

## Discourse 20

### “*Mi Manah Afar Yaakov* - Who has calculated the dust of Yaakov”

Delivered on Shabbat Parshat Chukat-Balak,

The 12<sup>th</sup> of Tammuz, 5712

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

#### 1.

The verse states,<sup>1488</sup> “Who has calculated the dust of Yaakov or has counted a quarter of Israel.” Now, we must understand<sup>1489</sup> the precise wording of this verse. For, the first half of the verse uses the term, “calculated-*Manah*-מנה,” whereas the latter half uses the term “counted-*Mispar*-מספר.” Additionally, the first half uses the name Yaakov, whereas the latter half uses the name Israel. In other words, about Yaakov, the term “calculated-*Manah*-מנה” is used, whereas about Israel, the term “counted-*Mispar*-מספר” is used.

Additionally, we must understand the general theme of this verse, which exalts the fact that the Jewish people are so abundant that they are beyond count. For, at first glance, the opposite seems to be true, as it states,<sup>1490</sup> “Not because you are more numerous than all the nations did *HaShem*-יהוה”

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<sup>1488</sup> Numbers 23:10

<sup>1489</sup> See discourse entitled “*Mi Manah*” 5633 & 5679 (Sefer HaMaamarim 5633 Vol. 2 p. 370; 5679 p. 519.)

<sup>1490</sup> Deuteronomy 7:7

desire you and choose you, for you are the fewest of all nations.” That is, the superiority is specifically in the fact that, “you are the fewest of all nations.” This being so, why does the verse state, “Who has calculated the dust of Yaakov or counted a quarter of Israel”?

## 2.

This may be understood by prefacing with the explanation of his honorable holiness, my father-in-law, the Rebbe, in his discourse entitled, “*Min HaMeitzar* – From the straits etc.,”<sup>1491</sup> in explaining the verse,<sup>1492</sup> “From the straits I called out to *Ya”h-ה"י*, *Ya”h-ה"י*” answered me with expansiveness.” That is, when a person is in a state of constraint, (and as explained in the discourse, there are various forms of constraint), he calls out to *HaShem-ה"ה*, blessed is He, in prayer, as indicated by the word, “I called out-*Karati-קראתי*,” and “calling out-*Keriyah-קריאה*” means calling out in prayer.”<sup>1493</sup> Now, this prayer is directed to *HaShem's-ה"ה* title *Ya”h-ה"י*, which consists of the first two letters of His essential Name *HaShem-ה"ה*. The discourse then continues and explains the verse,<sup>1494</sup> “Trust in *HaShem-ה"ה* until forever (*Adei Ad-עד עדי*), for with *Ya”h-ה"י*, *HaShem-ה"ה*

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<sup>1491</sup> Of the year 5687, which was printed in the *Kuntres*-pamphlet that was publicized for the 12<sup>th</sup> and 13<sup>th</sup> of Tammuz of this year, 5712. It was subsequently printed in *Sefer HaMaamarim Kuntreisim* Vol. 3, p. 91 and on; *Sefer HaMaamarim* 5687 p. 189 and on.

<sup>1492</sup> Psalms 118:5

<sup>1493</sup> See *Midrash Devarim Rabba* 2:1

<sup>1494</sup> Isaiah 26:4

formed the worlds.”<sup>1495</sup> It is explained there that trust in *HaShem*-יהו"ה, blessed is He, must be “until *Ad-Adei Ad-* עד-עד,” meaning to the level indicated by the term, “*Ad-*עד.” The reason is given in the continuation of the verse, “For with *Ya”h*-יה"ה, *HaShem*-יהו"ה formed the worlds.” What this indicates is that there are various levels of trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, but that since it is with *Ya”h*-יה"ה that *HaShem*-יהו"ה formed the worlds, therefore the trust of the creatures in the Name *HaShem*-יהו"ה, blessed is He, must be until the aspect and level indicated by the word, “*Ad-*עד,” specifically.

### 3.

The explanation of the matter<sup>1496</sup> is that the general matter of trust (*Bitachon*) is trust in the love that the Holy One, blessed is He, has for the Jewish people, as it states,<sup>1497</sup> “I loved you, says *HaShem*-יהו"ה.” Because of this, one trusts that *HaShem*-יהו"ה will extricate him from the constraint, bring him to true expansiveness and provide him with all his needs. However, even though, from the perspective that *HaShem*-

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<sup>1495</sup> The term *Tzur*-צור in this verse is normally a term of strength like a rock (see Rashi to Isaiah 26:4) meaning that *HaShem*-יהו"ה is the strength of the worlds in it is in Him that one must trust. However, it is of the same root as the term formed-*Yetzrah*-יצירה (see Talmud Yerushalmi Chagigah 10:1, Bereishit Rabba 12:10 and elsewhere).

<sup>1496</sup> See Biurei HaZohar of the Mittler Rebbe, Va’era 37d and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 1, p. 188 and on; p. 190 and on; Discourse entitled “*Zohar Parshat Va’era, Rabbi Eliezer Patach Bitchu BaHaShem*” of Shabbat Parshat Bamidbar 5614 (*Hanachat HaRav Hillel MiParitch*); Also see Pelach HaRimon Vayera 58c and on.

<sup>1497</sup> Malachi 1:2

יהו"ה, blessed is He, is supremely kind, loving and compassionate, he trusts that יהו"ה-*HaShem* will extricate him from the constraint, nevertheless, since the attribute of kindness-*Chessed* is only one line of conduct, and there could possibly be opposition to the kindness-*Chessed* from the attribute of judgment-*Gevurah*, it therefore is unclear whether the bestowal of influence from the side of kindness-*Chessed* will actually be drawn down below. Because of this, his trust (*Bitachon*) in יהו"ה-*HaShem*, blessed is He, is imperfect and incomplete.

Now, the above is true as long as one's faith is because of *HaShem's*-יהו"ה Supernal love, as it is in the emotive attributes (*Midot*) alone. This is because, on the level of the emotive attributes (*Midot*) it is possible for the attribute of judgment-*Gevurah* to be in opposition. However, if he elevates his trust (*Bitachon*) to have trust from the aspect of the intellectual faculties (*Mochin*), then his trust will be with much greater strength. For, regarding love from the aspect of the intellect (*Mochin*), particularly from the expanded and mature intellect (*Mochin d'Gadlut*), it is certain that the bestowal of influence will be drawn down below. This is because in the aspect of the intellectual attributes (*Mochin*), opposition from the attribute of judgment-*Gevurah* is not applicable. For, as known, relative to the emotive attributes (*Midot*), the intellectual faculties (*Mochin*) are generally the aspect of mercy and compassion (*Rachamim*).

This may be better understood by what we observe below, in the love between one person and another. That is, if

the love is only from the emotions of the heart, then in the circumstance that his friend does not fulfill his will, and certainly, if he does the opposite of his will, not only will it weaken his love for him, but beyond this, it may even cause the opposite of love. However, if the love is from the intellect, then even if his friend does the opposite of his will, although from the perspective of his emotions there is no room to love him, nevertheless, from the perspective of the intellect, since, as our sages, of blessed memory, stated,<sup>1498</sup> “Do not judge your fellow until you stand in his place,” he will contemplate and place himself (to stand in) the position that his fellow stands. When he does this, he will come to understand what brought his friend to act the way he did, and he will be able to judge him favorably.<sup>1499</sup>

We may understand how it is Above in the same manner. That is, when *HaShem's* יהו"ה Supernal love is solely from the aspect of the emotive attributes (*Midot*), then the Jewish people must be fitting receptacles for the love, meaning that their love below must be a fitting receptacle for *HaShem's* יהו"ה Supernal love. However, if there is a lacking in their love below, and certainly if their state and standing is the opposite of love, then the beneficence of *HaShem's* יהו"ה Supernal love will not be drawn down. However, in regard to *HaShem's* יהו"ה Supernal love in the aspect of the intellectual attributes (*Mochin*), even if there is a lacking in the love below, beneficence will nevertheless be drawn down. From

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<sup>1498</sup> Mishnah Avot 2:4; See Tanya Ch. 30.

<sup>1499</sup> Mishnah Avot 1:6

this it is understood that when trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, comes from love that is in the aspect of the intellectual attributes (*Mochin*), the trust (*Bitachon*) is with much greater strength.

Nonetheless, intellectual love is also imperfect and incomplete. For, in truth, even from the perspective of the intellect, beneficence will not necessarily be drawn down. For, just as in man, even if he fulfills the teaching of our sages, of blessed memory, not to judge his fellow until he stands in his place, there nevertheless can be times that he will be incapable of finding any justification or merit in his fellow at all. On such occasions, there will not be any bestowal of beneficence to his fellow, even according to the dictates of the intellect (*Mochin*). We therefore find that even trust (*Bitachon*) that is due to the intellect (*Mochin*) is not perfect and complete trust (*Bitachon*). For, since it is possible that beneficence will not be drawn down, he does not have surety, with true clarity, that beneficence will be drawn down.

All this is when trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is only due to the emotions (*Midot*) or the intellect (*Mochin*), in which case, one's trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is imperfect and incomplete. This certainly is so in regard to the emotions (*Midot*), in which case it is quite possible that beneficence will not be drawn down. Moreover, it even is so in regard to the attributes of the intellect (*Mochin*), which in comparison to the emotions (*Midot*) are compassionate and merciful. That is, it is possible

for conditions to arise in which there is no room to judge a person favorably, even according to intellect (*Mochin*).

However, if one's trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is due to a level that transcends both the intellect (*Mochin*) and the emotions (*Midot*), it is specifically then, that the trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is perfect and complete. He then is certain, with complete surety and clarity, that beneficence will be drawn down below. It thus is understood that the true matter of trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is when he ascends to an aspect that transcends both the emotions (*Midot*) and the intellect (*Mochin*).

This then, is the meaning of the verse, "Trust in *HaShem*-יהו"ה until forever (*Adei Ad*-עדי עד), for with *Ya'h*-יהי, *HaShem*-יהו"ה formed the worlds." Now, there are three explanations of this verse. The first explanation is that the trust (*Bitachon*) is of the level of *Zeir Anpin*, which is the aspect of the emotive attributes (*Midot*). The second is that the trust (*Bitachon*) is of the aspects of father-*Abba* (wisdom-*Chochmah*) and mother-*Imma* (understanding-*Binah*), which are the aspects of the intellect (*Mochin*). The third is that the trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is of the aspect of the crown-*Keter*, which are the aspects of desire (*Ratzon*) and pleasure (*Ta'anug*). It is when one's trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is on this level, that his trust is complete, and he has perfect trust that *HaShem's*-יהו"ה beneficence will certainly be drawn down.

This is analogous to two devoted friends who make a solemn oath and form a covenant with each other, that even in the event that their relationship comes to a state in which there no longer is room for love between them, neither in the emotions of the heart nor in the sensitivities of the intellect, they nevertheless form a covenant that this should not cause any weakening of their love for each other.<sup>1500</sup>

It is this same way Above, that no matter the circumstance or state and standing, there never will be a weakening of the essential love of,<sup>1501</sup> “I loved you, says *HaShem*-יהו"ה.” Thus, when one’s trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is because of the essential love, then his trust (*Bitachon*) in *HaShem*-יהו"ה is perfect and complete.

#### 4.

Now, to understand this matter in man’s service of *HaShem*-יהו"ה, blessed is He, we must preface with the following. That is, the root of the matter of extrication from the straits to expansiveness, (about which it states, “from the straits I called out to *Ya”h*-י"ה, *Ya”h*-י"ה” answered me with expansiveness,” meaning that when there is constraint, whether physical or spiritual, then it is through calling out in prayer that a person is extricated from the straits to expansiveness), is the exile in Egypt and the exodus from

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<sup>1500</sup> See Likkutei Torah Netzavim 44b.

<sup>1501</sup> Malachi 1:2

Egypt.<sup>1502</sup> For,<sup>1503</sup> “In each and every generation, a person must view himself as if he himself came out of Egypt.” In other words, the exodus from Egypt (*Mitzrayim*-מצרים) is the root and empowerment for all subsequent redemptions from constraint (*Meitzar*-מיצר) to expansiveness (*Merchav*-מרחב).<sup>1504</sup>

Now, the manner in which the exodus from Egypt occurred, was in a way of a leap (*Dilug*-דילוג), as in the verse,<sup>1505</sup> “The voice of My beloved! Here He comes, leaping (*Medaleg*-מדלג) over mountains, bounding over hills.” In other words, in general, man’s service of *HaShem*-יהוה, blessed is He, is divided into three manners. These are standing (*Amidah*), walking (*Halichah*) and leaping (*Dilug*). Now, the exodus from Egypt was specifically in a manner of leaping (*Dilug*).

## 5.

To further explain, in regard to the matter of standing (*Amidah*), it does not mean that one remains standing in the same state and position, that today is the same as yesterday and tomorrow is the same as today, without any ascent or addition whatsoever. For, in regard to the matter of standing (*Amidah*), this is one of the three levels of service of *HaShem*-

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<sup>1502</sup> Egypt-*Mitzrayim*-מצרים is of the same root as constraint-*Meitzar*-מיצר.

<sup>1503</sup> Talmud Bavli Pesachim 118b

<sup>1504</sup> See Sefer HaMaamarim 5708 p. 164.

<sup>1505</sup> Song of Songs 2:8 and Rashi there; Midrash Shir HaShirim Rabba to Song of Songs 2:8; Also see Likkutei Torah Shir HaShirim 14b and on.

יהו"ה, blessed is He. We therefore must say that even in the matter of standing (*Amidah*), there nevertheless are ascents. For, it is specifically in this manner only that it can be called service of *HaShem*-יהו"ה, blessed is He. This is because if a person never progresses, but always remains in the same state, without ever ascending, he falls into the general category of, "one who does not serve Him."<sup>1506</sup>

Rather, the reason this manner of serving *HaShem*-יהו"ה is called by the term "standing" (*Amidah*) is because even though he undergoes ascents, the ascents are relative and comparable to each other. This is also why the angelic beings are called, "standing-*Omdim*-עומדים," as in the verse,<sup>1507</sup> "I will grant you to walk amongst these standing ones-*Omdim*-עומדים." (The same is true of souls as they are above, before their descent, in which case, they too are called, "standing-*Omdim*-עומדים," as it states,<sup>1508</sup> "By the life of *HaShem*-יהו"ה before Whom I stood-*Amad*-עמד.") For, although the service of *HaShem*-יהו"ה, blessed is He, by the camp of the angel Michael, is in a manner of love of *HaShem*-יהו"ה, whereas the service of the camp of the angel Gavriel, is in a manner of fear of *HaShem*-יהו"ה,<sup>1509</sup> and both are in a way of ascent, they nevertheless are called, "standing-*Omdim*-עומדים." This is because their ascents are all levels that are relative and comparable to each other. It is only when the ascent is from

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<sup>1506</sup> Malachi 3:18; See Tanya Ch. 15;

<sup>1507</sup> Zachariah 3:7; See Torah Ohr Veyeishev 30a and on; Maamarei Admor HaEmtza'ee Vayikra Vol. 2, p. 667, and elsewhere.

<sup>1508</sup> Kings II 5:16

<sup>1509</sup> See Likkutei Torah Bamidbar 10a and on, 11b and on; Sefer HaMaamarim 5696 p. 121.

one level to another incomparably higher level, that it can be called, “walking” (*Halichah*).

This may be understood by the observation that there are two ways of comprehending matters of intellect. The first, is that a person progresses from the simple to the complex. That is, at first, he begins by learning simple matters, after which he studies higher matters. In this case, the better his comprehension of the simple matters, the better will be his comprehension of the loftier, more intellectual matters.

The second way is similar to what we find in Talmud,<sup>1510</sup> that Rav Zeira fasted one hundred fasts (or forty fasts)<sup>1511</sup> in order to forget the Babylonian Talmud, so that he could then learn the Jerusalem Talmud. Understandably, this is not at all similar to the first approach. For, according to the first approach, mentioned above, not only should he not forget the Babylonian Talmud, but on the contrary, his knowledge of the Babylonian Talmud should assist him in studying and understanding the Jerusalem Talmud. Therefore, from the fact that it was necessary for him to forget the Babylonian Talmud, we must say that the ascent from the Babylonian Talmud to the Jerusalem Talmud is of an entirely different order.

The reason is because the order of study in the first approach, only applies when both matters of intellect are comparable to each other. However, when the higher intellect is of an entirely different order and category, that cannot at all be compared to the lower intellect, then not only does the

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<sup>1510</sup> Talmud Bavli, Bava Metziya 85a

<sup>1511</sup> According to the Rashal's version of the text there.

knowledge of the lower intellect not assist in understanding the higher intellect, but on the contrary, the knowledge of the lower intellect will actually confuse his understanding of the higher intellect. Thus, in order to attain comprehension of the higher intellect, he must forget his understanding of the lower intellect.

This is similar to the ascents of the soul in the Garden of Eden to delight in the radiance of the Indwelling Presence (*Shechinah*) of *HaShem*-יהו"ה, blessed is He. In order to ascend, the soul must first forget all the visions of this world.<sup>1512</sup> What is meant here, is not merely forgetting the forbidden lusts or even the permissible lusts of this world, but it means forgetting even the most refined matters of this world. (That is, this is the manner that a person should conduct himself.) In other words, in order to be able to delight in the radiance of the Indwelling Presence (*Shechinah*) of *HaShem*-יהו"ה, blessed is He, one must entirely forget even the most refined matters of the physical world.

It is the same way in regard to comprehending matters of intellect that are of no comparison to each other, in which the lower understanding will actually confuse one's ability to grasp the higher understanding. It therefore was necessary for Rav Zeira to forget the Babylonian Talmud before coming to study the Jerusalem Talmud.

Now, all the above, concerns the comprehension of intellectual matters that are of no comparison to each other.

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<sup>1512</sup> See Zohar I 201a; II 211b & 247a; Torah Ohr, Yitro 69c; Maamarei Admor HaEmtza'ee Vayikra Vol. 2 p. 821 and on.

However, in regard to the grasp of intellectual matters that are comparable to each other, the order of ascent is that one ascends from the lower matter to the upper matter, in which his comprehension of the lower matter actually assists in comprehending the upper matter. That is, because of his grasp of the easier matters he will come to grasp the more difficult matters.

Based on the above, we can now understand why the ascent from one level to another comparable level, is called, “standing-*Amidah*-עמידה.” For, this is similar to the ascent in matters of intellect that relate to each other, wherein the comprehension of the lower intellect assists in the comprehension of the higher intellect. This is because the lower intellect is of the same category as the upper intellect. (If this was not so, not only would the lower intellect not assist in understanding the higher intellect, but on the contrary, it would actually confuse the understanding, since the two are entirely different qualities and states of being.) Thus, since the lower intellect is of the same category as the upper intellect, and generally, there is a common denominator between them, the lower intellect is therefore found in the higher intellect.

It is the same way in man’s service of *HaShem*-יהו"ה, blessed is He, when his ascents are of the same category and can be compared to one another. That is, even when he ascends to a higher level, it nonetheless is of the same category and can be compared to the lower level. Therefore, the lower level can be found in it. This is also why ascents

that are of comparison to each other are called, “chaining down-*Hishtalshelet*-השתלשלות.” This is because they are analogous to a chain-*Shalsholet*-שלשלת,<sup>1513</sup> wherein the upper link is connected to the link below it and the lower link is connected to the link below it etc., until the lowest link in the chain. The same is true in the opposite direction, that the lowest link is connected to the link above it, meaning that the top of the lower link is actually found within the link immediately above it etc., until the highest link in the chain. Thus, even if one ascends to the highest level, he nonetheless is still within the category of comparison to the lower level, so much so, that the lower level is still found to be within it.

It is for this reason that this kind of comparative ascent is generally called by the term, “standing-*Amidah*-עמידה.” For, even after all the ascents, the lowest level is still found within him. That is, he has not become removed from it (nor has it become removed from him). He thus stands and remains on that level.

## 6.

Now, *HaShem*’s יהו"ה ultimate intent in the descent of the soul into the body, is for the soul be in the aspect of a “walker” (*Mehalech*). (As explained before,) as the soul was above, it was in a state of “standing” (*Amidah*). It is specifically through its descent below that it can come into the

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<sup>1513</sup> See Likkutei Torah, Zot HaBracha 95b; Shir HaShirim 42b and elsewhere.

aspect of a “walker” (*Mehalech*). For, when the soul becomes attached to the body through the animalistic soul, (since, in and of itself, the soul cannot bond with the body directly, but can only do so through the medium of the animalistic soul), it then feels the constraints of the body and the animalistic soul. Thus, when it leaves the constraints of the body and the animalistic soul, it also exits the constrictions of its own previous state, as it was, in and of itself. This is to say<sup>1514</sup> that in regard to the constraint of the soul, as it is, in and of itself, although it is a constraint, nonetheless, since it is the constraint of the soul as it is unto itself, the soul does not sense the constraint. However, when the soul becomes attached to the body and animalistic soul, through which it then comes to be constrained by the constraints of the body and animalistic soul, which is a constraint that is external (and foreign to it), when it then leaves the constraints of the body and animalistic soul, it then automatically also leaves its own constraint.

Now, the constraint of the soul, as it is, in and of itself, is the matter of the constraints of the intellect (*Sechel*) and emotions (*Midot*). These two aspects constitute the general totality of service of *HaShem*-יהו"ה, blessed is He, according to reason and intellect. Thus, the soul is in a state of “standing” (*Amidah*), since the ascents in these aspects are relative to one another. It is about this that the verse states,<sup>1515</sup> “Abundant years teach wisdom.” In other words, the state and standing

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<sup>1514</sup> See Sefer HaMaamarim 5677 p. 222; Also see the discourse entitled “*B'Sha'ah SheHeekdeemoo* – When Israel accorded precedence” (Discourse 18) of this year 5712.

<sup>1515</sup> Job 32:7

that one currently finds himself in, is due to the abundant wisdom that he acquired and accumulated over the course of his years. We thus find that, in reality, even now, he is in the same state as his previous level, for which reason it is called, “standing-*Amidah*-עמידה.”

The matter of the soul leaving its own constraints, that is, the constraints that it has, in and of itself (due to the fact that by descending below, it is caused to feel the constraints of the body and animalistic soul, and leave them), is what causes it to come to attain the matter of “walking” (*Hiluch*-הילוך). This refers to serving *HaShem*-יהו"ה, blessed is He, in a manner that transcends reason and intellect and is entirely removed (and distant from) serving *HaShem*-יהו"ה according to reason and intellect. This manner of service is *HaShem's*-יהו"ה ultimate intent in the descent of the soul below. It is specifically for the soul to come to be in the aspect of a “walker” (*Mehalech*), which refers to serving *HaShem*-יהו"ה, blessed is He, in a way that utterly transcends reason and intellect.

Now, the difference between these two modes of service is also in what is drawn down from Above to below. For, through the service of *HaShem*-יהו"ה, blessed is He, in a manner that accords to reason and intellect, we reach the aspect of *Zeir Anpin*, which means, “the small countenance,” and is a term of “smallness-*Ze'ir*” and constriction.<sup>1516</sup> In other words, the drawing down from Above affected by this service of *HaShem*-יהו"ה, blessed is He, is also constricted

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<sup>1516</sup> See Ohr HaTorah, Mishpatim p. 1,309 and on.

according to the constraints of the restraint of the *Tzimtzum* and measuring line (*Kav HaMidah*). In general, this refers to the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), which relates to worlds and is limited commensurate to the capacity of the worlds. That is, it is constrained to the point that it even is possible for the extraneous forces of the side of evil to derive constricted vitality from it. However, through serving *HaShem*-יהו"ה, blessed is He, in a manner that transcends reason and intellect, we attain the aspect of the crown-*Keter*, which transcends the worlds and is the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends the worlds (*Sovev Kol Almin*).

## 7.

Now, even when it comes to the service of *HaShem*-יהו"ה, blessed is He, in a manner that transcends reason and intellect, although it is called by the term “walking” (*Hiluch*), nevertheless, it too has some relation to intellect and reason. For, the very fact that one comes to attain a level of service of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect, is because his comprehension obligates him in this. That is, his grasp of Godliness obligates him to serve *HaShem*-יהו"ה, blessed is He, in a manner that is outside the bounds and limitations of reason and intellect. We thus find that even his service of *HaShem*-יהו"ה, blessed is He, in a manner that transcends reason and intellect, is due to his comprehension, which obligates him to serve in such a way. Although the

comprehension that obligates a person to serve *HaShem*-יהו"ה, blessed is He, in a manner that transcends reason and intellect is comprehension by a way of negation (*Shlilah*), nevertheless, comprehension by negation is also comprehension. Thus, even when he serves *HaShem*-יהו"ה, blessed is He, in a manner that transcends reason and intellect, it nevertheless has some relation to comprehension and intellectual grasp, since even this service of *HaShem*-יהו"ה, blessed is He, is because his comprehension obligates him to do so.

Moreover, though it transcends reason and intellect, it is not in a way that is entirely removed from reason and intellect, with no relation to comprehension and intellectual grasp whatsoever. Rather, it essentially is tied to comprehension, only that through his comprehension he comes to leave the parameters of reason and intellect. This being the case, even when he acts in a manner that transcends reason and intellect, this is not truly in a way that has no relation to intellectual comprehension at all, but is rather in a manner that his intellect itself obligates him to leave the parameters of comprehension. This being the case, it indeed has a relation to reason and intellect, at the very least, in a way of negation.

It automatically follows, that in regard to all matters of service of *HaShem*-יהו"ה, blessed is He, his service is in a manner that essentially is related to reason and intellect, since his withdrawal from reason and intellect is itself calculated. We thus see that even serving *HaShem*-יהו"ה, blessed is He, in

a way of “walking” (*Hiluch*), also has some relation to reason and intellect.

In addition, this kind of service of *HaShem*-יהו"ה, blessed is He, is in a way of battle. That is, he must battle with himself to leave the parameters of reason and intellect. This being so, we see that even this service of *HaShem*-יהו"ה, blessed is He, which is called, “walking” (*Hiluch*), can be in a way of,<sup>1517</sup> “The power shall pass from one regime to the other,” meaning that,<sup>1518</sup> “when one rises, the other falls.”

The same therefore applies to the drawing down from above to below. That is, although through serving *HaShem*-יהו"ה, blessed is He, in a way of, “walking” (*Hiluch*), we reach the aspect of the crown-*Keter*, which transcends the worlds and is the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends the worlds (*Sovev Kol Almin*) (as mentioned before), nonetheless, even the aspect of the crown-*Keter* still has some relation to worlds. For, although it is transcendent and encompassing, nevertheless, it transcends **worlds** (*Sovev Kol Almin*).<sup>1519</sup> In other words, although the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*) is entirely beyond any comparison to worlds, nevertheless, at the very least, it still has some relation to worlds. That is, the very fact that He utterly transcends any comparison to worlds, is a relationship to worlds in a way of

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<sup>1517</sup> Genesis 25:23

<sup>1518</sup> See Rashi to Genesis 25:23 (citing Talmud Bavli, Megillah 6a); Also see Tanya Ch. 9 (13b and on) & Ch. 13 (18b), and elsewhere.

<sup>1519</sup> See Torah Ohr, Megilat Esther 98b; Torat Chayim Vayechi 99d; Sefer HaMaamarim 5679 p. 371; 5689 p. 48; 5697 p. 192.

negation (*Shlilah*). Thus, since there still is some relation to worlds, it is possible for there to be some derivation of sustenance to the extraneous husks of evil.

For, just as in regard to the aspect of *Zeir Anpin*, which is the aspect of the restraint of the *Tzimtzum* according to the parameters of the measuring line (*Kav HaMidah*), it is possible for there to be a derivation of sustenance to the extraneous forces, the same is true even of the aspect of the crown-*Keter*. That is, even though it transcends the restraint of the *Tzimtzum*, nevertheless, because it is the root of the emanated, it thus possesses an aspect of the emanated as they are in their root, and thus possesses some relation to worlds. It is therefore possible for there to be a derivation of sustenance to the extraneous forces.

Therefore, it is not enough that one's service of *HaShem*-יהו"ה, blessed is He, be in a way of "walking" (*Hiluch*). (For, although from the perspective of the soul, as it is, in and of itself, it is enough for its service of *HaShem*-יהו"ה, blessed is He, to be in a way of "walking" (*Hiluch*), nevertheless, as the soul manifests within the body and animalistic soul, this is insufficient.) For, since this too relates to serving *HaShem*-יהו"ה, blessed is He, in a manner that, in some way, accords to reason and intellect, it is possible for there to be a derivation of sustenance to the extraneous husks of evil. It likewise is possible for there to be the battle of, "the power shall pass from one regime to the other," meaning

that,<sup>1520</sup> “when one rises, the other falls,” as explained before. It therefore is necessary for one’s service of *HaShem*-יהו"ה, blessed is He, to be specifically in a manner of “leaping” (*Dilug*), that is, in a way that is entirely beyond reason and intellect.

8.

The explanation is that serving *HaShem*-יהו"ה, blessed is He, in a way of a “leap” (*Dilug*), is that it departs completely from reason and intellect. That is, it altogether is beyond reason and logical arguments, but is rather like a person who is fleeing from death to save his life. In this, reason and intellect have no bearing at all. This is the service of *HaShem*-יהו"ה, blessed is He, in a manner of repentance (*Teshuvah*), which is in a way of a “leap” (*Dilug*).<sup>1521</sup> This is as stated,<sup>1522</sup> “Happy are the penitent, who in one hour, one day, or in even a single moment, become as close to the Holy One, blessed is He, as even the most righteous-*Tzaddikim* come close to the Holy One, blessed is He, over the span of several years.” That is, they undergo a transformation of their very being. In the words of the Rambam,<sup>1523</sup> “How exalted is the level of repentance (*Teshuvah*)! Before, he was separate

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<sup>1520</sup> See Rashi to Genesis 25:23 (citing Talmud Bavli, Megillah 6a); Also see Tanya Ch. 9 (13b and on) & Ch. 13 (18b), and elsewhere.

<sup>1521</sup> See Likkutei Torah, Drushim L’Shabbat Shuvah 65a and elsewhere.

<sup>1522</sup> Zohar I 129a-b

<sup>1523</sup> Mishneh Torah, Hilchot Teshuvah 7:7

from *HaShem*-יהו"ה, the God of Israel... and today, he adheres to the Indwelling Presence (*Shechinah*) of *HaShem*-יהו"ה etc.”

In other words, serving *HaShem*-יהו"ה, blessed is He, in a way of “walking” (*Hiluch*), is not a transformation of ones very being. For, since it transcends reason and intellect, as a result of the comprehension of the intellect, it is not true transformation. Rather, it only is that, as he remains in his state of being, he is elevated to serve *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect. However, such is not the case, in serving *HaShem*-יהו"ה, blessed is He, in a way of repentance (*Teshuvah*), without intellectual arguments and calculations, but rather in a manner of fleeing from death. In this, his very being is transformed. Thus, this level of serving *HaShem*-יהו"ה is the matter of “leaping” (*Dilug*).

In Likkutei Torah,<sup>1524</sup> the three manners of serving *HaShem*-יהו"ה, blessed is He; “standing” (*Amidah*), “walking” (*Halichah*) and “leaping” (*Dilug*) are explained. That is, standing is in such a way, that both feet are firmly on the ground. Walking is in such a way that although one foot is in the air, nonetheless, the other foot is always on the ground. However, when it comes to leaping, both feet are simultaneously off the ground.<sup>1525</sup>

In other words, serving *HaShem*-יהו"ה, blessed is He, in a way of a leap, is the service of repentance (*Teshuvah*), in

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<sup>1524</sup> Likkutei Torah, Shir HaShirim 15b & 42b

<sup>1525</sup> See Mishnah Ohalot 8:5 & the commentaries of Ovadia Bartenura and the Rambam there; Talmud Yerushalmi Beitza 2:2, cited in Likkutei Torah *ibid*.

that one's very being is transformed in a manner that entirely transcends reason and intellect. It is through serving *HaShem*-יהוה, blessed is He, in a way a leap (*Dilug*), that a drawing down from Above is caused from the innermost aspect of the crown-*Keter*, which in Kabbalah, is called, the Ancient One-*Atik*. This innermost aspect is loftier than the external aspect of the crown-*Keter*, which in Kabbalah is called, the Long Countenance-*Arich Anpin*. For, although it transcends the world of Emanation-*Atzilut*, it nonetheless, is the same matter as the Small Countenance-*Zeir Anpin*, the difference between them being that the Small Countenance-*Zeir Anpin* is an aspect of smallness (*Zeir*), whereas the Long Countenance-*Arich Anpin* is an aspect of length (*Arich*). The difference between them is like the difference between, "small mirrors" and "large mirrors."<sup>1526</sup> Thus, it is possible for the extraneous husks to derive vitality even from the aspect of the Long Countenance-*Arich Anpin*, as explained before.

However, such is not the case regarding the aspect of the Ancient One-*Atik*. This is because the word, "*Atik*-עתיק" is of the same root as the word, "removed-*Ha'ataka*-העתקה," indicating an aspect that is utterly removed and separate from the worlds.<sup>1527</sup> It therefore is impossible for the external husks to derive any vitality from there. The drawing down of this aspect of the Ancient One-*Atik*, comes specifically through

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<sup>1526</sup> See Midrash Bereishit Rabba 4:4; Likkutei Torah Korach 53b

<sup>1527</sup> Likkutei Torah Emor 31d and on; Discourse entitled "*Bati Legani*" 5748 Ch. 7 and on (Torat Menachem, Sefer HaMaamarim Shvat p. 407 and on), and elsewhere.

serving *HaShem*-יהו"ה, blessed is He, in a way of a leap (*Dilug*).

From the above, we may understand<sup>1528</sup> that the exodus from Egypt was specifically in the way of a leap (*Dilug*). In other words, since in Egypt, the Jewish people had sunken [into the forty-nine gates of impurity],<sup>1529</sup> therefore, if the drawing down of Godliness would have been from any aspect that relates to worlds, even the aspect of how *HaShem*-יהו"ה, blessed is He, transcends the worlds (*Sovev Kol Almin*), then it would have been possible for the extraneous husks of evil to derive vitality from there etc. Thus, the drawing down of Godliness was necessarily from the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. Thus, it is specifically service of *HaShem*-יהו"ה in a way of a leap (*Dilug*), that draws forth *HaShem*-יהו"ה Himself, blessed is He, as we are taught,<sup>1530</sup> "I and not an angel, I and not a *Seraph*, I and not an emissary, I *HaShem*-יהו"ה, I am He and no other."

The aspect of, "and no other- *Acher*-ולא אחר," indicates the negation of the worlds, and refers to the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends the worlds (*Sovev Kol Almin*). However, in the exodus from Egypt, there was a revelation of the aspect of, "I am He and no other-*Ani Hoo, V'lo Acher*-אני הוא ולא אחר." This refers to the revelation of the Singular Preexistent Intrinsic and Essential Being,

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<sup>1528</sup> See Sefer HaMaamarim 5671 p. 75 and on.

<sup>1529</sup> See Zohar I 129a and on.

<sup>1530</sup> Haggadah Shel Pesach, section beginning "*Vayotzi' einu*."

*HaShem*-יהו"ה Himself, blessed is He, that is even beyond the aspect of how *HaShem*-יהו"ה, blessed is He, transcends the worlds (*Sovev Kol Almin*). Rather, it was that,<sup>1531</sup> "The King, King of kings, the Holy One, blessed is He, was revealed to them, and Himself redeemed them in His glory." His honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained<sup>1532</sup> that the word, "in His glory (*b'Kvodo*-בכבוד)" refers to the aspect of the Kingship-*Malchut* of the Unlimited One, blessed is He. The word, "Himself-*b'Atzmo*-בעצמו" refers to the aspect of His hidden beauty (*Tiferet HaNe'elam*), up to and including the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. It is specifically when there is a revelation of *HaShem*-יהו"ה Himself, blessed is He, that the external husks cannot derive vitality, and it therefore was specifically through the revelation of His Essential Being, that the exodus from Egypt took place.

Now, just as this was so regarding the exodus from Egypt, this is likewise so regarding every constraint. That is, there must be a revelation of the Singular Essential Being of *HaShem*-יהו"ה Himself, blessed is He. For, it is specifically through this that an exodus from the constraint takes place.

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<sup>1531</sup> Haggadah Shel Pesach *ibid.*, section entitled "*Matza Zu*" and "*Vayotzi'einu*."

<sup>1532</sup> Sefer HaMaamarim 5671 *ibid.*, also see *Hemshech* 5672 Vol. 2, p. 924.

From the above we may understand the meaning of the verse,<sup>1533</sup> “Trust in יהו"ה-*HaShem* until forever (*Adei Ad-* עד־אֵד), for with *Ya"ה*, *HaShem* יהו"ה formed the worlds.” That is, the trust in יהו"ה-*HaShem*, blessed is He, needs to be until the aspect and level indicated by the word, “*Ad-*עד.” The term, “until-*Ad-*עד,” generally indicates a cessation and separation, as in the phrase, “this matter extends until here-*Ad kan*-עד כאן, whereas from here and beyond, a new and loftier matter begins.” However, in this itself, there are two aspects, which are, “up until and including” (*Ad v'Ad Bichlal*-עד ועד בכלל) or “up until and not including” (*Ad v'Lo Ad Bichlal*-עד (ולא עד בכלל)).<sup>1534</sup>

The aspect of, “up until and including” (*Ad v'Ad Bichlal*-עד ועד בכלל), is the matter of how יהו"ה-*HaShem*, blessed is He, transcends the worlds (*Sovev Kol Almin*). That is, although it is an aspect of, “*Ad-*עד,” indicating the light of יהו"ה-*HaShem* that transcends the worlds (*Sovev*), in that it is beyond the light that fills the worlds (*Memale Kol Almin*), nonetheless, it is an aspect of, “up until and including” (*Ad v'Ad Bichlal*-עד ועד בכלל). That is, even the aspect of how יהו"ה-*HaShem*, blessed is He, transcends all worlds (*Sovev Kol Almin*), relates to worlds (as explained before).

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<sup>1533</sup> Isaiah 26:4

<sup>1534</sup> See Likkutei Torah Pekudei 7b and on; Also see Biurei HaZohar of the Mittler Rebbe ibid. p. 38a and on, and Biurei HaZohar of the Tzemach Tzedek ibid., p. 192 and on.; Also see *Hemshech* 5666, discourse entitled “*Shuva Yisroel*,” translated as Revealing the Infinite, Discourse 3.

However, the aspect of, “up until and not including” (*Ad v’Lo Ad Bichlal*-עד ולא עד בכלל), refers to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who totally transcends worlds. This then, is the meaning of the verse, “Trust in *HaShem*-יהו"ה until *Ad*-עד,” meaning that one’s trust in *HaShem*-יהו"ה, blessed is He, should reach until the level of “until-*Ad*,” referring to the aspect of, “up until and not including” (*Ad v’Lo Ad Bichlal*-עד ולא עד בכלל). This refers to the trust that is due to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. For, since relative to *HaShem*-יהו"ה Himself, there is no room for obstruction or for the external husks to derive any vitality whatsoever, it therefore is certain that Godly influence will be drawn down without obstruction. Thus, when this aspect is present, it is certain that the trust is perfect and complete, and that *HaShem*-יהו"ה, blessed is He, will take us out of the constraints and bring us to expansiveness.

## 10.

This then, is the meaning of the verse,<sup>1535</sup> “Who has calculated the dust of Yaakov or has counted a quarter of Israel.” The words, “or has counted a quarter of Israel,” indicate that they are beyond enumeration, but that they nevertheless are within the category of numbers and

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<sup>1535</sup> Numbers 23:10; Also see the end of the discourse entitled “*Mi Manah*” in Likkutei Torah Balak 70a and on.

enumeration, only that no one can count them. This refers to the aspect of drawing down the light of how *HaShem*-יהו"ה, blessed is He, transcends the worlds (*Sovev Kol Almin*). That is, although this light transcends the worlds, it nevertheless has some relation to worlds, as explained before.

It is this matter that relates to the aspect of Israel-ישראל, which shares the same letters as, "a head for Me-Li *Rosh*-ראש"<sup>1536</sup>. That is, the head also includes the skull (*Gulgolet*-גלגולת), which encompasses and transcends the brains. Thus, although it is a transcendent aspect (*Makif*), it nonetheless encompasses the brain. This is thus similar to the light of how *HaShem*-יהו"ה, blessed is He, transcends the worlds (*Sovev Kol Almin*). That is, although it is transcendent and encompassing (*Sovev*), it nevertheless encompasses worlds.<sup>1537</sup>

This also explains the word, "a quarter-*Rova*-רובע (of Israel)." For, there are two explanations of this word.<sup>1538</sup> The first explanation is that it is of the root, "four-*Arba* 'ah-ארבעה," and the second explanation is that it means, "one fourth." It thus refers to the division of the four worlds, Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. This is because the light of how *HaShem*-יהו"ה,

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<sup>1536</sup> For extensive explanation of the aspects of *Yisroel*-ישראל and *Yaakov*-יעקב and the differences between them, see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 34-35, and the notes there.

<sup>1537</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 3, "The Gate explaining the true meaning of the name sphere-*Galgal*-גלגל, and what is."

<sup>1538</sup> See *Likkutei Torah Balak* 67a & 70b.

blessed is He, transcends the worlds, nevertheless has a relation to the worlds.

In contrast, about Yaakov, the verse states, “Who has calculated the dust of Yaakov,” wherein the letters of the name Yaakov-יעקב divide into the letters, “the *Yod* of the heel-*Yod Eikev*-עקב-י.”<sup>1539</sup> Now, the superiority of the heel (*Eikev*-עקב), over and above the rest of the body, is specifically in the matter of self-sacrifice (*Mesirat Nefesh*). (Though the whole body is capable of self-sacrifice, however, in general, this characteristic is much stronger in the foot,<sup>1540</sup> particularly in the heel-*Eikev*-עקב.)<sup>1541</sup> It therefore indicates the self-sacrifice of accepting the yoke of *HaShem*’s-יהו”ה Kingship, blessed is He, in a manner that transcends reason and intellect. Through this, one comes to the aspect of, “dust-*Afar*-עפר” (as in, “the dust of Yaakov”).<sup>1542</sup> For, the word, “dust-*Afar*-עפר” refers to one mass, beyond all the individual particles that are beyond count. For, even though the individual particles are beyond count, they nevertheless, are separate from one another. However, the word “dust-*Afar*-עפר” refers to one mass, and hints at the unity that, in reality, we all are as one,<sup>1543</sup> with no divisions whatsoever. This unity is specifically accomplished through serving *HaShem*-יהו”ה, blessed is He, by accepting the

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<sup>1539</sup> See Pardes Rimonim Shaar 23 (Shaar Erchei HaKinuyim), Yaakov; Etz Chayim, Shaar 3, (Shaar Seder HaAtzilut) Ch. 2.

<sup>1540</sup> For example, a **foot**-soldier in the front-lines of battle exemplifies a greater degree of self-sacrifice (*Mesirat Nefesh*) than the minister, who remains in the palace.

<sup>1541</sup> See Sefer HaMaamarim 5648 p. 187 and on; 5685 p. 260 and on, and elsewhere.

<sup>1542</sup> See Likkutei Torah Balak ibid., p. 68c and on.

<sup>1543</sup> Rashi to Exodus 19:2; See Mechilta there.

yoke of His Kingship in a way that transcends reason and intellect.

For, as known, although dust is the lowest foundational element,<sup>1544</sup> nonetheless,<sup>1545</sup> “all originate from the dust-*Afar*-עפר.” In other words, it is through accepting the yoke of *HaShem*’s יהו"ה Kingship, blessed is He, that all the levels are attained. This is why the word used in relation to Yaakov is not counting-*Mispar*-מספר, but instead, the word, “calculated-*Manah*-מנה” is used. The Zohar explains<sup>1546</sup> that the word “*Manah*-מנה,” is of the root, “gift-*Matanah*-מתנה.” It thus refers to the matter of the drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, which is specifically in a way of a gift-*Matanah*-מתנה from Above. This is brought about specifically by serving *HaShem*-יהו"ה, blessed is He, through accepting the yoke of His Kingship with self-sacrifice (*Mesirat Nefesh*). For, as explained before, the drawing forth of the Essential Self of *HaShem*-יהו"ה, blessed is He, is through serving Him in a way of a leap (*Dilug*).

## 11.

This then, is the meaning of the verse,<sup>1547</sup> “From the straits I called *Ya”h*-י"ה, *Ya”h*-י"ה answered me with

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<sup>1544</sup> See Midrash Bereishit Rabba 14:12 and elsewhere.

<sup>1545</sup> Ecclesiastes 3:20

<sup>1546</sup> Zohar Balak 204a; Ohr HaTorah Balak p. 917 & p. 951 and on, p. 957.

<sup>1547</sup> Psalms 118:5

expansiveness.” That is, it is specifically because of the constriction of the straits (*Meitzar*-מִיצָר) that a person comes to the matter of, “I called *Ya”h*-יְהוָה,” which refers to the powers of wisdom-*Chochmah* (י) and understanding-*Binah* (ה) of the essence of the soul.<sup>1548</sup> It is through this that he comes to the aspect of “*Ya”h*-יְהוָה answered me with expansiveness,” which refers to the expansiveness of the Essential Being of *HaShem*-יהוה, blessed is He. For, it is specifically because of the constraint, that one comes to serve *HaShem*-יהוה, blessed is He, in a way of a leap (*Dilug*), through which there is a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He.

Similarly, when the Jewish people were in Egypt (*Mitzrayim*-מִצְרַיִם), specifically because of the constraint (*Meitzar*-מִיצָר) of enslavement, they came to the aspect of serving *HaShem*-יהוה, blessed is He, in a way of a leap (*Dilug*). Because of this, the Singular Essential Being, *HaShem*-יהוה Himself, blessed is He, who entirely transcends all relation to worlds, was drawn forth, as explained before regarding the matter of,<sup>1549</sup> “I and not an angel, I and not a *Seraph*, I and not an emissary, I *HaShem*-יהוה, I am He and no other.” That is, the aspects of angel (*Malach*), *Seraph*, emissary (*Shaliach*), and other (*Acher*), correspond to the four worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. However, in the exodus from

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<sup>1548</sup> See the end of the aforementioned discourse “*Min HaMeitzar*” (Sefer HaMaamarim Kuntreisim ibid. p. 96; 5677 p. 195).

<sup>1549</sup> Haggadah Shel Pesach, section beginning “*Vayotzi’ einu*.”

Egypt, due to the service of *HaShem*-יהו"ה, blessed is He, in a way of a leap (*Dilug*) as a result of the constraint (*Meitzar*), the aspect of, "I-*Ani*-אני," that is, He who utterly transcends relation to worlds, was brought forth.

Now, in the coming future, the same matter will likewise occur, and will specifically be brought about by the Essential Being, *HaShem*-יהו"ה Himself, blessed is He. That is, it will be brought about through serving *HaShem*-יהו"ה, blessed is He, in a way of a leap (*Dilug*), which comes about specifically because of the constraint (*Meitzar*). The righteous leaders of the Jewish people took this matter of serving *HaShem*-יהו"ה in a way of a leap (*Dilug*), upon themselves, for they had the constraints of both the anguish of the body and the anguish of the soul.

However, through this constraint, the aspect of, "*Ya*"ה" answered me with expansiveness," will come about, referring to the revelation of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He. For, it is through this, that the coming redemption, which is a complete redemption after which there will be no further exiles, will occur.<sup>1550</sup> That is, since there will be a revelation of *HaShem*'s-יהו"ה Essential Being which utterly transcends all relation to worlds and, as explained before, the extraneous husks will not derive any vitality whatsoever, therefore, the coming redemption will not be followed by any further exiles. Now, had they merited it,

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<sup>1550</sup> See Mechilta Beshalach 15a; Talmud Bavli Pesachim 116b, Tosefot entitled "*Hachi Garsinan, V'Nomar* etc."

the redemption from Egypt could have been in such a way,<sup>1551</sup> however because of... it was followed by additional exiles. However, in the coming redemption, which will be a complete redemption, this will not be so, and there will be no further exiles.<sup>1552</sup>

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<sup>1551</sup> See Likkutei Sichot Vol. 20, p. 230.

<sup>1552</sup> The conclusion of the blessing at the end of this discourse is missing.