

Discourse 9

*“Peezar Natan LaEvyonim -
He distributed widely to the destitute”*

Delivered on Shabbat Parshat Vayeishev,

21st of Kislev, 5718

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

1.

The verse states,⁶⁵¹ “He distributed widely to the destitute, his charity endures forever.” About this, the Alter Rebbe explained as follows:⁶⁵²

This is the matter of the superiority of giving charity-*Tzedakah*-צדקה and doing acts of lovingkindness, which is established forever, more than any love and fear [of *HaShem*-יהו"ה] and adhesion to Him, as written,⁶⁵³ “You prepared bodies for them [the *Sefirot*] etc.... which are thus called; Kindness-*Chessed*-חסד [is the right arm].”

⁶⁵¹ Psalms 112:9

⁶⁵² This next section is [a translation of a direct quote] from the discourse entitled “*Peezar Natan*” in Maamarei Admor HaZaken, Hanachot HaRav Pinchas Z”L [first printed on the 10th of Kislev of this year, 5718], p. 57-58. (The discourse printed with the glosses of the Tzemach Tzedek is printed in Ohr HaTorah, Bamidbar, Vol. 4 p. 1,487 and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 463); Also see the discourse entitled “*Ulahavin... Peezar Natan*” of the year 5642, Ch. 6 and on, and Ch. 14-15.

⁶⁵³ Introduction to Tikkunei Zohar 17a

The explanation is that in relation to the Unlimited One, *HaShem*-יהו"ה, blessed is He, the general Emanation-*Atzilut*⁶⁵⁴ must also be before the restraint of the *Tzimtzum* and empty space. After [the restraint of the *Tzimtzum*], by way of a leap, the radiance of the line and thread was revealed. For [since] His Essential Self [transcends and] encompasses all worlds, none of His light could be revealed there by way of cause and effect, even to [the world of] Emanation-*Atzilut*. This is because His Essential Self and light is literally limitless (*Ein Sof*) and the ten *Sefirot* do not apply there.

This is why the entirety of [the world of] *Atzilut* is only called, the coming out of ten repairs, including the aspect of, “You prepared bodies for them,” which are the vessels for the influence of His Unlimited light, blessed is He, by way of a leap, after the concealment and restraint (*Tzimtzum*) of His Essential Self.

Then, by means of this leap, the radiance of the line and thread was revealed in the ten *Sefirot* of *Atzilut*. Through the love and adhesion [to *HaShem*-יהו"ה] of the Jewish people, the lights are increased in [the world of] Emanation-*Atzilut*. Nonetheless, His Unlimited light rests in the ten *Sefirot* of *Atzilut*, which are the aspect of vessels and a body in relation to His Unlimited light that rests within them.

However, this is not His [ultimate desire. Rather] the initial desire that arose in His goodwill was to bestow goodness to His creatures. That is, that His light and ray should literally

⁶⁵⁴ This refers to Emanation-*Atzilut* of the general worlds, in which the level of Emanation-*Atzilut* as it is before the restraint of the *Tzimtzum*. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, chapter 18.

be revealed below. That is, that kindness, which is the right arm, should literally be [revealed] below in the world of Action-*Asiyah*, in that below too, the body and right arm should have a receptacle for His Unlimited light to rest in the world of Action-*Asiyah*.

However, this does not come about even by the spreading forth of the physical, and whatever adhesion there is [to *HaShem*-יהו"ה] does not bring about such revelation [merely] by an awakening from below and having love and fear [of Him]. This is because, even before the soul came into the body, it already adhered [to Him] and [likewise, in worlds above] also, the cycle angels and the animal angels rise [to face the *Serafim* angels and offer praise to *HaShem*-יהו"ה].⁶⁵⁵

Moreover, the fact that revelation and additional light comes into the [world of] Emanation-*Atzilut* alone, does not complete the intention of His thought and the goodness that arose in His will to specifically bring goodness to His creatures, being that in [the world of] Emanation-*Atzilut*, even without this, He and His organs are One.⁶⁵⁶

However, through kindness-*Chessed* and charity-*Tzedakah* done on earth, that is, through “distributing widely to the destitute,” by giving influence and lifegiving sustenance to one who has nothing [of his own], through this we cause the Unlimited light [of *HaShem*-יהו"ה] to literally rest below, so that kindness-*Chessed*-חסד, which is the right arm, will literally be in the world of Action-*Asiyah*.

⁶⁵⁵ See *Yotzer* blessing, said in the morning prayers before the recitation of *Shema*.

⁶⁵⁶ See introduction to *Tikkunei Zohar*

This is because for the resurrection of the dead to happen, in which the body will rise from the grave, there literally must be a revelation below. Therefore, about this, [the continuation of the verse] states, “His righteousness-*Tzidkato* (meaning his charity) is established forever,” for the charity done by the Jewish people itself is established until the future when it will be revealed.

Through the distribution [of charity] that one has given to the destitute, there will be [the revelation of] kindness-*Chessed*-חסד, which is the right arm, in the physical body. That is, the Godly kindness, which is the right arm, will also be below, not [just] as it is until the resurrection, in which there [only] is a revelation of Godliness within the ten *Sefirot* of God-*Elohim*-אלהים of [the world of] Action-*Asiyah*, which is how it is even without the deeds of the lower creatures.

Thus, for the kindness-*Chessed*-חסד of the right arm to literally be revealed in the world of Action-*Asiyah*, this cannot come about without us. Through the charity-*Tzedakah* and acts of lovingkindness that we do to sustain the life of one who has nothing, we literally draw down the revelation of Godliness into the world of Action-*Asiyah*.

This is [the meaning of] “established forever,” that it is established forever today, until the coming future when the charity-*Tzedakah* and lovingkindness will be revealed. This is also the meaning of,⁶⁵⁷ “The last deed was first in thought.” That is, it arose in His goodwill to literally bestow goodness to His creatures below, literally!

⁶⁵⁷ Said in “*Lecha Dodi*” at the commencement of Shabbat.

This is the meaning of the verse,⁶⁵⁸ “sow charity-*Tzedakah* for yourselves.” That is, when charity-*Tzedakah* is done, it is only like planting seeds in the earth, the growth of which is unseen until the future, at which time there will be [the continuation of the verse], “and reap according to kindness.”

That is, just as at the time of reaping, goodness is revealed, so it will be in the future, that kindness will literally be revealed and dwell in the world of Action-*Asiyah* and the body will be a receptacle for the Unlimited light of *HaShem*-יהו"ה and as the verse states,⁶⁵⁹ “I shall walk within you etc.” This is sufficient for the understanding. See *Zohar BeHaalotecha*, in which the continuation of the verse,⁶⁶⁰ “His horn will be uplifted in glory,” is explained. Also, examine above, in the discourse entitled “*Keren*-קרן.” End quote.

Now, in *Likkutei Torah*,⁶⁶¹ in the discourse entitled “*Leva'er HaDevarim*” (“To explain matters”) regarding the verse,⁶⁶² “I shall be sanctified within the children of Israel,” and the verse,⁶⁶³ “He distributed widely to the destitute, his charity endures forever, his pride (*Karno*-קרנו) will be uplifted in glory,” it is explained as follows:

The aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) is called a “corner-*Keren*-קרן,” in that it is

⁶⁵⁸ Hoshea 10:12

⁶⁵⁹ Leviticus 26:12

⁶⁶⁰ Psalms 112:9

⁶⁶¹ *Likkutei Torah*, Emor 34d

⁶⁶² Leviticus 22:32

⁶⁶³ Psalms 112:9

the point between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*) where the two bond. This is like a corner, which is the point between two walls where they bond. [It should be noted that what is meant here not only refers to the particular worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), but also refers to the general worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), even including [Atzilut of the general worlds which precedes and transcends the restraint of *Tzimtzum*.]

Thus, the meaning of the words, “His horn (*Karno*-קרנו) will be exalted in glory,” is that it refers to the exaltedness and elevation of Kingship-*Malchut* etc., to “Glory-*Kavod*-כבוד,” which refers to the Crown-*Keter*. This is drawn down through [fulfilling the first half of the verse] “He distributed widely to the destitute,” referring to the act of charity (*Tzedakah*).

The explanation is that for there to be a drawing down of *HaShem*’s-יהוה light below, there necessarily must specifically be a drawing down of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). For, from the aspect of the chaining down of the worlds (*Hishtalshelut*), it is not possible for this light to be drawn all the way down, except if it specifically stems from the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). This comes about from [the principle that] whatever is higher descends further down.⁶⁶⁴

⁶⁶⁴ See Sefer HaMaamarim 5708 p. 115; Sefer HaMaftachot (Kehot 5741) L’Sifrei Admor HaZaken, section on “*Kol HaGavohah*”; Siddur Im Divrei Elokim Chayim, 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

This, then, is the meaning of the verse, “He distributed widely to the destitute, his charity endures forever, his pride (*Karno*-קרנו) will be uplifted in glory.” That is, through the act of charity (*Tzedakah*) there is a drawing down of the Crown-*Keter* to Kingship-*Malchut*, meaning, a drawing down of the light of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshehut*) all the way down below.

2.

This may be better understood⁶⁶⁵ by prefacing with an explanation of the teaching of our sages, of blessed memory,⁶⁶⁶ “What do the twenty-six times that ‘Give thanks-*Hodu*-הודו’ is mentioned [in Psalm 136] correspond to? They correspond to the twenty-six generations that the Holy One, blessed is He, created in His world, to whom He did not give the Torah, and were sustained [solely] by His kindness.” In other words, even though the generations [before the Torah was given] continuously provoked Him, even so, He nonetheless was exceedingly slow to anger and sustained them with His kindness.⁶⁶⁷

However, this must be better understood. For, why is it that these twenty-six times that “Give thanks-*Hodu*-הודו” are

⁶⁶⁵ See the Sichah talk that followed this discourse (Torat Menachem, Vol. 21 p. 263), that the continuation is a discourse of the Rebbe Maharash of the year 5637, entitled “*Hanei Chaf-Vav Hodu* etc.” [This discourse is not currently found in our possession. Also see Sefer HaMaamarim 5640, Vol. 2, p. 642 and on, and the version of this discourse written by the Rebbe Rashab there on p. 811 and on.]

⁶⁶⁶ Talmud Bavli, Pesachim 118a

⁶⁶⁷ Mishnah Avot 5:2

mentioned were said by David, who lived many generations after the giving of the Torah. Moreover, we must understand why amongst the matters enumerated in this Psalm, “Give thanks to *HaShem*-יהוה” for He is good, His kindness endures forever,” there also matters that happened after the Torah was given are enumerated. In other words, not only does it mention, “To Him who smote Egypt through their firstborn,”⁶⁶⁸ which relates to the Exodus from Egypt and was preparatory to the giving of the Torah, but it also mentions, “[He slew] Sichon, king of the Emorites and Og, king of Bashan,”⁶⁶⁹ which happened many years after the giving of the Torah. This being so, how could it be said that the twenty-six times that “Give thanks-*Hodu*-הודו” are mentioned correspond to the twenty-six generations that preceded the giving of the Torah? Furthermore, we must understand the precise wording of our sages, “He sustained them with His kindness,” and specifically “His kindness-*Chasdo*-חסדו” means.

3.

This may be understood by prefacing⁶⁷⁰ with an explanation of the distinction between the early Kabbalists, who referred to the Supernal quality of Kindness-*Chessed* by the term “Greatness-*Gedulah*-גדולה,” and the Kabbalistic teachings

⁶⁶⁸ Psalms 136:10

⁶⁶⁹ Psalms 136:18-20

⁶⁷⁰ See Likkutei Torah, Eikev 17d; Maamarei Admor HaZaken, Hanachot HaRav Pinchas Z”L, p. 134; Ohr HaTorah, Vayera 90a and on; Discourse entitled “*Im Bechukotai* – If you will walk in My decrees,” 5716, [translated in the Teachings of The Rebbe – 5716, Discourse 19], Ch. 4 (Sefer HaMaamarim, 5716 p. 171 and on).

of the Arizal, where it is called “Kindness-*Chessed*-חסד.”⁶⁷¹ To explain in short, the aspect of the Kindness-*Chessed* of the Long Patient One-*Arich Anpin* – which is the kindness-*Chessed* that transcends the chaining down of the worlds (*Hishtalshelut*) – is called “Greatness-*Gedulah*-גדולה.” This is because “Greatness-*Gedulah*-גדולה” specifically refers to He who transcends the chaining down of the worlds (*Hishtalshelut*), being that [within the chaining down of the worlds (*Hishtalshelut*)] in whatever matter is under discussion, it [always] applies that there is one who is greater (*Gadol*-גדול). Thus, [wherever level it is in the chaining down of the worlds (*Hishtalshelut*)], it never is a matter of ultimate “Greatness-*Gedulah*-גדולה” to its ultimate truth, but rather, all of it is a matter of smallness (*Katnut*) relative to what is greater than it. In contrast, “Greatness-*Gedulah*-גדולה” refers to He who transcends the chaining down of the worlds (*Hishtalshelut*), meaning, the aspect of Kindness-*Chessed* of the Long Patient One-*Arich Anpin*. This kindness-*Chessed* specifically, is referred to as “**His** kindness-*Chasdo*-חסדו.”⁶⁷²

Even so, the verse states,⁶⁷³ “Yours, *HaShem*-יהו"ה-*is* the Greatness-*Gedulah*-גדולה,” meaning that even this aspect of “Greatness-*Gedulah*-גדולה” (which is kindness-*Chessed*-חסד that transcends the chaining down of the worlds

⁶⁷¹ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Seven (*Gedulah*).

⁶⁷² That is, the word “**His** kindness-*Chasdo*-חסדו-78” mentioned twenty-six times in this Psalm, refers to “He who is and was and will be-*Hoveh v'Hayah v'Yihyeh*-יהי"ה והי"ה ויהי"ה-78.” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of the Cholem-חלם-78 vowel.

⁶⁷³ Chronicles I 29:11

(*Hishtalshelut*)), is completely secondary and nullified to You, *HaShem*-יהו"ה. For, since it is merely the aspect of light (*Ohr*) and revelation (*Giluy*), it therefore completely secondary and nullified relative to the Unlimited One, *HaShem*-יהו"ה, blessed is He.

About this our sages, of blessed memory, stated,⁶⁷⁴ “Wherever you find the Greatness (*Gedulato*-גדולתו) of the Holy One, blessed is He, (referring to the aspect of Greatness-*Gedulah*-גדולה that transcends the chaining down of the worlds (*Hishtalshelut*)), you also find His humility.” That is, relative to His Essential Self, blessed is He, His Greatness is humility and diminishment, in that He lowers Himself to the aspect of Greatness-*Gedulah*-גדולה.

However, when the kindness is drawn down to the world of Emanation (*Atzilut*), it then is called “Kindness-*Chessed*-חסד,” rather than “Greatness-*Gedulah*-גדולה.” As explained elsewhere at greater length, kindness-*Chessed* of the world of Emanation (*Atzilut*) is called the “Kindness of What-*Chessed d'Ma”H*-דמ”ה-חסד,” being that the kindness-*Chessed* stems from self-nullification (*Bittul*), similar to what we see in man below, that specifically due to one’s self-nullification (*Bittul*) kindness-*Chessed* is drawn to him. Thus, due to the self-nullification (*Bittul*) of the aspect of “Kindness of What-*Chessed d'Ma”H*-דמ”ה-חסד,” the kindness-*Chessed*-חסד becomes a receptacle (*Klee*) to drawing forth of the Greatness-*Gedulah*-גדולה (which is kindness-*Chessed* of the Long Patient One-*Arich Anpin*) that transcends the chaining down of the

⁶⁷⁴ See Talmud Bavli, Megillah 31a; Yalkut Shimoni Tehilim, Remez 794; Sefer HaMaamarim 5700 p. 40.

worlds (*Hishtalshelut*). In other words, the aspect of the kindness-*Chessed* of the Long Patient One-*Arich* is drawn into the kindness-*Chessed* of the world of Emanation (*Atzilut*), on account of its self-nullification (*Bittul*).

This is why David stated “His kindness-*Chasdo*-חסדו endures forever,” these twenty-six times, because King David was in the ultimate state of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as he said,⁶⁷⁵ “I am a worm and not a man,” “for I am poor and destitute.”⁶⁷⁶ This was to such an extent that he said about himself,⁶⁷⁷ “I swear that I stilled (*Shiviti*-שויתי) and silenced (*Domamti*-דוממתי) my soul,” which is the ultimate state of self-nullification (*Bittul*). Through his self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, he became a receptacle (*Klee*) for the drawing forth of the aspect of “**His** kindness-*Chasdo*-חסדו,” which transcends the chaining down of the worlds (*Hishtalshelut*), for it to be drawn down into the chaining down of the worlds (*Hishtalshelut*).

4.

The explanation of this matter may be understood based on the explanation in Likkutei Torah⁶⁷⁸ on the verse,⁶⁷⁹ “Set me as a signet upon your heart, like the signet upon your arm.” Namely, that there are two aspects of a signet (*Chotam*-חותם), these being a signet that is indented, and a signet that protrudes.

⁶⁷⁵ Psalms 22:7

⁶⁷⁶ Psalms 86:1

⁶⁷⁷ Psalms 131:2

⁶⁷⁸ Likkutei Torah, Shir HaShirim 45a and on

⁶⁷⁹ Song of Songs 8:6

This is similar to how it is below, that when we press a protruding signet into wax, the seal imprinted in the wax is indented. In contrast, when we press an indented signet into wax, the seal imprinted in the wax protrudes.

The same is understood in our spiritual service of *HaShem*-יהו"ה, blessed is He, that when we serve Him in the aspect of a signet that protrudes, this being love (*Ahavah*) of *HaShem*-יהו"ה like flames of fire – which is the aspect of a “running” (*Ratzo*) desire to withdraw from the limitations of the vessels (*Keilim*) – and is the matter of protrusion, this causes a drawing down from Above of the aspect of the indented seal, these being lights (*Orot*) that are embedded and garbed within the vessels (*Keilim*), which is the restrained light (*Ohr*) of the chaining down of the worlds (*Hishtalshelut*).

However, when we serve *HaShem*-יהו"ה, blessed is He, in the aspect of a signet that is indented, which is love (*Ahavah*) of Him that is compared to water, and is the aspect of “returning” (*Shov*) that stems from self-nullification (*Bittul*) to Him, blessed is He, which is the matter of being impressed and indented (*Sheeku'a*), then through the self-nullification (*Bittul*) to Him, one becomes a receptacle (*Klee*) for drawing down of the Supernal aspect of a protruding seal, which are the Supernal lights (*Orot*) that protrude and transcend higher than the restraint of the vessels (*Keilim*), this being the aspect of the light (*Ohr*) of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*).

We thus find about our forefather Avraham, the first one to love *HaShem*-יהו"ה, blessed is He, as written,⁶⁸⁰ “Avraham

⁶⁸⁰ Isaiah 41:8; Mishneh Torah, Hilchot Teshuvah 10:2

who loved Me,” that His service and love of *HaShem*-יהו"ה was specifically in the aspect of “returning” (*Shov*), as we recite,⁶⁸¹ “Remember our forefather who was drawn after You like water.” This kind of love (*Ahavah*) of *HaShem*-יהו"ה stems from nullifying (*Bittul*) oneself to Him, blessed is He, and this is why this kind of love (*Ahavah*) of *HaShem*-יהו"ה brings about a drawing down of *HaShem*’s-יהו"ה light that transcends the chaining down of the worlds (*Hishtalshelut*).

The same is true of our forefather Yaakov, the choicest of the forefathers,⁶⁸² that His service of *HaShem*-יהו"ה, blessed is He, was in a way of ultimate self-nullification (*Bittul*), as it states,⁶⁸³ “I have become small because of all of the kindnesses and all of the truth that You have done Your servant,” similar to the self-nullification (*Bittul*) of our forefather Avraham.

To elucidate, at first [the discourse]⁶⁸⁴ states that Yaakov’s self-nullification (*Bittul*) was like Avraham’s self-nullification (*Bittul*), whereas it then states that Yaakov’s self-nullification (*Bittul*) was higher than Avraham’s self-nullification (*Bittul*). That is, Yaakov is the aspect of Splendor-*Tiferet*, which is the ultimate matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is the meaning of the words, “I have become small because of all the kindnesses and all the truth,” referring to the aspect of the true kindness (*Chessed d’Keshot*), which is ultimate self-nullification (*Tachlit HaBittul*).

⁶⁸¹ See the liturgy of the prayer for rain (*Tefilat Geshem*)

⁶⁸² See Midrash Bereishit Rabba 76:1; 147:2; 119:2; 171:2; Shaar HaPesukim to Genesis 27:25

⁶⁸³ Genesis 32:11

⁶⁸⁴ In the discourse entitled “*Hanei Chaf-Vav Hodu*” 5637 cited before.

This is why the drawing down affected by Yaakov, who is the middle column,⁶⁸⁵ is of a much higher light. For, as known, the middle column ascends to the Crown-*Keter*,⁶⁸⁶ meaning, to the inner aspect of the Crown-*Keter*.⁶⁸⁷ In contrast, the other [two] columns [to the right and left] only reach the externality of the Crown-*Keter*, whereas the middle column reaches the inner aspect of the Crown-*Keter*.⁶⁸⁸

This likewise is the meaning of what our sages, of blessed memory, stated,⁶⁸⁹ “A man should always be pliable like a reed, and should not be stiff like a cedar.” He is called “a man-*Adam*-אדם” as in the verse,⁶⁹⁰ “I am likened-*Adameh*-אדמה to the Supernal One,” which indicates the aspect of holiness itself. However, there two manners in this; “pliable like a reed” or “stiff like a cedar.” “Stiff like a cedar” refers to the emotions (*Midot*) of the world of Chaos (*Tohu*). For, though the world of Chaos (*Tohu*) is also holy, nonetheless, the emotions (*Midot*) of the world of Chaos (*Tohu*) are emotions (*Midot*) as they are in full strength, in that each emotion is in full force and does not

⁶⁸⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁶⁸⁶ See Likkutei Torah, Masei 96b; Torat Chayim, No’ach 65b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and on; *Hemshech* 5672, Vol. 1, Ch. 114 and elsewhere.

⁶⁸⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 *ibid*.

⁶⁸⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 *ibid*.

⁶⁸⁹ Talmud Bavli, Taanit 20b; Also see the discourse entitled “*LeOlam Yehei Adam*” 5703 (Sefer HaMaamarim 5703 p. 72 and on); Discourse entitled “*V’Hayah She’erit Yaakov*” of Shabbat Parshat Balak of this year, 5718, Discourse 27, Ch. 5 and on.

⁶⁹⁰ Isaiah 14:14; Sefer Asarah Ma’amarot, Maamar Em Kol Chai, Vol. 2, Ch. 33; Shnei Luchot HaBrit 3a, 20b, and elsewhere.

give room for another emotion. This is why about the [emotions of] the world of Chaos (*Tohu*) the verse states, “He reigned... and He died.”⁶⁹¹

However, the ultimate form of service of יהו"ה-*HaShem*, blessed is He, is to be “pliable like a reed,” these being the emotions (*Midot*) of the world of Repair (*Tikkun*), in which there is self-nullification (*Bittul*), which is why each emotion (*Midot*) can withstand its opposite.⁶⁹² More specifically, this is the aspect of Splendor-*Tiferet* of the world of Repair (*Tikkun*), for the aspect of Splendor-*Tiferet* is the primary aspect of the world of Repair (*Tikkun*).⁶⁹³ Splendor-*Tiferet* is the matter of inter-inclusion (*Hitkallelut*), in that because of its state of ultimate self-nullification to יהו"ה-*HaShem*, blessed is He, it includes two opposites within it, which causes the drawing down of a much higher light (*Ohr*).⁶⁹⁴

This likewise is the meaning of the verse,⁶⁹⁵ “He bears iniquity and overlooks intentional sin for the remnant of His heritage-*She'erit Nachalato*-שארית נחלתו,” meaning,⁶⁹⁶ “For one who makes himself as a remnant-*Shirayim*-שיריים.” The qualities of “He bears iniquity (*Nos'eh Avon*-נושא עון)” and “Overlooks intentional sin (*Over Al Pesha*-עובר על פשע)” are of

⁶⁹¹ See Likkutei Torah of the Arizal, end of Parshat Vayishlach; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes and citations there.

⁶⁹² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and on.

⁶⁹³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁶⁹⁴ ⁶⁹⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 *ibid*.

⁶⁹⁵ Micah 7:18

⁶⁹⁶ Talmud Bavli, Rosh HaShanah 17b; Sanhedrin 111b; Also see Ohr HaTorah *ibid*. Vayera 90a and on.

the thirteen attributes of mercy, which transcend the chaining down of the worlds (*Hishtalshelut*).

The receptacle (*Klee*) for bringing about a drawing down of the thirteen attributes of mercy that transcend the chaining down of the worlds (*Hishtalshelut*), is the matter of “making himself as a remnant-*Shirayim* שיריים.”⁶⁹⁷ As explained before, self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is the receptacle (*Klee*) for the drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

Now, although the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) has no measure or limitation whatsoever, this is from the aspect of the light (*Ohr*) itself. In other words, the thirteen attributes of mercy as they are, in and of themselves, have no limitations whatsoever, and it therefore is possible for them to be drawn down in all places. However, from the perspective of the recipient (*Mekabel*) [to be able to receive them] he must be a receptacle (*Klee*) for this. This is they are called “the thirteen fixtures (*Mecheeleen*-מכילין) of mercy,”⁶⁹⁸ which is of the same root as “receptacles-*Keilim*-כלים.” The receptacle (*Klee*-כלי) for this is self-nullification (*Bittul*), in that one “makes himself like a remnant-*Shirayim* שיריים.”

This is also the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, which brings about the drawing down of *HaShem's*-יהו"ה light that transcends the

⁶⁹⁷ Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 2, Ch. 4.

⁶⁹⁸ In the language of Zohar; See introduction to Zohar 1a and elsewhere.

chaining down of the worlds (*Hishtalshelut*), thus repairing whatever blemish there was in the chaining down of the worlds (*Hishtalshelut*). This is because the two-hundred and forty-eight (רמ"ח) positive commandments are the two-hundred and forty-eight (רמ"ח) “limbs of the King.”⁶⁹⁹ Thus, if a person transgresses and sins, about this the verse states,⁷⁰⁰ “They cause blemish in Me,” meaning, “In the body of the King.” Nevertheless, through repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, we repair all blemishes. This is because through repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, there is a drawing down of *HaShem*'s-יהו"ה light that transcends the chaining down of the worlds (*Hishtalshelut*).

Now, the matter of repentance and return (*Teshuvah*) is self-nullification (*Bittul*) and broken-heartedness, in that specifically through this, we draw down the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). This is to such an extent that it states that, “in the place that the truly penitent (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) are unable to stand.”⁷⁰¹ This is because the righteous-*Tzaddikim* do not have the receptacles (*Keilim*) to receive that light (*Ohr*) which is drawn to the truly penitent (*Baalei Teshuvah*) through their self-nullification (*Bittul*),

⁶⁹⁹ Tanya, Ch. 23 citing Tikkunei Zohar; See Tikkunei Zohar, Tikkun 30, 74a; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Section 1 and on.

⁷⁰⁰ Isaiah 66:24; Zohar II 85b; Shaarei Kedushah translated as Gates of Holiness *ibid.*; Also see Shaarei Orah, translated as Gates of Light, Shaar 1 and on.

⁷⁰¹ Talmud Bavli, Brachot 34b

which is the receptacle (*Klee*) for the drawing down this light (*Ohr*) of *HaShem*-יהו"ה, blessed is He.

5.

Now, although it was explained that the receptacle (*Klee*) for the drawing down the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) is the matter of repentance and return (*Teshuvah*) to Him, and that the primary matter of repentance (*Teshuvah*) is in the heart,⁷⁰² this being remorse over the past and commitment for the future, nevertheless, in and of itself, self-nullification (*Bittul*) to *HaShem*-יהו"ה in the heart is inadequate.

Rather, there must be self-nullification (*Bittul*) to Him specifically in action. For, since *HaShem*'s-יהו"ה ultimate Supernal intent is for the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, to be drawn down below, as mentioned before, it therefore follows that the receptacle (*Klee*) for affecting this – which is self-nullification (*Bittul*) to Him, blessed is He – must be specifically in action (*Ma'aseh*). This is the self-nullification (*Bittul*) that is required in the act of giving charity (*Tzedakah*).

About this the verse states,⁷⁰³ “He donned charity (*Tzedakah*) like armor, and a helmet of salvation on His head.” To explain, the “helmet of salvation” is the aspect of the Oral

⁷⁰² Tanya, Ch. 29 (36b); Iggeret HaKodesh, Epistle 10 (115b)

⁷⁰³ Isaiah 59:17

Torah (*Torah SheBa'al Peh*). This is as explained before⁷⁰⁴ about the teaching,⁷⁰⁵ “The words ‘I am a wall-*Anee Chomah*-אני חומה’⁷⁰⁶ refer to Torah,” in that the Oral Torah (*Torah SheBa'al Peh*) is the encompassing aspect (*Makif*) of a “house-*Bayit*,” which not only protects the “scent of his garments-*Begadav*,”⁷⁰⁷ about which it states,⁷⁰⁸ “Do not read it as ‘his garments-*Begadav*,’ but rather read it, ‘his traitors-*Bogdav*,” and refers to the service of *HaShem*,”⁷⁰⁹ blessed is He, of those who repent and return (*Ba'alei Teshuvah*),⁷⁰⁹ but it also protects “the scent of his garments-*Begadav*” in its simple meaning, referring to the service of Him, blessed is He, by the righteous *Tzaddikim*.

In other words, the fulfillment of the Oral Torah (*Torah SheBa'al Peh*) causes protection (*Shemirah*) in all matters. Within the Oral Torah itself, this [protection] is specifically brought about through [studying] the Mishnaic order of *Nezeekeen* (Damages), as it states,⁷¹⁰ “In the days of Rabbi Yehudah, all their learning was confined to the Mishnaic order of *Nezeekeen* (Damages).” Thus, the “helmet of salvation (*Kova Yeshu'ah*-כובע ישועה)” refers to the Mishnaic order of *Nezeekeen* (Damages).

⁷⁰⁴ In the preceding discourse (Discourse 8) of this year, 5718, entitled “*Padah B'Shalom Nafshi* – He redeemed my soul in peace,” of the 19th of Kislev, Ch. 4 and on.

⁷⁰⁵ Talmud Bavli, Pesachim 87a

⁷⁰⁶ Song of Songs 8:10

⁷⁰⁷ Genesis 27:27

⁷⁰⁸ Midrash Bereishit Rabba 65:22; Talmud Bavli, Sanhedrin 37a

⁷⁰⁹ See Talmud Bavli, Sanhedrin 37a *ibid.*; Also see Torah Ohr, Toldot 20d.

⁷¹⁰ Talmud Bavli, Brachot 20a

This is as our sages, of blessed memory, taught⁷¹¹ on the verse,⁷¹² “The faith of your times will be the strength of your salvations,” that “salvations-*Yeshu’ot*-ישועות” refers to the Mishnaic order of *Nezekeen* (Damages).” For, the study of the Mishnaic order of *Nezekeen* (Damages) is the aspect indicated by the verse,⁷¹³ “To save him (*Lehoshiya*-להשיע) from those who condemn his soul.”

Even so, by itself, the study of the Oral Torah (*Torah SheBa'al Peh*) is not adequate, but there also must be the act of giving charity (*Tzedakah*). About this the verse states,⁷¹⁴ “He donned charity (*Tzedakah*) like armor.” In other words, the true guarding (*Shemirah*) of all matters – to ensure that there be no derivation of vitality to the side opposite holiness – is specifically through the act of giving charity (*Tzedakah*). This is the meaning of the words, “He donned charity (*Tzedakah*) like armor,” in that charity (*Tzedakah*) is made to be like a vest of chain to guard against the external forces.

To further explain,⁷¹⁵ a physical vest of chain is armor made with scales to cover the gaps. The same is understood about the act of giving charity (*Tzedakah*), that through doing so, gaps are made in the Supernal garments, so that there is a drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that is not at all manifest in garments (*Levushim*). For, when the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, manifests

⁷¹¹ Talmud Bavli, Shabbat 31a

⁷¹² Isaiah 33:6

⁷¹³ Psalms 109:31

⁷¹⁴ Isaiah 59:17

⁷¹⁵ See Iggeret HaKodesh, Epistle 3, entitled “He donned charity (*Tzedakah*) like armor.” Also see *Hemshech “Yonati”* 5640 p. 62 (Sefer HaMaamarim 5640, Vol. 2, p. 634).

in garments (*Levushim*), it becomes limited, and can be drawn down into the spiritual worlds, but not into this physical world. However, in order to draw down the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, below into this physical world, this comes about specifically through the act of giving charity (*Tzedakah*).

It therefore is not adequate to only draw down the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, through the study of the Oral Torah (*Torah SheBa'al Peh*) and the self-nullification (*Bittul*) of repentance and return (*Teshuvah*) to Him. For, since this is the light (*Ohr*) that manifests in garments (*Levushim*), it cannot be drawn down below. Rather, it is specifically through the act of giving charity (*Tzedakah*) that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, is drawn down through the gaps, meaning, as it is without the garments (*Levushim*), and this light (*Ohr*) has no limitations whatsoever, so much so, that it is drawn all the way down below.

However, when there is a drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, as it is without garments (*Levushim*), it also possible for vitality to be derived to the external forces. This is why there also is the matter of the armor chainmail, meaning a return and illumination of the encompassing light (*Ohr Makif*) that seals the gaps, so that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, is only drawn to the appropriate place, specifically to the side of holiness.

This then, is the meaning of the words,⁷¹⁶ "He donned charity (*Tzedakah*) like armor." That is, through the act of giving charity (*Tzedakah*) two novel matters are introduced. The first is that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He,

⁷¹⁶ Isaiah 59:17

is drawn all the way down into this world, and secondly, that the drawing down is specifically to the appropriate place.

6.

This is likewise the substance of our teacher Moshe's supplication, when he said,⁷¹⁷ "Remember for the sake of Avraham... and Yisroel, Your servants." For, since Moshe brought about the drawing down of the thirteen attributes of mercy, which transcend the chaining down of the worlds (*Hishtalshelut*), therefore, due to the drawing down of the light (*Ohr*) of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*), the light (*Ohr*) can possibly also be drawn to a place that is unfitting. About this he pleaded, "Remember for the sake of Avraham... and Yisroel, Your servants." For, as explained before, Avraham was in a state of ultimate self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as written,⁷¹⁸ "I am but dust and ash." That is, ash (*Eifer*-אפר) is of the elemental foundation of dust (*Aphar*-עפר), (which is inanimate-*Domem*), and is what remains after the wood is burned.⁷¹⁹ Yaakov too was in a state of ultimate self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as written,⁷²⁰ "I have become small because of all of the kindnesses and all of the truth."

⁷¹⁷ Exodus 32:13

⁷¹⁸ Genesis 18:27; See Tanya, Iggeret HaKodesh, Epistle 15

⁷¹⁹ There is a short portion of the discourse that is missing at this juncture.

⁷²⁰ Genesis 32:11

This then, is the meaning of the verse,⁷²¹ “Remember for the sake of Avraham... and Yisroel, Your servants,” referring to the self-nullification (*Bittul*) of Avraham and Yisroel, “Your servants.” Moshe was likewise in a state of the ultimate self-nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, as written,⁷²² “And what are we?” Through this we bring about that the drawing down of light (*Ohr*) is specifically to the appropriate and fitting place, on the side of holiness. This likewise is the meaning of the verse,⁷²³ “I and Your people will be made wondrously distinct (*v’Niflinu*-ונפלינו) from every peoples on the surface of the earth.”

Now, at first glance, this request is not fully understood. That is, it is simple to understand that the Jewish people are already separate and distinct from all the nations, especially after the giving of the Torah. However, the explanation is that the substance of his request is that even in the matter of “wondrousness-*Pele*-פלא,” which transcends the chaining down of the worlds (*Hishtalshelut*), and about which the verse states,⁷²⁴ “Darkness and light are the same,” in which the light (*Ohr*) is like darkness (*Choshech*) and the darkness (*Choshech*) is like light (*Ohr*), nevertheless, even in that aspect, there should be the matter of “I and Your people will be made wondrously distinct (*v’Niflinu*-ונפלינו).”

This is also the meaning of what our sages, of blessed memory, stated,⁷²⁵ “To what do the twenty-six times that ‘Give

⁷²¹ Exodus 32:13

⁷²² Exodus 16:7-8

⁷²³ Exodus 33:16

⁷²⁴ Psalms 139:12

⁷²⁵ Talmud Bavli, Pesachim 118a

thanks-*Hodu*-הודו' [in Psalm 136] correspond to? They correspond to the twenty-six generations that the Holy One, blessed is He, created in His world, to whom He did not give the Torah, and were sustained [solely] by His kindness." Now, in that Psalm, there also is the enumeration of matters that took place after the Torah was given, meaning that even the aspect of "**His** kindness-*Chasdo*-חסדו," which is the kindness-*Chessed* of the Long Patient One-*Arich* that transcends the chaining down of the worlds (*Hishtalshelut*), should specifically be drawn to the appropriate and fitting place.

For, even though from the perspective of "**His** kindness-*Chasdo*-חסדו" – the kindness-*Chessed* that transcends the chaining down of the worlds (*Hishtalshelut*) – there could possibly be a drawing down even to a place that is unfitting, such as the twenty-six generations, who though they were [mostly] idolators, were sustained by the kindness of the Holy One, blessed is He, nonetheless, through David's self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, he brought about that even the drawing down of "**His** kindness-*Chasdo*-חסדו" will be to the appropriate and fitting place, meaning, specifically to the side of holiness.

7.

This is also the meaning of the verse,⁷²⁶ "He distributed widely to the destitute, his charity endures forever." That is, through serving *HaShem*-יהו"ה, blessed is He, doing acts of charity (*Tzedakah*), we draw down the limitless light of the

⁷²⁶ Psalms 112:9

Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), and drawn it all the way down below. This is brought about through giving charity (*Tzedakah*) in a limitless way. In other words, the giving of charity (*Tzedakah*) should not be restricted to only one tenth or one fifth, or more than a fifth, but should rather be as indicated by the words,⁷²⁷ “charity (*Tzedakah*-צדקה) and justice (*Mishpat*-משפט),” meaning that he judges (*Shofet*-שופט) himself and determines what is absolutely necessary for his own needs and gives the rest to charity (*Tzedakah*).⁷²⁸ That is, our sages, of blessed memory, only said, “your life takes precedence over the life of others” in a kind of circumstance in which [two people are in a desert and] “one of them has a jug of water , but if they both drink from it, both will die.”⁷²⁹ However, in the circumstance that one’s fellow is starving for bread, it cannot be that he should enjoy delicacies and family feasts etc.⁷³⁰

However, in truth, even the matter of “justice and charity (*Mishpat uTzedakah*-משפט וצדקה)” is inadequate. Rather, the act of giving charity (*Tzedakah*) should literally be without any limitations whatsoever (*Blee Gvul*). About this our sages, of blessed memory, stated,⁷³¹ “The words, ‘[You shall love *HaShem*-יהו"ה...] with all your being (*Bechol Me’odecha*-בכל מאדך)’ means, ‘With **all** of your money.’” Through the act of giving charity in a limitless way (*Blee Gvul*), the light (*Ohr*)

⁷²⁷ Genesis 18:19; Psalms 99:4, 33:5; Ezekiel 45:9; Proverbs 21:3 and elsewhere.

⁷²⁸ See Torah Ohr, Vayishlach 63b; Sefer HaMaamarim 5689 p. 133.

⁷²⁹ Talmud Bavli, Bava Metziya 62a

⁷³⁰ Tanya, Iggeret HaKodesh, Epistle 16

⁷³¹ Deuteronomy 6:5 and Rashi there, citing Sifrei Devarim 32:6

of the Limitless One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*) is brought down. Moreover, it is brought all the way down, physically!

About this our sages, of blessed memory, stated,⁷³² “One who performs [acts of] charity (*Tzedakah*) is greater than [one who offered] all the sacrificial offerings (*Korbanot*).” For, though the superiority of sacrificial offerings (*Korbanot*) is very great – and as stated in Iggeret HaKodesh,⁷³³ the entire chaining down of the worlds (*Hishtalshelut*) depends upon one precision in the matter of sacrificial offerings (*Korbanot*), and it likewise states,⁷³⁴ “The mystery of the sacrificial offerings ascends to the mystery of the Unlimited One (*Ein Sof*),” and moreover, the matter of the sacrificial offerings (*Korbanot*-קרבנות) is that one takes his own strengths and talents and brings them close (*Makreev*-מקריב) to *HaShem*’s-יהו"ה Godliness, which is why they are called a “coming close-*Korban*-קרבן”⁷³⁵ – even so, the matter of the sacrificial offerings (*Korbanot*) is that we take an animal, bring it to the Holy Temple and elevate it upon the Altar, this is a spiritual elevation. In contrast, in the giving of charity (*Tzedakah*), the matter of it is the physical act of giving to a pauper who has nothing of his own. It is through this that we affect a drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, to below. Moreover, the light (*Ohr*) that is drawn

⁷³² Talmud Bavli, Sukkah 49b

⁷³³ Tanya, Kuntres Acharon 160a

⁷³⁴ See Zohar II 239a; Zohar III 26b

⁷³⁵ See *Hemshech “Bati LeGani”* 5710, Ch. 2 (Sefer HaMaamarim 5710 p. 113).

down is His limitless light (*Ohr HaBlee Gvul*), as discussed before.

This is also the difference between the *mitzvah* of giving charity (*Tzedakah*) and all other *mitzvot*,⁷³⁶ in that all the other *mitzvot* are limited. For, although they also are rooted in the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, nevertheless, the manner in which they were given below is that they are specifically in a state of limitation.

For, example, the *Tzitzit* consist of four strings, and five knots etc., and the *Tefillin* have a measure of two fingers by two fingers (though this does not render them unfit), and they must specifically be square. Likewise, the *Hadas* branch must be [at least] three handsbreadths (*Tefachim*), and the *Lulav* must be [at least] four handsbreadths (*Tefachim*), and similarly, the *Etrog* also has specific measure, and the *Sukkah* must be [at least] seven handsbreadths (*Tefachim*).

However, this is not so of charity (*Tzedakah*), in that even as the *mitzvah* was given below, its fulfillment must be in a way that there are no limitations whatsoever, and through doing so, we affect the drawing down to below of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, in the most literal sense.

However, when the limitless light of the Unlimited One, blessed is He, is drawn down, the forces of externality can possibly derive vitality from this. Concerning this there is the matter of,⁷³⁷ “charity (*Tzedakah*-צדקה) and justice (*Mishpat*-

⁷³⁶ See Tanya, *Iggeret HaKodesh*, Epistle 10.

⁷³⁷ Genesis 18:19; Psalms 99:4, 33:5; Ezekiel 45:9; Proverbs 21:3 and elsewhere.

משפט),” meaning that a person judges (*Shofet*-שופט) himself etc., which is the matter of the self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, through which a receptacle (*Klee*) is made, so that the drawing down should specifically be to the appropriate and fitting place. This is as explained above about the armor of chainmail, in regard to the scales that cover over the gaps.

This then, is the meaning of the verse,⁷³⁸ “He distributed (*Peezar*-פזר) widely to the destitute, his charity endures forever.” That is, when the charity (*Tzedakah*) is given in a way that it is scattered [and distributed] everywhere-*Peezoor*-פיזור, meaning, that [it is given] in a limitless manner (*Blee Gvul*), we then draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to below, only that right now it is concealed, but will be revealed in the coming future, which is the meaning of the words, “[his charity] endures forever.” That is, even right now it endures, though until the coming future and the world of the resurrection, in which the souls will be reunited with their bodies, it is not yet drawn into revelation, but in that time the limitless light (*Ohr HaBlee Gvul*) will be revealed.

The discourse concludes, “His pride (*Karno*-קרנו) will be exalted in glory,” stating, “His pride-*Karno*-קרנו,” which refers to the community of Israel (*Knesset Yisroel*), including each and every single Jew in particular, in that only the “Pride of Israel-*Keren Yisroel*-קרן ישראל”⁷³⁹ will be exalted, meaning that no vitality will be granted to the external forces, but that

⁷³⁸ Psalms 112:9

⁷³⁹ Ezekiel 29:21; Psalms 148:14 and elsewhere.

which is drawn down will only be to the appropriate and fitting place – specifically to Israel!