembrance to be relevant. This being the case, after we have already said the verses of kingship through which we accomplish the statement, "so that you make Me king over you," of what relevance is it to then say the verses of remembrances?

Another matter that needs to be understood is why the verses relating to shofar are only said at the end. At first glance, we would think these verses should be said first, since after all, both the kingship and the remembrance are dependent on the shofar.³³ Therefore, we should begin with the verses relating to shofar. Although it is indeed true that the actual blowing of the shofar precedes the blessings of kingship and remembrance, nevertheless, it would seem to be fitting to also say the verses relating to shofar before those of kingship and remembrance. This is due to the simple fact that, as stated above, the influence of kingship and remembrance are drawn forth specifically by means of the shofar **alone**.

However, because the order is not so, we must therefore state that the verses of shofar which follow those of kingship and

³³ Likkutei Sichot, Vol. 4, p. 1146, note 17.

remembrance serve an additional purpose aside for just drawing forth the kingship etc., because this was already accomplished through the blowing of the shofar. We must therefore understand the meaning of the blowing of the shofar which precedes the verses of kingship and remembrance and how it is different from the verses of shofar which follow after kingship and remembrance. (Additionally, although when Rosh HaShanah falls out on Shabbat we do not blow the shofar, we must understand why we nevertheless still say the verses relating to shofar after saying the verses of kingship etc. Furthermore, according to the above clarification that the drawing forth of kingship and remembrance is dependant specifically on the blowing of the shofar which precedes them, the previous question is further magnified. That is, how can we draw this influence down when Rosh HaShanah falls out on Shabbat?)

Now, the Talmud³⁴ derives the shofar blasts that accompany the verses of kingship, remembrances and shofars, from the two verses regarding the blowing of the shofar that relate to Rosh HaShanah,³⁵ and from the single verse that relates to Yom Kippur, as it states,³⁶ "And you shall make a proclamation with the blast of a horn on the tenth day of the seventh month." We must understand why two verses were said in

³⁴ Talmud Bavli, Rosh HaShana 34a

³⁵ Leviticus 23:24 "In the seventh month, on the first day of the month... a memorial proclaimed with the blast of a horn," and Numbers 29:1 "And in the seventh month, on the first day of the month... it is a day of blowing the horn for you."

³⁶ Leviticus 25:9

regard to Rosh HaShanah and one verse regarding Yom Kippur. We must also understand which of the verses [of Rosh HaShanah] relates to kingship and remembrance, and which relates to shofar.

In order to understand all of the above, we must preface with the following explanation. It is known that the ultimate purpose in the creation and existence of the worlds, and the ultimate intent in the descent of the soul into the body, is in order to draw down a revelation of the Infinite Light within the worlds through the fulfillment of Torah and Mitzvot. This is the matter of the unification of the Infinite Light who transcends all worlds (*Sovev Kol Almin*) with how He permeates all worlds (*Memale Kol Almin*). This is similar to the statement made before fulfilling every commandment,³⁷ "This is with the intent of unifying the Holy One blessed is He and His Indwelling Presence (*Shechinah*)."³⁸ This is to say, it is the unification of how He transcends all worlds (*Sovev Kol Almin*) with how He permeates all worlds (*Memale Kol Almin*),³⁹ which is the matter of the revelation of essential Self of the Infinite Light. For, this is the entire purpose and intention in the creation of the worlds and the descent of the soul, as stated,⁴⁰ "The Holy One, blessed is He, desired to have a dwelling place in the lower worlds." This is analogous to the dwelling place of

³⁷ Pri Etz Chaim, Shaar HaZmirot Ch. 5; Sefer HaLikutim, Parshat Re'eh, and various other places.

³⁸ Likutei Torah, VeEtchanan 9a.

³⁹ Tanya, Ch. 41

⁴⁰ Midrash Tanchuma Bechukotai 3, Naso 16; Bereshit Rabba, Ch. 3; Bamidbar Rabba, Ch. 13; Tanya Ch. 36

person, in which his whole self dwells in his dwelling place. Similarly, above in G_dliness, HaShem's desire, as it were, is that the essential Self of the Infinite Light, blessed is He, be revealed below.

This is as stated in the beginning of *Emek HaMelech*,⁴¹ that the creation of the worlds was brought about by means of the first *tzimtzum*-restraint in the Infinite Light (*Ohr Ain Sof*) and there remained a void (*Chalal*) and empty space (*Makom Panuy*),⁴² and it is from this that there was a root for the existence of vessels and of all the worlds.⁴³ After the *tzimtzum*-restraint, the revelation of a line (*Kav*) was drawn out, which is the aspect of a revelation of light⁴⁴ that illuminates the vessels and the worlds etc. (It is through this that actual creation was brought about. For as known, the existence of the vessels and the existence of the worlds in general, is by means of the *Kav*-line and the power of the *Reshimu*-impression, which is like a heyuli power, as is explained elsewhere.⁴⁵) Now, all the worlds and their lights and vessels are contained within this void (*Challal*) and empty space (*Makom Panuy*) which remained after the first *tzimtzum*-restraint. Now, the verse states,⁴⁶ "He put him in the

⁴¹ Emek HaMelech, Shaar Shaashuey HaMelech, Ch. 1

⁴² Etz Chaim, Shaar 1, Anaf 2

⁴³ Etz Chaim, Shaar 1, Anaf 3

⁴⁴ That is, a limited ray of light that is according to the capacity of the vessels (recipients) and worlds. This is as opposed to the Infinite Light prior to the first *tzimtzum* restraint.

⁴⁵ Shaar HaYichud, Ch. 14 and on.

⁴⁶ Genesis 2:15

garden of Eden to work it and to keep it," and as known⁴⁷ the word "to work it" (*Le'avda*) refers to the two hundred and forty eight positive commandments, whereas the word "to keep it" (*Le'shamra*) refers to the three hundred and sixty five negative commandments. In other words, all this is for the purpose of drawing down additional lights through the *Kav*-line from the Infinite Light which preceded the *tzimtzum*-restraint, until ultimately there will be a full revelation of the Infinite Light within the void, just as there was prior to the *tzimtzum*-restraint.

Now at first glance it is not understood how there is anything novel in this, for did not the Infinite Light fill the void prior to the first *tzimtzum*-restraint? Rather, the simple explanation is that when the Infinite Light filled the void before the creation of the worlds, the existence of worlds was not possible. Therefore the revelation was not within worlds. However, once the worlds were brought into being and the Infinite Light which preceded the *tzimtzum*-restraint was drawn down into revelation, the revelation is now within the worlds. Moreover, although it is true that prior to their existence when there was a revelation of the light that preceded the *tzimtzum*-restraint, they could not exist, nevertheless, after having been brought into being, they become capable of receiving this light as well. We may say that this is similar to the statement in Etz Chaim⁴⁸ relating to the revelation of the *Kav*-line; that if the *Kav*-line had preceded the source of the vessels, it would be impossible for the vessels to exist, but since they came into being first, then

⁴⁷ Yalkut Reuveni to Genesis 2:15; Zohar Vol. 1, p. 27a; Vol. 2, p. 265b; Tikkunei Zohar, Tikun 21, 62a; Tikun 55, p. 88b.

⁴⁸ Shaar 1, Anaf 3

even when the light of the *Kav*-line radiates within them they do not become nullified. It is the same way in general with the Infinite Light which preceded the *tzimtzum*-restraint; that after the worlds were brought into being they became capable of receiving this light as well.

The analogy for this is like when a teacher wants to bring forth intellectual influence to a student. Were he to reveal the entire depth and inner essence of his wisdom, the student would be incapable of receiving it. He therefore needs to teach a restrained form of light which is according to the capacity of the student to receive. However, once the student has received this restrained light and it is grasped and absorbed in his mind, he subsequently will arrive at the depth and inner essence of the teacher's mind, because he now has the capacity to receive it. (This is the meaning of the statement,⁴⁹ "He will come to grasp the original intent of his teacher after forty years.") Additionally, it must be that this is also due to the improvement of the vessel. In other words, through the grasp of intellectual light within the brain, the vessel of his brain becomes improved and refined, for as known, when a teacher influences a student over a long period of time, the sensibility of the student becomes refined and similar to that of his teacher.

Through this example it is understood that after the worlds were brought into being and the light of the *Kav*-line illuminates within them, they then become capable of receiving

⁴⁹ Talmud Bavli, Avoda Zara 5b

even the aspect of the general light which transcends the revelation of the *Kav*-line. It is also known⁵⁰ that the inner light (*Ohr Pnimi*) refines the inner half of the vessel and the encompassing light (*Ohr Makif*) refines the outer half of the vessel etc.

The primary allowance for this drawing forth is through the Torah, as written,⁵¹ "Hashem will give strength to His people," and it states regarding this,⁵² "There is no strength but Torah." That is, it is through the Torah that the righteous are capable of receiving the aspect of the Infinite Light which transcends the worlds without being nullified out of existence. Similarly, it is through this that the worlds in general are capable of receiving this light, as it states in Tanya at the end of chapter thirty six.

We therefore find that although the light that is subsequently revealed is the same light that filled the empty space of the void prior to the *tzimtzum*-restraint, nevertheless, the novelty is that the revelation is within the worlds themselves. We may even say that there will be a greater revelation of a more supernal light than was previously revealed and that this is the additional light that is drawn down through the fulfillment of Torah and Mitzvot. This is because they cause the inner essential Self of the Infinite Light to be revealed, which transcends even the

⁵⁰ Etz Chaim, Shaar 2, Anaf 3

⁵¹ Psalms 29:11

⁵² Shir HaShirim Rabbah, 1:4, 2:3; Midrash Tehilim to Psalm 29:11 (8:3); Zvachim 116a; Vayikra Rabbah 35:5; Yalkut Shimoni, Beshalach, Hint 244; Sefer HaMaamarim 5687 p. 112

light which filled the empty space of the void, as will be explained later.⁵³ In general however, this is the revelation of the aspect of the Infinite Light which transcends all the worlds (*Sovev Kol Almin*), and it is for this ultimate purpose that the worlds were created.

Now, in the beginning of Etz Chaim it states⁵⁴ that the reason for the creation of the worlds is to reveal the perfection of His powers, actions, names, and titles. It similarly states in the Zohar⁵⁵ that the purpose of the creation is "to make Himself known through it etc." According to these reasons, the intention is for the revelation of the lights that permeate the worlds (*Memale Kol Almin*)⁵⁶ as this is what is meant by His powers and blessed actions. This is because these powers relate to the worlds and are revealed through the existence of the worlds.⁵⁷ Even though it is known that the primary existence of the worlds is from the Infinite Light which transcends the worlds, as it states,⁵⁸ "Whatever Hashem desired, He did," nevertheless, this is only in a concealed manner, and although through the existence of the worlds we can know of the existence of the Infinite Light which transcends the worlds, for it is impossible for there to be a tangible limited existence

⁵³ Later on in the series, see the discourse entitled "Kadosh Yisrael" from the year 5668.

⁵⁴ Shaar 1, Anaf 1; Shaar HaHakdamot, Hakdama 3

⁵⁵ Zohar Vol. 2, p. 42b

⁵⁶ And not the revelation of the light that transcends all worlds (*Sovev Kol Almin*).

⁵⁷ As opposed to the transcendent light of *Sovev* which transcend the worlds completely.

⁵⁸ Psalms 135:6

except from the Infinite Light which transcends the worlds as explained elsewhere,⁵⁹ nevertheless, this knowledge is not the same as the actual revelation of His transcendence of the worlds (*Sovev*) within the worlds (*Memale*).

This is similar to the above mentioned statement of Etz Chaim that through the creation we can come to know the four-letter essential name of Hashem, which is the matter of *Haya*-He was, *Hoveh*-He is, *Yihyeh*-He will be.⁶⁰ This is to say, He was prior to the existence of the worlds, He will be after the existence of the worlds, and He is during the existence of the worlds. Now, even if we say that the name HaShem is the aspect of the Infinite Light which transcends all worlds, nevertheless, the knowledge and awareness of this cannot yet be described as the aspect of the revelation of how He transcends the worlds (*Sovev*) within how He permeates the worlds (*Memale*).⁶¹ Rather, the primary revelation that comes about through the creation is the revelation of the light which permeates and vests within the worlds.

The same is true of the statement of Zohar, that the purpose of the creation is "to make Himself known through it." This knowledge and grasp of G_dliness that is possible, is in the

⁵⁹ Torah Ohr, Megilat Esther 90b and on, 92b and on; Maamarei Admor HaEmtza'ee, Dvarim Vol. 4, p. 1,297 and on.

⁶⁰ Zohar Vol. 3, p. 257b; Pardes Rimonim, Shaar 1, Ch. 9; Tanya, Shaar HaYichud VeHaEmunah Ch. 7

⁶¹ For it is only what is called *Yediat HaMetziut* - the knowledge the He exists. But this knowledge that He is and that He transcends the worlds is not yet an actual revelation of the transcendent Infinite Light within the worlds.

aspect of how He permeates all the worlds (*Memale*), as discussed there in the Zohar (Parshat Bo, page forty-two side two) that this refers to the lights that become encloded within vessels.

Now, although it is certain that these intentions are fulfilled through the creation and existence of the worlds, nevertheless it is impossible to say that this was the true and ultimate intention in Creation. For, the statement of Etz Chaim that "He should be perfect in all His actions and powers etc.," means that prior to the existence of the worlds these powers were concealed and only in potential. They were not in a state of revelation and therefore not in a state of total perfection, for something is imperfect if it is not also actualized and it is through the existence of the worlds that they were brought out into actualization and revelation. Now, as it states in Etz Chaim in the footnote there⁶², this reason is not truly applicable above in G_dliness. It is only applicable in relation to created beings. That is, something that is only in potential (*Koach*) is certainly nothing at all, especially if it is not at all in any state actualization (*Po'el*). It is only when it is revealed to act and actualize physically that it can be called actualization (*Po'el*).⁶³ Above in G_dliness, however, immediately upon the arousal of His desire to create, the worlds were instantly brought into being, as known.

⁶² Etz Chaim, Shklov printing 5642, and Warsaw printing 5651

⁶³ And it is impossible to say that G_d was lacking in His perfection because prior to creation He was lacking *Po'el*-actualization.

This is similar to what it states in Pardes Rimoni, (The Gate of Brilliance,⁶⁴ chapter three) as follows; "It states,⁶⁵ 'His thoughts are not like our thoughts etc.' For when a human being imagines something in his mind, to create it, his thoughts do not actualize it. We therefore find that the actualization (*Po'el*) is more perfect than the potential (*Ko'ach*), because the potential is lacking existence and has no being or perfection whatsoever. Rather, actualization is primary and is the actual existence of the thing and without it there is nothing. This is not the case however regarding the actualizations and creations of the King, King of kings, the Holy One blessed is He, because when it arose in His will to create and emanate, they were immediately emanated and the worlds took form etc."

This refers to the ten *sefirot* which are hidden (*Eser Sefirot HaGnuzot*) in the He who emanated them, which came into being through the arousal of His desire. As known, and explained elsewhere,⁶⁶ this is in the essential Self of the Infinite Light which preceded the *tzimtzum*-restraint. This accords with what it states in Pirke D'Rabbi Elazar,⁶⁷ "Prior to the creation of the world, there was He and His name alone," and it was in this level that the arousal of His will took place, as discussed in the Shnei Luchot HaBrit, on page four. This level is known as *Atzilut*-emanation of the general worlds.⁶⁸ That is, immediately

⁶⁴ Pardes, Shaar HaTzachtzachut (Shaar 21), Ch. 3

⁶⁵ Isaiah 55:8

⁶⁶ Maamarei Admor HaZaken, Inyanim, p. 89

⁶⁷ Chapter 3

⁶⁸ As opposed to the specific world of *Atzilut*-emanation which is subsequent to the *tzimtzum*-restraint, the general world of *Atzilut*-

upon the arousal of His desire to emanate, the aspect of ten *sefirot* were automatically emanated.

Even according to what is written in Pardes Rimonim, in the Gate of the Order of Emanation⁶⁹ chapter four, which is brought down in the aforementioned Shnei Luchot HaBrit; even prior to the arousal of His will, the *sefirot* were there in potential (*Ko'ach*), and this is similarly stated in Avodat HaKodesh.⁷⁰ However, it is understood from what is explained there that even then, they still had a certain aspect of actualization (*Po'el*). This is as it states there, "They are concealed within Him, in His power, as a refined and concealed existence," and it similarly states later, "They exist, but in such a refined manner that it is not proper to use the term 'existence' in relation to the *sefirot*, but there is an absolute and true unity." Nevertheless, it is understood that there is some kind of refined actual existence, and we must therefore say that this is because it is not applicable to say that there is potential (*Ko'ach*) without actualization (*Po'el*) above in G_dliness. (However, one should not think that the actualization (*Po'el*) or potential (*Ko'ach*) are logical necessities of their own accord, G_d forbid, rather they are through His will.)

(It is possible to say that the true meaning of the matter of potential (*Ko'ach*) unto itself,⁷¹ refers to the level or aspect that

emanation refers the ten hidden *sefirot* in the Infinite Light prior to the first *tzimtzum*-restraint.

⁶⁹ Pardes Rimonim, Shaar Seder HaAtzilut, Shaar 5, Ch. 4

⁷⁰ Avodat HaKodesh, Part One, Ch. 2

⁷¹ I.e. without *Po'el*-actualization

completely transcends being defined as the existence of something. This refers to the aspect of the essential Self of Hashem which completely transcends being defined as existence versus non-existence, G_d forbid. This is because the truth of His being is that He exists, but not in a way of existence like other existences. At this level it is not applicable for there to be a matter of actualization (*Po'el*) and in the same way it is also not applicable for there to be a matter of potential (*Ko'ach*). For, although the aspect of the essential Self indeed contains everything; it is not that He contains them in potential, G_d forbid (for then there would be some kind of defined existence, G_d forbid). Rather, it is He who brings all existences into being, which is similar to the statement,⁷² "From the truth of His being, all existences exist." It is for this reason that we liken it to a potential (*Ko'ach*), but only in relation to how He brings all existence into being. This is because in reality, regarding His essential Self it is not applicable to say that there is either the aspect of potential (*Ko'ach*) or actualization (*Po'el*). Moreover, it should be said that the essential Self of the light also bears these characteristics etc.)

Now, in the aspect of the arousal of His will, that is, when it arose in His will to emanate, there was an immediate emanation of ten *sefirot* in the Infinite Light, even prior to the world of *Atzilut*-emanation and prior to the first *tzimtzum*-restraint, as was quoted above from Pardes Rimoni. We should say that this refers to the aspect of the letters of the

⁷² Rambam, Hilchot Yesodei HaTorah, 1:1

Reshimu-impression, as they were prior to the *tzimtzum*-restraint. Regarding this it states in the beginning of the Zohar,⁷³ "In the beginning of the rule of the King, He engraved an engraving in the upper purity." That is, in the beginning of the arousal of His will, He engraved an engraving, referring to the aspect of the letters which are engraved in the essential Self etc. This refers to the estimation that He estimated within Himself in potential⁷⁴ (of that which would be brought forth after the *tzimtzum*-restraint), as discussed elsewhere.⁷⁵ This refers to the aspect of the *Reshimu*-impression as it is prior to the *tzimtzum*-restraint, when the Infinite Light radiated within it in a revealed manner.

According to what is explained elsewhere,⁷⁶ the concept of "The beginning of the rule of the King" transcends the aspect of the arousal of His will to emanate. (See what is written in the discourse of the holiday of Rosh HaShanah 5665,⁷⁷ regarding the matter of thought and desire etc.) According to this, we may say that the letters of the *Reshimu*-impression transcend even the aspect of the arousal of His will. (This is like an example of the letters of thought that are expounded upon in Likkutei Torah,⁷⁸ in the discourse entitled, "To

⁷³ Zohar Vol. 1, p. 15a

⁷⁴ Mikdash Melech commentary to Zohar Vol. 1, p. 15a

⁷⁵ Shaar HaYichud, Ch. 10-11; Maamarei Admor HaZaken, Parshiot Vol. 1, p. 67; Torat Chaim, Noach, 67a

⁷⁶ Sefer HaMaamarim 5660, p. 7; *Hemshech* 5672, Vol. 1, p. 129 and on; Vol. 2, p. 1,173; Vol. 3, p. 1,218; 5666 *Kedoshim Tihyu*; 5667 *Ain Omdin*; 5656 p. 374.

⁷⁷ Pg. 4 and on.

⁷⁸ Likkutei Torah, Hosafot to Vayikra, p. 52d and on.

understand what is written in Otzrot Chaim" at the end of chapter three.)

Nevertheless, it is gleaned from all of this that above in G_dliness, the potential (*Ko'ach*) is not lacking the actualization (*Po'el*). This being the case, it is impossible to say that the true reason and purpose for creation is in order to actualize the potential, since He was of the absolute perfection in both potential (*Ko'ach*) and actual (*Po'el*) even prior to the creation of the world.

Similarly, according to the reason stated in Zohar that the purpose of creation is "to make Himself known etc.," the primary knowledge and grasp of the Infinite Light, blessed is He, is in the supernal worlds, like the world of *Atzilut*-emanation and the worlds above *Atzilut*-emanation. For in those worlds there is a radiance of the Infinite Light, blessed is He, in a revealed manner. This is through the revelation of the *Kav*-line which illuminates the worlds of the Infinite-*Ein Sof* which transcend the world of *Atzilut*-emanation and within the world of *Atzilut*-emanation itself. In those worlds the aspect of the being of G_dliness is actually known and grasped.

In contrast, in the worlds of *Briyah*-creation, *Yetzirah*-formation and *Asiyah*-action, the light is concealed and hidden, and it does not illuminate in a revealed way. Additionally, even in the spiritual worlds of *Briyah*-creation, *Yetzirah*-formation, and *Asiyah*-action, all knowledge or grasp is only of the fact that G_dliness exists, but it is not a grasp of His being whatsoever. The creation of these worlds is specifically in a way that the

G_dly light itself should not be revealed within them in a felt manner, for it is through this concealment that they have a sense of being separate entities.

In the world of *Atzilut*-emanation and certainly in the worlds above *Atzilut*-emanation, the manner in which they exist is in a way that the G_dly light radiates within them and the light is felt within them. It is for this reason that in those worlds they do not have a sense of separate existence, but rather they are an aspect of G_dliness. For example, even the vessels of *Atzilut*-emanation are actual G_dliness, and are unified with the light as it states,⁷⁹ "He and His organs are one etc." The entire existence of the world of *Atzilut*-emanation is in a way of closeness, for they are simply the aspect of the revelation of that which is concealed, as is explained elsewhere.⁸⁰ We should say that because of this it is called *Atzilut*-emanation, which shares the same root as *Etzel*-near and close. This is because in the world of *Atzilut*-emanation, the ten *sefirot* of *Atzilut*-emanation are in a state of closeness. It is for this reason that the ten *sefirot* of *Atzilut*-emanation are constantly bonded and unified with the Infinite Light which emanates them, as stated,⁸¹ "He and His life force are one; He and His organs are one."

However, in the worlds of *Briyah*-creation, *Yetzirah*-formation, and *Asiyah*-action, the way that they are brought into being is through the Creator being concealed and hidden from the

⁷⁹ Tikkunei Zohar, Introduction, p. 3b

⁸⁰ Shaar HaYichud, Ch. 19; Torah Ohr, Mishpatim 75d - 76b

⁸¹ Tikkunei Zohar, Introduction, p. 3b

created, so that the light itself does not radiate nor is it felt within them. And although the light of the souls of the worlds of *Briyah*-creation, *Yetzirah*-formation, and *Asiyah*-action, are G_dly, in that they come from the vessels of *Atzilut*-emanation, as known, nevertheless, the light itself is not felt or truly grasped within the vessels of *Briyah*-creation, *Yetzirah*-formation, and *Asiyah*-action. This accords with what it states in Tikkunim,⁸² "In the world of *Briyah*-creation, He and His life force and His organs are not one." It is for this reason that they are made in such a way that they have a sense of separate existence.

Nevertheless, in the spiritual worlds of *Briyah*-creation, *Yetzirah*-formation, and *Asiyah*-action they are created in such a way that at least the existence of G_dliness is felt, and it is for this reason that they are not completely separate entities unto themselves. However, this physical world was created in such a way that even the existence of G_dliness is not felt and there is a sense of separateness from their source. (It is only through difficult toil in the service of Hashem that one can grasp and feel the G_dly light and with one's soul a person can even come to feel the light that transcends the worlds, and beyond this, even the essential light. This is the matter of,⁸³ "You shall see the world to come in your lifetime," as explained elsewhere.⁸⁴ However, this specifically comes through service and toil and even then, this is not because one is forced to do

⁸² Tikkunei Zohar, Tikkun 7

⁸³ Talmud Bavli, Brachot 17a

⁸⁴ Tanya, Ch. 14; Sefer HaMaamarim 5659, p. 149

so by some inborn nature, but rather it is by through free choice and will.)

As explained elsewhere, the difference between the creatures of the concealed world and the creatures of the revealed world is that the creatures of the concealed world were created in such a way that they are still united with their source and they feel the G_dly vitality within them. In contrast, the creatures of the revealed world are created specifically in a way that they are separate from their source and do not feel the G_dly light or vitality.

Therefore, it is understood that the true knowledge and grasp of G_dliness is specifically in the world of *Atzilut*-emanation and the worlds of the Infinite. In truth, the matter of knowing the Infinite Light was applicable even before the creation of the world and even before the emanation of the supernal *Atzilut*-emanation. This is as stated in the *Shnei Luchot HaBrit*, on page four, side one, in explanation of that which is stated in *Zohar Pekudei*, page two-hundred and thirty-nine, side one, as follows, "The Infinite One is not knowable - that is, before it arose in His will. However, after it arose in His blessed will to emanate, then He is knowable." This is because the arousal of His will is an aspect of revelation and because at this point there is already an emanation of the potentiality for the world of *Atzilut*-emanation as discussed above, therefore He is already knowable. This is similarly the case after the *tzimtzim*-restraint; the revelation of knowledge and light is specifically in the supernal worlds of *Atzilut*-emanation, and the worlds that transcend *Atzilut*-emanation. However, in the worlds of *Briyah*-

creation, *Yetzirah*-formation, and *Asiyah*-action, and certainly in this lower world there is no radiance of the revelation of the Infinite Light. On the contrary, their entire existence is specifically brought about through the concealment of the light, and knowledge of Hashem can only be achieved through hard work and toil.

Now, it is known that the ultimate purpose in the creation and existence of the worlds is so that this lowly world should be. This is as stated in Tanya, chapter thirty-six, that the purpose of the chaining down of the worlds and their descent from level to level is not for the supernal worlds, but rather, the ultimate purpose is for this lowly world. This is similar to the statement,⁸⁵ "The end action arose in thought first." This is to say that it is specifically the end action of the actualization of this physical and separate existence which arose in thought first, in the inner, essential Self of the Infinite Light. This is also like that statement,⁸⁶ "The earth preceded the heavens," in thought. It was only in speech that the heavens preceded the earth, because this is the order of creation and the order of the chaining down of the worlds. In other words, in order that there be the aspect of separate actualized action which is by means of the *tzimtzum*-restraint and complete concealment of light, it was necessary for there to first be the existence of the heavens. This refers to the spiritual worlds, which include the entire the chaining down, and specifically the spiritual worlds of *Briyah*-creation, *Yetzirah*-formation, and *Asiyah*-action. This

⁸⁵ From the "Lecha Dodi" prayer

⁸⁶ Talmud Bavli, Chagiga 12a; Bereshit Rabba, end of Ch. 1; Torah Ohr 2:2

is because it is through them that the light is constricted and concealed from level to level and there were myriad constrictions, concealments and suppressions, until it was possible for there to be the existence of this world, which is a coarse and physical world that has no revelation of light, to the point that there can even be the admixture of evil.

Now, since the ultimate intention is specifically for the existence of this lowly world, it is impossible to say that the intention is only in order that "He make Himself known" because this intention was accomplished specifically through the supernal worlds and it would be unnecessary for there to be the existence of this lower world altogether and certainly one could not say that this is the primary intention. Similarly, it is impossible to say that the cause of existence was necessitated by His perfection, so that He should actualize His perfection, because this perfection already existed prior to the creation of the worlds and prior to His emanation etc. Certainly, the fulfillment of such an intention could have been accomplished through the existence of the supernal worlds alone.

Rather, the explanation of the matter is as stated in the Midrash⁸⁷ regarding the verse,⁸⁸ "His legs are like pillars of marble." It states there, "His legs (*Shokav*) refers to the world, for the Holy One, blessed is He, yearned (*Nishtokek*) for His creations." In other words, He creates solely because He

⁸⁷ Bamidbar Rabba, Ch. 10

⁸⁸ Song of Songs 5:15

desires it and not because it is necessary for His perfection, G_d forbid.

It was also not in order that He should be known, for as is explained in Etz Chaim, this reason is also for His perfection, since, if it were not for His perfection, this reason would altogether not be understood, because what difference does it make to the Holy One blessed is He, and what effect does it have above whether He is known or not. For this reason it is explained that this too is also for His perfection, so that it should be revealed from potential (*Ko'ach*) to actual (*Po'el*), from concealment to revelation, and in order for there to be revelation it was necessary for there to be a recipient of the light who would know Him. Nevertheless, it is impossible to say that this is the reason for the existence of this lowly world, for it would have been sufficiently accomplished with the existence of the upper worlds (even the general world of *Atzilut*-emanation, which precedes the *tzimtzum*-restraint, as previously discussed). Accordingly, it wouldn't have been necessary to bring this lowly world into being, especially since in this world the light is hidden and concealed, and it was specifically created in this manner, as previously discussed.

Rather, the reason for creation is solely due to the fact that the Holy One blessed is He desired to create it, and there is no intellectual reason for why He desired it. The intention of His desire is in order for the revelation of the essential Self of the Infinite Light to be revealed, specifically below in this world.

Regarding this it states,⁸⁹ "The Holy One blessed is He desired to have a dwelling place in the lower worlds." This is not due to any necessity or intellectual reasoning, but solely because He desires it and desire transcends intellect and reasoning. (This is similar to the statement of the Rebbe of blessed memory, regarding this,⁹⁰ "One cannot ask questions on a desire.")

Hence, He desired that the lower worlds exist and that the aspect of the essential Self of the Infinite Light be drawn forth below, and it is therefore possible to draw forth this revelation specifically in this lower world, as will be explained later.⁹¹ This drawing forth is from the inner, essential Self of the Infinite Light, which is much loftier than the revelation of the pervading light (*Memale*) that illuminates the worlds. This is because the latter is only a ray that is according to the limited capacities of the worlds and in this ray there are different levels, higher and lower, until in this world the light is completely hidden and concealed. In contrast, when the drawing forth comes from the aspect of the essential Self of the Infinite Light, there are no divisions of upper or lower and the primary revelation is specifically below. This is simply because this is what He originally desires to bring about, so to speak, and because the drawing down is accomplished specifically by toil below.

⁸⁹ Midrash Tanchuma Bechukotai 3, Naso 16; Bereshit Rabba, Ch. 3; Bamidbar Rabba, Ch. 13; Tanya Ch. 36

⁹⁰ See Ohr HaTorah, Balak p. 997

⁹¹ Later on in the series, in the discourse Tiku BaChodesh 5667.

This is the ultimate purpose of the creation and existence of the worlds and it is for this that the soul descended. This is because it is specifically the souls of the Jewish people who draw down the aspect of the essential Self of the Infinite Light, through their service of G_d. This drawing down and revelation is by means of the permeating lights (*Memale*) in order that the revelation should be below and in order that it be revealed as an inner pervading light⁹² (as discussed in the discourse entitled "The holiday of Rosh HaShanah" from the year 5659⁹³). This drawing down is accomplished through the Torah and Mitzvot, for it is through the fulfillment of the Torah and Mitzvot (commandments) that the souls of the Jewish people draw down the aspect of the essential Self of the Infinite Light into the world. Regarding this the sages stated,⁹⁴ "The word '*Bereishit*-In the beginning' refers to the Jewish people who are called '*Reshit*- the first' and the Torah which is called '*Reshit*-the first'." That is, it is through the souls of the Jewish people and the Torah that additional lights are drawn down in the worlds, which is the revelation of the aspect of the essential Self of the Infinite Light.

The general explanation of the matter is as we find, that all drawing forth of the Infinite Light into the worlds of *Atzilut*-emanation, *Briyah*-creation, *Yetzirah*-formation, and *Asiyah*-action are dependent upon the fulfillment of the Mitzvot. This

⁹² That is, the transcendent light of *Sovev Kol Almin* will be revealed within *Memale Kol Almin*.

⁹³ Sefer HaMaamarim 5659, p. 102 and on.

⁹⁴ Bereishit Rabba 1:4; Vayikra Rabba 36:4

is as stated,⁹⁵ "If you walk in My statutes and keep My commandments, to do them; then I will give your rains in their season and the land shall yield her produce and the trees of the field shall yield their fruit etc." Similarly it states,⁹⁶ "And it shall come to pass, that if you listen diligently to My commandments which I command you this day... that I will give the rain of your land in its season etc." As known, all these influences refer to the drawing down of spiritual influence from the Infinite Light which emanates the worlds of *Atzilut*-emanation, *Briyah*-creation, *Yetzirah*-formation, and *Asiyah*-action.

Now, seemingly it is not understood why all this is dependent upon the fulfillment of Torah and the Mitzvot. Is it not so that there is a covenant from the days of the flood which is symbolized by the rainbow about which it states,⁹⁷ "and I will look upon it so that I should remember the everlasting covenant?" In other words, there is a covenant that there will be constant sustenance and influence to all of the worlds from the supernal Emanator, from the beginning of all levels in *Atzilut*-emanation, until the end of all things in *Briyah*-creation, *Yetzirah*-formation, and *Asiyah*-action and in this physical world. Regarding this the verse states,⁹⁸ "For as long as the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." This being the case, this covenant will not be abrogated, even if the Mitzvot are not fulfilled, Heaven forbid. Why then does it

⁹⁵ Leviticus 26:3-4

⁹⁶ Deuteronomy 11:13-14

⁹⁷ Genesis 9:16

⁹⁸ Genesis 8:22

state that this is dependent upon "if you walk in My statutes, and keep My commandments?"

Rather, the explanation of the matter is that certainly it is not possible for a complete nullification of the spiritual influence that is drawn down to the worlds in the chaining down of *Atzilut*-emanation, *Briyah*-creation, *Yetzirah*-formation and *Asiyah*-action, because of the above mentioned covenant. Nevertheless, the commandments need to be fulfilled. This is because all the influence drawn down to the four worlds of *Atzilut*-creation, *Briyah*-creation, *Yetzirah*-formation, and *Asiyah*-action, is drawn down in a way of *tzimtzum*-restraint. That is, it is drawn down with limited measure according to the dictates of the *Kav HaMidab*-the measurement rod,⁹⁹ solely in order to sustain and vitalize the worlds. However, it is specifically the fulfillment of Torah and Mitzvot that allows additional new light and influence to be revealed; greater than the measure apportioned at the beginning of the chaining down of the worlds because of the aforementioned covenant. It is regarding this that it states, "If you walk in My statutes, and keep My commandments etc.," for it is through this that there is drawn down additional new light that is much greater than that which was founded according to the order of the chaining down of the worlds.

This, then, is the matter of the Mitzvot, in that they specifically draw down additional light into the worlds. This is as stated, "He put him in the garden of Eden to work it and to keep it."

⁹⁹ Shaar HaYichud, Ch. 14-15

As known, "to work it" refers to the two hundred and forty eight positive commandments etc. In other words, it is through the two hundred and forty eight positive commandments that there is a constant drawing down of additional and new lights into the supernal Garden of Eden. This then, is the meaning of working the garden, because although the garden was already created out of nothing (*Yesb M'Ayin*), as stated,¹⁰⁰ "And Hashem Elokim planted a garden in Eden eastward etc.," this was only with the limited lights and revelations of the order of the chaining down of the worlds. Now, with the creation of the Garden of Eden it says, "Hashem Elokim", in complete form,¹⁰¹ because in the Garden of Eden there is a radiance and revelation of a more supernal light than what illuminates the world. For as known, in the Garden of Eden there is a radiance and revelation of the light of the world of *Atzilut*-emanation, and the souls in the garden of Eden grasp the actual ray of G_dliness etc. This is as stated¹⁰² regarding the verse,¹⁰³ "I have set my bow (*Kashti*) in the cloud". This refers to "that which is Mine (*Hamukash L*)."¹⁰⁴ It is explained elsewhere¹⁰⁴ that this refers to the revelation of the *Kav*-line which radiates in the Garden of *Eden* and the righteous sit and delight from the ray of the Divine Presence (*Shechinah*) which they grasp in the aspect of the ray.

¹⁰⁰ Genesis 2:8

¹⁰¹ As opposed to only Elokim used throughout creation.

¹⁰² Bereishit Rabba, 35:3

¹⁰³ Genesis 9:13

¹⁰⁴ Sefer HaMaamarim 5654, p. 51; Ohr HaTorah, Noach 70a and on; Sefer HaMaamarim 5634, pg. 59 and on; Hemshech 5672, Vol. 1, p. 565; Vol. 2, p. 681; 5698, p. 226 & 269

Nevertheless, all this is still the aspect of the light of the order of the chaining down of the worlds (*Seder Hishtalsbehut*), for as it states, "And Hashem Elokim planted a garden in Eden." That is, this was part of the determination for creation at the very outset of the creation and existence of the Garden of Eden, as it states,¹⁰⁵ "with the *Yud*- He created the world to come." The *Yud*- of Hashem's name refers to the aspect of *Chochmah*-insight, which refers to the aspect of the supernal *Abba*-father which is seated in the world of *Atzilut*-emanation. However, the increase of revelation of G_dly light in the Garden of Eden is dependent upon the service of man below specifically in his fulfillment of Torah and Mitzvot, because it is through this that we draw additional lights into the Garden of Eden from the light of the Infinite Emanator. The same is true of all the worlds in general.

Regarding this it states,¹⁰⁶ "The trees of Hashem have their fill, the cedars of Lebanon which He has planted." The "trees of Hashem" refers to the revelation of the Garden of Eden, wherein there is a revealed radiance of HaShem, as stated, "And Hashem planted etc." "The trees of Hashem have their fill" refers to the drawing down of additional lights in the name HaShem which radiates in the Garden of Eden, through the fulfillment of Torah and Mitzvot.

¹⁰⁵ Talmud Bavli, Menachot 29b

¹⁰⁶ Psalms 104:16

There are many verses in the Torah which end with the words,¹⁰⁷ "I am Hashem (*Ani Havayah*)."

Seemingly, it is not understood why these verses end with these words, "I am Hashem (*Ani Haveyeh*)," since the four letter name of HaShem is already known to us in a revealed manner. Rather, the explanation of this is that the drawing down of new light from the essential Self of He who emanates into the worlds of *Atzilut*-emanation, *Briyah*-creation, *Yetzirah*-formation, and *Asiyah*-action, through the fulfillment of Torah and Mitzvot, is drawn down into the four letters of the name HaShem.¹⁰⁸ First is the constriction of *Chochmah*-insight, which is represented by the *Yud*-י, which is like a point. Afterwards, from the *Yud*-י there is a spreading forth of the length and breadth of *Binah*-understanding, which is represented by the *Heh*-ה. Afterwards, there is a drawing down from above to below which is the length represented by the letter *Vav*-ו. After this, it is drawn from the *Vav*-ו to spread out, represented by the final *Heh*-ה.

This is a general principle in the chaining down of the worlds (*Seder Hishtalshelut*) from cause to effect; that everything comes about by means of these four levels, *tzimtzum*-restraint, *hitpashtut*-spreading forth, *hamsbacha*-drawing down, and *hitpashtut*-spreading forth, which are included in the four letters of the name HaShem. It is in this manner that light comes out, as explained elsewhere¹⁰⁹ regarding the four letters of the name HaShem that are drawn down through the *Kav*-line. It is

¹⁰⁷ Leviticus 18:5-6; 18:21 and other places.

¹⁰⁸ *Yud*-י, *Heh*-ה, *Vav*-ו and *Heh*-ה

¹⁰⁹ *Sefer HaMaamarim* 5652, p. 97 and on.

similarly so specifically, that each particular influence of light also has this aspect of the name HaShem. For instance, in the light of *Chochmah*-insight, the name HaShem is drawn forth with the expansion (*mily*) of *Yud*.¹¹⁰ Similarly, *Chessed*-kindness and the other emotive attributes are drawn forth with the name HaShem expanded with *Alephs*-**ח**.

In this same way, the drawing forth of the new light by means of the fulfillment of Torah and Mitzvot is also through the four letters of the name HaShem because it is through this that the light can be drawn down in an inner, pervading manner. Regarding this it states¹¹¹ that the Mitzvot depend on the four letters of the name HaShem. Similarly, the name HaShem is found within each particular Mitzvah.¹¹² In other words, the particular four letter name of HaShem is according to the level of drawing forth of that particular Mitzvah. For example, through the Mitzvah of *Tefillin*, there is drawn down additional light to the aspect of the brain and intellect etc. The same is true of each particular Mitzvah.

Now, because this drawing down of influence is from the aspect of the essential Self of the Infinite Light and is a revelation of new light that was not yet drawn out from He who emanates, therefore regarding this it states, "I am Hashem

¹¹⁰ Etz Chaim, Shaar 5, Ch. 1; Shaar 18, Ch. 1

¹¹¹ Pri Etz Chaim, Shaar Kriat Shma, Shaar 49, Ch. 2; Shaar HaKavanot, Inyan Drushei HaLayla, Ch. 5; Introduction to Tikkuntei Zohar 2a; Likkutei Torah, Drushim L'Shabbat Shuva, p. 64d.

¹¹² Tikkunei Zohar, Tikkun 29, p. 73a; Tikkun 70, p. 131b; Ta'amei HaMitzvot of the Arizal, Bereishit; Likkutei Torah Shlach, p. 46a

- *Ani HaShem.*" *Ani-I* (אני) refers to the aspect of *Keter*-crown which is called *Ain*-nothingness (אין),¹¹³ and it is this aspect of *Ani-I* which illuminates the new name of HaShem through the fulfillment of each Mitzvah. In other words, this is not an aspect of HaShem which was already drawn down into the chaining down of the worlds, but rather, it is a new name HaShem which is drawn down from the aspect of the essential Self of the Infinite Light. This is as stated at the giving of the Torah,¹¹⁴ "I am Hashem your G_d - *Anochi HaShem Elokecha*," which refers to the level of¹¹⁵ "I will be as I will be,"¹¹⁶ which refers to the aspect of the essential Self of the Infinite Light which transcends the whole chaining down of the worlds, and it is from this level that He is drawn down to be "*HaShem Elokecha* - Hashem your G_d." That is, a new name of *HaShem*, as explained above. He is called your G_d, because this is accomplished through you, because it is the souls of the Jewish people which draw this down through the fulfillment of Torah and Mitzvot.

¹¹³ Pardes Rimonim, Shaar 3, Ch. 1; Etz Chaim, Shaar 6, Ch. 3

¹¹⁴ Exodus 2:2; Deuteronomy 5:6

¹¹⁵ Likkutei Torah Arizal, Toldot 27:19; Zohar Vol. 1, p. 167b; Zohar Vol. 3, p. 11a

¹¹⁶ I.e. it is still not known who He is