

By the grace of G-d

The second *ma'amar*

Of The Alter Rebbe's Torah Or

– in English

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BS”D

“For just as the new heavens and the new earth...¹.”²

Behold, it is written³, “In the beginning of G-d’s creation of the skies and the earth (and their contents).”

And, our rabbis of blessed memory said⁴:

“‘In the beginning of [G-d’s creation,]’ is interpreted: G-d’s creation is all] for the sake of Israel – who are called ‘beginning.’”

They also said⁵:

“[‘In the beginning of (G-d’s creation),]’ is interpreted: G-d’s creation is all] for the sake of the Torah – that is called ‘beginning.’”

And if so, since the skies and earth were created for the sake of Torah and Israel, then, it must be said that there is an element of “skies” and “earth” within Torah and within the divine service of Israel – that in they, and through they, shall exist the physical skies & earth.

And the [meaning of this] aspect; [i.e., to understand the element of “earth” and “skies” that are within Torah and the divine service of the People of Israel; what is it, and how is it; the answer to this] is:

¹ –“...which I will make (in those days), shall remain before Me, says G-d, so shall your descendants and your name remain (forever).”

² Isaiah (66:22).

³ Genesis (1:1).

⁴ *Midrash, Bereishit Rabbah*, Ch. 1:4.

⁵ *Ibid.*

For behold, our rabbis of blessed memory said⁶ [regarding the earth], “Why was its name called ‘Aretz’ (Earth)? Because ‘rotzesah,’ [which means] it wanted, to do the will of its maker.”

The interpretation: “Because ‘rotzesah,’ [which means] it wanted”; this is a term of “rotz,” [which means] running, and it is also a term of “ratzon,” [which means] will. And, as is written⁷, “By You(r help) I run through” (*arutz*) “a (n enemy) troop,” which is also a term of “*rotz*” (running) and, also, there is an aspect of “*ratzon*” (will) in it, as well; and as shall be explained.

[This is the element of “earth” (*aretz*) that is within Torah and the divine service of Israel; running (*rotz*) and will (*ratzon*). And, as is now explained.]

The [meaning of this] aspect:

For behold, it is written⁸, “The *chayot*⁹ ran (*ratzo*) and returned (*shuv*).”

This category of “[The *chayot*] ran” – *ratzo* – is the aspect of yearning in the heart to cleave to Him, blessed be He. It is also a term of “*merutzah*” (actual running), as in one who “runs” – from his place, onward. For, thus is the aspect of this *ratzo* (yearning) of the *chayot* – [a yearning] for leaving, and ascending from their current place and to become nullified and to become included into the blessed *Ein Sof*¹⁰.

⁶ Ibid., Ch. 5:7.

⁷ Samuel II (22:30).

⁸ Ezekiel (1:14).

⁹ –Angels.

¹⁰ “Without limit; term denoting G-d the Infinite, unknowable and indefinable.” –Chassidic Discourses (Kehot, 1986 / Pg. 421.)

And this is similar to what is written¹¹, “*Serafim*¹² (were) standing above for Him” – and this is interpreted, “[*Serafim* were standing] above the *Shechinah* (Divine Presence)[!]” And this [may be resolved, for it] means that their yearning is to become included into there...¹³.

And likewise, the aspect of the general Collective of Souls of Israel, in their source and root, have an element of *ratzo* (yearning) – a will and yearning to cleave to Him, in the blessed *Ein Sof*. And as it is written¹⁴, “You will desire (to be with) your husband.” This [*ratzo* (yearning)] is because of her comprehension while existing on a level of “earth”. This [level of “earth”] is the aspect of the lowly level; to be a nation and a separate thing....

And so it is, also, in the soul of man below, that intellectualizes and contemplates in the L-rd that is One; contemplating how He, blessed be He, “In His goodness renews...¹⁵¹⁶ and creates all the worlds from naught into substance, really; for which, man too is a level of “earth” – in a level of *ratzo* and will to cleave to Him, blessed be He, and “to love G-d – for He is your life¹⁷.”

Now, this level of the *ratzo* is in the Recital of *Shema*¹⁸, and the level of the *shuv* (return) is in the prayer of *Shemoneh Esreh*¹⁹ and in Torah study, which is a level of G-dly revelation “from above, downward,” as is known.

¹¹ Isaiah (6:2).

¹² –Angels.

¹³ –And “where-ever one’s will is, [it is considered as if] there is he, himself.” –The *Baal Shem Tov*.

¹⁴ Genesis (3:16).

¹⁵ –“...each day, continuously, the work of Creation.”

¹⁶ –Liturgy of morning-prayers.

¹⁷ Deuteronomy (30:20).

¹⁸ –Said morning & night, daily: “Hear (*Shema*), O Israel, the L-rd is our G-d, the L-rd is One....” –From Deuteronomy (6:4).

¹⁹ –The silent prayer said standing. (*Shemoneh Esreh* – Lit. Eighteen; the number of blessings originally contained in this prayer.)

The Verses of Praise (*Pesukei Dezimrah*)²⁰, which preface the Recital of *Shema*; this is to speak in praise of G-d, as is written²¹, “The exaltation of G-d is in their throat.” And through this, there is made a [spiritual] likeness to “a double-edged sword...To bring retribution...²²”; to tear down the partitions that separate one from G-dly revelation.

This all, is merely a preparation for *Shemoneh Esreh*.

For, in *Shemoneh Esreh*, is the drawing forth of G-dly revelation, as one says, “Blessed are You, L-rd our G-d (*Havayah*²³ *Elokeinu*²⁴),” the revelation of *Soveiv Kol Almir*²⁵ into *Memaleh Kol Almir*²⁶. However, in order that one come to this, one needs to first set forth the order of G-d’s praise, in *Pesukei Dezimrah* (Verses of Praise).

As in the prayer²⁷ of “Blessed is He who spoke, and the world came into being.”

(For, although the G-dly soul is itself the category “earth,” which is one with the category *ratzo* [as explained above]; however, this is from its source-root’s vantage point; in it, there is a level of longing, constantly, to cleave to Him, blessed be He.

²⁰ –A collection of Biblical hymns and psalms recited daily at the beginning of the morning-prayers.

²¹ Psalms (149:6); also found in Verses of Praise.

²² Ibid (149:6-7).

²³ “Colloquial epithet for the *Tetragrammaton*, the Ineffable Name of G-d consisting of the four letters *Yud*, *Hey*, *Vav*, *Hey*, and generally signifying the transcendence of G-d.” –Chassidic Discourses (Pg. 422.)

²⁴ “One of G-d’s sacred Names, specifically relating to the Divine attribute of Justice and the Divine manifestation in nature.” –Ibid (Pg. 421.)

²⁵ - This means: The divine light that animates all the worlds “with a vitality which transcends them, not being limited by the worlds and created beings it animates.” –Lessons in Tanya (Kehot, 1988 / Vol. 2, Pg. 644.)

²⁶ - This means: The divine influence that animates all the worlds “with a permeating mode of vitality, which is limited and tailored to the capacity of each creature.” – (Ibid.)

²⁷ –The opening passage of Verses of Praise.

But, with its the soul's descent downward to become en-clothed by a body and animalistic soul, which they conceal its light..., and they draw it after themselves, to be drawn into the pitch blackness of worldly aspects.

Then, there becomes hidden and concealed, within itself, the longing and *ratzo* toward G-dliness. As is known, that "One kingdom will (always) become mightier than the other kingdom²⁸"; and "When this one rises...[the other falls]."²⁹

Thus, in order that it [the soul] be able to arrive at the level of *ratzo* during the Recital of *Shema*, it needs a great preparation for this. This is [the meaning of] the aspect of *Pesukei Dezimrah* (Verses of Praise), in setting forth the order of G-d's praise....

And this all is [merely] a preparation for the category of the "*shuv*" (return) of *Shemoneh Esreh*. For the *ratzo* too is [merely] for the sake of there being a *shuv*, as is known, as the Levites [*ratzo*³⁰] were secondary to Priests [*shuv*³¹]....

And also, in a detailed way too is *Pesukei Dezimrah* a preparation for *Shemoneh Esreh*; *Shemoneh Esreh* is an influence and downward revelation wherein first one needs to tear apart the Separating Partitions, by virtue of *Pesukei Dezimrah*, in order that there be able to be the revelation downward.)

[As in the prayer of "Blessed is He who spoke, and the world came into being." Recounting] how, with just one utterance from Him, blessed be He, were

²⁸ Genesis (25:23).

²⁹ Talmud – *Megillah* 6a.

³⁰ See Tanya, Part I, Ch. 50.

³¹ See *ibid.*

created the skies and earth and all their hosts.... And as it concludes in this benediction in *Yishtabach*³²: “You are the only King, the life of (all) the worlds.”

[Also], in [the opening of this benediction, in] *Baruch She’amar*³³, do we say, “You are the only One – the Life of (all) the worlds, O King.”

[This actually is to be] interpreted [differently³⁴]:

He, blessed be He, is “the only One,” and is as unified, as He was before the creation of the world. And, “the Life of (all) the worlds” is only from the category, “King”; for the category “kingship” is only a radiance³⁵ alone, from Him, blessed be He. This “radiance” is drawn forth from Him, blessed be He, to be the life-force of all the worlds, both higher and lower. Indeed it is known that there is an abundance of worlds; both upwards, to no end, and downwards, without culmination.

This is the interpretation of “Blessed be the name of the glory of His kingdom forever and ever³⁶.” “[Forever] and ever” contains no interruption, which means that the category, “glory of His kingdom” is drawn forth so as to enliven worlds and creatures endlessly. And, as it is written³⁷, “Is there any numbering of His hosts?”... And it is written³⁸, “A thousand thousands minister unto Him, and ten thousand

³² –The closing passage of Verses of Praise.

³³ See footnote 27.

³⁴ –Commensurate with the change of words; “You are the only One – the life of (all) the worlds, O King,” vs. “You are the only King, the life of (all) the worlds.”

³⁵ “Inasmuch as ruling over others is secondary to His essence, it follows that creation of all worlds [enabling Him to rule over them] comes about from but a glimmer of His essence.” –Chassidic Discourses (Pg. 59....)

³⁶ Talmud – *Pesachim* 56a. –Said, during prayer, in response to “Hear, O Israel, the L-rd is our G-d, the L-rd is One.” See *Deuteronomy Rabbah* (2:31, 35, and 36).

³⁷ Job (25:3).

³⁸ Daniel (7:10).

times ten thousand stand before Him,” and “this is the number of but one legion of hosts...[but His legions are innumerable]³⁹.”

And yet with all of this abundance, nevertheless, they are all drawn forth only from the category, “King,” which is the category, “name⁴⁰,” alone, as the saying, “[and who] in love [brings a redeemer...] for the sake of His Name: O King....” This is the level of *Memaleh Kol Almin*⁴¹.

And from this contemplation, is born the level of excitement of love in one’s heart, as one says, “You shall love the L-rd your G-d (*Havayeh*⁴² *Elokecha*⁴³)⁴⁴,” with the following interpretation of “the L-rd your G-d”:

I.e., as is written above⁴⁵, “Hear, O Israel, the L-rd is our G-d (*Havayeh Elokeinu*)....” This is the great exaltedness with which we have been brought into confidence more so than all the lofty hosts, i.e. that He has brought us close to His Great Name [*Havayeh*], which is the level *Soveiv Kol Almin*⁴⁶, and the quintessence of His blessed G-dliness, the level of “You are the only One” which is far loftier than the category, “the Life of (all) the worlds,” which is only from the level of “O King”....

And this [favor of closeness to the essence of G-d towards the Jewish people] is [the meaning of] this that the Congregation of Israel⁴⁷ is called “one,” as

³⁹ Talmud – *Chagigah* 13b.

⁴⁰ Analogy: A person’s name is insignificant to him himself – as the sun’s radiance is inconsequential to the sun itself. Similarly so – Above: “The [G-dly] life-force of all the worlds, both higher and lower” is immaterial in comparison to its source in the essence of G-d – the Life of Life.

⁴¹ See footnote 26.

⁴² See footnote 23.

⁴³ See footnote 24.

⁴⁴ –Continuation of Recital of *Shema*.

⁴⁵ –In the first verse of Recital of *Shema*.

⁴⁶ See above.

⁴⁷ –Name of the collective source-root of all Jewish souls, above.

it is written⁴⁸, “My dove is but one....” for she receives from the level of “the L-rd is One⁴⁹,” really.

This is realized through her being in a level of “she is one to her mother⁵⁰.” For through the [above] contemplation the soul shall come to be on the level of category “one,” having only one will, to cleave to Him, blessed be He. This is the level of the above-mentioned *ratzo* towards the level of *Soveiv Kol Almin*, to cleave to the essence of G-dliness. And, as in the saying⁵¹, “Whom have I in heaven [but You]?”.... And, this is the [meaning of the] aspect, “You shall love,” that is in the Recital of *Shema*.

The interpretation and the [meaning of the] aspect of the *ratzo* is like that which is written⁵², “By You(r help) I run through” (*arutz*) “a (n enemy) troop”:

“By You(r help),” distinctively i.e., by Your essence. And “I run through a troop,” i.e., the level of “A thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him”; (See also what is written⁵³ on the verse⁵⁴, “and abounding in might; His understanding is beyond reckoning.”; How the spiritual root of every “troop” is found in the six modes of extremity of *Atzilut*. See *ibid*, in depth.); i.e., in all of them, he shall wish not. [Rather, he shall wish] only in G-d alone.

And, “I leap over a wall (*shur*).” This means: Also all the levels of Supernal Encompassing (*makifim*). For “*shur*” is a wall, as it is written⁵⁵, “daughters tread on

⁴⁸ Song of Songs (6:9).

⁴⁹ See footnote 18.

⁵⁰ Song of Songs (*ibid.*).

⁵¹ Psalms (73:25).

⁵² Samuel II (*ibid.*).

⁵³ *Siddur Im Dach* 60a.

⁵⁴ Psalms (147:5).

⁵⁵ Genesis (49:22).

the wall (*shur*).” And by way of analogy: the wall is what encompasses the city; they, [all the levels of Supernal Encompassing] too “shall I leap over.” For the yearning is solely towards His blessed being and essence, really.

(For all the encompassing levels, too, are considered naught next to Him, blessed be He. And, as is written elsewhere⁵⁶ in interpretation of “Master of wonders...⁵⁷.” And therefore they are called “*shur*”; as the wall made of stones which are merely a category of inanimate. Thusly, it is written⁵⁸, “[G-d] who does wonders” – that the level of “wonders” and Supernal Encompassing is merely like a category of “doing” next to Him, blessed be He.)

This is what is written⁵⁹, “Whom have I in ‘heaven’ [but You]? And there is nothing upon ‘earth’ that I desire with You....” “Heaven,” is the encompassing levels, and “earth” is the inward levels, which is the level of “*shur*” and the level of “troop,” mentioned above. And “I shall run through” and “I shall leap over” them with the power of my yearning [that is towards] “By You(r help),” indeed, in Your essence.

Now, behold, from the [very] level of *ratzo*, explained above, in the Recital of *Shema*, there is made *shuv* (return), afterwards, in [the *Shemoneh Esreh*] Prayer.

Therefore, at the end of the Recital of *Shema* as well it concludes, “I, the L-rd, am your G-d.” The interpretation is: “your G-d,” really, that there be the level of divine revelation in each and every one, from above, downward. So as there may

⁵⁶ *Torah Or*, Pg. 63a.

⁵⁷ –Liturgy of morning-prayers.

⁵⁸ Psalms (77:15).

⁵⁹ Psalms (73:25).

be “Oneness [below] corresponding to the Oneness [above]⁶⁰.”... [This is the category of *shuv*, as shall be further explained.]

Afterwards, in *Shemoneh Esreh*, in the “*chai*” (eighteen) blessings, this very revelation of light is drawn forth into the category “*shuv*,” really; within the “*chai*” (eighteen) blessings, as one says, “Blessed are You, L-rd”; i.e., from the category “Blessed” [an extension of G-dliness] to become to be in a state of “You,” i.e., in a state of revelation, [as “You” is a reference, to G-d] in the second person, [which is more revelatory⁶¹] as is known.

After *Shemoneh Esreh*, in the study of Torah, this revelation is drawn forth into Torah, as it is written⁶², “And Torah is light....” For “Spirit brings spirit....⁶³” and through the level of the *ratzo* explained above there is drawn forth a category of spirit, a drawing-forward from above downward. And as it is written⁶⁴, “If he [man⁶⁵] shall put forth his heart toward Him, His spirit and His soul,” [i.e., an extension of G-dliness] “shall be gathered toward him....,” [i.e., into man].

Afterwards, in the action of the mitzvot, this level of *shuv* is drawn forth more so. As is known regarding the root aspect of mitzvot, i.e., to draw forth the [G-dly] “light⁶⁶” into a “vessel⁶⁷,” exclusively. And as it is written⁶⁸, “For a commandment is a candle-lamp....”

⁶⁰ *Zohar* II, Pg. 135a.

⁶¹ When referred to in second person, the subject is more revealed than when referred to in the third.

⁶² Proverbs (6:23).

⁶³ *Zohar* II, Pg. 162b.

⁶⁴ Job (34:14).

⁶⁵ However, see Job (ibid.) for literal translation.

⁶⁶ “–The mystics favorite term for Divine emanations and effluences.” –Chassidic Discourses (Pg. 425.)

⁶⁷ –Term for the finite receptor, and facilitator, of “light”; (See footnote 66).

⁶⁸ Proverbs (ibid.).

[For G-dliness to be “contained” in a vessel (the deed of the mitzvah), there must be a “return” (*shuv*) to the essence of G-d – where impossibilities (in this case – the presence of infinite G-dly light within the finite vessel-deed) are made possible. This is a deeper meaning of “return” (*shuv*).

Simply though, *shuv* is the retraction from a state of longing to a state of complacency. This is possible since the object of longing – G-dliness – has been drawn down to the person in the form of prayer, Torah study and good deeds.]

[Indeed], regarding the fulfillment of mitzvot, our rabbis, of blessed memory, said⁶⁹, “Against your will you live.” The interpretation: Since, after the love and the longing with self-sacrifice – the category “*ratzo*” mentioned above; after this, there comes to be the category “*shuv*” – [a “return”] to be [an embodiment of] “Against your will you live.” [I.e., the soul shall continue to live] in a body in order for there to be revelation of the divine light, from above downward, in the [physical] deed of the mitzvot.

This is the interpretive meaning of, “[You shall love the L-rd...] with all your heart⁷⁰”; i.e., first with self-sacrifice on the level of “*ratzo*.” [Hence, the words “your heart,” your own feelings of yearning that are in the heart, shall be directed towards G-dliness.]

And afterwards, [continues the verse⁷¹], “[You shall love Him, blessed be He] with all your soul,” this being the category “*shuv*”; to bind thought, speech and action with thought, speech and action of the Torah and Mitzvot...–[matters of

⁶⁹ *Mishnah – Avot* (4:22).

⁷⁰ See footnotes 44 and 18.

⁷¹ –Ibid.

“your soul,” i.e., matters of spiritual significance, that are (not dictated by “your heart”; rather they are) dictated by G-d (in the Torah), that is more easily related to by “your soul.”]

Now, behold, the level “*shuv*” is called “skies.” For behold, in this “*shuv*” category that is in Torah and Mitzvoth, the light is drawn forth above into a level of *makif* (encompassing). As it is known that the mitzvot are a level of *makifin* (plural of *makif*). And for that reason, the mitzvot become garments for the soul in *Gan Eden*; for the “garments” and the “encompassing” are one aspect.... This is [the meaning of] what is written⁷², “It [the soul] is bound up in the Bundle of Life...”; this “Bundle” is the mitzvot, as is known.

And the Torah – even though it is called “food”⁷³ [which is something inward] – is nevertheless also a category of “garment” [and, hence, encompassing], as is written⁷⁴, “You enwrap (Yourself) with light [Torah] as with a garment;” (And see this very same thing elsewhere⁷⁵; on the verse⁷⁶, “For on this day atonement shall be made...”; with regard to the [meaning of the] aspect of, “This is the way (to acquire) Torah... ‘you shall be happy, and it shall be well with you.’”⁷⁷ And on the verse⁷⁸, “And you shall look upon them and remember....” And on the verse⁷⁹, “You should keep My Sabbaths.”)

Therefore, this “*shuv*” category that is through Torah and Mitzvoth is called by the name “skies.” For just as the skies encompass the earth, thusly, this

⁷² Samuel I (25:29).

⁷³ See Talmud – *Chagigah* 14a.

⁷⁴ Psalms (104:2).

⁷⁵ *Likkutei Torah, Acharei*, Pg. 28a.

⁷⁶ Leviticus (16:30).

⁷⁷ *Mishnah – Avot* (6:4).

⁷⁸ Numbers (15:39).

⁷⁹ Leviticus (19:3).

category “*shuv*” serves as an element of *makif* (encompassing) to the level of [human] *ratzo* that is of “earth” (*aretz*), mentioned above.

Furthermore, by way of analogy of the physical earth and skies: Behold, we see that the earth is not but as a kernel of mustard seed next to the expanse of the orb of the skies that encircle over it, from all its sides, in one [same and indifferent] equality. Like so, is the comparative value of this [human] category “*ratzo*” of “earth,” next to the level “*shuv*” of Torah & Mitzvoth, which are called “His blessed will & wisdom.” It [*ratzo*] is merely as the significance of a kernel of mustard before the great expanse of the skies [*shuv*].

This is [the meaning of], “The ‘heaven’ is My throne, and the ‘earth’ is My footstool⁸⁰.” The interpretation: “My footstool” is like the *srafrat* (footstool) of a chair, which raises the feet. Thusly, [the level “earth” is G-d’s “footstool.” This means:] The *neshamot* (souls [of Israel]) that are called, “son⁸¹, [that is considered the] ‘leg’⁸² of the father [i.e., of G-d]” become elevated by virtue of the level, “earth”; the level of *ratzo*. [Hence, “earth,” *ratzo*, is a “footstool” that elevates the souls of Israel, G-d’s “feet.”]

In a detailed way, [the above elevation of souls (“foot”) through *ratzo* (“earth”) exists] every time that there is an elevation of the category Supernal Earth, [which is] the [level] Congregation of Israel⁸³; like on Shabbat and *Yom Tov*.

⁸⁰ Isaiah (66:1).

⁸¹ –“You are children to the L-rd your G-d.” –Deuteronomy (14:1).

⁸² See Talmud – *Yevamot* 3a, (*Tosafot* *ibid.*).

⁸³ See footnote 47.

For, it is written⁸⁴, “If you restrain your feet⁸⁵ because of the Shabbat.” And, also, the Three Festivals are called the Three *Regalim*; [similar to *regel* (foot)].

And, “The ‘heaven’ is My throne”; this is the level *shuv*, which is a descent and extension-forward [of G-dliness]. Behold, this is like the one who sits on the throne, which lowers his stature. This is [the meaning of], “And You, holy One, are enthroned upon the praises of Israel⁸⁶.” The interpretation: He, blessed be He, is “holy” and separate from all the worlds; only through the praises of Israel, is He drawn forth to be enthroned and lowered downward. And as in the saying⁸⁷, that “the Holy One, blessed be He, ‘sits’ & is involved in Torah study....”

This is [the meaning of this] that prayer is called⁸⁸, “A ladder wedged in the ‘ground’ and its top reaches to ‘heaven’⁸⁹.” The interpretation: The ladder is the ascent, [through longing] in a level of *ratzo* [“ground” – “earth”]. However, “its top reaches to ‘heaven’” [“skies”]; in *Shemoneh Esreh*, begins the *shuv* that was mentioned earlier, and which mainly exists afterwards, through Torah and Mitzvoth.

This is [the meaning of] what our rabbis, of blessed memory, said, on behalf of one opinion⁹⁰, that the “earth preceded the skies” in creation:

For behold, it is explained above with respect to the Recital of *Shema* and *Shemoneh Esreh* and Torah, that the level of *ratzo* is needed to be present before the level of *shuv* can be. Such, is the common character; specifically from an

⁸⁴ Isaiah (58:13).

⁸⁵ –From walking (in the weekday fashion).

⁸⁶ Psalms (22:4).

⁸⁷ Talmud – *Avodah Zarah* 3b.

⁸⁸ –*Tikkunei Zohar*, *Tikun* 45.

⁸⁹ Genesis (28:12).

⁹⁰ Talmud – *Chagigah* 12a.

“awakening-of-below,” is there made an “awakening-of-above.” And, as is written⁹¹, “If he [man] shall put forth his heart toward Him,” then afterwards, “His [G-d’s] spirit and His soul shall be gathered toward him.”

Therefore [our rabbis, of blessed memory, said:] “earth (*eretz*),” which is a term for *ratzo*, “preceded the skies,” which is the level, *shuv*.

[G-d desired that His G-dly influence to the world should be brought about, specifically, by virtue of man’s initiative; *shuv* that is preceded by *ratzo*. Thus the world itself was created commensurately; with skies that were preceded by earth.

Furthermore, the divine service of Israel in *ratzo* and *shuv*, is (not only a catalyst towards creation; rather, it is) the very purpose of creation. For this reason, too, creation is styled after the mode of service of the Jewish People; sky preceded by earth, as *ratzo* precedes *shuv*. And, as the discourse continues...]

And with all of this above, there shall be understood what our rabbis, of blessed memory, said⁹², “‘In the beginning of [G-d’s creation]’⁹³,’ [is interpreted: G-d’s creation is all] for the sake of Israel – who are called ‘beginning.’” And, they also said⁹⁴, “‘[In the beginning of (G-d’s creation),’ is interpreted: G-d’s creation is all] for the sake of the Torah – that is called ‘beginning.’” ... For this sake G-d created the physical skies and the earth.

For behold, in Torah and in Israel exist the spiritual levels “skies” and “earth.” In Torah is the level of *shuv*, which is category “skies,” as explained above. And in Israel, in their divine service with self-sacrifice, is the level *ratzo*, category

⁹¹ See footnote 64.

⁹² See footnote 4.

⁹³ See footnote 3.

⁹⁴ Ibid.

“earth.” Thus, specifically through Torah and Israel, shall the physical skies and earth, [that were created for their sake], be established and fortified. This is through the spiritual levels, “skies” and “earth,” the level of *ratzo* and *shuv* which is through Torah and Israel.

(This is [the meaning of] “I have put My Words (of Torah) into your mouth... planting (you in your land like the stars) of the ‘skies’, and establishing you (to be as widespread as) the ‘earth’⁹⁵.”

We may, also, say that in Torah and Mitzvoth themselves, there are the levels “skies” and “earth.” For, the mitzvoth that are deed related are category “earth,” because “the earth is My footstool”; *srafrat* (footstool). And likewise, “*Tzedakah* (charity – [and, thus, all mitzvoth]) exalts a nation⁹⁶”; [mitzvoth, as G-d’s “footstool” – elevating the Jews, as explained above]. And, Torah is the level “skies” and a drawing-forward of G-dliness. And see [for more explanation, what is explained⁹⁷] on the saying⁹⁸, “A Mezuzah from the right...”

And, this is [the meaning of] “and I have put My words (of Torah) into your mouth”; this is the level, “Torah.” “And with the shadow of My hand I shall cover you”; this is the level, “Mitzvoth.” Through this [there may be the fulfillment of the continuing verse], “Planting of the ‘skies’, and establishing you the ‘earth’.”

[Hence, the above-mentioned adage⁹⁹] reads well: “In the beginning of” – this is understood as “For the sake of the Torah that is called ‘beginning’”; [i.e., the

⁹⁵ Isaiah (51:16).

⁹⁶ Proverbs (14:34).

⁹⁷ *Torah Or*, Pg. 42c.

⁹⁸ Talmud – *Shabbat* 22a.

⁹⁹ See footnote 4.

creation of the skies and the earth etc. is for the sake of the Torah] for it [the Torah] itself has in it, the levels “skies” and “earth” – Torah and Mitzvoth. Therefore, by this virtue [of Torah and Mitzvoth], the [actual] skies and earth are established-fortified. And [they are established-fortified] also “For the sake of Israel...,” as there exist, in them [in Israel] the categories *ratzo* and *shuv* [“earth” and “skies”].

And see [for further explanation] what is written¹⁰⁰ based on the Zohar¹⁰¹, *Parshah Shoftim*, “Heaven & earth – they are the testimonial....”)

Now, behold, this all is the [meaning of the] aspect of the heaven and earth that are now; that [in this current dimension] there needs to be first category “earth” – *ratzo*. And, afterwards, it receives, from level “skies,” the [revelation] *shuv*....

But, for the future, to come, it is written¹⁰², “Behold, I shall make new on earth.” And [as to] the interpretation and the [meaning of the] aspect of this newness in the level “earth”:

This, is because for the future to come, there shall not be possible any level *ratzo* of “earth,” as it is now; i.e., the aspect of *ratzo* and longing to leave the opposing element, i.e., wherein “the darkness covers the earth...¹⁰³.”

As explained above, that with regards to the *Pesukei Dezimrah*, [at the present time], it is the level, “The exaltation of G-d is in their throat,” in order that through this there may become “a double-edged sword” “to bring retribution upon the nations”; this being the animalistic soul and the body.... I.e., that through the

¹⁰⁰ –In Chassidut.

¹⁰¹ Pg. 275.

¹⁰² See similar: Isaiah (65).

¹⁰³ Isaiah (60:2).

ratzo, [in its current form], there becomes a nullification of [one's own self-centered] will; the level "turning the darkness into light." This is not possible, save for now that there exist obstructive *kelipot*¹⁰⁴, so as "the darkness covers the land"; the level "garments" that garb and obstruct. And as it is written¹⁰⁵, "I clothe the heavens with blackness...."

For this reason, we have been warned in the Recital of *Shema*, "Take care lest your heart be lured away, and you turn astray... and bow down."¹⁰⁶ [This applies, only, to the current situation, as we shall now learn.]

The interpretation [of this verse]: Every obstructive *kelipah* (singular of *kelipot*) is called "alien gods¹⁰⁷" and "star worship." And the bowing down [to them, quoted in this verse] is the category of a drawing-forward [into the realm of *kelipah*]. Just as through bowing down within holiness, by bending [the knee] at [the word] "Blessed," one draws forth revelation of G-dliness. Similarly, "One thing opposite the other...¹⁰⁸."¹⁰⁹

And this is [the meaning of] the saying¹¹⁰ of our rabbis, of blessed memory, "[The persons of] Israel that dwell outside the Land [of Israel] are idol worshippers – in purity." For this is when one is, G-d forbid, completely outside of the Supernal Earth, which is the will towards G-d, blessed be He – the category "earth," *aretz*, that *rotzesah* (wanted)...[to do G-d's will]. Rather, he is drawn completely after the

¹⁰⁴ "–Shells. Term signifying evil and impurity." –Chassidic Discourses (Pg. 423.)

¹⁰⁵ Isaiah (50:3).

¹⁰⁶ Deuteronomy (11:16).

¹⁰⁷ Ibid.

¹⁰⁸ –"...has the Almighty created." –Ecclesiastes (7:14).

¹⁰⁹ –I.e., things in the realm of holiness have their opposite in the realm of the profane. In this case: "bowing down" – but towards *kelipah* (profanity), which draws forth energy to it.

¹¹⁰ Talmud – *Avodah Zarah* 8a.

vanities of this world. Although they are permissible things, from the good category that is in *nogah*¹¹¹, nevertheless, through this indulgence, one causes a nurturing and influence towards the level *nogah*. And this is called “bowing down” and drawing forth [energy] towards the category “alien gods”...; i.e., additional nurture to the externalities.

Through this, “And He will close the ‘heavens’ so that there will be no rain¹¹²”; there shall not be the drawing-forth into holiness from the level *shuv* of the Upper Heavens [“skies”]....

Thus, each one needs to awaken the category *ratzo*; “If he shall put forth his heart toward Him”; “to turn darkness into light and bitterness into sweetness...”; “And to serve Him with all your heart...¹¹³” which is the level “earth.”

And through this, there may become “I will give rain for your land...¹¹⁴”; the level of *shuv* [“skies”].

Whereas, for the future, to come, in which it is written¹¹⁵, “And the spirit of impurity, I shall purge...,” and there shall not, at all, be any category of a *kelipah* that obstructs revelation of G-dliness. It is thusly written¹¹⁶, “No longer shall your Teacher hide Himself, and your eyes shall see....”

If so [shall be the future to come, then] there need not at all be [then] the aspect of the category “existential-self-nullification,” which is the category *ratzo* of the present; a *ratzo* longing to leave the opposing aspect which conflicts....

¹¹¹ –Radiance. Term for intermediate level of *kelipah* (profanity) that can be neutralized and elevated into holiness. (Tanya I, Ch. 7.)

¹¹² Deuteronomy (11:17).

¹¹³ Deuteronomy (11:13).

¹¹⁴ Deuteronomy (11:14).

¹¹⁵ Zachariah (13:2).

¹¹⁶ Isaiah (30:20).

This is [the meaning of] “Behold, I shall make new on ‘earth’.” The interpretation: There shall not be, as is now, the level *ratzo*, and “awakening-of-below”; [a *ratzo* (“earth”) that is characteristically marked as the facilitator] so that there be through this, the drawing-forward. For then, since the [drawing-forward] revelation shall [anyway¹¹⁷] be below [exactly] like [it is] above, if so, there is not pertinent, [then, any such] *ratzo*....

(With this we may explain what is written¹¹⁸, “For the mountains (may) move away....” For, “mountain” – this is the level *ratzo*; as is known of the aspect¹¹⁹, “Not as Abraham that (scripture) calls him ‘Mountain’....” And, then [for the future, to come], this category shall become nullified, since below, too, the revelation shall be “they shall see eye to eye...¹²⁰” really.)

For this reason, He said that there shall be, then, the category, “the new heavens and the new earth, which I will make” – “I,” specifically. Which means [that “the new ‘heavens’ and the new ‘earth’” shall be made] by virtue of [“I” – i.e., an] “awakening-of-above” alone, and not by virtue of “awakening-of-below” at all.

For there need not be “awakening-of-below,” save in order to refine and transform from darkness to light, as explained above. But for the future to come, wherein this need not be, there shall be the category “awakening-of-above” alone. Therefore, He said, “Which I will make.”

And this is [the explanation for this] that He calls them by the name “new heavens” and “new earth.” The interpretation: They come into category of

¹¹⁷ I.e., even without *ratzo*.

¹¹⁸ Isaiah (54:10).

¹¹⁹ Talmud – *Pesachim* 88a.

¹²⁰ Isaiah (52:8).

revelation, from above downward, on the part of the very essence of the Emanating One, which there has not yet been such a category, in a state of revelation, not even in the beginning of the *hishtalshelut*¹²¹:

As [is understood] in what is written¹²², “On the day when G-d Almighty, (*Elokim*¹²³), made earth and sky.” This aspect of Almighty (*Elokim*), is the category of constriction and the obstruction, i.e., that sky and earth of the present were drawn forth by way of the name *Elokim*, as is written¹²⁴, “In the beginning of G-d’s (*Elokim*) creation....”

By virtue of “earth,” which is the level *ratzo*, the judgement and the constriction of the name *Elokim*, which conceal & obstruct, become sweetened.

This is [the meaning of] “On the day when G-d (*Havayah*¹²⁵), Almighty (*Elokim*), made,” i.e., that this *Elokim* is [to be] included into *Havayah*. And this is the interpretation of “When G-d, Almighty made,” i.e., the unification and inter-inclusion of these names together. This all is by virtue of “earth and sky” – the levels *ratzo* and *shuv*. However, there needs to be the precedence of “earth,” specifically, with category *ratzo* first. [Hence, the precedence of “earth” before “sky” in this verse.]

But for the future, that there shall be “new heavens” and “new earth”. This is of the category, “Which I will make,” [a term of omnipresent revelation], and not [revelation that is limited by its coming] through constrictions of the name *Elokim*.

¹²¹ “–Development; evolution. In Kabbalistic-Chassidic terminology generally referring to its teaching of cosmogony – in terms of the progressively downward gradation of the Worlds, degree by degree, from the spiritual to the material.” –Chassidic Discourses (Pg. 422.)

¹²² Genesis (2:4).

¹²³ See footnote 24.

¹²⁴ See footnote 3.

¹²⁵ See footnote 23.

And, then, “heavens” shall be first, for there need not be the element of precedence of *ratzo*....

This is [the meaning of] “And his arrows shall go forth like the lightning¹²⁶,” for it is the level of [immediate] revelation; [directly] from above, [*Havayeh*], downward.

[In summation: *Ratzo*, as it is now – a longing, for G-dliness, that stems from the lack thereof – shall be obsolete for the future, to come. For then, “revelation, from above downward, on the part of the very essence of the Emanating One” shall pervade all throughout. Hence, “earth” and “skies”, (representative of *ratzo* and its *shuv*), will cease to exist as we know them. A “new earth” (and a “new sky”) shall be made, wherein all of man and his properties – including any “awakening-of-below” and *ratzo* – shall be sublimated in the face of the divine.]

However behold, we need to understand regarding the [meaning of the] aspect of “the new heavens and the new earth”:

If they are coming only as a level of “awakening-of-above” alone, for this is the interpretation of “Which I will make”...; if so, how might there possibly be in this a category “earth” [“the new ‘earth’” (*aretz*)] a category of *ratzo*, from the term “*rotz*” (running), as explained above?

(And behold, for the future, there is not possibly a category of *ratzo* at all not even from below, as has been explained above. And all the more so, seemingly, that this category is not possible in the revelation that is from above, which is the level, “Which I will make.”)

¹²⁶ Zachariah (9:14).

Why then did He say, “And the new earth which I will make”? He need not have mentioned, but the category “heavens,” alone.

However, the [resolution of this] aspect is: For also in the level of “awakening-of-above” alone, there are these two levels, of *ratzo* and *shuv*, just that “the ‘heavens’ preceded the ‘earth’.”¹²⁷

And to understand how it is possible for there to be the category *ratzo* in the essence of the Emanating One, as no object causes obstruction before Him at all; behold, it shall be understood by way of analogy:

We see the category of *ratzo* and *shuv* in the body of physical man; in the spirit of life that is in his midst, in that it beats in his heart. This is called, in Zohar, *defiku delliba* (heartbeat). The life-force that is in the heart comes specifically by way of a breath in a manner of *ratzu* and *shuv*, with spreading forth and departing. And like so, it recurs in its cycle; it spreads forth and retracts and departs, and it then returns and spreads forth.

Like the pulse in the hand, that the life-force is drawn forth and spreads, and returns and departs and retracts and spreads forth. So too is it, really, in *defiku delliba*; it is the aspect of spreading forth and departure and spreading forth of the spirit of life that is in the heart. And this is absolutely like the categories *ratzo* and *shuv*.

Hence, we find that such a *ratzo* and *shuv* is all within the body of man itself still, and not from his counterpart to him.

¹²⁷ –The differing opinion of the former; (Footnote 90).

(I.e., this *ratzo* and *shuv* is like the aspect of the drawing-forward of life of the soul into the body, which the order of this drawing-forward is by way of spreading forth and departing...; this, being the category “*ratzo* and *shuv*.”)

Also behold, it shall be understood furthermore in this analogy of *defiku delliba*, that the *ratzo* does not precede the *shuv*. Rather, on the contrary, the *shuv* precedes the *ratzo*. As is visible to the senses, that initially, it is the spreading and drawing-forward of the life-force in the heart, which this is like the category *shuv* – the drawing-forward of “light” into the “vessel.” And yet, it immediately retracts and departs, and this is a category of *ratzo* and departure of “light” from the “vessel,” and then it returns and settles, and like so, it recurs in cycle.

For purpose of visualization: The breathing of air by mouth. That first the air and wind spread forth and immediately it retracts in return, and then returns and spreads forth. And as this example, shall the above said regarding the categories *ratzo* and *shuv* that are from Above downward, be understood to the intellectual.

(Not so, regarding the categories *ratzo* and *shuv* of [the verse¹²⁸], “The *chayot* ran and returned” – [i.e.] that of creatures.... Rather, on the contrary; also within the supernal influence of His blessed *Ein Sof*¹²⁹, into “vessels” and worlds.

Even actually, “In the beginning,” i.e., from the very beginning of the drawing-forward that is from the blessed *Ein Sof* – [which, then, has yet] to become en-clothed in even just the source-root of the category of “vessels” – which they are the source-root of all the worlds, higher and lower; there, too is also pertinent *ratzo* and *shuv*, i.e., departing and spreading forth:

¹²⁸ See footnotes 8 and 9.

¹²⁹ See footnote 10.

For, immediately upon having been drawn forth and spread forth, there needs to be the departing – for if not so, the “vessels” shall be nullified, ceasing to be category “vessels”.... Just, that the spreading forth is first. And it is like the level of *shuv*; and afterwards is the category of departing and *ratzo*, and thusly [it] recurs in cycle.

And, see what is written, elsewhere, on the verse¹³⁰, “And have them take a contribution for me....”)

Also [within the influence from above, downward, there] is possible the category *ratzo*. Just, that the spreading forth of the “light” is the first to come, and afterwards [the flow] immediately retracts and departs and [then] returns and spreads forth.

This is the [meaning of the] aspect of, “[The] voice of my beloved knocking¹³¹”; that the “voice” and the influence from above, downward, is also like the category of the [“knocking”] pulse explained above.

This is called, in *Eitz Chayim*¹³², by the name, “Reaching-in and not-reaching-in.” [i.e.] that the “light” reaches in and spreads forth and [then] retracts and departs and [then] does not reach in. The category “reach-in” – the level of the spreading forth – precedes the category “not-reaching-in.” And this all is within the category of G-dliness, itself.

¹³⁰ Exodus (25:2).

¹³¹ Song of Songs (5:2).

¹³² –Kabbalah by R. Chayim Vital.

This is [the meaning of], “For G-d, your G-d, is a consuming fire¹³³” – the aspect of comparing G-dly influence to fire: This is because fire, its nature is of the category “departing after the spreading-forth,” with a resemblance to *defiku delliba*.

And this is the [meaning of the] aspect of “the new heavens and the new earth”; it is the level of the supernal drawing-forward that is drawn forth in an “awakening-of-above,” alone – in this, too, there are categories “heavens” and “earth.”

The drawing-forward which is categorized as “reaching-in” is called “heavens,” and the level of departure, of the “light” from the “vessel,” that is called “not-reaching-in” is the category “earth,” *aretz* (earth) from the term *ratzo*.

Therefore, here [in the verse that opened our discourse, discussing the future, to come], “heavens” precede “earth,” as category “reaching-in” is the precedent to category “not-reaching-in.”

Whereas, in *ratzo* and *shuv* of creations there needs to first be “earth,” category *ratzo*, and afterwards “heavens,” category *shuv*. As is written, “The *chayot* ran (*ratzo*) and,” [only thereafter], “returned” (*shuv*). And, as it is written¹³⁴, “On the day when...[G-d] made earth and,” [thereafter] “sky,” as mentioned above.

This is the [meaning of the] aspect of “Just as the new heavens and the new earth...shall remain before Me.¹³⁵” “Before Me” (*liphanei*), in point; for this means: within the category of inwardness (*pnimiyut*) and essence; therein, “awakening-of-

¹³³ Deuteronomy (4:24).

¹³⁴ See footnote 123.

¹³⁵ –Our opening verse.

below” does not reach at all. [In this level, continues the verse], “So shall your descendants and your name remain (forever).”

The interpretation:

“Your descendants (lit. seed) and your name” is the level “awakening-of-below” and the [divine] influence that is drawn forth by virtue of “awakening-of-below.”...

[“Your descendants,” literally “Your seed,” means “awakening-of-below”] because, behold, the mitzvot are called by the name “sowing,” as is written¹³⁶, “He sows righteousness.” By virtue of this [righteousness] “(He) causes deliverance (*yeshu’ot*) to sprout forth,”¹³⁷ in G-dly revelation from the level “three-hundred-and-seventy¹³⁸ lights.”¹³⁹...

“And your name” is the level of “accepting the yolk of Heaven’s kingship”; [as in] “And David made a name¹⁴⁰.”

Now behold, it stands already explained that the category “new heavens and earth” is a revelation from a level wherein no “awakening-of-below” reaches, whatsoever, and that this revelation shall be for the future, to come.

If so, a thought might arise to say that the present day influence that comes by virtue of “awakening-of-below” in Torah and Mitzvot, in the level of our “earth” and “heavens,” *ratzo* and *shuv*, shall be completely nullified due to that so-powerful revelation that is from the level “Which I will make.”

¹³⁶ Liturgy of morning prayers.

¹³⁷ Ibid., continued.

¹³⁸ –370 is the numerical equivalent (*gimatriya*) of *Shin-Ayin*, the root letters of *yeshuot* (deliverance).

¹³⁹ –Mentioned in *Zohar* I, Pg. 4b. –Of *Keter* (Lit. Crown; Intermediate category between the essence of the Emanator and the emanations. –Tanya, Glossary)

¹⁴⁰ Samuel II (8:13).

To this he¹⁴¹ said, “So shall your descendants and your name remain (forever),” i.e., that this level of “awakening-of-below” too shall become elevated to stand “Before Me” (*liphana*), in the level of inwardness (*pnimit*), really, just as the level “the new heavens and the new earth....”

And, as it is written¹⁴², “Behold, My servant shall be wise, he shall be exalted and lofty, and shall be very high.” This means:

“My servant,” is the level “awakening-of-below,” the level “To work it¹⁴³,” [“work” similar to “servant”] “and to guard it¹⁴⁴”...; behold, this very level shall become elevated, ascent after ascent till it too becomes “very high.”¹⁴⁵

¹⁴¹ –The prophet.

¹⁴² Isaiah (52:13).

¹⁴³ Genesis (2:15).

¹⁴⁴ Ibid.

¹⁴⁵ See footnote 143.