



Oholei Yoel

Learning a Maamor

לע"נ

הרב יואל בן יצחק מאיר הכהן ליפשיץ ז"ל ♦ הגאון החסיד ר' יואל בן ר' רפאל הכהן כהן ז"ל

Chof Chesvan – 5783

Show Me a Higher Love

Serving G-d when it gets dark for you

(Kuntres Chof Chesvan 5750: *d"h V'Isha Achas*, 5746)



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☆ LETTER FROM THE EDITOR ☆

20th of Cheshvan, 5783
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By the Grace of G-d

On this auspicious day of *Chof* (20th of the Jewish calendar month of) *Cheshvan*, birthday of the *Rebbe RaSHaB*, Rabbi Sholom DovBer of Lubavitch, *OHOLEI YOEL* rejoices in its release of its latest issue of *LEARNING A MAAMOR*, in which a *maamor* that the Rebbe orally delivered in the year 5746 (1985), then edited and print for *Chof Chesvan* in the year 5750 (1989), and distributed in a booklet called, *Kuntres Chof Chesvan 5750*.

Unlike his predecessors, the Rebbe did not write out the *maamor*, and would only deliver it orally. However, when the Rebbe would edit and then confirm the *maamor* in its written form, these written *maamorim* are of a total different caliber, in which there was an additional entire world of teachings in the footnotes. As well, in is only in these printed *maamorim* that one can extrapolate from the precise words used in the *maamor*, unlike the *maamorim* that were transcribed by *chassidim*, and hence, are not 100% reliable in their wording. The footnotes of the Rebbe, --other than the ones which are listing the sources to a verse or teaching-- are explained in the explanations to the chapters.

With the Rebbe's *maamorim*, there is the unique challenge in which the Rebbe's *maamorim* often serve as the, "the collector for all the other camps," tying up all the loose ends, so to speak, of the *maamorim* of all his predecessors, and together with this, bringing them all to unprecedented heights and depths. Often, this entails ever so brief *one-liners*, which reference to an entire in-depth explanation of his predecessors. Hence, there is the need to give background to these concepts, in order to understand what the Rebbe is telling us in the *maamor*.



For this reason, after the translation of a chapter of the *maamor*, we provide a detailed explanation of the concepts discussed in the chapter, and together with this, we have created (i) *The Backstory*, (ii) *The Rest of the Story*, and (iii) *Footnotes*. As well, we have installed *Links* taking you to a webpage which explains the concept, item or person, mentioned or being quoted. Lastly, we have added after each chapter a *Test Yourself* with questions and answers on the chapter, followed by *Meditations* based upon the teachings of that chapter.

A special thank you to *HaRav HaChosid R. Chaim Shaul Bruk* and the staff of *Lahak* for providing the Hebrew text.

May our present studying of the Rebbe's *maamorim* usher in the era in which we will hear, "New Torah [teachings] from Me will come forth," from the Rebbe's mouth.

Avrohom Hakohain Lipszyc
Oholei Yoel,
A project of *The Jewish Mind, Inc.*

Editor's Note: In the text of the *maamor*, parenthesis from the original text remain the same font size, while the translator's parenthesis inserted in a quote are in a smaller size font.

☆ SUMMARY ☆

◆ Core Issue Discussed

Being that the *Encompassing Light*, and especially the *Distant Encompass*, are above and beyond the *Permeating Light*, how can it be that even our *Soul's Interior Faculties* --its *Revealed Faculties* of Love and Awe-- can be nourished from, and live within, the *abundance* of the *Encompassing Light*, and much less so, from the *abundance* of the *Essence*, which is beyond any such descriptive concepts such as *Encompassing* or *Interior*?!

However, this is precisely the gift G-d gave us at the *Giving of the Torah*: "*Onochee Havayeh Elokecha* ("I am the L-rd your G-d..."), that even the *Onochee, Essence* of G-d, is drawn, through the *Havayeh*, into the *Elokecha* --"your strength and life-force," meaning, into our *Interior (Revealed) Faculties of the Soul*.

◆ Synopsis

Chapter One:

The mystical meaning behind the conversation between, "*one woman, of the wives of the disciples of the prophets*," and, "*Elisha*".

Chapter Two:

Defining that the *advantage* ("in abundance") of *Light* that comes through the concentration of being an *empty vessel*, in *Darkness* and distanced from G-d, is a superior *advantage* ("in abundance") to the *Light* of the *empty vessels* of performing Torah and Mitzvot without *Love* and *Awe*.

Chapter Three:

Through, "*Regarding himself as a remainder* (self-nullification)," he draws the *Distant Encompassing Light*, above and beyond any relation with the finite *Order of Evolution*. However, not so, when his service of self-sacrifice strengthens *his* will to perform Torah and Mitzvot, and hence, he remains a, "*Somethingness*," and therefore only draws from the, "*Nearby Encompassing Light*."

Chapter Four:

Explaining how the *Revealed Faculties* of the soul, *Love* and *Awe* will be nourished by the "*Abundance*," of the *Distant Encompass* of the *Infinite Circular Encompassing Light*.

Chapter Five:

The innovation of the verse's, "*This commandment... is not concealed from you, nor is it far away*," is that we are speaking of, "*You*," as being the *Revealed Faculties* of the *Soul*.

Chapter Six:

Within each Mitzvah there are: (i) *Concealed*, which is the *Supernal Will* of the Mitzvah, and (ii) *Far*, which is the *Reason* of the Mitzvah, as the reason is within the *Supernal Wisdom* of *Above*.

Chapter Seven:

That which the verse states that *From you* Torah and Mitzvot are *not* concealed nor far, applies even to the Torah and Mitzvot as they are unto themselves, "*Torah and the Holy One, blessed be He, are all one*," beyond even being in the realms of *Concealed* and *Far*.

Chapter Eight:

This applies to the Mitzvah of *Teshuvah* as well, even though with *Teshuvah* (which is within the *Master of the Will*) we are speaking of an exceedingly superior dimension of *Concealed* and *Far*.

Chapter Nine:

Through G-d saying, "*I (onochee; Essence) am Havayah (Ineffable Tetragrammaton) Elokecha (your G-d; your strength and your life-force),*" G-d made it that every Jew can now draw even, "*Onochee,*" G-d's Essence, into, "*Eleokecha,*" one's *Revealed Faculties* of "*Your strength and life-force.*"

Chapter Ten:

Understanding the connection between, "*You and your sons will live in abundance,*" and the *Resurrection of the Dead.*

☆ INTRODUCTION ☆

In the teachings of Chassidus, and especially in the *maamorim* of the Rebbe, we find huge emphases upon serving G-d, "*With all your might,*" in which, "*all your might,*" refers to the *Yechidah* --the *Core Essence*-- of our soul. And that this is the place from which the Jew's power of actually self-sacrificing himself for G-d exists. So too, this is where the power to do *Teshuvah*, our reaching into the *Master of the Will*, --from which all defects that our sins caused within *His Will* of Torah and Mitzvot can be rectified and filled-- exists.

It seems though, that this unique and precious *Essence* of the soul, --because of its omnipotence and its being above and beyond any possible descriptive expression thereof, therefore,-- can only be used for the actual ultimate act of *Self-sacrifice* for G-d, and only for the *ultimate* experience of *Teshuvah*. However, it cannot be used for any of our daily service of *Living with G-d*, in our practical adherence of Torah and Mitzvot with a viable feeling of *Love* and *Awe* for G-d, or even not for our simple and practical *Teshuvah* of just changing our ways to the good.

Hence, in this *maamor* the Rebbe is driving us to the extreme at both ends, of (i) to truly understand how the *Essence* is beyond any dimension of description, be it from the *Distant Encompass* of the *Concealed* dimension, to the total descent into the finite descriptive *Below*, our physical plain of the universe. And that (ii) G-d gave Israel that even our most nether *Interior Revealed Faculties of Emotions* are capable of living from, and within, this *Essence*.

And to explain this, the Rebbe begins with the mystical depths of the story of *Obadiah the Prophet's* widow crying out to *Elisha the Prophet*, that her husband died, she is impoverished, and that the collector is threatening to take her sons captive. Mystically speaking, this represents the soul's crying out to G-d that its *Fiery Passionate Love* and *Awe* for G-d is extinguished, and that the *Evil Inclination* is threatening to take the soul's capacity of *Love* and *Awe* captives to serve its own egocentric desires and wants. To which G-d responds, "*bring me your empty vessels,*" -*Empty of Emotions* Torah-study and Mitzvot-observance, and bring me your humility of pondering upon, and feeling embittered, of being, an *Empty Vessel*, and I will fill it with the *Essence Oil* of the *Essence of your Soul*. And then, not only will you, but even your sons (*Interior Finite Revealed Emotions of Love and Awe*), live in the ultimate *abundance* of the *Essence*, "*I -Onochee*" of G-d.

And to explain how this is possible, the Rebbe draws upon a *maamor* of the Rebbe RaSHaB, which explains the verse, "*For this Mitzvah that 'I -Onochee' command you is not concealed from you, nor is it far from you.*" That through a Jew even just wanting to be aroused to do *Teshuvah* ("*This Mitzvah*"), he is already experiencing that the *Onochee Essence of G-d*, Who commands *Teshuvah*, is already not *Concealed* nor *Far* from *You*, the *Souls of Israel*. For through a Jew's wanting to do *Teshuvah* he is already revealing how the ultimate *Onochee Essence of G-d* becomes his *Elokecha -strength and life-force*, of his practical *Interior Revealed Faculties of the Soul*. Hence, not only is doing *Teshuvah*, even on its most *ultimate* level, neither concealed nor far from him, but rather, it is, "*Exceedingly close to you, in your mouth, and in your heart, to do it.*" Meaning that the very *Essence of our Soul*, being our *strength and our life-force*, makes our *Living with G-d*, in our *Thought* ("*in your heart*"), *Speech* ("*in your mouth*") and *Action* ("*to do it*") all *exceedingly close to us*, to be able to practically live it.

"And she said, 'Your maidservant has nothing... except a jug of oil,'" (mystically meaning) that there remains nothing by her (*G-dly Soul*) but for the *essence core of the soul* ("a jug of oil"). [And it can be said, that *oil* refers to *wisdom*, and the *jug of oil* refers to the (faculty of) *wisdom* of the (*G-dly*) *Soul*, over which the *Animal Soul* has no control.

(And the next verse continues with,) "And he said, "Borrow vessels for yourself from outside, from all your neighbors; do not borrow only a few empty vessels," (mystically meaning) that she (*G-dly Soul*) should occupy herself with Torah and with Mitzvot, which are the vessels for *G-d's Light*. And even though that the Torah and Mitzvot that she is now occupying herself with are, "empty vessels," [without Love and Awe] nevertheless she should not, "lessen herself of them," ("do not borrow only a few empty vessels,").

(And the next verse continues with,) "And you shall pour upon all these vessels," (mystically meaning) that (you) will draw within them the revelation of (your) *Essence of the Soul* [and as is explained in Tanya (-Chapter 25) that the observance of Torah and Mitzvot depend upon that we continuously remember the concept of self-sacrifice for G-d, for self-sacrifice comes (only) from the *Essence of the Soul*].

And when you will do this (observing Torah and Mitzvot, even without Love and Awe, but with dry self-sacrifice) then (as the verses continue,) "And you and your sons will live in abundance," (-Ecclesiastics 2:13), "as the advantage (abundance) of light over darkness."

And another definition to, "do not borrow only a few empty vessels," is that one should concentrate a lot upon this that he is an, "empty vessel," without *intellect*, and without Love and Awe, and to be vastly embittered by his being distant (from Divinity), and through this (concentration and bitterness of being distanced from G-d) the *Light* of his soul will shine within him. As (-Zohar Vol III 168a; Tanya chapter 29), "as the president of the Heavenly Academy said in the Garden of Eden: 'A wooden beam that will not catch fire should be splintered...; a body into which the light of the soul does not penetrate should be crushed...'" And even more than this, this *Light* (that shines through the bitterness of being an, "empty vessel") has advantage over the *Light* at it is on its own, "as the advantage of light over darkness," *specifically*. And this is the, "A'at (את) you and your sons will live in abundance," which, "A'at (את)," refers to the *Essence of the Soul*, and, "and your sons," refers to the Love and Awe within every soul, "will live *b'noiser* (בנותר - in abundance), which also means, "advantage)," "as the *visroin* (יתרון) advantage of light over darkness."

ותאמר אין לשפחתך גו' כי אם אסוך שמן, שלא נשאר אצלה שום דבר מלבד עצם נקודת הנשמה. [ויש לומר⁸, דשמן הוא חכמה⁹, ואסוך שמן הוא בחינת החכמה שבנפש, שאין לנה"ב שליטה עלי¹⁰].

ויאמר לכי שאלו לך כלים מן החוץ גו' כלים ריקים אל תמעטי, שתעסוק בתורה ובמצוות¹¹ שהם כלים לאור הוי'¹², ואף שהתו"צ שעוסקת בהם עכשיו הם כלים ריקים (בלי אהבה ויראה¹³) מ"מ אל תמעטי בהם,

ויצקת על כל הכלים האלה, להמשיך בהם הגילוי דעצם הנשמה [וע"ד המבואר בתניא¹⁴ שקיום התורה ומצוותי' תלוי בזה שיזכור תמיד ענין מסירת נפשו לה', דמס"נ הוא מצד עצם הנשמה¹⁵].

וכשתעשה כן אזי את ובנייך תחיי בנותר, כיתרון האור הבא מן החושך¹⁶.

ועוד פירוש בכלים ריקים אל תמעטי, שיתבונן הרבה¹⁷ איך שהוא כלי ריקן בלי דעת במוח ובלי דחילו ורחימו, ויתמרמר מאד על ריחוקו, ועי"ז יאיר בו אור הנשמה. וכמאמר רב מתיבתא בג"ע¹⁸ אעא דלא סליק ב' נהורא מבטשין לי' כו' גופא דלא סליק ב' נהורא דנשמתא מבטשין לי' וסליק ב' נהורא. ויתירה מזה שאור זה (שמאיר ע"י המרירות מזה שהוא כלי ריקן) יש לו יתרון על האור כמו שהוא מצד עצמו, כיתרון האור הבא מן החושך דוקא. וזהו ואת ובנייך תחיי בנותר, את הוא עצם הנשמה ובנייך הם דחילו ורחימו שבכל נשמה – תחיי בנותר, כיתרון האור הבא מן החושך.

◆ The Story

The *Haftorah* ([-Link](#)) to the Torah-portion of *Vayeira* is a portion from the *Book of Kings II* (-4:1-37). The reason is being that the Torah portion begins with the Angel's promise to Sarah that she would bear a child, and the *Haftorah* speaks of Elisha the prophet's ([-Link](#)) promise to a *Shunammite* that she would bear a child ([-Link](#)). However, we do not begin the *Haftorah* with reading of this miracle, but rather, we begin with a previous story in which Elisha performed a miracle ([-Link](#)) for the poverty stricken widow and two orphans of Obadiah the prophet ([-Link](#)).

In order to understand the mystical teachings to the conversation that pursued between the widow and Elisha, let us read the actual verses:

1. *And one woman, of the wives of the disciples of the prophets, cried out to Elisha, saying, 'Your servant, my husband, has died, and you know that your servant did fear G-d; and the creditor has come to take my two sons for himself as slaves.'*
2. *And Elisha said to her, 'What shall I do for you? Tell me what you have in the house.' And she said, 'Your maidservant has nothing at all in the house except a jug of oil.'*
3. *And he said, 'Borrow vessels for yourself from outside, from all your neighbors; do not borrow only a few empty vessels.'*
4. *And you shall come and close the door about yourself and about your sons, and you shall pour upon all these vessels; and the full one you shall carry away.'*
5. *And she went away from him and closed the door about herself and about her sons; they were bringing [vessels] to her and she was pouring.*
6. *And it was when the vessels were full, that she said to her son, 'Bring me another vessel,' and he said to her, 'There is no other vessel.' And the oil stopped.*
7. *And she came and told the man of G-d: and he said, "Go sell the oil and pay your debt; and you and your sons will live in abundance."*

◆ Redefining the Characters

The Rebbe begins the *maamor* with the teaching (-Sefer Mamorai ADH"Z Ketzorim, d"h Kshaim Shetzoakim, page 137 & d"h V'isha Acahas, page 136) of his predecessor^a, founder of Chabad-Lubavitch, Rabbi Schneur Zalman of Liadi, the *Alter Rebbe* ([-Link](#)), in which the *Alter Rebbe* redefines the entire story as an eternal lesson for each and every one of us, doing so by defining the characters within the story as they exist within the microscopic world, which is as our sages state (-Avos D'Reb Nosson, chapter 31), "*The microscopic world, this is the human, the world is the macroscopic human, and what exists in this exists in that.*"

- ◆ *One woman*: This refers to the *G-dly Soul* ([-Link](#)), which is one with G-d

THE REST OF THE STORY

Eternal Lessons:

The Zohar (-Vol III, 53b) teaches that the word *Torah* comes from the word *hora'ah*, a lesson, and Maimonides (-Hilchot Yesodei Hatorah, 9:1) and the Tanya (-Chapter 17) states that the Torah is eternal. Hence, even every story in the Torah must have an eternal lesson for all people, throughout all generations, wherever they may be.

However, in order for this to be the case, Chassidus gives us the deeper mystical meaning to a Torah-story, in which every detail exists within each of us, and thus, its lesson becomes personal and eternal for everyone.

- ♦ *Of the wives of the disciples of the prophets:* This refers to the fact that the *G-dly Soul* is a receptacle to receive Divine perceptions and revelations.
- ♦ *Elisha:* Refers to G-d. *Eli-sha*, and *Eli* means *my G-d*.
-*And the G-dly Soul cries out to the Holy One, blessed be He:*
- ♦ *Your servant, my husband:* "My husband," in Hebrew is *ishee* (אִישׁי), which divides into the words *aish* and (Hebrew letter) *yud* (י-שׂא), which means *Fire* - (Hebrew letter) *yud*. In which the *Fire* refers to the *Fiery Love* of the *G-dly Soul*, and the letter *yud* refers to *Supernal Wisdom*, and hence, *ishee* refers to the *G-dly Soul's* fiery love to become included within, and nullified to the *Supernal Wisdom*.
- ♦ *Has died:* And this *Fiery Love* of the *G-dly Soul* has died.
- ♦ *And the creditor has come:* The word used for *creditor* in the verse is *noshe*, which is being extrapolated in this teaching to be from the word *noshanee*, which means *made forget*, and hence is referring to the *Animal Soul* (-[Link](#)), which makes one forget about G-d and His Divinity.
- ♦ *To take my two sons:* The *G-dly Soul's Emotion Faculties*, in the book of Tanya, are referred to as *offspring*, and the primary emotions, --of which all other emotions are branches to either one of these two,-- are *Love* and *Awe*.
- ♦ *To take... for himself as slaves:* Not only does the *Animal Soul* deny ("make forget") the *G-dly Soul* to *Love* and *Fear* G-d, but even worse, it wants to take the *G-dly Soul's* "two sons (*Love* and *Awe*)," for itself *as slaves*, that the *Love* and the *Fear* be for and of the egocentric self-serving things.
- ♦ *And Elisha said to her..., 'What you have in the house':* G-d therefore responds to the *G-dly Soul*, being that you do not have your *Love* and *Fear* for G-d, hence, which faculties do you have, which are not under the dominance of the *Animal Soul*?
- ♦ *And she said, 'Your maidservant has nothing at all in the house...':* The *G-dly Soul* responds to G-d that none of her faculties at all are under her dominance, and are either, "dead," or "slaves" to the *Animal Soul*.
- ♦ (i) *...Except a jug of oil':* The *jug of oil* refers to the *Essence of the Soul*^b. Hence, the *G-dly Soul* is telling G-d that all that remains is the *Essence of the Soul*.
- ♦ (ii) *...Except a jug of oil':* *Oil* represents *Supernal Wisdom*, [and hence^c, the, "jug of oil," refers to the *Supernal Wisdom of the Soul*. Thus, the *G-dly Soul* is telling G-d that all that remains is the *Wisdom of the Soul*, upon which the *Animalistic Soul* has no control^d.]
- ♦ *And he said, 'Borrow vessels for yourself from outside... do not borrow only a few empty vessels':* G-d is telling the *G-dly Soul*, that you should occupy yourself with Torah and Mitzvot, which Torah and Mitzvot are *Vessels* ("Borrow *vessels* for yourself"), even though that these Torah and Mitzvot will be, "empty vessels," (without *Love* and *Awe*^f), nevertheless, "do not lessen them," meaning to do as much Torah and Mitzvot possible.
- ♦ *'And you shall pour upon all these (empty) vessels':* Even though these observance of Torah and Mitzvot are *empty* of *Love* and *Awe*, nevertheless, you shall draw within them the revelation of the *Essence of the Soul*.
[And to explain how one's *Essence of the Soul* is drawn within *empty* observances of Torah and Mitzvot the Rebbe draws from the teaching in Tanya (-Chapter 25), that the observance of Torah and Mitzvot is dependent upon one always remembering the concept of his *self-sacrifice to G-d*^g. And *self-sacrifice* comes from the *Essence of the Soul*.]
- ♦ *'And you and your sons will live with the remainder (also translated as, "in abundance")':* And through *filling the empty vessels* of Torah and Mitzvot --of without *Love* and *Awe*-- with the revelation of the *Essence of the Soul* --by performing them solely through remembering his self-sacrifice for G-d-- the *G-dly Soul* ("you") and her faculties of *Love* and *Awe* ("and your sons"), "will live in abundance," as that of (-See Ecclesiastics 2:13), "As the advantage of Light which comes from Darkness^h."

And here the Rebbe goes on to quote another explanation of the *Alter Rebbe* (See FOOTNOTE e) concerning the meaning of, "do not borrow only a few empty vessels."

- ♦ *'Empty vessels do not lessen (do not borrow only a few)':* G-d is telling the person that he should concentrate on the fact that he is in a state of being an, "empty vessel," without any *da'at* (knowledge; recognition; strong bond), nor with any *Love* and *Awe*, and that he should be very embittered about his distance from G-d. And through this (concentration and embitterment) the *Light* of the *Soul* will shine within him.

And the reason for this is as the *Zohar* (-Vol III 168a) statesⁱ, "As the president of the Heavenly Academy said in the Garden of Eden: "A wooden beam that will not catch fire should be

splintered...; a body into which the light of the soul does not penetrate should be crushed and it will catch on with the light." And even more than this (that the *Light* of the *Soul* will shine within him), this *Light* that will shine through his being embittered of being an "empty vessel" has an advantage over the *Light*, as the *Light* is of itself, as the advantage of the *Light* that comes from the (transformed) *Darkness*.

- ♦ 'And you and your sons will live in abundance': "And you," is the *Essence of the Soul*, and, "Your sons," this is the *Love and Awe* within every *G-dly Soul*, "will live in abundance," as the advantage ("in abundance") that there is within the *Light* that comes from transformed *Darkness*.

Footnotes:

- a. The Rebbe, in his humility, whenever giving a thought of his own on the teaching preferences it with, "v'yesh loimer - It is possible to say..."
- b. This is also what is explained concerning the *Story of Chanukah* (-[Link](#)), in which all the oil was contaminated (all the faculties of the *Soul*), and there remained only, "one jug of oil" (the non-contaminable *Essence of the Soul*).
- c. In the text itself the Rebbe states this as a, "It can be said," and then states in **FOOTNOTE #8** that so it seems from the *Alter Rebbe's maamor, d'h v'isha achas*. This is what that *maamor* states:

"Except a jug of oil, oil means wisdom. Meaning that I have nothing left but the (core) point of Supreme Wisdom, which is the (core) point of the interiority of the heart in hiding."

And being that the *Alter Rebbe* does not explicitly state that this is the, "Supernal Wisdom of the Soul," but rather, "the (core) point of the interiority of the heart in hiding," therefore, the Rebbe introduces this with a, "It can be said," and footnotes it with, "so it seems..."
- d. In **FOOTNOTE #10** the Rebbe refers to, "Tanya, Chapter 19 (page) 25a," as a source for this, which states:

"The force of the Divine light of the blessed En So (Infinite One) that is clothed in the soul's Wisdom is great and powerful enough to banish and repel the sitra achra (Other Side) and the kelipot (Opaque Husks) so that they could not even touch its garments, namely, the thought, speech and act of faith in the One G-d. In other words, [it enables one] to withstand a test of self-sacrifice, to the extent of even refusing to do some single act that is contrary to the faith in the One G-d, such as, for example, to bow to an idol, even without acknowledging it in his heart at all, or to utter any false notion, Heaven forbid, regarding the unity of G-d, be it merely by way of rendering lip-service only, while his heart remains perfect in the belief in G-d. This is called "Fear that is contained in love," the natural love of the divine soul that is found in all Jews, the intrinsic desire and will of which is to be attached to its origin and source in the light of the blessed En Sof (Infinite One). For by virtue of this love and this desire, it instinctively recoils in fear and dread from touching even the fringe of the impurity of idolatry, Heaven forbid, which denies the faith in one G-d, even where such contact involves only its outer garments, namely, speech and act; without any faith whatever in the heart."
- e. In **FOOTNOTE #11** the Rebbe states, "So it is in the *maamor* starting with, 'And one woman,' there. And in the *maamor* starting with, 'As they cry,' it explains, 'empty vessels,' as, concentrating upon his being an 'empty vessel,' as will explained within (this *maamor*)."
- The Rebbe is noting here that there are two different *maamorim* from the *Alter Rebbe*. And in the first one, "empty vessels do not lessen," is explained as doing *Torah* and *Mitzvot* without (empty of) *Love* and *Awe*, while in the second *maamor* it is explained as one should concentrate upon this that he is an "empty vessel," distanced from *G-d*, and that this concentration itself will bring him to *Teshuvah* and to having a closeness to *G-d*. And the Rebbe concludes with that the second teaching will soon be explained in the *maamor* itself.
- f. In **FOOTNOTE #13** the Rebbe states, "For then they are as a body without a soul (See *Tanya* Chapter 38 and further). And it could be that they are therefore called, "empty vessels". Being as empty bodies, with no soul within them.
- g. The Rebbe will later explain in **FOOTNOTE #31** that the *Alter Rebbe* in *Tanya*, chapter 25 goes on to explain that the remembrance of his self-sacrifice to *G-d* is necessary for the observance of *Torah* and *Mitzvot*, for through remembering his self-sacrifice, "he will be able to stand up against his (evil) inclination."
- h. The actual text of the verse is, "As the advantage of *Light* over (lit: from) *Darkness*." King Solomon speaks of the advantage of *Light* over *Darkness*. However, Chassidus explains the deeper mystical meaning within the verse as, the greatest *Light* is not *Light* itself, but the *Light* that comes from *Darkness*, meaning, when we transform *Darkness* itself into *Light*.
- i. In **FOOTNOTE #18** the Rebbe points out that within the *Zohar* itself this teaching is in a different wording. However, this wording of the teaching of the *Zohar* is how it is in the *maamor* of the *Alter Rebbe*, and so too in *Tanya* Chapter 29, and in many places.

Looking into the *Zohar*, the difference are seemingly not of any conceptual differences.

♦ Setting the Plot

In order to understand CHAPTERS TWO-THREE, we will need to pay notice to the fact that the Rebbe brought two interpretations of the *Alter Rebbe* as to what *Elisha's* directive to the woman was concerning the, "empty vessels do not lessen." For in the next two chapters the Rebbe will focus on the advantage there is to the service of the second interpretation over the first.

And in order to understand the opening question of CHAPTER FOUR, we will need to pay notice that Elisha tells the woman, that through the service of the, “*empty vessels do not lessen,*” that not only will she -the *Essence of the Soul*, but also her sons -*Love and Awe*, “*live in abundance.*” However, being that the, “*empty vessels do not lessen,*” brings the revelation of the *Essence of the Soul*, how would the *Love and Awe*, which are but faculties of the soul, “*live in abundance,*” from this service, as well? In order to answer this question, CHAPTERS FOUR-NINE are going to dig deep into a mystical teaching upon the verse (-Deuteronomy 30:11), “*For this commandment which I command you this day, is not concealed from you, nor is it far away.*” After which, in CHAPTER TEN, the *maamor* will return and conclude with answering the question.

◆ Test Yourself



- (1) What should one do if he doesn't feel any love or fear of G-d, and even worse, is in love and in fear of only foreign self-serving concepts?
- (2) What is the mystical meaning of the verse, "*As the advantage of Light over Darkness*"?
- (3) Why is it imperative to remember our self-sacrifice for G-d, in order to observe Torah and Mitzvot?

◆ Discussion/Meditation



☆ A meditation for embracing our struggle with *Darkness*:

"*And G-d saw that it was very good...*"

"*Good,*" this is the *Good Inclination*; "*Very (good),*" this is the *Evil Inclination*."

We can only experience the exponentially greater goodness of, and the Infinite Light within, our soul through our battle with *Darkness*, in which we transform the *Darkness* and egocentric drives within us into *Light* and service of G-d and our fellow man.

Answers:

1. (!) Do Torah and Mitzvot even without a love and awe for G-d.
(!!) Concentrate upon, and allow yourself to become embittered by, our being *empty vessels*, empty from feeling a love and awe for G-d, and of our being so distanced from G-d.
2. That the *Light* that comes from *Darkness* being transformed into *Light*, is greater than *Light* itself.
3. In order to have the strength to stand up against our *Evil Inclination*, which is fighting against our observing Torah and Mitzvot. And especially in the times of exile, when evil is strong, and the world is dark.

☆ CHAPTER TWO ☆

Defining that the *advantage* ("in abundance") of *Light* that comes through the concentration of being an *empty vessel*, in *Darkness* and distanced from G-d, is a superior *advantage* ("in abundance") of *Light* to that of the *empty vessels* of performing Torah and Mitzvot without *Love* and *Awe*.

2) And it could be said, that the advantage of the *Light* that comes from *Darkness* ("And you and your sons will live in abundance") of the interpretation that the, "*empty vessels do not lessen*," means to concentrate a lot on how he is an *empty vessel*, is even greater than the abundance of *Light* ("In abundance"), according to the interpretation that, "*empty vessels do not lessen*," means to occupy oneself with Torah and Mitzvot, even though they are without *Love* and *Awe*.

For, behold, in the *advantage* of the *Light* which comes from (because of the) *Darkness*, there are two concepts. (i) There is the *abundance of Light* in order to illuminate the *Darkness*. Being that in order to illuminate an exceedingly distant and dark place one needs an exceedingly greater *Light*. So too, it is concerning the *advantage* ("Will live in abundance"), through occupation with Torah and Mitzvot without *Love* and *Awe*, which, that which he occupies himself with Torah and Mitzvot even though he has no *Love* and *Awe*, is (only) because of his *strong* connection with G-d, which he has (only) from the *Essence of the Soul*, which is superior to any of the revealed faculties (of his Soul, i.e. *Love* and *Awe*).

And, (ii) another concept in the *advantage* of the *Light* which comes from (because of the) *Darkness*, which comes from his bitterness due to the *Darkness* which conceals *His Blessed Light*, is drawn from the (-Psalms 18:12), "*He made darkness His hiding-place*," the *Darkness* that is superior to *Light*, (even superior to the great *Light* that shines also in the place of immense *Darkness*).

And this is the *abundance* that comes through the concentration of how he is an *empty vessel*, for through his bitterness of this that he is an *empty vessel* (*Darkness*), he reaches the *Darkness* that is superior to *Light*.

(ב) ויש לומר, דיתרון האור הבא מן החושך (ואת ובניין תחיי בנותר) להפירוש בכלים ריקים אל תמעטי שיתבונן הרבה איך שהוא כלי ריקן, הוא נעלה יותר מיתרון האור (נותר) להפירוש בכלים ריקים אל תמעטי שיעסוק בתורה ומצוות אף שהם בלי אהו"ר.

דחנה ביתרון האור מן החושך, שני ענינים. יתרון האור בכדי להאיר את החושך. שבכדי להאיר במקום רחוק וחשוך ביותר, צריך לאור גדול ביותר¹⁹. דכמו"כ הוא גם בנוגע להיתרון (תחיי בנותר) שע"י עסק התומ"צ בלי אהו"ר, דזה שהוא עוסק בתומ"צ הגם שאין לו אהו"ר, הוא מפני תוקף ההתקשרות שלו באלקות שמצד עצם הנשמה, שלמעלה מכחות הגלויים.

ועוד ענין ביתרון האור מן החושך, שע"י המרירות מהחושך המסתיר אורו ית', נמשך מבחינת ישת חושך סתרו²⁰, חושך שלמעלה מאור²¹ (למעלה גם מאור גדול שמאיר גם במקום חשוך ביותר).

זזהו היתרון (תחיי בנותר) שע"י ההתבוננות איך שהוא כלי ריקן, דע"י המרירות מזה שהוא כלי ריקן (חושך), הוא מגיע לבחינת חושך שלמעלה מאור.

19. ראה ספר הערכים שם ע' תקפ (וש"ג), שזהו אחד הפירושים ביתרון האור מן החושך.

20. תהלים יח, יב.

21. לקו"ת האזינו עג, סע"א.

◆ The Point Being

In this chapter the Rebbe establishes that among the two interpretations that the *Alter Rebbe* gives to Elisha's directive and promise of, "*Empty vessels do not lessen... and you and your sons will live with the remainder*" ("in abundance"), the *Abundance Light* of the interpretation, "*to concentrate a lot on, and being embittered from, his being an empty vessel,*" is greater than the *Abundance Light* of the interpretation of, "*to perform Torah and Mitzvot without any Love and Awe.*"

◆ Abundance of Light

After the *Alter Rebbe* defines the, "*Empty vessels do not lessen,*" the *Alter Rebbe* goes on to explain why it is that specifically through this service to G-d, there is the, "*And you and your sons will in abundance,*" connecting it to the, "*As the advantage of the Light that comes from the Darkness.*" And the *Alter Rebbe* does this after each of his two interpretations of the directive, "*Empty vessels do not lessen.*"

From the *Alter Rebbe's* two *maamorim* on the topic, there seems to be no difference between the explanation, and hence also no difference between the levels, of the two times that the *Alter Rebbe* explains the, "*And you and your sons will live in abundance,*" outcome from the two explanations of the service of the, "*Empty vessels do not lessen.*" Nevertheless, the first building block that the Rebbe sets in this *maamor* is the exponential difference between the *inferior*, "*And you and your sons will live in abundance,*" outcome of the interpretation of, "*Empty vessels do not lessen,*" being, "*to perform Torah and Mitzvot without any Love and Awe,*" to the *superior*, "*And you and your sons will live in abundance,*" outcome of the interpretation of, "*Empty vessels do not lessen,*" being, "*to concentrate a lot on, and being embittered from, his being an empty vessel.*"

THE BACKSTORY

A 'Repeated' Maamor:

Concerning a *maamor* said more than once, we are taught (-HaYom Yom, Shevat 2):

"The *maamar Va'eira*... The *Alter Rebbe* would repeat it every three years, each time almost verbatim.

"The Tzemach Tzedek (-[Link](#)) said, 'Each time there was a new light.'

"My (-[Link](#)) father (-[Link](#)) commented: Or, light, is always the same, but maor, luminary, is always like something new."

This is when the same Rebbe repeats the same *maamor*, and verbatim. However, when we are speaking of a later Rebbe, deliver the *maamor* of a predecessor, and with new insights, we must definitely say that both the *Light* and the *Luminary* are new, reaching unprecedented heights...

◆ Light, Abundance Light, and the Light of Darkness

In order to understand this, let us first introduce two different *Light's*.

There is a blessing in our *Morning Prayers*, in the *Blessings of the Shema*, which reads, "*Blessed are You... Who forms Light and creates Darkness.*" And concerning these two creations, that of *Light* and that of *Darkness*, King Solomon states (-Ecclesiastics 2:13), "*And I saw that wisdom has an advantage over folly, as the advantage of light over darkness.*"

However, Chassidus focuses on the exact wording of the verse, which reads, "הַחֹשֶׁךְ מִן הַאֵשׁ," which literally means, "*From the darkness,*" and not, "*over the darkness.*" Therefore, the deeper meaning is that we are not speaking of the advantage that the creation of *Light* has over the creation of *Darkness*, but rather, we are speaking here of two types of *Light*, in which one has an advantage over the other. Meaning, that there is the *Light* of the creation of *Light* itself, and then there is the *Light* that comes *from* *Darkness*, which is greater than the *Light* of the creation *Light* itself.

Before we explain what a, "*Light that comes from Darkness,*" is, we need to introduce one more concept: King David states (-Psalms 18:12), "*He made darkness His hiding-place about Him.*" Mystically

speaking, King David is telling us, that while *His Light, blessed be He*, is great, nevertheless, higher than *His Light*, and even higher than G-d being the *Luminary, Source of Light*, there is the *Essence of G-d*, which, "darkness (is) *His hiding-place*." Meaning, that there is the *Darkness* of holiness, in which G-d's *Essences* 'hides,' which defies any revelation or description, which is superior to *His Light*.

And with this, let us understand the two dimensions of, "*As the advantage of light from the darkness*."

- (i) There is the *Light* that we are forced to dig deeper for, and find, because of our encounter with *Darkness*. The reason being, is because it takes a far superior *Light* to be able to illuminate where there is an immense *Darkness*, and an immensely distant place^j.

This *Light* is not the *Light* which is in essence transformed *Darkness*. Hence, it is not a *Light* that actually comes *from the darkness*, but rather, a *Light* that comes *because of* the *Darkness*, which the *Darkness* makes it necessary for us to dig deeper within ourselves, through which we connect with a *Greater Light*. So too, when we are experiencing within ourselves an immense *Darkness*, a distance and *void* of our soul's faculties of *Love* and *Awe*, we must dig deeper within ourselves, and perform Torah and Mitzvot with a *self-sacrifice* for G-d, in order that we be able to withstand and overcome our *Evil Inclination*, which is battling with us against our performing Torah and Mitzvot. And this *self-sacrifice* comes not from our *Soul's Light* of its faculties of, *Knowledge, Love* and *Awe* for G-d, but rather, self-sacrifice exist within us the *Essence of our Soul's* core-strength connection with G-d.

- (ii) Then there is the *Light* that is the transformed *Darkness*. Being that, (a) "*hear O' Israel... G-d is one*," meaning (not only that there is but one G-d, and not two or more, but) that ultimately, "*G-d is everything and everything is G-d*," hence, in the truth of all truths, all *Darkness* is, and will be, *Light*. And (b) the only reason for the existence of *Darkness* is for us to -- through *teshuva* (repentance; return)-- produce of it *Light*, hence, ultimately, *Darkness* is *Light*.

This is the, "*Light* (which is) *from darkness* (the concentration of, and bitterness from being an, "*empty vessel*," dark and distant from G-d)," *itself*, and is the deepest meaning of, "*As the advantage of light*."

And deeper yet, through our service of finding our own *holy darkness* of, "*feeling bitter from being an 'empty vessel,' and distant from G-d*," we connect with the ultimate *Holy Darkness* of, "*He made darkness His hiding-place about Him*," which is *His Holy Darkness*, superior to any of *His Light, blessed be He*.

j. In **FOOTNOTE #19** the Rebbe cites as a source, *Sefer Ha'erchim*, page 580, "(And there it explains), that this is one of the interpretations to, '*As the advantage of the light from the darkness*.'"

◆ Test Yourself



- (1) Why is the *Light* it takes to overcome *darkness*, greater than *Light* as *Light* is unto itself?
- (2) Which is the greatest *Light* of all?
- (3) What is even greater than *His Light, blessed be He*?

◆ Discussion/Meditation

☆ Living within the *Essence* of our Being:



Love, awe, passion, intensity of commitment, are all powerful and beautiful *faculties* of our *Soul*. And serving G-d with them is powerful and holistic. However, King Solomon states (- Proverbs 24:16), "*For seven times the righteous man falls and gets up,*" And the reason for this fall into darkness, is so that we can rise from the *faculties* of our *Soul*, into the *Essence* of our *Soul*. And the experience of this is to serve G-d with *self-sacrifice* and *simple dry obedience*.

Answers:

1. For, when we are in a state of *Darkness*, our *Evil Inclination* is in dominance over us, and we need a stronger *Light* to overcome this *Darkness* and free ourselves to serve G-d, even without any feelings of Love and Awe for G-d.
2. The greatest *Light* of all, is that of *Darkness* transformed into *Light*.
3. His *Essence*, which is, "*He made darkness His hiding-place about Him.*"

☆ CHAPTER THREE ☆

Through, "*Regarding himself as a remainder* (self-nullification)," he draws the *Distant Encompassing Light*, above and beyond any relation with the finite *Order of Evolution*. However, not so, when his service of self-sacrifice strengthens his will to perform Torah and Mitzvot, and hence, he remains a, "*Something-ness*," and therefore only draws from the, "*Nearby Encompassing Light*."

3) And the explanation of this in greater detail will be understood by what is explained in *Likkutei Torah* (-[Link](#); -Portion Maasei, *d"h Inyan Nachlas Yakov*, 96b) that the concept of, "*And you and your sons will live in abundance*," is as that which our sages teach (-Rosh Hashanah 17a) upon the verse (-Micah 7:18), "*(Who is a G-d like You, Who forgives iniquity and passes over the transgression) for the remnant of His heritage*," that G-d's forgiveness is "*(not for all His inheritance, but only) for one who regards himself as a remainder*, (i.e., of only secondary importance)." And he (the *Alter Rebbe*) explains there that, "*remainder*," are the *Encompassing (Light)* that are above the *Order of Evolution* (-[Link](#)), for the *Light* that is drawn into the *worlds* (internally) are but a *ray* (of the *Light*), and the primary *Light* (the *Encompass*) remains above ("*remnant*").

And in order to draw the *Encompass*, this is through the self-nullification. And this is the, "*for one who regards himself as a remainder*," for through his making himself, "*as a remainder*," in its simple context, self-nullification, specifically through *this* he draws the *Encompass*, (the mystical meaning of), "*remnant*."

For when his service (to G-d) is within the state of (his being) a *something*, even when his service is in complete perfection, (nevertheless) the *Light* that is drawn through this (service of a, "*somebody*") is the *Light* in relation to the *Order of Evolution* (a, "*Something*"). And in order to draw the, "*Remnant of Above*," (which is higher than the state of a, "*Something*") this is specifically (only) through the self-nullification.

[And as is explained in *Torah Ohr* (-[Link](#); -in its beginning), upon the verse (-Isaiah 66:1-2), "*The heavens are My throne, and the earth is My footstool; which is the house (that you will build for Me...) But to this one will I look, to one poor and of crushed spirit*," that this which is drawn through *Heaven* and *Earth*, which are Torah (*Heaven*) and Mitzvot (*Earth*) are the *Interior Light*, and in order to draw the *Encompassing*, "*which is the house*," --For *House* is *Encompassing* (and among the *Encompassing (Lights) themselves*, it (a *House*) is *The Distant Encompass* (unlike *clothing* which are *The Nearby Encompass*, made to size of their wearer)-- is through the self-nullification, "*poor and of crushed spirit*."]]

ג) וביאור הענין בפרטיות יותר, יובן ע"פ מ"ש בלקו"ת²² דענין את ובניך תחיי בנותר הוא ע"ד מה שארז"ל²³ עה"פ²⁴ לשארית נחלתו, למי שמשים עצמו כשיריים. ומבאר שם²⁵, דשיריים הם המקיפים שלמעלה מהשתלשלות. דהאור שנמשך בעולמות (בפנימיות) הוא הארה בלבד, ועיקר האור (המקיפים) נשאר למעלה, שיריים.

ובכדי להמשיך המקיפים, הוא ע"י הביטול. וזהו למי שמשים עצמו כשיריים, דע"י שמשים עצמו כשיריים כפשוטו, ביטול, עי"ז דוקא הוא ממשיך המקיפים, שיריים.

דכאשר עבודתו היא בבחינת מציאות, גם כשהעבודה היא בתכלית העילוי, ההמשכה שעל ידה היא אור השיך להשתלשלות (מציאות), ובכדי להמשיך השיריים דלמעלה (שלמעלה מבחינת מציאות) הוא דוקא ע"י הביטול.

[וכמבואר גם בתו"א²⁶ עה"פ²⁷ השמים כסאי והארץ הדום רגלי אי זה בית גו' ואל זה אביט אל עני ונכה רוח, דההמשכה שע"י שמים וארץ שהם תורה (שמים) ומצוות (ארץ) הוא אור פנימי, ובכדי להמשיך המקיפים, אי זה בית גו', דבית הוא מקיף (ובמקיפים עצמם מקיף הרחוק), הוא ע"י הביטול, עני ונכה רוח].

And he explains there in *Likkutei Torah*, that this which our sages say (-Bereishit Rabbba, end of Portion 35) upon the verse, "And you and your sons will live in abundance," refers to, "until the Resurrection of the Dead (-Link)," is because, "(In) abundance," refers to which remains above, the dimension of *Encompassing*, and among the *Encompassing (Lights)* themselves, it is "The Distant Encompassing (Light," which is) *Atik* ("Ancient Days"; Internal Dimension of the Supernal Crown; -Link). (For *Aarich* ("Long Faces"; External Dimension of the Supernal Crown; -Link) is, "The Nearby Encompass," and *Atik*, "The Distant Encompass").

And this is, "Will live in Abundance," "Until the Resurrection of the Dead," for the Resurrection of the Dead will be through the Dew that drips from *Atik* ("The Distant Encompass"), (Hence, the sages connect the Resurrection of the Dead with the, "Will live in abundance," for, "abundance," refers to the, "Distant Encompassing Light," which is *Atik*, which is from where the Resurrection of the Dead will happen.--See CHAPTER TEN.)

-And here the Rebbe returns to the original point, that the, "Will live in abundance," from the service of, "Concentrating upon, and being bitter from, being an empty vessel and distant from G-d," is superior.

And this is the superiority of the, "Will live in abundance," from the service of, "Concentrating upon, and being bitter from, being an empty vessel and distant from G-d," (the second interpretation of, "Empty vessels do not lessen") over the, "Will live in abundance," from the service of, "performing Torah and Mitzvot even though he has no Love and Fear," (the second interpretation of, "Empty vessels do not lessen") for the advantage ("(In) abundance") of this that he performs Torah and Mitzvot, even though he has no Love and Fear," is that then his observance of Torah and Mitzvot are connected with (his) power of self-sacrifice, which self-sacrifice comes from the *Essence of the Soul*, which is higher than the *Revealed Faculties* (of the soul) (Love and Awe).

However, nevertheless, being that through his observance of Torah and Mitzvot (even when his performance of Torah and Mitzvot are through his, "Remembering the concept of self-sacrifice to G-d,") he does not self-nullify from his (being a), "Something." [For this which he performs Torah and Mitzvot is depending upon *his* will, the will ("Something-ness") of the person], (therefore,) the revelation of the *Essence of the Soul* in this is only as it (the *Essence of the Soul*) is related to the, "Revealed Faculties," (of the Soul). [That through his, "Remembering the concept of self-sacrifice to G-d," which is of the *Essence of the Soul*, *his* will of (performing) Torah and Mitzvot is for stronger].

ומבאר בלקו"ת שם, דזהו מה שארז"ל²⁸ עה"פ ואת ובניין תחיי בנותר עד שיחיו המתים, דנותר הוא מה שנשאר למעלה בבחינת מקיף, ובמקיפים עצמם הוא מקיף הרחוק, עתיק (דאריך הוא מקיף הקרוב ועתיק הוא מקיף הרחוק²⁹),

וזוהו תחיי בנותר עד שיחיו המתים, דתחייית המתים הוא ע"י טלא דנטיף מעתיקא³⁰.

וזוהי המעלה דענין תחיי בנותר שבא על ידי המרירות מזה שהוא כלי ריקן (פירוש השני בכלים ריקים אל תמעיטי) על הענין דתחיי בנותר שבא על ידי שעוסק בתורה ומצוות הגם שאין לו אהוי"ר (פירוש הראשון בכלים ריקים אל תמעיטי), כי היתרון (נותר) בזה שעוסק בתומ"צ גם כשאין לו אהבה ויראה הוא זה שאז קיום התומ"צ שלו קשור עם כח המסירת נפש, דענין המסירת נפש הוא מצד עצם הנשמה שלמעלה מכחות הגלויים (אהוי"ר).

אבל מ"מ, כיון שע"י עסק התומ"צ (גם כשקיום התומ"צ הוא ע"י שזוכר ענין מסירת נפשו לה') אינו מתבטל ממציאיותו [שהרי זה שהוא מקיים תומ"צ תלוי ברצונו, רצון (מציאיות) האדם³¹], הגילוי דעצם הנשמה שבזה הוא רק כמו ששייכת לכחות הגלויים [דע"י שזוכר ענין מסירת נפשו לה' שמצד עצם הנשמה, הרצון שלו בתומ"צ הוא בתוקף גדול].

And therefore, also the (*Divine*) *Influence* which is drawn from *Above* through this (*service*) is that of the *Light that is Above the Order of Evolution*, but (the *Encompassing Light*) that is related to the *Order of Evolution*, which in general is, "*The Nearby Encompassing Light*," (which) is *Aarich*.

And the, "*In Abundance*," which is achieved through the sensitivity and embitterment from this that he is an, "*empty vessel*," being that through this (*service*) he completely nullifies his, "*Something-ness*," hence, there is drawn through this the revelation of the *Essence of the Soul*, the way it is above any relationship to (the *Soul's*) *Revealed Faculties*.

And so too it is that the (*Divine*) *Influence* from *Above*, which is drawn through this (*service*), that through this that he feels of himself that he is an, "*empty vessel*," that he has no virtue, and that he is (but) as a, "*remainder*," in his own eyes, (*something extra* (unnecessary), *remnant*), the, "*will live in abundance*," which happens through this is the drawing of, "*The Distant Encompassing Light*," (which is) *Atik*.

ולכן, גם ההמשכה שנמשכת מלמעלה עי"ז, הוא האור שלמעלה מהשתלשלות כמו שהוא שייך להשתלשלות, דבכללות הוא מקיף הקרוב, אריך.

והיתרון שנעשה על ידי ההרגש והמרירות מזה שהוא כלי ריקן, מכיון שע"ז הוא מתבטל ממציאיותו, נמשך עי"ז הגילוי דעצם הנשמה כמו שהיא למעלה משייכות לכחות הגלויים.

ועד"ז הוא בהמשכה שנמשכת עי"ז מלמעלה, דע"י שמרגיש בעצמו שהוא כלי ריקן שאין בו שום מעלה והוא כמו שיריים בעיניו (דבר המיותר, נותר), הענין דתחיי בנותר שע"ז הוא המשכת מקיף הרחוק, עתיק³².

◆ The Point Being

In this chapter, the Rebbe goes deeper into why the, "*Advantage of the light from the darkness*," that comes from the service of, "*concentrating upon, and being embittered over, his being an, 'empty vessel,' in darkness and distanced from G-d*," is superior to the, "*Advantage of the light from the darkness*," that comes from the service of, "*performing Torah and Mitzvot, even without feeling any Love and Awe for G-d*."

And the reason is, that it is only when one completely nullifies himself that he connects within himself with his *Essence of his Soul*, and draws from *Above* the, "*Distant Encompassing Light*." However, if within his service to G-d --even if it be with self-sacrifice-- he holds on to his being a, "*Somebody*," then he can only draw down the *advantage Light* of the, "*Nearby Encompassing Light*," which is bound and limited by the *Finite Linear Permeating Light*," of the *Order of Evolution*."

◆ Glossary of Mystical Concepts

In order to understand this chapter, we are going to have to introduce some mystical concepts that are touched upon therein:

① *Bittul* (Self-nullification) & *Metziut* ("Something-ness"):

The binary code of creation according to Chassidus is *ex -Something-ness* and *nihilo -Nothingness*. And this plays itself out in two paradigms:

- (i) *Creation ex nihilo* is our *inferior paradigm*, called *Yechuda Tata'ah* -the *Lower Union*, which is the outcome of our *Da'at Tachtain -Inferior Knowledge* (*paradigm*), in which we perceive ourselves as the *ex -something*, and G-d as *nihilo -nothing* --simply because G-d defies all the properties (mass, description, form...) to a *something*, as we, creations, define a *something*. Hence, creation is all about *creatio ex nihilo*, creating something (us) out of nothing (G-d).

- (ii) *Creation nihilo ex* is the superior paradigm, called *Yechuda Ila'ah* -the Higher Union, which is the outcome of our *Da'at Elyoin* -Superior Knowledge (paradigm), in which the perception is that the one and only *ex* -something that exists is G-d, and everything else is *nihilo* - nothing --simply because the only true existence of a *Something* is that which was, is, and always will omnipotent-ly and omnipresence-tly be. Hence, creation is all about *creatio nihilo ex*, in which the one and only *Something* (G-d) created a *Nothing* (us).

And with this Chassidus describes man's service to G-d as to be, "G-d created something out of nothing, and asks of us to then reveal within it the truth, creating nothing out of something." Meaning that in the realm of truth of all truths, our entire experience of being a *something* is but an illusion created through the *Tzimtzum HaGadol* -The Big Contraction^k. And our mission is to reveal that our paradigm of being a *something* is an illusion, and that the truth is, "G-d is one!" for, "G-d is everything and everything is G-d," and anything else that is perceived as a *something*, is but a paradigm of idolatry.

Hence, we now understand the Talmudic teaching (-Sotah 5a) upon the verse (-Psalms 101:5-6), "He who slanders his neighbor in secret, him will I destroy; he who is haughty of eye and proud of heart, him will I not suffer [oto lo ukhal - אָתּוֹ לֹא אוּכַל], upon which, "Rav Chisda says, and some say that Mar Ukva says: Concerning any person who has arrogance within him, the Holy One, Blessed be He, said: He and I cannot dwell together in the world, as it is stated: 'He who slanders his neighbor in secret, him will I destroy; he who is haughty of eye and proud of heart, him will I not suffer [oto lo ukhal].' These verses should be understood as follows: Do not read the verse as: "Oto lo ukhal"; rather, read it as: Ito lo ukhal, meaning, 'with him,' I cannot bear to dwell."

In the deeper Chassidic dimension, the Talmud is telling us that by a person seeing himself as the *something*, and G-d as the *nothing*, he is not allowing for his own true existence --of, "G-d is everything and everything is G-d,"-- to dwell within him on a revealed level.

And with this we can understand what the *maamor* is telling us concerning the difference of serving G-d in which we perceive ourselves as a *metzias* -Something, or with absolute *bittul* -Self-nullification, in which we perceive ourselves as a *Nothing*, as will be explained further on.

k. The simplest way to perceive the *Tzimtzum HaGadol* is through the metaphor of a *one-way mirror*, through which, we, on the mirror-side, see the beginning of all existence to be us as the original *Something*, and even G-d is defined as our Creator. In other words, even G-d's existence begins and is defined as a G-d only because He is our Creator. While from G-d's *glass-side* of the one-way mirror, nothing changed, in which G-d is the one and only existence, and, "G-d is everything, and everything is G-d."

② Order of Evolution -Finite Linear Permeating Light:

Before G-d began the process of creation (-Pirkei D'Reb Eliezer, chapter 3), "There was He and His Name alone," in which *His Name* refers to *His Infinite Light*. Rabbi Chaim Vital (-[Link](#)) in his book *Tree of Life* (-Gateway 2, Branch 2) describes the *Origins of Creation*, as taught by his teacher the *Arizal*, Rabbi Isaac Luria (-[Link](#)):

"Know that before the beings were brought forth and the creatures were created, there was a simple upper light that filled all reality and there was no empty space in the universe, empty air and space, but everything was filled with that simple light, and it had neither a beginning nor an end, but everything was simply equal and was called, 'Ohr Ein Sof -Infinite Light'.

"And when he arose in his simple desire to create the worlds and bring forth being... And behold, He then... contracted this Light... and that light narrowed and moved away to the sides around the middle point and then there remained a free space and air and space... And here, after the aforementioned contraction, which then remained a place of space and free and empty air in the middle of the Infinite Light... there was already a place where the beings and the creatures and the forms and the things that were made, could be there.

"And then He drew from the Infinite Light a straight line (ray) from its circular light from above down evolving and descending into that empty space... And the upper end of the line extends from the Infinite Light itself and touches it. However, the termination of this line below at the end does not touch the Infinite Light. And this ray of the Infinite Light extends and spreads downwards. And in the place of that empty space He brought forth, and created and formed, and made all of the worlds And this ray is like a pipe in which through it spreads and extends from the 'waters' of the Supernal Light of the Infinite One to the worlds that are in the place of the air and that empty space."

While the Kabbalistic teaching of the *Tzimtzum* is very complex and detailed, for our *maamor*, what we need to understand is that through G-d beginning the process of, "In the Beginning G-d created...", with the *Tzimtzum HaGadol* - Big Contraction upon the Infinite Light of G-d, G-d effected upon His Infinite Light two things:

- (i) That the *Infinite Ray of His Infinite Light* remain *elusive*, and hence, only *Encompassing*, and never *Permeating* the *Order of Evolution*. We will discuss the *Encompassing Light* further on.
- (ii) That the *Finite Ray of His Infinite Light* be processed in a very finite way, in which it now becomes the *Linear Permeating Light*, which clothes itself *within* creations, becoming the soul and life-force of their existence. Hence, the *Finite Linear Permeating Light* is known as, *Seder Hishtalshelut* - *Order of Evolution*, in which the *Light* evolves into a lower and weaker *Light*, both quantitatively and qualitatively, in order to be able to vivify and sustain all of creation, as it evolves lower and lower, from realm to realm, and lower and lower within each realm and each world themselves.

Being that the *Finite Linear Permeating Light* is all about vivifying and sustaining creation, it therefore perceives creation as a *something*, acknowledging and respecting the finite capacity, form and definition of each creation. Therefore, the *Finite Linear Permeating Light* is the *source* of all *somethings*, to which *somethings* connect and draw forth from in their service to G-d, in which they perceive themselves as a *something* serving G-d.

② *Encompassing Light* -*Nearby Encompassing* (*Infinite Circular Encompassing Light #1*) & *Distant Encompassing* (*Infinite Circular Encompassing Light #2*):

THE REST OF THE STORY

Imagery for the 'Encompassing' and the 'Permeating':

Imagine, if you will, the universe being an 8-ounce cup. Now, the *Finite Linear Permeating Light*, is pouring into, and filling, the cup with water. While the *Infinite Circular Encompassing Light*, is to throw the cup into the ocean...

First let us understand the general concept of the *Infinite Circular Encompassing Light*, before we get to its two subdivisions of *Nearby* and *Distant*. The *Infinite Circular Encompassing Light* does not speak of a *geographical* concept of *Circular* and *Encompassing*, but rather, this *Infinite Light* exists 'everywhere,' only that it remains *elusive*, from an *internalized* 'grasp' by creations. The reason for this is that the *Infinite Circular Encompassing Light*, in its being *Infinite* and *Circular* does not 'acknowledge' creations as an existence, nor does it acknowledge or

respect the finite capacity, definition, and form of each creation. Rather, as in a *circle* which has no *top* or *bottom*, the *Infinite Circular Encompassing Light*, 'encompasses' all of existence equally, in one infinite circular light. From the paradigm of the *Infinite Circular Encompassing Light*, "All are before Him as nothing and naught." All creation are *nothing*, and therefore, when one has any paradigm of being a *something*, he blocks himself from having any conscious connection with the *Infinite Circular Encompassing Light*, nor can his service draw forth from the *Infinite Circular Encompassing Light*.

Now, let us explore the two dimensions of the *Infinite Circular Encompassing Light*:

- (a) *Nearby Encompassing* (*Infinite Circular Encompassing Light #1*): The *Infinite Circular Encompassing Light*, is made up of two dimensions, in which the first dimension is of that which encompasses creation, but "to size," so to speak. Therefore, while the *Finite Linear*

Permeating Light is compared to 'food,' which is digested by, and is nourishment, to the creation, the *Infinite Circular Encompassing Light*, is compared to 'clothing,' which encompasses and protects the creation. However, while *clothing* 'encompass' the person, nevertheless, clothing must be 'made to size'.

This is why this dimension of the *Infinite Circular Encompassing Light* is called the, "Makif HaKorov - Nearby Encompass." And while it is the *Infinite Circular Encompassing Light*, to which creation is but, "All are before Him as nothing and naught," nevertheless, it is a, "source to the source," of creation. Therefore, the *maamor* will explain that when a person serves G-d with, on the one hand, *self-sacrifice*, which emanates from the *Essence of the Soul* -the *Nothing-ness* of the soul, but nevertheless, is the one who wants¹ to serve G-d, he is still trapped in his paradigm of being a *Something-ness*. Hence, this level of *Nothing-ness* is still in a relationship with the *Something-ness* ("source to the source,"), and does not connect him to draw forth from the ultimate experience of, "As the advantage" ("abundance") of *Light*."

- (b) *Distant Encompassing* (*Infinite Circular Encompassing Light* #2): The second dimension of the *Infinite Circular Encompassing Light*, is that which encompasses creation, with no self-limitations of being "to size," so to speak. Therefore, it is called the, "Makif HaRochok - Distant Encompass." And while the first dimension of the *Infinite Circular Encompassing Light*, is compared to 'clothing,' which is 'limited' somewhat in its encompassing and protecting the creation, the second dimension of the *Infinite Circular Encompassing Light*, is compared to a 'house,' which is completely unlimited in its encompassing and protecting the creation. Hence, this level of service of *Nothing-ness* is not limited with any relationship to his *Something-ness*, and connects him to draw forth from the ultimate experience of, "As the advantage" ("abundance") of *Light*."

I. In **FOOTNOTE #31** the Rebbe explains that *self-sacrifice*, which exists within the nature of each and every Jew does not come from his will, but from that which he cannot separate himself, G-d forbid, from *His* (G-d's) *Oneness*, *blessed be He* (-Hemshech 5666, Page 266. And in many places) (if so, doing Torah and Mitzvot with self-sacrifice is not about serving G-d with his being a "Something ('his will')"?!) -This (that the innate self-sacrifice of a Jew does not comes from his will) is only when he faces literal self-sacrifice, which then his *Yechidah* (*Essence of the Soul*) is revealed. --However, as long as he does not come to literal self-sacrifice, and he only remembers the concept of sacrificing his soul for G-d, "so that he be able to stand up against his (*Evil*) *Inclination*," (-Tanya, end of chapter 25) --this that he stands up against his (*Evil*) *Inclination* (through remembering the self-sacrifice) is about his wanting to stand up against his (*Evil*) *Inclination*.

④ *Supernal Crown -Atik Yomin* ("Ancient Days") & *Aarich Anpin* ("Long Faces"):

The *Infinite Circular Encompassing Light*, in general, is the *Supernal Crown*, which is as a *crown*, 'encompasses' the head, --while the *Finite Linear Permeating Light* is the *Ten Emanations* of the *Three Intellects* and the *Seven Emotions*.

The *Supernal Crown* is explained to have the *Inner Dimension*, called, "Atik Yomin or Atika Kadish - Ancient Days or the Hole Ancient (One)," and an *Outer Dimension*, called, "Arich Anpin - Long Faces." --Called *Long Faces*, being that they are infinite, in comparison to the *Six Male Emotion Emanations*, which are called, *Small faces*, being finite.

- (a) *Arich Anpin - Long Faces*: This is the 'inside rim' of the crown, which must be made 'to-size' of the wearer's head. In our discussion, *Arich Anpin* is associated with the "Makif HaKorov - Nearby Encompass," dimension of the, "*Infinite Circular Encompassing Light*."
- (a) *Atik Yomin or Atika Kadish - Ancient Days or the Hole Ancient (One)*: This is the 'outside rim' of the crown, which is not limited to the head of its wearer. For our *maamor*, let us suffice with the teaching that the word *atik* is also from the etymology *netak*, which means *detached*. This teaching is focused on emphasizing that --unlike *Arich Anpin*-- , *Atik* is completed detached from being even a, "source to a source," to creations. And in our discussion, *Atik* is associated with the "Makif HaRochok - Distant Encompass," dimension of the, "*Infinite Circular Encompassing Light*."

Also important to note for our discussion is that according to Kabbalah the *Resurrection of the Dead* in the times of *Final Redemption* (-[Link](#)) will take place through the, "Dew of Atik."

④ "In our image and Likeness":

The verse states (-Genesis 1:27), "And G-d created man in His image; in the image of G-d He created him," which leads to the Chassidic teaching on the verse (-Job 19:26), "And from my flesh I see G-d," that all that exists Above are reflected in the infrastructure of our *Soul*. Hence, all that we have said previously concerning the, "He and His Name," and the, "Infinite Light," and its, "Infinite Circular Encompassing Light," and, "Finite Linear Permeating Light," exist within our *Soul*.

The way all of these reflect within our *Soul* is:

- (a) *Finite Linear Permeating Light*: Is reflected in the *Revealed Faculties of the Soul*, comprised of *Three Intellects* (*Wisdom, Understanding, and Knowledge*), and *Seven Emotions* (*Love, Fear, Compassion, Commitment, Gratitude, Attachment, and Expression*). In our service to G-d, this is the service performed with understanding and emotions, primarily *Love and Fear*.
- (b) *Nearby Encompassing (Infinite Circular Encompassing Light #1)*: Is reflected in the revelation of the *Essence of the Soul*, as limited only to the *Essence's* relationship with the *Revealed Faculties of the Soul*. In our service to G-d, this is the service of our performing Torah and Mitzvot with *self-sacrifice*.
- (c) *Distant Encompassing (Infinite Circular Encompassing Light #2)*: Is reflected in the revelation of the *Essence of the Soul*, as it is unto itself. In our service to G-d, this is the service of our concentration upon, and feeling embittered^m by, our being in a state of darkness and being distanced from G-d, our being in a state of an, "empty vessel".

m. In **FOOTNOTE #32** the Rebbe explains that these two concepts (1. Doing Torah and Mitzvot with self-sacrifice -higher than the *Love and Awe* with which the righteous do Torah and Mitzvot. 2. Coming from the humility of as a *remnant, and through this* reaching the higher state of the *Infinite Light: Distant Encompass*) we also find by doing *teshuvah* (repentance; returning): 1. The love and yearning of a person doing *Teshuvah* is far greater than that of the righteous (-Tanya, Chapter 7, and in many places). 2. The returnee, "becomes despicable and disgusted in his own eyes... disgusted with his life," *and through this* it is drawn to him *Kindness of Atik (Infinite Light: Distant Encompass)* (-Likkutei Torah, Drushim I'R"H, 61c). And in the continuation of this teaching there (-page 62b) that this is the concept of the drawing forth of *shirayim*, "for one who regards himself as a remainder."

◆ The Flow

• *Shirayim*:

And now, with all these *Mystical Concepts* in place, we can now go through the *flow* of this chapter.

After setting the *building block* that the, "You and your sons will live in abundance ("As the advantage of the *Light from the Darkness*")," the second interpretation ("concentrating and feeling embittered over being an 'empty vessel'") of, "Empty vessels do not lessen," is greater than that of the first interpretation ("performing Torah and Mitzvot without any Love and Awe"), the *maamor* is going to dig deeper into why it is so. To do so, the *maamor* introduces a teaching of our sages (-Rosh Hashanah 17a) upon the verse (-Micah 7:18), "(Who is a G-d like You, Who forgives iniquity and passes over the transgression) for the remnant of His heritage," that G-d's forgiveness is "(not for all His inheritance, but only) for one who regards himself as a remainder, (i.e., of only secondary importance)." Hence, we see that the sages are stating that G-d's forgiveness is for those who embrace the *self-nullification* of perceiving themselves, not as a, "Something," but as a, "Nothing." And the word of the verse used to extrapolate this humility and self-nullification is, *shi'arisr*, which the sages connect with the word *shirayim* - *remnants*.

And upon this the *maamor* quotes that, mystically speaking, *shirayim* refers to the *Infinite Circular Encompassing Light*, which is above and beyond the finiteness of the *Order of Evolution*. For the *Infinite Circular Encompassing Light* "remains" above the *Order of Evolution*, encompassing it. Therefore, as per the aforementioned teaching of the verse that *shirayim* means *self-nullification*, and the mystical teaching that *shirayim* refers to the *Infinite Circular Encompassing Light*, hence, we see that the *Infinite Circular Encompassing Light* can only be drawn through the service of *self-nullification*.

Even if one's "something-ness," service to G-d is complete, with *Love and Awe*, nevertheless, this type of service can only draw from the *Finite Linear Permeating Light* (the dimension of the *Light* that is a *something*)

of the *Order of Evolution*, the source of his being a *something*. It is only through serving G-d with *self-sacrifice*, in which the person is *Nothing*, which draws the *Infinite Circular Encompassing Light* (the dimension of the *Light* that embraces its being a *Nothing*). And this is the mystical meaning of the verse (-Isaiah 66:1-2), "**The heavens (Torah) are My throne (Finite Linear Permeating Light), and the earth (Mitzvot) is My footstool (Finite Linear Permeating Light); which is the house (Infinite Circular Encompassing Light -Distant Encompass) But to this one will I look, to one poor and of crushed spirit (self-nullification).**"

• *Resurrection:*

The *maamor* clarifies, as well, the teaching of our sages (-Bereishit Rabba, Portion 35), "*Will live in Abundance,*" means, "*Until the Resurrection of the Dead,*" for the *Resurrection of the Dead* will be through the *Dew that drips from Atik*, which (the *Dew of Atik*) is the *Infinite Circular Encompassing Light -Distant Encompass*, which is the mystical meaning of, "*Will live in abundance.*" -See CHAPTER TEN.

• *Something vs. Nothing:*

Now that we know that the, "*Will live in abundance* (the *Infinite Circular Encompassing Light*)," is the outcome of the service of "*empty vessels,*" being a service of *self-nullification*, we can deeply understand why its second interpretation of, "*concentration and bitterness of being in a state of darkness,*" brings a superior '*abundance*' than the first interpretation of, "*performing Torah and Mitzvot without Love and Awe.*"

The *Essence of the Soul* which is revealed within serving G-d when one doesn't feel a love and awe for G-d, is the revelation of the soul's *Essence* -only as it relates to and drives the soul's *Revealed Faculties*. It is what empowers a person that *his* will to do Torah and Mitzvot be stronger than the *Evil Inclination* that is fighting him. So too, the person needs to *choose* to want to do Torah and Mitzvot. Hence, even though here is the revelation of the *Essence* of his soul, which is the "*Nothing*" of his soul, nevertheless, his "*Something* ('*choosing*' and '*his will*')" is involved. Therefore, being that it is the service driven by the *Essence* of his soul ("*Nothing*") this service does connect with and draw forth from the *Infinite Circular Encompassing Light*, but being that the *Essence* of the soul's involvement is to drive *his* will ("*Something*") it is only the *Nearby Encompass* of the *Infinite Circular Encompassing Light* that is drawn forth.

Not so, the service of, "*concentration and bitterness of being in a state of darkness,*" in which the person *experiences* being, "*sharayim,*" total "*Nothing-ness,*" here the *Essence* ("*Nothing*") of the soul is not driving his "*Something,*" but rather his entire, "*experiences,*" is of "*Nothingness,*" being a *sharayim -remnant*. Therefore, in this service to G-d it is the *Distant Encompass* of the *Infinite Circular Encompassing Light* that is drawn forth.

Test Yourself



- (1) What is the Talmudic interpretation of, "(Who is a G-d like You, Who forgives iniquity and passes over the transgression) for the remnant of His heritage,"?
- (2) What is the Kabbalistic interpretation to this verse?
- (3) Why will only the service to G-d in total self-nullification draw the *Infinite Circular Encompassing Light*?

Discussion/Meditation



☆ "Let go, and Let G-d":

Being the fullest and best that we can be, giving all of ourselves to G-d is extremely great and worthy. However, in it, we are still stuck within the *Self* and all its limitations. When we let go, and simply serve G-d because it is what G-d wants, we break out of *Self* and all of its limitations.

Answers:
 1. G-d's forgiveness is available for those who make of themselves *remnants*, self-nullification.
 2. Through making ourselves humbly as *shirayim-remnants*, we connect with and draw from the *Supernal Shirayim*, the *Infinite Circular Encompassing Light*.
 3. Because the work of a *Something* can only reach its source, the *Something Finite Linear Permeating Light*. Only the service of *Nothing* can connect with the *Nothing Infinite Circular Encompassing Light*.

☆ CHAPTER FOUR ☆

Explaining how the *Revealed Faculties* of the soul, *Love* and *Awe* will be nourished by the “*Abundance*,” of the *Distant Encompass* of the *Infinite Circular Encompassing Light*.

4) And we need to understand that which (the verse) states, “*You and your sons will live in abundance*,” -that also the *Love* and *Awe* of the soul (*your sons*) will live in abundance. For seemingly, being that the “*abundance*” is *Encompassing*, and especially according to the interpretation that it is the *Distant Encompass*, how is it possible that from it should be drawn a life-force to the *Internal Faculties* (*Love* and *Awe*).

We can explain this in accordance to what the *Rebbe* (*RaSha”B* (-[Link](#))), his soul be in *Eden*, the *BirthDay Rebbe* (of the day this *maamor* was delivered), in his *maamor* beginning with the verse (-Deuteronomy 30:11), “*For this commandment which I command you this day, is not concealed (נִפְלְאָת - niphlais: lit. wondrous) from you, nor is it far away*,” (in the book of his *maamorim* which is being now prepared for print) that the two terminologies *niphlais* and *far* are *Atik* and *A’arich* (*Anpin*). For *phela* (פלא: root of *niphlais*) [which is a language of *segregation* and *separation*] is in *Atik*, which is detached and separated from the *Order of Evolution*, and *far* is in *A’arich* (*Anpin*), for the language of *far* shows that it does have a relationship to the thing from which it is far, as (in that which King Solomon said (-Ecclesiastics 7:23)), “*I said, ‘I will become wise,’ but it was far from me*,” for this *wisdom* has a relationship to him (King Solomon), only that it is far from him.

And he (the *Rebbe RaSha”B*) explains there, that this which the verse states, “*For this commandment... is not concealed from you*,” is specifically from *you*, for *Mitzvot* are the *Supernal Will* (of G-d), --‘*will*,’ which is higher than *reason* (*wisdom*)-- are in the dimension of *concealed* and *far*.

And how much more so concerning the *Mitzvah* of *Teshuvah* (which, “*this commandment, (which I command you this day ...)*,” is the *Mitzvah* of *Teshuvah*, as *Nachmanides* (-[Link](#)) writes, as do many other commentaries), which (the *mitzvah* of *Teshuvah*) is higher than the (*Supernal*) *Will* of *Mitzvot* [And as is explained in many places, that this which *Teshuvah* fills all defects (caused by the sin) is because *Teshuvah* reaches into the *Infinite Light*, the *Master of the Will* (above the *Will* of *Mitzvot*), to the point that it (*Teshuvah*) reaches into the *Essence* (of G-d, FOOTNOTE #41: beyond even the *Master of the Will*), which is why the verse states, “*For this commandment which I (אנכי - onochee) command you*,” (emphasizing the), “*I (Essence) am I*”] which she (*Teshuvah*) is definitely in the dimension of *Concealed* and *Far*. For *Lower Teshuvah* is in the dimension of *Far*, and *Higher Teshuvah* is in the dimension of *Concealed*.

ד) וצריך להבין מ"ש את ובניך תחיי בנותר, שגם האהבה והיראה דהנשמה (בניך) יחיו בנותר, דלכאורה, מכיון שנותר הוא מקיף, ובפרט להפירוש שנותר הוא מקיף הרחוק, איך שייך שיומשך ממנו חיות לכחות הפנימיים (אהבה ויראה).

ויש לבאר זה ע"פ מ"ש אדמו"ר (מהורש"ב) נ"ע בעל יום ההולדת במאמרו ד"ה כי³³ המצוה הזאת אשר אנכי מצוך היום לא נפלאה היא ממך ולא רחוקה היא³⁴ (בספר המאמרים שלו שמכינים עתה לדפוס³⁵), דשני הלשונות נפלאה ורחוקה הם בעתיק ואריך. דפלא [שהוא לשון הפרשה והבדלה] הוא בעתיק, שנעתק ונבדל מהשתלשלות, וריחוק הוא באריך, דלשון ריחוק מורה שיש לו שייכות להדבר שהוא רחוק ממנו, וכמו אמרתי אחכמה והיא רחוקה ממני³⁶, דזה שאמרתי אחכמה הוא לפי שהחכמה שייכת אליו, ורק שהיא רחוקה ממנו³⁷.

ומבאר שם, דמ"ש כי המצוה הזאת גו' לא נפלאה היא ממך גו', ממך דוקא, הוא, כי כיון שהמצוות הם רצון העליון, רצון שלמעלה מטעם, הם בבחינת פלא וריחוק³⁸.

ומכ"ש מצות התשובה (דהמצוה הזאת קאי על מצות התשובה, כמ"ש הרמב"ן וכמה מפרשים³⁹) שהיא למעלה מהרצון דמצוות [וכמבואר בכ"מ⁴⁰, דזה שע"י התשובה מתמלאים כל הפגמים הוא לפי שתשובה מגעת באוא"ס בעל הרצון (שלמעלה מהרצון דמצוות), ועד שהיא מגעת בהעצמות⁴¹, דזהו מ"ש כי המצוה הזאת אשר אנכי מצוך, אנכי מי שאנכי⁴²] שהיא בודאי בבחינת פלא וריחוק. דתשובה תתאה היא בבחינת ריחוק ותשובה עילאה היא בבחינת פלא.

For *Lower Teshuvah* is in the *Encompass of Chaya* (dimension of the *Soul*), *Nearby Encompass*. And also the influence that is drawn from *Above* is the *Encompass of the Direct Light* which is in relation with the *Interior (Finite Linear Permeating Light)*, which in general is *A'arich*.

And *Higher Teshuvah* is the *Encompass of Yechidah* (dimension of the *Soul*), *Distant Encompass*. And also the influence that is drawn from *Above* is the *Encompass of the Rebound Light* which is beyond being in relation with the *Interior (Finite Linear Permeating Light)*, which in general is *Atik*.

And that which the verse states, "*is not concealed from you, nor is it far away*," is specifically, "*from you*," (referring to) the *Souls of Israel*, for the *Souls of Israel* have within them *everything*, and also from *Above* they are given everything, and therefore, this is not *Concealed* nor *Far* from them.

כי תשובה תתאה היא במקיף דחי', מקיף הקרוב. וגם ההמשכה מלמעלה הנמשכת ע"י תשובה תתאה היא המקיף דאור ישר שיש לו שייכות להפנימי, דבכללות הוא אריך.

ותשובה עילאה היא במקיף דיחידה, מקיף הרחוק. וגם ההמשכה מלמעלה שנמשכת ע"י היא המקיף דאור חוזר שלמעלה משייכות לפנימיות, דבכללות הוא עתיק.

ומ"ש לא נפלאות היא ממך ולא רחוקה היא, הוא ממך דוקא, מנשמות ישראל. דנש"י יש בהם הכל, וגם מלמעלה נותנים להם הכל, ולכן אין זה נפלא

◆ The Point Being

After the *maamor* sets the foundation of *Elisha's* guidance of, "*Empty vessels do not lessen*," is of doing the service of total self-nullification, which in turn draws forth the ultimate, "*You will live in abundance*," of the *Distant Encompass of the Infinite Circular Encompassing Light*, the *maamor* now explores as to how drawing this *abundance (Encompassing Light)* can then also lead to, "*And your sons will live in abundance*," which are the lower *Revealed Faculties (Permeating Light)* of the soul, the soul experiencing a *Love and Awe* for G-d?

◆ No Relativity!?

Now that the *maamor* explained that *Elisha's* statement, "*you will live in abundance*," refers to the *Essence of the Soul ("you")* will live from, receive from, the *Infinite Circular Encompassing Light ("abundance")*, with an opinion that within the *Infinite Circular Encompassing Light* itself, *Elisha* is referring to the *Distant Encompass*, which we explained to be *Atik* -completely *Detached* from the *Order of Evolution*, hence, the words, "*(you) and your sons (will live in abundance)*," need to be understood. For we explained earlier that, "*your sons*," refer to the *Revealed Faculties*, the soul's *Love and Awe*, which are of the *Finite Linear Permeating Light*, hence, how can they live from, "*abundance*," which is the *Infinite Circular (Distant) Encompassing Light*, which is beyond their capacity of absorption?!

◆ Introducing the Birthday Rebbe

When the Rebbe would be delivering a *maamor* on the *Birthday, Hillulah* (day of ascent of the soul from the physical world), or *Geulah* (day of liberation from an imprisonment or exile) of one of his predecessors, the Rebbe would build the *maamor* on the *maamor* of that specific predecessor.

This *maamor* was delivered, and years later edited, printed and distributed, for the 20th day of the month of *Cheshvan*, which is the birthday (*Cheshvan 20, 5621 - November 5, 1860*) of the fifth *Lubavitcher Rebbe*, Rabbi *Sholom DovBer*, known as *The Rebbe RASHAB (-Link)*. Therefore, the Rebbe is building the answer to his question upon a *maamor* of the *Rebbe RaSHaB*, which was delivered in the year 5673 (1911), on the verse (-Deuteronomy 30:11), "*For this commandment which I command you this day, is not concealed from you, nor is it far away.*"

In his *maamor*, the *Rebbe RaSHaB* explains the specificity of (i) *Concealed*, and (ii) *Far*, and (iii) that the Mitzvot, --which are of these two *exalted* and *infinite* dimensions of *Concealed* and *Far*-- but are not *concealed* nor *far* (meaning, beyond the capacity of) specifically, "from you," the *Souls of Israel* --For the *Souls of Israel* have within themselves, and are given from *Above*, everything, including the infinite dimensions of *Concealed* and *Far*.

Later on, in CHAPTER TEN, based on fully exploring and understanding these concepts explained by the *Rebbe RaSHaB*, the *Rebbe* will answer how even, "your sons," the *Revealed Faculties* of the *Souls of Israel*, are capable of living from, "abundance," the *Infinite Circular (Distant) Encompassing Light*.

◆ Mystically Speaking

In *parshat Nitzavim* Moses is reinforcing the Children of Israel to stay true to Torah and Mitzvot. And in doing so, Moses says:

"For this commandment which I command you this day, is not concealed from you, nor is it far away. It is not in heaven, that you should say, 'Who will go up to heaven for us and fetch it for us, to tell (it) to us, so that we can fulfill it?' Nor is it beyond the sea, that you should say, 'Who will cross to the other side of the sea for us and fetch it for us, to tell [it] to us, so that we can fulfill it?' Rather, (this) thing is very close to you; it is in your mouth and in your heart, so that you can fulfill it."

In its simplest form, Moses is expressing to the Jewish people that all of Torah and Mitzvot is doable, and even more so, "exceedingly close," for each and every one of us to always be able to overcome our *Evil Inclination*, in doing what we must, and in not doing what is forbidden. Chassidus then searches out the deeper mystical dimensions, in which Moses is giving us esoteric insights to what Torah and Mitzvot are.

(i) Concerning the term, "This commandment," Nachmanides ([-Link](#)) writes:

"For this commandment': The meaning thereof is that it refers to the entire Torah. But the correct interpretation is that when he refers to the entire Torah, he says (-Deuteronomy 8:1) 'Every commandment which I command you this day.' Rather (the expression used here) 'This commandment' refers to (the commandment of) repentance aforementioned, for the verses (-ibid 30:1-2), 'And you shall bethink yourself;' 'And you shall return unto the Eternal your G-d,' constitute a commandment, wherein He commands us to do so."

(ii) 'Concealed' and 'Far' speak of two dimensions within the *Infinite Circular Encompassing Light* which are infinitely incomparable to the *Finite Linear Permeating Light*. For Mitzvot are of the *Supernal Will* of G-d, a *Will* above and beyond *Reason*, which is *infinite* and *circular*, in which all are equally naught, and hence, there are Mitzvot within the loftiest concepts (e. g. Yom Kippur, Shabbat, etc.), and within the most physical concepts (e. g. Dietary Laws, Sending away the mother bird from the nest, etc.). For, as by a human, one's *Power of Will* can manifest itself in his highest faculty of *Wisdom* (to figure out and understand abstract and spiritual concepts) and in his lowest faculty of *Movement* (to walk a *5K Marathon*). Therefore, in Kabbalah Language, the *Power of Will* represents the *Supernal Crown*, which (i) goes *above* (representing its being *higher* than even the highest *Linear* faculty of *Wisdom*) the head, (ii) is *circular* (representing its being *infinite*, with no beginning or end, top or bottom), and (iii) *encompasses* (representing its being *elusive* and beyond the capacity of the *Finite Linear Revealed Faculties* to absorb it) the head. Hence, Moses is saying that Mitzvot in their own right are 'Concealed,' and, 'Far,' from the *Finite Human Being*.

(iii) Within the *Infinite Circular Encompassing Light*, the *Supernal Crown*, itself there are two dimensions: *Concealed* and *Far*, in which *Concealed*ⁿ is even higher, more 'Infinite,' (so to speak), than *Far*.

And our *maamor* proves this with a quote from King Solomon (-Ecclesiastics 7:23), "I said, 'I will become wise,' but it was far from me." King Solomon is saying, "I will become wise," because King Solomon is connected to the realm of *Wisdom*. Otherwise, there would not be the, "I will become wise." And nevertheless, even though King Solomon is connected with *Wisdom*, nevertheless, this *Wisdom* (the reasoning to the commandment of the *Red Heifer* ([-Link](#))) was, "Far from

me." Hence, *Far* speaks of that, which, on the one hand, is within the *scope* (realm) of reach, only that, on the other hand, it is beyond reach. Not so with *Concealed*, which speaks of that which isn't even in the *scope* of reach.

-See above CHAPTER THREE: ④ *Supernal Crown -Atik Yomin* ("Ancient Days") & *Aarich Anpin* ("Long Faces").

Hence, in Mitzvot there exists both dimensions: *Concealed*, which is *Atik* (*Distant Encompass*), and *Far*, which is *A'arich* (*Nearby Encompass*).

(iv) 'From YOU,' means that although we just explained that Mitzvot in their own right are 'Concealed, and, 'Far,' nevertheless, 'From YOU,' the *Souls of Israel*, --who have everything within them, and are given everything from *Above*, even the *Infinite Circular Encompassing Light*, both, 'Concealed, and, 'Far,'-- the Mitzvot are not concealed nor far from us.

n. In **FOOTNOTE #37** the Rebbe quotes the sources for this, but then states, "And to point out that at the end of (the *maamor*) *d"ח Ki Hamitzvah Hazos, in the Hemsech 5666 (page 347 [458]) is explained that 'Far' is above 'Concealed.'*" The Rebbe does not explain as to what that *maamor* is referring to in stating that 'Far' is above 'Concealed.'

◆ Teshuvah

The *maamor* uses a sort of *Kal V'choimer* (one of the *Thirteen Principles* through which the Torah is expounded; a *fortiori*, "all the more so") that the Mitzvah of *Teshuvah* is 'Concealed, and, 'Far.' Being that through *Teshuvah* one fills all the defects, which are caused by sin, and the reason *Teshuvah* has this power is because all other Mitzvot are the *Will of G-d*, --and the *Will* is defined precisely as is, and cannot be overridden,-- while *Teshuvah* reaches to the *Master of the Will*, --Who creates and defines the *Will*, and can redefine the *Will* as He wishes. And even more than this, *Teshuvah* reaches into the very *Essence*^o of G-d!

After the sort of *Kal V'choimer* approach in proving that *contextually Teshuvah* is that of *Concealed* and *Far*, in parenthesis the *maamor* quotes Nachmanides "and many commentaries," who clearly defined the verse's, "This commandment," to be speaking specifically of the commandment of *Teshuvah*.

o. In **FOOTNOTE #41** the Rebbe states, "Which it (*Essence*) is higher than even that of *Master of the Will*." The Rebbe quotes a source for this: "See *d"ח Shuvah Yisroel of Parshat Ha'azinu 5737, Chapter 4 (earlier* (meaning in the same book that our *maamor* is printed in) *page 99*)."

When we speak of the *Master of the Will*, we are speaking of the dimension in which there already exists the concept of a *Defined Will*, only that this dimension is not locked within any *defined Will*, and can therefore simply bring forth a *new Will*, in direct opposition to the definition of the previous *Will*. Nevertheless, this dimension of *Master of the Will*, is in the realm of *Wills*. The *Essence*, is not in the realm of *Will* at all, and even more, the *Essence* defies any *realm* and *dimension* at all.

◆ Teshuvah's Concealed vs. Far

Once the *maamor* explained that, (i) within Mitzvot there are the *Concealed* dimension and the *Far* dimension, and (ii) the verse's, "This commandment," refers specifically to the Mitzvah of *Teshuvah*, the *maamor* now proceeds to explain how the two dimensions of *Concealed* and *Far* exist within the Mitzvah of *Teshuvah*:

Lower Teshuvah: In the teachings of Chassidus, *Lower Teshuvah* represents a *Teshuvah* done out of *Fear*. It is a complete *Teshuvah*, but nevertheless, is limited in its reach. A person is born with a self-centeredness, in which he has an *Ego*. However, even when the person nullifies his *ego*, nevertheless, he still

THE BACKSTORY

Teshuvah:

The word *Teshuvah* (תשובה) is mystically defined as *Toshuv-hai* (תשוב-ה), *Return* (the letter) *hai*.

This refers to the letter *hai* in G-d's name. Being that through sin we drag the *hai* of G-d's name into where it doesn't belong, hence, we need to *return* it. However, in G-d's name there are two *hai's* (ה-י-ו-ה-י). Therefore, there is *Higher Teshuvah*, in which we are returning the *first hai*, and *Lower Teshuvah* in which we are returning the *second hai*.

has an identity of a *metzius*, of being an *Existence*, a *Something-ness*. In *Lower Teshuvah* the person, while experiencing a total humility and negation of *Ego*, nevertheless, lacks in a negation of *metzius* -Self.

Therefore, the *Lower Teshuvah* is (only) the dimension of *Far*, being that this level of *Teshuvah* is the service of the person reaching the *Encompassing Chaya*^p dimension of his *Soul* (the *Lower* of the *Two Encompassing* dimensions of the *Soul*), which is the nullification of *Will, Ego*. Hence, the *Lower Teshuvah* is the *Nearby Encompass*, the *Far*. So too, the *Light* that we draw from *Above* in reflection to our service of *Lower Teshuvah* is that of the *Encompassing Direct*^q *Light*, which has a connection with the *Interior (Finite Linear Permeating Light)*, which in general is *A'arich*, the lower dimension of the *Supernal Crown*, which *touches* and is *made-to-fit* of the *Head*.

Higher Teshuvah: *Higher Teshuvah* is done out of *Love*, in which the person experiences not only the nullification of his *Ego* and *Will*, but also of his *metzius*, total self-negation. Therefore, the *Higher Teshuvah* is the dimension of *Concealed*, being that this level of *Teshuvah* is the service of the person reaching the *Encompassing Yechida*^p dimension of his *Soul* (the *Higher* of the *Two Encompassing* dimensions of the *Soul*), which very existence is, "*Truly a piece of G-d Above*," and, "*Spark Creator became creation*." Hence, the *Higher Teshuvah* is the *Distant Encompass*, the *Concealed*. So too, the *Light* that we draw from *Above* in reflection to our service of *Higher Teshuvah* is that of the *Encompassing Rebound*^q *Light*, which is above and beyond having a connection with the *Interior (Finite Linear Permeating Light)*, which in general is *Atik*, the higher dimension of the *Supernal Crown*, which does not touch, nor is to-size of the head.

p. The *Soul* is made up of 5 levels. Two *Encompassing Levels* of *Chaya* and *Yechida*, and three *Internal Levels* of *Nefesh, Ruach*, and *Neshama*. While there are different explanations to these 5 levels of the *Soul*, for our *maamor*, we will quote the explanation that the 5 levels manifest themselves as: *Nefesh =Thought, Speech, and Action*; *Ruach =Emotions, Neshama =Intellects, Chaya =Will, and Yechida =Essence*.

q. *Direct Light* represents the *Light* which comes *From Above to Below*, which is a *defined Light*. Hence, even though we are talking about the *infinite Circular Encompassing Light*, nevertheless, with this *Light* itself, we are talking of the *Direct*, which is *infinite* and yet *defined*. While the *Rebound Light*, generally speaking is the *Light* which reflects off the *Below*, and is hence, *From Below to Above*. This is as the difference between colorless sunlight (*Direct; Above to Below*) and the rainbow (*Direct; Below to Above*), in which the rainbow carries a far deeper revelation than plain sunlight.

Generally speaking, *Direct Light* is the experience of Torah-study and Mitzvot-observance, in which the person is absorbing the *Will* and the *Wisdom* of G-d, which G-d gave us (*From Above to Below*), and *Rebound Light* is that of *Teshuvah*, in which the person is *returning* to G-d (*From Below to Above*). However, in this *maamor* we are speaking of these two *Lights* as they exist within *Teshuvah* itself.

◆ "You"

This chapter concludes with the emphasis of the verse, "*From you*," meaning that this which the dimensions of "*Concealed*," and, "*Far*," are not concealed and far --in the literal sense--, is only, "*from you*," the *Souls of Israel*, the Jewish people.

Chassidus explains in great detail that *Angels* come from the *external unifications*, and that their source is from the *Infinite Light*. Hence, *Angels* are defined, each in a specific finite form. Additionally, they carry the full limitations, and the full '*Something-ness*' of a creation. Being that their source is the *Infinite Light*, and within this the *exterior* dimension of the *Supernal Crown: A'arich*, which is called, "*The Highest of the Netzalim* (beings brought forth)," meaning, the finite capacity of a *Something*.

The *Souls of Israel*, are sourced in the *Essence*, and within the *Infinite Light*, they are of the *interior* dimension of the *Supernal Crown: Atik*, which is called, "*The Lowest of the Matzeel* (He who brings forth)," meaning, *His Essence, blessed be He*.

Therefore, to all beings --other than the *Souls of Israel*-- *Far* is far, and even more so, *Concealed* is concealed. Only to the *Souls of Israel* ("From you") is *Far*, and even *Concealed*, not far nor concealed.

And here the *maamor* points out that (i) "*For the Souls of Israel have within themselves everything,*" and that (ii), "*And from Above they are given everything.*"

Note: The *maamor* doesn't explain why the two points, and being that the *Souls of Israel* already have everything, why do they then need to be given everything from *Above*?

The writer on his own is suggesting, that maybe we can say that this which the *Souls of Israel* innately have everything is only as the *Souls of Israel* exist within their source, or at least in the spiritual realms. However, not as the *Souls of Israel* descend into the physical realm, clothed within a physical body. Hence, the second point, that from Above they are given everything, even as being a *Soul of Israel* clothed within a physical body.

Test Yourself



- (1) Why is the *maamor* struggling with understanding how, "and your sons will live in abundance"??
- (2) How are all Mitzvot both, *Concealed* and *Far*?
- (3) How is the Mitzvah of *Teshuvah* both, *Concealed* and *Far*?

Discussion/Meditation



☆ "Given it All":

Yes, some of life's test are extremely hard, concealed, and far from us to accomplish, However, G-d knows what He gave us at Mt. Sinai, at the *Giving of the Torah*. Therefore, G-d is but asking of us to find, acknowledge and actualize all that is already within us.

Answers:
 1. Because, "you sons," is referring to our very finite, descriptive and revealed emotions of the soul, while, "abundance," refers to the *Infinite Circular Distant Encompassing Light*, hence how can, "your sons," nourish from, and live within, "abundance"?!
 2. For every Mitzvah is *His Will*, above (Far) and beyond (Concealed) reason
 3. For in *Teshuvah* there is: (1) *Higher Teshuvah (Concealed)* and there is *Lower Teshuvah (Far)*

☆ CHAPTER FIVE ☆

The innovation of the verse's, "*This commandment... is not concealed from you, nor is it far away,*" is that we are speaking of, "*You,*" being the *Revealed Faculties* of the Soul.

5) And we need to understand, what is the verse innovating with this that *This Mitzvah (Teshuvah) is not concealed from you, nor is it far?* For seemingly, being that also by the person, the service of *Teshuvah* is in the *Encompasses of Chaya* (and) *Yechida*, which are in the likeness of the *Supernal Encompasses (A'arich and Atik)*, then what is (so much) the innovation that through the service of *Encompasses of the Soul* we draw the *Supernal Encompasses*.

And it could be said that, "*From You,*" is referring to the *NR"N* (*Nefesh, Ruach, and Neshama* levels of the Soul), which are the *main* (levels of the Soul) of the person. For even though *Teshuvah* is within the *Encompasses of the Soul*, nevertheless, in order to arouse the *Encompasses* there needs to be the concentration, and the concentration (within the *NR"N*) which needs to be in a fashion that through it the *Encompasses*, which transcend intellect (concentration) are aroused.

And this is the innovation of, "*Is not concealed from you...*," that *From You* refers to the *NR"N* (as mentioned earlier), that even the *Encompasses of Chaya* (and) *Yechida*, which are *Concealed* and *Far* from *NR"N*, nevertheless, it is within the power of *NR"N* to arouse (through suitable concentration) the *Encompasses of Chaya* (and) *Yechida*, and that through them (*Encompasses of Chaya* (and) *Yechida*) also (arouse) the *Supernal Encompasses A'arich and Atik*.

And the reason for this (that the concentration of our *NR"N* can arouse our *Encompasses Chay* and *Yechidah*, and through this, arouse the *Supernal Encompasses*) is (As brought earlier (end of CHAPTER FOUR) of the *Maamor*) that the *Souls of Israel* (meaning also *NR"N*) has within them everything, and also from *Above* they are given everything.

ה) וצריך להבין מה מחדש הכתוב בזה שהמצוה הזאת (תשובה) לא נפלאה היא ממך ולא רחוקה היא, דלכאורה, מכיון שגם באדם, עבודת התשובה היא בהמקיפים חי' יחידה, שהם בדוגמת המקיפים שלמעלה (אריך ועתיק), מהו החידוש (כ"כ) בזה שע"י העבודה בהמקיפים דהנשמה נמשכים המקיפים דלמעלה.

ויש לומר, דממך קאי על נר"נ שהם עיקר האדם⁴³. דהגם שתשובה היא בהמקיפים דנשמה, מ"מ, בכדי לעורר המקיפים צריכה להיות התבוננות, וההתבוננות (שבנר"נ) צריכה להיות באופן שע"ז יתעוררו המקיפים שלמעלה מהשכל.

וזהו החידוש בלא נפלאה היא ממך גו' שממך קאי על נר"נ (כנ"ל), דהגם שהמקיפים חי' יחידה הם נפלאים ורחוקים מנר"נ, מ"מ, בכח הנר"נ לעורר (ע"י התבוננות המתאימה) את המקיפים חי' יחידה⁴⁴, ועל ידם גם המקיפים שלמעלה, אריך ועתיק.

והטעם על זה הוא (כמובא לעיל (סוף סעיף ד) מהמאמר) כי נש"י (היינו גם הנר"נ) יש להם הכל, ונח מלמשלה ונחיה להח הרל

◆ The Point Being

The *maamor* went to the *Rebbe RaSHaB's maamor* for the sake of understanding how can the *Supernal Encompasses* provide for, "*And your sons,*" the *Revealed Faculties* of the Soul. Therefore, our *maamor* is digging deeper into the verse stating that the *Supernal Encompasses* of the Mitzvah of *Teshuvah* are *not concealed, nor far*, from the *Souls of Israel*, to mean even the *Revealed Layers of the Soul: Nefesh, Ruach, and Neshama*.

◆ Five Names

Our sages teach (-Bereishit Rabbah 14:9), "*By five names is the Soul called: Nefesh, Ruach, Neshama, Chaya, Yechida.*" (-See Footnote p)

Chassidus explains the verse (-Genesis 1:27), "And G-d created man in His image," to mean that man's Soul reflects the *Supernal Order of Evolution*, having (i) *Infinite Circular Encompassing Light: Distant Encompass*, (ii) *Infinite Circular Encompassing Light: Nearby Compass*, and (iii) *Finite Linear Permeating Light; Ten Emanations*. This is the mystical explanation to the *Five Names of the Soul*, referring to the *Five Levels of the Soul*, in which there are the *Two Encompasses* (*Distant* and *Nearby*) and the *Permeating Light*.

We find (-Tanya, Chapter 3):

"Now, each distinction and grade of the three --Nefesh, Ruach and Neshamah-- consists of Ten Faculties, corresponding to the *Supernal Ten Sefirot* (Divine manifestations), from which they have descended, which are subdivided into two, namely, the three 'mothers' and the seven 'multiples,' to wit: *Chochmah* (wisdom) *Binah* (understanding) and *Da'at* (knowledge); and the 'Seven Days of Creation:' *Chesed* (kindness), *Gevurah* (power), *Tiferet* (beauty), and so on --(*Netzach* (endurance), *Ho'od* (gratitude), *Yesod* (commitment), and *Malchut* (expression))."

While this means that *within* each level of *Nefesh, Ruach and Neshamah* there is the reflection of all the *Ten Emanations*, nevertheless, this is on the lower and more detailed level. On the higher and more general level, we have these 5 levels of the *Soul* manifest themselves as: *Nefesh* = *Garments* (*Thought, Speech, and Action*); *Ruach* = *Emotions* ("Multiples"), *Neshama* = *Intellects* ("Mothers"), *Chaya* = *Will* ("*Supernal Crown: Exterior; A'arich*"), and *Yechida* = *Essence* ("*Supernal Crown: Interior; Atik*").

With this, we now have:

- (i) *Yechida: Infinite Circular Encompassing Light: Distant Encompass*
- (ii) *Chaya: Infinite Circular Encompassing Light: Nearby Compass*
- (iii) *NR" N (Nefesh, Ruach and Neshamah): Finite Linear Permeating Light; Ten Emanations*

◆ Cause and Effect

Being that G-d didn't want us to have to live off of the, "*Bread of Shame*," in which we do not *earn* what we receive from G-d, but rather, G-d gifts us with the opportunity to experience (-Baba Metzia 38a), "*A person prefers a kav* (Talmudic measurement) *of his own produce* (earned) *to nine kav of another's* (unearned)."
This is the kindness of G-d allowing for us to have a *cause and effect* relationship with G-d, in which we are the *cause* soliciting G-d's *effect*. Hence the verse (-Psalms 121:5), "*G-d is your shadow*," mystically meaning that just as the shadow is reacting to the movement of the hand, so too, G-d is reacting to our actions. This is called, "*Arousal from Below* (causing) *an arousal from Above*."

Cause and effect is not just *what* is being done, but also includes *how* it is being done. There is a difference if our service to G-d is being done (-Deuteronomy 6:5; the *Shema* (-[Link](#))), "*With all your heart*," or, "*With all your soul*," or "*With all your might*." When we serve G-d with, *all our heart* or *soul*, which are our *Soul's Revealed Faculties* (our *Finite Linear Permeating Light*) then G-d's *effect* is that we are drawing the *Supernal Finite Linear Permeating Light*. However, when we are serving G-d with *all our might*, which is our *Soul's Encompasses*, then in return, we are drawing from the *Supernal Encompasses*.

And this is our chapter's opening question: *Being that we are speaking here of the service of Teshuvah, which as explained earlier, is the service of our Soul's Encompasses, therefore, what is the great innovation of the verse's stating that this draws from the Supernal Encompasses (Concealed and Far)?*

◆ Redefining "You"

The *maamor* puts forth an answer that the main dimensions of a person, the, "*you*," is not the *Soul's Encompasses* (*Chaya* and *Yechida*), but rather, its *Interiors* (*NR" N*):

However, how can we say that the verse is speaking about *NR"V*, when we are speaking of the Mitzvah of *Teshuvah*, which is clearly the service of the *Encompasses of the Soul* (*Chaya* and *Yechida*)?!

The answer is that in order to arouse the *Encompasses of the Soul* there must be *concentration*^s, and the *concentration* --of *NR"V* ("Intellects" on a digestible, and hence, impactful level)-- is in a fashion to arouse the *Encompasses of the Soul*, --which are above and beyond *Intellect* (concentration of *NR"V*)! What this means is that to arouse the *Encompasses of the Soul* necessary to do *Teshuvah*, is only through the work of the *NR"V* of the *Soul*.

- r. In **FOOTNOTE #43** the Rebbe points out that earlier in CHAPTER THREE we explained that the *Encompasses* are called, "Remnants," meaning not the main and primary dimensions of the person.
- s. Chassidus explains that arousal of the *Soul* happens through one studying about, and then concentration deeply about G-d. However, there are different concentrations, whether it be on, "Love G-d for He is your Life," or about G-d's infinity to which, "All before Him is as naught." Each different *concentration* arouses a different emotion of *Love* or *Fear*, etc. Even more, there are *concentrations* that lead to arousing one's self-sacrifice for G-d, which comes from the *Encompasses* of the *Soul*. Hence, in order to do *Teshuvah*, a service of the *Encompasses* of the *Soul*, there must first be suitable *concentration* of the *NR"V* of the *Soul*.

Test Yourself



- (1) What is the concept of *Cause and Effect*?
- (2) What is the main and primary dimension of a person?
- (3) How is one to arouse his *Encompassing Dimensions*?

Discussion/Meditation



☆ "The way to the Infinite is through the Finite":

Our soul has *Infinite Dimensions*, however, the way for us to experience our *Infinite Oneness with G-d*, is through using our finite powers of learning and concentrating upon G-d, in a suitable fashion to reach into and to arouse our *Infinite Dimensions*.

Answers:

1. "G-d is your shadow," means that G-d (our shadow) is being responsive to our actions. Hence, all that we receive from G-d is initiated and caused by our service to G-d.
2. The main and primary dimensions of the human is his finite faculties of intellect and emotions, while his infinite encompassing dimensions are called, "Shirayim-remnants"
3. Being that the primary dimension of the human is his intellect and his emotions, hence, anything that the human truly experiences must be from and within these dimensions. Hence, the road to actualizing one's infinite encompassing powers of *Teshuvah* and *Self-sacrifice* is through concentrating upon G-d.

☆ CHAPTER SIX ☆

Within each Mitzvah there are: (i) *Concealed*, which is the *Supernal Will* of the Mitzvah, and (ii) *Far*, which is the *Reason* of the Mitzvah, as the reason is within the *Supernal Wisdom* of Above.

6) And we will understand this with introducing that the explanation upon the emphasis of the verse's terminology, "Is not concealed from you (from you (*Souls of Israel*) specifically) is also according to the interpretation that, "This Mitzvah," refers to all Mitzvot (not only *Teshuvah*). For also according to this interpretation, "This Mitzvah (all Mitzvot)," is in the realm of *Concealed*, and as explained earlier (CHAPTER FOUR) of the *maamor*, that *all* Mitzvot, being that they are the *Supernal Will*, above and beyond reason, they are in the realm of *Concealed* and *Far* (only that nevertheless, they are not concealed from *you*, Israel).

And it is possible to say, that this which (the verse) says two terminologies, *Concealed* and *Far*, is because in, "This Mitzvah," there are two concepts. (i) That which Mitzvot are *His Will*, blessed be He, above and beyond reason, and (ii) that through this that the *Will* clothes itself in *Wisdom* (of Torah), there is now in addition (to being of the *Supernal will above and beyond* reason) a reason to each Mitzvah.

And these are the two terminologies of *Concealed* and *Far*, of which the *Will* within Mitzvot, being above and beyond reason, is (in the realm of) *Concealed*. And the *Reasons* of the Mitzvot, as they are from the dimension of the *Wisdom* of Torah, as she (the Torah) is *Above*, is in the realm of *Far*. For even the *Reasons* of Mitzvot (as they are in His (*Supernal*) *Wisdom*, blessed be He), are above human (finite) understanding, Nevertheless, the *Supernal Wisdom* is (the) source to the wisdom and intellect of the creations. And therefore, (the *Supernal Wisdom's*) *Reasoning* of Mitzvot are not *Concealed* from (--being that it is a source to--) human intellect, but only *Far* from it (human intellect).

ו) ויובן זה בהקדים שהביאור בדיוק לשון הכתוב לא נפלאת היא ממך (ממך דוקא), הוא גם להפירוש⁴⁵ שהמצוה הזאת קאי על כללות המצוות. דגם לפירוש זה, המצוה הזאת היא בבחינת פלא, וכמובא לעיל (סעיף ד) מהמאמר, שגם כל המצוות, להיותם רצון העליון שלמעלה מהטעם, הם בבחינת פלא וריחוק (אלא שאעפ"כ לא נפלאת היא ממך, מישראל).

ויש לומר, דזה שאומר ב' לשונות, נפלאת ורחוקה, הוא, כי במצוות יש שני ענינים. זה שהמצוות הם רצונו ית', רצון שלמעלה מטעם. וזה שלאחרי שהרצון נתלבש בחכמה (דתורה), ניתוסף גם טעם לכל מצוה⁴⁶.

וזהו שני הלשונות דפלא וריחוק, דהרצון שבמצוות, להיותו למעלה מטעם, הוא פלא. וטעמי המצוות כמו שהם מצד החכמה דתורה כמו שהיא למעלה, הם בבחינת ריחוק. דהגם שגם טעמי המצוות (כמו שהם בחכמתו ית') הם למעלה מההבנה דשכל אנושי⁴⁷, מ"מ, החכמה דלמעלה היא מקור לחכמת ושכל הנבראים⁴⁸, ולכן היא לא נפלאת משכל הנבראים ורק רחוקה מהם⁴⁹.

◆ The Point Being

After the *maamor*, in CHAPTER FOUR, quotes both interpretations to the verse's, "This Mitzvah (*is not concealed from you*)," refers to (i) All Mitzvot, and (ii) it refers specifically to the Mitzvah of *Teshuvah*, the *maamor* continued explaining the *latter* interpretation, focusing on the Mitzvah of *Teshuvah*, specifically being of the *Concealed* and the *Far*, being that the service of *Teshuvah* is the service of the *Soul's Encompasses: Yechida* and *Chaya*, which in return draw from the *Supernal Encompasses: Concealed* and *Far*.

Now the *maamor* returns to the first interpretation, explaining how there exists the *Supernal Encompasses: Concealed* and *Far* within all Mitzvot.

◆ Will and Reason

Kabbalah and Chassidus teach us that, in general, the difference between Torah and Mitzvot is that Torah is the embodiment of, "His Wisdom, blessed be He," while Mitzvot are the embodiment of, "His Will, blessed be He." And in lieu of this we are taught that, His Wisdom (Torah) is that of the *Finite Linear Permeating Light*, while His Will (Mitzvot) is that of the *Infinite Circular Encompassing Light*.

In this chapter the *maamor* is digging deeper into Mitzvot being of His Will; that of the *Infinite Circular Encompassing Light*, in which there are both, the *Concealed* (*Distant Encompassing Light*) and *Far* (*Nearby Encompassing Light*).

In *every* Mitzvah there exists two dimensions of being His Supernal Will:

- (i) *Every*^t Mitzvah is the simple pure *Supernal Will*, *above* and *beyond* reason and intellect, even of His Supernal Wisdom.
- (ii) *Every*^u Mitzvah has a *reason*, which is His Supernal Will *clothing itself within* His Supernal Wisdom.

To understand the ramifications of this, let us remember that which we mentioned earlier, concerning the difference between *Concealed* and *Far*. *Concealed* represents the *Distant Encompass*, meaning that it is completely and infinitely disassociated, due to its infinite disproportionate value to that from which it is *Concealed* from. While *Far* represents the *Nearby Encompass*, meaning that while it is out of reach, it is nevertheless within the realm of association with that of which it is *Far*.

t. In **FOOTNOTE #47** the Rebbe quotes a source (-Igeres HaKodesh, Letter 19, page 168a) that the reason to *any* and *all* Mitzvot (including *Mishpatim*) were *not* revealed, and the reasons that *are* understood to us are *not* the ultimate reasons. Meaning *G-d's* reasons to His Supernal Will, which are in His Supernal Wisdom, were *not* revealed to us. Therefore, the reasons that we do perceive are *not* the ultimate reasons, which exist only in His Supernal Reason. -See Footnote u.

u. In **FOOTNOTE #46** the Rebbe points out that even in the category of *chukim* (statutes) have a *reason* in *Supernal Wisdom*. And this is why King Solomon said about the Mitzvah of the Red Heifer (-[Link](#)) --the quintessential *chok*--, "I will become wise..." The 613 Mitzvot are divided into two categories: *Mishpatim* (Judgments) and *Chukim* (Statutes). *Mishpatim* are the Mitzvot that have reasons, while *Chukim* are those which have no reasons. Hence, how can the *maamor* say that *every* mitzvah --including *Chukim*-- has a *reason*?!

Therefore, the Rebbe is proving from King Solomon's pursuit in understand a *reason* for the quintessential *Chok*. Therefore, that which *Chukim* don't have reasons is only concerning the *human's* realm of intellect and understanding, while within His Wisdom there are reasons for *every* Mitzvah -See Footnote t.

◆ Concealed and Far

With this we will understand why the verse uses two terminologies, "For this commandment which I command you this day, is not *Concealed* from you, nor is it *Far* away." For *every* Mitzvah has within it both dimensions of *Concealed* and *Far*, --only that from the *Souls of Israel*, they are not concealed nor far.

- (i) *Concealed*: This is the *Supernal Will* dimension of a Mitzvah, which is *above* and *beyond* reason, being *completely and infinitely disassociated*, due to its infinite disproportionate value to His Supernal Wisdom (*Interior; Finite Linear Permeating Light*).
- (ii) *Far*: This is the dimension in which His Supernal Will clothes itself within His Supernal Wisdom, His (*Supernal*) Torah, and the Mitzvah now has a (*Supernal*) reason.

On the one hand, even this *reason* (wisdom) of the Mitzvah, as it is in His Supernal Wisdom, is above the capacity of human intellect, hence, this dimension is still not to be considered *Interior* ("is very close to you"). While on the other hand, this *Supernal Wisdom* is the *source* of the wisdom and intellects of creations, and therefore cannot be considered *Concealed* ("completely and infinitely disassociated"), but rather, this *Supernal Wisdom* dimension of Mitzvot is *Far*^v.

v. In **FOOTNOTE #49** the Rebbe points out that with this it becomes sweetened that which King Solomon stated concerning the *reason* for the Red Heifer, "but it was *far* from me."

◆ Footnotes 46 & 47

In the above FOOTNOTES T & U we quote the Rebbe's FOOTNOTES 46 & 47 of the *maamor*. These footnotes are dealing with the seemingly antithetical concepts that (i) every Mitzvah having a reason, while (ii) no reason known to us, of any Mitzvah is its true reason.

- (i) Every Mitzvah has a reason: This seems to contradict that the entire category of Mitzvot called *Chukim* (statutes), which are defined as (-Tanchumah Chukas, Simon 8), "*I have enacted a statute for you. I have issued a decree,*" and (-Yoma 67b), "*I, G-d, decreed it, and you have no right to question it!*" do not have a reason.

Therefore, in Footnote #46 the Rebbe is explaining that from this that King Solomon said concerning the Mitzvah of the *Red Heifer* (-[Link](#)), --of which the Torah writes (-Numbers 19:2), "*This is the statute of the Torah,*" meaning that the *Red Heifer* is the quintessential *Chok* of all *Chukim*,-- "*I will become wise,*" tells us that there is a reason ("*Wise*"; *Wisdom*; *Reason*) to all *Chukim*. But rather, the difference between *Mishpatim* (Judgements), and *Chukim* is, that concerning *mishpatim*, from the *Supernal Wisdom Reasons* there contracted and evolved a ray of a ray of a ray of reasoning into the realm of *Human Intellect*, while not so concerning the *Supernal Wisdom Reasons* of the *Chukim*.

- (ii) No reason of any Mitzvah is its true reason: This seems to contradict that the entire category of Mitzvot called *Mishpatim* (Judgements), which are defined as (-Eiruvin 100b), "*Had the Torah not been given, we would have learned modesty from the cat, [aversion to] theft from the ant, chastity from the dove, and [conjugal] manners from fowl,*" meaning that they are simply logical and with reason?

Therefore, in Footnote #47 the Rebbe directs us to a teaching of the *Alter Rebbe* (-[Link](#)) in *Iggeres Hakodesh* (-Part IV of Tanya, Letter 19) which states that the reasons to Mitzvot were not revealed. And that the reasons which we understand are not the ultimate reasons for the Mitzvot.

Test Yourself



- (1) How can *chukim* have reasons?
- (2) How can *mishpatim* not have reasons?
- (3) What is our relationship with the Torah as it is *His Supernal Wisdom*?

Discussion/Meditation



☆ "We will do and we will hear":

Being that even the reasons of *mishpatim* are not their ultimate reasons, hence, even *mishpatim* we must, "do," with obedience, and being that even *chukim* have a reason within *His Supernal Wisdom*, hence, even *chukim* we must, "hear," and try to understand a lesson and moral lesson from

Answers:
 1. For *His Supernal Will* of every mitzvah clothed itself with in *His Supernal Wisdom*, and hence, has a reason in the Torah, as it is *Above*.
 2. For all true reason to any Mitzvah is within *His Supernal Wisdom*, which is beyond the finite capacity of our human intellect to perceive.
 3. Being that *His Supernal Wisdom* is the source to our human intellect, albeit through a myriad of descents and evolutions, hence, *His Supernal Wisdom* is not absolutely *concealed* from us, but is far from us.

☆ CHAPTER SEVEN ☆

That which the verse states that *From you* Torah and Mitzvot are not concealed nor far, applies even to the Torah and Mitzvot unto themselves, as they are, "*Torah and the Holy One, blessed be He, are all one,*" beyond even being in the realms of *Concealed* and *Far*.

7) And we can add on to this, that of the Mitzvot and the Torah (the reasons to the Mitzvot) as they are unto themselves, it is not applicable to even say upon them the descriptive titles of *Concealed* and *Far*. For the language *Concealed* (and how much more so the language *Far*) shows that the thing which is *concealed* has some relational value to the thing from which it is *Concealed*. However, not so concerning two things that have no relational value at all, in which the language *concealed* does not apply. Just as one cannot say concerning an intellectual concept that it is *concealed* from the faculty of touching.

And (therefore) this that Torah and Mitzvot are (in the category of being) *Concealed* and *Far* is (only applicable) after they descended into some form of relational connection to the world. For the beginning of this descent is that, "*The Torah precedes the world*," And this is what our sages state (- Midrash Tehillim 90:4), "*Two thousand years the Torah preceded the world*," meaning that this dimension of the Torah is already in the realm of worlds. For upon this dimension it is possible to say, "*Precedes* (hence, *relational*) to the world." And more than this (that it is relational to the world), there is a measurement to (precisely how much) it (Torah) *precedes* (the realm of worlds).

And after this (that Torah and Mitzvot descended from its *Essence* -- beyond even *Concealed* (and how much more so *Far*)-- into the relational realm of "*precedes*" -- *Concealed* and *Far*), it descends multiple more descents, until it (Torah and Mitzvot) is drawn to *Below* (into our physical world).

And upon *this* level of the Torah, as she is *after* its descent [which is an (all-encompassing) general level, which encompasses many individual detailed levels, from the level of, "*The Torah proceeds the world*," until the level that the Torah is drawn to *Below*] is where it is applicable to say that it (the Torah) is in the dimensions of *Concealed* and *Far*.

And it is possible to say, that this which it (the verse) states, "*Not concealed from you, nor is it Far*," refers to (both) the Torah and Mitzvot the way they are in the dimensions of *Concealed* and *Far*, and also to the Torah and Mitzvot as they are unto themselves (Before their descent, which then it is not applicable to say upon them the descriptive titles of *Concealed* and *Far*.) For also *this* level of Torah and Mitzvot (as they are unto themselves) are, "*Not concealed from you, nor is it Far*." For at the *Giving of the Torah*, *all* the levels of the Torah were given to Israel, including the level of the Torah as it is unto itself (before its descent into being relational with the world), unto (the very level of), "*Torah and the Holy One, blessed be He are all one*."

(ז ויש להוסיף, דהמצוות והתורה (טעמי המצוות) כמו שהם מצד עצמם, אין שייך לומר עליהם גם התואר דפלא וריחוק. כי לשון פלא (ומכ"ש לשון ריחוק) מורה שהדבר המופלא יש לו איזו שייכות להדבר שמופלא ממנו. משא"כ בשני ענינים שאין שום שייכות ביניהם, אין נופל הלשון פלא. וכמו שאין שייך לומר על סברא שכלית שהיא נפלאת מחוש המישוש⁵⁰.

וזה שהתומ"צ הם ריחוק ופלא הוא לאחרי שירדו להיות להם איזו שייכות לעולם. דהתחלת הירידה היא זה שהתורה קדמה לעולם. דהתורה כמו שהיא מצד עצמה, אינה בגדר עלמין כלל ואין שייך לומר עלי' שקדמה לעולם. וזה שארז"ל⁵¹ אלפיים שנה קדמה תורה לעולם, הוא בהדרגא דתורה כמו שירדה⁵² להיות בגדר עלמין. דבדרגא זו שייך לומר שקדמה לעולם, ויתירה מזו, שיש שיעור בהקדימה, אלפיים שנה.

ולאחרי זה ירדה עוד כו"כ ירידות⁵³, עד שנמשכה למטה.

ובדרגא זו דתורה, כמו שהיא לאחרי ירידתה [שהיא דרגא כללית, הכוללת כו"כ דרגות פרטיות, מהדרגא דתורה שקדמה לעולם ועד להדרגא דתורה שנמשכה למטה] שייך לומר שהיא בבחינת פלא וריחוק.

ויש לומר, דזה שאומר לא נפלאת היא ממך ולא רחוקה היא, הכוונה בזה היא להתומ"צ כמו שהם בבחינת פלא וריחוק, וגם להתומ"צ כמו שהם מצד עצמם (קודם ירידתם, שאז אין שייך לומר עליהם גם התואר דפלא וריחוק), שגם דרגא זו דתומ"צ לא נפלאת היא ממך ולא רחוקה היא. כי במתן תורה ניתנו לישראל כל הדרגות דתורה, גם הדרגא דתורה כמו שהיא מצד עצמה (לפני ירידתה להיות שייכת לעולמות), ועד לאורייתא וקוב"ה כולא חד⁵⁴.

◆ The Point Being

In the previous chapter the *maamor* explained how within each and every Mitzvah there are both, the *Concealed* --which is *His Infinite Will* above and beyond clothing itself within *His Supernal Wisdom*--, and the *Far*, --which is as *His Infinite Will* clothes itself within *His Supernal Wisdom* (reason)--. And that even this dimension of *Concealed* is not concealed and far from you (*Souls of Israel*).

The *maamor* now explains that: (i) even this level of *Concealed* is not the true dimension of Torah and Mitzvot, as they are unto themselves, and (ii) even the true dimension of Torah and Mitzvot, the way they are unto themselves --*Torah and the Holy One, blessed be He, are all one*, is, "not concealed... nor far," "from you," the *Souls of Israel*. For even this dimension of Torah and Mitzvot were given to Israel at the *Giving of the Torah*.

◆ Above and Beyond being, "Above and Beyond"

We defined that *Far* is the realm in which, while the matter is *Above* that which it is *Far* from, nevertheless, it is not *Beyond* that which it is *Far* from. --Hence, King Solomon did relate to, "I will become wise," enough to grasp the reason (wisdom) for the Mitzvah of the *Red Heifer*, for it was not Beyond (*Concealed*) his human wisdom, only that, "It remained far from me," being yet Above his grasp (*Far*).

Nevertheless, the mere language, "Concealed From," already is denoting a relational proximity between the *Concealed* and that which it is, "Concealed From." However, Torah and Mitzvot, as they are unto themselves, are even above and beyond being, "Above and Beyond." The example given for this concept in Tanya (-Shaar HaYichud V'h'Emunah, Chapter 9, page 86b) is, "As one who says concerning some lofty and profound wisdom that it cannot be touched with the hands because of the depth of the concept, for whoever hears it will mock him because the sense of touch refers and applies only to physical objects which may be grasped by the hands." Meaning that between the realm of intellectual concepts and the realm of physical touching it is *Above* and *Beyond* being, "Above and Beyond."

In order to understand this, the *maamor* will soon introduce the concept of the Torah being (-Proverbs 8:30), "I was a nursling (Rashi: "one that was reared beside Him") beside Him," of which the Zohar (-Vol III, 73a) states, "The Torah and the Holy One, blessed be He, are all one."

◆ Being, "Above and Beyond"

The entire realms of the Torah being *Far* (*Above*) or *Concealed* (*Beyond*) begins only after the Torah and Mitzvot descend into being within any relational connection of being *Above* and *Beyond* the realms of worlds. For as long as the Torah and Mitzvot remain, "I was a nursling beside Him," even the language of *Concealed* or *Far*, is but to be, "whoever hears it will mock him!"

With this we now understand deeper into the teaching of our sages (-Midrash Tehillim 90:4), "Two thousand years the Torah preceded the world." For even though it is saying that the Torah preceded the world, this itself that it preceded the world already declares that it is relational to the world! And even more so, not only that it is relational to the world, but that this very relation is measurable, that of precisely two thousand years! Therefore, what the sages are teaching us here is that this was already after the Torah descended from as the Torah is unto itself ("I was a nursling beside Him") to it already having a relational --albeit only one of *Concealed* and *Far*, but relational nonetheless-- to the finite realm of worlds^w.

w. In **FOOTNOTE #52** the Rebbe clarifies this even deeper by explaining that this very teaching of the Torah preceding the world by two thousand years comes from the verse in Proverbs (-8:30), "I was a nursling beside Him, and I was [His] delight day, day (meaning every day)." Being that the verse states twice, "Day, day," and the verse states (-Psalms 90:4), "For a thousand years are in Your eyes like yesterday," hence, a day before G-d is a thousand years, and "Day, day," is two-thousand years. Teaching us that the Torah existed and preceded the world by two thousand years.

However, this only applies to the second half of the verse, "and I was [His] delight day, day," which is only after the Torah's descent from being the first part of the verse, "I was a nursling beside Him." Hence, the Torah's being in the realm of *Concealed* and *far* ("two-thousand years preceding the world") can exist only after it descends from being the Torah as it is unto itself.

◆ "Not From You!"

And nevertheless, when the verse declares, "For this Mitzvah... is not concealed from you, nor is it far," it is referring to, not only as the Torah already descended into the realms of *Concealed* and *Far*, but also as Torah and Mitzvot are unto themselves, "Beside Him," above and beyond being, "Above and Beyond." Meaning, that even the dimension of Torah and Mitzvot that is, "Torah and the Holy One, blessed be He, are all one," are neither *Concealed* nor *Far*, from you, Israel!

The reason *why* even this dimension of the Torah and Mitzvot, is neither *Concealed* nor *Far* from Israel is because at the time of the *Giving of the Torah* (Mt. Sinai, 2448) all of the levels of the Torah and Mitzvot were given to Israel, including the dimension of Torah and Mitzvot as they are, "All one with G-d." Hence, even the dimension of Torah and Mitzvot, as they are unto themselves are no more, *Concealed* nor *Far* from Israel.

Test Yourself



- (1) Where do Torah and Mitzvot, as they are purely unto themselves, exist?
- (2) What can't *concealed* and *far* be speaking of Torah and Mitzvot, as they are unto themselves?
- (3) How do we know that the Torah preceded the world by two thousand years?

Discussion/Meditation

☆ "Becoming One with G-d":



Torah and Mitzvot were, "As a nursling beside Him," and, "Torah and the Holy One, blessed be He, are all one." Therefore, through Torah-study and Mitzvot-observance, "It is I that you are taking!"

Answers:
 1. Torah and Mitzvot are beyond even, "preceding the world." For Torah and Mitzvot are, "Beside Him," within the very Essence of G-d.
 2. Because *Concealed* (and how much more so *Far*) denote a relational connection between that which is concealed and that which it is concealed from. While Torah and Mitzvot, as they are unto themselves, have no relational connection with the world at all.
 3. The verse states, "and I was [His] *delight day, day*," and another verse states, "For a thousand years are in Your eyes *like yesterday*." Hence, "Day, Day" is two thousand years that the Torah, "Was [His] *delight*."

☆ CHAPTER EIGHT ☆

This applies to the Mitzvah of *Teshuvah* as well, even though with *Teshuvah* (which is within the *Master of the Will*) we are speaking of an exceedingly superior dimension of *Concealed* and *Far*.

8) And so too concerning the interpretation that, "*This Mitzvah*," refers to the Mitzvah of *Teshuvah*, that this which *Teshuvah* is in the realms of *Concealed* and *Far*, is (only) concerning the way it (*Teshuvah*) descended to *Below*, however, the way it is unto itself, even the descriptive titles of *Concealed* and *Far* are not applicable.

And even though the dimensions of *Concealed* and *Far* of *Teshuvah* are in an exceedingly superior fashion than the *Concealed* and *Far* of all (other) Mitzvot [for the *Concealed* and *Far* of all Mitzvot are the concepts of the *Will* and the *Wisdom* (as explained earlier in CHAPTER SIX), and being that *Teshuvah* is within the *Master of the Will* (as explained earlier in CHAPTER FOUR), it is understood that the *Concealed* and *Far* of *Teshuvah* are in an exceedingly superior fashion], nevertheless, being that the descriptive title *Concealed* (and how much more so the descriptive title *Far*) even as it is in its ultimate superior completion, shows that the *Concealed* thing has some relational connection to the thing from which it is *Concealed*. And (therefore) that which (the verse) states that, "*This Mitzvah (Teshuvah)*," is *Concealed* and *Far*, is (speaking of only) after its (*Teshuvah*) descend to be drawn to *Below*.

And it could be said, that which it states, "*Not concealed from you, nor is it far*," the intention in this is (to both,) to *Teshuvah* as it in in the realms of *Concealed* and *Far*, and also to *Teshuvah* as it unto itself, from the dimension of its source within the *Master of the Will* (which is above the descriptive titles of *Concealed* and *Far*), that also *this* dimension of *Teshuvah* is, "*Not concealed from you, nor is it far*."

And this is what the verse states, "*For this commandment which* **I** (אֲנִי - *onochee*) *command you*," (emphasizing the), "*I* (אֲנִי - *Essence*) *am I*," that even the (dimension of) *Teshuvah* as it is from its aspect of, "**I** (אֲנִי - *onochee*)," "*I* (אֲנִי - *Essence*) *am I*," is, "*Not concealed from you, nor is it far*."

(ח) והנה עד"ז הוא להפירוש דהמצוה הזאת קאי על מצות התשובה, דזה שתשובה היא בבחינת פלא וריחוק, הוא כמו שירדה להיות נמשכת למטה, אבל כמו שהיא מצד עצמה, אין שייך בה גם התוארים פלא וריחוק.

והגם שהפלא והריחוק דתשובה הם באופן נעלה יותר מהפלא והריחוק שבכל המצוות [דהפלא והריחוק שבכל המצוות הו"ע הרצון והחכמה (כנ"ל סעיף ו), וכיון שתשובה היא בבעל הרצון (כנ"ל סעיף ד), מובן, שהפלא והריחוק דתשובה הם באופן נעלה יותר], מ"מ, מכיון שהתואר פלא (ומכ"ש התואר דריחוק), גם כמו שהוא בתכלית העילוי, מורה שהדבר המופלא יש לו איזו שייכות להדבר שמופלא ממנו, לכן, בהדרגא דתשובה כמו שהיא מצד עצמה (בעל הרצון), אין שייך לומר לשון פלא וריחוק. ומ"ש שהמצוה הזאת (תשובה) היא נפלאה ורחוקה, הוא, לאחר ירידתה להיות נמשכת למטה.

ויש לומר, דמ"ש לא נפלאה היא ממך ולא רחוקה היא, הכוונה בזה היא להתשובה כמו שהיא בבחינת פלא וריחוק וגם להתשובה כמו שהיא מצד שרשה בבעל הרצון (שלמעלה מהתואר דפלא וריחוק), שגם דרגא זו דתשובה לא נפלאה היא ממך ולא רחוקה היא.

◆ The Point Being

In the previous chapter the *maamor* was speaking in accordance with the first interpretation of, "*This Mitzvah*," referring to *all* Mitzvot. Now the *maamor* turns to the second interpretation, in which the verse is speaking of the Mitzvah of *Teshuvah*. Noting, that even though *Teshuvah* is rooted within the *Master of the Will*, nevertheless, this too, is, "*Not concealed from you, nor is it far*."

◆ Taking it Up a Notch

The *maamor* is now going to tackle whether we can carry its last point, --in which even the dimension of the Torah and Mitzvot as they are unto themselves, "And I was as a nursling beside Him," and, "Torah and the Holy One, blessed be He, are all one," are neither *Concealed* nor *Far* from Israel,-- can also apply to *Teshuvah*, as well.

Why wouldn't it?

We explained earlier, in CHAPTER SIX, that the dimensions of *Concealed* and *Far*, as they exist within every Mitzvah, are the two dimensions of a Mitzvah being the *Will* of G-d, *His Supernal Will (Concealed)*, and of every Mitzvah having a reason, *His Supernal Wisdom (Far)*. However, the entire realm of *Teshuvah*, as we explained in CHAPTER FOUR, is all about its source being within the Master of the Will. Hence, the superior dimensions of *Teshuvah's Concealed* and *Far* are in an exceedingly superior fashion to the dimensions of *Concealed* and *Far* of all other Mitzvot! Hence, the need to explore whether even the dimension of *Teshuvah*, as it is unto itself, is neither concealed nor far, "From You," or is it only the *Concealed* and *Far* dimensions of *Teshuvah* that are neither concealed nor far from Israel, while *Teshuvah*, as it is unto itself, is concealed and far, even from Israel?

◆ Relational "Above and Beyond"

The *maamor* takes here the bold step to say that regardless of the fact that the entire Mitzvah of *Teshuvah* exists within the Master of the Will, and hence, we are speaking of a state of *Concealed* as it is in its most superior fashion of completion, and yet, nevertheless, the fact remains that the very language of *Concealed* --and how much more so, the language of *Far*-- demands that there is a relational connection between that which is *Concealed* and that from which it is being *Concealed*. Thus, the verse's language of *Concealed* and *Far*, must be speaking only of *Teshuvah* as it is after its descent in a dimension that can carry the descriptive titles of *Concealed* and *Far*.

Based on this, the *maamor* goes on to say, "And it is possible to say," that when the verse is stating that from Israel, "This (*Teshuvah*) Mitzvah is not *Concealed*... nor is it *Far*," it is referring, not only to the *Teshuvah* dimensions of *Concealed* and *far*, but also to *Teshuvah* as it is unto itself.

◆ "I (onochee - אני)"

With this, "It is possible to say," that we can now understand another mystical emphasis of the verse: "This commandment that 'I' (onochee - אני) command you..."

The word *onochee* simply means, "I," and is the language used in the opening of the *Ten Commandments*: "I (onochee) am G-d your G-d who took you out of Egypt..."

Interesting to note (although I don't know this to be what the *maamor* is focusing on), that this verse is clearly Moses talking to the Children of Israel, telling them, "When you obey the L-rd, your G-d, to observe His commandments and His statutes written in this Torah scroll," and then going on to tell them that the, "commandments written in this Torah scroll," are not, "Concealed... far... in heaven... beyond the sea..." but rather are, "very close to you... so that you can fulfill it." Hence, this verse should have read, "This commandment that G-d command you...," rather than, "that 'I' (onochee) command you?"

Upon the usage of the language *onochee* in the Torah, the Zohar (-See Likkutei Torah, Pinchas 80b) explains it to be speaking of, "I, who am I, who is not caught within any name, and not hinted within any letter, or 'thorn' at all." Meaning that we are speaking of the *Essence of G-d*, which is beyond being captured or even alluded to, within any descriptive name, or even a letter, or even in the 'thorn' (crown on top of the letter *yud*), due to the *Essence* defying any sort of 'garment' in which it can be expressed.

Therefore, by Moses using the language of *onochee* in this verse, saying that we are speaking of the Mitzvah as it is within from the perspective of *onochee*, Moses is mystically telling us that even *Teshuvah*

(the Mitzvah connected with the Master of the Will) as it is within *onochee* (beyond even the descriptive dimension of Master of the Will) is still nevertheless, "Not concealed, nor is it far," when we are speaking of, "From you," Israel!

Test Yourself



- (1) Why is the *Concealed* and the *Far* of *Teshuvah*, "exceedingly superior," to that of all other Mitzvot?
- (2) What is the deeper meaning of, "That *onochee* commands you"?

Discussion/Meditation

☆ "Master of the Will":



The Torah's and Mitzvot's relationship with G-d is that they are *His Will*. However, *His Will* is already a *Will* that it be as *such*, and not as *that*. Not so, *Teshuvah* which is within the *master of the Will*, to Whom all *Wills* are but, "He Who willed oil should ignite, will now will it that vinegar should ignite!" Hence, through doing *Teshuvah* the Jew goes from having a relationship with the *Will* and *Wisdom* of G-d, to having a relationship with G-d, Himself.

Answers:
 1. Because the *Concealed* and *far* of every Mitzvah is within the Mitzvah being *His Will* and *His Wisdom*, while *teshuvah* is all about the *Master of the Will*, and hence, *Teshuvah's Concealed* and *Far* are on an exceedingly superior dimension.
 2. There is the way *Teshuvah* exists within the *Onochee Essence* of G-d.

☆ CHAPTER NINE ☆

Through G-d saying, "I (*onochee*; *Essence*) *am Havayeh* (Ineffable Tetragrammaton) *Elokecha* (*your G-d*; *your strength and your life-force*)," G-d made it that every Jew can now draw even, "Onochee," G-d's *Essence*, into, "Elokecha," one's *Revealed Faculties* of "Your strength and life-force."

9) And the reason for this (that even *Teshuvah* as it is within the *onochee* is neither *Concealed* nor *Far* from Israel) is because by the *Giving of the Torah*, through the commandment (1st of the *Ten Commandments*), "I (*onochee*) *am Havayeh*, *Elokecha*," it became so, that *onochee* (through it being drawn into *Havayeh*) becomes *Elokecha*, your strength and your life-force.

And even though this *onochee* that becomes *Elokecha*, is as it (*onochee*) is drawn into *Havayeh*, and as it is explained in the *maamor* (of the *Rebbe Rashab*) the difference between the *Mitzvah* of *Teshuvah* and all (other) *Mitzvot*, that by *Teshuvah* the verse states, "That *Onochee* commands you," plain *onochee*, while by all the (other) *Mitzvot* the verse states, "Onochee *Havayeh*," (only) *onochee* as it is drawn into *Havayeh*, nevertheless, in accordance with that which is known, that the commandment (1st of the *ten Commandments*) Of *onochee*, has including within it all the *Mitzvot*, including the *Mitzvah* of *Teshuvah*, it is possible to say, that in the, "Onochee *Havayeh*," (at the *Giving of the Torah*) is also included the *onochee* as it is within *His Essence*, beyond it being drawn into *Havayeh*.

And when a person wants to become aroused to do *Teshuvah* (even *before* he does *Teshuvah*), through this it becomes revealed that by him, *onochee* (including the *onochee* that is beyond being drawn into *Havayeh*) is *his strength and his life-force* (*Elokech*), meaning, that this (*onochee* beyond being drawn into *Havayeh*) is relationally connected also to his *NR"N*, and that through, "This *Mitzvah* (*Teshuvah*), which *onochee* commands you," it, "is not concealed from you, nor is it far", and on the contrary, "Is very close to you; it is in your mouth and in your heart, so that you can fulfill it," that it is very close to every one of Israel to reach to *Teshuvah*, and not only the level of *Teshuvah* the way it (*Teshuvah*) descended to be within the realm of *Concealed* and *Far*, but even to the level of *Teshuvah*, "That *onochee* commands you."

(ט) והטעם על זה, כי במתן תורה, על ידי הדיבור⁵⁵ אנכי הוי' אלקיך, נעשה כן בכא"א מישראל, שאנכי (על ידי שנמשך בהוי') הוא אלקיך, כחך וחיותך⁵⁶.

והגם דזה שאנכי נעשה אלקיך הוא כמו שנמשך בהוי', וכמבואר בהמאמר⁵⁷ החילוק בין מצות התשובה לכל המצוות, דבתשובה כתיב אשר אנכי מצוך, אנכי סתם, ובכל המצוות כתיב אנכי הוי', אנכי כמו שנמשך בהוי', מ"מ, ע"פ הידוע⁵⁸ שבהדיבור אנכי כלולים כל המצוות, גם מצות התשובה, יש לומר, שבאנכי הוי' (שבמתן תורה) נכלל גם בחינת אנכי כמו שהוא בעצמותו, למעלה מהמשכה בהוי', אלא שהגילוי דבחינה זו הוא במצות התשובה. ומזה מובן, דזה שבמתן תורה נעשה בכא"א מישראל שאנכי הוא אלקיך, כחך וחיותך, הוא גם בחינת אנכי שלמעלה מהמשכה בהוי'.

וכאשר האדם רוצה להתעורר בתשובה (עוד לפני שעושה תשובה), עי"ז מתגלה אצלו שאנכי (גם אנכי שלמעלה מהמשכה בהוי') הוא כחך וחיותך, היינו שזה שייך גם להנר"נ שלו, ועי"ז, המצוה הזאת (תשובה) אשר אנכי מצוך, לא נפלאה היא ממך ולא רחוקה היא, ואדרבא, קרוב אליך הדבר מאד בפיך ובלבבך לעשותו, שקרוב מאד לכ"א מישראל להגיע לתשובה, ולא רק לדרגת התשובה כמו שירדה להיות בבחינת פלא וריחוק אלא גם לדרגת התשובה אשר **אנכי** מצוך.

◆ The Point Being

Now the *maamor* explains why it is that even *Teshuvah*, as it is unto itself, is nevertheless, neither *Concealed* nor *Far* from each and every one of Israel.

◆ "Onochee, Havayah, Elokecho"

To understand this chapter, let us first explore the mysticism of the opening of the *Ten Commandments*: "Onochee, Havayah, Elokecho."

The first of the *Ten Commandments* states, "I am the L-rd your G-d, Who took you out of Egypt..." and begins with three different languages for G-d: *Onochee* -I, *Havayah* -the *Ineffable Tetragrammaton Elokecha* -Your G-d. Each of these speak of different dimensions in our G-d, as He is G-d of the universe.

In *Code of Jewish Law* (-Orech Chaim, Chapter 5, Law 1&3), when defining the intent one must have when reciting blessings, states:

"When articulating G-d's name (*Havayah*) one should have in mind the meaning of the name as it is pronounced, *A-donai*, which connotes lordship: He is the L-rd of all things. In addition, one should have in mind the meaning of the name as it is written, ה-ו-ה-י, which connotes existence: He exists in the past, present, and future [simultaneously].

"When articulating the Divine name *Elokim* one should have in mind that He is strong and mighty, and that He is omnipotent in both the Heavenly and the terrestrial realms."

On a mystical level, this means that with the name *Havayah*, we are speaking of the *Infinite Circular Encompassing Light* ("past, present, and future [simultaneously]"), which is the experience of *miracles*. While the name *Elokim* represents G-d's dominion over Heaven and Earth, the *Finite Linear Permeating Light*, defined as, "your strength and your life-force," of each and every creature.

Upon this understanding, in which *Elokecha* represents the Divinity that vivifies and sustains *Mother Nature*, the 'glove' upon G-d's hand, while *Havayah* represents the *Hand of G-d*, so to speak, there are the teachings that each and every Mitzvah is about, "For the sake of the union of the Holy One, blessed be He, and His *Shechinah*," in which the goal is to have a transparency of the *Elokim*, so that we are conscious of the *Havayah*. In other words, G-d brought about the creation of the universe, in which the universe sees itself as a *Something*, only due to the process of (-Psalms 84:12), "For a sun and a shield is *Havayah Elokim*," mystically defined as *Elokim* covers and hides *Havayah*, allowing for the freedom of choice to be an atheist, G-d forbid, denying the *Hand of G-d (Havayah)*, within *Mother Nature (Elokim)*. Our job is, through living our physical lives in accordance to G-d's Torah and Mitzvot, and even more so, that, "In all your ways know Him," and that, "All your actions be for the sake of Heaven," we remove the opaqueness of the 'Glove' upon 'G-d's Hand,' and we bring the world's consciousness to seeing the *Hand of G-d* within all His creations.

In Kabbalah language, this is to, *draw Havayah into Elokim*, to the point that the dimension of *Havayah* is now our *Elokim -our strength and life-force*.

Now, let us return to the opening of the *Ten Commandments*, in which we are being told that not only must we accomplish that *Havayah* should become our *Elokim* (strength and life-force), but that even the *Onochee*, the *Essence of G-d*, "which is not captured nor hinted in any name, letter or crown of a letter," is to become our very *Elokech*, "your strength and your life-force."

This is the mystical directive, --and with it the empowerment,-- of the 1st of the *Ten Commandments*. However, in this commandment we are clearly speaking of the *Onochee Essence* that is within being drawn into the *Circular Encompassing Havayah*, through which we can then draw this *Onochee* into *Elokecho*.

◆ "Onochee Commands You"

In the *maamor* of the *Rebbe RaSHaB*, --which this *maamor* is being quoted for these teachings--, it explains that the difference between all Mitzvot and the Mitzvah of *Teshuvah*, is that while we just explained that concerning all Mitzvot the verse states, "Onochee *Havayah* --the *Onochee that is drawn into Havayah*," while concerning *Teshuvah* the verse states, "Onochee commands you --Onochee plain, without *Havayah*," meaning that *Teshuvah* is the *Onochee Essence* of G-d, above and beyond being drawn into

Havayeh! Hence, there is reason to say that the (Plain) Onochee of Teshuvah is beyond becoming Elokecha -your strength and your life-force?!

Nevertheless, being that it is known that within the 1st of the Ten Commandments, "Onochee...," are included all the Mitzvot, including the Mitzvah of Teshuvah, hence, "it is possible to say," that within the, "Onochee Havayeh (--Onochee which is drawn into Havayeh) (of the Giving of the Torah) is included also the Onochee the way it is in His Essence (plain) above and beyond being drawn into Havayeh --hence, even this Plain Onochee is ultimately part of the directive, and empowerment, of the Giving of the Torah's 1st of the Ten Commandments' that, "Onochee --through being drawn into-- Havayeh --becomes-- Elokecha!-- Only that the revelation of this concept (that even Plain Onochee Essence of G-d becomes Elokecho -your strength and your life-force) is (only) in the Mitzvah of Teshuvah.

◆ The Impact of the Giving of the Torah

It is now understood that it is through the Giving of the Torah (its 1st commandment of, "Onochee Havayeh Elokecha") that it became for each and every one of Israel that, Onochee became Elokecha -your strength and your life-force, includes the Onochee above and beyond Havayeh (the Plain Onochee of Teshuvah)!

Therefore, when a person (even just) wants to be aroused to do Teshuvah, even before he actually does Teshuvah, already through this (wanting to be aroused to do Teshuvah) it becomes revealed by him that Onochee --including the Plain Onochee, which is beyond being drawn into Havayeh-- is his, "your strength and your life-force," meaning that this (Plain Onochee, which is beyond being drawn into Havayeh) is in a relational connection with (even) his NR"N -his Revealed Faculties of his Soul.

--The explanation here is that being that Teshuvah is of the Plain Onochee, which is beyond being drawn into Havayeh, hence, the person's wanting to be aroused to do Teshuvah is all about the Plain Onochee (which is beyond being drawn into Havayeh) being in a relational connection with his Revealed Faculties of his Soul, otherwise, he would not be able to, "want to be aroused to do Teshuvah" (which Teshuvah is only about the Plain Onochee being in play)."--

And through the Plain Onochee being in a relational connection with the Revealed Faculties of the Soul, it now becomes that, "This Mitzvah (Teshuvah) that Onochee commands you, is not Concealed, nor is it Far," but rather, on the contrary, it, "Is very close to you; it is in your mouth and in your heart, so that you can fulfill it."

Meaning, that it is very close to every one of Israel to reach to Teshuvah, --and not only the level of Teshuvah the way it (Teshuvah) descended to be within the realm of Concealed and Far ("within the realm of being Above and Beyond"), but even-- to the level of Teshuvah of, "That (Plain) Onochee (Essence, which is beyond being drawn into Havayeh) commands you (the Revealed Interior Faculties of NR"N of the Soul)."

Test Yourself



- (1) What is the commandment, "*Onochee Havayeh Elokecha*," of all Mitzvot telling us?
- (2) What is the commandment, "*Onochee Havayeh Elokecha*," of the Mitzvah of *Teshuvah* telling us?
- (3) How does the Mitzvah of *Teshuvah* bring even the *Plain Onochee Essence*, "*very close*," to our tangible and practical, *Revealed Faculties* of our *Soul*?

Discussion/Meditation



☆ "*The Deepest, yet Practical Treasure*":

Our deepest treasure of all is that we have an *Essence Yechidah Core of our Soul* that is one with the *Essence Onochee of G-d*.

What makes this deepest treasure even *deeper*, is that its infinite oneness with the *Essence Onochee of G-d*, is, "*very close*," and very impactful on the way we *Think, Speak* and *Act* in our daily life.

Answers:
 1. To bring the *Onochee* that has a relational connection with *Havayah*, through *Havayah*, into *Elekecho*.
 2. To bring even the *Onochee* that is above and beyond having a relational connection with *Havayah*, through *Havayah*, into *Elekecho*.
 3. Being that *teshuvah* is sourced within the *Plain Onochee Essence of G-d*, hence, when a person wants to arouse a will (in his *Revealed Faculties of his Soul*) to do *Teshuvah*, he is showing that the *Essence Onochee of G-d* is his *Elokecha* - "*your strength and life-force*," of his tangible and practical *Revealed Faculties of his Soul*.

☆ CHAPTER TEN ☆

Understanding the connection between,
"You and your sons will live in abundance," and the *Resurrection of the Dead*.

10) And this is (what our verse states), *"And you and your sons will live in abundance,"* that also the *Interior (revealed) Faculties of the Soul* will live within *abundance*, (meaning) that even though *abundance* refers to the *Encompass*, and more than this, to the *Distant Encompass*, nevertheless, there is drawn from it a life-force even for the *Interior Faculties* of the *Soul*. For through *Teshuvah* it is revealed that *Onochee is Elokecha --your strength and your life-force*. In likeness to what we explained earlier (CHAPTER NINE) concerning the concept of, *"Is not concealed from you."*

Only that, the concept of, *"Is not concealed from you,"* (speaks of) the *Interior Faculties* of the *Soul* (through the wanting to do *Teshuvah*) are in a fashion that through them (the *Interior Faculties*) it is possible to reach to the *Encompasses*, while the concept of, *"And you and your sons will live in abundance,"* (speaks of) the *Interior Faculties* living (*Internal Life-force*) within the *abundance* that is drawn through *Teshuvah*, the *abundance* of the *Nearby Encompass* and also of the *Distant Encompass* [And it is possible to say that, *"in abundance,"* also includes the *Essence ("Plain Onochee")*, which is beyond the categories of *Encompass* and *Interior*]

And it is possible to connect this also with the interpretation of our sages (-Bereishis Rabbah 30:3) upon the verse, *"And you and your sons will live in abundance,"* (speaks of), *"Until the Resurrection of the Dead."* For at the *Resurrection of the Dead*, the life-force of the body will be from the *Circular Encompass ("in abundance")*. And through the, *"And you and your sons will live in abundance,"* in which the life-force of the *Interior Faculties* (of the *Soul*) will be, *"in abundance,"* there will be, in the *World to Come* (the era of *Moshiach*), that also the life-force of the body will be from the *Circular Encompass*. [And not just this, but also that the life-force of the body will be exceedingly superior, which therefore, the *Soul* will be nourished from the body]

And it is possible to say, that this is the connection between *Teshuvah* and the *Future Redemption*, that, *"Israel will not be redeemed but through Teshuvah,"* and that, *"Moshiach is coming to bring the righteous to* (the level of) *Teshuvah,"* for that which is drawn through *Teshuvah* (the *Essence*) is in a fashion that from it is drawn a life-force also for the *Interior Faculties*, *"you and your sons will live from abundance,"* and the completion of the *Future Redemption* is with the *Resurrection of the Dead*, the life-force of the body will be from the *Circular Encompass*. And therefore, it is through, *"Israel does Teshuvah and immediately they are redeemed,"* with the true and complete redemption through our righteous *Moshiach*, may he come and redeem us, and walk us upright to our land, in our times, concretely!

יו"ד) וזהו ואת ובנייך תחיי בנותר, שגם כחות הפנימיים דהנשמה יחיו בנותר, דהגם שנותר הוא מקיף, ויתירה מזו שהוא מקיף הרחוק, מ"מ, נמשך ממנו חיות גם לכחות הפנימיים דהנשמה, כי ע"י התשובה מתגלה שאנכי הוא אלקיך כחך וחיותך. וע"ד שנת"ל (סעיף ט) בענין לא נפלאות היא ממך.

אלא שענין לא נפלאות היא ממך הוא שכחות הפנימיים דהנשמה (ע"י הרצון לעשות תשובה) הם באופן שעל ידם אפשר להגיע להמקיפים, וענין ואת ובנייך תחיי בנותר הוא שכחות הפנימיים חיים (בחיות פנימי) בהנותר שנמשך ע"י התשובה, בנותר דמקיף הקרוב וגם בנותר דמקיף הרחוק [ויש לומר, שבנותר נכלל גם העצם שלמעלה מהגדר דמקיף ופנימי].

ויש לקשר זה גם עם פירוש רז"ל עה"פ ואת ובנייך תחיי בנותר, עד שיחיו המתים, כי בתחיית המתים יהי חיות הגוף מהסובב⁵⁹ (נותר). וע"י ענין את ובנייך תחיי בנותר, שהחיות דכחות הפנימיים (דהנשמה) הוא בנותר, יהי לע"ל גם חיות הגוף מהסובב. [ולא עוד אלא שהחיות דהגוף יהי נעלה יותר, שלכן, הנשמה תהי' ניזונית מהגוף⁵⁹].

ויש לומר, שזוהי גם השייכות דתשובה לגאולה העתידה, דאין ישראל נגאלין אלא בתשובה⁶⁰ ומשיח אתא לאתבא צדיקיא בתיובתא⁶¹, כי ההמשכה שע"י התשובה היא באופן שממנה נמשך חיות גם לכחות הפנימיים, את ובנייך תחיי בנותר, והשלימות דגאולה העתידה היא בתחיית המתים, שחיות הגוף יהי מהסובב. ולכן, ע"י שישראל עושין תשובה מיד הן נגאלין⁶⁰, בגאולה האמיתית והשלימה ע"י משיח צדקנו, יבוא ויגאלנו ויוליכנו קוממיות

◆ The Point Being

First this chapter is going to use its explanation of the verse, *"For this mitzvah that Onochee commands you is not concealed from you, nor is it far,"* to answer how it can be that, *"and you and your sons will live in abundance."* Then the *maamor* will explain the difference between these two verses. Finally, the *maamor* will connect this to the *Future redemption*, and its completion of the *Resurrection of the Dead*.

◆ "And Your Sons Will Live in Abundance"

Now that we understand how, through *Teshuvah* we draw the ultimate *Onochee Essence* into the *Elokecha Revealed Faculties*, we can understand how the *Revealed Faculties* of, *"and your sons,"* can live in the *abundance* of the *Distant Encompass*, and even more than this, in the *Plain Onochee Essence*. For it is just as we explained that even the *Plain Onochee Essence*, which, *"commands this Mitzvah,"* is neither *Concealed* nor *Far*, *"From You,"* the *Revealed Faculties of the Soul*. And even more than this, it (the *Plain*, *"Onochee who commands Teshuvah,"*) is, *"Exceedingly close to you!"*

◆ The Difference

The *maamor* is now going to bring to light what may have seemed to be a subtle and unnoticed difference between what we learn from the verse, *"Is not Concealed from you,"* and from the verse, *"And you and your sons will live in abundance."*

- (i) *"Is not concealed from you"*: This verse is teaching us that the *Onochee Essence* of *This Mitzvah* of *Teshuvah* is 'out there,' but it is neither concealed nor far from you, and that our *Interior Faculties of our Soul* (in their wanting to do *Teshuvah*,) are in a fashion that they can reach the *Encompasses*.
- (ii) *"And you and your sons will live in abundance"*: This verse teaches us that our *Interior Faculties* *live* (with an *Internal Life-force*) *within* the *abundance* that is drawn through *Teshuvah*, the *abundance* of the *Nearby Encompass* and of the *Distant Encompass*.
And here the *maamor* adds on, *"And is possible to say,"* that, *"in abundance,"* is also included the *Essence*, which is above and beyond any categories of *Encompass* and *Interior*, altogether.

◆ Moshiach, Resurrection, and Teshuvah

The concluding point(s) of the *maamor* is connecting what we explained concerning the, *"Live in abundance,"* with the commentary of our sages (-Bereishis Rabbah 35:3), that, *"You and your sons will live in abundance,"* means, *"until the Resurrection of the Dead."*

The connection is that we are taught (-*Hemshech V'kocho*, Chapter 91 (Sefer Hamaamorim 5637, vol II, page 623)), that at the *Resurrection of the Dead*, the body will live from the *Infinite Circular Encompassing Light* -the *Light* of, *"in abundance"*.

And through the, *"And you and your sons will live in abundance,"* meaning that the *Interior Faculties of the Soul* (*"Your sons"*) will live within *abundance*, it will be that in the *Time to Come* -the *Era of Moshiach* (-[Link](#)), also the life-force of *the body* will be from the *Infinite Circular Encompassing Light*.

And even more than this, not only will the body *also* live from the *Infinite Circular Encompassing Light*, but rather, the *Life-force* of the *body* will be exceedingly superior, to the point that, *"the soul will nourish from the body!"*

With this, *"we can possibly say,"* that this is the connection between *Teshuvah* and the *Future Redemption through Moshiach*. Maimonides rules (-*Laws of Teshuvah*, Chapter 7, Law 5), *"Israel will not be redeemed but through Teshuvah."* And the *Zohar* tells us (-brought in *Likkutei Torah*, *Shemini Atzeres*, 92b), *"Moshiach is coming to bring the righteous to the experience of Teshuvah* (being that, *"In the place that a*

Returnee stands even a complete Righteous One cannot stand!"), hence we see clearly that the *Future Redemption through Moshiach* is connected with *Teshuvah*.

The connection is, being that this which is drawn through *Teshuvah* is drawn specifically in a fashion that the *Interior Faculties* receive *life* from it ("*you and your sons will live in abundance*"), and being that the *Resurrection of the Dead* is the completion of the *Future Redemption*, --of which we explained earlier that the *Resurrection of the Dead* is about, "*The body (the Interior Faculties) living from the Infinite Circular Encompassing Light (the abundance drawn through Teshuvah)*,"-- therefore, the *Future Redemption* is brought about through *Teshuvah*, as Maimonides rules (-ibid), "*Through Israel doing Teshuvah they are immediately redeemed!*"

Ad here the Rebbe seals the *maamor* with the blessing of, "*With the true and complete redemption, through our righteous Moshiach, may he come and redeem us, and walk us upright to our land, speedily in our days, concretely so!*"

Test Yourself



- (1) What is the difference between the teaching from the verse, "Is not concealed from you," and the teaching from the verse, "you and your sons will live in abundance"?
- (2) What is the connection between the *Resurrection of the Dead* and the, "in abundance"?
- (3) What is the connection between the *Future Redemption* and *Teshuvah*?

Discussion/Meditation



☆ "All That it Takes to Bring Moshiach and the Future Redemption":

All that it takes to bring *Moshiach* and the *Future Redemption* is to have the, "in abundance - *Onochee Essence of G-d*," which is drawn through even just, "wanting to arouse the will to do *Teshuvah*!!"

Answers:

1. The verse, "Is not concealed from you," is teaching us that our *Interior Faculties of the Soul* -- through there wanting to do *Teshuvah*-- are in a fashion that through our service with them we can reach the *Encompasses*. While, the verse, "you and your sons will live in abundance," is teaching us that our *Interior Faculties* live *within* the abundance of the *Nearby Encompass* and the *distant Encompass*, and even more than this, *within* the *Essence* drawn through *Teshuvah*, which is beyond the categories of *Encompass* and *Interior*.
2. The *Resurrection of the Dead* is when the body will receive its life-force from the *Infinite Circular Encompassing Light*, which is the, "in abundance."
3. *Resurrection of the Dead* --which is the body receiving its life-force from the *Infinite Circular Encompassing Light*-- is the completion of the *Future Redemption*, and it is *Teshuvah* that specifically draws the, "in abundance (*Infinite Circular Encompassing Light*)," in a fashion that the body (*Interior*) can live from it.



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