

Discourse 27

*“V’Hayah She’erit Yaakov b’Kerev Amim Rabim -
The remnant of Yaakov will be in the midst of many
peoples”*

Delivered on the (pushed off fast day of) 17th of Tammuz,
Shabbat Parshat Balak, 5718
By the grace of *HaShem*, blessed is He,

1.

The¹¹²⁷ verses states,¹¹²⁸ “The remnant of Yaakov will be in the midst of many peoples like dew from *HaShem*-יהוה, like raindrops upon grass, which is not hoped for from man and not awaited from mankind. And the remnant of Yaakov will be amongst the nations, in the midst of many peoples, like a lion amongst the animals of the forest and like a young lion amongst flocks of sheep, who when he passes by, tramples and tears apart and there is no rescuer.”

Now, we must understand why the first verse says, “in the midst of many peoples.” For, it makes sense that the second verse, which speaks of the remnant of Yaakov that is amongst the nations, states “in the midst of many peoples,” as it concludes there, “who when he passes by, tramples and tears apart etc.” However, the first verse speaks about the revelations

¹¹²⁷ This discourse is a direct continuation of the preceding discourse (Discourse 26) entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov.”

¹¹²⁸ Micah 5:6-7 (the *Haftorah* of the Torah portion of Balak)

of the coming future, at which time there will be the greatest state of elevation. This being so, it is not understood why this verse states, “in the midst of many peoples.”

Additionally, we must understand why it states, “which is not hoped for from man, and not awaited from mankind.” Does not scripture explicitly state,¹¹²⁹ “Cursed is the man who puts his trusts in man,” indicating that this is utterly prohibited? This being so, what superiority is there in the words, “which is not hoped for from man and not awaited from mankind”? (The question is compounded considering that this verse discusses the loftiness of the coming future.)¹¹³⁰

We must also understand¹¹³¹ why this verse mentions the name Yaakov-יעקב [in reference to the Jewish people] being that the name Yaakov-יעקב is lower level than the name Yisroel-ישראל, which is the higher name. This being so, when speaking of the loftiness of the coming future, should not the name Yisroel-ישראל have been used?

2.

Now, to understand this, we first must preface with what was explained before¹¹³² about the names Yaakov-יעקב and Yisroel-ישראל. It was explained that these are the names by which the soul is called in relation to its descent below, which is descent for the purpose of ascent. In other words, before the

¹¹²⁹ Jeremiah 17:5

¹¹³⁰ See Torat Menachem Vol. 17 p. 79 and the citations there.

¹¹³¹ Sefer HaMaamarim 5634 p. 261, p. 264, p. 360 “*She’erit Yaakov*”

¹¹³² In the preceding discourse entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” Discourse 26, Ch. 2 and on.

soul's descent, it is called Yaakov-יעקב, and then after its descent (and its toil in serving *HaShem*-יהו"ה, blessed is He), the soul receives the additional name Yisroel-ישראל.

About this the verse states,¹¹³³ "Yaakov-יעקב departed from Be'er Shava and went toward Charan."¹¹³⁴ The name Yaakov-יעקב divides into "the *Yod*-י in the "heel-*Eikev*-עקב," referring to the level of Wisdom-*Chochmah*, which is in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is because the Essential Self of *HaShem*-יהו"ה, blessed is He, is more revealed in Wisdom-*Chochmah* than in the Crown-*Keter*.

However, according to both explanations of the Zohar, *HaShem*'s-יהו"ה Supernal intent is to draw the aspect of Wisdom-*Chochmah* down to "Charan-חרנה."¹¹³⁵ The first explanation is that [Charan-חרן] refers to the world of speech (*Dibur*) which is the aspect of Kingship-*Malchut*. The second explanation is that Charan-חרן is of the same root as,¹¹³⁶ "My throat is parched-*Neichar Groni*-גרוני," and refers to the world of separation (*Alma d'Pruda*), that is, the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this being "the fierce anger-*Charon Af*-אף of the world."¹¹³⁷ However *HaShem*'s-יהו"ה Supernal intent, is for the aspect of the *Yod*-י to be drawn down until the aspect of "the fierce anger-*Charon Af*-אף of the world."

¹¹³³ Genesis 28:10-11

¹¹³⁴ See the discourse entitled "*Vayeitzei Yaakov*" 5680 (Sefer HaMaamarim 5680 p. 168 and on).

¹¹³⁵ Zohar I 146b and on

¹¹³⁶ Psalms 69:4; See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr Vayeitzei 21c and elsewhere.

¹¹³⁷ Rashi to Genesis 11:32

This is *HaShem* 's-יהו"ה ultimate Supernal intent in the descent of the soul below, which is a very great descent. That is, it is for an even greater ascent, which is to draw forth the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This is why Yaakov's toil when he came to Charan-חרן was in the house of Lavan-לבן.¹¹³⁸ This is because Lavan-לבן refers to a very lofty level, as stated in Midrash¹¹³⁹ on the verse,¹¹⁴⁰ "Do you know Lavan-לבן?" that "this refers to He who whitens-*Melaven*-מלבן the sins of the Jewish people," and is called the aspect of the Supernal Whiteness-*Loven HaElyon*-לובן העליון.¹¹⁴¹

For, whiteness-*Loven*-לובן is an essential color which indicates the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. The matter of [the color white] as it is in our service of *HaShem*-יהו"ה, blessed is He, is repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He. For example, on Yom HaKippurim the high priest (*Kohen Gadol*) served [in the Holy Temple] wearing white garments.

Now, the way we serve *HaShem*-יהו"ה, blessed is He, is through the three lines of Torah, sacrificial offerings (which currently is the service of prayer), and acts of loving-kindness¹¹⁴² (which refers to all the *mitzvot*). However, our

¹¹³⁸ See the discourse entitled "She'erit Yaakov" 5634 ibid. (Sefer HaMaamarim 5634 p. 363 and on).

¹¹³⁹ Midrash Bereishit Rabba 70:10

¹¹⁴⁰ Genesis 29:5

¹¹⁴¹ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Ten (*Keter*); Torah Ohr, Teitzei 23a

¹¹⁴² Mishnah Avot 1:2

primary service is the line of sacrificial offerings (*Avodah*), which currently is serving *HaShem*-יהו"ה, blessed is He, through prayer.

This is because the line of Torah stems from Above to below, and acts of loving-kindness, which refer to fulfilling the *mitzvot* in action, necessarily come after the toil of studying Torah and serving *HaShem*-יהו"ה through prayer. This being so, our primary toil in serving *HaShem*-יהו"ה, blessed is He, is through prayer.

Now, one's toil is to come to the understanding and grasp of *HaShem*'s-יהו"ה Godliness, blessed is He.¹¹⁴³ This is as stated,¹¹⁴⁴ "Listen Israel, *HaShem*-יהו"ה is our God," in which the word "Listen-*Shema*-שמע" means to understand and comprehend.¹¹⁴⁵ The understanding and comprehension is that "*HaShem*-יהו"ה is our God-*Elohei*"אלהינו-*nu*," meaning, that *HaShem*-יהו"ה, who utterly transcends the chaining down of the worlds (*Hishtalshelut*), is "our strength and vitality."¹¹⁴⁶

Through understanding and grasping this we thereby draw revelation into the world that "*HaShem* Is One-*HaShem Echad*-יהו"ה אחד."¹¹⁴⁷ That is, even [in the letters *Chet*-ח and

¹¹⁴³ See the Mittler Rebbe's introduction to *Imrei Binah*, translated as *The Gateway to Understanding*, in the name of the Alter Rebbe.

¹¹⁴⁴ Deuteronomy 6:4

¹¹⁴⁵ See *Listen Israel*, a translation of Rabbi Hillel Paritcher's commentary to Ch. 1 of *Shaar HaYichud* of the Mittler Rebbe.

¹¹⁴⁶ See *Shulchan Aruch*, *Orach Chayim* 5; *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title (Shaar HaKinuy)*, where it is explained that the title "God-*Elohi*"אלהים-*m*" indicates strength, in that it is of the same root as "strong-*Aleem*"אלים-*m*," as in the dictum (*Gittin* 60b and elsewhere), "Whoever is stronger prevails-*Kol d'Aleem Gvar*-כל דאלימ גבר." Also see *Likkutei Torah*, *Re'eh*; *Shlach* 40c, *Balak* 73c and elsewhere.

¹¹⁴⁷ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

Dalet-ד of the word *One-Echad*-אחד], which refer to the seven firmaments and the earth (ה-8) and the four directions (ד-4) of the world, there must be the [revelation of] the presence of the Master of the World-*Alupho Shel Olam*-של עולם (א-1).¹¹⁴⁸

3.

To further explain, at first glance, it is not understood why the verse specifically states, “*HaShem*-יהו”ה is **our** God-*Elohei*”נו-אלהינו,” For, is not the entire chaining down of the worlds (*Hishtalshehut*) drawn from the Name *HaShem*-יהו”ה, blessed is He, who brings it all into being? This being so, why does it specifically state that *HaShem*-יהו”ה is “**our** God-*Elohei*”נו-אלהינו?” We also must understand the statement in our prayers,¹¹⁴⁹ “We have no God-*Elohi*”מ-אלהים except for You,” which also specifies “We-*Lanu*”לנו.”

Another thing that must be understood is the matter of Divine Supervision (*Hashgachah*) from Above. As known, there are two types of Divine Supervision (*Hashgachah*). There is Supervision (*Hashgachah*) stemming from *HaShem*’s-יהו”ה title God-*Elohi*”מ-אלהים-86 in conducting the natural order (*HaTeva*-הטבע-86) and there is Supervision stemming from His Name *HaShem*-יהו”ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshehut*).

¹¹⁴⁸ See Sefer Mitzvot Katan cited in Beit Yosef to Orach Chaim 61; Shulchan Aruch of the Alter Rebbe, Orach Chaim 61:6; Likkutei Torah, Tazriya 23c; Talmud Bavli Brachot 13b; Also see the Opening Gateway – Petach HaShaar to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

¹¹⁴⁹ In the liturgy of the morning prayers in the “*Al HaRishonim*” section – אין לנו אלהים זולתך”

Now, the Divine Supervision (*Hashgachah*) over the Jewish people (about which our sages, of blessed memory, said¹¹⁵⁰ “is like a single lamb amongst seventy wolves, but is protected”), is specifically through the Name *HaShem*-יהו"ה.¹¹⁵¹ However, at first glance, are not all creatures supervised by the Name *HaShem*-יהו"ה, blessed is He, who brings the entire chaining down of the worlds (*Hishtalshelut*) into existence? This being so, what does it mean that specifically the Jewish people are under the supervision of the Name *HaShem*-יהו"ה, blessed is He?

The explanation is that since the angels are His emissaries through which His beneficence is drawn down, they are called by the title “*Elohi*”מ-אלהי”ם,” as the verse states,¹¹⁵² “Give thanks to the God of the gods-*Eloh*”ei *HaElohi*”מ-אלהי”ם.”¹¹⁵³ Human judges are also called by the title “*Elohi*”מ-אלהי”ם,” since the power to judge is given into their hands, as it states,¹¹⁵⁴ “Both their claims shall come before the judges-*Elohi*”מ-אלהי”ם.”

Now, it is understood that just as, in and of themselves, judges only have the ability to judge by the power of Torah – meaning that they only rule according to Torah law, which is established according to their words, thus becoming so in the existence of the world,¹¹⁵⁵ as our sages, of blessed memory,

¹¹⁵⁰ Midrash Tanchuma, Toldot 5; Esther Rabba 10:11; Pesikta, Ch. 9.

¹¹⁵¹ See Chinuch of the Mittler Rebbe 113c and on.

¹¹⁵² Psalms 136:2

¹¹⁵³ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

¹¹⁵⁴ Exodus 22:8

¹¹⁵⁵ See Talmud Yerushalmi Ketuvot 1:2; See Sha”Ch (and Shulchan Aruch of the Alter Rebbe) Yore De’ah 189, Se’if Katan 13 (23).

stated,¹¹⁵⁶ “Whosoever judges a true and correct judgement becomes the partner of the Holy One, blessed is He, in the act of creation,” and¹¹⁵⁷ “The word of our God-*Elohei*” *נו-אלהיני*” shall stand forever,” – this likewise is so of the angels, that it is not by their own power. Rather, they are merely emissaries through whom beneficence is drawn into the world. That is, they are the ministers over the celestial constellations (*Mazalot*) by which beneficence is drawn into the world,¹¹⁵⁸ as in the verse,¹¹⁵⁹ “With the bounty of the sun’s crops, and with the bounty of the moon’s yield.”

Now, all the above is about the world at large, in that beneficence is drawn to it through the angelic beings. However, in regard to the souls of the Jewish people, beneficence is drawn to them from the Name *HaShem* יהו"ה Himself, blessed is He,¹¹⁶⁰ and it only passes through by way of the angelic beings. (This itself is what causes the beneficence to become physical. In other words, even though the beneficence is drawn down through the garments of the world of Action (*Asiyah*) solely in a way of passing through (*Ma'avir*), this nevertheless causes it to undergo change [and become physical].)

This is why the verse states, “*HaShem* יהו"ה is our God-*Elohei*” *נו-אלהיני*,” in that the bestowal drawn to the souls of the Jewish people is specifically from the Name *HaShem* יהו"ה,

¹¹⁵⁶ Talmud Bavli, Shabbat 10a

¹¹⁵⁷ Isaiah 40:8

¹¹⁵⁸ See *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 2), The Stature of the Celestial Spheres and on.

¹¹⁵⁹ Deuteronomy 33:14

¹¹⁶⁰ See at length in *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*); Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The twelve letters ק"ץ ל"ג ט"ז ט"ח correspond to the twelve tribes of Israel.

blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), so that He is our strength and vitality within the time and space of the chaining down of the worlds (*Hishtalshelut*).

Through understanding and grasping this, one's service of *HaShem*-יהו"ה, blessed is He, will be in a way of "all your deeds should be for the sake of Heaven."¹¹⁶¹ For, since [he realizes that] all his strength and vitality comes from the Name *HaShem*-יהו"ה, blessed is He, he therefore will do everything for the sake of Heaven.

4.

Now, the explanation is that as stated in Talmud Yerushlami,¹¹⁶² "The signature of the Holy One, blessed is He, is Truth-*Emet*-אמת. What is Truth-*Emet*-אמת? The letter *Aleph*-א is the first letter of the *Aleph-Beit*, the letter *Mem*-מ is the middle letter of the *Aleph-Beit*, and the letter *Tav*-ת is the last letter of the *Aleph-Beit*."¹¹⁶³ This is the meaning of the verse,¹¹⁶⁴ "[Thus said *HaShem*-יהו"ה, King of Israel and its Redeemer, *HaShem* Master of Legions-צבאות-יהו"ה], I am first and I am last, and without Me there is no God-*Elohi*"מ-אלהי".

Now, the words, "I am first-*Ani Rishon*-אני ראשון" refer to the aspect of Wisdom-*Chochmah*, which is the beginning of

¹¹⁶¹ Avot 2:12; see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity.

¹¹⁶² Talmud Yerushalmi, Sanhedrin 1:1

¹¹⁶³ א' ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ל' מ' נ' ס' ע' פ' צ' ק' ר' ש' ת'

¹¹⁶⁴ Isaiah 44:6; Bereishit Rabba 81:2; Dvarim Rabba 81:10, and elsewhere.

the chaining down of the worlds (*Hishtalshelut*). It also refers to how it is before the chaining down of the worlds (*Hishtalshelut*).¹¹⁶⁵ The words, “I am last-*Ani Acharon*-אני אחרון” refer to the end and conclusion of the entire the chaining down of the worlds (*Hishtalshelut*).

The verse then adds, “and without Me there is no God-*Elohi*”מ-אלהים.” That is, since [he realizes that] the entire the chaining down of the worlds (*Hishtalshelut*) too is drawn from higher than the chaining down, he therefore must do everything for the sake of Heaven.

On an even deeper level of understanding, not only is it that all his deeds should be for the sake of Heaven, meaning that the deed itself is physical and his sole intention in doing it is for the sake of Heaven, but rather, the deed itself becomes much loftier, like fulfilling a *mitzvah*.

About this [deeper level] the verse states,¹¹⁶⁶ “know Him in all your ways.” This comes about through contemplation (*Hitbonenut*) [and coming to realize] that even the concealment itself is *HaShem*’s-יהוה Godliness, as the verse states,¹¹⁶⁷ “Indeed, You-*Atah*-אתה are a God-*E*”ל-אל who conceals Himself,” that within the concealment itself is the presence of “You-*Atah*-אתה.”

The explanation is that the contemplation (*Hitbonenut*) of, “without Me there is no God-*Elohi*”מ-אלהים,” refers to the

¹¹⁶⁵ See the preceding discourse entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” Discourse 26.

¹¹⁶⁶ Proverbs 3:6; See *Mishneh Torah*, *Hilchot De’ot* Ch. 3; *Tur* and *Shulchan Aruch*, *Orach Chaim* 231; *Shulchan Aruch* of the Alter Rebbe, *Orach Chaim* 156:2; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity.

¹¹⁶⁷ Isaiah 45:15

restraint of the *Tzimtzum*. Now, since *HaShem* 's-ה"ה Supernal intent in all the restraints of *Tzimtzum* is for the purpose of revelation (*Giluy*), and even in the first restraint of *Tzimtzum*, which is in a way of withdrawal (*Siluk*), the intent of the withdrawal is for the purpose of drawing down the short line-*Kav*, we therefore find that the revelation (*Giluy*) is loftier than the restraint of *Tzimtzum*. For, since the restraint of *Tzimtzum* is for the purpose of revelation, therefore, the primary and loftier matter is revelation (*Giluy*). It is thus loftier than the restraint of *Tzimtzum*. This is why, as it is before the restraint of the *Tzimtzum*, there also is the matter of the line-*Kav*.

Now, though there also is an aspect of superiority in the restraint of *Tzimtzum*, over and above the revelation (*Giluy*), being that the *Tzimtzum* precedes the revelation (*Giluy*), and as known, Above in *HaShem* 's-ה"ה Godliness, precedence is not just precedence in time, but precedence in level, nonetheless, the restraint of the *Tzimtzum* is not *HaShem* 's-ה"ה ultimate Supernal intent.

Rather, *HaShem* 's-ה"ה Supernal intent in the restraint of the *Tzimtzum* is for the purpose of revelation (*Giluy*). We thus find that His Supernal intent for revelation (*Giluy*) precedes the restraint of the *Tzimtzum*. It therefore cannot be said that in the restraint of *Tzimtzum* itself there is the presence of “You-*Atah*-אתה,” being that *HaShem* 's-ה"ה Supernal intent is not for the restraint of the *Tzimtzum*.¹¹⁶⁸

However, this is not so of the concealment and hiddenness of the order of the chaining down of the worlds

¹¹⁶⁸ It is annotated in the transcript of this discourse that the transcribers did not have full clarity regarding this detail.

(*Seder HaHishtalshelut*), in which there indeed is a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, in that, "the end action arose first in thought."¹¹⁶⁹

This is as stated on the verse,¹¹⁷⁰ "His legs (*Shokav*-שוקי) are like marble pillars," that,¹¹⁷¹ "this refers to the world that the Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק) to create." Even though we do not know the reason for this yearning (*Teshukah*-תשוקה), we nevertheless do know that He yearned for it. This yearning (*Teshukah*-תשוקה) is the matter of pleasure (*Taanug*), and this pleasure (*Taanug*) is rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He.¹¹⁷²

This then, is the meaning of, "Indeed, You-*Atah*-אתה are a God-*E*"א-ל"ל that conceals Himself." That is, within the hiddenness and concealment of the chaining down of the worlds (*Hishtalshelut*), there is the presence of "You-*Atah*-אתה," referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Through contemplating (*Hitbonenut*) this, a person's service of *HaShem*-יהו"ה, blessed is He, is affected so that all his deeds are not just for the sake of Heaven, but all his deeds become like fulfilling a *mitzvah*. This is because even the

¹¹⁶⁹ See the "*Lecha Dodi*" hymn in the Friday night prayer liturgy.

¹¹⁷⁰ Song of Songs 5:15

¹¹⁷¹ Midrash Bamidbar Rabba 10:1

¹¹⁷² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23 & 24 and the notes and citations there.

concealment and hiddenness itself is *HaShem*'s-יהו"ה Godliness.¹¹⁷³

This is like the difference between serving *HaShem*-יהו"ה during the mundane days of the week (*Chol*) and serving Him on Shabbat. That is, during the mundane days of the week (*Chol*), one serves *HaShem*-יהו"ה “for the sake of Heaven,” in that he eats and drinks to keep his body healthy, to be able to properly serve his Creator, as the Rambam rules,¹¹⁷⁴ “Maintaining a healthy and sound body is amongst the ways of *HaShem*-יהו"ה.” In contrast, on Shabbat, eating and drinking [are not just for the sake of properly fulfilling *HaShem*'s-יהו"ה *mitzvot*, but] are *mitzvot* in and of themselves.¹¹⁷⁵

5.

Now, all the above was said about serving *HaShem*-יהו"ה in general. However, more particularly, this refers to refining one's emotional qualities (*Midot*). As our sages, of blessed memory, stated,¹¹⁷⁶ “A person should always be soft like a reed and should not be hard like a cedar.” Now, at first

¹¹⁷³ Also see Likkutei Sichit, Vol. 3, p. 932, note 17; That is, serving *HaShem*-יהו"ה, blessed is He, in a way that is “for the sake of Heaven,” stems from the recognition that the restraint of the *Tzimtzum* is for the sake of revelation. In contrast, serving Him in a way of “know Him in all your ways” stems from the recognition that in the restraint of the *Tzimtzum* itself, there is a revelation of His perfection, that *HaShem*-יהו"ה, blessed is He, is all capable, and thus also has the power to limit. See the preceding discourse of this year, 5718, entitled “*HaSam Nafsheinu BaChayim* – He who set our souls in life,” Ch. 5 and the notes there.

¹¹⁷⁴ Mishneh Torah, Hilchot De'ot 4:1

¹¹⁷⁵ Regarding all the above, see at length in the discourse of this year, 5718, entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” Discourse 26, Ch. 9.

¹¹⁷⁶ Talmud Bavli, Taanit 20b

glance, it is not understood why they said that, “he should not be hard like a cedar.” That is, since they already stated that “a person should always be soft like a reed,” it is automatically understood that “he should not be hard like a cedar.” This being so, why the redundancy?

However, the explanation is that,¹¹⁷⁷ “soft as a reed” refers to the emotional qualities (*Midot*) of the world of Repair-*Tikkun*, whereas “hard as a cedar” refers to the emotional qualities (*Midot*) of the world of Chaos-*Tohu*.¹¹⁷⁸ Thus, when they stated, “he should not be hard like a cedar,” they meant that a person must affect the emotions (*Midot*) of the world of Chaos-*Tohu* not to be overpowering and in a way of ego – “hard like a cedar” – but that they should be in a state of nullification (*Bittul*), as indicated by the word “should not-*Al-לֹא*.”

To further explain, the difference between the emotions (*Midot*) of Chaos-*Tohu* and the emotions (*Midot*) of Repair-*Tikkun*, is that the emotions (*Midot*) of Repair-*Tikkun* are diminished and minute illuminations of light, and therefore are weak and soft. As a result, each [emotion] gives room for its fellow [emotion], and even for its opposite *Sefirah*.

However, this does not necessarily mean that they actually receive one from the other. For, the fact that they give room for each other does not stem from their recognition of the other, but only stems from their inherent weakness and softness. Thus, being that they have no actual recognition of the

¹¹⁷⁷ See the previous discourse of this year, 5718, entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” Discourse 26, Ch. 12.

¹¹⁷⁸ See *Torat Chayim*, Bereishit 9a and on; *Hemshech* 5672 Vol. 1 p. 470 and on, and elsewhere.

advantage of the other, they do not necessarily receive one from the other.

In contrast, the emotions (*Midot*) of Chaos-*Tohu* are in a state of abundant light and illumination, and are powerful lights. They therefore cannot abide one with the other, nor can they give room for the existence of the other.

By way of analogy, this may be understood by how it is in man below. There are emotions (*Midot*) that stem from the intellect and therefore are below the intellect. That is, through contemplation (*Hitbonenut*) one comes to arouse the emotions (*Midot*). However, these are weak and soft emotions (*Midot*).

That is, since they stem from the intellect (*Sechel*), and in the intellect (*Sechel*) there are arguments to this side and arguments to that side, and the final decision is according to the leaning of one's knowledge-*Da'at*, therefore, just as the opposing arguments of the intellect give room for their opposite argument, so also, the emotions that result from the arguments give room for their opposite emotion.

That is, since the emotion stem from the argument, and the argument as it is in the intellect, also gives room for the opposite argument, therefore the emotion that comes from it is not strong, but is weak and soft, giving room for other emotions, even opposite emotions.

However, there also are emotions (*Midot*) that are above intellect (*Sechel*), in the concealed powers of the soul, and even higher, until the essential *Heyulie* powers of the soul. These emotions (*Midot*) are very strong. They therefore do not give room for each other and certainly do not receive from each other.

The same is understood as it is Above, that the emotions (*Midot*) of the world of Repair-*Tikkun* are weak and diminished in their illumination, which is why they give room for each other. In contrast, the emotions (*Midot*) of the world of Chaos-*Tohu* are with abundance of illumination, and their lights are intensely strong and powerful. They therefore give no room for each other, nor can they abide each other.

Because of this, there was the shattering of the vessels (*Shevirat HaKeilim*), and they fell below into a state of ego, haughtiness, and arrogance. About this our sages stated, “Do not be hard like a cedar.” That is, we must affect the emotions of Chaos-*Tohu* by bringing them to a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and inter-inclusion (*Hitkallelut*) one with the other.

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, our Godly soul is rooted in the world of Repair-*Tikkun*, whereas our animalistic soul is rooted in the world of Chaos-*Tohu*. Our toil is to refine (*Birur*) the emotions of our animalistic soul, not to utterly nullify them, but to sublimate and nullify (*Bittul*) them to *HaShem*-יהו"ה, blessed is He. Through doing so, even when they are in a state of full-blown emotion, they nevertheless will be in a state of inter-inclusion (*Hitkallelut*) with each other, in that they will receive one from the other.

As this is Above, this refers to drawing forth the aspect of the world of *Akudim* (the bundled world).¹¹⁷⁹ For, in the world of *Akudim*, the lights are with intense force and strength.

¹¹⁷⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes and citations there.

However, they are bundled (*Akudim*) in a single vessel. This stems from their powerful nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and thus, though their light is intensely strong, they nevertheless are bound up in a single vessel.

However, when they descended further into the world of *Nekudim* [this being the world of Chaos-*Tohu*] they became separate points (*Nekudot*). In other words, they retained the strength of the lights as they are in the world of *Akudim*, but without the strength of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and they therefore became separate points (*Nekudot*). Because of this there was a shattering (*Shevirah*).

After this, the world of *Berudim* was made, this being the world of Repair-*Tikkun*, in which the lights are small and diminished, but their vessels (*Keilim*) are large. Therefore, the lights (*Orot*) manifest within the vessels (*Keilim*) in a settled manner.

However, *HaShem*'s-יהו"ה Supernal intent is for the intensity of the lights (*Orot*) of the world of *Akudim* to be drawn into the large vessels (*Keilim*) of the world of Repair-*Tikkun*. This is brought about through man's toil below in serving *HaShem*-יהו"ה, blessed is He.

That is, through the force of his Godly soul, one nullifies the concealment of the world, the body, and his animalistic soul, thus bringing about nullification (*Bittul*) to *HaShem*-יהו"ה in the emotions (*Midot*) of his animalistic soul, which is rooted in the world of Chaos-*Tohu*, so that even when they are in their full force and illumination of their light, they nevertheless are in a state of inter-inclusion (*Hitkallelut*).

Through doing so, an additional matter is added to the emotions (*Midot*) of his Godly soul, which are rooted in the world of Repair-*Tikkun*, so that they too come to have the aspect of inter-inclusion (*Hitkallelut*) and receive one from the other.

6.

With the above in mind, we can understand the verse,¹¹⁸⁰ “Give truth to Yaakov, kindness to Avraham, as You swore to our forefathers in days of old.” At first glance this verse is not understood. What is the meaning of “**Give** truth to Yaakov” if the quality of Yaakov is itself the quality of Truth-*Emet*-אמת?¹¹⁸¹ This being so, why is it necessary to “give truth-*Emet*-אמת to Yaakov”?¹¹⁸² In similar vein, it also is not understood why the verse states “kindness to Avraham.” For the quality of Avraham is kindness-*Chessed*, and this being so, why is it necessary to give “kindness-*Chessed* to Avraham”?

The explanation is that the kindness-*Chessed* of Avraham is the kindness-*Chessed* of the world of Emanation (*Atzilut*). And as explained in Kabbalah, the kindness-*Chessed* of the world of Emanation (*Atzilut*), is the “little kindness (*Chessed Zuta*-חסד זוטא).”¹¹⁸³

¹¹⁸⁰ Micah 7:20

¹¹⁸¹ Zohar I 139a, 161a; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Tanya, Ch. 13, and elsewhere.

¹¹⁸² See Tanya, Iggeret HaKodesh, Epistle 6

¹¹⁸³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), section on “the Lower Kindness-*Chessed Tachton*-חסד תחתון,” and the beginning of Gates Three & Four (*Netzach & Hod*), and Gate Seven (*Chessed*); Also see Ohr HaTorah, Vayera 90b and on.

It is called “the little kindness (*Chessed Zuta*-חסד זוטא)” because its entire bestowal of kindness stems from self-nullification (*Bittul*). However, there is another kindness-*Chessed* as it transcends the chaining down of the worlds (*Hishtalshelut*) and is called “abundant in kindness (*Rav Chessed*-רב חסד).”¹¹⁸⁴

This may be understood by way of analogy to man below, that there are two manners in which kindness-*Chessed* is bestowed. That is, there is the bestowal of kindness-*Chessed* that stems from self-nullification (*Bittul*), meaning that one is lowly in his own eyes and considers his fellow to be greater than himself. Thus, because of his own self-nullification, that in his own eyes everything [of his own] is considered in excess to himself, and he therefore bestows abundant kindness to his fellow.

However, there also is bestowal of kindness-*Chessed* that stems from a sense of exaltedness (*Romemut*), meaning that because of his own exaltedness, it all considered as nothing relative to himself, and he therefore bestows much more.

The same is understood about how it is Above. That is, the kindness-*Chessed* of the world of Emanation (*Atzilut*) is the “little kindness (*Chessed Zuta*-חסד זוטא)” stemming from self-nullification (*Bittul*). In contrast, the kindness-*Chessed* that transcends the chaining down of the worlds (*Hishtalshelut*) stems from *HaShem*’s יהו"ה exaltedness, and is therefore called “abundant in kindness (*Rav Chessed*-רב חסד),” in that it is bestowal without limit.

¹¹⁸⁴ Exodus 34:6 – One of the thirteen attributes of mercy which stem from the Crown-*Keter*.

This then, explains giving “kindness-*Chessed* to Avraham,” that kindness-*Chessed* which transcends the chaining down of the worlds (*Hishtalshelut*) should be drawn to him. In other words, the self-nullification (*Bittul*) of the “little kindness” (*Chessed Zuta*), is the receptacle for the “abundant kindness” (*Rav Chessed*).

This also applies to the words, “Give truth to Yaakov.” That although the quality of Yaakov is the quality of Truth-*Emet*-אמת, that is, the quality of Mercy-*Rachamim*, which is “the center beam (*Breyach HaTichon*) that runs through from end to end,”¹¹⁸⁵ nonetheless, it still is in the category of extremities (*Ktzavot*), “from end (*Katzeh*-קצה) to end (*Katzeh*-קצה).” That is, it stems from the chaining down of the worlds (*Hishtalshelut*). Thus, “Give truth-*Emet*-אמת to Yaakov,” refers to the “eternal Truth-*Emet*-אמת of *HaShem*-יהו”ה,”¹¹⁸⁶ who utterly transcends the chaining down of the worlds (*Hishtalshelut*).¹¹⁸⁷

¹¹⁸⁵ Exodus 26:28; See Zohar I 1b; Zohar II 175b; Tanya, Likkutei Amarim, Ch. 13; Iggeret HaKodesh, Epistle 6, and elsewhere.

¹¹⁸⁶ Psalms 117b

¹¹⁸⁷ Some of the transcribers of this discourse recall that the two aspects of Truth-*Emet*-אמת were further explained as two aspects of Mercy-*Rachamim*, a mercy that stems from feeling and sensitivity (*Hergesh*), and a mercy that stems from exaltedness (*Romemut*). See *Hemshech* 5672 Vol. 1, p. 468 and elsewhere. [In regard to the lower aspect of Truth-*Emet*-אמת of Yaakov, which is the lower Name *HaShem*-יהו”ה, the *Sefirah* of Splendor-*Tiferet* of the world of Emanation (*Atzilut*), see at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*). In regard to the upper aspect of Truth-*Emet*-אמת (which is the ultimate truth-*Emet L’Ameeto*-לאמיתו-אמת) that stems from the exaltedness of the “eternal Truth-*Emet*-אמת of *HaShem*-יהו”ה,” which is the aspect of the upper Name *HaShem*-יהו”ה, blessed is He, see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

This then, is the meaning of the conclusion of the verse, “as You swore to our forefathers in days of old (*Yemei Kedem*-ימי קדם).” For, “days-*Yemei*-ימי” in the plural, refers to the seven days of construct, which are the seven emotional qualities (*Midot*). However, the “days of old-*Yemei Kedem*-ימי קדם,” are the emotional qualities (*Midot*) that transcend the chaining down of the worlds (*Hishtalshelut*).¹¹⁸⁸ Thus, the meaning of “as You swore to our forefathers in days of old (*Yemei Kedem*-ימי קדם),” is that there should be a drawing forth of the emotional qualities (*Midot*) that transcend the chaining down of the worlds (*Hishtalshelut*), into the chaining down of the worlds (*Hishtalshelut*).

7.

This then, is the meaning of the verse,¹¹⁸⁹ “And repay our neighbors sevenfold into their bosom, their disgrace with which they have disgraced You O’ Lord-*Adona*” אדני יי. As for us, Your nation (*Amcha*-עמך) and the sheep (*Tzon*-צאן) of Your pasture, we shall thank You forever, for generation after generation we shall relate Your praise.”

The explanation is that “our neighbors” refers to the verse,¹¹⁹⁰ “Is not Esav the brother of Yaakov?” This refers to the animalistic soul that hides and covers over the Name *HaShem*-יהוה, blessed is He. This then, is the meaning of the

¹¹⁸⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*), section on the term “Preexistent-*Kedem*-קדם.”

¹¹⁸⁹ Psalms 79:12-13 – See the prior discourse of this year, 5718, entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” Discourse 26, Ch. 12.

¹¹⁹⁰ Malachi 1:2

words, “their disgrace with which they have disgraced You *HaShem*-יהו”ה,” so that “the word of *HaShem*-יהו”ה”¹¹⁹¹ which brings everything into being is not recognized. This is the meaning of the verse,¹¹⁹² “My throat is parched-*Neichar Groni*-נחר גרוני.”¹¹⁹³

This also is the matter of Bilaam, who is Moshe’s opposite, as our sages, of blessed memory, stated¹¹⁹⁴ [on the verse,¹¹⁹⁵ “Never again has there arisen in Israel a prophet like Moshe,”] “but amongst the nations of the world there did arise, and that was Bilaam.” For, Moshe drew down the aspect and level of a “nation-*Am*-עם” in that,¹¹⁹⁶ “There is no king without a nation-*Am*-עם.” In other words, through Torah, which is the wisdom of the Holy One, blessed is He, the Jewish people become unified with the One who is wise [and is the source of the wisdom], blessed is He, and are therefore His nation-*Am*-עם, in that they have a likeness to the King.

The words “the sheep (*Tzon*-צאן) of Your pasture” refer to the *mitzvot*, which are fulfilled in a way of, “I issued a decree and commanded and edict,”¹¹⁹⁷ by which the Jewish people

¹¹⁹¹ Psalms 33:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

¹¹⁹² Psalms 69:4; See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr Vayeitzei 21c and elsewhere.

¹¹⁹³ This was explained in the prior discourse of this year, 5718, entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” Discourse 26, Ch. 5 and on.

¹¹⁹⁴ Sifrei to Deuteronomy 34:10

¹¹⁹⁵ Deuteronomy 34:10

¹¹⁹⁶ Rabbeinu Bachaye to Genesis 38:30, and beginning of the Torah portion of Balak; Also see Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 7.

¹¹⁹⁷ Midrash Bamidbar Rabba, Chukat; Tanchuma there 3:8, and elsewhere.

come to be in the state indicated by the word “sheep-*Tzon*-צאן.”¹¹⁹⁸

However, the name Bilaam-בלעם means “without a nation-*b’Lo Am*-עם,” as stated in Talmud.¹¹⁹⁹ Zohar¹²⁰⁰ adds and states that, “The name Bilaam-בלעם means [‘without a nation-*Bal Am*-עם,’ meaning that] there is no nation and no shepherd.” In other words, Bilaam wanted to nullify the aspects of “nation-*Am*-עם,” and “sheep-*Tzon*-צאן” of the Jewish people.

It is about that the verse states, “And repay our neighbors sevenfold etc.,” meaning that we refine the seven emotional qualities (*Midot*) of the animalistic soul. As explained before (in chapter five), this does not mean that the emotional qualities (*Midot*) of the animalistic soul should be utterly nullified of their existence, but that they must be refined and clarified and come into a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

The strength and force of the animalistic soul will then be [transformed] to holiness. This is the meaning of the word “sevenfold-*Shivatayim*-שבעת-יים,” meaning, “two times seven,” referring both to the [seven] emotional qualities (*Midot*) of the Godly soul and the [seven] emotional qualities (*Midot*) of the animalistic soul, which have been transformed to holiness.

Thus, through refining the side opposite holiness, we also nullify Bilaam’s argument, in that through the fulfillment

¹¹⁹⁸ This was explained in the previous discourse of this year, 5718, entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” Discourse 26, Ch. 12.

¹¹⁹⁹ Talmud Bavli, Sanhedrin 105a

¹²⁰⁰ Zohar III 199b

of *HaShem*’s-יהו"ה Torah and *mitzvot* we openly see that the Jewish people are “Your nation-*Amcha*-עַמְךָ and the sheep-*Tzon*-צֹאן of Your pasture.”

8.

This then, is the meaning of the verse,¹²⁰¹ “The remnant of Yaakov will be in the midst of many peoples like dew from *HaShem*-יהו"ה, like raindrops upon grass, which is not hoped for from man and not awaited from mankind.”

The name Yaakov-יעקב divides into the “*Yod*-י in the heel-*Eikev*-עֵקֶב,” referring to the descent of soul into the aspect of the “heel-*Eikev*-עֵקֶב,” where it manifests in the animalistic soul and toils in service of *HaShem*-יהו"ה, blessed is He, by refining the animalistic soul. This is the meaning of the words, “in the midst of many peoples,” which refer to the toil of refining (*Birurim*) the sparks of holiness. That is, we even must refine those sparks that fell into complete evil, meaning that we must not utterly push them away, but must refine and clarify them, thus causing them to ascend.

Through doing so, we draw down the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is the meaning of the words, “like dew (*Tal*-טַל) from *HaShem*-יהו"ה,” about which it states,¹²⁰² “Dew-*Tal*-טַל is never withheld.” That is, “dew-*Tal*-טַל” is not dependent on the deeds of the lower beings, and is bestowed whether one is worthy or not worthy, which itself

¹²⁰¹ Micah 5:6-7

¹²⁰² Talmud Bavli, Taanit 3a; See Likkutei Torah, Ha’azinu 73b and on.

indicates the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.¹²⁰³

The continuing words, "like raindrops upon grass," refer to the matter of rain (*Matar*-מטר).¹²⁰⁴ The continuing words, "which is not hoped for from man-*Ish*-איש," refers to the verse, "*HaShem*-יהו"ה is a man-*Ish*-איש of war,"¹²⁰⁵ referring to the emotional qualities (*Midot*). For, it is in the emotional qualities (*Midot*) that war (*Milchamah*-מלחמה) is applicable. The continuing words, "which is not hoped for from mankind-*Adam*-אדם," refer to the Supernal Man (*Adam HaElyon*-אדם העליון). That is, the Jewish people will require neither the level of man indicated by "*Ish*-איש" nor the level of mankind indicated by "*Adam*-אדם."

The essential point is that through the aspect of *Yaakov*-יעקב, which indicates the descent to below, to "the dust of the

¹²⁰³ This refers to the true knowledge of the ultimate truth (*Emet L'Ameeto-*אמת לאמיתו) of the absolute Oneness of *HaShem-HaShem Echad*-יהו"ה אחד-39 which shares the same numerical value as *Dew-Tal*-טל-39. The Talmud (Bavli Taanit 4a) relates that the Jewish people entreated *HaShem* to be a blessing as the rain, as in the verse (Hosea 6:3) "And let us know, eagerly strive to know *HaShem*. His going forth is sure as the morning, and He will come to us as the rain." To this *HaShem* responded, "My daughter, you request [my manifestation by comparing me to] the matter [of rain] which sometimes is desirable and sometimes undesirable. However, I will be for you, like that which is always desirable, as stated (Hosea 14:6) 'I will be as the dew-*Tal*-טל-39' to Israel." In other words, dew is constant and unchanging, just as "HaShem is One-*HaShem Echad*-יהו"ה אחד-39" is constant and unchanging. See Ginat Egoz of Rabbi Yosef Gikatilla, translated into English under the title *HaShem* is One, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹²⁰⁴ See the preceding discourse of this year, 5718, entitled "*Zeh Yitnu* – This shall they give," Discourse 14, Ch. 5, regarding the early rains and the late rains in the service of *HaShem*-יהו"ה, blessed is He.

¹²⁰⁵ Exodus 15:3

earth,”¹²⁰⁶ it is in the dust and by means of the dust that there is a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as stated,¹²⁰⁷ “I abide in exaltedness and holiness, but I am with the despondent and the lowly of spirit.”

This then, is *HaShem* 's-יהו"ה ultimate Supernal intent in the descent of the soul to below. Namely, through our toil in serving *HaShem*-יהו"ה below, within the constraints and stresses of the world, particularly during the time of exile, and especially during the times of the “heels of Moshiach,” which is a time of doubled and quadrupled darkness, the soul affects a breaking of the concealment and hiddenness indicated by “My throat is parched-*Neichar Groni* גרוני,” which is the aspect of the “fierce anger-*Charon Af* חרון אף of the world.”¹²⁰⁸

Through this the verse,¹²⁰⁹ “Then Your light will burst out (*Yibaka*-יבקע)¹²¹⁰ like the dawn,” will be fulfilled, in that there will be a drawing down and revelation of “the word of *HaShem*-יהו"ה,”¹²¹¹ and it will be revealed that “the mouth of *HaShem*-יהו"ה has spoken.” That is, through our toil in serving *HaShem*-יהו"ה, blessed is He, during the time of the exile, we thereby come to the fulfillment of the prophecy,¹²¹² “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken,” so that even in the

¹²⁰⁶ Genesis 28:14

¹²⁰⁷ Isaiah 57:15

¹²⁰⁸ Rashi to Genesis 11:32

¹²⁰⁹ Isaiah 58:8; See Zohar III 104a

¹²¹⁰ The word “burst out-*Yibaka*-יבקע” shares the same letters as “Yaakov-יעקב.”

¹²¹¹ Psalms 33:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 1 and on, and the notes and citations there.

¹²¹² Isaiah 40:5

concealment and hiddenness of the world, there will be a drawing forth and revelation of the word of *HaShem*-יהו"ה!¹²¹³

¹²¹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.