



# Likkutei Sichos

Volume 19 | Iggeres HaTeshuvah | Sichah 4

## Above But Not Beyond

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Considerable effort has been made to ensure the accuracy of the translation while maintaining readability. As in all translations, however, the possibility of inadvertent errors exists.

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## 1.

### ALLUSIONS IN THE LETTERS OF HAVAYAH

In the fourth chapter of *Iggeres HaTeshuvah*,<sup>1</sup> the Alter Rebbe explains how “all the ten *sefiros*<sup>2</sup> are contained and alluded to in the name ‘*Havayah*.’<sup>3</sup> The *yud*, which is a simple point, מְרִמָּזָה, alludes to Hashem’s *chochmah*<sup>4</sup>...<sup>5</sup> (and the “thorn”<sup>6</sup> atop the *yud* רוֹמֵז, indicates the Supreme *ratzon*<sup>7</sup>...)” The Alter Rebbe then goes on to explain how this point comes to be “amplified and revealed as something comprehensible... contained and alluded to in the letter *hei*.” When the extension and flow “are drawn still lower... it is contained and alluded to in the letters *vav*, *hei*...” He explains subsequently that this extension flows downward by means of the Divine attributes, “contained... in the **six** attributes” (the letter “*vav*”),<sup>8</sup> and then in “His attribute of *malchus*<sup>9</sup>..., which is contained and alluded to in the final *hei* of the name “*Havayah*.”

In his notes on *Tanya*, my father<sup>10</sup> focuses on three differences in the Alter Rebbe’s wording when discussing the relationship between the letters of the name {“*Havayah*”} and the *sefiros*:

When discussing the “thorn atop the *yud*,” he says that it “רוֹמֵז, **indicates** the Supreme *ratzon*,” and not “מְרִמָּזָה, alludes to.” When discussing the letter *yud*, “he says מְרִמָּזָה, and not רוֹמֵזָה.”

Concerning both of these (the *yud* and the thorn atop the *yud*), the Alter Rebbe uses a precise word order — he says that they allude to and indicate

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<sup>1</sup> *Tanya*, “*Iggeres HaTeshuvah*,” 94b.

<sup>2</sup> {*Sefiros* are Divine emanations. There are ten *sefiros*, which are various phases in the manifestation of Divinity, generally categorized by intellectual and emotional attributes.}

<sup>3</sup> {*Havayah*, also known as the Tetragrammaton, is the four-letter name of Hashem, spelled *yud-hei-vav-hei*.}

<sup>4</sup> {*Chochmah*, lit., “wisdom,” is the first of the ten *sefiros*.}

<sup>5</sup> {The parentheses are in the original text of *Iggeres HaTeshuvah*.}

<sup>6</sup> {The letter *yud*, when written in Torah script, has a serif extending above the letter.}

<sup>7</sup> {*Ratzon*, lit., “will,” transcends the ten *sefiros* and has the ability to motivate and control the other *sefiros*.}

<sup>8</sup> {The numerical equivalent of the letter “*vav*” is 6.}

<sup>9</sup> {Lit., “kingship”; *malchus* is the last of the ten *sefiros*.}

<sup>10</sup> {The Rebbe’s father, Rabbi Levi Yitzchak Schneersohn.}

*chochmah* and *kesser*<sup>11</sup> (*ratzon*) — and not, “*chochmah* and *kesser* are alluded to in the *yud* and its thorn.” In contrast, concerning *binah*,<sup>12</sup> *z.a.*,<sup>13</sup> and *malchus*,<sup>14</sup> “he says the opposite” — he says that “they are alluded to in the letters *hei*, *vav*, and *hei* of the name {‘*Havayah*’},” and not that “the letters *hei*, *vav*, and *hei* allude to or indicate them.”

An additional difference between *chochmah* and *kesser* on the one hand, and *binah*, *z.a.*, and *malchus* on the other: Concerning *binah*, *z.a.*, and *malchus*, the Alter Rebbe (doesn’t use only the word “נִרְמְזָת”, alluded”; he also) uses “the term “כָּלֵל” {‘contain,’ in the construct of the word} ‘נִכְלָלָת — contains.” In contrast, regarding *chochmah* and *kesser*, “he doesn’t use the term “כָּלֵל” (but only the words מְרַמְזָת and רוֹמֵז).

In his remark, my father does not explain the reason for these differences. He only says, “Be punctilious regarding the wording.” In other words, he assumes that by taking note of these differences (by applying careful scrutiny), one can figure out their reason independently.

## 2.

### TWO DIMENSIONS OF CHOCHMAH

From the above nuances, it comes out that the Alter Rebbe uses three different wordings: The thorn atop the *yud* only “רוֹמֵז, **indicates** the Supreme *ratzon*”; the (point, that is, the) letter *yud* “מְרַמְזָת, **alludes** to Hashem’s *chochmah*”; and the *sefiros* of *binah*, *z.a.*, and *malchus* are נִכְלָלוֹת וְנִרְמְזוֹת, **contained, and alluded to**, in the letters *hei*, *vav*, and *hei*.

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<sup>11</sup> {*Kesser*, lit., “crown,” is the sublime, encompassing level of Divine emanation that transcends the ten *sefiros*. It is similar to a crown on the top of the head. In a human being, the two components of *kesser* — *ratzon* {will} and *taanug* {delight} — control and motivate the other faculties. See Rabbi J.I. Schochet, “Mystical Concepts in Chassidism,” Kehot Publication Society, Brooklyn, 1988, pp. 59-71.}

<sup>12</sup> {*Binah*, lit., “comprehension,” is the second of the ten *sefiros*.}

<sup>13</sup> {*Z.a.* is the abbreviation of *ze’er anpin*, lit., “the small visage” — the configuration of the six *sefiros* from *chessed* to *yesod*, corresponding to a person’s emotional attributes.}

<sup>14</sup> {*Malchus*, lit., “kingship,” is the last of the ten *sefiros*.}

However, from the Alter Rebbe's preface, that “**all the ten sefiros**<sup>15</sup> are נִגְלָלָת וְנִרְמְזָת, contained and alluded to in the name ‘*Havayah*,” it is understood that the *sefirah* of *chochmah*, which is one of the ten *sefiros*, is also (generally) “נִגְלָלָת וְנִרְמְזָת, **contained and alluded to**” in the (letter *yud* of the) name *Havayah*. (The letter *yud* doesn't merely “מְרַמְזָת, allude” to this name.)

[In contrast, one cannot say that “the Supreme *ratzon*,” which **transcends** the ten *sefiros*, is “נִגְלָלָת וְנִרְמְזָת, contained and alluded to” in the thorn atop the *yud*.]

Meaning, there are two dimensions to the *sefirah* of *chochmah*: (a) As one of the ten *sefiros*, it has a commonality with the other *sefiros*. From **this** perspective, it is “נִגְלָלָת וְנִרְמְזָת, contained and alluded to” (in the letter *yud*). (b) Since it transcends the other *sefiros* to the extent that (in certain ways) it is analogous to the Supreme *ratzon*: (i) we don't apply to it “the term ‘כָּלֵל,’”; and (ii) *chochmah* isn't נִרְמְזָת, alluded to in the letter *yud* — the opposite is true — the letter *yud* “מְרַמְזָת, alludes” to *chochmah*.

### 3.

#### TESHUVAH AND THE THORN ATOP THE YUD

The explanation of all of the nuances and their unique connection with the general subject matter of *Iggeres HaTeshuvah* (for which reason my father notes **these** nuances specifically) will be understood by prefacing with a question that needs to be raised at this point:

The Alter Rebbe's intention in writing this passage is to explain how “all ten *sefiros* are contained and alluded to in the name ‘*Havayah*.” As such, why is it important for the Alter Rebbe to note (even parenthetically) that the “thorn

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<sup>15</sup> {*Sefiros* are Divine emanations. There are ten *sefiros*, which are various phases in the manifestation of Divinity, generally categorized by intellectual and emotional attributes.}

atop the *yud* יוד, indicates the Supreme *ratzon*, **which is exceedingly higher** than the Supreme *chochmah*...”?<sup>16</sup>

This difficulty is even knottier: The Alter Rebbe offers this explanation here of the four-letter name of “*Havayah*” as a preface to his explanation that the soul of man (“His people are part of Hashem”)<sup>17</sup> also has elements that are similar to the four-letter name of *Havayah*. However, when the Alter Rebbe explains the four letters of *Havayah* reflected in the soul of man, he does **not** explain what the **thorn** of the *yud* represents. Why does he explain this element of the name *Havayah* (as it pertains to Hashem)?

We can advance the following explanation: The Alter Rebbe gives a broad explanation here of the idea that “His people are part of Hashem” to clarify how a sin blemishes the four-letter name of *Havayah*<sup>18</sup> and how *teshuvah*<sup>19</sup> awakens the Thirteen Attributes of Mercy. These “derive from the Supreme *ratzon*... which **is exceedingly higher** than the flow issuing from the letters of the name *Havayah*,”<sup>20</sup> thereby “removing all blemishes” sustained by the four-letter name of *Havayah*.

This raises the question: The Jewish people — “His people are part of Hashem” — are “a part of **the name *Havayah***.”<sup>21</sup> If so, how can they reach the Supreme *ratzon*, “which **by far transcends**... the letters of the name *Havayah*”?

To address this question, the Alter Rebbe clarifies at the beginning of his discussion that the Supreme *ratzon* is also connected to the name *Havayah*. Although the Supreme *ratzon* is not connected to its **letters**, it is connected to the “thorn atop the *yud*.” Since “His people are part of Hashem,” it is clear that (by means of *teshuvah*) the Jewish people can also access the thorn atop the *yud*.

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<sup>16</sup> {Supernal wisdom.}

<sup>17</sup> *Devarim* 32:9.

<sup>18</sup> See *Likkutei Sichos*, vol. 19, p. 410 and fn. 13.

<sup>19</sup> {Repentance.}

<sup>20</sup> *Tanya*, “*Iggeres HaTeshuvah*,” beg. of ch. 8.

<sup>21</sup> *Tanya*, “*Iggeres HaTeshuvah*,” ch. 4 (end of 93b).

## 4.

### TWO OPPOSITES

This explanation — that the Supreme *ratzon*, which removes all blemishes, is connected to the thorn of the *yud* — also clarifies how *ratzon*, which “which is **exceedingly higher**... than the letters of the name *Havayah*,” can remove the blemishes **within** the letters.

{Without the above-nuanced explanation of the Alter Rebbe, we would encounter the following problem:} It makes sense that Divine pardon and forgiveness come from the Supreme *ratzon*. After all, it is a G-dly light that is not “enclothed” in the (form of the) letters; therefore, it has no limitations, and the existence of created beings is insignificant. And since the acts of terrestrial beings cannot disturb this level, the Supreme *ratzon* is the source of pardon and forgiveness.

However, how can the aspect of *ratzon*, which is “exceedingly higher than... the letters of the name *Havayah*” — and which can have **no** (form of) letters — cleanse and remove blemishes within the **letters**?

The Alter Rebbe addresses this question when saying that the Supreme *ratzon* is connected with the thorn **of the *yud***. In other words, the thorn is not altogether detached from the letters of *Havayah*. On the contrary, the thorn is the letters’ beginning and source. (This mirrors how when the name *Havayah* is written, we begin writing with the “thorn atop the *yud*.”)<sup>22</sup> Therefore, the thorn is what removes any blemishes in the letters.

In light of this, it is also understood why, further on in *Iggeres HaTeshuvah*,<sup>23</sup> when the Alter Rebbe explains how the Supreme *ratzon* rectifies all blemishes, he (again) says that the Supreme *ratzon* is “גַּרְמֵזוּ, alluded to in the thorn of the *yud*” [... from the Supreme *ratzon* alluded to in the thorn of the *yud*,

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<sup>22</sup> *Likkutei Torah*, “Masei,” 95b; see *Mishnas Chassidim*, tractate “*Tikkun Tefillin*,” ch. 1, mishnah 10; ch. 2, mishnah 1 (regarding the writing of Hashem’s name).

<sup>23</sup> *Tanya*, “*Iggeres HaTeshuvah*,” ch. 8.

which far transcends... the letters of the name *Havayah*, and therefore... removes all blemishes...”].

This is perplexing: Why is it important for the Alter Rebbe to say **here**<sup>24</sup> that the Supreme *ratzon* is “יָרָא, alluded to in the thorn of the *yud*”? **On the contrary**, the intent of the Alter Rebbe here is to emphasize that the Supreme *ratzon* “**far transcends**... the letters of the name *Havayah*.” For what reason does the Alter Rebbe **emphasize** here that the Supreme *ratzon* is, **in fact**, connected with the letters of *Havayah*?

In light of the above discussion, the answer is actually straightforward. In order for the Supreme *ratzon* to remove blemishes in the letters, *ratzon* must incorporate two extremes: It must originate from a place that cannot be affected by the blemishes caused by sins (a place that “far transcends... the letters of the name *Havayah*”); and conversely, it must share a **connection** with the letters (יָרָא, alluded to in the thorn of the *yud*).

## 5.

### THE THORN OF THE *YUD*

However, in light of the above discussion, the converse needs to be explained:

The four-letter name of *Havayah* is susceptible to being blemished by sins because the G-dly light encloded in the letters has a “form” and a limit (corresponding with the form of the letter in which the light is encloded).<sup>25</sup> [And the removal of the blemishes derives from a place that is loftier than “the flow issuing from the letters of the name *Havayah*.”] This correspondence between the form of the light and the form of the letters allows for and lends significance to a person’s existence and, consequently, to his *avodah*.<sup>26</sup>

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<sup>24</sup> {In ch. 8.}

<sup>25</sup> See *Tanya*, “*Shaar HaYichud VeHaEmunah*,” end of ch. 11 and ch. 12, in a gloss on the text.

<sup>26</sup> {Divine service.}

On this basis, the following needs to be clarified: Since the Supreme *ratzon* is also “נִרְמָז, alluded to by the thorn of the **yud**,” and it serves as the beginning (and the root and the source) of “the flow issuing from the letters of the name *Havayah*,” it is evident that **this** level also has (at least the beginning of) a “form.” Consequently, this level also constitutes the beginning of the existence (of creations). As such, why doesn’t sin cause a blemish there?

Among the four letters in the name *Havayah*, the *yud* is a letter that is “a **simple** point” without form. Its formlessness intimates that the existence of the letter *yud* is characterized<sup>27</sup> by<sup>28</sup> *bittul*.<sup>29</sup> But despite this, since the *yud* exists as a letter (albeit an “existence” of *bittul*), the G-dly light within the letter *yud* assumes a form (and consequently, the *yud* is connected to “existence”). As such, it can become blemished.

The same should apply to the thorn of the *yud* — despite having less “form” than the letter *yud*, it, nonetheless, has an “existence” that is significant. (So, in fact, the letter *yud* occupies space when written in ink on parchment). Thus, the G-dly light in the thorn of the *yud* (the Supreme *ratzon*) must have some relation with form and limitation and does not completely preclude the existence of creations.

## 6.

### WHY *CHOCHMAH* CANNOT BE BLEMISHED

In truth, the same question applies regarding *chochmah* (the letter *yud*). For there could **not** be a blemish affecting *chochmah* within *chochmah* itself — as would be the case concerning a blemish affecting the letters *hei*, *vav*, or *hei*

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<sup>27</sup> In light of this, the Alter Rebbe’s addition of the word **simple** (point) is more palatable.

<sup>28</sup> See *Tanya*, “*Likkutei Amarim*,” ch. 35, in the gloss on the text (quoted later in this *sichah*), which says that the level of *chochmah* is the level at which “He alone exists and there is naught besides Him.”

<sup>29</sup> {*Bittul* connotes submission to Hashem, self-nullification, humility, and the negation of ego.}



(*binah*, *z.a.*, or *malchus*). It would only affect “the aspect that is **diffused** from it”<sup>30</sup> to the other *sefiros*.<sup>31</sup>

[This is because the entire existence of *chochmah* is characterized by *bittul* (a simple point), as mentioned above. As such, *chochmah* represents the perception of G-dliness as “He alone exists, and there is naught besides Him.”<sup>32</sup> Therefore, it is not possible for a deficiency in the *avodah* of creations to bring about a blemish in *chochmah*.

Only because *chochmah* is an **existence** characterized by *bittul* (as mentioned above) can the existence of actual selfhood **evolve** from *chochmah*. Therefore, “the aspect that is **diffused** from it” can become blemished.]

This is unclear: Since *chochmah* itself (and not only “the aspect that is diffused from it”) corresponds to the letter *yud*, it emerges that the G-dly light in *chochmah* has “form” and limitation (at any rate, like the letter *yud*). Thus, *chochmah* does not negate the existence of creations. As such, why can’t *chochmah* itself become blemished?

## 7.

### SEFIROS VS. LETTERS

These questions can be resolved by examining the Alter Rebbe’s nuanced wording identified by my father in his remark mentioned above. The Alter Rebbe’s nuanced wording intimates that there is a distinction in how the *sefiros* interact with their corresponding letters:

The *sefiros binah*, *z.a.*, and *malchus* are “בְּקִלְלוֹת וְנִרְמְזוֹת — contained **within** and alluded to” in the letters *hei*, *vav*, and *hei*. Thus, they themselves take on a

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<sup>30</sup> Wording of *Tanya*, “*Likkutei Amarim*,” ch. 19, regarding *chochmah* within the soul (exile doesn’t apply to *chochmah* itself; it only applies to “the aspect that is diffused from it throughout the soul”).

<sup>31</sup> *Or HaTorah*, “*Vayikra*,” (vol. 1), p. 307 (in the name of the Alter Rebbe); “*Shoftim*,” p. 855.

<sup>32</sup> *Tanya*, “*Likkutei Amarim*,” ch. 35, in the gloss.

form (and become limited) according to the form of the letter. For this reason, sins can blemish these *sefiros* themselves.

In contrast, *chochmah* and *ratzon* (*kesser*) are not contained **in**, nor alluded to, by the letter *yud* or the thorn atop the *yud*. Rather, the letter *yud* and its thorn allude to these levels. (However, these levels are not encloded within, nor grasped by, the [form of the] *yud* and its thorn).<sup>33</sup> Thus, *chochmah* and *ratzon* cannot become blemished (since they transcend the form imposed by letters).

There is a difference between the levels of *chochmah* and *ratzon* themselves: Concerning *chochmah* — the point that is the letter *yud* “מְרִמָּזֶת,” **alludes** to Hashem’s *chochmah*.” The word “מְרִמָּזֶת” begins with the letter *mem*, and belongs to כָּבֵד בְּנִי, the “heavy structure” {of Hebrew conjugation}.<sup>34</sup> Meaning, it is a “stronger” allusion (in our context, it is) indicative of a greater connection (at least by way of allusion) between the letter *yud* and *chochmah*. In light of this explanation, it is clear that there is (somewhat of) a connection between the light of *chochmah* and the letter *yud*. Thus, it is possible for *chochmah* to be blemished — at least “the aspect that is diffused from it.”

In contrast, the thorn of the *yud* only “רוֹמֵז, **indicates** the Supreme *ratzon*” (רוֹמֵז being לְשׁוֹן קֶל, wording belonging to the “light structure”). But *ratzon* itself is not “proximate” to the thorn of the *yud*.<sup>35</sup> Thus, it is not possible for *ratzon* to be blemished **at all**.

Thus, it is understood how *ratzon* has two diametrically opposed dimensions: On the one hand, it is related to the thorn of the *yud* (and by means of the thorn, it also relates to the entire name *Havayah*). Therefore, *ratzon* rectifies and restores the blemishes in the letters. On the other hand, *ratzon* is not “captured” at all in the thorn, in that it “**far transcends...** the letters of the name *Havayah*.” Thus, sin doesn’t impact *ratzon*, and it is not possible for *ratzon* to be blemished.

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<sup>33</sup> See *Likkutei Torah*, “*Ki Seitzei*,” 39b.

<sup>34</sup> Other examples of this structure: מְשַׁבֵּר, מְדַבֵּר — see Radak’s *Sefer HaMachlul* (“*Shaar Dikduk Hapoalim*, third column) — adding the prefix *mem* is indicative of *binyan pi’el* (*kaved*).

<sup>35</sup> In the words of *Likkutei Torah*, “*Ki Seitzei*,” 39b,” — “it hints... by a **mere hint**.”

## 8.

### TALLIS VS. TZITZIS

We can explain this by means of an illustration — there is a difference between a tallis and tzitzis.<sup>36</sup>

A (physical) tallis has “no sanctity at all; it may be used for mundane purposes. This is not the case concerning tzitzis.”<sup>37</sup> That is not to say that a tallis has no “connection” with a mitzvah. On the contrary, the Arizal writes:<sup>38</sup> “The sanctity of a tallis is very, very lofty when compared with the sanctity of tzitzis.” (Therefore, the tzitzis are only “strings extending from a tallis.”) Rather, the explanation is:

The tzitzis, which are only “strings,” have in them a contracted {G-dly} light **enclothed** in the tzitzis. For this reason, the tzitzis themselves possess sanctity.<sup>39</sup> In contrast, the sanctity of a tallis is a {G-dly} light that transcends vessels<sup>40</sup> and cannot be enclothed in the tallis. It is just that a tallis (which envelops a person) alludes to the enveloping {transcendent} light. And since the transcendent light is **not** (enclothed) in a tallis, “a tallis has no sanctity at all.”

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<sup>36</sup> Concerning all the preceding, see *Torah Or*, 100a; *Likkutei Torah*, “*Shelach*,” 44b.

<sup>37</sup> Wording of *Torah Or* and *Likkutei Torah*, *ibid.*; see *Shulchan Aruch* (and Alter Rebbe’s *Shulchan Aruch*), “*Orach Chaim*,” sec. 21.

<sup>38</sup> See *Shaar HaKavanos*, “*Tzitzis*,” beg. of *drush 2*; *Pri Eitz Chaim*, “*Shaar HaTzitzis*,” ch. 3.

<sup>39</sup> Sanctity on the level of “mitzvah articles” (or “holy articles,” according to the Arizal); see Alter Rebbe’s *Shulchan Aruch*, “*Orach Chaim*,” sec. 21, **and the sources listed there**; *Shaar HaKavanos*, “*Tzitzis*,” beg. of *drush 2*; *Pri Eitz Chaim*, “*Shaar HaTzitzis*,” ch. 3.

<sup>40</sup> {In Kabbalah, the *sefiros* (divine emanations) consist of “lights,” channeled through “vessels” that define and modulate their effect upon Creation.}

## 9.

### TWO DIMENSIONS OF THE G-DLY LIGHT “VESTING”

This example of a tallis involves a transcendent light that is **completely** above having any relation to “vessels.” (Therefore, a tallis has no sanctity at all, to the extent that “it is permissible to be used for **mundane purposes.**”)

In spiritual terms, this corresponds to the term “אֲנִי, I am,”<sup>41</sup> “which cannot be grasped by a name, and is not hinted at by any letter or thorn at all.”<sup>42</sup> The term “אֲנִי” does not have the sanctity of a name of Hashem; “אֲנִי” only hints at the level of “I am Who I am” — Hashem’s Essence.

Likewise, the light connected with letters and vessels also has two dimensions:

- a) The light that “enclothes” itself and is **grasped by** the letters. For example, when a teacher explains an idea, the idea is **en clothed within** the teacher’s words.
- b) The light that cannot be en clothed within letters; the letters only hint **to the light**. For example, the words of a riddle<sup>43</sup> only hint to a (deep) idea, but it can’t be said that the idea is en clothed in the words of the riddle.

Similarly, G-dly light has two dimensions. In the words of the above-quoted dictum (concerning “אֲנִי”): (a) that which can be grasped by a name; and (b) that which is hinted at by a letter or a thorn.

“**Grasped** by a name” — the light is contracted, en clothed, and grasped by the name. Therefore, the light takes on a “form” and is limited according to the form of that name’s letters.

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<sup>41</sup> {Lit., “I,” referring to Hashem.}

<sup>42</sup> *Likkutei Torah*, “Pinchas,” 80b; see *Zohar*, vol. 3, 257b.

<sup>43</sup> For an explanation of this concept, see *Maamar* “*Kol Machlokes 5678.*”

“**Hinted at** by... a letter or a thorn” — the connection between “a letter or a thorn” and the G-dly light is that their form **hints** at the light.

[For example, the letter *yud* is a point that hints at the *bittul* characteristic of the *sefirah* “*chochmah*.” The thorn atop the *yud*, which (does not have the form of a letter but) “only hints,” alludes to *kesser*, which is incomprehensible intellectually and is revealed only by means of a “hint.”]<sup>44</sup>

However, the light itself is neither encloded within nor grasped by the form of a letter or a thorn, so that the connection between them is only by way of a **hint**.<sup>45</sup>

## 10.

### THREE LEVELS OF LIGHT

This also explains the reason for the three differences that distinguish *kesser* (*ratzon*); *chochmah*; and *binah*, z.a., and *malchus*, from each other:

On the level of *kesser*, there are no “vessels”; this level isn’t “encloded” or captured within anything else, even a thorn [it’s just that the thorn **hints** to this level, as discussed above].

In *chochmah*, there are vessels, but the vessels there are a variation of light, as known.<sup>46</sup> [Therefore, the entire existence of *chochmah* is *bittul*, as discussed above.] Thus, *chochmah* also cannot be said to be “contained” (or even hinted at) **within** a letter or a vessel. Rather, being a “point,” the letter *yud* hints at the *bittul* of *chochmah*. (It is a **letter** [an existence], but the form of this letter is “a simple point” — *bittul*.)

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<sup>44</sup> *Likkutei Torah*, “*Ki Seitzei*,” 39b.

<sup>45</sup> See *Likkutei Torah*, “*Vayikra*,” (beg. of 5b).

<sup>46</sup> {The vessels of *chochmah* are completely *battul*, a characteristic inherent to light.} See *Likkutei Torah*, “*Matos*,” end of 87d; *Or HaTorah*, “*Va’era*,” p. 150; et al.

[But since there are vessels in *chochmah* — it has an **existence** defined by *bittul* — there is somewhat of a connection between the letter *yud* and *chochmah*. Therefore, the *yud* (doesn't "רוּמְזֶת", indicates"; instead, it) "מְרַמְזֶת", **alludes** to Hashem's *chochmah*," denoting greater intensity, as discussed above in Section 7.]

And the *sefiros* of *binah*, z.a., and *malchus* are lights enclothed in vessels. They are "נִקְלָלוּת (וְנִרְמְזוּת) — **contained** (and alluded to)" in the letters *hei*, *vav*, *hei*: They are **enclothed** by the letters and **grasped** by them to the extent that they become a part of them — "contained."

## 11.

### VESSELS VS. LIGHTS

In this context, we can explain why, when the Alter Rebbe discusses *binah*, z.a., and *malchus*, he (not only uses "the term 'קָלַל' {in the construct of the word} 'נִקְלָלוּת — contains,'" but also) uses the term "רְמַז — an allusion." However, he doesn't say (as he does regarding *kesser* and *chochmah*) that the letters *hei*, *vav*, and *hei* allude to these *sefiros*. Instead, he says that these *sefiros* are alluded to **in** these letters:

Although the light enclothed in the letters shapes itself to the form of the letters, there is a difference between the form of the letters themselves (the vessels), and the form of the light:<sup>47</sup>

Since letters and vessels are characterized by "existence," their form constitutes part of what they are. However, light is intrinsically *pashut*<sup>48</sup> and acquires "form" only as a result of being enclothed in a vessel. Therefore, the "form" is not acquired inwardly by the light. (This is in line with the known

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<sup>47</sup> Concerning this entire topic, see, at length, *Sefer HaArachim Chabad* (vol. 4), "Oros D'Sefiros — 'peshitusam' and 'tziuram,'" sec. 4, and the sources listed there.

<sup>48</sup> {Lit., "simple"; in this context, it means that it has no form.}

parable<sup>49</sup> of water in a colored glass — the fact that the water appears to have the color of the glass does not indicate a change in the water itself.)

This is the meaning of the two expressions, “נִכְלָלָהּ, contained” and “נִרְמְזָהּ, alluded to”: The vessels of the *sefiros* are “**contained**” by the form of the letters, whereas the lights of the *sefiros* — despite also being **in** the letters (since they are encloded in vessels) — are only “alluded to.”

[We can posit that mitzvos — which are connected with the name *Havayah*<sup>50</sup> — the ten *sefiros* — also have two similar dimensions: The **performance** of mitzvos<sup>51</sup> is encloded in “vessels,” in physical objects — it is “dependent” on the vessels of the *sefiros*. In contrast, the **intention** behind the mitzvos — which is not (so) connected to the physical objects with which the mitzvos are fulfilled<sup>52</sup> — is “dependent” on the lights of the *sefiros*.

## 12.

### CONTAINED AND ALLUDED TO

On the basis of everything discussed, we can understand why regarding *chochmah*, the Alter Rebbe (also) says (generally), “נִכְלָלָהּ וְנִרְמְזָהּ, contained and alluded to” (as mentioned above in Section 2):

When talking about *chochmah* relative to the level of “**You** are He Who elicited the ten *tikkunim* {lit., ‘garments’}...”<sup>53</sup> — a level that completely transcends the ten *sefiros* — since *chochmah* also has lights and vessels, as do the other *sefiros*, the appropriate wording is, (“All the ten *sefiros*” — including *chochmah* —) “are contained and alluded to in the name ‘*Havayah*.”

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<sup>49</sup> *Pardes, shaar* 4, ch. 4; see *Sefer HaArachim*, *ibid.*, subpar. 2, and the sources listed there.

<sup>50</sup> *Likkutei Torah*, “*Nitzavim*,” 45c; **et al.**

<sup>51</sup> See *Tanya*, “*Likkutei Amarim*,” ch. 38 (50a) — the performance of mitzvos and the intention behind the mitzvos correspond to the body and the soul.

<sup>52</sup> In line with the explanation above regarding the lights, although they are encloded in vessels, they are not truly grasped within them.

<sup>53</sup> “*Pasach Eliyahu*” (Introduction to *Tikkunei Zohar*, 17a) quoted in *Tanya*, “*Iggeres HaKodesh*,” ch. 4 (end of 94a).

In contrast, when talking about *chochmah* relative to the **other sefiros**, since the vessels of *chochmah* are {on the level of} light, the wording used is that the letter *yud*'s "point" only "alludes to Hashem's *chochmah*," as explained above at length.

This distinction is more palatable based on the well-known idea that there are two levels of *chochmah*: (a) *chochmah* as it is by itself, beyond revelation ("intellect that is concealed from any conception")<sup>54</sup> — a level that is too lofty to be enclothed, similar to *kesser*; and (b) *chochmah* as it is already predisposed to be revealed. At this level, it can be enclothed, like the other ten *sefiros*.

Thus, when the Alter Rebbe is speaking of the ten **sefiros**, he refers to *chochmah* as it can be "enclothed." For this reason, he says, "All the ten *sefiros*" (including *chochmah*) "are contained and alluded to in the name '*Havayah*.'" Whereas when he is speaking of *chochmah* as it is by itself, and he wants to emphasize that *chochmah* is "in a state of concealment and obscurity"<sup>55</sup> — which corresponds to the level in the soul of man that the Alter Rebbe mentions subsequently,<sup>56</sup> "the concealed intellect" — the Alter Rebbe only says that it "alludes to Hashem's *chochmah*."

— From a talk delivered on Shabbos *parshas Nitzavim*, 5730 (1970)

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<sup>54</sup> *Likkutei Torah*, "Ki Seitzei," 39b {in the original, "שכל הנעלם מכל רעיון"}.

<sup>55</sup> *Tanya*, "Iggeres HaKodesh," ch. 4.

<sup>56</sup> *Tanya*, "Iggeres HaKodesh," ch. 4 (95a).