

Discourse 28

“v'Samtee Kadkod Shimshotayich -
And I shall make your pinnacles of Kadkod”

Delivered on Shabbat Parshat Re'eh,¹⁸⁰⁷

Shabbat Mevarchim Elul, 5716

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

1.

The verse states,¹⁸⁰⁸ “And I shall make your pinnacles of *Kadkod* (כדכד).” It states in Talmud,¹⁸⁰⁹ “One said [that *Kadkod*-כדכד] means ‘onyx-*Shoham*-שוהם’ and another said [that *Kadkod*-כדכד] means ‘jasper-*Yashfeh*-ישפה,’ and the Holy One, blessed is He, said, “Let it be both like this one and that one.”

Now, this verse is one of the prophecies about the coming redemption, which will be by the hand of Moshiach, our righteous redeemer, may this be speedily in our days, which will be in two ways; the onyx-*Shoham*-שוהם and the jasper-*Yashfeh*-ישפה, as the Holy One, blessed is He, said, “Let it be both like this one and that one.”

Now, to understand these two ways, as they spiritually are, meaning, as they relate to the revelation of *HaShem*-יהו"ה in the coming future, we may understand this by the fact that both these

¹⁸⁰⁷ The beginning and end of the original discourse were edited by the Rebbe. The discourse itself is a continuation of the previous discourse of Shabbat Parshat Eikev of this year 5716, Discourse 27.

¹⁸⁰⁸ Isaiah 54:12

¹⁸⁰⁹ Talmud Bavli, Bava Batra 75a

stones were included in the twelve stones of the High Priest's (*Kohen Gadol*) breastplate (*Choshen*). That is, these stones represent two of the tribes of Israel represented in the twelve stones of the breastplate (*Choshen*). The onyx (*Shoham*-שהם) represents Yosef and the jasper (*Yashfeh*-ישפה) represents Binyamin.

Now, Yosef and Binyamin are the upper righteous one (*Tzaddik Elyon*) and the lower righteous one (*Tzaddik Tachton*), respectively. That is, Yosef refers to the matter of drawing down *HaShem's* יהו"ה Godliness from above to below, as in the verse,¹⁸¹⁰ "Yosef was the provider of sustenance to all the people of the land." That is, he draws down *HaShem's* יהו"ה Godliness from above to below, meaning that even if the world is not yet refined enough to receive such a lofty revelation of *HaShem's* יהו"ה light in it, nonetheless Yosef draws down the light of *HaShem*-יהו"ה, blessed is He, from above to below.

In contrast, Binyamin, is the matter of refinement and ascent from below to above. In other words, he brings about the refinement, purification, ascent, and bond of the souls of Israel and their portion of the world, to *HaShem*-יהו"ה, blessed is He, thereby automatically affecting all of creation too, to be capable of receiving *HaShem's* יהו"ה light and illumination. By way of analogy, this may be understood from the fact that the brain of an animal is not a fitting receptacle for intellect, whereas, being that it is more refined, the brain of a human being indeed is a fitting receptacle for intellect. Thus, the work of Binyamin in serving *HaShem*-יהו"ה, blessed is He, which is the matter of ascent from

¹⁸¹⁰ See Genesis 42:6

below to above, is to refine the brain and intellect of man, until it becomes a fitting receptacle for *HaShem*'s יהו"ה lofty light.

Now, each of these two ways has a unique element of superiority to it. The superiority of Binyamin's service of *HaShem*-יהו"ה, blessed is He, which is the matter of the jasper (*Yashfeh*-ישפה), is that the lower level becomes unified with the Godly light and illumination to a greater degree. For, since the drawing down comes about because of the refinement that was affected in the vessel (*Klee*) to be capable of receiving the light (*Ohr*), it therefore comes to be in a state of complete union with the light (*Ohr*) automatically. The superiority of Yosef's service of *HaShem*-יהו"ה, blessed is He, which is the matter of the onyx (*Shoham*-שהם), is that a much higher light, which is not commensurate to the state of the lower level – but is from the perspective of the upper level – is brought down.

About this the Holy One, blessed is He, said, “let it be both like this one and that one.” In other words, let both these elements of superiority be in the coming future. All the above is according to the lengthy explanations in Likkutei Torah,¹⁸¹¹ where it expounds on this verse,¹⁸¹² “And I shall make your pinnacles of *Kadkod* (כדכד).”

Now, as known, all the revelations of the coming future depend on our deeds and our service of *HaShem*-יהו"ה, blessed is He, during exile.¹⁸¹³ Thus, since in the coming future there will be revelation from above to below, as well as revelation from below to above, it must be said that during exile, our service of *HaShem*-

¹⁸¹¹ Likkutei Torah, Re'eh 24d and on; 26c and on.

¹⁸¹² Isaiah 54:12

¹⁸¹³ See Tanya, Likkutei Amarim, Ch. 37.

יהו"ה, blessed is He, must also have these two aspects. This being so, we must understand the matter of the onyx (*Shoham*-שהם) and the jasper (*Yashfeh*-ישפה), as they are in man's service of *HaShem*-יהו"ה, blessed is He.

Now, to understand this, we must preface with what was discussed previously,¹⁸¹⁴ that the words "And it shall be that because you will listen-*VeHayah Eikev Tishme'un*-והיה עקב תשמעון," refers to the times of the "heels of Moshiach-*Ikmeta d'Meshicha*-דמשיחא," and that then, they "will certainly listen-*Tishme'un*-תשמעון." For, since this is the final generation, and no one will be left out of the redemption,¹⁸¹⁵ therefore in this generation they will certainly listen. Now, as explained before, the general totality of service of *HaShem*-יהו"ה, blessed is He, is indicated by the words, "Because you will listen (*Tishme'un*-תשמעון) to these ordinances," which is followed by "to keep" (*u'Shmartem*-ושמרתם) and "do" them (*v'Asitem*-ועשיתם)," referring to thought, speech, and action (*Machshavah, Dibur, Ma'aseh*). That is, when a person's thoughts, speech and actions are solely of the Godly soul, meaning, that they are the thought, speech, and action of *HaShem's*-יהו"ה Torah and *mitzvot*, the continuation of the verse is fulfilled, "that *HaShem*-יהו"ה your God, will safeguard for you, the covenant and the kindness that He swore unto your forefathers." These three matters (the covenant, the kindness, and the oath), are *HaShem's*-יהו"ה Supernal thought, speech, and action (*Machshavah, Dibur, Ma'aseh*) that are drawn down to him from *HaShem*-יהו"ה Above, blessed is He.

¹⁸¹⁴ In the preceding discourse (27) entitled "*VeHayah Eikev* – And it shall come to pass that because you listen."

¹⁸¹⁵ See Samuel II 14:14

The general explanation is that serving יהו"ה-*HaShem*, blessed is He, brings about union between the one who serves and the One who is served, this being the union (*Yichud*) of the souls of Israel with the Holy One, blessed is He, in a manner of face to face union (*Panim b'Panim*). Through serving יהו"ה-*HaShem*, blessed is He, in the way indicated by the verse,¹⁸¹⁶ “You shall love יהו"ה-*HaShem* your God... with all your being (*Bechol Me'odecha*),” a Jew draws down revelations that transcend the chaining down of the worlds (*Hishtalshelut*). However, since יהו"ה-*HaShem*, blessed is He, “is not of any of these qualities at all,¹⁸¹⁷ this is only possible because of the covenant (*Brit*-ברית) between יהו"ה-*HaShem*, blessed is He and the children of Israel. That is, or deeds, as novel created beings are only of consequence because of this covenant (*Brit*-ברית).

2.

Now, this covenant (*Brit*-ברית) is Torah, as the verse states about Torah,¹⁸¹⁸ “יהו"ה-*HaShem* our God, sealed a covenant (*Brit*-ברית) with us at Chorev” (Mount Sinai). Similarly, in Yalkut¹⁸¹⁹ on the verse,¹⁸²⁰ “These are the words of the covenant (*Brit*-ברית),” it states,¹⁸²¹ “The covenant (*Brit*-ברית) refers only to Torah.” In other words, Torah is the covenant (*Brit*-ברית) that unifies the souls

¹⁸¹⁶ Deuteronomy 6:5

¹⁸¹⁷ Introduction to Tikkunei Zohar 17b

¹⁸¹⁸ Deuteronomy 5:2 – (The original discourse was edited and annotated by the Rebbe up to this point.)

¹⁸¹⁹ Yalkut Shimoni, Bo, Remez 195

¹⁸²⁰ Deuteronomy 28:69

¹⁸²¹ See the discourse entitled “*VeHayah Eikev*” of the Tzemach Tzeddek, Ch. 6 and on, printed in an independent pamphlet in this year 5716, and subsequently in Ohr HaTorah, Eikev p. 486 and on.

of the Jewish people to the Holy One, blessed is He. This is as stated,¹⁸²² “I (*Anochi*-אנכי) stand between *HaShem*-יהו"ה and you.” That is, it is the aspect of,¹⁸²³ “I,” that is, “who I am” (*Anochi, Mi SheAnochi*-מי שאנכי), who is not hinted at in any letter or in any thorn of a letter,” (which generally refers to the aspect of the crown-*Keter*), that bonds the Jewish people to the Holy One, blessed is He, through Torah.

The explanation is well-known, namely, that every intermediary that bonds two matters together, has an aspect of both. That is, it has an aspect that relates to the upper matter, and it has an aspect that relates to the lower matter. Because it possesses both aspects, it can be an intermediary that binds them together. This is likewise understood about Torah, which is the intermediary that binds the souls of the Jewish people and the Holy One, blessed is He. In other words, Torah has an aspect that relates to us as novel created beings, and it has an aspect that relates to

¹⁸²² Deuteronomy 5:5

¹⁸²³ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”*h Asher Eheye*”*ה-אשר אהיה*,” Zohar (III 11b) states, “The first name is *Eheye**h*-אֶהְיֶה” (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d’Ana*-אנא מאן דאנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], “*Asher Eheye*” [referring to *Chochmah* which is called *Rosh*-ראש-Head and shares the same letters as *Asher*-אשר, and *Binah* which is likewise called *Eheye**h*-אֶהְיֶה -I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the crown-*Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name.” The Zohar then continues and explains, “When was it revealed? When the continuing verse (Exodus 3:16) states, “Go and gather the elders of Israel and say to them, ‘*HaShem*-יהו"ה, the God of your forefathers etc.’ It is this Name which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc.”

the Holy One, blessed is He, and through this, it binds the souls of the Jewish people to the Holy One, blessed is He.

To further explain, Torah manifests in physical matters etc., and in this respect, it relates to novel created beings. In general, this refers to the revealed parts of Torah. There also is an aspect of Torah, as it is spiritually and relates to spiritual matters. This is the concealed aspect of Torah that speaks of matters of *HaShem*'s-יהו"ה Godliness. This is why (relative to us) it is concealed, being that Torah is itself the will and wisdom of the Holy One, blessed is He. Thus, through these two aspects, Torah is the intermediary that binds the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, to the souls of the Jewish people.

To explain these two aspects of Torah in greater depth, as known¹⁸²⁴ the statement¹⁸²⁵ that "Torah came out from wisdom-*Chochmah*," is not only in reference to the lower wisdom (*Chochmah Tata'ah*) and the upper wisdom (*Chochmah Ila'ah*), but specifically refers to the concealed wisdom (*Chochmah Stima'ah*), which is the true intermediary.

To further explain, in general the crown-*Keter* is the intermediary between the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who is the Emanator, and the emanated. This is because of the two aspects of the crown-*Keter*, which are the lowest aspect of the Emanator and the first aspect of the emanated. It is through these two aspects (the lowest aspect of the Emanator, and the root and source of the emanated) that the crown-*Keter* becomes the intermediary that binds the limitless

¹⁸²⁴ See Sefer HaMaamarim 5653 p. 152 and on; 5699 p. 26 and on.

¹⁸²⁵ Zohar II 85a and elsewhere.

light of *HaShem*-יהו"ה, the Emanator, blessed is He, with the emanated.

However, as these two aspects are in the crown-*Keter*, they are two distinct levels. Therefore, this is not the true matter of being an intermediary. Rather, the true intermediary is the aspect of the concealed wisdom (*Chochmah Stima'ah*). This is because the way these two aspects (that is, the aspect that relates to the Emanator and the aspect that relates to the emanated) are in the concealed wisdom (*Chochmah Stima'ah*), they are not two distinct levels, but are as one. Therefore, the concealed wisdom (*Chochmah Stima'ah*) is the true intermediary.

This may be better understood by way of analogy to the soul of man below, that his power of wisdom-*Chochmah* has two opposites. That is, it has the power of abstraction and wondrousness, as well as the power of descent and manifestation. The wondrousness of wisdom-*Chochmah* is that it has power to divest the intellectual matter from its coarse form, as well as from its physical form, and even from its spiritual form. In other words, it can divest the intellect of all form, including length, width, and depth, so that all that remains is the point, which is the matter of the point (*Nekudah*) of wisdom-*Chochmah*. In contrast, the matter of the descent and manifestation of wisdom-*Chochmah*, is that wisdom-*Chochmah* has the power to bring the intellect all the way down. This is like the verse about King Solomon, that,¹⁸²⁶ "He spoke three thousand analogies," in that he had the ability to bring the wisdom all the way down.

Now, these two aspects of wisdom-*Chochmah* are not two separate matters, but are one and the same. In other words, the

¹⁸²⁶ Kings I 5:12

ability to bring down the wisdom is intertwined with the wondrousness of wisdom-*Chochmah* and comes from it. That is, the reason that a person can bring the intellect all the way down, is specifically because he grasps the essential point of the wisdom-*Chochmah* as it is, divested of all form.

The same is understood about how it is in the concealed wisdom (*Chochmah Stima'ah*) of *HaShem*'s-יהו"ה Godliness Above. That is, the two aspects of the concealed wisdom (*Chochmah Stima'ah*) – that which is related to the Emanator and that which is related to the emanated – are not two different matters that are separate from each other, but are entirely one matter, and this is why the concealed wisdom (*Chochmah Stima'ah*) is the true intermediary.

The same is likewise understood about Torah. That is, the two matters – that the concealed Torah is the wisdom of the Holy One, blessed is He, and that the revealed Torah manifests in physical matters – are not two separate things, but rather,¹⁸²⁷ “Torah came out of (the concealed) wisdom-*Chochmah*.” In other words, it is specifically because of the upper aspect of Torah, which is the wisdom of the Holy One, blessed is He, that it descended to manifest in physical matters below. Torah is therefore called a covenant (*Brit*-ברית), in that it is the true intermediary that binds the souls of the Jewish people to the Holy One, blessed is He.

In the same manner, the *mitzvot* are also called a covenant (*Brit*-ברית), since the *mitzvot* also have two aspects. That is, the *mitzvot* themselves are done with physical things, but through them, the Supernal desire (*Ratzon HaElyon*) of *HaShem*-יהו"ה,

¹⁸²⁷ Zohar II 85a and elsewhere.

which transcends wisdom (*Chochmah*), is drawn down. These two aspects are not two separate matters, but are one thing, because the *mitzvot*, which manifest in physical actions with physical things, are themselves *HaShem's* יהו"ה Supernal desire (*Ratzon HaElyon*), in that it arose in His Supernal desire for the *mitzvot* to specifically be done physically. Thus, since this is *HaShem's* יהו"ה Supernal desire (*Ratzon HaElyon*), which even transcends wisdom-*Chochmah*, it therefore descends below specifically in physical things.

However, the very fact that through Torah and *mitzvot* there can be a union between the souls of Israel and the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is itself wondrous. For, seemingly, since the limitless light of *HaShem*-יהו"ה, blessed is He, is “not of any of these qualities at all,” how is it that the deeds of lower beings should be of any consequence to Him, to the point of making a union between them, in a way of face to face (*Panim b'Panim*)? For, being that “He is not of any of these qualities at all,” a union face to face (*Panim b'Panim*) seems to be impossible, both from the perspective of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and from the perspective of the souls of the Jewish people. However, about this the verse states,¹⁸²⁸ “I (*Anochi*-אנכי) stand between *HaShem*-יהו"ה and you...to tell you the word of *HaShem*-יהו"ה.” In other words,¹⁸²⁹ “I” - that is, who I am (*Anochi, Mi SheAnochi*-מי אנכי, שאנכי),” is the aspect of crown-*Keter*, which transcends them both, and with the power of the crown-*Keter*, the union is made through the Torah.

¹⁸²⁸ Deuteronomy 5:5

¹⁸²⁹ See the prior note.

3.

This then, is the meaning of the verse,¹⁸³⁰ “And it shall be, that because you will listen to these ordinances (*Mishpatim*-משפטים) etc.” The Targum translates the word “*Mishpatim*-משפטים” as “laws-*Hilcheta*-הלכתא,” which refers to the laws (*Halachot*) of Torah. Thus, since this verse is explaining the manner of the union of the souls of Israel with the Holy One, blessed is He, as discussed before, it therefore specifies and states, “these ordinances (*Mishpatim*-משפטים),” to inform us that the union (*Yichud*) is brought about through our putting the laws (*Halachot*) of Torah into practice.

Now, the word “listen-*Tishme'un*-תשמעון,” also means to “summon” or “gather” as in the verse,¹⁸³¹ “Shaul summoned (*VaYishma*-וישמע) the people.” This refers to the summoning and gathering of all the scattered sparks of a person’s Godly soul that have become attached to alien desires due to an abundance of thoughts that scatter the soul. For, even though it is written,¹⁸³² “*HaShem*-יהוה your God, will bless you in all that you do,” and the verse specifically states, “in **all** that you do,” [including mundane acts, such as eating, drinking and earning a livelihood], although the physical “doing” must take place, nevertheless, one’s

¹⁸³⁰ Deuteronomy 7:12

¹⁸³¹ Samuel I 15:4; See Kuntres Inyan Tefillah of the Mittler Rebbe (printed in Maamarei Admor HaEmtza’ee, Kuntreisim, and translated as Praying With Passion); Also see Likkutei Sichot, Vol. 17 p. 112; See the beginning of the discourse entitled “*VeHayah Eikev* – And it shall come to pass that if you listen,” of this year 5716, Discourse 27.

¹⁸³² Deuteronomy 15:18

thoughts should not be sunken into them. This is as stated,¹⁸³³ “When you eat of the toil of your hands, you will be happy and it will be good for you.” In other words, the toil should only be “the toil of your hands,” rather than the toil of your mind and heart. It therefore is necessary to summon and gather the sparks of the soul that became scattered, as it states,¹⁸³⁴ “Even if your scattered ones will be at the ends of the heavens, from there *HaShem*-יהוה your God will gather you in.”

Now, just as it is necessary to gather the scattered sparks of one’s soul, the laws (*Halachot*) of the Torah must also be gathered. For, because of the scattering that happened in his soul, his Torah study also came to be hidden and concealed, in that he is unable to clarify the rule of law to its ultimate truth. About this the verse states, “because you will listen to these ordinances (*Mishpatim*-משפטים),” referring to the laws (*Halachot*) that one must gather (*Tishme’un*-תשמעון). That is, he must gather his soul and gather the laws (*Halachot*) of Torah.

This is also the meaning of the verse,¹⁸³⁵ “And you shall gather your grain, your wine, and your oil.” This is because the Jewish people are called by these three terms, “Your grain (*Diganecha*-דגנך), Your wine (*Tiroshcha*-תירשך), and Your oil (*Yitzharecha*-ויצהרך).” That is, these correspond to the three levels of the souls of Israel; the Priests (*Kohanim*), the Levites (*Leviyim*), and the Israelites (*Yisroelim*).

To elucidate, “Your grain” (*Diganecha*-דגנך) refers to the Israelites (*Yisroelim*). For, just as it is physically, that bread is the

¹⁸³³ Psalms 128:2

¹⁸³⁴ Deuteronomy 30:4

¹⁸³⁵ Deuteronomy 11:14; Also see Ohr HaTorah *ibid.*, Ch. 7.

primary staple, as it states,¹⁸³⁶ “Bread sustains the heart of man,” whereas all other foods are supplemental to the bread, so likewise, in the souls of the Jewish people, the Israelites (*Yisraelim*) are primary. This is because, the Priests (*Kohanim*) and Levites (*Leviyim*) are also Israelites (*Yisroelim*), only that they have the additional elevation of being Priests (*Kohanim*) or Levites (*Leviyim*). Thus, because of this, the Israelites (*Yisroelim*) are called “Your grain” (*Diganecha*-דגנך).

“Your wine” (*Tiroshcha*-תירשך) refers to the Levites (*Leviyim*). This is because the service of *HaShem*-יהו"ה, blessed is He, performed by the Levites (*Leviyim*) in the Holy Temple was with song, and the songs of the Levites were only sung during the wine libations.¹⁸³⁷

“Your oil” (*v'Yitzharecha*-ויציהרך) refers to the Priests (*Kohanim*), whose service of *HaShem*-יהו"ה, blessed is He, in the Holy Temple was the aspect of oil, in that it was done with complete silence, with the desire of the heart (*Re'uta d'Leeba*).¹⁸³⁸

This then, is the meaning of the verse, “And you shall gather your grain, your wine, and your oil.” That is, it refers to gathering the scattered sparks of all three categories of the souls of the Jewish people.

Now, another explanation of the verse, “And you shall gather your grain, your wine, and your oil,” is that it refers to the gathering that must happen in Torah itself. For, the Torah too is called, “Your grain (*Diganecha*-דגנך), Your wine (*Tiroshcha*-

¹⁸³⁶ Psalms 104:15

¹⁸³⁷ Talmud Bavli, Brachot 35a

¹⁸³⁸ Zohar III 39a, 177b

תירשך), and Your oil (v'Yitzharecha-ויצהרך),” which refers to the three levels of Torah.

To explain, “Your grain” (*Diganecha*-דיגנך) refers to the revealed (*Galya*) aspects of the Torah. “Your wine” (*Tiroshcha*-תירשך) refers to the inner aspect (*Pniniyut*) of the Torah, that is, the secrets (*Razin*) of the Torah and “Your oil” (v'Yitzharecha-ויצהרך) refers to the secrets of the secrets (*Razin d'Razin*) of the Torah, which is like oil that floats above the wine,¹⁸³⁹ as explained at length in Imrei Binah.¹⁸⁴⁰

This then, is the meaning of the verse, “And you shall gather your grain, your wine, and your oil,” meaning that all parts of Torah must be gathered. Thus, the meaning of the verse, “And it shall be, that because you will gather (*Tishme'un*-תשמעון) these ordinances (*Mishpatim*-משפטים),” meaning, when the scattered sparks in one’s soul and the scattered part of Torah are gathered, which generally is through serving *HaShem*-יהו"ה, blessed is He, in the three aspects of “Because you will listen (*Tishme'un*-תשמעון) to these ordinances,” followed by “to keep (*u'Shmartem*-ושמרתם)” and “do them (v'*Asitem*-ועשיתם),” referring to thought, speech, and action, then through this, there also will be a drawing down of *HaShem's*-יהו"ה Supernal thought, speech and action ((*Machshavah, Dibur, Ma'aseh*) from *HaShem*-יהו"ה above, so that there is a face to face union of the souls of the Jewish people, with the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

¹⁸³⁹ See Mishnah Tvul Yom 2:5; Talmud Bavli, Shabbat 5b

¹⁸⁴⁰ Imrei Binah of the Mittler Rebbe, Shaar HaKriyat Shma, Ch. 53 and on. (Also see the citations at the end of Imrei Binah there, Kehot 5745 p. 148d.)

Now, all the above is about service of יהו"ה-*HaShem*, blessed is He, in thought, speech, and action, from the perspective of the lower desire (*Ratzon HaTachton*), which is born of the intellect (*Sechel*). However, service of יהו"ה-*HaShem*, blessed is He, as it is from the perspective of the upper desire (*Ratzon HaElyon*) – means serving Him with the desire of the heart (*Re'uta d'Leeba*) that transcends reason and intellect, and generally is love of יהו"ה-*HaShem*, blessed is He, with “all your being” (*Bechol Me'odecha*), as in the first paragraph of the *Shema* – in which there is no mention of the verse in the second paragraph, “And you shall gather your grain, your wine, and your oil,” (which comes about because of the scattering and gathering indicated in the verse,¹⁸⁴¹ “If your scattered ones will be at the ends of the heavens”).

This is because, when it comes to love of יהו"ה-*HaShem*, blessed is He, that stems from “with all your being” (*Bechol Me'odecha*) – as indicated by the teaching, “They actualize the desire of the Ever Present One (*Makom*-מקום),” as explained before¹⁸⁴² in the name of the Maggid of Mezheritch,¹⁸⁴³ namely, that love of יהו"ה-*HaShem* “with all your being” draws down and actualizes יהו"ה-*HaShem*'s Supernal desire (*Ratzon HaElyon*) that transcends the chaining down of the worlds (*Hishtalshehut*). From

¹⁸⁴¹ Deuteronomy 30:4

¹⁸⁴² See the previous discourse of this year, Discourse 27, entitled “*VeHayah Eikev Tishme'un*,” Ch. 3.

¹⁸⁴³ See Ohr Torah of the Maggid of Mezheritch, Eikev, section entitled “*Mipnei Mah*”; Also see Chiddushei Aggadot of the Maharsha to Brachot 35b *ibid.*; Maamarei Admor HaZaken, 5563 Vol. 2 p. 679, 682; 5569 p. 135; Shaarei Teshuvah Vol. 2 p. 51a; Likkutei Sichot Vol. 12, p. 98 and the citations there.

the perspective of that aspect, there is no need for the service of *HaShem*-יהו"ה, blessed is He, indicated by the words, "And you shall gather."

Rather, there instead is the fulfillment of the verse,¹⁸⁴⁴ "He will bless the fruit of your womb and the fruit of your land; your grain (*Diganecha*-דגנך), your wine (*Tiroshcha*-תירשך), and your oil (*v'Yitzharecha*-ויצהרך)." That is, there will not be a scattering of the soul into alien desires etc., which is only applicable specifically in the chaining down of the worlds (*Hishtalshelut*). However, from the perspective of the love of *HaShem*-יהו"ה, blessed is He, indicated by the words "with all your being" (*Bechol Me'odecha*), through which *HaShem*'s-יהו"ה Supernal desire, which transcends the chaining down of the worlds, is drawn down, this scattering is entirely inapplicable.

This itself is the true matter of the covenant (*Brit*) of Torah. For, Torah is the matter of drawing down from above to below, meaning, drawing down *HaShem*'s-יהו"ה Supernal light as He is, (not commensurate to the capacities of novel created beings). That is, it is light and illumination that transcends the chaining down of the worlds (*Hishtalshelut*). In contrast, prayer is ascent from below to above, as indicated by the verse, "And you shall gather your grain, your wine, and your oil." However, Torah is the drawing down from above to below, and is a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

This is brought about through serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which is the aspect of "with all your being" (*Bechol Me'odecha*). There

¹⁸⁴⁴ Deuteronomy 7:13

then is a drawing down of the light of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*) through Torah. This is the true matter of the covenant (*Brit*) of the Torah, in that the Torah binds the souls of the Jewish people to the aspect of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*).

5.

Now, the root difference between these two aspects, is as known, that there are two ways that a covenant is made. The first is like how our forefather Avraham made a covenant with Avimelech, through the seven sheep.¹⁸⁴⁵ That is, they were both partners in the sheep, meaning that they both possessed a portion of the sheep, through which they became unified.

The second manner is to take one thing that is whole and cut it into two, and the ones making the covenant pass in between the two pieces.¹⁸⁴⁶ Now, at first glance, when one thing is cut in two, this seems to be the very opposite of wholeness, but instead indicates division. However, in truth, it is this kind of covenant that brings about true union. That is, it indicates that when each one by himself, is only a half, and has no existence without the other.

The same is understood about what was discussed above. That is, in the aspect of the covenant (*Brit*-ברית) of Torah, as it relates to serving *HaShem*-יהו"ה indicated by the verse, "And you shall gather your grain," even though there indeed is a drawing

¹⁸⁴⁵ Genesis 21:27 and on.

¹⁸⁴⁶ See Likkutei Torah, Nitzavim 44b; Ohr HaTorah ibid., Ch. 6.

down of light and illumination, nevertheless, the person remains as an existence unto himself. In contrast, Torah that follows serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) and with repentance (*Teshuvah*) – in that repentance (*Teshuvah*) is also a covenant (*Brit*), as it states about repentance (*Teshuvah*),¹⁸⁴⁷ “To pass you through the covenant (*Brit*) of *HaShem*-יהו"ה your God,” – is much loftier, in that he has no independent existence unto himself and through this, the light and illumination of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*) is drawn down.

With the above in mind, we can also understand the formation of the covenant (*Brit*) that occurs on Rosh HaShanah, as it states about Rosh HaShanah,¹⁸⁴⁸ “You are standing this day, all of you... for you to pass into the covenant (*Brit*) of *HaShem*-יהו"ה your God.” At first glance, this is not understood, because throughout the whole year there is a covenant between *HaShem*-יהו"ה, the Unlimited One, blessed is He, and the souls of the Jewish people. This being so, what is the substance of the covenant (*Brit*) formed on Rosh HaShanah?

However, the explanation is that the formation of the covenant (*Brit*) of the entire year, is like the formation of the covenant of the seven sheep. In contrast, on Rosh HaShanah, one's service of *HaShem*-יהו"ה, blessed is He, is in a way of repentance (*Teshuvah*), meaning that he altogether has no independent existence unto himself. Thus, this covenant is the union with the limitless light of the Singular Preexistent Intrinsic

¹⁸⁴⁷ Deuteronomy 29:11

¹⁸⁴⁸ Deuteronomy 29:9-11

and Essential Being, *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, the master of desire (*Ba'al HaRatzon*).

6.

With the above in mind, we can also understand Rashi's explanation on the verse,¹⁸⁴⁹ "And it shall be, that because (*Eikev*-עקב) you will listen," about which he explains, "That is, if you listen to the light (*Kalot*-קלות) *mitzvot* that a person tramples with his heel (*Eikev*-עקב)." This accords to the statement in *Zohar*¹⁸⁵⁰ on the verse,¹⁸⁵¹ "Why should I be fearful in the days of evil, when the sins of my heels (*Avon Akeivai*-עון עקבי-און) surround me?" It explains that this refers "to light (*Kalot*-קלות) sins that a person tramples with his heels (*Akavav*-עקביו)."

To further elucidate, it states about Yaakov (יעקב) that he is called by this name because,¹⁸⁵² "His hand was grasping onto the heel (*Akeiv*-עקב) of Esav." That is, the meaning of the name Yaakov-יעקב is that it divides into *Yud*-י *Eikev*-עקב,¹⁸⁵³ in that the *Yod*-י illuminates all the levels, including the aspect of the heels (*Akavayim*-עקביים). This refers to the matter of being cautious in all matters, including the lightest of the lightest *mitzvot* (*Kalot Sheb'Kalot*-קלות שבקלות). This is what is indicated by *Yod*-י *Eikev*-עקב.

¹⁸⁴⁹ See Rashi to Deuteronomy 7:12

¹⁸⁵⁰ *Zohar* I 198a and on

¹⁸⁵¹ Psalms 49:6

¹⁸⁵² Genesis 25:26

¹⁸⁵³ *Pardes Rimmonim*, Shaar 23 (Shaar Erchei HaKinuyim), Yaakov-יעקב; *Etz Chayim*, Shaar 3 (Shaar Seder HaAtzilut), and elsewhere.

Now, the root of this drawing forth of Yaakov-יעקב, which is *Yod-י Eikev-עקב*, so that he should be careful and caution even in the lightest of the lightest *mitzvot* (*Kalot Sheb'Kalot-קלות שבקלות*), is as stated,¹⁸⁵⁴ “The voice is the voice of Yaakov (*HaKol Kol Yaakov-הקל קול יעקב*).” About this the Zohar states, “The first voice-*Kol-קל* is written without [the letter *Vav-ו*], whereas the second voice-*Kol-קול* is written fully [with the letter *Vav-ו*]. The second voice-*Kol-קול*, which is written fully [with the letter *Vav-ו*] refers to Torah. The first voice-*Kol-קל* which is written without [the letter *Vav-ו*] is the voice which is not heard (*Kala d'Lo Ishtama-קלא דלא אשתמע*),” which refers to the matter of serving *HaShem-יהו"ה*, blessed is He, with the desire of the heart (*Re'uta d'Leeba*). Thus, when “the voice is the voice of Yaakov (*HaKol Kol Yaakov-הקל קול יעקב*),” meaning that there is both the first voice-*Kol-קל* and the second voice-*Kol-קול*, meaning that there is the study of Torah that follows after serving *HaShem-יהו"ה*, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), then there is the matter of Yaakov-יעקב, which is *Yod-י Eikev-עקב*, meaning that there then is the matter of care and caution in even the lightest of the lightest *mitzvot* (*Kalot Sheb'Kalot-קלות שבקלות*).

In other words, if a person's service of *HaShem-יהו"ה*, blessed is He, is according to reason and intellect, he will differentiate between the lightest of the light and the severest of the severe *mitzvot*. In contrast, when he comes to have a drawing down of Torah after serving *HaShem-יהו"ה*, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect, then there will be no difference for him between the light

¹⁸⁵⁴ Genesis 27:22; See Zohar I 50b; Ohr HaTorah Toldot 264a; Ohr HaTorah ibid. Vol. 5, p. 894b.

mitzvot and the severe *mitzvot*, as indicated by the verse, “the voice is the voice of Yaakov (*HaKol Kol Yaakov*-הקל קול יעקב).” When “the voice is the voice of Yaakov (*HaKol Kol Yaakov*-הקל קול יעקב),” then “the hands of Esav have no dominion.”¹⁸⁵⁵

This then, is the meaning of the verse, “Why should I be fearful in the days of evil, when the sins of my heels (*Avon Akeivai*-עון עקבי) surround me?” That is, this refers to a lacking in the aspect of the *Yod*-י *Eikev*-עקב, in that, “His hand was grasping onto the heel (*Akeiv*-עקב) of Esav.” This is the meaning of Rashi’s explanation to the verse, “And it shall be, that because (*Eikev*-עקב) you will listen,” about which he explains, “If you listen to the light (*Kalot*-קלות) *mitzvot* that a person tramples with his heel (*Akev*-עקב).” For, this verse comes to explain the drawing down of *HaShem*’s-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*), which is the matter of Torah that follows servicing *HaShem*-יהו"ה, blessed is He, with the desire of the heart. Thus, Rashi explains that there must be care and caution even with the light *mitzvot* (*Kalot*-קלות), which indicates that one’s service of *HaShem*-יהו"ה, blessed is He, transcends reason and intellect, and he therefore is as careful with the light *mitzvot*, as he is with the severe *mitzvot*.

Thus, since his service of *HaShem*-יהו"ה, blessed is He, transcends reason and intellect, the verse continues, “*HaShem*-יהו"ה your God, will safeguard for you, the **covenant** (*Brit*-ברית) and the **kindness** (*Chessed*-חסד) that He **swore** (*Shevu’ah*-שבועה) unto your forefathers,” which refers to the drawing down of the light and illumination of *HaShem*’s-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*).

¹⁸⁵⁵ Midrash Bereishit Rabba 65:20

Now,¹⁸⁵⁶ these two ways of serving *HaShem*-יהו"ה, blessed is He, indicated by the words, "the voice is the voice of Yaakov (*HaKol Kol Yaakov*-הקל קול יעקב)," namely prayer and Torah study, are paths of serving *HaShem*-יהו"ה, blessed is He, from below to above, and from above to below, respectively, as explained at length in various places. Now, because there is inter-inclusion and unity in matters of holiness (*Kedusha*) therefore, even in serving *HaShem*-יהו"ה, blessed is He, in prayer, both aspects can be found. That is, there is service of *HaShem*-יהו"ה, blessed is He, in the night, and service of *HaShem*-יהו"ה in the day.

We can thus say that the same applies to the difference between the service of *HaShem*-יהו"ה indicated by the words, "With all your heart and with all your soul," and the service of *HaShem*-יהו"ה indicated by the words, "With all your being" (*Bechol Me'odecha*).¹⁸⁵⁷ Moreover, we can say that even in serving *HaShem*-יהו"ה "with all your being" (*Bechol Me'odecha*), there likewise are these two ways. For, even in serving *HaShem*-יהו"ה "with all your being" (*Bechol Me'odecha*), there is the matter of desire and pleasure (*Ratzon v'Ta'anug*). Similarly, in Torah study itself, there likewise are two ways;¹⁸⁵⁸ the written Torah and the oral Torah, as explained elsewhere.

¹⁸⁵⁶ This final section of the original discourse was edited by the Rebbe.

¹⁸⁵⁷ Deuteronomy 6:5

¹⁸⁵⁸ See Likkutei Torah *ibid.* 12c, 95d; The simple meaning of the words of the Talmud (Bava Batra 75b) is that the words, "One said it means 'onyx-*Shoham*-שוהם' and one said it means 'jasper-*Yashfeh*-ישפה,'" is in reference to the verse, "And I shall make your pinnacles of *Kadkod* (כדכד)." See Rashi, Tosefot, and the other

Now, it is through having these two ways of serving *HaShem*-יהו"ה, blessed is He, throughout the duration of exile, that in the coming future there will be the two ways of the "onyx-*Shoham*-שוהם" and the "jasper-*Yashfeh*-ישפה." Right now, during exile, this is concealed. That is, both the elevation of the world, from below to above, as well as the drawing down of the light of *HaShem*-יהו"ה into the world, are presently concealed. However, in the coming future, what was affected by our service of *HaShem*-יהו"ה, blessed is He, during exile, will be revealed, and the verse,¹⁸⁵⁹ "And I shall make your pinnacles of *Kadkod* (כדכד) will be revealed." Moreover, it will be "both like this one and like that one!"

commentators there. (This note is from the aforementioned pamphlet of the discourse of the Tzemach Tzeddek printed in this year 5716.)

¹⁸⁵⁹ Isaiah 54:12