

## Discourse 30

*“Atem Nitzavim Hayom Kulchem, Lifnei HaShem -*  
You are standing this day, all of you, before *HaShem*-יהוה”

Delivered on Shabbat Parashat Nitzavim-Vayeilech,

25 Elul, 5716<sup>1894</sup>

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

### 1.

The verse states,<sup>1895</sup> “You are standing this day, all of you, before *HaShem*-יהוה your God; your leaders, your tribes, your elders, your officers – all the men of Israel. Your young children, your wives and your proselyte who is in your camp, from your wood-cutter to your water-drawer.” Now, this Torah portion<sup>1896</sup> is always read on the Shabbat preceding Rosh HaShanah (Biblical New Year).<sup>1897</sup> This is the meaning of the words, “You are

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<sup>1894</sup> The beginning and end of the original discourse were edited by the Rebbe, and this discourse was released at the time as an addendum to the discourse “*Shoftim v'Shotrim*” 5633 (which was published as an individual pamphlet (of Motzei Shabbat Kodesh, 25 Elul, 5716), and subsequently printed in Sefer HaMaamarim 5633 Vol. 2 p. 461 and on, and with additional notes and citations from the Rebbe), and was subsequently also printed in Sefer HaMaamarim 5633 ibid. p. 608-609. In the opening words (*Petach Davar*) there, it states: “The discourse that was said on Shabbat Parshat Nitzavim-Vayeilech, of the 25<sup>th</sup> of Elul of this year, is the discourse “*Shoftim v'Shotrim*” printed here, with various changes and additions at the beginning and end.” The body of the discourse (except for the beginning and end) is a transcript of the discourse of the Rebbe, as it was said (except for the beginning and end), and is unedited, but has the additional citations and notes that were added by the Rebbe to the aforementioned pamphlet.

<sup>1895</sup> Deuteronomy 29:9-10

<sup>1896</sup> See Likkutei Torah, Nitzavim

<sup>1897</sup> See Tosefot to Tractate Megillah 31b; Rambam Hilchot Tefilah 13:2; Tur and Shulchan Aruch, Orach Chayim 428:4; Likkutei Torah, Nitzavim 44a.

standing **this** day-*Hayom*-היום,” which refers to Rosh HaShanah. This is in accordance with what is stated,<sup>1898</sup> that the Alter Rebbe received it from his Rebbe, the Maggid of Mezhritch, who received it from His Rebbe, the Baal Shem Tov, that “**this** day-*Hayom*-היום” refers to Rosh HaShanah, which is the day of judgment (*Yom HaDin*).<sup>1899</sup> This is as stated,<sup>1900</sup> “It was on the day (*Vayehiy HaYom*-ויהי היום),” which Targum translates as, “The day of great judgment (*Yom Dina Rabba*-יום דינא רבא).” For, Rosh HaShanah is the day of judgement and justice. This then, is the blessing of this verse, “You are standing this day, all of you, before *HaShem*-ה' your God,” namely, that all of you, from “your leaders and your tribes” to “your wood-cutter and your water-drawer,” are all standing erect and continually sustained in good stead,<sup>1901</sup> meaning, you all are meritorious in judgment.

## 2.

Now, it states in Midrash<sup>1902</sup> on the verse,<sup>1903</sup> “You shall take for yourselves on the first day, the fruit of a citron tree, the branches of date palms, twigs of a myrtle tree, and brook willows etc.,” that, “It is about this that the verse states,<sup>1904</sup> “The field and everything in it will exult.’ The word ‘The field (*Sadai*-שדי) refers to the world,’<sup>1905</sup> and the words, ‘everything in it (*Khol Asher Bo-*

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<sup>1898</sup> See Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 430 and on; Copied in HaYom Yom for the 25<sup>th</sup> of Elul.

<sup>1899</sup> Pa’aneach Raza Nitzavim; Megale Amukot Nitzavim 60d (entitled “*Asiri*”); Also see Zohar II 32b and RaMaZ commentary there; Zohar III 231b.

<sup>1900</sup> Job 2:1

<sup>1901</sup> See Midrash Tanchuma to the beginning of Parshat Nitzavim.

<sup>1902</sup> Midrash Vayikra Rabba 30:4

<sup>1903</sup> Leviticus 23:40

<sup>1904</sup> Psalms 96:12

<sup>1905</sup> The original discourse was edited up until this point by the Rebbe. (We have added some additional citations in the English adaptation, which were gleaned from other discourses of the Rebbe.)

refers to the creatures.’ And before Whom do they exalt? ‘Before *HaShem*-יהו"ה.<sup>1906</sup> Why is this? The verse continues, ‘for He is coming (*Kee Va*-כי בא,’ referring to Rosh HaShanah and Yom Kippur. What is He coming to do? ‘He will come to judge the earth. He will judge the world with righteousness, and the peoples with His truth.’”<sup>1907</sup>

Now, we must better understand what this joy is, in that “The field and everything in it will exult.” For, is this not a day of judgement and justice? This being so, would it not be better to not have justice meted out in the first place? What is further wondrous about this, is that our sages, of blessed memory, stated,<sup>1908</sup> “Even if the entire world says to you that you are righteous, in your own eyes you should consider yourself as if you are wicked.” Our sages, of blessed memory, also stated,<sup>1909</sup> “On Rosh HaShanah, three books are open before the Holy One, blessed is He... The righteous are immediately inscribed and sealed for life, the wicked are immediately inscribed and sealed for...” This being so, how is it possible to be joyous?

We also must understand this from another angle. Namely, does the verse not state,<sup>1910</sup> “For the judgment is God’s.” Yet, in regards to the Jewish people it states,<sup>1911</sup> “For which is a great nation that has a God who is related (*Krovim*-קרובים) to it,” and it is written,<sup>1912</sup> “You are children to *HaShem*-יהו"ה your God,” and similarly,<sup>1913</sup> “For the sake of My brethren and My friends.”

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<sup>1906</sup> Psalms 96:13

<sup>1907</sup> See the Midrash cited before; Also see the notes of the Tzemach Tzedek to Psalms (96:13), and the commentary of the Maharzu to the Midrash *ibid*.

<sup>1908</sup> Talmud Bavli, Niddah 30b

<sup>1909</sup> Talmud Bavli, Rosh HaShanah 16b

<sup>1910</sup> Deuteronomy 1:17

<sup>1911</sup> Deuteronomy 4:7 – The term “*Krovim*-קרובים” means close, but also means “related,” as it is contextually understood and rendered here.

<sup>1912</sup> Deuteronomy 14:1

<sup>1913</sup> Psalms 122:8

However, one is precluded from rendering judgments upon a relative.<sup>1914</sup>

We also must understand the meaning of the words,<sup>1915</sup> “He will judge the world (*Teivel*-תבל) with righteousness (*Tzedek*-צדק), and the peoples with His truth.” That is, we must understand this matter of “righteousness” (*Tzedek*-צדק), and we also must understand why the verse specifically uses the word “*Teivel*-תבל” in reference to the world.

The explanation is that our sages, of blessed memory, stated in Midrash,<sup>1916</sup> “All sevens are beloved... amongst the days [of the week], the seventh, which is the day of Shabbat, is beloved, as is it states,<sup>1917</sup> ‘And God blessed the seventh day and sanctified it.’” (Our sages, of blessed memory, stated,<sup>1918</sup> “He blessed it with the Manna and He sanctified it with the Manna.” Similarly, our sages, of blessed memory, stated,<sup>1919</sup> “He blessed it with the illuminated countenance of man. The illumination of man’s countenance during the week is not comparable to the illumination of his countenance on Shabbat.”) “Amongst the months, the seventh is beloved, as it states,<sup>1920</sup> ‘In the seventh month (*Chodesh HaShvi’ee*-חודש השביעי) on the first day etc.” That is, it is called “the seventh month (*Chodesh HaShvi’i*-חודש השביעי-י),”<sup>1921</sup> because “it is filled and satisfied (*Mesuvah*-מושב-ע) with everything,”<sup>1922</sup> both physically and spiritually. This is as our sages, of blessed memory, stated,<sup>1923</sup> “Wine vats are within it, blessings are within

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<sup>1914</sup> Midrash Devarim Rabba 5:1

<sup>1915</sup> Psalms 96:13

<sup>1916</sup> Midrash Vayikra Rabba 29:11

<sup>1917</sup> Genesis 2:3

<sup>1918</sup> Midrash Bereishit Rabba 11:2; See Rashi to Genesis 2:3

<sup>1919</sup> Midrash Bereishit Rabba 11:2 *ibid.*

<sup>1920</sup> Leviticus 23:24

<sup>1921</sup> The month of Tishrei

<sup>1922</sup> Midrash Vayikra Rabba 29:8

<sup>1923</sup> Vayikra Rabba 29:8 *ibid.*

it etc.,” in that it is the time of gathering in (*HaAseef*) the crops. The same is likewise true spiritually, that there are many *mitzvot* within it, such as the *Shofar*, *Rosh HaShanah*, *Yom Kippur*, the *Sukkah*, the four species, and *Sheminee Atzeret*.<sup>1924</sup>

For the same reason, it states that “Amongst the lands, the seventh is beloved.”<sup>1925</sup> For, there similarly are “the seven firmaments of the heavens, these being *Shmei HaShamayim*-שמי השמים, *Rakiya*-רקיע, *Shechakim*-שחקים, *Zvul*-זבול, *Ma'on*-מעון, and *Aravot*-ערבות,<sup>1926</sup> and it is written,<sup>1927</sup> “Extol He who rides upon the highest heavens (*Aravot*-ערבות) with His Name *Ya"H*.” That is, this firmament of the heavens called *Aravot*-ערבות, is the seventh and is beloved, since “the souls of the righteous-*Tzaddikim* are there etc.”<sup>1928</sup> and it thus is beloved to the Holy One, blessed is He, to ride upon them.

The same is likewise true of the land, which has seven names, *Eretz*-ארץ, *Adamah*-אדמה, *Arkah*-ארקה, *Gey*-גיא, *Neshiyah*-נשיה, *Teivel*-תבל.<sup>1929</sup> That is, *Teivel*-תבל is the seventh, which is beloved. It therefore states,<sup>1930</sup> “He will judge the world (*Teivel*-תבל) with righteousness (*b'Tzedek*-בצדק),” specifically specifying “*Teviel*-תבל.”

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<sup>1924</sup> Vayikra Rabba ibid.

<sup>1925</sup> Bereishit Rabba 11:2 ibid.

<sup>1926</sup> See Bereishit Rabba ibid.; Also see Talmud Bavli, Chagigah 12b; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), section entitled “The seven letters בג"ד כפר"ת correspond to the seven firmaments-*Reki'im*-רקיעים”; (Also note the Etz Yosef to Midrash Rabba ibid.)

<sup>1927</sup> Psalms 68:5

<sup>1928</sup> Talmud Bavli, Chagigah 12b ibid.; Also see Ginat Egoz translated as *HaShem Is One* ibid.

<sup>1929</sup> See Vayikra Rabba ibid.; (Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), section entitled “The seven letters בג"ד כפר"ת correspond to the Seven Lands.”)

<sup>1930</sup> Psalms 96:13

Now, to understand this, we must preface with an explanation of the matter of judgment, which primarily applies to the general matter of serving *HaShem*-יהו"ה, blessed is He, throughout the previous year. That is, the judgment is about the fulfillment of Torah and *mitzvot*, in the three modes; Torah study, the sacrificial offerings (prayer), and acts of lovingkindness, which are the "three things upon which the world stands,"<sup>1931</sup> and in general are the matter of charity (*Tzedakah*). For, even Torah is a matter of charity (*Tzedakah*),<sup>1932</sup> since, in and of itself, it is entirely beyond the world, and therefore, the drawing down of Torah into the world is a matter of charity (*Tzedakah*).

Now, this bond (that the Torah which is drawn into the world) is actualized by the souls of the Jewish people, is through their toil in serving *HaShem*-יהו"ה, blessed is He. That is, this is because *HaShem*'s-יהו"ה Supernal thought of Israel even preceded the thought of Torah.<sup>1933</sup> The same is likewise true of service of *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings, which in our times is the matter of prayer, that it too is connected to charity (*Tzedakah*). This is as our sages, of blessed memory, stated,<sup>1934</sup> "Rabbi Elazar would first give a *perutah* to a poor person, and only then would he pray, as written,<sup>1935</sup> 'And I, with righteousness (*Tzedek*-צדק), shall behold Your face (*Echezeh Panecha*-פניך-אחזה)." In other words, through charity (*Tzedakah*-צדקה) the matter of "I shall behold Your face" (*Echezeh Panecha*-פניך-אחזה) is caused to be. The verse specifies, "Your face (*Panecha*-פניך)," indicating the innerness (*Pnimityut*-פנימיות) of

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<sup>1931</sup> Mishnah Avot 1:2

<sup>1932</sup> See Likkutei Torah, Shir HaShirim 44b.

<sup>1933</sup> Midrash Bereishit Rabba 1:4; Also see the prior discourse of this year, 5716, "*Shuva Yisroel*" Discourse 2, Ch 4, and elsewhere.

<sup>1934</sup> Talmud Bavli, Bava Batra 10a

<sup>1935</sup> Psalms 17:15

*HaShem*'s-יהו"ה Godliness, which is revealed through the innerness (*Pnimityut*-פנימיות) of the soul. This is why prayer is directed to a higher aspect than the [lower] Name *HaShem*-יהו"ה, (as it states,<sup>1936</sup> "And Chanah prayed over (*Al*-על) *HaShem*-יהו"ה," meaning, higher than the [lower] Name *HaShem*-יהו"ה.<sup>1937</sup>

This then, is the meaning of the continuation of the verse,<sup>1938</sup> "He will judge the world (*Teivel*-תבל) with righteousness (*b'Tzedek*-בצדק)," wherein the verse specifies "with righteousness-*b'Tzedek*-בצדק," which divides into "*Beit*-ב-2 righteousness-*Tzedek*-צדק," referring to two (*Beit*-ב) aspects of righteousness (*Tzedek*-צדק). That is, there is the righteousness (*Tzedek*-צדק) of acts of lovingkindness and prayer, which is a limited aspect of charity (*Tzedakah*-צדקה) and there is the righteousness (*Tzedek*-צדק) of the Torah, which is an unlimited aspect of charity (*Tzedakah*-צדקה).

#### 4.

Now, we must understand this matter in greater detail. That is, we must specifically understand the superiority of the matter of charity (*Tzedakah*-צדקה) about which it states,<sup>1939</sup> "Rabbi Elazar would first give a *perutah* to a poor person, and only then pray, as written,<sup>1940</sup> 'And I, with righteousness (*Tzedek*-צדק), shall behold Your face (*Echezeh* פניך-אחזה).'"

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<sup>1936</sup> Samuel I 1:10

<sup>1937</sup> See Torah Ohr, Mishpatim 79b; Likkutei Torah, Nitzavim 48b; Shabbat Shuvah 65a; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see the prior discourse of this year, "*VeHayah Eikev Tishme'un* – And it shall come to pass that because you listen," Discourse 27, Ch. 5, and elsewhere.

<sup>1938</sup> Psalms 96:13

<sup>1939</sup> Talmud Bavli, Bava Batra 10a

<sup>1940</sup> Psalms 17:15

To elucidate, the matter of charity (*Tzedakah*-צדקה) is in order “to revive the spirits of the lowly,”<sup>1941</sup> meaning a person who is impoverished and has nothing. When charity is given to him it revives and enlivens him. Through doing so, one also awakens the matter of reviving the spirits of the lowly, above in *HaShem*’s-יהו"ה Godliness. In this case, the lowly refers to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). These worlds are called “lowly (*Shefelim*-שפלים),” because of the root of their existence, which only is from the aspect of Kingship (*Malchut*-מלכות), which is a mere glimmer of *HaShem*’s-יהו"ה Godliness. This is as stated,<sup>1942</sup> “Let them praise the Name *HaShem*’s-יהו"ה, for His Name alone is exalted; (and it only is) His glory (“*Kevodo*-כבוד,” which is a mere ray and radiance of His light, that) is above earth and heaven.” It is thus necessary for the spirits of the lowly to be revived, meaning that even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the light and illumination of the world of Emanation (*Atzilut*) should be felt and sensed.

This then, is the matter of the charity (*Tzedakah*-צדקה) affected above in *HaShem*’s-יהו"ה Godliness, which is actualized through our charity (*Tzedakah*-צדקה) below. Through this, there then is a drawing forth, in prayer, of revelation of *HaShem*’s-יהו"ה light and illumination that transcends the chaining down of the worlds (*Hishtalshelut*). This refers to the illumination of the radiance of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, from the inner aspect (*Pneem*-פנים), as stated,<sup>1943</sup> “And I, with righteousness (*Tzedek*-צדק) shall behold Your face (*Echezeh Panecha*-אחזה פניך).”

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<sup>1941</sup> Isaiah 57:15

<sup>1942</sup> Psalms 148:13

<sup>1943</sup> Psalms 17:15

More specifically, in the matter of charity (*Tzeddakah*-צדקה) itself, there are two ways of serving *HaShem*-יהו"ה, blessed is He. For, our sages, of blessed memory, said,<sup>1944</sup> "Whoever gives a *perutah* to a poor person, is blessed with six blessings, and whoever (also) consoles him with words is blessed with eleven blessings." The explanation is that giving a *perutah* to the poor, serves the needs of his body. Thus, because in giving a *perutah* he only revives and enlivens his body, therefore, the effect above, in *HaShem*'s-יהו"ה Godliness, in regards to the matter of the Supernal charity (*Tzedakah*-צדקה), is that there only is a drawing down of the light of the world of Emanation (*Atzilut*) into the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*).

This is also hinted at in the word "*Perutah*-פרוטה," which is the same letters as "A portion of *Vav-Hey*" (*Prat Vav-Hey*-פרט ו"ה).<sup>1945</sup> That is, it is the drawing down and apportioning (*LeHafreet*-להפריט) of the aspect of the *Vav*-ו to the *Hey*-ה.

This accords to the explanation in the Siddur (of the Alter Rebbe),<sup>1946</sup> in the discourse entitled,<sup>1947</sup> "My Lord-*Adonay*-אדוני, open my lips," about the matter of the voice (*Kol*) and speech (*Dibur*). It explains there that the voice (*Kol*) is the aspect of the general whole (*Klal*-כלל), whereas speech (*Dibur*) is the aspect of the particular (*Prat*-פרט), which expresses the particulars (*Mefaret*-מפרט) of the general principle (*Klal*-כלל). For, the voice (*Kol*) includes all the letters in general, whereas the letters are the particular details (*Pratim*-פרטיות). This then, explains the matter of the *Perutah*-פרוטה, which is the drawing down and apportionment (*LeHafreet*-להפריט) of the aspect of the *Vav*-ו to the

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<sup>1944</sup> Talmud Bavli, Bava Batra 9b

<sup>1945</sup> Shnei Luchot HaBrit (ShaLaH) 263b

<sup>1946</sup> Siddur Im Divrei Elokim Chayim 266c and on

<sup>1947</sup> Psalms 51:17

Hey-ה, and this is why he is blessed with six-ו-6 blessings, corresponding to the letter Vav-ו of the Name *HaShem*-יהו"ה.

In contrast, consoling the poor with words, is not necessary just for the sustainment of his body. Rather, it is a matter of settling his mind. In other words, in and of himself, the poor person is embittered, in that he resents the fact that he is impoverished. This is as stated,<sup>1948</sup> "The prayer of the poor, when he swoons and pours out his supplications before *HaShem*-יהו"ה." That is, his prayer is about the fact that he is destitute. For, even though the order of creation is such that the division of wealthy and poor is necessary,<sup>1949</sup> nevertheless, his complaint is about why he specifically must be the poor one.

However, when one speaks to the heart of the poor and settles his mind until he is appeased, this is much greater than merely giving him a *perutah* to only satisfy his bodily needs. Therefore, the effect is that (not only is there a drawing down of the light of the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), but there also is) a drawing of the innerness (*Pnimityut*-פנימיות) of *HaShem*'s-יהו"ה Godliness.

This is why the one who consoles him with words is blessed with eleven blessings. For, as known, the number eleven (יא) indicates the aspect that transcends the ten *Sefirot*,<sup>1950</sup> similar to the aspect of "before *HaShem*-יהו"ה," meaning, higher than the [lower] Name *HaShem*-יהו"ה.<sup>1951</sup> It is for this reason that the word

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<sup>1948</sup> Psalms 102:1; See Sefer HaMaamarim 5627 p. 429 and on; Discourse entitled "*Amar Rabbi Shmuel Bar Nachmeini*" 5690 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 118b and on); Also see Sefer HaToldot Admor Maharash (Kehot 5707, 5757) p. 16.

<sup>1949</sup> See Midrash Tanchuma Mishpatim 9

<sup>1950</sup> See the beginning of Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letter of Creation, Part 1); Ohr HaTorah, Bamidbar p. 128, and elsewhere.

<sup>1951</sup> See Likkutei Torah, Acharei 27d and elsewhere.

“to console-*Piyus*-פיוס” shares the same letters as Yosef-יוסף.<sup>1952</sup> For, it states about Yosef (יוסף),<sup>1953</sup> “These are the generations of Yaakov: Yosef.” That is, the primary matter of Yaakov is in the world of Emanation (*Atzilut*), but the ultimate purpose is that it should even be drawn down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This was the matter of Yosef, as it states,<sup>1954</sup> “Yosef was the provider of sustenance to all the people of the land,” indicating the matter of drawing down influence below. However, for it to be drawn down below, the drawing down must be of a much loftier aspect.

This then, is what is indicated by first giving a *perutah* to the poor, and only then praying. That is, there first must be the matter of giving the *perutah* (פרוטה), and through doing so, he then will come to the matter of, “I shall behold Your face (*Echezeh Panecha*-פניך-אחזה פניך),” which is the drawing down of the innerness (*Pnimityut*-פנימיות), as with the matter of consolation (*Piyus*-פיוס).

## 5.

Now, the above-mentioned two modes of service of *HaShem*-יהו"ה, blessed is He; charity (*Tzeddakah*), (that is, giving a *perutah* (פרוטה) to the poor, and consoling him with words), must take place before prayer.

The explanation is that about prayer, our sages, of blessed memory, stated,<sup>1955</sup> “The prayers services were established by our

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<sup>1952</sup> See Rabbi Moshe Zacuto (Ramaz) to Zohar III 277a, cited in Ohr HaTorah, Balak p. 1,047; It is also noteworthy that Yosef (יוסף) is the eleventh tribe among the twelve tribes.

<sup>1953</sup> Genesis 37:2; See Biurei HaZohar of the Mittler Rebbe, Vayechi 29d and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 1, p. 168 and on; Ohr HaTorah VaYechi 385b and on, 388b and on, 392a and on, 490b and on.

<sup>1954</sup> See Genesis 42:6

<sup>1955</sup> Talmud Bavli, Brachot 26b

forefathers.” Similarly, our sages, of blessed memory, stated,<sup>1956</sup> “The three festivals correspond to our three forefathers. Pesach corresponds to Avraham, Shavuot corresponds to Yitzchak, and Sukkot corresponds to Yaakov.” We therefore find that the matter of prayer and the matter of the festivals is one and the same matter.

Now, about the festivals, the verse states,<sup>1957</sup> “Three times a year all your males should appear before the face of *HaShem*-יהו"ה your God, in the place that He will choose,” that is, in the Holy Temple. For, in the Holy Temple, which is aligned with the Supernal Sanctuaries (*Heichalot*),<sup>1958</sup> there was revelation of the face (*Pnei*-פני) of *HaShem*-יהו"ה your God. The same is thus true of prayer, which is also aligned with the Supernal Sanctuaries (*Heichalot*),<sup>1959</sup> that there is a revelation of the face (*Pnei*-פני) of *HaShem*-יהו"ה your God.

Now, the revelation of the face (*Pnei*-פני) of “*HaShem*-יהו"ה your God,” in the Holy Temple, was actualized through prostration, as we recite,<sup>1960</sup> “To appear and to prostrate before You.” Now, the matter of prostration (*Hishtachava'ah*) has two aspects. There is external prostration, which is like the prostration of a servant before his master, as a matter of force and necessity. That is, it could be that the servant has no desire in this whatsoever, but prostrates out of fear of his master, in way of accepting his yoke upon himself. Then there is an inner prostration, which is with will and desire, in a way that all the powers of his soul are sublimated and nullified to his master.

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<sup>1956</sup> In the aforementioned pamphlet the note here is: In Midrash Rabba. However, the Rebbe added a note stating, “This citation requires analysis. As of this time, I have found this to be stated in Zohar III 257b.” (See Sefer HaMaamarim 5633 Vol. 1, p. 4, and in the citations there.) [Note: Elsewhere in the teachings of Chassidus, this is cited to Tur, Orach Chayim, Siman 417.]

<sup>1957</sup> Deuteronomy 16:16

<sup>1958</sup> See Zohar III 161b; Torah Ohr Lech Lecha 12c

<sup>1959</sup> See the Siddur of the Arizal.

<sup>1960</sup> In the *Musaf* prayer of the festivals.

Now, these two aspects of prostration (*Hishtachava'ah*) are like the two aspects of hearing and seeing. In other words, if one's service of *HaShem*-יהו"ה, blessed is He, stems solely from the aspect of hearing, this only affects an external (*Chitzonee*) prostration. However, if his service of *HaShem*-יהו"ה, blessed is He, is from the aspect of sight, this affects an inner (*Pnimee*) prostration.

In the same manner, these two matters are likewise in prayer. For, prayer is,<sup>1961</sup> “A ladder (*Sulam*-סלם) set upon the earth and its top reaches the heavens.” In other words, the beginning of the prayers is as conveyed by the verse,<sup>1962</sup> “You shall follow after *HaShem*-יהו"ה your God.” **After** *HaShem*-יהו"ה, meaning, lower than the Name *HaShem*-יהו"ה, meaning, solely from the external aspect (*Chitzoniyyut*) and the hindside (*Achorayim*). This form of serving *HaShem*-יהו"ה, blessed is He, is the matter of accepting the yoke of His Kingship upon oneself. However, the ultimate purpose of serving *HaShem*-יהו"ה, blessed is He, is to come to be in the state indicated by the verse,<sup>1963</sup> “I shall behold Your face (*Echezeh Panecha*-פניך),” which refers to the innerness (*Pnimiyyut*-פנימיות), that is, the aspect indicated by the words, “**Before** *HaShem*” (*Lifnei HaShem*-לפני יהו"ה),” meaning, higher than the [lower] Name *HaShem*-יהו"ה.

Now, these two above-mentioned matters in prayer, which generally are the acceptance of the yoke of *HaShem's*-יהו"ה Kingship, blessed is He, and the grasp and comprehension of His Godliness, come through the two ways of serving Him, that is, with charity (*Tzeddakah*) – namely, giving a *Perutah* (פרוטה) to the poor, and by consoling (*Piyus*-פיוס) him with words.

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<sup>1961</sup> Genesis 28:12; Zohar I 266b; 306b; Tikkunei Zohar, Tikkun 45 (83a)

<sup>1962</sup> Deuteronomy 13:5

<sup>1963</sup> Psalms 17:15

Now, with the above in mind, we can understand the verse,<sup>1964</sup> “He will judge the world (*Teivel*-תבל) with righteousness (*b'Tzeddek*-בצדק).” In *Likkutei Torah*<sup>1965</sup> it is explained that that the word “world-*Teivel*-תבל-432” is two times the word “lion-*Aryeh*-אריה-216.” In other words, it refers to serving *HaShem*-יהו"ה, blessed is He, like a lion-*Aryeh*-אריה-216, which is the matter of serving *HaShem*-יהו"ה with love (*Ahavah*). (This is the general totality of serving *HaShem*-יהו"ה, blessed is He, as in the teaching,<sup>1966</sup> “There is no labor like the labor of love”).

Now, there are two levels in this. Generally, this is the difference between the fiery-*Seraphim* angels, and the cycle-*Ophanim* angels. That is, the fiery-*Seraphim* angels recite “Holy-*Kadosh*” because they grasp that *HaShem*-יהו"ה, blessed is He, is holy and utterly removed from the category of worlds altogether. They thus desire to become included and nullified in His Being, blessed is He. This comes about out of their comprehension of the greatness of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. In contrast, the cycles-*Ophanim* angels are in a state of great commotion,<sup>1967</sup> as a result of their lack of comprehension.

In the same manner, there likewise are two levels in the souls of Israel. There are those who have knowledge (*De'ah*) and grasp the greatness of *HaShem*-יהו"ה, the Creator, blessed is He, and as a result of their comprehension, they desire to become included in Him. (This service of *HaShem*-יהו"ה, blessed is He, is the aspect of sight.) There then are the masses of the nation, who

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<sup>1964</sup> Psalms 96:13

<sup>1965</sup> *Likkutei Torah*, Bamidbar 18d

<sup>1966</sup> *Zohar* II 55b; *Zohar* III 267a; *Likkutei Torah Shlach* 42c

<sup>1967</sup> *Ezekiel* 3:12-13

have no comprehension of His Godliness altogether. However, they nevertheless wish to become included in Him etc., and are like the cycles-*Ophanim* angels. (This service of *HaShem*-יהו"ה, blessed is He, is the aspect of hearing, with the acceptance of the yoke of His Kingship.)

In other words, every Jew is capable of being in the state indicated by the lion-*Aryeh*-אריה-216. This is why the verse specifies,<sup>1968</sup> “He will judge the world-*Teivel*-תבל-432,” specifically. This is because the word “world-*Teivel*-תבל-432,” includes both aspects of the souls of the Jewish people. Because of this it also states, “He will judge the world (*Teivel*-תבל) with righteousness (*b'Tzedek*-בצדק),” referring to the two-*Beit*-ב aspects of righteousness-*Tzedek*-צדק, that is, the righteousness (*Tzedek*) of charity and prayer, and the righteousness (*Tzedek*) of Torah (as discussed above).

## 7.

However, the matter of justice-*Mishpat* (as in the verse, “He will judge (*Yishpot*-ישפוט) the world with righteousness”) is not just a matter of strict judgment (*Din*). Rather, the intention is that through it, an even loftier light will be drawn down. The explanation is that above, in *HaShem*'s-יהו"ה Godliness, the general matter of judgment (*Din*) is that through it, there then will be an even loftier revelation of light and illumination. This is like what we find about Rosh HaShanah and Sukkot – [which are hinted at in the word lion-*Aryeh*-אריה (which is the matter of the “world-*Teivel*-תבל-432” and is two times the word “lion-*Aryeh*-

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<sup>1968</sup> Psalms 96:13

אריה-216"). As known,<sup>1969</sup> the word lion-*Aryeh*-אריה is an acronym for Elul-אלול, Rosh HaShanah-ראש השנה, Yom HaKippurim-יום הכפורים and Hosha'ana Rabbah-הושענא רבה – about which it states,<sup>1970</sup> "His left hand is under my head, His right hand embraces me." That is, the aspect of "His left," which is the judgment (*Din*) of Rosh HaShanah, is only so that there can subsequently be the revelation of "His right hand embraces me," on the holiday of Sukkot.

Beyond this, not only is the matter of the judgment (*Din*) in order that there should subsequently be revelation of a much loftier light and illumination, but in fact, in the first place, it is not a matter of judgment (*Din*). It rather is as Zohar<sup>1971</sup> explains the verse,<sup>1972</sup> "The heavens are not meritorious in His eyes," that actually, this is said in praise of them. That is, it is specifically because of their preciousness that they are not meritorious in His eyes. This is analogous to a person who has a precious object or house that he delights in. The more precious it is to him, the more scrupulous he is about it, and the more it seems to him that it is not as perfect as it should be and still requires additional perfection.

This is also the meaning of the verse,<sup>1973</sup> "And He (v'Hoo-והוא) will judge (*Yishpot*-ישפוט) the world with righteousness," wherein the verse specifies, "And He (v'Hoo-והוא)." The teaching of our sages, of blessed, memory, regarding this, is well known. Namely, they stated,<sup>1974</sup> "There are five times that the word 'He-Hoo-והוא' is mentioned for good... However, there is one that is

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<sup>1969</sup> Shnei Luchot HaBrit (ShaLaH), beginning of Mesechet Rosh HaShanah (213a); Torah SheBiKhtav, Shoftim 378b; Siddur ShaLaH; Ohr HaTorah, Drushim l'Rosh HaShanah p. 1,422 and on; Na"Ch p. 1,057 and on, p. 1,467

<sup>1970</sup> Song of Songs 2:6

<sup>1971</sup> Zohar I 207a

<sup>1972</sup> Job 15:15

<sup>1973</sup> Psalms 9:9

<sup>1974</sup> Midrash Bereishit Rabba 37:3

greater than them all. That is,<sup>1975</sup> ‘He is *HaShem*-יהו"ה our God; [His judgments are over all the earth],’ since the quality of His mercies are eternal.”

The explanation is that judgement (*Din*) and justice (*Mishpat*) are from *HaShem*’s יהו"ה title God-*Elohi*”מ-אלהי”ם,<sup>1976</sup> as written,<sup>1977</sup> “For the judgment (*Mishpat*) is God’s-אלהים.” Nevertheless, here it states, “Before *HaShem*-יהו"ה, for He is coming; He is coming to judge the earth.”

However, the explanation is known,<sup>1978</sup> that there are two aspects of *HaShem*’s יהו"ה title God-*Elohi*”מ-אלהי”ם. The first is as stated,<sup>1979</sup> “You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*HaElohi*”מ-האלהי”ם – in heaven above and on the earth below – there is nothing else.” The second, is that when the [lower] Name *HaShem*-יהו"ה ascends to the aspect of the Ancient One (*Atik*), it too is like the title God-*Elohi*”מ-אלהי”ם.

This then, is the meaning of the verse, “Before *HaShem*-יהו"ה, for He is coming; He is coming to judge the earth.” That is, “before *HaShem*-יהו"ה” means that this judgment is from an aspect that is higher than the [lower] Name *HaShem*-יהו"ה. For, since the [lower] Name *HaShem*-יהו"ה ascends to the Ancient One (*Atik*), which is why it is like His title God-*Elohi*”מ-אלהי”ם, therefore there is a matter of judgment (*Din*) and justice (*Mishpat*) there. This is also the meaning of the verse,<sup>1980</sup> “And He (והוא-*v’Hoo*) will judge (*Yishpot*-ישפוט) the world with righteousness,” which

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<sup>1975</sup> Psalms 105:7; Chronicles I 16:14

<sup>1976</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

<sup>1977</sup> Deuteronomy 1:17

<sup>1978</sup> See Likkutei Torah, Devarim 64c and on.

<sup>1979</sup> Deuteronomy 4:39

<sup>1980</sup> Psalms 9:9

specifies “And He (v’*Hoo*-והוא),” about which it states,<sup>1981</sup> “He-*Hoo* הוא refers to the Ancient One (*Atik*).” In this aspect, even the judgment (*Din*) is a matter of mercy and compassion, meaning, the matter of the polishing of the vessel so that it will be radiant.

## 8.

This then,<sup>1982</sup> is the meaning of the verse,<sup>1983</sup> “The field and everything in it will exult... Before *HaShem*-יהו"ה for He is coming, for He is coming to judge the earth etc.” For, through the judgment and justice of Rosh HaShanah, a much loftier light and illuminate is drawn down.

This is also the meaning of the statement in Midrash,<sup>1984</sup> cited in Tur on the laws of Rosh HaShanah,<sup>1985</sup> “This nation knows the ways of God. For, all other nations don black shrouds and wear black garments. However, the Jewish people wear white and shroud themselves in white, for they know that the Holy One, blessed is He, will perform a miracle for them.” Seemingly, this joy of wearing white garments etc., is not understood. For, even though they know that a miracle will be performed for them, nevertheless, would it not be better for there to be no judgment at all? However, the explanation is that the justice of Rosh HaShanah is for the purpose of affecting the drawing down of a much loftier light and illumination of *HaShem*’s-יהו"ה Godliness, and this is the reason for the joy.

About this it states that a miracle will be performed for them. For, miracles transcend the natural order and are a

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<sup>1981</sup> Zohar III 178b

<sup>1982</sup> This section until the end of the original discourse was edited by the Rebbe.

<sup>1983</sup> Psalms 96:12

<sup>1984</sup> Yalkut Shimoni, VaEtchanan Remez 825

<sup>1985</sup> Tur Orach Chayim, Siman 581

revelation of a light and illumination of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). For,<sup>1986</sup> "This day is the beginning of Your works," in that the aspect of kingship-*Malchut* is included in the aspect of,<sup>1987</sup> "The King (*HaMelech*-המלך) Who alone is exalted from before time," and the aspect of "His Name (*Shmo*-שמו) is included in the aspect of "He is alone" (*Levado*-לבדו).<sup>1988</sup> It is from there that the drawing down must be affected.

However, since there is much greater light and illumination that is drawn down, there therefore are prosecutors who argue that the light should not be drawn down. Because of this the Torah states,<sup>1989</sup> "You are standing this day, all of you, before *HaShem*-יהו"ה your God." In other words, all the levels of all the souls of the Jewish people – from "Your leaders, your tribes, your elders," referring to those who have grasp and comprehension of *HaShem*'s-יהו"ה Godliness, and whose service of Him is like the fiery-*Seraphim* angels - to the wood-cutter and your water-drawer," who serve *HaShem*-יהו"ה, blessed is He, simply by accepting the yoke of His Kingship, like the service of the cycle-*Ophanim* angels – all the levels are standing, sustained and established to be meritorious in judgment, so that the lofty light and illumination will be drawn down to them; the light of "before *HaShem*-יהו"ה," which is higher than the [lower] Name *HaShem*-יהו"ה, and this is drawn down below in this world, in all the matters of judgment and justice of Rosh HaShanah, so that it will be a year of health, a year of vitality and liveliness, a joyous

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<sup>1986</sup> Talmud Bavli, Rosh HaShanah 27a; See the verses of *Zichronot* in the Rosh HaShanah liturgy.

<sup>1987</sup> Liturgy of the *Yotzer* blessing preceding the *Shema* recital.

<sup>1988</sup> Isaiah 2:11, 2:17; Psalms 148:13

<sup>1989</sup> Deuteronomy 29:9-10

year in all its details, in children, good health, and abundant prosperity and sustenance!