

ונגלה כבוד הוי'

---

Veniglah K'vod Havayah



## FOREWORD

### MASHIACH'S DAY

The *Haftorah* of recited on Acharon shel Pesach (the final day of Pesach) contains many prophecies the Era of the Redemption including “The wolf will dwell with the lamb, the leopard will lie down with a young goat”;<sup>1</sup> and “He will raise a banner for the nations and gather in the exiles of Israel.”<sup>2</sup>

Slightly more than two hundred and fifty years ago, as the time for *Mashiach's* arrival drew closer, the Baal Shem Tov instituted a custom which underscores the connection between the Redemption and the Eighth Day of Pesach: On that day he would partake of *Mashiach's Seudah*, the festive meal of *Mashiach*.

In subsequent generations, the Lubavitcher Rebbeim enhanced and amplified this practice. For example, in 5666 (1906) the Rebbe Rashab (the fifth Lubavitcher Rebbe) added a new element to *Mashiach's Seudah*, the drinking of four cups of wine.<sup>3</sup> One Acharon shel Pesach,<sup>4</sup> the Rebbe Rayatz (the sixth Lubavitcher Rebbe) spoke of joining in a *Mashiach's tantz*, “the dance of *Mashiach*.”

The Rebbe broadened the scope of the practice. Before the first Acharon shel Pesach *farbrengen* following the acceptance of his leadership position, he used the words “*Mashiach's* day,” to describe the unique spiritual character of the day. Each year, he would hold a *Mashiach's seudah* for the entire chassidic community and all others inspired to attend. Often, in the *maamarim* and *sichos* he would deliver at that time, he would explain the radical changes in our lives that *Mashiach* will bring about.

### THE ULTIMATE PURPOSE OF CREATION

Our Sages teach,<sup>5</sup> “the world was created solely for *Mashiach*.” The teaching

---

1. *Yeshayahu* 11:6.

2. *Ibid.*, 11:12.

3. See *Sefer HaSichos* 5698, p. 277.

4. *Toras Menachem - Hisvaaduyos*, Vol. 3, p. 15. See also *Sichos Shabbos Parashas Acharei*, 5711 (*Toras Menachem - Hisvaaduyos*, Vol. 3, pp. 61-62).

5. *Sanhedrin* 98b.

that implies that in *Mashiach's* era, the ultimate purpose for the existence of the world will be revealed. An even a greater G-dly light than that which shone in the Garden of Eden originally will pervade all being. The Rebbe Rashab<sup>6</sup> explains the mystic nature of on this new development, stating that in the era of *Mashiach*, the essence of G-d's infinite light, the light that shined forth before the *tzimtzum*, will be revealed in the frame of reference that exists after the *tzimtzum*.

To appreciate the Rebbe Rashab's statement, we must understand the spiritual processes through which G-d created our world. In its description of how all existence came into being, *Etz Chayim* states:<sup>7</sup>

Before... the realms of emanation and... the created beings were created, there existed a simple sublime light that permeated all existence; there was no empty space.... There was no beginning and no end....

When it arose in His simple will to create the worlds..., He constricted this light and moved it to the sides..., leaving an empty cavity.

To explain these concepts: It cannot be said that a vacuum existed, for a vacuum implies empty space, the absence of something and *Etz Chayim* explicitly states, "There was no empty space." Instead, all that existed was G-d and His name.<sup>8</sup> "His name" refers to His light that reflects His being and hence, is utterly infinite, defying all definition as He does.<sup>9</sup> When that light shined in a revealed manner, there was no possibility of any other existence.

Therefore, when He desired to create our world – and the entire *Seder Hahishtalshelus* (Spiritual Cosmos) above it – He had to remove this light entirely. Were even the slightest vestige of this light have remained, it would have prevented limited existence from coming into being. Hence, He absorbed this light into His own Being, preventing it from shining forth. The absorption of the light is called the *tzimtzum*.

In the statement quoted above, the Rebbe Rashab articulated the concept that

---

6. In the classic series of *maamarim* entitled *BeShaah SheHikdimu*, which he began delivering in 5672, specifically in the *maamar* entitled *Matzah Zo* delivered on Pesach, 5675, published in *BeShaah SheHikdimu* 5672, Vol. 2, p. 926ff. The *maamarim* that follow, particularly the *maamar* entitled *VaYehi HeAnan* (*ibid.*, p. 934ff.), develop these themes.

7. *Shaar 1 (Derush Iggulim VeYoshar)*, the conclusion of *Anaf 2*.

8. *Pirkei DeRabbi Eliezer*, ch. 3.

9. See the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 165ff., *et al.*

in the era of *Mashiach*, that initial light that shined forth before the *tzimtzum* will be revealed here, on our material plane.

## TO ATTEMPT TO UNDERSTAND

Somewhere in the process of his or her introduction to *Chassidus*, just about everyone has encountered these concepts. He or she heard the idea and accepted it. Nevertheless, *Chassidus* is not intended to be accepted as axiom of faith or a canon of belief to be assented to blindly. Instead, the intent is that a student labor until he has grasped and internalized the ideas within his ordinary mode of understanding.

As part of this process, when one thinks about the Rebbe Rashab's statement a little more deeply, he wonders: What am I saying? How can that be? As he contemplates the idea and probes beneath its surface, the statement reveals a seemingly irresolvable paradox: After all, it was the intense revelation of G-d's light that existed before the *tzimtzum* that made it impossible for finite existence to come into being. Only through the *tzimtzum*, the self-concealment of G-d's light, was finite existence made possible. If so, how is it possible that in the era of *Mashiach* G-d's infinite light will be revealed in our finite world? Indeed, its very name (עולם) discloses the concealment (העלם) that defines it.<sup>10</sup>

The more one thinks about the question, the clearer it becomes that, revealing such light within the framework that defines our present existence, requires a fusion of opposites; it's like putting an elephant through a needle-hole.<sup>11</sup> Indeed, it is even more difficult than that, for an elephant and a needle-hole are both finite, whereas here we are speaking about bringing together polar opposites – taking a light that is absolutely above limitation and having it shine within a limited world. How, then, is that possible?

## THINKING DIALECTICALLY

The Rebbe Rashab did not merely pose the paradox; he offers a resolution to it. With the methodical style of explanation that earned him the title “the *Rambam* of *Chassidus*,”<sup>12</sup> he debates the issue, proposing – and rejecting – several possible resolutions, and ultimately arriving at a conclusion. In the *maamar*

10. See *Tikkunei Zohar*, *Tikkun* 42; *Sefer HaBahir*, sec. 10 (8); *Likkutei Torah*, *Bamidbar* 5c.

11. Cf. *Berachos* 55b.

12. That phrase was coined by his cousin, R. Shlomo Zalman Schneersohn, the author of *Magen Avos*.

that follows, the Rebbe summarizes and expands the germ of the concepts expounded by the Rebbe Rashab.

One of the resolutions that the Rebbe Rashab and the Rebbe propose is that essentially, there is no conflict between the concealment brought about by the *tzimtzum* and *Or Ein Sof*, G-d's infinite light. The Divine light that shined forth after the *tzimtzum*, the light of the *kav* innately defined and finite.<sup>13</sup> Since this light is finite by nature, its limitation thus became even more pronounced through the *tzimtzum*. In contrast, the *Or Ein Sof* remained unchanged by the *tzimtzum*. The only effect brought about by the *tzimtzum* is that before the *tzimtzum*, this infinite light shone in a revealed manner, whereas as a result of the *tzimtzum*, it became withdrawn and concealed within its source. Since this infinite light did not undergo any intrinsic change, one might say that it is possible for it to become revealed in the framework of existence that was brought into being through the *tzimtzum*, because that light and the *tzimtzum* are not in conflict. They are simply two different frames of reference that share no common ground.

This proposition is based on an incorrect assumption. True, the *Or Ein Sof* was unaffected by the *tzimtzum* and indeed, is present in every dimension of our existence, as it is written,<sup>14</sup> "Do I not fill the heavens and the earth?" Nevertheless, this infinite light remains hidden. To that extent, the *tzimtzum* did affect the way it interacts with our existence. Were it to be revealed, it would nullify the framework of existence established by the *tzimtzum*.

At times, the *Or Ein Sof* is revealed in our material world. This is what constitutes a miracle. The limits of nature are temporarily suspended and G-d's infinite light is revealed – for G-d can place the laws of nature aside and reveal a phenomenon that runs contrary to our ordinary pattern of existence, manifesting infinite G-dliness in our material world. Nevertheless, a revelation of this kind does not resolve the paradox raised above. Since miracles suspend the natural order of the world, they do not reveal G-d's infinity *within* the natural order. Though the miracles take place in our material realm, the spiritual pattern that governs that material framework is temporarily bypassed and a higher reality is enabled to prevail. In contrast, the desired intent of our Divine service is that the natural order will continue to prevail and yet, within it, infinite G-dly light will be revealed.

---

13. The *kav* may be described as defined and finite, inasmuch as it is radiated in a manner that enables it to give rise to finite worlds. At the same time, however, it also possesses an undefined and unlimited quality (see p. 67ff.).

14. *Yirmeyahu* 23:24.

## “YOU CHERISH THE WORK OF YOUR HANDS”<sup>15</sup>

In conclusion, the Rebbe Rashab and the Rebbe emphasize that a fusion of such polar opposites cannot take place by means of a “downward” revelation initiated from Above (*gilui milemaalah lematah*). It is only through the “upward” efforts initiated by the Jewish people in their Divine service down here below (*haalalah milematah lemaalah*) that G-d’s infinite light can permeate the framework of our existence.

The phrase “Divine service” is a translation of the Hebrew term *avodah* (עבודה). This Hebrew term also shares a root with *ibud* (עיבוד), which is the process of tanning leather. The tanning process serves as an analogy for the Divine service of the Jewish people. Just as tanning takes a raw animal hide and transforms it into a useful product, so too, the Divine service of the Jewish people transforms the concealment and limitation brought into being by the *tzimtzum* into a medium that reveals G-d’s infinite light.

The Jews’ Divine service makes such a transformation possible, because a Jew combines both these opposites within his own person. On one hand, his soul is “an actual part of G-d Above,”<sup>16</sup> and yet that soul is housed in a body and an animal soul that are very much part of the gestalt of limitation and concealment that characterizes our world. When a Jew works<sup>17</sup> on himself, endeavoring to bring into expression the essential G-dliness within his being and within the world at large, he is, in microcosm, bringing about the fusion of opposites described above. By carrying out this service within his own self and in his corner of the world, a person makes possible the revelation of essential G-dliness in the world at large.

## PARADIGM SHIFTS

In the course of their discussions touched upon above, the *maamarim* of both the Rebbe Rashab and the Rebbe employ two pairs of terms: *Elokus bipeshitus* and *metziyus behischadshus*, and *metziyus bipeshitus* and *Elokus behischadshus*.

*Elokus* means G-dliness. *Peshitus* means one’s simple perception of what appears as the obvious reality. *Metziyus* means existence, the feeling that something

---

15. *Iyov* 14:15, cited in *Chassidus (Or HaTorah, Bamidbar, Vol. 2, p. 356)* as a proof-text for G-d’s desire for the Divine service of His handiwork, the Jewish people.

16. *Tanya*, ch. 2.

17. “Work” is also one of the translations of the term *avodah*.

apart from G-d appears to exist. *Hischadshus* means a newly-acquired awareness that runs contrary to one's initial assumptions.

These *maamarim* explain that before the initial *tzimtzum*, *Elokus* was *bipeshitus*. What was perceived as the simple and obvious reality was G-d's light which was then revealed in its infinity, shining forth in an unbounded variety of options. All of these expressions of His light were, however, subsumed in their *bittul* to Him. That was their *peshitus*, their natural perception. By contrast, their own *metziyus*, their own existence, was *behischadshus*, a newly-acquired awareness.

The *tzimtzum* brought about a radical change. Ever since the *tzimtzum*,<sup>18</sup> on even the highest levels of G-dly light, *metziyus* is the *peshitus*; it is conceivable that something other than G-d can enjoy self-sufficient existence. *Elokus*, the awareness of Him, comes *behischadshus*, as a newly-acquired perception. On certain levels, that perception is so overwhelmingly powerful that the very framework of existence becomes entirely *batel*, subsumed in the Divine light. Even so, however, that is not its natural state; it is an acquired trait.

In the Ultimate Future, all existence will return to the state of *Elokus bipeshitus*, a state in which<sup>19</sup> "the world will be filled with the knowledge of G-d as the waters cover the ocean bed."

To understand the simile: The immense variety of creatures that live on dry land are readily discernible as separate entities. A vast multitude of creatures likewise inhabit the ocean. Nevertheless, when looking at the ocean, what we see is the ocean as a whole and not the particular entities that it contains. Similarly, although in the Era of the Redemption the world will continue to exist, individual creatures will lose consciousness of their separate identity and will be suffused entirely with the knowledge of G-d.

In the Ultimate Future, as a result of the Jewish people's Divine service, this realization will be appreciated even within the context of material reality. In that era, in contrast to the awareness of G-d that existed before the *tzimtzum*, humanity and the other created beings of our world will be conscious of their own existence, yet they will appreciate that existence as nothing more than an extension of G-d.

---

18. Though reference is made to chronological terms, those terms are merely analogies. On these lofty planes, it is not appropriate to speak of time even in a spiritual sense, and certainly not of time as we know it.

19. *Yeshayahu* 11:9.



## SOULS FOR WHOM THE SCREEN HAS BEEN PIERCED<sup>20</sup>

One of the ways the Rebbeim illustrate this concept in the *maamarim* cited is by comparing the Divine service of different *tzaddikim*. There have been some gifted souls that attained elevated levels of G-dly awareness. Nevertheless, their initial perception was of worldly existence, and even when they reached the highest rungs, they did not divest themselves of worldliness entirely. For example, G-d spoke to Avraham directly. Yet how did he come to his awareness of G-d? By contemplating the order and wisdom vested in this material world. In this way, he realized that the world had a Master.<sup>21</sup> After he arrived at this realization, the Master revealed himself to him, but that revelation came *behischadshus*. As a result, even after that revelation, his fundamental material orientation prevailed – *metziyus bipeshitus*.

However, as these *maamarim* proceed to explain, there are individuals, for example, Yosef and Moshe, whose souls were not affected by the *tzimtzum* and maintained the awareness they had Above even when after descending into this material realm. Their orientation is the same as that of existence before the *tzimtzum*: G-dliness is *bipeshitus*. This is their reality. A person with such a soul has to labor to bring proof that there exists anything other than G-dliness.

Moreover, the *maamarim* point out that what is unique about the lives of Yosef and Moshe, is that they did not withdraw from worldly existence. On the contrary, they were immersed in the day-to-day realities of existence, yet still maintained their inherent awareness of G-d.

## SPIRITUAL LIGHTHOUSES

In his *maamar*, the Rebbe gives a further example – our Rebbeim, the *nesi'im* of *Chabad*. We may guess at an obvious explanation for this addition: Moshe and Yosef lived thousands of years ago, whereas the Rebbeim are much closer to our reality. But beyond that, the true greatness of the Rebbeim does not lie only in the uniqueness of their spiritual vision, but also in their willingness to share that vision with others and encourage them to adopt it.

True, there is no way ordinary people like ourselves can fully identify with the mindset and soulset of the Rebbeim. If even Avraham our Patriarch perceived

---

20. See *Sotah* 49a.

21. *Bereishis Rabbah* 39:1; see also *Rambam, Hilchos Avodas Kochavim* 1:3.

the world from the perspective of *metziyus bipeshitus*, to what can we aspire?

And yet, through *hiskashrus*, by cultivating a spiritual bond with the Rebbeim, we can borrow the Rebbe's mindset, even if we cannot internalize it entirely. By way of analogy, it's like having the picture of a jigsaw puzzle in front of you while you try to put the pieces together. Though a certain measure of work is still demanded, the fact that you see the larger picture makes it far easier to put each piece in its place. Similarly, in the analogue, when guided by a person for whom G-dliness is the inherent and obvious reality, it is easier to appreciate and highlight the G-dly dimension that exists within every situation that we encounter.

And in doing so, we create the setting for that G-dliness to surface and become the prevailing reality with the coming of *Mashiach*.

א) "ונגלה כבוד הוי' וראו כל בשר יחדו כי פי הוי' דבר"א, והיינו שבין הענינים שיתחדשו לעתיד לבוא בביאת המשיח יהיה גם החידוש ד"ונגלה כבוד הוי' וראו כל בשר יחדו כי פי הוי' דבר". והענין בזה, דהנה הוי' הוא היה הוה ויהיה כאחד ב שלמעלה מזמן ומקום, ובכדי שיהיה הגילוי דשם הוי' אפילו בהכנה והשגה

— 1 —

“The glory of G-d will be revealed and all flesh will see as one that the mouth of G-d has spoken.”<sup>1</sup>

והיינו שבין הענינים שיתחדשו לעתיד לבוא בביאת המשיח יהיה גם החידוש ד"ונגלה כבוד הוי' Among the new developments that will characterize the Ultimate Future, the era after *Mashiach's* coming, will be the revelation of “the glory of G-d”

וְרָאוּ כָּל בְּשָׂר יַחְדָּו כִּי פִי הוִי' דְּבַר. and also that “all flesh will see as one that the mouth of G-d has spoken.”

As will be explained, each of the clauses in this verse reflects a distinct spiritual development.

וְהַעֲנִין בְּזֶה, To explain this concept:

דְּהִנֵּה הוִי' הוּא הָיָה הָיָה וְיִהְיֶה כְּאַחַד The name of G-d used in this verse is *Havayah*, the Divine name that connotes G-d's transcendence: how He is past, present, and future simultaneously,<sup>2</sup>

שְׁלֵמַעְלָה מְזֶמֶן וּמְקוֹם, beyond the structures and limitations of time and space.

Our world is defined according to the structures of time and space. G-d's name *Havayah* reflects a framework of being that is not structured by those or any other limits, but instead, is utterly unbounded and undefined.

וּבְכֹדֵי שְׂיִהְיֶה הַגְּלוּי דְשֵׁם הוִי' In the gestalt that presently governs the world, in order that there be a revelation of the level of G-dliness associated with His name *Havayah*

1. *Yeshayahu* 40:5.

2. As reflected by the fact that the letters of the name *Havayah* (ה-ו-ה) contain the letters of all three tenses היה (past), הוה (present), and יהיה (future) (*Zohar, Raya Mehemna*, p. 257b; *Zohar Chadash, Bereishis*, p. 4a).

בלבד, ומכל שכן שיהיה הגילוי באופן של הכרה, ובפרט באופן של ראייה, צריך לזה יגיעה רבה ועצומה כו'. וזהו החידוש דלעתיד לבוא, שיהיה הגילוי דהוי' באופן של ראייה בעיני בשר (וראו כל בשר), הן הגלוי דבחינת כבוד הוי', שכבוד הוא אור מקיף, והן הגילוי

אֶפְלוּ בְהִבְנָה וְהִשְׁגָּה בְלִבָּד, – even if solely in the realm of understanding and comprehension, i.e., on the intellectual plane and not in tangible reality,

וּמִכָּל שְׂפָן שְׂיִהְיֶה הַגְּלוּי בְּאֶפְן שֶׁל הַכֶּרֶה, and certainly this applies when speaking about a revelation on the level of recognition,

that the person will not only comprehend the matter intellectually, but will identify with its truth to the extent that it become the way he views the world,

וּבִפְרָט בְּאֶפְן שֶׁל רְאִיָּה, and especially for this revelation to be on the level of sight –

צָרִיךְ לְזֶה יְגִיעָה וְעִצּוּמָה כּו'. vast and extensive toil is necessary.

One must labor with his mind and heart to train them to appreciate this spiritual truth even on a mere intellectual level. How much more so for this truth to become so real that he actually *sees* that it is so.

וְזֶהוּ הַחֲדוּשׁ דְּלְעֵתִיד לְבוֹא, This represents the new development that will characterize the Ultimate Future, the age of *Mashiach*:

שְׂיִהְיֶה הַגְּלוּי דְּהוּי' בְּאֶפְן שֶׁל רְאִיָּה בְּעֵינֵי בֶּשֶׂר that the revelation of G-dliness will be through actual sight, i.e., with eyes of flesh, not merely with “the eye of the mind,”

(וְרָאוּ כָּל בֶּשֶׂר), (as the verse states: “All flesh will see”).

הֵן הַגְּלוּי דְּבְחִינַת כְּבוֹד הוּי', This revelation will comprise both “the glory of G-d” –

שְׂכָבוֹד הוּא אֹר מְקִיף, the term “glory” refers to an encompassing light,<sup>3</sup> for “glory” is a quality that can neither be understood nor internalized –

3. The Divine *oros* (lights) and *keilim* (vessels) relate in a manner similar to the body and the soul. In the body, there are powers that are associated with particular limbs and organs, e.g., sight and hearing with the eyes and ears respectively. These are referred to as “internalized powers,” *kochos pnimiim*, and serve as an analogy for

דבחינת פי הוי' שהוא אור פנימי,<sup>4</sup> והגילוי יהיה באופן ד"ראו כל בשר יחדו" דהיינו לכולם בשוה, וכמו שכתוב במקום אחר כי מלאה הארץ דעה את הוי',<sup>5</sup> כי כולם ידעו אותי למקטנם ועד גדולם,<sup>6</sup> כולם בשוה. והנה ידוע שההכנה לכל הענינים שיהיו לעתיד לבוא היא על ידי העבודה בזמן הזה, ובפרט בזמן הגלות. וההכנה לגילוי שם הוי' היא מה שכתוב "ועבדתם את הוי' אלקיכם", היינו, שתהיה עבודתכם כל כך עד

וְהֵן הַגְּלוּי דְּבַחֲיַנַּת פִּי הוּי' as well as the revelation of the aspect of "the mouth of G-d,"

וְהוּא אֹר פְּנִימִי, which refers to an internalized light, for the life-force of every created being originates in G-d's speech.

וְהַגְּלוּי יִהְיֶה בְּאֶפֶן דְּ"רְאוּ כָּל בָּשָׂר יַחְדָּו" Moreover, this revelation will enable "all flesh [to] see as one,"

דְּהֵינּוּ לְכֻלָּם בְּשׁוּה, i.e., everyone will share this awareness equally.

וְכִמּוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר: "כִּי מְלֵאָה הָאָרֶץ דְּעָה אֶת הוּי'," As stated in other verses,<sup>4</sup> "The earth will be filled with the knowledge of G-d,"

כִּי כָּלֵם יִדְעוּ אוֹתִי לְמִקְטָנָם וְעַד גְּדוּלָּם, and "All will know Me, from the small to the great,"<sup>5</sup>

כָּלֵם בְּשׁוּה. in all-encompassing equality.

the G-dly light that is internalized within the world (*or pnimi*), which is referred to as the light that is *memale kol almin*, "filling all the worlds."

We also have a general consciousness of self that is not associated with any limb or organ, but rather pervades our entire sense of being. This dimension of the soul is referred to as an encompassing power, *koach makif*, and serves as an analogy for the G-dly light that transcends the worlds and hence, is referred to as an *or makif*, an encompassing light. It is the source of the light that is *sovev kol almin*, transcending all the worlds.

To illustrate these concepts by explaining a point in Jewish law: A *minyan*, a congregation of ten, draws down G-d's presence to a far greater degree than when fewer Jews come together. The difference is far more than quantitative, as reflected in the law (the Alter Rebbe's *Shulchan Aruch* 55:2), that there are certain prayers whose holiness are so great that they can only be recited when there is a quorum of ten or more.

Alternatively, the concept can be clarified by the popular adage: The whole is greater than the sum of its parts. Each of the parts reflects an individual potential. However, the unification of these different potentials into a larger whole requires a general bonding influence that surpasses all the individual qualities. This general influence can be termed an *or makif*, an encompassing light.

4. *Yeshayahu* 11:9.

5. *Yirmeyahu* 31:33.

שבחינת הוי' (שפירושו היה הוה ויהיה כאחד) תהיה אצלכם בבחינת אלקיכם כאלו

וְהֵנָּה יְדוּעַ שֶׁהַהֲכָנָה לְכָל  
הָעֲנִיָּנִים שִׁיְהִיו לְעֵתִיד  
לְבוֹא הִיא עַל יְדֵי

As is well known,<sup>6</sup> the preparations that make possible all the revelations of the Ultimate Future depend on

הַעֲבוּדָה בְּזִמְנֵי הַזֶּה,

the Divine service of the present era,

וּבִפְרָט בְּזִמְנֵי הַגְּלוּת.

and, especially, during the era of exile.

וְהַהֲכָנָה לְגִלּוּי שֵׁם הוִי' הִיא

More particularly, the preparation that will enable the revelation of the name *Havayah* is

מָה שֶׁכָּתוּב "וַעֲבַדְתֶּם  
אֶת הוִי' אֱלֹהֵיכֶם,"

reflected by the verse:<sup>7</sup> "And you shall serve G-d (*Havayah*) your L-rd (*Elokeichem*):"

הַיְינוּ, שֶׁתְּהִיָּה עֲבוּדַתְכֶם  
כָּל כֶּף עַד שֶׁבְּחִינַת הוִי'

That verse teaches that our Divine service must be carried out to such an extent that *Havayah*, G-d's transcendent dimension

(שֶׁפָּרוּשׁוֹ הִיָּה הַזֶּה  
וְיִהְיֶה כְּאַחַד)

(that is past, present, and future simultaneously,)

תְּהִיָּה אֶצְלְכֶם בְּבְחִינַת  
אֱלֹהֵיכֶם כְּאֵלוֹ הוּא  
אֱלֹהִים שְׁלֹכֶם,

becomes internalized as *Elokeichem*, "your *Elokim*," i.e., your individual strength and vitality.

G-d's name *Elokim* is associated with the quality of strength.<sup>8</sup> And similarly, the Hebrew term א-להים is numerically equivalent to הטבע, "nature," referring to the G-dly light which enclothes itself within every created being to provide it with vitality. Our Divine service involves comprehending that the infinite G-dliness connoted by the name *Havayah* is our strength and nature,<sup>9</sup> i.e., one should draw down the G-dly light that transcends all limitations to the extent that it becomes an active force within his consciousness.

6. See *Tanya*, ch. 37.

7. *Shmos* 23:25.

8. The Alter Rebbe's *Shulchan Aruch* 5:3; *Likkutei Torah*, *Banidbar* p. 40c; et al.

9. See *Torah Or*, p. 79a; *Or HaTorah*, *Shmos*, Vol. 4, p. 1255. See also the *maamar* entitled *Lo Sih'yeh Meshakeilah*, 5712 (*Lessons in Sefer HaMamaarim*, p. 94).

הוא אלקים שלכם', ועל ידי זה יהיה הגילוי דשם הוי' לעתיד לבוא, שזהו מה שכתוב "ונגלה כבוד הוי' וראו כל בשר יחדו כי פי הוי' דבר".

---

ועל ידי זה יהיה הגילוי דשם הוי' לעתיד לבוא, This service will bring about the revelation of G-d's name *Havayah* in the Ultimate Future.

שזהו מה שכתוב "ונגלה כבוד הוי' וראו כל בשר יחדו כי פי הוי' דבר". This is what is meant by the verse:<sup>1</sup> "The glory of G-d will be revealed and all flesh will see as one that the mouth of G-d has spoken."

## SUMMARY

Among the new developments that will characterize the era following *Mashiach's* coming will be a) the revelation of "the glory of G-d," and b) "all flesh will see as one that the mouth of G-d has spoken." The name of G-d used in this verse is *Havayah*, the Divine name that connotes G-d's transcendence: how He is past, present, and future simultaneously. This revelation will enable "all flesh [to] see as one," i.e., everyone will share the awareness of G-d's transcendence equally.

Our Divine service in the present era prepares us for the revelations of the Ultimate Future. More particularly, the preparation that will enable the revelation of the name *Havayah* is reflected by the verse: "And you shall serve G-d (*Havayah*) your L-rd (*Elokeichem*)" – i.e., that our Divine service will be carried out to the extent that *Havayah*, G-d's transcendent dimension, becomes internalized as *Elokeichem*, "your *Elokim*," i.e., our individual strength and vitality.

ב) וצריך להבין איך אפשר שיהיה בעולם הגילוי דשם הוי', שלמעלה מזמן ומקום, שזהו גילוי אור הבלי גבול, שהרי התהוות המציאות היא על ידי הצמצום, שענינו הוא העלם האור, והיינו, שמצד הגילוי לא היה אפשר להיות התהוות המציאות,

— 2 —

וְצָרִיךְ לְהַבִּין Explanation is, however, necessary:<sup>1</sup>

אֵיךְ אֶפְשֶׁר שְׂיִהְיֶה How is it possible for there to be revelation of  
בְּעוֹלָם הַגִּלּוּי דְּשֵׁם הַוּי', the name *Havayah* that transcends time and  
שְׂלִמְעָלָה מְזֻמָּן וּמְקוֹם, space— in this material world, which is character-  
ized by limitation and the concealment of G-dliness?

Revealing G-d's name *Havayah*

שְׂזֵהוּ גִלּוּי אֹר הַבְּלִי גְבוּל, involves a revelation of G-d's infinite light. How  
could our material world contain such a revelation?

To clarify the question in depth:

שְׂהָרִי הַתְּהוּוֹת הַמְּצִיאוֹת All existence was brought into being through the  
הִיא עַל יְדֵי הַצְּמָצוּם *tzimtzum*,

שְׂעֲנִינּוּ הוּא הָעֵלֶם הָאֹר, which involves the concealment of G-d's light.

*Tzimtzum* is the noun derived from the infinitive verb *letzamtzeim*, which literally means “to concentrate” or “to contract.” Originally, G-d's infinite light was so powerful that limited existence could not be brought into being. As such, it became necessary for this infinite light to be concentrated and contracted to make it possible for limited existence and creation to come into being. As will be explained, the *maamar* here is referring to the first *tzimtzum*, which did not involve a mere proportional reduction or contraction of Divine light, but rather a total withdrawal of it.

וְהֵינּוּ, שְׂמַצַּד הַגִּלּוּי The intensity of the revelation of G-d's light that  
לֹא הָיָה אֶפְשֶׁר לְהִיֹּת existed before the *tzimtzum* made it impossible for  
הַתְּהוּוֹת הַמְּצִיאוֹת, limited existence to come into being. The light was  
too intense to allow any form of finite existence.

כִּי אִם עַל יְדֵי It was specifically through the *tzimtzum*,  
הַצְּמָצוּם דְּרַקָּא

1. The conceptual development that follows is based on the *maamar* entitled *Matzah Zo* (from the series of *maamarim* entitled *BeShaah SheHikdimu* 5672, Vol. II, p. 926ff.).



כי אם על ידי הצמצום דוקא שהוא העלם האור, ואם כן איך אפשר שיהיה בעולם גלוי אור הבלי גבול.

ולכאורה היה אפשר לתרץ שזהו על דרך המבואר בעץ חיים<sup>ט</sup> בענין המשכת הקו

שֶׁהוּא הָעֵלֶם הָאֹר, which involves the concealment of G-d's light, that such finite existence was made possible.

וְאִם כֵּן אֵיךְ אֶפְשָׁר וְשִׁיחֵיהָ בְּעוֹלָם גְּלוּי אֹר הַבְּלִי גְבוּל. This being the case, how is it possible for G-d's infinite light to be revealed in our material world, whose very existence is dependent on concealment and limitation?

The *tzimtzum* was necessary because when G-d's infinite light was revealed, limited existence could not come into being. That being so, once limited existence was brought into being, how can His infinite light be subsequently revealed within it? Seemingly, that revelation would nullify limited existence entirely.

Certainly, G-d is undoubtedly *kol yachol* – utterly omnipotent, and *nosei hafochim* – capable of fusing opposites. He therefore could have brought limited existence into being even in the midst of the unlimited revelation of His light. Doing so, however, would have been an expression of His infinite power, and as such could not serve as the basis for the ongoing pattern of structured existence on which our world depends.

וְלִכְאוּרָה הִיא אֶפְשָׁר לְתַרֵץ On the surface, the following resolution could be suggested:

שְׁזָהוּ עַל דְּרָךְ הַמְּבֹאֵר בְּעֵץ חַיִּים True, before the *tzimtzum* it was impossible for limited worlds to exist. But after the *tzimtzum* and the creation of the worlds, it became possible for the worlds to receive the revelation of infinite G-dliness. To cite a parallel, *Etz Chayim* describes<sup>2</sup>

בְּעֵנִין הַמְּשַׁכֵּת הַקּוּ, לְאַחַר הַצְּמִצּוּם, the manner in which the *kav*, the vector<sup>3</sup> of Divine light that shined forth after the *tzimtzum*,<sup>4</sup> was drawn down after – and thus within the parameters of – the *tzimtzum*, stating:

2. Shaar 1 (*Derush Iggulim VeYosher*), the conclusion of *Anaf* 1.

3. The term *kav* means “line.” We have used the term “vector” because it takes us beyond spatial imagery and conveys the intent of drawing down G-dly light and energy from one frame of reference to another.

4. As the *maamar* proceeds to state, the *kav* is a “short vector,” i.e., a limited dimension of G-dly light intended to bring into being the structured framework that characterizes existence after the *tzimtzum*.

לאחר הצמצום, דבתחלה היה אור אין סוף ממלא את החלל ולא היה מקום לעמידת העולמות, ואחר כך סילק אורו הגדול על הצד והמשיך קו אחד קצר כו', והקשה בעץ חיים, למה הצורך בתחלה לסלק את כל האור ואחר כך ימשך הקו, דלכאורה, מאחר שאחר כך נמשך הקו בעולמות, הרי מוכח שבאפשרות העולמות שיהיה בהם גילוי אור הקו, ואם כן למה הצורך בתחלה לסלק גם את אור הקו, הרי היה יכול לסלק רק

דְּבַתְּחִלָּה הָיָה אֹרֶךְ אֵין  
סוּף מְמַלֵּא אֶת הַחֲלָל

**At the outset, Or Ein Sof, G-d's infinite light, filled the entire cavity,**

וְלֹא הָיָה מְקוֹם  
לְעִמִּידַת הָעוֹלָמוֹת,

**and thus there was no place for the worlds to come into being.**

Though the *maamar*, quoting *Etz Chayim*, is speaking in spatial terms, these descriptions are merely figures of speech. On this lofty plane it is not appropriate to speak of space, even in a spiritual sense and certainly not in a physical sense.

וְאַחַר כֵּן סָלַק אֹרֹו  
הַגְּדוֹל עַל הַצֵּד

**Afterwards, G-d withdrew His great light to the side**

וְהִמְשִׁיךְ קו אֶחָד קָצֵר כו',

**and drew down one short vector of light, the kav.**

וְהִקְשָׁה בְּ"עֵץ חַיִּים",

***Etz Chayim* questions:**

לְמָה הֵצַרְךָ בְּתַחֲלָה  
לְסַלֵּק אֶת כָּל הָאֹרֶךְ

**Why was it first necessary to withdraw His light entirely — withdrawing the light of the kav as well (for it also existed before the *tzimtzum*) —**

וְאַחַר כֵּן יִמְשָׁךְ הַקּוֹ,

**and then draw down the light of the kav again?**

דְּלְכַאוּרָה, מְאַחַר שְׂאֵחַר  
כֵּן נִמְשָׁךְ הַקּוֹ בְּעוֹלָמוֹת,

**Seemingly, since the light of the kav was later drawn down into the worlds,**

הָרִי מוֹכַח שֶׁבְּאִפְשָׁרוֹת  
הָעוֹלָמוֹת שְׂיִהְיֶה בָּהֶם  
גִּלּוּי אֹרֶךְ הַקּוֹ,

**this demonstrates that the worlds were capable of accepting the revelation of the light of the kav.**

וְאִם כֵּן לְמָה הֵצַרְךָ בְּתַחֲלָה  
לְסַלֵּק גַּם אֶת אֹרֶךְ הַקּוֹ,

**If so, why was it necessary for Him to have withdrawn it at the outset?**

הָרִי הָיָה יָכוֹל לְסַלֵּק  
רַק אֶת שְׂאֵר הָאֹרֶךְ  
וְשְׂיִשְׂאֵר אֹרֶךְ הַקּוֹ.

**On the surface, G-d could have withdrawn only the remainder of His light, i.e., His infinite light that could not be drawn down into the worlds, and left the light of the kav.**

את שאר האור ושישאר אור הקו. ומתרץ בעץ חיים, דאם היה נשאר הקו, הנה להיותו גילוי אור (מאור הקודם) לא היה אפשר להיות התהוות העולמות, ורק כאשר נסתלק האור לגמרי ונתהוו העולמות, הנה לאחר התהוותם אפשר שיומשך בהם גם אור הקו ולא יתבטלו ממציאותם. ולכאורה אפשר לומר כן גם בענין המשכת אור הבלי גבול

וּמְתָרֵץ בְּ"עֵץ חַיִּים", *Etz Chayim* resolves these questions, explaining that

דָּאָם הָיָה נִשְׁאָר הַקּוֹ, **had the light of the *kav* remained,**

הִגָּה לְהִיּוֹתוֹ גִּלּוּי אֹר (מֵאֹר הַקּוֹדֵם) **since it is a revelation of the light (that shone before the *tzimtzum*),**

לֹא הָיָה אֶפְשָׁר לְהִיּוֹת הַתְּהוּוֹת הָעוֹלָמוֹת, **it would have been impossible for the worlds to have come into existence.**

Before the *tzimtzum*, the *kav* was infused with the boundless character of the light revealed on that level and thus it also reflected an infinite dimension. As such, in this state it could not serve as the source for limited existence.

To explain: Before the *tzimtzum*, the light of the *kav* existed as an expression of the absolutely unlimited nature of G-d's light. To refer to the wording of *Avodas HaKodesh* cited later in the *maamar*: The *Ein Sof* is the perfection of all things. Just as it possesses an infinite dimension, so too does it possess a finite dimension, for were that not to be so, it would be lacking perfection.

The *kav* represents the finite dimension of G-d's infinite light. Before the *tzimtzum*, it was seen only as an expression of the absolutely unlimited nature of His light. It was only after the *tzimtzum* that its finiteness could be expressed as a quality in its own right.

וְרַק כְּאַשֶׁר נִסְתַּלַּק הָאֹר לְגַמְרֵי *It was only after the light* that had existed before the *tzimtzum* — both G-d's infinite light and the light of the *kav* — **was withdrawn entirely**

וְנִתְהוּוּ הָעוֹלָמוֹת, **that the worlds came into being.**

הִגָּה לְאַחַר הַתְּהוּוֹתָם אֶפְשָׁר שְׂיִמְשֹׁךְ בָּהֶם גַּם אֹר הַקּוֹ **After they came into being, it became possible for the light of the *kav* to be drawn down into them**

וְלֹא יִתְבַטְּלוּ מִמְצִיאוֹתָם. **without their existence being nullified.**

לעתיד לבוא, שלאחרי שנתהוו העולמות אפשר שיומשך בהם גם אור הבלי גבול. אך באמת אין זה דמיון כלל, שהרי בעץ חיים מדובר בענין אור הקו, קו קצר, שהוא אור אין סוף הגבול, ולכן אפשר שיומשך בעולמות, אמנם כאן מדובר אודות אור אין סוף שהיה ממלא את החלל שהוא אור אין סוף הבלי גבול, הנה בבחינה זו אינו

וּלְכַאוּרָה אֶפְשֶׁר לֵאמֹר כֵּן  
גַּם בְּעֵנִין הַמְשַׁכֵּת אֹר  
הַבְּלִי גְבוּל לְעֵתִיד לְבוֹא,  
**On the surface, one might say that a similar concept applies to drawing down G-d's infinite light, which will be revealed in the Ultimate Future:**

שְׁלֵאַחֲרֵי שְׁנֵתְהוּי  
הָעוֹלָמוֹת,  
אֶפְשֶׁר שְׁיִמְשֵׁךְ בְּהֵם  
גַּם אֹר הַבְּלִי גְבוּל.  
**In order for the existence of limited worlds to come into being, it was necessary that this infinite light be withdrawn, but once these worlds came into being,**

אֶפְשֶׁר שְׁיִמְשֵׁךְ בְּהֵם  
גַּם אֹר הַבְּלִי גְבוּל.  
**it became possible for G-d's infinite light to be drawn into them.**

אֶף בְּאַמַּת אֵין זֶה  
הַדְּמִיוֹן כֶּלָּל,  
**In truth, however, the comparison is not at all appropriate,**

שְׁהַרִי בְּ"עֵץ חַיִּים"  
מְדַבֵּר בְּעֵנִין אֹר הַקּוֹ,  
**for Etz Chayim is speaking about the light of the kav, which it describes as**

קו קָצֵר,  
**"a short vector,"**

שֶׁהוּא אֹר אֵין סוֹף הַגְּבוּל,  
**i.e., the dimension of limitation within Or Ein Sof.**

וְלִכֵּן אֶפְשֶׁר שְׁיִמְשֵׁךְ  
בְּעוֹלָמוֹת,  
**Hence, after the tzimtzum it became possible for this light to shine within the worlds.**

As explained above, even this dimension of G-d's light had to be withdrawn entirely before it could be drawn down into the worlds. Nevertheless, since, by nature, the light of the kav relates to limitation, when it was revealed after the tzimtzum it became possible for it to be enfolded within finite existence.

אִמְנָם כֵּאֵן מְדַבֵּר אוֹדוֹת  
אוֹר אֵין סוֹף שְׁהָיָה  
מְמַלֵּא אֶת הַחֲלָל  
**Here, by contrast, the focus is on that dimension of the Or Ein Sof that had filled the entire cavity before the tzimtzum,**

שֶׁהוּא אֹר אֵין סוֹף  
הַבְּלִי גְבוּל,  
**i.e., the unbounded dimension of Or Ein Sof.**

מובן איך אפשר שאור זה יומשך במציאות העולמות, שכל התהוותם הוא על ידי הצמצום דוקא. וביותר אינו מובן, שהרי גילוי אור אין סוף הבלי גבול הוא ענין הפכי מענין הצמצום. דהנה ידוע שגילוי האור למעלה אינו דומה לגילוי האור מהשמש. שהרי השמש הוא מוכרח בגילוי האור ממנו, מה שאין כן למעלה שגילוי האור הוא

הַגָּה בְּבַחֲיָנָה זוֹ אֵינּוּ מוֹבָן  
אֵיךְ אֶפְשֶׁר שְׁאוֹר זֶה  
As stated above, it is difficult to understand how  
this light

יִמְשָׁךְ בְּמַצִּיאוֹת הָעוֹלָמוֹת  
שְׁכָל הַתְּהוּוֹתָם הוּא עַל  
יְדֵי הַצְּמֻצוּם דְּדוֹקָא.  
could be drawn down into worlds whose entire  
existence came into being specifically through  
the *tzimtzum*.

וּבִיּוֹתֵר אֵינּוּ מוֹבָן,  
To further clarify and intensify the question:

שְׁהַרֵי גִלּוּי אֹר אֵין סוֹף  
הַבְּלִי גְבוּל הוּא עֲנִין  
הַפְּכִי מֵעֲנִין הַצְּמֻצוּם.  
The revelation of the infinite dimension of *Or Ein Sof* is a motif reflecting the polar opposite of *tzimtzum*.

This is not to say, Heaven forbid, that the revelation of this light and its withdrawal represent a conflict between two opposing forces. Rather, they are the result of a difference in the manifestation of G-d's will.

דְּהַנָּה יְדוּעַ שְׁגִלּוּי הָאוֹר  
לְמַעַלָּה אֵינּוּ דוֹמָה  
לְגִלּוּי הָאוֹר מֵהַשֶּׁמֶשׁ.  
For, as is well known, the revelation of G-d's light  
Above is unlike the revelation of the light of the  
sun,

שְׁהַרֵי הַשֶּׁמֶשׁ הוּא מְכַרְח  
בְּגִלּוּי הָאוֹר מִמֶּנּוּ,  
for the sun is compelled, as it were, to reveal its  
light.

The intent is not that the sun is being forced to reveal its light, like a person whose “arm is being twisted” and is compelled to do something against his will. Instead, the intent is that the sun's revealing its light is a natural phenomenon over which it has no control or choice. It was created as a luminary, and therefore radiates light without any will of its own.<sup>5</sup>

מֵה שְׁאִין כֵּן לְמַעַלָּה שְׁגִלּוּי  
הָאוֹר הוּא בְּרָצוֹן דְּדוֹקָא,  
Above, by contrast, G-d's revelation of light comes  
about specifically as a result of His will,

It must be understood that what is intended in saying that the revelation – or

5. See the *maamar* entitled *Ki Imcha*, the series of *maamarim* entitled *Yom Tov Shel Rosh HaShanah*, 5666, p. 180ff. (p. 240ff. in new edition).

ברצון דוקא, והיינו שקודם הצמצום היה הרצון בבחינת גילוי אור דוקא, שיהיה התגברות כח הגילוי על כח ההעלם, כח הבלי גבול על כח הגבול, שהרי גם קודם הצמצום הנה כשם שיש לו כח בבלתי בעל גבול כך יש לו כח בגבול, ומה שהיה גילוי האור אין סוף ממלא את החלל, הוא מצד הרצון שיהיה כח הגילוי בהתגברות.

withdrawal – of the light is dependent on G-d's will, the intent is not that G-d changed His mind in any way, because it is not appropriate to speak of change on His part. That would conflict with one of the fundamental principles of faith:<sup>6</sup> that G-d is unchanging. Instead, the intent of saying that the revelation of the light is dependent on G-d's will is that just as a person invests his inner energy in willful activity, so too does G-d invest His inner dimension in His light.<sup>7</sup>

וְהֵינּוּ שֶׁקֶדֶם הַצְּמִצּוּם  
הָיָה הָרָצוֹן בְּבַחֲיַנֵּת  
גִּלּוּי אֹר דּוּקָא, i.e., before the *tzimtzum* G-d desired that there  
be a revelation of light,

אֲשֶׁר הִיָּה הַתְּגַבְרוּת כֹּחַ  
הַגִּלּוּי עַל כֹּחַ הַהֶעְלֵם, that His power of revelation would overpower His  
power of concealment,

כֹּחַ הַבְּלִי גָבּוּל עַל  
כֹּחַ הַגָּבּוּל, and that His unbounded dimension would over-  
power His limited dimension.

שֶׁהָרִי גַם קֶדֶם הַצְּמִצּוּם  
שֶׁהָרִי גַם קֶדֶם הַצְּמִצּוּם For G-d's powers of concealment and limitation exist-  
ed before the *tzimtzum*, as well.

הִנֵּה פֶּשֶׁם שֵׁישׁ לוֹ כֹּחַ  
בְּבַלְתֵּי בְּעַל גָּבּוּל As stated in *Avodas HaKodesh*,<sup>8</sup> “The *Ein Sof* is the ulti-  
mate perfection; just as He possesses an infinite  
dimension,” expressed by the infinite light that shined  
before the *tzimtzum*,

כִּי יֵשׁ לוֹ כֹּחַ בְּגָבּוּל, “so too does He possess a finite dimension,” which  
is expressed through the *tzimtzum* and concealment  
of that light.

וּמָה שֶׁהָיָה גִּלּוּי הָאֹר אֵין  
סוּף מְמַלֵּא אֶת הַחֶלֶל, The revelation of *Or Ein Sof* filled the cavity

6. Rambam *Hilchos Yesodei Torah* 1:11-12; Rav Saadia Gaon, *Emunos VeDayos*, Discourse 2, sec. 13.

7. See the *maamar* entitled *Ki Imcha*, *op. cit.*

8. *Avodas HaKodesh*, Part 1, ch. 8.

ואחר כך היה הצמצום, לפי שהיה הרצון שיהיה התגברות כח הגבול על כח הבלי גבול. וגם לאחר הצמצום שחזר והאיר כו', אין זה באופן שהרצון הוא שיהיה כח הגילוי בהתגברות, שהרי לבד זאת שהמשכת הקו הוא קו קצר, אור הגבול, הרי גם זה נמשך על ידי הצמצום דוקא, ובהמשכת הקו נרגש גם כן פעולת הצמצום. וכיון שענין הצמצום וענין גילוי אור אין סוף הבלי גבול הם ב' תנועות הפכיים, איך אפשר

הוא מצד הרצון שיהיה כח הגילוי בהתגברות. because G-d's desire was that His dimension of revelation be dominant.

ואחר כך היה הצמצום, Afterwards, the *tzimtzum* occurred

לפי שהיה הרצון שיהיה התגברות כח הגבול על כח הבלי גבול. because He desired that His dimension of limitation overpower His unlimited dimension.

וגם לאחר הצמצום שחזר והאיר כו', Even when He “shined forth a short vector of the light” after the *tzimtzum*,<sup>3</sup>

אין זה באופן שהרצון הוא שיהיה כח הגילוי בהתגברות, it is not that He desired that the power of revelation become supreme again.

שהרי לבד זאת שהמשכת הקו הוא קו קצר, For in addition to the fact that the *kav* was drawn down as “a short vector,”

אור הגבול, i.e., a limited light,

הרי גם זה נמשך על ידי הצמצום דוקא, it was also drawn specifically through the *tzimtzum*,

ובהמשכת הקו נרגש גם כן פעולת הצמצום. and the *kav* was drawn down in a manner that the effect of the *tzimtzum* was felt.

Although as stated above, as the *kav* existed before the *tzimtzum* it could not give rise to limited existence and therefore had to be withdrawn entirely, after the *tzimtzum* its inherent connection to limitation became apparent and it gave rise to limited existence through its interaction with the *Reshimah*.

וכיון שענין הצמצום וענין גילוי אור אין סוף הבלי גבול הם ב' תנועות הפכיים, Thus, since the *tzimtzum* and the revelation of the infinite dimension of *Or Ein Sof* are two opposite thrusts, the original question remains:

שיהיה גילוי אור אין סוף הבלי גבול בהמציאות שנתהוה על ידי הצמצום, שזהו ענין חיבור ב' הפכים.

אין אפשר שיהיה גילוי אור אין סוף הבלי גבול בהמציאות שנתהוה על ידי הצמצום, **How is it possible that there be a revelation of the infinite dimension of *Or Ein Sof* within the framework of existence brought into being by the *tzimtzum*?**

שזהו ענין חיבור ב' הפכים. **This involves the fusion of two opposites.**

## SUMMARY

Building on the explanations in the previous section, a fundamental question is raised: How can there possibly be a revelation of the name *Havayah* - that transcends time and space - in this material world, which is characterized by limitation and the concealment of G-dliness?

The existence of our world - and indeed, of all the higher realms that lead to its coming into being - came about through the *tzimtzum*, which involves the concealment of G-d's light. Hence, it is seemingly impossible for G-d's infinite light to be revealed in our world, whose very existence is dependent on concealment and limitation.

On the surface, the following resolution could be suggested: Before the *tzimtzum*, it was impossible for limited worlds to exist. But after the *tzimtzum* and the creation of the worlds, it became possible for infinite G-dliness to shine within them.

To cite a parallel, *Etz Chayim* explains that the *kav*, the vector of Divine light that shined forth after the *tzimtzum*, is a revelation of the light that shone prior to the *tzimtzum*. Now, the *tzimtzum* involved a total withdrawal of G-d's light that shined beforehand, for were any vestige of that light to have remained, it would have been impossible for the worlds to have come into existence in their present state. Nevertheless, after they came into being, it became possible for the light of the *kav* to be revealed within them without their existence being nullified.

On the surface, one might say that a similar concept applies to drawing down G-d's infinite light that will be revealed in the Ultimate Future: In order for the existence of limited worlds to come into being, it was necessary for this infinite light to be withdrawn, but once these worlds came into being, it became possible for G-d's infinite light to be revealed within them.

In truth, however, the comparison is not at all appropriate, for the *kav* represents the dimension of limitation within *Or Ein Sof*. Since this light is by nature limited,



after the *tzimtzum*, it became possible for this light to shine within the worlds. In contrast, the focus here is on the unbounded dimension of *Or Ein Sof* that had filled the cavity before the *tzimtzum*, and the revelation of the infinite dimension of *Or Ein Sof* is a motif reflecting the polar opposite of *tzimtzum*.

G-d's revelation or withdrawal of His light is a result of His will. Before the *tzimtzum*, G-d desired that there be a revelation of light, Afterwards, the *tzimtzum* occurred because He desired that His dimension of limitation overpower His unlimited dimension. Even when He "shined forth a short vector of the light" after the *tzimtzum*, the dimension of limitation remained dominant. Thus, since the *tzimtzum* and the revelation of the infinite dimension of *Or Ein Sof* are two opposites, the original question remains: How is it possible that there be a revelation of the infinite dimension of *Or Ein Sof* within the framework of existence brought into being by the *tzimtzum*?

ג) והנה לכאורה אפשר לתרץ שהאפשרות לגילוי אור הבלי גבול בעולם היא לפי שבאמת אין הצמצום ענין הפכי לגביו, שהרי הצמצום היה רק באור אין סוף הגבול, ולא באור אין סוף הבלי גבול, והיינו, דאור הבלי גבול רק נתעלם במקורו אבל

— 3 —

והנה לכאורה אפשר לתרץ **On the surface, the following could be offered as a possible resolution:**<sup>1</sup>

שְׁהַאֲפָשְׁרוּת לְגִלּוּי אֹר  
הַבְּלִי גְבוּל בְּעוֹלָם הַיָּא  
**The revelation of the infinite dimension of Or Ein Sof within our world** – despite the fact that our world in particular, and all the realms that came into existence after the *tzimtzum* in general, are characterized by concealment and limitation – **is possible**

לְפִי שֶׁבְּאֵמֶת אֵין הַצְּמִצּוּם  
עֲנִין הַפְּכִי לְגַבְיּוֹ,  
**because, in truth, the *tzimtzum* does not run contrary to this infinite light.**

שְׁהַרִי הַצְּמִצּוּם הָיָה רַק  
בְּאֹר אֵין סוּף הַגְּבוּל,  
**For the *tzimtzum* affected only the limited dimension of Or Ein Sof (the *or hag'vul*),**

וְלֹא בְּאֹר אֵין סוּף  
הַבְּלִי גְבוּל,  
**not the infinite dimension of the Or Ein Sof,**

There are two patterns of vitality within our world:

a) *Memale kol almin*, the light encloded and internalized within every being. This light undergoes a progressively increasing degree of contraction as it descends from level to level within the Spiritual Cosmos. The source of this vitality is the light of the *kav*, and, on a higher level, the *or hag'vul*, the limited dimension of *Or Ein Sof* before the *tzimtzum*;<sup>2</sup> and

b) *Sovev kol almin*, the light that transcends all existence. The source of this light is the *or habli g'vul* – the unlimited dimension of *Or Ein Sof* – which reflects G-d's infinity. As mentioned, the *Or Ein Sof* that shined before the *tzimtzum* contained both these dimensions of light. After the *tzimtzum*, when the *or hag'vul* shined forth again, it was affected by the *tzimtzum*. In contrast, the *or habli g'vul*,

1. The Rebbe here is offering a suggestion that he will rule out further in this section.

2. In the previous section, reference was made to the teaching of *Avodas Hakodesh*: “The *Ein Sof* is the ultimate of perfection, just as He possesses an infinite dimension, so, too, does He possess a finite dimension.” G-d's light reflects His being. Hence, these two dimensions, finiteness and infinity, exist in His light as well. There is one dimension of G-dly light, the *or habli g'vul*, that reflects His infinity and lack of definition, and another dimension, the *or hag'vul*, which becomes the life-force for the realm of existence characterized by limitation and definition.

לא נתצמצם, והצמצום היה רק באור הגבול שנשתנה על ידי הצמצום, וכנ"ל שנוסף לכך שהמשכת הקו אינה אלא קו קצר שהוא אור הגבול, הנה עוד זאת, שאור זה נתצמצם ונעשה בבחינת גבול על ידי הצמצום. ועל דרך המשכת האצילות לבריאה יצירה עשיה,

והיינו, דאור הבלי גבול רק נתעלם במקורו i.e., the infinite dimension of *Or Ein Sof*, remained unchanged by the *tzimtzum*. This light has no association with any of the limitations of the realms that came into existence as a result of it. This infinite dimension was merely withdrawn from a state of revelation and became hidden within its source in G-d's Essence,

אבל לא נתצמצם, but it was not altered by the *tzimtzum*.

והצמצום היה רק באור הגבול For the *tzimtzum* affected only the finite dimension of *Or Ein Sof*;

שנשתנה על ידי הצמצום, that light underwent change because of the *tzimtzum*.

וכנ"ל As explained above, after the *tzimtzum*, G-d shined forth the *kav*, a vector of light from the *or hag'vul*.

שנוסף לכך שהמשכת הקו אינה אלא קו קצר Not only is the *kav*, by definition, a "short vector,"

שהוא אור הגבול, a limited light,

A more correct translation would be "a light of limitation," for the *kav* also possesses an unlimited quality. Nevertheless, it is radiated forth in a manner that enables it to give rise to limited worlds. To use an analogy (although it is not entirely fitting): the ability to count endlessly. There is no limit to the numbers that one can count, yet every number that one does count is defined and limited in nature.

הנה עוד זאת, שאור זה נתצמצם ונעשה בבחינת גבול על ידי הצמצום. but moreover, this light (the *or hag'vul*) underwent contractions, and its limitations became more pronounced through the *tzimtzum*;

ועל דרך המשכת האצילות לבריאה יצירה עשיה, To cite a parallel: the light of *Atzilus* as it is drawn down into the worlds of *Beriah*, *Yetzirah*, and *Asiyah*.

כידוע שגם בבריאה יצירה עשיה ישנו המשכת אור האצילות, שהרי ההתהוות דבריאה יצירה עשיה הוא בכח האלקות שבאצילות דוקא, אלא שאור האצילות נתצמצם בבריאה יצירה עשיה. והיינו שהענין שבאצילות אין סוף להתפשטותו הוא רק במדרגת האצילות דוקא, אבל לא בבריאה יצירה עשיה. וכל זה הוא לפי

כִּידוּעַ שְׁגָם בְּבְרִיאָה  
 יְצִירָה עֲשִׂיָה יְשֵׁנו  
 הַמְשַׁכֵּת אֹרֶר הָאֲצִילוֹת,  
**For as is well known, the light of *Atzilus* is also manifest in the worlds of *Beriah*, *Yetzirah*, and *Asiyah*.**

שְׁהָרִי הַהֲתֵהוּוֹת דְּבְרִיאָה  
 יְצִירָה עֲשִׂיָה הוּא בְּכַח  
 הָאֲלֻקוֹת שֶׁבְּאֲצִילוֹת דְּדֻקָּא,  
**We are forced to say this, for these three lower realms are brought into being by virtue of the G-dliness vested in *Atzilus*.**<sup>3</sup>

אֶלָּא שְׁאוֹר הָאֲצִילוֹת  
 נִתְצַמְצַם בְּבְרִיאָה  
 יְצִירָה עֲשִׂיָה.  
**Yet the light of *Atzilus* is contracted in the worlds of *Beriah*, *Yetzirah*, and *Asiyah*.**

Without the G-dly light emanating from *Atzilus*, the worlds of *Beriah*, *Yetzirah*, and *Asiyah* would not exist. Yet, at the same time, were the light of *Atzilus* to be manifest in these worlds to the same degree as it is manifest in *Atzilus*, these created worlds would be unable to exist in their present state; the intensity of the light would nullify their existence. Thus, the infinite dimension of *Atzilus* is manifest only in that realm, i.e., the realm of *Atzilus*, and not in the lower worlds.

וְהֵינּוּ שֶׁהָעֲנִיָן שֶׁבְּאֲצִילוֹת  
 אֵין סוֹף לְהִתְפַּשְׁטוֹתוֹ  
**Thus, the fact that there is no limit to the expression of the attributes of *Atzilus***

הוּא רַק בְּמִדְרַגַּת  
 הָאֲצִילוֹת דְּדֻקָּא,  
**applies, however, only as these attributes are manifest within *Atzilus* itself,**

*Atzilus* is a realm in which finiteness and infinity merge. On one hand, it is a realm of limitation. In contrast to the loftier realms that exist above it, it is comprised of ten *Sefiros* that are all defined entities, with each one separate and distinct from the other, causing all of the *Sefiros* to be associated with specific and particular attributes. Indeed, it is for this reason that *Atzilus* is termed a “world.” Nevertheless, each of its attributes is expressed without limitation. The *Chochmah*, wisdom, of *Atzilus* is unlimited wisdom. The *Chessed*, kindness, of *Atzilus* is unlimited kind-

3. See *Tanya*, *Iggeres HaKodesh*, Epistle 20, which states that due to the fact that the *keilim* (vessels) of *Atzilus* are expressions of G-dliness, not created beings, they have the potential to bring existence into being from utter nothingness.

שאור האצילות הוא האור המצומצם, ולכן נתצמצם (ביותר) בבריאה יצירה עשיה, וכמו כן הוא באור הקו שהוא אור הגבול, ולהיותו גבול – נתצמצם (ביותר) על ידי הצמצום. אמנם באור אין סוף הבלי גבול לא שייך שיתצמצם על ידי הצמצום, כי אם שעל ידי הצמצום רק נתעלם במקורו. ולכן, גילוי אור אין סוף הבלי גבול

ness. The same is true regarding the other attributes. As the *maamar* states, this all applies, however, only within *Atzilus* itself. The revelation of the attributes of *Atzilus* in the realms below it is limited in nature.

אָבֵל לֹא בְּבְרִיָּאָה, but not as their light is drawn down into *Beriah*,  
 יְצִירָה עֲשִׂיָּה. *Yetzirah*, and *Asiyah*. There, the infinite nature of  
 the light of *Atzilus* is not manifest.

וְכָל זֶה הוּא לְפִי The change in the nature of the light of *Atzilus* as it  
 שְׂאוֹר הָאֲצִילוֹת הוּא descends into the lower realms is possible only  
 הָאוֹר הַמְצֻמָּצֵם, because the light of *Atzilus* is fundamentally a  
 limited light.

וְלִכֵּן נִתְצַמָּצֵם (בְּיֹתֵר) It therefore undergoes a (progressively greater)  
 בְּבְרִיָּאָה יְצִירָה עֲשִׂיָּה, *tzimtzum* as it descends into *Beriah*, *Yetzirah*, and  
*Asiyah*.

וְכִמּוֹ כֵּן הוּא בְּאוֹר הַקּוֹ Similar concepts apply regarding the light of the  
*kav*,

שֶׁהוּא אוֹר הַגְּבוּל, for it is also a limited light.

וְלִהְיוֹתוֹ גְּבוּל – נִתְצַמָּצֵם Since it is limited by its very nature, its limitation  
 (בְּיֹתֵר) עַל יְדֵי הַצְּמָצוּם. (becomes even more pronounced) through the  
*tzimtzum*.

אִמָּנָם בְּאוֹר אֵין Such a pattern, however, is not relevant regarding  
 סוּף הַבְּלִי גְּבוּל the infinite dimension of *Or Ein Sof*.

לֹא שֵׁיךְ שִׁתְּצַמָּצֵם It cannot be said that it underwent contraction  
 עַל יְדֵי הַצְּמָצוּם, through the *tzimtzum*;

כִּי אִם שֶׁעַל יְדֵי הַצְּמָצוּם all that can be said is that as a result of the *tzim-*  
 רַק נִתְעַלַּם בְּמִקּוּרֹו. *tzum*, it became withdrawn and concealed within  
 its source.

בהמציאות שנתהווה על ידי הצמצום אינו ענין של חיבור הפכים, לפי שהצמצום אינו שייך אליו כלל. והענין בזה, שחיבור הפכים הוא כמו קריעת ים סוף, כמו שכתוב: "ויבאו בני ישראל בתוך הים ביבשה", היינו שגם ביבשה היו כמו בתוך הים, הרי זה חיבור ב' הפכים דים ויבשה, דים הוא עלמא דאתכסיא, ויבשה הוא עלמא דאתגליא,

---

לְכֵן, גְּלוּי אֹר אֵין סוּף  
הַבְּלִי גְבוּל בְּהַמְצִיאוֹת  
שְׁנַתְהוּהָ עַל יְדֵי הַצְמָצוּם  
אֵינוֹ עֲנִין שֶׁל חִבּוּר הַפְּכִים,  
לְפִי שֶׁהַצְמָצוּם אֵינוֹ  
שֵׁיף אֱלִיו כָּלֵל. **Therefore, the revelation of the infinite dimension of *Or Ein Sof* within the framework of existence brought into being through the *tzimtzum* does not represent a fusion of opposites, because the *tzimtzum* shares no common ground with it whatsoever.**

The *tzimtzum* and the infinite dimension of *Or Ein Sof* can be likened to skew lines. They are on the one hand not parallel, but neither do they intersect, so it cannot be said that they are in conflict. They are simply two discrete frames of reference.

וְהַעֲנִין בְּזֶה, **To explain:**

שֶׁחִבּוּר הַפְּכִים הוּא  
כְּמוֹ קְרִיעַת יַם סוּף,  
כְּמוֹ שֶׁכְּתוּב "וַיָּבֹאוּ בְנֵי  
יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבֶּשֶׁה",  
הֵינּוּ שָׁגַם בַּיַּבֶּשֶׁה  
הָיוּ כְּמוֹ בְּתוֹךְ הַיָּם,  
**The Splitting of the Sea of Reeds serves as an example of the fusion of opposites, as reflected by the verse:<sup>4</sup> "The Children of Israel proceeded in the midst of the sea on dry land." The implication is that even while walking on dry land, it was as if they were in the same state as in the midst of the sea.**

When considering the spiritual dimension of the miracle, it is clear that it entailed

הַרִי זֶה חִבּוּר ב'  
הַפְּכִים דִּים וַיַּבֶּשֶׁה,  
דִּים הוּא עֲלֵמָא דְּאֵתְכַסְיָא,  
**the fusion of two opposites: the sea and dry land. The spiritual parallel of the sea is "the hidden worlds,"**

realms in which the revelation of G-dliness is so overwhelming that the entities existing in these realms are suffused with G-d's oneness to the extent that they have no independent identity. The sea is used as a simile for these realms because

4. *Shmos* 14:16, 22.

והחיבור דעלמא דאתכסיא עם עלמא דאתגליא הוא חיבור הפכים, ולכן הצורך להיות הענין דקריעת ים סוף מבחינה שלמעלה משניהם (מעלמא דאתכסיא ועלמא

the entities existing in the ocean are wholly subsumed by its waters. Looking from above all that is visible is the water. The existence of the fish, plants, and other organisms that live in the ocean is not apparent.<sup>5</sup> Similarly, in these sublime realms G-dliness is all that is perceived.

וַיִּבְּשֶׁה הוּא עֲלֵמָא    The spiritual parallel of **dry land** is “**the revealed worlds**,”  
 דְּאִתְגַּלְיָא,    **worlds**,”

i.e., those realms in which the revelation of G-dliness has been limited to the extent that the created beings of those worlds view themselves as distinct entities, just as the entities living on dry land are visibly distinct from the land.

At the Splitting of the Sea the Jews were on dry land, continuing to exist with their individual identities like the created beings of “the revealed worlds,” although they were simultaneously “in the sea,” amidst the revelation of “the hidden worlds.”

Despite being absorbed in this higher level of consciousness, the Jews did not lose their sense of individual identity as do beings of “the hidden worlds.” Rather, while existing with their individual identities, they were able to perceive the revelations of “the hidden worlds.”

וְהַחֲבוּר דְּעֵלְמָא דְּאִתְכַּפְיָא    Such a **convergence between “the revealed worlds” and “the hidden worlds”** is truly a fusion  
 עִם עֲלֵמָא דְּאִתְגַּלְיָא    **of opposites.**  
 הוּא חֲבוּר הֶפְכִּים,

וְלִכֵּן הֵצְרָךְ לְהִיּוֹת הָעֲנִיָּן    **As such, the Splitting of the Sea had to be made possible**  
 דְּקָרִיעַת יָם סוּף מִבְּחִינָה    **by an influence from a level of G-dly light**  
 שְׁלִמְעֵלָה מִשְׁנִיָּהֶם    **transcending both the revealed and hidden worlds,**

Thus, it is explained that the Splitting of the Sea was made possible by G-d’s causing an “east wind” (*ruach kadim*) to blow.<sup>6</sup> It is explained in *Chassidus*<sup>7</sup> that the east wind was a manifestation of G-d’s essential power, the level described as *Kadmono shel olam* (“the Primary Being of the world”).

5. There is an allusion to this concept in Torah law. *Zevachim* 22a states that any entity that was brought into being from water at the time of Creation, for example, a fish, is considered as water and its volume may be counted as part of the required measure for a *mikveh*.

6. *Shmos* 14:21.

7. *Likkutei Torah, Vayikra*, p. 14c-d, et al.

דאתגליא) דוקא. ומשום זה בקריעת ים סוף הלשון 'קשה'י, לפי שהוא חיבור הפכים. וכמו כן הוא בנשמות דאצילות כמו שהם למטה בגוף גשמי, ובעיקר אלו

---

(מַעְלָמָא דְאֵתְפְסִיא וְעֵלְמָא) (i.e., G-d's essential light that transcends both “the revealed worlds” and “the hidden worlds”).

To use an analogy to illustrate the concept of a higher influence causing two opposites to fuse together: Two officers with different, even opposite, tendencies and missions will join together for a common cause in the presence of the king. Although possessing opposing tendencies and distinct missions, they lose all consciousness of self when in the presence of the king. All they feel is the king's presence. This enables them to blend together and express their individual potentials harmoniously in the king's service.<sup>8</sup>

ומשום זה בקריעת ים סוף הלשון 'קשה', **For this reason, the Splitting of the Sea is described<sup>9</sup> as “difficult,”**

The Sages' choice of the term “difficult” requires explanation, for G-d obviously never “exerts” Himself, nor is anything “difficult” for Him to do. The term is being used here merely as an analogy. When performing a difficult task, a person must draw upon inner energies that he does not ordinarily tap in his daily experience. In the spiritual analogue, a task that our Sages describe as “difficult” is one that requires the manifestation of inner Divine energies not manifest in the natural pattern of the Spiritual Cosmos.<sup>10</sup>

Similarly, the fusion of opposites represented by the Splitting of the Sea and other miracles of that nature required the manifestation of G-d's essential power. Therefore, our Sages use the term “difficult.”

לפי שהוא חיבור הפכים. **for it entailed a fusion of opposites.**

וכמו כן הוא בנשמות דאצילות כמו שהם למטה בגוף גשמי, **Another example of the fusion of spiritual opposites is the way in which “souls of Atzilus” function on this physical plane while encloded in a physical body.**

The term “souls of *Atzilus*” refers to people who, even as they exist within the context of this material plane, are subsumed in G-d's light with the same level of

---

8. *Toras Chayim, Bereishis*, p. 130b; see also *Tanya, Iggeres HaKodesh*, Epistle 12.

9. *Sotah* 2a.

10. *Sichos* 20 Av, 5732.



מהם שעסקו בענינים גשמיים, כמו יוסף שהיה נשמה דאצילות, ומכל מקום "ויבא הביתה לעשות מלאכתו", למבדק בכתבי חושבניה", שלהיותו חיבור של הפכים הרי זה דבר פלא, והיינו, שהפלא הוא ביוסף דוקא ולא בהשבטים, וביוסף גופא עיקר הפלא הוא שעסק בכתבי חושבניה, ואלו היה רועה צאן, לא היה פלא כל כך.

*bittul* as their souls experience in the world of *Atzilus*.<sup>11</sup>

וּבְעֵקֶר אֵלּוּ מֵהֶם שְׁעָסְקוּ  
בְּעֵנִינִים גְּשָׁמִיִּים,      This applies primarily to those *tzaddikim* with  
souls of this level who involved themselves in material  
concerns,

כְּמוֹ יוֹסֵף שֶׁהָיָה נֶשְׁמָה  
דְּאֲצִילוֹת, וּמְכַל מְקוֹם      like Yosef who, although he was a soul of *Atzilus*,  
was nevertheless involved in material matters, as the  
verse states

”וַיָּבֵא הַבֵּיתָה לַעֲשׂוֹת  
מְלָאכָתּוֹ,”      “He entered the house to perform his tasks,<sup>12</sup> i.e.,

לְמַבְדֵּק בְּכֹתְבֵי חוֹשְׁבָנִיהָ,      to check the account books.”<sup>13</sup>

שְׁלֵהִיּוֹתוֹ חִבּוּר שֶׁל הַפְּכִים  
הָרִי זֶה דְּבַר פְּלֵא,      Since Yosef’s mode of service involved the fusion of  
opposites, it was a wondrous matter.

וְהֵיִינוּ, שֶׁהַפְּלֵא הוּא בְּיוֹסֵף  
דְּדוֹקָא וְלֹא בְּהַשְׁבְּטִים,      This wondrous dimension was reflected in Yosef  
and not in his brothers.

For a) his brothers were not on the same lofty spiritual level as Yosef; they were souls of the world of *Beriah*; and b) they worked as shepherds, removed from the hustle and bustle of commercial activity.<sup>14</sup>

וּבְיוֹסֵף גּוֹפֵא עֵקֶר  
הַפְּלֵא הוּא שְׁעָסְקוּ  
בְּכֹתְבֵי חוֹשְׁבָנִיהָ,      Moreover, what was unique and the primary  
source of wonder about Yosef was that he was  
involved with “account books.”

וְאֵלּוּ הָיָה רוֹעֵה צֹאן,  
לֹא הָיָה פְּלֵא כָּל כָּךְ.      Had he been a shepherd, removed from the tensions  
and struggles of worldly activity, his wondrous dimen-  
sion would not have been so pronounced, because  
the fusion of opposites would not have been so marked.

11. *Toras Shmuel*, 5633, Vol. 2, p. 597.

12. *Bereishis* 39:11.

13. Onkelos to the above verse.

14. See *Likkutei Sichos*, Vol. 25, p. 254ff., et al.

אמנם גילוי אור הבלי גבול שאין הצמצום שייך אליו כלל, אינו ענין של חיבור הפכים, ולכן יכול אור הבלי גבול להאיר גם בעולם, כמו שכתוב "את השמים ואת הארץ אני מלא", דלהיות שאין הצמצום שליט על אור הבלי גבול, לכן הוא נמצא גם בהשתלשלות. וכמו שאנו רואים בהעבודה דתורה ובפרט בהעבודה דתשובה שעל ידי זה הוא המשכת וגילוי אור הסובב בעולם הזה, שאף שבעולם הזה הצמצום הוא

To return to the resolution proposed at the beginning of this section:

אָמַנָם גִּילוי אֹר הַבְּלִי  
גְבוּל שְׁאֵין הַצְמָצוּם  
שֵׁיךְ אֵלָיו כָּלֵל,      It could be said that since **the revelation of the infinite dimension of Or Ein Sof** transcends the entire conception of *tzimtzum*, to the extent that **the *tzimtzum* does not share any point of commonality with it**, therefore, its revelation in this world

אֵינוֹ עֲנִין שֶׁל חִבּוּר הַפְּכִים      **does not represent a fusion of opposites.**

וְלִכֵּן יִכּוֹל אֹר הַבְּלִי  
גְבוּל לְהֵאִיר גַּם בְּעוֹלָם,      **Hence, it is possible for that infinite light to be revealed in our world.**

Since G-d's infinite light transcends – and remains unaffected by – the limitations of our world, it is able to shine within it.

כְּמוֹ שֶׁכָּתוּב "אֵת הַשָּׁמַיִם  
וְאֵת הָאָרֶץ אֲנִי מְלֵא",      **Thus it is written:<sup>15</sup> "I – G-d in His infinity – fill the heavens and the earth."**

דְּלֵהוּיֹת שְׁאֵין הַצְמָצוּם  
שְׁלִיט עַל אֹר הַבְּלִי גְבוּל,      **Since the *tzimtzum* does not have power over the infinite dimension of Or Ein Sof,**

לִכֵּן הוּא נִמְצָא גַם  
בְּהַשְׁתְּלִשְׁלוֹת.      **that light is also present, albeit in a concealed manner, within the Spiritual Cosmos.**

וְכִמוֹ שְׁאֲנֹנוּ רוֹאִים  
בְּהַעֲבוּדָה דְּתוֹרָה,      **Indeed, we see the expression of G-d's infinite light in man's Divine service of Torah study,**

וּבִפְרָט בְּהַעֲבוּדָה דְּתִשְׁבּוּבָה      **and particularly in the Divine service of *teshuvah*,**

שְׁעַל יְדֵי זֶה הוּא  
הַמְשַׁכֵּת וְגִילוי אֹר  
הַסּוֹבֵב בְּעוֹלָם הַזֶּה,      **for these types of service draw down and reveal the light that is *sovev kol almin* into this material world.**

15. *Yirmeyahu* 23:24.

ביותר, מכל מקום ישנו כאן גילוי אור הסובב, להיות שאין הצמצום שליט על אור הסובב.

אמנם באמת אי אפשר לומר כן, שהרי הרצון בענין הצמצום פעל גם על אור הבלי גבול שיתעלם, והיינו, דכשם שהצמצום פעל על אור הגבול, כמו כן הרצון

The literal meaning of *sovev* is “surrounding.” Here, it is not used in a spatial sense but rather to connote “transcendence,” as one might say: “The subject matter went over my head.”

שָׁאֵף שְׁבַעוּלָם הִזָּה     **Although the *tzimtzum* is felt most acutely in this**  
הַצְמָצוּם הוּא בְּיִתְרָה,     **material world,**

מִכֵּל מְקוֹם יְשֻׁנוּ כָּאֵן     **the presence of the light that is *sovev kol almin* is**  
גִּלּוּי אֹרֶה הַסּוֹבֵב,     **nevertheless revealed here,**

True, the light that is *sovev kol almin* itself is not openly manifest in the present era, as the *maamar* proceeds to explain. (Its overt manifestation will occur only in the Ultimate Future when man’s Divine service is completed.) Nevertheless, the fact that man can connect to G-d in a manner that transcends the natural order through his service of Torah and *teshuvah* indicates that the light that is *sovev kol almin* is present in this material world.<sup>16</sup>

לְהִיּוֹת שְׂאִין הַצְמָצוּם     **because the *tzimtzum* does not wield power over**  
שְׁלִיט עַל אֹרֶה הַסּוֹבֵב.     **the light that is *sovev kol almin*.**

אֶמְנָם בְּאֶמְתֵּי אֵי     **In truth, however, this resolution is insufficient,**  
אֶפְשֶׁר לֹאמֵר כֵּן,    

שְׁהָרִי הַרְצוֹן בְּעִנְיַן הַצְמָצוּם     **for G-d’s desire for the *tzimtzum* did have an**  
פָּעַל גַּם עַל אֹרֶה הַבְּלִי גְבוּל     **effect on His infinite light.**

שִׁתְּעַלְמָם,     **Although the *tzimtzum* did not have an internal effect**  
     **on the light – it did not cause it to undergo change – it**  
     ***did* have an effect on its revelation, and brought about**  
     **its withdrawal and concealment.**

וְהִינּוּ, דְּכִשָּׁם שְׁהַצְמָצוּם     **For just as the *tzimtzum* had an effect on the lim-**  
פָּעַל עַל אֹרֶה הַגְּבוּל,     **ited dimension of *Or Ein Sof*, (the source of the light**

16. See *Likkutei Torah, Bamidbar*, p. 75a ff., which explains that because G-d’s infinity is vested in this material world, it is possible to make radical spiritual advances, drastically changing the nature of one’s spiritual state.

בהצמצום פעל גם על אור הבלי גבול שיתעלם. ואלו הכוונה בהעבודה ד"ועבדתם את הוי' אלקיכם" היא שיהיה האור בגילוי, שהרי בהעלם ישנו האור גם מצד עצמו, שזהו ענין "את השמים ואת הארץ אני מלא", והכוונה בהעבודה היא שיהיה האור בגילוי, ואם כן, כשיהיה גילוי האור אזי יבטל ענין הצמצום. והיינו, שאף שלגבי העצמות

of the *kav*), causing its limitations to become more pronounced and thus enabling limited realms of existence to come into being, as explained above.

כְּמוֹ כֵּן הִרְצוֹן בְּהַצְמָצוּם  
פָּעַל גַּם עַל אֹר הַבְּלִי גָבוּל  
שִׁיתְעַלֵּם.  
so too did His desire for the *tzimtzum* have an effect on the infinite dimension of *Or Ein Sof*, causing it to become concealed.

וְאֵלוֹ הַפְּנִיָּה בְּהַעֲבוּדָה  
ד'וְעַבַדְתֶּם אֶת  
הוִי' אֱלֹקֵיכֶם"  
The objective, however, of our Divine service, as alluded to by the verse, "And you shall serve G-d, your L-rd,"

הִיא שִׁיהִיָּה הָאֹר בְּגִלּוּי,  
is to reveal this infinite light within the context of worldly existence, so that "all *flesh* shall see."

שֶׁהָרִי בְּהַעֲלֵם יִשְׁנו  
הָאֹר גַּם מִצַּד עֲצָמוֹ,  
For G-d's infinite light exists in a concealed state within the world on its own accord, even without man's Divine service, since, as stated above, the *tzimtzum* does not run contrary to it.

שֶׁזֶהוּ עֲנִין "אֶת הַשָּׁמַיִם  
וְאֶת הָאָרֶץ אֲנִי מְלֵא",  
This is what is implied by the verse:<sup>17</sup> "I fill the heavens and the earth."

וְהַפְּנִיָּה בְּהַעֲבוּדָה הִיא  
שִׁיהִיָּה הָאֹר בְּגִלּוּי,  
The purpose of our Divine service is that this infinite light no longer remain concealed, but instead be revealed.

וְאִם כֵּן,  
As such, there is still a need for an adequate resolution to the conceptual difficulty raised initially:

כְּשִׁיהִיָּה גִלּוּי הָאֹר,  
אֲזִי יִבְטַל עֲנִין הַצְמָצוּם.  
that when this light will be revealed, it will seemingly cause the *tzimtzum* to be nullified.

17. *Yirmeyahu* 23:24.

וגם לגבי אור הבלי גבול אין הצמצום מונע ומעכב, ולכן ביכלתו להיות בהשתלשלות בגלוי, מכל מקום, כשיתגלה האור אזי יתבטל הצמצום ולא יהיה מציאות,

---

וְהִינּוּ, שְׂאֵף שְׁלֵגְבִי  
הַעֲצָמוֹת True, with regard to G-d's Essence

וְגַם לְגַבִּי אֹר הַבְּלִי גְבוּל – and even with regard to His infinite light –  
אֵין הַצְּמֻצוּם מוֹנֵעַ וּמַעֲכָב, the *tzimtzum* does not pose a hindrance or an obstacle,

וְלִכֵּן בִּיכְלָתוֹ לְהִיּוֹת and thus this infinite light can be revealed within  
בְּהַשְׁתַּלְשְׁלוֹת בְּגִלּוֹי, the Spiritual Cosmos, and, indeed, even within our  
מָטְרִיָּה material world.

מִכָּל מְקוֹם, כְּשִׁיתְגַּלֶּה הָאוֹר, Nevertheless, when this light is revealed,

אֲזִי יִתְבַטֵּל הַצְּמֻצוּם the *tzimtzum* is nullified and existence as we know  
וְלֹא יִהְיֶה מְצִיאוֹת, it ceases to exist.

This – the revelation of G-d's infinite light in our material world – is what constitutes a miracle; the limits of nature are temporarily suspended, and G-d's boundless, limitless light is revealed. To explain borrowing a saying of our Sages:<sup>18</sup> When G-d desires, “He Who said that oil should burn can say that vinegar will burn.”

However, by no stretch of the imagination can such occurrences be termed “natural.” According to the pattern that prevails at present, there are certain substances that ignite and burn readily, and others that are not combustible. G-d can suspend the laws of nature at will and reveal phenomena that run contrary to our ordinary pattern of existence. In such an instance, and, similarly, when other miracles take place, infinite G-dliness is revealed in our material world. Nevertheless, it is not revealed within the framework and context of our world, i.e., within the limitations characterizing its existence, for miracles involve the suspension of the natural order. The intent of our Divine service is that the natural order continue to prevail and yet, within it, infinite G-dly light be revealed.

Thus, the miraculous revelation of G-d's infinity is not the intent of our Divine service. Rather,

---

18. *Taanis* 25a.

והרי הכוונה היא שתהיה המציאות, אלא שהמציאות גופא תהיה בתכלית הביטול במציאות, אבל לא שתתבטל המציאות. ועוד זאת, שכל הנ"ל הוא אפילו בבחינת כבוד הוי', שהוא אור מקיף, שגם בזה אינו מובן איך אפשר שיהיה בגילוי במציאות העולמות. וביותר אינו מובן בנוגע להגילוי דבחינת פי הוי', שהוא אור פנימי, והרי כל גילוי אור פנימי הוא על ידי זה שהמציאות נעשית בבחינת כלי אליו. ובפרטיות

וְהָרִי הַפְּנִיָּה הִיא **the objective is a fusion of opposites; that existence**  
שֶׁתְּהִיָּה הַמְּצִיאוֹת, as we know it **will remain** intact,

אֲלָא שֶׁהַמְּצִיאוֹת **but that its very existence be entirely subsumed**  
גּוֹפָא תְּהִיָּה בְּתַכְלִית in G-dliness,  
הַבְּטוּל בְּמְצִיאוֹת, the בטול במציאות,

אֲבָל לֹא שֶׁתִּבְטַל **but not that existence as we know it will cease to**  
הַמְּצִיאוֹת. **exist.**

To refer to the verse originally cited: “The glory of G-d will be revealed, and all flesh” – as it is flesh – “will see as one that the mouth of G-d has spoken.”

וְעוֹד זֹאת, שְׁכָל הַנִּי' ל **Moreover, the question** – how could the light that  
אֶפְלוּ בְּבַחֲיַנַּת כְּבוֹד הוִי', was revealed prior to the *tzimtzum* be revealed after the  
*tzimtzum* without nullifying it? – **applies even when**  
**speaking of “the glory of G-d,”**

שֶׁהוּא אֹר מְקִיף, **i.e., His encompassing light.**

שְׁגַם בְּזֶה אֵינּוּ מוּבָן אֵיךְ **For even with regard to this light, it is not under-**  
אֶפְשֶׁר שֶׁיְהִיָּה בְּגִלּוּי **stood how it can possibly be revealed in the**  
בְּמְצִיאוֹת הָעוֹלָמוֹת. **worlds as they exist in their present framework.**

The encompassing light refers to G-d's infinite light, which is synonymous with *sovev kol almin*. As stated above, the revelation of this light would seemingly cause the *tzimtzum* to be nullified.

וּבִיּוֹתֵר אֵינּוּ מוּבָן בְּנוֹגֵעַ **The question especially applies to the revelation**  
לְהַגְלוּי דְּבַחֲיַנַּת פִּי הוִי', **of “the mouth of G-d,”**

שֶׁהוּא אֹר פְּנִימִי, **which refers to an internalized light.**

וְהָרִי כָּל גִּלּוּי אֹר פְּנִימִי **The revelation of an internalized light can only**  
הוּא עַל יְדֵי זֶה שֶׁהַמְּצִיאוֹת **take place in a *k'li* capable of containing it.**  
נְעִשִׂית בְּבַחֲיַנַּת כְּלֵי אֱלֹוִי. the revelation of the *k'li*.

יותר, הנה ידוע<sup>19</sup> שהכלים הם בג' מדרגות: בריאה יצירה עשיה, והאור יש בו ד' מדרגות, שנתוסף בו גם בחינת אצילות, שזהו גם כן אור פנימי, אלא שהוא למעלה מבחינת הכלים, ומכל מקום יש לו גם כן אחיזה בכלי. וכל אור פנימי, הן מה שבא

---

The term *k'li* means “vessel” or “medium of expression.” As the *maamar* proceeds to explain, the term is used in *Chassidus* to imply is that there is a correspondence and an interrelation between the *or* (light) and the *k'li* in which it shines.<sup>19</sup>

**In particular,**  
 ובפְּרָטִיּוֹת יוֹתֵר,  
 הַנֵּה יְדוּעַ שֶׁהַכֵּלִים **it is known<sup>20</sup> that there are three levels of *keilim*,**  
 הֵם בְּג' מִדְרָגוֹת:  
 בְּרִיאָה יְצִירָה עֲשִׂיָה, corresponding to the levels of the three worlds of  
***Beriah, Yetzirah, and Asiyah,***  
 וְהָאֹר יֵשׁ בּוֹ ד' מִדְרָגוֹת, **whereas light comprises four levels,**  
 שְׁנַתּוּסַף בּוֹ גַם **the level of *Atzilus* having been added.**  
 בְּחִינַת אֲצִילוֹת,  
 שְׁזָהוּ גַם כֵּן אֹר פְּנִימִי, **The light of *Atzilus* is also an internalized light,**  
 אֲלָא שֶׁהוּא לְמַעַל **however, it transcends the parameters of the**  
 מְבַחֵינַת הַכֵּלִים, ***keilim.***

Based on the parallel between the world of *Atzilus* and the *Sefirah* of *Chochmah*, it appears that the intent here is not that *Atzilus* does not have *keilim*, for all the *Sefiros* of *Atzilus* are composed of both *oros* and *keilim*, but rather that its *keilim* are completely *batel* to the light and as such have no sense of individual identity.<sup>21</sup>

וּמִכָּל מְקוֹם יֵשׁ לוֹ גַם **Nevertheless, the light as it exists in *Atzilus* has a**  
 כֵּן אַחִיזָה בְּכֵלִי. **“foothold” in a *k'li*,**

i.e., in *Atzilus* there are *keilim* that – though utterly different from the *keilim* of *Beriah, Yetzirah, and Asiyah* – absorb and internalize the light to a certain extent.

כָּל אֹר פְּנִימִי, **Now, every internalized light**

---

19. See the *maamar* entitled *Basi LeGani*, 5731, sec. 11 (*Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 2, p. 362ff.) which clarifies this question.

20. See *Or HaTorah, Inyanim*, p. 97ff.

21. See *Or HaTorah, op cit.*

בהתלבשות בכלים והן מה שיש לו רק אחיזה בכלים, בהכרח שהתגלותו היא על ידי זה שהמציאות הוא כלי להאור. ואם כן יפלא יותר איך אפשר להיות גילוי האור פנימי במציאות העולם, מאחר שכל התהוות המציאות הוא על ידי הצמצום, ואם כן הרי אין המציאות כלי להאור.

הן מה שִׁבָּא – whether enclotted in a *k'li*,  
בְּהִתְלַבְּשׁוֹת בְּכֵלִים

in which instance the light is adapted to fit the *k'li* as a person's clothes are fitted to his body,

וְהֵן מֵה שֵׁישׁ לוֹ רַק or whether it has a mere “foothold” in a *k'li*  
אֲחִיזָה בְּכֵלִים,

בְּהִכָּרַח שֶׁהִתְגַּלְתּוֹ הִיא – is revealed because the framework of the *k'li* is  
עַל יְדֵי זֶה שֶׁהִמְצִיאֹת a medium to express the light.  
הוא כְּלֵי לְהָאוֹר.

וְאִם כֵּן יִפְלֵא יוֹתֵר This being so, it becomes even more difficult to  
understand

אֵיךְ אֶפְשָׁר לְהִיּוֹת how there can possibly be a revelation of “the  
גִּלְוֵי הָאוֹר פְּנִימִי mouth of G-d,” an internalized light, one that inher-  
בְּמִצְיָאוֹת הָעוֹלָם, ently *transcends* the framework of our world,<sup>22</sup> i.e.,  
within our world as it exists in its present framework.

מֵאַחַר שֶׁכָּל הַתְּהוּוֹת Since the entire framework of existence came  
הִמְצִיאֹת הוּא עַל into being through the *tzimtzum*,  
יְדֵי הַצְּמִצּוּם,

וְאִם כֵּן הֲרִי אֵיךְ that framework of existence seemingly cannot serve  
הִמְצִיאֹת כְּלֵי לְהָאוֹר. as a *k'li* to reveal and contain this light, which inher-  
ently transcends the *tzimtzum*.

## SUMMARY

The previous section concluded by highlighting the question: How is it possible for there to be a revelation of the infinite dimension of *Or Ein Sof* within the finite

22. For it refers to the *or hag'vul*, the limited dimension of *Or Ein Sof* as it existed before the *tzimtzum*.



framework of existence that was brought into being by the *tzimtzum*?

On the surface, the following could be offered as a possible resolution: The revelation of the infinite dimension of *Or Ein Sof* within our world is possible because, in truth, the *tzimtzum* does not run contrary to this infinite light. The *tzimtzum* affected only the limited dimension of *Or Ein Sof* (or *hag'vul*, the source of the *kav*), whereas the infinite dimension of *Or Ein Sof* remained unchanged by the *tzimtzum*. It was merely withdrawn from a state of revelation to a state of concealment within its source in G-d's Essence. Since the finite dimension of *Or Ein Sof*, the source of the *kav*, is by its very nature limited, its limitation becomes even more pronounced through the *tzimtzum*. Such a pattern, however, is not relevant as regards the infinite dimension of *Or Ein Sof*. All that can be said is that as a result of the *tzimtzum*, it became withdrawn and concealed within its source. Therefore, revealing the infinite dimension of *Or Ein Sof* in the framework of existence that had been brought into being through the *tzimtzum* does not represent a fusion of opposites.

To explain: The Splitting of the Sea of Reeds serves as an example of the fusion of opposites, as reflected in the verse: "The Children of Israel proceeded in the midst of the sea on dry land." The spiritual parallel of the sea is "the hidden worlds," realms in which the revelation of G-dliness is so overwhelming that the entities existing in these realms are suffused with G-d's oneness to the extent that they have no independent identity. This can be compared to entities that exist in the ocean and that are wholly subsumed by its waters.

The spiritual parallel of dry land is "the revealed worlds," i.e., realms in which the revelation of G-dliness has been limited to such an extent that created beings of those worlds see themselves as distinct entities.

At the Splitting of the Sea the Jews were on dry land, continuing to exist with their individual identities like the created beings of "the revealed worlds," although they were simultaneously "in the sea," amidst the revelation of "the hidden worlds." Such an interaction between "the revealed worlds" and "the hidden worlds" is truly a fusion of opposites.

To offer another example of a fusion of spiritual opposites: Consider the way in which "souls of *Atzilus*" function on this material plane while enclothed in a physical body. This applies particularly to those *tzaddikim* whose souls were on the level of *Atzilus*, yet who were occupied with material concerns, like Yosef, who was a soul of *Atzilus* yet was involved in material matters. The revelation of G-d's infinite light in our world represents such – indeed, an even greater – fusion of opposites.

Accordingly, the resolution proposed at the beginning of this section is insufficient. True, the revelation of the infinite dimension of *Or Ein Sof* transcends the entire conception of *tzimtzum*, to the extent that the two share no commonality whatsoever.

For this reason it is possible for that light to be revealed in our world, as apparent in miracles. Moreover, the *tzimtzum* wields no power over G-d's infinite light; that light is also present, albeit in a concealed manner, within the Spiritual Cosmos. Indeed, we see the expression of this infinite light in man's Divine service of Torah study, and more particularly in his Divine service of *teshuvah*.

Ultimately, however, this resolution is insufficient, for G-d's desire for the *tzimtzum* did have an effect on His infinite light. Although the *tzimtzum* did not have an internal effect on the light – it did not cause it to undergo change – it did have an effect on its revelation, causing it to be withdrawn and concealed. The objective of our Divine service, however, as alluded to in the verse, "And you shall serve G-d, your L-rd," is to reveal this infinite light within the context of material world existence, that "all *flesh* shall see."

For G-d's infinite light exists in a concealed state within the world on its own accord, without man's Divine service. The purpose of our Divine service is that the infinite light eventually no longer be hidden, but instead be revealed overtly. As such, there is still a need for an adequate resolution to the conceptual difficulty raised initially: When this infinite light will be revealed, it would seemingly cause the *tzimtzum* to be nullified.

True, with regard to G-d's Essence – and even with regard to His infinite light – the *tzimtzum* does not pose a hindrance or an obstacle, and thus this infinite light can be revealed within the Spiritual Cosmos, and, indeed, even within our material world. Nevertheless, were this light to be revealed, the *tzimtzum* would be nullified and existence as we know it would cease to exist.

This – the revelation of G-d's infinite light in our material world – is what constitutes a miracle: that the limits of nature are temporarily suspended, and that the G-dly light that has no limits or bounds is revealed. However, the miraculous revelation of G-d's infinity is not the objective of our Divine service. Rather, the objective is a fusion of opposites: that existence as we know it remain intact, but that the very existence itself will be subsumed entirely in G-dliness.

This conceptual difficulty – how could the light that was revealed before the *tzimtzum* be revealed after the *tzimtzum* without nullifying it? – applies both to G-d's infinite light that is *sovev kol almin*, and even more so, to G-d's light of limitation that shines in a manner of *memale kol almin*.

ד) אך הענין הוא, דעל ידי העבודה ד'ועברתם את הוי' אלקיכם" מהפכים חשוכא לנהורא, כמו שכתוב<sup>1</sup> "ויאר את הלילה", שהחשך בעצמו מאיר, והיינו שהצמצום גופא יהיה כלי לאור, שלא זו בלבד שאינו מעלים, אלא אדרבה שמגלה כו', ועל ידי זה יהיה גילוי אור אין סוף הבלי גבול גם בהמציאות שנתהווה על ידי הצמצום. וביאור הענין יובן על פי ההפרש בין הגילויים דמתן תורה להגילויים

— 4 —

- אך הענין הוא, **The resolution of the above question is**  
 דעל ידי העבודה ד'ועברתם את הוי' אלקיכם" **that through our Divine service as alluded to in the verse, "And you shall serve G-d, your L-rd,"**  
 מהפכים חשוכא לנהורא, **we transform darkness into light.**  
 כמו שכתוב "ויאר את הלילה", **This is implied in the verse,<sup>1</sup> "It illuminated the night,"**  
 שהחשך בעצמו מאיר, **i.e., that the darkness of the night itself shone.**  
 והיינו שהצמצום גופא יהיה כלי לאור, **In a similar way, the *tzimtzum* itself will become a medium for light.**  
 שלא זו בלבד שאינו מעלים, **Ultimately, not only will the *tzimtzum* not conceal G-d's light,**  
 אלא אדרבה שמגלה כו', **it will actually serve as a source of revelation.**  
 ועל ידי זה יהיה גילוי אור אין סוף הבלי גבול גם בהמציאות שנתהווה על ידי הצמצום. **In this way there will be a revelation of the infinite dimension of *Or Ein Sof* within the framework of limited existence that had been brought into being by the *tzimtzum*.**  
 וביאור הענין יובן על פי ההפרש בין הגילויים דמתן תורה להגילויים דלעתיד **The uniqueness of the transformation of the *tzimtzum* can be explained by contrasting the revelations that took place at the Giving of the Torah with those that will occur in the Ultimate Future.**

1. *Shmos* 14:20.

דלעתיד, שבמתן תורה היה הגילוי מלמעלה למטה, כמו שכתוב "וירד הוי' על הר סיני", ולעתיד לבוא יהיה מלמטה למעלה. ואף שלעתיד כתיב "ונגלה כבוד הוי'", בדרך מלמעלה למטה, הנה האמת הוא שלעתיד יהיה לא רק מלמעלה למטה אלא גם מלמטה למעלה. והענין בזה, שהנה, במתן תורה היה הגלוי רק מלמעלה למטה, שהרי בהיותם במצרים היו בני ישראל משיקעים כו', אלא שנגלה עליהם

---

<p>שְׁבַמְתַּן תּוֹרָה הָיָה הַגְּלוּי מִלְמַעְלָה לְמַטָּה,</p>	<p><b>At the Giving of the Torah, the revelation came from Above and radiated downward,</b></p>
<p>כְּמוֹ שְׁכָתוּב "וַיֵּרֵד הוֹי' עַל הַר סִינַי",</p>	<p>as indicated by the verse:<sup>2</sup> "G-d descended on Mount Sinai."</p>
<p>וְלְעֵתִיד לְבֹא יִהְיֶה מִלְמַטָּה לְמַעְלָה.</p>	<p><b>In the Ultimate Future, by contrast, the revelation will come as a result of man's Divine service, refining material existence and elevating it from its low level.</b></p>
<p>וְאִף שֶׁלְעֵתִיד כָּתִיב "וְנִגְלָה כְּבוֹד הוֹי'",</p>	<p><b>True, regarding the Ultimate Future it is written, "The glory of G-d will be revealed,"</b></p>
<p>בְּדֶרֶךְ מִלְמַעְלָה לְמַטָּה,</p>	<p>indicating that the revelation will also radiate from Above downward.</p>
<p>הִנֵּה הָאֱמֶת הוּא שֶׁלְעֵתִיד יִהְיֶה</p>	<p>There is, however, no contradiction, for <b>in truth, in the Ultimate Future</b> both motifs will be expressed.</p>
<p>לֹא רַק מִלְמַעְלָה לְמַטָּה אֲלָא גַם מִלְמַטָּה לְמַעְלָה.</p>	<p><b>Not only will there be a revelation from Above, there will be an ascent from below as well.</b></p>
<p>וְהַעֲנִין בְּנֵה, שֶׁהִנֵּה, בְּמַתַּן תּוֹרָה הָיָה הַגְּלוּי רַק מִלְמַעְלָה לְמַטָּה,</p>	<p><b>To explain: At the Giving of the Torah, the revelation was only from Above.</b> It did not result from man's Divine service of refining himself and his surrounding environment.</p>
<p>שֶׁהָרִי בְּהִיּוֹתָם בְּמִצְרַיִם הָיָה בְּנֵי יִשְׂרָאֵל מְשֻׁקְעִים כּו',</p>	<p><b>For during the Egyptian exile, the Jewish people had sunk into the 49 Gates of Impurity</b></p>
<p>אֲלָא שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מְלִכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא וְנִגְאָלָם,</p>	<p><b>and their redemption was made possible only because "the King of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them."<sup>3</sup></b></p>

2. *Ibid.*, 19:20.

3. *The Pesach Haggadah.*

מלך מלכי המלכים הקדוש ברוך הוא וגאלם<sup>4</sup>, ולכן ניתנה להם העבודה דספירת העומר בכדי לזכך את עצמם, וגם אז לא פסקה זוהמתם עד מתן תורה<sup>5</sup>. וגם מה שבמתן תורה פסקה זוהמתם היה זו בדרך מלמעלה למטה, והגילוי היה רק בהנשמה ולא בהגוף, כמאמר רז"ל<sup>6</sup> על כל דבור ודבור פרוחה נשמתם, נשמתם

---

Thus, the redemption came about because G-d's Essence radiated downward, reaching and affecting the lowest levels.

וְלָכֵן נִתְּנָה לָהֶם הָעֲבוּדָה  
דְּסִפֵּרַת הָעוֹמֵר Therefore, immediately following the Exodus the Jewish people were given the service of Counting the Omer

בְּכַדֵּי לְזַכֵּךְ אֶת עֲצָמָם, so that they could refine themselves.

Although the *mitzvah* of Counting the Omer was actually commanded at a later date, the Jews' anxious expectation of the Giving of the Torah inspired them to carry out the spiritual counterpart of that *mitzvah*: personal refinement.

Despite the fact that they carried out this service before having been explicitly commanded to, the Giving of the Torah is nevertheless considered an expression of the motif of revelation from Above and not that of ascent from below, because (a) as the *maamar* proceeds to state, the Jews' self-refinement was not complete; and (b) it was inspired by the revelations of the Exodus and by the promise of the revelations of the Giving of the Torah. It thus did not come about on their own initiative.

וְגַם אִזּוֹ לֹא פָּסְקָה זְהֻמָּתָם  
עַד מִתֵּן תּוֹרָה. Even then, despite their efforts, their impurity did not cease until the Giving of the Torah.<sup>4</sup>

וְגַם מֵה שֶׁבִּמְתֵן תּוֹרָה  
פָּסְקָה זְהֻמָּתָם Moreover, even the cessation of their impurity at the Giving of the Torah

הָיָה זֶה בְּדִרְבָּךְ  
מִלְּמַעְלָה לְמַטָּה, came about as a result of a revelation from Above.

וְהַגְּלוּי הָיָה רֶק  
בְּהַנְּשָׁמָה וְלֹא בְּהַגּוּף, Consequently, the revelations impacted their souls and not their bodies,

כְּמֵאמַר רַז"ל עַל כָּל דְּבוּר  
וְדְבוּר פְּרוּחָה נְשָׁמָתָם, as reflected in our Sages' statement<sup>5</sup> that after hearing each of the Ten Commandments, their

---

4. *Shabbos* 145b.

5. *Ibid.*, 88b.

דייקא, וגם בהנשמה לא היה הגילוי בהתיישבות, דלכן פרוחה נשמתם. אמנם לעתיד יהיה גם בדרך מלמטה למעלה, והיינו שיהיו ב' הענינים, מלמעלה למטה ומלמטה למעלה, כמאמרם ז"ל כ"א "ושמתי כדכד שמשתיך" כ"ב חד אמר שהם וחד אמר ישפה ואמר

**souls expired**, and G-d then revived them with the dew to be used in the Resurrection of the Dead.<sup>6</sup>

נְשַׁמְתָם דִּי יִקָּא, Thus, the revelation was **to their souls specifically**.

וְגַם Moreover, not only were their *bodies* unable to accept this revelation,

בְּהַנְשָׁמָה לֹא הָיָה הַגְּלוּי בְּהַתְּיַשְׁבוּת, it was too overpowering even **for their souls**, and could **not be revealed within them in a settled manner**,

דְּלִכְן פְּרוּחָה נְשַׁמְתָם. **as indicated by the fact that their souls expired.**<sup>7</sup>

אֲמָנָם לְעֵתִיד יִהְיֶה גַם בְּדֶרֶךְ מִלְּמַטָּה לְמַעְלָה, **In the Ultimate Future, by contrast**, the revelations **will also come** as a result of **ascent from below**, man's refinement of his body and this material world, specifically, throughout the era of exile.

וְהֵינּוּ שִׁיְהִיּוּ ב' הָעֲנִינִים, מִלְּמַעְלָה לְמַטָּה וּמִלְּמַטָּה לְמַעְלָה, **Thus, both motifs**, revelation that radiates from **Above downward and ascent from below**, will **be expressed** at that time.

כְּמֵאמָרָם ז"ל "וְשִׁמְתִּי כְּדָכָד שְׁמִשְׁתִּיךְ" **As reflected in our Sages' interpretation<sup>8</sup> of the prophecy:**<sup>9</sup> "I will make your windows of gemstones,"

חַד אָמַר שֶׁהֵם יָחַד אָמַר יִשְׁפָּה **The Talmud relates: "One<sup>10</sup> interprets this as referring to onyx, and one, to jasper.**<sup>11</sup>

6. *Ibid.*

7. See the explanation of the death of Aharon's sons in the *maamar* entitled *Acharei*, 5649.

8. *Bava Basra* 75a.

9. *Yeshayahu* 54:12.

10. The *Talmud* cites two views: one, that the differences of opinion regarding the identity of these gems were between the angels in the spiritual realm, and the other, that the differences of opinion were between Sages on this earthly plane.

11. The identity of the gemstones referred to by these Hebrew terms is a matter of debate.

קודשא בריך הוא להוי כדין וכדין. דהנה, יש מעלה בכל אחד מב' האופנים דמלמעלה למטה ומלמטה למעלה, דכאשר הגילוי הוא מלמעלה למטה, אזי הגילוי הוא המשכת העצמות או על כל פנים האור עצמי, אבל גילוי זה אינו בהתיישבות, כיון שהגילוי

Onyx is a black jewel, indicative of receiving energy drawn down from Above. Jasper is a sparkling gem, indicating how a stone itself radiates light. This parallels the motif of ascent from below.

וְאָמַר קִדְשָׁא בְּרִיךְ הוּא לְהוּי כְּדִין וְכְדִין. **The Holy One, blessed be He, says: I will satisfy both views. “Let it be both like this and like that,”** i.e., the windows will be formed from both together. Implied is that the revelations of the Ultimate Future will possess both positive qualities.

דְּהִנְהָ, יֵשׁ מַעְלָה בְּכָל אֶחָד מִבְּרֵי הָאֲפָנִים דְּמִלְמַעְלָה לְמַטָּה וּמִלְמַטָּה לְמַעְלָה, **To explain: Each of these motifs – revelation that radiates from Above downward and ascent from below – possesses a positive quality that is lacking in the other.**

דְּכִאֲשֶׁר הִגְלוּי הוּא מִלְמַעְלָה לְמַטָּה, **When the revelation radiates from Above downward,**

אֲזִי הִגְלוּי הוּא הַמְשַׁכֵּת הָעֲצָמוֹת אוֹ עַל כָּל פְּנִים הָאוֹר עֲצָמִי, **it is G-d's Essence – or at the very least, the essence of His light – that is being drawn down.**

Such lofty levels cannot be drawn down by man's Divine service; they are entirely beyond his reach. As such, there is a drawback that

אֲבָל גְּלוּי זֶה אֵינוֹ בְּהִתְיַשְׁבוּת, **such a revelation cannot rest** neither within man nor within the world **in a settled manner.**

In order for a higher light to rest within a lower plane in a settled manner, it must undergo the process referred to as *hislabshus*, “enclotching itself.” As that term implies, both the light and the *k'li* must adjust themselves to fit each other, just as a person's clothes are tailored to fit his body. In the motif of revelation from Above, the higher light is revealed as is, *without* constraining or contracting itself to fit the limits of the lower plane. Since the lower plane has not undergone the appropriate refinement to make itself a fit *k'li* to contain the higher light, that light cannot rest within it in a settled manner.

הוא מצד המעלה ואין המטה כלי לזה. וכאשר הגילוי הוא בדרך מלמטה למעלה, אזי האור הוא בהתיישבות, אבל הוא רק הארה בלבד. וזהו גם כללות ההפרש בין שילוב שם הוי' בשם אד' לשילוב שם אדנות בשם הוי', שהשילוב הוא באופן שהאות הראשון

כִּיּוֹן שֶׁהַגְּלוּי הוּא מִצַּד הַמַּעְלָה This is because the revelation comes from Above,

וְאֵין הַמַּטָּה כְּלִי לָזֶה. and the lower plane has not been prepared to serve as a *k'li* for it.

וְכַאֲשֶׁר הַגְּלוּי הוּא בְּדַרְךְ מִלְּמַטָּה לְמַעְלָה, When, by contrast, the revelation comes as a result of an ascent from below,

i.e., as a result of man's efforts to refine himself and our material world through the observance of the Torah and its *mitzvos*, and through prayer,

אֲזִי הָאֹר הוּא בְּהִתְיַשְׁבוּת, the light is then able to rest within the world in a settled manner. This is possible because the world has been refined and made into a *k'li* for the light.

אָבֵל הוּא רַק הָאָרָה בְּלֵבֶד. Nevertheless, all that shines there is merely a ray of G-d's light, not the essence of that light. Since the light is drawn down through man's efforts in refining the material plane, that light is proportionate to those efforts and therefore limited in nature.<sup>12</sup>

To illustrate the above using a kabbalistic concept: The names of G-d, *Havayah* (ה-ה-ו-ה) and *A-donai* (א-דני), both consist of four letters and are considered parallel to one another. Nevertheless, the name *Havayah* refers to the G-dly light that transcends the limits of created existence<sup>13</sup> while the name *A-donai* refers to the G-dly light that defines those limits.

וְזֶהוּ גַם כְּלִלוּת הַהִפְרָשׁ Kabbalah speaks of the integration (*shiluv*) of these names within each other, in which the letters of both names are written in an alternating pattern: בִּין שְׁלוּב שֵׁם הוּי' בְּשֵׁם אֲדָנוּת לְשְׁלוּב שֵׁם אֲדָנוּת בְּשֵׁם הוּי', י-א-ה-ד-ו-נ-ה-י or א-י-ד-ה-נ-ו-י-ה. Both of these patterns indicate an integration of the transcendent light of *Havayah* with the limited light of *A-donai*. The difference between the two patterns is

12. See *Likkutei Sichos*, Vol. 4, p. 1074, et al.

13. See *Tanya*, Shaar HaYichud VebaEmunah, ch. 7, where this concept is explained.



גוברי<sup>14</sup>, ולכן, בשילוב הוי' באדנות גובר אות הראשון דאדנות, והיינו שהעיקר הוא שם אדנות, אלא שיש בזה גם המשכת הוי', שגילוי זה הוא הארה בלבד משם הוי', ובא בדרך מלמטה למעלה. ובשילוב אדנות בהוי' הוא להיפך, שהעיקר הוא גילוי שם הוי',

שְׁהַשְׁלוּב הוּא בְּאֶפֶן      that the first letter determines the mode of revelation  
שְׁהָאוֹת הָרֵאשׁוֹן גּוֹבֵר,      that **dominates**.<sup>14</sup>

וְלִכְנֹן, בְּשִׁלּוּב הוּי' בְּאֲדָנוֹת      When *Havayah* is integrated into *A-donai*, the  
גּוֹבֵר אוֹת הָרֵאשׁוֹן דְּאֲדָנוֹת,      first of the patterns illustrated previously,  
the first letter, the *Alef* of *A-donai*, is what sets  
the tone.

וְהֵיִינוּ שְׁהַעֲקָר הוּא      Hence, in this pattern the limited revelation of *A-do-*  
שֵׁם אֲדָנוֹת,      *nai* is the mode of revelation that **dominates**,

אֶלָּא שְׁיֵשׁ בְּזֶה גַם      it is only that influence is also drawn into it from  
הַמְשַׁכֵּת הוּי',      the name *Havayah*.

שְׁגִלּוּי זֶה הוּא הָאֶרֶה      This revelation, however, reflects only a ray of the  
בְּלִבְד מִשֵּׁם הוּי',      name *Havayah*.

The name *Havayah* does not shine with all its intensity in this instance; its revelation is adjusted to “fit” the limited framework that is brought into being by G-d’s name *A-donai*. This parallels the revelation drawn down from Above through man’s Divine service, which corresponds to that service and which is thus limited accordingly.

וּבֵא בְּדֶרֶךְ מִלְמַטָּה לְמַעְלָה.      Since it comes as a result of ascent from below, it is  
measured out in accordance with the limits of the cre-  
ated beings.

וּבְשִׁלּוּב אֲדָנוֹת      The integration of the name *A-donai* into the  
בְּהוּי' הוּא לְהִפְךָ,      name *Havayah*, the second of the patterns illustrat-  
ed previously, in which the *Yud* of *Havayah* is the first  
letter, **represents the opposite motif**.

שְׁהַעֲקָר הוּא גִלּוּי שֵׁם הוּי',      In this instance, the revelation of the name *Hava-*  
*yah* is the mode that **dominates**.

14. See *ibid.*, ch. 12.

והמטה שמצד שם אדנות הוא בהתכללות, וזהו בדרך מלמעלה למטה. אמנם לעתיד יהיו ב' המעלות, כדין וכדין, שיהיה האור בהתיישבות, ומכל מקום יהיה גילוי עצם האור. וענין זה נעשה על ידי כללות העבודה להפוך את הצמצום עצמו שיהיה כלי לאור, שעל ידי זה יהיה גם אור הבלי גבול בהתיישבות.

והמטה שמצד שם אדנות הוא בהתפכללות, **The lower plane into which it shines, represented by the name *A-donai*, is incorporated and subsumed within it.**

וזהו בדרך מלמעלה למטה. **This reflects the mode of revelation from Above downward.**

In this mode, the revelation reaches the lower plane but is not internalized within it, because it essentially transcends that lower plane.

אמנם לעתיד יהיו ב' המעלות, **In the Ultimate Future, the positive qualities of both modes will be expressed,**

כדין וכדין, as G-d says, **“Let it be both like this and like that”<sup>8</sup>** i.e., that,

שיהיה האור בהתיישבות, **G-d’s light will rest within our world in a settled manner,** which comes as a result of an ascent from below.

ומכל מקום יהיה גילוי עצם האור. **and yet the essence of G-d’s light will be revealed,** which comes as a result of revelation from Above.

וענין זה נעשה על ידי כללות העבודה **This will be accomplished through the totality of man’s Divine service** from the beginning of time onward, and more particularly, in the era of exile,<sup>15</sup>

להפוך את הצמצום עצמו שיהיה כלי לאור, **which entails transforming the *tzimtzum* so that it become a *k’li* – both a vessel to contain, and a medium to radiate – for this light.**

שעל ידי זה יהיה גם אור הבלי גבול בהתיישבות. **In this way, the infinite dimension of G-d’s light will be able to rest within the world in a settled manner.**

15. As stated in *Tanya*, ch. 37.

A further point of clarification is necessary: that man's Divine service of refining the world must be carried out through the observance of the Torah and its *mitzvos*. Since the Torah is essential G-dliness as it is adapted to fit the structure of the world, it redefines the world, enabling it to receive G-d's essential light.<sup>16</sup> This additional concept is necessary for the resolution of the question, for otherwise, man's efforts of refinement could only draw down a limited light, a light proportionate to those efforts. The Torah, by contrast, infuses essential G-dliness into the world, making the world a medium to receive the light that had shone prior to the *tzimtzum*.

## SUMMARY

The ultimate resolution of the above question is that through our Divine service that is alluded to in the verse "And you shall serve G-d, your L-rd," we transform darkness into light. In a similar way, the *tzimtzum* itself will become a medium for light. Ultimately, not only will the *tzimtzum* not conceal G-d's light, it will serve as a source of revelation. In this way there will be a revelation of the infinite dimension of *Or Ein Sof* within the framework of limited existence that had been brought into being by the *tzimtzum*.

The uniqueness of the transformation of the *tzimtzum* can be explained by contrasting the revelations that took place at the Giving of the Torah with those to take place in the Ultimate Future. At the Giving of the Torah the revelation came solely from Above, radiating downward. In the Ultimate Future, by contrast, not only will there be a revelation from Above, there will be an ascent from below as well; revelation will come as a result of man's Divine service of refining material existence.

Since the revelation at the Giving of the Torah was from Above and did not result from man's Divine service, it impacted only the souls of the Jewish people and not their bodies, as reflected in our Sages' statement that after hearing each of the Ten Commandments, their souls expired. In the Ultimate Future, by contrast, the revelations will also come as a result of ascent from below, man's refinement of the world. Thus, both motifs, revelation from Above and ascent from below, will be expressed.

To explain: Each of these motifs - revelation from Above and ascent from below - possesses a positive quality that is lacking in the other. When the revelation comes from Above, G-d's Essence - or at the very least, the essence of His light - is being drawn down. Such lofty levels cannot be drawn down by man's Divine service; they are entirely beyond his reach. As a result, there is a drawback: such a revelation cannot

---

16. See the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 5 (p. 6 in the new edition); *Likkutei Sichos*, Vol. 17, p. 93ff.

rest within man nor within the world in a settled manner. Since this light fundamentally transcends the world's level, and since the lower plane has not undergone the appropriate refinement required to make itself a fit *k'li* to contain the higher light, that light cannot rest within it in a settled manner.

When, by contrast, the revelation comes as a result of an ascent from below, i.e., by virtue of man's efforts to refine himself and our material world through the observance of the Torah and its *mitzvos* and through the service of prayer, this light can rest within the world in a settled manner. This is possible because the world has been refined and made into a *k'li* for the light. Nevertheless, all that shines there is a mere ray of G-d's light, not the essence of His light.

In the Ultimate Future, the positive qualities of both modes of revelation will be expressed: G-d's light will rest within our world in a settled manner, and yet the essence of G-d's light will be revealed. This will be made possible by man's Divine service on this earthly plane, which involves transforming the *tzimtzum* into a *k'li* to contain and radiate this light.

ה) וביאור הענין בעבודה, דהנה, ההפרש בין קודם הצמצום לאחרי הצמצום, הוא, שקודם הצמצום אלקות הוא בפשיטות ומציאות בהתחדשות,

— 5 —

The preceding section explained that man's Divine service in refining material existence throughout the entire continuum of time will transform the *tzimtzum* and make it into a medium for the expression of G-dly light. The present section

ובאור הענין בעבודה, **explains** the ramifications of this development in our Divine service:<sup>1</sup>

דהנה, ההפרש בין קדם הצמצום לאחרי הצמצום הוא, **The difference between** the state of being that existed prior to the *tzimtzum* and that which came into being after the *tzimtzum* is that

שקדם הצמצום אלקות, הוא בפשיטות, **before the *tzimtzum*, Elokus, G-dliness, was *bipeshitus*; it was the obvious reality, the simple, innate perception** of all existence.

*Peshitus* means the simple and natural frame of reference, a person's – or in this instance, a spiritual entity's – primary perception of its own reality.

Prior to the *tzimtzum*, G-d's light was revealed in its infinity, shining forth in an endless diversity of variations that even included a framework, *eser sefiros hagenuzos*, “the ten embedded *sefiros*,”<sup>2</sup> which became the source of limited existence after the *tzimtzum*. Although the Ten *Sefiros*, which are the source for the realm of limited existence, derive from these “embedded *Sefiros*,” the qualities that characterize the revealed *Sefiros* were not at all apparent in the “embedded *Sefiros*.” At this level, all of these expressions of His light were subsumed in their *bittul* to Him. That was their *peshitus*, their natural, inherent perception. There was no perception of their own being whatsoever.

ומציאות בהתחדשות, **Metziyus, that something** aside from G-d could appear to exist, was ***behischadshus*, a novel per-**

1. The concepts in this section of the *maamar* are based on the *maamar* entitled *VaYehi HaAnan*, in the series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, Vol. 2, p. 934ff. (That *maamar* continues the conceptual development begun in the *maamar* entitled *Matzah Zo*, cited at the beginning of this *maamar*.)

2. The term *genuzos* (“embedded”) is used because the existence of these *sefiros* is not apparent at all, for they were subsumed entirely in His infinite light. Nevertheless, these *sefiros* became the source for the light of the *kav* after the *tzimtzum*.

ואחרי הצמצום נעשה מציאות בפשיטות ואלקות בהתחדשות. והענין בזה,

**ception.** Prior to the *tzimtzum*, such an awareness ran contrary to the inherent existence of all being.

To illustrate this idea: Imagine being in the *Beis HaMikdash* and witnessing the revelation of G-dliness that pervaded that place! Would a person think of his business affairs at that moment? And if he did, would he view them as anything more than a foreign thought, something entirely beyond the realm of his immediate mindset?

ואַחֲרֵי הַצְּמֻצוּם נֶעֱשֶׂה  
מְצִיאוֹת בְּפִשְׁיטוֹת  
After the *tzimtzum*, the prevailing motifs were reversed; *metziyus*, existence that appears separate and apart from G-d, is *bipeshitus*, the obvious reality, and G-dliness is *behischadshus*, a new realization that must be cultivated.

To illustrate the difference between these two perspectives with an analogy:<sup>3</sup> A monetary dispute arises between two individuals, and they take the matter to a Rav (rabbinic authority) for resolution. The Rav listens to their arguments, analyzes them on the basis of *halachic* reasoning, and arrives at a decision requiring one of them to renumerate the other.

The litigants' primary concern is the outcome of the judgment. Although they know that the judgment has its source in the principles of Torah Law, what they care about is the practicalities: who must pay whom, and what amount. The Rav, by contrast, sees the entire matter as an expression of the principles of the Torah. He no doubt realizes that ultimately a sum of money must be paid by one litigant to the other, but the money per se is not what concerns him. His focus is on the *halachic* issues involved in reaching a fair judgment. Both the litigants and the Rav are concerned with the same matter, but they view it differently due to their fundamentally different fundamental perspectives.

Similarly with regard to the analogue: At every level of existence beginning with the initial expression of G-dly light prior to the *tzimtzum*, there are two factors: the radiance of Divine light and the perception of independent existence. Prior to the *tzimtzum* the focus was on the radiance of Divine light; independent existence was<sup>4</sup> a foreign conception. After the *tzimtzum* the focus shifted to independent existence; G-dliness was then seen as a new development.

3. See *Likkutei Sichos*, Vol. 6, pp. 122-123.

4. In truth, the present tense could also be used, because the level of G-dly light that transcends the *tzimtzum* is an ongoing reality, above the framework of time.

שהעלם הצמצום פעל גם בהמדריגות היותר נעלות, שגילוי האור אינו כמו שהוא בעצם ממש, וכמו בבחינת ראשית הקו, שזהו בחינת עתיק דאדם קדמון, כמו

וְהַעֲנִין בְּנֹה, **To clarify this point:**

שְׁהַעֲלֵם הַצְמֻצוּם פֶּעַל גַּם בְּהַמְדְּרִיגוֹת הַיּוֹתֵר נְעֻלוֹת, **The concealment of G-dliness brought about by the *tzimtzum* had an effect on even the loftiest levels of the Spiritual Cosmos,**

שְׁגִילוּי הָאוֹר אֵינוֹ כְּמוֹ שֶׁהוּא בְּעֵצָם מִמֶּשׁ, **for the revelation of light even on these levels is not the same as it is within G-d's Essence.**

Even the lowest level of light that had been revealed prior to the *tzimtzum* was utterly subsumed in G-d's Essence; in chassidic terminology that is known as *or hakalul b'ma'or*, light that is subsumed entirely within the luminary. On this level, the light has no independent existence whatsoever. All these levels of light were absorbed in His Essence without having any perception of independent being, just as – and indeed, in far greater measure than – a person's thoughts are one with his own being and are never distinct from him. In contrast, after the *tzimtzum*, the concept of separate existence arose.

וְכִמוֹ בְּבַחֲיַנַּת רֵאשִׁית הַקּוֹ, **Take, for example, the initial revelation of the *kav* after the *tzimtzum*,**

שֶׁזֶהוּ בְּבַחֲיַנַּת עֵתִיק **a level comparable to *Atik*<sup>5</sup>**

After the *tzimtzum*, there began a pattern of structured existence, following a pattern in which the light en clothed itself in vessels, allowing for each level of being to be defined. Within every rung of the Spiritual Cosmos, *Kesser*, the “crown,” represents the initial revelation of that level of existence. More particularly, on every rung, *Kesser* comprises two levels: a) *Atik*, identified with pleasure and delight; and b) *Arich*, identified with will and desire, for the initial phase of every level of existence is the pleasure G-d takes in it and His desire for it.

*Atik* is described as *pnimiyus haKesser*, the internal dimension of *Kesser*, since pleasure has an inward focus, while *Arich* is described as *chitzoniyus haKesser*, the external dimension of *Kesser*, for will is focused outward. *Atik* is also considered above *Arich*, because desire is motivated by pleasure. By way of analogy, the satisfaction and delight one feels in a particular experience awakens one's desire for it.

5. See the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, pp. 161, 165, 200 (pp. 213, 219, 265 in the new edition).

שכתוב בעץ חיים<sup>6</sup> שיש כדוגמת עתיק לעילא מגולגלתא דאדם קדמון, הנה גם שם ישנו העלם הצמצום, שאינו כמו שהוא בעצם ממש. דכשם שבבריאה הפרטית

The *maamar* is not speaking of *Atik* as it functions in relation to *Kesser*, but a loftier level that serves as the source of the realm

דְּאָדָם קְדָמוֹן, of *Adam Kadmon*,<sup>6</sup> “primordial man,”

i.e., the first interaction between the *oros* (lights) and the *reshimah* (lit., “imprint” what remained after the *tzimtzum*, the entity that serves as the source for the *keilim*), which produces a realm of existence in which light shines within *keilim* (vessels). On this level, the entire Spiritual Cosmos is included “in one glance,” as it were.

The level that serves as *Atik* for *Adam Kadmon* refers to the pleasure and delight that spurred G-d's desire to bring the entire Spiritual Cosmos into being.

כְּמוֹ שֶׁפְּתוּב בְּעֵץ חַיִּים as stated in *Etz Chayim*:<sup>7</sup>

שֵׁישׁ כְּדִגְמַת עֵתִיק לְעִילָא There is a level comparable to *Atik* present above  
מְגֻלְגֻלְתָּא דְּאָדָם קְדָמוֹן, the *gulgolta* of *Adam Kadmon*:

*Gulgolta* means “skull.” In our physical bodies, the skull surrounds the brain and protects it. Similarly, in the spiritual realms the *gulgolta* functions as an encompassing light that creates the setting for the development of the powers of *Chochmah*, *Binah*, and *Daas* in a given spiritual realm. On a lower level in the Spiritual Cosmos, the *gulgolta* is associated with the encompassing light of *Kesser*. Thus, the dimension of *Atik*, the innermost source, of *Adam Kadmon*, is described as being “above” the *gulgolta*, the encompassing light that precedes that realm.

הִנֵּה גַם שָׁם יִשְׁנו Even on this most sublime level, the concealment  
הַעֲלָם הַצְּמָצוּם, of G-dliness brought about by the *tzimtzum* has  
an effect;

שְׂאִינוֹ כְּמוֹ שֶׁהוּא the G-dly light that shines on this lofty rung is not the  
בְּעֵצָם מְמַשׁ. same as when it was within its essence.

דְּכָשֵׁם שֶׁבְּבְרִיאָה הַפְּרָטִית To cite a parallel with regard to the realm of *Beriah*  
*Hap'ratis*, i.e., *Beriah* as it exists in the framework of  
created worlds that come into being below the realm  
of *Atzilus*:

6. See *Sefer Ha'Arachim*, Vol. 1, p. 172ff.

7. *Shaar 9 (Shaar Sheviras HaKeilim)*, ch. 6.



הנה בחינת עתיק דבריאה שנעשה מבחינת מלכות דאצילות שמתלבש בכתר חכמה ובינה שבבריאה הרי אינו כמו אצילות ממש<sup>8</sup>, כמו כן הוא גם בבריאה הכללית, בבחינת עתיק שלעילא מאדם קדמון, אינו כמו שהוא בעצם ממש, והיינו, שגם בבחינה זו ישנו העלם הצמצום מה שמציאות בפשיטות

הַנְּהָ בְּחִינַת עֵתִיק  
דְּבְרִיָּאָה שְׁנַעֲשֶׂה מִבְּחִינַת  
מְלָכוּת דְּאֲצִילוֹת

A ray from *Malchus* of *Atzilus* descends and functions as **the aspect of Atik** for the world of *Beriah*.

שְׁמַתְלִיבֵשׁ בְּכֶתֶר חֲכָמָה  
וּבִינָה שֶׁבְּבְרִיָּאָה הָרִי  
אֵינּוּ כְּמוֹ אֲצִילוֹת מִמֶּשׁ,

Although that ray from *Malchus* is rooted in *Atzilus*, as **it enclothes itself in the Sefiros of Kesser, Chochmah, and Binah of Beriah**, it is not on the same level as it was in the world of *Atzilus* itself.<sup>8</sup>

כְּמוֹ כֵּן הוּא גַם  
בְּבְרִיָּאָה הַכֹּלְלִית,

A similar concept applies to the level that serves as **Atik** for the realm that is known as *Beriah Haklalis*, (the realm comparable to *Beriah* when considering the entire Spiritual Cosmos as a totality),

Just as there are four worlds – *Atzilus*, *Beriah*, *Yetzirah*, and *Asiyah* – in an individual sense, when viewing the Spiritual Cosmos in a larger, more general sense, the G-dly light that shone prior to the *tzimtzum* corresponds to *Atzilus*; the level of *Adam Kadmon*, to *Beriah*; *Kesser*, to *Yetzirah*; and *Atzilus*, to *Asiyah*.

בְּבְחִינַת עֵתִיק שֶׁלְעִילָא  
מֵאָדָם קְדָמוֹן,

i.e., the level of **Atik** that is above *Adam Kadmon*, but after the *tzimtzum*.

אֵינּוּ כְּמוֹ שֶׁהוּא  
בְּעֵצֶם מִמֶּשׁ,

Even on that level, G-d's **light does not** shine as it shines when **within its essence**;

וְהֵינּוּ, שְׁגַם בְּבְחִינָה זוֹ  
יִשְׁנוּ הָעֵלָם הַצְּמָצוּם

**even there, the concealment of G-dliness brought about by the *tzimtzum* has an effect:**

מֵה שְׁמֻצִיאוֹת בְּפִשְׁטוֹת

On these rungs, *metziyus*, existence that appears to be other than G-d, is *bipeshitus*, the perceived reality,

וְאֵלְקוֹת בְּהִתְחַדְּשׁוֹת.

and G-dliness is *behischadshus*, a novel realization that must be cultivated.

8. See *Etz Chayim*, Shaar 47 (*Shaar Seder Atzilus, Beriah, Yetzirah, and Asiyah*), ch. 6, et al.

ואלקות בהתחדשות. וכמו כן הוא ההפרש גם בנשמות, דהנה, קודם החטא וגם מיד לאחר החטא היה אלקות בפשיטות, כמו שכתובי "וישמע את קול הוי' אלקים מתהלך בגן", שהיה קול ה' מדבר עם האדם בגן עדן, אבל אחר כך נעשה ההעלם, שמציאות בפשיטות ואלקות בהתחדשות, והיינו, שגם נשמות היותר נעלות שהגיעו בעבודתם להבנה והשגה באלקות, וגם להכרה באלקות

---

<p>וּכְמוֹ כֵּן הוּא הַהֶפְרָשׁ גַּם בְּנִשְׁמוֹת,</p>	<p>Similar concepts apply regarding the difference in levels of awareness of G-d experienced by souls.</p>
<p>דְּהִנָּה, קִדְּם הַחֲטָא וְגַם מִיָּד לְאַחַר הַחֲטָא</p>	<p>Before the Sin of the Tree of Knowledge – and even immediately thereafter</p>
<p>הִיָּה אֱלֻקוֹת בְּפִשְׁיטוֹת,</p>	<p>– G-dliness was <i>bipeshitus</i>, man's simple, innate perception.</p>
<p>כְּמוֹ שֶׁכָּתוּב "וַיִּשְׁמַע אֶת קוֹל הוֹי' אֱלֻקִּים מִתְהַלֵּךְ בְּגֵן",</p>	<p>Thus, even after the Sin of the Tree of Knowledge it is written:<sup>9</sup> "He heard the voice of G-d, the L-rd, proceeding through the Garden."</p>
<p>שֶׁהִיָּה קוֹל ה' מְדַבֵּר עִם הָאָדָם בְּגֵן עֵדֶן,</p>	<p>The voice of G-d would speak directly with man in the Garden of Eden.</p>
<p>אַבֵּל אַחַר כֵּן נִעְשָׂה הַהֶעְלָם,</p>	<p>Afterwards, however, the concealment of G-dliness took effect.</p>
<p>שֶׁמְצִיאוֹת בְּפִשְׁיטוֹת וְאֱלֻקוֹת בְּהִתְחַדְּשׁוֹת,</p>	<p><i>Metziyus</i>, existence that appears other than G-d, became the <i>peshitus</i>, the perceived reality, and the awareness of G-dliness came only <i>behischadshus</i>, as a new realization that must be cultivated and "learned."</p>
<p>וְהִיָּינוּ, שְׁגַם נִשְׁמוֹת הִיֹּתֵר נִעְלוֹת</p>	<p>Even for very lofty souls</p>
<p>שֶׁהִגִּיעוּ בְּעִבּוּדָתָם לְהִבְנָה וְהִשְׁגָּה בְּאֱלֻקוֹת,</p>	<p>who reached an understanding and comprehension of G-dliness via their Divine service</p>
<p>וְגַם לְהִכָּרָה בְּאֱלֻקוֹת</p>	<p>– and moreover, even a recognition of G-dliness,</p>

9. Bereishis 3:9.

ועד לבחינת ראייה באלקות, הנה כל זה הוא בהתחדשות, שהרי הנחתם הקודמת הוא ענין הישות והמציאות, אלא שעל ידי עבודתם הגיעו לבחינת האלקות, וכמו באברהם אבינו שהסדר שהכיר את בוראו היה ממצייאות העולם, כדאיתא במדרש<sup>10</sup> המשל לאדם שראה בירה כו' עד שהציץ עליו בעל הבירה ואמר אני הוא

ועד לבחינת ראייה באלקות, and who were even granted the potential of *seeing* G-dliness,

הנה כל זה הוא בהתחדשות, their understanding, comprehension, recognition, or sight came about in a manner of *hischadshus*, a new realization.

שהרי הנחתם הקודמת הוא ענין הישות והמציאות, Their prior, inherent orientation was *yeshus*, personal identity, and *metziyus*, existence that appears other than G-d.

אלא שעל ידי עבודתם, הגיעו לבחינת האלקות, It is just that through their Divine service, they attained a connection with G-dliness.

וכמו באברהם אבינו שהסדר שהכיר את בוראו, היה ממצייאות העולם, For example, the pattern through which our patriarch Avraham recognized his Creator began with his contemplating the existence of the world.

The mention of Avraham is significant. Our Sages<sup>10</sup> describe the patriarchs as “G-d’s chariot”; i.e., they were totally given over to G-d’s will, just as a chariot is given over to the will of its driver.<sup>11</sup> Nevertheless, Avraham attained this level of dedication only after beginning his quest for G-d. His initial orientation was *metziyus bipeshitus*, that ordinary existence is the perceived reality. Along these lines,

כדאיתא במדרש המשל לאדם שראה בירה כו' the *Midrash*<sup>12</sup> describes Avraham’s discovery of G-d with an analogy of a person who saw a well-lit palace and wondered: Could this palace possibly exist without an owner?

I.e., Avraham saw the wondrous order that permeated nature and thought: Is it possible for such an ordered pattern to have created itself? It must surely have a Creator.

10. *Bereishis Rabbah* 47:6.

11. *Tanya*, chs. 23 and 34.

12. *Bereishis Rabbah* 39:1. See also *Rambam, Hilchos Avodas Kochavim* 1:3.

בעל הבירה, כך הציץ עליו הקדוש ברוך הוא ואמר לו אני הוא בעל העולם. וכיון שההנחה הקודמת הוא ענין המציאות, ומזה מגיעים לידיעת אלקות, הנה גם לאחר שמיגיעים לידיעת אלקות אינו מופרך הנחה הקודמת חס ושלום, שכל זה הוא מצד העלם הצמצום. אמנם, בנשמות שנבקע עליהם הפרגוד וכמו שהן למעלה ירדו

עד שְהִצִּיץ עָלָיו בַּעַל הַבֵּיִרָה וְאָמַר אָנִי הוּא בַּעַל הַבֵּיִרָה, Then the owner of the palace appeared to him and said, "I am the owner?"

כִּף הִצִּיץ עָלָיו הַקְּדוֹשׁ בְּרוּךְ הוּא וְאָמַר לוֹ אָנִי הוּא בַּעַל הָעוֹלָם. So too did G-d appear to Avraham and tell him, "I am the Master of the world."

וְכִיּוֹן שֶׁהַהֲנָחָה הַקְּדוּמָת הוּא עֲנִיָּן הַמְּצִיאוֹת, Even for such lofty souls, and how much more so, for mankind as a whole, **since their innate orientation is metziyus** (existence that appears other than G-d),

וּמִזֶּה מְגִיעִים לִידִיעַת אֱלֹקוֹת, – and from that standpoint of existence, they arrive at the knowledge of G-d –

הִנֵּה גַם לְאַחֲרֵי שֶׁמְגִיעִים לִידִיעַת אֱלֹקוֹת, accordingly, even after they attain the knowledge of G-d,

אִינוּ מְפָרֵךְ הַנְּחָה הַקְּדוּמָת חַס וְשְׁלוֹם, **their initial orientation** of existence other than G-dliness as the natural state of being continues to prevail. It is **not out of the question, heaven forbid**, for them to conceive of material existence as the fundamental reality.

I.e., although they are intellectually aware of G-dliness, that awareness remains subordinate to the inherent orientation of their nature.

שְׁכָּל זֶה הוּא מִצַּד הָעוֹלָם הַצְּמָצוּם. All of this – i.e., man's inherent orientation that there is existence other than G-dliness – **comes about due to the concealment** that was brought about by the *tzimtzum*.

אֲמָנָם, בְּנִשְׁמוֹת שֶׁנִּבְקַע עֲלֵיהֶם הַפְּרָגוֹד There are, however, souls for whom "the curtain has been pierced,"<sup>13</sup>

13. Cf. *Sotah* 49a.

למטה שלא על ידי הצמצום, שהם נשמות דאצילות, כמו נשמת משה, וכמו כן בנשיאי חב"ד, הנה אצלם הוא כמו קודם הצמצום, שאלקות הוא בפשיטות, וצריך לייגע את עצמו ולהביא ראיות שישנו גם מציאות. ובאופן כזה יהיה גם הגילוי דלעתיד לבוא, שיהיה אלקות בפשיטות, והיינו, שכיון שאז יתגלה האור שקודם הצמצום, לכן יהיה אלקות בפשיטות, שיהיה בהבנה והשגה, ובהכרה, ובראיית עין השכל ועד לראיה

- 
- וְכִמוֹ שֶׁהֵן לְמַעַלָּה  
 וְיָרְדוּ לְמַטָּה  
 souls who, even as they descend into this material realm, maintain the awareness they had Above
- שְׁלֹא עַל יְדֵי הַצְּמִצּוּם,  
 שְׁהֵם נְשָׁמוֹת דְּאֲצִילוֹת,  
 כְּמוֹ נְשַׁמַּת מֹשֶׁה,  
 וְכִמוֹ כֵּן בְּנִשְׂיֵי חֲב"ד,  
 חֲב"ד, הֵנָּה אֲצֵלָם הוּא כְּמוֹ  
 קֹדֶם הַצְּמִצּוּם,  
 שְׁאֵלְקוּת הוּא בְּפִשְׁיטוֹת,  
 G-dliness is *bipeshitus*; i.e., it is their reality.
- וְצָרִיךְ לִיְגַע אֶת עֲצָמוֹ  
 וְלִהְבִּיא רְאִיּוֹת שֶׁיִּשְׁנֶנּוּ  
 גַּם מְצִיאוֹת.  
 A person with such a soul has to exert himself and labor to bring proof that there exists anything other than G-dliness.
- וְכַאֲפֵן כִּזֶּה יִהְיֶה גַּם  
 הַגִּלּוּי דְּלְעֵתִיד לְבוֹא,  
 שֶׁיִּהְיֶה אֱלֻקוֹת בְּפִשְׁיטוֹת,  
 Such will be the nature of the revelation in the Ultimate Future.
- G-dliness will be *bipeshitus*, the simple, innate perception of all existence.
- This radical change of perspective will come about
- וְהֵינּוּ שֶׁכִּיּוֹן שָׂאז יִתְגַּלֶּה  
 הָאוֹר שֶׁקֹּדֶם הַצְּמִצּוּם,  
 לְכֵן יִהְיֶה אֱלֻקוֹת בְּפִשְׁיטוֹת,  
 for then, the light that had shone forth prior to the *tzimtzum* will be revealed,
- and thus, G-dliness will be *bipeshitus*.
- שֶׁיִּהְיֶה בְּהִבְנָה וְהִשְׁגָּה  
 וּבְהִכָּרָה, וּבְרְאִית עֵין הַשְּׁכָל  
 וְעַד לְרְאִיָּה בְּעֵינֵי בָּשָׂר,  
 Not only will it be understood, comprehended, recognized, and seen with the mind's eye;
- it will be seen with eyes of flesh,

בעיני בשר, כמו שכתוב: "ונגלה כבוד הוי' וראו כל בשר יחדו כי פי הוי' דבר",<sup>14</sup> שיהיה ענין הראיה בעיני בשר, הן בבחינת כבוד הוי' שהוא האור מקיף, והן בבחינת פי הוי' שהוא האור פנימי, וגלוי זה יהיה באופן ד"יחדו", לכולם בשוה.

Since the *tzimtzum* will not be nullified, the awareness of *Elokus bipeshitus* will prevail even within man's physical faculties. The intent is not merely that there will be a revelation from Above so all-pervasive and overwhelming that man will be able to actually see G-dliness with his eyes,<sup>14</sup> but that the physical dimensions of his existence will be refined to the extent that they will *inherently* perceive G-dliness.<sup>15</sup>

כְּמוֹ שְׁפָתוֹב: "וְנִגְלָה  
כְּבוֹד הוִי' וְרָאוּ כָל בְּשָׂר  
יַחְדוּ כִּי פִי הוִי' דְּבַר",<sup>14</sup>  
as it is written: "The glory of G-d will be revealed,  
and all flesh will see as one that the mouth of G-d  
has spoken."

שְׂיִהְיֶה עֵינֵי הָרְאִיָּה  
בְּעֵינֵי בְּשָׂר,  
We will see with our eyes of flesh

הֵן בְּבַחֲיַנַּת כְּבוֹד הוִי'  
both "the glory of G-d,"

שֶׁהוּא הָאוֹר מְקִיף,  
which refers to an encompassing (*sovev*) light,

וְהֵן בְּבַחֲיַנַּת פִּי הוִי'  
and "the mouth of G-d,"

שֶׁהוּא הָאוֹר פְּנִימִי,  
which refers to an internalized (*memale*) light;

וְגִלּוּי זֶה יִהְיֶה  
בְּאֶפְסוֹ ד' יַחְדוּ",<sup>15</sup>  
and that this revelation will be granted "to all flesh  
as one"

לְכֻלָּם בְּשׂוּוֹה.  
i.e., to all equally as one.

## SUMMARY

The difference between the states of being that existed prior to the *tzimtzum* and after the *tzimtzum* is that before the *tzimtzum* G-dliness was *bipeshitus*; it was the obvious reality, the simple, innate perception of all existence. *Metziyus*, that something aside from G-d could seemingly exist, was *behischadshus*, a novel perception. Prior to the *tzimtzum*, such an awareness ran contrary to the inherent being of all existence.

14. See *Shaar HaEmunah*, ch. 25ff.

15. *Likkutei Sichos*, Vol. 15, p. 44; Vol. 17, p. 93ff.

After the *tzimtzum*, *metziyus*, existence that appears separate and apart from G-d, is *bipeshitus*, the obvious reality, and G-dliness is *behischadshus*, a new realization that must be cultivated.

The concealment of G-dliness that was brought about by the *tzimtzum* had an effect on even the loftiest levels of the Spiritual Cosmos. Even the initial revelation of the *kav* after the *tzimtzum* was affected by the *tzimtzum* and by the concealment of G-dliness it brought about.

Similar concepts apply regarding the awareness of G-d experienced by souls. Originally, in the Garden of Eden, G-dliness was *bipeshitus*; it was man's simple, innate perception. After the Sin of the Tree of Knowledge, the concealment of G-dliness took effect. *Metziyus*, existence that appears other than G-d, became the *peshitus*, the perceived reality, while the awareness of G-dliness came only *behischadshus*, as a new realization that must be cultivated.

Even for those very lofty souls who attained an understanding and comprehension of G-dliness, their inherent orientation was *yeshus*, personal identity, and *metziyus*, existence that appears other than G-d. It is just that through their Divine service, they reached a connection with G-dliness. For example, our patriarch Avraham began his spiritual quest with an awareness of his own self, and indeed recognized his Creator only by contemplating the existence of the world. Thus, even the original, inherent orientation of such lofty souls, and how much more so, that of mankind as a whole, is *metziyus*, existence that appears other than G-d, and it is from that standpoint that they arrive at the knowledge of G-d. Accordingly, even after attaining the knowledge of G-d, their initial orientation of existence *other* than G-dliness – as the natural state of being – continues to prevail.

There are, however, souls for whom “the curtain has been pierced,” who even as they descend into this material realm maintain the awareness they had Above without being affected by the *tzimtzum*. These are the uniquely gifted souls of *Atzilus*; for example, the soul of Moshe our teacher, as well as the *nesiim* of *Chabad*.

This will be the nature of the revelation in the Ultimate Future: G-dliness will be *bipeshitus*, the simple, innate perception of all existence. This radical change of perspective will come about at that time since then, the light that had shone forth prior to the *tzimtzum* will be revealed and thus, G-dliness will be *bipeshitus*, the ordinary way of being. This is the intent of the verse, “The glory of G-d will be revealed, and all flesh will see as one that the mouth of G-d has spoken”: that not only will G-dliness be understood, comprehended, recognized, and seen with the eye of the mind; it will be seen with eyes of flesh.

ו) **ויש** לקשר זה עם מה שכתוב בט "כי מכל צרה הצילני ובאיבי ראתה עיני", ד"מכל צרה הצילני" הוא ענין החסדים, "ובאיבי ראתה עיני" הוא ענין הגבורות, שהם ענינים הפכיים, ומכל מקום יהיו ב' הענינים ביחד, לפי שהוא גילוי שלמעלה מב' הקוים. וכמו כן יהיו לעתיד לבוא ב' הענינים דמלמעלה למטה ומלמטה למעלה, כדין וכדין,

— 6 —

ויש לקשר זה עם מה  
שכתוב "כי מכל צרה  
הצילני ובאיבי ראתה עיני",  
The above concepts can be connected to the  
verse<sup>1</sup> "For He has saved me from all distress;  
my eye has seen the retribution visited upon my  
enemies."

ד"מכל צרה הצילני"  
הוא ענין החסדים,  
"Saving me from all distress" is an expression of  
G-d's kindness (*chessed*).

"ובאיבי ראתה עיני"  
הוא ענין הגבורות,  
"My eye seeing (the retribution visited upon) my  
enemies" is an expression of His might (*Gevurah*).

שהם ענינים הפכיים,  
Though these are two opposite thrusts,

ומכל מקום יהיו ב'  
הענינים ביחד,  
the two will nevertheless converge

לפי שהוא גילוי  
שלמעלה מב' הקוים.  
as a result of a revelation that transcends both  
vectors.

וכמו כן יהיו לעתיד לבוא  
Similarly, the Ultimate Future will be character-  
ized by revelation of essential G-dliness that will

ב' הענינים דמלמעלה  
למטה ומלמטה למעלה,  
fuse the two thrusts, that of revelation from  
Above and that of ascent from below;

כדין וכדין.  
as our Sages quote G-d as saying: "Let it be both like  
this and like that," i.e., I will satisfy both views.

1. *Tehillim* 54:9. According to the custom of reciting the *kapitl* of *Tehillim* corresponding to the years of one's life (see the letter of the Rebbe Rayatz printed in *Kovetz Michtovim* and in his *Igros Kodesh*, Vol. 10, p. 53), on 11 Nissan (the Rebbe's birthday) of the year in which the *maamar* was delivered (5715) this *kapitl* began to be recited. (See the note appended to the *Igros Kodesh* of the Rebbe Rayatz, Vol. 4, letter no. 1069, p. 429, which states that it is customary for chassidim to recite the Rebbe's *kapitl* in addition to their own.)



גלוי אור הבלי גבול בהתיישבות בעולמות, שזהו מה שכתוב "וראו כל בשר יחדו כי פי הוי' דבר", שגילוי זה יהיה לעתיד לבוא, במהרה בימינו על ידי משיח צדקנו.

---

גלוי אור הבלי גבול      **The infinite dimension of G-d's light will be revealed,** but it will nevertheless rest **within the worlds in a settled manner.**  
 בהתיישבות בעולמות,

שְׁזֶהוּ מַה שְׁכָּתוּב "וְרָאוּ כָּל בָּשָׂר יַחְדָּו כִּי פִי הוֹי' דְּבַר",      **This is what is meant by "all flesh will see as one that the mouth of G-d has spoken."**

שְׁגִלּוּי זֶה יִהְיֶה      **This revelation will take place in the Ultimate**  
 לְעֵתִיד לְבֹא,      **Future**

בְּמַהְרָה בְּיָמֵינוּ עַל      – **may it come speedily in our days – led by our**  
 יְדֵי מְשִׁיחַ צְדָקְנוּ.      **righteous *Mashiach*.**

## SUMMARY

The above concepts can be connected to the verse "For He has saved me from all distress; eye has seen the retribution visited upon my enemies." "Saving me from all my distress" is an expression of G-d's kindness (*Chessed*). "My eye has seen my enemies' (downfall)" is an expression of His might (*Gevurah*). Though these are two opposite thrusts, the two will converge as a result of an essential revelation that transcends both vectors.

Similarly, the Ultimate Future will be characterized by an essential revelation, fusing both aforementioned thrusts, that of revelation from Above and that of ascent from below. As a result, G-d's infinite light will be revealed, but yet it will rest within the worlds in a settled manner.

- (א) ישע'י מ,ה.
- (ב) זח"ג רנו, סע"ב (ברע"מ). פרדס שער א' (שער עשר ולא תשע) פ"ט. תניא שעהיוה"א פ"ז (פב,א).
- (ג) ראה ד"ה מצה זו העת"ר (המשך תער"ב ח"ב ע' תתקל).
- (ד) ישע'י יא, ט.
- (ה) ירמי' לא, לג.
- (ו) משפטים כג, כה.
- (ז) תר"א משפטים עט, רע"א.
- (ח) בהבא לקמן – ראה ד"ה מצה זו העת"ר (המשך תער"ב ח"ב ע' תתקכו ואילך).
- (ט) שער א' (דרוש עגולים ויושר) סוף ענף ג. וראה גם המשך תרס"ו ע' ד. המשך תער"ב ח"א ע' כח. סה"מ תרע"ח ע' רפג. תרפ"ד ע' פד. ועוד.
- (י) עבודת הקודש ח"א רפ"ח. וראה גם ספר דרך אמונה (לבעמ"ס עבוה"ק) פ"ב (קרוב לתחילתו).
- (יא) בשלח יד, טז. כב.
- (יב) סוטה ב, א.
- (יג) וישב לט, יא ובתרגום אונקלוס.
- (יד) ירמי' כג, כד.
- (טו) אוה"ח ענינים ע' צז ואילך.
- (טז) בשלח יד, כ.
- (יז) יתרו יט, כ.
- (יח) הגש"פ פיסקא "מצה זו".
- (יט) ראה שבת קמה, סע"ב ואילך.
- (כ) שבת פח, ב. ועוד.
- (כא) ב"ב עה, א. ועוד. וראה לקו"ת פ' ראה כד, ד ואילך.
- (כב) ישע'י נד, יב.
- (כג) תניא שער היחוד והאמונה פ"ב.
- (כד) בהבא לקמן – ראה ד"ה ויהי הענן העת"ר (המשך תער"ב ח"ב ס"ע תתקלד ואילך).
- (כה) שער ט (שער שבה"כ) פ"ו.
- (כו) ראה עץ חיים שער מז (שער סדר אבי"ע) פ"ו. ועוד.
- (כז) בראשית ג, ח.
- (כח) ב"ר רפ"ל"ט. וראה גם רמב"ם הל' ע"ז פ"א ה"ג.
- (כט) תהילים נד, ט. הקאפיטל שהתחילו לומר בי"א ניסן השתא (ע"פ המנהג לומר בכל יום הקאפיטל תהילים המתאים לשנות חייו (סה"מ י"א ניסן ח"א ע' 1 ואילך. ושי"ג)).