

Discourse 3

“*V’Eleh HaMishpatim* - These are the ordinances”

Delivered on Shabbat Mevarchim Adar I, 5711

By the grace of *HaShem*, blessed is He

1.

It states,¹⁶⁸ “And these are the ordinances that you shall place before them: If you acquire a Hebrew servant etc.” Now, the discernment of the terms in this verse is well known.¹⁶⁹ Namely, the term “before them-*Lifneihem*-לפניהם” is in the plural form, whereas it then states, “If you acquire-*Ki Tikneh*-כי תקנה” in the singular form. It is explained that the singular “If you acquire-*Ki Tikneh*-כי תקנה” (is not associated with those referred to by the word, “before them-*Lifneihem*-לפניהם,” but rather) refers to the words, “that you shall place-*Asher Tasim*-אשר תשים,” meaning that it refers specifically to our teacher Moshe. That is, the words, “If you acquire a Hebrew servant,” were said in relation to our teacher Moshe, and the reason given for this is because it is he who draws down knowledge-*Da’at* of *HaShem*-ה' יהו"ה within the souls of the Jewish people.

¹⁶⁸ Exodus 21:1-2

¹⁶⁹ See Torah Ohr, Mishpatim 74c; Torat Chaim Mishpatim 409a; Maamarei Admor HaZaken 5565 Vol. 1 p. 247 and on; Derech Mitzvotcha 80a and elsewhere.

2.

Now, to summarize the explanation of this matter, it is written,¹⁷⁰ “‘Behold, days are coming’ – the word of *HaShem*-יהו"ה – ‘when I shall sow the House of Israel and the House of Judah – the seed of man and the seed of animal.’” In general, the souls of the Jewish people are divided into two categories that are called, “the seed of man,” and, “the seed of animal.” “The seed of man” refers to souls of the world of Emanation-*Atzilut*, of which there are very few, even in previous generations. “The seed of animal” refers to souls of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, and thus, virtually all the souls of our generation are in the category of, “the seed of animal.”¹⁷¹ They are thus called because they do not possess knowledge-*Da'at* of *HaShem*-יהו"ה.

Now, the primary matter of our teacher Moshe is to draw knowledge of *HaShem*-יהו"ה דעת into the souls that are in the aspect of, “the seed of animal.” This is because Moshe is one of the seven shepherds¹⁷² who draw vitality and Godliness to all the souls of the Jewish people, which is why they are called, “shepherds.” Moshe includes them all and is thus called, “The Shepherd of Faith,” for he draws forth the aspect of

¹⁷⁰ Jeremiah 31:26

¹⁷¹ See Torah Ohr Ibid. which cites Zohar II 94b and the Ramaz commentary there. Sefer HaMaamarim 5713 p. 89.

¹⁷² Talmud Bavli, Sukkah 52b

knowledge of *HaShem*-יהו"ה, since he corresponds to the level of the upper knowledge-*Da'at*.¹⁷³

3.

We must understand this in greater detail and understand why the matter of knowledge of *HaShem*-יהו"ה is so necessary. After all, the faculty of knowledge-*Da'at* is only one of the three intellectual faculties of the mind, and is the final one.

Now, the advantage of the faculty of knowledge-*Da'at* is that it is specifically through it that the emotions are born and aroused. This accords with the explanation in Tanya¹⁷⁴ that if a person does not bind and attach the faculty of the knowledge-*Da'at* of his mind and thoughts to the greatness of the Unlimited One, *HaShem*-יהו"ה, blessed is He, with a firm and strong bond, then although he may indeed possess the aspects of wisdom-*Chochmah* and understanding-*Binah* of the greatness of *HaShem*-יהו"ה, blessed is He, he will nonetheless not give rise to true love and fear of *HaShem*-יהו"ה in his soul, but only false delusions. Thus, it is the faculty of knowledge-*Da'at* that gives existence to the emotions and vitalizes them, and it is comprised of both kindness-*Chessed* and judgment-*Gevurah*, meaning, love of *HaShem*-יהו"ה and its offshoots, and fear of *HaShem*-יהו"ה and its offshoots.

¹⁷³ Tanya, Ch. 42

¹⁷⁴ Tanya, Ch. 3 and Ch. 42

This is why¹⁷⁵ a child is not obligated in the responsibilities of Torah and *mitzvot*-commandments. In other words, though he may be intelligent, even having a sharp mind, nevertheless, he is neither obligated to do the positive commandments nor to desist from the prohibitive ones, because he is not considered to have knowledge-*Da'at*. In other words, though he may indeed know and understand the ideas, nevertheless, he is lacking in this matter of knowledge-*Da'at*, in that it does not touch or move him to conduct himself according to this understanding (that is, it does not affect him emotionally, that he should act accordingly).

This matter may be further explained as follows: The mind of wisdom-*Chochmah*, is the beginning of the intellect. (There is another, higher aspect of wisdom-*Chochmah*, which is the source of the intellect, but what is relevant to the actual service of *HaShem*-יהו"ה is the beginning of actual intellect, which is called the **point** of the wisdom-*Chochmah* and is its fundamental axiom or premise-*Hanachah*.) Now, although this intellectual point includes many details in it, they all are included within the single point of the intellect. There likewise are intellectual leanings in this point, towards either kindness-*Chessed* or judgment-*Gevurah*, but they are hidden within it.

The mind of understanding-*Binah*, is the discernment and specification of all the particular matters included in the point of wisdom-*Chochmah*, as well as the revelation of its various leanings, either towards kindness-*Chessed* or

¹⁷⁵ See Sefer HaMaamarim 5670, p. 115; Kuntres HaTefilah Ch. 5; Discourse entitled Bati Legani 5713, Ch. 7 and elsewhere.

judgment-*Gevurah*. However, in this stage, these matters can easily be reversed from one leaning to its opposite.

In contrast, the term knowledge-*Da'at* is actually a term of bonding, recognition, and feeling,¹⁷⁶ which are the three levels of *Da'at*, one above the other. That is, at first, he binds his mind to the subject matter, through which he comes to have a recognition of the truth of it, until he comes to have feelings about it. That is, his recognition of the truth of it becomes so strong, that it no longer is just intellectual recognition, but that even in his heart he feels that this is how it is. Once a person arrives at this state of recognition, we already know his position and standing etc. (In other words, we then know what his position is and where his mind is holding.)

Through the above we may understand the difference between the souls of the world of Emanation-*Atzilut*, who are called, “the seed of man,” and souls of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, who are called, “the seed of animal.” That is, in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, the sublimation to *HaShem*-יהו"ה is only in a way of the sublimation of tangible beings to the intangible Godliness (*Bitul HaYesh*). In other words, although there is an aspect of grasping the reality of Godliness with the intellect and they know that this is how it must be etc., nonetheless, in relation to action, their sublimation is only the sublimation of the tangible to the intangible Godliness (*Bitul HaYesh*). In other words, their

¹⁷⁶ Bonding-*Hitkashrut*-התקשרות, recognition-*Hakarah*-הכרה, and feeling-*Hargashah*-הרגשה.

knowledge of reality does not affect that they experience that reality themselves. This is because they are lacking in the matter of knowledge of *HaShem*-ה"ה. This is why the angelic beings are called, “animals-*Chayot*” and “beasts-*Behemot*,”¹⁷⁷ because they too lack this matter of knowledge-*Da'at*. As a result, their sublimation too is only the sublimation of the tangible to the intangible Godliness (*Bitul HaYesh*).

In contrast, the sublimation of the world of Emanation-*Atzilut* is the nullification of any sense of separate existence (*Bitul B'Metziut*) at all. For, the matter of the world of Emanation-*Atzilut* is that, not only is there an understanding and grasp that, “this is how it must be,” but rather that, “this is how it actually is,” (that is, this indeed **is** the true reality). This is brought about through the matter of knowledge-*Da'at*, and because of this, the souls of the world of Emanation-*Atzilut* are called, “the seed of man.” For, the numerical value of, “man-*Adam*-אדם-45” is the same numerical value of “*Ma*”*h*-ה"ה-45,”¹⁷⁸ which refers to the fact that they are truly sublimated to *HaShem*-ה"ה, blessed is He, as a consequence of knowledge-*Da'at* of Him. This then, is the matter of Moshe, about whom it states, “If you acquire a Hebrew servant,” because it is he who

¹⁷⁷ Torah Ohr Ibid. 75b; Torat Chaim Ibid. p. 410a.

¹⁷⁸ Pardes Rimmonim, Shaar Erchei HaKinuyim, Adam-אדם and elsewhere; That is, the aspect of *Ma*”*h*-ה"ה-45 which refers to the Power of What-*Koach Ma*”*h*-כה-45 of the perception of wisdom-*Chochmah*-ה"ה-45, is the recognition of the true reality of the inner name of *Ma*”*h*-ה"ה-45 which is the inner Name of *HaShem*-ה"ה as expanded with the letters *Aleph*-א as follows ה"ה וא"י ה"ה-45, the ten letters of which enliven the ten *Sefirot* of the world of Emanation-*Atzilut*. (Zohar introduction to Tikkunim 17a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*.)

draws the aspect of knowledge of יהו"ה-*HaShem* to the souls that are in the category of, “the seed of animal.”

4.

Now, this must be further understood. For, how is it possible to draw forth this aspect of knowledge-*Da'at* to souls that are in the category of “the seed of animal,” when it is something that is specifically applicable only to souls in the category of “the seed of man”? However, it is in regard to this that the verse specifies, “If you acquire a Hebrew-*Ivri*-עברי servant.” The Jewish people are called by the title, “Hebrews-*Ivri*-עברי,” which stems from the verse,¹⁷⁹ “Your forefathers dwelt over-*Ever*-עבר the river,” meaning that they are from above the aspect called, “the river-*Nahar*-נהר.”

Regarding the aspect of, “the river-*Nahar*-נהר,” the verse states,¹⁸⁰ “A river-*Nahar*-נהר issues forth from Eden to water the Garden and from there it divides to becomes four headwaters.” From this verse it is understood that the aspect referred to as, “a river-*Nahar*-נהר,” is higher than the aspect of the division indicated by the words, “from there it divides.” It likewise is understood that the aspect of, “over the river-*Ever* *HaNahar*-הנהר” is even higher than the aspect known as, “the river-*Nahar*-נהר.”

¹⁷⁹ Joshua 24:2

¹⁸⁰ Genesis 2:10

This then, is the meaning of the verse,¹⁸¹ “Your forefathers dwelt over-*Ever*-עבר the river.” In other words, the souls of all the Jewish people, including the souls that are in the aspect of, “the seed of animal,” are rooted in the aspect of, “over the river-*Ever HaNahar*-נהר-עבר,” which is even higher than the aspect known as, “the river-*Nahar*-נהר.” Thus, when they were in that state originally, they certainly possessed very great knowledge of *HaShem* יהו"ה and therefore, the aspect of this knowledge-*Da'at* can be drawn forth even to them.

This then, is the meaning of the words “If you acquire a Hebrew-*Ivri*-עברי servant etc.” Moreover, the verse specifies, “If you acquire,” since the acquisition of something does not indicate the introduction of any novelty in the existence of the thing, nor does any change take place in the thing itself. Rather, it is just a transference from the possession of the seller to the possession of the buyer. The same matter applies to the drawing forth of knowledge of *HaShem*-יהו"ה to souls who are in the category of, “the seed of animal.” In other words, there is no change to their essential being, but rather, there is only a revelation of that which is concealed and of what they already possessed because they are rooted in the aspect of, “over the river-*Ever HaNahar*-נהר-עבר.”

Now, this is accomplished specifically by Moshe, since Moshe is likewise of that level (“over the river-*Ever HaNahar*-נהר-עבר”). In fact, the reason he is named Moshe is as the verse specifies,¹⁸² “And she called his name Moshe-משה, and said:

¹⁸¹ Joshua 24:2

¹⁸² Exodus 2:10

‘Because I drew him-*Mesheeteehu*-משייתהו from the water,’” about which it is explained that he is rooted in the waters of the first Sabbatical (*Shmitah*) of creation.¹⁸³

Additionally, it is noteworthy that the matter of “waters” is not alluded to in his name, but rather, the “drawing forth-*Mesheeteehu*-משייתהו,” which indicates his drawing forth from the waters. The reason for this is because the aspect of “waters” refers to the aspect of wisdom-*Chochmah*, whereas Moshe is rooted higher than the aspect of wisdom-*Chochmah*. (From this it is understood that, actually, Moshe is even higher than the souls in the category of, “the seed of man.” Thus, since Moshe transcends the limitations of both, “the seed of man,” and, “the seed of animal,” it is also within his ability to draw forth knowledge of *HaShem*-יהו"ה to the souls in the category of “the seed of animal.”)¹⁸⁴

However, we must understand this further. For, all the above is regarding the soul, in that since it is rooted in the aspect of, “the other side of the river-*Ever HaNahar*-עבר הנהר,” it thus is possible for the knowledge of *HaShem*-יהו"ה to be drawn forth to them. However, we know that the giving of the Torah was specifically to souls in bodies, and that the primary intention in drawing forth the knowledge of *HaShem*-יהו"ה to the Jewish people, is to draw forth the knowledge of Him specifically to souls as they are manifest within bodies. We must therefore understand how it is possible that this knowledge

¹⁸³ See Torah Ohr Ibid. 76b and on; Torat Chaim Ibid. 412a; Maamarei Admor HaZaken Ibid. p. 262 and on; Torah Ohr Shemot 51d; Torat Chaim Shemot 59a and on.

¹⁸⁴ See Derech Mitzvotcha Ibid.

of *HaShem*-יהו"ה can possibly be drawn forth even to the body of man.

The explanation is that even the body of man is from this level. That is, the body of man is rooted in the two-hundred and eighty-eight (רפ"ח) sparks of the world of *Tohu*-chaos, which itself is the first Sabbatical (*Shmitah*) of creation that preceded this world, only that due to the shattering of the vessels (*Shevirat HaKeilim*), they fell and descended further down.¹⁸⁵ Nevertheless, because the body is also rooted in this first Sabbatical (*Shmitah*) of creation, “over the river-*Ever HaNahar*-הנהר,” it therefore is possible for the knowledge of *HaShem*-יהו"ה to be drawn to the body by Moshe, who is likewise of that level, as explained above.

5.

Now, from the language of the verse, “And these are the ordinances that you shall place before them,” wherein it simply states, “before them,” it seems to clearly indicate that this includes all the Jewish people. In other words, this includes not only the souls in the category of, “the seed of animal,” but also the souls in the category of, “the seed of man.” However, at first glance, this is not understood. For, it indeed makes sense that it should refer to and include the souls of the “seed of animal,” who lack knowledge of *HaShem*-יהו"ה, to whom Moshe draws forth the aspect of knowledge of *HaShem*-יהו"ה,

¹⁸⁵ See Torah Ohr Ibid. 76c; Torat Chaim Ibid. 410b; Maamarei Admor HaZaken Ibid. p. 255.

blessed is He. However, the souls of the “seed of man” indeed possess knowledge of *HaShem*-יהו"ה. This being the case, to what end is this knowledge drawn to them by Moshe, that they need to be included in the words, “that you shall place before them”?

The explanation is as follows: In the matter of knowledge of *HaShem*-יהו"ה itself, there are two aspects. There is the knowledge that one arrives at after thought and contemplation, through which one grasps the subject matter. In other words, after he thinks deeply and contemplates the matter to the point that he understands it well, he comes to the recognition of the reality of it and develops a sensitivity and feel for it. This level of recognition is specifically according to the degree of his grasp.¹⁸⁶

However, there is a higher level of knowledge of *HaShem*-יהו"ה that transcends tangible grasp.¹⁸⁷ This is the recognition of the Essential Self of *HaShem*-יהו"ה Himself, who is not graspable through comprehension, neither in a way of positive grasp, nor in grasp through negation, nor through any form of intellectual endeavor. Rather, this level is only attained through the recognition of the reality of His Essential Being, blessed is He. It is about this that it states,¹⁸⁸ “The ultimate

¹⁸⁶ See the Mittler Rebbe's Kuntres HaHitpaalut, translated into English as Divine Inspiration for lengthier explanations of all levels of attainments of knowledge of *HaShem*-יהו"ה that result from study contemplative thought (*Hitbonenut*).

¹⁸⁷ See Sefer HaMaamarim 5670, p. 129 and on; 5677 p. 93 and on, and elsewhere.

¹⁸⁸ Bechinat Olam, Section 7, Ch. 2; Ikarim Discourse 2, Ch. 30; Shnei Luchot Habrit 191a

knowledge is that You are beyond our knowledge,” which is the recognition of His Essential Being, blessed is He.

It is this aspect of knowledge of *HaShem*-יהו"ה that must be drawn forth, even to the souls of, “the seed of man,” who are souls of the world of Emanation-*Atzilut*. This is because the knowledge of *HaShem*-יהו"ה that the souls of the world of Emanation-*Atzilut* possess, is knowledge that is acquired through grasp and comprehension. For, the world of Emanation-*Atzilut* is the world of revelations, meaning that it is a world that already is in the category of revelation and concealment. It therefore is necessary to draw knowledge of *HaShem*-יהו"ה to them that, “The ultimate knowledge is that You are beyond our knowledge,” which is the recognition of His Essential Being.

However, even this aspect is drawn forth through our teacher Moshe, since he is from the aspect of,¹⁸⁹ “I drew him-*Mesheeteehu*-משיתיהו from the water.” That is, he is rooted higher than the aspects of revelation and concealment. Thus, Moshe has the ability to draw forth the recognition of the Essential Being of *HaShem*-יהו"ה, even to souls that are “the seed of man.”

Now, we have already explained the matter of the drawing forth of knowledge-*Da'at* of *HaShem*-יהו"ה in the souls of “the seed of animal,” which is possible due to the fact that they possess this matter due to their root. We explained this with respect to both the souls of “the seed of animal” about

¹⁸⁹ Exodus 2:10

which it states,¹⁹⁰ “Your forefathers dwelt over-*Ever*-עבר the river,” as well as with respect to the body itself, which is rooted in the world of *Tohu*-chaos. It is in this same manner that we may understand the matter of the drawing forth of the ultimate knowledge, “that You are beyond our knowledge,” to all the souls of the Jewish people, including the souls of, “the seed of man.” For, this too is only possible because of their root.

This matter is understood by way of the known¹⁹¹ explanation of the teaching,¹⁹² “Israel arose in thought,” that the root of the souls of the Jewish people (including the souls of the aspect of “the seed of animal”) is from the most elevated level of thought. It therefore is possible to draw forth a recognition of the Essential Being of *HaShem*-ה"ה, of “the ultimate knowledge is that You are beyond our knowledge,” to them.

This matter is likewise drawn forth by Moshe, specifically, since in Moshe there was an illumination of the Supernal Essence. This is as stated,¹⁹³ “And Moshe said: ‘Six-hundred-thousand foot-soldiers of the people in whose midst I am-*Anochi b'Keerbo*-אנכי בקרבו.” That is, “in the midst” of Moshe there was an illumination of the aspect of, “I am who I am-*Anochi Mi SheAnoichi*-אנכי מי שאנכי,” which refers to the Essential Self of *HaShem*-ה"ה Himself, blessed is He.¹⁹⁴

¹⁹⁰ Joshua 24:2

¹⁹¹ Likkutei Torah, Shir HaShirim 17d and on; Sefer HaMaamarim 5700, p. 17 & p. 27, and elsewhere.

¹⁹² Midrash Bereishit Rabba 1:4

¹⁹³ Numbers 11:21

¹⁹⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem is One*, Volume 1, The Gate of The Name.

(Moreover, it should be pointed out that the revelation of this aspect within Moshe was specifically through the Jewish people. For, as explained elsewhere,¹⁹⁵ the revelation of, “I am-*Anochi*-אנכי” within Moshe is specifically through the “six-hundred-thousand foot-soldiers of the people.”)

This, then, is the meaning of the verse,¹⁹⁶ “And these are the ordinances that you shall place before them-*Lifnei hem*-לפניהם,” meaning, “to their innerness-*LiPnimitutam*-לפנימיותם.” This is to say that it is Moshe who binds the inner essence of the souls of the Jewish people to the aspect of the Inner Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. It is for this reason that it is he who draws forth the aspect of knowledge of *HaShem*-יהו"ה to the Jewish people, to the point of even drawing forth the ultimate knowledge of *HaShem*-יהו"ה that, “You are beyond our knowledge.”

We may say that it is for this reason that the verse specifies that it is, “ordinances-*Mishpatim*-משפטים that you shall place before them.” As known, “ordinances-*Mishpatim*-משפטים” refer to the commandments-*Mitzvot* that are understood logically according to the intellect. It thus is understood that even in the commandments that are understood intellectually, Moshe drew forth the aspect of knowledge of *HaShem*-יהו"ה, including even the, “ultimate knowledge that You are beyond our knowledge.”

¹⁹⁵ Sefer HaMaamarim 5687 p. 115; 5705 p. 134; Torah Ohr Bereishit 1b

¹⁹⁶ Exodus 21:1-2

Now, the explanation of this matter in man's service of *HaShem*-יהו"ה, blessed is He, in actuality, even in our generation, is as follows: On a more detailed level, every single Jew possesses both the aspect of "the seed of man" and "the seed of animal." That is, when he is occupied with the study of Torah and prayer, then he is in a state of, "the seed of man," whereas when he is occupied throughout the day with mundane affairs, even though they are permissible, he is in a state of, "the seed of animal."

However, the substance of the objective of man's service of *HaShem*-יהו"ה, blessed is He, is to draw forth knowledge of *HaShem*-יהו"ה, even into the aspect of "the seed of animal." In other words, he is to draw forth awareness and knowledge of *HaShem*-יהו"ה, blessed is He, even while he is occupied with mundane affairs. Beyond that, even in his service of *HaShem*-יהו"ה in the aspect of "the seed of man," such as when he is occupied with Torah study and prayer, he is to draw forth the aspect of, "the ultimate knowledge is that You are beyond our knowledge."

In other words, he should not satisfy himself with Torah study and prayer that is solely in a way of comprehension and grasp. Rather, he should draw forth this knowledge of *HaShem*-יהו"ה, which is the aspect of the bond of faith-*Emunah*. For, when there is this bond of faith-*Emunah*, questions cannot cause any weakness, nor can seeing cause any strengthening.

It is this level that is drawn forth through our teacher Moshe. Now, it is true that the Jewish people stated,¹⁹⁷ “You speak with us, and we shall hear; Let God not speak to us lest we die,” which seems to indicate that the speech of Moshe is a descent in relation to the words of *HaShem*-יהו"ה. Nevertheless, it is specifically Moshe who draws forth the aspect of knowledge of *HaShem*-יהו"ה that is beyond comprehension and grasp, even to the souls of “the seed of animal.”

The same applies to the Moshe of our generation. For,¹⁹⁸ “there is an offshoot of Moshe in every generation.” All those who were bonded to him are still bonded to him now, and the same applies to all those who will be bonded to him in the future. It is Moshe who is the one who bonds the essence of their souls, the aspect of their singular-*Yechidah* essence, with his own singular-*Yechidah* essence. Through this, “she is bonded and cleaves to You, a singular one to unify You,”¹⁹⁹ in a manner that is entirely beyond reason and knowledge.

7.

The verse then continues,²⁰⁰ “he shall work for six years; and in the seventh he shall go free, for no charge.” That is, through the completion of our service of *HaShem*-יהו"ה now, during the “six thousand years of the world,”²⁰¹ even though it

¹⁹⁷ Exodus 20:15

¹⁹⁸ Tikkunei Zohar, Tikkun 69, 112a

¹⁹⁹ Hosha'anot Liturgy for the third day.

²⁰⁰ Exodus 21:2

²⁰¹ Talmud Bavli, Rosh HaShanah 31a; Also see Torah Ohr Mishpatim 76c

is only a limited span of time, nevertheless, we will complete all the work that is to be done. Through this we will arrive at the time in which,²⁰² “the earth will be filled with the knowledge of *HaShem*-יהו"ה,” wherein the verse specifies “knowledge-*De'ah*-דעה,” meaning the aspect of knowledge of *HaShem*-יהו"ה. Moreover, this will be in such a way that,²⁰³ “They will all know Me, from their smallest to their greatest.” For although he may be small, and even in the coming future he will continue to be small, nevertheless, he will possess this matter of knowledge of *HaShem*-יהו"ה. For, this will be in such a way that, “the waters will cover the ocean floor,”²⁰⁴ in that the illumination and revelation will be in everyone equally.

Now, we may connect all this to what was explained in the discourse of the *Hilulah*,²⁰⁵ regarding the fact that the Jewish people are called, “the legions of *HaShem-Tzivot* *HaShem*-יהו"ה.” That is, the term “*Tzva*-צבא” has three interpretations. One is a terminology of a “limited appointed time,” the second is a terminology of “beauty,” and the third means “army,” which refers to the acceptance of the yoke of Heaven.

We may apply these three explanations to our subject here as well. That is, our service of *HaShem*-יהו"ה is in the “six thousand years of the world,”²⁰⁶ which is a limited set time, that relates to the term “*Tzva*-צבא” as a language of “an appointed

²⁰² Isaiah 11:9

²⁰³ Jeremiah 31:33

²⁰⁴ Isaiah 11:9

²⁰⁵ Bati Legani 5710, Ch. 10, Sefer HaMaamarim 5710 p. 125.

²⁰⁶ Talmud Bavli, Rosh HaShanah 31a; Also see Torah Ohr Mishpatim 76c

fixed time.” Nevertheless, we shall come to the perfection and completion of our service of *HaShem*-יהו"ה in a way of “beauty.” That is, all of one’s service shall be in a way of completion and perfection, with all of the inner powers (*Kochot Pnimiyyim*) of one’s soul, as well as all the encompassing powers (*Kochot Makifim*) of the soul, and even those levels that are beyond the encompassing lights of the soul. Beyond that, the service of *HaShem*-יהו"ה, blessed is He, should be in a way of the acceptance of the yoke of His Kingship, as in the third explanation of the term “*Tzva*-צבא,” which is the matter of the “Hebrew servant-*Eved Ivri*-עבד עברי,” as explained above.

It is through this kind of service of *HaShem*-יהו"ה, that we affect a transformation of the “treason-*Kesher*-קשר” and “lies-*Sheker*-שקר” of the world, into the “boards-*Keresh*-קרש” of the Tabernacle.²⁰⁷ Then, the Moshe of our generation, his honorable holiness, my father-in-law, the Rebbe, will “bind-*Yekasher*-יקשר” the singular-*Yechidah* essence of our souls to His singular-*Yechidah* essence. This demands that, “she bears Your yoke,” through which, “She is singular in unifying You.”²⁰⁸ Thus, it is through this that the conclusion of the verse is realized, that, “in the seventh he shall go free, for no charge.” This refers to the revelation of the coming future, which is brought about by Moshe who, “is the first redeemer and the last redeemer.”²⁰⁹ May this occur speedily in our times, and may

²⁰⁷ See “*Bati Legani*” 5710, Ch. 6 and on.

²⁰⁸ See Hayom Yom, 17 Tishrei

²⁰⁹ Midrash Shmot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Parshat Vayechi, Torah Ohr Ibid. 75b.

he redeem us from this final bitter exile, wherein the darkness is doubled and quadrupled. May He redeem us!