Tziyon BeMishpat Tipadeh
Galus, “exile,” is primarily a spiritual condition.

When a Jew wakes up in the morning and what brightens or dampens his mood are his material concerns, he is in exile. Instead, what should he look forward to? What should spark his energy? A mitzvah that he will fulfill or Torah knowledge that he can gain. For experiencing redemption in a personal sense means living a life focused on G-dliness. When that is a person’s motivation, he will see every mitzvah as a new opportunity to establish a bond with G-d and that will inspire him with energy.

Our Sages highlight the power of the mitzvos we perform through their teaching,¹ “One hour of teshuvah and good deeds in this world is superior to the entire life of the World to Come.” True, in the World to Come, the souls “derive pleasure from the radiance of the Divine Presence.”² They savor the revelation of G-dliness. However, all that can be revealed is a ray of His light. In contrast, in this world a person connects to and draws down G-d’s Essence through his teshuvah and good deeds.

When a person views the Torah and its mitzvos in such a manner, he is truly alive. His approach to the Torah changes. To borrow our Sages’ words,³ he does not view the Torah and its mitzvos as “an old edict.” Instead, every day, it is “new in his eyes.” Every day and every moment, the Torah presents him with a fresh and vital opportunity to bond with G-d.

What practical steps can a person take to reach such a spiritual focus? It begins with meditation. As the Rebbe explains in the maamar that follows – based on a maamar of the Alter Rebbe in Likkutei Torah⁴ – a person can attain such a mindset through contemplating these spiritual truths and taking them to heart.

¹. Avos 4:17.
². See Berachos 17a.
⁴. Likkutei Torah, Devarim, p. 1a.
THE QUESTIONS THE MAAMAR SETS OUT TO RESOLVE

In the maamar cited, the Alter Rebbe states: “All the above is the way it should be, but when this is not so, and instead, one’s bitterness and joy stem from matters of this world, then the G-dly spark within him is in exile, as it were, within his animal soul.”

The Alter Rebbe’s focus on viewing the Torah and its mitzvos with continuous newness requires explanation: Seemingly, even when a person sees the mitzvos merely as “an old edict,” it is possible that he will observe them with energy and vitality. Even with this sub-optimal perspective, the mitzvos – and not matters of this world – can still be the source of his bitterness and joy.

Another statement in the Alter Rebbe’s maamar also needs to be clarified: The Alter Rebbe states that the inspiration to regard the Torah and its mitzvos as new is possible only through contemplating that through the observance of mitzvos in this world, one bonds with and draws down G-d’s Essence.5 Seemingly, even contemplating the superior nature of the reward to be granted for fulfilling the mitzvos will inspire a person to observe them with energy and vitality. Why then does the Alter Rebbe state that such an approach can only be attained through an appreciation of the connection with G-d’s Essence established through the fulfillment of the mitzvos?

WHEN OPPOSITES CAN BE UNITED

The Rebbe begins his maamar by focusing on the second question. First, he establishes a foundation based on kabbalistic concepts, explaining that our world has its source in a level of G-dliness that respects – indeed creates – time and space and the other elements that structure our world. This level of G-dly light is known as memale kol almin, literally meaning “that fills all the worlds.” This light enclothes itself within the worlds and adapts itself to their limited framework. Since this light is innately limited, it cannot enable a person to continuously view the Torah and its mitzvos as new. Only by becoming conscious of a level of G-dliness that transcends that framework can one cultivate such awareness.

This transcendent G-dly light is referred to as sovev kol almin, literally meaning “that encompasses all the worlds.” This G-dly light completely transcends the

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5. This concept is alluded to in the phrase “I command you today.”
limits of time and space, and indeed all, limitations. The light that is sovev kol almin has no restrictions; it can be manifest in this world as well. Accordingly, this light can enable man to appreciate a timeless dimension.

But therein, lies a difficulty: G-d's light that is sovev kol almin enables man to appreciate timelessness, but it does so by lifting a person above the structures of time and space. True, that light is not restricted by the limitations of time and space, but nevertheless its infinite dimension cannot be revealed within those limitations. Either that light will remain hidden and not be revealed within the world, or it will be revealed and nullify the pattern and structure of our world.

The perception of the Torah and its mitzvos as new every day must generate energy for a person in his fulfillment of the mitzvos in the here and now and the here and now is defined by G-d's light that is memale kol almin.

This requires a fusion of opposites: The perception of the Torah and its mitzvos as new every day stems from timelessness that transcends the structure of the Spiritual Cosmos, whereas the internalization of that perception within man's feelings involves drawing down this timeless quality within the limits of that structure.

The revelation of timelessness in the structures of this world is possible only as a result of the manifestation of G-d's Essence, for only He is utterly unbounded and undefined. His Essence cannot be described as limited, nor as transcendent, nor can it be said that either limitation or transcendent are beyond Him. Hence, it is through His essential power that His light that is sovev kol almin can be fused with His light that is memale kol almin making it possible for man to perceive the Torah and its mitzvos as new every day.

TO REMAIN CONTINUOUSLY NEW

This potential for a fusion of opposites is integral to the continuous renewal of the Torah, for newness involves change. Something that did not exist previously has now come into being. Since time is one of the fundamental aspects of the structure of our world, there is no natural way that an entity can remain continuously new. As such, continuous newness represents a fusion of time and timelessness. This is only possible as a result of influence from G-d’s Essence, which is completely unbounded and therefore capable of uniting these opposing qualities.
MIRRORING THE INFLUENCES ABOVE

There is an integral relationship between the fusion of spiritual influences that enables the mitzvos to be performed in a manner that they be continuously as new and the mystic purpose of the mitzvah. When a Jew performs a mitzvah, he brings about “the union of the Holy One, blessed be He, and His Shechinah.” The term “the Holy One, blessed be He” refers to G-d as He is “holy,” i.e., distinct and transcendent, relating to G-d’s light that is sovev kol almin. The term Shechinah, translated as “the Divine Presence,” is related to the word shchein, “dwell,” and refers to G-d’s light that “dwells and enclothes itself in the worlds,” His light that is memale kol almin.

Man’s Divine service must correspond to the Divine influence that it draws down. A person who observes the mitzvos inspired by his perception of them as being new every day, fuses time with timelessness. In this manner, he augments the revelation of the unity of G-d’s light that is sovev kol almin with His light that is memale kol almin, enabling this spiritual dynamic to become overtly manifest in our world.

VIBRANT SPIRITUALITY

On the basis of the above concepts, it is possible to resolve the question mentioned at the outset: Why must there be a focus on the Torah’s continuous newness for the Torah to be the source of a person’s bitterness and joy?

When a person lives his life focused on the factors that appear to govern our world, he will unquestionably attach a certain degree of importance to material matters. While he may also have moral and spiritual values, ultimately it is the matters of this world that will affect his mood and cause him either bitterness or joy. It is only when he focuses on the transcendent nature of G-d’s light that he will be able to rise above material consciousness and make spiritual matters his primary focus.

In such an instance, however, it is possible that he will withdraw from material involvement entirely, retreating to a cloistered life focused solely on the spiritual. How can he harmonize the two, centering his life on the spiritual while at the same time living vibrantly in the here and now? Through seeing the Torah as continually new and appreciating its ongoing relevance. Such a perspective will enable him to incorporate the Torah’s vitality into his day-to-day experience.
OVERCOMING EXILE

Exile has a twofold effect that makes it challenging for a Jew to live in the above manner:

a) The transcendent dimension of G-d’s light is withdrawn and not revealed. This makes it harder to a person to focus on the spiritual. As a result,

b) the dimension of Divine light which is enclothed in the body and in the Spiritual Cosmos becomes dominated by their material aspects and subjugated to them.

How can a person found in such a predicament extricate himself? An answer is provided by the verse that serves as the title for this maamar, “Zion will be redeemed through judgment, and her captives through tzedekah.”

“Judgment” refers to Torah study, which is described with the analogy of light. The light the Torah radiates enables the revelation of the higher dimensions of the soul and of G-dliness. Tzedekah, in an extended sense, refers to all the mitzvos, and most particularly to tzedakah in the literal sense. Tzedakah draws down boundless G-dly light, which leads to the redemption of those dimensions of the soul and G-dliness that were held in captivity within the material dimensions of existence. The combination of these two influences enables a person to draw down and internalize the loftier dimensions of G-dliness within the context of his ongoing life experience.

"Zion will be redeemed through judgment, and her captives, through tzedekah."

At the beginning of the maamar in Likkutei Torah that opens with this verse, the Alter Rebbe does not immediately focus on this verse, but instead cites another phrase, “And these words that I command you today shall be,” which is an ongoing command referring to every day.

For, as our Sages teach, “Every day you should regard the words of the Torah as new.”

And as the Alter Rebbe explains in the maamar in Likkutei Torah, the way to attain this outlook (i.e., to regard the words of the Torah as new every day), is through contemplating the inner meaning of the words of this very phrase,
“And these words that I command you today shall be.”

One must realize that all the worlds – the entire Spiritual Cosmos as well as our material world – are brought into being by G-d’s attribute of Malchus (kingship), which is merely a ray of Divine light. Malchus is described as a ray because it is of a different nature than the other sefiros. The term “ray” refers to the light that radiates outward and not to the actual substance of the luminary. All the other sefiros represent Divine intellectual and emotive attributes and are thus considered entities of substance. Malchus communicates those attributes to the lower realms; nevertheless, all that it can communicate to them is a mere ray.

To explain by an analogy to our mortal powers: A person’s intellect and emotions tell us something about who that person is. Hence, these qualities, analogous to those of the other sefiros, are described as being of substance. On the other hand, a person’s speech, analogous to Malchus, tells us nothing about the person himself. A person can speak words of wisdom or love without possessing these qualities. Even when his words do reflect his inner qualities, they are merely a reflection of them; they do not convey the actual substance of the person’s thoughts or feeling. Similarly, in the analogue, Malchus is a mere ray, an external dimension of G-d’s light.

Through fulfilling the mitzvos in this world, G-d’s Essence, which transcends all the sefiros, is drawn down into this world.

This is the implication of the phrase “that I command you today”:

that the mitzvos are associated with that level of G-dliness referred to as Anochi, G-d’s Essence, the only entity that can truly be called “I.”

6. Ibid.
a level of G-dliness that cannot be contained by a name, nor even alluded to by a letter or by a point of a letter.7

Therefore, our Sages teach8 that: “One hour of teshuvah and good deeds in this world is superior to the entire life of the World to Come.”

For in the World to Come, the souls “derive pleasure from the radiance of the Divine Presence.”9

The source of their pleasure is, however, merely a ray of G-dliness.

In contrast, through performing teshuvah and good deeds in this world, G-d’s Essence is drawn down.10

This inference can be derived from the phrase, “that I command you today.”

The emphasis is on the word “today,” which our Sages interpret as referring to this world, as they state,11

“Today, to perform them (the mitzvos); tomorrow, (i.e., in the World to Come), to receive the reward for them.”

The reward to be received in the World to Come (“tomorrow”) for having fulfilled the mitzvos in this

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7. Ibid., Bamidbar, p. 80b.
10. See Tanya, ch. 4, which gives this explanation for our Sages’ teaching.
world is merely a ray, since, as mentioned above, the souls will “derive pleasure from the radiance of the Divine Presence,”

whereas through the observance of the mitzvos in this world, “today’ to perform them,”

G-d’s Essence is drawn down.

In the maamar in Likkutei Torah, the Alter Rebbe then proceeds to explain that through contemplating the implications of the phrase “that I command you today” –

that through fulfilling mitzvos “today” (in this world) G-d’s Essence (“I”) is drawn down –

a person will then continuously approach the mitzvos with fresh vitality and energy, seeing them as having been given “today.”

Indeed, “every day they will be as new in his eyes.”

To borrow our Sages’ words,¹ he will not regard them as “an old edict,” i.e., stale news, but as a new and fresh means via which to bond with G-d, one that was given him only “today.”

In the maamar in Likkutei Torah the Alter Rebbe proceeds to state that¹² “All the above – i.e. such an approach of freshness and vitality in the fulfillment of the mitzvos – is the way it should be,

¹. At the beginning of sec. 3 (p. 1b).
but when this is not so,

and instead, one’s bitterness and joy stem from matters of this world,

then the spark of G-d within him, i.e., his Divine soul, is in exile, as it were, within his animal soul,

When a person is in exile, he retains all his individual potentials; he simply does not possess the means by which to express them. Similarly, when a person’s G-dly soul is “in exile” within his animal soul, its G-dly potential remains intact. Unfortunately, however, his preoccupation with his material needs and desires prevents that G-dly potential from expressing itself. His G-dly soul is ‘like a sheep that stands mutely before its shearsers.’

And concerning such a situation the verse, ‘Zion, i.e., the G-dly soul, will be redeemed through judgment,’ can be applied (i.e., through the means described below in sec. 9, the soul can be redeemed from this state of exile).

Explanation is, however, necessary: Seemingly, even when a person sees the mitzvos merely as “an old edict,” it nevertheless remains possible for him to observe them with energy and vitality.

In his Shulchan Aruch, the Alter Rebbe writes that when a person has heard something many times before, “he will not cherish it like he did when he heard it for the first time.”

13. Yeshayahu 53:7. See Likkutei Torah, Bamidbar, pp. 88d, 89c, where the verse is interpreted as referring to the manner in which the body and the animal soul prevent the G-dly soul from expressing itself.

14. To refer to the wording of Sifri and Rashi cited above in note 4.

15. In the source cited in note 4.
Implied is that he may indeed cherish it, but not to the same degree as he did originally. Similarly, a person who does not regard the Torah and mitzvos as “new every day” may not fulfill them with the same energy and vitality as one who does regard them as novel and fresh. He may, however, be inspired to observe them with energy and vitality to the extent that (his fulfillment of the Torah and its mitzvos) become the primary element of his life.

Nevertheless, the statement in the maamer in Likkutei Torah, “but when this is not so…,” seemingly implies\(^\text{16}\) that when one does not regard the Torah and its mitzvos as new, it is certain that “his bitterness and joy stem from matters of this world.”

On the surface, that is not the case. A person who may not necessarily view the Torah and its mitzvos as entirely new can nevertheless fulfill them with energy and vitality, to the point that his entire life revolve around them. As such, why does Likkutei Torah make such an absolute statement?

Another statement of the maamer also requires explanation:

that attaining the outlook that the Torah and its mitzvos be new every day is accomplished via contemplating the concept alluded to by the phrase “I command you today”,

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\(^{16}\) Although this appears to be the intent, it is possible to interpret the words of the maamer differently, that the words cited in the main text add a further point, when the person does not regard the Torah and its mitzvos as new and also, that his “bitterness and joy comes from matters of this world.” This, however, is not the simple meaning of the text.
i.e., that through fulfilling the *mitzvos* in this world (“today”),

G-d’s Essence (“I”) is drawn down.

This accomplishment is far superior to the reward to be received in the World to Come for having fulfilled the *mitzvos*,

which is merely the radiance of the Divine Presence.

It would seem that since the satisfaction (and pleasure) derived from the radiance of the Divine Presence in the World to Come constitute overwhelmingly great pleasure,\(^7\)

[this is true in particular since in the present context, the term “the World to Come” refers not only to *Gan Eden*, the non-corporeal world of the souls, but also to the Era of the Resurrection;\(^8\)

and the revelation that will characterize the Era of the Resurrection will be much loftier than the revelation in *Gan Eden*]\(^9\)

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17. See the explanations in the beginning of the *Tzemach Tzedek*’s *Derech Mitzvosecha*, p. 1a, concerning even the pleasure experienced in *Gan Eden*.

18. As explicitly stated in the glosses of the *Tzemach Tzedek* to this maamar (*Or HaTorah*, *Devarim*, Vol. 1, p. 30ff.)

As is well known, at times the term “the World to Come” is used to refer to *Gan Eden*, the non-corporeal world of the souls, i.e., the Afterlife. Nevertheless, it is also used to refer to the Era of the Resurrection.

חיות גדול בקיום המצוות, ובהאמריק אוֹמֵר, שבכדי שהтверדות י discrepan בזקיני חזרות
וּלָא כְּדִיּוֹטְגָּמָא יְשָׁנָה "ָאָנֹכִי מְצַוְּךָ הַיּוֹם, הַמַּעֲלָה דְּהַיּוֹם לַעֲשׂוֹתָם שֶּלְּמַעְלָה מִלְּמָחָר לְקָבֵל שְׂכָרָם."

thus, seemingly, even merely contemplating the superior nature of the reward to be granted (in the World to Come) for having fulfilled the mitzvos will inspire a person to fulfill the mitzvos with much energy and vitality.

However, in the maamar in Likkutei Torah the Alter Rebbe states that in order that one view the mitzvos as new and not as an “old edict,” it is necessary that he contemplate the concept implied by the phrase “that I command you today”: i.e., that he develop an appreciation of the virtue of the connection with G-d’s Essence established through fulfilling the mitzvos in this world, as implied by the phrase “today’ to observe them,” which surpasses receiving the reward for their fulfillment that will occur “tomorrow,” i.e., in the World to Come.

SUMMARY

At the beginning of the maamar in Likkutei Torah that opens with the verse “Zion will be redeemed through judgment and her captives through tzedekah,” the Alter Rebbe cites the phrase “And these words that I command you today,” and then refers to the interpretation that the phrase serves as an ongoing command that “Every day you should regard the words of Torah as new.”

The way to achieve this outlook is through contemplating the inner meaning of the words of the phrase “And these words that I command you today,” i.e., that through fulfilling the mitzvos in this world (“today”), G-d’s Essence (“I”) is drawn down. In
contrast, the existence of all the worlds – the entire Spiritual Cosmos as well as our material world – are associated with lower dimensions of G-dliness.

On this basis we can understand our Sages’ teaching: “One hour of teshuvah and good deeds in this world is superior to the entire life of the World to Come.” In the World to Come, the souls “derive pleasure from the radiance of the Divine Presence,” a mere ray of G-dliness. In contrast, through teshuvah and good deeds in this world G-d’s Essence is drawn down.

In the maamar in Likkutei Torah, the Alter Rebbe then proceeds to explain that through contemplating the implications of the phrase “that I command you today,” i.e., that through the fulfillment of mitzvos “today” (in this world) G-d’s Essence (“I”) is drawn down, a person will approach the mitzvos with unique vitality and energy. He will see them as having been given “today” – “Every day they will be as new in his eyes.”

The Alter Rebbe then proceeds to state that “All the above – i.e. such an approach of freshness and vitality in the observance of the mitzvos – is the way it should be, but when this is not so, and instead, one’s bitterness and joy stem from matters of this world, then the G-dly spark within him is in exile, as it were, within his animal soul; concerning such a situation, the verse states, ‘Zion – i.e., the G-dly soul – will be redeemed through judgment,’” i.e., through the means described further on in the maamar, the soul can be redeemed from this state of exile.

Explanation is, however, necessary: It would seem that even when a person sees the mitzvos merely as “an old edict,” it is nevertheless possible that he will observe them with energy and vitality. Nevertheless, the statement in the maamar in Likkutei Torah, “But when this is not so...” seems to imply that when one does not regard the Torah and its mitzvos as new, “his bitterness and joy” both certainly “stem from matters of this world.” On the surface, that is not the case. A person who does not necessarily view the Torah and its mitzvos in such a manner can nevertheless observe them with energy and vitality. As such, why does Likkutei Torah make such an absolute statement?

Explanation is also required concerning another statement in the maamar: that attaining the outlook that the Torah and its mitzvos are new every day is accomplished through contemplating the concept alluded to by the phrase “I command you today,” i.e., that through the observance of mitzvos in this world (“today”), G-d’s Essence (“I”) is drawn down. On the surface, since the satisfaction and pleasure derived from the radiance of the Divine Presence in the World to Come constitute overwhelmingly great pleasure, it would appear that even contemplating the superior nature of the reward to be granted for fulfilling the mitzvos will serve to inspire a person to observe them with much energy and vitality. This being the case, why then does the maamar state that such an approach can only be attained through an appreciation of the connection with G-d’s Essence established through the fulfillment of the mitzvos in this world?
The idea that the possibility of viewing the Torah and its mitzvos as new and not merely as an “old edict” can only result from contemplating the implications of the phrase “that I command you today,” i.e., a connection with G-d’s Essence, can be understood by prefacing

the following concept:

The possibility of regarding the words of the Torah as new each day comes about through the revelation of a dimension of G-dliness that transcends change.

Since all the worlds are defined by (space and) time,¹

and the very nature of time involves change,

For if there is no change, there can be no measurement of time. Indeed, the transition from past to present and then to future obviously involves change,

it follows that in order that for the Torah and its mitzvos to be regarded as new every day,

there must be a revelation of G-d’s infinite light,

which transcends being enclothed within the worlds,

the Divine light that is sovev kol almin, encompassing all the worlds.²

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¹. Tanya, Shaar HaYichud VehaEmunah, ch. 7 (p. 82a).

². Similar statements are found in Or HaTorah, Vayikra, Vol. 2, pp. 643, 656. However, in those sources the
As the Rebbe proceeds to explain in this maamar, G-d’s light radiates forth and expresses itself in two fundamental manners:

a) in an encompassing manner, by means of the light that is sovev kol almin, which transcends the limitations of Seder HaHistolshelus, the Spiritual Cosmos, and which reflects G-d’s fundamental infinity, and

b) in a pervasive manner, by means of the light that is memale kol almin, G-d’s light that “fills all the worlds,” which enclothes itself within them and adapts itself to their limited framework.

The light that is enclothed in the worlds, the light that is memale kol almin, is conveyed according to a limited pattern so that it is able to impart life to the created beings according to their individual levels.

The term “enclothed” implies that just as clothes are tailored to fit the person wearing them, so too does this type of G-dly light adapt itself to conform to the prevailing structures within the Spiritual Cosmos,

as our Sages comment, “Just as the soul fills the body, so too does the Holy One, blessed be He, fill His world.”

Just as the life-energy of the soul that enclothes itself in the body adapts itself in accordance with the nature of the limbs and organs of the body, enabling each limb and organ to receive vitality suitable for it.
The brain is the most refined organ in the body; hence, the vitality it receives is of a more refined nature than that received by other organs. Similarly, the heart is more refined than other organs; the vitality it receives is thus accordingly more refined. This pattern continues progressively throughout all the limbs and organs of the body. The life-energy each one receives is adapted to its unique nature.

so too, a similar pattern is reflected in the vitality of the world, which is drawn down from the G-dly light that is memale kol almin (to refer back to our Sages’ words, “the Holy One, blessed be He, fills His world”).

The vitality granted to every created being is adapted to suit it, in accordance with its nature.4

From this it is understood that if this is the case with regard to individual created beings, how much more so does it hold true with regard to the more comprehensive scope of the world as a whole,5 (that it conforms to the limits of time and space).

From the standpoint of the light that is memale kol almin,

it is impossible for any aspect or entity in this world to transcend the structure of time and space.

Hence, the possibility that the Torah and its mitzvos be continually new cannot

4. See Likkutei Torah, Vayikra, p. 31b, et al.

5. In Chassidus (see Sefer HaMaamarim 5670, p. 12ff. and Sefer HaMaamarim 5708, p. 24ff.) it is explained that two types of vitality are granted to the body: a) chayus kelallis, a general vitality that pervades the body as a whole, and b) chayus peratis, particular vitality, apportioned to each limb and organ. The chayus kelallis is not limited according to the individual nature of each of the body’s limbs and organs; the very same life-energy is found in the head as in the foot. Nevertheless, it too undergoes a descent. This life-energy is by nature spiritual, and yet it adapts itself in relation to the body as a whole and becomes physical in nature. Similarly, in general, G-d’s light that is memale kol almin allows for the structures of time and space.
come as a result of G-d’s light that is \textit{memale kol almin}. Instead, it reflects the influence of His light that is \textit{sovev kol almin}, which transcends the limits of time and space.

True, the above conclusion requires some explanation because even the G-dly light that enclothes itself in the world is not defined by the characteristics of the world,

as reflected by the interpretation of the verse,\textsuperscript{6} “There is none holy like G-d,” referring to G-d by the name \textit{Havayah},

on which the \textit{Zohar} comments: “There are many entities that are holy, but none are holy like \textit{Havayah}.”

The \textit{Zohar} is referring to spiritual entities such as the angels. Although they, too, are “holy,” set apart and distinct from our material world, their holiness nevertheless cannot be compared to that of \textit{Havayah}.

In this context, the name \textit{Havayah} is referring to G-d’s light that serves as the life-force for the world.\textsuperscript{8} This reflects its uniqueness. Other “holy” entities remain distinct from material existence. By contrast, even as G-d’s name \textit{Havayah} enclothes itself in the worlds and in the created beings to grant them life, the life-force remains unaffected by this process.

To explain the uniqueness of such a process: In general, light shines in an “encompassing” manner. Take, for example, the light of the sun: When sunlight enters and illuminates a room, it remains distinct from and unaffected by the room; dirty and murky as it may be, such factors will not affect the light. Conversely, the light will not have an \textit{internalized} effect on the room. Though the light illuminates the room, its effect is limited to the time that it actually shines within the room. If the sunlight is prevented from entering the room, the room will revert to its previous

\textsuperscript{6} I Shmuel 2:2.

\textsuperscript{7} \textit{Zohar}, Vol. III, p. 44a.

\textsuperscript{8} See the sources cited in the following note which explain that though in certain sources, G-d’s name \textit{Havayah} is identified with His light that is \textit{sovev kol almin}, in other sources, it is identified with the source of His light that is \textit{memale kol almin}.  

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8. See the sources cited in the following note which explain that though in certain sources, G-d’s name Havayah is identified with His light that is sovev kol almin, in other sources, it is identified with the source of His light that is memale kol almin.
state without having undergone any change whatsoever.

For an influence to have an internalized, lasting effect, it must alter its nature and adapt itself to the recipient’s capacity. For example, a teacher who seeks to help a student develop his understanding cannot remain aloof and simply deliver a lecture. Instead, he must tailor the content, level, and delivery of his words to suit the faculties of his student and he must interact with the student in a give-and-take relationship. Thus, the novelty and uniqueness of the holiness of the light of G-d’s name Havayah is that even as it is enclothed in the created beings and grants them life (enclothing itself within them in an internalized manner), it nevertheless remains holy and distinct from them, without becoming enmeshed within them or affected by them.

[It is possible to say that this is the meaning of our Sages’ teaching: “He is the place of the world, i.e., all existence is brought into being within Him, but the world is not His place.”]

9. Likkutei Torah, Shir HaShirim, p. 21b (cited in the series of maamarim entitled BeShaah Shehikdimu, 5672, Vol. 2, sec. 397, p. 818) states that: “Even though it - G-d’s infinite light - brings all existence into being, it nevertheless remains holy and distinct from them, operating in a manner that is sovev kol almin.” However – and this is the approach followed in the main text here - in the series of maamarim entitled BeShaah Shehikdimu, 5672, loc. cit. (and similarly, in Sefer HaMaamarim 5664, p. 128, and in the series of maamarim entitled Yom Tov shel Rosh HaShanah, 5666, p. 502ff., et al.), it is explained that the fundamental novelty and uniqueness of the holiness of G-d’s name Havayah is expressed as that name is identified with the light of the kav, which enclothes itself in the sefiros and the created beings, the light that is memale kol almin.

10. In the series of maamarim entitled Yom Tov shel Rosh HaShanah, 5666, op. cit., it is explained that this refers to the light of the kav that enclothes itself in the keilim of Atzilus, i.e., entities that are G-dly, (as stated in the Introduction to the Tikunei Zohar, p. 3b: “He and His keilim are one”). Sefer HaMaamarim 5664, loc. cit., and the series of maamarim entitled BeShaah Shehikdimu, 5672, loc. cit., however, extend the concept further, explaining that it applies also to the ray of the kav that enclothes itself in the created beings of the worlds of Beriah, Yetzirah, and Asiyah, which view themselves as independent entities.

"He is the place of the world" refers to G-d's light that is _memale kol almin_,

for it conveys vitality to the world, and in order to do so it must enclothe itself in the world in an internalized manner.

Nevertheless, "the world is not His place,"

Neither He nor His light is enmeshed in – and therefore not affected by – this process through which vitality is conveyed to the world.

With these explanations the _maamar_ is raising a question regarding the statements set forth in the first part of this section. There it was explained that timelessness has its source in G-d's light that is _sovev kol almin_. Here it states that even His light that is _memale kol almin_ transcends the limits of time and space.

In resolution, it can be explained that

the fact that the light that is _memale kol almin_ remains "simple" – above the limits of time and space – (even after enclothing itself in the world)

applies with regard to the light itself.

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12. See the _Sefer HaChakirah_ authored by the _Tzemach Tzedek_, _erech makom_ (p. 75b ff.), _et al_. Despite the fact that there are many sources – some cited in other texts of _Chassidus_ – that interpret _makom_ as referring to the light that is _sovev kol almin_, in that source the _Tzemach Tzedek_ explains that according to the interpretation of the Alter Rebbe, _makom_, "place," refers to the light that is _memale kol almin_. That source (p. 76a) states that according to this interpretation, our Sages' statement: "He is the place of the world" refers to G-d's light that is _memale kol almin_.

13. As explained in the _maamar_ in _Likkutei Torah_, _Shir HaShirim_, cited in footnote 9, the concept that "There is none holy like Havayah" applies (also) to His light that is _sovev kol almin_, since even though G-d brings existence into being with that light, it remains holy and separate from that existence. In that context, the novel concept implied by "the world is not His place" can (also) be explained in relation to G-d's light that is _sovev kol almin_, i.e., it must be emphasized that "the world is not His place," that this light remains unchanged despite its bringing existence into being.
However, with regard to the world, the vitality that enclothes itself in the world is measured and limited according to the structures that prevail in the world. 

This reflects the unique G-dly nature of the light that is *memale kol almin*; even as it enclothes itself and is internalized within the world, it remains above the world. Nevertheless, the vitality the world receives is limited; the infinite dimension of this light is not imparted to the world.

Therefore, the capacity to view the Torah and its *mitzvos* as new every day (a perspective that transcends the limits of time) is made possible only through the revelation of G-d’s light that is *sovev kol almin*.

**SUMMARY**

The possibility of viewing the Torah and its *mitzvos* as new and not merely as an “old edict” comes about through the revelation of a dimension of G-dliness that transcends change, G-d’s light that is *sovev kol almin*, which transcends the limits of time and space.

G-d’s light that is enclothed within the worlds, the light that is *memale kol almin*, adapts itself to conform to the prevailing structures within the Spiritual Cosmos, as our Sages comment, “Just as the soul fills the body, so does the Holy One, blessed be He, fill His world.” Just as each of the body’s limbs and organs receives vitality suitable for it, so too is the vitality granted to every created being adapted according to its nature. From this it can be understood that the vitality granted to the world at large does not nullify the structures of time and space. Accordingly, the possibility that the Torah and its *mitzvos* be continually new cannot come about as a result of G-d’s light that is *memale kol almin*; rather, it reflects the influence of His light that is *sovev kol almin*, which transcends the limits of time and space.

True, even G-d’s light that is *memale kol almin* transcends the limits of time and
space; but nevertheless, that statement applies to the light as it exists unto itself. The vitality that is enclothed in the world, however, is limited; the infinite dimension of this light is not imparted to the world. Therefore, the capacity to view the Torah and its mitzvos as new every day is possible only through the revelation of G-d’s light that is sovev kol almin.
The previous section explained that the capacity to view the Torah and its mitzvos as new every day is possible only through the revelation of G-d’s light that is sovev kol almin. Sec. 1, however, stated that to attain this outlook it is necessary to contemplate the concept alluded to by the phrase “I command you today,” i.e., that the fulfillment of the mitzvos in this world draws down G-d’s Essence (Anochi, “I”) – a level that transcends His light that is sovev kol almin. In this section, the maamar explains why the light that is sovev kol almin is not sufficient and a connection to G-d’s Essence is necessary.

Since the existence of our world is defined by space and time,

it is understood that the possibility that through the revelation of G-d’s light that is sovev kol almin,

a dimension that transcends time and space will be drawn down into the world,

results from the fact that the defining characteristics of the world – time and space – are batel, become entirely nullified, because of the revelation of G-d’s unlimited light that transcends the world.

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 limitless and boundless light is revealed. To explain by borrowing a saying of our Sages:1 “When G-d wills it, ‘He Who said that oil should burn can say to vinegar will burn.”

Nevertheless, such miraculous revelations run contrary to the ordinary, natural pattern of the world and nullify that pattern. Thus, the world itself, within its own context, remains unaffected; its ordinary pattern of existence undergoes no enduring change.

1. Taanis 25a.
To illustrate this concept by drawing an analogy to the power of will (for will serves as an analogy for G-d’s light that is sovev kol almin):

Through a person’s sheer will, he can compel his body to act in a manner opposite its nature, for example, to insert his foot into very hot or icy-cold water, something that a person would not ordinarily do. Nevertheless, if – for whatever reason – he desires to do so, he will overcome his natural tendency and act according to his desire.

Now, the dominion and control that will exercises over the body’s limbs and organs to the extent that they will act contrary to their natural tendencies results from their being batel to the person’s will.

As explained in Chassidus, the manner in which a person’s will affects his other faculties, limbs, and organs differs from the manner in which his mind affects them. When a person uses his mind to train his faculties or limbs, his thought “descends,” becoming enclothed within his other faculties, actively interacting with them. For example, when seeking to acquire a specific skill he first learns what must be done to cultivate that skill. He then repeatedly practices the activities necessary to gain proficiency in that skill, contemplating how his limbs or faculties are functioning and continually guiding them so that they perform according to his intent. In contrast, when he influences these faculties solely through his will, he simply commands them, dictating the manner in which they must function and compelling them to act accordingly.

Similar concepts apply with regard to G-d’s light that is sovev kol almin. When revealed within the Spiritual Cosmos, that light nullifies the patterns and structures that ordinarily prevail and infuses it with undefined and boundless Divine energy.

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2. See the extensive treatment of this subject in Or HaTorah, Bamidbar, Vol. 1, p. 228ff, and in the series of maamarim entitled BeShaah Shehikdimu, 5672, Vol. 1, p. 51ff., et al.
The perception of the Torah and its mitzvos as new every day generates energy for a person in his fulfillment of the mitzvos, (enabling him to regard them with the same enthusiasm and freshness as he does new entities).

Now, energy and vitality, by definition, affect a person in an internalized manner; he feels more vibrant and alive.

Therefore, for a dimension of timelessness to radiate within a person’s consciousness, (so that as a result, he will view the Torah and its mitzvos as new,)

it must be internalized within him.

This represents a fusion of opposites: the perception of the Torah and its mitzvos as new every day reflects timelessness, which transcends the structure of the Spiritual Cosmos, whereas internalizing that perception within man’s feelings indicates how this timeless quality is drawn down within the inherent limits of that structure.

Therefore, the potential for the feeling that the Torah and its mitzvos be new each day comes as a result of “I… commanding you today,” influence from Anochi, “I,” – G-d’s Essence – the only One Who can truly be called “I,”

which transcends even His light that is sovev kol almin.
why the light that is sovev kol almin is not sufficient to enable viewing the Torah and its mitzvos as new entities every day, and why it is therefore necessary that influence also be drawn down from G-d's Essence:

G-d's infinite light (which is the source of the light that is sovev kol almin),

is defined by its being unlimited.

True, this infinite light is not characterized by any of the limits or definitions that characterize limited existence. Nevertheless, the fact that it is infinite and undefinable is also a definition. It is boundless and not defined – in contrast to other entities that are limited and defined.

Therefore, the fact that the expression of this light

is not restricted by any boundaries,

and it is present everywhere in a revealed manner,

even in this physical world,

It is explained in Chassidus\(^3\) that the intent is not that it is revealed in a manner apparent to and perceptible by created beings, but rather that, from G-d's perspective, the light is revealed. To illustrate by analogy: When a teacher explains a concept to a student with an analogy, the teacher perceives the full depth of the concept he seeks to communicate via the analogy that he is presenting the student. The student, however, will solely be able to understand the analogy. So too the fact that G-d's light extends boundlessly

is because the light is unlimited.

\(^3\) See the series of maamarim entitled Yom Tov shel Rosh HaShanah, 5666, p. 551. See also the maamar entitled Vechazakta Veayisa Leish, sec. 3 (Toras Menachem, Sefer HaMaamarim Melukat, Vol. 4, p. 105), and the sources mentioned there.
Nevertheless, this unlimited dimension is not related to the world as it exists within its own context.

The manner in which the unlimited dimension of the light does not relate to the world in its own context can be expressed in either of two ways:

a) that the unlimited light is not perceived at all within the world,

but rather remains hidden. To refer back to the example of a teacher who presents an analogy to his students: At times the students cannot, at first, perceive the purpose of the analogy, and they see it as an entirely unrelated matter.

or b) that the unlimited light is perceived within the world and,

as a result, influence that transcends the structures of time and space is drawn down into the world, as explained above with regard to a miracle.

In that instance, however, the structures of the world are nullified due to the revelation of this light.

However, in order that the revelation of G-d’s infinite light within the world occur in an internalized manner,

it must come solely through G-d’s Essence, which is not characterized by any definition whatsoever:

neither as something that is limited nor as something that is unlimited.

4. See the series of maamarim entitled Yom Tov shel Rosh HaShanah, 5666, p. 55.
Therefore, through the revelation of the power of G-d’s Essence which cannot be described as limited, nor as transcendent, nor can it be said that either limitation or transcendent are beyond it.\(^5\) It is possible to bring about a fusion of opposites: of the unlimited and the limited, the union of the light that is sovev kol almin with the light that is memale kol almin.

As a result of the influence from G-d’s Essence, a dimension that transcends time (which is drawn down from the light that is sovev kol almin) is revealed within the worlds (whose vitality comes from the light that is memale kol almin) in an internalized manner.

SUMMARY

This section explains why the capacity to view the Torah and its mitzvos as new every day is dependent on G-d’s Essence, and why the light that is sovev kol almin is not sufficient to attain that perspective. Our world is defined by time and space. G-d’s light that is sovev kol almin transcends those, and indeed all, limitations. Moreover, there are no restrictions to the expression of that light; it can be manifest in this world as well. Nevertheless, when it is manifest in this world, it nullifies the structures of this world entirely, forcing the world, as it were, to go against its natural tendencies.

Now, the perception of the Torah and its mitzvos as new every day generates energy for a person in his fulfillment of the mitzvos. If the perception is genuine, he feels this vitality and vibrancy in an internalized manner. These feelings are defined by the structure of the Spiritual Cosmos, which stems from His light that is memale kol almin.

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5. The series of maamarim entitled Yom Tov shel Rosh HaShanah, 5666, p. 168.
This represents a fusion of opposites: the perception of the Torah and its mitzvos as new every day reflects timelessness that transcends the structure of the Spiritual Cosmos, whereas the internalization of that perception within man’s feelings indicates how this timeless quality is drawn down within the limits of that structure.

Such a fusion of opposites – limitation and above limitation together – can only result from a manifestation of influence from G-d’s Essence, for only He is utterly unbounded and undefined.

It cannot result from His light that is sovev kol almin. True, that light is not restricted by the limitations of time and space, but nevertheless its infinite dimension cannot be revealed within those limitations. Either that light will remain hidden and not be revealed within the world, or it will be revealed and nullify the pattern and structure of our world. The revelation of timelessness in the structures of this world is possible only as a result of the manifestation of His Essence.
It is possible to add a further point:

The concept that the union of G-d's light that is sovev kol almin with His light that is memale kol almin is what enables the Torah and its mitzvos to be perceived as new every day applies, not only – as explained in the previous section – to man's feeling a timeless dimension, i.e., the unbounded G-dliness enclothed in the mitzvos (which stems from the light that is sovev kol almin), in an internalized manner, but also to the fact that the daily renewal of the Torah and its mitzvos itself involves fusing two opposites: a dimension transcending time and a dimension that relates to time.

For the unique aspect of something new (the quality that makes it precious and cherished) lies in the change that takes place; initially, the object did not exist and only now did it come into being.

To explain this concept in reference to the wording of the Sifri cited in sec. 1:

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1. See Or HaTorah, Devarim, Vol. 1, p. 110, which states that the newness of the Torah every day parallels the moon, which is "a place of change" (cf. Zohar, Vol. I, p. 221a; Vol. III, p. 107a).

The Tzemach Tzedek elaborates on the comparison between the sun and the moon, explaining that the sun's light is continuous and unchanging; every day it always shines in the same manner. In contrast, the moon goes through phases; each night its light shines differently. The sun and the moon reflect the attributes of Z'eir Anpin, the emotive attributes of Atzilus, and the attribute of Malchus, respectively. Malchus is described as "a place of change," for it is the source of time.
that one should not view the Torah and its *mitzvos* as an “old edict” but rather as something new. Aging has an inherent disadvantage; the entity becomes weaker over the course of time, for as Rabbeinu Bachye states: “From the moment a child is born, [his vitality] begins to become sapped.” That drawback can be overcome by the timeless dimension of G-d’s light that is *sovev kol almin*.

Beyond overcoming the inherent drawback of aging, however, there is also a positive aspect to something new, a freshness and vitality resulting from its very novelty. That quality is associated with change, and change is, as stated above, a function of time, which stems from G-d’s light that is *memale kol almin*. Thus, the uniqueness of the Torah and its *mitzvos*

being regarded by a person as “new” every day lies in the fact

that their newness (change) is continuous and unchanging. This fusion of time and timelessness reflects influence from G-d’s Essence, which is not bound by any definitions and can, therefore fuse opposing qualities.

Thus, the concept that the Torah and its *mitzvos* are renewed daily reflects the ongoing union of G-d’s light that is *sovev kol almin* with His light that is *memale kol almin* is

not only that the revelation of G-d’s light that is *sovev kol almin*, (which is reflected in the transcendence of time,) be felt by a person in an internalized manner

( engraving a Deed in the Heart, without having the knowledge, that its performance is as if they were new entities),

but, moreover, that the Torah be revealed in a manner that time itself (which stems from G-d’s light that is memale kol almin) functions in a manner transcending time and change (a revelation of G-d’s light that is sovev kol almin), enabling the Torah to be continuously new.

Moreover, it is possible to say that the directive that the mitzvos be performed in a manner that they are continuously as new is not solely so that a person’s performance of the mitzvos be infused with greater vitality.

Instead, this concept itself (that the Torah and its mitzvos be regarded as new every day) is (also) integrally related to the very performance of the mitzvos, for the intent of the mitzvos is to bring about the union of the Holy One, blessed be He, and His Shechinah,3 embodying the fusion of G-d’s light that is sovev kol almin with His light that is memale kol almin.3

In certain Jewish communities, it is customary to recite the phrase, Lesheim yichud Kudsha Berich Hu uShechintei, “for the sake of the union of the Holy One, blessed

3. See Tanya, ch. 41 (p. 57b ff.); the series of maamarim entitled Yom Tov shel Rosh HaShanah, 5666, loc. cit.
be He, and His Shechinah,” before performing many mitzvos.4 The term “the Holy One, blessed be He” refers to G-d as He is “holy,” i.e., distinct and transcendent, relating to G-d’s light that is sovev kol almin; the term Shechinah, translated as “the Divine Presence,” is related to the word shochein, “dwell,” and refers to G-d’s light that “dwells and enclothes itself in the worlds.”5 The mitzvos are G-d’s will which is identified with His light that is sovev kol almin. When a Jew performs a mitzvah he draws down this essential light into our world, which derives its vitality from G-d’s light that is memale kol almin.

Since man’s Divine service (the arousal from below) which draws down Divine influence (an arousal from Above) must correspond to the Divine influence it draws down, for G-d’s influence is granted to man in a manner described by our Sages6 as “measure for measure,” therefore, when a person’s performance of the mitzvos is inspired by his perception of them as being new every day, fusing time – his day-to-day observance – with timelessness, he augments the revelation of the union of G-d’s light that is sovev kol almin with His light that is memale kol almin that is achieved through the performance of the mitzvos.

Implied is that regardless of man’s intent, the fusion of these two dimensions of

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4. Lubavitch custom is to recite this statement once each day (before reciting Baruch Sheamar in the Morning Prayers), with the intent that it cover all the mitzvos that the person performs throughout the day (Sefer HaMaamarim 5657, p. 198). See Sefer HaSichos 5752, Vol. 2, p. 454.
G-dly light is achieved. Nevertheless, by performing the mitzvos while inspired by the realization of the Torah’s continuous newness, a person enables this spiritual dynamic to become overtly manifest in our world.

**SUMMARY**

Not only does the union of G-d’s light that is sovev kol almin with His light that is memale kol almin make it possible for man to perceive the Torah and its mitzvos as new every day, but moreover, this daily renewal itself also involves fusing together two opposites: a dimension transcending time and a dimension that relates to time.

To explain: Newness involves change. Something that did not exist previously has now, for the first time, come into being. Since time is one of the fundamental aspects of the structure of our world, there is no natural way that an entity can remain continuously new. As such, continuous newness represents a fusion of time and timelessness, something that is possible only as a result of influence from G-d’s Essence, which is not bound by any definitions and which is therefore capable of uniting these opposing qualities.

Moreover, it is possible to say that the directive that the mitzvos be performed in a manner that they be continuously as new is integrally related to the performance of the mitzvos, for the intent of the mitzvos is to bring about “the union of the Holy One, blessed be He, and His Shechinah.” The term “the Holy One, blessed be He” refers to G-d as He is “holy,” i.e., distinct and transcendent, relating to G-d’s light that is sovev kol almin. The term Shechinah, translated as “the Divine Presence,” is related to the word shochrome, “dwell,” and refers to G-d’s light that “dwell and enclothes itself in the worlds.”

Man’s Divine service, which draws down Divine influence, must correspond to the Divine influence being drawn down. Therefore, when a person observes the mitzvos inspired by his perception of them as being new every day, fusing time with timelessness, he augments the revelation of the unity of G-d’s light that is sovev kol almin with His light that is memale kol almin.
In sec. 1, the Rebbe quotes the Alter Rebbe’s statement in *Likkutei Torah* that when one does not view the Torah and its *mitzvos* as continuously new, “his bitterness and joy stem from matters of this world, and then the spark of G-d within him is in exile within his animal soul.” The Rebbe then raises the question: It would seem that even when a person does not operate on such a high level of spiritual consciousness, it is still possible that his life be focused on spiritual values and not material ones. Why, then, does the Alter Rebbe make such an absolute statement? In the present section, the Rebbe uses the concepts explained in the previous sections to begin resolving that question:

**The two expressions** of G-dly light, the light that is *sovev kol almin* and the light that is *memale kol almin*, correspond to two of G-d’s names, *Havayah and Elokim*, respectively.

In many sources in *Chassidus*¹ it is explained that G-dly light is identified with His name *Havayah*, and that the *keilim*, the vessels that contain – and by doing so constrict – the revelation of that light, are identified with His name *Elokim*. Nevertheless, several other sources in *Chassidus*² offer a different explanation: that G-d’s name *Elokim* refers not only to the shield and covering that conceals and hides the light of His name *Havayah*;

but rather, that even the light of His name *Havayah* as it is drawn down and limited by His name *Elokim* – i.e., the light enclothed within the *keilim*, – that becomes the source for the existence of the created beings,

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2. The series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 222, et al. See also *Derech Mitzvosecha*, p. 62a, which states that the union of G-d’s names *Havayah* and *Elokim* corresponds to the fusion of His lights that are *sover kol almin* and *memale kol almin*, respectively.
which as a whole refers to the G-dly light that is
memale kol almin,
is identified with the name Elokim.

Since the purpose of this light is to shine within the Spiritual Cosmos, and since it adapts itself to the structure that prevails within that framework of existence, it too can be deemed Elokim.

As is well known,\(^3\) the potential for the body to conceal the soul results from the fact that the source of the Divine soul is G-d’s name Havayah

and the source of the body is G-d’s name Elokim.\(^4\)

Therefore, just as G-d’s name Elokim conceals the light of His name Havayah,

so too, the body conceals the light of the soul.

It is possible to say that a similar concept applies with regard to G-d’s lights that are sovev kol almin and memale kol almin,

[for His light that is memale kol almin is also called Elokim, as mentioned above]:

For a person to know and feel that the matters of the soul are of primary importance

and that material matters are secondary,

\(^3\) Derech Mitzvoscha, p. 5b; Or HaTorah, Nach, Vol. 2, p. 739.

\(^4\) Tanya, Shaar HaYichud VehaEmunah, op. cit.
there must be a union of G-d's lights that are *sovev kol almin* and *memale kol almin*.

The rationale is that from the standpoint of G-d's light that is *memale kol almin* (as it exists in and of itself), since it is the source for the created beings and the created beings are significant for it, True, it is G-d's light that is *memale kol almin* that brings into being, and generates life for, the created beings. Nevertheless, since this light exists for that express purpose, i.e., to generate that vitality, the existence of these created beings is of significance for it; indeed, they are the very reason for its existence. As such, material matters possess a certain degree of importance.

*Through the fusion of* G-d's lights that are *sovev kol almin* and *memale kol almin*, i.e., that the revelation of G-d's infinite light that transcends the worlds shine even within G-d's light that becomes a source of the worlds, for – from the perspective of G-d's infinite light – all existence is of no importance for Him, it is possible to attain the awareness that material matters exist solely for the sake of the soul.

The influence of G-d's light that is *memale kol almin* engenders a consciousness of the existence of the worlds and of material reality within a person. Nevertheless,
due to the fusion of this light with the light that is sovev kol almin, the perception of that reality is overwhelmed by the awareness of this higher light, to the extent that it is evident that G-dliness is the purpose of all existence.

On this basis, it is possible to explain the statement in Likkutei Torah that when one lacks the awareness that the Torah and its mitzvos are renewed each day, his bitterness and joy will stem from matters of this world.

As will be explained in the following section, the lack of spiritual inspiration has a twofold effect: not only is the higher light lacking and thus, the person's performance of mitzvos is not infused with heightened spiritual energy, in addition, he is dragged down into worldly matters.

For the possibility of the fusion of G-d's lights that are sovev kol almin and memale kol almin, which leads to the perspective that the matters of this world hold no independent importance for him, as explained in this section, results from a person's performing the mitzvos permeated by the realization that they are renewed each day, as explained at the conclusion of the previous section.

When a person lacks the awareness that the Torah and its mitzvos are renewed each day, he is functioning within the constraints of time; he is thus relating to the Divine light that is memale kol almin. From the standpoint of that level of Divine light, matters of the world possess a certain measure of importance. Hence, ultimately, matters of this world will affect him and ultimately arouse within him either bitterness or joy. Only through exposure to the transcendent influence of the light that is sovev kol almin will he be able to rise above material consciousness and focus primarily on the spiritual.
SUMMARY

Sec. 1 cites the Alter Rebbe’s statement in Likkutei Torah that when one does not view the Torah and its mitzvos as new continuously, “his bitterness and joystem from matters of this world, and then the spark of G-d within him is in exile within his animal soul.”

From the standpoint of G-d's light that is memale kol almin (as it exists in and of itself, as it were), since it is the source of the created beings and since the created beings are significant for it, material matters possess a certain degree of importance. Hence, ultimately, matters of this world will affect a person and eventually arouse either bitterness or joy. Only through exposure to the transcendent influence of the light that is sovev kol almin will he be able to rise above material consciousness and focus primarily on the spiritual.
This section further develops the concepts explained in the previous sections, connecting them to a verse from *Eichah* and to the concept of exile.

Based on the above, it is possible to explain the connection between exile and forgetting, as reflected in the verse from the Book of *Eichah*:

"Why do You forget us forever?..."

For the reason that it is possible for a person to forget is that the knowledge that he originally possessed was limited, and therefore, over the course of time that knowledge ceases.

A person never forgets a point of information or a concept with which he totally identifies. When is it possible to forget? When at the outset he does not comprehend the idea or concept in its entirety and he only grasps certain dimensions of it. Since his conception was initially limited, over the course of time his awareness of it fades.

Similar concepts apply (as it were) with regard to the spiritual counterparts of remembering and forgetting:

Remembering is associated with G-d’s infinite light that is *sovev kol almin*.

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2. See Or HaTorah, *Nach*, Vol. 2, p. 1085, which explains that forgetting is like "the lying waters." That term is used by the Mishnah, *Parah* 8:9, to refer to streams that dry up once every seven years or less. Since they dry up from time to time, even when they are flowing they are not categorized as “living waters” and are not acceptable to be used in the purification process involving the ashes of the Red Heifer.

The cause-and-effect relationship here is significant. It is specifically because they are not “living waters” that they cease flowing from time to time. Similarly with regard to forgetting, it is due to the fact that one has not grasped the core of the idea that it is possible for him to forget.
Since this light is essentially boundless, it is not appropriate to speak of its influence ceasing.

Forgetting, by contrast, is associated with the sefirah of Malchus, for Malchus is the source of the existence of the created beings and is thus identified with G-d's light that is memale kol almin.³

Since the light that is memale kol almin is fundamentally limited, there exists the possibility that its influence will cease to be expressed.

As explained in the previous sections, man's Divine service has the potential to bring about the fusion of the finite and infinite expressions of Divine light, memale kol almin and sovev kol almin. Their combined influence is then reflected in man's Divine service.

Therefore, when a person observes the Torah and its mitzvos inspired by the awareness that every day they are as new,

and, as a result, G-d's infinite light shines in a revealed manner even within His light that is limited,

there is no possibility of forgetting.

When, however, a person's observance of the Torah and its mitzvos is limited in scope,

³ See the extensive exposition of this concept in Or HaTorah, loc. cit., and in Sefer Halikkutim – Dach, Tzemach Tzedek, erech shichechah.
in which instance, when he performs a *mitzvah* for the second or third time, it does not inspire him with the same energy and vitality that he originally experienced,

this also has a negative effect Above, in the spiritual realms, *causing the revelation of G-d's infinite light not to shine within* His light that is limited.

This, in turn, brings about the possibility of forgetting.

*Just as with regard to a person, when his inspiration to observe the Torah and its *mitzvos* is limited,*

the ultimate result is that he derives pleasure from matters of this world, *as explained in the previous section,*

and this (pleasure from matters of this world, *even if only pleasure from permissible desires*), is the opposite of holiness.

Thus, the lack of spiritual inspiration leads to a twofold impairment: not only is the person's fulfillment of the *mitzvos* not infused with the desired spiritual intent due to the absence of the loftier, transcendent light; in addition, he is dragged down to a lower level, and becomes involved in worldly matters.

*A similar process takes place Above, in the spiritu-*
al realms, for man’s conduct determines the nature of the spiritual influences manifest in this world.  

As a result of the withdrawal of Z’ eir Anpin, which comprises the emotive attributes of Atzilus (in which G-d’s light that is sovev kol almin is reflected) – using the terminology of Kabbalah, the Holy One, blessed be He, withdraws upward – the light that remains and that is drawn down into the lower realms is only that of the sefirah of Malchus (which is identified with G-d’s light that is memale kol almin).

There is thus a twofold disadvantage to the withdrawal of Z’eir Anpin: not only is the loftier, transcendent light withdrawn; in addition, it causes Malchus to descend and endow the kelipos, the source of the forces of evil, with vitality.

This descent is referred to as the exile of the Shechinah, the Divine Presence; G-d’s light, the source of all vitality, is drawn down into a realm in which it can neither be revealed nor express itself. Moreover, it is compelled, as it were, to provide influence for the negative forces within the Spiritual Cosmos.

SUMMARY

Based on the above, it is possible to explain the connection between exile and forgetting: There exists the possibility for a person to forget because the knowledge that

4. In this vein, the Alter Rebbe (as cited in Igros Kodesh of the Rebbe Rayatz, letter no. 763, Heb. Vol. 3, p. 303) interpreted the statement (Avos 3:1) “Know what is above you (מִמֶּךָ) as follows: “Know that what is Above is from you” – that is, the dynamics in the spiritual realms depend on you.

he originally possessed was limited. Therefore, over the course of time, it ceases.

Similar concepts apply (as it were) with regard to the spiritual counterparts of remembering and forgetting: Remembering is associated with G-d’s light that is sovev kol almin. Since this light is fundamentally boundless, it is not appropriate to speak of its ceasing. Forgetting, by contrast, is associated with the sefirah of Malchus, which is identified with G-d’s light that is memale kol almin.

As explained in the previous sections, man’s Divine service has the potential to bring about the fusion of these two expressions of Divine light; their combined influence is then reflected in the person’s Divine service. Thus, when a person observes the Torah and its mitzvos inspired by the awareness that every day they are new, G-d’s infinite light shines in a revealed manner even within His light that is limited. Hence, there is no possibility of forgetting.

When, however, a person’s fulfillment of the Torah and its mitzvos is limited and his repetitive observance of the mitzvos lacks the energy and vitality he originally experienced, it has an effect in the spiritual realms, causing the revelation of G-d’s infinite light to not shine within His light that is limited. This, in turn, brings about the possibility of forgetting.

When a person’s inspiration to fulfill the Torah and its mitzvos is limited, this absence of spiritual inspiration leads to a twofold impairment: not only is his performance of the mitzvos not infused with the desired spiritual intent due to the absence of the loftier, transcendent light; in addition, he sinks to a lower level, and becomes involved in worldly matters.

A similar process takes place Above, in the spiritual realms, for man’s conduct determines the nature of the spiritual influences manifest in this world. Here, too, there is a twofold impairment: not only is the higher, transcendent light withdrawn, but as a result, Malchus descends and endows the kelipos with vitality. This descent is referred to as the exile of the Shechinah, the Divine Presence.
This *maamar* was delivered on the 4th of Menachem-Av, the day preceding the *yahrzeit* of the *Arizal*. In commemoration of that date, the Rebbe introduces a teaching of the *Arizal*, stating that the concepts explained in the previous section can be connected with a verse from the *Haftarah of Shabbos Chazon*, the *Shabbos* preceding Tish'ah BeAv:

\[
\text{“An ox knows its master... yet Israel did not know, nor did My people contemplate.”}
\]

The *Arizal*, [whose *yahrzeit* will be commemorated tomorrow,]² interpreted³ that verse as follows:

The “ox” refers to the Golden Calf made by the mixed multitude⁴ in the desert.

The sorcerers among them cast the plate on which Moshe had inscribed “Ascend, O ox,”⁵ to cause Yosef’s coffin to ascend⁶ from the depths of the Nile River, into the molten gold, enabling the Golden Calf to emerge.

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1. *Yeshayahu* 1:3.
2. The *Arizal* passed away on the 5th of Menachem-Av, 5332 (as recorded in *Shem HaGedolim* by the Chida and others).
3. In *Shaar HaPessukim* on this verse. Similar interpretations are found in the *Arizal’s Likkutei Torah* on this verse and on *Parshas Ki Sissa*.
4. The non-Jews who accompanied the Jews out of Egypt. Sorcerers among them fashioned the Golden Calf, as explained in the sources cited in note 6.
5. *Bereishis* 49:22. We have translated the phrase according to the interpretation given in the sources cited in the following note. In the context of the original verse, this phrase would be translated differently.
The Arizal explains that on this plate was written the mystical name of G-d, Yeli, (the second name of G-d’s name comprising 72 names).

Kabbalah speaks of a name of G-d whose numerical value is 72. That number is reached by calculating the numerical equivalent of the milui of the letters of the name Havayah, Yud-Hei-Vav-Hei, when spelling out the letters with the letter yud, i.e., the letter yud is spelled yud-vav-dalet, the letter hei is spelled hei-yud, and the letter vav, vav-yud-vav.

This mystical name is reflected in three verses in Shmos 14: 19, 20, and 21; each of these verses comprises 72 letters. According to Kabbalah there are 72 mystical names of G-d that are formed by combining specific letters from these verses. The pattern is that one letter is taken from each verse: the first of these 72 mystical names is formed by taking the first letter of the first verse, the last letter of the second verse, and the first letter of the third verse; the second name by taking the second letter of the first verse, the penultimate letter of the second verse, and the second letter of the third verse; the pattern continues on in this manner.

The second letter of the first verse is a yud, the penultimate letter of the second verse is a lamed, and the second letter of the third verse is a yud, these three letters thus form the name Yeli.

This name has dominion over the power of the supernal ox.

The Arizal explains that in addition to the Biblical phrase that Moshe had written on the plate that he cast into the Nile, he also wrote the mystical name Yeli, and through its mystical power, the coffin of Yosef, who is identified with an ox, ascended. Later, when the sorcerers among the mixed multitude cast this plate into the molten gold, its mystical power caused the Golden Calf to ascend and be invigorated with supernatural energy.

This is the inner meaning of the verse, “An ox knows its master... yet Israel did not know...”

The “ox” itself, i.e., the Golden Calf, knew that it derived its energy from a holy name of G-d.

“Yet Israel did not know, nor did My people contemplate,” i.e., the Jews “did not know and did not contemplate” the mystical process through which the Golden Calf came into being and through which it derived its energy.

Instead they said that the Golden Calf ascended as a result of its own powers.

They therefore went astray and followed it.

It is on this basis that the Arizal explains that the initial letters of the words of the phrase, “Israel did not know, nor did My people contemplate” form an acronym for the words “Yeli ascended.”

The implication is that the Jews did not know and did not contemplate that (the ox) ascended by virtue of the mystical name Yeli.

It was because they lacked this awareness that they therefore said that the Golden Calf ascended by virtue of its own powers.

It is possible to say:

With these words, the Rebbe introduces a deeper understanding of the Arizal’s teaching that enables the Jews’ conduct at the time of the sin of the Golden Calf to be viewed in a more positive light:
This interpretation of the verse, “Israel did not know, nor did My people contemplate” enable one to judge the Jewish people more favorably.

Based on this interpretation, it can be explained that the reason they went astray and followed the Golden Calf was that they did not contemplate the dimensions of G-dliness (reflected in the mystic name Yeli) that transcend the spiritual structure that defines the characteristics of our world.

G-d’s name Havayah, as expressed with its milui when spelled out with the letter yud, reflects the transcendent dimension of G-dliness associated with His infinite light that is sovev kol almin. At the time the Jews made the Golden Calf, their error lay in the fact that that they did not contemplate this higher dimension of G-dliness, i.e., even then, they served G-d.

Nevertheless, since these events took place before the Jews were given the command that each day the Torah and its mitzvos be perceived as new, which, as explained above, involves the fusion of G-d’s light that is sovev kol almin with His light that is memale kol almin,

8. For the verse, “And these words that I command you today,” from which is derived the directive that each day the Torah and its mitzvos should be perceived as new, was first related in Parshas Vaeschanan, as part of Moshe’s address to the Jewish people before his passing. Moshe delivered this address in the 40th year of the Jews’ journey through the desert; the sin of the Golden Calf, by contrast, transpired in the first year of that journey. A question can be raised regarding this explanation, based on Rashi’s commentary to Shmos 19:1, which states that the term bayom hazeh, “on that day,” in that verse, teaches that “the words of the Torah should always be new for you as if they were given today.” This poses a problem since the narrative in Shmos preceded the sin of the Golden Calf. In resolution, it can be explained that the verse in Shmos was related in the context of a narrative and not – in contrast to the verse in Parshas Vaeschanan – as a command. Further analysis of the matter is nevertheless still required.
It was for this reason, i.e., because the revelation of G-dliness granted the Jews is “measure for measure,” commensurate with their Divine service, as explained above, that the revelation of G-dliness that shone forth for them at that time was solely the G-dly light that is enclothed within the world, His light that is memale kol almin.

This led to the Jews’ going astray and following the Golden Calf.

The fact that they were not exposed to a higher dimension of G-dly revelation was what gave rise to the possibility of their sinning.

The statement that the fact that, at the time of the sin of the Golden Calf, the Jews were exposed only to the finite dimension of G-dliness that is memale kol almin’ is what led to such a severe sin may seem radical. However, it is explained in Chassidus\textsuperscript{10} that the knowledge that Havayah, which reflects the transcendent Divine light that is sovev kol almin, and Elokim, which is associated with the limited Divine light that is memale kol almin, are one, is necessary in order to preclude the possibility of worshipping false deities. Otherwise, matters of this world can take on independent importance and, as a result, one finds himself on a slippery slope that can ultimately lead to the worship of false deities.

This concept relates to the expression used by the Zohar regarding exile (cited in sec. 6), that “the Holy One, blessed be He, withdrew upward.” The term, “the Holy One, blessed be He,” refers to the transcendent dimension of G-dliness. The absence of the revelation of this infinite dimension of G-dliness generates the potential that can ultimately lead to the possibility of sin and exile.

To extend this concept further:

\textsuperscript{9} At the time of the Exodus from Egypt and of the Giving of the Torah, the higher dimensions of G-dliness had certainly been revealed to the Jews; but at the time of the sin of the Golden Calf, only the dimension that is memale kol almin was revealed.

\textsuperscript{10} See the maamar entitled VeYadaata, 5657 (Sefer HaMaamarim 5657, p. 55ff.).
On the basis of the above concepts, it can also be understood that the sin of the Golden Calf led to the shattering of the Tablets upon which the Ten Commandments were inscribed,

which, in turn, led to the possibility that the Torah be forgotten,

as our Sages stated,\(^\text{11}\) “Had the First Tablets not been shattered, the Torah would never have been forgotten by the Jewish people.”

The implication is that even after the sin of the Golden Calf, the connection between the Jewish people and the Torah remained intact.

It is only that, after the shattering of the Tablets, the Jews’ Torah study was characterized by limitation; they had lost touch with the essence of the Torah.

Therefore, there existed the possibility that their connection with the Torah be interrupted (that the Torah be forgotten), as explained in sec. 6.

This descent in the Jews’ spiritual level in turn gave rise to the possibility for other nations to rule over them,\(^\text{10}\)

for when the only dimension of G-dliness that is revealed is the attribute of Malchus, the G-dly light that is defined by the limitations of the Spiritual Cosmos,

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\(^\text{11}\) Eruvin 54a.
there exists the possibility of exile, as mentioned above (sec. 6).

SUMMARY

This section develops a connection between the concepts explained previously and a teaching of the Arizal based on a verse from the Haftarah of Shabbos Chazon: “An ox knows its master... yet Israel did not know, nor did My people contemplate.” The Arizal interpreted that verse as follows: The “ox” refers to the Golden Calf made by the mixed multitude in the desert. The sorcerers among them cast the plate on which Moshe inscribed “Ascend, O ox,” in order that Yosef’s coffin would ascend from the Nile River into the molten gold, enabling the Golden Calf to emerge. The Arizal explains that on this plate was written the mystical name of G-d, Yeli, a name that stems from a level of G-dliness that transcends the Spiritual Cosmos. This mystical name of G-d was the source of the powers of the Golden Calf.

The “ox” itself, i.e., the Golden Calf, knew that it derived its energy from a holy name of G-d. “Yet Israel did not know, nor did My people contemplate,” the Jews did not know and did not contemplate the mystical process through which the Golden Calf came into being and through which it derived its energy, i.e., the reason that they went astray and followed the Golden Calf was that they did not contemplate those dimensions of G-dliness transcending the spiritual structure that defines the characteristics of our world.

Even then, they served G-d. However, their Divine service was characterized by the limitations that prevail within the structure of the Spiritual Cosmos. The revelation of G-dliness that shone forth for them was solely the G-dly light that is enclothed in the world, G-d’s light that is memale kol almin.

This led to the Jews’ going astray and following the Golden Calf. The sin of the Golden Calf in turn led to the shattering of the Tablets on which the Ten Commandments were inscribed, which in turn made it possible for the Torah to be forgotten.

This descent in the Jews’ spiritual level, in turn, generated the possibility of exile – for other nations to rule over them – for when the only dimension of G-dliness that is revealed is the G-dly light that is defined by the limitations of the Spiritual Cosmos, there exists the possibility of exile.
On the basis of the above concepts, it is possible to explain the meaning of the verse from Eichah:\(^1\) “Remember, O G-d, what has befallen us.”

The Tzemach Tzedek explains\(^2\) that מָה (“what”) refers to G-d’s name Havayah (for the numerical value of the name Havayah, when calculated with a milui using alefs,\(^3\) is 45, the same as the numerical equivalent of the word מָה). לָנוּ (“us”) shares the same numerical value as G-d’s name Elokim.\(^4\)

Thus, the phrase “what has befallen us” can be interpreted as meaning that Havayah has become Elokim.

It is possible to explain that the implication of the phrase “what has befallen us” in terms of man’s Divine service is that Havayah refers to the dimension of G-dliness that transcends nature, whereas Elokim shares the same numerical equivalent of הַטֶּבַע (“nature”).\(^5\)

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1. Eichah 5:1.
3. i.e., the letters hei are spelled out hei-alef, and the vav, vov-alef-vov.
4. The numerical equivalent of each is 86.
5. Pardes, Shaar 12 (Shaar HaNesivos), ch. 2; Reishis Chochmah, Shaar HaTeshuvah, ch. 6 (p. 121b); Tanya, Shaar HaYichud VehaEmunah, ch. 6; see also the sources cited in Toras Menachem, Sefer HaMaamarim Melukat, Vol. 4, p. 263, note 76.
The previous section explained that when a person fails to maintain a connection with the level of G-dliness that transcends nature, it is possible for the natural order to take control of his life to the extent that his G-dly soul is “in exile,” dominated by his animal soul. This section describes a further descent: In truth, since G-d’s name Havayah, i.e., G-dliness that transcends nature, is the source of the very life of every Jew, it can thus bring him success that transcends the natural order. Nevertheless, due to his lack of spiritual awareness, a person may fail to recognize and appreciate the true source of his success.

Moreover, there are times when his supra-natural success may lead him to false pride, causing him to think that “It is my strength and the power of my hand that have brought me this success.”

He is aware that he is being granted extraordinary, supra-natural success, but rather than seeing it as a gift of Divine Providence, he attributes it to his own prowess.

To refer to the concepts explained in the previous section: As in the instance of the Golden Calf: The fact that the Golden Calf ascended from the molten gold via the mystical power of G-d’s name Yeli (a supra-natural force)

As explained above, the mystical name *Yeli* is associated with the *milui* of G-d’s name *Havayah* when its letters are spelled out with a *yud*, which reflects the ultimate transcendent expression of that name.

caused the Jews to think that the Calf ascended by virtue of its own powers.]

The advice how to halt and reverse this downward spiritual spiral is “Remember, O G-d,”

that one’s Divine service follow the mode of “remembering,” which, as explained above (sec. 6), reflects a transcendence of the limits of time, i.e., a level above the natural order,

(as explained with regard to the directive to perceive the Torah and its mitzvos as new each day).

By stepping beyond the limits of nature in his Divine service, a Jew evokes a commensurate revelation of G-dliness. G-d’s name *Havayah*, which is identified with

His light that is *sovev kol almin*, which transcends being enclothed within the natural order, becomes overtly manifest.

The above concepts can be connected to the Baal Shem Tov’s interpretation of the verse from *Eichah* cited previously. The Baal Shem Tov explains that the phrase,

“what has befallen us” refers to the revelation of the level of mA possessed by the soul.

The mA possessed by the soul refers to the essence of the soul that is above being enclothed in the body

and which is connected to G-d’s name Havayah that is above being enclothed in the world.

It is as a result of the revelation of this level of the soul that one reaches the Divine service of “remembering.”

i.e., Divine service that transcends the limitations of the natural order.

**SUMMARY**

The previous section explained that when a person fails to maintain a connection with the level of G-dliness that transcends nature, it is possible for the natural order to take control of his life to the extent that his G-dly soul be “in exile,” dominated by his animal soul. This section describes a further descent: In truth, G-d’s name Havayah, the level of G-dliness that transcends nature, is the source of the very life of every Jew and can thus bring him supra-natural success. Nevertheless, due to his lack of spiritual awareness, a person may fail to recognize and appreciate the true source of his success.

This concept relates to the Tzemach Tzedek’s interpretation of the verse “Remember, O G-d, what has befallen us,” for mA (“what”) refers to G-d’s name Havayah, whereas lינ (“us”) shares the same numerical equivalent as G-d’s name Elokim. Thus, the phrase “what has befallen us” can be interpreted as meaning that Havayah, the G-dly light that transcends the natural order, is perceived as Elokim, nature.

The advice how to halt and reverse this downward spiritual spiral is “Remember, O G-d”; i.e., that one’s Divine service follow the mode of “remembering,” which as explained above reflects transcending the limits of the natural order. Such service
evokes a commensurate revelation of G-dliness: G-d's light that transcends the natural order becomes overtly manifest.

The above concepts can be connected to the Baal Shem Tov's interpretation of the verse from Eichah cited previously. The Baal Shem Tov explains that the מַמֵּד possessed by the soul refers to the essence of the soul that is above being enclothed in the body. Through the revelation of this level of the soul, it is possible to carry out the Divine service of "remembering," a level of service that transcends the limitations of the natural order.
In this section, the maamar returns to the verse cited at the outset, explaining that on the basis of the concepts explained above, we can understand the verse, “Zion will be redeemed through judgment, and her captives through tzedakah.”

“Zion” and “her captives” refer to two levels within the soul.

“Zion” refers to the level of the soul that is above being able to be enclothed in the body (the level of mah within the soul, as was discussed in the previous section).

It is not relevant to speak of this dimension of the soul as being held “in captivity” by the animal soul, i.e., that its bitterness and joy be motivated by matters of this world.

The level of mah within the soul is fundamentally transcendent and thus above being emotionally affected by material concerns.

It is merely “in exile,” i.e., it does not shine forth in a revealed manner (within the lower level of the soul that is enclothed in the body).

1. With regard to the explanations that follow, see the maamar entitled Tziyon BeMishpat in Likkutei Torah, sec. 3 (Devarim, p. 1b). See the maamar of this title delivered in 5735 (Toras Menachem, Sefer HaMaamarim Melukat, Vol. 4, p. 125ff.) and the sources cited there.

2. As mentioned in the maamar from Likkutei Torah cited above.
A person in exile still possesses the full range of his individual powers. Moreover, he is not compelled to make use of them in the service of anyone. He is, however, prevented from expressing them freely. In contrast, a person in captivity is subject to the control of his captors, and as such is compelled to use his powers in their service.

In the analogue, the transcendent dimension of our G-dly souls is above being drawn down into matters of the world. Its transcendent qualities are, however, withdrawn and not revealed within the aspect of our souls that controls our life on this material plane.

“Her captives” refers to the level of the soul that is enclothed in the animal soul and that is thus involved in our lives on this material plane.

It is therefore relevant to speak of the dimension of the soul as being in captivity within the animal soul, i.e., that its bitterness and joy be motivated by matters of this world.

It is possible to say that the above concepts correspond to the ideas explained in the interpretation of the verse,4 “Zion said, ‘G-d (Havayah) has abandoned me, and the L-rd (A-donai) has forgotten me.’”

“Forgetting” implies not only that one fails to remember, but that there is another entity that causes the forgetfulness.

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On this basis, the verse, “G-d (Havayah) has abandoned me, and the L-rd (A-donai) has forgotten me” can be explained.

With regard to G-d’s name Havayah, which is identified with the Divine light that is sovev kol almin and which is above being able to be enclothed in the worlds, “forgetting” – that another entity will have an effect on this light and thereby cause forgetfulness – is not relevant, Heaven forbid, there solely exists the possibility of “abandoning,” that this higher light will withdraw.

This recalls the Zohar’s statement (cited in sec. 6) that during the era of exile, “the Holy One, blessed be He, withdraws upward,” and does not shine forth in a revealed manner on this lowly, material plane.

Nevertheless, although this light is withdrawn, its power is neither subjugated by – nor diverted towards – matters of this world.

(This parallels the exile of the attribute of Zion, which although not affected by material matters, nevertheless does not shine forth in the dimension of the soul enclothed in the body.)

5. The series of maamarim entitled Yom Tov shel Rosh HaShanah, 5666, p. 246.
The verse continues, “the L-rd (A-donai) has forgotten me.” With regard to A-donai, (the name of G-d associated with the sefirah of Malchus),

which in a general sense refers to G-d’s light that is memale kol almin,

it is also relevant to speak about “forgetting.”

In the higher realms, this reflects the descent of the sefirah of Malchus in order to convey vitality to the kelipos, i.e., not only is the higher light withdrawn; Divine energy is subjugated and compelled to enliven the forces opposing holiness.

(This corresponds to the “captivity” suffered by the level of the soul that is enclothed within the animal soul; as a result of which it is possible that its bitterness and joy be motivated by matters of this world.)

On this basis, it is possible to explain the verse, “Zion will be redeemed through judgment, and her captives through tzedakah.”

The redemption of the attribute of “Zion” from those forces that conceal it and prevent its revelation within the dimension of the soul enclothed in the body

6. Tanya, Shaar HaYichud VeHaEmunah, ch. 7.
The word “judgment” refers to the halachos of the Torah. Thus, Onkelos translates the phrase, “according to the original judgment,” as “according to the original halachah.”

The redemption of this level of the soul is achieved through Torah study because the Torah illuminates (as it is written, “The Torah is light”).

Therefore, it is through the medium of the Torah that the attribute of the soul referred to as ”Zion” is revealed.

While in exile, this aspect of the soul is withdrawn and is not revealed. An increase in Torah study empowers it and leads to its revelation.

Since this aspect of the soul is fundamentally spiritual, it is above being held captive within the animal soul. Hence, it can be redeemed by a spiritual activity, Torah study.

For the redemption of the level of the soul enclothed in, and in captivity within, the animal soul (“her captives”), such spiritual acts are not sufficient. Its redemption must be brought about through tzedakah.

This term includes the mitzvos as a whole, which are all referred to as tzedakah.⁹

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9. The maamar entitled BeRabos, Parshas Ekev in Likkutei Torah, Devarim, p. 1d, in explanation of the phrase “and her captivity through tzedakah.” See Tanya, ch. 37 (p. 48b).
In particular, such redemption is achieved through giving tzedakah, “charity,” in a literal sense.\(^\text{10}\)

The capacity that tzedakah possesses to redeem this level of the soul is alluded to by the verse,\(^\text{11}\) “Your mitzvos are very broad.”

Me’od, translated as “very,” reflects a boundless quality. The implication is that through the mitzvah of tzedakah G-d’s boundless light is drawn down in a revealed manner,\(^\text{12}\) and this boundless light enables the redemption of the dimension of the G-dly soul that is “held in captivity” by the animal soul.

It is explained in numerous maamarim in Chassidus that tzedakah is necessary to bring about this redemption because tzedakah involves material entities. Hence, it has the power to redeem the dimension of the soul that is held in captivity by materially oriented forces. This maamar adds a different emphasis: that to break the hold of these forces, it is necessary to draw down influence from G-d’s unlimited light. Because this light is unlimited in nature, Its revelation consequently affects even the aspect of the soul that is enclothed in the body.\(^\text{13}\)

[Similarly, since man’s conduct influences the revelations in the spiritual realms Above, giving tzedakah on this earthly plane draws down boundless G-dly light into the sefirah of Malchus, which is called Shechinah]

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10. This is stated at the end of the maamar entitled Tziyon BeMishpat in Likkutei Torah (Devarim, p. 1c).
12. Tanya, Iggeres HaKodesh, Epistle 17.
13. Ibid., Epistle 18.
because it dwells\textsuperscript{14} (\textit{shochein}) and enclothes itself in the lower realms to convey vitality to them\textsuperscript{15}]

in a manner tailored and adapted to the prevailing structures of those realms.

The \textit{Zohar}\textsuperscript{15} speaks of the \textit{Shechinah}'s being in exile; the infinite dimension of \textit{tzedakah} enables its redemption.

Moreover, in addition to Torah study and \textit{tzedakah}'s enabling the revelation of the infinite dimension of the soul referred to as “Zion,”

through such actions, an even higher dimension, the very essence of the soul, is also drawn down and manifest in a revealed manner.

This refers to a dimension of the soul that is even loftier than the level of the soul that transcends being enclothed in the animal soul.

The level of soul referred to as “Zion” transcends involvement in material matters. Nevertheless, this transcendence defines its very nature; it is too lofty to be enclothed in material things. There is, however, a yet-higher level of the soul, its very essence, that is above both transcendence and limitation. The redemption of the soul through Torah study and \textit{tzedekah} enables the revelation of this level of the soul.

This parallels the concepts explained above (sec. 3): that the union of the Divine lights that are \textit{sovev kol almin} and \textit{memale kol almin} is brought about through the revelation of the power of G-d’s Essence, for it is only through a power that surpasses the definitions of both transcendence and limitation that these dimensions of Divine light can be fused.

\textsuperscript{14} The meaning of the root \textit{shin-chaf-nun}. See \textit{Tanya}, ch. 41 (p. 57b).

\textsuperscript{15} \textit{Zohar}, Vol. III, pp 66a, 75a, \textit{et al.} See \textit{Megilah} 29a; \textit{Sifri} at the end of Parshas Masei.
Since G-d implanted the world in the hearts of mankind,\textsuperscript{16}

through man’s engaging in such spiritual activities, G-d’s essential power is also drawn down into the world, enabling

the revelation that transcends nature (which is drawn down from the light that is \textit{soev kol almin})

to be revealed within nature (which is drawn down from the light that is \textit{memale kol almin}).

In this manner, there will also be a revelation of G-d’s Essence (which unites together these two opposing thrusts),

and through this, G-d’s ultimate intent in creation – that there be a dwelling for Him, for His Essence,\textsuperscript{17} in these lowly worlds\textsuperscript{18} – will be fulfilled.

May it be G-d’s will that the Divine promise and pledge – “Zion will be redeemed through judgment, and her captives through \textit{tzedakah}” – be fulfilled in the very near future, and that

“there arise a king from the House of David,\textsuperscript{19} who contemplates the Torah (‘judgment’)”

\begin{itemize}
\item \textsuperscript{16} Cf. Koheles 3:11. See Likkutei Torah, Bamidbar, p. 5b.
\item \textsuperscript{17} The series of \textit{maamarim} entitled \textit{Yom Tov shel Rosh HaShanah}, 5666, pp. 3, 445, \textit{et al}. See the sources cited in Toras Menachem, Sefer HaMaamarim Melukat, Vol. 2, p. 308, note 32.
\item \textsuperscript{18} Midrash Tanchuma, Parshas Naso, sec. 16, Parshas Bechukosai, sec. 3; Bamidbar Rabbah 13:6; Tanya, ch. 36.
\item \textsuperscript{19} Rambam, \textit{Hilchos Melachim UMilchamosoteihem VeHilchos Melech HaMashiach} 11:4.
\end{itemize}
and who is occupied in the fulfillment of the mitzvos ('tzadakah'),

and who will fight the wars of G-d and be victorious

[It is possible to say that Mashiach’s “fighting the wars of G-d” will be through Divine service carried out on the level of the soul that is enclothed in the body; Divine service on this level involves battle with the animal soul]

and he will build the Beis HaMikdash in its place

[which will bring about the revelation of G-dliness in the entire world as well, for the windows of the Beis HaMikdash were “broad on the inside, and narrow on the outside,” and from them “light emanated forth to the entire world”].

20. See Tanya, ch. 37, which states that all the revelations of the Ultimate Future are dependent on our deeds and Divine service that we perform in the era of exile. Thus, each individual’s victory in his battles with his animal soul will serve as a catalyst for Mashiach’s future victories.

21. In contrast to the Divine service resulting from the level of the soul that transcends being enclothed in the animal soul and the body. Divine service resulting from this higher level leads to the desires of the animal soul being nullified as a matter of course (see the maamar entitled Padah BeShalom, 5739, sec. 3 (Toras Menachem, Sefer HaMaamarim Melukat, Vol. 2, p. 40ff.), and the sources cited there. Nevertheless, such Divine service does not lead to the refinement of the animal soul. That can only be achieved through Divine service that involves a confrontation with the animal soul.


and he will gather together the dispersed of Israel and perfect the entire world to serve G-d.”

May all of this take place very speedily, in the immediate future.

SUMMARY

In this section, the maamar returns to the verse cited at the outset, "Zion will be redeemed through judgment, and her captives through tzedekah," explaining that exile has a twofold effect, both on the souls of the Jewish people and in the spiritual realms Above: a) the higher dimension of light, which is above being enclothed in the body and in the worlds, is withdrawn and not revealed within them, and b) the lower dimension, which is enclothed in the body and in the worlds, is subjugated to them and held captive, as it were.

These two undesirable effects are remedied by “judgment,” which refers to Torah study, and by tzedakah, which refers to all the mitzvos, and most particularly to tzedakah in the literal sense. Torah study is referred to as “light,” and thus leads to the revelation of the higher dimensions of the soul and of G-dliness; tzedakah draws down a boundless G-dly light, which leads to the redemption of those dimensions of the soul and G-dliness that were held in captivity.

Moreover, through these activities, the essence of the soul and the Essence of G-d will be drawn down, for it is through the revelation of the Essence that the other dimensions of the soul can be fused. This will lead to the fulfillment of G-d’s intent in creation: the establishment of a dwelling for Him on this lowly physical plane.

24. This will transpire in addition to the revelation of G-dly light in the world to be brought about by the Beis HaMikdash.
קונטרס שבת חזון – תשמ"ט
(5) יצא לאור ב"ה'תשמ"ט.
א) ישעיי א, כז. סיום וחותם הפטוריה שבת חזון.
ב) ריש פרשתנו (דברים). וראה הגהות הצ"צ לד"ה זה – אוה"ת דברים ע' כח ואילך.
ג) ואתחנן ו, ו.
ד) ראה ספרי ופרש"י עה"פ. שו"ע אדה"ז או"ח סי' סא סעיף ב (וש"נ). ולהעיר, דהגם שהלשון במרז"ל זה הוא כחדשים (בכ"ף הדמיון) – הכוונה היא שהענין ד"כחדשים" יהי' באמת. ולהעיר מהלשון בלוק"ת שם (א, ב – נועתק לקמן בפנים) "כחדשים ממש".
ה) בד"ה הנ"ל ס"ב (א, ב).
ו) לקו"ת שם. וראה לקו"ת פינחס (פ, ב), ד"אנכי מי安县" "הוא חי' דלא אתפס בשם ולא אתרמיז בשום אות וקוצא כלל".
ז) אבות פ"ד מי"ז.
ח) ברכות יז, א.
ט) כ"ה גם בתניא ספ"ד.
י) עירובין כב, א. וש"נ.
יא) רפ"ג (א, סע"ב).
יב) לשון הכתוב – ישעיי נג, ז. וראה לקו"ת מסעי פח, ד. פט, ג.
יג) לשון הספרי ופרש"י בברכה
יד) להעיר משופ"ע אדה"ז שם, ד"כששמע דבר אחד הרבה פעמים "אינו חביב אצלו כבתחלה", היינו גם אז הוא חביב אצלו אלא שאינו כבתחלה.
טו) כי י"ל שזהו עוד ענין.
טז) ראה בארוכה סהמ"צ להצ"צ בתחלתו (גם) בנוגע התענוג שבג"ע.
יז) כמ"ש להדיא בהגהות הצ"צ לד"ה זה (אוה"ת פרשתנו ס"ע ל ואילך).
יח) אגה"ק סי"ז. ספהמ"צ להצ"צ יד, ב. ועוד. וראה ד"ה לה"ע תחיית המתים דש"פ אחרי ה'תשמ"ו (לעיל ח"ג ע' רכח ואילך). וש"נ.
יט) שעהיוה"א פ"ז (פב, א).
כ) כ"ה גם באוה"ת בחוקותי ע' תרמג. תרנו. אלא שהביאור שם הוא באו"א.
כא) מדרש תהלים מזמור קג. ובברכות י, א: מה הקב"ה מלא כל העולם אף נשמה מלאה את כל הגוף.
כב) ראה בארוכה לקו"ת אמור לא, ב. ובכ"מ.
כג) להעיר מזה גם חיות הכללי שאינו מתצמצם לפי אופן אبري הגוף, מ"מ, respecto לגבול בברכה – הוא חי' דלא אתפס בשום אות וקוצא כל גוף. עוד).
כד) שמואל-א ב, ב.
כה) ח"ג מד, א.
כו) בלק"ת שה"ש כא, ב (הובא בהמשך תער"ב ח"ב פשצ"ז ע' תתיח) "ואע"פ שמהוה את הכל אעפ"כ הוא קדוש", אבל בהמשך תער"ב שם (וכ"ה בסה"מ תרס"ד ע' קכח. המשך תרג"ו ע' תקב סוכ"ע) שprimaryKey הקורדון הוא ומהם בבחי' ואילך. ובכ"מ.
כז) בהמשך תרג"ו שם מדובר respecto אור הקורדון שמתלבש בכלים. אבל בסה"מ תרס"ד והמשך תער"ב שם שכ"ה גם בעניין של הארור שמתלבש בהנבראים.
כח) ב"ר פס"ח, ט.
כט) ראה ספר החקירה להצ"צ ערך מקום (עה, סע"ב ואילך) ובכ"מ, דלפירוש אדה"ז – מקום הוא חי' ממכ"ע.
ק) והם של עולם קאי על ממלא.
לא) ראה בארacağı אדה"ז ע' רכח ואילך. המשך ח"ג של"ח פ' תשכ"ח ס"ג (לעיל ע' קה).
לב) ראה המשכית ה+lsiי" ס"ח. אריך ד"ה חוץ והיה לאיש תשש"ז כ"ג (ולעל ע' כ"ה). ושם.
ע"ג) ראו הניי רפל"ז שלח הוניגים רחלית עלילימ במעשים ועבירות

ע"ג) משא'כ' עיני העבירה שם צד דרשה והשאה של🏆ההה מתחבשה עלילימ בבריא הרמותה דניבור– ראה בברכה

ר"ה פרה שלום שליבי ח"ג (לעיל ח"ג ש"א מארק). ו"ש.

עה) מלכימ-א ו"ד.

ע"ז) ריק"ר פל"א, ו"ד.

עה) עמק על הגליל בצלאל שפיי בחרם.