

Discourse 26

“Halleluyah Shiru LaHaShem Shir Chadash - Halleluyah! Sing a new song to HaShem”

Delivered on Shabbat Parshat Matot-Masei,¹⁶⁷²

Shabbat Meverchim Menachem-Av, 5716

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

1.

The Psalm begins,¹⁶⁷³ *“Halleluyah! Sing a new song to HaShem-יהוה”*; His praise is in the congregation of the devout (*Chassidim*),” and continues,¹⁶⁷⁴ *“Lofty praises of God are in their throats and a double-edged sword is in their hand,”* and the verses that follow, describe what they will do with the sword etc.

Now, on this psalm, Midrash Tehillim states that it is speaking about the coming future, as follows: “Who are these

¹⁶⁷² The opening words (*“Petach Davar”*) of the discourse entitled *“Lo Yeitzei HaEesh Lo b'Sayif”* 5632, which was printed as an independent pamphlet (Kehot 5 Av, 5716), and subsequently printed in Sefer HaMaamarim 5632 p. 52 and on, including citations and glosses added by the Rebbe (some of which have been incorporated into this discourse), states, “The discourse said on Shabbat Parshat Matot-Masei, Shabbat Kodesh, Mevarchim HaChodesh Menachem-Av... is the discourse *‘Lo Yeitzei Halsh, Lo b'Sayif’* 5632, with some changes and additions at the beginning and end.” The beginning and end of the original discourse were edited by the Rebbe.

¹⁶⁷³ Psalms 149:1

¹⁶⁷⁴ Psalms 149:6; See Yalkut Shimoni, Zot HaBracha to Deuteronomy 33:2 (951:12); Also see the notes of the Tzemach Tzedek (Yahal Ohr) to Psalms (*Tehillim*), at the end of p. 700.

devout ones (*Chassidim*)? This refers to the Jewish people, for whenever they see the Holy One, blessed is He, they become devout (*Chassidim*). When they saw Him at the sea, they became devout (*Chassidim*) and sang a song, as it states,¹⁶⁷⁵ ‘Then Moshe and the children of Israel sang this song to *HaShem*-ה' etc.’ Similarly, when they will see Him in the coming world, they will become devout (*Chassidim*) as it states, ‘His praise is in the congregation of the devout (*Chassidim*).’”

Similarly, Mechilata and Yalkut on the Torah portion *BeShalach*, state that this song will be sung in the coming future, and this is why the words “new song-*Shir Chadash*-שיר חדש” are said here in the masculine form.¹⁶⁷⁶ For, in all other places, the words “new song-*Shirah Chadashah*-שירה חדשה” are stated in the feminine form. Even about the song that they sang in the exodus from Egypt it says,¹⁶⁷⁷ “this song-*HaShirah HaZot*-השירה הזאת,” in the feminine form. This is as explained in Midrash Shir HaShirim Rabbah (on the verse,¹⁶⁷⁸ “I am black but beautiful,” which is said in the feminine form), “Just as the female receives one tenth of the estate... so likewise the Jewish people inherited the land of the seven nations, which is one tenth of the seventy nations... and they thus sang a song (*Shirah*-שירה) in the feminine form, as it states, ‘this song-

¹⁶⁷⁵ Exodus 15:1

¹⁶⁷⁶ Also see Tosefot entitled “v’*Nomar*” in Talmud Bavli, Pesachim 116b. In regards to what our sages, of blessed memory, stated (Talmud Bavli, Avodah Zarah 24b) “The word ‘*Vayisharna*-וישרנה’ (Samuel I 6:12)... is a reference to the verse, ‘Sing to *HaShem*-ה' a new song,’” study the notes of the Tzemach Tzedek (Yahal Ohr) to Psalms (*Tehillim*), p. 701.

¹⁶⁷⁷ Exodus 15:1

¹⁶⁷⁸ Song of Songs 1:5

HaShirah HaZot-השירה הזאת.’ However, in the coming future they are destined to inherit like a male, who receives the entire estate of his father... and they then will sing a song in the masculine form.”

We therefore must understand this verse,¹⁶⁷⁹ “Lofty praises of God are in their throats and a double-edged sword is in their hand.” For, since this Psalm discusses the coming redemption, about which it states,¹⁶⁸⁰ “They shall beat their swords into plowshares... nation will not lift sword against nation,” what then is the matter of this double-edged sword?

2.

Now, to understand this, we must preface with the statement in Mishnah (Shabbat 6:4), “A man may not go out (on Shabbat) with a sword,¹⁶⁸¹ nor with a bow, nor with a club, nor with a buckler, nor with a spear etc. Rabbi Eliezer says: They are his ornaments. The Rabbis say: They are nothing but reprehensible, as written,¹⁶⁸² “They shall beat their swords into plowshares and their spears into pruning hooks; nation will not lift sword against nation, and they no longer will study warfare.”

¹⁶⁷⁹ Psalms 149:6; See Yalkut Shimoni, Zot HaBracha to Deuteronomy 33:2 (951:12); Also see the notes of the Tzemach Tzeddek (Yahal Ohr) to Psalms (*Tehillim*), at the end of p. 700.

¹⁶⁸⁰ Isaiah 2:4

¹⁶⁸¹ This concludes the section of the original discourse that was edited by the Rebbe.

¹⁶⁸² Isaiah 2:4

Now, this Mishnah enumerates five kinds of armaments. The *Sayaf*-סייף is a sword and is an armament, as is the bow-*Keshet*-קשת. The shield (*Terees*-תריס) is used as protection against arrows and the stones of a catapult, and is also considered to be an armament. The Talmud¹⁶⁸³ likewise states that an “*Allah*-אלה is a *Kulpha*-קולפא,” which is a club with a thick head used to smite and also is an armament.

Similarly, it states in the Jerusalem Talmud¹⁶⁸⁴ on the verse,¹⁶⁸⁵ “The children of Israel were armed (*Chamushim*-חמושים) when they left Egypt,” that the word “*Chamushim*-חמושים” has two meanings. The first is of the root “*Chamesh*-חמש,” and means “five,” and the second is of the root “*Chamush*-חמוש,” and means “armed.” In other words, they were “armed” with the “five” kinds of armaments listed in Mishnah (as in the correct version of the text of the Jerusalem Talmud).¹⁶⁸⁶

We therefore must understand the difference between the redemption from Egypt and the future redemption. For, about the future redemption it states, “They shall beat their

¹⁶⁸³ Talmud Bavli, Shabbat 63a

¹⁶⁸⁴ Talmud Yerushalmi Shabbat 6:4

¹⁶⁸⁵ Exodus 13:18

¹⁶⁸⁶ See the discourse entitled “*Lo Yeitzei Halsh Lo b'Sayaf*” 5632 *ibid.* – “The version of the text of the Talmud Yerushalmi that we have states, “fifteen-*Chamishah Asar*-חמשה עשר.” However, the Korban HaEida commentary there reads “five-*Chamishah*-חמשה,” and explains that the Talmud is explaining that the term “*Chamushim*-חמושים” means that they were armed (*Chamushim*-חמושים) with “five-*Chamishah*-חמשה” types of armaments listed in the Mishnah. In the annotations of the Yafeh Mordechai it explicitly states that the proper version of the text should read ‘five-*Chamishah*-חמשה,’ which is in accordance with the text of the Mechilta.” The note in the discourse there adds, “This is likewise the version of the Yalkut to the verse, and Mechilta of Rabbi Shimon Bar Yochai, and also see the Hadar Zekeinim to the verse.”

swords into plowshares,” whereas in the redemption from Egypt they needed to be armed. Seemingly, since there was a matter of redemption there too, why did they need to be armed?

3.

Now, to understand this, we must preface by explaining the matter of a sword (*Cherev*-חרב) as it is spiritually. About this, our sages, of blessed memory, said,¹⁶⁸⁷ “Whoever recites the *Shema* upon his bed, it is as if he holds a double-edged sword.” This indicates that there is superiority specifically to a double-edged sword.

The explanation is as stated in Zohar,¹⁶⁸⁸ “The sword (*Cherev*-חרב) is the Name *HaShem*-יהו"ה. The head of the sword is the *Yod*-י of *HaShem*-יהו"ה. The body of the sword is the *Vav*-ו of *HaShem*-יהו"ה. The two letters *Hey*-ה *Hey*-ה are its double edges. The sheath of the sword is *HaShem's*-יהו"ה title Lord-*Adona*”אדני"י-ע.”¹⁶⁸⁹ The explanation of the matter is as the verse states,¹⁶⁹⁰ “*HaShem*-יהו"ה – may those who contend with Him be shattered.” In other words, there are those who wage battle against *HaShem*-יהו"ה, and victory in battle is achieved through the Name *HaShem*-יהו"ה itself. For, “The sword is the Name *HaShem*-יהו"ה,” and thus, with the sword of

¹⁶⁸⁷ Talmud Bavli, Brachot 5a

¹⁶⁸⁸ Zohar III 272a (Ra'aya Mehemna), 274b

¹⁶⁸⁹ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of the Sanctuary (*Shaar HaHeichal*).

¹⁶⁹⁰ Samuel I 2:10

HaShem-יהו"ה we are victorious in war against those who battle against *HaShem*-יהו"ה.

The explanation is that there are two possibilities of how the external husks (*Kelipah*) derive their vitality. The first is because of the abundant concealing constrictions of *Tzimtzum*. For, if the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, illuminates in a revealed manner, the external husks are incapable of receiving vitality. This is because the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, only dwells in a place that is sublimated and nullified (*Bittul*) to Him.

In contrast, a revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is not possible in a place of ego (*Yesh*), as it states,¹⁶⁹¹ "Any person who has arrogance within him, he and I cannot dwell together in the world." Thus, the external husks (*Kelipah*), which are in a state of ego and sense of independent existence, are incapable of receiving from the aspect of the revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. However, through the concealment His light and illumination with the many concealing constrictions of *Tzimtzum*, the external husks can then receive and derive some vitality.

This is because, at the very least, they do have some small measure of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in that "they call Him the God of

¹⁶⁹¹ Talmud Bavli, Sotah 5a

the gods.”¹⁶⁹² However, they believe that they too have existence. Albeit, they do have some small measure of sublimation to *HaShem*-יהו"ה, blessed is He, and therefore, as a result of the many concealing constrictions of *Tzimtzum*, they can derive some sustenance and vitality.

The second manner is that they derive vitality from the aspect of *HaShem*'s-יהו"ה elevation and exaltedness. That is, they derive their vitality from the world of Chaos-*Tohu* that preceded the world of Repair-*Tikkun*, where they are considered to be literally nothing, since “darkness and light are the same,”¹⁶⁹³ and are equal before Him. This is as stated,¹⁶⁹⁴ “The spider seizes [its prey] with its handiwork, though it dwells in the palace of the king.” In other words, it is specifically because it is found in the palace of the King, where it is considered as literally nothing, that even “the spider seizes [its vitality] with its handiwork.” About this the verse states,¹⁶⁹⁵ “Even if you uplift yourself like an eagle,” in that they elevate themselves to a very lofty level, as the verse states,¹⁶⁹⁶ “The way of the eagle is in the heavens.”

Now, this very matter, that the external husks (*Kelipah*) can derive vitality in these two ways, is itself dependent on man's service of *HaShem*-יהו"ה, blessed is He. For, the verse

¹⁶⁹² Talmud Bavli, Menachot 110a; Also see Tanya Ch. 22 and Ch. 24; However, see also the discourse entitled “*Ta'ar HaSechirah*” Ch. 8 [Ohr HaTorah, Na”Ch Vol. 2, p. 780 and on].

¹⁶⁹³ Psalms 139:12

¹⁶⁹⁴ Proverbs 30:28

¹⁶⁹⁵ Obadiah 1:4

¹⁶⁹⁶ Proverbs 30:19; Also see Emek HaMelech, Shaar Olam HaTohu, Ch. 32, that this verse is discussing the kingdom of Edom; Also see Likkutei Torah of the Arizal to Proverbs 30:19.

states,¹⁶⁹⁷ “For, *HaShem*’s יהו"ה portion is His people, Yaakov is the rope of His inheritance.” This is analogous to a rope, one end of which is attached above, and the other end is attached below. If one shakes the lower end of the rope, the upper end will shake as well. The same is true of the service of *HaShem*-יהו"ה of the souls of the Jewish people. That is, according to how He is served by man below, so will be the effect above, in *HaShem*’s יהו"ה Godliness.

Therefore, if a person lowers himself into physicality, instead of what his inner desire should be, namely to desire the Godliness of *HaShem*, to study His Torah, and to serve Him through prayer, then through this, he brings about many concealing constrictions-*Tzimtzum* in *HaShem*’s יהו"ה Godliness above, to the point that the external husks (*Kelipah*) can derive vitality. Similarly, if a person raises himself up, in a way of coarseness and arrogance, meaning that although he is well aware of his own shortcomings and low spiritual state, he nevertheless elevates himself without reason or intellect, then “a spirit awakens a spirit and draws forth a spirit,”¹⁶⁹⁸ and he causes the external husks (*Kelipah*) to derive vitality from a very lofty aspect.

This matter is indicated by the fact that the word Pharaoh-פרעה has the same letters as the back of the neck-*Oreph*-עורף.¹⁶⁹⁹ That is, he draws vitality from the aspect of the neck-*Oreph*-עורף of the Long Patient One (*Arich Anpin*), which

¹⁶⁹⁷ Deuteronomy 32:9

¹⁶⁹⁸ See Zohar II 162b

¹⁶⁹⁹ Likkutei Torah of the Arizal, Parshat Veyeishev; Parshat Shemot, and elsewhere.

is a very lofty aspect. This matter depends on man's service of *HaShem*-יהו"ה, blessed is He, for when there is the aspect indicated by the verse,¹⁷⁰⁰ "They have turned their necks (*Oreph*-עורף) to Me, and not their faces," (as we read in the *Haftarah*), through this, they bring about the drawing forth of the husk of Pharaoh-פרעה, which suckles sustenance from the neck-*Oreph*-עורף of the Long Patient One (*Arich Anpin*), in which "darkness and light are equal."¹⁷⁰¹

This then, is the meaning of the double-edged sword. That is, the two edges are necessary for cutting off sustenance from the external husks (*Kelipot*) that derive their vitality in the two above-mentioned manners.

4.

Now, to understand this in greater detail, it is explained in books of Kabbalah and Chassidut, in the various teachings about Egypt and the exodus from there, that Egypt-*Mitzrayim*-מצרים corresponds to the "straights of the neck-*Meitzar HaGaron*-מיצר הגרון." For, there are three aspects in the neck. These are the trachea (*Kaneh*-קנה), the esophagus (*Veshet*-ושט), and the arteries (*Vreedeem*-וורידין). These three correspond to the three ministers of Pharaoh,¹⁷⁰² the cup bearer (*Sar HaMashkeem*), the butcher (*Sar HaTabachim*), and the baker (*Sar HaOpheem*).

¹⁷⁰⁰ Jeremiah 2:27

¹⁷⁰¹ Psalms 139:12

¹⁷⁰² See Torah Ohr 58b and on, 102c and on.

Now, just as there is the aspect of Egypt (*Mitzrayim*-מצרים) and the three ministers of Pharaoh in the opposite of holiness, so likewise, there the aspect of Egypt (*Mitzrayim*-מצרים) and the three ministers on the side of holiness.

The cup bearer (*Sar HaMashkeem*) refers to drawing down the aspect of pleasure, being that water gives rise to all manner of pleasure.¹⁷⁰³ This refers to the matter of drawing forth Godly pleasure in the entire chaining down of the worlds (*Hishtalshelut*). In the human body this corresponds to the trachea (*Kaneh*-קנה), since the trachea (*Kaneh*-קנה) contains nerves that extend from the brain, and through those nerves, pleasure is drawn from the brain to the rest of the body. This is as our sages, of blessed memory, stated,¹⁷⁰⁴ “The trachea (*Kaneh*-קנה) has three pipes. One extends to the heart, one extends to the lungs, and one extends to the liver,” these three being general organs. This is the meaning of the trachea (*Kaneh*-קנה), in that it draws pleasure from the brain, through the nerves, to the whole body.

In man’s service of *HaShem*-יהו"ה, blessed is He, this refers to the pleasure of Torah study, since pleasure is the innermost aspect of Torah. The same is true of the pleasure of prayer, which is represented by the cup bearer (*Sar HaMashkeem*).

The butcher (*Sar HaTabachim*) on the side of holiness refers to the blood boiling on the side of holiness. This is the matter of loving *HaShem*-יהו"ה, blessed is He, with flames of

¹⁷⁰³ See Tanya, Likkutei Amarim, Ch. 1 (5b).

¹⁷⁰⁴ See Zohar III 235b

fire. In contrast, the cup bearer (*Sar HaMashkeem*) on the side of holiness refers to loving *HaShem*-יהו"ה, blessed is He, in a way of delight (*Ahavah b'Taanugim*), which is love that is drawn forth like water. On the other hand, the butcher represents loving *HaShem*-יהו"ה, blessed is He, like flames of fire.

However, the baker represents Torah. For, although it was explained above that the cup-bearer (*Sar HaMashkeem*) corresponds to Torah, that is only in regard to the pleasure of Torah. However, the simple matter of studying Torah is the matter of the baker (*Sar HaOpheem*), in that Torah is called “wheat-*Chitah*-חטה” which has the numerical value of 22,¹⁷⁰⁵ corresponding to the 22 letters of Torah. From wheat (*Chitah*-חטה), one must make bread (*Lechem*-לחם), as it states,¹⁷⁰⁶ “Go and partake of My bread.” However, in order to turn wheat (*Chitah*-חטה) into bread (*Lechem*-לחם), it must be baked in an oven, as written,¹⁷⁰⁷ “Ten women will bake your bread in one oven.” This “oven” refers to the heat of passionate love, like flames of fire, and the “One-*Echad*-אחד” refers to the One who is singular in His world, *HaShem*-יהו"ה, blessed is He. Thus, the “one oven” (*Tanur Echad*-תנור אחד) refers to the singular focus, with passionate love like flames of fire, to the One who is singular in His world, *HaShem*-יהו"ה, blessed is He.

Now, there are two matters in this. There is the matter of the oven, which is love of *HaShem*-יהו"ה like flames of fire,

¹⁷⁰⁵ Zohar III 188b

¹⁷⁰⁶ Proverbs 9:5

¹⁷⁰⁷ Leviticus 26:26

and there is the much loftier matter of the One who is singular in His world, *HaShem*-יהו"ה, blessed is He. This then, is the matter of the baker (*Sar HaOpheem*), referring to Torah, in that Torah is the intermediary between the mode of the cup-bearer (*Sar HaMashkeem*) and the mode of the butcher (*Sar HaTabachim*).

Now, these three ministers on the side of holiness, cut off vitality from the three ministers on the side opposite holiness. That is, the opposite of holiness also has the three ministers of Pharaoh. The cup-bearer (*Sar HaMashkeem*) of the opposite of holiness refers to pleasure in physical matters. For, though they may be permissible lusts, nevertheless, by becoming invested in them, it causes a person to have no relation at all to matters of holiness. The butcher (*Sar HaTabachim*) of the opposite of holiness, is the passion and boiling blood for physical matters, including coarse physicality. The baker (*Sar HaOpheem*) of the opposite of holiness, is that a person generally becomes entrenched in physicality, rather than in matters of Torah.

However, it is through the three ministers as they are on the side of holiness, that we cut off vitality from the three ministers of Pharaoh, as they are in the opposite of holiness. For, through the cup-bearer (*Sar HaMashkeem*) of the side of holiness, which is the matter of serving *HaShem*-יהו"ה, blessed is He, with the delight of love (*Ahavah b'Taanugim*), the substance of which is the drawing down of *HaShem's*-יהו"ה Supernal pleasure into the chaining down of the worlds (*Hishtalshelut*) through the *Sefirah* of wisdom-*Chochmah*,

which is the matter of the trachea (*Kaneh*-קנה), as written,¹⁷⁰⁸ “Acquire wisdom-*Kneh Chochmah*-קנה” and “acquire understanding-*Kneh Binah*-קנה בינה,”¹⁷⁰⁹ through this we cut off the sustenance that the external husks derive from a high and lofty place.

This is because, when the drawing forth is through the *Sefirah* of wisdom-*Chochmah*, the substance of which is sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, it becomes impossible for the external husks to derive sustenance, in that whatever they derive from the lofty aspect, is solely as it remains in a transcendent aspect (*Makif*). However, when it is drawn down in an inner manner (*Pnimee*), they are incapable of drawing vitality from it, as explained in Kuntres U'Maayon¹⁷¹⁰ at length. This then, is the matter of the cup-bearer (*Sar HaMashkeem*) on the side of holiness, who cuts off the vitality that the external husks (*Kelipah*) derive from the lofty aspect mentioned before.

Now, the butcher (*Sar HaTabacheem*) of the side of holiness cuts off the vitality that the external husks derive from the many concealing constrictions-*Tzimtzum*, which come about through a person lowering himself into matters of physicality. In other words, through love of *HaShem*-יהו"ה, blessed is He, with passionate flames of fire, so that his blood boils for matters of holiness, this extinguishes the passion and boiling of the blood of the opposite of holiness. Therefore,

¹⁷⁰⁸ Proverbs 4:5; Also see Zohar III 235b *ibid*.

¹⁷⁰⁹ Talmud Bavli, Brachot 56a; Also see Zohar III 235b *ibid*.

¹⁷¹⁰ Kuntres U'Maayon, Discourse 8 and on.

Targum translates “the minister of the butchers” (*Sar HaTabacheem*) as “the chief executioner-Rav Ketuliya-רב קטוליא” the matter of which is as stated in Talmud¹⁷¹¹ about the verse,¹⁷¹² “Whoever slaughters an offering of thanks, honors Me,” that this refers to “whoever slaughters his evil inclination.” In other words, through the passion and boiling blood of the side of holiness, he extinguishes the passion and boiling blood of the opposite of holiness, which automatically cancels the flow of vitality to the external husks (*Kelipah*) which comes to them because of the many concealing constrictions-*Tzimtzum*.

This then, is the meaning of the double-edged sword. It is the matter of serving *HaShem*-יהו"ה, blessed is He, with both love in a way of delight (*Ahavah b'Taanugim*), as well as with passionate love for Him like flames of fire (*Rishpei Aish*). The general difference between them is the difference between Torah study and prayer. Torah is from above to below, and therefore through it, a person cuts off the sustenance the external husks derive from the transcendent encompassing aspect (*Makif*) of *HaShem*'s-יהו"ה Godliness. In contrast, prayer is from below to above, in a way of battle, as stated,¹⁷¹³ “The time of prayer is a time of battle.” Thus, through prayer, a person cuts off the vitality that the external husks derive because of the many concealing constraints-*Tzimtzum*.

¹⁷¹¹ Talmud Bavli, Sanhedrin 43b

¹⁷¹² Psalms 50:23

¹⁷¹³ See Zohar III 243a; Zohar I 240b; Tikkunei Zohar, Tikkun 13 (29b); Likkutei Torah Balak 72a, Teitzei 34c, 35c, and elsewhere.

This then, is the meaning of the teaching,¹⁷¹⁴ “The sword (*Cherev*-חרב) is the Name *HaShem*-יהו”ה,” because both ways that the external husks (*Kelipot*) are cut off, are specifically through *HaShem*-יהו”ה.

That is, the sustenance they derive from the transcendent encompassing light (*Makif*) is cut off with the Name *HaShem*-יהו”ה, as it states,¹⁷¹⁵ “Even if you raise yourself high like an eagle, and place your nest amongst the stars, I will bring you down from there – says *HaShem*-יהו”ה.”

Moreover, the vitality they derive because of the many concealing constrictions-*Tzimtzum* is also cut off through the Name *HaShem*-יהו”ה. This is because the vitality that the external husks (*Kelipah*) derive, is specifically because of the concealing constraints-*Tzimtzum* of His title “God-*Elohi*”*m*-אלהי”ם.” However, in this itself, they do not derive vitality from the first seventy-two permutations of *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”ם, which begins with the letters “*Eileh*-אלה,” but only from the aspect indicated by the letters “*Yam*-ים.” That is, it is from the final forty-eight (מ”ח-48) permutations of *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”ם that “the land of the children of Cham-חם-48” derives its sustenance.¹⁷¹⁶ However, when the Name *HaShem*-יהו”ה is revealed, their sustenance is terminated.

¹⁷¹⁴ Zohar III 272a (Ra’aya Mehemna), 274b

¹⁷¹⁵ Obadiah 1:4

¹⁷¹⁶ See Sefer HaLikkutim of the Arizal, Parshat Bo; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 5; Shaar HaKavanot, Inyan Pesach, Drush 1; Torah Ohr, Hosafot 109d, and elsewhere.

This then, is the meaning of the teaching, “The sword (*Cherev*-חרב) is the Name *HaShem*-יהו”ה.” That is, the Name *HaShem*-יהו”ה is a double-edged sword, that cuts off their sustenance in both ways that they derive it. In the service of *HaShem*-יהו”ה, blessed is He, this refers to serving *HaShem*-יהו”ה, blessed is He, with both the study of His Torah and prayer. Now prayer, which is from below to above, has a superiority over the study of Torah, which is from above to below. This is like the superiority of self-restraint (*Itkafiya*) over self-transformation (*It’hapcha*). That is, it is like the superiority of the truly penitent (*Baal Teshuvah*), over and above the righteous-*Tzaddikim*, for which reason it states that,¹⁷¹⁷ “Moshiach will cause even the righteous-*Tzaddikim* to return in repentance-*Teshuvah*.”

This then, is the meaning of the teaching,¹⁷¹⁸ “Whoever recites the *Shema* upon his bed, it is as if he holds a double-edged sword.” For, the recital of the *Shema* is called a “double-edged sword” that cuts off vitality from the three ministers of Pharaoh, which brings about the exodus from Egypt (*Mitzrayim*-מצרים). This is why the *Shema* concludes with the verse,¹⁷¹⁹ “I am *HaShem*-יהו”ה your God, who took you out of the land of Egypt to be a God for you; I am *HaShem*-יהו”ה your God.”

¹⁷¹⁷ See Zohar III 153b; Likkutei Torah, Drushei Shmini Atzeret 92b, Shir HaShirim 50b; Maamarei Admor HaEmtza’ee Vayikra Vol. 1 p. 312.

¹⁷¹⁸ Talmud Bavli, Brachot 5a

¹⁷¹⁹ Numbers 15:41

Now, the explanation of the five armaments as they relate to serving *HaShem*-יהו"ה, blessed is He, with one's heart, which is the matter of prayer,¹⁷²⁰ is as follows:

The *Sayaf*-סיף, which means a sword (*Cherev*-חרב), refers to the verses of song (*Pesukei d'Zimrah*) in the morning prayer service. This is because its name, "verses of song (*Pesukei d'Zimrah*-זמרה-פסוקי)" is of the same root as in the verse,¹⁷²¹ "Cutting down the mighty-*Lezamer Aritzeem*-לזמר-עריצים." In other words, through contemplating (*Hitbonenut*) the matter expressed in the verse,¹⁷²² "Let them praise the Name *HaShem*-יהו"ה, for He commanded and they were created," a person thereby "cuts down the mighty."

The bow-*Keshet*-קשת refers to the *Amidah* prayer. This is as stated,¹⁷²³ "With my sword and with my bow (*b'Kashti*-בקשת)" which Targum translates as,¹⁷²⁴ "With my prayer and my supplication." The superiority of a bow (*Keshet*-קשת) is that by pulling back the bowstring, it is effective even at a distance. That is, the more the bow-string is pulled down, the greater will be the distance that the arrow travels. The bow (*Keshet*-קשת) has an additional advantage over the sword (*Sayif*-סיף), in that it can kill without the enemy seeing the archer. The same is true of serving *HaShem*-יהו"ה, blessed is He, in the *Amidah* prayer.

¹⁷²⁰ Talmud Bavli, Taanit 2a

¹⁷²¹ See Isaiah 25:5

¹⁷²² Psalms 148:5

¹⁷²³ Genesis 48:22

¹⁷²⁴ Targum Onkelus to Genesis 48:22

The *Amidah* prayer is a matter of supplications. Therefore, to the degree that a person senses his own lackings, to that degree, his prayer will come from a deeper place and the fulfillment of his prayer will come from a deeper place. In other words, to the degree that a person is embittered over his distance from *HaShem*'s יהו"ה Godliness, which is the meaning of pulling down of the bow-string, to that degree, his supplication will be fulfilled from a deeper place.

Furthermore, the bow can even kill an enemy that he himself does not see, referring to the refined evil within himself. This is because before prayer, a person is in the state expressed by the verse,¹⁷²⁵ "A man's every way is upright in his own eyes," being that he has not transgressed any positive or negative commandments. This is especially so if he has studied some Torah and fulfills the *mitzvot*, in which case, in his own eyes, he regards himself as being righteous-*Tzaddik*. However, by the time he arrives at serving *HaShem*-יהו"ה, blessed is He, in the *Amidah* prayer, he comes to realize that he indeed has evil within him, and is remorseful over it. This is the supplication in the blessing, "Forgive us" (*Selach Lanu*) in the *Amidah* prayer, which then is followed by the confessional, "We have transgressed, we have acted unfaithfully etc.," after the conclusion of the *Amidah* prayer, which is listed according to the particulars of all twenty-two letters of the *Aleph-Beit*. Thus, through this confessional we remove the vitality of the twenty-two letters from which the external husks of the

¹⁷²⁵ Proverbs 21:2

opposite of holiness derive their vitality, as explained elsewhere.¹⁷²⁶

All this is accomplished because the revelation of the *Amidah* prayer is much greater, in that we recite, “Blessed are You *HaShem*-יהו”ה.” This refers to drawing down *HaShem*-יהו”ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), to be “our God, King of the world.” Thus, because of the abundant light and illumination of *HaShem*-יהו”ה, blessed is He, during the *Amidah* prayer, we even remove the refined evil. This is as stated,¹⁷²⁷ “*HaShem*-יהו”ה your God will also send the hornet against them, until those remaining and those who are hidden shall perish before you. Do not be frightened by them, for *HaShem*-יהו”ה your God, within you is a great and awesome God.” That is, because *HaShem*-יהו”ה your God is “a great and awesome God,” He therefore even eradicates refined and hidden evil.

Now, the *Allah*-אלה is a club with a thick head used to smite.¹⁷²⁸ In man’s service of *HaShem*-יהו”ה, blessed is He, this refers to the teaching of our sages, of blessed memory,¹⁷²⁹ “One should always incite his good inclination against his evil inclination.” It states “always,” because the root of good and evil is from the aspect of the judgments (*Gevurot*) and

¹⁷²⁶ See *Sefer HaMitzvot* of the Tzemach Tzedek 38b

¹⁷²⁷ Deuteronomy 7:20-21

¹⁷²⁸ See *Torah Ohr*, Vayeishev; Also see the end of the discourse entitled “*v’Atah Hareim*” 5631 (*Sefer HaMaamarim* 5631 p. 294 and on); *Hemshech* “*v’Kachah*” 5637, Ch. 119, 128 (*Sefer HaMaamarim* 5637 Vol. 2 p. 688 and on; p. 711 and on) and elsewhere.

¹⁷²⁹ *Talmud Bavli*, *Brachot* 5a

kindnesses (*Chassadim*). Thus, because of the judgments (*Gevurot*), there always must be this matter of incitement.

The spear (*Romach*-רומח) refers to the two-hundred and forty-eight (*Ramach*-רמח-248) words of the *Shema*.¹⁷³⁰ The additional letter *Vav*-ו-6 in the word *Romach*-רומח, refers to the six words of the first verse of “*Shema Yisrael* – Listen Israel, *HaShem*-יהו"ה is our God, *HaShem*-יהו"ה is One,” and the six words of the second verse, “*Baruch Shem* – Blessed be the Name of His glorious kingship forever and ever.”

Now, the difference between a club-*Allah*-אלה and a spear-*Romach*-רומח is that a spear completely removes the vitality of the enemy. This is not so of a club-*Allah*-אלה, which only smites them. The difference as it is in a person's service of *HaShem*-יהו"ה, blessed is He, is that there are two aspects of emotions (*Midot*). There are permissible emotions and forbidden emotions. The forbidden emotions must be completely cut off (*Cherem*-חרם), which is brought about by the spear (*Romach*-רמח). In contrast, permissible emotions (*Midot*) must have the matter of a club-*Allah*-אלה, meaning that a person must smite them and only use them for holiness.

The shield (*Terees*-תרעס) which is used as protection against arrows and the stones of a catapult, refers to donning the Tallit and Tefillin before prayer and during prayer, because when a person comes to pray, the external husks of the opposite to holiness try to overpower and confuse him from his service of *HaShem*-יהו"ה, blessed is He. This is as stated in Tanya,¹⁷³¹

¹⁷³⁰ Zohar II 272a; See Likkutei Torah, Ki Teitzei 38a

¹⁷³¹ Tanya, Likkutei Amarim, Ch. 28

that it is like a person who is praying with devotion, and a heathen comes opposite him and tries to distract him by speaking to him. There therefore is the matter of donning the Tallit and Tefillin, which are garments that protect the soul from the arrows (of distraction) etc.

6.

With the above in mind, we can understand why the sages stated,¹⁷³² “A man may not go out (on Shabbat) with a sword.” This is because during the six mundane days of the week, our service of *HaShem*-יהוה, blessed is He, in prayer, is in a way of battling the evil in one’s soul. However, from sunset of the eve of Shabbat, evil is separated from good, as in the teaching, “All judgments are severed from Her... and no other power reigns in all the worlds... and She merges into Oneness and separates from the opposite of holiness etc.” Therefore, on Shabbat, the above-mentioned matter of battle is inapplicable. Our sages therefore stated, that a man may not go out on Shabbat with the five above-mentioned armaments, since Shabbat is not a time of battle.

However, Rabbi Eliezer says that they nevertheless are his ornaments. In other words [according to him], the refinements (*Birurim*) that a person accomplished during the six days of creation, are ornaments that one may don on Shabbat to beautify himself. That is, the prayers of Shabbat elevate the

¹⁷³² Mishnah Shabbat 6:4

prayers of the weekdays and it is beautifying and ornamental to a person that during the six mundane days of the week he was victorious.

However, the sages stated that they are not ornamental, and they brought proof for this. That is, it states about the coming future,¹⁷³³ “They shall beat their swords into plowshares.” If they indeed are ornamental, we would adorn ourselves with them in the coming future. However, they state that they are not at all ornamental, but that the opposite is true. The reason is because,¹⁷³⁴ “Whoever wrestles with a filthy person is bound to become soiled himself.” It therefore cannot be considered to be ornamental.

With the above in mind, we can understand the difference between the redemption from Egypt and the coming redemption. About the coming redemption it states, “They shall beat their swords into plowshares,” whereas about the redemption from Egypt it states,¹⁷³⁵ “The children of Israel were armed when they left Egypt.” The reason is because it states about the coming redemption,¹⁷³⁶ “I shall remove the spirit of impurity from the land.” In contrast, in the redemption from Egypt, the evil remained in full strength, as explained in Tanya¹⁷³⁷ about the verse,¹⁷³⁸ “The people fled.” That is, they fled because the evil was still strong, but since redemption was

¹⁷³³ Isaiah 2:4

¹⁷³⁴ See Tanya, Likkutei Amarim, Ch. 28

¹⁷³⁵ Exodus 13:18

¹⁷³⁶ Zachariah 13:2

¹⁷³⁷ Tanya, Likkutei Amarim, Ch. 31

¹⁷³⁸ Exodus 14:5

upon them, they had to quickly flee “like the blink of an eye,”¹⁷³⁹ and did not want (to be bothered by) engaging with it. However, because the evil was still present, they therefore required armaments. In contrast, in the coming future, about which it states, “I will remove the spirit of impurity from the land,” it states, “They shall beat their swords into plowshares.”

Now,¹⁷⁴⁰ in general, the coming redemption will have two levels, both in time and in the soul. The first level is that of the ignorant, or as Iggeret HaKodesh calls it,¹⁷⁴¹ the “Erev Rav” (the mixed multitude), in that also at the beginning of the coming redemption this will apply to most Jews in general, and will be like what our sages, of blessed memory stated,¹⁷⁴² “The only difference between this world and the days of Moshiach, is in the matter of servitude to foreign kingdoms,” and therefore, the sword (*Cherev*-חרב) will still be necessary.

However, about Torah scholars, as stated in Iggeret HaKodesh, as well as those Jews who are not of the Erev Rav (the mixed multitude), and later, this also will apply to everyone

¹⁷³⁹ See Mechilta and Rashi to Exodus 12:41

¹⁷⁴⁰ This concluding paragraph of the original discourse was edited and annotated by the Rebbe.

¹⁷⁴¹ See Zohar III 125a; Avodat HaKodesh Vol. 2, Ch. 38; Tanya, Iggeret HaKodesh, Epistle 26 – With the above in mind that we may settle the words of the Rambam in Hilchot Teshuvah 8:7, and the laws of Shabbat 19:1 that “One may not go out on Shabbat garbed with a spear, a sword, a bow, a buckler, or a triangular shield,” and what he writes in Hilchot Teshuvah at the end of Ch. 9, which seems to be incongruent with what was stated before. However, see the commentaries to Ch. 8 there, and also see what is stated in Tractate Sanhedrin 91b, “Here it is discussing the days of Moshiach, and there it is discussing the coming world (*Olam HaBa*)... Here it is discussing the camp of the righteous *Tzaddikim*, and there it is discussing the camp of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*.” However, this is not the place to lengthen on this subject.

¹⁷⁴² Talmud Bavli, Brachot 34b

in the world, as it states, “I will remove the spirit of impurity from the land,” and there will be no need for the sword (*Cherev*-חרב). About this the verse states, “They shall beat their swords into plowshares etc.”

About this the verse states,¹⁷⁴³ “Lofty praises of God are in their throats and a double-edged sword is in their hand.” For, although this psalm discusses the coming future, as indicated by its opening words,¹⁷⁴⁴ “Sing a new song to *HaShem*-יהו"ה; His praise is in the congregation of the devout (*Chassidim*),” as discussed above, nevertheless, at the beginning of redemption the armaments will still be necessary, and it is about this that the verse states, “Lofty praises of God are in their throats and a double-edged sword is in their hand,” as indicated by the continuation, “To execute vengeance amongst the nations,” in that there still will be nations that have not undergone the refinement (*Birur*) of coming to,¹⁷⁴⁵ “proclaim the Name *HaShem*-יהו"ה, to serve Him with united resolve.”

This may also be understood based on the explanation in *Likkutei Torah*,¹⁷⁴⁶ on the verse,¹⁷⁴⁷ “All the nations surround me; with the Name *HaShem*-יהו"ה, I cut them down!” It explains there that this refers to the “stranger who is within you,”¹⁷⁴⁸ meaning, the body and animalistic soul. The “double-edged sword in their hands” will thus be necessary.

¹⁷⁴³ Psalms 149:6

¹⁷⁴⁴ Psalms 149:1

¹⁷⁴⁵ Zephaniah 3:9

¹⁷⁴⁶ *Likkutei Torah*, Devarim 90d

¹⁷⁴⁷ Psalms 118:10

¹⁷⁴⁸ See Deuteronomy 28:43

After this, when there is the complete redemption, “They shall beat their swords into plowshares... nation will not lift sword against nation.” For, “I shall remove the spirit of impurity from the land,” and,¹⁷⁴⁹ “I will provide peace in the land,” through the “Ruler of Peace,”¹⁷⁵⁰ David,¹⁷⁵¹ King Moshiach, with the coming redemption, may it be speedily in our days!

¹⁷⁴⁹ Leviticus 26:6

¹⁷⁵⁰ See Isaiah 9:5 and Targum Yonatan ben Uziel there.

¹⁷⁵¹ See Kovetz Michtavim to the Rebbe Rashab whose soul is in Eden, the end of letter 9 [Igrot Kodesh of the Rebbe Rashab, Vol. 1, p. 312]. That is, it states “David” and not “The son of David,” as the verse (Ezekiel 37:24) states, “My servant David shall be king over them.”