

Discourse 21

“Eileh Masei Bnei Yisroel - These are the journeys of the Children of Israel”

Delivered on the Shabbat Parshat Matot-Masei,¹⁵⁴³

Shabbat Mevarchim Menachem-Av, 5713

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

1.

The verse states,¹⁵⁴⁴ “These are the journeys of the Children of Israel, who went forth from the land of Egypt according to their legions, under the hand of Moshe and Aharon. Moshe wrote their goings forth according to their journeys at the bidding of *HaShem*-יהוה, and these were their journeys according to their goings forth.” The questions regarding the specific wording of these verses are well known.¹⁵⁴⁵ Namely, the verse begins, “These are the journeys-*Eileh Masei* מַסְעֵי-אֵלֶּה” in the plural, but then concludes, “who went forth from the land of Egypt,” which is

¹⁵⁴³ In the “*Petach Davar* – Opening words” to this discourse it notes that this discourse which was said on Shabbat Parshat Matot Masei, Shabbat Kodesh Mevarchim-Av... is based on the discourse “*Zchor HaShem*” 5679 [Printed in Sefer HaMaamarim 5679 p. 554 and on], which some changes and additions at the beginning and the end, and that the beginning and end (of the original discourse) were edited by The Rebbe. (It is additionally noteworthy that the aforementioned discourse was edited and annotated by the Rebbe, and given out as a Kuntres of its own (Kehot – 5 Menachem Av 5713). See also Igrot Kodesh Vol. 7 p. 333, 332, 338, 340, 347.

¹⁵⁴⁴ Numbers 33:1-2

¹⁵⁴⁵ See Likkutei Torah Masei 85c, 91a

only the first journey. It also is not understood why the verse specifies that “Moshe wrote.” The entire Torah was written by our teacher Moshe. If so, what is the Torah informing us here by telling this to us? Additionally, what is the reason for the repetition of “their goings forth according to their journeys (*Motza’eihem L’Maseihem*-למסעיהם למוצאיהם),” and “their journeys according to their goings forth (*Maseihem L’Motza’eihem*-למסעיהם למוצאיהם)” and moreover, why is the order reversed from the first part of the verse to the latter part of the verse?

More generally, we must understand the relevance of relating and knowing the order of their journeys. That is, although in regard to that generation, the Midrash explains that¹⁵⁴⁶ it is analogous to a king who traveled with his son etc., and upon their return they recounted all their journeys and the various things that happened along the way, nevertheless, Torah is eternal. Therefore, the recounting of this story is relevant to all times and all places.

2.

Now, to understand this, we must preface with an explanation of the request of the Jewish people,¹⁵⁴⁷ “Remember, *HaShem*-יהו"ה, what (*Mah*-מה) has befallen us; look and see our disgrace.” The Baal Shem Tov explained,¹⁵⁴⁸

¹⁵⁴⁶ Midrash Bamidbar Rabba 23:3; Tanchuma 4:10:3 cited in Rashi

¹⁵⁴⁷ Lamentations 5:1

¹⁵⁴⁸ Sefer HaMaamarim Yiddsih p. 212

“Remember God, what has become of the aspect of the *Ma”h-*מ”ה of our souls. Look at us, and make us see our own shame.” This is what the Jewish people request of the Holy One, blessed is He. In similar vein, there is likewise a request that the Holy One, blessed is He, asks of the Jewish people - that they should remember Him. This is as Zohar states at the beginning of Parashat Bechukotai, regarding the fact that *HaShem*’s יהו”ה request of the Jewish people from Above¹⁵⁴⁹ also uses the term, “Remember.” This is as stated,¹⁵⁵⁰ “My people, remember what Balak, king of Moab, plotted against you and how Bilaam the son of Be’or responded to him etc.” It concludes,¹⁵⁵¹ “He has told you, man, what is good and what *HaShem* יהו”ה requires of you: Only to do justice and lovingkindness, and to walk modestly with your God.”

It is similarly written,¹⁵⁵² “Remember your Creator in the days of your youth... before the sun, the light, the moon and the stars grow dark...” The Midrash states about this verse,¹⁵⁵³ “The prophet said to the Jewish people: Remember your Creator while the Holy Temple is standing.” That is, the word, “your youth-*Bichurotechah* בְּחֹרֶתֶיךָ” refers to the Holy Temple, which is called “The Chosen House-*Beit HaBechirah* בֵּית הַבְּחִירָה.” The Midrash continues, “While the covenant of the Priesthood is established, as it states,¹⁵⁵⁴ ‘And choose-*U’Vchor* וּבַחֹר him from among all the tribes of Israel

¹⁵⁴⁹ The original discourse was only edited up to this point by the Rebbe.

¹⁵⁵⁰ Micah 6:5

¹⁵⁵¹ Micah 6:8

¹⁵⁵² Ecclesiastes 12:1-2

¹⁵⁵³ Midrash Kohelet Rabba 12:7

¹⁵⁵⁴ Samuel I 2:28

to be a Priest (*Kohen*) before Me.’ While the covenant of the Levite is established, as it states,¹⁵⁵⁵ ‘For *HaShem*-יהו"ה has chosen-*Bachar* בחר him from among all your tribes.’”¹⁵⁵⁶

This then, is the meaning of the continuation of the verse, “before the sun... grows dark.” That is, the darkening of the sun refers to the destruction of the Holy Temple. Therefore, the fulfillment of the beginning of the verse, “Remember your Creator in the days of your youth-*Bichurotecha*-בחורתיך” was necessary during the time of the Holy Temple, which is called “The Chosen House-*Beit HaBechirah*-בית הבחירה.” However, because the Jewish people did not fulfill this request, to “Remember your Creator” during the time that the Holy Temple was standing, they therefore were brought to the request,¹⁵⁵⁷ “My people, remember what Balak king of Moab plotted against you, and how Bilaam the son of Be’or responded... He has told you, man, what is good, and what *HaShem*-יהו"ה requires of you: Only to do justice and lovingkindness and to walk modestly with your God.” In other words, this was the cause of the destruction of the Holy Temple, and because of it, during exile we ask of *HaShem*-יהו"ה, blessed is He,¹⁵⁵⁸ “Remember *HaShem*-יהו"ה what has befallen us; look and see our disgrace.”

We therefore must understand the matter of *HaShem*’s-יהו"ה remembrance Above, about which we request of

¹⁵⁵⁵ Deuteronomy 18:5

¹⁵⁵⁶ In the Midrash (Kohelet Rabba 12:7 *ibid*), the order this is stated is the Covenant of the Priesthood, then the Covenant of the Levites, followed by the Holy Temple.

¹⁵⁵⁷ Micah 6:5

¹⁵⁵⁸ Lamentations 5:1

HaShem-יהו"ה, blessed is He, "Remember *HaShem*-יהו"ה, what has befallen us." For, the matter of remembrance (*Zicharon*) and forgetfulness (*Shichechah*) is tied to the matter of limitlessness (*Bli Gvul*) and limitation (*Gvul*). That is, forgetfulness comes about because of limitation. That is, since man is limited and all his matters are limited, therefore, even the impression affected in him by what he sees or hears, is likewise limited. Since it is limited, it subsequently ceases, which is the matter of forgetfulness (*Shichechah*).

However, in regard to the matter of remembering (*Zicharon*), which is limitless, this is not the case. For, as we see even in man, when something touches the innermost depth and core of his soul, meaning, that it transcends his limitations, he always remembers it. Thus, the theme of this request, "Remember *HaShem*-יהו"ה what has befallen us," is not understood. For, *HaShem*-יהו"ה, blessed is He, is utterly limitless (*Bli Gvul*). Therefore, why is it necessary to request of *HaShem*-יהו"ה that the He should "Remember"?¹⁵⁵⁹

3.

The explanation is that, remembrance (*Zicharon*) and forgetfulness (*Shichecha*) are the aspects of the face (*Panim*) and back (*Achor*),¹⁵⁶⁰ or the inner (*Pnimityut*) and outer

¹⁵⁵⁹ See the introduction to *Shaar HaEmunah* and *Shaar HaYichud* of the Mittler Rebbe, translated as *Essential Faith*.

¹⁵⁶⁰ That is, forgetfulness (*Shichechah*) comes about from the aspect of the externality and hindside (*Achorayim*), whereas remembrance (*Zicharon*) comes

(*Chitzoniyyut*). This is similar to how it is in man below, that something that touches his inner depth and core is always remembered, whereas when something only touches him externally (which is the aspect of the back-*Achor*), the matter of forgetfulness (*Shichechah*) is applicable.

So likewise, Above in Godliness, there also are the aspects of front (*Panim*), right (*Yemin*), left (*Smol*), and back (*Achor*). This is as stated in Rabbi Moshe Zacuto's commentary on Zohar,¹⁵⁶¹ that these aspects correspond to the four worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. The world of Emanation-*Atzilut* is called the front or face – *Panim*-פנים, because just as the face of man reflects his inner vitality, so likewise, the world of Emanation-*Atzilut*, reflects the inner light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to the point that, "He and His life force and organs are one."¹⁵⁶² In other words, even though the world of Emanation-*Atzilut* is after the restraint of the *Tzimtzum* and the general light that follows the restraint of the *Tzimtzum* is the aspect of a short and constricted line of illumination, nevertheless, it is essentially the same light (*Ohr*).

This is also the distinction between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, the existence of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and

from the inner illumination of the front and face (*Panim*). (See Ohr HaTorah, Na"Ch Vol. 2, p. 1,085.)

¹⁵⁶¹ Ramaz to Zohar III 93b

¹⁵⁶² Introduction to Tikkunei Zohar 3b

Action-*Asiyah* is brought about through a partition (*Parsa*), whereas the existence of the world of Emanation-*Atzilut* is not through a partition (*Parsa*), but only through the restraint of the *Tzimtzum*,¹⁵⁶³ as stated in Etz Chayim.¹⁵⁶⁴

The difference between the restraint of the *Tzimtzum* and the partition (*Parsa*), can be understood through the analogy of the difference we see here below between light that illuminates through a window or a small hole, and light that illuminates through a partition.¹⁵⁶⁵ That is, although the light that illuminates through a window or hole is diminished and restrained, so that the illumination is only according to the measure that the window or hole can receive, nevertheless, the light is essentially the same light. In contrast, when light illuminates through a screen or partition, it undergoes a change from its essential state, to the point that the light that filters through the screen or partition is called a secondary, offspring light (*Ohr Shel Toldah*).

The same may be understood as it applies Above, that the existence of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, which are brought about through the partition (*Parsa*), undergoes a change of being. In

¹⁵⁶³ See the discourse entitled “*U’Sfartem Lachem*” in *Hemshech* 5666.

¹⁵⁶⁴ Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 2.

¹⁵⁶⁵ The specification of both the window and the small hole seems to hint at the different analogies used with respect to the drawings forth within the world of Emanation-*Atzilut* itself. That is, the drawing forth from the *Sefirah* of understanding-*Binah* to the emotive attributes of *Zeir Anpin* is compared to the aspect of a window (*Chalon*), whereas the drawing forth from the emotive attributes of *Zeir Anpin* to expression in *Nukvah* is compared to the aspect of a small hole (*Nekev*). (See Imrei Binah, Shaar HaKriyat Shma Ch. 35 and elsewhere. Also see Etz Chayim, Drushei ABY”A Ch. 13, Shaar Seder ABY”A Ch. 1 and elsewhere.)

contrast, the world of Emanation-*Atzilut*, which is brought about solely by the restraint of the *Tzimtzum*, even though the light is restrained and constricted there, nevertheless, the light itself is essentially the same light as it was prior to the restraint of the *Tzimtzum*.

Now, although there are partitions (*Parsa'ot*) even in the world of Emanation-*Atzilut*¹⁵⁶⁶ – for, as known, there is a partition (*Parsa*) between the crown-*Keter* and wisdom-*Chochmah*, and between understanding-*Binah* and *Zeir Anpin*, and between *Zeir Anpin* and kingship-*Malchut* of the world of Emanation – nevertheless,¹⁵⁶⁷ the partitions (*Parsa'ot*) of the world of Emanation-*Atzilut* are not similar to the partitions (*Parsa'ot*) of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. This is because the purpose of the partitions (*Parsa'ot*) of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, is to conceal the light and illumination. In contrast, the partitions (*Parsa'ot*) of the world of Emanation-*Atzilut* reveal the light.

To further explain, the partition (*Parsa*) is like skin (*Or*-עור) and our sages, of blessed memory, stated,¹⁵⁶⁸ “These are the beings whose skin has the same status as their flesh: The skin of man etc.” (That is, the skin of man is unlike the skin of an animal, which is coarse). This example may be applied to understanding how it is Above in the world of

¹⁵⁶⁶ See Siddur Im Divrei Elokim Chayim 63d and on; Ohr HaTorah VaYakhel p. 2,101 and on.

¹⁵⁶⁷ See Sefer HaMaamarim 5664 p. 149 and on; *Hemshech* 5666 *ibid.* and elsewhere.

¹⁵⁶⁸ Mishnah Chullin 9:2

Atzilut-Emanation regarding the matter of the partitions (*Parsa'ot*) that reveal light. That is, this is the difference between the letters of the Name of *Ma" H-מ"ה*-45 and the letters of the Name of *Ba" N-ב"ן*-52.¹⁵⁶⁹ (In the service of *HaShem-יהו"ה*, blessed is He, the difference is like the difference between the letters of the Torah and the letters of prayer.)¹⁵⁷⁰ That is, the letters of the Name of *Ba" N-ב"ן*-52 cover and conceal the light and illumination, the result of which is that the creatures sense their own existence as tangible, independent beings. Such is not the case with the letters of the Name of *Ma" H-מ"ה*-45, which not only do not conceal the light, but on the contrary, reveal it, thus causing nullification and sublimation to *HaShem-יהו"ה*, blessed is He, in the creatures. Thus, this is the meaning of the words, "These are the beings whose skin has the same status as their flesh: The skin of man-*Adam-אדם* etc." For, man-*Adam-אדם*-45 has the same numerical value (*Gematria*) as *Ma" H-מ"ה*-45.

¹⁵⁶⁹ See Torah Ohr, Mishpatim, discourse entitled "*V'Tachad Raglav*," and the lengthy explanation there. The Name *Ma" H-מ"ה*-45 refers to the Name *HaShem-יהו"ה* spelled out with the letter *Aleph-א*, as follows: *יהו"ה* which has the numerical value of 45-*Ma" H-מ"ה* and is the same value as man-*Adam-אדם*-45. In contrast, the Name of *Ba" N-ב"ן* refers to the Name *HaShem-יהו"ה*, blessed is He, spelled out with the letter *Hey-ה* and no *Aleph-א*, as follows, *יהו"ה* which has the numerical value of 52-*Ba" N-ב"ן*, and is the same value as animal-*Beheimah-בהמה*-52. It explains there that the Holy Language (*Lashon HaKodesh*), that is, Biblical Hebrew, is rooted in the Name of *Ma" H-מ"ה* (which has the letter *Aleph-א*) and thus is a language that illuminates and is the language of the Torah and Creation. In contrast, the languages of the seventy nations (and their branches) are brought about by human convention. Therefore, their nature is to conceal their Godly source. This is because they are rooted in the Name of *Ba" N-ב"ן*-52, which is compared to the hide of an animal-*Beheimah-בהמה*-52 that conceals. (An additional distinction is that the Name of *Ma" H-מ"ה* has ten letters, whereas the Name of *Ba" N-ב"ן* only has nine.)

¹⁵⁷⁰ See *Hemshech* 5672 Vol. 1, p. 618 and on, and elsewhere.

This refers to the matter of the partitions (*Parsa'ot*) that reveal the light, which are the partitions (*Parsa'ot*) of the world of Emanation-*Atzilut*, which is called by the Name of *Ma"H-מ"ה-45*. This is as stated in Patach Eliyahu,¹⁵⁷¹ “The name of *Ma"H-מ"ה-45* is the path of the world of Emanation-*Atzilut*.” This is why the world of Emanation-*Atzilut* is called the front or face – *Panim*-פנים, since in the world of Emanation-*Atzilut*, there is a illumination and revelation of the light of the Unlimited One, *HaShem-יהו"ה*, blessed is He.

Now, the primary aspect of the face or inner aspect - *Panim*-פנים – is that of wisdom-*Chochmah*. This is as stated,¹⁵⁷² “The wisdom of man-*Adam*-אדם illuminates his face-*Panim*-פנים.” In other words, in the world of Emanation-*Atzilut*, there is an illumination of the light of the wisdom-*Chochmah* of *HaShem-יהו"ה*, blessed is He, as it states,¹⁵⁷³ “The Supernal Father (*Abba Ila'ah*)¹⁵⁷⁴ dwells in Emanation-*Atzilut*,” and within the wisdom-*Chochmah*, there is an illumination of the light of the Unlimited One, *HaShem-יהו"ה*, blessed is He. This is as stated by the Alter Rebbe in Tanya¹⁵⁷⁵ in the name of his master and teacher the Rav, the Maggid of Mezeritch, that the matter of the level of wisdom-*Chochmah*, is the realization of the true reality of *HaShem-יהו"ה*, blessed is He, that He is utterly alone and that there is

¹⁵⁷¹ Introduction to Tikkunei Zohar 17a

¹⁵⁷² Ecclesiastes 8:1

¹⁵⁷³ Rama"z to Zohar II 220b; Torah Ohr Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

¹⁵⁷⁴ This refers to the general stature of the *Sefirah* of wisdom-*Chochmah* from which the seminal flash of insight arises.

¹⁵⁷⁵ See Tanya Ch. 35 in the note.

nothing besides Him. Even loftier than wisdom, there is the radiance of the light of the Crown-*Keter* in the world of Emanation-*Atzilut*, which is why the Name of *Ma" H-ה-45* (מ"ה ו"ה) is expanded with the *Aleph-א*, since *Aleph-א* is the *Sefirah* of crown-*Keter*.¹⁵⁷⁶ Thus, since the world of Emanation-*Atzilut* is the aspect of the innerness and face – *Panim* פנים – the matter of forgetfulness is not applicable there.

However, all the above, is in regard to the difference between the worlds. However, it does not apply to the souls of the Jewish people, because even as they are below, they still are in a state of innerness (*Pnimiyyut*), as stated,¹⁵⁷⁷ “The Jewish people arose in thought,” referring to the loftiest, most Supernal level of thought.¹⁵⁷⁸ Similarly, the verse states,¹⁵⁷⁹ “Face to face (*Panim b’Panim* בפנים) did *HaShem-ה'* יהו"ה speak with you.” That is, through the occurrence of “Face to face did *HaShem-ה'* יהו"ה speak with you,” the innerness (*Pnimiyyut*) of the Jewish people was caused to be the same as the Supernal innerness (*Pnimiyyut*) Above. Nonetheless, all this is only in regard to the soul itself. However, due to its descent below and its manifestation in the physical body and the animalistic soul, and particularly during exile, about which

¹⁵⁷⁶ See Tikkunei Zohar, Tikkun 21 (59b); Tikkun 49 (85b). (The letter *Aleph-א* shares the same letters as the word wonder-*Pele* פלא, which refers to the concealed wondrousness of the crown-*Keter* that transcends wisdom-*Chochmah*, as hinted at in the teaching (Chagigah 13a), “Seek not that which is concealed-*Mufלא* מופלא from you.”)

¹⁵⁷⁷ Midrash Bereishit Rabba 1:4

¹⁵⁷⁸ See Likkutei Torah, Shir HaShirim 19b

¹⁵⁷⁹ Deuteronomy 5:4

it states,¹⁵⁸⁰ “I will conceal My face-*Panay*-פני,” it is concealed, because,¹⁵⁸¹ “They have turned their backs to me, and not their faces-*Panim*-פנים.” That is, since their service of *HaShem*-יהו"ה, blessed is He, was external, like the backside-*Achor*-אחור, therefore also from Above, “I will conceal My face-*Panay*-פני.” As a result, it is necessary for us to request about the matter of remembrance (*Zicharon*),¹⁵⁸² “Remember, *HaShem*-יהו"ה what has befallen us.”

4.

Now, to understand in greater depth that the Jewish people are the inner aspect (*Pnimityut*), the verse states,¹⁵⁸³ “Now, Israel, what does *HaShem*-יהו"ה your God, ask of you, but only to fear *HaShem*-יהו"ה your God.” Regarding this, our sages, of blessed memory, stated,¹⁵⁸⁴ “Is fear of Heaven such a minor matter? Yes, indeed, for Moshe it is a minor matter.” Now, when it states, “but only to fear *HaShem*-יהו"ה your God,” it is referring to the lower fear (*Yirah Tata'ah*), for which reason it states, “but only-*Ki Im*-כי אם,” indicating that this refers to the lowest level of fear. Therefore, for Moshe, it indeed is a minor matter.

¹⁵⁸⁰ Deuteronomy 31:18

¹⁵⁸¹ Jeremiah 2:27

¹⁵⁸² Lamentations 5:1

¹⁵⁸³ Deuteronomy 10:12

¹⁵⁸⁴ Talmud Bavli, Brachot 33b, and Chiddushei Aggadot there, and Menachot 43b; Tanya Ch. 42.

The explanation is as follows: The verse states,¹⁵⁸⁵ “for *HaShem*-יהו"ה is a God of knowledges-*De'ot*-דעות,” wherein the word, “knowledges-*De'ot*-דעות” is in the plural, indicating two knowledges.¹⁵⁸⁶ This refers to the Upper Knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*).¹⁵⁸⁷ The Upper Knowledge (*Da'at Elyon*) is the true reality of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that a person actually perceives and clearly sees that *HaShem*-יהו"ה is the true something (*Yesh HaAmeete*) and that everything below Him is utterly nothing. The lower knowledge (*Da'at Tachton*) is that the creation is “from nothing to something,” meaning that below is “something” (*Yesh*) and above is “nothing” (*Ayin*). That is, since he only sees the tangible created being, he therefore calls the created being “something” (*Yesh*) and its source Above “nothing” (*Ayin*).

Now, because of the difference between these two perspectives and knowledges (*De'ot*), there also is a difference between the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that results from them. That is, the sublimation and nullification (*Bittul*) that comes from the lower perspective and knowledge (*Da'at Tachton*), is only the sublimation of the tangible (*Bittul HaYesh*). That is, since he sees the tangible, he therefore retains his sense of independent existence, however, even so, he also has an element of

¹⁵⁸⁵ Samuel I 2:3

¹⁵⁸⁶ See Tikkunei Zohar, beginning of Tikkun 69.

¹⁵⁸⁷ See Torah Ohr, Yitro 68a; Likkutei Torah Re'eh 23d, Shmini Atzeret 83a, and elsewhere; Also see the prior discourse of this year 5713, entitled “*Vayehiy BaYom HaShmini* – It was on the eighth day,” Discourse 15.

sublimation (*Bittul*), that is, the sublimation of the tangible “something” (*Bittul HaYesh*).

In contrast, the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that results from the upper perspective and knowledge (*Da'at Elyon*), is the sublimation and nullification of his existence (*Bittul b'Metziyut*). That is, since he sees that below is utterly nothing, therefore, the sublimation and nullification (*Bittul*) that results from it is the nullification of any sense of independent existence.

This then, is why for Moshe the lower fear of *HaShem*-יהו"ה, blessed is He, “is indeed a minor matter.” For, Moshe had the upper perspective and knowledge (*Da'at Elyon*). This is as stated by our sages, of blessed memory,¹⁵⁸⁸ “All the other prophets prophesied with the word, ‘Thus-Koh-כה says *HaShem*-יהו"ה,’ whereas Moshe prophesied with the word ‘This-Zeh-זה is the word of *HaShem*-יהו"ה.’” The term “This-Zeh-זה” indicates direct perception of the true reality of the Being of *HaShem*-יהו"ה, which is the aspect of the upper perspective and knowledge (*Da'at Elyon*), the result of which is that he was in a state of nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. It therefore follows, that for Moshe, who perceived the aspect of the upper knowledge (*Da'at Elyon*) and was in a state of complete nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, the lower fear (*Yirah Tata'ah*), which is only the state of nullification of the tangible something (*Bittul HaYesh*), was “indeed a minor matter.”

¹⁵⁸⁸ Sifri and Rashi to Numbers 30:2; Also see Likkutei Torah Matot ibid.

Now,¹⁵⁸⁹ although the lower fear (*Yirah Tata'ahi*) is a lower – “minor matter” – which is why the verse states, “**but only** to fear *HaShem*-יהו"ה your God,” nonetheless, it is specifically the lower fear (*Yirah Tata'ah*) that is demanded of us. This is because *HaShem*'s-יהו"ה Supernal intent and the primary delight caused Above, is more from the lower fear (*Yirah Tata'ah*) than it is from the upper fear (*Yirah Ila'ah*). This is the meaning of the verse,¹⁵⁹⁰ “God-*Elohi*”-אלהי"ם *m* caused joyful laughter-*Schok*-שחוק in me.” This is to say that through sublimation and nullification to *HaShem*-יהו"ה, blessed is He, specifically in matters that come from His title God-*Elohi*”-אלהי"ם *m*, which are in a state of tangible somethingness (*Yesh*) and are caused to be nullified from tangible somethingness (*Yesh*) to the Godly “nothingness” (*Ayin*), that the primary matter of joyful laughter-*Schok*-שחוק is caused Above. Similarly, the verse states,¹⁵⁹¹ “This Leviathan that You fashioned to be amused with-*Lesachek bo*-לשחק בו.” The name Leviathan-*Livyatan*-לוייתן is a term that means “connection” and “bonding,” as in the verse,¹⁵⁹² “This time my husband will become attached-*Yilveh*-ילוה to me.” The matter of “connection” and “bonding” is applicable specifically when two things are separate from each other. Therefore, this is specifically applicable in serving *HaShem*-יהו"ה, blessed is He, in a manner of nullification of the tangible something (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.

¹⁵⁸⁹ See Likkutei Torah Masei 91c; Kuntres Eitz HaChayim, Ch. 9

¹⁵⁹⁰ Genesis 21:6

¹⁵⁹¹ Psalms 104:26

¹⁵⁹² Genesis 29:34

That is, according to this perspective, the “something” (*Yesh*) and the “nothing” (*Ayin*), are two separate matters, but nonetheless, we affect the sublimation of the “something” (*Yesh*) to the “nothing” (*Ayin*) and this is specifically what causes the “amusement-*Schok*-שחוק,” as in the words, “to be amused with-*Lesachek Bo*-לשחק בו.”

In other words, even though serving *HaShem*-יהו"ה in a manner of transformation (*It'hapcha*) is much loftier than serving Him through self-restraint (*Itkafia*), this only applies to states of revelation (*Giluyim*). However, *HaShem's*-יהו"ה primary Supernal delight is specifically in man's service of *HaShem*-יהו"ה, blessed is He, through self-restraint (*Itkafia*).

Nevertheless, we still must understand why it states, “Yes, indeed, for Moshe it is a minor matter.” At first glance this is not understood, since the directive is to all the Jewish people, as it states, “Now, Israel, what does *HaShem*-יהו"ה your God ask of you?”

The explanation is as Tanya explains,¹⁵⁹³ that every single Jewish soul has an aspect of our teacher Moshe – that is, a spark of the soul of Moshe. This is the aspect of *Ma"Ha*-מ"ה (י"ד ה"א וא"ו ה"א) 45-מ"ה within each and every Jew, which as explained above, is the matter of nullification of sense of independent existence (*Bittul b'Metziyut*). This is because the root of the souls of the Jewish people is from the aspect of wisdom-*Chochmah*-חכמה, as it states,¹⁵⁹⁴ “You are children of

¹⁵⁹³ See Tanya Ch. 42; Torah Ohr Mishpatim discourse entitled “*V'Tachat Raglav.*”

¹⁵⁹⁴ Deuteronomy 14:1

HaShem-יהו"ה your God," and similarly,¹⁵⁹⁵ "My firstborn son is Israel." That is, just as the son is drawn from the essence of the brain and mind of his father, so likewise, the souls are drawn from the essential aspect of wisdom-*Chochmah*-חכמ"ה, which is the aspect of *Ma" H*-מ"ה-45. Because of this their souls are in an ultimate state of sublimation and nullification to *HaShem*-יהו"ה, blessed is He, which is the nullification of their very existence (*Bittul b' Metziyut*). This is as stated,¹⁵⁹⁶ "As *HaShem*-יהו"ה, the God of Israel, lives – before Whom I stand," which refers to the souls, which are in a state of "standing-*Amidah*-עמידה," indicating sublimation and nullification (*Bittul*).¹⁵⁹⁷

This then, is the meaning of the verse, "Now Israel, what-*Ma" H*-מ"ה does *HaShem*-יהו"ה, your God, ask of you; but only to fear *HaShem*-יהו"ה your God." For, since every single Jew possesses the aspect of "what-*Ma" H*-מ"ה," due to the spark of Moshe within every Jew, therefore, "what-*Ma" H*-מ"ה does *HaShem*-יהו"ה your God, ask of you; But only to fear *HaShem*-יהו"ה your God." That is, this element of fear "is indeed a minor matter" relative to the spark of Moshe in each and every Jew.

Now, in order to reveal this aspect of the *Ma" H*-מ"ה of the soul, our sages, of blessed memory, established one-hundred daily blessings. This is as our sages, of blessed

¹⁵⁹⁵ Exodus 4:22

¹⁵⁹⁶ Kings I 17:1 and elsewhere; Also see Likkutei Torah Naso 20:3

¹⁵⁹⁷ See the prior discourse of this year 5713 entitled "*B'Sha'ah SheHeekdeemoo* – When Israel accorded precedence," Discourse 17.

memory, stated,¹⁵⁹⁸ “Do not read this as ‘what-*Mah*-מה,’ but rather as, ‘one hundred-*Me’ah*-מאה,”” based upon which they taught that a person is obligated to bless one-hundred (*Me’ah*-מאה) blessings each and every day. These one-hundred blessings are similar to the verse that states,¹⁵⁹⁹ “Yitzchak sowed (*Vayizra*-וַיִּזְרַע) in that land, and in that year he reaped a hundredfold-*Me’ah*-מאה and *HaShem*-יהו"ה blessed him.” That is, by serving *HaShem*-יהו"ה, blessed is He, through giving charity, as it states,¹⁶⁰⁰ “He sows (*Zore’ah*-זֹרַע) charities,” blessings are drawn from Above, so that the aspect of the *Ma”H*-מ"ה (א"י) of the soul is revealed.

However, during exile, the service of *HaShem*-יהו"ה, blessed is He, is not in the aspect of *Ma”H*-מ"ה, which is the inner aspect of the soul (*Pnimitiyut HaNefesh*). Rather, it only is the aspect of the externality (*Chitzoniyut*) and hind-side (*Achorayim*). As a result, Above in Godliness, there also is the aspect of, “I shall conceal My face-*Panay*-פני,” (as discussed before). We therefore request, “Remember, *HaShem*-יהו"ה what-*Ma”h*-מ"ה has befallen us,” which means, “Remember, God, what has become of the aspect of the *Ma”h*-מ"ה of our souls,” in that the aspect of *Ma”H*-מ"ה (א"י) is hidden and concealed.

However, though it is concealed, the aspect of remembrance (*Zechirah*) is nevertheless applicable to it. This is because, ultimately, the primary root, source and essence of

¹⁵⁹⁸ Talmud Bavli, Menachot 43b and Rashi there; Also see Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1.

¹⁵⁹⁹ Genesis 26:12

¹⁶⁰⁰ In the liturgy of the blessing of *Yotzer Ohr* preceding the *Shema* recital.

the soul is the aspect of *Ma" H-m*. The verse therefore continues, “look (*Habitah*-הביטה) and see (*u'Re'eh*-וראה) our disgrace.” The difference between, “looking-*Habatah*-הבטה” and “seeing-*Re'iyah*-ראיה” is that “seeing-*Re'iyah*-ראיה” refers to seeing something in close proximity to it, as it states,¹⁶⁰¹ “He saw-*Vayar*-וירא that he could not prevail against him.” In contrast, “looking-*Habatah*-הבטה” is from a distance, as in the verse,¹⁶⁰² “Look down-*Habet*-הבט from the heavens and see.” Thus, the aspect of seeing-*Re'iyah*-ראיה, which is in a manner of closeness, is not possible during exile. This is why we request, “Look-*Habitah*-הביטה,” which is revelation from the transcendent aspect (*Makif*). Now, although it is the transcendent aspect (*Makif*), it nevertheless also has an inner effect (*b'Pnimityut*) and especially has an effect on the extraneous husks (*Kelipot*), since the transcendent encompassing lights (*Ohr Makif*) blind the eyes of the external forces.¹⁶⁰³

5.

To further explain, just as there is an aspect of *Ma" H-m* of Holiness (*Kedushah*), so likewise, there is an aspect of *Ma" H-m* of the opposing side. This refers to the matter indicated by the verse,¹⁶⁰⁴ “And his concubine, whose name was Reumah-רעומה,” which is a composite of two words, “see

¹⁶⁰¹ Genesis 32:26

¹⁶⁰² Psalms 80:15

¹⁶⁰³ See Torah Ohr Mikeitz 34a; Likkutei Torah Korach 53d, and elsewhere.

¹⁶⁰⁴ Genesis 22:24

what-*Re'u Ma''h-M''h*.”¹⁶⁰⁵ The explanation is that the possibility for the existence of matters of the opposing side, is because they are given room to exist from the side of Holiness. This is observable in man’s service of *HaShem*-יהו"ה, blessed is He, with his soul. That is, if he serves *HaShem*-יהו"ה, blessed is He, with sublimation and nullification (*Bittul*), but in a manner that he is aware of his sublimation and nullification, this gives room for self and ego to arise. That is, it begins in an aspect of sublimation (*Bittul*) that is tangibly felt, which is the extraneous husk (*Kelipah*) known as Reumah-ראומה, meaning “see that I am sublimated to *HaShem* - יהו"ה.” However, what ultimately comes out of this, is complete egocentricity, which is complete evil.

The same is true in the chaining down of the worlds, that through the extraneous husk (*Kelipah*) of Reumah-ראומה, which corresponds to the world of Emanation-*Atzilut*, and because of the great chaining down of matters, it ultimately devolves to branch out into complete evil, which is the matter of *Ma''H-M''h* of the opposing side. It is about this that the verse states,¹⁶⁰⁶ “Whoever sheds the blood of man-*Adam*-אדם by man-*Adam*-אדם,” wherein the term “man-*Adam*-אדם” has the numerical value of *Ma''H-M''h*-45.¹⁶⁰⁷ This is to say that through sinning, a person spills the blood of the man-*Adam*-אדם of Holiness, that is, the aspect of *Ma''H-M''h*-45 of the side

¹⁶⁰⁵ That is, see my sublimation to *HaShem*-יהו"ה. See Likkutei Torah Vayikra 43a, 23d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54; Likkutei Torah of the Arizal, Vayera.

¹⁶⁰⁶ Genesis 9:6

¹⁶⁰⁷ Likkutei Torah Bamidbar 13c, 14c; Ohr HaTorah VaEtchanan p. 246 and on; Sefer HaMaamarim 5629 p. 290 and on.

of Holiness, with the “scoundrel of a man-*Adam Bliya'al*- אדם בליעל,”¹⁶⁰⁸ which is the aspect of *Ma”H*-מ”ה-45 of the opposing side.

To further explain, the two-hundred and forty-eight (*Ramach*-רמ”ח) positive commandments and the three-hundred and sixty-five (*Shasah*-שס”ה) negative commandments, correspond to the two-hundred and forty-eight limbs and organs of man, and the three-hundred and sixty-five veins and arteries.¹⁶⁰⁹ The matter of limbs and organs, is that they draw forth vitality and limit it, so that vitality will not be drawn out of the body. This is because if someone’s limb or organ is cut, the vitality, that is, the blood is drawn out of him. The same is true of the veins and arteries, which carry the blood as it travels through the body. This is similarly the case regarding the commandments. If a person transgresses a positive or negative commandment-*mitzvah*, he causes the vitality (blood) of Holiness, to be drawn outside.

This is the meaning of the verse,¹⁶¹⁰ “Whoever pronounces-*Nokev*-נוקב the Name *HaShem*-יהו”ה shall surely die,” wherein the word “*Nokev*-נוקב” also means “to puncture.” This is because all of the commandments-*mitzvot* are dependent on the Name *HaShem*-יהו”ה, blessed is He.¹⁶¹¹ Thus, if a person sins and causes blemish, leaving the straightforward path by transgressing one of the

¹⁶⁰⁸ Proverbs 6:12

¹⁶⁰⁹ See Zohar I 170b

¹⁶¹⁰ Leviticus 24:16

¹⁶¹¹ See Tikkunei Zohar, Tikkun 29 (73a), Tikkun 70 (131b); Taamei HaMitzvot of the Arizal and Likkutei Torah Bereishit.

commandments of *HaShem*-יהו"ה, blessed is He, he is causing a "puncture-*Nokev*-נִקְבַּ" in the Name *HaShem*-יהו"ה, blessed is He. Through this, he is spilling the blood of the man-*Adam*-אדם of Holiness, with the aforementioned "scoundrel of a man-*Adam Bliya'al*-אדם בליעל."

Similarly, this also is the meaning of what our sages, of blessed memory said,¹⁶¹² "Titus took a sword and cut into the curtain of the Holy of Holies and blood spurted out from it." In other words, he was shown why the destruction of the Holy Temple was possible, and that it was not by his own strength and power, but only because of the blemish caused by the fact that the Jewish people had "spilled blood," meaning, that they spilled the inner vitality of the man-*Adam*-אדם of Holiness, with "the scoundrel of a man-*Adam Bliya'al*-אדם בליעל."

With the above in mind, we can give an additional explanation of the verse, "Remember, *HaShem*-יהו"ה, what-*Ma"h*-מ"ה has befallen us." That is, our *Ma"H*-מ"ה has become exchanged with the *Ma"h*-מ"ה of the opposing side. This matter is caused by the first explanation of the words, "what-*Ma"h*-מ"ה has befallen us," that the aspect of *Ma"H*-מ"ה of Holiness is in a state of concealment and hiddenness. This causes a further chaining down of descent below, that the aspect of *Ma"H*-מ"ה of Holiness becomes exchanged with the aspect of *Ma"H*-מ"ה of the opposing side, like the matter of

¹⁶¹² Talmud Bavli, Gittin 56b; Ohr HaTorah VaEtchanan ibid. and Sefer HaMaamarim 5629 ibid.

“whoever sheds the blood of man-*Adam*-אדם by man-*Adam*-אדם.”

6.

The verse then continues, “look and see our disgrace.” The explanation is as written,¹⁶¹³ “You no longer will remember the disgrace of your widowhood.” That is, during exile (*Galut*), the Jewish people are called a, “widow-*Almanah*-אלמנה,” as it states,¹⁶¹⁴ “She has become like a widow-*K’Almanah*-כאלמנה.” Our sages, of blessed memory, commented on this and said,¹⁶¹⁵ “The verse specifies, ‘like a widow-*K’Almanah*-כאלמנה,’ and not an actual widow. Rather, she is like a woman whose husband has gone overseas.”

The woman in the verse is the Jewish people, whereas the husband is the Holy One, blessed is He. In the *Sefirot*, this refers to the union (*Yichud*) of *Zeir Anpin* and the feminine aspect of *Nukvah*, since the woman is the aspect of kingship-*Malchut*, and her husband is the aspect of *Zeir Anpin*. Thus, the meaning of a “woman whose husband has gone overseas,” is that the aspect of *Zeir Anpin* (is not drawn forth in kingship-*Malchut*, but rather) is withdrawn to the “sea of wisdom-*Yam HaChochmah*-ים החכמה.” For, as it states,¹⁶¹⁶ “during exile, the Holy One, blessed is He, withdraws above and above.” The Holy One, blessed is He, refers to the aspect of *Zeir*

¹⁶¹³ Isaiah 54:4

¹⁶¹⁴ Lamentations 1:1

¹⁶¹⁵ Talmud Bavli, Taanit 20a; Midrash Eichah Rabba 1:1; Zohar II 122a

¹⁶¹⁶ Zohar I 210a; Zohar III 20b, 75a

Anpin, and during exile, He withdraws above and above. The double language “above and above” (*L’Eila u’L’Eila*- לעילא ולעילא) indicates the *Sefirah* of understanding-*Binah* and the *Sefirah* of wisdom-*Chochmah*.

This then, is the meaning of the “widow-*Almanah*-אלמנה.” For, as explained in *Pardes Rimonim*,¹⁶¹⁷ the term “widow-*Almanah*-אלמנה” is a composite of two words, “*El Manah*-אל מנה,” meaning, “she receives a portion-*Manah*.” The term “*Manah*-מנה” is a unit of monetary value that is equal to one-hundred *Zuz*, which is two times the letter *Nun*-נ-50. It thus refers to the fifty gates of understanding (*Nun Shaarei Binah*) as they are from below to above and as they are from above to below. For through them, the emotive attributes are caused to be elevated by drawing forth the light of the Unlimited One, blessed is He, to the aspect of the emotions (*Midot*), through which there subsequently is a drawing forth to the aspect of kingship-*Malchut* below.

This also explains the matter of the journeys of the Jewish people, about which it states, “their goings forth according to their journeys (*Motza’eihem L’Maseihem*- מוצאיהם למסעיהם),” and “their journeys according to their goings forth (*Maseihem L’Motza’eihem*- למוצאיהם),” in both forms. That is, this indicates the two aspects of ascent (*Ha’ala’ah*) and drawing down (*Hamshachah*).¹⁶¹⁸ However, during exile, there is the state of “widowhood-*Almanah*-אלמנה” and “*E’l*

¹⁶¹⁷ *Pardes Rimonim*, Shaar Erchei HaKinuyim (Shaar 23), Section on the term “*Almanah*-אלמנה.”; Also see *Talmud Bavli*, *Ketuvot* 10b, (That is, it is the monetary value of her marriage contract – *Ketubah*).

¹⁶¹⁸ See *Likkutei Torah Masei* 92a, 92d, 93d, 96a

Manah-אל מנה,” indicating that there is a lacking in the ascent (*Ha’ala’ah*) and drawing down (*Hamshachah*) that is brought about through the fifty gates of understanding (*Nun Shaarei Binah*). Therefore, there is no drawing down from *Zeir Anpin* to kingship-*Malchut* that affects a union between *Zeir Anpin* and the feminine aspect of *Nukvah*, and as a result, she is likened to a “widow-*Almanah*-אלמנה.”

In *Sefer HaShorashim* another explanation of the term “widow-*Almanah*-אלמנה” is given.¹⁶¹⁹ That is, the term “widow-*Almanah*-אלמנה” is of the root “mute-*Eelem*-אלם.” For, according to the explanation, that the term “widow-*Almanah*-אלמנה” is a composite of the two words, “*El Manah*-אל מנה,” indicating that her marriage contract (*Ketubah*) has the value of a *Manah*,¹⁶²⁰ it is not understood why a male widower would also called by the term “widower-*Almanah*-אלמן.” In this case, it must therefore be said that since the female widow is called by the term “*Almanah*-אלמנה,” the male widower too is therefore called by the term, “*Almanah*-אלמן.”¹⁶²¹ However, according to the explanation that the word, “widow-*Almanah*-אלמנה,” is of the root “mute-*Eelem*-אלם,” it makes sense why the male widower is called, “*Almanah*-אלמן,” since the joy of union between the husband and wife is lacking.

¹⁶¹⁹ See *Sefer HaShorashim* of the Radak, section on the root אלם; *Shoresch Yesha*; *Ohr HaTorah Na*”Ch Vol. 2 p. 1,048; *Zohar* II 29b

¹⁶²⁰ See *Talmud Bavli*, *Ketubot* 10b – “What is the relationship between a widow and the term *Almanah*-אלמנה by which she is called? Rav Chana of Baghdad said: She is called an *Almanah*-אלמנה after the *Maneh* (100 dinars) which is the sum of her marriage contract (*Katubah*).”

¹⁶²¹ See *Chiddushei Agadot* of the Maharsha to *Ketubot* 10b *ibid*.

To further explain, when the voice is revealed in speech, the speech comes out into revelation and illuminates, and then the verse,¹⁶²² “He shall subject (*Yadber*-ידבר) nations under us,” is fulfilled, (That is, through “*Yadber*-ידבר,” which is of the same root as “speech-*Dibur*-דבור,” “*Yadber*-ידבר” as a term of governance, also comes about.) The Jewish people are then elevated to the highest level etc. However, if the voice is not revealed, then the speech (*Dibur*-דבור) is also concealed and in a state of exile. This then, is the meaning of the word, “widow-*Almanah*-אלמנה,” from the root “mute-*Eelem*-אלם.”

Thus, because of this we request, “look and see our disgrace.” That is, even though “looking-*Habatah*-הבטה” is from a distance, since it is the transcendent and encompassing aspect (*Makif*), nevertheless, it has an effect and even helps in the inner aspects (*Pnimitiyut*). This is as stated,¹⁶²³ “For *HaShem*-יהוה, your God, walks within your camp to rescue you and to deliver your enemies before you.” The term “to rescue you-*LeHatzilcha*-להצילך,” means, “to be a shade-*Tzeil*-צל over your head,” and refers to the transcendent and encompassing (*Makif*) aspects.¹⁶²⁴ Nevertheless, through this there also is the aspect of “to rescue you-*LeHatzilcha*-להצילך” in the literal sense, as a term of “rescue-*Hatzalah*-הצלה.” This is especially true about its effect on the extraneous husks (*Kelipot*), since the transcendent encompassing lights (*Ohr*

¹⁶²² Psalms 47:4

¹⁶²³ Deuteronomy 23:15

¹⁶²⁴ See Midrash Vayikra Rabba 24:7

Makif) blind the eyes of the external forces (as previously mentioned).¹⁶²⁵

This then, is the meaning of the verse,¹⁶²⁶ “Remember, *HaShem*-יהו"ה what has befallen us; look and see our disgrace.” That is, the Holy One, blessed is He, demands of the Jewish people, “Remember your Creator in the days of your youth-בחורתיך,” that is, while the Holy Temple – which is called the Chosen House-*Beit HaBechirah*-בית הבחירה – is standing, while the covenant of the Priesthood is established and the covenant of the Levite is established,” and His demand is,¹⁶²⁷ “To do justice and lovingkindness and to walk modestly with your God.” However, if the service of *HaShem*-יהו"ה, blessed is He, lacks “walking modestly with your God,” which is the opposite of the extraneous husk (*Kelipah*) of, “see what-*Re'u Ma*”ח-מה ראו,” this brings about the aspect of *Ma*”ח-מה of the opposing side.

It is for this reason that we request, “Remember, *HaShem*-יהו"ה, what-*Ma*”ח-מה has befallen us.” That is, the *Ma*”ח-מה of Holiness is hidden and concealed, so much so, that the *Ma*”ח-מה of the opposing side is brought about. Therefore, “look-*Habitah*-הביטה and see our disgrace,” until,¹⁶²⁸ “You no longer will remember the disgrace of your widowhood.”

¹⁶²⁵ See Torah Ohr Mikeitz 34a; Likkutei Torah Korach 53d, and elsewhere.

¹⁶²⁶ Lamentations 5:1

¹⁶²⁷ Micah 6:8

¹⁶²⁸ Isaiah 54:4

This then,¹⁶²⁹ explains the verse,¹⁶³⁰ “These are the journeys of the Children of Israel, who went forth from the land of Egypt.” All exiles are called Egypt-*Mitzrayim*-מצרים,¹⁶³¹ which is a term that means “constraints-*Meitzar*-מיצר” and limitations. They therefore traveled until “they came to the Jordan river, near Jericho.”¹⁶³² The term “Jericho-*Yericho*-יריחו” is of the same root as “scent-*Rei’ach*-ריח,” and indicates service of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect, but is nevertheless still in a state of constraint and limitation. However, in the coming future, through our righteous Moshiach there will be a complete revelation of this aspect, as stated about Moshiach that,¹⁶³³ “He will be imbued with a spirit of the fear of *HaShem-VeHaricho B’Yirat HaShem*-יהו"ה ביראתו, and will not need to judge by what his eyes see, nor decide by what his ears hear.” Rather, “He will be imbued with the spirit of the fear of *HaShem-VeHaricho B’Yirat HaShem*-יהו"ה ביראתו, which our sages, of blessed memory, explained to mean,¹⁶³⁴ “He will smell and judge-*Morach*

¹⁶²⁹ The ending of this discourse (in its original language) was edited by the Rebbe from this point.

¹⁶³⁰ Numbers 33:1-2

¹⁶³¹ See Midrash Bereishit Rabba 16:5

¹⁶³² See Numbers 33:48; Likkutei Torah Masei ibid.; Discourse entitled “*V’Eileh Masei*” in Sefer HaMaamarim 5627.

¹⁶³³ Isaiah 11:3

¹⁶³⁴ Talmud Bavli, Sanhedrin 93b

VeDa'in-מורה ודאין¹⁶³⁵ which refers to the transcendent, encompassing lights (*Makifim*) that are higher than wisdom-*Chochmah* and understanding-*Binah*.

However, until we come to this, there is the aspect of the journeys. The service of *HaShem*-יהו"ה, blessed is He, of the journeys (*Masa'ot*), refers to the descent of the soul and its manifestation within the constraints of the body in general. More particularly, this is especially the case during a time of constraints, concealments, and hiddenness, which takes place during the exiles.

Nevertheless, strength is given for this level of serving *HaShem*-יהו"ה, blessed is He, through the aspect of "their goings forth-*Motza'eihem*-מוצאיהם," which is of the same root as in the verse,¹⁶³⁶ "a source-*Motza*-מוצא of water, whose waters never fail." This refers to the root and essence of the soul, the aspect of *Ma"H*-מ"ה of the soul, and is accomplished by drawing from "their source-*Motza'eihem*-מוצאיהם," to "their journeys-*L'Maseihem*-למסעיהם." That is, through the aspect of Moshe within every Jew, as the verse states, "Moshe wrote," there is a revelation of the aspect of *Ma"H*-מ"ה, even as the soul is in the body, and through this aspect, he serves *HaShem*-יהו"ה, blessed is He. The toil in the service of *HaShem*-יהו"ה, blessed is He, is in a manner of journeying and ascent, from below to above, as reflected in the words, "their

¹⁶³⁵ That is, the word "*VeHaricho*-והריחו" is of the same root as "*Rei'ach*-ריח" which means "smell."

¹⁶³⁶ Isaiah 58:11

journeys to their source-*Masei hem L'Motza'eihem*- מסעיהם למוצאיהם.”

Nonetheless, the verse does not depart from its simple meaning,¹⁶³⁷ and therefore also refers to the journeys of the generation of the desert through “the wilderness of the nations.” For, that which gives a person the ability to draw forth the aspect of *Ma”H*-מ”ה of the soul into revelation and to overpower the body and animalistic soul, particularly during exile, and especially in the generation of the “footsteps of Moshiach,” which is a time of doubled and quadrupled darkness and is a time of tests etc., as discussed before – is specifically the deeds of our forefathers. That is, they humbled the extraneous husks (*Kelipot*) at their root source, through their journeying and encamping in “the wilderness of the nations,” a place of snakes, serpents, and scorpions.

Even so, as the verse states,¹⁶³⁸ “When the ark would journey, Moshe said, ‘Arise *HaShem*-יהו”ה and let Your foes be scattered, let those who hate You flee from Your presence.” Due to this, even the branches of the extraneous husks (*Kelipot*) are also subsequently humbled through our service of *HaShem*-יהו”ה, blessed is He, throughout all generations. This is accomplished through the aspect of “Moshe wrote” – within each and every Jew – “their goings forth according to their journeys (*Motza'eihem L'Masei hem*- למוצאיהם למסעיהם) and their journeys according to their goings forth (*Masei hem L'Motza'eihem*- למסעיהם למוצאיהם).” Moreover, this applies

¹⁶³⁷ Talmud Bavli, Shabbat 63a

¹⁶³⁸ Numbers 10:35

both generally and particularly, until one comes to the aspect of “they came to the Jordan river, near Yericho-ירחו,” which refers to the aspect of, “He will smell and judge-*Morach VeDa'in* ודאין-מורח,” even individually, in one’s own service of *HaShem*-יהו"ה, blessed is He.¹⁶³⁹ Subsequently, this will be followed by the general whole, with the coming of Moshiach, who “will not need to judge by what his eyes see, nor decide by what his ears hear.” Rather, “He will be imbued with a spirit of the fear of *HaShem-VeHaricho B'Yirat HaShem*-והריחו ביראת יהו"ה,” meaning that, “He will smell and judge-*Morach VeDa'in* ודאין-מורח,” in the coming redemption, speedily in our days!

¹⁶³⁹ See Tanya, Iggeret HaKodesh, Epistle 4.