

Discourse 10

*“V’Heet’halachti BeTochechem -
I will walk within you”*

Delivered on Shabbat Mevarchim Sivan,
Parshat Bechukotai, 5711
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶²⁹ “I will walk within you, I will be a God for you and you will be a people for Me. I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt, from being their slaves; I broke the rods of your yoke and I caused you to walk upright.” Now, we must understand the greatness of the matter of, “I will walk within you,” for which reason the portion begins with the words,⁶³⁰ “If you will walk in the way of My decrees,” only then, “I will walk within you.” For, there is another verse that states,⁶³¹ “You shall walk after *HaShem*-יהו"ה your God.” Similarly, the verse states,⁶³² “to love *HaShem*-יהו"ה your God, to walk in all His ways and cleave to Him,” about which our sages, of blessed memory, stated,⁶³³

⁶²⁹ Leviticus 26:12-13

⁶³⁰ Leviticus 26:3

⁶³¹ Deuteronomy 13:5

⁶³² Deuteronomy 11:22

⁶³³ Sifri to Deuteronomy 11:22; Rambam Hilchot De’ot 1:5; Sefer HaMitzvot of the Rambam, positive commandment 8; Shulchan Aruch of the Alter Rebbe,

“Just as He is compassionate, so too, you be compassionate; Just as He is merciful, so too, you be merciful etc.” This being the case, there already is a **constant** requirement of, “walking in the ways of the Holy One, blessed is He.” What exactly is newly introduced by the matter of, “I will walk within you,” that specifically only happens, “If you walk in the way of My decrees?”

We also must understand the meaning of the conclusion of the verse, “and I caused you to walk upright,” meaning,⁶³⁴ “upright in stature.” The Talmud⁶³⁵ presents two views regarding the words “*VaOleich Etchem Komemiyut*- ואולך אתכם קוממיות,” which can also be read in the future tense, “And I will cause you walk upright.” One view is that in the coming future, the Jewish people will have the stature of one-hundred cubits, corresponding to the measure of the Sanctuary (*Heichal*) and its walls, which are one-hundred cubits. The second view is that the term “upright-*Komemiyut*-קוממיות,” in the plural, indicates two times the “height-*komot*” of Adam, the first man, which is two-hundred cubits. Now, we must understand what all this means, and what its superiority is, over and above the constant requirement to walk in His ways, mentioned above.

We also must understand an additional matter of superiority that we find regarding these promises, “If you walk in the way of My decrees” then “I will walk within you... and will cause you to walk upright,” in relation to all the other

Orach Chayim 156:3; Also see Mechilta Beshalach 15:2; Talmud Bavli, Shabbat 133b.

⁶³⁴ Rashi to Leviticus 26:13

⁶³⁵ Talmud Bavli, Bava Batra 75a; Sanhedrin 100a

promises stated in this Torah Portion. That is, all the other promises do not dependent on any specific time, such as the coming future, but can be fulfilled at any and all times. In other words, **at all times** that the Jewish people, “walk in the way of My decrees...I will provide your rains in their time and the land will give its produce and the tree of the field will give its fruit.”⁶³⁶ The same applies to all of *HaShem*’s-יהו"ה other promises. Proof of this can be found in Tractate Ta’anit,⁶³⁷ that in the times of Shimon ben Shetach the wheat grew as big as kidneys, similar to what will happen in the coming future.⁶³⁸ However, regarding this matter of the wheat growing as big as kidneys, it could be said that this was just a foretaste of how it will be in the coming future.

Nevertheless, we find⁶³⁹ that even regarding *HaShem*’s-יהו"ה promise, “I will provide peace in the land...and no sword will pass through your land,”⁶⁴⁰ that based on this promise, King Yoshiyahu did not allow Pharaoh to pass peacefully through the land of Israel, on his way to wage war against Nebuchadnezzar. This is because he understood the words, “**no** sword will pass through your land,” to not just mean a warring sword, since the verse already promised, “I will provide peace in the land,” and the intent of the additional words, “no sword will pass through your land,” which at first glance seem to be

⁶³⁶ Leviticus 26:4 and on

⁶³⁷ Talmud Bavli, Taanit 23a

⁶³⁸ Deuteronomy 32:14; Talmud Bavli, Ketuvot 111b

⁶³⁹ Talmud Bavli, Taanit 22a

⁶⁴⁰ Leviticus 26:6

superfluous, comes to include even a sword that wishes to peaceably pass through the land.

The reality of *HaShem*'s יהו"ה promise was so engrained in Yoshiyahu, in a way of such simplicity, that he did not even consult with the prophet Jeremiah about his decision. And although he was punished for it, the punishment was not because he had misinterpreted the verses, but only because his generation was unworthy of this blessing.⁶⁴¹ However, barring this, the promise itself should have been fulfilled, even at that time.

Through these examples, it is understood that the promises in this Torah portion are not dependent upon any specific time, such that they should only occur in the coming future. In contrast, about the promise mentioned above, that "I will walk within you... and I will cause you to walk upright," the Ramban⁶⁴² and Rabbeinu Bachaya⁶⁴³ both wrote, "Know, that the Jewish people never attained these blessings in their totality (neither in the time of the first Holy Temple, nor in the time of the second Holy Temple). This is true both of the Jewish people as a whole, as well as the special individuals amongst them (even including those special individuals who attained perfection). Rather, this will only happen in the coming redemption, in the times of the Third Holy Temple."

Therefore, we must further understand the superiority of this matter of, "I will walk within you," (in contrast to the

⁶⁴¹ Talmud Bavli, Taanit 23a ibid.

⁶⁴² Ramban to Leviticus 26:12

⁶⁴³ Rabbeinu Bachaya to Parshat Bechukotai 26:9,13

constant presence of *HaShem*-יהו"ה, mentioned before, that is accessible at all times), and "I will cause you to walk upright," (with the upright stature and the doubled stature). We must understand why this only will be completed to perfection specifically in the coming future, when the true and complete redemption comes about, may it be speedily in our times.

The general matter⁶⁴⁴ may be understood from the use of the term, "*VeHeet'halachti*-והתהלכתי," as opposed to the term "*VeHalachti*-והלכתי." Although both terms mean, "I will walk," nonetheless, the term "*VeHeet'halachti*-והתהלכתי" is a usage of emphasis, in a doubled manner, which indicates a constant, "walking within you." In other words, the use of the term "*VeHeet'halachti*-והתהלכתי" means, "I will walk within you continuously." Moreover, the doubled term "*VeHeet'halachti*-והתהלכתי" indicates two modes of "walking," a walking from Above to below and a walking from below to Above, and that they both happen simultaneously, just as they are included in a single term. This also explains the words, "and I will cause you to walk upright-*Komemiyut*-קוממיות," which also is in the plural form and doubled. It likewise indicates two "heights-*Komot*-קומות," in the plural, as mentioned above, and that both come as one, as they too are included in a single term.

⁶⁴⁴ Imrei Beinah Shaar HaKriyat Shema, Ch. 88; Discourse entitled "*VeHeet'halachti*" of the Alter Rebbe in Hanachot HaRav Pinchas p. 157; 5569 p. 131 and on; Maamarei Admor HaEmtza'ee Vayikra Vol. 2 p. 786 and on & p. 876 and on; Ohr HaTorah Vayikra Vol. 2, p. 640, p. 654, p. 677, p. 682, and elsewhere.

Now, in order to understand this superiority of the term “*VeHeet’halachti*-וְהֵתְהַלַּכְתִּי,” which indicates the two forms of “walking” at the same time, we must first preface with the explanation of the difference between these two forms of “walking,” and the advantage that each has over the other.

This may be understood through the well-known⁶⁴⁵ analogy of two people, one standing above, on top of a high mountain and the other, standing below, in a valley. These two can meet in two ways. Either the one above descends below or the one below ascends above.

Now, the difference between these two ways is as follows: In order for the one below to ascend above, there are certain preconditions.⁶⁴⁶ Firstly, he must know all the paths and ways by which to ascend the mountain. Secondly, he must have great strength and stamina to ascend the mountain. Thirdly, he must have the appropriate clothing to ascend the mountain. That is, not only should his garments not obstruct his ascent, but in addition, they should actually assist him in his ascent.

This may likewise be understood in man’s service of *HaShem*-יְהו"ה, blessed is He, as it states,⁶⁴⁷ “Who may ascend the mountain of *HaShem*-יְהו"ה etc.” Thus, in man’s ascension of “the mountain of *HaShem*-יְהו"ה,” there likewise are several prerequisites. Firstly, he must know all the paths and ways by

⁶⁴⁵ See Likkutei Torah Re’eh 26a & 28b

⁶⁴⁶ See *Hemshech* 5672 Vol. 2, p. 777 and on; Sefer HaMaamarim 5698 p. 149; Sefer HaSichot 5699 p. 316

⁶⁴⁷ Psalms 24:3

which to ascend the mountain. In other words, he must know the path of *HaShem*-יהו"ה, blessed is He, which refers to the matter of Torah and *mitzvot* generally. In this, one must know the correct pathways. Namely, his study of Torah must be with the proper approach, and beyond that, it must be for the sake of the Name of *HaShem*-יהו"ה, blessed is He, and not for any selfish motives.⁶⁴⁸

It is about this that Talmud states,⁶⁴⁹ “What is the meaning of the verse,⁶⁵⁰ ‘And the faith of your times shall be the strength of your salvations, wisdom, and knowledge; the fear of *HaShem*-יהו"ה is His treasure.’ ‘Faith’ refers to the Mishnaic order of *Zera'im*-Seeds. ‘Your times’ refers to the Mishnaic order of *Mo'ed*-Festivals. ‘Strength’ refers to the Mishnaic order of *Nashim*-Women. ‘Salvations’ refers to the Mishnaic order of *Nezikin*-Damages. ‘Wisdom’ refers to the Mishnaic order of *Kodashim*-Consecrated Items. ‘Knowledge’ refers to the Mishnaic order of *Taharot*-Purity. However, even if a person studies all these, ‘the fear of *HaShem*-יהו"ה is His treasure.’” In other words, the **primary** matter is the fear of *HaShem*-יהו"ה.

This is as further indicated in the continuation of the Talmudic discussion there, which states: “When a person is brought to judgment after departing from this world, they ask him: ‘Did you conduct your business honestly? Did you

⁶⁴⁸ See Kuntres Etz HaChayim, Ch. 12; Also see Tzavaat HaRivash translated as The Way of the Baal Shem Tov, Section 95 (also see Sections 2, 55, 65, and elsewhere).

⁶⁴⁹ Talmud Bavli, Shabbat 31a

⁶⁵⁰ Isaiah 33:6

designate times for the study of Torah? Did you bring children into the world? Did you await the salvation? Did you engage in wisdom? Did you understand one matter from another? Even if he did all these, if the fear of *HaShem*-יהו"ה is his treasure, then he is worthy, but if not, then he is not. This is analogous⁶⁵¹ to a man who said to his agent: 'Bring a *kor* of wheat up to the attic storeroom for me.' He went and brought it up for him. He said to the agent: 'Did you mix a *kav* of *chomton* into it for me?' He responded, 'no.' He then said to him: 'It would have been preferable if you had not brought it up at all.'" The *kav* of *chomton* is a preservative that keeps the worms away from the wheat (as Rashi explains). In other words, this agent had no reason, understanding or comprehension etc., which are the primary aspects that lead to fear of *HaShem*-יהו"ה and the acceptance of the yoke of Heaven.

How much more so is it the case, that one's learning must not be in a manner of studying the Torah of *HaShem*-יהו"ה, but not fulfilling what he studies. (This certainly applies to a person whose Torah learning is only in order to argue and vex his fellows.⁶⁵²) For, regarding such people the verse states,⁶⁵³ "But to the wicked God said: 'To what purpose do you recount My decrees and bear My covenant upon your lips? For you hate discipline and have thrown My words behind you.'" In other words, if he is not meritorious, his Torah study becomes the

⁶⁵¹ Also see Likkutei Torah Vayikra 6a; Shlach 46c and on, and elsewhere.

⁶⁵² See Tosefot entitled "*HaOseh*" to Brachot 17a; Also see Likkutei Sichot Vol. 20, p. 50 and on.

⁶⁵³ Psalms 50:16-17

very opposite of an elixir of life for him,⁶⁵⁴ and in doing so, he actually increases the vitality of the external husks of evil (*Kelipah*), at least temporarily, as stated by the Alter Rebbe in the laws of Torah study.⁶⁵⁵

The same applies to ones fulfillment of the *mitzvot*. They must specifically be performed as properly as they should be. This is as stated in Talmud,⁶⁵⁶ that there can be a person who fulfills the commandment of honoring his father and mother, but receives purgatory because of it, since the way he honors them is actually degrading to them. The same applies to the fulfillment of all other commandments as well. They must be fulfilled properly and only for the sake of the Name of *HaShem*-יהו"ה, absent of any selfish motives.

Now, in addition to knowing the pathways (*Drachim*-דרכים) of *HaShem*-יהו"ה, one must also know the trails (*Netivot*-נתיבות). The difference between the two,⁶⁵⁷ is that the pathways (*Drachim*-דרכים) are like paved and well-trodden roads, upon which the masses travel. In contrast, the trails (*Netivot*-נתיבות) are very narrow and untrodden paths. In other words, the trails (*Netivot*-נתיבות) by which one ascends the mountain of *HaShem*-יהו"ה, blessed is He, is the matter of grasping actual Godliness, through which one is automatically brought to love

⁶⁵⁴ Talmud Bavli, Yoma 72b

⁶⁵⁵ Hilchot Talmud Torah 4:3

⁶⁵⁶ Talmud Bavli, Kiddushin 31a

⁶⁵⁷ See Ohr HaTorah Na"Ch Vol. 1 p. 554; Also see Tzava'at HaRivash translated into English as The Way of the Baal Shem Tov, Num. 140.

and fear *HaShem*-יהו"ה,⁶⁵⁸ blessed is He, by which he ascends the mountain of *HaShem*-יהו"ה.

Now, all the above, is only in regard to ones Godly soul. However, to be able to cause his animalistic soul to also ascend with him, there is a second prerequisite, namely, that he must have great strength.⁶⁵⁹ In other words, not only should he not allow his "materiality"⁶⁶⁰ to crouch under its burden,"⁶⁶¹ but on the contrary, he even must take his animalistic soul along with him.

The third requirement is that he must garb himself with the appropriate clothing. In other words, not only should his garments not be obstructive,⁶⁶² but he must don garments that will assist his ascent. The explanation is that the garments refer to the letters of thought and the letters of speech and action.⁶⁶³ They have two aspects; the vitality and feeling manifest in the letters and the letters themselves. The refinement and rectification of the vitality in the letters, is accomplished through serving *HaShem*-יהו"ה, blessed is He, with love and fear. That is, through contemplation (*Hitbonenut*) in matters of

⁶⁵⁸ See Rambam, Hilchot Yesodei HaTorah 2:2; Also see Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration for a lengthy explanation of all levels of attainment of love and fear of *HaShem*-יהו"ה, blessed is He, that result from different levels of grasp and comprehension of Godliness through *Hitbonenut* contemplation.

⁶⁵⁹ Mishnah Avot 4:1; Rambam Hilchot Yesodei HaTorah 7:1

⁶⁶⁰ Igrot Kodesh of the Rebbe Rayatz, Vol. 3 p. 325; HaYom Yom 28 Shvat. The word "donkey-*Chamor*-חמור" of this verse is being translated homiletically as "materiality-*Chomer*-חומר." (Also see Tzava'at HaRivash translated as The Way of The Baal Shem Tov, Section 100.)

⁶⁶¹ Exodus 23:5

⁶⁶² See Likkutei Torah Teitzei 37c; Sefer HaMitzvot of the Tzemach Tzedek 107b.

⁶⁶³ See Tanya, Ch. 4

the comprehension of Godliness, love and fear of *HaShem*-יהו"ה are born in him,⁶⁶⁴ and these are the, "wings by which he flies up."⁶⁶⁵

However, the rectification of the letters themselves is accomplished through tears, as stated,⁶⁶⁶ "O' wall of the daughter of Zion, shed tears like a river." The tears are brought about by his mind being crushed. This happens when he contemplates how he was separate from the Essential Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (even if only temporarily, nevertheless, the fact that he subsequently repented, does not change the fact that, at that time, he could have been bonded with the Essential Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, but was separate from the Essential Self of *HaShem*-יהו"ה). This causes his heart to be crushed and his mind to be crushed, through which he is brought to tears. For, this is something that he is incapable of expressing in letters and his mind cannot bear it. These tears rectify the letters themselves, in that they tear down the wall of the side of evil, and rebuild the, "wall of the daughter of Zion."

⁶⁶⁴ Rambam, Hilchot Yesodei HaTorah 2:1-2; Also see Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration for a lengthy explanation of all levels of attainment of love and fear of *HaShem*-יהו"ה, blessed is He, that result from different levels of grasp and comprehension of Godliness through *Hitbonenut* contemplation. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1-6 regarding the approach and method of *Hitbonenut* contemplation itself, and the resultant levels of love and fear of *HaShem*-יהו"ה, blessed is He, that are the automatic result of proper contemplation.

⁶⁶⁵ Tikkunei Zohar, Tikkun 10 (25b); Tanya Ch. 40 (55b); Shaar HaYichud – The Gate of Unity, Ch. 6 *ibid.*; Also see at greater length in the first eleven chapters of Derech Chayim of the Mittler Rebbe, translated as The Path of Life.

⁶⁶⁶ Lamentations 2:18; Shaarei Orah of the Mittler Rebbe, discourse entitled "B'Chaf Hey b'Kislev" Ch. 11-12; Sefer HaMaamarim 5665 p. 216; *Hemshech* 5666 p. 266.

Thus, it is specifically when he has attained all three abovementioned preconditions and prerequisites, that he has the appropriate garments, he has great strength, and he knows the pathways and trails, specifically then, he can ascend the mountain of *HaShem*-יהו"ה, blessed is He.

The same is true regarding the matter of ascension to the Garden of Eden (*Gan Eden*),⁶⁶⁷ which is called,⁶⁶⁸ “the mountain of *HaShem*-יהו"ה.” For, just as a physical mountain is inanimate, but rises high above, so likewise, the matter of the Garden of Eden (*Gan Eden*) is that it is the ascension from below to Above.⁶⁶⁹ Now, in order for a person to ascend from this world to the Garden of Eden, he must traverse the River of Fire (*Nahar Deenor*) specifically. This is because to enter the Garden of Eden one must first forget all the visions of this world.⁶⁷⁰ In the same manner, even the ascension from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*) requires traversing the River of Fire (*Nahar Deenor*). This likewise, is in order to forget the visions of the lower Garden of Eden. For, even the visions of the lower Garden of Eden are distracting and confusing, relative to those of the upper Garden of Eden.⁶⁷¹

⁶⁶⁷ This refers to the Supernal levels of comprehension and grasp of Godliness. See Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem is One*, Vol. 1, *The Gate of the Sanctuary*, and Vol. 2, section entitled “The seven letters בג"ד correspond to the seven chambers of purgatory.”

⁶⁶⁸ Also see *Hemshech* 5672 *ibid.* pg. 779.

⁶⁶⁹ See *Ateret Rosh*, *Shaar Rosh HaShanah* Ch. 24; *Maamarei Admor HaEmtza'ee*, *Dvarim* Vol. 2, p. 664; *Drushei Chatunah* Vol. 1 p. 210 & p. 304.

⁶⁷⁰ See *Zohar* I 201a; II 211b & 247a; *Torah Ohr*, *Yitro* 69c; *Maamarei Admor HaEmtza'ee Vayikra* Vol. 2 p. 821 and on.

⁶⁷¹ See *Zohar* *ibid.*

This is similar⁶⁷² to what we find in relation to Rabbi Zeira,⁶⁷³ that, “when he ascended to the Land of Israel and needed to study the Jerusalem Talmud, he fasted one-hundred fasts in order to forget the Babylonian Talmud.” This is because,⁶⁷⁴ “the way of the Babylonian Talmud is like the verse,⁶⁷⁵ ‘He has made me dwell in dark places, as those that have been long dead.’” In other words, it is confusing relative to the Jerusalem Talmud. It is the same with the Garden of Eden. That is, the ascent from the lower Garden of Eden to the upper Garden of Eden is through traversing the River of Fire (*Nehar Deenor*) in order to forget the visions of the lower Garden of Eden, which are confusing relative to the upper Garden of Eden.⁶⁷⁶

Now, in addition to the matter of the River of Fire (*Nehar Deenor*), there is also the matter of the pillar that stands between the lower and upper Gardens of Eden and connects them.⁶⁷⁷ It is through this pillar that he becomes subsumed in essence to the higher level.⁶⁷⁸ This matter likewise applies to

⁶⁷² See Torah Ohr, Yitro *ibid.*; *Hemshech* 5666 p. 13; Also see the later discourse of this year entitled “*The Torah preceded this world by two thousand years.*”

⁶⁷³ Talmud Bavli, Bava Metziyah 85a

⁶⁷⁴ Talmud Bavli, Sanhedrin 24a

⁶⁷⁵ Lamentations 3:6

⁶⁷⁶ That is, the comparison between the lower Garden of Eden and the upper Garden of Eden are like the comparison between the body and the soul. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, Vol. 2 *ibid.*)

⁶⁷⁷ See the famous letter written by the Baal Shem Tov to his brother-in-law, Rabbi Gershon Kitover (Keter Shem Tov 1) translated in the introduction to The Way of The Baal Shem Tov. Also see Rambam Hilchot Yesodei HaTorah 1:1.

⁶⁷⁸ See Maamarei Admor HaEmtza’ee Vayikra Vol. 2, p. 822; Torah Ohr Yitro *Ibid.*; *Hemshech* 5666 p. 15; *Hemshech* 5672 p. 780 and on; Sefer HaMaamarim 5698 p. 212.

the myriads of different levels of the lower Garden of Eden and the upper Garden of Eden. For, as known,⁶⁷⁹ although we generally mention only two levels of the Garden of Eden, in reality, there are myriads of levels to no end, which is the matter of the three ascensions that one is to make each day, during the three prayers of the day. Thus, since there are innumerable levels through which one ascends from one rung to the higher rung, this likewise requires that each ascent is preceded by the nullification of the previous level, through which he then is able to ascend to an even higher level, to no end. This is the meaning of the teaching,⁶⁸⁰ “Torah scholars have no rest, even in the coming world, as stated,⁶⁸¹ ‘They go from strength to strength, every one of them appears before God in Zion.’”

Thus, the general matter of ascensions in the Garden of Eden depends on the manner in which one serves *HaShem*-יהו"ה, blessed is He, below. In other words, according to the manner that the soul serves *HaShem*-יהו"ה, as it is in this lowly world, will be the manner of its ascent in the Garden of Eden. Thus, there are souls who only merit to ascend to the lower Garden of Eden, and there are souls who ascend to the upper Garden of Eden. Nevertheless, even the souls who merit to ascend to the upper Garden of Eden, must first pass through the lower Garden of Eden, and so on. All this is regarding the path of ascent, from below to Above, which is dependent on how the

⁶⁷⁹ Torah Ohr Tetzaveh 81c

⁶⁸⁰ Talmud Bavli, Brachot 64a; Mo'ed Katan

⁶⁸¹ Psalms 84:8

lower one prepares himself and the manner of his service of *HaShem*-יהו"ה, blessed is He.

3.

However, the journey from Above to below does not require the aforementioned preconditions, since, The One Above certainly knows the pathways (*Drachim*) and trails (*Netivot*), and He also has great strength. In other words, aside for the fact that to descend from Above to below one does not need great strength, and the only strength he needs, is to restrain Himself and descend, the One Above is certainly strong. Moreover, the requirement of garments is not relevant for the descent below. Moreover, not only are they not necessary to the One Above, but they likewise are not relevant from the angle of the one below, in that the garments of the one below are not relevant in this case.

For example, this is like the giving of the Torah, which was in a manner of drawing down from Above to below, as it states,⁶⁸² “And *HaShem*-יהו"ה descended upon Mount Sinai,” in which the state of the lower ones was not relevant. For, about the exodus from Egypt it states,⁶⁸³ “the people fled.” This is explained (in Tanya⁶⁸⁴) as follows, “At first glance, it seems strange: Why would it have been so? Had they demanded of Pharaoh that he set them free forever, would he not have been

⁶⁸² Exodus 19:20

⁶⁸³ Exodus 14:5

⁶⁸⁴ Tanya Ch. 31; Likkutei Torah Vayikra 3a; Emor 35b; Also see the prior discourse 9 entitled “*U’Sefartem Lachem* – You shall count for yourselves.”

forced to do so? Rather, the explanation of the matter is that the evil that was in the souls of the Jewish people was still strong in the left chamber of the heart etc.” Thus, on account of the body and the animalistic soul, it was necessary for there to be this aspect of “fleeing.” Even though this was subsequently followed by the service of *HaShem*-יהו"ה, blessed is He, through the counting of the Omer (*Sefirat HaOmer*),⁶⁸⁵ nevertheless, the revelations of the giving of the Torah were entirely beyond comparison to their service of the counting of the Omer (*Sefirat HaOmer*).

We thus find that the general revelation of the giving of the Torah was in a manner of descent from Above to below, wherein the state of the lower was irrelevant. Moreover, this revelation from Above to below caused their impurities (*Zuhamah*) to cease,⁶⁸⁶ and brought them to the state of purity that preceded the sin of the Tree of the knowledge of good and evil. Thus, the drawing forth to below was in such a manner that they heard,⁶⁸⁷ “I am *HaShem*-יהו"ה your God,” from all four directions.⁶⁸⁸

We likewise find that the resurrection of the dead (*Tchiyat HaMeitim*) will also be in such a way, in that it will be a drawing forth from Above to below. This is why our sages, of blessed memory, stated,⁶⁸⁹ “All Israelites have a share in the

⁶⁸⁵ Which is accompanied by the refinement of the emotive attributes as discussed in the prior discourse.

⁶⁸⁶ Talmud Bavli, Shabbat 146a – This refers to the contamination (*Zuhamah*) imparted by the Snake when it seduced Chavah to eat of the Tree of Knowledge.

⁶⁸⁷ Exodus 20:2; Deuteronomy 5:6

⁶⁸⁸ Midrash Shmot Rabba 5:9; Zohar III 229b (Ra'aya Mehemna)

⁶⁸⁹ Mishnah Sanhedrin 11:10

coming world (*Olam HaBa*)” (excluding those who are enumerated there). In other words, the matter of the resurrection of the dead (*Tchiyat HaMeitim*) applies to, and will occur for all the Jewish people. Moreover, it is will not be like how it is in the Garden of Eden (*Gan Eden*), in which there are many different levels, as explained before. Rather, it will be in such a way that all Jews will have a share in the coming world, because the resurrection of the dead (*Tchiyat HaMeitim*) is in a way of descent from Above to below, in which case the state and level of the lower is entirely irrelevant.⁶⁹⁰

This may be better understood by way of analogy to a great king sitting in his royal hall, garbed in his royal garments and wearing the crown of kingship upon his head. The commonfolk of the nation all remain standing outside and all their requests must be submitted to various ministers and clerics, who then transmit their requests to the king. This is because the commonfolk cannot simply enter into the king’s royal chamber, of their own accord. Moreover, even if a person does merit entry into the hall of the king, there are limits as to how far he may enter, whether into the outer court or the inner court, or into the inner sanctum of the king himself. At times, however, the king desires to present himself to the people, in which case, he exits his royal hall and stands at the entrance, presenting himself in full revelation to the nation. That is, the king reveals himself to everyone, as he is, in his elevated purity

⁶⁹⁰ See Imrei Binah Ibid.; Torah Ohr Yitro 73b; *Hemshech* 5672 Ibid. p. 779 and on; Sefer HaMaamarim 5698 p. 212 and on; Discourse entitled “*Lehavin Inyan Tchiyat HaMeitim*” and “*Ata Hareita*” of the year 5746 (Torat Menachem, Sefer HaMaamarim Iyar p. 221 and on; Sivan p. 345) and elsewhere.

and refinement, garbed in his royal garments and insignia and wearing the crown of kingship, in his full glory and majesty. However, when he reveals himself in this manner, the people are gripped with awe and fear and are utterly nullified before him, to the point that it is not applicable to speak to him about their affairs or to submit supplications and petitions to him.

Now, there is yet another way the king reveals himself. This is when the king dons common clothing and even speaks with the commonfolk of the nation about simple matters. In such a case, he descends to their level and they can to speak to him about matters that relate to them. In addition, they can submit their requests directly to him. In other words, even though the people know that this is the very same king who previously was garbed in royal, stately garments, including the crown of kingship, nevertheless, since he currently is in simple garments and speaks to them of simple matters, the effect in them is that they can discuss their affairs with him in detail and submit their requests directly to him.

We thus find that it is specifically when the king reveals himself in simple garments, that there is an even greater revelation of his essential being, even more than when he is garbed in his royal garments and wearing the crown of kingship. On the contrary, the whole reason that he wears simple garments is specifically because he wants the people to speak directly to him about their concerns, according to their own level. He desires this to such an extent, that he entirely forgoes his royal garments and crown of kingship, indicating that it is specifically this, that is his very essence. It is because of this

that the union between the nation and the king, is with the very essence and being of the king himself.⁶⁹¹

From this analogy, we may understand the comparison Above, in Godliness. Namely, that the revelation of the giving of the Torah is like the revelation of the King, blessed is He, in His full glory and majesty. It is for this reason that this revelation caused a complete nullification in them, as it states,⁶⁹² “With each and every utterance of the Holy One, blessed is He, the souls of the Jewish people left their bodies... and He needed to revive them with the dew-*Tal*-טל that will revive the dead in the coming future,” specifically.⁶⁹³

In contrast, following the giving of the Torah, the fulfillment of the *mitzvot* is with physical objects and is comparable to the revelation of the King when he garbs Himself in common clothes. In other words, this is the meaning of the fact that the *mitzvot* are garbed in physical matters. Nevertheless, it is specifically in this that His Essential Being,

⁶⁹¹ In other words, it transcends all the formalities that would accompany meeting with the king in his royal hall, as discussed above.

⁶⁹² Talmud Bavli, Shabbat 88b

⁶⁹³ This refers to the true knowledge of the absolute Oneness of *HaShem*-*HaShem Echad*-יהוה אחד-39 which shares the same numerical value as the Dew-*Tal*-טל-39. The Talmud (Bavli Taanit 4a) relates that the Jewish people entreated *HaShem* to be a blessing as the rain, as in the verse (Hosea 6:3) “And let us know, eagerly strive to know *HaShem*. His going forth is sure as the morning, and He will come to us as the rain.” To this *HaShem* responded, “My daughter, you request [my manifestation by comparing me to] the matter [of rain] which sometimes is desirable and sometimes not desirable. However, I will be for you, like that which is always desirable, as stated (Hosea 14:6) ‘I will be as the dew-*Tal*-ל-ט’ to Israel.” In other words, dew is constant and unchanging, just as “*HaShem* is One” is constant and unchanging. We thus understand the relationship between the טל-dew-39 and יהוה אחד-*HaShem Echad*-*HaShem* is One-39. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated into English under the title *HaShem is One*, Volume 1, The Gate of Intrinsic Being.)

blessed is He, is found. This is as we are taught,⁶⁹⁴ “There is utterly no thought that can grasp Him whatsoever, except for when He is grasped through Torah and its commandments.” In other words, through the fulfillment of Torah and *mitzvot*, one grasps the very Essential Being of *HaShem*-יהו"ה Himself, blessed is He, in the most literal sense, something that cannot be grasped even by the primordial thought (*Machshavah HaKedooma*) of primordial man (*Adam Kadmon*).⁶⁹⁵ Thus, it is specifically the physical fulfillment of Torah and *mitzvot*, that is the receptacle for the resurrection of the dead (*Techiyat HaMeitim*), which will specifically be brought about by the Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

4.

Now, each of these two kinds of traveling, mentioned above, from below to Above and from Above to below, has an advantage that the other does not have. For, in the travel from below to Above, it is quite possible that his travel is only according to his strength, and only according to the measure of his service of *HaShem*-יהו"ה, blessed is He. Moreover, this kind of “travel” is generally only to the root of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*). Thus, relative to this type of “travel,” there is an advantage to the travel from Above to below, since in that case, the One Above is drawn down **as He is**, which is a revelation of how *HaShem*-

⁶⁹⁴ Introduction to Tikkunei Zohar 17a; See Tanya Ch. 4

⁶⁹⁵ See Shaar HaYichud translated as The Gate of Unity, Ch. 17-19.

יהו"ה, blessed is He, utterly transcends all worlds (*Sovev Kol Almin*).

On the other hand, there is a disadvantage to the descent from Above to below, in that He does not become entirely one with the one below, since this union is not due to the efforts and service of *HaShem*-יהו"ה, of the one below. Thus, in comparison, there is an advantage to the "travel" from below to Above, in that in this case, the lower one fully absorbs the illumination of the Upper One, blessed is He, in an inner way.

However, based on all the above, we may now understand the great exaltedness of the matter conveyed by the doubled language, "והתהלכתי-*VeHeet'halachti*" as opposed to the term "והלכתי-*VeHalachti*." That is, it includes both kinds of "travel," both from Above to below, as well as from below to Above, as they are both included in a single word and a single matter. This is brought about through a revelation of an aspect of *HaShem*-יהו"ה that transcends both.

The explanation of the matter is as follows: In both the aforementioned modes of, "travel," the existence of the lower being is distinct, as a separate being. This is true not only in regard to the ascent of the lower being from below to Above, which refers to the ascent of the how *HaShem*-יהו"ה, blessed is He fills all worlds (*Memale*) to the aspect of how *HaShem*-יהו"ה, blessed is He utterly transcends all worlds (*Sovev*). Generally, this is referred to as the matter of the ascension of the feminine waters (*Ha'ala'at Mayim Nukvin*), in which case, the subsequent beneficence that is drawn forth, is commensurate to

the measure of the ascent, to the extent that the lower being has become a receptacle for the drawing forth of influence.

However, this is likewise so, even in the “traveling,” from Above to below, which refers to the drawing forth of how *HaShem*-יהו"ה, blessed is He, utterly transcends the worlds (*Sovev*) into how He fills the worlds (*Memale*). That is, although in this drawing forth, there is no need for the ascension of the feminine waters (*Mayim Nukvin*), nevertheless, there still must be a refinement of the recipient.

In other words, since the root of this drawing forth is from the illumination and revelation of His light, as it is to Himself, blessed is He,⁶⁹⁶ therefore, even though it is an illumination of His light to Himself, which entirely transcends any relation to worlds, nevertheless, from the very fact that we must negate any relation to worlds (in the fact that we say that the matter of this revelation is an illumination of His light to Himself), it is understood that this revelation still has some relation to worlds, in the sense that there are worlds that He transcends and to whom this revelation is negated.

It is thus applicable to state that the lower being is a receptacle for this light of *HaShem*-יהו"ה, at least in a way of negation, and because of this, for this illumination from Above to below to be, at the very least, there still must be some kind of refinement in the recipient. (This is so, even though this revelation does not require an ascension of the feminine waters (*Mayim Nukvin*), as mentioned above.)

⁶⁹⁶ See *Hemshech* 5666 p. 515 and on; Also see the prior discourse 1 entitled “*Bati LeGani*” 5711, Ch. 1.

Because of this we find that even in regard to the coming future, in which there will be a revelation from Above to below, there nevertheless will still be different levels, as stated,⁶⁹⁷ “They will all know Me, from their smallest to their greatest.” That is, even though the revelation will be in a way of,⁶⁹⁸ “the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor,” there will nonetheless be different levels, “from their smallest to their greatest.” This is because even in the “travel” from Above to below, the refinement of the lower being is necessary.

Moreover, the very description of, “travel from Above to below” entails the two distinct categories of “Above” and “below” and that the One Above becomes revealed in the one below. This is because the root of this drawing forth is from the aspect of the light, as it is to Himself, blessed is He, and although it entirely is a revelation to Himself alone, nonetheless, because it already is in the category of light and illumination, there already is some relation to worlds,⁶⁹⁹ and it already possesses the parameters of Above and below.

In contrast, the matter conveyed by the doubled language, “*VeHeet'halachti*-והתהלכתי,” is that it includes both aspects in a single word, and is thus in a manner in which there is no division between Above and below at all, but both are equal. This is because this drawing forth is from the very Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who

⁶⁹⁷ Jeremiah 31:33

⁶⁹⁸ Isaiah 11:9

⁶⁹⁹ Even if only in negation (*Shlilah*), as mentioned above.

is the root of all light and illumination. Moreover, in reality, it is inappropriate to even describe Him as the source of illumination, given that to *HaShem*-יהו"ה, blessed is He, it is all entirely equal. It thus is understood, that this level of revelation does not require the refinement of the recipient at all, but rather, it is entirely within His capacity to reveal Himself to everyone, blessed is He, on whatever level they may be.

Such revelation will specifically happen in the coming future, with the resurrection of the dead, at which time the revelation will be to everyone equally, to the point that it even will be revealed to the created being (*Yesh HaNivra*), that his very existence is the True Being (*Yesh HaAmeete*) of *HaShem*-יהו"ה, blessed is He. In other words, even with a created being (*Yesh HaNivra*) who senses himself as existing intrinsically, this sense of being itself, is due to the fact that his very existence is from the Singular Preexistent Being whose existence is Intrinsic and Essential to Him, blessed is He.⁷⁰⁰ Thus, in the coming future, it will be revealed in the created being (*Yesh HaNivra*) that he is entirely one with the True Being (*Yesh HaAmeete*) of *HaShem*-יהו"ה, blessed is He.⁷⁰¹

This also explains our recitation of the four praises,⁷⁰² “There is none comparable to You, and none aside for You; There is nothing without You, and who is like You?” We continue, “There is none comparable to You, *HaShem*-יהו"ה our

⁷⁰⁰ See Biurei HaZohar of the Mittler Rebbe, *Beshalach* 43c; Sefer HaMaamarim 5677 p. 151; Also see the prior discourse 1 entitled “*Bati LeGani*” 5711, Ch. 4.

⁷⁰¹ Also see Sefer HaSichot 5752 Vol. 2, p. 349 and the notes there.

⁷⁰² In the *Yotzer* blessings of the Shabbat morning prayers.

God – in this world; and nothing aside for You, our King – in the life of the coming world; There is nothing without you, our Redeemer – in the days of Moshiach; and there is none who can be likened to You, our Deliverer – in the era of the resurrection of the dead.”

Now,⁷⁰³ the explanation of the words, “there is nothing aside for You,” (in the life of the coming world) and “there is nothing without you” (in the days of Moshiach), is that there is utterly no existence aside for the existence of the True Being, *HaShem*-יהו"ה, blessed is He. In other words, even though there is some novel existence, nevertheless, it is utterly nullified to *HaShem*-יהו"ה, whether it is the nullification that it is, “nothing-*Ein*-אין,” (as in, “there is nothing aside for You”) or whether it is a nullification in a way of being, “nothing without You-*Efes*-אפס” (as in “there is nothing without You”).

This is not the case with the other two forms of praise that, “there is none comparable to You, *HaShem*-יהו"ה our God” (in this world) and “there is none who can be likened to You, our Deliverer” (in the era of the resurrection of the dead). In other words, the explanation of these two latter praises is that there is indeed the existence of an “other,” only that it is in such a way that, “there is none comparable to You” and “there is none who can be likened to You.” In other words, this is due to the fact that the created being (*Yesh HaNivra*) is himself entirely one with the True Being (*Yesh HaAmeetee*). However, in this itself, there are two possible extremes, that are two

⁷⁰³ See *Hemshech* 5672 *ibid.* p. 781; Discourse entitled “*Ein Aroch*” 5652 (Sefer HaMaamarim 5652, p. 6 and on).

diametric opposites of each other. That is, when we say “there is none comparable to You, *HaShem*-יהו"ה our God – in this world,” even though, it is true, that in reality the created being (*Yesh HaNivra*) is himself entirely one with the True Being (*Yesh HaAmeete*), nonetheless, in this world this is concealed and hidden. However, through our service of *HaShem*-יהו"ה in this world, in toiling to remove all concealments and coverings, we then will arrive at the revelation of, “there is none who can be likened to You, our Deliverer – in the era of the resurrection of the dead.” There will then indeed be a revelation of the reality that the created being (*Yesh HaNivra*) is himself entirely one with the True Being (*Yesh HaAmeete*), blessed is He.

5.

This then, is the meaning of the words, “I will cause you to walk upright-*VaOleich Etchem Komemiyut* ואולך אתכם קוממיות,” in which the term “upright-*Komemiyut*-קוממיות” is in the plural, indicating two times the “height-*komot*” of Adam, the first man. That is, it refers to the stature-*Komah*-קומה of the direct light (*Ohr Yashar*), as well as the stature-*Komah*-קומה of the rebounding light (*Ohr Chozar*). That is, it refers to the service of *HaShem*-יהו"ה by the Godly soul together with the animalistic soul, as well as the animalistic soul’s service of *HaShem*-יהו"ה, blessed is He, in and of itself.

In the coming future, both these aspects will be entirely unified in one word, which refers to the matter of the inclusion and unification of Above and below, as one! This will be due

to the revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. As previously explained, even special individuals who attained perfection did not attain this level, for as we see, even the stature-*Komah*-קומה of the first man, *Adam* himself, was only one-hundred cubits. Thus, this will specifically happen in the coming future, that the stature of the Jewish people will be twice that of Adam, the first man. This refers to the inclusion and unification of both aspects of Above and below, so that they are entirely one, due to the revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.