

Discourse 32

*“VaYi’anicha VaYarivecha VaYa’achilcha et HaMan
- He afflicted you, starved you, and fed you the
Manna”*

Delivered on Shabbat Parshat Eikev,
20th of Menachem-Av, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁶¹ “He afflicted you, starved you, and fed you the manna which you did not know of and your forefathers did not know of.” It states in Midrash,¹⁰⁶² “They are descendants of complainers. Adam, the first man, after all the good that I did for him (in making a helpmate for him, as it states,¹⁰⁶³ ‘I will make a helpmate for him to match him’), complained before Me saying,¹⁰⁶⁴ ‘The woman that You gave to be with me – she gave me from the tree etc.’ Yaakov, did so too. I was occupied in making his son king over Egypt (as it states,¹⁰⁶⁵ ‘Yosef was the ruler of the land’), but he complained, stating,¹⁰⁶⁶ ‘My way is hidden from *HaShem*-יהו"ה etc.’ His children also did this. I was occupied in providing them with

¹⁰⁶¹ Deuteronomy 8:3

¹⁰⁶² Midrash Eicha Rabba 3:39; Also see Yalkut Shimoni, Remez 764

¹⁰⁶³ Genesis 2:18

¹⁰⁶⁴ Genesis 3:12

¹⁰⁶⁵ Genesis 42:6

¹⁰⁶⁶ Isaiah 40:27

[manna] easily digestible bread (*Lechem Kal*-לחם קל) etc., but they complained before Me saying,¹⁰⁶⁷ ‘our souls are disgusted by this overly digestible bread (*Lechem Kalokal*-לחם קלוקל).’¹⁰⁶⁸ Zion also is the same, as it states,¹⁰⁶⁹ ‘Zion said: *HaShem*-יהו"ה has forsaken me; the Lord has forgotten me.’”

Now, from the words of the Midrash in comparing the verse, “Zion said: *HaShem*-יהו"ה has forsaken me; the Lord has forgotten me,” to the matters mentioned above, it is understood that the matter of “*HaShem*-יהו"ה has forsaken me; the Lord has forgotten me,” is actually a good thing, just like the other matters mentioned, all of which were for the good. For example, in regard to the manna, the Holy One, blessed is He, gave them easily digestible bread (*Lechem Kal*-לחם קל) etc., but they complained saying, “Our souls are disgusted by this overly digestible bread (*Lechem Kalokal*-לחם קלוקל).” Thus, the same must be true of the verse, “Zion said: *HaShem*-יהו"ה has forsaken me; the Lord has forgotten me.” That is, the “forsaking” and “forgetting” is only temporarily, but there is very great benefit to it. Because of this, there is a complaint and demand from the Holy One, blessed is He, above, that the Jewish people, “are complainers,” in that they do not grasp the inner essence (*Pnimiyut*) of it, that there is benefit in this “forsaking” and “forgetting.”

This benefit may be understood by the statement in Yalkut,¹⁰⁷⁰ “Even Zion did this to me. I am occupied on her

¹⁰⁶⁷ Numbers 21:5

¹⁰⁶⁸ The word *Kalokal*-קלוקל is a composite of *Kal ooKal*-קל וקל, the literal meaning of which is easy and easy. That is overly easy to digest.

¹⁰⁶⁹ Isaiah 49:14 – The first verse of the *Haftorah* reading of Parshat Eikev.

¹⁰⁷⁰ Yalkut Shimoni, Remez 764

behalf by removing the dominion of kingdoms from the world. Have I not already removed the dominion of the kingdoms of Babylon, Medea,¹⁰⁷¹ and Greece? Moreover, I will remove the dominion fourth kingdom, but she complains before Me, saying, ‘*HaShem*-יהוה has forsaken me; my Lord has forgotten me.’” In other words, the purpose of this final exile to remove the dominion of the fourth kingdom, and this is [the inner essence of] the goodness of “forsaking” and “forgetting.”

2.

Now, this must be understood. Moreover, we must understand the double language of “forsaking” and “forgetting,” which, at first glance, seem to be the same thing. This is as stated in Tractate Brachot,¹⁰⁷² “Forsaken (*Azuvah*-עזובה) is the same as forgotten (*Shechuchah*-שכוחה).”

The explanation¹⁰⁷³ is that we find something like this in the verse,¹⁰⁷⁴ “The royal cupbearer (*Sar HaMashkim*-שר המשקים) did not remember Yosef, but forgot him.” The Zohar¹⁰⁷⁵ questions this seeming repetition. Once the verse stated that he “did not remember Yosef,” why does it continue, “but forgot him?” The conclusion of the answer given there,¹⁰⁷⁶ is that the statement, that he “did not remember,” refers to loss

¹⁰⁷¹ Persia

¹⁰⁷² Talmud Bavli, Brachot 32b; Also see Rashba to the Ein Yaakov there, as well as the Maharsha there.

¹⁰⁷³ See Ohr HaTorah, Eikev p. 515 and on; See the discourse entitled “*VaTomer Tziyon*” 5678 (Sefer HaMaamarim 5678 p. 367 and on).

¹⁰⁷⁴ Genesis 40:23

¹⁰⁷⁵ Zohar I 193b

¹⁰⁷⁶ According to the commentary of Rabbi Moshe Zacuto (the Ramaz) to Zohar ibid.

of memory about something, in and of itself. However, the statement “but forgot him,” refers to something in addition to losing memory. That is, there also is forgetfulness (*Shichechah*-שכחה) stemming from a different factor which causes the forgetfulness. This is like the verse,¹⁰⁷⁷ “Let him drink and forget his poverty.” In other words, this is not merely forgetfulness alone, but there is the drinking of wine, which is what causes the forgetfulness.

The same is understood regarding the difference between “forsaking” (*Azivah*-עזיבה) and “forgetting” (*Shichechah*-שכחה). That is, “forsaking” (*Azivah*-עזיבה) is just the loss of memory and recollection, whereas “forgetting” (*Shichechah*-שכחה) means that besides the loss of memory, in and of itself, there is the additional matter of “forgetting” stemming from something else that **causes** forgetting (*Shichechah*-שכחה) and is the opposite of remembering (*Zicharon*-זכרון).

However, this must be understood. How does it apply for there to be a loss of memory and forgetfulness above in *HaShem*’s יהו"ה Godliness? For, is it not so that, “there is no forgetfulness before Your throne of glory”?¹⁰⁷⁸ Similarly, we recite,¹⁰⁷⁹ “Everything is openly revealed and known before You,” and, “You remember all the deeds of the world.” This being so, what is this matter of “forsaking” (*Azivah*-עזיבה) and “forgetting” (*Shichechah*-שכחה)?

¹⁰⁷⁷ Proverbs 31:7

¹⁰⁷⁸ Talmud Bavli, Brachot 32b *ibid.*; Musaf liturgy of Rosh HaShanah.

¹⁰⁷⁹ In the Musaf liturgy of Rosh HaShanah.

The explanation is that all matters above, in *HaShem's*-יהו"ה Godliness, depend on man's service of *HaShem*-יהו"ה below.¹⁰⁸⁰ For, the quality of the Holy One, blessed is He, is that He acts in a way of measure for measure.¹⁰⁸¹ From this it is understood that the matter indicated by the verse, "*HaShem*-יהו"ה has forsaken me; the Lord has forgotten me," comes about because of loss of memory or forgetfulness in man's service of *HaShem*-יהו"ה below.

To further explain, loss of memory means that a person is not occupied in serving *HaShem*-יהו"ה, blessed is He. That is, he does not recall, nor is he entrenched in matters of *HaShem's*-יהו"ה Godliness. However, even though he does not take advantage of his strengths and abilities in matters of Torah and *mitzvot*, nevertheless, he also does not invest his strengths and abilities into other matters either. Therefore, in him, there only is the loss of memory, and nothing more. However, lower than this is the matter of forgetfulness (*Shichechah*-שכחה), in which, he also **invests** himself, his strengths and his abilities, into matters other than Torah and *mitzvot* (and although they may be permissible matters, ultimately, from the permissible, he will come to the forbidden) all of which cause him to forget *HaShem's*-יהו"ה Godliness.

More particularly, it is about this that the verse states, "The Royal cupbearer (*Sar HaMashkim*-שר המשקים) did not remember Yosef, but forgot him." For, the matter of Yosef is the drawing down *HaShem's*-יהו"ה Godliness from Above to

¹⁰⁸⁰ See Ohr Torah of the Maggid of Mezhrich, Section 480 (112b); Also see his Likkutei Amarim, Section 198 (50c); Also see Tzava'at HaRivash, translated as The Way of The Baal Shem Tov, Section 120 (transmitted by the Holy Maggid).

¹⁰⁸¹ Talmud Bavli, Sanhedrin 90a

below. This accords with the explanation elsewhere¹⁰⁸² about the verse,¹⁰⁸³ “These are the offspring of Yaakov: Yosef.” Namely, it is Yosef who draws down all the matters of Yaakov (which refer to the inner aspect of *HaShem*’s יהו"ה Godliness) all the way down. It is about this that the verse states,¹⁰⁸⁴ “Now Yosef – he was the ruler over the land, he was the provider to all the people of the land.”

Now, opposite Yosef, the one who brings this drawing down, there is the Royal cupbearer (*Sar HaMashkim*). For, the matter of the Royal cupbearer (*Sar HaMashkim*-שר המשקים) is pleasure (*Taanug*) in matters of the world, as known that the foundational element of water (*Mayim*) [which is the primary ingredient of all beverages] is the matter of pleasure (*Ta'anug*).¹⁰⁸⁵ In other words, this refers to being entrenched in worldly matters, specifically in the pleasures (*Ta'anug*) of the world, which act in opposition to what Yosef draws down and obstruct it.

This is when physicality is separated from spirituality, as indicated by the verse,¹⁰⁸⁶ “From there it separated into four rivers. The name of the first river is Pishon,” which is the Nile river, the river of Egypt, the river that provides water (*Mayim*) to all of Egypt.¹⁰⁸⁷ In other words, the physical pleasure of Egypt (which is the matter of the Royal cupbearer (*Sar*

¹⁰⁸² Biurei HaZohar of the Mittler Rebbe (29d and on); Biurei HaZohar of the Tzemach Tzedek (p. 168 and on); Ohr HaTorah, VaYeichi (385b and on), and elsewhere.

¹⁰⁸³ Genesis 37:2

¹⁰⁸⁴ Genesis 42:6

¹⁰⁸⁵ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 2; Also see Tanya, Ch. 1 (5b), and elsewhere.

¹⁰⁸⁶ Genesis 2:10-11

¹⁰⁸⁷ See Rashi to Genesis 2:11

HaMashkim) of Egypt), is completely separated from the spiritual, and therefore stands in opposition to the drawing down *HaShem's* יהו"ה Godliness.

However, in reality, all physicality must be bound to the spiritual, as stated,¹⁰⁸⁸ “A river issues from Eden to water the Garden (*Gan*-גן),” in which the Garden-*Gan*-גן-53 refers to the fifty-three (*Gan*-גן-53) orders (*Parshiot*) of Torah.¹⁰⁸⁹ Thus, since Torah is the intermediary medium through which *HaShem's* יהו"ה Godliness is drawn into the world, as in the teaching,¹⁰⁹⁰ “He gazed into the Torah and created the world,” therefore, the Torah is the intermediary medium by which to connect even physical pleasures to the matter of Eden, which is pleasure and delight in *HaShem's* יהו"ה Godliness.

However, the matter of the Royal cupbearer (*Sar HaMashkim*) of Egypt, drawn by the river Pishon - the first separating river - stands in opposition to the drawing down of *HaShem's* יהו"ה Godliness affected by Yosef, the righteous-Tzaddik. More specifically, there are two matters here. The first is that “Royal cupbearer did not remember Yosef,” referring to the lack of drawing and revealing *HaShem's* יהו"ה Godliness. The continuation of the verse is then also caused, “but forgot him,” referring to the matter of becoming entrenched in physical pleasures, in which case, not only is there a loss of memory, but there is an addition factor that causes forgetfulness.

¹⁰⁸⁸ Genesis 2:10

¹⁰⁸⁹ See Zohar I 104b (Midrash HaNe'elam), and elsewhere.

¹⁰⁹⁰ Zohar II 161a and on

Now, since the quality of the Holy One, blessed is He, is that He acts in a way of measure for measure, therefore, through these matters of “he did not remember” and “he forgot” as they are in man below, this causes the matter of “forsaking” (*Azivah*-עזיבה) and “forgetting” (*Shichechah*-שכחה) in *HaShem*’s יהו"ה Godliness above.

3.

The explanation is that the verse, “*HaShem* יהו"ה has forsaken me; the Lord has forgotten me,” refers to the withdrawal of the Indwelling Presence of *HaShem* יהו"ה, blessed is He, (the *Shechinah*) to Above, as Targum translates there,¹⁰⁹¹ “He has withdrawn His Indwelling Presence (*Shechinah*) from me.” This is like the verse about the time of exile,¹⁰⁹² “Conceal, I shall conceal My face on that day,” which Targum also translates as, “I shall surely withdraw My Indwelling Presence (*Shechinah*).”

More specifically, there are two matters here. That is, there is the matter of loss of memory, and there is the matter of forgetfulness. This is also why the above verse states, “Conceal, I shall conceal (*Haster Asteer*-הסתר אסתיר) My face on that day,” in a repetitive language, “Conceal, I shall conceal-*Haster Asteer*-הסתר אסתיר,” twice. (In other words, in addition

¹⁰⁹¹ See Targum Yonatan ben Uziel to Isaiah 49:14

¹⁰⁹² Deuteronomy 31:18; See Torah Ohr, Megilat Esther 93d, 94d, and elsewhere; Ohr HaTorah ibid. p. 15; Discourse entitled “*VaYehiy Omein et Hadassah*” 5679 (Sefer HaMaamarim 5679 p. 308 and on); Discourse by the same title of the year 5713 (Sefer HaMaamarim 5713, p. 101 and on, translated in The Teachings of The Rebbe – 5713, Discourse 11), and elsewhere.

to the fact that “on that day” refers to a time of concealment, in and of itself, the verse adds, “Conceal, I shall conceal-*Haster Asteer*-הסתר אסתיר,” twice.)

The explanation is as stated in Zohar,¹⁰⁹³ “During exile, the Holy One, blessed is He, withdraws to above and to above (*Le'Eila u'LeEila* ולעילא ולעילא.” About this it is explained¹⁰⁹⁴ that the first time it states “He withdraws to above (*Le'Eila* ולעילא),” it refers to the withdrawal of *Zeir Anpin* to the *Sefirah* of understanding-*Binah*, whereas the second statement, “and to above (*u'LeEila* ולעילא)” refers to the withdrawal to the Hidden Wisdom (*Chochmah Stima'ah*).¹⁰⁹⁵ In Torah Ohr¹⁰⁹⁶ it states that when it says that “the Holy One, blessed is He, withdraws to above and to above-*Le'Eila u'LeEila* ולעילא ולעילא,” it refers to the withdrawal to His Essential Self and Being, blessed is He. These two above-mentioned manners of withdrawal “to above and to above-*Le'Eila u'LeEila* ולעילא ולעילא,” are the two matters of loss of memory and forgetfulness, as they are above in *HaShem*’s יהו"ה Godliness.

This likewise is the meaning of what our sages, of blessed memory, said,¹⁰⁹⁷ “The word ‘remember-*Zachor*-זכור [what Amalek did to you]’¹⁰⁹⁸ means remember with the mouth, whereas the words, ‘You shall not forget-*Lo Tishkach*’¹⁰⁹⁹

¹⁰⁹³ See Zohar I 210a; Zohar III 20b, 75a

¹⁰⁹⁴ See Mikdash Melech to Zohar III 20b *ibid.*, cited in Ohr HaTorah *ibid.*

¹⁰⁹⁵ Regarding the Hidden Wisdom (*Chochmah Stima'ah*) of *Arich Anpin*, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity Ch. 24-25, as well as the commentary of Rabbi Hillel of Paritch to Shaar HaYichud, Ch. 1, translated as Listen Israel, and the notes there.

¹⁰⁹⁶ Torah Ohr, Va'era 55c

¹⁰⁹⁷ Talmud Bavli, Megillah 18a

¹⁰⁹⁸ Deuteronomy 25:17

¹⁰⁹⁹ Deuteronomy 25:19

means remember in the heart.” From this it is understood that the loss of memory (“remember-*Zachor*-זכור” means with the mouth) means that revelation is not drawn down into the aspect of the mouth, referring to the revealed world (*Alma d'Itgaliya*), since there was a withdrawal to the concealed world (*Alma d'Itkasiya*) which is the aspect of the *Sefirah* of understanding-*Binah*. This is the matter indicated by the first mention of “He withdraws to above (*Le'Eila*-לעילא).”

The matter of forgetfulness (*Shichechah*-שכחה) (“You shall not forget-*Lo Tishkach*” means in the heart) in that the revelation is not even drawn into the heart, which is the aspect of the understanding-*Binah*, as it states,¹¹⁰⁰ “The heart is the understanding-*Binah*.” In other words, the light of *HaShem*'s-יהו"ה Indwelling Presence, the *Shechinah*, is withdrawn even higher than the *Sefirah* of understanding-*Binah*, and this is indicated by the repetition, “the Holy One, blessed is He, withdraws to above and to above (*Le'Eila u'LeEila*-לעילא ולעילא).”

The general explanation is that during the time of the Holy Temple, there was openly visible revelation of *HaShem*'s-יהו"ה Godliness, as our sages, of blessed memory, stated,¹¹⁰¹ “Just as one comes [to the Holy Temple] to see, he also comes to be seen.” As explained in *Likkutei Torah*,¹¹⁰² the revelation of *HaShem*'s-יהו"ה Godliness that they beheld in the Holy Temple on each festival, shone for them until the next festival. However, during exile “we are unable to go up to the Holy

¹¹⁰⁰ Introduction to Tikkunei Zohar 17a

¹¹⁰¹ Talmud Bavli, Chagigah 2a

¹¹⁰² *Likkutei Torah*, Zot HaBrachah 98b

Temple, to appear and prostrate,”¹¹⁰³ being that we lack the revelation of *HaShem*’s-יהו"ה Godliness in the Holy Temple.

However, this matter is only like the loss of memory. In other words, during the time of the Holy Temple there was open revelation, whereas during exile, we lack open revelation. However, beyond the fact that there is a loss of open revelation, there also are various additional concealments and hiddenness, which is the matter of forgetfulness (*Shichechah*-שכחה). This then, is the meaning of the verse, “Zion said: *HaShem*’s-יהו"ה has forsaken me; the Lord-*Adona*”י-יג has forgotten me.”

4.

Now, there is another matter regarding the difference between “forsaking” (*Azivah*-עזיבה) and “forgetting” (*Shichechah*-שכחה). Namely, about the matter of “forsaking” (*Azivah*-עזיבה), the verse mentions the Name *HaShem*’s-יהו"ה, whereas about the matter of “forgetting” (*Shichechah*-שכחה), the verse mentions *HaShem*’s-יהו"ה title, Lord-*Adona*”י-יג.

The explanation is that the Name *HaShem*’s-יהו"ה means,¹¹⁰⁴ “He is and He was and He will be as one (*Hoveh v’Hayah v’Yihyeh*-ויהי"ה והיה והיה).” This refers to the revelation of *HaShem*’s-יהו"ה Godliness that transcends the natural order (*HaTeva*-הטבע). That is, the revelation of this

¹¹⁰³ Liturgy of the holiday Musaf prayer

¹¹⁰⁴ 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).

level of *HaShem*'s יהו"ה Godliness is to such a degree of ultimate revelation that it even illuminates far below, so that in every place, there is an illumination and revelation of *HaShem*'s יהו"ה Godliness. In other words, even within worldly matters that are drawn from His title Lord-*Adona*"ע"אדנ"י,¹¹⁰⁵ there will be the illumination and revelation of *HaShem*-יהו"ה.

This is the matter of the interweaving (*Shiluv*) of His Name *HaShem*-יהו"ה in His title Lord-*Adona*"ע"אדנ"י (אידהנ"י), so that even in His title Lord-*Adona*"ע"אדנ"י there is illumination and revelation of His Name *HaShem*-יהו"ה. This is because His title Lord-*Adona*"ע"אדנ"י is from the fact that He is the Master of the world (*Adon Olam* עולם אדון).¹¹⁰⁶ In other words, *HaShem*'s יהו"ה Godliness which transcends the natural order (*HaTeva* הטבע) and is the matter of the Name *HaShem*-יהו"ה, will even be felt in matters of the world.

This is as explained about the matter of answering "Amen-אמן," as it states¹¹⁰⁷ "Open the gates, so that the righteous nation, keeper of the faith (*Shomer Emunim*-שומר אמונים), may enter!" Regarding this it states,¹¹⁰⁸ "Do not [only] read 'keeper of the faith-*Emunim*-אמונים,' but read, 'keeper of the *Amens*-אמנים.'" It is to this end that our sages, of blessed memory, stated,¹¹⁰⁹ "The one who answers Amen-אמן is greater than the one who recites the blessing, since it is he who

¹¹⁰⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of The Sanctuary (Shaar HaHeichal)*.

¹¹⁰⁶ See Midrash Bereishit Rabba 17:4; Talmud Bavli, Brachot 7b; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, Vol. 1, The Gate of The Sanctuary (Shaar HaHeichal)*; Shulchan Aruch, Orach Chayim 5; Tanya, Shaar HaYichud veHaEmunah translated as *The Gate of Unity and Faith, Ch. 7*.

¹¹⁰⁷ Isaiah 26:2

¹¹⁰⁸ See Talmud Bavli, Shabbat 119b

¹¹⁰⁹ Talmud Bavli, Brachot 53b; Nazir 66b

strengthens the blessing.” (This refers to the matter of making vessels (*Keilim*), which is the ultimate level of elevation, since *HaShem*’s-יהו"ה ultimate Supernal intent is to draw down to below.)¹¹¹⁰ For, the numerical value of Amen-אמן-91 is equal to *HaShem*-יהו"ה-26 and Lord-*Adona*’י-אדני-65. In other words, through answering Amen-אמן-91 we bring about the interweaving (*Shiluv*) of *HaShem*-יהו"ה-26 and Lord-*Adona*’י-אדני-65 (91-אידהנ"י), so that even in matters of the world there is a sense of *HaShem*’s-יהו"ה Godliness which transcends the natural order (*HaTeva*-הטבע).

This drawing down is brought about by Yosef the righteous-Tzaddik (“A righteous nation – *Goy Tzaddik* – shall enter”). For,¹¹¹¹ “Yosef was the provider to all the people of the land,” which refers to the matter of drawing down from the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

However, about the time of exile it states, “*HaShem*-יהו"ה has forsaken me,” in which the matter of “forsaking” (*Azivah*-עזיבה) refers to the loss of memory, as explained before. In other words, it means that there is no illumination of the revelation of the Name *HaShem*-יהו"ה within His title Lord-*Adona*’י-אדני. Nevertheless, regarding the Name *HaShem*-יהו"ה, there only is the matter of “forsaking” (*Azivah*-עזיבה), but not the matter of “forgetting” (*Shichechah*-שכחה), God forbid to think so. For, since the Name *HaShem*-יהו"ה is the revelation of the light of *HaShem*-יהו"ה that transcends the worlds, it is

¹¹¹⁰ This parenthesis was stated according to the recollection of some of the individuals.

¹¹¹¹ See Genesis 42:6

entirely inapplicable for anything that causes forgetfulness or concealment to have any hold on it, God forbid to think so. Rather, there only is the matter indicated by “forsaking” (*Azivah*-עזיבה), meaning that the light of *HaShem*-יהו"ה is concealed and does not illuminate in His title Lord-*Adona*"י-אדני.¹¹¹²

However, by the Name *HaShem*-יהו"ה being “forsaken” (*Azivah*-עזיבה), so that He is concealed and does not illuminate in His title Lord-*Adona*"י-אדני, what follows from the many restraints (*Tzimtzumim*) in this, is that there comes to also be “forgetfulness” (*Shichechah*-שכחה) of His title Lord-*Adona*"י-אדני. In other words, even in the aspect of His Godliness that manifests in the worlds, not only is there a lacking of the revelation and illumination of *HaShem*'s-יהו"ה Godly light, but beyond this, there are additional concealments and hiddenness, which is indicated by the matter of “forgetfulness” (*Shichechah*-שכחה).

5.

However, the ultimate inner Supernal intent in the concealment of the exile (“*HaShem*-יהו"ה has forsaken me; the Lord-*Adona*"י-אדני has forgotten me”) is so that the Jewish people will come to be like the wise son who seeks after his

¹¹¹² Furthermore, even when the Name *HaShem*-יהו"ה-26 is hidden and withdrawn from His title Lord-*Adona*"י-אדני-65, the remainder is still *HaShem* is One-*HaShem Echad*-אחד-יהו"ה-39 (65-26=39) See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Sanctuary (*Shaar HaHeichal*).

father, as in the well-known analogy¹¹¹³ of the father who conceals himself from his son, to test the wisdom of his son, to see if he will seek him. In other words, the reason for the concealment is for the purpose of seeking, that is, so that he will seek him. Then, when through seeking, his father is then revealed to him, it will be with a much greater strength and revelation of love, than how the revelation was before the concealment.

This is like the well-known analogy said in the name of the Baal Shem Tov,¹¹¹⁴ about a spiral staircase, that when a person sees the one above face-to-face from below, and wants to climb the staircase to him, since it is a spiral, there necessarily will be times in his climb when the one above is hidden from his view. However, specifically by going through the concealment and continuing to climb, since with every turn he comes closer, with each turn they also have a closer view of each other, until he reaches him and they see each other eye to eye.¹¹¹⁵ The same is true of exile. Specifically due to the temporary “forsaking” (*Azivah*-עזיבה) and “forgetting” (*Shichechah*-שכחה), there ultimately will be complete revelation.

This then, is the meaning of the statement in Yalkut,¹¹¹⁶ that the purpose of this final exile is to remove the dominion of

¹¹¹³ See Likkutei Torah, Drushei Sukkot 82a; Also see at length in the introduction to Shaar HaEmunah of the Mittler Rebbe, translated as Essential Faith (2b and on); *Hemshech* 5666 p. 248.

¹¹¹⁴ Mentioned in Ohr HaTorah, Eikev p. 523; Also see Ohr HaTorah, Na”Ch Vol. 2 p. 884; Keter Shem Tov (5759 edition), Hosafot, Section 53 and on;

¹¹¹⁵ Now, it only is the person making the turns who temporarily does not see, but the one above sees him the whole time.

¹¹¹⁶ Yalkut Shimoni, Remez 764

fourth kingdom from the world. For, the Midrash¹¹¹⁷ on the verse,¹¹¹⁸ “He dreamt, and behold! A ladder was set earthward and its top reached heavenward etc.,” states that, “The Holy One, blessed is He, showed Yaakov the ministering angel of Babylon ascending seventy rungs, the ministering angel of Medea¹¹¹⁹ ascending fifty-two rungs, the ministering angel of Greece ascending one-hundred and eighty rungs, and he saw the ministering angel of Edom ascending, but did not see how high he went. At that moment, our forefather Yaakov was fearful and said, ‘Could it be that this one will never descend?’ The Holy One, blessed is He, answered,¹¹²⁰ ‘Do not fear, My servant, Yaakov,’ – ‘Even if he ascends and sits next to me, from there I will bring him down etc.’ This is the meaning of the verse,¹¹²¹ ‘Even if you raise yourself up like an eagle or you place your nest amongst the stars, I will bring you down from there – the word of *HaShem*-יהו"ה.”

The explanation is that regarding the three kingdoms of Babylon, Medea and Greece, Yaakov already accomplished the matter of their refinement (*Birur*). However, regarding the fourth kingdom (of Edom), he had not yet accomplished their refinement (*Birur*), being that this external shell of *Kelipah* is the hardest of them all. In other words, the three external husks (*Kelipot*) of the first three kingdoms can only affect the revealed powers of the soul adversely, but do not effect [its transcendent hidden aspect, called] its shadow. In contrast, the fourth

¹¹¹⁷ Midrash Vayikra Rabba 29:2

¹¹¹⁸ Genesis 28:12

¹¹¹⁹ Persia

¹¹²⁰ Jeremiah 30:10

¹¹²¹ Obadiah 1:4

kingdom even stands in opposition to the shadow,¹¹²² meaning that it even usurps that hidden power in the Jewish soul which transcend reason and intellect, and is the desire for holiness, by diverting and distracting it to other things.

In this final exile the refinement of this fourth external husk (*Kelipah*) is accomplished, and it is about this that the verse states, “*HaShem*-יהו"ה has forsaken me; the Lord-*Adona*'י-אדנ"י has forgotten me.” That is, it specifically **because** of such concealment that the essential hidden powers of the Jewish soul, which transcend its revealed powers, are aroused, and we even refine the external husk (*Kelipah*) of Edom. Through this, there is an ascent Above, unto the aspect of *HaShem*-יהו"ה that transcends revelations, as in the teaching,¹¹²³ “Through the restraint (*Itkafia*) of the other side (*Sitra Achara*) the glory of the Holy One, blessed is He, is elevated in all the worlds!”

¹¹²² Talmud Bavli, Yevamot 122a; See Likkutei Torah, Teitzei 36c and on, and elsewhere.

¹¹²³ See Tanya, Ch. 27 (34a); Likkutei Torah, Pekudei cites to Zohar II 128b (and the Likkutei Torah there also cites to Zohar II 67b, 184a); Also see Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c