

Discourse 9

*“Lo Tihyeh Mishakeila v’Akara b’Artzecha -
There shall be no woman who loses her young or will
be infertile in your land”*

Delivered on Shabbat Mevarchim Adar
Parshat Mishpatim, Parshat Shekalim, 5712
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶²⁰ “There shall be no woman who loses her young or is infertile in your land; I shall fill the number of your days.” This verse comes in continuation of the verse that precedes it, which states,⁶²¹ “And you shall serve *HaShem*-יהוה your God, and He shall bless your bread and your water, and I shall remove illness from your midst.” Thus, it is in continuation to this verse that the Torah explains that through the service of *HaShem*-יהוה, blessed is He, there also, “shall be no woman who loses her young or is infertile in your land etc.”⁶²²

Now, these verses make mention of a promise regarding the three matters of, “children (*Banei*), life (*Chayei*),

⁶²⁰ Exodus 23:26 – Also see Likkutei Sichot Vol. 16 p. 271 and on.

⁶²¹ Exodus 23:25

⁶²² See the discourse entitled “*Lo Tihyeh Mishakeila*” in Torat Chayim, Mishpatim 440a (302c in the new print); Ohr HaTorah Mishpatim p. 1,248.

and sustenance (*Mezonei*),”⁶²³ indicating that there will be blessings of abundance in excess to a greater degree. That is, when the verse states, “He shall bless your bread and your water,” this refers to the matter of sustenance (*Mezonei*), and the verse emphasizes that, “He shall bless” them. In other words, not only will the sustenance be adequate according to the needs, but beyond this, there will be abundant blessings in great excess of the need.”⁶²⁴

The verse then continues regarding the matter of life and health (*Chayei*), stating, “and I shall remove illness from your midst,” and beyond this, “I shall fill the number of your days.” In other words, this refers to the matter of the lengthening of one’s days (*Arichut Yamim*). Likewise, in regard to children (*Banei*), the verse states, “There shall be no woman who loses her young or is infertile in your land,” which is a blessing for the birth of children (through the negation indicated by the fact that there will be no infertile woman – “*Akarah*-עקרה”), and that the children that are born will be sustained in their lives (through the negation that no woman will lose her young – “*Mishakeila*-משכלה”). Moreover, the children will live lengthy lives, even to your old age. (This is as we find regarding our forefather Yaakov, that even when he already was elderly, when he thought that he had lost one of his sons, he stated,⁶²⁵ “as I have been bereaved,

⁶²³ Talmud Bavli, Mo’ed Katan 28b; Zohar I 43b & 118a; Biurei HaZohar Vayera 11b

⁶²⁴ Liturgy of Kaddish d’Rabbanan – מזונת ריחא.

⁶²⁵ Genesis 43:14 and Rashi to Genesis 27:45

so I am bereaved-*Ka'asher Shakholti Shakhalti*- כאשר שכלתי-שכלתי.”)

Thus, the verse states, “There shall be no woman who loses her young or is infertile in your land etc.,” which may be explained in two manners; as a command and as a promise. (This matter is similarly found in various other places as well.⁶²⁶) That is, there is both a command and a promise that no woman will lose her young or be infertile. In other words, when man fulfills his responsibilities, so that no woman should lose her young or be infertile, then the Holy One, blessed is He, likewise promises and guarantees that no woman will lose her young or be infertile.

The precondition upon which all this is dependent, is (as prefaced in the verses),⁶²⁷ “And you shall serve *HaShem*-יהוה your God.” That is, although about the three matters of children (*Banei*), life (*Chayei*), and sustenance (*Mezonei*), our sages, of blessed memory, stated,⁶²⁸ “Life, children and sustenance are not dependent upon merit, but are rather depend on one’s *mazal*,”⁶²⁹ in which the matter of *mazal* is something that is unaffected by merit, nonetheless, **abundant**

⁶²⁶ See Likkutei Torah, Sukkot 80d and elsewhere.

⁶²⁷ Exodus 23:25

⁶²⁸ Talmud Bavli, Mo’ed Katan 28a; Ohr HaTorah Veyera (Vol. 4) 755b and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 44 and on; Vol. 2, p. 637 and on, and elsewhere.

⁶²⁹ The upper aspect of the soul, called the *Mazal*, will be further explained in a later discourse of this year, 5712, entitled “*Chamishah Kinyanim* – The Holy One, blessed is He, acquired five possessions as His own in His world,” (Discourse 17). Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Chapter 25.

blessings in these matters specifically depend on one's service of *HaShem*-יהו"ה.

We must therefore understand what is meant by service of *HaShem*-יהו"ה, blessed is He, about which the verse states, "And you shall serve *HaShem*-יהו"ה your God."⁶³⁰ This is because, at first glance, the general matter of the service of a servant to his master only applies to a servant and master as they exist here, below in this world. That is, in this world the servant is capable of adding to the perfection of his master. For, although the master is truly a master, nevertheless, there are aspects and matters that he lacks, and the service of the servant is to fulfill what his master lacks and to otherwise actualize and fulfill his will. Thus, through this, he brings completion and perfection to the master. (It also is understood that, through this, the servant who serves his master, attains additional perfection too.) Above, however, since *HaShem*-יהו"ה is, "the One who perfects all,"⁶³¹ how are we to understand the matter of serving Him, as it applies to Him, blessed is He?⁶³²

We also must understand the seeming contradictions that we find in the words of our sages, of blessed memory.⁶³³

⁶³⁰ See discourse entitled "*V'Avadetem et HaShem Elokeichem*" in Maamarei Admor HaZaken Vol. 1, p. 402; Ohr HaTorah Mishpatim, p. 1,198 and on; 1,219 and on; Sefer HaMaamarim 5662 p. 273 and on;

⁶³¹ Tikkunei Zohar, Introduction 17b

⁶³² See discourse entitled "*Lo Tihiyeh Mishakeila*" Torah Ohr Mishpatim, 78d; Ohr HaTorah ibid. p. 1,255.

⁶³³ See the introduction to Avodat HaKodesh, as well as Vol. 2 (Chelek HaAvodah) Ch. 3, cited in Shnei Luchot HaBrit, Shaar HaGadol 29b and on; Ohr HaTorah Mishpatim p. 1,219 and on; Sefer HaMaamarim 5662 ibid.; Also see the discourse entitled "*Zot Torat HaOlah*" 5678 & 5740, and elsewhere.

That is, at times we find that the matter of our service of *HaShem*-יהו"ה, blessed is He, has no impact Above. This is as stated in Midrash,⁶³⁴ "Does the Holy One, blessed is He, really care if an animal is slaughtered from the front of the neck or the back of the neck? Rather, the commandments-*mitzvot* were given solely to refine the creatures." In other words, the purpose of the *mitzvot* is only to refine the creatures, but have no affect Above. This is explicitly stated in scripture too, as in the verse,⁶³⁵ "If you have sinned, how have you affected Him? If your transgressions multiply, what have you done to Him? If you are righteous, what have you given Him, or what has He taken from your hand?"

At other times, however, we find that man's service of *HaShem*-יהו"ה, blessed is He, indeed has influence Above. This is as stated in Midrash⁶³⁶ on the verse,⁶³⁷ "And now, may the strength of my Lord-*Adona*"י-אדוני be magnified etc." They stated that, "when the Jewish people fulfill Torah and *mitzvot*, they magnify and add additional strength Above" to the name Lord-*Adona*"י-אדוני. We likewise find that when there is an absence or lacking in the service of *HaShem*-יהו"ה, blessed is He, a weakening is caused Above, so to speak. This is as stated in Midrash⁶³⁸ in explanation of the verse,⁶³⁹ "You

⁶³⁴ Midrash Bereishit Rabba 44; Tanchuma Shmini 8

⁶³⁵ Job 35:6-7

⁶³⁶ Midrash Eicha Rabba 1:33; Talmud Bavli Shabbat 89a; Likkutei Torah Shlach 39b – 40a; Ohr HaTorah Shlach p. 469 and on; p. 472, p. 479; Ohr HaTorah Na"Ch Vol. 1, p. 679, and elsewhere.

⁶³⁷ Numbers 14:17

⁶³⁸ Midrash Eicha Rabba 1:33 *ibid*.

⁶³⁹ Deuteronomy 32:18

disregarded (*Teshi*-תשי) the Rock Who gave birth to you, and have forgotten God Who brought you forth.” That is, “when the Jewish people do not fulfill the will of the Ever-Present One, blessed is He, (meaning that there is an absence or lack in the fulfillment of Torah and *mitzvot*), there is a weakening (*Metishin*-מתישין) of the power of greatness of the One Above, so to speak.”

2.

However, the explanation of the matter is as cited in the teachings of Chassidut⁶⁴⁰ from Avodat HaKodesh,⁶⁴¹ that when our sages, of blessed memory, stated, “Does the Holy One, blessed is He, really care etc.,” it is explained that, “this refers to the Singular Master who is the Root of all roots, and that to Him, it makes no difference whatsoever. Nevertheless, for the purpose of His glory, and in order to bestow influence to the supernal heads, to unify the beginning of the thought to its end, it is entirely necessary.”

In other words, when it comes to the aspect of the Singular Master Himself, the Root of all roots, the matter of service does not affect Him whatsoever. Rather, it is only as He manifests within the chaining down of the worlds (*Hishtalshelut*), beginning with the attribute of wisdom-*Chochmah*, which is the beginning of the chaining down

⁶⁴⁰ See discourse entitled “*Tzeina U'Re'ena*” 5677 (Sefer HaMaamarim 5677 p. 195 and on).

⁶⁴¹ Avodat HaKodesh Vol. 2 (Chelek HaAvodah) Ch. 3, Shnei Luchot HaBrit, Shaar HaGadol 29b and on;

(since wisdom-*Chochmah* is called,⁶⁴² “the beginning-*Reishit*-ראשית”). Moreover, even above wisdom-*Chochmah*, the matter of service of *HaShem*-יהו"ה, blessed is He, affects the aspect of the crown-*Keter* in its lower aspect, which is the aspect of *Arich* - the root of the emanated. Such is not the case, however, with the inner aspect of crown-*Keter*,⁶⁴³ which is the aspect of the Ancient One-*Atik*.

The explanation of the matter⁶⁴⁴ is that when it comes to the chaining down of the worlds (*Seder HaHishtalshelut*), the matter of service of *HaShem*-יהו"ה, blessed is He, has an effect, both on the vessels (*Keilim*), as well as the lights (*Orot*). For, in regard to the vessels (*Keilim*) whereby the light (*Ohr*) is concealed, room is granted for the existence of an “other.”⁶⁴⁵ For, when the light is illuminating, then only the source is apparent, and there is no existence of an “other.” However, when it comes to the vessels, which conceal the light, they thereby give room for the existence of an “other,” to the point that through an abundance of chaining down, the aspect of actual creatures are brought forth into existence.

Now, because the vessels (*Keilim*) are a matter of an “other,” to the point that at the end of it all, through an abundance of chaining down, actual creatures are brought into existence through them, therefore, the aspect of the vessels is affected by the service of *HaShem*-יהו"ה of the creature. In

⁶⁴² Psalms 111:10; Zohar I 31b; Targum Yonatan Genesis 1:1; Torat Chayim Bereishit 1a; Siddur Im Divrei Elokim Chayim 305d, and elsewhere.

⁶⁴³ See Sefer HaMaamarim 5677 *ibid.* p. 200 and on.

⁶⁴⁴ See Sefer HaMaamarim 5677 *ibid.* p. 196 and on, and elsewhere.

⁶⁴⁵ See Sefer HaErechim Chabad, Vol. 4, Section on the lights of the *Sefirot* as they relate to vessels.

other words, through an absence or lacking in the service of *HaShem*-יהו"ה, blessed is He, blemish is caused in the vessels (*Keilim*).

Additionally, the light (*Ohr*) is also affected by the matter of service of *HaShem*-יהו"ה, blessed is He. For, although the absence and lack of service causes blemish only in the vessels and not the light, nevertheless, because of the blemish in the vessels, the light is caused to withdraw from the vessel. This withdrawal of the light from the vessel affects the light itself too, since the purpose of the light is to shine in the vessels. Thus, when the light is caused to be withdrawn from the vessel, the light does not fulfill its purpose for being. This demonstrates that the matter of service of *HaShem*-יהו"ה affects the light too. For, with the absence or lack of the service of *HaShem*-יהו"ה, blessed is He, the light is caused to be withdrawn from the vessels, and subsequently is not fulfilling the reason that was drawn forth in the first place.

Beyond all the above, the matter of service of *HaShem*-יהו"ה, blessed is He, also affects the light that completely transcends manifestation within vessels. For, at the very least, the light that transcends manifestation within vessels is, nevertheless, the root and source of the light that does manifest within vessels. This then, is what is meant by the fact that the service of *HaShem*-יהו"ה, blessed is He, affects the aspect of *Arich Anpin*, since the aspect of *Arich Anpin* is the root of the emanated.⁶⁴⁶ Thus, since the emanated are

⁶⁴⁶ Etz Chayim, Shaar 42 (Shaar Drushei ABY" A) Ch. 1; See Sefer HaMaamarim 5677 *ibid*.

affected by the matter of service of *HaShem*-יהו"ה, blessed is He, so likewise, the root of the emanated (the aspect of *Arich Anpin*) is likewise affected by the matter of service of *HaShem*-יהו"ה.

Thus, it is solely regarding to the aspect of the Ancient One-*Atik Yomin*, that our sages, of blessed memory, stated, "Does the Holy One, blessed is He, really care etc." This is because the aspect of the Ancient One-*Atik Yomin* is the Singular Master who is the Root of all roots. That is, He is called the Root of all roots, rather than only the root of the emanated, because He even transcends being called the root of the emanated. In truth, He even transcends roots, being that the term "*Atik*-עתיק" is of the same grammatical root as⁶⁴⁷ "*removed-Vaya'tek*-ויעתק," meaning that He is removed and transcends even the aspect of *Arich Anpin*. This being the case, when He is called the, "Root of all roots," it is only a borrowed term. Therefore, this aspect is unaffected by the matter of service of *HaShem*-יהו"ה, blessed is He, about which the verse states,⁶⁴⁸ "If you have sinned, how have you affected Him? If your transgressions multiply, what have you done to Him? If you were righteous, what have you given Him, or what has He taken from your hand?"

⁶⁴⁷ Genesis 12:8

⁶⁴⁸ Job 35:6-7

3.

However, we must further understand all this. For, when the verse states,⁶⁴⁹ “And you shall serve *HaShem*-יהו"ה, your God,” it is referring (not only to the levels of the order of the chaining down of the worlds (*Hishtalshelut*) within which *HaShem*-יהו"ה, blessed is He, is manifest, and which are affected by the matter of service of *HaShem*-יהו"ה, as explained above, but also) to the aspect of how *HaShem*-יהו"ה, blessed is He, completely transcends the chaining down of the worlds (*Hishtalshelut*).

To understand this, let us preface by explaining the precision⁶⁵⁰ of the language in the verse. At first glance, the beginning of the verse seems to contradict its conclusion. Namely, it first states, “And you shall serve *HaShem*-יהו"ה your God, and He shall bless etc.” That is, this is stated in the third person, which conceals. However, the verse continues, “and I shall remove illness from your midst,” in the first person, as one who speaks for himself.

This may be understood by what Ramban⁶⁵¹ explains in his introduction to his commentary on Torah. Namely, he explains that Moshe did not write the Torah (the first four books) in the first person, as one who speaks for himself, but rather, in the third person. For example, many verses begin, “And *HaShem*-יהו"ה said to Moshe,” in which Moshe is not the

⁶⁴⁹ Exodus 23:25

⁶⁵⁰ Ohr HaTorah Mishpatim p. 1,219, p. 1,239; Sefer HaMaamarim 5662 ibid. p. 272.

⁶⁵¹ Nachmanides

speaker. If it was Moshe himself speaking, the verse should have stated, “And *HaShem*-יהו"ה spoke to me.” It also is not the speech of *HaShem*-יהו"ה, for then the verse should have stated, “and I spoke to Moshe.” Rather, it is said in the third person, as a narrator who telling us of the speech of *HaShem*-יהו"ה to Moshe (That is, neither *HaShem*-יהו"ה nor Moshe is the speaker).

It is explained that this aspect of the third person who relates the speech of *HaShem*-יהו"ה to Moshe, transcends both. That is, the narrator transcends both the aspect of Moshe and the aspect of the Name *HaShem*-יהו"ה, blessed is He. For, although the Name *HaShem*-יהו"ה, blessed is He, indicates that “He is and was and will be as one-*Hoveh v'Hayah v'Yihyeh*-יהיה ויהיה והיה,”⁶⁵² nonetheless, it also relates⁶⁵³ to He who brings into being-*Mehaveh*-מְהוֹוֶה and brings about-*Hithavut*-הִתְהוּוֹת the creation (and the chaining down of the worlds).⁶⁵⁴ Thus, the aspect that transcends both (Moshe and the letters of the Name *HaShem*-יהו"ה) is the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, (He who says what occurs within the order of the chaining down of the worlds) and it is He who relates the speech from the Name *HaShem*-יהו"ה to Moshe.

⁶⁵² Zohar III 257b (Ra'aya Mehemna); Pardes Rimonim Shaar 1 (Shaar Eser vLo Tesha) Ch. 9; Tanya Shaar HaYichud vHaEmunah Ch. 7 (82a).

⁶⁵³ Pardes Rimonim ibid.; Tanya Shaar HaYichud vHaEmunah Ch. 4; Zohar ibid.

⁶⁵⁴ See Ateret Rosh, Shaar Rosh HaShanah Ch. 4 and elsewhere.

Now, He is specifically called the third, similar to the verse,⁶⁵⁵ “He will enliven us after two days; on the third day He will raise us up and we will live before Him.” As known, the words, “He will enliven us after two days,” refer to the totality of the chaining down of the worlds (*Hishtalshelut*), which divides into two categories. That is, there is the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), and there is the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), which correspond to the aspects of lights and the aspect of vessels, or alternatively, the aspect of the light as it is to Himself, and the aspect of revelation to another. The words, “on the third day,” however, refer to the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He (over and above the letters of His Name).⁶⁵⁶

Because of this, the verse first states, “and you shall serve *HaShem*-יהו"ה your God,” in the third person. That is, this aspect of the third person states that when, “you serve *HaShem*-יהו"ה your God,” then, “He shall bless your bread and your water.” In other words, *HaShem*-יהו"ה (about whom it states “you shall serve *HaShem*-יהו"ה your God”) shall bless your bread and your water. The verse then adds, “and I shall remove illness from your midst,” in the first person, indicating that He who speaks in the third person states that He Himself will, “remove illness from your midst.”

⁶⁵⁵ Hosea 6:2

⁶⁵⁶ See the discourse entitled “*Shiviti*” 5720, and Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, *The Gate of Intrinsic Being*.

What is understood from this is that the matter of service of *HaShem*-יהו"ה, blessed is He, affects (not only the Name *HaShem*-יהו"ה), but also, He who speaks in the third person, that is, the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. In other words, the service of *HaShem*-יהו"ה, blessed is He, affects (not only that your bread and water will be blessed by the Name *HaShem*-יהו"ה, blessed is He, but also) that, "I shall remove illness from your midst," which will be done by the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He (over and above the letters of His Name). We therefore must further understand this, since in regard to the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends the chaining down of the worlds, it is written, "If you were righteous, what have you given Him," (as explained before).

Now, we can explain that when our sages, of blessed memory, stated, "Does the Holy One, blessed is He, really care etc.," this was stated in relation to the service of the Godly soul, in and of itself, (that is, the particulars of the service of *HaShem*-יהו"ה). However, when it comes to the result of the service of *HaShem*-יהו"ה, which is that through it there is a refinement of the creatures, including even the simplest and lesser creatures,⁶⁵⁷ in that they too need refinement and purification, which is the matter of the transformation of sense of self and tangible independent existence (*Yesh*) to a state of sublimation and nullification of

⁶⁵⁷ See Tanya Ch. 32

sense of self (*Ein*) to *HaShem*-יהו"ה, this even has an effect on the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.⁶⁵⁸

It is with respect to this that it states, "And you shall serve *HaShem*-יהו"ה your God... and I shall remove etc.," referring to the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.

Now, with this in mind we can understand why the verse states, "and I shall remove illness from your midst," which is unlike the earlier verse that states,⁶⁵⁹ "All the illnesses that I placed in Egypt, I will not bring upon you, for I am *HaShem*-יהו"ה, your Healer." That is, the earlier verse only speaks of the possibility of illness, and the blessing there is that this possibility will not become actualized. In contrast, this verse, "I shall remove illness from your midst," has an even greater novelty. That is, even if illness has already been actualized (and is no longer just the possibility of illness), there nevertheless will be a removal of the illness. However, in order to remove illness that is already actualized, influence must come from an even higher source. It is about this that the verse states, "and I shall remove illness from your midst," in the first person, referring to the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He (over and above the letters of His Name).⁶⁶⁰

⁶⁵⁸ See the discourse entitled "*B'Sha'ah Sheheekdeemoo*" of this year 5712, Ch. 7.

⁶⁵⁹ Exodus 15:26

⁶⁶⁰ The distinction between the two verses will be further clarified at the end of the discourse.

Now, this matter of service of *HaShem*-יהו"ה, blessed is He, as expressed in the verse, "And you shall serve *HaShem*-יהו"ה your God," is comparable to the service of a servant. Thus, it refers primarily to the service of *HaShem*-יהו"ה, blessed is He, with fear, and with the acceptance of the yoke of Heaven,⁶⁶¹ since that is like the service of a servant.⁶⁶² That is, the servant takes up no space unto himself, and beyond that, he has no independent existence, in and of himself,⁶⁶³ but is entirely subjugated and sublimated to his Master. For, although, in and of himself, "being free to do whatever he wants would be preferable to him,"⁶⁶⁴ he nevertheless is restrained, focused,⁶⁶⁵ and sublimated to the will of his Master, thus fulfilling His will.

This is why the beginning of the service of *HaShem*-יהו"ה, blessed is He, as well as its core and root, is too accept the yoke of being a servant of *HaShem*-יהו"ה upon oneself. In other words, even though a person may be in such a state that he has not transformed himself, neither in his desire nor in his intellect or emotions (that is, he has not yet given himself over to *HaShem*-יהו"ה, blessed is He, in that he still harbors other desires), nevertheless, he serves *HaShem*-יהו"ה, blessed is He,

⁶⁶¹ Tanya Ch. 41 (56a); Kuntres HaAvodah Ch. 2

⁶⁶² Tanya *ibid.*; Also see Likkutei Sichot Vol. 6 p. 183.

⁶⁶³ Talmud Bavli Kiddushin 23b and Rashba there.

⁶⁶⁴ Talmud Bavli, Gittin 13a; Discourse entitled "*V'Eleh HaMishpatim*" 5738 Ch. 5 and on (Torat Menachem Adar p. 10 and on);

⁶⁶⁵ See Kuntres HaAvodah *ibid.* p. 13.

by accepting His yoke. It is imperative to do so, because when it comes to what one does, meaning, fulfilling *HaShem's* יהו"ה commandments-*mitzvot*, by desisting from evil and doing good, it is not possible to wait until he transforms himself. That is, even in the condition that he finds himself, nonetheless, by accepting the yoke of the Kingdom of *HaShem*-יהו"ה and doing His will, he too acts in the service of *HaShem*-יהו"ה, blessed is He.

Thus, we find that every day the order of service of *HaShem*-יהו"ה, blessed is He, is in this way. That is, each and every day, our service begins with, *Modeh Ani lePhaneicha*, “I acknowledge before You, Living and Eternal King, that You have returned my soul within me with compassion. Great is Your faithfulness.”⁶⁶⁶ The same is true of the service of *HaShem*-יהו"ה, blessed is He, during prayer, which begins with the words, “Acknowledge *HaShem*-יהו"ה, call out in His Name, make His acts known among the peoples.” That is, even before the contemplations of the verses of song (*Psukei D'Zimra*), the prayers, and even before the contemplations of the blessings of the *Shema* recital, the *Shema* recital itself, and the standing prayer of *Shemoneh Esreh*, we say, “Acknowledge *HaShem*-יהו"ה,” which is the matter of acknowledgement and submission (*Hoda'ah*). This service is specifically in a way of accepting the yoke of *HaShem's* יהו"ה Kingship.⁶⁶⁷

⁶⁶⁶ See Kuntres HaAvodah Ch. 1

⁶⁶⁷ The Rebbe will further explain the order of the service of *HaShem*-יהו"ה, blessed is He, in prayer, in the subsequent discourses of this year 5712, entitled, “*Ani LeDodi* – I am my Beloved’s” (Discourse 23) and “*Atem Nitzavim* – You are

Now, since the verse, “And you shall serve *HaShem*-יהו"ה your God,” also refers to the service of *HaShem*-יהו"ה in prayer, as stated by Rambam,⁶⁶⁸ “It is a positive commandment-*mitzvah* to pray, as it states,⁶⁶⁹ ‘And you shall serve *HaShem*-יהו"ה your God.’ And according to tradition, this service refers to prayer, as it states,⁶⁷⁰ ‘and serve Him with all your heart,’ about which our sages stated,⁶⁷¹ ‘Which is the service of the heart? This is prayer.’” It thus is understood that (in addition to serving *HaShem*-יהו"ה, blessed is He, from fear), the matter of service of *HaShem*-יהו"ה, blessed is He, from love, is also included, this being the matter of prayer, about which it states,⁶⁷² “There is no labor like the labor of love.”

Now, the explanation is that the effects of prayer affect both the Godly soul and the animal soul. This is because the word prayer-*Tefillah*-תפילה is of the root *Tofel*-תופל,⁶⁷³ which is a term of bonding. For, through prayer, the Godly soul bonds to its root and source. Likewise, there is an additional matter to prayer, which is that through prayer, the animalistic

standing this day” (Discourse 24). Also see Kuntres Inyan Tefilah of the Mittler Rebbe, translated as Praying with Passion.

⁶⁶⁸ Mishneh Torah, Hilchot Tefillah 1:1

⁶⁶⁹ Exodus 23:25

⁶⁷⁰ Deuteronomy 11:13

⁶⁷¹ Talmud Bavli 2a

⁶⁷² Zohar II 55b; Zohar III 267a; Likkutei Torah Shelach 42c; Kuntres HaAvodah Ch. 1, Ch. 3 and on; Sefer HaErechim Chabad Vol. 1, section on “Ahavat HaShem” 5 & 9.

⁶⁷³ Kuntres HaAvodah ibid. p. 4; Torah Ohr Terumah 79d (See the notes of the Rebbe in Sefer HaMaamarim 5709 p. 79); Also see Torah Ohr Mishpatim 79b; Torat Chaim 434b; (298c and on); Maamarei Admor HaZaken 5568 ibid. p. 402; Ohr HaTorah Mishpatim ibid. p. 1, 198, and elsewhere.

soul becomes refined and purified, thus elevating the sparks of Godliness in a person's body and in his portion of the world at large. These two matters are caused through the service of *HaShem*-יהו"ה, blessed is He, specifically with love.

For, in regard to the service of *HaShem*-יהו"ה through fear and the acceptance of the yoke of His Kingship alone, he has not transformed himself at all, nor has he affected any refinement or purification of his animalistic soul. For, as we can clearly see, some people possess natural fear of Heaven, and with the slightest contemplation they can awaken the fear to desist from evil and do good. And yet, although their conduct in desisting from evil and doing good is entirely whole, nonetheless, their animalistic soul remains in its full strength, like the day it was born. On the contrary, it actually has gotten stronger over time, through ones abundant and regular use of it.⁶⁷⁴ Thus, since through the service of *HaShem*-יהו"ה, from fear alone, he has not affected a refinement and purification of his animalistic soul, he therefore has also not affected a bond of his Godly soul to its root and source either. For, the bond of the Godly soul is attained through the fulfillment of *HaShem's*-יהו"ה will, blessed is He, and His will is that the Godly soul refine the body and the animalistic soul. Moreover, it is to this end that the Godly soul descended below in the first place. For, in and of itself, the Godly soul is perfect and requires no rectification, and its descent below is only for the purpose of refining the

⁶⁷⁴ Tanya Ch. 13 (18b).

body and animalistic soul.⁶⁷⁵ Thus, as long it has not affected a refinement of the animalistic soul, it has not fulfilled the will of *HaShem*-יהו"ה, blessed is He, and therefore also has not affected a bond of his Godly soul with its root and source. It is specifically through the service of *HaShem*-יהו"ה, blessed is He, with love, for it is through it that he refines and purifies the animalistic soul, that he also affects a bonding of the Godly soul with its root and source.

Now, there is yet another matter in which the service of *HaShem*-יהו"ה, blessed is He, through fear alone, is inadequate, requiring that one also serve *HaShem*-יהו"ה with love. Namely, the word service-*Avodah*-עבודה is of the same root as, "working hides-*Ibud Orot*-עורות." ⁶⁷⁶ Now, just as in the working of hides, there are a number of necessary steps that require effort and great toil, until the hides are adequately worked and become fitting for use as parchment upon which the Torah portions can be written etc., this necessity is likewise the case when it comes to the service of *HaShem*-יהו"ה, blessed is He, which must specifically be in a way of work, with great effort and toil. It is thus understood that the service of *HaShem*-יהו"ה, blessed is He, through fear alone, is not the true matter of work-*Avodah*-עבודה. For, fear alone does not necessitate that one's service of *HaShem*-יהו"ה, blessed is He, should be with great effort and toil, as explained before regarding people who possess natural fear of Heaven

⁶⁷⁵ Tanya Ch. 37 (48b) citing Etz Chaim, Shaar 26, Ch. 1.

⁶⁷⁶ Torah Ohr Bereishit 5b; Mishpatim 76a; Likkutei Torah Vayikra 2d and elsewhere.

etc. It thus is necessary to also serve *HaShem*-יהו"ה, blessed is He, with love, which specifically comes through great effort and toil.

From all the above it is therefore understood that when the verse states, "And you shall serve *HaShem*-יהו"ה your God," it refers to and includes both the service of *HaShem*-יהו"ה from fear, which is the beginning of serving Him, and also the service of *HaShem*-יהו"ה from love. This accords with the explanation in Kuntres HaAvodah,⁶⁷⁷ that perfection in the service of *HaShem*-יהו"ה, is service that includes both fear of *HaShem*-יהו"ה and love of *HaShem*-יהו"ה, blessed is He.

5.

In further explanation of the service indicated by the words, "you shall serve *HaShem*-יהו"ה your God," the next verse continues, "There shall be no woman who loses her young or is infertile in your land etc." An⁶⁷⁸ infertile woman (*Akarah*) is one who does not give birth to children, referring to the emotions of love (*Ahavah*) and fear (*Yirah*), (which are the offspring of contemplation-*Hitbonenut*).⁶⁷⁹ Love (*Ahavah*) is the aspect of the son (*Ben*-בן), whereas fear (*Yirah*) is the aspect of the daughter (*Bat*-בת). In similar vein, a woman who

⁶⁷⁷ Kuntres HaAvoda Ch. 1-3

⁶⁷⁸ See Torah Ohr, Mishpatim 79a and on; Torat Chayim 431b (296d) and on; Ohr HaTorah ibid. p. 1,256 and on; Sefer HaMaamarim 5692 p. 222.

⁶⁷⁹ Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah 2:1-2; Tanya. Ch. 3 and elsewhere.

loses her young (*Mishakeilah*) is one who gives birth to love (*Ahavah*) and fear (*Yirah*), but they are not long-lasting.

Thus, it is in regard to this that the Torah states in the form of a command, “There shall be no woman who loses her young or is infertile in your land.” This is to say that one’s contemplation (*Hitbonenut*) must be in such a manner that it gives rise to emotions and that the emotions are long-lasting. It is in this manner that one’s service of, “you shall serve *HaShem*-יהו"ה your God,” will be as it should be.

To further explain, in regard to the infertile woman (*Akarah*) who does not give birth to children, there are two aspects. The first, is that she does not give birth because she has no womb.⁶⁸⁰ That is, she lacks the necessary receptacle to be able to enter into pregnancy and give birth.

In man’s service of *HaShem*-יהו"ה, blessed is He, the womb refers to intellectual arousal, for it is through this that there subsequently is a birth of the emotions, so that they become revealed in his heart. Thus, the meaning of an infertile woman (*Akarah*) who possesses no womb, is that not only are love and fear of *HaShem*-יהו"ה not revealed in his heart, indicating that he suffers from dullness of the heart (*Timtum HaLev*), but more so, he has no intellectual arousal, indicating that he also suffers from dullness of the mind (*Timtum HaMo'ach*). The reason is because he is not a receptacle, since he is a full vessel, and as known, “the

⁶⁸⁰ Talmud Bavli, Yevamot 64b; Bereishit Rabba 47:2; 53:5; 63:5; Ohr HaChayim Vayeira 21:2

attribute of flesh and blood, is that an empty vessel holds whatever is put into it, whereas a full vessel does not.”⁶⁸¹

When a person is a full vessel, it means that he is full of his own desires. It goes without saying that this certainly is the case regarding the desires of the evil inclination, that is, desires for forbidden matters. However, this is also so regarding the desires of his animalistic soul for permissible matters. For, although they are permissible, nonetheless, at the very least, the lust for them is considered to be, “a demon of the Jewish demons,”⁶⁸² Moreover, this even applies to the desires of the Godly soul, which are holy desires. That is, if he is full of and occupies himself with the fulfillment of his own desires, meaning that in regard to a service of *HaShem*-יהו"ה that he is talented in, he desires it, but, on the other hand, he does not desire other forms of service of *HaShem*-יהו"ה (that is, one labor he does want, but another labor he does not want). This being the case, he too is, “a full vessel that does not hold whatever is put into it.” In other words, he does not grasp the truth of it with his mind that any intellectual arousal should arise from it.

The second kind of infertile woman (*Akarah*) is one who indeed has a womb, but nevertheless, does not give birth. This refers to a person who indeed has a fitting receptacle through which to attain Godly knowledge and intellectual arousal in his mind, but nonetheless, no birth of the emotions is revealed in his heart. This is because, just as in physical

⁶⁸¹ Talmud Bavli, Brachot 40a

⁶⁸² Zohar III 253a; Tanya Ch. 8 (13a)

birth, a seed must be sown (*Zriyah*-זריעה) through a revelation of the power of the Unlimited One, blessed is He,⁶⁸³ likewise, the matter of sowing is necessary to the birth of the emotions, as stated,⁶⁸⁴ “Light is sown (*Zaru’a*-זרוע) for the righteous.” This refers to the sowing and planting of Torah and *mitzvot*, which specifically come about through Supernal strength. That is, this refers to an essential movement of the soul that transcends intellect and reason, and at the very least, is necessary once a year, at the beginning of one’s service of *HaShem*-יהו"ה, blessed is He.⁶⁸⁵

Furthermore, after the seeding (*Zriyah*-זריעה) there are the days of gestation (*Ibur*-עיבור), wherein the fetus develops and grows etc., until it becomes revealed in the air of the world. In similar fashion, there is an order of days of gestation (*Ibur*-עיבור) that is necessary for the emotions to be born and revealed in the heart.⁶⁸⁶

However, even after the emotions of love and fear of *HaShem*-יהו"ה are born and revealed in his heart, (thus negating the matter of, “the infertile woman – *Akarah*”) care and caution must nevertheless be taken to assure that they be sustained in their existence, (thus negating the matter of, “the woman who loses her young – *Mishakeilah*”). For, it is specifically then that one’s service of *HaShem*-יהו"ה, blessed is

⁶⁸³ See Likkutei Torah, Shir HaShirim 39d and on; *Hemshech* “*Kol HaNeheneh*” 5652 (Sefer HaMaamarim 5652 p. 130); *Hemshech* “*Samach T’Samach*” 5657 (Sefer HaMaamarim 5657 p. 179) and elsewhere.

⁶⁸⁴ Psalms 97:11

⁶⁸⁵ Sefer HaMaamarim 5703 p. 19 and elsewhere.

⁶⁸⁶ See Torat Chayim Beshalach 161a (Bo 129a) and on, and elsewhere.

He, is true service, as it states,⁶⁸⁷ “The lip of truth shall be established forever.”

6.

However, there is additional advice that one must place upon his soul. Namely, that we are referring to something that applies even when he is performing his service of *HaShem*-יהו"ה, blessed is He, as is fitting, both as it relates to the comprehension of the mind and as it relates to the emotions of the heart. In other words, the Godly emotions are indeed revealed in his heart and are not false delusions, but are indeed true love and fear of *HaShem*-יהו"ה, blessed is He, which are sensed in his fulfillment of Torah and *mitzvot*. That is, in addition to the actual physical fulfillment of Torah and *mitzvot*, he also is aware of and knows the intentions of the *mitzvot* and he is aware of the Godliness that is drawn forth through their fulfillment. (For example, through fulfilling the *mitzvah* of giving charity-*Tzedakah*, Godliness is caused to be drawn forth in the line of kindness-*Chessed*. Likewise, through serving *HaShem*-יהו"ה, blessed is He, in a way of judgment-*Gevurah*, he affects what is indicated by the verse,⁶⁸⁸ “You have executed justice and righteousness in Yaakov,” that is, Godliness is drawn forth in the line of judgment-*Gevurah*. Likewise, through the study of Torah, which is the middle line, he causes a drawing forth of

⁶⁸⁷ Proverbs 12:19; Ohr HaTorah Mishpatim ibid. p. 1,265.

⁶⁸⁸ Psalms 99:4

Godliness in the middle line.) That is, ultimately his service is in the manner hinted at in the precision of the words, “and you shall serve *HaShem*-יהו"ה your God,” in that his service is to *HaShem*-יהו"ה, blessed is He, whose Name indicates that He is and was and will be as one (*Hoveh V'Hayah V'Yihyeh*-הוה ויהיה ויהיה). Beyond this, He serves the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, who utterly transcends the chaining down of the worlds (*Hishtalshelut*). In other words, it is *HaShem*-יהו"ה Himself, blessed is He, who becomes, “your God-*Eloheichem*-אלהיכם,” meaning, “your strength and vitality.”⁶⁸⁹

Nonetheless, even when one is in such a state and standing, he must be very cautious not to allow his desire to become satisfied by his service of *HaShem*-יהו"ה, blessed is He. For, if he does so, he will become stagnant in his station and will not continue to move and grow in his service of *HaShem*-יהו"ה, blessed is He. (That is, he stays where he is and goes no further.) For, in addition to the fact that self-satisfaction and self-fulfillment can cause that the love and fear of *HaShem*-יהו"ה that were revealed in him, will not be sustained (this being the matter of a woman who loses her young – *Mishakeilah*), beyond this, even at times that he indeed is serving *HaShem*-יהו"ה, blessed is He, with love and fear of Him, nonetheless, his service of *HaShem*-יהו"ה will be

⁶⁸⁹ See Torah Ohr *ibid.* 79a; Torat Chayim Mishpatim 431b (296d); Ohr HaTorah *ibid.* p. 1,255. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1, The Gate of The Title (*Shaar HaKinuy*), that the title God-*Elohi*’m-אלהי"ם is of the root “strength-*Aleem*’m-אלי"ם,” similar to the Talmudic dictum (Gittin 60b), “Whoever is stronger prevails-Kol d’Aleem Gvar-כל דאלי"ם גבר.”

measured and limited. That is, it will be according to the measure that gives him a sense of satisfaction and fulfillment according to his own desire.⁶⁹⁰

It is about this that Torah states,⁶⁹¹ “There shall be no woman who loses her young (*Mishakeilah*) or is infertile (*Akarah*) in your land.” The verse specifies, “In your land-*b’Artzecha*-בְּאַרְצְךָ,” because the word, “land-*Aretz*-אֶרֶץ,” is of the same root as the word, “desire-*Ratzon*-רָצוֹן.” In other words, one must not even allow himself to feel self-satisfied in his desire-*Ratzon*-רָצוֹן of serving *HaShem*-יְהוָה, blessed is He. (It goes without saying that he should not have any sense of his own desires, for in that case, he is, “a full vessel that does not contain what is placed within it.” In other words, in such a case, he does not have a receptacle at all, like the first kind of the infertile woman (*Akarah*) mentioned above.)

The verse continues, “I shall fill the number of your days,”⁶⁹² which is the recommended advice that one should adopt so that he will not come to feel a sense of self-satisfaction and self-fulfillment of the desire in his soul.

The explanation is that when a person contemplates that he has been granted a fixed number of days in this world, as the verse states,⁶⁹³ “they are fashioned in many days,” and

⁶⁹⁰ See Torah Ohr *ibid.* p. 78d; Torat Chayim *ibid.* p. 431a (296d); Ohr HaTorah *ibid.* p. 1,255.

⁶⁹¹ Exodus 23:26 – Also see Likkutei Sichot Vol. 16 p. 271 and on.

⁶⁹² See Torah Ohr *Mishpatim* 79b and on; Torat Chayim *ibid.* p. 437a and on; Ohr HaTorah *ibid.* p. 1,261 and on; Sefer HaMaamarim 5692 p. 223.

⁶⁹³ Psalms 139:16; Zohar I 224a; Torah Ohr *ibid.*; Torat Chayim *ibid.* p. 437b and on; Ohr HaTorah *ibid.*; Also see discourse entitled “*VaYedaber*” of this year 5712 – Discourse 7; Discourse entitled “*V’Avraham Zaken*” 5738 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 307 and on).

that he has no more and no less than that, and that every single day, at every hour and at every moment, he must serve *HaShem*-יהו"ה, blessed is He, thus fulfilling his mission in the world, he then becomes so utterly preoccupied with this, to the extent that he has absolutely no interest in thinking about other matters, such as attaining spiritual levels.

This is similar to the statement of Rabbi Yochanan ben Zachai, who upon falling ill before his passing, cried and said,⁶⁹⁴ "I have but two paths before me, one to the Garden of Eden and one of Gehinom,⁶⁹⁵ and I do not know on which path they are leading me." One of the explanations given about this⁶⁹⁶ is that he was so greatly preoccupied with fulfilling his mission in this world that he had no interest to pay any attention (or even appreciate) his own levels of attainment.⁶⁹⁷

Thus, it is in this same manner, that one should be so completely entrenched and preoccupied (so busy, singularly focused and immersed) in the fulfillment of his mission every single day, at every hour and every moment, that he becomes completely unaware of what is happening in his intellect and emotions, and is certainly entirely unaware of what relates to the hidden levels of his soul.⁶⁹⁸ From this it is understood that certainly any sense of self-satisfaction and the fulfillment of

⁶⁹⁴ Talmud Bavli, Brachot 28b

⁶⁹⁵ Hell

⁶⁹⁶ There are additional explanations in Maamarei Admor HaZaken, HaKetzarim p. 309, and with glosses, in Ohr HaTorah Pinchas p. 1,059 and on; Sefer HaMaamarim 5626 p. 171 and on; 5646 p. 14 and on; 5696 p. 50 and on.

⁶⁹⁷ Also see Kitzurim v'Ha'arot l'Tanya p. 47.

⁶⁹⁸ See the discourse entitled "*Vayikach HaShem Elokim*" of this year 5712 – Discourse 3; Also see the discourse entitled "*Bereishit Bara*" 5713 (Sefer HaMaamarim 5713 p. 25 and on).

his own desires, is certainly not applicable to him. For, he knows that at every single moment he must fulfill his mission, and that if a moment passes and he is not serving *HaShem*-יהו"ה, blessed is He, then not only was he capable of ascending and thriving (and advancing) in his service of *HaShem*-יהו"ה, and did not do so, but beyond that, the moment he is not serving *HaShem*-יהו"ה, blessed is He, he is rebelling against the King, King of kings, the Holy One, blessed is He, in that he is not fulfilling the mission he was entrusted with by *HaShem*-יהו"ה, blessed is He.⁶⁹⁹

Thus, not only is it entirely inapplicable for him to have any sense of self-satisfaction and the fulfillment of desire in, "your land-*Artezcha*-ארצך," but on the contrary, if he is asked, "what is the state of your 'land-*Artzecha*-ארצך'?" he cries out with the bitterness of his soul, "What do I have to do with desire? What do I have to do with pleasure? What do I have to do with love? What do I have to do with fear? How can I possibly think of these matters that relate to the attainment of spiritual levels, when I must stand upon my watch, so that not even a moment will pass that I will find myself in a state of rebellion against the King, God forbid, by not fulfilling the mission He entrusted to me at this moment."

⁶⁹⁹ In this point of reciting the discourse, his honorable holiness, the Rebbe, began to cry with abundant tears, pausing and placing his holy head upon the table, only continuing the recital of the discourse after some time.

Now, when man fulfills the command that, “there shall be no woman who loses her young or is infertile in your land,” meaning that he does everything in his ability that his service of *HaShem*-יהו"ה, blessed is He, should be with true love and fear of Him, and that his love and fear of *HaShem*-יהו"ה should be lasting, and moreover, he does so in a manner that he lacks any sense of self-satisfaction and fulfillment of his own will, as explained above, he then is granted the additional promise that, “there will be no woman who loses her young or is infertile in your land” (as a promise and guarantee).⁷⁰⁰

With all the above in mind, we can add to the explanation of the continuation of the verse, “I shall fill the number of your days.” The verse specifies that “I shall fill-*Amale*-אמלא,” indicating that it is something that is specifically granted from Above. (In other words, this is in addition to his contemplation of the limited number of days that have been allotted to him.) Moreover, in this itself, it is said in the first person by the third person who is narrating, which (as explained before) refers to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who utterly transcends the chaining down of the worlds (*Hishtalshelut*).

The explanation is that although there may indeed be some blemish and lacking in the number of days that are allotted in a person's service of *HaShem*-יהו"ה, blessed is He,

⁷⁰⁰ There is a portion of the text missing at this point.

meaning that there were days in which he did not fulfill the mission he was entrusted with and sent to fulfill, and perhaps there even were days that he did undesirable things etc., nevertheless, from the perspective of the third-person Narrator, who utterly transcends the chaining down of the worlds (*Hishtalshelut*), any manner of blemish is unapplicable. Thus, through adhesion to *HaShem*-יהו"ה Himself, blessed is He, the days that were apportioned to him become filled, even beyond their apportioned measure, so that all his days become completely filled.⁷⁰¹ Moreover, not only do all his days become filled, but they also become days that illuminate. This is the meaning of the verse's precise language, "the number-*Mispar*-מספר of your days."⁷⁰² That is, the word "number-*Mispar*-מספר" is of the same root as in the verse,⁷⁰³ "The heavens⁷⁰⁴ relate-*Mesaprim*-מספרים the glory of God," which the Zohar explained to mean,⁷⁰⁵ "They radiate and shine," like the term, "a brilliant stone-*Even Sapir*-אבן ספיר,"⁷⁰⁶ which is of the same root and means illumination and brilliance.

Thus, it is about this that the verse states, "and I shall remove illness from your midst," said in the first person and related by the third person Narrator, blessed is He. For, the

⁷⁰¹ See Torat Chayim ibid. p. 439b and on; Ohr HaTorah Mishpatim p. 1,266; ibid. Vol. 7 p. 2,731.

⁷⁰² Torah Ohr Mishpatim 79c; Torat Chayim ibid. p. 440a; Ohr HaTorah ibid. p. 1,262.

⁷⁰³ Psalms 19:2

⁷⁰⁴ The heavens-*Shamayim*-שמים refers to the emotive attributes of fire-*Eish*-אש and water-*Mayim*-מים, which are judgment-*Gevurah* and kindness-*Chessed*, or love and fear of *HaShem*-יהו"ה, blessed is He. (See Talmud Bavli, Chagigah 12a and Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2.)

⁷⁰⁵ Zohar II 136b

⁷⁰⁶ Exodus 39:11 – Sapphire.

illness referred to in the statement, “I shall remove illness from your midst,” even refers to illness that can be present when there is the aspect of, “you shall serve *HaShem*-יהו"ה, your God.” That is, even when there is the presence of, “He shall bless your bread and your water,” wherein “your bread” and “your water” refer to the written Torah (*Torah SheBichtav*) and the oral Torah (*Torah SheBaal Peh*),⁷⁰⁷ or alternatively, to Torah and Mitzvot.⁷⁰⁸ In other words, it is about this that it states, “He shall bless your bread and your water.” This is to say that one’s service of *HaShem*-יהו"ה, blessed is He, in Torah and *mitzvot*, is due to the blessing of the Name *HaShem*-יהו"ה, blessed is He. However, even so, there still can be illness, and it therefore is necessary for there to be the aspect of, “I shall remove illness from among you,” specifically by the third person Narrator.

The explanation⁷⁰⁹ is that the illness referred to here is simply stated as, “illness-*Machalah*-מחלה,” and refers to the root of all illness, which is the matter of the sense of self that was caused by the sin of the tree of the knowledge of good and evil.⁷¹⁰ For, as known, before the sin, there was no awareness of self at all, as in the verse,⁷¹¹ “And they were both naked... and were not ashamed.” The sin, however, affected them with

⁷⁰⁷ Maamarei Admor HaZaken 5568 *ibid.*; Ohr HaTorah *ibid.* p. 1,225 and on; p. 1,227; p. 1,235.

⁷⁰⁸ Torat Chayim *ibid.* p. 440a and on.

⁷⁰⁹ Torah Ohr Mishpatim 79c-d; Torat Chayim *ibid.* p. 440a and on; Ohr HaTorah *ibid.* p. 1,262; Maamarei Admor HaZaken 5568 *ibid.* p. 410 and on; Ohr HaTorah *ibid.* p. 1,211 and on, p. 1,225 and on, p. 1,235 and on.

⁷¹⁰ Torah Ohr *ibid.* 79d; Torat Chayim *ibid.* 440b and on; Ohr HaTorah *ibid.* p. 1,262 and on, and elsewhere.

⁷¹¹ Genesis 2:25

the awareness of self, as it states,⁷¹² “And the woman saw that the tree was good for eating and that it was a delight to the eyes... and she took of its fruit and ate; and she gave also to her husband with her and he ate... and they realized they were naked.”

It thus is possible that even when the aspect of, “you shall serve *HaShem*-יהוה your God,” exists and moreover, He even, “blesses your bread and your water,” there nevertheless can be (and there indeed is) an aspect of illness, which is the matter of a sense of self. This is because the sin of the tree of the knowledge of good and evil affected everyone, even including the righteous, more so, even perfectly righteous *Tzaddikim*. This is as our sages, of blessed memory, stated,⁷¹³ “Four died because of the serpent; Binyamin, the son of Yaakov, Amram, the father of Moshe, Yishai, the father of David and Kilav, the son of David.” These were all extremely righteous individuals and their deaths were due only to the sin of the tree of the knowledge of good and evil. It is therefore possible for the sense of self to affect even perfectly righteous *Tzaddikim*.

For, as known,⁷¹⁴ even a perfectly righteous *Tzaddik* who serves *HaShem*-יהוה with fear of Him and loves Him with delightful love, is nevertheless not entirely and completely nullified of his own existence, but remains with a sense of independent existence unto himself, that is, as a

⁷¹² Genesis 3:6

⁷¹³ Talmud Bavli, Shabbat 55b; Bava Batra 17a; Also see Likkutei Sichot Vol. 24, p. 132 and on.

⁷¹⁴ See Tanya Ch. 35 (44a and on), and Ch. 37 (48a).

person who fears *HaShem*-יהו"ה, blessed is He and loves Him. In other words, there is one who loves. Thus, his adhesion to *HaShem*-יהו"ה, blessed is He, as it is in a body, does not attain the level and state of adhesion to *HaShem*-יהו"ה that his soul had before its descent below. How much more so is this certainly the case, in regard to intermediates (*Beinonim*) and those on a lesser level than this. They certainly possess the matter of sense of self.

However, the removal of this illness of sense of self, cannot be attained by the toil of man through his own strength. Rather, this only is attainable through a most Supernal drawing forth, as indicated by the verse, "and I shall remove illness," specifically. That is, the word "I shall remove-*V'Haseeroti*-והסירותי" is stated in the first person, referring to the Singular Preexistent Intrinsic Essential Unlimited Being *HaShem*-יהו"ה Himself, blessed is He, as explained before.

8.

Now, all these matters are also drawn forth physically. That is, they relate to "abundant sustenance,"⁷¹⁵ (*Mezona Reveecha*) about which it states, "He shall bless your bread and your water." They likewise relate to the matter of life and health (*Chayei*), about which it states, "and I shall remove illness from your midst," and continues, "I shall fill the number of your days." They likewise relate to the matter of children (*Banei*), about which the verse states, "There shall be

⁷¹⁵ Liturgy of Kaddish d'Rabbanan – מזונת ריחא.

no woman who loses her young or is infertile in your land.” All this becomes preparatory for entry into the Land of Israel (as discussed in the continuing verses there),⁷¹⁶ may this occur for us speedily in our days, through our righteous Moshiach!⁷¹⁷

⁷¹⁶ Exodus 23:27-33

⁷¹⁷ There was a continuing section said at the end of the discourse which we are missing.