

Discourse 29

“Tziyon b’Mishpat Tipadeh - Tziyon will be redeemed through justice”

Delivered on Shabbat Parshat Devarim,
Shabbat Chazon (on the pushed off fast day of the 9th of Av), 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁹⁶ “Tziyon will be redeemed through justice, and those who return to her through righteousness.” About the word “those who return to her-*Shavehah*-שביה,” some commentators of Tanach explain that it means “returning-*Hashavah*-השבה” in the literal sense¹²⁹⁷ whereas others explain that it means returning in “repentance-*Teshuvah*-תשובה.”¹²⁹⁸ In Likkutei Torah,¹²⁹⁹ the Alter Rebbe explained that it refers to actual captives-*Shevuyim*-שבויים who must be extracted from their captivity-*Shivyah*-שביה. (That is, the word “*Shavehah*-שביה” is of the same root as “captivity-*Shivyah*-שביה.”) The word “will be redeemed-*Teepadeh*-תפדה” indicates that they are in their proper place, but must be redeemed.

Thus, apparently the verse is discussing two different matters.¹³⁰⁰ That is, one matter is in a state of captivity and must

¹²⁹⁶ Isaiah 1:27

¹²⁹⁷ Metzudat David to Isaiah 1:27

¹²⁹⁸ Rashi to Isaiah 1:27

¹²⁹⁹ Likkutei Torah, Devarim 1c-d

¹³⁰⁰ Also see Ohr HaTorah, Devarim p. 36; Na”Ch p. 96 and elsewhere.

be returned from captivity and the other matter is *Zion-Tziyon*-צִיּוֹן, about which the verse uses the term “will be redeemed-*Teepadeh*-תַּפְדֶּה,” in that Tziyon is in its place, only that it must be redeemed.

The explanation is that *Zion-Tziyon*-צִיּוֹן also refers to the Jewish people.¹³⁰¹ This is as our sages, of blessed memory, stated,¹³⁰² “We reviewed the entire Scripture and found only one place where the Jewish people are called Tziyon-צִיּוֹן, (as the verse states),¹³⁰³ “And I have placed My words in your mouth, and with the shade of My hand I have covered you, to implant the heavens and to set a foundation for the earth, and to say unto Tziyon, ‘You are My people!’”

The explanation of this [verse] is well known.¹³⁰⁴ Namely, that this comes about through serving *HaShem*-יְהוָה, blessed is He, in the three lines and modes mentioned in this verse, these being, “I have placed My words in your mouth, and with the shade of My hand I have covered you, to implant the heavens and to set a foundation for the earth.”

That is, “I have placed My words in your mouth” refers to Torah, as it states,¹³⁰⁵ ““The word of *HaShem*-יְהוָה” refers to *Halachah* – meaning Torah Law,” as in the teaching of our sages, of blessed memory,¹³⁰⁶ “Since the day that the Holy Temple was destroyed, the Holy One, blessed is He, only has

¹³⁰¹ Also see the introduction of the Mittler Rebbe to Shaar HaEmunah and Shaar HaYichud (Ner Mitzvah v’Torah Ohr), translated as Essential Faith.

¹³⁰² Talmud Yerushalmi, Taanit 4:2; Megillah 3:6; Zohar III 35a

¹³⁰³ Isaiah 51:16

¹³⁰⁴ Ohr HaTorah ibid (citing Korban HaEidah to Talmud Yerushalmi ibid); Also see the end of the discourse entitled “*Tziyon*” of the year 5672; 5674 (*Hemshech* 5672 Vol. 1 p. 76 and on & p. 571), and elsewhere.

¹³⁰⁵ Talmud Bavli, Shabbat 138b and Rashi there.

¹³⁰⁶ Talmud Bavli, Brachot 8a

the four cubits of Torah law – *Halachah*.” The words, “with the shade of My hand I have covered you,” refers to acts of lovingkindness (*Gemilut Chassadim*), which includes all the *mitzvot*,¹³⁰⁷ that (as stated in Tanya) are called “garments” (*Levushim*)¹³⁰⁸ and are called “shade-*Tzeil*-צל.”¹³⁰⁹ The words, “to implant the heavens and to set a foundation for the earth,” refer to serving *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings (*Korbanot*), in the merit of which the heavens and earth are sustained.¹³¹⁰ Thus, it is through toiling in service of *HaShem*-יהו"ה, blessed is He, in these three lines and modes of service, that the Jewish people come to be in the state of Tziyon-ציון.

However, within the Jewish people themselves there are two levels. That is, there is the aspect of Tziyon-ציון, and there is the aspect of the captives-*Shavehah*-שביה. The word Tziyon-ציון means a sign-*Siman*-סימן,¹³¹¹ as in the statement,¹³¹² “I am a

¹³⁰⁷ See Talmud Yerushalmi, Pe’ah 1:1; Tanya, Likkutei Amarim, Ch. 37 (48b).

¹³⁰⁸ Tanya, Iggeret HaKodesh, Epistle 29

¹³⁰⁹ See Ohr HaTorah, Bo, Vol. 7 p. 2,623 and elsewhere.

¹³¹⁰ See Korban HaEidah to Talmud Yerushalmi *ibid*.

¹³¹¹ Jeremiah 31:20; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12.

¹³¹² Zohar I 225a – “Rabbi Shimon Said: When I am with our friends from Babylonia (*Bavel*-בבל [See Genesis 11:9 that the name *Bavel*-בבל means “confusion”]) they gather around me and learn the secrets of the Torah from me in an openly revealed way. However, they seal them with a seal of iron that is closed on all sides. How many times have I taught them the ways of the King and the ways of the Garden of the King!? How many times have I taught them all the levels of the righteous (*Tzaddikim*) in that world!? However, they all are afraid to speak these words, and they learn them with a stutter. They thus are called stutterers, like a person who stutters with his mouth. However, being that they are fearful, I judge them meritoriously. For, the holy air and the holy spirit is removed from them, and they suckle from the air and spirit of the other domain. Moreover, a rainbow appears above them, and they are not fitting to see the face of Eliyahu, let alone any other face. Nevertheless, it is beneficial to the world that I am in it, and I am a good sign-

good sign-*Simana*-סימנא in the world,” referring to the Godly soul, which is a sign-*Siman*-סימן for Supernal Man (*Adam HaElyon*), as it states,¹³¹³ “Let us make man in our image and in our likeness,” in that man is in the image (*Tzelem*-צלם) and likeness (*Dmut*-דמות) of the Supernal Man (*Adam HaElyon*).

Thus, about this aspect the verse states, “Tziyon will be redeemed-*Teepadeh*-תפדה,” indicating that [for Tziyon] only redemption is required. For, from the aspect of the Godly soul, the matter of captivity (*Shivyah*-שביה) is entirely inapplicable, being that even while in the middle of sinning, heaven forbid, the Godly soul “remains faithful to Him,”¹³¹⁴ blessed is He. Rather, all that is necessary is for it to be redeemed, meaning, to be revealed from its concealment.

In contrast, from the angle of the animalistic soul and the body, when a person sins, causes blemish, and leaves the straightforward path, he then is in a state of captivity (*Shivyah*-שביה) and must be returned (*LeHashivo*-להשיבו). About this the

Simana-סימנא in the world. For, in my lifetime the world is not in a state of suffering, nor is it judged severely Above. After me, there will not arise a generation such as this. There will come a time in the world when no one will be present to protect it, and the faces of all the insolent will be found, both Above and below; Above, it will be due to the sins and insolence of those below. The people of the world will cry out, but there will be none who pays them attention. They will turn their heads to all directions in the world, but will not find any remedy. However, there is one remedy in the world, and nothing in addition to it. In that place where they find Torah scholars studying Torah, and amongst them is a book of Torah teachings that contains nothing false, when they take that one out, then because of it, both the Upper and the lower will awaken. This is all the more so because the Holy Name is written in it as it appears. We already have learned this. Woe to the generation in which this book of Torah teachings is revealed amongst them and they do not awaken to it, neither Above or below. Who then shall awaken to it?” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹³¹³ Genesis 1:26

¹³¹⁴ Tanya, Likkutei Amarim, Ch. 24

verse states, “those who are captives will be returned (*Shavehah*-שביה) through righteousness (*Tzedakah*-צדקה),” which is not so of Tziyon, who “will be redeemed through justice (*Mishpat*-משפט).”

“Justice-*Mishpat*-משפט” refers to Torah, as the verse states,¹³¹⁵ “As was the former practice (*Mishpat HaRishon*-משפט הראשון),” which the Targum translates as, “As the original *Halachah*-law.”¹³¹⁶ The word “righteousness-*Tzedakah*-צדקה” refers to the *mitzvot*, being that all the *mitzvot* are called “righteousness-*Tzedakah*-צדקה,”¹³¹⁷ and throughout Talmud Yerushalmi the *mitzvah* of charity (*Tzedakah*-צדקה) is simply called the “*mitzvah*-מצוה.”¹³¹⁸

Now, the difference between Torah and *mitzvot* is that since Torah is spiritual, it is called “bread from Heaven,” whereas since the *mitzvot* involve physical matters, they are called “bread from the earth.” For, as known, even *mitzvot* that are duties of the heart, must be felt and penetrate the physical heart and brain.¹³¹⁹ Thus, the redemption of the Godly soul is brought about through Torah – which is spiritual – whereas the return of the animalistic soul and body is brought about through *mitzvot*, which manifest in physical matters.

Now, the order of this toil in service of *HaShem*-יהו"ה, blessed is He, is that first one must redeem his Godly soul.

¹³¹⁵ Genesis 40:13

¹³¹⁶ See Likkutei Torah, Devarim ibid.

¹³¹⁷ Torah Ohr, Mikeitz 38c, 42c; Likkutei Torah, Shir HaShirim 44c, and elsewhere.

¹³¹⁸ See Talmud Yerushalmi, Pe'ah 1:1; Tanya, Ch. 37 (48b).

¹³¹⁹ See Sefer HaMaamarim 5697 p. 282; Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” 5712, Ch. 4, translated in The Teachings of The Rebbe, 5712, Discourse 8, and the discourse by the same title of the year 5719, Ch. 5 (Torat Menachem, Sefer HaMaamarim Shevat p. 282, p. 299).

Moreover, even if the Godly soul is already revealed in him, nevertheless, the ultimate purpose of the soul's descent is to refine the body and animalistic soul. Therefore, when a person reveals his Godly soul, he then must engage in the toil of refining his animalistic soul.

The same is so of the matter of Torah and *mitzvot*, that the ultimate purpose in studying Torah is to fulfill the *mitzvot*. This is as our sages, of blessed memory, stated,¹³²⁰ "Study is greater, as it leads to action," and similarly,¹³²¹ "He who studies not to do, would have been better off for his placenta to be twisted around him and to never have been born." This is because the ultimate purpose of Torah study is to fulfill the *mitzvot*.

Thus, the order of this toil in serving *HaShem*-יהו"ה, blessed is He, is that there first must be the matter of, "Tziyon will be redeemed through justice-*Mishpat*-משפט," which is the matter of revealing the concealed, and then, "those who are captives will be returned (*Shavehah*-שביה) through righteousness (*Tzedakah*-צדקה)," referring to drawing the spiritual into the physical.

2.

Now, to understand the superiority of Torah study being the beginning of the general toil of redemption and return in serving *HaShem*-יהו"ה, blessed is He, this may be understood

¹³²⁰ Talmud Bavli, Kiddushin 40b

¹³²¹ Talmud Yerushalmi, Brachot 1:2

from the matter of the Holy Temple, for from the fact that,¹³²² “Since the day the Holy Temple was destroyed, the Holy One, blessed is He, only has the four cubits of Torah law – *Halachah*,” it is understood that the Holy Temple and the Torah are one matter.

Now, in the Holy Temple they would not respond [to blessings] by saying “Amen-אמן,” but would instead say,¹³²³ “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va’ed*- ברוך שם כבוד מלכותו לעולם ועד.” However, being that the greatness of answering “Amen-אמן” is well known, this must be understood. For, as our sages, of blessed memory, stated,¹³²⁴ “He who answers ‘Amen-אמן’ is greater than he who recites the blessing.” This being so, why is it that in the Holy Temple they did not answer “Amen-אמן”?

However, the explanation is as our sages, of blessed memory, stated,¹³²⁵ “The deeds of the righteous-*Tzaddikim* are greater than the act of creating the heavens and the earth, for about the creation of the heavens and the earth, the verse states,¹³²⁶ ‘Also My hand (in the singular) founded the earth, and My right hand measured the heavens,’¹³²⁷ whereas about the deeds of the righteous-*Tzaddikim* the verse states,¹³²⁸ ‘The foundation of Your dwelling that You, *HaShem*-יהוה, have made – the Sanctuary (which is the handiwork of the righteous-

¹³²² Talmud Bavli, Brachot 8a

¹³²³ Talmud Bavli, Brachot 63a

¹³²⁴ Talmud Bavli, Brachot 53b; Nazir 66b

¹³²⁵ Talmud Bavli, Ketubot 5a

¹³²⁶ Isaiah 48:13

¹³²⁷ See Rashi to Talmud Bavli, Ketubot 5a *ibid*.

¹³²⁸ Exodus 15:17

Tzaddikim), Lord-Adona"י-אדנ"י, that Your hands (in the plural) established."”¹³²⁹ Our sages, of blessed memory, also stated,¹³³⁰ “Great is the Holy Temple-*Mikdash*-מקדש, which was placed between two letters (that is, between the two holy names, *HaShem*-יהו"ה and Lord-Adona"י-אדנ"י) as written,¹³³¹ ‘The foundation of Your dwelling place that You have made, *HaShem*-יהו"ה, the Sanctuary-*Mikdash*-מקדש (which is the handiwork of the righteous *Tzaddikim*) Lord-Adona"י-אדנ"י, that Your hands established.””

The explanation is that the existence of the world is brought forth with *HaShem*'s-יהו"ה title “God-*Elohi*"מ-אלהי"ם,” as it states,¹³³² “In the beginning God-*Elohi*"מ-אלהי"ם created.” This is because the world is limited, as we are taught,¹³³³ “From the earth to the firmament is a walking distance of five hundred years, and from firmament to firmament is a walking distance of five hundred years.”

Even the Garden of Eden (*Gan Eden*) itself, which is the matter of understanding and grasping *HaShem*'s-יהו"ה Godliness, demonstrates that it is a matter of limitation, being that [by definition] grasp and comprehension is limited. Thus, for there to be the existence of the limited from the Unlimited One, *HaShem*-יהו"ה, blessed is He, this is through the restraint (*Tzimtzum*) and concealment (*He'elem*) brought about by *HaShem*'s-יהו"ה title “God-*Elohi*"מ-אלהי"ם.”¹³³⁴

¹³²⁹ See Rashi to Talmud Bavli, Ketubot 5a ibid.

¹³³⁰ Talmud Bavli, Brachot 33a; Sanhedrin 92a; See Likkutei Torah, Naso 21c.

¹³³¹ Exodus 15:17 ibid.

¹³³² Genesis 1:1

¹³³³ Talmud Bavli, Chagigah 13a

¹³³⁴ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 1 and on, and the elucidating notes and citations there.

This is why throughout the six days of creation, only the title “God-*Elohi*” *m-אלהי*” is mentioned. It is only on the day of Shabbat that the Name *HaShem*-יהוה is also mentioned, as the verse states,¹³³⁵ “On the day that *HaShem* God-*HaShem Elohi*” *m-אלהי*” made the earth and the heavens.” Beyond this, [on the day of Shabbat] the verse states,¹³³⁶ “God-*Elohi*” *m-אלהי*” ceased,” meaning that the restraints (*Tzimtzumim*) and concealments brought about by *HaShem*’s-יהוה title “God-*Elohi*” *m-אלהי*” ceased.¹³³⁷

In other words, during the six mundane days of the week (*Chol*), it is a descent from Above to below. This is analogous to a person who builds a building, in that even his wisdom descends and manifests in the actualization [of the building]. In contrast, on Shabbat there is the matter of an ascent from below to Above, all the way to the aspect of delight and pleasure (*Taanug*), and from there is a drawing forth of the Name *HaShem*-יהוה.

This is as stated,¹³³⁸ “Thus said the Lord *HaShem/Elohi*” *m-אלהי*” אדני, ‘The gate of the inner courtyard that faces eastward shall be closed during the six days of labor, and on the day of Shabbat it shall be opened. [The first letters of the words, “the days of labor and on the day of Shabbat-*Yemei HaMa’aseh U’bYom HaShabbat*-ימי המעשה וביום השבת,”

¹³³⁵ Genesis 2:4; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*), and The Gate of His Title (*Shaar HaKinuy*).

¹³³⁶ Genesis 2:2

¹³³⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of His Title (*Shaar HaKinuy*) *ibid.*; Likkutei Torah Balak 72a; Pinchas 79c; Shir HaShirim 32a

¹³³⁸ Ezekiel 46:1

form the Name *HaShem*-יהו"ה.¹³³⁹ This is because on Shabbat there is a drawing forth of the Name *HaShem*-יהו"ה, which is not so of the six mundane days (*Chol*), during which the existence of the worlds is brought about specifically through the restraints (*Tzimtzumim*), concealments and judgments of *HaShem*'s-יהו"ה title "God-*Elohi*"*m*-אלהי"ם."

This then, is the meaning of the verse,¹³⁴⁰ "Also My hand founded the earth." The word "earth-*Eretz*-ארץ" refers to the world below, which is limited, and beyond this, it refers to the general worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) which are included in the word "earth-*Eretz*-ארץ." They all were brought into being through *HaShem*'s-יהו"ה title "God-*Elohi*"*m*-אלהי"ם." This then, is the meaning of "Also My hand founded the earth," in which "my hand-*Yadi*-ידי" refers to the left hand,¹³⁴¹ which is the weak hand and indicates the restraint of *Tzimtzum*.

However, about the heavens (*Shamayim*-שמים) the verse states,¹³⁴² "As for the heavens, the heavens are *HaShem*'s-יהו"ה." This is because there is an illumination of the Name *HaShem*-יהו"ה there, which is an unlimited light and illumination. This is why the above-mentioned verse states, "My right hand measured the heavens-*Shamayim*-שמים," in that the right hand indicates power and strength, that is, the matter of the Name *HaShem*-יהו"ה.¹³⁴³

¹³³⁹ Shaar HaPesukim of the Arizal to Numbers 28:10 (Pinchas) and elsewhere.

¹³⁴⁰ Isaiah 48:13

¹³⁴¹ See Pirkei d'Rabbi Eliezer, Ch. 18; Zohar II 20a, 37a, 85b

¹³⁴² Psalms 115:16

¹³⁴³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

Nevertheless, the general totality of the creation of the heavens and the earth is within limitation. It goes without saying that the aspect of the earth-*Eretz*-ארץ is limited, since it is brought into being with *HaShem*'s-יהו"ה title "God-*Elohi*"*m*-אלהי"ם," which is the left hand. However, even the aspect of the heavens-*Shamayim*-שמים is in a state of limitation, since it is brought into being with the aspect of the right hand that negates the left hand. That is, it specifically relates to the Name *HaShem*-יהו"ה, rather than to His title God-*Elohi*"*m*-אלהי"ם. In other words, the revelation in the heavens-*Shamayim*-שמים does not illuminate in the earth, since each one was created with a different "hand."

About this the verse states, "The deeds of the righteous-*Tzaddikim* are greater than the act of creating the heavens and the earth." For, about the Holy Temple the verse states, "Your hands-*Yadecha*-ידך" [in the plural] indicating both hands. Moreover, "it is placed between two letters" (that is, between two holy names, *HaShem*-יהו"ה and Lord-*Adona*"*y*-אדני"י).

This is because, the novelty that occurred in the Holy Temple was that even within the limitations of the natural order-*HaTeva*-הטבע-86 which stems from *HaShem*'s-יהו"ה title God-*Elohi*"*m*-אלהי"ם-86,¹³⁴⁴ there nevertheless was an illumination of the limitless light of the Unlimited One, stemming from His Name *HaShem*-יהו"ה, blessed is He, which

¹³⁴⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled "*V'Hamargeel*"); Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6; Likkutei Torah, Re'eh 22b and on.

transcends the natural order-*HaTeva*-הטבע-86.¹³⁴⁵ This is because, the drawing down of the light of *HaShem*'s-יהו"ה Godliness in the Holy Temple, was from a much higher light and illumination than the [lower] Name *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם, and it thus is in His power to bind the two together.

With the above in mind, we can understand why they did not respond "Amen-אמן" in the Holy Temple, This is because "Amen-אמן" is the response to a blessing recited with the words, "Blessed are You, *HaShem*-יהו"ה our God, King of the world etc." The matter of the blessing (*Brachah*-ברכה)¹³⁴⁶ is to bring about a drawing down from the aspect indicated by "You-*Atah*-אתה," which is in the second person and refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He,¹³⁴⁷ into the aspect of the [lower] Name *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם, and into the aspect of the "King of the world-*Melech Olam*-מלך עולם," until He is drawn all the way below.

In other words, the matter of a blessing (*Brachah*-ברכה) is to affect a drawing down of the light of the Name *HaShem*-יהו"ה, so that it will be drawn into the aspect of His title God-

¹³⁴⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹³⁴⁶ The term "blessing-*Brachah*-ברכה" denotes "drawing down," as per the words of the Mishnah (Kilayim 7:1) "One who draws down-*Mavreech*-מבריך a vine to the ground," in which the root "*Barech*-ברך" itself means to "draw down." Also see Torah Ohr, Mikeitz 37c and elsewhere.

¹³⁴⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*), Gate Ten (*Keter*); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation).

Elohi”מ-אלהי”ם, which is the matter of the union (*Yichud*) of *HaShem* יהו”ה and God-*Elohi*”מ-אלהי”ם.¹³⁴⁸

However, because of the blessing (*Brachah*-ברכה) itself, it is possible for the union (*Yichud*) to only remain above, and not be drawn down all the way down into this world. Thus, since *HaShem*’s יהו”ה ultimate Supernal intent is that all matters be drawn below, the sages stated,¹³⁴⁹ “He who answers ‘Amen-אמן’ is greater than He who recites the blessing.” For, by answering “Amen-אמן” we draw the union (*Yichud*) down below, and through doing so, we fulfill *HaShem*’s יהו”ה ultimate Supernal intent.

With the above in mind, we can understand why they did not answer “Amen-אמן” in the Holy Temple. This is because, in the Holy Temple there already was a union of *HaShem* יהו”ה and His title God-*Elohi*”מ-אלהי”ם, simply by the essential being and construct of the Holy Temple itself. Furthermore, this union (*Yichud*) did not just remain above, but was openly revealed and illuminated even below. That is, even in physical matters themselves which stem from the natural order (*HaTeva*-הטבע), there was a revelation of matters that transcend the natural order, such as the ten miracles that took place [on a regular basis] in the Holy Temple.¹³⁵⁰

¹³⁴⁸ See the preceding discourse of this year, 5718, entitled “*Teekoo BaChodesh Shofar* – Blow the Shofar at the Renewal of the Moon,” Discourse 1, Ch. 4, and the discourse entitled “*Zeh Yitnu* – This shall they give,” Discourse 14, Ch. 5, and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹³⁴⁹ Talmud Bavli, Brachot 53b; Nazir 66b

¹³⁵⁰ Mishnah Avot 5:5

This is especially so of the matter that “the place of the holy ark was not according to measure.”¹³⁵¹ That is, though it had measure in length, breadth, and height, nevertheless, even with its measure, it had no measure. This is why to affect the drawing down of the union (*Yichud*) below, in the Holy Temple it was not necessary to answer “אמן-amen.”

3.

However, we still must understand why in the Holy Temple they did need to respond with, “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va’ed*-ועד מלכותו לעולם ועד.”

The explanation is that the root of the matter of “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va’ed*-ועד מלכותו לעולם ועד,” comes from our forefather Yaakov. This is as our sages, of blessed memory, taught,¹³⁵² “When the twelve tribes answered Yaakov, ‘Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elohei’nu HaShem Echad*-שמע ישראל יהוה אחד,’ at that moment Yaakov said, “Blessed be the Name of His Glorious Kingship forever and

¹³⁵¹ Talmud Bavli, Yoma 21a – That is, both the holy ark itself had physical dimensions of 2 ½ cubits in length, 1 ½ cubits in breadth, and 1 ½ cubits in height, as well as the Holy of Holies which had a dimension of 20 cubits by 20 cubits. Yet, when the holy ark was measured against the room, there were 10 cubits from each side to the wall, meaning that even as it had dimension and was located within time and space, it nevertheless did not take up any space at all. Also see at length in the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6.

¹³⁵² Talmud Bavli, Pesachim 56a

ברוך שם כבוד מלכותו לעולם ועד-*ever-Baruch Shem Kevod Malchuto LeOlam Va'ed*.”

Now, we must better understand the inner matter of this request that His Kingship should be drawn down forever and ever, given that this is already so in the essence of the matter, as it states,¹³⁵³ “*HaShem*-יהו” shall be King forever and ever,” and similarly,¹³⁵⁴ “His Kingdom reigns over all.” This being so, what is the meaning of the request, “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed* לעולם ועד-”?

However, the explanation is that our sages, of blessed memory, stated,¹³⁵⁵ “Wherever it states ‘*Netzach*-נצח,’ ‘*Selah*-סלה,’ or ‘*Va'ed*-ועד,’ the matter will never cease.” Thus, since it states here “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed* לעולם ועד-” this is a matter that never ceases.

We also find our sages using the term “it is unmoving (*Eino Zaz*-זז-אינו).” This is as stated in Midrash Shmuel¹³⁵⁶ on the verse,¹³⁵⁷ “Fill your horn with oil and go forth – I shall send you to Yishai of Beth Lechem, for I have seen a king for Myself (*Li*-לי) amongst his sons.” That is, “Wherever the term ‘for Myself-*Li*-לי’ is used, it is something that is unmoving (*Eino Zaz*-זז-אינו), neither in this world nor in the next world,” and it states elsewhere,¹³⁵⁸ “it is eternally unmoving (*Eino Zaz*-זז-אינו).”

¹³⁵³ Exodus 15:18

¹³⁵⁴ Psalms 103:19

¹³⁵⁵ Talmud Bavli, Eruvin 54a

¹³⁵⁶ Midrash Shmuel, Ch. 19

¹³⁵⁷ Samuel I 16:1

¹³⁵⁸ Midrash Vayikra Rabba 2:2

זז),” and it further states elsewhere¹³⁵⁹ “it is unmoving (*Eino Zaz-זז אינו*) forever and for all eternity.”

Likewise, in Sifri¹³⁶⁰ and in Midrash¹³⁶¹ on the Torah portion of Beha'alotcha, thirteen things are enumerated, about which the term “for Myself-*Li-לי*” is used. About the Jewish people it states,¹³⁶² “For the children of Israel are servants to Me-*Li-לי*.” About the land of Israel it states,¹³⁶³ “For the Land is Mine-*Li-לי*,” (and likewise, about Yerushalayim it states,¹³⁶⁴ “Yerushalayim, the city that I have chosen for Myself-*Li-לי*, to place My Name there”). About the Holy Temple it states,¹³⁶⁵ “They shall make a Sanctuary for Me-*Li-לי*.” The same is true of all thirteen things about which it states “for Myself-*Li-לי*,” that they all are eternally unmoving (*Eino Zaz-זז אינו*).

However, this must be better understood. For, “because of our sins we were exiled from our Land,”¹³⁶⁶ and foreigners have come into the Land of Israel, and Yerushalayim has been turned to ruins,¹³⁶⁷ and the Holy Temple is destroyed. This being so, how is it possible to say that “it is unmoving” (*Eino Zaz-זז אינו*)?

The explanation is that the meaning of “it is unmoving” (*Eino Zaz-זז אינו*) is that it is not completely moved. This is the difference between the term “it is unceasing” (*Ein Lo Hefsek-אין לו הפסק*) and this term “it is unmoving” (*Eino Zaz-זז אינו*). In

¹³⁵⁹ Midrash Tanchumah Buber, Tetzaveh 9; Also see Sifri to Numbers 11:15

¹³⁶⁰ Sifri to Numbers 11:15

¹³⁶¹ Midrash Bamidbar Rabba 15:17

¹³⁶² Leviticus 25:55

¹³⁶³ Leviticus 25:23

¹³⁶⁴ Kings I 11:36, cited in Midrash Shmuel and Vayikra Rabba ibid.

¹³⁶⁵ Exodus 25:8

¹³⁶⁶ See the Musaf liturgy of the festivals.

¹³⁶⁷ Psalms 79:1

regard to the term “it is unmoving” (*Eino Zaz*-אֵינוֹ זָז), it indeed is possible for it to undergo an element of cessation, but it is never completely moved. That is, even during the time of exile, when the Holy Temple is destroyed, it still is not completely moved.

For, (as explained before) instead of the Holy Temple, there are the four cubits of Torah law – *Halachah*. Similarly, the verse states,¹³⁶⁸ “They pray by way of their land,” in that even during the time of exile it is necessary to pray facing the Land of Israel, and within the Land of Israel itself it is necessary to pray facing Yerushalayim, and within Yerushalayim itself it is necessary to pray facing the Holy Temple.¹³⁶⁹ We thus find that it is not completely moved.

This is similar to what is explained elsewhere¹³⁷⁰ about the separating partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, also illuminates through the separating partition (*Parsa*), only that the light (*Ohr*) that comes through the partition comes in a different way. The same is understood about the words “it is unmoving” (*Eino Zaz*-אֵינוֹ זָז), that all matters that were present during the time of the Holy Temple, are also present now, except that they are present in a different way.

¹³⁶⁸ Chronicles II 6:38

¹³⁶⁹ Talmud Bavli, Brachot 30a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), section on “The Gates of Tears-*Shaarei Dim'ah*-שַׁעְרֵי דִמְעָה.”

¹³⁷⁰ See Torah Ohr, Lech Lecha 12b and elsewhere.

This then, is the substance of the request “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va’ed*-ועד לעולם.” That is, the meaning of “forever and ever-*LeOlam Va’ed*-לעולם ועד” is that this is a matter that has no cessation (*Ein Lo Hefsek*). That is, the request is not only that it should be “unmoving” (*Eino Zaz*-זז-אינו), but that it also should have no cessation whatsoever.

4.

Now, about Torah we recite,¹³⁷¹ “Blessed is our God who has created us for His glory... and who has given us (*Natan Lanu*-נתן לנו) the Torah of Truth.” Now, we must understand why about the giving of the Torah, the term “giving-*Matanah*-מתנה” is used. That is, there is a difference between the term “given-*Natan*-נתן” and the term “apportioned-*Chalak*-חלק.” For, as we find, when one sees a Jewish king, he makes the blessing, “Blessed are you, *HaShem*-יהוה... who has apportioned-*Chalak*-חלק His glory etc.,” whereas when one sees a gentile king he recites, “Blessed are you, *HaShem*-יהוה... who has given-*Natan*-נתן His glory etc.”

About this, the Magen Avraham¹³⁷² explains that the Jewish people are “a portion-*Chelek*-חלק of God” and adhere to Him, and therefore, about them it says ‘apportioned-*Chalak*-חלק.’ The Turei Zahav similarly wrote¹³⁷³ “It is because they

¹³⁷¹ In the “*U’Va LeTziyon*” liturgy.

¹³⁷² Shulchan Aruch, Orach Chaim 224:6, Magen Avraham, Se’if Katan 4

¹³⁷³ Shulchan Aruch, Orach Chaim 224:6, Turei Zahav, Se’if Katan 1

adhere to Him, blessed is He, and whenever you say ‘apportioned-*Chalak*-חלק’ you must know from Whom they are apportioned, and we thus find that there is a different relationship between one who is a portion of Him, in contrast to the nations of the world who do not have this relationship, but their relationship is rather is like one who is given something, in which case, once it is given, it no longer is the responsibility, nor does it have any connection, to the one who gave it.” This being so, the question is further strengthened, why is the term “giving-*Matanah*-מתנה” used in regard to the Torah?

However, the explanation is as the Ramaz wrote,¹³⁷⁴ citing Pri Etz Chayim,¹³⁷⁵ about the devotional intention (*Kavanot*) of the words, “Blessed is our God who has **created** us for His glory... and has given us (*Natan Lanu*-נתן לנו) the Torah of Truth.” Namely, the Torah we have is from the world of Creation (*Briyah*). This also¹³⁷⁶ is explained about the version of the blessing,¹³⁷⁷ “Your Torah that You taught us,” referring to “the Torah that You taught us in the world of Creation (*Briyah*).”

The Ramaz himself explained that, in truth, it is from the inner aspect of the world of Emanation (*Atzilut*) as it is bestowed to the world of Creation (*Briyah*). However, since the primary aspect of the Torah is the Torah of the world of Creation (*Briyah*), about which it states,¹³⁷⁸ “Did you descend

¹³⁷⁴ Ramaz (Rabbi Moshe Zakuto) to Zohar III 28a

¹³⁷⁵ Pri Etz Chayim, Shaar Kriyat Sefer Torah, Ch. 5

¹³⁷⁶ Likkutei Torah, Eikev 17b; See Sefer HaMaamarim 5700 p. 68 and the note there.

¹³⁷⁷ In the liturgy of the Grace after Meals (*Brikhat HaMazon*).

¹³⁷⁸ Talmud Bavli, Shabbat 88b and on

to Egypt? Do you have an evil inclination?” We therefore use the term “giving-*Matanah*-מתנה” in relation to it, since this is revelation in a way of division and separateness (*Pirud*).

However, this is only so in regard to the Torah as it is, in and of itself. Nevertheless, through the matter of “You have taught us,” meaning that the Jewish people study Torah, there is a drawing down from the inner aspect of the world of Emanation (*Atzilut*) that is manifest in the world of Creation (*Briyah*), (as in the words of the Ramaz). For, the Jewish people are from the aspect of Emanation (*Atzilut*), as it states,¹³⁷⁹ “Each and every soul stands in its form before the Holy King.”

The “Holy King” refers to *Zeir Anpin* of the world of Emanation (*Atzilut*),¹³⁸⁰ and is the end of the worlds of the Unlimited One, blessed is He,¹³⁸¹ and every single Jew, even the most simple and lowly, recites,¹³⁸² “The soul that You have given in me, she is pure.” The Jewish people are likewise called “My dove,”¹³⁸³ and about them it is written,¹³⁸⁴ “Arise, My beloved,” meaning,¹³⁸⁵ “arise to your root and source.” Thus, it is through the Jewish people studying Torah that they draw down the inner aspect (*Pnimitiyut*) of the world of Emanation (*Atzilut*) to within.

¹³⁷⁹ This is stated in this manner in various places in the teachings of Chassidut. See Zohar III 104b; Zohar I 90b, 227b, 233b, Zohar II 96b, Zohar III 61b.

¹³⁸⁰ See Sefer HaMaamarim 5689 p. 122.

¹³⁸¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33.

¹³⁸² In the “*Elohai Neshamah*” section of the morning blessings.

¹³⁸³ Song of Songs 2:14; Also see the commentary of Rabbi Hillel of Paritch to Kuntres HaHitpaalut of the Mittler Rebbe (translated as Divine Inspiration).

¹³⁸⁴ Song of Songs 2:13

¹³⁸⁵ See Likkutei Torah, Tzav 8c

In other words, as the Torah is, in and of itself, meaning, as it is in the world of Creation (*Briyah*), it is the aspect of a “gift-*Matanah*-מתנה,” indicating separation (*Pirud*), and “a gift-*Matanah*-מתנה can undergo cessation.”¹³⁸⁶ However, when the Jewish people study Torah, through which they thereby draw the inner aspect (*Pnimityut*) of the world of Emanation (*Atzilut*) into it, this then is similar to the law about one who gives a gift to someone who, in any event, is fitting to inherit it, in which case even the gift undergoes no cessation.¹³⁸⁷

5.

This may be better understood with a short explanation of the words, “The four cubits of Torah law – *Halachah*.” As known, the four cubits correspond to the four letters of the Name *HaShem*-יהו"ה.¹³⁸⁸ In other words, just as in the Holy Temple there was a drawing down of the Name *HaShem*-יהו"ה, as explained before, this likewise is so of “the four cubits of Torah law – *Halachah*,” which take the place of the Holy Temple, in that these four cubits are the four letters of the Name *HaShem*-יהו"ה hinted in the verse,¹³⁸⁹ “All that is called by My Name and for My Glory, I created it, I formed it, I even actualized it.”

That is, “All that is called by My Name,” is the aspect of the world of Emanation (*Atzilut*), and the primary aspect of

¹³⁸⁶ Talmud Bavli, Bava Batra 133a; Shulchan Aruch, Choshen Mishpat 248:1 and on.

¹³⁸⁷ See Bava Batra 133a and Shulchan Aruch *ibid*.

¹³⁸⁸ See Ohr HaTorah, Balak p. 935 and elsewhere.

¹³⁸⁹ Isaiah 43:7

the Name *HaShem*-יהו"ה is in the world of Emanation (*Atzilut*), about which it states,¹³⁹⁰ “He and His life force are one and He and His organs are one.”

Now, although in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) there also is a radiance of the Name *HaShem*-יהו"ה – with the first *Hey*-ה radiating within the world of Creation (*Briyah*), the *Vav*-ו in the world of Formation (*Yetzirah*), and the final *Hey*-ה in the world of Action (*Asiyah*)¹³⁹¹ – nonetheless, this is only from its three final letters, whereas the *Yod*-י is the primary letter of the Name *HaShem*-יהו"ה that specifically radiates in the world of Emanation (*Atzilut*). (The *Yod*-י is primary because the [lower] Name *HaShem*-יהו"ה is of the root “He who brings into being-*Mehaveh*-מְהַוֶּה,”¹³⁹² and the letter *Yod*-י indicates the constancy of the coming into being, like the verse,¹³⁹³ “Thus does Iyov do (*Ya’aseh*-יַעֲשֶׂה) all the days.”)

Now, to also bring about a drawing down of the Name *HaShem*-יהו"ה into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), this comes about through the aspect of “My Glory-*Khvodi*-כְּבוֹדִי,” about which it states,¹³⁹⁴ “There is no Glory-*Kavod*-כְּבוֹד except for Torah.” That is, Torah is the intermediary medium by which there is a drawing

¹³⁹⁰ Introduction to Tikkunei Zohar (3b); Tanya, Iggeret HaKodesh, Epistle 20.

¹³⁹¹ See Etz Chayim, Shaar 42, Ch. 1

¹³⁹² Pardes Rimonim, Shaar 1 (Shar Eser v’Lo Teisha) Ch. 9; Tanya, Shaar HaYichud v’HaEmunah, translated as The Gate of Unity and Faith, Ch. 4; Also see Zohar III 257b (Ra’aya Mehemna); Tur and Shulchan Aruch, Siman 5, and elsewhere.

¹³⁹³ Job 1:5; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4.

¹³⁹⁴ Mishnah Avot 6:2

down from the aspect of “All that is called by My Name,” to the aspects of, “I created it, I formed it, I even actualized it.”

To be more specific, as known, the levels of *Peshat*-פֶּשֶׁט (the simple meaning), *Remez*-רִמְזֵי (hints) and *Drush*-דְּרוֹשׁ (homiletics) of the Torah, are the letters that form the word “separation-*Pirud*-פִּרּוּד,”¹³⁹⁵ in that through them there is repair (*Tikkun*) for the aspects of Creation, Formation and Action (*Briyah*, *Yetzirah*, and *Asiyah*), about which the verse states,¹³⁹⁶ “From there it separated-*Yipared*-יִפָּרֵד.”

This comes about through one’s study of *HaShem*’s-יהו"ה Torah being imbued with the fear of Heaven, which comes about through studying the inner aspects (*Pnimiyut*) of Torah, this being the level of *Sod*-סוֹד (the secrets of the Torah), corresponding to the world of Emanation (*Atzilut*).

When the study of the levels of *Peshat*-פֶּשֶׁט (the simple meaning), *Remez*-רִמְזֵי (hints) and *Drush*-דְּרוֹשׁ (homiletics) of the Torah (*Pirud*-פִּרּוּד) become penetrated with the secrets-*Sod*-סוֹד of the Torah, through this there is a drawing down from the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

This is also the meaning of the verse,¹³⁹⁷ “All your children shall be educated of *HaShem*-יהו"ה,”¹³⁹⁸ and your children’s peace shall be abundant,” about which it states,¹³⁹⁹

¹³⁹⁵ See Ramaz (Rabbi Moshe Zacuto) to Zohar I 4b

¹³⁹⁶ Genesis 2:10; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Also see Torah Ohr, Bereishit 3a, and elsewhere.

¹³⁹⁷ Isaiah 54:13

¹³⁹⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see the preceding discourse of this year, 5718, entitled “*Padah b’Shalom Nafshi* – He redeemed my soul in peace,” Discourse 8.

¹³⁹⁹ Talmud Bavli, Brachot 64a

“Do not only read it as ‘your children-*Banayich*-בניך,’ but read it as, ‘your builders-*Bonayich*-בוניך.” That is, through the matter of “your children-*Banayich*-בניך,” which is of the root “understanding-*Binah*-בינה,” which divides into “a child of *Ya”H*-יה”ה,”¹⁴⁰⁰ the matter of the “son-*Ben*-בן” comes to be, which is the matter of fear of Heaven,¹⁴⁰¹ brought about by contemplating (*Hitbonenut*) the secrets-*Sod*-סוד of the Torah, this being the matter of the *Yod-Hey*-יה”ה of the Name *HaShem*-יהו”ה, which is the primary aspect of the Name *HaShem*-יהו”ה.¹⁴⁰²

There thereby is caused to be the matter of “your builders-*Bonayich*-בוניך,” in that “they are engaged in the construction of the world,”¹⁴⁰³ which is the matter of drawing down the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

All the above comes about through studying the revealed parts of Torah in a way that the inner aspect of Torah (*Pnimiyyut HaTorah*) penetrates. Then, even in the “gift-*Matanah*-מתנה” of Torah, which as revealed, appears to be in a

¹⁴⁰⁰ See Likkutei Torah, Re’eh 29c and elsewhere.

¹⁴⁰¹ The heartfelt emotions are the offspring of the contemplation (*Hitbonenut*). See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2 and elsewhere.

¹⁴⁰² As known, the first half of the Name *HaShem*-יהו”ה, is *Ya”h*-יה”ה, spelled *Yod-Hey*-יה”ה, and bears the whole name *HaShem*-יהו”ה, in that when its letters are named, *Yod-Hey*-יה”ה-26, its numerical value is equal to the whole Name *HaShem*-יהו”ה-26. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see Likkutei Torah, Pekudei 3b; Torat Chayim 442d (in the new edition), and elsewhere.

¹⁴⁰³ Talmud Bavli, Shabbat 114a

state of separation (*Pirud*-פירוד), there is a drawing down of the inner aspect (*Pnimityut*) of the world of Emanation (*Atzilut*).

From all the above we can understand the superiority of the “four cubits of Torah law – *Halachah*.” That is, just as in the Holy Temple there was the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם-86, in that within limitation itself, there was an illumination of the Name *HaShem*-יהו"ה, blessed is He, Who transcends the natural order (*HaTeva*-הטבע-86), (as explained above), the same is true of the “four cubits of *Halachah*,” that within the physical plane and space of the four cubits, there is an illumination of the four letters of the Name *HaShem*-יהו"ה.

However, even after this, it is unlike how it was in the Holy Temple, where this was openly revealed in the most literal sense. About this we request, “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed* ועד לעולם מלכותו לעולם ועד.” That is, there should not only be the matter of the “four cubits of *Halachah*,” this being the individual Temple within each and every Jew, as the verse states,¹⁴⁰⁴ “I will dwell **within** them-*V'Shachanti b'Tocham* בתוכם,” meaning, “within each and every Jew,”¹⁴⁰⁵ but there also should be the physical Holy Temple in the most literal sense.

¹⁴⁰⁴ Exodus 25:8

¹⁴⁰⁵ See *Shaarei Orah* of the Rishon, Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); *Reishit Chochmah*, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); *Shnei Luchot HaBrit* 69a, 201a, and *Chelek Torah SheBichtav* (in *ShaLa*”H), *Terumah* 325b, 326b; *Likkutei Torah*, *Naso* 20b, and elsewhere; Also see *Likkutei Sichot*, Vol. 26, p. 173, note 45.

To further explain, the verse states,¹⁴⁰⁶ “Eat, my friends, drink and become intoxicated, my beloved ones.” The word “friends-*Rei'im*-רעים” here refers to the aspect of “the two friends-*Rei'im*-רעים who never separate,”¹⁴⁰⁷ in that their union (*Yichud*) is literally constant and without separation. However, “my beloved ones-*Dodeem*-דודים” refers to the aspects of *Zeir Anpin* and *Nukvah*, whose union (*Yichud*) is intermittent. This is why the Holy Temple was built and why the Holy Temple was destroyed, being that their union (*Yichud*) is not constant. About this we plead, “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed* ועד מלכותו לעולם ועד,” that this should be in a way of constant union (*Yichud*).

This likewise was the substance of Yaakov's request, that even though it is true that, in and of Himself,¹⁴⁰⁸ “*HaShem*-יהו"ה shall be King forever and ever,” and,¹⁴⁰⁹ “His Kingdom reigns over all,” nevertheless, it is possible for this to be in a way that He is called “the God of the gods,”¹⁴¹⁰ and for the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, to be exiled, and for the Jewish people to be exiled.

About this we plead, “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed* ועד מלכותו לעולם ועד.” That is, we request that the Holy Temple should be built and

¹⁴⁰⁶ Song of Songs 5:1

¹⁴⁰⁷ That is, Wisdom-*Chochmah* and Understanding-*Binah*. See Zohar III 4a; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

¹⁴⁰⁸ Exodus 15:18

¹⁴⁰⁹ Psalms 103:19

¹⁴¹⁰ Talmud Bavli, Menachot 110a

established in its place, and that all the things about which it states, “for Myself-*Li*-לי,” such as the Jewish people, the Land of Israel, the city of Yerushalayim, the Holy Temple and the Kingship of the House of David etc., should be established in the most literal and physical sense, speedily in our days, through our righteous Moshiach!

6.

This then, is the meaning of the verse,¹⁴¹¹ “Tziyon will be redeemed through justice (*Mishpat*-משפט), and those who return to her through charity (*Tzedakah*-צדקה).” That is, in order to bring about the actual redemption (*Ge’ulah*), this begins with the toil of Torah study, which is called “justice-*Mishpat*-משפט.” In addition, there must be the fulfillment of the *mitzvot*, which are called “charity-*Tzedakah*-צדקה,” and are the matter of refining the sparks of holiness, as in the teaching,¹⁴¹² “The Holy One, blessed is He, did a charitable deed (*Tzedakah*-צדקה) for the Jewish people by scattering them amongst the nations.” When there then is the matter of “justice-*Mishpat*-משפט” and “charity-*Tzedakah*-צדקה,” about this it states,¹⁴¹³ “I practiced justice-*Mishpat*-משפט and charity-*Tzedakah*-צדקה, do not abandon me to those who exploit me,” about which our sages, of blessed memory, stated,¹⁴¹⁴ “Through doing justice

¹⁴¹¹ Isaiah 1:27

¹⁴¹² Talmud Bavli, Pesachim 87b; See Torat Chayim, Vayeishev 199a; Also see at length in the discourse entitled “Amar Rabbi Oshiya – Rabbi Oshiya said,” 5714, translated in The Teachings of The Rebbe, 5714, Discourse 6.

¹⁴¹³ Psalms 119:121

¹⁴¹⁴ Midrash Shemot Rabba 30:28; Rashi to Deuteronomy 20:1

(*Mishpat*-משפט) and charity (*Tzedakah*-צדקה) there comes to be salvation from the enemies of the Jewish people.”

Thus, it is in this regard that in continuation to the verse, “Tziyon will be redeemed through justice (*Mishpat*-משפט) and those who return to her through charity (*Tzedakah*-צדקה),” the next verse continues,¹⁴¹⁵ “But calamity [awaits] rebels and sinners together, and those who forsake *HaShem*-יהו"ה will perish.” In other words, through “justice-*Mishpat*-משפט” and “charity-*Tzedakah*-צדקה” we destroy the enemies of the Jewish people.

Through the above, redemption is also brought to the Godly soul, this being the matter of its revelation from concealment, as well as the return of the animalistic soul, in that it is returned from its captivity, and the truth, that the intent of its creation is to fulfill *HaShem*’s-יהו"ה Supernal will, blessed is He, is revealed in it. Through this, *HaShem*’s-יהו"ה Godliness will be revealed in the world at large, so that “all that has been made will know that You made it, and all that has been formed will understand that You formed it,”¹⁴¹⁶ with the construction of the third Holy Temple, by our righteous Moshiach, speedily in our days!

¹⁴¹⁵ Isaiah 1:28

¹⁴¹⁶ See the liturgy of the Rosh HaShanah Amidah prayer.