

שובה ישראל
תרנ"ט

THE POWER
OF RETURN

YOM TOV SHEL ROSH HASHANAH 5659
-DISCOURSE THREE-

a chasidic discourse by
The Lubavitcher Rebbe
Rabbi Menachem M. Schneerson

זצוק"לה"ה נבג"מ זי"ע

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הועתק והוכנס לאינטרנט
www.hebrewbooks.org
ע"י חיים תשס"ז

KEHOT PUBLICATION SOCIETY
770 Eastern Parkway / Brooklyn, New York 11213

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YOM TOV SHE'L ROSH HASHANAH 5659
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Published and Copyrighted © 2005
by
KEHOT PUBLICATION SOCIETY
770 Eastern Parkway / Brooklyn, New York 11213
(718) 774-4000 / Fax (718) 774-2718

Orders:
291 Kingston Avenue / Brooklyn, New York 11213
(718) 778-0226 / Fax (718) 778-4148
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ISBN 0-8266-0741-1

Manufactured in the United States of America

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The publication of the series

Yom Tov Shel Rosh Hashanah 5659

*has been made possible
through a grant from*

The Ben-Oni Foundation



PREFACE

We hereby present the third discourse of the series *Yom Tov Shel Rosh Hashanah 5659*, entitled *The Power of Return*. These discourses were authored by the fifth Rebbe of Chabad-Lubavitch, Rabbi Shalom DovBer Schneersohn.

The current discourse, delivered on Shabbat Shuvah 5659 (1898), opens with the verse from the *Haftara* of that Shabbat in which the prophet Hosea exhorts the Jewish people to *teshuvah*, repentance: *Return, O Israel, to the L-rd your G-d, for you have stumbled in your iniquity* (Hosea 14:2).

Thus begins Rabbi Shalom DovBer's examination of the inner workings of *teshuvah*. Here, he explains at length how it is precisely through making a detailed and honest examination of one's character and spiritual standing—which inevitably leads one to a contrite and broken heart—that may allow one to realize his or her essential connection with G-d.

The Power of Return, like the other volumes of the Chasidic Heritage Series, features a clear, lucid translation of the original Hebrew text of the discourse, along with copious reference and explanatory notes. The facing Hebrew text has been completely reset, vocalized and broken into chapters, and has been edited against Rabbi Shalom DovBer's original manuscript. Two *Appendices*, as well as a full *Bibliography*, appear at the end of this volume.

The discourse was translated and annotated by Rabbi Y. Eliezer Danzinger. Additional annotation was provided by Rabbis Avraham D. Vaisfiche and Ari Sollish. Thanks are due to *Heichal Menachem*, whose publication of this discourse in the *Chasidut Mevoeret* series aided in its translation and annotation. Special thanks to Rabbis Dovid Olidort and Yosef B. Friedman for their editorial guidance.

Kehot Publication Society

18 Elul 5765

Handwritten text in Hebrew script, likely a manuscript page. The text is dense and appears to be a religious or philosophical treatise. It contains several lines of text, with some words written in larger, bolder letters, possibly indicating a new section or a significant point. The handwriting is somewhat cursive and shows signs of being a working draft or a specific dialect of Hebrew. At the bottom of the page, there are two lines of text that appear to be a signature or a date, written in a different style from the main body of text.

Facsimile of original manuscript of *Shuvah Yisrael* 5659
by Rabbi Shalom DovBer

INTRODUCTION

INTRODUCTION

At first, G-d thought to create the world with the attribute of Judgment (middat hadin)... But He saw that the world would not endure, so He combined the attribute of Mercy (middat harachamim) with it...

Said the Holy One Blessed be He: "If I create the world with the attribute of Mercy, sins (or sinners) will abound. But if I create the world with the attribute of Judgment, how will the world endure? Rather, I will create it with both the attribute of Judgment and the attribute of Mercy, and may it endure!"

—*Midrash Rabbah, 12:15*

Strict justice or compassion?

When G-d created this world, our Sages tell us, He had considered interacting with it solely with His uncompromising justice. Only because He foresaw that the world could not endure the exacting demands of Divine judgment did He decide to moderate strict justice with mercy.¹

But when making our world, why was a loving, benevolent G-d inclined to use "vinegar" instead of "honey"? Does a compassionate father not guide his child with a tender hand rather than with a firm one?

This is the principal question, introduced earlier (but not answered) in the first discourse "*Yom Tov Shel Rosh Hashanah 5659*," that the present discourse addresses. As with most

1. Although our Sages employ anthropomorphic terminology here, speaking of G-d as "considering" and "deciding," one must remember that their statement is not to be understood in a literal, physical sense, G-d forbid; for G-d does not "change His mind" as a mortal might. Rather, as

the present discourse will explain, our Sages wished to impress upon us both the benefit that would have been garnered had G-d (theoretically) created the world using only His attribute of justice (without His attribute of mercy), and the world's ultimate need for a synthesis of both attributes.

Chasidic discourses, this discourse builds both the questions and their answers around the resolution of some textual difficulties with a given scriptural or Midrashic verse. Once the central, theological questions are resolved, the textual difficulties melt away.

After posing several questions on the verse, *Return, O Israel, to the L-rd your G-d, for you have stumbled over your sin*,² the author, Rabbi Shalom DovBer of Lubavitch, eases into the primary discussion of the discourse. He first explains the practical need for the fear of Divine retribution; without it, crime would run rampant. But beyond serving as a deterrent to sin, the attribute of judgment—the “left vector”³—has other advantages over the attribute of kindness. The main advantage is that it ultimately leads a person to higher spiritual heights than otherwise attainable.

To explain how this is so, the author devotes much of the discourse to elucidating a different but related subject: the love of G-d. Broadly speaking, our love for G-d falls into one of two categories. Either our love of G-d is predicated on some tangible or perceivable benefits—after all, He gives us life and sustains us—or our love is an inescapable expression of our intrinsic connection with Him. If the former, then the love is necessarily limited to our finite recognition and perception; if the latter, however, then the love has no constraints—it is totally unbounded.

But due to the realities of our physical lives, we may not necessarily consciously sense our intrinsic connection with G-d. How, then, are we to “uncover” this essential bond and access the unrestrained G-dly love it yields? In short, Rabbi Shalom DovBer answers that the only way is through the “left vector.” In our service of G-d, this entails humility, self-effacement—letting the air out of our over-inflated egos—and simplicity. Crying to G-d, simply. Reaching out to G-d, simply. Simply, but with urgency. And the urgency, the rush, is generated by our perceived distance from Him. Just as the

2. Hosea 14:2.

3. See below, footnote 50 to main text.

obstructions in a river create its most powerful torrents, similarly, G-d's concealment stirs within us the potent, unyielding desire to return to Him.

The propitious time to begin revealing our intrinsic connection with G-d is during the High Holidays of Rosh Hashanah and Yom Kippur. For then G-d reveals the supernal "left hand," the attribute of judgment. This in turn awakens our own capacity for critical self-examination, leading us to a sobering realization of where we stand, and to a resolute determination to bridge that gulf separating us from our Creator.

Strict justice or compassion? In light of the author's elucidation, the ideal is strict justice, for it leads to, and is the hallmark of, the most intimate bond with G-d. But the ideal is not always sustainable.⁴ Therefore, G-d tempered the attribute of judgment with the attribute of mercy.

Through this Divine compromise, our world endures.

NOTE ON THE HEBREW TEXT: In vocalizing the Hebrew words in this edition we have followed the grammatical rules of the Holy Tongue, which occasionally differ from the traditional or colloquial pronunciation.

4. Interestingly, in this discourse the author devotes more time to discuss the first type of love, the one that is limited and constrained, than he does to discuss the second, loftier, and unbounded type.

TRANSLATION
AND
COMMENTARY

With the Help Of Heaven,
Shabbat Shuvah 5659 (1898)

*Return, O Israel, to Havaya Elokecha (the L-rd your G-d), for you have stumbled in your iniquity.*¹

The mention of these two Divine names, *Havaya* and *Elokim*,² in the context of *teshuvah* (repentance),³ needs clarification. Similarly, the verse, *And return to Havaya Elokecha*⁴ also cites both Divine names. Thus, we need to understand their relationship to *teshuvah*.

In addition, why does Scripture give a reason to repent—*for you have stumbled in your iniquity*? By definition, repentance is prescribed for sin and iniquity. If so, why does the verse need to explain, *for you have stumbled in your iniquity*?

MIDRASH CLARIFIED

To understand this, we first must clarify what is stated in *Midrash Rabbah*⁵:

At first, G-d thought to create the world with the attribute of judgment. He saw, however, that the world would not endure, so He combined it [the attribute of judgment] with the attribute of mercy.

Earlier,⁶ we asked the question: Since G-d is the source of goodness and kindness, why did He initially think to create the world with the attribute of judgment? On the contrary: Since the nature of the benevolent is to bestow goodness,⁷

1. Hosea 14:2.

2. HAVAYA/ELOKIM. *Havaya* and *Elokim* are two of the seven primary Divine names mentioned in Scripture. *Havaya* is the colloquial form—in Kabbalah and *Chakirah* (Torah philosophy)—of the Ineffable Divine Name, or Tetragramma-

ton, Y-H-V-H. The letters are rearranged so as not to pronounce the sacred Name.

Each Divine name expresses a different aspect or attribute of the Divinity. *Havaya* refers to G-d in His attribute of mercy, while *Elokim* refers to G-d in His attribute of justice (see *Rashi* to Genesis 1:1).

בס"ד, שבת שובה רנ"ט

שובה ישראל עד ה' אלקיך כי כשלת בעוניה.

וצריך להבין מה שנאמר גבי תשובה ב' השמות דהוי' ואלקים, וכן כתיב ושבתי עד הוי' אלקיך שנאמר גם כן ב' שמות, וצריך להבין מה שייכים הב' שמות דהוי' ואלקים לענין התשובה.

וגם צריך להבין הנתינת טעם דכי כשלת בעוניה, הלא זה מוכן מעצמו דמה שמוהירים על תשובה הוא מצד החטא ועון, ואם כן מה צריך לומר הטעם דכי כשלת כו'.

ולהבין זה צריך להבין מתחילה מה דאיתא במדרש רבה:

בתחלה עלה במחשבה לברוא את העולם במדת הדין ראה שאין העולם מתקיים שיתף בו מדת הרחמים,

ונתבאר לעיל הקושיא, דהלא הוא יתברך מקור הטוב והחסד ואם כן למה עלה במחשבה לברוא במדת הדין, והלא

Chasidus explains the difference between *Havaya* and *Elokim* thus: *Havaya* refers to G-d the Infinite, transcending creation and nature, time and space completely—the level of Divinity that brings everything into existence *ex nihilo*. The name *Elokim* represents the level of G-d which conceals the Infinite Light and life-force, as this Infinite force is too intense for finite creatures to endure. *Elokim* is the power of G-d that makes the world appear as though it exists naturally and independently by itself. *Elokim* therefore has the same numerical value as the Hebrew word for “nature”—*hateva*.

3. The literal translation of the word *teshuvah* is “return,” and refers to the process of repentance.

4. Deuteronomy 4:30, 30:2.

5. *Bereshit Rabbah* 12:15. See also *Rashi* *ibid*.

6. In the first discourse in this series. See *Yom Tov Shel Rosh Hashanah 5659, Discourse One* (Kehot, 2000), p. 24.

7. *Pardes Rimonim, Shaar 2* ch. 6; *Shelah, Toldot Adam—Beit Habechirah*, ch. 13; *Sefer Hachinuch, mitzvah 452; Meor Einayim, Vayeshev*.

should He have not originally considered creating the world through the attribute of kindness and mercy?

To answer, the *Midrash*⁸ presents a parable of “a king who owned delicate cups....” As explained earlier,⁹ “cups” symbolize the souls of Israel, who are like vessels, receiving within them the light of Torah. Moreover, just as the owner of the cup drinks from his cup, likewise, because of the superiority of the souls of Israel [being rooted] within the Essence of *Ein Sof*,¹⁰ they confer light to the Torah.¹¹ For this reason, the souls of Israel are termed “cup.”¹²

At this point, we must understand the Midrash’s continuation:

[The king said:] “If I fill them with hot liquid, they will crack. But if I fill them with cold liquid, they will congeal.” What did the king do? He mixed the cold liquid with the hot liquid, poured it into the cups, and they remained intact.

What is [the deeper significance of] the parable of hot and cold liquid?

PRACTICAL LESSONS

The intention of the parable is to illustrate the Supernal methodology, [which, in turn, teaches] how Israel is to organize and approach their divine service.¹³

Hence, *If I fill them with hot liquid: Hot [liquid] (chamin)* alludes to the attribute of *gevurah* (severity) and judgment. This idea is known from Noach’s three sons, Shem, Cham and Yafet,¹⁴ as *Cham* alludes to *gevurah*.¹⁵ All heat results from

8. *Bereshit Rabbah* *ibid.*

9. *Yom Tov Shel Rosh Hashanah 5659, Discourse One*, pp. 25-6.

10. The Kabbalists use the term *Ein Sof* to refer to the most absolute Infinite force of G-d, totally beyond description, knowledge, and comprehension, com-

pletely beyond any boundaries—the Essence of G-d Himself.

11. I.e., both ideas are true: Israel receives light from Torah, and conveys light to Torah. The term “cup” is therefore appropriately used to refer to the souls of Israel, as it conveys both points: a cup receives liquid, and gives of its liq-

מצד טבע הטוב להטיב היה צריך להיות תחילת עליית
המחשבה לברוא במדת החסד והרחמים כו.

ובמדרש אמר משל על זה למלך שהיה לו כוסות דקים
כו. ונתבאר לעיל דכוסות הם נשמות ישראל, לפי שהם
פלים לקבל בתוכן אור התורה. ועוד, דכשם שכוס הרי בעל
הכוס שותה על ידו, כמו כן נשמות ישראל, מצד מעלת
נשמתן בכחינת עצמיות אין סוף, הרי הם משפיעים בתורה,
ועל שם זה נקראים כוס כו.

ומעתה צריך להבין מה שאמר במדרש:

אם אני נותן לתוכן חמין הרי הן מתבקעין צונן הרי הן
מקריסין עירב צונן בחמין ונתן בהם ועמדו,
וצריך להבין מהו המשל דחמין וצונן.

אמנם כללות ענין המשל הזה הוא להורות על ההנהגה
מלמעלה אידך שיהיה סדר ואופן העבודה דנשמות ישראל
למטה,

ועל זה אמר אם אני נותן לתוכן חמין, פירוש חמין הוא
בחינת מדת הגבורה והדין, וכנודע מענין ג' בני נח שם חם
ויפת, דחם הוא בחינת הגבורה כו, שכל חום בא על ידי

uid to “the owner of the cup”—see following footnote.

12. See *Forces in Creation (Yom Tov Shel Rosh Hashanah, Discourse Two)*, p. 82 ff., and footnotes 210 and 219: “...the cup also contains the power of ‘transmission’.... Israel becomes the ‘giver’ in its relationship with the Torah, eliciting the Essence of G-d....” I.e., just as one who drinks from a cup gains from the cup, similarly, the Torah receives a greater level of G-dly light from the souls of Israel. And this is possible since

the source of the souls is much loftier than that of Torah.

13. Since man is made in the *image of G-d* (Genesis 1:27), understanding the methodology G-d employed in creating the world sheds insight into how we are to approach our spiritual service.

14. Genesis 5:32.

15. The Hebrew word *cham* literally means “hot.” Kabbalah explains that the three sons of Noach correspond to the

fire; similarly the warmth and flaming fire of the soul stems specifically from the attribute of *gevurah* within the soul.¹⁶

Now we can appreciate the *Midrash*—*If I fill them with hot liquid [they will crack]*: If G-d were to create the world with only the attribute of judgment, the world would “shatter” and break. The world could not bear intense judgment and *gevurah*, because *there is no person so righteous on the face of the earth, that he does [only] good and never sins*.¹⁷ Consequentially, [had the world been created with only judgment] people would surely bring upon themselves judgment and punishment.¹⁸ This is especially true given that from the perspective of strict judgment, *Even the heavens are not pure in His sight*,¹⁹ and also, *He attributes senselessness to His angels*.²⁰

And if G-d were to create the world with only the attribute of mercy, with no judgment, to this is the metaphor [in the *Midrash*]—*If I fill them with cold liquid [they will congeal]*: *Cold [liquid]* corresponds to the attribute of mercy, as the verse says, *Like a cooling snow on a harvest day...*²¹ Ramaz on [Zohar] *Shelach*, p. 157a, explains that *snow* is the aspect of *His garment was white as snow*,²² the source of kindness,²³ [a level concerning which is stated] “there is no ‘left side’ in *atik*.”²⁴

three primary emotive attributes—*chesed* (kindness), *gevurah* (severity) and *tiferet* (compassion)—with Cham, Noach’s middle son, being representative of the attribute of *gevurah* and judgment. (See the Arizal’s *Likkutei Torah, Noach; Torah Or, Vayeshev* 26c; *Torat Chaim, Lech Lecha* 90c.) We therefore see a correlation between “heat” and the attribute of *gevurah* and judgment.

(*Gevurah* and “judgment” (*din*) are synonymous—see *Zohar II:175b*; 51b; *Tikkunei Zohar*, Intro., 17b; *Iggeret Hakodesh*, 7 and 8.)

16. The physical and spiritual planes run parallel. Just as physical heat is

produced by fire, similarly, spiritual heat—the flaming yearning of the heart for G-d—stems from the attribute of *gevurah* within the soul.

To explain the connection between fire and *gevurah*: The nature of fire is to ascend (*Tanya*, ch. 19). Likewise, the function of *gevurah* (both supernally and within man) is to withhold influx from descending to a lower level, causing it instead to “ascend” and “depart” from the recipient. (For more about *gevurah*, see Schochet, *Mystical Concepts in Chassidism*, ch. 3 (*Sefirot*), section 5 [Kehot, 1988].)

17. Ecclesiastes 7:20.

Therefore, *His garment was as white as snow*, since it [*atik*] abates the judgment issuing from *ze'eyr anpin*,²⁵ as stated in *Idra Rabbah*, 129a. This is like snow that cools the heat of hot liquid, referring to emotional excitement and burning passion; it is snow that cools them. Accordingly, Michael, who is [the angel of] kindness, is also termed—in *Midrash Rabbah, Shir Hashirim*,²⁶ on the verse, *Go forth and behold*²⁷—“Angel of Snow.”²⁸

Hence the metaphor, *If I fill them with cold liquid*: If G-d were to create the world only with the attribute of mercy, though they would endure and not break, still, *they will congeal*—i.e., the cups would not be clean.²⁹ In the referent, this signifies that man would invariably sin, for there would be no apprehension of requital. As the verse explicitly states (Ecclesiastes 8:11): *Because sentence against an evil deed is not executed swiftly, therefore the heart of men is fully set to do evil*. In other words, failure to execute judgment quickly against wickedness spurs the practice of evil, G-d forbid. Conversely, when criminals are punished for their crimes, the fear of punishment deters others from wrongdoing.

We therefore find verses [in the Prophets] that warn us by appealing to our fear of punishment, as it is written (Jeremiah 5:22-25): *Will you not fear Me? ... For I have set sand as boundary against the sea*³⁰ ... *Who supplies rain—early rain and late*

His garment was white as snow.... In Daniel's vision, G-d—Who is referred to as *the One of Ancient Days*—is sitting in judgment, and wearing garments that are as *white as snow* (to “whiten” the sins of His people—*Rashi*).

According to Kabbalah, the term *atik yomin* refers to an extremely lofty level of G-dliness, a level spoken of as being a manifestation of G-d Himself. Hence the phrase *atik yomin*: G-d Himself is “Ancient,” “Primordial,” “Everlasting,” having neither a beginning nor an end (G-d forbid).

The *Zohar* therefore says, “there is

no ‘left side’ in *atik*.” In *Atik*, a level where G-d Himself is manifest, there is no concept of a “left side”—“left” being indicative of the attribute of *gevurah* and judgment—for from G-d Himself there emanates only pure goodness and kindness. Indeed, as the discourse stated earlier, “G-d is the source of goodness and kindness,” and “the nature of the benevolent is to bestow goodness.”

(For more on *atik*, see below, footnotes 48 and 240; for more on why *gevurah* is associated with the “left,” see footnotes 50, 57 and 223 below. See also Appendix 1.)

ועל כן לבושיה כתלג חינוור, שמשפך הדינים הנמשכים
 מז"א [זעיר אנפין], כמו שכתוב באדרא רבא דף קכ"ט סוף
 צמוד א'. וכמו השלג שמצנן חום של החמין, שהוא ענין
 ההתפעלות והלהב, הרי השלג מצנן אותם כו'. ולכן גם
 מיכאל שהוא חסד נקרא במדרש רבה בשיר השירים על
 פסוק צאינה וראינה מלאך של שלג כו'.

וזהו המשל אם יתן לתוכן צונן היינו שיבכרא את העולם
 במדת הרחמים, שאזי אף על פי שיתקיימו ולא ישברו, אבל
 יהיו מקריסין, פירוש שלא יהיו נקיים. ובנמשל הוא שיוכל
 להיות שיחטא שלא יפחדו מן העונש, ומקרא מלא הוא
 (קהלת ח' י"א) אשר אין נעשה פתגם מעשה הרעה מהרה
 על כן מלא לב בני [ה]אדם בהם לעשות רע, דמפני שלא
 נעשה פתגם מעשה הרעה כו' הוא סיבה לעשיית הרע חס
 ושלום, ולהיפך כשמשלמים לעושי רע כרעתם הוא סיבה
 לשמירה מהחטא מפחד העונש כו'.

ולכן מצינו כתובים המזהירים על יראת העונש, וכמו
 שכתוב (ירמיה ה') האותי לא תיראו כו' אשר שמתי חול
 גבול לים כו' הנותן גשם יורה ומלקוש בעתם כו' עונותיכם

25. ZE'EYR ANPIN. Lit., "small face." *Ze'eyr anpin* is the Kabbalistic collective term for the six supernal *middot* of *chesed* through *yesod* (in the world of *Atzilut*), and is often referred to by the abbreviation "za."

Now, *za* contains a "left" element, the attribute of *gevurah* and judgment. It is this element of judgment that is abated by a revelation from *atik yomin*, which consists entirely of mercy and kindness—*His garment was as white as snow*.

26. 3:24.

27. Song of Songs 3:11.

28. I.e., Michael is referred to as "Angel of Snow" since, as the angel of kindness, he cools off the severity and judgment that issues forth from the attribute of *gevurah*.

29. In the metaphor this means that the cold fluid would congeal around the sides of the cups, and consequently, the cups would not be clean.

30. Even the sea, which is not liable for punishment, follows G-d's will and does not overstep the boundaries G-d has set; how much more so, then, should Israel—who *is* liable for punishment—listen to G-d (*Rashi*).

*rain—in its proper time ... Your sins have overturned these, and your transgressions have kept goodness away from you.*³¹

The Torah also³² employs the fear of punishment to encourage and promote our fulfillment of *mitzvot*, as it is written: *If you will follow my statutes...then I will provide your rains in their time... But if you will not listen to Me...*³³

SELF-SERVING FEAR

Although, in general, the idea of worship predicated on fear of punishment is self-serving, since the person [desists from sinning because he] is afraid of losing his own “existence,” nevertheless, this self-serving fear is not a wholly bad motive, for we are thus admonished: *Will you not fear Me?* Likewise, various verses exhort us to observe the Torah and *mitzvot* by brandishing the threat of punishment. It is necessary to say, then, that such motivation is not altogether bad. Rather, fear of punishment stems from *kelipat nogah*,³⁴ which is partially good and partially bad. Inasmuch as it deters a person from evil, the fear is beneficial.

At times, a person must awaken within himself a fear of punishment—when one sees that his inclination to practice evil is getting the better of him, G-d forbid. To refrain from transgressing—needless to say a Biblical prohibition, but even

31. G-d commands the prophet Jeremiah to admonish Israel for not fearing Him, and to warn of the punishments that will befall them if they sin: *Hear this, O nation that is foolish and without a heart. They have eyes but cannot see; they have ears, but cannot hear! Will you not fear Me?—the word of G-d—Will you not tremble before me? For I have set sand as boundary against the sea, as a permanent law that cannot be broken. Its waves rage forth but cannot succeed, they roar but cannot cross it. But this people has a wayward and rebellious heart; they have turned astray and left, and they did not say in their*

hearts, 'Let us fear the Lord our G-d, Who supplies rain—early rain and late rain—in its proper time, and Who preserves for us the weeks appointed for the harvest. Your sins have overturned these, and your transgressions have kept goodness away from you....

32. Though both sets of verses appeal to Israel's fear of punishment, the verses from Jeremiah also emphasize that fear of punishment is but one aspect of a larger commandment to fear G-d (*Will you not fear Me?*). This is perhaps why the discourse cites these verses before those from Leviticus, though normally

הטו אלה וְחַטָּאתֵיכֶם מִנְעוּ הַטּוֹב כּו', וְכֵן בַּתּוֹרָה מְזַהְרִים
וּמְזַרְזִים בְּקִיּוֹם הַמִּצְוֹת עַל יְדֵי פֶחַד הָעוֹנְשִׁים וְכִמוֹ שֶׁפֶתוֹב
אִם בְּחֻקֹּתַי תֵּלְכוּ וְנִתְתִּי גְשָׁמֵיכֶם בְּעֵתָם כּו' וְאִם לֹא תִשְׁמָעוּ
כו'.

הַגַּם דְּכָלְלוֹת עֲנִין יִרְאֵת הָעוֹנֵשׁ הוּא לְגַרְמִיָּה, שֶׁיִּרְאֵת
מִפְּנֵי אִיבוֹד הַיְשׁוּת שְׁלוֹ, מְכַל מְקוֹם לְגַרְמִיָּה זֶה דִּירְאֵת
הָעוֹנֵשׁ אֵינָה רַע גָּמוּר. דִּהְלֹא מְזַהְרִים עַל זֶה הָאוֹתִי לֹא
תִירָאוּ כּו', וְכֵן מְזַרְזִים עַל קִיּוֹם הַתּוֹרָה וּמִצְוֹת עַל יְדֵי פֶחַד
הָעוֹנְשִׁים, אִם כֵּן הָרִי בְּהִכְרַח לֹא מֵרָע שֶׁאֵינָה רַע גָּמוּר. כִּי אִם
דְּעֲנִין יִרְאֵת הָעוֹנֵשׁ הוּא מְקַלֵּיפֵת נוֹגַהּ שֶׁחֲצִיָּה טוֹב וְחֲצִיָּה
רַע, וְהֵינּוּ דְבָסוֹר מֵרַע הוּא טוֹב.

וְצָרִיךְ הָאָדָם לְעוֹרֵר בְּעֵצְמוֹ לְפַעֲמִים יִרְאֵת הָעוֹנֵשׁ,
כְּשֶׁרוֹאֵה שֶׁיִּצְרוּ מִתְגַּבֵּר עָלָיו חֵס וְשְׁלוֹם לְעֲשׂוֹת אִיסוּר, לֹא
מְבַעֵי אִיסוּר תּוֹרָה, אֶלָּא אֶפִּילוֹ אִיסוּר קַל שֶׁל דְּבָרֵי סוֹפְרִים,

Torah verses would have precedence.

33. Leviticus 26:3-4; 14. The Torah then proceeds to detail the punishments that will be meted out should Israel fail to fulfill the *mitzvot*.

The discourse has thus explained why neither the attributes of judgment nor mercy could be used *exclusively* in the creation of the world. A world created solely with the attribute of judgment would crumble and destroy itself, as no one would escape its exacting punishment. On the other hand, a world created solely with the attribute of mercy would be filled with sin and evil, as no one would fear punishment.

34. KELIPAT NOGAH. *Kelipah*, or “shell,” is the symbol frequently used in

Kabbalah to denote evil and the source of sensual desires in human nature. *Kelipat nogah*, the “translucent shell,” contains some good and, unlike the three impure *kelipot*, which are entirely evil, is “neutral” and can be utilized for holiness (see *Eitz Chaim, Shaar* 49). Man’s animal soul (see below, footnote 62) stems from *kelipat nogah*, and as such, can be harnessed for holy matters. The three impure *kelipot*, however, can only be elevated by man’s total rejection of them (see *Tanya*, chapter 7).

Fear of punishment, as the discourse explains, stems from *kelipat nogah*. On its own, this type of fear is self-serving, as the person thinks only about himself. But it can also be utilized for a positive end, deterring the person from the practice of evil.

a “light” Rabbinical prohibition³⁵—one must rouse within oneself the fear of punishment. For every Jew believes in the torments of *Gehinom*,³⁶ may the Merciful One protect us. A person must dread this, since he is even frightened of physical pain. How much more so, then, [must he fear] the agonies of *Gehinom*, which, as known, are incomparably harsher than suffering in the terrestrial world!³⁷

This is what our Sages of blessed memory had in mind when they counseled, “bring to mind the day of death.”³⁸ Ultimately there will be a judgment and an accounting for everything, when punishment will be meted out to the wicked according to their wickedness.³⁹ Although evildoers may not be punished in the terrestrial world, because [of the reason alluded to in the verse] *He repays those who hate Him, to their face*,⁴⁰ nonetheless, there will ultimately be a reckoning, and the wicked will be punished severely, may the Merciful One protect us. And through this [meditation upon “the day of death,” i.e., the punishment of *Gehinom*], one will be deterred from sin.

Therefore, although divine service predicated upon fear of punishment stems from *kelipat nogah*, it stems from the “good” [part] of *nogah*. And though the “good” of *nogah* is by no means [equal to] the “good” of holiness, it is still far superior to the complete evil of sin, may the Merciful One protect us.⁴¹

35. In truth, there is no such thing as a “light” or “severe” prohibition. As our Sages tell us (*Avot* 2:1), “Be as careful in [the performance of a seemingly] minor mitzvah as of a major one, for you do not know the reward given for a mitzvah.” This is because every mitzvah is a manifestation of Divine will, and in “will” there are no distinctions. Applying the terms “light” and “severe” to *mitzvot* is merely the result of our mortal perception—one that is subjective and flawed.

36. GEHINOM. Purgatory, where a soul may be sent after death to become purified from the sins committed during its lifetime on earth. It is usually temporary, and does not last more than twelve months (see *Shabbat* 33b, and *Rashi* s.v. *Mishpat Resha'im*; *Rosh Hashanah* 17a; *Reshit Chochmah, Shaar Hayirah*, 13:13 ff.).

37. See *Ramban* on Job, Introduction, cited in *Iggeret Hateshuvah*, Chapter 12: “Even the sufferings of Job for seventy

To shield oneself from unqualified evil, one must take all possible precautions—including making use of this self-serving fear of punishment. Furthermore, “from the forest itself is taken the axe wherewith to fell it.”⁴² Consequently, to overcome evil originating in *kelipah* and *sitra achara*,⁴³ one must utilize the fear of punishment, which itself derives from *kelipat nogah*.

In any event, fear of punishment that stems from [the divine attribute of] *gevurah*⁴⁴ protects a person from sin.

GEVURAH-BASED DIVINE SERVICE

Now, aside from the fact that through *gevurah* one is protected from sin, furthermore, in terms of one’s spiritual service, one is able to attain [through *gevurah*] a level of spiritual service that far surpasses the level of spiritual service attainable through the attribute of kindness and mercy.⁴⁵

On the words, *The Levite himself shall perform*,⁴⁶ the *Zohar* comments:⁴⁷

Himself (hu) alludes to *atik*.⁴⁸ Were judgment⁴⁹ not established in the world, people would not know of a high-

42. *Sanhedrin* 39b. See *Tanya*, chapter 31, for further elucidation of this concept. In our context it means that the fear of punishment itself, which derives from *kelipat nogah*, is the most appropriate tool to overcome evil (which originates in *kelipah* and *sitra achara*).

43. SITRA ACHARA. Lit., “the other side,” i.e., that which is “opposite” the side of holiness; usually referring to the source of evil and impurity.

44. As explained above, divine punishment stems from the attribute of *gevurah*, severity. Fearing this punishment helps deter a person from sin.

45. The discourse has heretofore explained that the benefit of *gevurah* is in

protecting a person from sin; meditating upon the supernal attribute of *gevurah*, or more specifically, the divine punishment that stems from *gevurah*, helps one avoid the temptation of sin. Now the discourse explains that utilizing the attribute of *gevurah* within one’s soul helps a person attain a much loftier level of divine service. For it is one’s attribute of *gevurah* that allows for—indeed, calls for—a true and complete introspection into one’s soul, an examination of one’s spiritual integrity. And when one finds he is lacking—for who can be deemed perfect in G-d’s eyes?—the brokenness he feels spurs him to reach deeper into himself, into the infiniteness of the soul’s essence, unleashing a commitment to G-d that is likewise unbounded, infinite, in nature.

וּבְמָה שִׁיכוֹל לְהַצִּיל אֶת עַצְמוֹ מִהֲרַע גְּמוּר צָרִיף לְהַצִּיל
אֶת עַצְמוֹ, וְהֵינּוּ גַם בְּהִלְגַּרְמִיָּה דִּירְאָת הָעוֹנֵשׁ כּו'. וְעוֹד,
דְּמִינִיָּה וּבִיָּה לִישָׁדָא בִּיה נִרְגָא. וּבְכַדִּי לְהַתְגַּבֵּר עַל הָרַע
שְׂמַצַּד הַקְּלִיפָה וְהַסְטָרָא אַחֲרָא, צָרִיף לְהִיּוֹת עַל יְדֵי יְרְאָת
הָעוֹנֵשׁ שְׂמַקְלִיפַת נוֹגַהּ כּו'.

וְאִיךְ שִׁיְהִיָּה, הֲרִי יְרְאָת הָעוֹנֵשׁ שְׂמַצַּד הַגְּבוּרָה שׁוֹמֵר מִן
הַחֲטָא כּו'.

וּלְבַד זֹאת שְׁעַל יְדֵי הַגְּבוּרָה שְׁמוֹר מִן הַחֲטָא, עוֹד זֹאת,
שְׂבָעְבוּדָה גּוֹפָא בְּאִים עַל יְדֵי זֶה לְעַבּוּדָה נְעֻלָּה הַרְבֵּה יוֹתֵר
מִן הָעַבּוּדָה שְׁעַל יְדֵי בְּחִינַת מַדַּת הַחֲסֵד וְהַרְחָמִים כּו'.

וּכְמוֹ שְׂכַתּוּב בּוֹהֵר עַל פְּסוּק וְעַבְד הַלּוֹי הוּא:

תִּיבַת הוּא דָא עֲתִיקָא, אֲלֵמְלָא דִּינָא אֲשֶׁתִּכַּח בְּעֲלֵמָא לָא
הוּי יְדֵעֵי בְּנֵי נֶשָׂא מְהִימְנוּתָא עִילָאָה וְלָא אֲשֶׁתְּדִלִין בְּנֵי נֶשָׂא

46. Numbers 18:23. The verse reads: *The Levite himself shall perform the service in the Tent of Meeting, and they [the Levites] shall bear their iniquity [of those Israelites who trespass on the Tent of Meeting], an eternal decree for your generations...* This verse speaks of the Levites exclusive service in the Tabernacle, and their responsibility in ensuring that no Israelites trespass on the Tabernacle (see *Rashi's* commentary on verse).

47. *Zohar* III:178b.

48. In this verse, the word *himself* seems superfluous (see footnote 46). The *Zohar* solves this by explaining that the service of the Levites elicits a revelation of G-d "Himself," or, in Kabbalistic terminology, the lofty realm of *atik* (see below).

Now, as the discourse will explain, the service of the Levites corresponds to

a method of divine service that utilizes the attribute of *gevurah*. And it is specifically through the divine service of *gevurah* ("the service of the Levites") that one can attain revelation of G-d's Essence ("Himself").

ATIK (or ATIKA KADISHA). Lit., the "Ancient One," or the "Holy Ancient One." The origin of this term is Daniel 7:9, 13 and 22 (cf. *Chagigah* 14a), and it abounds in *Sifra Detzeniyuta* and the *Idrot*. *Atik* is essentially a term applied to *Ein Sof*, the Essence of G-d Himself, in the sense of being the First Cause, or the Most Ancient Being; also called *Atika dechol Atikin*—the "Most Ancient of all Ancients," or *Atik Yomin*—the "One of Ancient Days" (see, e.g., *Zohar* III:288a ff.).

49. Synonymous with the service of the Levites.

er belief; people would not toil in Torah.... Who in this world serves the Holy King with a consummate service? The Levites.

It is specifically through the "Levites," who correspond to the "left vector"—*gevurah*, the attribute of judgment—that people can achieve true divine service, ultimately eliciting through their service a revelation of *atik*, which is alluded to by the word *himself*.⁵⁰

By contrast, were there to be just kindness and mercy without judgment, people could never reach this lofty level of service that is achieved through the attribute of judgment.⁵¹ Moreover, they could not elicit a spiritual light⁵² as lofty as that which is elicited by the attribute of judgment.⁵³

THREE ADVANTAGES OF GEVURAH

Thus, we find an advantage and superiority in the attribute of judgment over the attribute of kindness and mercy in three respects:

Firstly, [had the world been established] through [just] the attribute of kindness and mercy, sin would be widespread, for people would not be involved in Torah study and the performance of *mitzvot*—"turning away from evil and doing good."⁵⁴ Thus the *Zohar* [cited above] states, "Were judgment not established... people would not toil in Torah." However, because of their fear of punishment, which [such punishment] stems from the attribute of judgment, people are careful to observe *mitzvot*, in both turning away from evil and doing good.

50. Whereas the Kohen is the "man of *chesed*," the Levite symbolizes *gevurah*, as explained in many sources in Kabbalah and Chasidus. Cf., for example, *Likkutei Torah, Nasso* 22b: "In most sources it is evident that the Levites are from *gevurah*, as stated in *Pardes, Shaar Erkei Hakinuyim* s.v. *Levi*, and in *Me'orei Or, Lamed:14*." See also *Likkutei Torah, Korach* 54a ff.; *Va'etchanan*, 8b.

The discourse thus explains the Zo-

har to mean that it is divine service predicated on the attribute of *gevurah* (the "Levites") that is the truest form of divine service, and elicits a revelation of *Himself, atik*.

LEFT VECTOR. Kabbalah conceives the attribute of *chesed* as being part of the "right side," or "vector," of the supernal composition (*partzuf*) of the *sefirot*, and the attribute of *gevurah* as being part of the "left side," or "vector," of

בְּאוֹרֵי־תָא כו', פּוֹלְחָנָא שְׁלִימוֹתָא דְאַשְׁתַּכַּח בְּעֶלְמָא לְגַבֵּי
מְלָכָא קְדִישָׁא מֵאֵן עֶבִיד לֵיהּ, הוּי אֹמֵר דָּא לִינוּאָה, עַד כֹּאן
לְשׁוֹנוֹ.

דְּדוֹקָא עַל יְדֵי הַלּוּיִם שֶׁהֵם קוֹ הַשְּׁמַאל, בְּחִינַת גְּבוּרָה,
מִדַּת הַדִּין, עַל יְדֵי זֶה דּוֹקָא יְבוֹאוּ לְעִבּוּדָה הָאֱמִיתִית, עַד
שִׁמְשִׁיכוּ בְּעִבּוּדְתָם גִּילּוּי בְּחִינַת עֲתִיקָא הַנִּקְרָאת הוּא.

מָה שְׂאִין כּוֹן אִם הָיָה רַק בְּבְחִינַת חֶסֶד וְרַחֲמִים בְּלִי דִין
לֹא הָיוּ בָאִים כָּלֵל בְּעִבּוּדְתָם לְמַעֲלָה וּמְדַרְיָגָה זֶה כְּמוֹ עַל יְדֵי
מִדַּת הַדִּין, וְלֹא הָיוּ מְמַשִּׁיכִים אֹרֶךְ עֲלִיוֹן כְּזֶה כְּמוֹ בְּעִבּוּדָה
שֶׁעַל יְדֵי מִדַּת הַדִּין כו'.

וְנִמְצָא שֶׁיֵּשׁ יִתְרוֹן מַעֲלָה בְּמִדַּת הַדִּין עַל מִדַּת הַחֶסֶד
וְרַחֲמִים בְּג' דְּבָרִים:

הָא', שֶׁעַל יְדֵי מִדַּת הַחֶסֶד וְהַרַחֲמִים הָיוּ חֲטָאִין סְגִיאִין,
שֶׁלֹּא הָיוּ מְשַׁתְּדְּלִין בְּעֶסֶק הַתּוֹרָה וְקִיּוּם הַמִּצְוֹת בְּסוּר מְרַע
וְעֵשָׂה טוֹב, וְזֶהוּ שְׁכָתוֹב בְּזֶהר אֶלְמֵלָא דִּינָא כו' לֹא הָיוּ
מְשַׁתְּדְּלִין בְּנֵי נֶשָׂא בְּאוֹרֵי־תָא, וְעַל יְדֵי יִרְאַת הָעוֹנֵשׁ דְּמִדַּת
הַדִּין נִזְהָרִין בְּקִיּוּם הַתּוֹרָה וּמִצְוֹת בְּסוּר מְרַע וְעֵשָׂה טוֹב.

this composition. (See *Mystical Concepts in Chassidism*, ch. 3 (*Sefirot*), section 8; ch. 8 (*Partzufim*)).

51. Had G-d created the world utilizing just *chesed*, the divine attribute of kindness, man, too, would just have the capacity to serve G-d with the soul-power of *chesed*, and would never be able to experience the lofty sort of spiritual service that stems from *gevurah* and judgment.

52. LIGHT. Obviously, this does not refer to physical light. In the language of the mystics, light refers to the effusion of G-dly "energy." (The mystics prefer light as the metaphor for G-d's "energy" for a

number of reasons. Among them: light must remain attached to its source in order to exist; light is not affected by its surroundings; the effusion of light causes no depletion in the luminary. See *Mystical Concepts in Chassidism*, ch. 1 (*Anthropomorphism and Metaphors*), section 3.)

53. The idea that divine service predicated on *gevurah* and judgment is the loftiest, truest form of divine service and elicits the greatest spiritual light will be expounded upon below, in chapters 4 and 5.

54. Cf. Psalms 34:15 and 37:27.

Secondly, also with [regards to] the service itself, spiritual service performed through the attribute of judgment possesses an advantage and superiority over the service performed through the attribute of kindness and mercy—as the *Zohar* [cited above] states that the “consummate service” found in this world is accomplished by the Levites, who are of the left vector.⁵⁵

Thirdly, it elicits an extremely lofty spiritual light—the level of *atik*. Hence the statement, “[Were judgment not established in the worlds, people] would not know of a higher belief,” [for this awareness can] only [emanate] through [service rooted in] the left vector.

THE LEFT FORCE

The concept is as follows: It is written, *His left arm is under my head, and His right arm embraces me.*⁵⁶ I.e., through the “left arm [that] rebuffs”⁵⁷ a person can reach a level [where his spiritual service reflects a consciousness] of the “head” and essence of the soul, which is a spiritual service far superior to one that is based on the “right arm [that] draws close.”⁵⁸

This is because through the “left arm [that] rebuffs” his heart breaks within him, revealing the innermost core of his soul, as “the president of the Heavenly academy declared: ‘A wooden beam that does not catch fire should be splintered; a body into which the light of the soul does not penetrate should be crushed....’”⁵⁹ It is specifically through this [crushing] that the light of the soul penetrates [the body].⁶⁰

55. *Gevurah*-based divine service elicits the lofty light of *atik*, granting man the awareness of a “higher belief,” a realm of divinity that is otherwise unknown to man.

56. Song of Songs 2:6; 8:3.

57. *Sotah* 47a; *Sanhedrin* 107b; *Zohar* II:119b ff.

SMOL DOCHAH, in the Hebrew. See *Sotah*, *Sanhedrin* *ibid.*: “One should al-

ways rebuff (a student) with the left hand and embrace with the right.” The intention is not to completely reject the student, but rather, since he is of a lowly stature, it is necessary that he be rebuffed so that he will be able to receive a higher knowledge. The very act of rebuffing ultimately brings the student closer to his master, and elevates him from his lowliness (*Sefer Halikkutim*, *Yemin uSmol*, p. 776 ff.).

הב, שגם בעבודה יש יתרון מעלה בעבודה שעל ידי
 מדת הדין על העבודה שעל ידי מדת החסד והרחמים, כמו
 שכתוב בזהר פולחנא שלימותא דאשתכח בעלמא הוא על
 ידי הלויים דוקא, שהן מקו השמאל.

הג, שעל ידי זה ממשיכין גילוי אור עליון יותר, בחינת
 עתיקא כו, דזהו שכתוב דלא הוי ידעי מהימנותא עילאה כי
 אם על ידי בחינת הקו השמאל.

והענין הוא, דהנה כתיב שמאלו תחת לראשי וימינו
 תחבקני. והיינו שעל ידי שמאל דוחה יבא לבחינת ראש
 ועצמות הנשמה, שהוא עבודה נעלה הרבה בעילוי יותר
 מכמו שעל ידי ימין מקרבת.

לפי שעל ידי שמאל דוחה נשבר לבו בקרבו, ואז
 מתגלה הפנימיות של הנפש, וכמאמר דרב מתיבתא אעא
 דלא סליק ביה נהורא מבטשין ליה, גופא דלא סליק ביה
 נהורא דנשמתא מבטשין ליה, ועל ידי זה דוקא סליק נהורא
 כו.

In our context, this concept can be used to interpret the verse, *His left arm is under my head*: through intense introspection, in which one recognizes one's distance from G-d and therefore rebuffs oneself ("left arm"), one experiences the revelation of the "head," or essence, of one's soul. One is spurred to go beyond the rational limits of his divine service, and feels a boundless yearning for G-d. This spiritual service is related to *teshuvah*, as will be explained further (see p. 82 ff.).

58. YEMIN MEKAREVET, in the Hebrew. This phrase connotes a rational, orderly

spiritual service, predicated on the soul-power of *chesed*, whereby one draws close to G-d through studying Torah and performing *mitzvot*, as will be explained further (see chapters 3 and 4). This type of service is not as lofty as that which is spurred by the "left arm [that] rebuffs."

59. *Zohar* III:168a.

60. See *Tanya*, chapter 29. This declaration is an example of *smol dochab*: rebuffing the body to the point where it becomes "broken" and "crushed," which allows the light of the soul to penetrate the body.

Just as the shell must be broken to reveal the fruit of a nut, the same is true [in man]: the “fruit” is the “hidden love”⁶¹ [of G-d] that lies within the soul, and the body and animal soul⁶² [are the “shells” that] cover and conceal this [love].⁶³

Therefore, it is written, *I went down to the nut grove*,⁶⁴ suggesting that after its decent into a body and animal soul, the [G-dly] soul is comparable to a nut that is encased and concealed in a hard shell.⁶⁵

But through [the idea of] *You diminish man until he is crushed*,⁶⁶ through *a contrite and broken heart*,⁶⁷ the “fruit” and the innermost core⁶⁸ [of man] is revealed, which is the aspect of *re'uta deliba*.⁶⁹ As the *Midrash Rabbah, Tetzaveh*,⁷⁰ states on

61. AHAVAH MESUTERET, in the Hebrew. The essential qualities of the soul, which is “truly a part of G-d above” (*Tanya*, ch. 2), are love and fear of G-d. In its pure and pristine state, the soul is bound up with its root and source in the Creator in a most conscious manner, and is permeated with the highest degree of love and awe natural to it. When it descends into this world and is incorporated in a physical body with material thoughts and desires, the tremendous, glowing love and fear of G-d becomes obscured by the physical surroundings in which the soul finds itself. Consequently, these essential qualities of the soul remain concealed in the heart and mind, in the form of “hidden” love and awe.

62. ANIMAL SOUL. *Nefesh habahamit*, in the Hebrew. In *Tanya*, Rabbi Schneur Zalman of Liadi speaks of man as having two levels of consciousness, which derive from the G-dly soul and the animal soul. The animal soul stems from *kelipat nogah* and seeks only self-gratification. The G-dly soul, which is “literally a part of G-d” (*Tanya*, ch. 2), seeks to cleave to

G-d through constant awareness of Him and fulfillment of His will.

The two souls struggle for dominion over the body, and it is man’s task to grant reign to the G-dly soul, and furthermore, to have the G-dly soul transform the animal soul and harness its energy for holiness. See *Tanya*, chapters 1, 2, 9, and 12.

63. In *Sefer Hamaamarim* 5659 p. 220, Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe, notes the following for the example of the nut: See *Zohar* I:19b; II:233b; *Likkutei Torah, Shir Hashirim* 4a-b; *Sefer Hachakirah* p. 94b ff.

64. Song of Songs 6:11; *Zohar* I:19b.

65. Song of Songs, as the commentators explain, employs the passionate dialog between a man and woman who have been separated and now long to be reunited as a metaphor for the loving relationship between G-d and the Jewish people during exile.

The verse cited in our discourse—*I went down to the nut grove*—is under-

וּכְמַשׁל קְלִיפַת הָאָגוּז הַמְכֻסָּה עַל הַפְּרִי, וְעַל יְדֵי
שְׁשׂוּבְרֵי הַקְּלִיפָה מִתְגַּלֶּה הַפְּרִי, כַּךְ הַפְּרִי הֵיא הָאֵהָבָה
הַמְסוּתֶרֶת שְׁבֻנְפֶשׁ, וְהַגּוֹף וְנֶפֶשׁ הַבְּהֵמִית מְעֲלִימִים
וּמְסִתִּירִים עָלֶיהָ.

וְלָכֵן נֹאמַר אֶל גִּינַת אָגוּז יִרְדְּתִי, דִּירִידַת הַנְּשֻמָּה בְּגוֹף
וְנֶפֶשׁ הַבְּהֵמִית הֵיא כְּמוֹ פְּרִי הָאָגוּז הַמְסוּתֶר וְנֶעְלָם בְּקְלִיפָה
קִשָּׁה כו'.

וְעַל יְדֵי תֶשֶׁב אָנוּשׁ עַד דְּפָא, לֵב נִשְׁכָּר וְנִדְפָה, מִתְגַּלֶּה
הַפְּרִי וְהַפְּנִימִיּוֹת, שֶׁהוּא בְּחִינַת רְעוּתָא דְּלָבָא כו'. וְכֵמוֹ
שֶׁכְּתוּב בְּמִדְרָשׁ רַבָּה פְּרָשַׁת תְּצוּהָ עַל פְּסוּק זֵית רַעֲנָן יִפֶּה

stood by the commentators to be speaking of G-d “descending” from on High to examine the collective Jewish spirit (see *Rashi, Metzudot*). Thus, *nut grove* refers to the Jewish people. Our discourse, based on the teachings of the Zohar, explains the allegory: Every Jew has a G-dly soul, which is “encased” in a physical body and animal soul that can conceal and obscure its G-dly desires, much like the fruit of a nut that is trapped within its shell.

66. Psalms 90:3. *Rashi* comments, “You bring sufferings upon man until You reduce him to a weakened state, near death, and You tell him with these agonies, ‘Return, O sons of men from your evil ways.’”

67. Psalms 51:19.

68. I.e., the G-dly soul.

69. RE'UTA DELIBA. Lit., “desire of the heart.” This refers to a yearning for G-d that lies in one’s heart, stemming from the understanding and knowledge of the

greatness of G-d (see *Tanya*, chapters 17 and 44). When one is “broken,” one’s innermost “desire of the heart” for G-d—a desire that could otherwise remain hidden within the heart—is revealed.

[Chasidic teachings explain that there are two terms used to describe a person’s “desire” for G-d. *Ratzon* refers to a desire for G-d that is purely intellectual. A person meditates upon the greatness of G-d, which invariably produces a desire for G-d, but this desire is one that is understood and accepted in his mind, but not felt in his heart.

The second term, *re'utah deliba*, refers to when a person’s meditation is so powerful that it produces a desire for G-d that is felt in his heart—a desire that is “closer” to the person (*Likkutei Torah, Shir Hashirim* 13d). Nonetheless, *re'uta deliba* can be stagnant; see *Tanya*, ch. 17, and *Sefer Ha'arachim, Ahavat Hashem—Re'uta Deliba*, p. 609 ff.]

70. *Shemot Rabbah* 36:1. Cf. *Menachot* 53b: “Just as an olive only produces its oil when it is crushed, the same is true of Israel....”

the verse, *A leafy olive tree, beautiful with shapely fruit*.⁷¹ “Why is Israel compared to an olive? Just as an olive yields oil when crushed, the same is true of Israel....”⁷²

This is the ultimate intent of the “left arm [that] rebuffs”: In itself, it is not a true end, G-d forbid. Rather its purpose is to enable a person to attain the aspect of *beautiful with shapely fruit*—the revelation of the [soul’s] hidden love [of G-d], and the aspect of *re’uta deliba*.

The crushing does not necessarily need to come from on High, G-d forbid; it suffices that a person demeans and humbles himself. Regarding this the Sages remarked, “Only with a sense of earnestness may one begin to pray,”⁷³ referring to the quality of surrender and humility.⁷⁴ It is precisely in this way that a person will reach a more transcendent, sublime level through his prayer.

71. Jeremiah 11:16. The verse in full reads: *G-d has called your name, “A leafy olive tree, beautiful with shapely fruit.”*

72. Simply understood, the Midrash is saying that there have been periods of terrible persecution for the Jewish people; times when the nations have wished to “crush” the Jewish spirit, G-d forbid. Yet, this persecution itself, far from having its intended effect, actually embold-

ened the resolve of the Jewish people, and inspired the people to a commitment to Torah and *mitzvot* that defied logic—a commitment to stand strong in their faith even though it would endanger their lives. This fierce devotion to G-d, to the point of self-sacrifice, stems from the essence of one’s soul, the dimension of man that cannot, under any circumstances, be “separated” from G-d. And this essence—the “oil” of

פְּרִי תוֹאֵר, לְמַה נִּמְשְׁלוּ יִשְׂרָאֵל לְזֵית אֶלֶּא מַה הָיִית הַזֶּה עַל
יְדֵי שְׂטוּחֲנִין אוֹתוֹ מוֹצִיא שְׁמֹנו כֶּךָ יִשְׂרָאֵל כּו'.⁷³

וְזֶהוּ תְּכֵלִית הַכְּוֹנָה שֶׁל הַשְּׂמַאל דּוֹחָה, שְׂאִינּו אֲמִיתִי
מִצַּד עֲצָמוּ חֶסֶד וְשְׁלוֹם, כִּי אִם הַכְּוֹנָה שְׁעַל יְדֵי זֶה בָּא
לְבַחֲנֵת יְפֵה פְּרִי תוֹאֵר, שֶׁהוּא בְּחִינַת גִּילּוֹי הָאֵהָבָה מְסוּתֶרֶת
וּבְחִינַת רְעוּתָא דְלִבָּא כּו'.⁷⁴

וְאִין צָרִיךְ לִהְיוֹת הַבֵּיטוּשׁ מִלְּמַעְלָה דְּוֹקָא חֶסֶד וְשְׁלוֹם, כִּי
דִּי בְּמַה שֶׁהָאָדָם מְבַטֵּשׁ וּמְשַׁפִּיל אֶת עֲצָמוֹ, שְׁעַל זֶה אָמְרוּ
רַבּוֹתֵינוּ זְכוֹרֵנוּם לְבִרְכָה אִין עוֹמְדִין לְהַתְּפַלֵּל אֶלֶּא מִתּוֹךְ
כּוֹבֵד רֵאשׁ, שֶׁהוּא בְּחִינַת הַכְּנָעָה וְשַׁפְּלוּת, שְׁעַל יְדֵי זֶה דְּוֹקָא
יָבוֹא בְּתַפְלָה לְמַעְלָה וּמִדְּרִיגָה עֲלִיוֹנָה יוֹתֵר כּו'.⁷⁴

man—comes to the fore precisely when one is “crushed” (see *Nurturing Faith* (Kehot, 2005)).

Our discourse employs this concept in a more universal sense, applying it to every person in every situation: When one “crushes” oneself—meditating deeply upon one’s spiritual shortcomings, to the point that one feels broken—one breaks down the barrier of one’s body and animal soul, allowing

the inspiration of the soul to come to the fore and permeate one’s very being with its spiritual impulses.

73. *Mishnah, Berachot* 5:1.

74. See *Rashi* to *Berachot* 30b, s.v. *koved rosh*. I.e., before a person begins praying to G-d he must surrender his ego, and be humbled before Whom he stands.

2.

THREE DEGREES OF LOVE

To explain the superiority of spiritual service that is accompanied by surrender and humility—it is known that there are three degrees of [G-dly] love: *With all your heart, with all your soul, and with all your might.*⁷⁵

The first two types of love—*with all your heart*, and *with all your soul*—correspond to the instruction *to love the L-rd your G-d... for He is your life.*⁷⁶ Regarding this it is stated, *See, I have placed before you today the life and the good, and the death and the evil... And you shall choose life.*⁷⁷

For everything in this world is comprised of a “physical” element and a “spiritual” element. The “spiritual” element is the G-dly vitality that enlivens and creates the physical being.⁷⁸

BODY AND SOUL

Take, for example, animals and people: it is the soul within the animal or person that enlivens the body and *makes it* an “animal” or “person.”⁷⁹ For once the soul departs, the body leaves the realm of the “living” and loses its life force. Moreover, the body decomposes and becomes dust. This is because the body’s *very existence* is also dependent upon the life force that enlivens it.⁸⁰

[The body decomposes] even though the life force of the body—i.e., the energy that enlivens the actual [physical matter of the] body and keeps it in existence—is not from the

75. *Bechol levavcha, bechol nafshecha, u'vechol me'odecha* in the Hebrew. These three terms, from the *Shema* (Deuteronomy 6:5), describe three types of G-dly love, one deeper than the next, that are to be incorporated into one's divine service. In our discourse, Rabbi Shalom DovBer groups the first two levels of love into one general category, and then demonstrates the superiority of the third level.

76. Ibid. 30:20. This is a natural, rational love: meditating upon the fact that G-d is the true source of life will inevitably awaken within the person a love for G-d.

77. Ibid. 30:15, 19.

78. *Life* and *death* thus correspond respectively to the “spiritual” and the “physical” elements of creation.

soul of “animal” or “man” that is vested within it as an inner light.⁸¹ For it is known that the body has its own [unique] source, from where it derives its [most basic] existence.⁸² The body’s movement, faculties and senses [however], *are* derived from the soul that enlivens the body by vesting in it.

Therefore, the body does not decompose immediately after the soul departs, since its [basic, physical] *existence* is not derived from the soul vested in it.⁸³ Rather, its existence derives from the life that comes from the body’s *own* root and source, which is distinct from the root and source of the soul, as explained elsewhere.⁸⁴

Nevertheless, with the passage of time, the body does finally decompose; for, in any event, its existence does not originate from itself, but from a G-dly life force sustaining it.⁸⁵ When this life force departs, the body decomposes and rots.

And the issuance of this life force, which enlivens the body itself and keeps it in existence, is also elicited specifically through the soul.⁸⁶ Consequently, once the soul departs the life force that was extended to the body also ceases, and therefore the body decomposes.

(According to this explanation, however, it is still not understood why, after the soul departs, does the body not decompose immediately?⁸⁷ The answer is because even after the

81. OR PENIMI, in the Hebrew. The term “inner light” refers to any manner of influence that becomes *part* of the recipient; an influence that *transforms* the recipient. The enlivening soul that is vested within the body is thus termed an “inner light,” as it becomes one with the body and infuses it with “life,” transforming a dead corpse into a live being. Nonetheless, the actual physical matter of the body has an independent source of life—see following footnote.

82. The discourse now qualifies its pre-

vious point. Although the body begins to decompose with the departure of the soul, indicating that there is a relationship between them (see previous two footnotes), that is not to say that the actual physical matter of the body derives its existence *directly* from the enlivening soul. Rather, the body has its own, distinct life force that keeps it in existence. As Rabbi Schneur Zalman of Liadi writes (*Tanya, Shaar Hayichud Veba’emunah*, ch. 6): “The soul and the body are actually separate from each other in their very sources. The source

בְּתוֹכוֹ בְּבַחֲיַנֵּת אֹר פְּנִימִי, וְכִדְוֹעַ שֵׁישׁ לְהַגּוֹף מְקוֹר בְּפְנֵי
עֲצָמוֹ שֶׁמֶשֶׁם הוּא קִיּוּמוֹ, וּמֵהַנֶּפֶשׁ הַמַּחֲיָה אֶת הַגּוֹף בְּדֶרֶךְ
הַתְּלַבְּשׁוֹת בָּא הַתְּנוּעָה הַחַיּוּנִית וְהַכּוֹחַ וְהַחוּשִׁים כּו'.

וְלִכֵּן אֵינוֹ נִפְסָד הַגּוֹף מִיַּד בְּהַסְתַּלֵּק הַנֶּפֶשׁ מִמֶּנּוּ, שֶׁקִּיּוּמוֹ
אֵינוֹ מֵהַנֶּפֶשׁ הַמְתַּלְבֵּשׁ בְּתוֹכוֹ כִּי אִם מִחַיּוֹת הַבָּא מִשְׂרָשׁוֹ
וּמְקוּרוֹ, שֶׁהוּא מִיּוֹחַד [בְּ] שְׂרֵשׁ וּמְקוֹר הַנֶּפֶשׁ כּו' כִּדְוֹעַ
וּמְבוֹאֵר בְּמָקוֹם אַחֵר.

מְכַל מְקוֹם בְּהַמְשָׁךְ זְמַן הָרִי הוּא נִפְסָד, דְּאִיךְ שִׁיְהִיָּה הָרִי
אֵין קִיּוּמוֹ מִצַּד עֲצָמוֹ כִּי אִם מִכַּח אֱלֹקֵי הַמַּקְיִים אוֹתוֹ,
וּבְהַסְתַּלֵּק הַכַּח נִפְסָד וְנִרְקַב הַגּוֹף.

וְהַמְשַׁכַּת הַכַּח הַזֶּה שֶׁהוּא הַחַיּוֹת שֶׁל הַגּוֹף עֲצָמוֹ
שֶׁלְצוּרָה קִיּוּמוֹ נִמְשָׁךְ גַּם כֵּן עַל יְדֵי הַנֶּפֶשׁ דּוֹקָא, וְלִזְאוֹת
כְּשֶׁמִּסְתַּלֵּק הַנֶּפֶשׁ מִמִּילָא אֵינוֹ נִמְשָׁךְ חַיּוֹת הַגּוֹף גַּם כֵּן וְלִכֵּן
הוּא נִפְסָד כּו'.

(וְהַגַּם דְּלִפִּי זֶה גַּם כֵּן אֵינוֹ מוּבָן לְמָה אֵינוֹ נִפְסָד תִּיכָף
כְּשֶׁמִּסְתַּלֵּק הַנֶּפֶשׁ, יֵשׁ לוֹמֵר, מִשּׁוֹם שְׂגָם לְאַחַר הַהַסְתַּלְקוֹת

of the body and its essence does not come into being from the soul....”

Nonetheless, as the discourse will explain, when the enlivening soul departs, the body begins to decompose, for *its* life force also begins to depart.

83. Only the body’s movement, animation, etc., is derived from the enlivening soul—but not its most elementary existence. That is derived from the body’s own unique life force.

84. See *Torah Or, Megillat Esther* 90b; *Vekacha* 5637, chapter 89.

85. The body does not exist on its own; its basic, physical existence is due to a

G-dly life force that *causes* it to exist.

86. The discourse now explains why if the body has its own distinct life force, does it begin to decompose after the soul departs from the body—for since even its own life force is ultimately elicited by the soul, the soul’s departure causes the body’s life force to begin to depart. (For more on this topic see *Likutei Sichot*, vol. 18, p. 409, footnote 71.)

87. If the life force of the body that keeps it in existence is elicited through the soul, then when the soul departs, the body should also immediately lose its existence and revert to nothingness.

soul departs, the “spirit” of the soul remains upon the body, to varying degrees: for three days, seven days, thirty days, twelve months, etc., as mentioned in Jewish literature.⁸⁸ See Jerusalem Talmud, *Moed Katan* 3:5; *Bereishit Rabbah* 100, on the verse *His soul mourns for him*.⁸⁹ Thus, for these periods of time the body continues to exist.⁹⁰ The *luz* bone,⁹¹ however, endures forever, because its life force never leaves, as is known).

Plants, likewise, possess germinating souls that vitalize them.⁹² Minerals also contain a life force that vitalizes them and keeps them in existence, ensuring that they do not lose their being, returning to nothingness, as they were before creation.⁹³

THE SPIRITUAL AND THE PHYSICAL

Accordingly, the spiritual element and the G-dly life force is termed *life* and *good*,⁹⁴ since it is the aspect of life that remains alive and existent forever.⁹⁵ (Concerning this, see *Uveyom Sim-*

Why, then, does the body retain its physical properties for some time after death, and only decompose in a slow, protracted process?

88. I.e., the “spirit” of the soul remains upon the body even after death, but diminishes over time. See *Zohar* II:199b, and the Arizal’s *Shaar Hamitzvot, Vayechi*.

89. Jerusalem Talmud, *ibid.*: “R. Yehoshua of Sichnin said in the name of R. Yehoshua ben Levi: For three days the soul hovers above the body, thinking that it can reenter it. However, once it sees that the appearance of the face has changed, the soul abandons the body and goes on its way.”

See also *Shabbat* 153a: “R. Chisda said: A person’s soul mourns over him for seven days, as it is written (Job 14:22), *And his soul mourns for him*.”

Shabbat 153b: “For the entire twelve months [after death] the body’s remains

exist, and the soul ascends and descends. After twelve months, the body disintegrates completely and the soul ascends and does not descend further.”

90. Since the soul remains associated with the body (to varying degrees) even after death, the body, too, remains (to varying degrees) in existence.

91. LUZ BONE. According to Jewish tradition, this bone, located at the back of the neck, is completely different from the rest of the body, as it never decomposes.

Kobelet Rabbah 12:5 states: “*The almond tree blossoms*—Rabbi Levi said, this is the *luz* of the spine.” *Yf’eh To’ar* explains why this bone is called *luz*, which in Hebrew means “almond”: The *luz* of the spine is a small vertebra at the end of the vertebrae. All the vertebrae shrivel and are stooped with old age, but this one protrudes like an almond, for it is stronger than all the rest. *Aruch* too,

עדיין רוח הנפש נמצא על הגוף. ויש בזה חילוקים דשלישה
 ימים ושבעה ושלישים וי"ב חדשים כו', כמו שכתוב בספרים.
 ועין מה שכתוב בירושלמי מועד קטן פרק ג' הלכה ה'
 ובמדרש רבה בראשית פרשה ק' על פסוק ונפשו עליו
 תאבל כו'. ולכן זמן הזה גם כן הגוף קיים כו'. ועצם לזו
 שנשאר קיים לעולם, הוא מפני שממנו אינו מסתלק החיות
 (כו כידוע).

וכן בצומח יש בו נפש הצומחת המחיה אותו. וכן בדומם
 יש בו חיות המחיה ומקיים אותו שלא יתבטל ישותו ולא
 יחזור להיות אין ואפס כמו קודם הבריאה כו'.

ולכן הרוחניות והחיות האלקי נקרא חיים טוב, להיות
 שהוא בחינת החי אשר נשאר חי וקיים לעולם (ועין מה

identifies *luz* as being "similar to an almond."

Regarding the *luz* enduring forever, *Bereshit Rabbah* 28:3 states: "Hadrian asked R. Yehoshua ben Chananya, 'From where will G-d reconstruct man in the Future [Resurrection]?' He replied, 'From the *luz* of the spine.' 'How do you know?' retorted Hadrian. 'Bring me one, and I'll show you.' He ground it in a mill, but it did not grind. He burned it in a fire, but it did not burn. He submerged it in water, but it did not dissolve. He placed it on a sheet and began banging it with a hammer. The sheet split, the hammer cracked, but the bone remained intact." See also *Zohar* II:28b.

92. This "soul" enlivens them and facilitates their growth.

93. The life force of the mineral kingdom differs from that of the vegetable kingdom in that it does not spur growth or movement of any kind. Rather, the

function of this force is to ensure the basic existence of these minerals, so that they retain their quality of "being." See *Tanya, Shaar Hayichud Veba'emunah*, ch. 1, citing Arizal.

94. I.e., in the aforementioned verse (Deuteronomy 30:15), *See, I have placed before you today the life and the good, and the death and the evil...*

95. The discourse has already established that it is the spiritual, G-dly life force that creates and enlivens the physical matter, and that without this life force, the physical matter dies and ceases to exist. It follows, then, that the physical element of creation can be classified as *temporal*, existing only so long as the spiritual allows it to. The spiritual soul, however, is *eternal*; its energy does not dissipate, G-d forbid, after it has finished giving the body life, but returns to its source on High, to be *bound up in the bond of life, with G-d* (I Samuel

*chatchem Uvemo'adechem 5657.*⁹⁶) The physical element, however, is referred to as *death* and *evil*, since it decays and decomposes after the soul departs, having no intrinsic existence.

*From my flesh, I perceive G-dliness.*⁹⁷ A person intuitively senses that there is a life force within him that enlivens him, and that the principal [aspect of his existence] is this life force, and that after the soul's departure the body is left like an inert stone, eventually decomposing, as mentioned above.

Similarly, a person can understand regarding all the worlds.⁹⁸ A G-dly life force energizes them, and the entire life and existence of the worlds derives solely from the G-dly light and life force within them. If this life force were to disappear, G-d forbid, they would turn into veritable naught and nothingness.

PREDOMINANCE OF SPIRIT

All created beings and all the worlds, therefore, are completely subordinated to the G-dly light and life force that enlivens and creates them, since their reality, existence and life comes from the G-dly light and life force. As such, they are subservient to the G-dly light.⁹⁹

Take, for example, the body's subordination to the soul. The movement of the body's limbs mirrors the movement of the soul's vitality. And all the more so do the limbs obey the soul's will, which rules and controls the faculties of the soul—since it is their source, and all the faculties are subordinated to it.¹⁰⁰

25:29). This is because the soul is a perfect reflection of its G-dly source, which is Absolute, Immutable, Eternal (see discourse cited in following footnote).

Thus, when the verse employs the term *life* it refers to the spiritual life force, which is true, eternal life.

96. This appears to be a reference to *Uveyom Simchatchem Uvemo'adechem 5656*, which elaborates upon this topic (*Sefer Hamaamarim 5656*, pp. 254-261).

97. Job 19:26. By examining the manner in which one's own soul enlivens one's body, one can gain an appreciation of how the G-dly life force enlivens all of creation. See also *On the Essence of Chassidus* (Kehot, 2003), p. 24, footnote 10.

98. I.e., all of creation, which is comprised, in general, of four worlds. See *Mystical Concepts in Chassidism*, ch. 4 (*Worlds*); *The Four Worlds* (Kehot, 2003). See also Appendix 2.

שְׁפֹתוֹב מְזֶה בְּדְרוֹשׁ הַמִּתְחִיל וּבִיּוֹם שֶׁמִּחְתְּכֶם וּבְמוֹעֲדֵיכֶם
רַנִּיזוֹ, וְהַגְּשָׁמִיּוֹת נִקְרָא מוֹת וְרַע לְפִי שֶׁהוּא כְּלֵה וְנִפְסָד
בְּהִסְתַּלֵּק הַנֶּפֶשׁ מִמֶּנּוּ, וְאֵין לוֹ קִיּוֹם מִצַּד עֲצָמוֹ כְּלָל כּו'.
וּמִבְּשָׂרֵי אַחֲזָה אֱלוֹקָה. כְּשֵׁם שֶׁהָאָדָם מְרַגֵּשׁ בְּנִפְשׁוֹ שֵׁשׁ

בּו חַיּוֹת הַמְּחִיָּה אוֹתוֹ, וְהַעֵיֶקֶר הוּא הַחַיּוֹת, וּבְהִסְתַּלֵּק הַנֶּפֶשׁ
מִן הַגּוּף נִשְׁאָר כְּאֶבֶן דּוֹמָם, וְגַם הַגּוּף כְּלֵה וְנִפְסָד כַּנִּזְכָּר
לְעֵיל,

כְּמוֹ כֵן יוֹכֵן בְּכִלּוֹת הָעוֹלָמוֹת, שֵׁשׁ בָּהֶם חַיּוֹת אֱלֹקֵי
הַמְּחִיָּה אוֹתָם, וּמִזֶּה כָּל חַיּוֹת וְקִיּוֹם הָעוֹלָמוֹת, רַק מִצַּד הָאוֹר
וְהַחַיּוֹת הָאֱלֹקִי שֶׁבָּהֶם, וְאִם הִיָּה מִסְתַּלֵּק הַחַיּוֹת חֵס וְשִׁלּוֹם
הִיָּה נִעֲשֶׂה מֵהֶם אֵין וְאִפְסָ מִמֶּשׁ כּו'.

וְלִכֵּן כָּל הַנִּבְרָאִים וְהָעוֹלָמוֹת בְּטָלִים לְהָאוֹר וְהַחַיּוֹת
הָאֱלֹקִי הַמְּחִיָּה וּמִהֵנָּה אוֹתָם, לְהִיּוֹת דְּכָל מִצִּיאוֹתָם וְקִיּוּמָם
וְחַיּוּתָם הוּא מִהָאוֹר וְהַחַיּוֹת הָאֱלֹקִי, לִכֵּן הֵם בְּטָלִים לְהָאוֹר
הָאֱלֹקִי כּו'.

וְכִמוֹ הַגּוּף שֶׁבְטָל אֶל הַנֶּפֶשׁ, אֲשֶׁר כְּפִי אוֹפֵן תְּנוּעַת חַיּוֹת
הַנֶּפֶשׁ כֵּן הוּא תְּנוּעַת אֲבָרֵי הַגּוּף. וּמִכָּל שֶׁכֵּן שֶׁנִּשְׁמָעִים
לְהַרְצוֹן שֶׁבְנִפְשׁוֹ, שֶׁמוֹשֵׁל וְשׁוֹלֵט עַל כָּל כַּחוֹת הַנֶּפֶשׁ לְפִי
שֶׁהוּא מְקוֹרֵן וְכָל הַכַּחוֹת בְּטָלִים אֵלָיו.

99. The discourse has thus far described how the physical element of creation has no inherent existence, and how it is completely void of life and vitality without the G-dly life force. This being said, it is understood that even as the physical matter "exists," i.e., even as it is being enlivened by the G-dly life force, it is entirely subordinate to that force, as will be demonstrated on both the human and cosmic levels.

100. Will (*ratzon*) is a general soul-power, not limited to any particular

part or function of the body (as are the ten particular faculties of the soul). It is the first state of movement from the pure soul, a perfect reflection of the soul's essence. When a person wants something, it means that his soul—his essential soul, his entire soul—is drawn to that thing. Therefore, since the power of will is so united with the pure soul, it supersedes the particular faculties and "controls" them: they automatically follow the soul's will and do whatever is in their capacity to fulfill this will.

Thus, the limbs of the body are also subservient to [the soul's will]: should a person wish to place his foot into hot water, there is no resistance whatsoever. This is due to the foot's total subservience to the soul, since the soul is the body's entire life force and *raison d'être*, as explained above.¹⁰¹ And it is precisely because it is subservient to the soul that the foot is able to receive its vitality from the soul.¹⁰²

Similarly, all of the creations are subservient to the G-dly light and life force [within them]. This [subservience] is especially apparent with the celestial bodies, as the verse says, *And the hosts of the heavens bow down to You*¹⁰³: the sun sets in the west because the *Shechinah* (Divine Presence) is in the west.¹⁰⁴ The sun's orbit from east to west, until it sets, is its form of prostration.¹⁰⁵

Likewise, all the celestial bodies orbit from east to west with the ninth sphere.¹⁰⁶ Though their own nature is to orbit from west to east,¹⁰⁷ they nonetheless orbit from east to west because the *Shechinah, malchut* of *Atzilut*,¹⁰⁸ is found in the west.¹⁰⁹ For in the configuration of the supernal six direc-

101. Just as a person's will dominates the particular faculties of his soul (his intellect and emotions), it also dominates his physical body as well. The foot "listens" to what the soul wishes, even if it is to do something that is against its own nature (like being submerged in hot water). This is because the physical body is completely subservient to the soul and its desires.

102. The discourse now connects the two ideas mentioned here—that the physical body exists only because of a spiritual life force that vivifies it; and that the physical body is completely subservient to the soul—by saying that the body receives its vitality from the soul only through its subservience to it.

103. Nehemiah 9:6.

104. See *Bava Batra* 25a.

105. See *Tanya*, gloss on chapter 42; Or *Hatorah, Massei*, p. 1398 ff.

106. *Rambam (Hilchot Yesodei Hatorah 3:1)* describes the heavens as consisting of nine *galgalim*, or "spheres." For a detailed description of the ninth sphere, see *ibid.*, laws 6-7.

107. *Rambam* *ibid.* explains that the celestial bodies (stars, planets, etc.) are found within the first eight spheres of the heavens. Above these spheres is a ninth sphere. The ninth sphere encompasses all of the other eight spheres, and controls their orbit. Now, some of the celestial bodies naturally orbit toward the east within their own particular sphere. However, since the ninth sphere orbits toward the west and con-

וּכְמוֹ כֵּן אַבְרֵי הַגּוֹף בְּטָלִים אֵלָיו, עַד שְׁגָם אִם יַעֲלֶה
בְּרִצּוֹנוֹ לִיתֵן רִגְלוֹ בְּחַמִּין אֵין מְנִיעָה כָּלֵל כּו', מִפְּנֵי שֶׁבְּטָל
לְגַמְרֵי אֵל הַנֶּפֶשׁ, לְפִי שֶׁזֶהוּ כָּל חַיּוֹתוֹ וְסִיבַת קִיּוּמוֹ כּו'
כְּנֹזֵקֵר לְעֵיל. וְעַל יְדֵי זֶה דּוֹקָא הוּא מְקַבֵּל חַיּוֹת מִהַנֶּפֶשׁ מִפְּנֵי
שֶׁהוּא בְּטָל אֵלָיו.

וּכְמוֹ כֵּן כָּל הַנִּבְרָאִים בְּטָלִים לְהַאֲוֵר וְהַחַיּוֹת הָאֱלֹקִי כּו'.
וּבַיּוֹתֵר נִרְאֶה זֶה בְּצַבָּא הַשָּׁמַיִם, וּכְמוֹ שֶׁכְּתוּב וּצְבָא הַשָּׁמַיִם
לְךָ מִשְׁתַּחֲוִים, שֶׁהַחֲמָה שׁוֹקֶעֶת בְּמַעְרָב מִפְּנֵי שֶׁשְׂכִינָה
בְּמַעְרָב, וּמֵה שֶׁסּוֹכְבֵת וְהוֹלֶכֶת מִמְּזָרְח לְמַעְרָב עַד שֶׁשׁוֹקֶעֶת
זֶהוּ הַשְּׁתַחֲוּוּאָה שְׁלָה.

וְכֵן כָּל הַפּוֹכְבִים סוֹכְבִים בְּהַגְלָגֵל הַט' מִמְּזָרְח לְמַעְרָב,
עַם הַיּוֹת שֶׁהִילוּךְ עֲצָמָן מִצֵּד טְבַעֵם הוּא מִמַּעְרָב לְמִזְרָח,
מִכָּל מְקוֹם הָרִי הֵם מְסַכְבִים מִמְּזָרְח לְמַעְרָב. וְהֵינּוּ מִפְּנֵי
שֶׁשְׂכִינָה הוּא בַּחֲיִנַת מַלְכוּת דְּאֲצִילוֹת בְּמַעְרָב. כִּידוּעַ בְּהו'

trols the orbit of the other eight spheres, all of the celestial bodies ultimately orbit likewise from east to west.

Take, for example, a person walking eastward while on board a ship traveling westward. Although his own movement is taking him toward the east, he is nonetheless in reality traveling toward the west at that very moment (*Sefer Hachakirah*, p. 9a, quoting *Nechmad Vena'im* 1:13).

108. MALCHUT = SHECHINAH. In Kabbalah and Chasidus, *malchut* of *Atzilut* is associated with the *Shechinah*, Divine Presence.

To explain: Of the four supernal worlds, *Atzilut* is the loftiest. It is a *G-dly* world. In *Atzilut*, there is no feeling of self or being, just an awareness of something higher, something beyond—*G-dliness*. *Atzilut* is therefore not con-

sidered to be a *created* world, but rather an *emanated* world.

Now, it is in *Atzilut* that G-d's attributes—known as the ten *sefirot*—are first manifest. The lowest of these *sefirot* is *malchut* (usually translated as sovereignty or kingship). *Malchut* serves as a bridge between *Atzilut* and the lower worlds of *Beriah*, *Yetzirah* and *Asiyah*, transmitting to them the G-dly life force that enlivens and animates them. In a sense then, *malchut* is considered to be the “source of life” for all the created beings of the lower worlds, and, to creation, is representative of the *Shechinah*.

109. Since the *Shechinah*—*malchut* of *Atzilut*—is found in the west (*Bava Batra* *ibid.*), all of the celestial bodies therefore orbit to the west, expressing their complete subservience to the G-dly life force (*Shechinah*, *malchut*) that enlivens them.

tions,¹¹⁰ the west corresponds to *malchut*,¹¹¹ the source from which all the worlds of *Beriah*, *Yetzirah* and *Asiya* are brought into existence and vivified. This is why [the celestial bodies] orbit westward, for this is their prostration and surrender to the source of their vitality and existence.

The same is true of all earthly creatures. They are all subservient to the G-dly life force—it is just that the subservience of terrestrial creation is not readily apparent. In truth, however, this is the reality. Just as one sees in himself, that his body is [completely] subservient to the light and life force of his soul, similarly it can be understood that all creatures of the mineral, vegetable, and animal kingdoms¹¹² are subservient to the G-dly light within them.

This [subservience] is the primary cause of their vivification, as is written, *The fear of G-d brings life*¹¹³—i.e., they live and exist *because* of their subservience to G-d and fear of Him.¹¹⁴ Thus, angels live longer than people, since they possess a greater degree of subservience.¹¹⁵ Indeed, death was visited upon humanity only because of the sin involving the Tree of Knowledge.¹¹⁶ Had man retained his initial degree of subservience as prior to the sin,¹¹⁷ he would have continued to live for the entire span of the six thousand years.¹¹⁸

110. VAV KETZAVOT, in the Hebrew. Everything physical has its roots in the spiritual realm. The same is true of the six directions that define physical space (up, down, front, back, right, left)—they are rooted in the six *supernal* directions. The kabbalists explain that each of these six supernal directions is associated with one of the *sefirot* of *Atzilut*. Up is associated with *netzach*, down with *hod*, front—i.e. east—with *tiferet*, back—i.e. west—with *malchut*, right with *chesed*, and left with *gevurah* (cf. *Tikkunei Zohar*, intro). Hence, west is associated with *malchut*, the place of the *Shechinah*. See *Imrei Binah*, 1d ff.; *Maamarei Admur Hazaken* 5562, pp. 142-3.

11. R. Moshe Cordovero, *Pardes, Shaar Erkei Hakinuyim, Maariv*. See *Or Hatorah, Massei*, p. 1396 ff., which discusses this issue at length.

112. Creation is divided into four primary elements, or kingdoms: mineral (*domem*), vegetable (*tzomeach*), animal (*chai*), and human (*medaber*). Just as man's body is completely subservient to the life force of his soul, so too every creature—regardless of which kingdom it may belong to—is subservient to the G-dly life force within it. So even though the subservience of earthly creatures to their source of life is not as visually apparent as that of their heavenly

קצוות העליונות, דמערב הוא בחינת מלכות, שהוא מקור המהווה ומחיה את כל העולמות בריאה-יצירה-עשיה. וזהו סיבובם למערב, שהוא השתחנותם וביטולם למקור חיותם והתהוותם כו.

וכן הוא גם בצבא הארץ שכולם בטלים להחיות האלקי, אלא שבצבא הארץ אין זה נראה ונגלה, אבל באמת כן הוא, כאשר רואה בעצמו שהגוף בטל להאור וחיות הנפש שבו, כמו כן יוכן בכל הנבראים דדומם-צומח-חי שהם בטלים להאור האלקי שבהם.

ועל ידי זה הוא דוקא עיקר חיותם, כמו שכתוב יראת ה' לחיים כו, שעל ידי היראה והביטול דוקא על ידי זה הם חיים וקיימים. ולכן המלאכים חיים יותר מבני אדם, מפני שיש בהם בחינת הביטול יותר. ולא נקנסה מיתה כי אם על ידי חטא עץ הדעת, אבל אם היה האדם בבחינת ביטול מכמו שהיה [קודם] החטא היה חי כל השית אלפין שגין כו.

counterparts, it can be just as strongly sensed and felt.

113. Proverbs 19:23. See also *ibid.* 10:27: *The fear of G-d will increase days....*

114. Subsistence to G-d—*bittul*—is the channel through which the creations receive the G-dly life force; without this subsistence, they cannot receive G-dly vitality (see *Likkutei Torah, Shelach*, 45c). See also above, footnote 102.

115. This statement is cited in the name of R. DovBer, the Maggid of Mezritch, in *Seder Tefillot Mikol Hashanah*, 82c, and *Derech Mitzvotcha*, 16b.

116. See Genesis 2:17, and commentaries there. See also *Shabbat* 55b:

“Four died with the bite of the snake...”—i.e., they died not of their own sins, but because death was decreed on mankind when the snake persuaded Chava to eat of the Tree of Knowledge.

117. As created by G-d, primordial man (Adam) was in perfect harmony with his Creator, and expressed a complete subsistence to G-d's will. Adam's sin in eating of the Tree of Knowledge—an act that was expressly forbidden to him by G-d—signaled an end to this perfection, and marked the first time a person had willingly disregarded the will of G-d.

118. It was explained before that the G-dly life force that enlivens creation is eternal (see footnote 95, above). Had Adam not sinned, his body would have

The subservience of the creatures is the cause of their vivification and existence; for since their existence and vivification stems from G-dliness, when they subordinate themselves to G-dliness they become vessels for the G-dly light and life force. It is precisely in this manner that they live and exist.

Regarding this, the verse says, *See, I have placed before you... the life*⁷⁷—i.e., this can be perceived empirically [“seen”], for *from my flesh, I perceive G-dliness*. A person can feel it in his soul.¹¹⁹ He can therefore readily understand that the same is true of the world [at large], as explained above.

LOVING G-D “FOR HE IS YOUR LIFE”

Now, when a person contemplates all of this—how within every entity there is the G-dly light and life force, the G-dly light being its primary component; and that created beings are truly subordinated to the G-dly light within them, and to their Source that animates them—he will become awakened with a desire, a yearning and an immense love for G-dliness to the point where his desires and aspirations will be focused exclusively on G-dliness. The peripheral and physical elements of this world will hold no interest for him, since they are inherently *death*,¹²⁰ temporal and deteriorative. The G-dly life force will be his only desire, as it is the primary [element of existence].

Certainly, [upon pondering the above] a person [will realize that he] is not to separate material objects [from the

remained in perfect harmony with G-dliness and would have likewise lived “eternally” (for the six thousand years allotted for the world’s existence—see below). The sin involving the Tree of Knowledge demonstrated Adam’s lack of subservience to G-d, and highlighted a rift, so to speak, between his physical existence and the G-dly life force enlivening him. So although his soul would experience eternal life, his body was destined for mortality. (For a somewhat related explanation, see *Torah Or, Be-*

reshit, 5c ff. and *Sefer Hamaamarim Melukat*, vol. 2, p. 277.)

SIX THOUSAND YEARS. This is the time period allotted for the physical duration of the world’s existence, as *Sanhedrin* 97a states: “For six millennia the world will exist, and for one millennium it will lie fallow.”

Chasidus interprets it thus: In the seventh millennium, the Messianic Era, there will be such a profound revelation of G-dliness that the world will be uplifted to a completely different state. The

דְּבִיטוּל שְׁבִהַנְבְּרָאִים זֶהוּ סִיבַת חַיּוּתָם וְקִיּוּמָם, דְּאַחַר
שְׁפָל קִיּוּמָם וְחַיּוּתָם הוּא מְאַלְקוֹת וְלִכְּן כְּשֶׁהֵם בְּטָלִים
לְאַלְקוֹת הָרִי הֵם כְּלִים לְהָאוֹר וְהַחַיּוּת הָאֱלֹקִי וְאִז הֵם חַיִּים
וְקִיּוּמִים כּו'.¹¹⁹

וְעַל זֶה אָמַר רַאֵה נְתַתִּי לְפָנֶיךָ אֶת הַחַיִּים כּו', שְׁזֵה יָכוֹל
לְהִיּוֹת בְּאֶדָם בְּבַחֲיִנַת רְאִיָּה חוֹשֵׁיית, מְשׁוּם דְּמִכְשָׁרֵי אַחֲזָה
אֱלֹקָה, שְׁהָאֶדָם מְרַגֵּישׁ זֹאת בְּנַפְשׁוֹ, וּמִמִּילָא יָבִין כְּמוֹ כֵּן
בְּעוֹלָם כּו' בְּנִזְכָּר לְעִיל.¹²⁰

וְהִנֵּה כְּשִׁיתְבוֹנוֹ הָאֶדָם בְּכֹל זֶה אֵיךְ שְׁכָכֵל דְּבַר יֵשׁ אוֹר
וְחַיּוּת הָאֱלֹקִי וְהַעֵיָקָר הוּא הָאוֹר הָאֱלֹקִי שְׁבוּ, וְהַנְּבְּרָאִים
בְּאֵמַת בְּטָלִים לְהָאוֹר הָאֱלֹקִי שְׁבָהֶם וּלְשָׁרְשָׁם וְלִמְקוֹרָם
הַמְּהַנּוּם כּו', וְעַל יְדֵי זֶה יִתְעוֹרֵר בְּרָצוֹן וְתִשׁוּקָה וְאַהֲבָה
גְּדוֹלָה לְאַלְקוֹת, שְׁזֵה יְהִיָּה כָּל חִפְצוֹ וּמִגְמַתּוֹ רַק בְּאַלְקוֹת
לְבַד. וְלֹא יִרְצֶה בְּחִיצוֹנִית וּגְשָׁמִיּוֹת הָעוֹלָם, שְׁהֵם מוֹת מִצַּד
עֲצָמָם הוֹיִים וְנַפְסָדִים כּו', רַק יִרְצֶה בְּהַחַיּוּת הָאֱלֹקִי שֶׁהוּא
הַעֵיָקָר כּו'.

וּמִכָּל שְׁכֹן שְׁאִין צָרִיךְ לְהַפְרִיד אֶת הַדְּבָר הַגְּשָׁמִי, דְּהָרִי

world will no longer be physical and corporeal, but rather completely subsumed in G-dliness. Thus, the purely physical elements of creation will “lie fallow,” and the world *as we know it now* will be no more (*Likkutei Torah, Bamidbar, 4c; Be-shaah Shehikdimu 5672, vol. 2, p. 685*).

Alternatively, “lie fallow” means that the world then will be in a state of “rest.” Throughout the course of the six millennia, the Jewish nation has had ups and downs, peaceful times and disturbed times. Each descent was for the purpose of a subsequent higher ascent. However, the seventh millennium is the climax of all ascents; it is an era so exalted that there is none higher. It is thus

a time of “rest,” over which nothing transcends (*Torah Or, 96a*).

119. A person cannot see his soul with his eyes. Yet, as explained earlier, one can *tangibly* sense that he possesses a soul that enlivens his body, and that his body is subservient to the light and vitality of his soul. This is sensed so strongly by a person that it is *as if* he would see it with his eyes. Similarly, a person can sense just as strongly that there is a G-dly life force that enlivens the world and all of the created beings, and that everything is subservient to this G-dly force.

120. See above, and footnote 95.

G-dly life force that animates them]; for as explained above, the physical is really subordinated to the G-dly light and life force.¹²¹ Should he attribute significance to the material facet of an object, however, by desiring to enjoy the physical element of the material object, he thus debases the object and separates it [from its G-dly life force].¹²²

[A person has this power] since [*G-d*] also instilled the world in man's heart.¹²³ The sin involving the Tree of Knowledge therefore precipitated an all-encompassing macrocosmic dichotomy.¹²⁴

Similarly, on a microcosmic level, by desiring to derive pleasure from the physical element itself, a person separates the object [from its G-dly life force]. By contrast, when one seeks the G-dliness of a physical object, one elevates the object, rendering its [essential] subservience clearly visible.

Hence, the verse, *to love the L-rd your G-d... for He is your life*. This is like a person who loves the life of his soul because he senses within himself that the primary [element of his existence] is the vitality of the soul; it is for this reason that he loves his soul. For in reality, a person's self-love is not [an expression of the fact] that he loves his own flesh and blood, but rather [an expression of the fact] that he loves his soul, and wants the soul's vitality to be extended and revealed.¹²⁵

The same is true [of G-dliness], *to love the L-rd your G-d ... for He is your life*. When one contemplates how G-dliness is

121. Physicality *per se* is subordinated to G-dliness; that is how it is able to receive the G-dly energy that allows it to exist (see above, footnote 114). But this subordination is not immediately apparent to the physical eye (though it can be understood and perceived, as explained above). A person can, therefore, through his actions, (visibly) *separate* material objects from their G-dly life force—see following footnote.

122. A person has the power to elevate or debase, G-d forbid, the physical world. If he recognizes the G-dly spark within everything, and works to demonstrate how physicality is really subordinated to the G-dly reality by utilizing the physical toward a G-dly purpose, then he elevates the physical world, rendering the physical's essential subordination to G-dliness clearly visible. If, however, he does not recognize physical matter's inherent subservience

נִתְבָּאָר לְעֵיל דְהַגְשָׁמִי בְטַל בְּאֵמַת אֶל הָאוֹר וְהַחַיּוֹת אֱלֹקֵי,
אֲמַנָּם עַל יְדֵי שְׁהָאָדָם מַחְשִׁיב אֶת הַגְשָׁמִי לְדַבָּר בְּפָנָי עֲצָמוּ,
דְּהֵיִינוּ בְּמַה שְׂרוּצָה לְהַנּוֹת מִגּוֹף הַדְּבָר הַגְשָׁמִי, עַל יְדֵי זֶה
מוֹרִיד וּמְפָרִיד אוֹתוֹ.

דְּגַם אֶת הָעוֹלָם נָתַן בְּלִבּוֹ שֶׁל אָדָם כּוֹ, וְלָכֵן חָטָא עֵץ
הַדְּעֵת גָּרַם פִּירוּד בְּכִלְלוֹת הָעוֹלָם.

כְּמוֹ כֵּן כָּל אֶחָד וְאֶחָד, עַל יְדֵי שְׂרוּצָה לְיִהְיֹת מִהַדְּבָר
הַגְשָׁמִי מִצַּד עֲצָמוּ הָרִי הוּא מְפָרִיד אוֹתוֹ, וְלִהְיֹפֵךְ כְּשְׂרוּצָה
בְּהֵאֱלֹקוֹת שֶׁל הַדְּבָר הַגְשָׁמִי הָרִי הוּא מַעֲלָה אוֹתוֹ, וְהֵיִינוּ
שְׂיֵהִיָּה נִרְאָה וְנִגְלָה בּוֹ אֵיךְ שֶׁהוּא בְטַל כּוֹ.

וְזֶהוּ לְאַהֲבָה אֶת ה' אֱלֹקֵיךָ כִּי הוּא חַיִּיה, דְּכִמוּ שְׁהָאָדָם
אוֹהֵב חַיִּי נִפְשׁוֹ מִפְּנֵי שְׂמֵרְגִישׁ בְּעֲצָמוּ שְׁהַעֲיָקֵר הוּא
הַחַיּוֹת הַנִּפְשׁ וְלִזְאוֹת הוּא אוֹהֵב אֶת הַנִּפְשׁ, דְּמַה שְׁהָאָדָם
אוֹהֵב אֶת עֲצָמוּ, אֵינן זֶה שְׂאוֹהֵב אֶת בְּשָׂרוֹ וְדָמוֹ כּוֹ, כִּי אִם
שְׂאוֹהֵב אֶת נִפְשׁוֹ, וְרוּצָה בְּהַתְּפַשְׁטוֹת וְהַתְּגַלוֹת חַיּוֹת נִפְשׁוֹ
כוֹ,

וְכִמוּ כֵּן לְאַהֲבָה אֶת ה' אֱלֹקֵיךָ כִּי הוּא חַיִּיה, כְּשִׂמְתִּבּוֹנֵן

to G-dliness, and as such, utilizes physical entities for no higher purpose, then he is *debasing* the physical world, "separating" (at least on an external, visible level) material existence from its bond with its Creator (see *Zohar* I:195b; *Likutei Torah, Bamidbar*, 5b).

123. Cf. Ecclesiastes 3:11. Chasidus interprets this verse to mean that the power of elevating or debasing the world has been instilled in man's heart (see previous footnote).

124. By eating of the Tree of Knowledge, Adam and Eve essentially shunned

the G-dliness within the tree, as manifested in G-d's desire that it not be eaten from. They thus visibly separated the physical tree from its G-dly purpose/life force. And since man's actions have universal ramifications, as [*G-d*] also *instilled the world in man's heart*, it caused an all-encompassing dichotomy through-out creation, so that when one looks at a physical entity one does not immediately recognize the G-dliness within it.

125. I.e., he wants the soul's vitality to extend into and enliven his body.

the Source of all life, since the vitality of the world and all of the creations stems from G-dliness, and it is the primary [element of existence], one will yearn for G-d and love Him.¹²⁶

PRACTICAL APPLICATION

This means that while engaged in all worldly activities, such as eating and drinking, doing business, and the like, a person will not want the physical element [of the object or action] but the G-dliness therein.

In other words, one's intent [in engaging in physical affairs] should be solely to energize his Torah study and prayer, as the saying, "wine and aroma stimulate the intellect,"¹²⁷ and "until I partook of some ox's meat, my mind was not clear."¹²⁸ One's motive for eating and drinking should be to enable him to study and pray. Automatically, then, he will be careful to abstain from anything superfluous to him,¹²⁹ anything that serves only to gratify his cravings. And since one desires only G-dliness—to engage in physical pursuits simply for sake of Heaven, as explained above—he is therefore satisfied with what is absolutely necessary.¹³⁰

The same applies to business affairs. One's intentions should be to earn a living so that his mind and heart are free to be involved in Torah study and prayer, and so that he can perform *mitzvot*, such as charity. Consequently, he will conduct his business affairs in a manner that neither distracts from, nor interferes with, his Torah study and prayer.

All the above is attained through contemplation, pondering well until it becomes true to him how G-dliness is the primary [element of existence], while the physical element, in and of itself, is veritable naught and nothingness. Then the aforementioned love is awakened,¹³¹ in accordance with what was explained above.¹³²

126. Truly contemplating and realizing that G-dliness is the vitalizing "soul" of creation will awaken within the person an immense yearning and love for G-d.

sion quoted in *Tanya*, chapter 7, and elsewhere in Chasidus. (These references were provided by Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe, in *Bati Legani* 5712.)

127. *Yoma* 76b, according to the ver-

אֵיךְ שֶׁהָאֱלֹקוֹת חַיֵּי הַחַיִּים, דְּכָל חַיּוֹת הָעוֹלָם וְהַנְּבֻרָאִים
הוּא מְאֲלָקוֹת וְהוּא הָעֵיִקָר, הֵרִי יִרְצֶה וַיֵּאָהֵב אֶת ה'.

דְּהֵיִנוּ שֶׁבְּכָל עֲשׂוֹתָיו בְּחִיצוֹנִיּוֹת הָעוֹלָם כְּמוֹ בְּאֲכִילָה
וּשְׂתִיָּה וּבְעֶסֶק מִשָּׂא וּמִתֵּן וּכְדוּמָה לֹא יִרְצֶה אֶת הַדְּבָר
הַגִּשְׁמִי מִצַּד עֲצָמוֹ כִּי אִם אֶת הָאֱלֹקוֹת שֶׁבּוֹ כו'.

וְהֵיִנוּ שְׂוֹאת יְהִיָּה כְּנוֹנְתוֹ רַק שְׂתוֹסֵף לוֹ כַּח עַל יְדֵי זֶה
בְּתוֹרָה וְעִבּוּדָה, וְכַמְּאָמַר חֲמָרָא וְרִיחָא פְּקַחִין, וְעַד דְּלֹא
אֲכִילְנָא בְּשָׂרָא דְתוֹרָא לֹא צְלִינָא דְעֵתָאִי כו', וַיְהִיָּה כְּנוֹנְת
הָאֲכִילָה וּשְׂתִיָּה בְּכַדֵּי שְׂיוּכָל לְלַמּוֹד וְלִהְתַּפְּלֵל כו'. וּמִמִּילָא
יְהִיָּה זֶהִיר מְדַבְּרִים הַמּוֹתָרִים אֵלָיו שֶׁהֵם רַק לְמֵלֵאוֹת תְּאוּוֹת,
וּמֵאַחַר שְׂרוּצָה רַק הָאֱלֹקוֹת הֵיִנוּ לְשֵׁם שָׁמַיִם כְּנִזְכָּר לְעֵיל,
מִמִּילָא יִסְפִּיק רַק בְּמָה שֶׁהִכְרַח לוֹ כו'.

וְכַמוֹ כֵּן בְּעֶסֶק מִשָּׂא וּמִתֵּן צְרִיכָה לִהְיוֹת הַכְּנוּנָה שֶׁעַל
יְדֵי שְׂיָרוּיַח יְהִיּוּ מוּחֹו וְלִבּוֹ פְּנּוּיִם לְעֶסוֹק בְּתוֹרָה וְעִבּוּדָה
וְיֻכָּל לְקַיֵּים מִצְוֹת כְּמוֹ מִצְוֹת צְדָקָה וּגְמִילוּת חֲסָדִים כו',
וּמִמִּילָא יִעֲסוֹק בְּעֶסֶק מִשָּׂא וּמִתֵּן בְּאוֹפֵן שֶׁלֹּא יִטְרִיד וַיִּכְלַבֵּל
אוֹתוֹ מִתוֹרָה וְעִבּוּדָה כו'.

וְכָל זֶה נַעֲשֶׂה עַל יְדֵי הַהִתְבּוֹנְנוֹת, שֶׁמִּתְבּוֹנֵן הַיֵּטֵב
וּמִתְאַמֵּת אֲצֻלוֹ אֵיךְ שֶׁהָעֵיִקָר הוּא הָאֱלֹקוֹת, וְהַגִּשְׁמִיּוֹת מִצַּד
עֲצָמוֹ הוּא אֵין וְאִפְסֵי מִמֶּשׁ, עַל יְדֵי זֶה מִתְעוֹרֵר בְּאַהֲבָה
הַנּוֹזְכֵר לְעֵיל לִהְיוֹת בְּאוֹפֵן הַנּוֹזְכֵר לְעֵיל.

128. Although this exact phrase does not appear in the Talmud, it is a paraphrase of *Bava Kama* 72a (according to *Tosfot*) and *Eruvin* 64a.

129. I.e., anything beyond his most basic needs.

130. When one approaches his physical affairs with this attitude, he will not feel the desire to indulge in material pur-

suits, since the physical is only to be used "for the sake of Heaven"—toward a spiritual, G-dly end.

131. I.e., the love of G-d *for He is your life*.

132. I.e., he will not indulge in material pursuits, but rather will conduct his affairs in a manner consistent with his love of G-d.

And through this [contemplation and the resultant love of G-d], a person's evil inclination and natural character traits, which otherwise desire and long for material things *in their essential material state*,¹³³ will abate. The above-mentioned contemplation and love subordinates one's natural character traits, so that they no longer desire the physical, but only the spiritual.

WITH ALL YOUR HEART AND SOUL

In truth, the animal soul and evil inclination also understand that one ought not to want the physical elements, since they are essentially *death*,¹³⁴ as the primary [element of existence] is the G-dly life force. It is therefore logical to desire the primary—not the secondary. In truth, it is not even possible to call the physical “*secondary*,” for in essence, it is “naught” and “nothingness.”¹³⁵

In other words, through this [contemplation] the animal soul's natural traits are also weakened, to the point where they are also come to love G-d, to desire the G-dliness within everything, and not the [physical] thing itself.¹³⁶

And since one desires the G-dliness in material objects, he will not be drawn after things that are superfluous to him, things that serve only to satiate the desires of his [animal] soul. Rather, he will seek only those things that are compulsory for his existence, to enable him to serve G-d.

At times, one must enjoy physical pleasures—i.e., when there is a mitzvah to do so, like on Shabbat and festivals, when there is a mitzvah to derive pleasure by eating and drinking. [And even then] one should obtain enjoyment from the mitzvah, not from the object of pleasure itself.

133. One's natural character traits are not inherently *evil*—that is the realm of the evil inclination. Nonetheless, they are inherently *physical*, trained toward the material in and of itself.

134. See above, p. 44 ff., and footnote 95.

135. As explained above, the physical element has no life or existence of its own—it exists solely due to the G-dly life force that enlivens it. It can therefore not even be termed “secondary” to the G-dly life force, since “secondary” means that it too has some value (just that it is not “primary”), whereas the

ועל ידי זה יבטל גם כן את היצר הרע ומדות הטבעיים
שלו, שרוצה ומתאוה להדברים הגשמיים כמו שהן מצד
עצמם כו', הנה על ידי ההתבוננות והאהבה הנזכר לעיל
יתבטלו המדות הטבעיים, שלא ירצה בהגשמי כי אם
בהרוחני כו'.

ובאמת גם הנפש הבהמית והיצר הרע יבין זאת שאינו
צריך לרצות בהגשמיות, אחרי שהם מות מצד עצמם
והעיקר הוא החיות האלקי, אם כן צריך לרצות את העיקר
ולא הטפל כו'. ואינו שייך לקרוא את הגשמיות בשם טפל
גם כן מאחר שהוא אין ואפס מצד עצמו כו'.

והיינו שעל ידי זה נחלשים גם המדות טבעיים דנפש
הבהמית, עד שבאים גם כן לאהבה את הו', לרצות
בהאלקות שבכל דבר ולא בהדבר מצד עצמו כו'.

ומאחר שרוצה בהאלקות שבהדברים הגשמיים ממילא
לא יומשך אחרי הדברים המותרים לו שהם רק למלאות
תאוות נפשו כו', כי אם מה שמוכרח לו לצורך קיומו בכדי
שיוכל לעבוד את ה' כו'.

ולפעמים צריך להתענג בדברי תענוגים, היינו כשיש
בזה מצנה, וכמו שבת יום טוב שמצנה לענגו באכילה
ושתייה כו', שיתענג מצד המצנה לא מצד הדבר תענוג
בעצם כו'.

physical element has no intrinsic value. And since this is something so logical that even the animal soul and evil inclination can understand, the effects of this meditation—i.e., the love of G-d *for He is your life*—can be felt by them as well, as will be explained further.

136. At this point in the original manuscript Rabbi Shalom DovBer adds a

gloss in the margin that seems to indicate to the transcriber that the following two paragraphs (until the words "Similarly, due to the aforementioned love...") should be omitted. Nonetheless, we have included these paragraphs here, as they have appeared in previous Hebrew editions of the discourse.

Similarly, due to the aforementioned love,¹³⁷ one will want G-dliness to be diffused and revealed throughout the world, just as—on account of one's love for one's soul—one wants his own life force to extend [throughout his body]. When a person contemplates that G-dliness is the source of all life, he will likewise be awakened with a kind of love that desires the revelation of G-dliness.¹³⁸

This explains [the verse], *And you shall love [the L-rd your G-d] with all your heart*¹³⁹; this refers to a love and yearning (*ratzo*¹⁴⁰) for G-dliness, and a desire for G-dly revelation. [And this love is felt] also “*with all your heart*—with both inclinations”¹⁴¹; one's evil inclination is also awakened to this love, as explained above.¹⁴² This is followed by “*with all your soul*,” the aspect of *shov*¹⁴⁰; for after the aforementioned *ratzo* there is a *shov*—the revelation of G-dliness [in the person and in the world] through [fulfilling] Torah and *mitzvot*.

137. I.e., the love of G-d for *He is your life*.

138. In other words, since the person's love of G-d is predicated on his recognition that G-dliness is the true source of all life, he naturally desires that this life force be *manifest*.

139. Deuteronomy 6:5; see above, footnote 75.

140. RATZO and SHOY. In his vision of the Divine Chariot (the manifestation

of Divine life force in the world of *Yetzirah*), the Prophet Ezekiel describes the actions of the holy *Chayot* (angels) as *vehachayot ratzo v'shov*—“and the *Chayot* run and return” (Ezekiel 1:14).

Kabbalah and Chasidus explain that the *Chayot* are in constant flux, in *ratzo* (running) and *shov* (returning). *Ratzo* refers to their yearning to “run” from their current standing, to rise up and draw near to their G-dly source, the higher world of *Beriah*; *shov* refers to their “return” to their place in the lower world of *Yetzirah*,

3.

LIMITED LOVE

Now, this divine service with the aforementioned love embraces only the revealed faculties¹⁴³ of the soul, those of intellect and emotions. Since this love is spawned by comprehension and contemplation, the love is an “emotion that is based on intellect”—a limited type of love that is bound to the particular form of intellect that spawned it.¹⁴⁴

In general, this love does not lend itself to the idea of “boundlessness,” i.e., to [lead a person to] a state of *kelot hanefesh*,¹⁴⁵ as it is a love defined by the verse as, *to love [the L-rd your G-d] for He is your life*—and *kelot hanefesh* is the antithesis of life.¹⁴⁶ Thus, this love in general is limited. Likewise, the specifics of this love are also limited, since the love always reflects the intellect [that gives rise to it].

Now, all the above is a result of contemplating the G-dly light that relates to the worlds and is vested within the worlds

143. KOCHOT HAGELUYIM, in the Hebrew. The revealed faculties of the soul are the soul-powers that are vested within and function via the body—e.g., the intellectual faculties that function via the brain, and the emotional faculties that operate via the heart. They are termed “revealed faculties” since they are openly sensed within the person.

[This stands in stark contrast to the “hidden faculties” of the soul, the soul-powers that are beyond being limited to the body’s constraints, and whose effects cannot (usually) be sensed within the body. Indeed, as will be explained further, only a small part (a “mere glimmer”) of the soul is vested within the body, while the majority of the soul remains beyond the body. Nonetheless, the hidden faculties of the soul may also influence the person, and with much ef-

fort in refining oneself may become completely manifest.]

144. Love that is based purely on intellectual perception will be inherently limited to the “strength” of that perception. In other words, the power of the love will be limited to the power of the understanding that spawned the love. For example, a person that loves someone because he perceives their virtues or because he feels that he will benefit from the relationship will experience a love only as powerful as his *perception* of their virtues or of the benefit of the relationship.

Likewise, a person’s love of G-d that is based on his *understanding* of how G-d is his life is necessarily limited to the how strongly he perceives that truth.

145. KELOT HANEFESH. Lit., “expiration

ג.

וְהִנֵּה כְּלֹת הָעֲבוּדָה בְּחִינַת אֱהָבָה הַנִּזְכָּר לְעֵיל הוּא
בְּכַחוֹת הַגְּלוּיִם שְׁבִנְפֶשׁ, בְּחִינַת שְׂכָל וּמִדּוֹת לְבָד. שְׁהִרִי
הָאֱהָבָה הַנִּזְכָּר לְעֵיל הִיא הַבָּאָה עַל יְדֵי הַשְּׂגָה וְהַתְּבוּנָנוֹת,
וּמִמֵּילָא הָאֱהָבָה הִיא בְּחִינַת הַמִּדּוֹת שֶׁעַל פִּי הַשְּׂכָל, שֶׁהִיא
בְּחִינַת אֱהָבָה מוּגְבֶּלֶת לְפִי אוֹפֵן הַשְּׂכָל הַמוֹלִידָה כּו'.¹⁴⁶

דְּבִכְלֹת הָאֱהָבָה אֵינוֹ שְׂיִיךְ עֲנִין הַבְּלִי גְבוּל, דְּהֵינּוּ
לְהִיּוֹת בְּחִינַת כְּלוֹת הַנְּפֶשׁ, מֵאַחַר שֶׁהוּא מֵה שְׂפִתּוֹב
לְאֱהָבָה כּו' כִּי הוּא חַיִּיה, וְכֹלּוֹת הַנְּפֶשׁ הוּא הַיִּפְךָ הַחַיּוֹת
כּו', אִם כֵּן כְּלֹת הָאֱהָבָה הִיא בְּחִינַת גְבוּל. וְכִמוֹ כֵּן
הַפְּרָטִים שֶׁבָּהֶם בְּחִינַת [גְבוּל], דְּלִפִּי אוֹפֵן הַשְּׂכָל כֵּן
הוּא הָאֱהָבָה כּו'.

וְכֹל זֶה בָּא מִצַּד הַהִתְּבוּנָנוֹת בְּחִינַת הָאוֹר הָאֱלֹקִי

of the soul.” This term refers to an intense, otherworldly passion—a passion so powerful that “the soul almost expires from its great yearning” (*Ibn Ezra* on Psalms 84:3). In the context of one’s love of G-d, *kelot hanefesh* means that the person thirsts so strongly for G-dliness that he desires that his soul actually be completely consumed within its G-dly source, even though that would spell the end of its (independent) existence. [I.e., if in fact his soul were to be completely consumed within G-dliness, not only would his *body* cease to live, but even his *soul* (as an *independent* soul) would cease to exist—see *Tanya*, beg. of ch. 19.] This love is thus a “boundless” love, a love that has no rational limits; indeed, he is willing to sacrifice his most basic identity for this love.

Obviously, then, as the discourse ex-

plains, a love like this cannot be spawned by contemplating how G-d *is your life*—see following footnote.

146. As explained above, love that is based on intellectual perception will be necessarily limited to the strengths and weaknesses of that perception. In our context, the love of G-d engendered by contemplating how G-dliness is the true life force of all of creation will extend only as far as the perception itself, spawning within the person a love and desire to be close to his source of life. This contemplation will not, however, spawn a love of *kelot hanefesh*, where one desires to be completely subsumed within G-dliness, to the point of ceasing to exist, as this is in direct contrast with what he is contemplating—namely, that G-dliness is his *life*.

to enliven them. It is this G-dly light that one can perceive in the manner of *from my flesh, I perceive G-dliness*.

Nonetheless, all of this¹⁴⁷ is but a glimmer [of G-dliness], which bears no comparison whatsoever to His Essence and Being.¹⁴⁸ For, as is known, any aspect of [G-dly light that functions as] a root and source for the worlds is only an aspect of radiance and glimmer [of G-dliness].¹⁴⁹ Even the primordial root and source [of the worlds] is regarded as *a single thought*, as the saying, “with *a single thought* were the worlds created.”¹⁵⁰ Concerning this we say, “Blessed is He who *spoke*, and the world came into being,”¹⁵¹ which refers to but *a single utterance*.¹⁵²

Just as a single thought is completely insignificant in relation to the [true] essence and being of the person—since [a single thought] is completely null even in relation to the faculty of cognition in the person, which is capable of thinking

147. I.e., the G-dly light that is vested within the worlds and enlivens them.

148. The G-dly light that enlivens creation is merely a glimmer of G-dliness. G-d Himself—His very Essence and Being—however, is completely beyond creation, and cannot be spoken of as being the “life” of the worlds, as the discourse will proceed to explain.

149. The G-dly light and life force that emanates from G-d to create and enliven the worlds is but a glimmer of G-dliness, and is likened (in Chasidic doctrine) to the rays of the sun. The sun’s rays are *representative* of certain qualities of the sun (e.g., light and heat), but are not the sun itself. The light we see on earth is merely a *reflection* of the sun’s essential luminescence, etc. This is why the rays do not affect the sun in any way (as we see that clouds blocking the sun’s rays do not diminish the power of the sun); since the rays are just a reflection, they cannot affect the sun itself. The same is

true of the G-dly energy that creates and enlivens, termed “light.” It is only a reflection of G-d, and has no bearing whatsoever on His Essence (see *Torah Or*, 56b; *Likkutei Torah, Shir Hashirim*, 8a).

150. *Zohar* II:20a; 276b (*Supplements*). See also *Likkutei Torah, Teitzei*, 35a.

Scripture (Genesis 1) describes the process of creation as occurring through G-d’s “speech”: *G-d said, “Let there be light,” and there was light... G-d said, “Let there be a firmament in the midst of the waters...,” and it was so...* Indeed, our Sages taught (*Avot* 5:1), “The world was created by means of ten (Divine) utterances” (a reference to the ten times Scripture employs the phrase *G-d said* in its account of creation). Thus, the G-dly life force that creates and enlivens the worlds is termed “G-d’s speech.”* Now,

* [In *Tanya* (ch. 21), Rabbi Schneur Zalman of Liadi explains why creation is described as occurring through G-d’s

הַשִּׁיבָה לְעוֹלָמוֹת וּמִתְלַבֵּשׁ בְּתוֹךְ הָעוֹלָמוֹת לְהַחְיֹתוֹן,
שֶׁבְּבַחֲנָהּ זֶה שִׁיבָה הַשָּׂגָה דְּמִבְּשָׂרֵי אַחֲזָה כו'.¹⁵¹

אָבֵל כָּל זֶה הוּא בְּחִינַת הָאֶרֶץ לְבַד, שְׂאִין עָרוֹךְ כָּלֵל
לְגַבֵּי מַהוּתוֹ וְעֲצָמוֹתוֹ יִתְבָּרֵךְ, וְכִידוּעַ דְּכָל בְּחִינַת שֶׁרֶשׁ
וּמְקוֹר הָעוֹלָמוֹת הוּא רַק בְּחִינַת זִיו וְהָאֶרֶץ לְבַד. שְׂגָם
בְּשֶׁרֶשׁ וּמְקוֹר הָרֵאשׁוֹן הוּא בְּחִינַת מַחְשָׁבָה אַחַת, וְכַמְּאִמֵּר
בְּמַחְשָׁבָה אַחַת נִבְרָאוּ כָּל הָעוֹלָמוֹת, שְׁעַל זֶה אוֹמֵר בְּרוּךְ
שְׂאֵמֵר וְהִיא הָעוֹלָם, שֶׁהוּא בְּחִינַת אֲמִירָה אַחַת לְבַד כו'.¹⁵²

וְכִשֵּׁם שֶׁמַּחְשָׁבָה אַחַת בְּאָדָם אֵינָה נִחְשָׁבֶת כָּלֵל לְגַבֵּי
מַהוּת וְעֲצָמוֹת הָאָדָם, שֶׁהִרִי כְּטִלָּה לְגַמְרֵי גַם לְגַבֵּי כַח
הַמַּחְשָׁבָה שֶׁבְּאָדָם, שֶׁיְכוֹל לְחָשׁוֹב בּוֹ מַחְשָׁבוֹת הַרְבֵּה עַד אֵין

just as a mortal's speech stems from his *thought*, as "a person can speak only such words that he has already spoken previously and that were in his thought

a great many time" (*Iggeret Hakodesh*, 19, end), similarly, G-d's speech stems from his supernal "thought."

Hence, the *Zohar's* statement, "With a single thought were the worlds created": the primordial source of the worlds—which were created with G-d's speech—is merely *one supernal thought*, and this single thought "bears no comparison whatsoever to His Essence and Being."

151. Liturgy, *Baruch She'amar*.

speech: "In the case of the Holy One, blessed be he, His speech is not, heaven forbid, separated from His blessed Self, for there is nothing outside of Him, and there is no place devoid of Him. Therefore, His blessed speech is not like our speech, G-d forbid... His blessed speech is called 'speech' only by way of an anthropomorphic illustration, in the sense that, as in the case of man below, whose speech reveals to his audience what was hidden and concealed in his thoughts, so, too, it is with the blessed *Ein Sof*, Whose emitted light and life-force—as it emerges from Him, from concealment into revelation, to create worlds and to sustain them—is called 'speech.' These emanations are, indeed, the 'ten utterances' by which the world was created." See also *Shaar Hayichud Veba'emunah*, ch. 11 and 12.]

152. As cited above (footnote 150), the world was created with "ten utterances." Why, then, do we say, "Blessed is He who spoke, and the world came into being," which implies that the world was created with but *one* utterance? Rabbi Shalom DovBer therefore explains that this one utterance refers to the "*single thought*" with which the world was created. (This "single thought" is described in the liturgy in terms of speech—"Blessed is He who spoke..."—since it is the source of G-d's speech, the "ten utterances.")

endlessly, and how much more so [is a single thought insignificant] in relation to the essence of the soul¹⁵³—similarly, and even more so, is this “single thought” [of creation] completely insignificant in relation to the Essence and Being of the *Ein Sof* light.¹⁵⁴ For, “You were [the same] before the world was created; You are [the same] since the world was created,”¹⁵⁵ and “I, G-d, have not changed”¹⁵⁶ whatsoever, since G-d is completely beyond comparison [with creation, and with the “single thought” of creation].

And through the aforementioned divine service [that engenders a love of G-d] *with all your heart and with all your soul*—which arises from contemplating the [G-dly] radiance and glimmer that relates to the worlds—a person elicits only a revelation that corresponds to this level.¹⁵⁷

WITH ALL YOUR MIGHT

However, the divine service amid love [of G-d] *with all your might* is one that involves the soul’s very essence and being, which transcends the revealed faculties of the soul. As is known, the intellectual and emotive faculties that are vested and radiate openly within a person are only a glimmer of the soul. The primary element of the soul, however, remains on High; it is not even in an “encompassing” state over the soul residing in the body.¹⁵⁸

153. There is no limit to the amount of thoughts a person can think. Therefore, a single thought relative to one’s general faculty of cognition is like the number one relative to infinity—there is no quantitative comparison between the two. The difference between a single thought and the *essence of the soul*, however, is not merely quantitative, but qualitative, as the essence of the soul is not limited to the realm of thought. A single thought is *completely* insignificant, both quantitatively and qualitatively, in relation to the essence of the soul.

The same is true of the primordial

source of the worlds, the “single thought” with which the worlds were created: it is completely insignificant in relation to G-d’s Essence and Being.

154. OR EIN SOF, in the Hebrew. The Kabbalists term G-d’s infinite expression and revelation—the *Infinite Light*—as *Or Ein Sof*. See above, footnote 10.

155. Liturgy, morning service.

156. Malachi 3:6.

157. There is a principle in Kabbalah and Chasidus that “according to the

קִי, וּמִכָּל שְׂכֹן לְגִבֵי מַהוּת וְעֲצָמוֹת הַנֶּפֶשׁ כּוֹ, כִּף עַל אַחַת
כְּמָה וְכְמָה שְׂאִין מַחְשָׁבָה אַחַת זֹו נִחְשָׁבֶת כָּלֵל לְגִבֵי מַהוּת
וְעֲצָמוֹת אֹור אִין סוּף. כִּי אַתָּה הוּא קוֹדֶם שְׁנִבְרָא הָעוֹלָם
וְאַתָּה הוּא לְאַחַר שְׁנִבְרָא הָעוֹלָם, וְאַנִּי הוּי לֹא שְׁנִיתִי כָּלֵל,
לְפִי שְׂאִינוּ בְּעֶרְךָ כָּלֵל כּוֹ.

וְעַל יְדֵי הָעֲבוּדָה הַנּוֹכְרֶת לְעֵיל בְּבַחֲיִנַת כָּלֵל לְכַבֵּד וּבְכָל
נֶפֶשׁ, הַבָּאָה מִצֶּד הַהֶתְבוֹנְנוֹת בְּבַחֲיִנַת הַזִּיו וְהָאֶרֶץ הַשְּׂיִיכָה
לְעוֹלָמוֹת, הָרִי הוּא מִמְשִׁיךְ רַק גִּילוּי בַּחֲיָנָה זֹו לְכָד כּוֹ.

אַבְל הָעֲבוּדָה דְּאַהֲבָה דְּבְכָל מְאֵדָה הוּא בְּבַחֲיִנַת מַהוּת
וְעֲצָמוֹת הַנֶּפֶשׁ שְׁלִמְעֵלָה מְעֵלָה מְבַחֲיִנַת הַכַּחוֹת הַגְּלוּיִם
שְׁלָה. וְכִידוּעַ דְּהַכַּחוֹת שְׁכָל וּמִדּוֹת שְׁהֵן הַמֵּתְלַבְּשִׁים
וּמְאִירִים בְּגִילוּי בְּאֶדָם הוּא בַּחֲיִנַת הָאֶרֶץ לְכָד מִהַנְּשָׁמָה,
אַבְל עֵיקָר הַנְּשָׁמָה הָרִי הוּא נִשְׁאָר לְמַעֲלָה, וְאִינוּ גַם
בְּבַחֲיִנַת מְקִיף עַל הַנְּשָׁמָה הַמְּלוּבֶשֶׁת בְּגוּף.

awakening from below is the awakening from above.” In other words, a person’s divine service elicits a G-dly revelation that directly corresponds to his manner of divine service. So when a person awakens within himself a love of G-d by contemplating how G-dliness is the true life force and energy of the worlds, he subsequently elicits a revelation of this very level—namely, the G-dly light that is associated with the worlds (which, as explained above, is but a “glimmer” of G-dliness). In order to elicit a revelation of G-d’s Essence, however, one must perform a much deeper type of divine service, as the discourse will proceed to explain.

In summary, the first level of G-dly love (*with all your heart and with all your soul*) is inherently limited in all respects: in man, the love only affects the revealed

faculties of his soul, as it is a love born of intellectual contemplation and limited to that perception; the contemplation that sparks this love relates only to a mere “glimmer” of G-dliness—the G-dly light that creates and enlivens the worlds—and not to G-d Himself; and the G-dly revelation that is elicited by this love is likewise limited to this G-dly light.

158. There are three levels or parts of the soul: 1) The lowest part of the soul that is vested within and becomes one with the body (as an “inner light”—see above, footnote 81), and infuses it with life; 2) The higher part of the soul that remains removed from the body and only “encompasses” it from above, as it is too pure to be vested within a coarse, physical body. Nonetheless, that fact that this part of the soul (at least) *encompasses* the

Regarding this [level of the soul] it is said, “clings and cleaves to You,”¹⁵⁹ alluding to the essence of the soul that is bound to and united with the Essence of *Ein Sof*, its root and source. [The essence of the soul] is the level of *Yechidah*,¹⁶⁰ which cleaves to *Yachid*,¹⁶¹ the One-and-Only G-d.

When this level of the soul shines forth and is revealed, one’s divine service reaches a state of literal *kelot hanefesh*. The soul expires with a consuming and outpouring of its whole essence to the Essence and Being of the blessed *Ein Sof*. I.e., the totality of its essential being and existence is nullified.¹⁶² This, then, is [the deeper meaning of loving G-d] *with all your might* (*bechol me’odecha*): the term *me’od*¹⁶³ indicates [that this love of G-d is] not at all in the realm of limitation, and consequently, one’s entire being is completely nullified.

This [love of G-d] is not like the love *with all your heart*, mentioned above, which is restricted by the intellectual and emotive faculties of the soul; for during this love¹⁶⁴ and yearning one is [still] a definable “something.” Although he is in a state of yearning and longing for G-dliness, nevertheless his *entire being* is not nullified by it.¹⁶⁵ And these points are interdependent: Since the love is a limited one, he is not in a state where his entire being is completely nullified [to G-d]; rather, he is “something” that exists.¹⁶⁶

body indicates that it does have somewhat a relationship with the body; 3) The deepest part of the soul—the soul’s essence—that is so pure that it is *completely removed* from the body, and does not even “encompass” it from above.

159. Liturgy, *Hoshaanot* for Sukkot.

160. The soul has been given five names: *Nefesh*, *Ruach*, *Neshama*, *Chaya*, *Yechidah* (see *Bereshit Rabbah* 14:9; *Devarim Rabbah* 2:37). Although these names appear in some editions of the Midrash and liturgical hymns in a different order, this is the specific order as stated in the writings of the Arizal and in Chasidic literature. See *Zohar* I:81a; 206a.

These five names refer to the five levels of the soul. In rough translation: *Nefesh* (“Vitality”) is the lowest grade and life force of the body, the natural soul and simple life of man. *Ruach* (“Spirit”), the next grade, is the spiritual faculty vivifying man’s emotional attributes. *Neshamah* (“Soul”) is the divine force vivifying the intellect. *Chaya* (“Living”) is an even more refined G-dly level. *Yechidah* is the G-dly spark itself clothed in the most refined spark of the soul. *Yechidah* is the innermost point of the soul, “united” and one with G-d, *Yachid* (lit. “Single,” or “One-and-Only”). It represents total *bittul*, self-nullification, nothingness. Since every one of Israel possess-

שְׁעַל זֶה אוֹמֵר חֲבוּקָה וְדְבוּקָה בָּךְ, הוּא בְּחִינַת עֲצָמוֹת
הַנְּשָׁמָה, שְׁדְבוּקָה וּמְיוֹחֶדֶת בְּעֲצָמוֹת אֵין סוֹף שְׁרֵשָׁה וּמְקוּרָה
כו'. וְהִיא בְּחִינַת יְחִידָה, שְׁדְבוּקָה בְּבְחִינַת יְחִיד כו'.

וּכְשֶׁמֵאִיר וּמִתְגַּלֶּה בְּחִינָה זוֹ, הָעֲבוּדָה הִיא בְּבְחִינַת פְּלוֹת
הַנְּפֶשׁ מִמֶּשׁ, שֶׁהַנְּפֶשׁ נִכְלָה בְּבְחִינַת כְּלִיּוֹן וְשִׁפְיֹכֶת כָּל
הָעֲצָמוֹת בְּמֵהוּת וְעֲצָמוֹת אֵין סוֹף בְּרוּךְ הוּא, שְׁנִתְבַּטַּל כָּל
עֲצָם מֵהוּתָהּ וּמְצִיאוֹתָהּ מִמֶּשׁ. וְזֶהוּ בְּכָל מְאֹדָה, לְשׁוֹן מְאֹד
שְׁאִינוֹ בְּגֵדֶר הַגְּבֻלָּה כְּלָל, וּמְמִילָא הוּא בְּבְחִינַת בֵּיטוּל כָּל
מְצִיאוֹתוֹ לְגַמְרִי.

וְאִינוֹ כְּמוֹ הָאֵהָבָה דְּכָל לְכַבֵּד הַנְּזַכְרֵת לְעֵיל, הַמּוֹגְבֵּלֶת
בְּכַחוֹת הַנְּפֶשׁ שְׁכָל וּמְדוּת, דְּבִאֵהָבָה נְרָצוּא זֶה הָרִי הוּא
בְּבְחִינַת צִיּוֹר מֵהוּת דְּבַר מָה עַל כָּל פְּנִיּוֹת כו', דְּעַם הִיוֹתוֹ
בְּבְחִינַת כּוֹסֶף וְתִשׁוּקָה לְאֵלִקוֹת כו' מְכָל מְקוֹם לֹא נִתְבַּטַּל
כָּל מְצִיאוֹתוֹ בְּזֶה כו'. וְהֵא בְּהָא תְּלִיָא, דְּמֵאֲחַר שֶׁהָאֵהָבָה הִיא
בְּבְחִינַת הַגְּבֻלָּה מִמִּילָא אֵין כָּאן בְּחִינַת בֵּיטוּל הַמֵּהוּת לְגַמְרִי,
כִּי אִם הוּא בְּבְחִינַת מְצִיאוֹת דְּבַר מָה כו'.

es each of these five soul-levels—four ob-
scure and one predominant—*Yechidah*
in this sense is expressed in *mesirat ne-
fesh*, literal self-sacrifice, martyrdom if
need be. See also *On the Essence of Chas-
idus*, p. 40 ff. (Kehot, 2003).

161. See *Eitz Chaim, Shaar 42 (Shaar
Derushei ABYA)*, ch. 1, quoted in *Lik-
kutei Torah, Re'eh*, 27a. See also *ibid.*,
25a.

162. When the essence of the soul that
is bound with the Essence of G-d sur-
faces to man's consciousness, his love of
G-d is of the level of *kelot hanefesh*—he
completely loses all awareness of his
own existence and ego, and feels only
the G-dliness that shines in his soul.

163. The word *me'od* refers to that

which is beyond borders, beyond limita-
tion. So the love of G-d that is *bechol
me'odecha* is a love that is completely
unlimited (*Torah Or* 39c; 86b), a love
of *kelot hanefesh*.

164. I.e., the love of G-d *with all your
heart*.

165. In other words, in this love there
still exists (in his perception) two in-
dependent "beings": him and G-d. He
has a great love for G-d, but he is con-
scious of the fact that it is *he* that feels
this love—*he* still exists. See *Tanya*, ch,
35; *Likkutei Torah, Balak*, 74a.

166. Any love of G-d that is not of the
level of *kelot hanefesh*—i.e., any love that
is "limited"—is based on what the per-
son feels or perceives he will gain for hav-

However, the love [of G-d] *with all your might* is unrestricted—one completely departs from the boundaries and faculties [of his soul].¹⁶⁷ One is then in a state of “nullification of essence”; his entire existence is utterly nullified. This is particularly so since the yearning generated by this type of true love is not that one desires the revelation of G-dliness within his soul.¹⁶⁸ In truth, this yearning is of a state of complete *lack of awareness of self*—he does not at all sense that he is experiencing some form of yearning.¹⁶⁹ Just as a spark is drawn involuntarily to a torch, likewise, in this state of yearning, it is as if one is drawn involuntarily [to G-d] without any choice or will whatsoever.

This is the divine service in the realm of the very essence and being of the soul, as it exists far beyond having any association with the body—not even in an “encompassing” state¹⁷⁰—which is utterly subjugated to the blessed *Ein Sof*.

And this yearning is directed towards the Essence and Being of the blessed *Ein Sof*, Who is far beyond having any association with the worlds. [Indeed,] even the “single thought” [of creation] bears absolutely no relationship to Him, as mentioned earlier.¹⁷¹

For, as explained above, the soul’s root and source is in the Essence and Being of *Ein Sof*. It therefore has this capacity of yearning, to pour itself out into the lap of its Father,¹⁷² totally nullifying its entire being, to be absorbed into the Essence and Being of G-d.¹⁷³

ing this love (see footnote 144 above). Since the love is predicated on *his benefit*, it is obviously not one in which his very being is *nullified* and *surrendered*.

personal enhancement, i.e., G-dly revelation, but rather to be completely consumed within G-dliness, to fully surrender one’s existence to G-d.

167. As the discourse will clarify below, the faculties of the soul are referred to as its “boundaries,” since they restrict the soul in a certain form of expression—see below, footnote 177.

169. When a person truly experiences the rapturous love of *kelot hanefesh*, he loses all feelings of “self.” He is so utterly consumed with the yearning for G-d that he does not even feel that there is a “he”—a distinct individual—that is having this yearning.

168. With this love one yearns not for

אָבֵל הָאֵהָבָה דְּבָכֵל מֵאֲדָרָה הִיא בְּלִתִּי מוּגְבֵּלֶת, שְׂיוּצָא
מִגְדָּר הַפְּלִים וְהַכּוֹחַ לְגַמְרֵי כּוֹ, וְאָז הוּא בְּבַחֲיִנַת בִּיטוּל
הַמְהוּת, שְׁנֵת־בִּטּוּל כָּל מְצִיאוֹתוֹ לְגַמְרֵי כּוֹ. וּבִפְרֹט שְׁהֲרָצוּא
בְּבַחֲיִנַת אֵהָבָה זֶה הָאֲמִיתִית הוּא אֵינוֹ מֵה שְׁחָפֵץ בְּהַגִּילוּי
אֱלֻקוֹת בְּנַפְשׁוֹ, כִּי בְּאֲמַת הֲרָצוּא הוּא בְּבַחֲיִנַת הָעֵדֶר הַהֲרָגֵשׁ
בְּעֲצָמוֹ, שְׂאֵינוֹ מְרַגֵּשׁ כָּלֵל שֶׁהוּא בְּבַחֲיִנַת אֵיזָה רָצוּא. וְכִמוֹ
הַנִּיצוּץ הַנִּמְשָׁךְ מֵאֱלֹהֵי אֵל הָאֲבוּקָה כּוֹ, כִּמוֹ כֵּן בְּבַחֲיִנַת רָצוּא
זֶה הוּא כִּמוֹ שְׁנִמְשָׁךְ מֵאֱלֹהֵי בְּלִי שׁוּם בְּחִירָה וְרָצוֹן כָּלֵל כּוֹ.

וְזוֹ הִיא הָעֲבוּדָה בְּבַחֲיִנַת מְהוּת וְעֲצָמוֹת הַנְּשָׁמָה כִּמוֹ
שֶׁהִיא לְמַעְלָה מֵעֲלָה מִגְדָּר שְׂיִיכוֹת אֵל הַגּוּף, גַּם לֹא בְּבַחֲיִנַת
מִקִּיף כּוֹ, שֶׁהִיא בְּטִלָּה מִמֶּשׁ לְאֵין סוּף בְּרוּךְ הוּא.

וְהֲרָצוּא הוּא לְבַחֲיִנַת מְהוּת וְעֲצָמוֹת אֵין סוּף בְּרוּךְ הוּא
שְׁלִמְעֵלָה מֵעֲלָה מִגְדָּר שְׂיִיכוֹת אֵל הָעוֹלָמוֹת, שְׁגַם בְּבַחֲיִנַת
הַמְחַשְׁבָּה אַחַת אֵין עֲרוּךְ אֱלֹהֵי כָּלֵל כּוֹ כְּנִזְכָּר לְעֵיל.

וְהַעֲנִין הוּא כְּנִזְכָּר לְעֵיל, דֵּהַנְּשָׁמָה שְׂרָשָׁה וּמְקוּרָה הוּא
בְּבַחֲיִנַת מְהוּת וְעֲצָמוֹת אֵין סוּף, לְכֵן יֵשׁ בָּהּ בְּבַחֲיִנַת הֲרָצוּא
לְהַשְׁתַּפֵּךְ נַפְשָׁה אֵל חֵיק אָבִיָּה, בְּבַחֲיִנַת בִּיטוּל כָּל עֲצָמוֹתָהּ
לְהַכְלִיל בְּבַחֲיִנַת עֲצָמוֹתוֹ וּמְהוּתוֹ יִתְבַרֵּךְ כּוֹ.

170. See above, footnote 158.

171. In contrast with the first level of G-dly love, which is limited in all respects (see above, footnote 157), the love of G-d *with all your might* is completely *unlimited*. Within man, this love involves the very essence of his soul, which is beyond the natural, human limitations of intellect and emotion. His love of G-d is therefore unbounded in its scope; he yearns to be completely and utterly consumed within G-dliness, to the point of *kelot hanefesh*. And his

yearning is not for the limited G-dly light that is of the level that relates to the worlds (a mere “glimmer” of G-dliness), but rather for G-d Himself—“*His Essence and Being*.”

172. I.e., G-d. Cf. Lamentations 2:12. See *Tanya*, chapter 50.

173. The soul can experience such an immense love of G-d (a love of *kelot hanefesh*) since it is rooted in the very Essence of G-d. The nature of the soul, then, is to return unyieldingly to its source, G-d Himself.

4.

FROM GEVURAH

However, in order for the light of the soul's essence to be revealed, so that one may experience the aforementioned intense love and yearning of *with all your might*, this is specifically through the medium of the body and the animal soul, which cover and conceal the light of the [G-dly] soul. For when a person is sorely distressed by this (he is terribly troubled by the manifold concealments and obfuscations¹⁷⁴), then—specifically—the light of the innermost core and essence of the soul is revealed, to place him in a state of intense emotional yearning for G-dliness. This is analogous, as is known,¹⁷⁵ to a stream whose waters flow ever so slowly. Once their movement is blocked, however, the waters become forceful, surging forth thunderously. Similarly, it is specifically through the concealments and obfuscations caused by the physical body, which cover the light of the soul [that the essence of the soul becomes revealed].

For its part, the soul continually loves and yearns for G-dliness; but the body and animal soul cover and conceal the soul. Nonetheless, when a person contemplates (when he actually realizes¹⁷⁶) the powerful concealment and obfuscation that distances him completely from G-d, becoming deeply disturbed about this, then—specifically—the soul is awakened to a state of intense emotional excitement, breaking beyond confining boundaries (not only beyond the boundaries imposed by the physical body, but also beyond the boundaries and “limbs” of the soul,¹⁷⁷ i.e., its faculties), and is drawn to G-d with absolute *kelot hanefesh*.

174. These parenthetical remarks appear in the original partly in Yiddish. appear in the original in Yiddish.

175. See *Likkutei Torah, Massei* 91c; *Shir Hashirim* 49a; *Sefer Hamaamarim* 5697, p. 244 ff.

176. These parenthetical remarks ap-

177. LIMBS OF THE SOUL. *Eivarei hanefesh*, in the Hebrew. Just as the limbs of a body form the body's shape and dictate the body's expression and appearance, so do the faculties of the soul “shape” the soul and determine its ex-

FULFILLING THE DIVINE PLAN

This is the purpose of the soul's descent into the body—to reach this degree of yearning, *with all your might*.

For regarding the soul while still on High, the verse says, *As G-d before Whom I have stood lives*.¹⁷⁸ *Standing (amidah)*, as it applies on High, refers to the concept of nullification;¹⁷⁹ i.e., the nullification expressed by the [soul's] love and fear of G-d. The love and fear of G-d [that the soul experiences] on High are incomparably greater than the love and fear one can experience below,¹⁸⁰ since the manner in which G-d is comprehended [on High] is altogether different. On High, the soul comprehends G-dliness in a far loftier manner—similar to the comprehension of [the souls in] Gan Eden. As such, the love and fear [generated by this comprehension] are far loftier.¹⁸¹

Yet, the verse says, *before Whom I have stood*. They¹⁸² are but stationary. Although there are ascents, they are nonetheless orderly and graduated—all well within predefined limits.

This is comparable to the relationship between “cause” and “effect”¹⁸³: Even though a cause is higher than its effect—and the higher-cause for *this* cause is yet higher than it, for

178. II Kings 5:16. The verse cited appears in a passage describing a miracle performed by the prophet Elisha. Once, an Aramean army commander named Naaman who was afflicted with *tzaraat* came to Elisha to be cured. Elisha told Naaman to bathe seven times in the Jordan River, whereupon he was cured completely. When Naaman wished to repay Elisha's kindness with gold and silver, Elisha refused, uttering these words: *As G-d before Whom I have stood lives, [I swear that] I will not accept [your tribute]*.

Focusing on the phrase *before Whom I have stood*, the mystics explain that the soul, prior to its descent to be garbed within a physical body, is considered to

be “standing” before G-d. Like a servant who stands in the king's presence, the soul “stands” with complete subservience in the presence of G-d.

(There are other verses in the book of Kings that use the same phrase, *before Whom I have stood*. These are: I Kings 17:1 and 18:15, and II Kings 3:14. See *Zohar* I:233b and III:68b. See also *Likkutei Sichot*, vol. 25, p. 147, footnote 53.)

179. See *Sotah* 39a: *Amidah*—“standing,” connotes *shetikah*—“silence,” as in the verse (Job 32:16): *I waited and did not speak; they stood still and did not respond anymore*. The Talmud translates *amdu*—“they stood still,” as *shatku*—“they were silent” (see *Rashi* there).

וְהוּוּ תְכֵלִית הַכּוֹוֹנָה בִּירִידַת הַנְּשָׁמָה בַּגּוּף, בְּכַדֵּי לְבָא
לְבַחֲיַנַּת רְצוּא הַנּוֹזֵר לְעֵיל דְּבָכֵל מְאֻדָּה.

דְּהַנְּשָׁמָה כְּמוֹ שֶׁהִיא לְמַעַלָּה כְּתִיב חֵי הוּי אֲשֶׁר עֲמַדְתִּי
לְפָנָיו, וְעָנִין הָעֲמִידָה לְמַעַלָּה הוּא עָנִין הַבִּיטוּל. וְהֵינּוּ
הַבִּיטוּל דְּאֵהָבָה וִירָאָה, אֲשֶׁר שָׁם הִיא הָאֵהָבָה וִירָאָה בְּאִין
עֲרוּךְ לְגַבֵּי הָאֵהָבָה וִירָאָה שְׁלֵמָטָה, מִפְּנֵי שֶׁהַשְּׂגָה הִיא בְּאוּפֹן
אַחֵר לְגַמְרִי, שֶׁהַנְּשָׁמָה מְשַׁגֶּת אֶת הָאֱלֻקוֹת לְמַעַלָּה בְּבַחֲיַנַּת
נְעֻלָּה בְּיוֹתֵר, כְּמוֹ הַשְּׂגָת דָּגֵן עֲדֵן כּו', וּמִמִּילָא הָאֵהָבָה וִירָאָה
בְּאוּפֹן נְעֻלָּה הַרְבֵּה יוֹתֵר כּו'.

וּמְכַל מְקוּם אוֹמֵר עַל זֶה אֲשֶׁר עֲמַדְתִּי, בְּבַחֲיַנַּת עֲמִידָה
לְבַד, הַגֵּם שִׁישׁ בְּזֶה גַם כֵּן עֲלִיּוֹת, אֲכַל הוּא בְּסִדְרַת וְהִדְרָגָה
בְּבַחֲיַנַּת גְּבוּל.

וְכַעֲנִין בְּחִינַת עֲלָה וְעֲלוּל, שְׁעַם הֵיּוֹת שֶׁהָעֵילָה לְמַעַלָּה
מִהָעֲלוּל, וְכֵן הָעֵילָה הָעֲלִיוֹנָה הִיא לְמַעַלָּה מִהָעֵילָה הַזֶּה

In Chasidic terms, “silence” is indicative of one’s complete nullification of self. He desires nothing for himself; he desires only the One G-d.

Before one embarks on his spiritual journey, in which he will ascend higher and higher in his love of G-d, one must first possess the trait of *amidah*: One must stand still and silent with regards to those things that oppose G-dliness, holding himself back from indulging his natural, physical cravings. *Amidah* thus signifies the nullification of one’s will (see *Likkutei Torah, Nasso*, 20c).

180. Where the soul is garbed in a physical body, in a terrestrial world.

181. As explained above, emotions are spawned by intellectual comprehension. Since the soul on High comprehends

G-dliness in a far loftier manner than the soul that is vested within a physical body can, it also experiences a far loftier level of G-dly love and fear.

182. I.e., the souls on High, in Gan Eden.

183. CAUSE AND EFFECT. *Ilah ve'alul*, in the Hebrew. In Chasidic philosophy, this phrase is used in reference to something that emerges from something else, yet remains “close” to it, within the same realm.

For example, thought and speech are *ilah ve'alul*, “cause” and “effect.” Thought is the *ilah* (cause) that produces a certain *alul* (effect)—speech. Yet, the speech that emerges from one’s thoughts can be considered to be “close” to those thoughts. If a person is

every cause is but an effect relative to its own cause—nonetheless, they are still qualitatively related to each other. For this reason, the cumulative ascent from one effect to its cause, and so on, all the way up, cannot be said to be boundless; rather, all the ascents are within predefined limits. Therefore, as they exist on High, souls are called “stationary.”¹⁸⁴

Now this applies only to *memalei kol almin*,¹⁸⁵ which is the [G-dly] light that radiates in proportion to the worlds’ ability to receive it, and devolves from one level to the next by means of “cause” and “effect,” [where each level is] proportionate to each other.¹⁸⁶

However, in order for the soul to become “ambulant,” ascending higher and higher in an *unbounded* manner, which is the underlying idea of love *with all your might*—the ascent is neither ordered nor graduated but truly unbounded, ascending with a yearning for the light of the *Ein Sof*, His Essence and Being, Who is beyond having any association with the worlds, as explained earlier—this is accomplished, specifically, through the soul’s descent into a body. The body and animal soul cover and conceal the G-dly soul’s love [of G-d], which causes the person to reflect on how extremely distant

thinking about a certain intellectual theory or an emotional feeling, it is not surprising that his speech will reflect those particular thoughts or feelings. (And not only are speech and thought similar in their specific content—i.e., one normally speaks of the particular subject matter he was thinking about—they are also similar in their general “substance”: both thought and speech consist of “letters,” concepts and ideas.) The same is true of every form of *ilah* and *alul*.

Furthermore, the relationship between *ilah* and *alul* is such that the *alul* is contained within the *ilah*—albeit in an undefined state—even before the *alul* emerges into being. The *ilah* produces the *alul*; it does not create it. Thus,

the *alul*’s emergence is not a creation of a new being, since it is merely a *revelation* from within the *ilah* where it was “hidden,” i.e., undefined.

The concept of *ilah ve’alul* also exists in the supernal realms. The G-dly light and life force that enlivens all of the worlds descends in progressive “steps” until it reaches our physical world. Each of these steps progresses in the manner of cause and effect. And although one “step” is lower than the one above it, they all ultimately exist within the same (spiritual) realm.

184. Souls are constantly ascending from one spiritual level to another. Nonetheless, their ascent is progressive,

שְׁנִקְרָא עֲלוּל לְגִבָּה כּו', וּמְכַל מְקוּם הָרִי הֵם בְּעֶרְךָ זֶה לְזֶה,
וְאִם כֵּן הָעֲלִיָּה מְעֻלּוּל לְעִילָה בְּזֶה אַחַר זֶה, זֶה לְמַעְלָה מִזֶּה,
אִין זֶה בְּבַחֲיִנַת בְּלִי גְבוּל כִּי אִם הַכֹּל הוּא בְּבַחֲיִנַת גְבוּל.
וְלָכֵן נִקְרָאִים בְּחִינַת עוֹמְדִים כּו'.

זֶה שְׂיִיד רַק בְּבַחֲיִנַת מְמַלָּא כֹּל עֲלָמִין, שֶׁהוּא בְּחִינַת
הָאוֹר הַבָּא לְפִי עֶרְךָ הָעוֹלָמוֹת, וּבָא מִמְדְּרִיגָה לְמְדְּרִיגָה
בְּבַחֲיִנַת עֲלָה וְעֲלוּל, בְּעֶרְךָ זֶה לְזֶה כּו'.

אך בְּכַדִּי לְהִיּוֹת הַנְּשָׁמָה בְּבַחֲיִנַת מְהֻלָּה, שֶׁהוּא הָעֲלִיָּה
בְּעֲלוּי אַחַר עִילוּי בְּבַחֲיִנַת בְּלִי גְבוּל, שֶׁזֶהוּ עֲנִין אֲהָבָה
דְּכָכָל מְאֹדָה, שֶׁהָעֲלִיָּה אִינוּ בְּסֹדֵר וְהִדְרָגָה כִּי אִם בְּבַחֲיִנַת
בְּלִי גְבוּל מִמֶּשֶׁ, וְעוֹלָה בְּזֶה בְּבַחֲיִנַת רְצוּא בְּאוֹר אִין סוּף
עֲצָמוֹת וּמֵהוֹת, שֶׁלְּמַעְלָה מְגֹדֵר שְׂיִיכוֹת אֶל הָעוֹלָמוֹת כּו'
כְּנוֹזֵכָר לְעִיל, זֶה נַעֲשֶׂה עַל יְדֵי יְרִידָתָהּ בְּגוֹף דּוֹקָא, שֶׁעַל
יְדֵי שְׁהִגּוּף וְהַנְּפֶשׁ הַבְּהֵמִית מְעֲלִימִים וּמְסִתִּירִים אוֹר
הָאֲהָבָה שֶׁל הַנְּפֶשׁ הָאֱלֵקִית, כְּשֶׁמְתַבּוֹנֵן בְּזֶה בְּעוֹצֵם

as each subsequent level is somewhat connected with the previous level. In a certain sense, then, the soul has never left its original “place,” since even the higher level is connected with the lower level. That is why the souls on High are called “stationary.”

Only when the soul ascends to a level that is *completely beyond* its previous level is it deemed to have truly “moved.”

185. MEMALEI KOL ALMIN. *Memalei kol almin* is “immanent” G-dly energy. It is the G-dly light and life force that permeates all of creation and is mutually interactive and inter-responsive with the subject that it enlivens. But the G-dly light of *memalei kol almin* is limited; as explained above, it is only a mere “glimmer” of G-dliness that is invested internally

within the worlds to create and enliven them (see footnotes 148 and 149).

186. The souls on High are “stationary”—i.e., they only ascend in a progressive, limited fashion—since their spiritual service is limited. The spiritual service of these souls consists of contemplating G-dliness, or more specifically, the G-dly light and life force that creates and enlivens the worlds (and can therefore be, on some level, “understood”). This life force is the G-dly energy of *memalei kol almin*, which descends from level to level in an orderly fashion, in a manner of “cause” and “effect.” And since the spiritual service of these souls involves only the limited G-dly light that is emanated downward in an orderly fashion, their ascent is likewise limited and orderly.

he is [from G-dliness]. This brings him to the intense love described above.¹⁸⁷

TAKING PERSONAL INVENTORY

Similarly, [the soul is awakened to an unbounded yearning for G-d] when a person crushes himself with subjugation and extreme self-lowliness, [considering] how he stands on the lowest of levels, [persisting in such meditation] until he becomes lowly and contemptible in his own eyes.

This is especially true if one is a “master of accounts”¹⁸⁸ of the details of his thoughts, speech and deeds. He reflects upon the multitude of negative thoughts and musings that inundate him the entire day, and on the inappropriate thoughts that forever invade his mind. Similarly, concerning his speech, [he contemplates] his idle chatter, his words of frivolity and scoffing. And especially, [he ponders] his deeds. Even if he has not committed outright transgressions, G-d forbid, the repeated indulgence in permissible pleasures causes one to become coarse and carnal. Ultimately, his mind and heart become occluded, and he is no longer receptive to the revelation of G-dliness in his soul.

Our Sages relate that when R. Elazar ben Arach attempted to read the verse *hachodesh hazeh lachem* (“this month will be for you...”),¹⁸⁹ he mistakenly read *hacheresh haya libam* (“have their hearts become deaf?!”).¹⁹⁰ Through repeated in-

187. In the analogy of the river mentioned above, it is the obstacles that ultimately unleash the most powerful currents. Likewise, when a person reflects upon the various obstacles that impede the soul's will and cause him to be “distant” from G-d, this itself unleashes the full force of one's soul.

From all of this it is understood that it is specifically through the divine service amidst the love of G-d *with all your might* that the soul begins to truly “move.” The lower form of G-dly love discussed above, *with all your heart and*

with all your soul, is not as powerful, and thus the soul remains “stationary.”

188. MAREI DECHUSHBENA, in the Hebrew. *Tikkunei Zohar* (Intro., 1b, quoted in *Tanya*, chapter 14) states that there are numerous distinctions among the souls of Israel. There are *tzadikkim*, strong men who gain mastery over their nature, *marei Torah* (“masters of Torah”), *marei uvdin tavin* (“masters of good deeds”), and *marei chushbena* (“masters of accounts”). *Tanya*, chapter 29, explains that a “master of accounts”

ריחוקו, על ידי זה בא לבחינת תוקף האהבה הנזכר לעיל.

וכמו כן הוא על ידי הביטוש, שמבטש את עצמו בהכנעה ועוצם שפלות עצמו, איך שהוא עומד למטה מטה מאד במדריגה, עד שנעשה שפל ונבזה בעיני עצמו כו'.

ובפרט כשהוא ממארי דחושבנא, בפרטי מחשבה דבור ומעשה שלו, איך שהוא בריבוי מחשבות והרהורים רעים, אשר הוא משוקע בהם תמיד כל היום ונופלים לו תמיד מחשבות זרות, וכן בדיבור בריבוי דברים בטלים ודברי הוללות וליצנות כו'. ובפרט במעשה, אף גם לא בעשיית איסור חס ושלום כי אם בריבוי תאוות היתר, שעל ידי זה נתעבה ונתגשם מאד, עד שנטמטם מוחו ולבו ואינו כלי לגילוי אלקות בנפשו.

וכמאמר רבותינו זכרונם לברכה גבי רבי אלעזר בן ערך דבעי למקרא בספרא החדש הזה לכם וקרא החרש היה לכם, שעל ידי ריבוי התאוות היתר דחמרא דפרוגיתא

is one who keeps “a reckoning with his soul regarding all the thoughts, utterances and actions that have come and gone, since the day he came into being until the present day, as to whether they all came from the direction of holiness, or from the direction of impurity (may the Merciful One deliver us)—these being all the thoughts, utterances and actions that are not [dedicated] to G-d, and His will and service.”

In its literal meaning, the term “master of accounts” refers to the *proprietor*, to whom each set of figures represents either a profit or a loss that directly affects *him*—as opposed to a *hired* accountant, who can view whatever bottom line eventuates with academic detachment. Similarly, in its more spir-

itual connotation, one who is truly a “master of accounts” not only *knows* about his shortcomings, but is deeply affected by them, so much so that his “heart is contrite and broken.”

189. Exodus 12:2.

190. *Shabbat* 147b. The Talmud relates that after leaving his colleagues, R. Elazar ben Arach visited a place called Prugita and bathed in the River Diomset. Indulging in the extraordinary local fine wine and the soothing salty waters of the river, he found upon his return that he had forgotten much of his Torah knowledge. As a result, he read the Hebrew verse incorrectly. His colleagues prayed for him, and his Torah knowledge was restored. (*Maharal*, however,

dulgence in permissible pleasures, such as [drinking] the wine of Prugita,¹⁹¹ and [bathing in] the waters of the Diomset River¹⁹², the heart becomes deaf and obstructed, until one is completely unreceptive to the revelation of G-dliness. As a result, he falls to extremely low [spiritual] depths.

[His fall] can be so drastic that he reaches a point where he does not even possess a “general”¹⁹³ feeling for G-dliness. I.e., not only does the G-dly light not illuminate him internally during Torah study or prayer, it is not even felt generally—he has absolutely no desire to study Torah, to serve G-d, or to sense G-dliness.¹⁹⁴

Now, by making a detailed and honest accounting of his soul, his heart becomes broken and crushed; his extreme distance [from G-dliness] breaks his heart. And this in turn awakens his soul with an unbounded yearning [for G-d], to escape the darkness of the physical body and the animal soul and to be absorbed within the light of the blessed *Ein Sof*.

This is the meaning of, “Only with a sense of earnestness may one begin to pray,”¹⁹⁵ referring to the quality of surrender and humility, which is the idea of the *Tikkun Chatzot* service¹⁹⁶—to humble oneself, and to be a “master of accounts.” Through this one reaches in prayer the love [of G-d] *with all your might*, escaping the darkness of the physical body, and being drawn to G-dliness to the extent that the very essence of the soul is moved.¹⁹⁷

avers that his misreading was unintentional. Even so, his colleagues interpreted the resulting phrase as an oblique sign that R. Elazar had forgotten much of his Torah knowledge.)

In a deeper sense, R. Elazar’s reading the verse as *hacheresh haya libam* (“*have their hearts become deaf?!*”) alludes to the fact that *his* heart had become “deaf and obstructed” because of his indulgence in physical delights, leaving him unable to perceive and be sensitive to G-dliness. See also *Kohelet Rabbah* 7:7.

191. A country which produced choice wine—*Rashi*, ad loc.

192. The name of a salty river—*Rashi*, *ibid*.

193. *Makif*, in Hebrew.

194. This person has sunken to such a low spiritual level that it is not just that his Torah study and prayer does not inspire him—he *does not even want to be inspired*. He has become so spiritually

וּמֵיָא דְדִיּוּמָסוּס עַל יְדֵי זֶה נִתְחַרַשׁ וְנִתְטַמְטֵם הַלֵב, עַד
שְׂאִינוּ כְּלִי כָּלֵל לְגִילוּי אֱלֻקוֹת, וַיּוֹרֵד עַל יְדֵי זֶה מְטָה מְטָה
מְאֹד.

וְכֹל כֵּן יָכוֹל לִהְיוֹת עַד שְׂאִינוּ מְרַגֵּשׁ אֶת אֱלֻקוֹת
בְּבַחֲיִנַת מְקִיף גַּם כֵּן. הֵיִינוּ דְּלֹא זֹו בְּלִבְדֹּ שְׂאִינוּ מְאִיר בּו
הָאוֹר הָאֱלֻקִּי בְּבַחֲיִנַת פְּנִימִיּוֹת בְּתוֹרָה וּתְפִלָּה, אֲלֹא שְׂגָם
בְּמְקִיף אִינוּ נִרְגָּשׁ, וְהֵיִינוּ שְׂאִין לוֹ רְצוֹן כָּלֵל לְתוֹרָה וְעִבּוּדָה
וְלִהְרַגֵּשׁ אֱלֻקוֹת כו'.

וּבְפִרְטִיּוֹת הַחֲשֻׁבוֹן צָדֵק שְׁעוֹשָׂה בְּנִפְשׁוֹ, עַל יְדֵי זֶה
נַעֲשֶׂה בְּבַחֲיִנַת לֵב נִשְׁכָּר וְנִדְכָּה, שְׁנִשְׁכָּר לְבוֹ בְּקִרְבוֹ עַל
עוֹצֵם רִיחֻקוֹ כו', עַל יְדֵי זֶה מִתְעוֹרָר גַּם כֵּן הַנֶּפֶשׁ בְּבַחֲיִנַת
רְצוּא בְּלִי גְבוּל, לְצֵאת מִחֲשֵׁף הַגּוּף וְהַנֶּפֶשׁ הַבְּהִמִית וְלִהְכָּלֵל
בְּאוֹר אֵין סוּף בְּרוּךְ הוּא כו'.

וְזֶהוּ עֲנִין אֵין עוֹמְדִין לְהִתְפַּלֵּל אֲלֹא מִתוֹךְ כּוֹבֵד רֹאשׁ,
שֶׁהוּא בְּבַחֲיִנַת הַכְּנָעָה וְהַשְּׁפָלוּת, שְׁזֶהוּ עֲנִין הָעִבּוּדָה דְּתִיקוֹן
חֲצוֹת, לְהִשְׁפִּיל אֶת עֲצָמוֹ וְלִהְיוֹת מִמְאָרֵי דְחוֹשְׁבָנָא. וְעַל
יְדֵי זֶה בָּא בְּתְפִלָּה לְהִאָּהֵב דְּכָל מְאֹדָה, שֶׁהוּא בְּבַחֲיִנַת
הִיצִיָּאה מִחֲשֵׁף הַגּוּף, וְהַמְשָׁכָה לְאֱלֻקוֹת בְּחִינַת הַזּוֹת עֲצָם
נִפְשׁוֹ כו'.

insensitive that he does not even possess this most basic, general feeling for G-dliness.

195. *Berachot* 30b; see *Rashi* s.v. *koved rosh*.

196. The midnight lament for the exile of the *Shechinah*, Divine Presence. See *Tanya*, chapter 26; *Iggeret Hateshuvah*, chapter 10.

197. The Sages' dictum "only with a sense of earnestness may one begin to

pray" is now explained in a new light: In order for one to truly "pray"—i.e., to attain the highest level of divine service in his prayer, the love of G-d *with all your might*—one must first possess "earnestness," the qualities of surrender and humility. During the *Tikkun Chatzot* service which precedes the morning prayer, one must fully contemplate his distance from G-d, so that he may feel brokenhearted and completely humble. This allows him to develop an unbounded yearning for G-d in his subsequent prayer.

TESHUVAH

This is also the motif of *teshuvah* (repentance). *Teshuvah* [in its most profound sense] involves an excitation of the soul's essence that transcends all reason and understanding, as it is written, *Out of the depths I call to You, O L-rd*¹⁹⁸—[i.e., this call stems] from the *depths* of the heart's innermost core.¹⁹⁹

Thus, "In the place where *baalei teshuvah* (penitents) stand, perfect *tzaddikim* (righteous individuals) cannot stand."²⁰⁰ The difference, explained earlier, between the soul's service when on High and its service below after being vested in a body, is the same general difference between the divine service of *tzaddikim* and that of *baalei teshuvah*. The service of *tzaddikim* is orderly and measured, employing the intellectual and emotional faculties.²⁰¹ However, the service of *baalei teshuvah* is to leap over barriers²⁰²—he completely leaves the realm of boundaries, his entire being is moved with the very essence of his soul.²⁰³

Hence, *Out of the depths I call to You*—from the *depths* of the soul's innermost core. And through this, *I call to You*—to the innermost core and Essence of the blessed *Ein Sof*.²⁰⁴

All of this is brought about specifically by the distress that comes from the opposite [of holiness]. For previously, his soul was bound with the impurity of *kelipat nogah*, [and even lower,]

198. Psalms 130:1.

199. The Zohar (I:129b) states that the superiority of *baalei teshuvah* over *tzaddikim* lies in the fact that they are drawn to G-d with "much greater strength" than *tzaddikim*. When one who is coming from a place of spiritual darkness is awakened with feelings of repentance, his *entire being* (from his soul's innermost core) is completely swept up in his desire to be close to G-d. Hence, *Out of the depths I call to You, O L-rd—teshuvah* comes from the depths of the soul, the heart's innermost core.

Teshuvah, then, is similar to the love

of G-d *with all your might* (discussed above): It too is an unbounded yearning for G-d, touching the essence of one's soul, that comes about specifically through one's distress about his sins and his distance from G-d.

200. *Berachot* 34b. See *Zohar* II:106b; *Rambam, Hilchot Teshuvah*, 7:4.

TZADDIKIM and BAALEI TESHUVAH. The sinner who has repented excels over the perfectly righteous man who has never sinned, because the *baal teshuvah* has tasted temptation and is therefore more vulnerable to further temptation. He must therefore exert greater re-

וְזֶה גַם כֵּן עֲנִין הַתְּשׁוּבָה, כִּידוּעַ שֶׁהַתְּשׁוּבָה הִיא בְּחִינַת
הַתְּפַעְלוּת עֲצָמוֹת הַנֶּפֶשׁ שֶׁלְמַעַל מֵהַטַּעַם וְדַעַת, וְכִמוֹ
שֶׁכֶּתוּב מִמַּעַמְקִים קָרְאתִיךָ הוֹי, מִבְּחִינַת עוֹמֵק פְּנִימִיּוֹת
נְקוּדַת הַלֵּב.

דְּלֶכֶן בְּמָקוֹם שֶׁבַעֲלִי תְּשׁוּבָה עוֹמְדִים אֵין צְדִיקִים גְּמוּרִים
יְכוּלִים לַעֲמוֹד, דְּכִמוֹ הַהֲפָרֵשׁ בַּעֲבוּדַת הַנְּשָׁמָה כְּמוֹ שֶׁהִיא
לְמַעַל לַעֲבוּדַתָּה לְמַטָּה בְּהַתְּלַבְּשׁוּתָהּ בַּגּוּף שְׁנֵתְבָאֵר לְעֵיל,
כֵּן הוּא הַהֲפָרֵשׁ בְּדֶרֶךְ כָּלֵל בֵּין עֲבוּדַת הַצְּדִיקִים לַעֲבוּדַת
הַבַּעֲלִי תְּשׁוּבָה. דְּעֲבוּדַת הַצְּדִיקִים הִיא בְּבְחִינַת סֹדֵר
וְהַדְּרָגָה, בְּבְחִינַת שְׁכָל וּמִדּוֹת כו', אֲכַל עֲבוּדַת הַבַּעֲלִי
תְּשׁוּבָה הוּא לְדִלֵּג שׁוֹר, שִׁיּוּצָא מִגְּדֵר הַכְּלִי לְגַמְרִי, בְּבְחִינַת
הַזּוֹת כָּל עֲצָמוֹתוֹ בְּעֵצָם נִפְשׁוּ מִמֶּשׁ כו',

שֶׁזֶהוּ מִמַּעַמְקִים קָרְאתִיךָ, בְּבְחִינַת עוֹמֵק פְּנִימִיּוֹת נִפְשׁוֹ
כו', וְעַל יְדֵי זֶה קָרְאתִיךָ לְבְּחִינַת פְּנִימִיּוֹת וְעֲצָמוֹת אֵין סוּף
בְּרוּךְ הוּא כו'.

וְכָל זֶה נַעֲשֶׂה דוֹקָא עַל יְדֵי הַמִּיּוֹצֵר שְׁמֵן הַהִיפּוֹ, שֶׁהִרִי
מִקּוּדָם הִיטָה נִפְשׁוֹ קְשׁוּרָה בְּטוּמְאָה דְקַלְפַּת נוֹגְהָ, בְּחֻשׁ

sistance to sin than the person who has never sinned, and his reward is proportionate to his effort (*Rambam, Hilchot Teshuvah* 7:4).

201. Although *tzaddikim* employ their intellectual and emotional faculties for wholly spiritual endeavors, these faculties are nonetheless inherently limited, as explained above. Consequently, their divine service is also limited.

202. Lit., to “leap over a wall.” Cf. II Samuel 22:30; Psalms 18:30.

203. The divine service of the *baal teshuvah* involves not his (limited) intellectual and emotional faculties, but the very essence of his soul. His *entire be-*

ing is moved with feelings of repentance.

To explain: One who transgresses the will of G-d severs himself, to a certain degree, from G-d (see *Tanya*, ch. 24). This damage is such that it cannot be “repaired” with orderly, rational divine service. Rather, the penitent must make an unbounded spiritual “leap,” by digging deep within himself until he awakens the essence of his soul, which is bound with G-d’s Essence (see *Likkutei Torah, Derushim LeShabbat Shuvah*, 65a ff.; *Derushim LeYom Hakippurim*, 69d).

204. As explained above, only the divine service that stems from the soul’s essence has the power to reach G-d’s Essence (see footnote 171).

with darkness, the shadow of death, and complete evil.²⁰⁵ But when the bitterness of his spirit stirs him to leave the darkness, the evil and death—that is, when a person is greatly pained by the enormity of the sins and transgressions that literally afflict his soul—this then moves him to wailing and loud, bitter cries, amid weeping and fasting. As in [the verses], *They cried out to the L-rd in their distress*,²⁰⁶ and *Their hearts cried out [to the L-rd]*.²⁰⁷

Similarly it is written, *From out of distress I called to G-d*.²⁰⁸ I.e., from the *distress* one feels over his sins—precisely because of this—I called to G-d, with a simple cry, a cry that emanates from the very recesses of the heart. [This cry is so powerful that] it can culminate in actual *kelot hanefesh*, as what happened to R. Elazar ben Durdaya, whose soul departed because of his intense weeping.²⁰⁹

THE CRY OF THE SHOFAR

This is the concept of the *tekiah*²¹⁰—a simple sound, an inner cry from the depths of the heart, which is produced by the above-mentioned distress. Then come *shevarim-teruah*, the groaning and weeping sounds,²¹¹ when the distress reaches even deeper into a person's soul, giving him no respite at all, to the point where he is unable to catch his breath even to utter a simple cry; he can only groan and weep, in short, broken sobs.²¹²

205. These last three descriptions apparently correspond to the three impure *kelipot*, which are entirely evil—see above, footnote 34.

206. Psalms 107:6, 28.

207. Lamentations 2:18.

208. Psalms 118:5.

209. *Avoda Zara* 17a: "It was said of R. Elazar ben Durdaya that there was not one harlot in the world that he did not cohabit with. Once, he heard that there was a certain harlot in a city overseas who would take a purse of coins for payment. He took a purse of coins and trav-

eled there, crossing seven rivers during the journey. While preparing to cohabit, she blew a breath out of her mouth, and declared: 'Just as this wind will never return to its place, likewise, R. Elazar ben Durdaya's repentance will never be accepted.' He left, and traveled until he sat between two mountains. There, he called out: 'O mountains, beg [G-d to have] mercy upon me!' The mountains replied that they were not even able to ask G-d to have mercy upon themselves. He proceeded to ask the same of the heavens and the earth, the sun and the moon, and the stars and constellations, but he received the same reply each time. Finally, he realized, 'It is only dependant

וְצִלְמוֹת וְרַע גְּמוּרָה, וְכֹאֲשֶׁר יִתְעוֹרֵר בְּמַר נַפְשׁוֹ לְצֵאת מִן
הַחֶשֶׁךְ וְהַרְעַ וּמֹת, וְהֵינּוּ בְּצַר לוֹ מְאֹד מֵעוֹצֵם הַחֲטָאִים
וְהַעֲוֹנוֹת שֶׁנִּגְעוּ בְּנַפְשׁוֹ מִמֶּשֶׁה, הִנֵּה יָבֵא לְכָלֵל צְעָקָה וְצְעָקָה
גְּדוּלָה וּמְרָה בְּבִכְיָה וְצוּם כו'. וְכִמוּ וַיִּצְעֲקוּ אֶל ה' בְּצַר לָהֶם
כו', צְעַק לָבָם כו',

וְכִמוּ שֶׁפְּתוּב מִן הַמִּיצַר קָרָאתִי י"ה כו', דְּהֵינּוּ מִן
הַמִּיצַר שֶׁצַּר לוֹ מְאֹד מִהַחֲטָאִים כו' עַל יְדֵי זֶה דוֹקָא קָרָאתִי
י"ה בְּבַחֲיַנְתָּ צְעָקָה פְּשוּטָה, שֶׁהַצְעָקָה יוֹצֵאת מִקּוֹרֵת הַלֵּב
מִמֶּשֶׁה כו', עַד שֶׁיּוּכַל לִהְיוֹת בְּכֹלֹת הַנֶּפֶשׁ מִמֶּשֶׁה, וְכִמוּ רַבִּי
אֶלְעָזָר בֶּן דוּרְדַיָּא שֶׁיֵּצֵאָה נִשְׁמַתוֹ בְּבִכְיָה כו'.

וְזֶהוּ עֲנִין הַתְּקִיעָה, שֶׁהוּא בְּחִינַת קוֹל פְּשוּט, בְּבַחֲיַנְתָּ
צְעָקָה פְּנִימִית מֵעוֹמְקָא דְּלִיבָא, שֶׁנֶּעֱשֶׂה מִן הַמִּיצַר הַנִּזְכָּר
לְעֵיל. וְאַחַר כֵּךְ שְׂבָרִים תְּרוּעָה, הוּא גְּנוּחֵי גְּנִיחַ וִילוּלֵי יְלִיל,
וְהֵינּוּ כֹאֲשֶׁר הַמִּיצַר מַגִּיעַ לוֹ עוֹד בְּפְנִימִיּוֹת נַפְשׁוֹ בְּיֹתֵר
שְׂאִין לוֹ עַל זֶה שׁוֹם יָשׁוּב כָּלֵל בְּנַפְשׁוֹ, עַד שְׂאִינוֹ יְכוּל
לְהַשִּׁיב רוּחוֹ כָּלֵל וְלִצְעוֹק בְּקוֹל פְּשוּט, כִּי אִם רַק גּוֹנֵחַ
וּמִיִּלְל בְּתַנּוּעוֹת קְצָרוֹת כו'.

upon me!' Placing his head between his knees, he wailed and cried until his soul departed. A Heavenly voice then rang out: 'R. Elazar ben Durdaya is destined to receive a portion in the World to Come!' [Upon hearing the story of this man,] Rabbi Yehuda Hanassi wept and said: 'There are those who acquire their [portion in the] World [to Come] through many years' toil, and there are those who acquire their [portion in the] World [to Come] in a single moment.'

210. One of the reasons that the shofar is sounded in a manner that mimics the human cry (see following footnote) is in order to awaken a person to cry out to G-d for repentance. More specifically, Rabbi Shalom DovBer now explains

how the different "cries" of the shofar (*tekiyah*, a long, resounding blast; *shevarim*, three shorter blasts; *teruah*, nine very short sounds) correspond to the different types of cries of the penitent.

211. *Rosh Hashanah* 33b-34a discusses two opinions as to how the *teruah* should be sounded. One opinion is "*genuchei ganach*" (as one who groans from his heart in the manner of the sick, who prolong their groan—*Rashi*). The other is "*yelulei yalil*" (as one who weeps and laments with short, close sounds—*Rashi*). To accommodate both opinions, the *shevarim-teruah* is sounded, consisting of three medium-length sounds ("groaning") followed by nine shorter sounds ("weeping").

212. For more on this topic see *Likkutei*

For example: When a person suffers some terrible pain, may the Merciful One protect us, which touches him to his core, he emits a simple cry that cannot be expressed in words. Were it to affect only his external faculties—his intellect and [the faculties] beneath it—he would be able to verbalize his pain. But since the anguish impinges upon the innermost core of his soul, it can be vented only with a plain cry, with a simple sound that cannot be expressed in words.

This is true, however, only if one's heart can get a grip on the matter. Then he can emit a simple cry, which indicates his heart's dilation and expansion. This is possible for as long as his heart can bear the distress, as long as the matter is somewhat grasped and settled in his heart. But when the pain penetrates the innermost core of his soul to the point that he cannot bear it at all, then his heart becomes so constricted that he is incapable of crying, except in broken sobs.

Similarly, when the anguish over one's sins and transgressions—which have plunged him into the depths of the *kelipot*—penetrates deep into the innermost core of his soul, to the point where he simply cannot bear the realization that he has sunken so far into impurity and *sitra achara*, and that he is so extremely distant from G-dliness, he is then unable to utter even a simple cry, due to the profound pain and distress that touches the innermost core of his soul. He rather only groans and weeps, in short gasps, as he cannot calm himself at all on account of his terrible anguish and constriction. This corresponds to *shevarim-teruah*.

The cry of *tekiah-shevarim-teruah* represents the flight from [spiritual] distress, and the pull of the essence of one's soul to the Essence of *Ein Sof*. Then the *tekiah* is elicited from on High, as the verse says, *The L-rd G-d shall sound the shofar*.²¹³ This [response from on High] is [the same idea expressed by] the continuation of the [aforementioned] verse: *G-d answered me with abounding relief*.²¹⁴

Torah, Derushim LeRosh Hashanah, 58d.

213. Zechariah 9:14. See *Likkutei Torah ibid.*, 59a.

וכמו על דרך משל מי שיש לו צער גדול רחמנא לצלן
הנוגע לו בפנימיות נפשו, הרי הוא צועק בקול פשוט שאי
אפשר להתלבש בדיבור. דכאשר הענין נוגע רק בחיצוניות
הפחות, מהשכל ולמטה, אז יכול לדבר בזה, אבל כאשר
נוגע לו בפנימיות נפשו הרי זה בא בצעקה פשוטה בקול
פשוט שאי אפשר להתלבש בדיבור.

ומכל מקום, כל זה הוא כאשר הענין יש לו קצת אחיזה
בכלי הלב, אז יכול לצעוק בקול פשוט, דהקול פשוט הוא
התפשטות והתרחבות הלב, והיינו כשהלב הוא בדרך כלי,
שיש להענין אחיזה בהלב עדיין באיזה התיישבות קצת. אבל
כאשר הצער מגיע כל כך בפנימיות נפשו עד שאין לו שום
התיישבות על זה כלל, אז מתפוזר הלב ביותר עד שאינו
יכול לצעוק בקול כלל, כי אם בתנועות קצרות לכד כו'.

וכמו כן יובן כאשר המיצר מהחטאים והעונות שנשקע
בעמקי הקליפות רחמנא לצלן מגיע לו בפנימיות נקודת
נפשו ביותר, שאין לו שום ישוב כלל אף שנשקע כל כך
בהטומאה וסטרוא אחרא רחמנא לצלן, ורחוק מאד מאד
מאלקות בתכלית כו', אזי אינו יכול לצעוק גם בקול פשוט
מעוצם הצער והמיצר שנגע בפנימיות נפשו. כי אם גונח
ומיילל, בתנועות קצרות לכד, מפני שאינו יכול להשיב
רוחו אליו כלל מצד הצער והפיוץ ביותר כו', וזהו ענין
שברים תרועה כו'.

והצעקה דתקיעה שברים תרועה היא בחינת יציאה מן
המיצר, ומה שנמשך בכל עצם נפשו לעצמות אין סוף כו'.
ואז נמשך בחינת התקיעה מלמעלה, כמו שכתוב ואד' הוי'
בשופר יתקע, שזהו ענין מה שכתוב אחר כך ענני במרחב
י"ה כו'.

214. Psalms 118:5. The full verse reads, *answered me with abounding relief*. Our
From out of distress I called to G-d; G-d discourse has interpreted it thus: When

5.

THE LEFT FORCE REVISITED

In light of the above, we can understand the words, *His left arm is under my head*²¹⁵—for only through *his left arm* is it possible for a person to reach his soul's essence, its *head*.²¹⁶

As explained earlier, in order for the innermost core and essence of the soul to be revealed amid an awakening of the yearning [for G-d] *with all your might*, this is specifically through [the process of] “humbling”—one humbles oneself [for the fact] that he is distant from G-dliness. Likewise, [this yearning is awakened] through a person's distress over the numerous concealments and obfuscations,²¹⁷ and especially [through his distress] over his sins and transgressions.

All of this is an expression of the “left arm [that] rebuffs”²¹⁸: one humbling oneself is the idea of the “left arm,” and likewise the distress and anger [over one's spiritual plight] is an expression of the “left arm.”

Now, the source [of this quality within man] is the Supernal “left arm.”²¹⁸ In other words, the divine service of the “left arm [that] rebuffs” is awakened by a revelation of the Supernal “left arm.”

To illustrate: During Rosh Hashanah and Yom Kippur, our [divine] service is in the mode of the “left arm [that] rebuffs.” This is why on Rosh Hashanah the Jewish people act as beggars and paupers,²¹⁹ humbling themselves thoroughly. The same is true of the confession during the Ten Days of Repentance and Yom Kippur, when one declares, “I have sinned; I have betrayed....”²²⁰ And through this [self-humbling], the Jewish people attain a genuine *teshuvah* that emanates from the innermost core of their souls, returning²²¹

a person, spurred by his realization of his distance from G-d, draws himself towards G-d with his entire essence and being (man's “*tekiyah*”), this elicits in turn a revelation of G-d's Essence and Being (G-d's “*tekiyah*”). The revelation of G-d's Essence is termed *abounding re-*

lief, as it is the true boundless relief.

215. The discourse now resumes its interpretation of the verse in Song of Songs (2:6; 8:3) that was cited earlier: *His left arm is under my head, and His right arm embraces me.*

ה.

ועל פי כל הנזכר לעיל יוכן מה שכתוב שמאלו תחת לראשי, דבכדי לבוא לבחינת ראש ועצמות הנשמה זהו על ידי שמאלו דוקא.

דהרי נתבאר לעיל, דבכדי שיהיה התגלות בחינת פנימיות ועצמות הנשמה בבחינת התעוררות הרצוא דבכל מאדה, זהו דוקא על ידי השפלות, שמשפיל את עצמו שהוא רחוק מאלקות, וכן על ידי המיצר מריבוי ההעלמות וההסתרים, ובפרט מחטאים ועוונות כו'.

וכל זה הרי הוא בחינת שמאל דוחה, שזהו ענין השמאל מה שמשפיל את עצמו, וכן המיצר והרוגז הוא מהשמאל כו'.

ועיקרו הוא בחינת שמאל העליון, והיינו, דהתעוררות לבחינת עבודה זו בבחינת שמאל דוחה הוא על ידי התגלות בחינת שמאל העליון כו'.

וכמו בראש השנה ויום הכפורים שאז העבודה בבחינת שמאל דוחה, שזהו ענין מה שישאל עושים את עצמם כרשים ודלים בראש השנה, בבחינת שפלות עצמותן לגמרי מפל וכל כו', וכן בהווידוים דעשרת ימי תשובה ויום הכפורים שאומר אשמנו בגדנו כו', ועל ידי זה באים לבחינת תשובה אמיתית בפנימיות נפשם, לשוב אל ה'

216. This idea was mentioned earlier in the discourse. See above, pp. 34-35, and footnote 57.

217. I.e., the "manifold concealments and obfuscations" of the G-dly soul, caused by the body and animal soul.

218. I.e., G-d's "left arm," which refers to the divine attribute of *gevurah* (severity).

219. Cf. daily *Selichot* liturgy recited before Rosh Hashanah: "We knock at Your doors like paupers and like beggars."

220. One's confesses his sins and thereby feels distress over them.

221. As mentioned above (footnote 3), the literal meaning of the word *teshuvah* is "return."

to G-d from the depths of the souls' innermost core—as was explained earlier concerning the shofar blowing on Rosh Hashanah.²²²

[Now, Israel's divine service is such] because the Supernal "left arm"²²³ is revealed then, as the verse states, *G-d has revealed His holy arm.*²²⁴ *Zohar, Pinchas* (214b), interprets this verse to be referring to Rosh Hashanah, a time when G-d reveals *His holy arm*, i.e., the divine attribute of *gevurah* (as in the verse, *[G-d has sworn] by his right hand and by His powerful arm*²²⁵); this [attribute of *gevurah*] is revealed at that time. Therefore, our divine service then is in the mode of the "left arm [that] rebuffs."²²⁶

Hence, *His left arm is under my head*: It is specifically through the quality of the "left arm" that one attains a lofty level, a level far more elevated than what is reached through the quality of the "right arm [that] draws close."⁵⁸

For the "right arm [that] draws close" refers to [a divine service that elicits only] the revelation of G-dliness that illuminates the worlds—which is but a mere glimmer [of G-dliness].²²⁷ The divine service in this case is one that employs the intellectual and emotional faculties, contemplating and meditating upon the intellectually based attributes of love and fear [of G-d]. All of this is the idea of the "right arm [that] draws close," i.e., only the aspect of love *with all your heart and with all your soul.*²²⁸

222. I.e., that it is one's immense distress over his spiritual plight that touches the depths of his being, and enables him to attain a *teshuvah* that involves the very essence of his soul. See above, end of ch. 4, and footnote 214.

223. See *Tikkunei Zohar*, Intro. (*Patach Eliyahu*): "You have made for them a number of bodies which are called 'bodies' in comparison with the garments which cover them, and they are described [anthropomorphically] in the

following manner: *chesed*—the right arm; *gevurah*—the left arm..."

224. Isaiah 52:10. The Hebrew word used to refer to "arm" in this verse is *zeroa*. As the discourse will now demonstrate, *zeroa* refers more specifically to the "left arm," which alludes to the attribute of *gevurah*.

225. Isaiah 62:8. The fact that the verse mentions the phrase *powerful arm* after the phrase *right hand* indicates that the

However, through the idea of *His left arm*, one attains the level of love *with all your might*, which is a divine service that engages the essence and being of the soul—*my head*—while in a state of intense yearning for the Essence and Being of *Ein Sof*.²²⁹

This [service] elicits an even higher realm and level of *and His right arm embraces me*.²³⁰ For as explained above, through the yearning of [the love of G-d] *with all your might* one elicits a revelation of the Essence of the blessed *Ein Sof*. This is the idea of the verse, *Out of the depths I call to You: one calls* [i.e., elicits]²³¹ G-d's Essence into revelation. For it is after *From out of distress I called to G-d that G-d answered me with abounding relief*.²³² This [revelation of G-d's Essence] is the idea of *The L-rd G-d shall sound the shofar*,²¹³ which follows the *tekiyah-shevarim-teruah* emitted from below.²³³

This is the idea of *and His right arm embraces me*: After [our divine service of] *His left arm is under my head* during Rosh Hashanah and Yom Kippur, the aspect of *and His right arm embraces me* is manifest during the festival of Sukkot, in an “encompassing” manner, and on Shemini Atzeret it is manifest “internally.”²³⁴

ESSENTIAL TORAH

Seemingly, this manifestation of the Essence corresponds to

elicits through this love a G-dly revelation that is likewise limited. This form of G-dly love is synonymous with the divine service in the mode of the “right arm [that] draws close.”

229. See above, footnote 171.

230. This is the continuation of the verse in Song of Songs: *His left arm is under my head, and His right arm embraces me*. The discourse now explains that the divine service that stems from the “left arm [that] rebuffs,” which reaches the essence (*head*) of one's soul,

elicits a revelation of G-d's very Essence—*His right arm embraces me*.

(*His right arm embraces me* refers to the lofty revelation of G-d's Essence (G-d's “right arm”) that follows one's unbounded divine service, and should not be confused with the form of divine service of the “right arm [that] draws close” detailed above. The latter is a limited form of divine service, marked by the love of G-d *with all your heart and with all your soul*, and elicits the revelation of but a mere glimmer of G-dliness.)

231. Cf. *Tanya*, end of ch. 37:

אֲבָל עַל יְדֵי שְׂמָאלוֹ, עַל זֶה זֶה בָּא לְבַחֲנֵת אֱהָבָה דְּבִכָּל
מֵאדָּךְ, שֶׁהוּא הָעֲבוּדָה דְּבַחֲנֵת עֲצָמוֹת וּמַהוּת הַנֶּפֶשׁ, שֶׁהוּא
בַּחֲנֵת רֵאשִׁי כְּמוֹ שֶׁהִיא בְּבַחֲנֵת רְצוּא בְּמַהוּת וְעֲצָמוֹת אֵין
סוּף כּו'.²³²

וְעַל יְדֵי זֶה מִמְּשִׁיךְ בַּחֲנֵת וַיְמִינוּ תְּחַבְּקֵנִי בְּבַחֲנֵהָ
וּמְדַרְיָגָה עֲלִיוְנָה הַרְבֵּה יוֹתֵר כּו', וְכֵמוֹ שֶׁנִּתְבָּאֵר לְעִיל, שֶׁעַל
יְדֵי בַּחֲנֵת הָרְצוּא דְּבִכָּל מֵאדָּךְ מִמְּשִׁיךְ גִּילוּי בַּחֲנֵת עֲצָמוֹת
אֵין סוּף בְּרוּךְ הוּא. שֶׁזֶהוּא עֲנִין מַה שֶׁכְּתוּב מִמְּעַמְקִים
קְרָאתִיהָ, שֶׁקּוֹרָא עַל יְדֵי זֶה לְבַחֲנֵת הָעֲצָמוֹת בְּגִילוּי, דְּאַחַר
דְּמִן הַמִּיצַר קְרָאתִי י"ה אַחַר כֵּךְ עֲנִי בְּמַרְחֵב י"ה. שֶׁזֶהוּ
עֲנִין בַּחֲנֵת הַתְּקִיעָה דְּאֵד' הוּי' בְּשׁוֹפָר יִתְקַע שְׂבָא אַחַר
הַתְּקִיעָה־שְׂבָרִים־תְּרוּעָה שְׁלֵמָטָה כּו'.²³³

וְזֶהוּ בַּחֲנֵת וַיְמִינוּ תְּחַבְּקֵנִי, שֶׁאַחַר בַּחֲנֵת שְׂמָאלוֹ תַּחַת
לְרֵאשִׁי שְׂבָרָאשׁ הַשָּׁנָה וַיּוֹם הַכְּפוּרִים נִמְשָׁךְ אַחַר כֵּךְ בַּחֲנֵת
וַיְמִינוּ תְּחַבְּקֵנִי בְּחַג הַסְּפּוֹת, בַּחֲנֵת מְקִיף, וּבְשִׁמְיֵי עֲצָרַת
נִמְשָׁךְ בְּגִילוּי בְּפְנִימִיּוֹת כּו'.²³⁴

וְנִרְאֶה לּוֹמַר, דְּגִילוּי בַּחֲנֵת הָעֲצָמוֹת הוּא בַּחֲנֵת

“Through one’s Torah study one ‘calls’ to the Holy One, blessed be He, to come to him, to use an anthropomorphism, like a person calling to his companion to come to him, or like a child calling his father to come and join him....”

Here, too, through one’s yearning for G-d from the essence of his soul he “calls” to G-d’s Essence “to come to him.”

232. As explained above, *abounding relief* refers to the revelation of G-d’s Essence.

233. See above, footnote 214.

234. The effects of our divine service

throughout Rosh Hashanah and Yom Kippur are realized during the festivals of Sukkot and Shemini Atzeret, when G-d’s Essence is manifest. This manifestation of the G-dly Essence takes on two forms: 1) A manifestation that remains somewhat transcendent and removed from the person, and can therefore be spoken of as “encompassing” him from above; 2) A manifestation that becomes one with the person, part of his very “being”—one that has entered him “internally.” The first manner of manifestation occurs during the festival of Sukkot; the second, during Shemini Atzeret. See *Forces in Creation (Yom Tov Shel Rosh Hashanah, Discourse Two)*, p. 70 ff., and footnote 176 there.

the level of Torah as it exists within G-d's Essence, as *Only G-d understands her way*...²³⁵

This [manifestation] follows [our service of] *His left arm is under my head*, which involves the *head* and essence of the soul as it "clings and cleaves to You,"²³⁶ the Essence of *Ein Sof*. It is then that there is a manifestation of *and His right arm embraces me*, the level of Torah as it exists within His Essence, which is manifest "internally" on Shemini Atzeret and Simchat Torah.²³⁷

ZOHAR REVISITED

Hence the [aforementioned] statement of the *Zohar*,²³⁸ that the principal consummate spiritual service and the elicitation of G-d's blessed Essence is specifically through the "left arm"—for it is specifically through this [manner of spiritual service] that one attains the level of *my head*, and then subsequently [elicits the G-dly response of] *and His right arm embraces me*.

This is the idea of the revelation of "*Himself* alludes to *atik*,"²³⁹ a revelation of *atik*, which is a revelation of Essence, [or more specifically] the "lowest aspect of the Emanator."²⁴⁰ (Concerning *atik*, see the discourse entitled *U'Moshe nigash el ha'arafel* 5658.²⁴¹) And, in its highest source, *atik* is the level

235. Job 28:23. *Rashi* explains that the verse is referring to Torah; i.e., only G-d understands the way of Torah. Cf. *Malbim*, ad loc; Maharal, *Tiferet Yisrael*, ch. 23.

In the previous discourse it was explained that there are two dimensions of Torah: 1) "*G-d's Torah*"—the lower level of Torah that is revealed to (and learned by) man; 2) "*His Torah*"—the higher level of Torah that lies within His Essence, completely beyond any form of revelation. Chasidus thus explains that is specifically regarding this higher level of Torah that the verse says, *Only G-d understands her way*. Torah as it exists in G-d's Essence can only be

understood by G-d Himself (see *Forces in Creation*, p. 72 ff.).

Here, however, Rabbi Shalom DovBer explains that even this higher level of Torah can be revealed, when G-d's Essence is manifest through the spiritual service of *His left arm is under my head*, the love of G-d *with all your might*.

236. Liturgy, *Hoshaanot* for Sukkot.

237. This is the deeper reason why we celebrate Simchat Torah (lit., "the rejoicing of the Torah") on the festival of Shemini Atzeret, since it is then that G-d's Essence is manifest "internally" and there is a revelation of the highest

הַתּוֹרָה כְּמוֹ שֶׁהִיא בְּעֲצָמוֹתַי מִמֶּשֶׁ, דְּאֵלֵקִים לְבָדוֹ הַבֵּין
דְּרַכָּה כו'.

וְנִמְשָׁךְ אַחֵר שְׂמָאלוֹ תַחַת לְרֵאשִׁי, בְּחִינַת רֵאשׁ וְעֲצָמוֹת
דְּנִשְׁמָה כְּמוֹ שֶׁהִיא חֲבוּקָה וְדְבוּקָה בְּךָ בְּבְחִינַת עֲצָמוֹת אֵין
סוּף, אִזּוֹ נִמְשָׁךְ בְּחִינַת וַיְמִינוּ תַחֲבִקְנִי, שֶׁהוּא בְּחִינַת הַתּוֹרָה
כְּמוֹ שֶׁהִיא בְּעֲצָמוֹתַי, שְׂנִמְשָׁךְ בְּפִנְיָמִיּוֹת בְּשִׁמְנֵי עֲצָרַת
וְשִׁמְחַת תּוֹרָה כו'.

וְזֶהוּ שְׂכָתוֹב בְּזֵהָר דְּעִיקָר שְׁלִימוֹת הָעֲבוּדָה וְלִהְיֵשִׁיךְ
בְּחִינַת עֲצָמוֹתַי יִתְבָּרַךְ זֶהוּ עַל יְדֵי שְׂמָאל דְּוָקָא, שְׁעַל יְדֵי זֶה
דְּוָקָא בָּאִים לְבְּחִינַת רֵאשִׁי וְאַחֵר כְּךָ וַיְמִינוּ תַחֲבִקְנִי כו'.

וְזֶהוּ עֲנִין הַתְּגִלוֹת הוּא דָּא עֲתִיקָא גִילוֹי בְּחִינַת עֲתִיקָא,
שֶׁהוּא גִילוֹי הָעֲצָמוֹת בְּחִינַת תַּחֲתוּנָה שְׂבַמְאָצִיל כו' (וְעֵינֵן מַה
שְׂכָתוֹב מְעַנֵּן עֲתִיק בְּדְרוֹשׁ הַמִּתְחִיל וּמִשָּׁה נִגְשׁ אֶל הָעֲרָפֶל
רנ"ח). וּבְשֵׁרֶשׁ שְׁרֵשׁוֹ הוּא בְּחִינַת הוּא דְּעַד שְׁלֵא נִבְרָא

level of Torah—Torah as it exists with-
in G-d's Essence.

238. III:178b; see above, p. 30ff.

239. In interpreting the verse (Numbers
18:23), *The Levite himself shall perform*,
the *Zohar* states that through the con-
summate service of the Levites, who
serve G-d with the "left arm," the level
of *Himself* is elicited, which refers to
atik. See above, pp. 30-31, and footnote
48.

240. *Atik* is the deeper dimension of
keter, and is therefore termed the "low-
est aspect of the Emanator."

To explain: The first and highest *se-
firah* is called *keter* (lit., "crown"),
which is the intermediary, so to speak,
between the Infinite *Or Ein Sof* and the
finite worlds. It is the *sefirah* that bridg-

es the gap between Creator and crea-
tion, between the Emanator and the
emanations. In order to fuse these two
"opposites," *keter* is comprised of two
distinct dimensions, each of which rep-
resents one of the two realities it joins.
Keter's deeper dimension is termed *atik*
(or *atik yomin*), and represents the "low-
est aspect of the Emanator." *Arich* (or
arich anpin) is the "external" dimension
of *keter*, and represents the "highest as-
pect of the emanations" (see *Likkutei
Torah, Berachah*, 99a; *Shir Hashirim*, 7d
ff.; *Derech Mitzvotecha*, 38b-39a).

241. *Sefer Hamaamarim 5658*, p. 184
ff. There, Rabbi Shalom DovBer ex-
plains that the term *atik* signifies G-d
Himself, in the sense of being "An-
cient," "Primordial" and "Everlasting"
—see above, footnotes 24 and 48.

of “Himself,” as in the saying “before the creation of the world, there was only ‘*Himself*’ and ‘His Name.’”²⁴² This is the true root of the souls of Israel, which transcends Torah.²⁴³ It corresponds to the level of Torah as it exists within the Essence of *Ein Sof*, as explained earlier in the discourse entitled *Yechayenu Miyomayim*.²⁴⁴

242. *Pirkei d’Rabbi Eliezer*, chapter 3.

In the previous discourse, Rabbi Shalom DovBer explains that “Himself” and “His Name” refer to two distinct dimensions. “His Name” refers to G-dly revelation, or to the capacity of G-dly revelation that exists within G-d’s Essence (i.e., “G-d’s Name’ as it is contained within His Essence”), whereas “Him-

self” refers to G-d’s pure Essence, which is completely beyond the concept of revelation (see *Forces in Creation*, p. 56 ff.).

And it is this lofty dimension of “Himself”—G-d’s pure Essence—that the *Zohar* says is elicited through the spiritual service of the Levites, a service that is marked by the “left arm [that] rebuffs.”

העולם הִיָּה הוּא וּשְׁמוֹ לְכָד. שְׁזֵהוּ שְׂרַשׁ הָאֲמִיתִי דְנִשְׁמוֹת
 יִשְׂרָאֵל שְׁלִמְעָלָה מֵהַתּוֹרָה, וְהוּא בְּחִינַת הַתּוֹרָה כְּמוֹ שֶׁהִיא
 בְּעֲצָמוֹת אֵין סוּף כּו', וְכִמוֹ שְׁנִתְבָּאָר לְעֵיל בְּדֵרוֹשׁ הַמֵּתַחִיל
 יַחֲיִינוּ מִיּוֹמִים.

243. It was explained in the previous discourse that the souls of Israel possess a far loftier source than Torah—for Torah is rooted in “His Name,” while the souls of Israel are rooted in “Himself” (see *Forces in Creation*, *ibid.*). (This statement refers specifically to the level of Torah that is in the realm of “revelation”—see following footnote.)

244. I.e., this is a level of Torah far beyond the Torah that we know, a level of Torah that is beyond revelation. Nonetheless, through this “consummate” divine service, even this level of Torah can be elicited. See above, footnote 235, and *Forces in Creation*, p. 72 ff.

6.

CREATING WITH JUDGMENT

Now the statement of *Midrash Rabbah* will be understood: “At first, G-d thought to create the world with the attribute of judgment.”²⁴⁵ Although He is the source of mercy, He nonetheless thought to create the world specifically with the attribute of judgment.²⁴⁶

To explain: As is known, the ultimate purpose in creating the world was because the Holy One, blessed be He, desired to have an abode in the lower realms²⁴⁷; i.e., [He desired] that the Essence of *Ein Sof* be elicited [and manifest] below.²⁴⁸ This is achieved through the decent of the G-dly soul into a body and an animal soul, and through the subsequent service [of G-d] *with all your might*—a yearning [for G-d] that transcends all reason and understanding, and the service of *teshuvah*—which elicits the revelation of His blessed Essence into the Torah and *mitzvot* that follow, as explained above.

Now, as was already elucidated above, such [exalted] divine service can only be attained through the “left arm.” Therefore, G-d at first thought to create the world [solely] with the attribute of judgment, as divine service would then have been carried out in this mode, engaging the very essence and being of the soul.²⁴⁹ Accordingly, this is the epitome of goodness, since the intent is to bring one to a much greater level of spiritual service. For spiritual service that is based on the “right arm [that] draws close” involves only the external facet and glimmer of the soul, and, in turn, elicits from on High a revelation of a mere glimmer [of G-dliness]. This is but a “stationary” mode of divine service.²⁵⁰ Spiritual service

245. *Bereshit Rabbah* 12:15, cited at the beginning of our discourse. This Midrash was also cited in the first discourse in this series. See *Yom Tov Shel Rosh Hashanah* 5659, *Discourse One*, pp. 24-5.

246. This was questioned earlier, and in

Yom Tov Shel Rosh Hashanah 5659, *Discourse One*, *ibid*.

247. *Tanchuma*, *Naso* 16; *Shelah*, *Yoma*, *Hilchot Teshuvah*, chapter 8; cf. *Avodat Hakodesh*, section 4, chapter 34; *Tanya*, chapter 36.

ו.

ומעֲתָהּ יוֹכֵן מָה שֶׁתּוֹב בְּמִדְרָשׁ רַבָּה בְּתַחֲלָה עָלֶיהָ
בְּמַחְשָׁבָה לְבְרוּא אֶת הָעוֹלָם בְּמִדַּת הַדִּין, דָּעַם הָיִתּוּ מְקוֹר
הַרְחָמִים מְכַל מְקוֹם עָלֶיהָ בְּמַחְשָׁבָה לְבְרוּא בְּמִדַּת הַדִּין
דְּוָקָא.

וְהַעֲנִין הוּא, דְּהִנֵּה תְּכַלִּית הַמְּכוּוֹן בְּבְרִיאַת הָעוֹלָם יְדוּעַ
שֶׁהוּא לְפִי שְׁנַתְּאָנוּהּ הַקְּדוּשׁ בְּרוּךְ הוּא לְהִיּוֹת לוֹ דִּירָה
בְּתַחְתּוֹנִים, הֵינּוּ לְהַמְשִׁיךְ בְּחִינַת עֲצָמוֹת אֵין סוּף לְמִטָּה כּו'.
וְזֶהוּ עַל יְדֵי יְרִידַת הַנְּשָׁמָה בְּגוֹף וְנִפְשׁ הַבְּהֵמִית, וְעַל יְדֵי
הָעֲבוּדָה בְּבְחִינַת וּבְכָל מַאֲדָה, שֶׁהוּא בְּחִינַת הַרְצוּא שְׁלִמְעָלָה
מִטַּעַם וְדַעַת וְעֲבוּדָה דְּתִשׁוּבָה, שְׁעַל יְדֵי זֶה מְמַשִּׁיךְ גִּילּוֹי
בְּחִינַת עֲצָמוֹתוֹ יִתְבָּרַךְ בְּתוֹרָה וּמִצְוֹת שְׁאַחַר כֵּךְ כּו' כְּנִזְכָּר
לְעִיל.

וּכְבָר נִתְבָּאָר לְעִיל, דְּבְכֻדֵי לְבוּא לְעֲבוּדָה הוּא עַל יְדֵי
בְּחִינַת שְׁמַאל דְּוָקָא כּו', וְעַל כֵּן עָלֶיהָ בְּמַחְשָׁבָה לְבְרוּא אֶת
הָעוֹלָם בְּמִדַּת הַדִּין, שְׂאֵז הִיָּה הָעֲבוּדָה בְּאוּפּוֹן כְּזֶה בְּבְחִינַת
מְהוּת וְעֲצָמוֹת הַנְּשָׁמָה כּו'. וְנִמְצָא שְׁזֶהוּ בְּחִינַת תְּכַלִּית
הַטּוֹב, שֶׁהַכּוֹנֵנָה הוּא בְּכֻדֵי לְבוּא לְעֲבוּדָה עֲלִיוֹנָה יוֹתֵר. דְּעַל
יְדֵי בְּחִינַת יָמִין מְקַרְבֵת הָעֲבוּדָה הִיא רַק בְּבְחִינַת חִיצוֹנִיּוֹת
וְהָאֵרַת הַנְּפֶשׁ, וּמְמַשִּׁיךְ מְלִמְעָלָה גִילּוֹי בְּחִינַת הָאֵרָה לְכַד
כּו', שְׁזֶהוּ בְּחִינַת עוֹמְדִים לְכַד. אֲכַל עַל יְדֵי בְּחִינַת שְׁמַאל,

248. See *Yom Tov Shel Rosh Hashanah* 5666, p. 3 (new ed., 2005, p. 5): "Just as in the example of a physical house, where a person's entire essence dwells in his house, similarly G-d's intent in creating the world is that the Essence of the *Ein Sof* light be openly manifest below."

249. Had the world been created solely

with the attribute of judgment, this would be the only attribute in man's experience. Consequently, one's divine service would invariably be in the mode of the "left arm [that] rebuffs," and would thus be of an exalted level, engaging the essence of the soul.

250. See above, p. 74 ff., and footnotes 184 and 187.

that is based on “left arm,” however, engages the soul’s essence, and thereby elicits the very Essence of *Ein Sof*.

This fulfills the divine intention of why the souls of Israel are called “cup.”²⁵¹ It is through the cup that the owner of the cup drinks.²⁵² [In our context, this refers to the fact that] the souls of Israel elicit additional light into Torah, due to the eminence of their souls, as explained earlier.²⁵³ This is accomplished by the spiritual service that involves the head and essence of the soul, through which the Essence of the blessed *Ein Sof* is elicited. And attaining this level of service, which involves the soul’s essence, requires the attribute of *gevurah*, as explained above.

So had the world been created [solely] with the attribute of judgment,²⁵⁴ then the “conventional” divine service would have been a yearning [for G-d] that transcends reason and understanding, characterized by a nullification of one’s entire essence, like the sort of *teshuvah* discussed earlier—which is a very exalted level—and would have elicited the Essence of the blessed *Ein Sof*.

ATTRIBUTE OF MERCY ESSENTIAL

[The Midrash continues:] “He saw, however, that the world would not endure, so He combined...”

Teshuvah preceded the creation of the world, for in truth, it is of a level that is beyond the world,²⁵⁵ [marked by] space and time. Such service requires a person to despise temporal existence altogether, and attain a state of utter self-nullification. The world, however, could not bear such intensity.

Furthermore, judgment implies exactitude (for which reason, the world is instilled with immense fear of G-d, as mentioned above²⁵⁶), so *teshuvah* would be of no avail for sins and

251. This concept is mentioned at the beginning of this discourse. See also *Yom Tov Shel Rosh Hashanah 5659, Discourse One*, pp. 25-6; *Forces in Creation*, p. 76 ff.

252. I.e., not only is a cup a vessel that receives, it is also a transmitter, giving of its drink to the owner of the cup.

253. As explained in the previous discourse, not only are the souls of Israel

הַעֲבוּדָה הִיא בְּבַחֲיִנַת עֲצָמוֹת הַנְּשָׁמָה, וּמִמְשִׁיךְ עַל יְדֵי זֶה
בְּחִינַת מֵהוּת הָעֲצָמוֹת אֵין סוּף כּו'.²⁵⁴

וּבִזְזָה נִשְׁלָם הַכּוֹוֶנָה מֵה שְׁנִשְׁמוֹת יִשְׂרָאֵל נִקְרָאִים כּוּס,
שֶׁבַעֵל הַכּוּס שׁוֹתָה עַל יְדוֹ, שֶׁמִּמְשִׁיכִים תּוֹסֶפֶת אִוְרוֹת
בְּתוֹרָה מִצַּד מַעֲלַת נִשְׁמָתָם, כְּמוֹ שְׁנִתְבָּאָר לְעִיל. שְׁזֵהוּ עַל
יְדֵי הָעֲבוּדָה בְּבַחֲיִנַת רֵאשׁ וְעֲצָמוֹת הַנְּשָׁמָה, שֶׁעַל יְדֵי זֶה
מִמְשִׁיכִים בְּחִינַת עֲצָמוֹת אֵין סוּף בְּרוּךְ הוּא כּו'. וְלִבּוֹא
לְהָעֲבוּדָה בְּבַחֲיִנַת עֲצָמוֹת הַנְּשָׁמָה זֵהוּ עַל יְדֵי בְּחִינַת
הַגְּבוּרָה כּו' כַּנִּזְכָּר לְעִיל.²⁵⁵

וְאִם הִיָּה נִבְרָא הָעוֹלָם בְּמִדַּת הַדִּין הִיָּה הָעֲבוּדָה
הַתְּמִידִית בְּבַחֲיִנַת רְצוּא שְׁלִמְעֵלָה מִטַּעַם וְדַעַת, בְּבַחֲיִנַת
בִּיטוּל כָּל עֲצָמוֹתוֹ, וְכִמוֹ עֲנִין הַתְּשׁוּבָה הַנִּזְכָּר לְעִיל, שְׁזֵהוּ
בְּחִינָה וּמְדַרְיָגָה עֲלִיוֹנָה מְאֹד כּו', וְהִיוּ מִמְשִׁיכִים בְּחִינַת
הָעֲצָמוֹת דָּאֵין סוּף בְּרוּךְ הוּא כּו'. רְאָה שְׁאֵין הָעוֹלָם
מִתְקַיֵּים שִׁיתוּף כּו'. דֵּהֲנָה תְּשׁוּבָה קְדָמָה לְעוֹלָם, שֶׁהִיא
בְּאִמַּת מְדַרְיָגָה שְׁלִמְעֵלָה מִעוֹלָם מְקוּם וְזִמָּן, דְּכַעֲבוּדָה זֹו
צָרִיךְ לְמֵאוּס בְּחִי הַזִּמָּן לְגַמְרֵי וְלֵהִיוֹת בְּבַחֲיִנַת בִּיטוּל
בְּמַצִּיאוֹת לְגַמְרֵי כּו', וְאֵין הָעוֹלָם יְכוּל לְקַבֵּל בְּחִינָה זֹו
כּו'.²⁵⁶

וְגַם, דְּמִדַּת הַדִּין הוּא לְדַקְדָּק בְּיוֹתֵר (דְּלִכְוֹן מְזֵה דְחִילוֹ
יִתִיר נַעֲשֶׂה בְּעוֹלָם כַּנִּזְכָּר לְעִיל), וְלֹא הִיָּה מוֹעִיל כָּלֵל

compared to “cups” in the sense that they *receive* G-dly light from the Torah, they are also compared to “cups” in the sense that they *give* to Torah, i.e., they elicit a revelation of G-d’s Essence and the dimension of Torah that exists within His Essence. And they possess this power precisely because they are rooted in G-d’s Essence. See *Forces in Creation*, p. 82 ff.

(Nonetheless, this revelation is elicited

only through intense divine service, as our discourse now states.)

254. As mentioned at the beginning of the discourse (footnote 15), the attribute of judgment is associated with *gevurah*.

255. *Pesachim* 54a.

256. See *Zohar (Pinchas)* 214b, cited above.

transgressions, G-d forbid.²⁵⁷ For the “conventional” divine service of people would be *like* the service of [present-day] *teshuvah*, but for sins and transgressions, *teshuvah* would be of no avail.²⁵⁸

“So He combined it [the attribute of judgment] with the attribute of mercy.” The benefit of “combining... the attribute of mercy” is that one’s spiritual service need not constantly be specifically in the manner of *with all your might*.²⁵⁹

(In the previous discourse, *Yechayeinu*, it was explained that by practicing Torah and *mitzvot* with *kabbalat ol*,²⁶⁰ one elicits G-d’s Essence.²⁶¹ It can be said that this is also because of G-d “combining... the attribute of mercy”—for this facilitates that even divine service that is [merely] *related* to the essence of the soul elicits G-d’s Essence.²⁶²)

In addition, [the attribute of mercy is necessary] in order to find a plausible plea and a justifying merit [on behalf of a transgressor]. For example: *I will not again [curse the ground any more on account of man], for the impulse [of man’s heart is evil from his youth]*.²⁶³ G-d thus finds justification to acquit a person when he repents.

Teshuvah is therefore termed *peshet*, “reconciliation,” as stated in *Midrash Rabbah*, end of chapter 22: “I repented, and was reconciled [with G-d].”²⁶⁴ Etymologically, the word *peshet* is related to *mayim poshrim*, “lukewarm water,” where cold

257. Since the attribute of judgment is exceedingly meticulous and exacting, any level of *teshuvah* would remain wanting in the eyes of G-d.

258. I.e., had the world been created only with the attribute of judgment, the “conventional” divine service would be marked by a yearning for G-d as intense as the yearning of present-day *teshuvah*. This would be the standard, “normal” mode of divine service. But were one to sin, no form of *teshuvah* would be effective in attaining repentance for him, as the attribute of judgment is relentless

in its exactitude.

259. A program of divine service that combines various levels of intensity—sometimes experiencing the love of G-d *with all your heart and with all your soul*, sometimes experiencing the love of G-d *with all your might*—is something the world *can* bear.

260. Lit., “accepting upon oneself the yoke [of Heaven].” This refers to a spiritual service in which one fulfills G-d’s will in a completely submissive manner, like a servant who is totally surrendered

תשובה על חטא ועון חס ושלום. דהעבודה התמידית היא
כמו עבודת התשובה, אבל על חטא ועון לא היה מועיל
תשובה כו'.

ולכן שיתף עמו מדת הרחמים, ששיתוף מדת הרחמים
מועיל שלא בתמידות צריכה להיות העבודה במדרגה זו
דבכל מאדף דוקא.

(ויש לומר, דמה שנתבאר לעיל בדרוש המתחיל יחינו
שעל ידי קיום תורה ומצוות בבחינת קבלת עול מלכות
שמים ממשיכים בחינת העצמות, זהו גם כן על ידי ששיתף
מדת הרחמים, שזה מועיל להמשיך בחינת העצמות גם
בעבודה השייכה לעצם הנשמה כו').

ועוד זאת למצוא לו טענה וזכות כמו לא אוסיף כו' כי
יצר כו', ומצא אמתלא לזכותו כשיעשה תשובה.

ולכן התשובה נקרא פשר, כדאיתא במדרש רבה סוף
פרשה כ"ב עשיתי תשובה ונתפשרתי, פשר הוא מלשון מים

to his master's wishes.

261. See *Forces in Creation*, pp. 68-69.

262. It was explained in the previous discourse that there are two types of divine service that elicit a revelation of G-d's Essence: 1) The service of *teshuvah*, which touches the very core of the soul; 2) The service of fulfilling Torah and *mitzvot* with pure *kabbalat ol*, since *kabbalat ol* is also "related to the suprarational service that involves the essence of the soul" (see *Forces in Creation*, p. 66 ff.).

Here, Rabbi Shalom DovBer adds that the only reason why the service of

kabbalat ol can elicit G-d's Essence is because of G-d "combining... the attribute of mercy"—for the "exacting" attribute of judgment would dictate that only *teshuvah*, which *literally* touches the very essence of the soul, possesses the ability to elicit G-d's Essence, and not *kabbalat ol*, which is merely "related" to the service that involves the essence of the soul. It is only due to the attribute of mercy that even *kabbalat ol* has the ability to elicit G-d's Essence.

263. Genesis 8:21.

264. *Bereshit Rabbah*, 22:13.

water is mixed with hot water. This is the same idea as combining the attribute of mercy with the attribute judgment. And it is through this that the world endures.²⁶⁵

HAVAYA ELOKECHA: MERCY WITH JUDGMENT

Hence, *Return, O Israel, to Havaya Elokecha*.²⁶⁶ The verse mentions both Divine names, *Havaya Elokecha*, for the reason why *teshuvah* is effective is because G-d combined the attribute of mercy with the attribute of judgment.²⁶⁷ This is [why the verse continues], *for you have stumbled in your iniquity*.²⁶⁸ Since there is sin, it is necessary to combine the attribute of mercy.²⁶⁹

For *teshuvah*, *per se*, comes about through *gevurah*, [a quality associated with] the name *Elokim*. Nevertheless, through *gevurah* [alone], *teshuvah* would be powerless against sin and transgression.²⁷⁰ Accordingly, since *you have stumbled in your iniquity*, and *teshuvah* is to make restitution for sin, the *teshuvah* must come about through the two Divine names of *Havaya* and *Elokim*—the attribute of mercy combined with the attribute of judgment. By combining these two attributes, *teshuvah* becomes effective in securing forgiveness for transgressions. And it is through this that the world endures.



265. This is the meaning of the last phrase of the Midrash's parable, cited at the beginning of our discourse: "He mixed the cold liquid with the hot liquid, poured it into the cups, and they remained intact." See also *Yom Tov Shel Rosh Hashanah 5659, Discourse One*, p. 24.

266. Hosea 14:2. This is the verse with which our discourse opens.

267. As explained above, footnote 2, the Divine name *Havaya* connotes the attribute of mercy, while *Elokim* connotes the attribute of judgment. The fact that the verse mentions both names together

269. I.e., the verse is not providing a reason for why one would need to repent, but rather a reason for why repentance involves both Divine names, *Havaya* and *Elokim*.
 268. This need for this clause was questioned at the beginning of the discourse, since it seems obvious that repentance is prescribed for sin.
 270. See above, and footnote 258.



וְאֵלֶּיךָ מִן הַשָּׁמַיִם
 אֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם
 וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם
 וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם
 וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם
 וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם

וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם
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 וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם
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וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם
 וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם וְאֵלֶּיךָ מִן הַשָּׁמַיִם

APPENDICES



NO LEFT SIDE IN ATIK



THE FOUR WORLDS

APPENDIX 1

NO LEFT SIDE IN ATIK

When G-dly energy descends from *keter* into *chochmah*, it divides into two; the entire structure of the *sefirot* is divided in three, placing *chochmah*, *chesed*, *netzach* on the right side, and *binah*, *gevurah*, *hod* on the left. (The unifying force of each level or “pair”—*daat*, *tiferet*, *yesod*—is in the center. See also *Tikkunei Zohar*, Intro.) “There is no ‘left side’ in *atik*” means that the essence of the light of *keter* is undivided and is completely of the qualities of the “right side”—*chesed*, i.e., “good,” “kind,” etc. In the inner part of *keter*, *atik*, there is only one channel through which the G-dly light descends. In truth, there is no “right side” either in *atik*, for *atik* transcends the division into right and left. It is a place from where the G-dly light flows, and in a surging manner. Yet no severity results from this powerful force—only good. Thus, to overcome the attribute of judgment and *gevurah* there has to be an elevation to the inner part of *keter* (i.e., *atik*) which transcends the divisions of *chesed* and *gevurah*, for the flow from there (i.e., from *atik*) is with the vigor of *Atzmut*—*G-d’s Essence* (*Perush Hamilot*, 80b; *Or Hatorah*, *Balak* p. 953; *Sefer Hamaamarim* 5689, p. 33).

Since the left is associated with *gevurah*, severity, it also denotes “severance” or “separation.” In *atik* however, where there is no ‘left side,’ there are no individual levels or differences (*Torah Or*, 72c).

APPENDIX 2
THE FOUR WORLDS

Kabbalah and Chasidus explain the phenomenon of the creation of a finite physical universe by an Infinite Creator with the concept of *tzimtzum*, contraction and concealment. G-d effected a series of concealments of His presence and infinitude, resulting ultimately, in the creation of our physical universe, through a virtually total concealment of G-d. The non-corporeal intermediate steps between the Creator and this material world are called “worlds,” referring to the basic levels of spiritual existence in the creative process. The differentiation reflects their level of concealment of the Divine Light, the higher worlds receiving in a more revealed form.

In general, there are four worlds: *Atzilut* (World of Emanation – a state of proximity and relative unity with G-d); *Beriah* (World of Creation); *Yetzirah* (World of Formation); *Asiyah* (World of Action or Making—the final stage in the creative process). The four worlds have been compared to the elements inherent to building a house. Four stages are necessary: 1) A general idea, as yet undefined; 2) A definite idea of the house in one’s mind, 3) The architectural plan or design; 4) The actual building of the house (*Tanya*, Bi-Lingual Edition, (Kehot, 1998), p. 343 footnote 3; p. 844).

“Higher” (or “supernal”) and “lower” refer to stages closer or more distant from the Creator, with a greater or lesser awareness of Him (not, of course, implying physical distance). Lower worlds appear to be independent entities apart from the Creator.

Through the performance of *mitzvot* and subordination of the physical world to the Divine purpose, all Worlds are elevated, and experience a clearer apprehension of G-d. See *Mystical Concepts in Chassidism*, ch. 2 (*Tzimtzum*) and ch. 4 (*Worlds*); *The Four Worlds* (Kehot, 2003).

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Malbim: Acronym for Meir Leib ben Yechiel Michel (1809-1879), chief rabbi of Romania, author of a commentary on Scripture named *Hatorah VeHamitzvah*.

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Rambam: Acronym for Rabbi Moshe ben Maimon (1135-1204), also known as Maimonides. Author of the Mishneh Torah, a phenomenal redaction of the entire Talmud, he is regarded as one of Judaism's foremost Torah authorities.

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- Yoma:** Talmudic tractate primarily discussing the laws of Yom Kippur.
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This discourse explores the spiritual significance of *brit milah*, analyzing two dimensions in which our connection with G-d may be realized. For in truth, there are two forms of spiritual circumcision: Initially, man must “circumcise his heart,” freeing himself to the best of his ability from his negative, physical drives; ultimately, though, it is G-d who truly liberates man from his material attachment.



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Translated by Rabbi Ari Sollish

Drawing upon the parallel between Queen Esther’s impassioned plea to King Ahasuerus for salvation and the soul’s entreaty to G-d for help in its spiritual struggle, this discourse examines the root of the soul’s exile, and the dynamics by which it lifts itself from the grip of materiality and ultimately finds a voice with which to express its G-dly yearnings. Includes a brief biography of the author.



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This discourse presents a modern-day perspective on the Biblical command to offer animal sacrifices. Rabbi Schneur Zalman teaches that each of us possesses certain character traits that can be seen as “animalistic,” or materialistic, in nature, which can lead a person toward a life of material indulgence. Our charge, then, is to “sacrifice” and transform the animal within, to refine our animal traits and utilize them in our pursuit of spiritual perfection.



FLAMES from *Gates of Radiance*

By Rabbi DovBer of Lubavitch

Translated by Dr. Naftoli Loewenthal

This discourse focuses on the multiple images of the lamp, the oil, the wick and the different hues of the flame in order to express profound guidance in the divine service of every individual. Although *Flames* is a Chanukah discourse, at the same time, it presents concepts that are of perennial significance. Includes the first English biography of the author ever published.



**THE MITZVAH TO LOVE YOUR FELLOW AS YOUR-
SELF** from *Derech Mitzvotcha*

By Rabbi Menachem Mendel of Lubavitch, the Tzemach Tzedek

Translated by Rabbis Nissan Mangel and Zalman Posner

The discourse discusses the Kabbalistic principle of the “collective soul of the world of *Tikkun*” and explores the essential unity of all souls. The discourse develops the idea that when we connect on a soul level, we can love our fellow as we love ourselves; for in truth, we are all one soul. Includes a brief biography of the author.



TRUE EXISTENCE *Mi Chamocha 5629*

By Rabbi Shmuel of Lubavitch

Translated by Rabbis Yosef Marcus and Avraham D. Vaisfiche

This discourse revolutionizes the age-old notion of Monotheism, i.e., that there is no other god besides Him. Culling from Talmudic and Midrashic sources, the discourse makes the case that not only is there no other god besides Him, there is nothing besides Him—literally. The only thing that truly exists is G-d. Includes a brief biography of the author.



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The discourse explores the attribute of *malchut* and the power of speech while introducing some of the basic concepts of Chasidism and Kabbalah in a relatively easy to follow format. Despite its title and date of inception, the discourse is germane throughout the year. Includes a brief biography of the author.



FORCES IN CREATION

Yom Tov Shel Rosh Hashanah 5659 Discourse Two

By Rabbi Shalom DovBer of Lubavitch

Translated by Rabbis Moshe Miller and Shmuel Marcus

This is a fascinating journey beyond the terrestrial, into the myriad spiritual realms that shape our existence. In this discourse, Rabbi Shalom DovBer systematically traces the origins of earth, Torah and souls, drawing the reader higher and higher into the mystical, cosmic dimensions that lie beyond the here and now, and granting a deeper awareness of who we are at our core.



THE PRINCIPLES OF EDUCATION AND GUIDANCE

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The Principles of Education and Guidance is a compelling treatise that examines the art of educating. In this thought provoking analysis, Rabbi Yosef Yitzchak teaches how to assess the potential of any pupil, how to objectively evaluate one's own strengths, and how to successfully use reward and punishment—methods that will help one become a more effective educator.



THE FOUR WORLDS

By Rabbi Yosef Yitzchak of Lubavitch

Translated by Rabbis Yosef Marcus and Avraham D. Vaisfiche

Overview by Rabbi J. Immanuel Schochet

At the core of our identity is the desire to be one with our source, and to know the spiritual realities that give our physical life the transcendental importance of the Torah's imperatives. In this letter to a yearning Chasid, the Rebbe explains the mystical worlds of Atzilut, Beriah, Yetzira, and Asiya.



ONENESS IN CREATION

By Rabbi Yosef Yitzchak of Lubavitch

Translated by Rabbi Y. Eliezer Danzinger

Said by Rabbi Yosef Yitzchak at the close of his 1930 visit to Chicago, this discourse explores the concept of Divine Unity as expressed in the first verse of the Shema. The discourse maintains that it is a G-dly force that perpetually sustains all of creation. As such, G-d is one with creation. And it is our study of Torah and performance of the mitzvot that reveals this essential oneness.



GARMENTS OF THE SOUL *Vayishlach Yehoshua 5736*

By Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Translated by Rabbi Yosef Marcus

Often what is perceived in this world as secondary is in reality most sublime. What appears to be mundane and inconsequential is often most sacred and crucial. Thus at their source, the garments of the human, both physical and spiritual, transcend the individual.



THE UNBREAKABLE SOUL *Mayim Rabbim 5738*

By Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Translated by Rabbi Ari Sollish

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