

## Discourse 24

### *“Kara Shachav k’Ari - He crouched and lay down like a lion”*

Delivered on the 12<sup>th</sup> of Tammuz, 5716  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>1505</sup> “He crouched and lay down like a lion (*Aree*-ארי), and like a young lion (*Lavee*-לביא) who can rouse him?”<sup>1506</sup> It states in Talmud that,<sup>1507</sup> “They sought to establish this Torah portion of Balak as part of the *Shema* recital... because it is written there, ‘He crouched and lay down like a lion, and like a young lion who can rouse him.’” (This verse is related to the recital of *Shema*, since two of its terms, “lay down” (*Shachav*-שכב) and “rouse him” (*Yekimenu*-יקימו) hint at the two times that the *Shema* is recited daily,<sup>1508</sup> “When you lay down (*b’Shachbecha*-בשכבך) and when you rise up (*Uv’kumecha*-ובקומך).”)

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<sup>1505</sup> Numbers 24:9

<sup>1506</sup> Lion prides consist of 15 to 30 members, with only a maximum of 3 members that are male. When a male member, who is in excess of the allotted number of males, reaches two years of age, he is expelled from the pride and becomes a loner who must hunt for himself, which in a pride, is usually done by the females. Thus, because of his youth and his need to hunt, the young lion (*Lavee*-לביא) is more powerful and ferocious than a lion (*Aree*-ארי) who is a member of a pride.

<sup>1507</sup> Talmud Bavli, Brachot 12b

<sup>1508</sup> Deuteronomy 6:7

Now, in his Chiddushei Agadot,<sup>1509</sup> the Maharsha found it necessary to explain why the verse, “Like a young lion, who (*Mi-Mi*) can rouse him,” is stated in the form of a question, in that the simple meaning of the verse comes in a way of negation.<sup>1510</sup> He therefore adds, “I have found in Midrash Tanchuma<sup>1511</sup> that a verse that precedes this verse was cited,<sup>1512</sup> ‘Behold! They are a people who rise like a young lion (as a positive statement) who will not lie down until he eats his prey etc.,’ which is more appropriate to this teaching about the recital of *Shema* morning and evening.”

Nevertheless, from the teachings of Chassidut<sup>1513</sup> it appears that the primary version of the text accords with the Talmud and Rashi’s explanation that, “This is similar to the words of the *Shema*,<sup>1514</sup> ‘When you lay down (*b’Shachbecha*-בשכבך) and when you rise up (*Uv’kumecha*-ורקומך),’ in that the Holy One, blessed is He, protects us, so that we sleep tranquilly, like a lion and a young lion.” Additionally, the order of the verse cited in Talmud follows the same order as in the *Shema*, both in the Biblical verse, as well as in the Mishnah.<sup>1515</sup> That is, the order is, “When you lay down (*b’Shachbecha*-בשכבך)”

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<sup>1509</sup> See Chiddushei Agadot of the Maharsha to Brachot 12b *ibid*.

<sup>1510</sup> As he explains, “The meaning of the words ‘Who can rouse him?’ is a statement of negation, that there is certainly none who need to rouse him, but rather, he rises with alacrity of his own accord. In the same manner, man must rise with alacrity of his own accord to recite the morning *Shema* in its proper time, so that the time of its recital does not pass him by.”

<sup>1511</sup> See Midrash Tanchuma Balak 14:1

<sup>1512</sup> Numbers 23:24, and Rashi there.

<sup>1513</sup> Ohr HaTorah Balak p. 1,045; Also see Likkutei Torah, VaEtchanan 13b

<sup>1514</sup> Deuteronomy 6:7

<sup>1515</sup> Talmud Bavli, Brachot 10b

(followed by) “when you rise up (*Uv'kumecha*-וּבְקוּמְךָ).” It therefore fits more appropriately with the verse, “He crouched and lay down (*Shachav*-שָׁכַב) etc.” (and only afterwards) “who can rouse him (*Yekimenu*-יִקְיִמֵּנוּ).”

However, this being so, we must understand why this verse states, “who (*Mi*-מִי) can rouse him” by way of negation. Additionally, we must understand the teaching in Midrash Rabbah,<sup>1516</sup> about the difference between the verse,<sup>1517</sup> “He crouched and lay down like a lion” (*Kara Shachav k'Ari*-כָּרַע שָׁכַב כְּאַרִי) in which the word for “lay down” is *Shachav*-שָׁכַב, and the verse,<sup>1518</sup> “He crouched and lay down like a lion (*Kara Ravatz k'Aryeh*-כָּרַע רָבֵץ כְּאַרְיֵה),” in which the word for “lay down” is *Ravatz*-רָבֵץ. That is, it explains that the verse, “He crouched and lay down like a lion” (*Kara Ravatz k'Aryeh*-כָּרַע רָבֵץ כְּאַרְיֵה) with the word *Ravatz*-רָבֵץ, extends from the time of Peretz until the time of Tzidkiyahu, whereas the verse in our Torah portion, “He crouched and lay down like a lion” (*Kara Shachav k'Ari*-כָּרַע שָׁכַב כְּאַרִי) with the word *Shachav*-שָׁכַב, extends from the time of Tzidkiyahu until the time of King Moshiach.

That is,<sup>1519</sup> the verse, “He crouched and lay down (*Kara Ravatz*-כָּרַע רָבֵץ)” (which extends from the time of Peretz until the time of Tzidkiyahu) is understood like the verse,<sup>1520</sup> “and you would lay down-*V'Ravatzta*-וּרְבַצְתָּ with nothing to fear,”

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<sup>1516</sup> Midrash Bereishit Rabba 98:7

<sup>1517</sup> Numbers 24:9

<sup>1518</sup> Genesis 49:9

<sup>1519</sup> See Ohr HaTorah, Balak ibid.

<sup>1520</sup> Job 11:19

(*v'Ravatzta v'Ein Machareed*-ורבצת ואין מחריד),” referring to the strength of peace, steadfastness and firm foundation. In contrast, the verse, “He crouched and lay down” (*Kara Shachav*-כרע שכב) (which extends from the time of Tzidkiyahu until the time of King Moshiach) refers to the time of exile.

However, at first glance, if the verse, “He crouched and lay down (*Kara Shachav*-כרע שכב)” refers to the time of exile, how then is it appropriate to compare this to a lion (*k'Ari*-כארי) and a young lion (*k'Lavi*-כלביא)?<sup>1521</sup> Furthermore, we must understand the general connection between this verse, “He crouched and lay down... who can rouse him,” to the recital of *Shema*.

## 2.

This may be understood<sup>1522</sup> by prefacing with the statement in Midrash Shir HaShirim Rabbah on the verse,<sup>1523</sup> “As I lay on my bed (*Mishkavi*-משכבי) in the nights, I sought Him Whom my soul loves.” They commented on this and stated, “What is the meaning of ‘on my bed (*Mishkavi*-משכבי)’? It means ‘on my sick bed,’<sup>1524</sup> as in the verse,<sup>1525</sup> ‘If men quarrel and one hits his fellow with a stone or with his fist and he does not die, but falls ill in bed etc. (*v'Nafal l' Mishkav*-ונפל למשכב).’

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<sup>1521</sup> Also see the letter dated 15<sup>th</sup> of Tammuz of this year, 5716, printed in Igrot Kodesh, Vol. 13, p. 264.

<sup>1522</sup> See Ohr HaTorah, Balak ibid. p. 1,048 and on; Sefer HaMaamarim 5648 p. 456 and on.

<sup>1523</sup> Song of Songs 3:1 and Midrash Shir HaShirim Rabba there.

<sup>1524</sup> See Matnat Kehunah to Midrash Shir HaShirim Rabba ibid.

<sup>1525</sup> Exodus 21:18

Rabbi Alexandra said, ‘As I lay on my bed in the nights’ refers to when I slept from Torah and *mitzvot* etc.”

Now, these two matters, illness and sleep, refer to the matter of exile (and apply to both physical and spiritual exile, but at the least to spiritual exile).

The matter of sleep (*Sheina*-שינה) can be understood from what we observe below in man. Namely, even while a person is asleep, his body is entirely there, whole and complete. Moreover, even the powers of his soul are whole and complete. However, when a person is awake, the way the powers of his soul manifest in his body is in a way of chaining down (*Histhalshelut*) of one thing from another, and are therefore in proper order. However, during sleep, the verse,<sup>1526</sup> “We were like dreamers,” applies, in which even the powers of the soul that illuminate, such as intellect and emotions, are not always in their proper order.

This matter is particularly recognizable in one of the greatest powers of the soul, which is the power of sight. For, about the power of hearing, even when a person is sleeping, his ears are nonetheless open, and he indeed will hear a loud noise. In contrast, during sleep, one’s eyes are closed and he sees nothing.

The same is so of a person’s spiritual service of *HaShem*-יהו"ה, blessed is He. That is, the proper order is that the ten powers of his animalistic soul should be subject to the ten powers of his Godly soul. Moreover, he should also have

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<sup>1526</sup> Psalms 126:1; See Torah Ohr, Vayeishev 28c

order in general, in that his mind should rule over his heart, which accords to his nature by virtue of being born as a human being.<sup>1527</sup> This being so, as a Jew, he must invest and unify all the powers of his soul, and certainly his thoughts, speech and actions, which are the three garments of his soul, in the study of *HaShem* יהו"ה's Torah and the fulfillment of its *mitzvot*.

However, if there is no order in the powers of his soul, his mind and intellect do not rule over his heart. This is most recognizable with one of the greatest of powers of the soul, which is the power of sight. That is, the proper order in serving *HaShem* יהו"ה, blessed is He, is that one's sight should be as indicated by the verse,<sup>1528</sup> "Lift your eyes up on high and see Who created these," meaning that he sees that "there is a Master to this city."<sup>1529</sup> This is also the meaning of what our sages, of blessed memory, said,<sup>1530</sup> "Who is called wise? One who sees what is born."<sup>1531</sup> In other words, if he has the sight indicated by the verse, "Lift your eyes up on high and see Who created these," he comes to "see what is born," which as the Alter Rebbe<sup>1532</sup> explained, means that he sees that everything is born into novel existence from nothing. This is the meaning of "Who created these (*Mi Bara Eileh* מי ברא אלה), " that the One indicated by the word "Who-Mi מי," created "These-Eileh-

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<sup>1527</sup> See Tanya, Ch. 12 (17a) citing Zohar III 224a and elsewhere.

<sup>1528</sup> Isaiah 40:26

<sup>1529</sup> Midrash Bereishit Rabba 39:1

<sup>1530</sup> Talmud Bavli, Tamid 32a

<sup>1531</sup> The simple meaning of the term "*Nolad* נולד" here means "the consequences," but the literal meaning is "that which is born."

<sup>1532</sup> Tanya, Ch. 43; Likkutei Torah, Naso 26d; Ha'azinu 75a

אלה,"<sup>1533</sup> which includes everything mentioned in the verse,<sup>1534</sup> "These (*Eileh*-אלה) are the offspring of the heavens and the earth when they were created, on the day that *HaShem*-יהו"ה God made earth and heaven." He then serves *HaShem*-יהו"ה, blessed is He, by occupying himself in fulfilling the verse,<sup>1535</sup> "These (*Eileh*-אלה) are the decrees, the ordinances, and the teachings that *HaShem*-יהו"ה set between Himself and the children of Israel, at Mount Sinai, by the hand of Moshe."

However, if a person's sight and vision is not as it should be, and he lacks the matter of, "Lift your eyes up on high and see Who created these," there then is the matter of sleep, as indicated by the verse,<sup>1536</sup> "I am asleep," which refers to exile.<sup>1537</sup> This lack of vision, to the point that he comes to the state indicated by the verse,<sup>1538</sup> "We have not seen our signs," has such detrimental effect, that it leads to the continuation of the verse, "There is no longer a prophet, there is none amongst us who knows until what (*Ad Mah*-עד מה)." In other words, the power of hearing (*Shmiyah*-שמיעה), which denotes understanding and comprehension,<sup>1539</sup> also becomes lacking. That is, he comes to lack matters that should be done even according to rational reason and intellect, to the extent that

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<sup>1533</sup> See Likkutei Torah, Re'eh 24d and elsewhere.

<sup>1534</sup> Genesis 2:4

<sup>1535</sup> Leviticus 26:46; See Midrash Shemot Rabba 48:1

<sup>1536</sup> Song of Songs 5:2

<sup>1537</sup> Zohar III 95a; See Likkutei Torah, Shir HaShirim 33c and elsewhere.

<sup>1538</sup> Psalms 74:9

<sup>1539</sup> See Kuntres Inyan Tefilah of the Mittler Rebbe (Maamarei Admor HaEmtza'ee, Kuntreisim), translated as "Praying with Passion;" Also see Listen Israel, a translated of Rabbi Hillel Particher's explanation (2) to Chapter One of Shaar HaYichud, The Gate of Unity, of the Mittler Rebbe.

when dreaming, even matters that are the diametric opposite of basic rationality and reason are possible.

The same is true of exile. That is, it could be that one's deeds in thought, speech, and action, in the ten powers of his animalistic soul, and in all his physical matters, are the very opposite of how they should be. The reason is because he lacks the matter of, "Lift your eyes up on high," since he is in a state of sleep (*Sheinah*-שינה) and the various powers of his soul are in disarray. It automatically follows that a higher soul power will have no control over a lower power, and thus form (*Tzurah*) has no control over substance (*Chomer*).

### 3.

Now, from the sleep (*Sheina*-שינה) of exile, (as in the teaching that "As I lay on my bed in the nights," refers to "when I slept from Torah and *mitzvot*,") a person also comes to the matter of spiritual illness (*Choli*-חולי), (as in the teaching that, "on my bed (*Mishkavi*-משכבי)" means "on my sick bed," as in the verse,<sup>1540</sup> 'He does not die, but falls ill in bed (*v'Nafal l'Mishkav*-ונפל למשכב).') However, there are several levels of spiritual illness, from light illness to severe illness.

In general, the worst level of spiritual illness is similar to severe life-threatening physical illness. This is<sup>1541</sup> when the Godly soul is in such a state of exile in the animalistic soul and

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<sup>1540</sup> Exodus 21:18

<sup>1541</sup> See *Hemshech* "V'Kacha" 5637 Ch. 63 (Sefer HaMaamarim 5637 Vol. 2 p. 543 and on).

the body, that they completely cover over and conceal it, to the point that he is danger of transgressing *mitzvot* that are punishable by death at the hands of the courts (*Beit Din*), death by the hands of Heaven, or excision (*Karet*), may the Merciful One save us. Beyond this, if he comes to commit forbidden matters (including transgressions that, in and of themselves, might be considered as minor), he is in a state of spiritually life-threatening danger.

This is understood through the explanation in Iggeret HaTeshuvah,<sup>1542</sup> in the analogy of a thick rope woven with 613 strands, representing the 613 *mitzvot*. If a person transgresses one of them, God forbid, (in that he either transgressed a prohibitive *mitzvah* or failed to fulfill a positive *mitzvah*), he causes a break in one strand. However, with an abundance of sins (or even with the repetition of a single sin many times), a person can come to blemish a prohibition, the punishment of which, is excision (*Karet*) or death. This is like the analogy of the separation caused by a thin cloud. That is, “if a person obscures the sunlight streaming through a window with many thin curtains, they will cause as much darkness as one thick curtain, and possibly more,”<sup>1543</sup> as stated by the prophet,<sup>1544</sup> “Woe to those who pull iniquity upon themselves with cords of falsehood and sin like the ropes of a wagon.”

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<sup>1542</sup> Tanya, Iggeret HaTeshuvah, Ch. 5

<sup>1543</sup> Tanya, Iggeret HaTeshuvah, Ch. 7

<sup>1544</sup> Isaiah 5:18; Talmud Bavli, Sukkah 52a – “Rav Asi said: Initially, the evil inclination is like the strands of a spiders web, and ultimately, it is like the ropes of a wagon, as it is stated, ‘Woe to those who pull iniquity upon themselves with cords of falsehood and sin like the ropes of a wagon.’” Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Section 52.

Now, there is another, more refined illness, which is not life-threatening. (Nevertheless, this kind of illness can worsen into life-threatening illness.) In general, this refers to permissible lusts. Although, according to Torah, these matters are not prohibited, in that they are not imprisoned in the hands of the external forces of evil,<sup>1545</sup> nevertheless, it is written,<sup>1546</sup> “One who separates himself to pursue lust etc.,” meaning that through pursuing the lusts of his body and animalistic soul, which is the opposite of “sanctify yourself in what is permissible to you,”<sup>1547</sup> he separates himself from matters of *HaShem*’s יהוה holiness and Godliness. This too is illness, in that he becomes separated from the source of his vitality. Furthermore, if he becomes entrenched in permissible lusts, which at first do not seem to be life-threatening, he can then fall further, into illness that indeed is life-threatening.

Now, both these illnesses are rooted in an even deeper and more refined illness (*Choli*-חולי). This is the matter of a sick person-*Choleh*-חולה-49, which has the numerical value of 49 (מ"ט),<sup>1548</sup> since he lacks the fiftieth gate (*Shaar HaNun*) of understanding-*Binah*.

The explanation is as follows:<sup>1549</sup> The fiftieth gate (*Shaar HaNun*) of understanding-*Binah*, is what bonds

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<sup>1545</sup> See Tanya, Likkutei Amarim, Ch. 7.

<sup>1546</sup> Proverbs 18:1

<sup>1547</sup> Talmud Bavli, Yevamot 20a

<sup>1548</sup> Ta’amei HaMitzvot of the Arizal, Parshat Vayera

<sup>1549</sup> See Likkutei Torah, Zot HaBrachah 97b; *Hemshech* 5672 Vol. 2 p. 1,200 and on, and elsewhere.

wisdom-*Chochmah* and understanding-*Binah* together.<sup>1550</sup> In man's service of *HaShem*-יהו"ה, blessed is He, the faculty of understanding-*Binah* is the general power to understand and comprehend. However, since on its own, intellect can sometimes go on crooked paths, it therefore is imperative for the intellect to be based on firm foundations (*Yesodot*). These foundations are primary axioms that are firmly set, and the absorption of these matters, in general, must be engrained in a person in a true manner. This is known as the "point" (*Nekudah*) of wisdom-*Chochmah*, which protects the intellect from straying onto crooked paths.

This is known as the "point in the sanctuary" (*Nekudah b'Heichalah*).<sup>1551</sup> In other words, intellect (*Sechel*) itself is called a "sanctuary" (*Heichal*-היכל), since understanding and comprehension are like a building, which is a construct of a complete matter in all its particulars and angles. However, for the construct of the building to be strong and true, there must be a "point in the sanctuary" (*Nekudah b'Heichalah*). That is, it must have the foundational "point" (*Nekudah*) of wisdom-*Chochmah* to guard and protect the "sanctuary" (*Heichal*) of understanding-*Binah*.

However, if the "point in the sanctuary" (*Nekudah b'Heichalah*) is missing, meaning that he lacks the fiftieth gate (*Shaar HaNun*) that bonds wisdom-*Chochmah* and understanding-*Binah*, which in a person's service of *HaShem*-

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<sup>1550</sup> See Likkutei Torah, Bamidbar 12a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

<sup>1551</sup> See Zohar I 6a; Tikkunei Zohar, Tikkun 5; Tanya, Iggeret HaKodesh Ch. 5 (107a); Likkutei Torah, Re'eh 18a, and elsewhere.

יהו"ה, blessed is He, indicates that his service is only according to his own reason and intellect, it then is a matter of illness (*Choli*-חולי). However, at first, this illness is not life-threatening, because he only lacks the foundational “point” (*Nekudah*) that guards and protects his intellect, understanding and comprehension, and therefore in the interim, he still is on the straight path.

Even so, since his service of *HaShem*-יהו"ה, blessed is He, is only based on his own reason and intellect, therefore he is still in a state of illness. This is because intellect (*Sechel*) is ruled by desire (*Ratzon*), and desire (*Ratzon*) has the power to sway the intellect (*Sechel*), and as of yet, we do not know where his desire (*Ratzon*) stands. It thus is possible for his desire (*Ratzon*) to sway his intellect (*Sechel*), especially if he is tested. In such a case, he could possibly deviate from the path of the King of the world, *HaShem*-יהו"ה, blessed is He, and fall into a life-threatening illness, which is the lowest level, may the Merciful One save us.

This then, is the matter of a “sick person-*Choleh*-חולה-49,” which has the numerical value of 49, and results from the fact that he lacks the fiftieth gate (*Shaar HaNun*) of understanding-*Binah*. Thus, to entirely negate the illness, the fiftieth gate (*Shaar HaNun*) of understanding, which bonds wisdom-*Chochmah* and understanding-*Binah*, is necessary. That is, he must guard the core point (*Nekudah*) of his Jewishness; the point (*Nekudah*) by which the essential self of his soul is bound to the Essential Self of *HaShem*-יהו"ה, blessed is He. This essential point (*Nekudah*) is present and whole in

every single Jew, and it is entirely inapplicable for it to be hidden and concealed.

#### 4.

With the above in mind, we can explain the teaching in Talmud<sup>1552</sup> about the perforations of the esophagus (*Veshet*) that render an animal unfit for consumption (*Treifa*), as explained by his honorable holiness, my father-in-law, the Rebbe, whose day of liberation we are celebrating today.<sup>1553</sup> He begins by explaining that our study of Torah below, is about the physical aspects of Torah, as they manifest in physical matters, and that above, in the Heavenly Academy (*Mesivta d'Rakiya*), whether in the lower Garden of Eden or in the upper Garden of Eden, or even on loftier levels, it cannot be that they study these laws (*Halachot*) in the same manner. It thus is necessary to say that even though they indeed learn the same Torah laws (*Halachot*), they nonetheless study these matters as they relate to spirituality.

[More specifically, there is a difference between how Torah is studied in the world of Creation (*Briyah*) and how it is studied in the world of Emanation (*Atzilut*), as stated,<sup>1554</sup> “And Your Torah that You have taught us,” about which it is

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<sup>1552</sup> Talmud Bavli, Chullin 43a

<sup>1553</sup> See the discourse entitled “*Vaya'avot HaShem Al Panav*” 5689 (Sefer HaMaamarim 5689 p. 222, and also see the citations there).

<sup>1554</sup> In the liturgy of the grace after meals (*Birchat HaMazon*).

explained<sup>1555</sup> that the words, “**Your** Torah (*Toratcha*-תורתך),” refer to the Torah of the world of Emanation (*Atzilut*) and the words, “that You have taught us,” refer to the Torah of the world of Creation (*Briyah*). For, in the world of Creation (*Briyah*) these matters are studied as they relate to novel creations. In contrast, in the world of Emanation (*Atzilut*), about which it states,<sup>1556</sup> “He and His life force are One, He and His organs are One,” these matters are studied as they are in the Name *HaShem*-יהוה, blessed is He, and His holy titles.<sup>1557</sup>

After giving this introduction, the Rebbe, whose joyous occasion we are celebrating today, explains the words of the Talmud. It states there,<sup>1558</sup> “Rava says: The esophagus (*Veshet*) has two linings; the outer lining is red and the inner lining is white. If only one is perforated, but not the other, it is kosher. Now, why was it necessary for him to state that the outer lining is red and the inner lining is white? To teach that if they became inverted, it is not kosher (*Treif*a).” The Talmud concludes that any degree of perforation of the esophagus (*Veshet*) is considered to be a puncture.

Now, as this Torah law (*Halachah*) is studied below, the particulars of a physical animal with a physical esophagus (*Veshet*) are being discussed. In other words, when there is uncertainty as to whether the animal has been clawed by a

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<sup>1555</sup> See Likkutei Torah, Eikev 17b; Drushim l’Sukkot 81d; See Sefer HaMaamarim 5708 p. 289; Sefer HaMaamarim 5689 *ibid.*, note 50.

<sup>1556</sup> Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20.

<sup>1557</sup> See the prior discourse of this year, Discourse 22, entitled “*Eehoo v’Chayoh*ee Chad – Him and His life force are one,” Ch. 4; Also see Discourse 23, entitled “*Reishit Arisoteichem* – The first of your kneading,” Ch. 2.

<sup>1558</sup> Talmud Bavli, Chullin 43a

predator (*Safek Droosa*) (as the Talmud continues there), the inner lining of the esophagus (*Veshet*) must be inspected, rather than the outer lining, since the outer lining is naturally red and if there are blooddrops on it, they will not be readily recognizable on it.<sup>1559</sup> They only will be recognizable by inspecting the inner lining, which is white. However, if the linings became inverted, in that the inner lining is red and the outer lining is white, the animal is rendered non-kosher (*Treifa*).

However, as this Torah law (*Halachah*) is studied in the lower Garden of Eden, and certainly, as it is studied in the upper Garden of Eden, it is learned on a very lofty spiritual level. This matter is generally explained in the writings of the Arizal,<sup>1560</sup> where he explains the three aspects of the trachea (*Kaneh*), the esophagus (*Veshet*) and the carotid arteries (*Vreedeen*). That is, the esophagus (*Veshet*) refers to the *Sefirah* of understanding-*Binah*, and the fact that its outer lining is red, refers to the matter of judgments (*Dinim*) which arise at the conclusion of understanding-*Binah*.

Now, in a person's service of *HaShem*-יהו"ה, blessed is He, the esophagus (*Veshet*) represents the matter of understanding-*Binah*. That is, as the esophagus (*Veshet*) is simply understood, it is the conduit through which food, which has flavor, passes. The same is true about the faculty of understanding and comprehension in a person's service of *HaShem*-יהו"ה, blessed is He, [in that comprehension gives "flavor" to the intellect]. This also explains the words of

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<sup>1559</sup> See Rashi to Talmud Bavli, Chullin 43b

<sup>1560</sup> See Me'orei Ohr, Ma'arechet 6, Ot 3.

Talmud, that,<sup>1561</sup> “The esophagus (*Veshet*), by which the animal eats and calls, is spacious, in that the animal constricts and stretches it.”<sup>1562</sup> The same is likewise true of the matter of intellect (*Sechel*), that it undergoes change, in that a person understands and comprehends in various manners.

This then, is the meaning of the two linings of the esophagus (*Veshet*). That is, there are two general levels in the matter of understanding and comprehension. There is understanding and comprehension that is directed inward, and is called the inner aspect of understanding (*Pnimiyut Binah*), corresponding to the inner lining, and there is understanding and comprehension that is directed outward, and is called the external aspect of the understanding (*Chitzoniyut Binah*), corresponding to the outer lining, from which judgments arise.

This is why the inner lining is white and the outer lining is red. This is because the inner aspect of understanding (*Pnimiyut Binah*), which is an inner grasp and comprehension, is the matter of sublimation and nullification to the foundational point (*Nekudah*) of wisdom-*Chochmah*, (as explained in chapter three). Wisdom-*Chochmah* refers to the essential intellect of the truth of *HaShem*’s יהו"ה Being, which is the essential truth of all being-הו"ה. That is, the inner aspect of understanding (*Pnimiyut Binah*) is sublimated and nullified to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, the Unlimited One, blessed is He. It therefore is white, indicating the Oneness of *HaShem*-יהו"ה, blessed is He, as

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<sup>1561</sup> Talmud Bavli, Chullin 43a ibid.

<sup>1562</sup> That is, the esophagus widens and stretches to let the food pass.

explained<sup>1563</sup> about the white linen garments (*Bigdei Vad*- בגדי בד) of the high priest.<sup>1564</sup> The word *Vad*-בד here, is the same as in the verse,<sup>1565</sup> “*Bad b’Vad*-בד בבד,” meaning “single by single,” that is, the word *Vad*-בד means “singular.”<sup>1566</sup> In other words, it indicates nullification to the inner wisdom-*Chochmah*, which is the essential truth of *HaShem*’s-ה' Being.

In contrast, the outer lining must be red. For, the ultimate purpose of understanding and comprehension is for the intellect of the essential truth of *HaShem*’s-ה' Being to be drawn into the seven emotions (corresponding to the seven days of the world), until it culminates and concludes with actualization in thought, speech, and action, as our sages, of blessed memory, stated,<sup>1567</sup> “It is not study [of Torah] that is primary, but the deed.”

Thus, this aspect must be red (*Adom*-אדום), which has the letters *Aleph*-א *Dam*-דם. The word “blood-*Dam*-דם” refers to the matter of the judgments (*Gevurot*), (which is why the color red generally indicates judgments-*Gevurot*). This is because the matter of emotions (*Midot*) in general, is the arousal of excitement and passion. However, to sweeten the judgments, there also must be the matter of the *Aleph*-א (א' דם). This is brought about through drawing down the light of wisdom-*Chochmah*, which is the intellect of the essential truth of *HaShem*’s-ה' Being. Moreover, the light of the intellect

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<sup>1563</sup> See Likkutei Torah, Acharei 28b and on.

<sup>1564</sup> See Leviticus 16:3-4

<sup>1565</sup> Exodus 30:34

<sup>1566</sup> See Rashi to Exodus 30:34

<sup>1567</sup> Mishnah Avot 1:17

itself, must specifically have this essential point (*Nekudah*) of wisdom-*Chochmah*, and through this, the judgments are sweetened.

Now, in the case that it is uncertain whether the animal was clawed by a predator (*Safek Droosa*), specifically the inner lining must be inspected, rather than the outer lining. This is because the outer lining is red and blooddrops will not be readily recognizable on it.

The explanation is that when a person inspects his emotions (*Midot*), to know whether they are holy or from opposite of holiness, his inspection cannot be of the outer lining, that is, how his emotions are as they come forth into actual [heartfelt emotions]. This is because it is not always discernable from one's outer emotions whether they are holy or from the opposite of holiness. This is because [just like unholy emotions] holy emotions are also full of passion and vitality, so much so, that even judgments and Torah laws (*Halachot*) can be drawn from them. Therefore, the blooddrops are unrecognizable in them.

Rather, it is specifically at the **inception** of the emotions (*Midot*), as they are when they are just being drawn from the mind of understanding-*Binah* – the inner lining – which is the inner aspect of understanding (*Pnimiyut Binah*) – that it is possible to inspect and recognize whether they are emotions drawn with sublimation and nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, or not.

Now, if they became inverted, in that the inner lining is red and the outer lining is white, the animal is rendered non-

kosher (*Treifa*). That is, the inner lining being red, means that the comprehension and understanding, as it is in the mind, is *itself* passionate, rather than settled (*Hityashvut*) [which makes it non-kosher]. This passion is caused by the essential point (*Nekudah*) of wisdom-*Chochmah*, (the essential point of the truth of *HaShem* 'ה-י"ה Being), manifesting in the expanse and length of the contemplation and comprehension-*Binah*, [however, since it is unsettled, it is not kosher].<sup>1568</sup> The opposite is also true, that if the outer lining is white, it means that his involvement in matters of holiness lacks passion and vitality. In both cases, the animal is rendered non-kosher (*Treifa*).

Now, the perforation (*Nekovet*-נקובת) of the esophagus (*Veshet*) is like the verse,<sup>1569</sup> “One who punctures (*Nokev*-נקב)<sup>1570</sup> the Name *HaShem*-י"ה-ה.” As known in the teachings of Kabbalah,<sup>1571</sup> the explanation is that from the externality of the understanding (*Chitzoniyut Binah*) a screen (*Masach*) and veil (*Parsa*) is made, that descends until beneath the feet of *Zeir Anpin* and *Nukvah*. This screen (*Masach*) and veil (*Parsa*) is between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

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<sup>1568</sup> This is because an unsettled mind cannot think straight and leads to the opposite of understanding-*Binah*.

<sup>1569</sup> Leviticus 24:16

<sup>1570</sup> Though the meaning of the word “*Nokev*-נקב” in this verse means “blasphemes,” in that it is of the root (Numbers 23:8) “curse-*Ekov*-אָקֵב” (see Rashi to Lev. 24:16), the term “*Nokev*-נקב” is also of the root “*Nekev*-נָקֵב” which means a puncture or hole.

<sup>1571</sup> See Likkutei Torah of the Arizal, Emor; Ta’amei HaMitzvot (section entitled “*Azharat v’Nokev Shem HaShem*”).

The purpose of this screen is to prevent the lights of the world of Emanation (*Atzilut*) from descending (beyond their proper measure) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). (If that were to happen, they would fall from their levels, and<sup>1572</sup> “one who falls from his level is called dead.”) The opposite is also true, that its purpose is to prevent those aspects of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) that are undesirable, from ascending and deriving vitality from the lights and illuminations of the world of Emanation (*Atzilut*).

Thus, the perforation (*Nekovet*-נקובת) of the esophagus (*Veshet*) is like the verse,<sup>1573</sup> “One who punctures (*Nokev*-נקב) the Name *HaShem*-יהו"ה.” In other words, it indicates a drawing down of light and illumination to an unfit place, in that what is drawn through the screen (*Masach*) and veil (*Parsa*) is beyond the proper measure. About this, the verse states “One who punctures (*Nokev*-נקב) the Name *HaShem*-יהו"ה shall surely be put to death,” which is the same matter as a *Treifa*. (This concludes the summary of the explanation of his honorable holiness, my father-in-law, the Rebbe, whose joyous occasion we are celebrating today.)

## 5.

Now, this last point (about the puncturing (*Nekuvat*-נקובת) of the esophagus (*Veshet*), which is like the verse, “One

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<sup>1572</sup> See Zohar III 135b; Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim).

<sup>1573</sup> Leviticus 24:16

who punctures (*Nokev*-נקב) the Name *HaShem* יהו"ה shall surely be put to death," and corresponds to the puncturing of the veil (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*)) may be explained at greater length.

To further elucidate, the verse states,<sup>1574</sup> "If you build a new house, you shall make a fence for your roof, so that you will not place blood in your house if a faller falls from it." About this verse Sifrei states that, at first glance, "This verse only teaches about a person who builds a house. From where do we know that the same applies to a person who acquired, inherited, or received it as a gift? From the continuation of the verse, 'so that you will not place blood in your house,' from which we derive, any house."

Now, it is explained in the writings of the Arizal,<sup>1575</sup> that the above [a newly built, acquired, inherited, and gifted house], generally refers to the four worlds of Emanation, Creation, Formation and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*). That is, they are like four houses built one above the other.<sup>1576</sup> Thus, the floor of the world of Emanation (*Atzilut*) itself, is the roof of the world of Creation (*Briyah*). Now, since it is forbidden to speak of anything higher than the crown-*Keter* of the world of Emanation (*Atzilut*), we therefore will not explain the matter of the roof and fence of the world of Emanation (*Atzilut*), which is the uppermost house. However, we will explain the roof of the

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<sup>1574</sup> Deuteronomy 22:8

<sup>1575</sup> Shaar HaMitzvot, Parshat Teitzei

<sup>1576</sup> That is, it is similar to four apartments, built one above the other, in which the floor of the upper one, becomes the ceiling of the lower one.

world of Creation (*Briyah*), which is the second house, and corresponds to the *Sefirah* of understanding-*Binah*.

Now, the verse states, “If you build a new house (*Kee Tivneh Bayit Chadash*-כִּי תִבְנֶה בַּיִת חָדָשׁ).” This refers to the world of Creation (*Briyah*), the roof of which is the floor of the world of Emanation (*Atzilut*) and is the aspect of the screen (*Masach*) that separates between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*). It therefore is necessary to build a fence (*Ma’ekeh*-מַעֲקֵה), which refers to the four walls that encompass the four directions of the roof, so that the lights and illuminations of the world of Emanation (*Atzilut*) will not fall below and die. (That is, their descent from the world of Emanation (*Atzilut*) to the world of Creation (*Briyah*) is their death.) The verse therefore states, “you shall make a fence for your roof... so that the faller will not fall from it.”

He explains further that the word, “your roof-*Gagecha*-גִּגְךָ” has the numerical value of the Name *HaShem*-יהו"ה, which is 26-כ"ו. The word “fence-*Ma’akeh*-מַעֲקֵה” with the *Kolel*,<sup>1577</sup> is three times 72-ע"ב, which are the three expansions of the Name *HaShem*-יהו"ה.<sup>1578</sup> That is, these three expansions of the

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<sup>1577</sup> The total numerical value of the letters of the word “fence-*Ma’akeh*-מַעֲקֵה” is 215. However, the word itself may be added as 1, which is called the *Kolel*, and thus, the total with the *Kolel* is 216-ר"ז.

<sup>1578</sup> The Name *HaShem*-יהו"ה which has a numerical value of 63-ס"ג is spelled יו"ד ה"י וא"ו ה"י, and with the addition of its ten letters is equal to 73-ע"ג. The Name *HaShem*-יהו"ה which has a numerical value of 45-מ"ה is spelled יו"ד ה"י וא"ו ה"י, and together with the primary simple letters of the Name *HaShem*-יהו"ה itself, which is 26-כ"ו totals, 71-ע"א. The Name *HaShem*-יהו"ה of 52-ב"ן which is expanded with the letters *Heh*-ה (יה"ו וא"ו ה"ה), in its simple form יהו"ה when expanded according to the manner of the “backing up” (*Achorayim*) [and is known as “squaring-*Ribu’ah*”] is י"ה יו"ד יהו"ה which equals 72-ע"ב. (See Shaar HaMitzvot of the Arizal *ibid.*; Also see Ginat Egoz translated as *HaShem Is One*, Vol. 3 (The

Name *HaShem*-יהו"ה become the fence-*Ma'akeh*-מעקה-216 for the Name *HaShem*-יהו"ה-26 of the world of Emanation (*Atzilut*), which is called “your roof-*Gagecha*-גגך-26.”

With the above in mind, he explains the statement in Talmud,<sup>1579</sup> that it is sufficient for the fence (*Ma'akeh*-מעקה) to even be made of palm and laurel branches, though light passes through them. This is because *HaShem*'s-יהו"ה ultimate intention is not that the lights of the world of Emanation (*Atzilut*) will not **at all** be drawn to the world of Creation (*Briyah*) and to the worlds of Formation and Action (*Yetzirah* and *Asiyah*) below it, God forbid. Actually, the very opposite is true. Indeed, *HaShem*'s-יהו"ה ultimate Supernal intent is specifically to draw lights and illuminations below.

Rather, the reason for the fence (*Ma'akeh*-מעקה) is so that the light will not be drawn down in a way that is beyond the proper measure and limit. (That would be the opposite of *HaShem*'s-יהו"ה Supernal intent, and would be akin to “puncturing” the Name *HaShem*-יהו"ה and puncturing the esophagus (*Veshet*), as explained before.) It therefore is sufficient for the fence (*Ma'akeh*-מעקה) to be made of palm and laurel branches, which let some light through, because through this, light and illumination is drawn down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah* *Asiyah*), in accordance to *HaShem*'s-יהו"ה Supernal intent that they should receive according to their

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Letters of Creation, Part 2), section entitled “The Gate explaining that the Explicit Name-*Shem HaMeforash* is ע"ב-72 and יר"ו-216.”)

<sup>1579</sup> Talmud Bavli, Bava Batra 4a

measure and limit. Nevertheless, even if the barrier is of stone, it states,<sup>1580</sup> “even a barrier of iron does separate between Israel and their Father in heaven,” and it likewise states, “a barrier of stones does not cause a separation.”<sup>1581</sup>

Now, the explanation<sup>1582</sup> of this matter as it relates to a person’s service of *HaShem*-יהו"ה, blessed is He, is that the fence (*Ma'akeh*-מעקה) represents the matter of taking care to guard oneself in ensuring that all one’s conduct is appropriate to *HaShem*’s-יהו"ה Torah and *mitzvot*. About this the verse states, “so that you will not place blood (*Dam*-דם) in your house, if a faller falls from it.” This refers to the matter hinted at in the verse,<sup>1583</sup> “Whoever spills the **blood of man in man** shall his blood be shed.” (*Dam HaAdam ba'Adam*-דם האדם באדם).<sup>1584</sup> Likkutei Torah<sup>1584</sup> explains that this refers to the matter of the spilling of the blood of the man of the side of holiness, by “the incorrigible man” (*Adam Bliya'al*-אדם בליעל).<sup>1585</sup> This is caused

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<sup>1580</sup> Talmud Bavli, Pesachim 85b

<sup>1581</sup> See Hagahot v'Chuddishim to Shaar HaMitzvot ibid. (Jerusalem 5704).

<sup>1582</sup> Also see the Sichah talk that followed this discourse, Ch. 11 and on (Torat Menachem, Vol. 17, p. 53 and on).

<sup>1583</sup> Genesis 9:6 – Generally this verse is translated as, “Whoever spills the blood of man, by man shall his blood be shed.” However, because the word “*BaAdam*-באדם” can also mean, “in a man,” the verse may also read, “Whoever spills the blood of the man in a man,” (See Talmud Bavli, Sanhedrin 57b about the prohibition against aborting a fetus (“a person in a person”), which is derived from this Torah verse.)

<sup>1584</sup> Likkutei Torah, Bamidbar 13c

<sup>1585</sup> Proverbs 6:12; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Gate 1, Ch. 1. – “The Incorrigible Man-*Adam Bliya'al*-אדם בליעל” – The term “*BliYa'al*-בליעל” divides into the two words “without a yoke-*Bli Ol*-על-בלי,” meaning, without the yoke of Heaven upon him. It also “without ascent-*Bli Ya'al*-על-בלי,” meaning, the animalistic inclination in man, which descends downward, as the verse states (Eccl. 3:21), “Who knows that the spirit of man is the one that ascends on high, whereas the spirit of the beast is the one that descends below, down into the earth.”

through “puncturing” (*Nokev*-נקב) the Name *HaShem*-יהו"ה, by transgressing either the positive commandments or the negative commandments, God forbid, which correspond to the 248 spiritual organs and the 365 spiritual veins and arteries of the form of man.<sup>1586</sup>

However, by making the fence (*Ma'akeh*-מעקה), we cause the “new house” to be built as an everlasting edifice based on the foundations of Torah and *mitzvot*, so that not only shall “you not place blood in your house,” and not only shall “the faller” not fall, but on the contrary, it instead is like the verse,<sup>1587</sup> “the splendor of man is to dwell in a house,” referring to actualizing a dwelling place for the Holy One, blessed is He.<sup>1588</sup>

## 6.

Now, even when one’s service of *HaShem*-יהו"ה, blessed is He, is lacking, which generally is the matter indicated by the above-mentioned verse,<sup>1589</sup> “As I lay on my bed in the nights,” – which is the matter of “sleep” (*Sheina*-שינה), meaning that he lacks the matter of,<sup>1590</sup> “Raise your eyes up on high and see Who created these,” to the point that he comes to illness (*Choli*-חולי), beginning with the illness indicated by the numerical

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<sup>1586</sup> See Zohar I 170b; Also see Shaarei Kedushah of Rabbi Chayim Vital translated as Gates of Holiness, Shaar 1, Ch. 1 *ibid*.

<sup>1587</sup> Isaiah 44:13

<sup>1588</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>1589</sup> Song of Songs 3:1

<sup>1590</sup> Isaiah 40:26

value of “a sick person-*Choleh*-חולה” which is מ”ט-49, in that he lacks the fiftieth gate (*Shaar HaNun*) that bonds wisdom-*Chochmah* and understanding-*Binah*, which is the matter of the esophagus (*Veshet*) becoming unkosher (*Treifa*), in that the whiteness (of the inner lining) which comes from the wisdom-*Chochmah* of the essential truth of *HaShem*’s-יהו”ה Being - which is the matter of “the essential point in the sanctuary (*Nekuda b’Heichala*) – is not recognized in the understanding (as explained in chapter three), and from this he falls from illness that is not life-threatening, into the worst kind of illness, which is life-threatening, about which it states,<sup>1591</sup> “He does not die, but falls ill in bed,” [meaning, that (the Godly soul) is only in a state of not being dead, being that<sup>1592</sup> “even while the sin is being perpetrated, (the Godly soul) remains faithful to *HaShem*-יהו”ה, blessed is He,”] – even then, the verse continues,<sup>1593</sup> “I sought Him Whom my soul loves.” This refers to the matter of concealed love (*Ahavah Mesuteret*) for *HaShem*-יהו”ה, blessed is He, (within which fear of *HaShem*-יהו”ה, is also included), which is an inheritance that we, as Jews, have received from our forefathers.<sup>1594</sup> Therefore, even when “I sleep”<sup>1595</sup> – in exile – nevertheless, “my heart is awake” to “the Holy One, blessed is He, His Torah, and His *mitzvot*, and my heart is awake to the redemption.”<sup>1596</sup>

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<sup>1591</sup> Exodus 21:18

<sup>1592</sup> Tanya, Likkutei Amarim, Ch. 24

<sup>1593</sup> Song of Songs 3:1 *ibid*.

<sup>1594</sup> Tanya, Likkutei Amarim, Ch. 18

<sup>1595</sup> Song of Songs 5:2 – “I sleep, but

<sup>1596</sup> See Midrash Shir HaShirim Rabba to Song of Songs 5:2 (85:2); Yalkut Shimoni to the verse (Remez 988), and elsewhere.

About this the verse states,<sup>1597</sup> “He crouched and lay down like a lion, and like a young lion, who can rouse him?” In other words, even in a time of laying down (*Shachav*-שכב), (that is, “As I lay on my bed (*Mishkavi*-משכבי) in the nights), which generally refers to the time of exile (that “extends from the time of Tzidkiyahu until the time of King Moshiach,”) which is a time of sleep and illness, nevertheless, even then, there is the matter of a lion and a young lion, in that the Jewish people strengthen themselves and rise with alacrity from their sleep to recite the *Shema*.<sup>1598</sup>

The explanation is that the general matter of reciting the *Shema* is as Zohar states,<sup>1599</sup> that the verse, “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One,” refers to the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*) and the verse, “Blessed be the Name of His glorious Kingship for ever and ever,” is the Lower Unity of *HaShem*-יהו"ה (*Yichuda Tata'ah*). About this the verse states,<sup>1600</sup> “You shall know this day, and set it upon your heart, that *HaShem*-יהו"ה, He is the God – in heavens above and on the earth below – there is nothing else.” Elsewhere, this verse is explained to mean that even when a person is in a good state – “in the heavens above” – and even when he is “on the earth below,” such as during the time of exile, he must keep the knowledge “that *HaShem*-יהו"ה, He is the God,” in mind.

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<sup>1597</sup> Numbers 24:9

<sup>1598</sup> See Rashi to Numbers 23:24; Shulchan Aruch, Orach Chayim 1:1.

<sup>1599</sup> Zohar I 18b; See Tanya Shaar HaYichud veHaEmunah, Ch. 7; Also see the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, and elsewhere.

<sup>1600</sup> Deuteronomy 4:39

This is the matter of unifying *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם in two ways; in the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*) and in the Lower Unity of *HaShem*-יהו"ה (*Yichuda Tata'ah*). Therefore, even at night, (during exile) when "I am asleep,"<sup>1601</sup> and in a state of being "on the earth below," there nevertheless is the matter of the *Shema*.

More specifically, the recital of *Shema* in the morning is the matter of the Upper Unity of *HaShem*-יהו"ה, (*Yichuda Ila'ah*) and the recital of *Shema* at night, (during exile) is the matter of the Lower Unity of *HaShem*-יהו"ה (*Yichuda Tata'ah*). The general matter of the Lower Unity of *HaShem*-יהו"ה, is the interweaving (*Shiluv*) of the Name *HaShem*-יהו"ה with His title Lord-*Adona*"י-אדני.<sup>1602</sup> In other words, even as the Name *HaShem*-יהו"ה manifests in His title Lord-*Adona*"י-אדני and in His title God-*Elohi*"מ-אלהי"ם, and even though His title God-*Elohi*"מ-אלהי"ם-86 has the numerical value of "the natural order-*HaTeva*-הטבע-86,"<sup>1603</sup> so that when a person looks with his eyes of flesh, he sees "the natural order," he nevertheless must know ("you shall know this day") "that *HaShem*-יהו"ה, He

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<sup>1601</sup> Song of Songs 5:2

<sup>1602</sup> See the previous discourse of this year, 5716, Discourse 5, entitled "*Bereishit Bara* – In the beginning God created the heavens and the earth," Ch. 5 and on; Also see Tanya, Shaar HaYichud veHaEmunah ibid. p. 82a and on; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of The Sanctuary (*Shaar HaHeichal*).

<sup>1603</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Also see Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Shnei Luchot HaBrit 89a; Tanya, Shaar HaYichud veHaEmunah, Ch. 6 and elsewhere.

is the God-*Elohi*”*m-אלהי”מ*, in the heavens above and on the earth below, there is nothing else” Moreover, this must not be just intellectual knowledge in his brain, but in addition, you must “set it upon your heart,” so that it is felt in the heart. That is, this matter must be brought into the emotions of the heart, through the esophagus (*Veshet*), both in the inner lining of the esophagus, which is white, as well as in the outer lining, which is red, from which it spreads to the entire body. In other words, the understanding and comprehension of the Lower Unity of *HaShem*-יהו”ה, blessed is He,<sup>1604</sup> affects him that even when he is in a state of sleep and illness, there nevertheless is the matter of, “I sought Him Whom my soul loves.”

This is also the meaning of the verse,<sup>1605</sup> “Sustain me with dainty cakes (*Ashishot*-אשישות)... for I am sick with love.” That is, the remedy for the illness (*Choli*-חולי) is the matter of “fires-*Ashishot*-אשישות,” in the plural, referring to Torah, which “was given with black fire (*Aish Shchorah*-אש שחורה) upon white fire (*Aish Levanah*-אש לבנה).”<sup>1606</sup> The word “fires-*Ashishot*-אשישות” in the plural, also refers to repentance (*Teshuvah*), which is a “fire that consumes fire,”<sup>1607</sup> in that it consumes the alien fire of (lusts and desires) that are the opposite of goodness. In other words, even within the natural order (*HaTeva*-הטבע) it will become apparent “that *HaShem*-יהו”ה, He is the God-*Elohi*”*m-אלהי”מ*,” which is the matter of the

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<sup>1604</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

<sup>1605</sup> Song of Songs 2:5

<sup>1606</sup> See Rashi to Deuteronomy 33:2; Song of Songs 5:16 and elsewhere.

<sup>1607</sup> Talmud Bavli, Yoma 21b

interweaving (*Shiluv*) of the Name *HaShem*-יהו"ה with His title Lord-*Adona*"ע-אדני.

Now, additionally, we may explain the relationship between the lion ("He crouched and lay down like a lion"), and the recital of *Shema*. The verse states,<sup>1608</sup> "The face of the lion (*Aryeh*-אריה) to the right," which is the side of kindness-*Chessed*. However, at the same time, a lion (*Aryeh*-אריה-216) is the matter of might-*Gevurah* (גבורה-216).<sup>1609</sup>

The same is likewise so in the first two paragraphs of the *Shema*, in which there is "an exchange of places." That is, the light of kindness-*Chessed* is in a vessel of judgment-*Gevurah*, and the light of judgment-*Gevurah* is in a vessel of kindness-*Chessed*,<sup>1610</sup> which is the matter of the first and the second paragraphs of the *Shema* recital.<sup>1611</sup> For, in the first paragraph of the *Shema*, it is written,<sup>1612</sup> "And you shall love *HaShem*-יהו"ה your God, with all your heart, with all your soul, and with all your being," which is a matter of kindness-*Chessed*. However, even so, there are forty-two words (from the word "And you shall love-*V'Ahavta*-וְאָהַבְתָּ to the word "and upon your gates-*uVeeShe'arecha*-וְעַל שַׁעְרֶיךָ"), and the name of forty-two (*Shem Ma*"V-שם מ"ב) is a name of might-*Gevurah*. In contrast, the second paragraph of *Shema* discusses undesirable matters, which are a matter of judgment-*Gevurah*,

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<sup>1608</sup> Ezekiel 1:10

<sup>1609</sup> See Me'orei Ohr, Ma'arechet 1, Ot 101

<sup>1610</sup> See Zohar I 87a and the Mikdash Melech commentary there; Likkutei Torah, VaEtchanan 12d; Sefer HaArachim Chabad, Vol. 4, p. 208 and on.

<sup>1611</sup> See Shaar HaYichud of The Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

<sup>1612</sup> Deuteronomy 6:5

however the number of words (until the word “and you shall place them-*v'Samtem*-וְשַׁמְתֶּם”) is seventy-two, which is the name of kindness-*Chessed*-חסד-72.

This matter is hinted at in the two linings of the esophagus (*Veshet*), (through which the comprehension of *HaShem*'s-יהו"ה Godliness in the *Shema* recital is drawn into the heart and the whole body, as explained above). That is, the inner lining is white, which corresponds to kindness, and the outer lining is red, which corresponds to judgment-*Gevurah*. This matter is also connected to the fence-*Ma'akeh*-מַעֲקֵה of the roof (by which the light is restrained so that it is not drawn below beyond its proper measure, which is the matter of puncturing the esophagus, as explained above). This is because the word “lion-*Aryeh*-אֲרִי-216 has the same numerical value as the word “fence-*Ma'akeh*-מַעֲקֵה-216” (with the *Kolel*).

## 7.

With the above in mind, we can understand the statement in Talmud, “They sought to establish the Torah portion of Balak as part of the *Shema* recital... because it is written there, ‘He crouched and lay down (*Shachav*-שָׁכַב) like a lion, and like a young lion, who will rouse him.’” That is, they specifically cited this particular verse, “He crouched and lay down (*Shachav*-שָׁכַב) like a lion etc.,” to teach us that even in our times, when we find ourselves in the condition indicated by the words “He crouched and lay down (*Shachav*-שָׁכַב),” namely, in the period that extends from the time of Tzidkiyahu until the

time of King Moshiach – that is, during exile – which is a time of sleep and even illness, there nevertheless is service of *HaShem*-יהו"ה, blessed is He, in a way that is akin to a lion and a young lion. That is, a Jew must [strengthen himself to] overcome all obstacles and hindrances, even to the point of self-sacrifice (*Mesirat Nefesh*).

This itself is why the verse is specific in comparing this to a lion (*Aree*-ארי) and a young lion (*Lavee*-לביא), namely,<sup>1613</sup> “like a lion who is strong, and like a young lion, who is even stronger.”<sup>1614</sup> That is, [the lion refers to the righteous-*Tzaddik*] and the young lion (*Lavee*-לביא) refers to repentance (*Teshuvah*), because “those who repent and return to *HaShem*-יהו"ה (*Baalei Teshuvah*) draw close to Him with even greater strength.”<sup>1615</sup>

About this the verse continues, “who (*Mi*-מי) will rouse him,” As the Talmud states this,<sup>1616</sup> “In the coming future, the Holy One, blessed is He, will bring the evil inclination (*Yetzer HaRa*) and slaughter him in the presence of the righteous and the wicked. For the righteous-*Tzaddikim*, it will appear as a great mountain and they will say, ‘How were we able to overcome such a high mountain?’ Moreover, even the Holy One, blessed is He, will wonder etc.” However, the righteous-

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<sup>1613</sup> Zohar I 237b (cited in Ohr HaTorah ibid.)

<sup>1614</sup> As explained in a previous note, a lion pride consists of 15 to 30 members, with a limit of 3 male lions. When a young male becomes two years old, if he is in excess of the limit of males, he is banished from the pride and becomes a loner who must hunt for himself, which in a pride, is usually done by the females. Therefore, because of his youth and the fact that he must hunt for himself, a young lion-*Lavee*-לביא, is stronger and more ferocious than a lion-*Aree*-ארי who is a member of a pride.

<sup>1615</sup> Zohar I 129b

<sup>1616</sup> Talmud Bavli, Sukkah 52a

*Tzaddik* can only accomplish this because the Holy One, blessed is He, helps him, and only then he can overcome.<sup>1617</sup>

About this the verse specifies, “Who-Mee-מי will rouse him,” meaning,<sup>1618</sup> *HaShem*-ה"ה, the One about whom the verse states,<sup>1619</sup> “Raise your eyes up on high and see Who-Mee-מי created these-*Eileh*-אלה,” He will rouse him. That is, the power of (*HaShem*-ה"ה, the One called) Who-Mee-מי, is always present in these-*Eileh*-אלה, as yet another verse states,<sup>1620</sup> “These (*Eileh*-אלה) are the offspring of the heavens and the earth when they were created, on the day that *HaShem*-ה"ה God made earth and heaven,” and as stated in another verse,<sup>1621</sup> “Forever, *HaShem*-ה"ה, Your speech stands firmly in the heavens.”

Now, the power (of *HaShem*-ה"ה, the One called) Who-Mee-מי also aids us in our service of Him, blessed is He, as written,<sup>1622</sup> “Who-Mee-מי can assure that this heart should remain theirs, to fear (*Yirah*-יראה-216) Me and observe all My commandments all the days, so that it should be good for them and for their children forever.” That is, it is through the power of *HaShem*-ה"ה (the One called “Who-Mee-מי”) that we have the ability to overcome the evil inclination and be victorious over him. By overcoming him, we also bring about the matter of “Who-Mee-מי will rouse him (that is, *HaShem*-ה"ה, the One

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<sup>1617</sup> Talmud Bavli, Kiddushin 30b

<sup>1618</sup> See Ohr HaTorah *ibid*.

<sup>1619</sup> Isaiah 40:26

<sup>1620</sup> Genesis 2:4

<sup>1621</sup> Psalms 119:89

<sup>1622</sup> Deuteronomy 5:26

called “Who-*Mi*-מי,” will rouse him) which refers to the arousal from the illness and sleep of exile. That is, the power for this, comes from *HaShem*-יהו"ה, the One called, “Who-*Mi*-מי,”<sup>1623</sup> as it states, “Who-*Mi*-מי will rouse him.”

## 8.

Now, the granting of the strength to serve *HaShem*-יהו"ה, blessed is He, during the time of exile (indicated by the verse, “He crouched and lay down (*Shachav*-שכב) like a lion, and like a young lion, who will rouse him,”) is also granted through the matter of miracles. Now, there are two classes of miracles.<sup>1624</sup> The first class are miracles like the splitting of the sea, which was an openly revealed miracle that took place at a time of redemption. The second class of miracles are like the miracle of Esther (אסתר). These are miracles that take place during times about which it states,<sup>1625</sup> “I will surely hide My face on that day,” referring to a time of exile, in which, even after their salvation, “we were still servants of Achashverosh.”<sup>1626</sup>

Nevertheless, even at night, in the state indicated by the words “He crouched and lay down,” there nevertheless are both

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<sup>1623</sup> The numerical value of the word “Who-*Mi*-מי” is 50, and refers to the fiftieth gate (*Shaar HaNun*) which unifies wisdom-*Chochmah* and understanding-*Binah*, as previously discussed.

<sup>1624</sup> See Ohr HaTorah *ibid.* pg. 1,049; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Hosts (*Shaar HaTzva 'ot*).

<sup>1625</sup> Deuteronomy 31:18; See Talmud Bavli, Chullin 139b; Torah Ohr, Megilat Esther 90d, 92a, and elsewhere.

<sup>1626</sup> Talmud Bavli, Megillah 14a

the matter of the verse,<sup>1627</sup> “All ends of the earth will see the salvation of our God,” and the matter of miracles such as happened in the days of Esther, that the decree,<sup>1628</sup> “was overturned!”

The same is true throughout the whole of exile in general. That is, even in a time of doubled and quadrupled darkness, at times there are miracles in a way of “all ends of the earth will see,” meaning open miracles that transcend the natural order. Such a miracle give strength to the service of *HaShem*-יהו"ה, blessed is He, that follows it, so that without considering the fact that we are in the condition indicated by the verse,<sup>1629</sup> “He does not die, but falls ill in bed,” we nevertheless rise up like a lion and like a young lion, to recite the *Shema*, which is the matter of “*HaShem*-יהו"ה is One,”<sup>1630</sup> and “Blessed is the Name of His glorious Kingdom forever and ever.” That is, we draw this matter into the “new house” (*Bayit Chadash*), this being the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This service of *HaShem*-יהו"ה, blessed is He, is the preparation and receptacle for the matter of, “Who-*Mi*-מי (meaning *HaShem*-יהו"ה) will rouse him” from the darkness of the exile, with the true and complete redemption. This is brought about through the matter indicated by “Who-*Mi*-מי (meaning *HaShem*-יהו"ה) can assure that this heart should

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<sup>1627</sup> Isaiah 52:10; Psalms 98:3

<sup>1628</sup> Esther 9:1

<sup>1629</sup> Exodus 21:18

<sup>1630</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

remain theirs, to fear Me etc.” It is through this kind of service of *HaShem*-יהו"ה, blessed is He, (upon which all the revelations of the coming future depend),<sup>1631</sup> that we merit the true and complete redemption, may it be speedily in our days, through our righteous redeemer, Moshiach!

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<sup>1631</sup> See Tanya, Likkutei Amarim, Ch. 37