

Discourse 28

“HaShem Lee b’Ozrai - HaShem is with me amongst my helpers”

Delivered on the 12th of Tammuz, 5717⁷⁵⁵

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

1.

The verse states,⁷⁵⁶ “*HaShem*-יהו"ה is with me amongst my helpers and I will see my enemies.” Now, his honorable holiness, my father-in-law, the Rebbe, whose joyous the day of liberation we are celebrating, points out in his discourse by the same title (said on the first 12th of Tammuz celebration, in the year 5687),⁷⁵⁷ that the terminology of the verse, “*HaShem*-יהו"ה is with me amongst my helpers,” seems to indicate that there are other helpers besides *HaShem*-יהו"ה, blessed is He. That is, in this verse David requests that the Holy One, blessed is He, should be “amongst my helpers.” However, since every Jew believes with simple faith that, in all matters, *HaShem*-יהו"ה alone is the help and salvation of man, this is not understood.⁷⁵⁸ This being so, why does the verse states, “*HaShem*-יהו"ה is with

⁷⁵⁵ The original discourse was edited by the Rebbe and printed in the booklet that was given out for the 12th and 13th of Tammuz, 5747.

⁷⁵⁶ Psalms 118:7

⁷⁵⁷ Printed in Sefer HaMaamarim, Kuntreisim Vol. 1, 179a and on; Sefer HaMaamarim 5687 p. 201 and on.

⁷⁵⁸ Also see the discourse by this title in Likkutei Torah, Drushim L’Shmini Atzeret (88b).

me **amongst** my helpers,” which seems to indicate that there are other helpers, and moreover, that they are the true helpers and the Holy One, blessed is He, joins them?

We must also understand what exactly the request is in the continuation of the verse, “and I will see my enemies,” (meaning that he will see vengeance meted out against his enemies). Shouldn’t his prayer be that his enemies will be transformed into friends? For, although, in truth, David only hated those who hate *HaShem*-יהו"ה, as he stated,⁷⁵⁹ “Indeed I hate those who hate You *HaShem*-יהו"ה and I quarrel with those who rise up against You,” nevertheless, he also said the verse,⁷⁶⁰ “Sins will cease from the earth and there no longer will be wicked people.” The verse does not say “sinners,” but sins.⁷⁶¹ [This even applies to those who hate *HaShem*-יהו"ה, blessed is He, as we observed in the conduct of our Rebbes and leaders, especially my father-in-law, the Rebbe, whose day of redemption we now are celebrating. That is, they even brought close those who are in the category discussed at the end of chapter thirty-two of Tanya, and returned them to the path of goodness.]⁷⁶² Thus, he should have prayed for them to repent and return to *HaShem*-יהו"ה, blessed is He. Why then does he instead pray, “and I will see my enemies?”

⁷⁵⁹ Psalms 139:21; See Talmud Bavli, Shabbat 116a; Tanya, end of Ch. 32.

⁷⁶⁰ Psalms 104:35

⁷⁶¹ Talmud Bavli, Brachot 10a

⁷⁶² See the *Sichah* talk (Ch. 10) that was said in the gathering in continuation to this discourse (Torat Menachem, Vol. 20, p. 114 and on).

2.

To understand this, the discourse⁷⁶³ begins by explaining David's words in another verse,⁷⁶⁴ "Your decrees (*Chukecha*-חוקיך) were music to me, in the house of my dwelling (*b'Veit Megurai*-בבית מגורי)." That is, even in a time of instability and wandering, when he was like a foreigner (in that the word "*Megurai*-מגורי" shares the same root as "foreigner-*Geirut*-גירות")⁷⁶⁵ and he feared his enemies and pursuers (in that the word "*Megurai*-מגורי" also shares the same root as "fear-*Magur*-מגור" and trepidation)⁷⁶⁶ he nevertheless delighted and rejoiced in the words of Torah ("Your decrees"), in that they were delightful and sweet as music and song for him.

Now, we must understand this. For, there are many kinds of pleasure, and we therefore must understand why David specifically compared the pleasure in Torah study to the pleasure in music. Additionally, we must understand why David specified, "Your decrees" (*Chukecha*-חוקיך), for there are three categories of *mitzvot*; "judgments-*Mishpatim*-משפטים," "testimonies-*Eidot*-עדות," and "decrees-*Chukim*-חוקים."⁷⁶⁷

⁷⁶³ Ch. 2 & Ch. 4 of the aforementioned discourse (Sefer HaMaamarim, Kuntreisim Vol. 1, 179a and on; Sefer HaMaamarim 5687 p. 201 and on).

⁷⁶⁴ Psalms 119:54

⁷⁶⁵ See Metzudat David to Psalms 119:54

⁷⁶⁶ See Rashi entitled "*Zemirot*" to Talmud Bavli, Sotah 35a; Also see Metzudat David to Psalms 119:54 *ibid*.

⁷⁶⁷ See the commentary of the Ramban to Deuteronomy 6:20; Also see at length in the discourse entitled "*Vayakam Eidot*" 5700 Ch. 1-2; Discourse entitled "*Im Bechukotai*" 5700 Ch. 4 (Sefer HaMaamarim 5700 p. 51 and on; p. 90 and on); Discourse entitled "*Rebi Omer*" 5702 Ch. 2 (Sefer HaMaamarim 5702 p. 115 and on); Sefer HaMaamarim Yiddish p. 45 and on, and elsewhere.

“Judgments” (*Mishpatim*) are those *mitzvot* that make intellectual sense. (Examples are the prohibitions against theft and fraud and the *mitzvah* to honor one’s father and mother.) “Testimonies” (*Eidot*) are *mitzvot* that are signs and remembrances (such as the *mitzvot* of Shabbat, Pesach, Sukkot and Tefillin), and as such, there is “room” in the intellect for these *mitzvot*. For, although, in and of itself (meaning, without the commandment of Torah) the intellect does not necessitate them [and they therefore differ from *mitzvot* that are “judgments” (*Mishpatim*), which could be understood even without being given in the Torah, as it states,⁷⁶⁸ “We would learn modesty from the cat, and that stealing is objectionable from the ant etc.”] nevertheless, once the Torah commanded them, they make sense and are agreeable to the intellect. However, this is not so of *mitzvot* that are “decrees” (*Chukim*-חוקים), which do not accord to reason, but are solely the matter of, “I have established a law and issued a decree.”⁷⁶⁹

This being so, we must understand why David specified, “Your decrees (*Chukecha*-חוקיך) were music to me.” For, obviously, David had pleasure and joy in studying all the laws of Torah (including “testimonies-*Eidot*-עדות” and “judgments-*Mishpatim*-משפטים”). Why then did he specifically say, “Your decrees (*Chukecha*-חוקיך) were music to me,” specifying “Your decrees-*Chukecha*-חוקיך?”

⁷⁶⁸ Talmud Bavli, Eruvin 100b

⁷⁶⁹ See Midrash Tanchuma Chukat 3 & 8; Bamidbar Rabba, beginning of Parshat Chukat, and elsewhere.

The explanation is that “music” (*Zemirot*-זמירות) also refers to the matter of praise (*Shevach*-שבח),⁷⁷⁰ as stated in Tanya,⁷⁷¹ that when David called the Torah a “song-*Zemirot*-זמירות,” it is was in praise of Torah. That is, David was praising the fact that all the worlds depend on the precision of Torah. The relationship between this and the simple meaning of the verse, “Your decrees were music (*Zemirot*-זמירות) to me,” is that through contemplating the praise of Torah, in that all the worlds are utterly nullified to even one precise detail of Torah, through this, he affected that all worldly matters became utterly inconsequential to him, and thus, even if materially speaking, he was not in a good state of affairs, he nevertheless occupied himself in studying Torah with great joy.⁷⁷²

Now, in the discourse⁷⁷³ of his day of liberation, my father-in-law, the Rebbe, explains another interpretation of the verse, “Your statutes were music (*Zemirot*-זמירות) to me.” Namely, that the word “music-*Zemirot*-זמירות” also means to

⁷⁷⁰ See Targum to Psalms 119:54 which translates the word “song-*Zemirot*-זמירות” as “praise-*Tushbechan*-תשבחה.” Similarly, in Ohr HaTorah of the Tzemach Tzedek to the verse, Ch. 4 (Yahal Ohr, p. 462) he states, “The wisdom of song... is to awaken an emotional arousal... and the same is true when it comes to praises that are directed to *HaShem*-יהו"ה, blessed is He, Above, that they are to awaken a revelation of the Supernal emotions (*Midot*).”

⁷⁷¹ Tanya, Kuntres Acharon, Section [6] entitled “David! Do you call them songs!” (p. 160 and on)

⁷⁷² See Tanya, Kunres Acharon *ibid.*; Also see the discourse entitled “*HaShem Li b'Ozrai*” 5687 *ibid.*, Ch. 2 & Ch. 4.

⁷⁷³ Ch. 4

cut or chop, as in the verse,⁷⁷⁴ “To cut down (*Lezamer*-לזמר) the mighty.” For, through King David occupying himself in the study of Torah, all his enemies and pursuers were nullified. This is like the teaching of our sages, of blessed memory,⁷⁷⁵ “Rise before them and stay later than them, when you visit the study halls of Torah, and they will disappear on their own.”

Now, we can connect these two explanations and say that through being occupied in the study of Torah in a way of “song-*Zemirot*-זמירות” as explained in Tanya, meaning that one senses that the vitality of all the worlds depends on (a single precise detail of) Torah, this causes that whatever is unbefitting according to Torah – and certainly whatever stands in opposition to Torah – will have no vitality, in accordance to the explanation that the word “*Zemirot*-זמירות” is of the root, “To cut down (*Lezamer*-לזמר) the mighty.”

With this explanation in mind, we also can understand why the verse specifies, “Your decrees (*Chukecha*-חוקיך) were music (*Zemirot*-זמירות) to me,” in that the verse specifies, “Your decrees-*Chukecha*-חוקיך.” This is because the two above-mentioned matters of the “*Zemirot*-זמירות” of Torah (praise of the Torah, and “To cut down (*Lezamer*-לזמר) the mighty”) are primarily due to the matter of *mitzvot* that are called “decrees-*Chukim*-חוקים.”

⁷⁷⁴ Song of Songs 2:12; [Also see Isaiah 18:5] (cited in the discourse there, as well as in Ohr HaTorah, Ch. 3, p. 461 and on); [Also see Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*).]

⁷⁷⁵ Talmud Bavli, Gittin 7a; See Torah Ohr, Mikeitz 31c, which cites this teaching in reference to this verse “Your statutes were as music (*Zemirot*) to me.”

The explanation is that there are two general categories in the *mitzvot*.⁷⁷⁶ “Testimonies-*Eidot*-עדות” and “judgments-*Mishpatim*-משפטים,” are *mitzvot* that have reason, whereas “decrees-*Chukim*-חוקים” are above reason. These two categories correspond to two general matters in our service of *HaShem*-יהו"ה, blessed is He. That is, there is service of *HaShem*-יהו"ה, blessed is He, that accords to reason and intellect (judgments-*Mishpatim*-משפטים) and there is the service of *HaShem*-יהו"ה, blessed is He, of accepting the yoke of His Kingship (decrees-*Chukim*-חוקים), and both matters accompany each and every *mitzvah*.

To further explain, all *mitzvot* have two matters in them.⁷⁷⁷ The first, is that they are the will and desire of *HaShem*-יהו"ה, blessed is He, and as known, desire (*Ratzon*) transcends reason.⁷⁷⁸ This is present in all *mitzvot* equally. The second, is that once desire (*Ratzon*) manifested in wisdom-*Chochmah* (the Torah), each *mitzvah* became imbued with reason. Additionally, through this, each *mitzvah* draws down a particular light and revelation. This is why the two-hundred and

⁷⁷⁶ See the discourse entitled “*Rebi Omer*” 5702 *ibid.*, where it states, “The three categories of ‘testimonies-*Eidot*-עדות,’ ‘statutes-*Chukim*-חוקים,’ and ‘judgments-*Mishpatim*-משפטים,’ are divided into two general categories.” It is with this in mind that we may answer why the discourse (of 5687) only discusses the two categories of statutes-*Chukim*-חוקים, and judgments-*Mishpatim*-משפטים.

⁷⁷⁷ See Shaar HaEmunah Ch. 13; Ateret Rosh, Drush L’Aseret Yemei Teshuvah, 58b and on; *Hemshech* 5666 p. 67, and elsewhere.

⁷⁷⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17, and elsewhere.

forty-eight [positive] *mitzvot* are the two-hundred and forty-eight limbs of the King,⁷⁷⁹

because each limb is a receptacle for a particular power.⁷⁸⁰

These reasons stem from the wisdom-*Chochmah* of the Torah as it is Above in *HaShem*'s יהו"ה Godliness, and it from there (through many chainings down) that the reasons for the *mitzvot* are drawn into the revealed parts of Torah (that is, the reasons for the “testimonies-*Eidot*” עדות and “judgments-*Mishpatim*” משפטים,” as simply understood).⁷⁸¹

This is why when fulfilling the *mitzvot* one must have two intentions (*Kavanot*) in mind, a general intention and a particular intention.⁷⁸² That is, there must be a general intention stemming from *HaShem*'s יהו"ה will and desire (*Ratzon*) for the

⁷⁷⁹ See Tikkunei Zohar, Tikkun 30 (74a), cited in Tanya, Ch. 4, Ch. 23, and elsewhere.

⁷⁸⁰ In Tanya, at the beginning of Ch. 23 it states that the reason *mitzvot* are called “limbs or organs” is because they are the garments by which the **desire** (*Ratzon*) is expressed, and in this respect, all *mitzvot* (limbs) are equal. However, on a simple level, it must be stated that the *mitzvot* are also called “limbs” is because, like the limbs and organs of the body, each *mitzvah* possesses a particular matter in and of itself. See Likkutei Torah Bechukotai 47b, that the fact that the *mitzvot* are like the two-hundred and forty-eight limbs and organs of the body, is similar to “the power of sight in the eye and the power of hearing in the ear.” Also see Likkutei Torah, Balak 71b that “through fulfilling a *mitzvah*, we draw down a particular light to manifest in that particular *mitzvah*, which is like one organ of the two-hundred and forty-eight limbs of the King.” Also note Likkutei Torah Bamidbar, 13a that “by way of analogy, the *mitzvot* are the limbs and organs of the King, in that they undergo division,” and Kuntras Acharon (of Tanya) the section entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” (155b), “to draw down a particular light to below to the two-hundred and forty-eight limbs of *Zeir Anpin*, that the drawing down of light divides into six-hundred and thirteen particular drawings down, commensurate to the number of *mitzvot*.”

⁷⁸¹ See Sefer HaMitzvot of the Tzemach Tzedek, the beginning of Mitzvat Chametz uMatzah (22b), that the reasons of the revealed part of Torah accord to the reasons of the inner aspect (*Pnimitiyut*) of Torah, “Like the relation a garment to the body, and there are many facets to them without limit or end.”

⁷⁸² Tanya, beginning of Ch. 41; Shaar HaEmunah Ch. 13; Ateret Rosh, Drush L'Aseret Yemei Teshuvah, 58b and on; *Hemshech* 5666 p. 57 and elsewhere.

mitzvot (which transcends reason), in that one must have the general intention (of accepting the yoke of *HaShem*'s יהו"ה Kingship) through fulfilling *HaShem*'s יהו"ה will, blessed is He. Additionally, there must be a particular intention relating to each *mitzvah* in particular, stemming from the reasons for the *mitzvot* [Chochmah-wisdom].

5.

This explains how “judgments-*Mishpatim*-משפטים” and “decrees-*Chukim*-חוקים” correspond to the two general matters that are present in every *mitzvah*. That is, even the *mitzvot* known as “testimonies-*Eidot*-עדות” and “judgments-*Mishpatim*-משפטים,” which are *mitzvot* that have reason, must be fulfilled (primarily) because they are the will and desire (*Ratzon*) of *HaShem*-יהו"ה, blessed is He, just like the *mitzvot* known as “decrees-*Chukim*-חוקים.”⁷⁸³ The opposite is also true, that even *mitzvot* that are “decrees-*Chukim*-חוקים” have a particular reason and intention (*Kavanah*) to them, just as every *mitzvah* (including “decrees-*Chukim*-חוקים”)⁷⁸⁴ has a drawing down of light and revelation that is specific to it.

Furthermore, each of these two matters (“judgments-*Mishpatim*-משפטים” and “decrees-*Chukim*-חוקים”) represents a general matter in our service of *HaShem*-יהו"ה, blessed is He,

⁷⁸³ As explained in the aforementioned discourse, Ch. 3; Also see at length in the discourse entitled “*Tanu Rabbanan Mitzvat Ner Chanukah*” 5738 Ch. 4 (Torat Menachem, Sefer HaMaamarim Kislev p. 164 and on).

⁷⁸⁴ For, even the *mitzvot* known as “statutes-*Chukim*-חוקים” are particular “limbs” of the two-hundred and forty-eight limbs of the King. It may perhaps be stated that reason they are “statutes-*Chukim*-חוקים” is due to the fact that their reasons were not revealed in the **revealed parts** of Torah (*Nigleh d'Torah*).

not only as it relates to fulfilling the *mitzvot*, but as it relates to the totality of our conduct in general. That is, the matter of “judgments-*Mishpatim*-משפטים” (as explained in the discourse)⁷⁸⁵ is that a person must judge (*Lishpot*-לשפוט) everything to determine whether it accords to the intellect and wisdom of Torah or not. Moreover, even if, in and of itself, it has no hint of being prohibited, a person must still weigh whether it will weaken a *mitzvah*, or even weaken a Jewish custom, in which case it should be completely rejected. Similarly, “decrees-*Chukim*-חוקים” are the matter of serving *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship, and as known, the acceptance of the yoke of *HaShem* 's-יהו"ה Kingship must be present throughout the day, and does not only apply when we fulfill a *mitzvah*.⁷⁸⁶

6.

This then, is the meaning of the verse, “Your decrees (*Chukecha*-חוקיך) were music (*Zemirot*-זמירות) to me,” (specifying “Your decrees-*Chukeicha*-חוקיך”). In other words, what is meant here is (not just *mitzvot* that are specifically called “decrees-*Chukim*-חוקים,” but) all *mitzvot*. That is, we (study and) fulfill them because they are the command and decree of the Holy One, blessed is He, (and in this, all *mitzvot* are akin to “decrees-*Chukim*-חוקים” in that, “I established a law and issued a decree”). It is specifically then that they are “music (*Zemirot*-זמירות) to me.”

⁷⁸⁵ Chapter 3; Also see the discourse entitled “*Vayakam Eidor*” 5700 Ch. 2.

⁷⁸⁶ See Kuntres HaAvodah, Ch. 2.

The explanation is that the fact that all worlds are nullified of their existence relative to (one precise detail in) Torah, is primarily because the root of Torah is in the crown-*Keter*, which transcends wisdom-*Chochmah*. That is, the *mitzvot*, and all the precise details of their laws (*Halachot*), arose in the will of *HaShem*-יהו"ה, blessed is He, which is will and desire (*Ratzon*) that transcends reason.

For, in regard to the aspect of Torah that is drawn from wisdom-*Chochmah*, since the *mitzvot* and the precise details of their fulfillment (as they stem from wisdom-*Chochmah*) indeed have reason – so that for the *mitzvah* of Tefillin to draw down the Supernal brains (*Mochin*) into the worlds, the Tefillin must specifically be in a particular way – we therefore must say that there is some relation to worlds and room for their existence. For, regarding all the particular details of Torah laws (*Halachot*) as they stem from the aspect of wisdom-*Chochmah*, *HaShem*'s-יהו"ה ultimate intention is for beneficence to be drawn down into the worlds.

Thus, the verse specifically states, “Your statutes (specifically, “Your statutes-*Chukecha*-חוקיך”) were music to me, in the house of my dwelling (*b’Veit Megurai*-בבית מגורי).” For, since he occupies himself in the study of Torah with the knowledge that all the precise details of Torah arose in *HaShem*-יהו"ה desire, blessed is He, (“**Y**our decrees-*Chukecha*-חוקיך”), he therefore senses that the worlds are utterly nullified of existence relative to even a single precision in the details of Torah. It follows automatically that the words of Torah that he studies, are as music (pleasure and delight) for him, even in the place of his fears (*b’Veit Megurai*-בבית מגורי), for then, all the

pursuits of his enemies become utterly inconsequential to him. Moreover, as a result, this is also drawn into the world, that his enemies and pursuers are nullified in fact, as in the explanation that the word “*Zemirot*-זמירות” means “To cut down (*Lezamer*-לזמר) the mighty.”

7.

To explain in greater depth, let us first explain the matter of *mitzvot* that are “testimonies-*Eidot*-עדות.” This matter also is present in all *mitzvot* (including “decrees-*Chukim*-חוקים” and “judgments-*Mishpatim*-משפטים”), similar to the explanation above about “judgments-*Mishpatim*-משפטים” and “decrees-*Chukim*-חוקים.”

This matter was explained by my father-in-law, the Rebbe, in his discourse entitled,⁷⁸⁷ “*Vayakam Eidut* – He established a testimony in Yaakov and set down a Torah in Israel.”⁷⁸⁸ That is, the reason that *mitzvot* (including “decrees-*Chukim*-חוקים” and “judgments-*Mishpatim*-משפטים”) are called “testimonies-*Eidot*-עדות,” is because they draw down and reveal the concealed essence of the Singular Preexistent Intrinsic Being of *HaShem*-יהוה, the Unlimited One Himself, who even

⁷⁸⁷ Of the year 5700 (Printed in Sefer HaMaamarim 5700 p. 51 and on); Also see Likkutei Torah, Pekudei 4a and on.

⁷⁸⁸ Psalms 78:5 – It is noteworthy that the Psalm of the Rebbe Rayatz whose day of liberation is being celebrated and which will begin to be said on the 12th of Tammuz of this year (5717) is Psalm 78. [This accords with the custom to recite the Psalm that corresponds to the years of one’s life every day. (See the letter of the Rebbe Rayatz printed in “*Kovetz Michtavim*” at the end of Tehillim Ohel Yosef Yitzchak (p. 214); Igrot Kodesh of the Rebbe Rayatz Vol. 1, p. 31; Vol. 10 p. 53; Also see Maamarei Admor HaZaken, HaKtzarim p. 341; and the beginning of Sefer HaMaamarim 11 Nissan).]

transcends concealment that has some relation to being revealed. This is like the testimony of witnesses (*Eidut*-עדות), which, as is simple to understand, specifically bear witness about something that is concealed, because when something is openly revealed, there is no need for testimony (*Eidut*-עדות).⁷⁸⁹

The same is true spiritually, that the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) is openly revealed, meaning that it can be grasped by the intellect, as known⁷⁹⁰ about the verse,⁷⁹¹ "From my flesh I shall behold God." That is, since it is clear that the soul enlivens the body, being that a person feels that his body is alive and clearly realizes that this cannot be because of the body itself, but only because there is a soul that enlivens it, the same is true of the world at large. That is, by observing that the world is full of vitality, it becomes clear that there is a Godly vitality that enlivens it.

In contrast, the light of *HaShem*-יהו"ה, blessed is He, that transcends manifestation in worlds (*Sovev Kol Almin*) is something that, nevertheless, is destined to be revealed (that is, it is concealment that relates to being revealed). This is explained in several places,⁷⁹² that through grasping the light of *HaShem*-יהו"ה, blessed is He, that manifests in the worlds, which is only a tiny glimmer of *HaShem's*-יהו"ה radiance (as evidenced by the fact that it manifests), we come to know that

⁷⁸⁹ Talmud Bavli, Rosh HaShanah 22b

⁷⁹⁰ Likkutei Torah Emor 31b; VaEtchanan 4a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on; Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Ha'amanat Eloket 45a and on, and elsewhere.

⁷⁹¹ Job 19:26

⁷⁹² Sefer HaMaamarim 5670 p. 2.

there is a source from which the manifest radiance is drawn, which is a much higher light, beyond the limitations of the worlds. This is similar to the way that intellect itself necessitates the existence of that which is higher than intellect.

However, the matter of testimony (*Eidut*-עדות) relates to the Essential Self of the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who even transcends His transcendent light (*Sovev*), and is so utterly and completely concealed that it altogether is inapplicable to have any knowledge or grasp of Him whatsoever, not even grasp through negation.⁷⁹³ It is in this regard that all *mitzvot* are called “testimonies-*Eidut*-עדות,” since they draw forth and reveal the Essential Self of the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who even transcends His transcendent light that surrounds (*Sovev*) all worlds.

8.

Now, this must be better understood. For, when we say that the *mitzvot* are “testimonies-*Eidut*-עדות” that testify to the Essential Self of the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, this is because the *mitzvot* are the will and desire (*Ratzon*) of *HaShem*-יהו"ה, blessed is He, and as known, desire (*Ratzon*) transcends

⁷⁹³ Grasp through negation is done through the process of eliminating everything that He is not. See *Hemshech* 5666 p. 58; *Sefer HaMaamarim* 5687 p. 176 and on; Discourse entitled “*Tachlit Chochmah*” 5689 Ch. 2 and on (*Sefer HaMaamarim*, *Kuntreisim* Vol. 1, p. 29b [*Sefer HaMaamarim* 5689 p. 149] and on) and elsewhere.

reason.⁷⁹⁴ This being so, what is the difference between “testimonies-*Eidut*-עדות” and “decrees-*Chukim*-חוקים?”

Additionally, we must understand how it is that *mitzvot* are called “testimonies-*Eidut*-עדות,” because, as said above, they are signs of remembrance that relate to reason and intellect. For, did we not just say that “testimonies-*Eidut*-עדות” as they relate to *mitzvot* in general, attest to the Essential Self of the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, in that they are desire (*Ratzon*) that transcends reason and intellect?

Now, as it relates to our service of *HaShem*-יהו"ה, blessed is He, the explanation is that “testimonies-*Eidut*-עדות” is the matter of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*).⁷⁹⁵ Desire of the heart (*Re'uta d'Leeba*) refers to the desire for *HaShem*'s-יהו"ה Godliness stemming from the essence of the soul, and through this, we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is like the teaching,⁷⁹⁶ “No thought can grasp Him at all” (and “Him” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who even transcends His transcendent surrounding light (*Sovev*) and cannot be grasped

⁷⁹⁴ As is clearly understood from the continuation of the aforementioned discourse “*Vayakam Eidut*” 5700 *ibid.*, and similarly is clearly understood from *Hemshech* 5672 Vol. 1, Ch. 67.

⁷⁹⁵ See *Hemshech* 5672 Vol. 1, Ch. 67.

⁷⁹⁶ Introduction to Tikkunei Zohar 17a; *Hemshech* 5666 p. 58; Sefer HaMaamarim 5687 p. 176 and on; Discourse entitled “*Tachlit Chochmah*” 5689 Ch. 2 and on (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 29b [Sefer HaMaamarim 5689 p. 149] and on) and elsewhere.

by any comprehension whatsoever, not even comprehension through negation). Nonetheless, in the desire of the heart (*Re'uta d'Leeba*) He is grasped. In contrast, serving *HaShem*-יהו"ה, blessed is He, through His "decrees-*Chukim*-חוקים," is serving Him by accepting the yoke of His Kingship.

The difference between these two forms of service, is that in serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), since the desire is his, even though it comes from the bonding of the essential self of his soul to the Essential Self of the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, nonetheless he still retains a state of independent existence.⁷⁹⁷ Moreover, even if his desire is completely nullified in relation to himself, meaning that he desires nothing whatsoever for himself, but his desire is solely and completely for *HaShem*'s-יהו"ה Godliness to be revealed in the world and that the Supernal intent of *HaShem*-יהו"ה, blessed is He, for a dwelling place in the lower worlds⁷⁹⁸ should be fulfilled, nevertheless, the very fact that there is one who desires (*Ratzon*), indicates independent existence. Rather, the true matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is through serving Him by accepting the yoke of His

⁷⁹⁷ See Tanya Ch. 41 (57b and on) and at greater length in Sefer HaMaamarim 5660 p. 149 and on, that even the desire that stems from natural love of *HaShem*-יהו"ה, blessed is He, "to adhere to *HaShem*-יהו"ה, blessed is He, and not become separated... in any way whatsoever, even to the point of literal self-sacrifice (*Mesirat Nefesh*)" is likened to the desire "to quench the thirst of his own soul." In contrast, the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is that his entire desire is only the desire of *HaShem*-יהו"ה Himself, blessed is He, meaning that he desires that *HaShem*'s-יהו"ה Godliness should be revealed in the world, which is *HaShem*'s-יהו"ה ultimate desire.

⁷⁹⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

Kingship.⁷⁹⁹ In other words, he becomes like a servant who has absolutely no desire for himself at all, but rather, everything he does is solely because the yoke of his master is upon him, and because of this, he necessarily must fulfill the will and desire of his master.

9.

Now, the difference between serving *HaShem*-יהו"ה in a way of "testimonies-*Eidut*-עדות," and serving Him in a way of "decrees-*Chukim*-חוקים," is similar to the difference between *mitzvot* that are testimonies-*Eidut*-עדות and *mitzvot* that are decrees-*Chukim*-חוקים. This may be understood based on what is known,⁸⁰⁰ that the desire for the *mitzvot*, as it stems from the Essential Self of *HaShem*-יהו"ה, blessed is He, is an essential desire. That is, *HaShem*'s-יהו"ה desire for the *mitzvot* does not stem from a desire for something else that will result from fulfilling the *mitzvot*. In other words, *HaShem*'s-יהו"ה ultimate intention in the *mitzvot* (as they stem from His desire) is the *mitzvot* themselves.

From this it is understood that the *mitzvot* draw down and reveal the Essential Self of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, in His world. That is, even though that which is drawn down stems from the fact that

⁷⁹⁹ See Sefer HaMaamarim 5687 p. 181 and on, regarding the superiority of serving *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship, over and above, serving Him with the desire of the heart (*Re'uta d'Leeba*). See there on p. 182, "The superiority of the Jewish people, as they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is specifically in the fact that they are His servants."

⁸⁰⁰ *Hemshech* 5666 p. 521

the *mitzvot* are *HaShem's* יהו"ה desire (*Ratzon*) which transcends reason, nevertheless, since this comes about *through* the *mitzvot*, it is more like the reasons for the *mitzvot*. However, the true essential desire of *HaShem's* יהו"ה Essential Self, blessed is He, is the *mitzvot* themselves.

This is why serving *HaShem* יהו"ה, blessed is He, in a way of “testimonies-*Eidut* עדות,” is serving Him with the desire of the heart (*Re'uta d'Leeba*), whereas serving Him in a way of “decrees-*Chukim* חוקים,” is serving Him by accepting the yoke of His Kingship. For, the matter of *mitzvot* that are “testimonies-*Eidut* עדות” is that, since this is a matter of drawing down and revelation, therefore, the receptacle for this is desire, in that even desires that stem from the essential self of the soul, are a motion of drawing down and expression (into existence). In contrast, the receptacle for the matter of “decrees-*Chukim* חוקים,” which literally are the essential desire that transcends revelation, is the matter of self-nullification (*Bittul*) to *HaShem* יהו"ה, blessed is He, through accepting the yoke of His Kingship, which is nullification (*Bittul*) that stems from the Essential Self of *HaShem* יהו"ה, blessed is He, who utterly transcends the matter of expression.

10.

This then, is the meaning of the verse, “Your decrees (*Chukecha* חוקיך) were music (*Zemirot* זמירות) to me,” (specifying “decrees-*Chukim* חוקים”). The intention here is not only to negate the matter of “judgments-*Mishpatim* משפטים,” but even the matter of “testimonies-*Eidut* עדות.” For,

even in the level of “testimonies-*Eidut*-עדות,” there still remains some element of self-existence. Moreover, this is not just because of the person himself, in that even his desire that transcends reason and intellect (that is, the desire of the heart (*Re’uta d’Leeba*), has some element of separate existence (as mentioned above), but it is also because of the *mitzvot* themselves as they are on the level of “testimonies-*Eidut*-עדות,” since the matter of *mitzvot* that are testimonies is to draw down and reveal the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, into the world.

However, the true perfection and recognition of the reality that all worlds are utterly nullified of their existence relative to even a single precise detail of Torah, is specifically the level of “decrees-*Chukim*-חוקים.” For, the precise details of Torah (as they stem from this level) is an essential matter due to their essential root in Torah, as Torah utterly transcends any relation to the world at all.

11.

The discourse continues⁸⁰¹ by explaining that David was punished for making this statement,⁸⁰² because his occupation in the study of Torah was in a way of “cutting down (*Lezamer*-לזמר) the mighty” (as explained above). That is, *HaShem*’s-יהו"ה ultimate Supernal intent in creating the world is as stated,⁸⁰³ “He did not create it for emptiness (*Tohu*), He

⁸⁰¹ Ch. 7

⁸⁰² See Talmud Bavli, Sotah 35a; Midrash Bamidbar Rabba 4:20

⁸⁰³ Isaiah 45:18

fashioned it to be inhabited,” meaning [for people] to be engaged in the work of refinement (*Birurim*) and drawing down the revelation of the light of *HaShem*-יהו"ה, blessed is He, into the world.

This itself is the superiority of prayer over the study of Torah, for prayer is the matter of refinement (*Birur*) and ascent. That is, through prayer we refine the sparks of holiness and they become purified and ascend above. In contrast, Torah study is the matter of drawing down from above to below, and the refinements brought about through the study of Torah come by way of pushing away [opposition]. Thus, when David wanted to bring about refinements (*Birurim*) through studying Torah, in a way of pushing away [opposition] by “cutting down (*Lezamer*-לזמר) the mighty,” he was punished for this, being that *HaShem*’s-יהו"ה ultimate Supernal intent is that He “fashioned it to be inhabited.”

Now, this must be better understood. For, David’s occupation in the study of Torah was as expressed by his words, “Your decrees (*Chukecha*-חוקיך) were music (*Zemirot*-זמירות) to me,” referring to the aspect of Torah as it stems from *HaShem*’s-יהו"ה essential desire (as explained above at length). This being so, how is it applicable to say that David was not in line with *HaShem*’s-יהו"ה true intention?

We can say that the explanation is according to the statement in the beginning of the discourse, about the matter of “*HaShem* is One-*HaShem Echad*-יהו"ה אחד.”⁸⁰⁴ Namely, it was explained that the actual meaning of the word “One-*Echad*-אחד” in this verse, is that *HaShem*-יהו"ה is “Singular-*Yachid*-

⁸⁰⁴ Deuteronomy 6:4

”יחיד.” The reason we say “One-*Echad*-אחד” instead of “Singular-*Yachid*-יחיד” is to show that *HaShem*-יהו"ה and His title God-*Elohi*”m-אלהי"ם are all one.⁸⁰⁵

To further explain, the true matter of *HaShem*’s-יהו"ה Oneness, is that even from the perspective of the world He is One. The verse therefore states, “*HaShem* is One-*HaShem Echad*-אחד-יהו"ה.” For, if the verse would have stated “*HaShem* is Singular-*HaShem Yachid*-יחיד-יהו"ה,” this would indicate that from the perspective of His limitless light He is singular (but not from the perspective of the world). However, to emphasize that His unity and singularity is even from the perspective of the world, even as it is created with His title God-*Elohi*”m-אלהי"ם, which covers over and conceals His Name *HaShem*-יהו"ה, the verse therefore states, “*HaShem* is One-*HaShem Echad*-אחד-יהו"ה.”⁸⁰⁶ That is, even the letters *Chet*-ח-8 and *Dalet*-ד-4 of the word one-אחד, which refer to the seven firmaments and the earth, and the four directions of the world, are entirely nullified to the *Aleph*-א-1, the Singular One of the world.⁸⁰⁷ For, since *HaShem*-יהו"ה and His title God-*Elohi*”m-אלהי"ם are entirely one, then in truth, His title God-*Elohi*”m-אלהי"ם does not truly conceal Him, and thus, even the world that was brought into being with His title God-*Elohi*”m-אלהי"ם, in truth is completely nullified to *HaShem*-יהו"ה, blessed is He, and

⁸⁰⁵ See Zohar II 161a; Zohar III 264a

⁸⁰⁶ See Torah Ohr, Va’era 55b; Sefer HaMitzvot of the Tzemach Tzedek, Shoresht Mitzvat HaTefillah, Ch. 18.

⁸⁰⁷ Sefer Mitzvot Katan cited in Beit Yosef, Orach Chayim, Siman 61; Shulchan Aruch and Alter Rebbe’s Shulchan Aruch, Orach Chayim ibid. section 6; Likkutei Torah, Tazriya 23c; Also see Brachot 13b.

there is nothing besides Him,⁸⁰⁸ to the extent that He is Singular-*Yachid*-יחיד, which is higher than One-*Echad*-אחד.⁸⁰⁹

Through the union of these two matters (that the unity and singularity of *HaShem*-יהו"ה, blessed is He, is as indicated by the word "Singular-*Yachid*-יחיד," even from the perspective of the world), there is a revelation of the power of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who includes and bonds both matters, "Singular-*Yachid*-יחיד" and "One-*Echad*-אחד."

12.

Now, we should add that the Name *HaShem*-יהו"ה (as in the verse, "*HaShem* is One-*HaShem Echad*-אחד-יהו"ה") indicates all three matters ("One-*Echad*-אחד," "Singular-*Yachid*-יחיד," and the power of the Essential Self of *HaShem*-יהו"ה, blessed is He, that binds them).

To explain, there are three matters in the Name *HaShem*-יהו"ה. The first is that the Name *HaShem*-יהו"ה means "He who brings into being-*Mehaveh*-מְהַוֶּה."⁸¹⁰ This meaning of the Name *HaShem*-יהו"ה indicates His relation to worlds. The second matter of the Name *HaShem*-יהו"ה is that it means "He is and He was and He will be as one (*Hoveh v'Hayah v'Yihyeh*-

⁸⁰⁸ 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 HaKimuy*); Also see Tanya, *Shaar HaYichud veHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1 (and the notes there) and Ch. 6.

⁸⁰⁹ Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

⁸¹⁰ *Zohar* III 257b; *Pardes Rimmonim*, *Shaar* 1, Ch. 9; *Shaar HaYichud veHaEmunah*, Ch. 4.

יהו"ה-ה-*HaShem*”⁸¹¹ This meaning of the Name *HaShem*-יהו"ה indicates that He transcends the worlds. The third matter of the Name *HaShem*-יהו"ה is that it is the Name of His Essential Self (*Shem HaEtzem*),⁸¹² meaning that it indicates Himself as He Essentially is, blessed is He.

Now, although Pardes Rimonim⁸¹³ writes that the Essential Name *HaShem*-יהו"ה (*Shem HaEtzem*) is only the essential name of the essence of the *Sefirot*, meaning, the lights (*Orot*) of the *Sefirot* as they manifest in the vessels (*Keilim*) of the *Sefirot*, nonetheless, the definitive conclusion (*Maskana*-מסקנא) of the teachings of Chassidus is that it refers to the Essential Self of *HaShem*-יהו"ה, blessed is He, as He is, in and of Himself.⁸¹⁴

Now, because all three matters are included in the same name, it is understood⁸¹⁵ that they all are related to each other. In other words, the unity between the two meanings of the

⁸¹¹ See Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

⁸¹² See Mishneh Torah, Hilchot Avodat Kochavim u'Mazalot 2:7; Moreh Nevuchim 1:61 and on; Ikkarim Maamar 2, Ch. 28; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 19, and elsewhere.

⁸¹³ Pardes Rimonim, Shaar 19, Ch. 1.

⁸¹⁴ That is, the decisive conclusion of the teachings of Chassidus accords with Rabbi Yosef Gikatilla in his Ginat Egoz, translated as *HaShem is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); See Sefer HaMaamarim 5668 p. 190; *Hemshech* 5666 p. 431; Also see the subsequent discourse of this year, 5717, entitled “*Baruch HaGomel LaChayavim Tovot*” Ch. 3; Discourse entitled “*Shiviti*” of Shabbat Parshat Naso 9 Sivan, 5720; Also see Shnei Luchot HaBrit 5a; Ohr HaTorah Yitro p. 836-839; Sefer HaMaamarim 5656 p. 381 and on; Sefer HaMaamarim 5677 p. 72 and on; Sefer HaMaamarim 5696 p. 73 and on, and elsewhere.

⁸¹⁵ See Likkutei Sichot, Vol. 3, p. 782 and elsewhere.

Name *HaShem*-יהו"ה, these being that *HaShem*-יהו"ה means “He who brings into being-*Mehaveh*-מהוה,” and that it means “He is and He was and He will be as one (*Hoveh v’Hayah v’Yihyeh*-הו"ה והי"ה והיה),” is specifically because *HaShem*-יהו"ה is the Name of His Essential Self (*Shem HaEzem*), blessed is He.

We thus find that through the aspect of the Name *HaShem*-יהו"ה as He transcends the worlds (“He is and He was and He will be as one-*Hoveh v’Hayah v’Yihyeh*-הו"ה והי"ה והיה”) being drawn into the aspect of the Name *HaShem*-יהו"ה meaning “He who brings into being-*Mehaveh*-מהוה,” even though on the surface, this appears to be a matter of descent, nevertheless, specifically through this there is a revelation of *HaShem*-יהו"ה, the Name of His Essential Self (*Shem HaEzem*) within it. Moreover, the revelation of *HaShem*-יהו"ה, the Name of His Essential Self (*Shem HaEzem*) is primarily within the aspect of the Name *HaShem*-יהו"ה meaning “He who brings into being-*Mehaveh*-מהוה.” For, as explained in several places,⁸¹⁶ the fact that *HaShem*-יהו"ה is the Name of His Essential Self (*Shem HaEzem*) is because bringing novel existence into being from nothing to something, is solely and specifically only in the power of the Essential Self of *HaShem*-יהו"ה, blessed is He, whose essential existence is intrinsic to Him.⁸¹⁷

⁸¹⁶ See Sefer HaMaamarim 5668 p. 190 *ibid.*; *Hemshech* 5666 p. 431

⁸¹⁷ Iggeret HaKodesh, Epistle 20 (130b)

With the above in mind, we can understand the words of Rambam⁸¹⁸ (cited at the beginning of the above-mentioned discourse). He writes, “The foundation of all foundations and the pillar of all wisdoms, is to **know** that there is a Primal Being, and it is He who gives existence to all that exist. All that exist in the heavens and the earth and everything in between, do not exist except by the reality of His Existence.”

To explain, this *mitzvah* of knowledge (*Yediyah*-ידיעה) is in regard to three matters, “That there is a Primal Being,” that “it is He who gives existence to all that exist,” and that, “All that exist... do not exist except by the reality of His Existence.” These three matters correspond to the three above-mentioned matters regarding the Name *HaShem*-יהו"ה.

That is, the initial letters of the words, “The foundation of all foundations and the pillar of all wisdoms-*Yesod HaYesodot v'Amud HaChochmot* וְעִמּוּד הַחֲכָמוֹת” spell the Name *HaShem*-יהו"ה.⁸¹⁹ The words, “There is a Primal Being,” mean that He is preexistent and precedes all, meaning that He transcends the creation. The words, “It is He who gives existence to all that exist,” refer to the Name *HaShem*-יהו"ה meaning “He who brings into being-*Mehaveh*-מהוה.” And the words, “All that exist in the heavens and the earth and everything in between, do not exist except by the reality of His Existence,” refer to the true reality of His Being, meaning the

⁸¹⁸ Mishneh Torah, Hilchot Yesodei HaTorah (the Foundations of Torah) 1:1 and on.

⁸¹⁹ Sefer HaDorot 827; Shem HaGedolim of the Chida, section on the Rambam; Also see the “Pirush” commentary to Mishneh Torah there.

Essential Self of *HaShem*-יהו"ה, blessed is He, the Singular Preexistent Being whose existence is essential and intrinsic to Him.⁸²⁰ This is because the ability to bring novel existence into being from nothing to something, is solely and specifically only in the power of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He (as said above), which is the matter of *HaShem*-יהו"ה, the Name of His Essential Self (*Shem HaEzem*), blessed is He.

14.

Now, we can also say that this is the meaning of the Name *HaShem*-יהו"ה formed by the initial letters of the words, "The foundation of all foundations and the pillar of all wisdoms-*Yesod HaYesodot v'Amud HaChochmot*-יסוד היסודות ועמוד החכמות." That is, foundations (*Yesodot*) and wisdoms (*Chochmot*) are two opposites. That is, foundations (*Yesodot*) refer to simple self-evident truths that transcend constructs and postulates, but are the axiomatic foundations of all grasp and comprehension. In contrast, wisdoms (*Chochmot*) refer to postulates and explanations that are grasped intellectually, to the point that it is applicable for there to be a give and take in discussing them.

As these are in our service of *HaShem*-יהו"ה, blessed is He, the matter of axiomatic foundations (*Yesodot*) refers to the matter of simple faith in *HaShem*-יהו"ה, blessed is He, which transcends intellect. In contrast, wisdoms (*Chochmot*) refer to the matter of intellectual grasp and comprehension.

⁸²⁰ See Sefer HaMaamarim 5668 *ibid*.

Now, we can say that the root of the foundations (*Yesodot*) is in the Name *HaShem*-יהו"ה that transcends the worlds ("He is and He was and He will be as one (*Hoveh v'Hayah* ו'יהייה-יהו"ה). The root of wisdoms (*Chochmot*) is in the Name *HaShem*-יהו"ה meaning "He who brings into being-*Mehaveh*-מהוה." However, the power that unifies the foundations (*Yesodot*) and the wisdoms (*Chochmot*) – that unifies simple faith in *HaShem*-יהו"ה, blessed is He, which transcends intellect, so that it too can be drawn into the intellect – is the Name *HaShem*-יהו"ה that is the Name of His Essential Self (*Shem HaEtzem*).

With the above in mind, we can understand why David was punished for saying, "Your statutes (*Chukecha*-חוקיך) were music to me." For, as Torah stems from the essential desire of *HaShem*-יהו"ה, blessed is He, which transcends reason (that is, the foundations-*Yesodot*), it is like the Name *HaShem*-יהו"ה that means ("He is and He was and He will be as one (*Hoveh v'Hayah* ו'יהייה-יהו"ה)," which transcends the world. Therefore, the refinement that stems from this aspect is in a way of pushing away [opposition] (not in a manner of refinement-*Birur*). That is, this is the aspect of "music-*Zemirot*-זמירות" meaning, "To cut down (*Lezamer*-לזמר) the mighty."

However, since the true matter of the unity and oneness of *HaShem*-יהו"ה, blessed is He, is also from the perspective of the worlds, it therefore is necessary for there to be the drawing down of the "testimonies-*Eidut*-עדות" and "judgments-*Mishpatim*-משפטים" of Torah (the wisdoms-*Chochmot*), so that *HaShem*'s-יהו"ה Godliness should be revealed in the world. Through this there comes to be a revelation of the essence of

Torah, which even transcends the “decrees-*Chukim* חוקים,” meaning, the revelation of *HaShem*-ה' יהו, the Name of His Essential Self (*Shem HaEtzem*), blessed is He.

15.

This then, is the meaning of the verse,⁸²¹ “*HaShem*-ה' יהו is amongst my helpers.” That is, the word “my helpers” (*Ozrai*-עוזרי)⁸²² refers to the sparks of holiness that have been refined, in that they are man’s true help. [This is similar to what is known⁸²³ about the verse,⁸²⁴ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-ה' יהו does man live.” That is, through man’s refinement of the sparks of holiness that manifest within the inanimate (*Domem*), vegetative (*Tzome’ach*), and animal (*Chay*), he draws additional strength to serve *HaShem*-ה' יהו, blessed is He, in that these sparks of holiness help and assist him.]

Thus, the meaning of “*HaShem*-ה' יהו is amongst my helpers-*Ozrai*-עוזרי” is that a revelation of the Name *HaShem*-ה' יהו that transcends the chaining down of the worlds (*Hishtalshelut*) should be drawn into the refined sparks (“my helpers-*Ozrai*-עוזרי”), even though the matter of refinement (*Birurim*) is from below to above (the matter of the world) - and the bond of these two matters is from *HaShem*-ה' יהו, the Name of His Essential Self (*Shem HaEtzem*), blessed is He.

⁸²¹ Psalms 118:7

⁸²² [It is noteworthy that the numerical value of the word “my helpers-*Ozrai*-עוזרי” (with the *kolel*) shares the same numerical value as the 288 רפ"ח sparks.]

⁸²³ Likkutei Torah, Tzav 13b-c, and elsewhere.

⁸²⁴ Deuteronomy 8:3

This then, is the meaning of the continuation of the verse, “and I will see my enemies.” That is, even regarding the enemies of David who are the enemies of *HaShem*-יהו"ה, there is no need to push them away completely, but rather, to refine the sparks of holiness within them, and by extracting the sparks of holiness from them, their evil becomes nullified. Through this, we come to perceive *HaShem*'s-יהו"ה Godliness, “I will see (*Er'eh*-ארעה) my enemies,” with manifest sight of His Godliness, even in matters of the world.

This is similar to what occurred with his honorable holiness, my father-in-law, the Rebbe, whose day of liberation we now are celebrating. That is, even though those who opposed him remained in existence, nevertheless (through the sparks of holiness within them) they were forced to act according to the Supernal intent of *HaShem*-יהו"ה, blessed is He, and there was a revelation of *HaShem*'s-יהו"ה Godliness (above the natural order) openly and clearly manifest (within the natural order). Through this, he drew strength to all who follow in his ways, to draw the revelation of *HaShem*'s-יהו"ה Godliness that transcend the natural order, into the natural order. This itself is a preparation that brings the fulfillment of *HaShem*'s-יהו"ה Supernal intent closer, of making the world a dwelling place for Him in the lower worlds. That is, the lower worlds will be a dwelling place for Him, blessed is He, and what is meant here by “Him,” is specifically His Essential Self,⁸²⁵ with the true and complete redemption, through our righteous

⁸²⁵ See Ohr HaTorah, Shir HaShirim Vol. 2 p. 679 and on; Sefer HaMaamarim 5662 p. 335; 5678 p. 193.

redeemer Moshiach, may it occur speedily and in the most literal sense.