

Discourse 28

“Kodesh Yisroel LaHaShem - Israel is holy to HaShem”

Delivered on Shabbat Parshat Pinchas,
Shabbat Mevarchim Menachem-Av, 5718
By the grace of *HaShem*, blessed is He,

1.

The¹²¹⁴ verse states,¹²¹⁵ “Israel is holy to *HaShem*-יהו"ה, the first of His crop; all who devour it will be held guilty; evil shall come upon them – the word of *HaShem*-יהו"ה.” Targum (cited in Rashi there)¹²¹⁶ translates this as, “They are like the *Terumah* offering, in that whosoever eats of it is liable to the death penalty.” In other words, the Jewish people are like the *Terumah* offering (“Israel is holy”), and whoever devours them is liable to the death penalty.¹²¹⁷ The Targum then continues, “They are like the first of the harvest before the Omer, (that is, “the first of His crop”) the consumption of which is forbidden and whoever eats of it is liable. So will all those who devour Israel be held guilty.”

¹²¹⁴ On the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe added a handwritten note: “The writings of the *Tzemach Tzeddek*,” and, “*v’Khol HaAm Ro’im et HaKolot* 5678.” [See Ohr HaTorah, Pinchas p. 1,221 and on, and see Sefer HaMaamarim 5678 p. 165 and on.]

¹²¹⁵ Jeremiah 2:3

¹²¹⁶ Also see Rashi to Exodus 22:8; Talmud Bavli, Gittin 53a

¹²¹⁷ Mishnah Challah 1:9

Now, we must understand¹²¹⁸ why the Jewish people are compared to these two matters, the *Terumah* offering and the *Omer* offering? For, the *Terumah* offering is loftier than the *Omer*, and additionally, the punishment for the consumption of *Terumah* is more severe. This is especially so considering that the *Terumah* offering was from wheat, which is the choicest grain and is the food of man, whereas the *Omer* offering was from barley, which is animal fodder, and man is loftier than animal. This being so, what does the verse add by stating that the Jewish people are like “the first of His crop,” meaning, “like the first of the harvest before the Omer”? What does this add to what was already stated that “Israel is holy to *HaShem*-יהו"ה,” meaning, “like the *Terumah*”?

The general explanation is as follow: The verse states,¹²¹⁹ “I made souls” [in the plural], referring to the Godly soul and the animalistic soul.¹²²⁰ The Godly soul is called “man-*Adam*-אדם,” as it states,¹²²¹ “you are man-*Adam*-אדם,” since it is “likened-*Adameh*-אדמה to the Supernal One.”¹²²² In contrast, the name of the animalistic soul indicates that it is an “animal-*Beheimah*-בהמה.” Man’s toil in serving *HaShem*-יהו"ה, blessed is He, must be with both these souls. This is as

¹²¹⁸ See Ohr HaTorah, Puncas p. 1,221 and on.

¹²¹⁹ Isaiah 57:16

¹²²⁰ Tanya, Likkutei Amarim, Ch. 1

¹²²¹ Ezekiel 34:31

¹²²² Shnei Luchot HaBrit 20b, 301b and elsewhere; Also see the two discourses entitled “*Bati LeGani* – I have come to My garden” of earlier this year, 5718, Discourse 12 & 13.

explained before¹²²³ on the verse,¹²²⁴ “And repay our neighbors sevenfold-*Shivatayim*-שבעתיים,” in which the verse specifies “sevenfold-*Shivatayim*-שבעתיים” [meaning two times seven, as opposed to just saying “seven-*Sheva*-שבע”] in that this refers to the seven emotional qualities (*Midot*) of the Godly soul and the seven emotional qualities of the animalistic soul.

In other words, one’s service of *HaShem*-יהו"ה, blessed is He, must not be solely with his Godly soul, but there also must be the refinement (*Birur*) of the emotions of his animalistic soul. Through doing so, in addition to the essential matter of the elevation and refinement of the animalistic soul itself, beyond this, through refining the animalistic soul, additional elevation is also brought to the Godly soul, as explained before at length.¹²²⁵

This is also the meaning of the verse here, which states that the Jewish people are like “the first of His crop,” meaning, like the *Omer* offering of barley, which in our service of *HaShem*-יהו"ה, blessed is He, refers to refining the animalistic soul. That is, this is in addition to the first part of the verse which states, “Israel is holy to *HaShem*-יהו"ה,” meaning, “like the *Terumah* offering,” which is food for human consumption. This is because the refinement of the animalistic soul causes an ascent to the Godly soul too.

¹²²³ In the two preceding discourses of this year, 5718, the discourse of the 12th of Tammuz entitled “*Mi Manah* – Who has counted the dust of Yaakov,” Discourse 26, and the discourse of Shabbat Parshat Balak, entitled “*v’Hayah She’erit Yaakov* – The remnant of Yaakov will be in the midst of many peoples,” Discourse 27, Ch. 7.

¹²²⁴ Psalms 79:12

¹²²⁵ In the two discourses that precede this discourse.

2.

This may be better understood from what we find about Torah, in that it states,¹²²⁶ “Three knots are bound one to the other. The Jewish people are bound to the Torah, and the Torah is bound to the Holy One, blessed is He.” To explain,¹²²⁷ the Torah was specifically given below. When the angels requested that the Torah be given to them, by saying,¹²²⁸ “Place Your majesty upon the heavens,” even though they requested for Torah to be given to them as it is spiritually, [being that they obviously knew what is written in Torah, but nonetheless requested that it should be given to them, their intention was that it should be given to them as it is spiritually], nevertheless [Moshe] answered them,¹²²⁹ “Did you descend to Egypt? Do you have an evil inclination?”

This is because the ultimate superiority of Torah is specifically as it was given below, in that it traveled and descended etc., until it manifested in physical ink on physical parchment and in laws that relate to matters of physicality.¹²³⁰ This is the meaning Moshe’s words, “Did you descent to Egypt-*Mitzrayim*-מצרים,” meaning to the “constraints-*Meitzarim*-מצרים” and limitations of the physical world. This also is the

¹²²⁶ See Zohar III 73a

¹²²⁷ See the discourse entitled “*V’Khol HaAm Ro’im*” 5678 (Sefer HaMaamarim 5678 p. 165 and on); Also see *Hemshech* “*V’Khol HaAm Ro’im*” 5706 (Sefer HaMaamarim 5706 p. 96 and on); Also see the discourse entitled “*Vayedaber Elohi*”*m*— God spoke... I am *HaShem*-יהוה, your God” 5714, translated in The Teachings of The Rebbe, 5714, Discourse 18, (Sefer HaMaamarim 5714, p. 172 and on).

¹²²⁸ Psalms 8:2; Talmud Bavli, Shabbat 88b and on

¹²²⁹ Talmud Bavli, Shabbat 88b *ibid*.

¹²³⁰ See Tanya, Likkutei Amarim, Ch. 4.

meaning of his response, “Do you have an evil inclination?” That is, do you have something that covers over and conceals *HaShem*’s-יהוה Godliness from you etc.?

However, through this descent, the ultimate elevation and ascent is caused in Torah, in that it becomes bound to the Holy One, blessed is He. This is like the known teaching that,¹²³¹ “David would bind the Torah with the Holy One, blessed is He.” The same is understood about the souls of the Jewish people and their descent into the physical body and animalistic soul, that the descent is for the purpose of ascent.

The explanation of the superiority of the descent of the soul below may be understood from the soul of Adam, the first man, whose soul was an all-inclusive soul that included all souls within it,¹²³² about whom the verse states,¹²³³ “He blew the soul of life into his nostrils.” Likewise, in the blessings that every Jew blesses the Holy One, blessed is He [every morning], we say,¹²³⁴ “You have blown it into me.” About this Tanya states,¹²³⁵ citing Zohar,¹²³⁶ “He who blows, blows from within himself, meaning from his inwardness and innermost being.”

¹²³¹ Sefer HaBahir, Section 196 (58); Zohar II 222b (Ra’aya Mehemna); Tola’at Yaakov (by the author of Avodat HaKodesh, Rabbi Meir Ibn Gabbai), Sod HaShabbat 28d; Avodat HaKodesh, Chelek HaAvodah, Ch. 24; Likkutei Torah, Shlach 47c, 51a; Ohr HaTorah, Na”Ch, Tehillim, Vol. 2, p. 914; See *Hemshech* 5666 p. 390.

¹²³² See Ta’amei HaMitzvot of Rabbi Chayim Vital, Parshat Kedoshim; Tanya, Iggeret HaKodesh, Epistle 7 (111b); Sefer HaMitzvot of the Tzemach Tzedek 28a and on.

¹²³³ Genesis 2:7

¹²³⁴ In the “*Elo”hai Neshamah*” blessing in the morning blessings.

¹²³⁵ Tanya, Likkutei Amarim, Ch. 2

¹²³⁶ See Emek HaMelech 127c; Also see the introduction of Shefa Tal, by Rabbi Shabtai Sheftel Horowitz (the nephew of Rabbi Yishaya HeLevi Horowitz, the author of the Shnei Luchot HaBrit); Ramban (Nachmanides) to Genesis 2:7, and

This refers to blowing with force and strength (*Nefichah*-נפִיחָה). That is, this is the difference between the creation of all other creatures through *HaShem*’s יהו"ה Supernal speech (*Dibur*), as the verse states,¹²³⁷ “By the word of *HaShem* יהו"ה the heavens were made, and by the breath of His mouth all their hosts,” as opposed to the creation of man (*Adam*-אָדָם), about whom the word “blowing-*Nefichah*-נפִיחָה” is used, which specifically refers to blowing with force and strength.

The explanation is that when the drawing forth is in a way of gradation, from cause to effect, then even speech (*Dibur*) is adequate, and it is unnecessary for any special strength or force to specifically be used. However, when it comes to a drawing forth in a way that is not through gradations, but by way of a leap and a total novelty, a unique force of strength is necessary, which is the matter of “blowing-*Nefichah*-נפִיחָה.”

3.

This may be better understood by way of analogy from the powers of the soul,¹²³⁸ beginning with its loftiest power, which is the power of intellect (*Sechel*). That is, the drawing down of intellect from the power to conceptualize (*Ko’ach HaMaskeel*) is in a way of order and gradation. Even though

his Shaar HaGemul; Rabbeinu Bacheye to Exodus 20:7; Sefer HaPliya (also called Sefer HaKaneh); Yosher Levav and elsewhere. [See Ha’arot al Tanya of the Rebbe.]

¹²³⁷ Psalms 33:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

¹²³⁸ Also see the discourse entitled “*Vayedaber Elohi*”m— God spoke... I am *HaShem* יהו"ה, your God” 5714, translated in The Teachings of The Rebbe, 5714, Discourse 18, (Sefer HaMaamarim 5714, p. 172 and on) *ibid*.

the power to conceptualize (*Ko'ach HaMaskeel*) itself is not the actual intellect, nevertheless, since it specifically is the source for the existence of intellect (*Sechel*), rather than the existence of something else, it therefore must be said that the power to conceptualize (*Ko'ach HaMaskeel*) likewise is a matter of intellect, only that it transcends actual intellect (*Sechel*). In other words, the existence of intellect (*Sechel*) is concealed within the power to conceptualize (*Ko'ach HaMaskeel*). Nevertheless, it is a concealment that has some existence to it (*He'elem Sheyeshno b'Metziyut*), in that what is drawn forth from it is in a way of order and gradation.

Another example is the flame as it is hidden in a [hot] coal, which is concealment that has existence (*He'elem Sheyeshno b'Metziyut*). Therefore, to reveal the flame from the coal, it is not necessary to blow upon the coal with strength. Rather, since it is concealment that has existence (*He'elem Sheyeshno b'Metziyut*), even regular blowing is adequate.

In contrast, the fire of a flintstone is in a state of concealment that has no existence (*He'elem She'Eino b'Metziyut*), in that there is no limit to the [fire] as it is in the flint,¹²³⁹ and even if the flint is placed in fire or immersed in water, it undergoes no change. This is because it is concealment that is not in a state of tangible existence (*He'elem She'Eino b'Metziyut*). Therefore, to reveal the fire in the flintstone

¹²³⁹ That is, there is no limitation to the number of sparks that can be brought forth from the flint, whereas the potential fire in the coal is quantifiable and limited. Also see Shaar HaYichud of the Mittler Rebbe, Ch. 2 and the notes there, and Ch. 10 and the notes there (regarding the difference between a *Heyuli*-ability and a *Ko'ach*-potential), and elsewhere.

blowing is inadequate, even blowing with strength, but it specifically must be struck.

The same is so of the revelation of motion from the power of motion (*Ko'ach HaTenuah*), from which all kinds of motions are drawn. That is, even though the power of motion (*Ko'ach HaTenuah*) is not the same as an actual specific movement, nonetheless, since it is specifically the source of motion (*Tenuah*) rather than anything else, it therefore is a concealment that has some existence to it (*He'elem Sheyeshno b'Metziyut*).

This also is so of the power to walk (*Ko'ach HaHiluch*), which is the lowest power of the power of motion (*Ko'ach HaTenuah*) itself. That is, the motion involved in walking comes by a way of gradation from the [power of] motion as it is in the brain. For, though there is no comparison between the walking of the legs and feet and motion in general, particularly as the power of motion is in the brain, nevertheless, it is a drawing forth of motion in a way of order and gradation.

However, the above is true in regards to mobility that is in a way of order and gradation, such as walking, but is not so of leaping and jumping, which is not in a way of order and gradation. This likewise is not so of the power of movement when lifting a heavy load that is beyond one's normal ability to lift. The same is so of the power the intellect (*Sechel*), that when there are many questions and refutations, the drawing forth of one's revealed strengths is inadequate.

Rather, in all the above cases it is necessary to awaken the essential *Heyulie* powers themselves, which are in a state of concealment that is not in a state of tangible existence (*He'elem*

She'Eino b'Metziyut). It is specifically when the power stems from the essential *Heyulie* powers, that it then is possible (not only to walk, but to) leap, or to lift a much heavier load than one's normal ability, or to use the [essential] power of the intellect (*Ko'ach HaSechel*).

That is, even when there are many questions and refutations, if a person nevertheless toils within himself and is very embittered over his lack of insight into the matter, then through his toil by way of a rebounding light (*Ohr Chozer*) meaning, out of the bitterness and constraint, he thereby reaches the essential *Heyulie* power of the intellect. When the drawing forth stems from there, then even if there are many questions and contradictions, nevertheless he will ultimately reach the very truth of the intellectual matter (*Sechel*).

About this the verse states,¹²⁴⁰ “Even the weak will say, ‘I am mighty.’” Now, at first glance, this verse is not understood, for if he is weak and lacks strength, how will it help if he says, “I am mighty”? However, the explanation is that when he says this, and he truly means it in a way that touches the very essence and core of his soul,¹²⁴¹ he thereby will be able to bring out the arousal and drawing forth of the essential *Heyulie* powers of his soul, through which he will be “mighty,” so that in the matter of mobility, he will be able to leap, or in the power of motion he will be able to lift a load that is beyond his normal capacity to lift (like the well-known incident related by his honorable holiness, my father-in-law, the Rebbe),¹²⁴² or

¹²⁴⁰ Joel 4:10

¹²⁴¹ Sifrei Devarim 32:5; Tanya, Likkutei Amarim, Ch. 30 and elsewhere.

¹²⁴² See Sefer HaMaamarim 5687 p. 165; See Igrot HaKodesh of the Rebbe Rayatz, Vol. 4, p. 211. That is, a certain individual was chased by thieves and

in the matter of intellect, he will be able to conceptualize in a way that is completely beyond his normal ability to conceptualize, even if there are many questions and contradictions.

From all the above it is understood that to affect a drawing forth in a way of order and gradation, no special power is required, whereas to affect a drawing forth that is not in a way of order and gradation, it specifically comes through special power and strength.

4.

We can understand this matter as it is Above in the same way. That is, the existence of the worlds is from the aspect of *HaShem* 's-יהו"ה Supernal speech (*Dibur*). This is because even the existence of the worlds as they are brought into being from nothing to something, which is something beyond all comparison, is still only by way of gradation. This is because the “nothing” (*Ayin*) that brings them into being, has some measure of relative to the “something” (*Yesh*), and the “something” (*Yesh*) has some measure of relevance to the “nothing” (*Ayin*). For, the “nothing” (*Ayin*) is able to bring the “something” (*Yesh*) into being (and brings itself to do so).

murderers, and became capable of running and hiding somewhere where he later could not be extracted from, except by expanding the opening. Moreover, he also lost his voice in an unnatural way. That is, there was an overpowering dominance of the inner powers of his soul, such that while experiencing tremendous fear for his life, in a way of heightened intellect and awareness, he could run beyond his natural ability and constrict his body to enter and hide somewhere that the opening of which was too small for him to exit. Moreover he lost his voice in an unnatural way (not from overuse, but from fear of being discovered).

However, it is incapable of becoming “something” (*Yesh*) itself, (but rather the “nothing” (*Ayin*) brings the “something” (*Yesh*) into being in a way that it is outside of itself).¹²⁴³ The reason is because there is some measure of relativity in the coming into being of the “something” (*Yesh*) from the “nothing” (*Ayin*). However, for the “nothing” (*Ayin*) to itself become “something” (*Yesh*) is beyond any measure of relativity.¹²⁴⁴

This is why it is explained that the true matter of that which is beyond all relativity is the creation of nothing from something as it comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He.¹²⁴⁵ For, in this case, the novel created being is of utterly no relativity whatsoever to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He, and the manner in which novel existence is brought into being is that the True Something (*Yesh HaAmeete*) becomes the “created something” (*Yesh HaNivra*).¹²⁴⁶

In contrast, the coming into being of “something” (*Yesh*) from the “nothing” (*Ayin*), is not truly in a way that is beyond all relativity, but rather it still is in a way of gradation. This is similar to the matter of the chaining down of the worlds-

¹²⁴³ Note: Regarding this, see Biurei HaZohar at the beginning of the Torah portion of Pinchas.

¹²⁴⁴ See the discourse entitled “*Vayedaber Elohi*”m— God spoke... I am *HaShem*-יהוה, your God” 5714, translated in The Teachings of The Rebbe, 5714, Discourse 18, Ch. 3 (Sefer HaMaamarim 5714, p. 175 and on) *ibid*.

¹²⁴⁵ Note: Regarding this, see the discourse entitled “*Im Bechukotai*” 5667 (*Hemshech* 5666 p. 434 and on).

¹²⁴⁶ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c, and elsewhere.

Hishtalshelut itself, which is of the same root as the word “chain-*Shalsholet*-שלשת,” in that all the rings of the chain are connected to each other. That is, even though the way they are connected is that the upper part of the lower link is connected to the lower part of the upper link, there nevertheless is some actual relation of the lower link to the upper link.

However, this is not so the descent of the soul into the body, which is specifically by way of blowing (*Nefichah*-נפחה) with strength. For, the descent of the soul into the body is beyond all relative measure and gradation. That is, the creation of man is not comparable to the creation of any other creatures. For, in regard to all other creatures the verse states,¹²⁴⁷ “Let the earth bring forth living souls (*Nefesh Chayah*),” in that their bodies and souls were revealed as one.

This is because their bodies are in the class of something that grows (*Tzome'ach*-vegetation) and their soul is in the class of an animate living being (*Chai*-animal), and, as known, vegetation (*Tzome'ach*) and animals (*Chai*) have some measure of comparison to each other. However, about the creation of man the verse states,¹²⁴⁸ “Your eyes saw my unshaped clod,” in that man’s body is in the class of the inanimate (*Domem*), but his soul is in the class of the speaker (*Medaber*), which is higher than the class of animate living beings (*Chai*-animals) in that there is no point of comparison between the speaker (*Medaber*) and the inanimate (*Domem*).¹²⁴⁹

¹²⁴⁷ Genesis 1:24

¹²⁴⁸ Psalms 139:16; See Torah Ohr, Bereishit 3d, discourse entitled “*Lehavin HaTa'am Shenishtaneh Guf HaAdam*.”

¹²⁴⁹ The term “*Domem*-דומם,” which is usually translated as referring to the class of inanimate beings, also literally means, “silent.”

On a deeper level, about the soul of man it states,¹²⁵⁰ “The soul that You have given into me, it is pure,” in that it is in the aspect of purity (*Tehorah*), and higher than this, there is the aspect of the soul as it is in the aspect of “You have given” (*Natatah*-נתת), and higher than even this, it states,¹²⁵¹ “The souls of the Jewish people ascended in thought,” which refers to the Supernal thought (*Machshavah*) of Primordial Man (*Adam Kadmon*),¹²⁵² and in that level itself, they are the loftiest level of thought (*Machshavah*), which is the meaning of the precise wording “ascended in thought.”¹²⁵³

The souls then descended from there into the human body which is the lowest of all living beings, to the point that from the perspective of the human body it states,¹²⁵⁴ “The gnat preceded you,” being that “those creatures do not deviate from their intended purpose,”¹²⁵⁵ whereas from the perspective of the human body, it is possible for a person to know his Master and intend to rebel against Him.¹²⁵⁶ From this it is understood that the bond between the human soul and the human body is not drawn in a way of gradation altogether, and it therefore must specifically be through “blowing” (*Nefichah*-נפיקה) with strength.

This also is why the descent of the soul into the body is from *HaShem*’s יהו"ה Supernal will, blessed is He. For, even

¹²⁵⁰ In the “*Eloh*”*ai Neshamah*” blessing in the morning blessings (Talmud Brachot 60b); See Likkutei Torah, Ha’azinu.

¹²⁵¹ Midrash Bereishit Rabba 1:4

¹²⁵² See Sefer HaMaamarim 5700 p. 17; 5703 p. 74.

¹²⁵³ Bereishit Rabba 1:4 *ibid*.

¹²⁵⁴ Talmud Bavli, Sanhedrin 38a; Midrash Bereishit Rabba 8:1

¹²⁵⁵ Tanya, Likkutei Amarim, Ch. 24

¹²⁵⁶ Torat Kohanim and Rashi to Leviticus 26:14 and elsewhere.

though all creatures are rooted in *HaShem* 's-ה"ה Supernal will, as it states,¹²⁵⁷ “Whatever *HaShem* 's-ה"ה desired He did,” nevertheless, in relation to all other creations, it is in a way that the desire (*Ratzon*) becomes manifest in them in an inner way (*b'Pnimityut*) up to and including the aspect of the “word of *HaShem* 's-ה"ה” [that is manifest within them]. However, this is not so of the creation of man, (meaning, in the descent of the soul into the body). This comes from the desire (*Ratzon*) itself, as it transcends inner manifestation (*b'Pnimityut*), but is rather *HaShem* 's-ה"ה Essential Supernal desire (*Etzem HaRatzon*) itself.

Now, the revelation of *HaShem* 's-ה"ה Supernal desire from His limitless light, blessed is He, is also by way of a “leap” (*Dilug*). For, as the Supernal desire (*Ratzon*) is above in *HaShem* 's-ה"ה Godliness, it is not like desire (*Ratzon*) is below. For, as desire (*Ratzon*) is below, the desire is to satisfy a lacking, and this being so, it is understood that there is some relation between the lacking, the desire, and the person himself. It goes without saying that the desire relates to the person himself, being that the desire (*Ratzon*) is for his lacking to be satisfied.

However, this is not so of *HaShem* 's-ה"ה Supernal desire (*Ratzon*) as it is above in His Godliness. This is because His desire (*Ratzon*) is not to satisfy any lacking, as it states,¹²⁵⁸ “You are He who is the perfection of everything,” and,¹²⁵⁹ “there is nothing lacking in the house of the King.” Thus, there

¹²⁵⁷ Psalms 135:6

¹²⁵⁸ Introduction to Tikkunei Zohar 17b

¹²⁵⁹ Yalkut Shimoni Kohelet, Remez 989

is utterly no comparison or relationship whatsoever between the *HaShem's* יהו"ה Supernal desire (*Ratzon*) and His Essential Self, blessed is He, and the drawing of the desire (*Ratzon*) is in a way of a “leap” (*Dilug*) and a novelty.

This then, is the matter of “blowing” (*Nefichah*-נפיקה) with strength, brought about by *HaShem's* יהו"ה Supernal will and desire, blessed is He. In contrast, all other creatures are brought about by “the word of *HaShem* יהו"ה,” which is in a way of gradation.

5.

Now, through the descent of the Godly soul to manifest in the body and animalistic soul and to toil with the animalistic soul to bring about its refinement, the Godly soul thereby is also caused to ascend. That is, through doing so the Godly soul reaches an even higher level than its root and source. That is, to merely reach its root and source, it did not need to descend in the first place. It must therefore be said that through its descent, it can thereby reach higher than its root and source.

To clarify, in and of itself a created being is only capable of reaching its root and source. As well-known,¹²⁶⁰ proof of this comes from the spring of Eitam.¹²⁶¹ However, through the

¹²⁶⁰ See Maamarei Admor HaZaken, HaKtzarim p. 2; Ma'amarei Rabboteinu Zichronim LiBrachah p. 204; Maamarei Admor HaEmtza'ee, Bamidbar Vol. 2 p. 1,033 and elsewhere; Also see the discourse entitled “*Vayedaber Elohi*”m– God spoke... I am *HaShem* יהו"ה, your God” 5714, translated in The Teachings of The Rebbe, 5714, Discourse 18, Ch. 2 *ibid*.

¹²⁶¹ Talmud Bavli, Yoma 31a – “The Spring of Eitam (from which water was supplied to the Holy Temple), was twenty-three cubits higher than the ground of the Temple courtyard. As we learned in Mishnah, all the entrances of the Holy Temple, were twenty cubits high and ten cubits wide... and the dimensions of the ritual bath

soul's descent to manifest in the body and animalistic soul, the soul can then ascend higher than its root and source, for it thereby reaches the aspect of limitlessness (*Bli Gvul*).

The explanation is that even though, in and of itself, the Godly soul has love and fear of *HaShem*-יהו"ה, blessed is He, which act like two wings that elevate it,¹²⁶² nevertheless, its love and fear of *HaShem*-יהו"ה are limited. Though it is true that the love and fear of *HaShem*-יהו"ה of the Godly soul transcend reason and intellect, being that it is "a part of God from above,"¹²⁶³ and therefore its love of *HaShem*-יהו"ה transcends reason and intellect, this being the concealed love (*Ahavah Mesuteret*) of *HaShem*-יהו"ה, blessed is He that every Jew has,¹²⁶⁴ it nevertheless is limited.

This is because the love of *HaShem*-יהו"ה of the Godly soul stems from its being "a part of God from above." Therefore, the love of *HaShem*-יהו"ה of the soul stems from its own existence and is thus not a true annihilation (*Bittul*) of its own existence to *HaShem*-יהו"ה, blessed is He. Rather, it is

(Mikvah) were one cubit long, one cubit wide, and three cubits high." Thus, "since water cannot ascend to a place on the mountain that is higher than the place from where they flow," (see Rashi there) it must be said that the Spring of Eitam (from where the water flowed) was at least twenty-three cubits higher than the ground of the Temple courtyard.

¹²⁶² See Tikkunei Zohar, Tikkun 10 (25b); Tanya, Likkutei Amarim, Ch. 39 & 40.

¹²⁶³ Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v'Pelach HaRimon, Shaar 32, Ch. 1; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezritch; Da'at Tevunot of the Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

¹²⁶⁴ See Tanya, Likkutei Amarim, Ch. 18; Likkutei Torah, Teitzei 38c and on; Ohr HaTorah ibid. p. 982 and on.

specifically through its manifestation in the body and animalistic soul that it can come to have true nullification (*Bittul*) of its own existence to *HaShem*-יהו"ה, blessed is He.

The explanation is that the way the soul is aroused with love of *HaShem*-יהו"ה, blessed is He, is different in the righteous-*Tzaddikim* than it is in intermediates-*Beinonim* and those below intermediates-*Beinonim*, (who also are of the quality of the intermediate-*Beinoni*, being that every person can and should strive to be [at least] an intermediate-*Beinoni*).¹²⁶⁵

That is, in the righteous-*Tzaddikim*, their love of *HaShem*-יהו"ה, blessed is He, comes through contemplation (*Hitbonenut*) [of *HaShem*'s-יהו"ה Godliness etc., whereas in the intermediate-*Beinonim*, their love of *HaShem*-יהו"ה, blessed is He, comes through their sense of distance from *HaShem*-יהו"ה, which stems from their animalistic soul.

Now, when the Godly soul toils in itself, meaning as it manifests in the body and animalistic soul, it has yet to come to the nullification (*Bittul*) of its existence to *HaShem*-יהו"ה, blessed is He. This goes without saying about the righteous-*Tzaddikim*, whose love of *HaShem*-יהו"ה, blessed is He, comes through contemplating (*Hitbonenut*) *HaShem*'s-יהו"ה Godliness, being that their love (*Ahavah*) of Him is obviously limited to their contemplation etc.¹²⁶⁶

However, even in the intermediate-*Beinonim*, whose love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, stems from a sense of distance from *HaShem*-יהו"ה, meaning that he

¹²⁶⁵ Tanya, Likkutei Amarim, Ch. 14

¹²⁶⁶ That is, it is limited by the contemplation (*Hitbonenut*) that gave rise to the love (*Ahavah*), and since the contemplation (*Hitbonenut*) is limited, so likewise, the love (*Ahavah*) is certainly limited.

contemplates how his animalistic soul covers over, conceals, and stands in opposition to his adhering to *HaShem*'s-יהו"ה Godliness, by which he awakens the love (*Ahavah*) of *HaShem*-יהו"ה of his Godly soul, from this it is understood that the Godly soul itself is in a state of closeness to *HaShem*'s-יהו"ה and feels pleasure and delight in *HaShem*'s-יהו"ה Godliness.

This is why the Godly soul is pained when the animalistic soul covers and conceals etc. This being so, that the love stems from its own existence, this love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, does not nullify (*Bittul*) the Godly soul's existence to *HaShem*-יהו"ה, blessed is He. In other words, at the very same time that it is in a state of distance because of the animalistic soul, the Godly soul itself is nevertheless, also in a state of closeness to *HaShem*-יהו"ה being that it is a 'part of God from Above.'¹²⁶⁷

This being so, even when the Godly soul is embittered stemming from the animalistic soul, nevertheless, "weeping is affixed in my heart on this side, and joy on that side."¹²⁶⁸ We thus find that it remains in its state of existence, and is not completely nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

However, when the Godly soul toils with the animalistic soul – which, in and of itself, has no relation whatsoever to *HaShem*'s-יהו"ה Godliness – by explaining to the animalistic soul that because it is physical and coarse, it has utterly no relation to refined and rarified matters, certainly not to spiritual matters, and definitely not to having any adhesion or pleasure

¹²⁶⁷ That is, as long as it retains its form.

¹²⁶⁸ Zohar II 225a; Zohar III 75a; Tanya, Likkutei Amarim, Ch. 34; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

in *HaShem*-יהו"ה, this touches the animalistic soul to the very essence and core of its being.

Then, when the animalistic soul is roused to be embittered by this, it is in a way of the complete nullification of its existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. For, since the animalistic soul has no relation whatsoever to Godliness, there is no sense of goodness and taste for *HaShem*'s-יהו"ה Godliness in this embitterment. Rather, its entire sense is solely that,¹²⁶⁹ "Your forsaking *HaShem*-יהו"ה your God, is evil and bitter," by which the animalistic soul becomes nullified of its existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

Now, since the Godly soul affected this nullification (*Bittul*) to *HaShem*-יהו"ה in the animalistic soul, therefore, through the nullification of the animalistic soul to *HaShem*-יהו"ה, the Godly soul is also caused to ascend, in that it too comes to a state of the nullification of its existence (*Bittul b'Metziyut*).

All the above¹²⁷⁰ comes about through the matter of blowing (*Nefichah*-נפיקה) with strength, which exists in the descent and bond of the soul to the body, for this is what gives the soul the inner ability to ascend higher than its own root source, that is, to the negation of its own existence, only that the feeling of revelation and pleasure etc., in the Godly soul obstructs the nullification of its existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

¹²⁶⁹ Jeremiah 2:19

¹²⁷⁰ This next paragraph [until the conclusion of the chapter] was not included in the original oral discourse, but was added via a handwritten note of the Rebbe in answer to request for further clarification.

This is revealed through the animalistic soul, through the fact that the animalistic soul conceals and battles against the Godly soul being a “part of God from above,” in the same way that the folly (*Shtut*) of the side opposite of holiness is what awakens the folly of the side of holiness (*Shtut d’Kedushah*).

6.

The same is likewise so of Torah, that specifically the descent of the Torah into the aspect of Egypt (*Mitzrayim*-מצרים) and the evil inclination, is what causes an additional elevation in Torah. This is the novelty, over and above the deeds of our forefathers, that was introduced at the giving of the Torah. For, although even before the Torah was given, the forefathers fulfilled the whole Torah,¹²⁷¹ it nevertheless was not comparable to how the Torah is after it was given.

The explanation that the toil of the forefathers in serving *HaShem*-יהו"ה, blessed is He, was limited and bound to their own existence. That is, even though their service of *HaShem*-יהו"ה, blessed is He, transcended reason and intellect, being that “the forefathers themselves are the Supernal Chariot (*Merkavah*),”¹²⁷² and the matter of the Chariot (*Merkavah*) is in a way that transcends reason and intellect, especially considering that their service of *HaShem*-יהו"ה, blessed is He, in the tests that they endured was with self-sacrifice (*Mesirat Nefesh*), nevertheless, all their toil stemmed from the existence

¹²⁷¹ Talmud Bavli, Yoma 28b

¹²⁷² See Midrash Bereishit Rabba 47:6; 82:6

of their soul, and in this, they did not have the matter of the nullification of their existence (*Bittul b'Metziyut*).

In other words, even though, in truth, the souls of our forefathers also were manifest in physical bodies, nonetheless, their bodies did not cover over and conceal *HaShem's* יהו"ה Godliness, being that they themselves were a Chariot (*Merkavah*) for *HaShem's* יהו"ה Godliness, even the aspect of their bodies. Even though the Chariot (*Merkavah*) does not become unified with He who rides upon the Chariot (*Merkavah*), but is separate, it nonetheless does not cause concealment [of the rider] nor does it stand in opposition [to Him] etc. Moreover, even the tests that they endured could not compare to the tests that the Jewish people endured in Egypt etc.

We thus find that the toil of our forefathers in service of *HaShem* יהו"ה, blessed is He, stemmed from the existence of their souls, and it did not have the matter of the nullification of their very existence (*Bittul b'Metziyut*). Only once the Torah was given, which took place after the exodus from Egypt – from the “crucible of iron”¹²⁷³ – did toil in service of *HaShem* יהו"ה, blessed is He, become in a way of nullification of existence (*Bittul b'Metziyut*) to *HaShem* יהו"ה.

This then, is the novelty that was introduced with the giving of the Torah, in the way indicated by [Moshe's answer to the angels],¹²⁷⁴ “Did you descend to Egypt? Do you have an evil inclination?” In other words, besides the fact that the Torah descended into physical ink on physical parchment below, and

¹²⁷³ See Torah Ohr, Yitro 74a and on, and elsewhere.

¹²⁷⁴ Talmud Bavli, Shabbat 88b and on

became manifest in laws that apply to physical matters, even manifesting in false arguments, all of which is the matter of Egypt (*Mitzrayim*-מצרים) and the evil inclination – that is, not only did it manifest in Egypt (*Mitzrayim*-מצרים), referring to the constraints (*Meitzarim*-מצרים) and limitations of the world – but beyond that, it even manifested in the animalistic soul, which is something that is the diametric opposite that stands in opposition to *HaShem*'s-יהו"ה Godliness.

This is because it is specifically through toiling with the opposition, (meaning, not just the toil of the Godly soul, in and of itself, even as there is an opposing force, but toiling with the opposing force itself), that we come to the nullification of our existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, as explained above.

7.

This is also the meaning of what our sages stated in the Midrash¹²⁷⁵ on the verse,¹²⁷⁶ “Your oils are good for fragrance, Your Name is flowing oil.” They stated, “All the *mitzvot* that the forefathers did in Your presence were like fragrances. However, our *mitzvot* are like the conclusion of the verse, ‘Your Name is like flowing oil’ [that can be poured from vessel to vessel].” That is, the matter of a fragrance is only a glimmer of radiance, for even though fragrance is delightful to the soul,¹²⁷⁷ and if a person faints, his vitality is revived through a fragrance,

¹²⁷⁵ Midrash Shir HaShirim Rabba 1:3

¹²⁷⁶ Song of Songs 1:3

¹²⁷⁷ Talmud Bavli, Brachot 43b

nonetheless, the fragrance is only a glimmer of radiance. For, the effect of the fragrance when one faints is only that there was a withdrawal of the radiance life, however the essential life of the soul is still in his body. In contrast, the conclusion of the verse, “Your Name is like flowing oil,” refers to the drawing forth of the essence.

It is in this that there is a superiority to the toil of serving *HaShem*-יהו"ה, blessed is He, once the Torah was given, over and above the service of our forefathers. For, the service of our forefathers stemmed from the existence of their soul, and in this, there was no nullification of their existence (*Bittul b'Metziyut*). Therefore, whatever they drew forth [through their service] was only in the way of a glimmer of radiance. However, this is not so of the giving of the Torah, which was after descending to Egypt and having an evil inclination, in which the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is drawn forth from the nullification (*Bittul*) to Him, as explained above.

The explanation is that even though the service of *HaShem*-יהו"ה, blessed is He, of our forefathers, was on a much loftier level, whereas service of Him as it is after the Torah was given and after descending to Egypt and having an evil inclination, is of a lower level, nevertheless, as known, the Presence of the Essential Self of *HaShem*-יהו"ה, blessed is He, on a lower level, is much higher than a mere radiance of illumination on higher level. One example of this is what our

sages, of blessed memory said,¹²⁷⁸ that “a Torah sage is greater than a prophet.”

This is because prophecy stems from the aspects of Victory-*Netzach* and Majesty-*Hod*, and moreover, in this itself, there are various levels. For example, the prophecy of Yishayahu¹²⁷⁹ is in the aspect of Victory-*Netzach* and Majesty-*Hod* of the world of Creation-*Briyah* (within which the aspect of Victory-*Netzach* and Majesty-*Hod* of the world of Emanation-*Atzilut* is manifest), whereas the prophecy of Yechezkel¹²⁸⁰ is lower, in the aspect of the Victory-*Netzach* and Majesty-*Hod* of the world of Formation-*Yetzirah*. This is why a Torah sage is greater than a prophet.

That is, prophecy is only in the aspect of Victory-*Netzach* and Majesty-*Hod*, whereas Wisdom-*Chochmah* is much higher. For example, Rabbi Shimon Bar Yochai and the Arizal¹²⁸¹ grasped matters that are much higher than the aspects of Victory-*Netzach* and Majesty-*Hod*. Even so, from the time that the Holy Temple was destroyed, prophecy was taken,¹²⁸² but wisdom-*Chochmah* remained. This is because there is a superiority to prophecy over and above wisdom.

The explanation¹²⁸³ is that even though it states that “a Torah sage is greater than a prophet,” being that he even grasps higher levels, nevertheless, a Torah sage only grasps in a way

¹²⁷⁸ Talmud Bavli, Bava Batra 12a

¹²⁷⁹ Isaiah

¹²⁸⁰ Ezekiel

¹²⁸¹ Rabbi Yitzchak Luria Ashkenazi

¹²⁸² See Tosefta Sotah 13:4; Talmud Yerushalmi Sotah 9:13; Shir HaShirim Rabba 8:9; Also see Talmud Bavli, Yoma 9b; Sotah 48b; Bava Batra 12a and elsewhere.

¹²⁸³ See Tanya, Iggeret HaKodesh, Epistle 19

of knowing of the existence of something. That is, he has no actual grasp or recognition of its existence except by way of knowledge.

Even the grasp of Rabbi Shimon Bar Yochai and the Arizal, which was by way of the Holy Spirit (*Ru'ach HaKodesh*), nonetheless, as known the Holy Spirit (*Ru'ach HaKodesh*) is only in the world of Formation (*Yetzirah*).¹²⁸⁴ The same is so of “the four who entered the Orchard (Pardes),”¹²⁸⁵ in that their grasp was only in the world of Formation (*Yetzirah*).¹²⁸⁶ Whatever they grasped through it of the world of Emanation (*Atzilut*), was only by way of knowing of its existence (*Yediyat HaMetziyut*).

In contrast, this is not so of prophecy, which is a matter of recognition (*Hakarah*), meaning that the prophet recognizes the actual existence itself, as stated by Rabbi Chayim Vital in Shaarei Kedushah (Gates of Holiness)¹²⁸⁷ that “the lights of that level in which the prophet prophesied become engraved and depicted in the thoughts of the prophet etc.”

This is why there is a superiority to prophecy over and above wisdom. For, even though wisdom-*Chochmah* is a very high level, nonetheless, prophecy (*Nevu'ah*) is even greater, being that it is a state of direct recognition (*Hakarah*). We thus find that an essential aspect of a lower level [prophecy, which is rooted in *Netzach* and *Hod*] is much higher than a radiance

¹²⁸⁴ See Shaarei Kedusha of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 6.

¹²⁸⁵ Talmud Bavli, Chagigah 14b

¹²⁸⁶ See Shaarei Kedusha of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gates 6.

¹²⁸⁷ Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 5 & 6.

stemming from a higher level [the wisdom of a Torah sage, which is rooted in wisdom-*Chochmah*].

We may understand the same matter as it relates to the service of *HaShem*-יהו"ה, blessed is He. That is, though it may be on a lower level, toiling with the animalistic soul is nevertheless much loftier than toiling with the Godly soul, in and of itself. For, in toiling with the Godly soul, in and of itself, (meaning, even as it manifests in the animalistic soul and senses the distance of the animalistic soul [from *HaShem*'s-יהו"ה Godliness], however, its service is that of the Godly soul, in and of itself), and it still has not come to a state of the nullification of its existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, (as explained above).

The toil must therefore specifically be with the animalistic soul. In other words, this does not refer to toil with self-sacrifice (*Mesirat Nefesh*) to divest himself of the animalistic soul, nor does it refer to the toil of breaking his animalistic soul. Rather, he must bring about that the toil is done with the animalistic soul itself, meaning, that he affects the emotions of the animalistic soul itself, which are "hard as a cedar,"¹²⁸⁸ to bring them to a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and that this nullification (*Bittul*) will be a nullification of its very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

¹²⁸⁸ See *Torat Chayim*, Bereishit 9a and on; *Hemshech* 5672 Vol. 1 p. 470 and on, and elsewhere; Also see the prior discourses of this year, 5718, "*Mi Manah* – Who has counted the dust of Yaakov," Discourse 26, Ch. 12, and "*V'Hayah She'erit Yaakov* – The remnant of Yaakov will be in the midst of many peoples," Discourse 27, Ch. 5 and on.

Through nullifying the existence (*Bittul b'Metziyut*) of the animalistic soul, the Godly soul is also brought to a state of the nullification of its existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. This is as known about the superiority of the truly penitent (*Baalei Teshuvah*), that because to their sense of their distance from *HaShem*-יהו"ה, blessed is He, their service of Him is with much greater desire and strength.¹²⁸⁹

That is, their service of *HaShem*-יהו"ה, blessed is He, is not only superior relative to that of the righteous-*Tzaddikim*, whose service of *HaShem*-יהו"ה does not at all stem from distance, but is even superior relative to that of the intermediate-*Beinonim* whose arousal stems from distance (as discussed in chapter five). For, in regard to the service of the intermediate-*Beinonim*, the distance is solely from the angle of their animalistic soul, whereas their service of *HaShem*-יהו"ה, blessed is He, is with their Godly soul, which is not in a state of nullification of its existence (*Bittul b'Metziyut*). In contrast, this is not so of service of *HaShem*-יהו"ה, blessed is He, of repentance (*Teshuvah*), which is the toil of the animalistic soul. This is why it is with much greater desire and strength.

This is analogous to a stream, that when there is some obstruction to the flow of its waters, specifically because of this obstruction, the water pressure becomes all the stronger (so that even the obstruction itself is washed away). The same is so in serving *HaShem*-יהו"ה, blessed is He, that it is through the toil of repentance and return (*Teshuvah*) to Him, which is the toil of the animalistic soul itself, that new strength is even added to the Godly soul itself.

¹²⁸⁹ See Zohar I 129b; See Ohr HaTorah, Shir HaShirim Vol. 2 p. 651 and on.

This then, is the meaning of the verse,¹²⁹⁰ “Israel is holy to *HaShem*-יהו"ה, the first of His crop,” in which there are two matters. The first is that they are like the *Terumah* offering, which is food for human consumption. The second is that they are compared to the *Omer* offering, which is animal fodder. However, the addition of the second matter over and above the first matter is that the toil in serving *HaShem*-יהו"ה, blessed is He, specifically must be with the animalistic soul.

In other words, the toil of the Godly soul is inadequate in and of itself, being that this is a form of toil that is connected with its own existence. Moreover, even when the Godly soul manifests in the animalistic soul, it goes without saying that in the righteous-*Tzaddikim*, their arousal of love of *HaShem*-יהו"ה, blessed is He, comes about through contemplation (*Hitbonenut*) [of *HaShem*'s-יהו"ה Godliness, blessed is He] but even in the intermediate-*Beinonim*, whose love of *HaShem*-יהו"ה, blessed is He, comes about through distance, nevertheless, since this distance is only from their animalistic soul, whereas their service of *HaShem*-יהו"ה is with their Godly souls, [their Godly soul] therefore remains in its state of existence. Thus, all this toil only reaches the level of concealment that has some existence (*He'elem Sheyeshno b'Metziyut*). However, to reach the level of concealment that has no existence (*He'elem She'Eino b'Metziyut*) requires toil with the animalistic soul itself.

¹²⁹⁰ Jeremiah 2:3

This then, is the matter of the harvest of the *Omer*, which is animal fodder,¹²⁹¹ about which the verse states,¹²⁹² “[You shall count seven weeks for yourselves]; from when the sickle is first put to the standing crop you shall begin the count of seven weeks.” The term, “standing crop-*Kamah*-קמה,” is of the same root as “stature-*Komah*-קומה,”¹²⁹³ and refers to the stature of the animalistic soul.¹²⁹⁴

Through nullifying the existence (*Bittul b'Metziyut*) of the stature of the animalistic soul to *HaShem*-יהו"ה, blessed is He, this also causes the nullification of the existence (*Bittul b'Metziyut*) of the Godly soul to *HaShem*-יהו"ה, blessed is He, and through this we reach the aspect of concealment that does not have existence (*He'elem She'Eino b'Metziyut*), and even higher, the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This is what is drawn down though the toil of refining one's animalistic soul, his body, and his portion of the world at large, so that he thus makes the world a dwelling place for the Holy One, blessed is He,¹²⁹⁵ in that here below, in this world,

¹²⁹¹ See the preceding discourse of this year, 5718, entitled “*Mashcheini* – Draw me, after You we shall run,” Discourse 22, Ch. 5.

¹²⁹² Deuteronomy 16:9

¹²⁹³ See Rabbeinu Asher (Rosh) to the end of Tractate Pesachim; Kessef Mishneh, Hilchot Temidin uMusafin, 7:23 citing the Rishonim; Shulchan Aruch of the Alter Rebbe, Orach Chaim 489:4; Also see Zohar II 83a and elsewhere; Also see the preceding discourse of this year, 5718, entitled “*Lehavin Inyan Sefirat HaOmer* – To understand the matter of the counting of the Omer,” Ch. 1 and on.

¹²⁹⁴ See at length in the preceding discourse of this year, 5718, entitled “*Lehavin Inyan Sefirat HaOmer* – To understand the matter of the counting of the Omer,” Ch. 1 and on.

¹²⁹⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

there will be a revelation of the Essential Self of the Singular
Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה
Himself, blessed is He, in the most literal sense.