

Discourse 12

*“Am Zu Yatzarti Li, Tiheelati Yisapeiru -
This nation I fashioned for Myself, they shall declare
My praise”*

Delivered on Shabbat Parshat Vayikra, 3 Nissan, 5712

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁰⁴ “This nation (*Am Zu*-עם זו) I fashioned for Myself, they shall declare My praise.” The Talmud states,⁹⁰⁵ “Let this one *Zeh*-זה (masculine) come and receive this *Zot*-זאת (feminine) from This One *Zeh*-זה (masculine) for this nation *Am Zu*-עם זו (feminine)... ‘This nation (*Am Zu*-עם זו)’ refers to the Jewish people, about whom it states, ‘This nation (*Am Zu*-עם זו) that I fashioned.’”⁹⁰⁶ Mechilta makes a similar statement on the verse,⁹⁰⁷ “Until this nation (*Am Zu*-עם זו) that You have acquired passes through.” Mechilta states there, “The entire world is Yours, and You have no nation but for the nation of Israel, as it states, ‘This nation (*Am Zu*-עם זו) I fashioned **for Myself** etc.’ The Jewish people are called an acquisition (*Kinyan*) as it states, ‘This nation You have acquired (*Kanita*-קניית).”

⁹⁰⁴ Isaiah 43:21 – Haftorah reading of Shabbat Parshat Vayikra

⁹⁰⁵ Talmud Bavli, Menachot 53b – יבוא זה ויקבל זאת מזה לעם זו

⁹⁰⁶ Menachot 53b *ibid.*, See Ein Yaakov version of the text.

⁹⁰⁷ Exodus 15:16

Now, we must understand the special superiority indicated by the use of the words, “this-*Zeh*-זה” (masculine) and “this-*Zu*-זו” (feminine) about which our sages, of blessed memory, said,⁹⁰⁸ “Let this one *Zeh*-זה (masculine) come and receive this *Zot*-זאת (feminine) from This One *Zeh*-זה (masculine) for this nation *Am Zu*-עם (feminine).” Now, the discussion in Talmud that precedes this statement, make sense in stating, “Let the mighty one (*Adir*-אדיר) come,” “Let the beloved one (*Yedid*-ידיד) come...” “Let the good one (*Tov*-טוב) come...” For, all these terms (mighty-*Adir*-אדיר, beloved-*Yedid*-ידיד and good-*Tov*-טוב) are terms, each of which depict a certain superiority. However, when the Talmud then states, “Let this one (*Zeh*-זה) come,” we need to understand what superior matter is conveyed here.

We also need to understand an additional matter. Namely, our sages, of blessed memory, stated,⁹⁰⁹ “All the other prophets prophesied with the word, ‘Thus-*Koh*-כה says *HaShem*-יהו”ה,’ whereas Moshe prophesied with the word ‘This-*Zeh*-זה is the word of *HaShem*-יהו”ה.” That is, specifically Moshe has a relation to the level indicated by the word, “This-*Zeh*-זה.” This being the case, how do we say that the entire Jewish people are on the level of, “This-*Zu*-זו,” as stated, “This nation-*Am Zu*-עם זו”?

Moreover, we must understand the verse, “This nation (*Am Zu*-עם זו) that I fashioned for Myself,” which specifically uses the term “This-*Zu*-זו,” in the feminine form. For, the

⁹⁰⁸ Talmud Bavli, Menachot 53b – יבוא זה ויקבל זאת מזה לעם זו

⁹⁰⁹ Sifri and Rashi to Numbers 30:2

verse could have stated, “This nation-*Am Zeh*-עם זה,” in the masculine form, as in the verse,⁹¹⁰ “For this nation is Your people-*Ki Amcha HaGoy HaZeh*-הגוי הזה.” Why then are there other verses that refer to the children of Israel with the term “this” in the feminine form, such as, “This nation (*Am Zu*-עם זו) that I fashioned for Myself,” or,⁹¹¹ “This nation (*Am Zu*-עם זו) You redeemed,” or,⁹¹² “Until this nation (*Am Zu*-עם זו) that You have acquired passes through.”

2.

Now, this may be understood by prefacing with an explanation of the teaching of our sages, of blessed memory, that “All the other prophets prophesied with the word, ‘Thus-*Koh*-כה says *HaShem*-יהו”ה,’ whereas Moshe prophesied with the word, ‘This-*Zeh*-זה is the word of *HaShem*-יהו”ה.” The difference between “This-*Zeh*-זה” and “Thus-*Koh*-כה”⁹¹³ is that the term “This-*Zeh*-זה” indicates the thing itself, as it is, meaning that he recognizes the thing with perfect precision in all its details. In contrast, the term “Thus-*Koh*-כה” indicates that he does not recognize and know the thing in all of its details with precision, but only in a way of approximation.

Therefore, when it states that, “all the other prophets prophesied with the word ‘Thus-*Koh*-כה,’” it indicates that

⁹¹⁰ Exodus 33:13

⁹¹¹ Exodus 15:13

⁹¹² Exodus 15:16

⁹¹³ See Likkutei Torah, Matot 82a and on; Ohr HaTorah Chanukah (Bereishit Vol. 2) p. 331b, Emor p. 583, and elsewhere.

their prophecy was in a way of, “an unclear lens” (*Aspaklaria She’Ainah Me’ira*).⁹¹⁴ That is, the revelation they had below was not exactly as it is Above.

However, such was not the case with Moshe who prophesied with the word, “This-Zeh-זה,” since even as he was below, his prophecy was exactly how it was Above, in the world of Emanation-*Atzilut*.⁹¹⁵ That is, just as in the world of Emanation-*Atzilut*, “He and His life force are one and He and His organs are one,”⁹¹⁶ Moshe himself was likewise in this state, even as he was below, in that “the Divine Presence of HaShem-יהוה (the *Shechinah*) spoke from his throat.”⁹¹⁷ Moshe therefore prophesied with the term, “This-Zeh-זה.”

The explanation is that the term, “This-Zeh-זה,” solely applies to matters of holiness (*Kedushah*).⁹¹⁸ For, when it comes to all other matters, it is impossible to teach about them with the term, “this-Zeh-זה,” stating that, “this is the essential being of the thing,” since the thing that is seen is not its essential being. For, the essential being of the thing is its ultimate intent (for which it was created). Thus, what is seen is only its externality alone, which is entirely secondary to its intent and ultimate purpose, which is the essential and true being of the thing. Therefore, it is only in regard to holiness

⁹¹⁴ Talmud Bavli, Yevamot 49b

⁹¹⁵ See Likkutei Torah, Netzavim 49b and elsewhere.

⁹¹⁶ Introduction to Tikkunei Zohar 3b; Tanya Iggeret HaKodesh, Epistle 20

⁹¹⁷ See Zohar III 232a (Ra’aya Mehemna), 7a, 265a; Midrash Shmot Rabba 3:15; Vayikra Rabba 2:3; Mechilta Yitro 18:19

⁹¹⁸ See Likkutei Torah, Chukat 56d; Re’eh 32b and on; Discourse entitled “*BaChodesh HaShlishi*” 5729 Ch. 10 (Torat Menachem, Sefer HaMaamarim Sivan p. 305 and on); Igrot Kodesh Vol. 1, p. 265 and on; Vol. 12 *ibid*; Also see Chiddushei Aggadot of the Maharsha to Menachot *ibid*.

(*Kedushah*) that the use of the term “this-Zeh-זה” is applicable. For, it is specifically in matters of holiness (*Kedushah*) that what is seen is the essential being of the thing, not just as a medium for something else, but rather, that the ultimate intent is the thing itself.⁹¹⁹

However, in truth, it only is applicable to use the term “this-Zeh-זה” in reference to the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, since the existence of *HaShem*-יהו"ה, blessed is He, is intrinsic to Him,⁹²⁰ and He alone is the True Existent Being,⁹²¹ it thus is appropriate and applicable to use the term, “this-Zeh-זה,” in reference to Him, blessed is He. However, when it comes to anything that is not His Singular Preexistent Intrinsic and Essential Being, blessed is He, the term “this-Zeh-זה,” is not appropriate, since it is not the true existence. (In other words, what is seen is not the essential being of the thing, since its essential being is due solely to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.)

3.

Now, it also is applicable to use the term, “this-Zeh-זה,” in relation to the Jewish people, because of the adhesion (*Dveikut*) of the Jewish people to the Singular Preexistent

⁹¹⁹ See Likkutei Sichot Vol. 5, p. 243, and elsewhere.

⁹²⁰ See Tanya Iggeret HaKodesh, Epistle 20 (p. 130b)

⁹²¹ See Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah 1:1-4

Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This is as stated,⁹²² “but you who adhere (*Dveikim*) to *HaShem*-יהו"ה your God – are all alive today.” Similarly, the verse states,⁹²³ “to cleave to Him,” and to,⁹²⁴ “go in His ways.” This too is due to the adhesion indicated by the teaching,⁹²⁵ “The Jewish people, the Torah and the Holy One, blessed is He, are all One.” Thus, since the existence of *HaShem*-יהו"ה, blessed is He, is intrinsic to Him, the Jewish people likewise possess an aspect that is similar to, “He whose existence is intrinsic to Him,” blessed is He, and it thus is likewise applicable to use the term “this-*Zeh*-זה” in relation to them.

Now, in addition to the above, since the will of the Holy One, blessed is He, is that the matters of the Jewish people should not be granted in a manner of, “the bread of shame” (*Nahamah D’Khisufa*),⁹²⁶ but rather, should be earned through a person’s toil in the service of *HaShem*-יהו"ה, blessed is He, through free choice, therefore,⁹²⁷ “God has made this-*Zeh*-זה opposite this-*Zeh*-זה.” That is, He created this physical world, which appears to exist independently and intrinsically, so much so, that it is filled with the extraneous husks of the opposing side of evil (*Sitra Achara*) who state,⁹²⁸ “The river is

⁹²² Deuteronomy 4:4

⁹²³ Deuteronomy 11:22, 30:20

⁹²⁴ Deuteronomy 28:9

⁹²⁵ Zohar III 73a

⁹²⁶ Maggid Meisharim, Bereishit; Also see Likkutei Torah Tzav 7d

⁹²⁷ Ecclesiastes 7:14

⁹²⁸ Ezekiel 29:3

mine and I have made myself,” and,⁹²⁹ “There is only me and nothing but me.” In other words, there also is an aspect of “this-Zeh-נִי” in the extraneous forces of the opposing side of evil (*Sitra Achara*).

In greater detail, even the opposing side of evil (*Sitra Achara*) knows that the true reality is that,⁹³⁰ “there is nothing aside for Him.” It is only that it was granted permission to confuse and entice man etc. This is as our sages, of blessed memory, taught,⁹³¹ “Let he who wishes to err, err.” That is, a person is capable of erring and deluding himself to think that he exists independently and intrinsically. The purpose of this for him to stand up to the test, through which his reward will be more greatly elevated. This is like the analogy given in Zohar, Parshat Terumah,⁹³² of the harlot who is hired to entice the prince, so that when the prince withstands the test, his reward is increased.

Now, what is meant by the increased reward is that it is the greatest possible reward and there is nothing greater than it. For, as long as there can be a reward that is greater than it, the reward that was granted until now is not really the most ultimate great reward. It thus is understood that the increased reward accomplished through standing up to the test, is the matter of adhesion and bonding to the Singular Preexistent

⁹²⁹ Isaiah 47:8; See Tanya Ch. 22 (28a) & Ch. 24 (29b and on); Likkutei Sichot Vol. 21, p. 40 and on.

⁹³⁰ Deuteronomy 4:35

⁹³¹ Midrash Bereishit Rabba 8:8

⁹³² Zohar Terumah 163a, cited in Tanya Ch. 9 & Ch. 29; Likkutei Torah Chukat 62a; Maamarei Admor HaZaken “*Ethalech Liozhna*” p. 155; Ohr HaTorah Bereishit Vol. 5, p. 845b.

Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. In other words, it is not merely the aspect of illuminations of light and revelations, but rather, he becomes bonded with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This matter is indicated by the verse,⁹³³ "Great is *HaShem*-יהו"ה in the city of our God," which refers to the greatness of the Essential Being of *HaShem*-יהו"ה, blessed is He. In other words, when man withstands a test and does not become confounded by the aspect of, "this-*Zeh*-זה," of the opposing side of evil (*Sitra Achara*), then through this, he comes to be with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and is therefore called by the term, "this nation-*Am Zu*-עם זו."

4.

Now, the bond with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is brought about by Moshe. It thus states about him,⁹³⁴ "Let this one (*Zeh*-זה) come and receive this (*Zot*-זאת) from This One (*Zeh*-זה) for this nation (*Am Zu*-עם זו)..." The words, "Let this one (*Zeh*-זה) come," refers to Moshe, as it states,⁹³⁵ "For this (*Zeh*-זה) man, Moshe." The words, "receive this (*Zot*-

⁹³³ Psalms 48:2; Also see Sefer HaMaamarim 5635 Vol. 2, p. 388 and on; 5661 p. 171 and on; Likkutei Sichot Vol. 9 p. 157 and on.

⁹³⁴ Talmud Bavli, Menachot 53b – יבוא זה ויקבל זאת מזה לעם זו

⁹³⁵ Exodus 32:1, 32:23

זֹאת” refers to the Torah, as it states,⁹³⁶ “This (*Zot*-זֹאת) is the Torah that Moshe placed before the children of Israel.” The words “from This one (*Zeh*-זֶה)” refers to the Holy One, blessed is He, as it states,⁹³⁷ “This (*Zeh*-זֶה) is my God and I shall build Him a Sanctuary.” The words, “for this nation (*Am Zu*-עַם זֶה)” refers to the Jewish people, as explained above.

In other words, it is Moshe who affects a bond between the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and draws this aspect forth to the Jewish people. This is because it is Moshe who affects a bond and union between the worlds and souls to Godliness. The same applies to the “extension of Moshe in each generation,”⁹³⁸ which refers to the “heads of multitudes of Israel”⁹³⁹ in each and every generation.⁹⁴⁰ For, it is they who bond the Jewish people to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and draw this aspect forth.

This accords with the explanation in Tanya,⁹⁴¹ that even the ignorant, and even those who willfully sin and rebel against the Torah sages, derive their bond with Godliness through the “heads of the multitudes of Israel,” similar to the analogy of a child who is derived from, and thus bonded, to the mind of his father. We thus find that through the fulfillment of Torah and *mitzvot* and through their bond with

⁹³⁶ Deuteronomy 4:44

⁹³⁷ Exodus 15:2

⁹³⁸ Tikkunei Zohar, Tikkun 69 (112a, 114a)

⁹³⁹ Numbers 1:16

⁹⁴⁰ Tanya Ch. 42

⁹⁴¹ Tanya Ch. 2

Moshe, that the Jewish people come to be in this state and aspect.

5.

However, when it comes to the aspect of “This-Zeh-זה,” as it is in the Jewish people, it is stated in the feminine form, “This nation-*Am Zu* עַם זוֹ-זו.” The explanation of the matter is that the bond with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, that is attained through Torah study and the fulfillment of the commandments-*mitzvot*, is specifically only when the fulfillment of Torah and *mitzvot* is not due to reason and intellect, or one’s personal sensitivities. For, when one’s fulfillment of Torah and *mitzvot* is according to reason, intellect and one’s sensitivities, including even sensitivity to Godliness, then a bond to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is not effected. This is because there is an extraneous component here, other than the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

This is as is explained in Tanya,⁹⁴² that even a perfectly righteous person (*Tzaddik Gamur*) who serves *HaShem*-יהו"ה with fear and a pleasurable love, is nevertheless not completely nullified of his sense of separate existence, but rather, is a separate thing unto himself who fears and loves

⁹⁴² Ch. 35 (44a and on).

HaShem-יהו"ה. That is, there is one who loves.⁹⁴³ Thus, since there still is an element of a sense of separate existence apart from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, he therefore has not bonded with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Thus, the bond with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, which is attained through Torah study and the fulfillment of the commandments-*mitzvot*, is specifically when the fulfillment of the Torah and the commandments-*mitzvot* is not out of reason, intellect, or one's personal sensitivities. That is, when one has no ulterior motives at all.⁹⁴⁴ This even excludes holy motives, such as fulfilling Torah and *mitzvot* because they extract (and pull him out) of the extraneous husks of evil (*Kelipot*) and from the bad state that he finds himself in. Rather, one's fulfillment of Torah and *mitzvot* should be with the acceptance of the yoke of the Kingship of *HaShem*-יהו"ה, blessed is He, upon himself. In other words, all else is completely irrelevant to him, being that his sole desire is to fulfill the Supernal will of *HaShem*-יהו"ה, blessed is He.

Now, this matter becomes apparent in that his service of *HaShem*-יהו"ה, blessed is He, in fulfilling the commandments-*mitzvot*, is such that the most minor commandments and the most major commandments are equal

⁹⁴³ Torah Ohr, Hosafot 114d and elsewhere.

⁹⁴⁴ See Tzava'at HaRivash translated as The Way of the Baal Shem Tov, 15.

to him.⁹⁴⁵ That is, although there are matters that, to him, seem to be the minor of the minor, which do not seem to relate to him to any great extent, and there are other matters that, to him, seem to be the major of the major, through which he is extracted from the lowest depths of the abyss, nevertheless, he fulfills them all in a way that the most minor and the most major are equal. This is because his service of *HaShem*-יהו"ה, blessed is He, in fulfilling His commandments-*mitzvot*, is not out of reasoning or intellect, but is rather due to his acceptance of the yoke of *HaShem*'s-יהו"ה Kingship upon himself. That is, his sole desire is to fulfill the Supernal will of *HaShem*-יהו"ה, blessed is He, and when it comes to the *HaShem*'s-יהו"ה Supernal will, there is no difference between the most minor *mitzvah* and the most major *mitzvah*, since both are equally His will.

As known,⁹⁴⁶ the faculty of will or desire (*Ratzon*) differs from all the inner powers of the soul. For, when it comes to all the inner powers of the soul, including even the power of intellect, which is the most elevated of the inner powers, there is division between them. For example, regarding the intellect, even if he only fulfills one particular, he at least possesses that particular. However, such is not the case with the desire (*Ratzon*), for if he does not fulfill even

⁹⁴⁵ See Tzava'at HaRivash translated as The Way of the Baal Shem Tov, 1.

⁹⁴⁶ See Sefer HaMaamarim 5678 p. 346; Discourse entitled "*VaAni Tefilati*" 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 311b); Discourse entitled "*Agurah*" 5695 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 350b and on); Likkutei Sichot Vol. 30 *ibid*.

one particular, the entire substance of the desire (*Ratzon*) is lacking.

In other words, desire (*Ratzon*) comes with only two options. Either he fulfills all the particulars of the desire, thus completing and fulfilling the desire (*Ratzon*), or he does not fulfill the desire in its entirety, in which case, since he is deficient in one particular, even the most minor one, the fulfillment of the entire desire remains deficient. The reason is because desire (*Ratzon*) is an encompassing power that is not bound to the inner matters.

It thus is understood that from the perspective of the *HaShem's* יהו"ה Supernal desire, there is no difference between the most minor desire and the most major desire, in that both are equally His desire. Therefore, if a person wants to fulfill the *HaShem's* יהו"ה Supernal will, it makes no difference to him whether this command-*mitzvah* is the most minor of the minor or the most major of the major. This is because his fulfillment of the commandments has nothing to do with intellect or reasoning, but is rather the simple acceptance of the yoke of *HaShem's* יהו"ה Kingship upon himself.

He therefore is like a simple servant (*Eved Pashut*) or on a higher level, he is like a son who also is a servant. This is as explained before⁹⁴⁷ about the superiority of a son who also is a servant, over and above a regular servant. That is, the regular servant only fulfills the will of the Master, but he has

⁹⁴⁷ See the discourse entitled “*Bati LeGani* – I have come to My garden” of this year 5712 (Discourse 8), Ch. 4.

no sensitivity for the will of the Master, nor does he know its reason. However, such is not the case with the son, who indeed is sensitive to the will of the Master and even knows its reason, but nevertheless, does not fulfill his will out of any intellectual reasoning, but only because it is the will of the Master.⁹⁴⁸

Thus, since the bond with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is attained specifically through fulfilling Torah and *mitzvot* out of acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, the feminine term is therefore used regarding this. In other words, the entire substance of his being is such that he is a receptacle (the feminine) and serves *HaShem*-יהו"ה, blessed is He, through the acceptance of His yoke. Through this, he comes to be in a state of, "This-*Zeh*-זֶה," which is indicative of his bond with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

6.

This, then, is the meaning of the verse,⁹⁴⁹ "This nation (*Am Zu*-עַם זוֹ-) I fashioned for Myself, they shall declare My praise." The explanation is that all of novel existence (what I

⁹⁴⁸ See Sefer HaSichot, Torat Shalom, p. 132; Also see Torat Chayim Vayakhel p. 588b and on (396a in the new edition); *Hemshech* 5666 p. 308 and on.

⁹⁴⁹ Isaiah 43:21 – Haftorah reading of Shabbat Parshat Vayikra

fashioned) is for, “this nation (*Am Zu*-עם זו-אם),” and the existence of “this nation (*Am Zu*-עם זו-אם)” is so that, “they shall declare My praise.” In other words, it is specifically when the service of *HaShem*-יהו"ה, blessed is He, is in a state of, “this nation (*Am Zu*-עם זו-אם),” in the feminine form, referring to the matter of accepting the yoke of the Kingship of *HaShem*-יהו"ה, blessed is He, that the aspect of, “they shall declare My praise,” is possible in a manner that accords with His Supernal intent.

For, when one's service of *HaShem*-יהו"ה, blessed is He, is according to the dictates of his intellect and reasoning, it then is in a state of,⁹⁵⁰ “one who dares to make gestures in the presence of the King.” In other words,⁹⁵¹ even if he is a perfectly righteous *Tzaddik* (*Tzaddik Gamur*) who serves *HaShem*-יהו"ה with fear of Him and loves Him with abundant and delightful love, he nevertheless must contemplate and realize that he stands before the King, and that his service of *HaShem*-יהו"ה contains an aspect of self (*Yeshut*), that is, “there is one who loves.” Even though his sense of self is such that he loves *HaShem*-יהו"ה, blessed is He, it nonetheless contains an aspect self (*Yesh*). This being the case, his service of *HaShem*-יהו"ה, blessed is He, is in a state of, “one who dares to make gestures in the presence of the King.” It is only when ones service of *HaShem*-יהו"ה, blessed is He, is in a state of the acceptance of the yoke of the Kingship of *HaShem*-יהו"ה upon himself – “this nation-*Am Zu*-עם זו-אם” – through which he

⁹⁵⁰ Talmud Bavli, Chagigah 5b; *Hemshech* “*Mayim Rabim*” 5636, Ch. 86 and elsewhere.

⁹⁵¹ See *Sefer HaMaamarim* 5655 p. 75 and on; 5689 p. 5.

bonds to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He (as reflected by the term "This-*Zeh*-זֶה"), that he can then come to the aspect of "they shall declare My praise." That is, only then is his declaration of praise of *HaShem*-יהו"ה, blessed is He, aligned with the Supernal intent.

Now, the verse specifies, "this **nation-*Am*** *Zu*-זו **עם**," specifically using the term, "nation-*Am*-עם," even though the term "nation-*Am*-עם" generally indicates lowliness of level.⁹⁵² This is because through accepting the yoke of *HaShem*'s-יהו"ה Kingship upon themselves, (the aspect of "this-*Zu*-זו,") even the "nation-*Am*-עם" become bonded to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, through which they come to the state of "this-*Zeh*-זֶה."

The explanation is that although all the other prophets prophesied with the term, "Thus-*Koh*-כֹּה," (and not "This-*Zeh*-זֶה,") this difference only relates to matters that have to do with different levels of attainment, through which only the aspect of illuminations and revelations (*Orot V'Giluyim*) are attained. Thus, in respect to this, even the level of the prophets, about whom it states,⁹⁵³ "The spirit of *HaShem*-יהו"ה spoke through me; His word is upon my tongue," is only an aspect of, "Thus-*Koh*-כֹּה."

⁹⁵² See Tanya, Shaar HaYichud VeHaEmunah Ch. 7 (81b); Sefer HaMaamarim 5660 p. 5, and elsewhere.

⁹⁵³ See Samuel II 23:2

However, regarding the service of *HaShem*-יהו"ה, blessed is He, with the acceptance of His yoke, through which a bond is affected to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, Who transcends the aspect of illuminations and revelations (*Orot V'Giluyim*), then even the aspect of the "nation-*Am*-עם" come to be in a state of, "This-*Zeh*-זה," (as reflected in "This nation-*Am Zu*-זו-עם"). This is because when it comes to the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He, the greatest person and the simplest person are equal. This is just like the fact that in the service of *HaShem*-יהו"ה out of the acceptance of His yoke, the most minor commandment and the most major commandment are equal.

7.

Now, it states in Midrash,⁹⁵⁴ "The Holy One, blessed is He, said: 'In this world, you have declared before Me,⁹⁵⁵ 'This is My God-*Zeh Eili*-זה א"לי' only one time, but in the coming future, you will say it twice, as it states,⁹⁵⁶ 'And they will say on that day, 'Behold, this-*Zeh*-זה is our God; we hoped to Him that He would save us; this-*Zeh*-זה is *HaShem*-יהו"ה to Whom we hoped, let us exult and be glad in His salvation.'"" In other words, even the aspect of, "This-*Zeh*-זה," that was already revealed in this world at the splitting of the sea, at which time,

⁹⁵⁴ Midrash Shmot Rabba 23:15

⁹⁵⁵ Exodus 15:2

⁹⁵⁶ Isaiah 25:9

“a maidservant perceived what even Ezekiel the prophet did not perceive”⁹⁵⁷ (though he is described as one of the greatest of prophets⁹⁵⁸), is of no comparison the aspect of, “This-Zeh-זה,” that will be revealed in the coming future, in the days of Moshiach and the resurrection of the dead (*Tchiyat HaMeitim*). For, in that time we will say, “This-Zeh-זה” twice, “This-Zeh-זה is our God... This-Zeh-זה is *HaShem*-יהוה to Whom we hoped.”

This may be understood through the explanation given in the discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,⁹⁵⁹ and whose *Hilulah* we are now celebrating.⁹⁶⁰ He explained that the words, “This is our God-*Hineh Eloheinu* Zeh-זה אלהינו” refers to the aspect of *Zeir Anpin*, and that the words, “This is *HaShem* to Whom we hoped-Zeh *HaShem Kivinu Lo*-לוי קיינו” refers to the aspect of *Atika Kadisha*. We can say that the explanation is that *Zeir Anpin* (the Small Countenance) refers to an aspect of smallness and constriction, and therefore indicates the manner of revelation of the aspect of, “This-Zeh-זה,” as it currently is in this world. In other words, the revelation is only in a way of comprehension, but not in a way of actual sight. Thus, although at the splitting of the sea, when they said,⁹⁶¹ “This is My God-Zeh *Eili*-אלי,” and even a maidservant perceived etc., nevertheless, the sea was split into twelve paths,

⁹⁵⁷ Mechilta Beshalach 15:2

⁹⁵⁸ Midrash Dvarim Rabba 7:8

⁹⁵⁹ Sefer HaMaamarim 5654 *ibid.* p. 154, citing the Ramaz to Zohar I 135a.

⁹⁶⁰ Erev Shabbat Kodesh, 2 Nissan, was the *Hilulah* of his honorable holiness, the Rebbe Rashab.

⁹⁶¹ Exodus 15:2

corresponding to the twelve tribes.⁹⁶² In other words, each tribe had a separate path to themselves. Moreover, although the verse states,⁹⁶³ “Then Moshe **and** the Jewish people sang-*Az Yashir Moshe U’Vnei Yisroel*” אֶזְיָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, with the connective letter *Vav*-ו, which indicates the bond between them, there nevertheless were differences between them. This is because, presently, the revelation is only in a way of comprehension and not with actual sight, and the current revelation is not something that can be experienced with the physical senses, such as the sight of the eye, the hearing of the ear, the smell of the nose or the speech of the mouth.

In contrast, in the coming future, the revelation of the aspect of, “This-*Zeh*” זֶה, (will not only be from the title God-*Elohi*”מ-אלהים, the substance of which is the matter of constriction and concealment, as reflected in the words, “This is our God-*Elohei*”נו *Zeh*” זה-אלהינו, but rather,) will even be the revelation of the Name *HaShem*-יהו”ה (“this is *HaShem*-יהו”ה”),⁹⁶⁴ referring to the aspect of how *HaShem*-יהו”ה is, was,

⁹⁶² Mechilta Beshalach 14:16; Pirke D’Rabbi Eliezer Ch. 42; Rashi to Psalms 136:13.

⁹⁶³ Exodus 15:1

⁹⁶⁴ It is explained that when the term “this-*Zeh*” זֶה is utilized in the Torah in relation to *HaShem*-יהו”ה, blessed is He, it has a numerical value of 12-י”ב, which in triangular value (*Cheshbon Kidmi*) includes the numerals that precedes it. Thus, א”ב has a total numerical value of 78, which is equivalent to He is, and was, and will be-*Hoveh V’Hayah V’Yihyeh* והיה ויהיה ויהיה which shares the same letters as יהו”ה יהו”ה יהו”ה, indicating the Oneness of *HaShem*-יהו”ה blessed is He, prior to the world, in the world, and after the world. Thus, the verse (Genesis 22:16) “In Myself-*Bi*”-ב”י-12 I have sworn” is a reference to the Essential Being of *HaShem*-יהו”ה, blessed is He. Similarly, the verse (Exodus 3:15), “This-*Zeh*”-12 is My Name forever,” is the same as saying, “Is and was and will be-יהיה ויהיה ויהיה is My Name forever.” (Nevertheless, this is already an expression of the Name of *HaShem*-יהו”ה blessed is He, that divides into twelve letters of “Is and was and will

and will be, as one.⁹⁶⁵ Moreover, there will be an even greater revelation, the aspect of the Name *HaShem*-יהו"ה, blessed is He, that cannot be vowelized with any vowels, since it transcends vowels altogether.⁹⁶⁶ This revelation will be openly and clearly revealed, so that every person will point with his physical finger and say, "This is *HaShem-Zeh* *HaShem*-יהו"ה," and "This is *Arich*, and this is *Atik*."

All this will come about in the coming future, may it happen speedily in our days, that there should be a redemption from the physical Egypt, through which there automatically will be a redemption from the spiritual Egypt. (For, as known, the descent of the soul into the body is the matter of spiritual exile in Egypt-*Mitzrayim*.)⁹⁶⁷ May this happen speedily in our days, through Moshiach, our righteous redeemer, and may the prophecy that,⁹⁶⁸ "all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken," come about.

be-יהוה ויהיה ויהיה," thus relating to the worlds.) For a more extensive explanation, see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1, The Gate of Intrinsic Being, and Volume 2, section entitled, "The Drawing Forth of Action from the Letters to *Elohi*"מ"אלהים."

⁹⁶⁵ Zohar III 257b (Ra'aya Mehemna); Tanya Shaar HaYichud V'HaEmunah Ch. 7 (82a); Pardes Rimmonim Shaar 1 (Shaar Eser V'Lo Tesha), Ch. 9.

⁹⁶⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, Shaar HaHavayah, translated as *HaShem is One*, The Gate of Intrinsic Being; Also see Sefer HaMaamarim 5698 p. 112 & p. 123; Also see discourse entitled "*Shiviti HaShem*" 5720 (Sefer HaMaamarim 5720, p. 160 and on).

⁹⁶⁷ See Tanya, Ch. 47 and elsewhere.

⁹⁶⁸ Isaiah 40:5