

Discourse 34

*“Lehavin... Man Pnei HaAdon HaShem -
To understand... Where is the face of the Lord,
HaShem”*

Delivered on Shabbat Parshat Tavo,
The 18th of Elul, (Chai Elul), 5717
By the grace of *HaShem*, blessed is He,

1.

To understand the statement in Zohar,¹¹⁷⁶ “[The verse states,¹¹⁷⁷ ‘All your males shall appear before the Lord *HaShem*-יהו"ה.] Where is the face of the Lord *HaShem*-יהו"ה? This is Rabbi Shimon bar Yochai.” Regarding this, it is explained in the discourse of the Alter Rebbe,¹¹⁷⁸ that the verse states,¹¹⁷⁹ “For the sake of my brethren and my friends, I shall speak of peace (*Shalom*-שלום) in your midst (*Bach*-בך).” Now, it is known that the word “peace-*Shalom*-שלום” refers to the Foundation-*Yesod* of *Zeir Anpin*,¹¹⁸⁰ whereas the word “in your

¹¹⁷⁶ Zohar II 38a

¹¹⁷⁷ Exodus 34:23

¹¹⁷⁸ See the discourse entitled “*Lehavin... Man Pnei HaAdon*” 5564 (subsequently printed in Maamarei Admor HaZaken 5564 p. 106); Also see this discourse with the glosses in Ohr HaTorah, Vayechi p. 359a and on; Sefer HaMaamarim 5632 Vol. 1 p. 38 and on; 5633 Vol. 1 p. 50 and on; 5644 p. 292 and on; 5655 p. 52 and on; Also see Biurei HaZohar of the Tzemach Tzedek Vol. 2 p. 823 and on; Sefer HaMaamarim 5634 p. 78 and on; 5680 p. 200 and on; 5687 p. 102 and on; 5688 p. 43 and on; 5699 p. 167 and on.

¹¹⁷⁹ Psalms 122:8

¹¹⁸⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, Gate 2 (*Yesod*).

midst-*Bach*-בך” refers to Kingship-*Malchut*.¹¹⁸¹ Thus, the explanation of “I shall speak of peace (*Shalom*-שלום) in your midst (*Bach*-בך),” is that it refers to the bestowal from the Foundation-*Yesod* of *Zeir Anpin* to Kingship-*Malchut*. This is like the verse that states,¹¹⁸² “I will give peace (*Shalom*-שלום) in the land (*Aretz*-ארץ),” (as explained in *Zohar*).¹¹⁸³

Now, the verse begins with the words, “For the sake of my brethren and my friends.” That is, the bestowal from Foundation-*Yesod* of *Zeir Anpin* to Kingship-*Malchut* (“I shall speak of peace (*Shalom*-שלום) in your midst (*Bach*-בך)”), is “For the sake of my brethren and friends.” In other words, it is for their sake that the bestowal is drawn down from Foundation-*Yesod* of *Zeir Anpin* to Kingship-*Malchut*. We therefore must understand who are those who are called His brethren and friends.

2.

The explanation is that when the ten *Sefirot* of the world of Emanation (*Atzilut*) were emanated as lights (*Orot*) and vessels (*Keilim*), along with them, there was an emanation of the souls of the world of Emanation (*Atzilut*), and it is they who are called the brethren and friends of *Zeir Anpin*.¹¹⁸⁴ The

¹¹⁸¹ The word “in your midst-*Bach*-בך” has the numerical value of 22, which are the number of letters (*Otiyot*) in the *Aleph-Beit* which refers to Kingship-*Malchut*. See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 & 3 (The Letters of Creation Parts 1 & 2).

¹¹⁸² Leviticus 26:6

¹¹⁸³ *Zohar* III 113b

¹¹⁸⁴ See *Likkutei Torah*, *Shir HaShirim* 19b and o; *Biurei HaZohar* of the *Mittler Rebbe* 114d and on; *Biurei HaZohar* of the *Tzemach Tzedek* Vol. 1 p. 546 and on.

difference between the souls of the world of Emanation (*Atzilut*) – (which are called brethren and friends of *Zeir Anpin*) – and souls as they are in the world of Creation (*Briyah*), is that the souls of the world of Emanation (*Atzilut*) cannot bear any evil. This is because, in the world of Emanation (*Atzilut*), there is no evil whatsoever, as it states,¹¹⁸⁵ “Evil shall not dwell with You.” In other words, the aspect of the world of Emanation (*Atzilut*) is that it is actual Godliness, in the most literal sense, and there is no admixture of evil in *HaShem*’s יהוה Godliness whatsoever, God forbid to think so.

It is for this reason that we find with David, that at the time of the act of sin, the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, was withdrawn from him.¹¹⁸⁶ In contrast, when the Godly power of *HaShem*-יהוה becomes concealed within the world of Creation (*Briyah*), then it comes to possess an admixture of evil, and the world of Creation (*Briyah*) thus possesses a minority of evil.¹¹⁸⁷ It is then applicable for there to be a matter of sin. About this the verse states,¹¹⁸⁸ “If a soul (*Nefesh*) should sin,” which specifies the aspect of the *Nefesh*, which is from the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), rather than the world of Emanation (*Atzilut*).

¹¹⁸⁵ Psalms 5:5; Likkutei Torah, Bamidbar 3c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

¹¹⁸⁶ See Talmud Bavli, Sanhedrin 107a

¹¹⁸⁷ Etz Chayim Shaar 42, Ch. 4; Shaar 47 Ch. 4; Likkutei Torah, Bamidbar ibid. 4; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53-54.

¹¹⁸⁸ Leviticus 5:1

Now, Rabbi Shimon bar Yochai was a soul of the world of Emanation (*Atzilut*),¹¹⁸⁹ and since the world of Emanation (*Atzilut*) is actual Godliness in the most literal sense, he therefore could say about himself,¹¹⁹⁰ “I am a good sign for the world,” and other such self-glorifications and self-exaltations to an very great degree, even though this is not generally the way of the righteous. For, in his case, this was not actually self-exaltation and self-glorification, but was rather exaltation and glorification of *HaShem*’s-יהוה.

This itself is the difference between the manner of serving *HaShem*’s-יהוה, blessed is He, of the world of Emanation (*Atzilut*), and the manner of serving Him of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For, the service of *HaShem*’s-יהוה of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is in the matter of self-nullification (*Bittul*), since his soul was brought into being and created in a state of separation etc. In contrast, this is not so of a soul (*Neshamah*) of the world of Emanation (*Atzilut*), which is not in a state of separation, but is an aspect of Godliness in the most literal sense.¹¹⁹¹ For such a soul, the manner of serving *HaShem*’s-יהוה, blessed is He, is in a way of rising and elevation, since the rising and elevation is not of himself, but the elevation of *HaShem*’s-יהוה Godliness. This is

¹¹⁸⁹ Ramaz (Rabbi Moshe Zacuto) to Zohar III 94b; Likkutei Torah, Shir HaShirim ibid., and elsewhere.

¹¹⁹⁰ Zohar I 225a

¹¹⁹¹ See Tanya, Epistle 20 (130a)

because his entire existence is the existence of *HaShem*'s-יהו"ה Godliness.

With the above in mind, we can understand what was said about Rabbi Shimon bar Yochai, "Where is the face of the Lord *HaShem*-יהו"ה? This is Rabbi Shimon bar Yochai." However, not all souls of the righteous-*Tzaddikim* can be exalted to such an extent, except for those whose souls are literally of the world of Emanation (*Atzilut*) and are called "brothers and friends." These are singularly unique *Tzaddikim* of the generation, like the soul of Rabbi Shimon bar Yochai, and those like him. This shall suffice for the understanding. (He subsequently adds: See in greater depth in Torah Ohr, Parshat Bo, in regard to the title *HaShem Tzva'ot-HaShem* of Hosts-יהו"ה צבאות.¹¹⁹² We may also state that this is like what Moshe said,¹¹⁹³ "I shall provide grass in your field," and is similar to the fact that we sometimes find¹¹⁹⁴ that an angel is called by the Name *HaShem*-יהו"ה.)¹¹⁹⁵

4.

This likewise the matter of the Alter Rebbe, who was a soul of the world of Emanation (*Atzilut*).¹¹⁹⁶ In other words, even as he was below, it was as though he was in the world of

¹¹⁹² Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1.

¹¹⁹³ Deuteronomy 11:15; Also see *Likkutei Torah*, *Bechukotai* 50a and elsewhere.

¹¹⁹⁴ See *Tanya Iggeret HaKodesh*, Epistle 25 (141a); *Kuntres Acharon* 159a

¹¹⁹⁵ This concludes the summary of the discourse of the Alter Rebbe.

¹¹⁹⁶ *Sefer HaSichot*, *Torat Shalom* p. 166; *Sefer HaSichot* 5706 p. 6.

Emanation (*Atzilut*), in the most literal sense.¹¹⁹⁷ Therefore, all his lower conducts were done of their own accord automatically, without any effort, in the same way as these matters are Above. For example, it is known that on the eve preceding Shabbat, he would automatically fall asleep, since Above in *HaShem*'s יהו"ה Godliness, it is the time of slumber (*Sheinah*) etc.¹¹⁹⁸

Now, because he was a soul (*Neshamah*) of the world of Emanation (*Atzilut*), and had a revelation of *HaShem*'s יהו"ה Godliness below, just as above, it therefore was in his power and ability to affect a revelation of *HaShem*'s יהו"ה Godliness for everyone. This is as explained above about the verse, "For the sake of my brethren and my friends, I shall speak of peace (*Shalom*-שלום) in your midst (*Bach*-בך)." That is, "For the sake of my brethren and friends" which refers to the souls of the world of Emanation (*Atzilut*), there is caused to be bestowal of influence from the Foundation-*Yesod* of *Zeir Anpin* to Kingship-*Malchut*, through which there is caused to be a revelation of the world of Emanation (*Atzilut*) within the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

The explanation is that, as known, it is the Alter Rebbe¹¹⁹⁹ who actualized the matter of spreading the wellsprings of Chassidus to the outside, which was told to the Baal Shem Tov.¹²⁰⁰ In other words, even though the Baal Shem

¹¹⁹⁷ Sefer HaSichot 5707 p. 91

¹¹⁹⁸ Sefer HaSichot, Torat Shalom p. 13

¹¹⁹⁹ See Sefer HaSichot *ibid.* p. 112 and on, and elsewhere.

¹²⁰⁰ This refers to the Baal Shem Tov's encounter and dialogue with Moshiach, which he wrote of in perhaps the only confirmed writing of the Baal Shem Tov, a letter to his brother-in-law, Rabbi Gershon Kitover, as follows:

On Rosh Hashanah of the year 5507 (1746), I made an oath and elevated my soul in the manner known to you. I saw wondrous things in a vision, the likes of which I had never witnessed since the day that my mind was awakened. What I saw and learned when I ascended there is impossible to communicate, even when speaking face to face.

When I returned to the lower Garden of Eden, I saw many souls, of both the living and dead, some known to me and others unknown to me. They were beyond number and reckoning. They were hastening to and fro, in order to ascend from world to world by way of the pillar known to those who know the hidden wisdom. Their joy was too great for the mouth to express or for the physical ear to hear. Also, many evil-doers repented and their sins were forgiven, since it was an auspicious time of Divine favor and acceptance. Even I was greatly amazed by how many of them were accepted in their penitence, some of whom you also knew. Amongst them too there was great joy and they too ascended in the same manner.

All as one, they begged and implored of me saying, "Because of the great level and glory of your Torah, *HaShem* has granted you an additional measure of understanding to grasp and know these matters. Ascend with us and be our help and support." Because of the great joy that I beheld amongst them, I agreed to go up with them and asked my master and teacher (The prophet Achiyah HaShiloni) to accompany me, for the ascent to the Supernal Worlds is fraught with danger.

From the day I attained my standing until now, I never experienced such a great ascent as this. I ascended from level to level until I entered the Palace of Moshiach, where Moshiach studies Torah with all the Tana'im and Tzaddikim, as well as with the Seven Shepherds. There I beheld incredibly great rejoicing, but I did not know the purpose of this delight. At first, I thought the joy was about my departing from the physical world, God forbid. However, I was informed later that I had not yet died, for they have great pleasure on high when I effect unifications in the world below through their holy Torah. However, to this day, I do not know the reason for the joy.

I asked Moshiach, "Master, when will you come?" And he replied, "By this shall you know; It shall be at a time when your teachings will become famous and revealed in the world and your wellsprings will spread out; that is, what I have taught you and you grasped, so that they too will be able to effect unifications and ascents like you. In that time all the husks of evil (*kliipot*) will cease to be and it will be a time of grace and salvation."

I was bewildered and greatly distressed about the length of time involved, and asked myself, "When could this possibly be?" However, while I was there, I learned three beneficial methods (*segulot*) and three Holy Names that are easy to learn and explain. My mind was then set at ease, and I thought that with these teachings the people of my own generation might ascend and learn and attain the same level as myself, to be able to ascend and to learn and perceive as I do. However, I was not granted permission to reveal this during my lifetime. I pleaded for your sake to be allowed to teach you; but I was denied all permission and remain bound by this ban.

Tov was told that the coming of Moshiach would be “at a time when your teachings will become famous and revealed in the world and your wellsprings will spread out... so that they too will be able to affect unifications and ascents like you,” and he was bewildered and greatly distressed by this,¹²⁰¹ nevertheless, this matter was actualized by the Alter Rebbe upon the revelation of the teachings of ChaBa”D¹²⁰² Chassidus [which are themselves the very teachings of the Baal Shem Tov, the mention of whom brings blessing.¹²⁰³ In other words, it only is in the manner expressed by the dictum,¹²⁰⁴ “Subsumed within two-hundred *dinars* are one-hundred.” However, this itself is the truth of the teachings of the Baal Shem Tov. For, as known,¹²⁰⁵ the Baal Shem Tov showed how we **must** serve *HaShem*-יהוה, blessed is He, whereas the Alter Rebbe showed

However, I will tell you the following and may *HaShem* assist you: Place *HaShem* before you in all your ways and do not stray from Him. Whenever you pray or study and with every utterance of your lips, intend to unify yourself to Him. For every letter contains worlds, souls and Godliness and they ascend and combine and unite with one another. Then the letters combine and unite to form a word and become unified with Godliness and in all these aspects your soul is bound to them. All become unified as one and ascend, bringing great joy and delight without measure. Consider the joy of a bridegroom and bride in this lowly physical world and you will realize how much greater the joy is on such a lofty spiritual level.

HaShem will surely help you and wherever you turn, you will succeed and become enlightened, as it states “Give wisdom to the wise, and he will become all the wiser.”

(See Keter Shem Tov 1, and elsewhere.)

¹²⁰¹ Also see Torat Shalom p. 113.

¹²⁰² This is an acronym for the intellectual *Sefirot* of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at*.

¹²⁰³ See the letter of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, printed at the beginning of HaYom Yom, and in his Igrot Kodesh Vol. 1 p. 259; Explained in Likkutei Sichot Vol. 19 p. 251 and on.

¹²⁰⁴ Talmud Bavli, Bava Kamma 74a; Bava Batra 41b

¹²⁰⁵ Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 365, explained in Likkutei Sichot Vol. 19 p. 251 and on.

how it is **possible** to serve *HaShem*-יהו"ה, blessed is He] in a manner that even the human intellect can grasp *HaShem*'s-יהו"ה Godliness. This is to such an extent that even those whose service of *HaShem*-יהו"ה, blessed is He, is not through study or comprehension, since they are not yet able to relate to this, and their service of *HaShem*-יהו"ה, blessed is He, is solely "to make His Name dwell there,"¹²⁰⁶ through reciting a blessing or a verse of Psalms,¹²⁰⁷ nevertheless, through the teachings of ChaBa"D Chassidus, even their recitation of a blessing or a verse of Psalms comes to be in an entirely different manner, in a much loftier manner than the general teachings of Chassidus. By way of analogy to how it is in man below, if he is a master of intellect, even his *ChaGa*"T and *NeHiY*"M¹²⁰⁸ come to be in a much loftier manner.

5.

Now, all this is connected to the teaching of the Baal Shem Tov¹²⁰⁹ on the verse,¹²¹⁰ "It will be when you enter the Land that *HaShem*-יהו"ה your God, gives you as a heritage, that you inherit it, and settle in it." That is, when you come to the

¹²⁰⁶ Deuteronomy 26:2

¹²⁰⁷ As per the teaching of the Baal Shem Tov – as per the seven Torah teachings that were said [and revealed to the Rebbe Rashab] in the Garden of Eden on Shabbat Parshat Ki Tavo, Chai Elul (18th of Elul) 5652. (See the *Sichah* talk that precedes this discourse, Ch. 2 printed in *Torat Menachem* Vol. 20 p. 240 and on).

¹²⁰⁸ This is an acronym for the emotional *Sefirot*, kindness-*Chessed*, might-*Gevurah*, beauty-*Tiferet* (*ChaGa*"T), and conquest-*Netzach*, splendor-*Hod*, foundation-*Yesod*, and kingship-*Malchut* (*NeHiY*"M).

¹²⁰⁹ The first of the seven aforementioned teachings that were revealed to the Rebbe Rashab.

¹²¹⁰ Deuteronomy 26:1

desire (*Ratzon*) and movement (*Merutzah*)¹²¹¹ that every single Jew is given from *HaShem*-יהו"ה Above as a heritage and inheritance, then the service of *HaShem*-יהו"ה, blessed is He, in this, is to affect that it should be in a settled manner (*Hityashvut*-התיישבות) (that is, “and settle in it-*v'Yashavta Bah*-ווישבת בה). In other words, even when it comes to the most Supernal and loftiest matters that are drawn from Above, we must affect them to be in a settled manner (*Hityashvut*-התיישבות).¹²¹² (This is like the matter of the revelation of the world of Emanation (*Atzilut*) within the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), as discussed above.) This matter was likewise actualized specifically by the Alter Rebbe with the revelation of the teachings of ChaBa”D Chassidus.¹²¹³

The explanation of the matter is that the novelty of the teachings of ChaBa”D Chassidus is that all matters must be brought about specifically through toil in the service of *HaShem*-יהו"ה, blessed is He.¹²¹⁴ Therefore, even in those matters that are bestowed from Above in the form of a gift and inheritance, there must be the matter of toil in the service of *HaShem*-יהו"ה, blessed is He, so that they will be in a settled manner (*Hityashvut*). The reason is because, in addition to the fact that it is through toil in these matters, that there is the

¹²¹¹ The word “the Land-*Eretz*-ארץ” is of the same root as “desire-*Ratzon*-רצון” and “movement-*Merutzah*-מרוצה.”

¹²¹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), section entitled “The third vowel is a composite (*Harkavah*) relative to the two that are above it and is called the *Cheereek*-חרק.”

¹²¹³ See the aforementioned *Sichah* talk, Ch. 8 and on, and the notes there (Torat Menachem *ibid.* p. 244 and on.

¹²¹⁴ See *Likkutei Dibburim* Vol. 1 148b, and elsewhere. Also see *Likkutei Sichot* *ibid.* p. 255, and elsewhere.

superiority of not being the aspect of the “bread of shame,”¹²¹⁵ but more so, it is through toil that we reach a much loftier level than what was given in the form of a gift and inheritance (meaning, a loftier level than both aspects together).¹²¹⁶

6.

We should add that aside for the toil in affecting that the matters bestowed from above will be in a way that they are settled (*Hityashvut*), there also is a superiority in matters that are drawn forth through toil. For, through this, there is caused to be added superiority, over and above even that which is affected by toiling only in matters that come from Above.

It can be said that this is the novelty of the second teaching of the Baal Shem Tov, in which he repeated the above-mentioned teaching, but added that the way to come to the desire (*Ratzon*) etc., is through self-sacrifice (*Mesirat Nefesh*) in publicizing *HaShem*’s-יהו"ה Godliness in the world. For, the first teaching only speaks about the aspect of “the Land” (*Aretz-ארץ*), (which is the desire-*Ratzon-רצון*), as it is, in and of itself, in a manner that is given as gift from Above, and as a heritage. (It is in this aspect that there is the toil in affecting that it be drawn forth and internalized in a settled manner.) The second teaching, however, speaks of a loftier aspect of coming to the land (*Aretz-ארץ*), (which is not only in regards to the toil in matters that were given from Above, but rather) is through the

¹²¹⁵ See Talmud Yerushalmi Orla 1:3; Maggid Meisharim, Bereishit, Ohr l’Yom Shabbat 14 Tevet; Likkutei Torah, Tzav 7d.

¹²¹⁶ See the aforementioned *Sichah* talk, Ch. 4 and on, (Torat Menachem ibid. p. 241 and on.

toil in the service of *HaShem*-יהו"ה, blessed is He, specifically with one's own strengths and abilities. All this was newly introduced by the Alter Rebbe, specifically with the revelation of the teachings of ChaBa"D Chassidus, as explained before.