

Discourse 30

“uFaratzta - You shall breakout”

Delivered on Shabbat Parshat Eikev,
Shabbat Mevarchim Elul, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴¹⁷ “You shall breakout westward, eastward, northward and southward; and all the families of the earth shall bless themselves by you and your offspring.” In other words, the matter of “all the families of the earth shall bless themselves by you and your offspring,” is brought about through toiling in service of *HaShem*-יהו"ה, blessed is He, in a way of, “You shall breakout westward, eastward, northward and southward.” This service of *HaShem*-יהו"ה, blessed is He, is that even in the aspects of “westward, eastward, northward and southward,” which are matters of limitation, there should be the matter of “You shall breakout (*uFaratzta*),” in a limitlessness way. That is, the limitlessness of the Unlimited One, *HaShem*-יהו"ה, blessed is He, will be revealed into the limitation.

This likewise is the matter of the *Shema* that we recite every day, in which we say,¹⁴¹⁸ “Listen Israel, *HaShem* is our

¹⁴¹⁷ Genesis 28:14

¹⁴¹⁸ Deuteronomy 6:4

God, *HaShem* is One-*Shema Yisroel, Adona"y Elohei"nu Adona"y Echad*-אחד יהו"ה אלהינו יהו"ה אחד.” The preciseness of this verse is well-known, that we specifically say “One-*Echad*-אחד,” rather than, “Singular-*Yachid*-יחיד.”¹⁴¹⁹ For, although the word “Singular-*Yachid*-יחיד” indicates that there is no room whatsoever for anything secondary, and is higher than the word “One-*Echad*-אחד,”¹⁴²⁰ we nevertheless say “One-*Echad*-אחד.”

What is meant here is that even the *Chet*-ח-8 and the *Dalet*-ד-4 [of the word “One-*Echad*-אחד”], which represent the seven firmaments and the earth (*Chet*-ח-8) and the four directions (*Dalet*-ד) of the world, must be nullified to the *Aleph*-א, the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is the Master of the world-*Alupho Shel Olam*-אלופו של עולם.¹⁴²¹ Moreover, this must be in such a way they are so bound and unified with Him that one word is made from it, this being the word “One-*Echad*-אחד.”

We thus find that the purpose of the recital of *Shema* is to bring about the drawing down of the limitlessness (of *HaShem*-יהו"ה, the Unlimited One, blessed is He) into the limitations (of the seven firmaments and the earth, and the four directions of the world), which also is the matter of “You shall breakout westward, eastward, northward and southward.”

¹⁴¹⁹ See Torah Ohr, Va'era 55b and elsewhere.

¹⁴²⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁴²¹ See Sefer Mitzvot Katan, cited in Beit Yosef to Orach Chayim, Siman 61; Shulchan Aruch and the Alter Rebbe's Shulchan Aruch, Orach Chayim 61:6; Likkutei Torah, Tazriya 23c; Also see Talmud Bavli Brachot 13b.

Nonetheless, we still must understand the relationship between the matter of “You shall breakout (*uFaratza*-ופרצת)” and the words that follow it, “all the families of the earth shall bless themselves by you and your offspring.” We likewise must understand the relationship between, “all the families of the earth shall bless themselves by you and your offspring,” and the recital of *Shema*.

2.

The explanation¹⁴²² is that the recital of *Shema* includes the entire matter of Torah and *mitzvot*, (as will soon be explained).¹⁴²³ This is why the *Shema* hints at the matter of Torah and *mitzvot*. However, there a difference between the first and second paragraphs of the *Shema*. That is, the first paragraph states,¹⁴²⁴ “You shall learn them thoroughly... and you shall bind them etc.,” in which Torah comes before the *mitzvot*. In other words, it first states “You shall learn them thoroughly,” referring to studying Torah, and then states, “and you shall bind them,” referring to fulfilling the *mitzvot*, as our sages, of blessed memory, said,¹⁴²⁵ “All of Torah is juxtaposed to Tefillin (Phylacteries).”

¹⁴²² See the discourse entitled “v’*Sheenantam*’ 5636 (Sefer HaMaamarim 5636 Vol. 2, p. 284 and on); Also see the discourse entitled “v’*Sheenantam*” in Maamarei Admor HaZaken 5567 p. 304 and on; Ohr HaTorah, VaEtchanan p. 238 and on; Discourse entitled “*Ani LeDodi*” in Sefer HaMaamarim 5633 Vol. 2 p. 478 and on, and elsewhere.

¹⁴²³ Also see the Mittler Rebbe’s introduction to Imrei Binah, translated as The Gateway to Understanding.

¹⁴²⁴ Deuteronomy 6:7-8

¹⁴²⁵ Talmud Bavli, Kiddushin 35a

In contrast, the order is reversed in the second paragraph of the *Shema*, as it states,¹⁴²⁶ “You shall bind them... and you shall learn them etc.” That is, it first states, “you shall bind them,” referring to fulfilling the *mitzvot* (as stated above), and then states, “and you shall learn them,” referring to Torah study.

The explanation is that we find two views in the teachings of our sages, of blessed memory,¹⁴²⁷ as to whether study is greater or action is greater. Now, “both these and these are the words of the Living God,”¹⁴²⁸ in that both are true. That is, there is a superiority to Torah study and there is a superiority to doing the *mitzvot*. Now, since the *Shema* includes all Torah and *mitzvot*, it therefore hints at the superiority of both Torah and the *mitzvot*. For, these Torah verses give precedence to each, and precedence indicates superiority. Thus, one paragraph gives precedence to Torah over the *mitzvot*, whereas the other paragraph gives precedence to the *mitzvot* over the Torah. This is because each has an element of superiority to it.

However, this must be better understood, for their final conclusion was that, “Study is greater, since it brings to action.”¹⁴²⁹ This being so, how is it that the second paragraph of *Shema* does not accord with the final conclusion of our sages, of blessed memory?

¹⁴²⁶ Deuteronomy 11:18-19

¹⁴²⁷ Talmud Bavli, Kiddushin 40b

¹⁴²⁸ Talmud Bavli, Eruvin 13b

¹⁴²⁹ Talmud Bavli, Kiddushin 40b

This may be better understood by prefacing with an explanation of the general matter of the recital of *Shema* (which includes the totality of Torah and *mitzvot*, as stated above). The primary matter of *Shema* is the verse,¹⁴³⁰ “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel, Adona’y Elohei’nu Adona’y Echad*-שמע ישראל יהוה אחד יהוה אחד,” and the subsequent recitation of,¹⁴³¹ “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va’ed*-ברוך שם כבוד מלכותו לעולם ועד.” For, as our sages, of blessed memory, stated,¹⁴³² “Once you have crowned Him over everything above, below, and the four corners of the heavens, you need not extend it any further.” This matter of “crowning Him,” is in the verse, “Listen Israel-*Shema Yisroel*-שמע ישראל,” and the verse, “Blessed be the Name-*Baruch Shem*-ברוך שם.”

To elucidate, there are six words in the verse, “Listen Israel-*Shema Yisroel*-שמע ישראל,” corresponding to the six emotional qualities (*Midot*) enumerated in the verse,¹⁴³³ “Yours *HaShem*-יהוה is the Greatness (*Gedulah*), the Might (*Gevurah*), the Splendor (*Tiferet*), the Victory (*Netzach*), and the Majesty (*Hod*), for all in the heavens and the earth (*Yesod*) is Yours.” The words, “Blessed be the Name-*Baruch Shem*-ברוך שם,” correspond to the continuation of the verse, “Yours *HaShem*-יהוה is the Kingship (*Mamlachah*).” From this it is understood

¹⁴³⁰ Deuteronomy 6:4

¹⁴³¹ Talmud Bavli, Pesachim 56a and elsewhere

¹⁴³² Talmud Bavli, Brachot 13b

¹⁴³³ Chronicles I 29:11

that the matter of “Listen Israel-*Shema Yisroel*-שמע ישראל” and “Blessed be the Name-*Baruch Shem*-ברוך שם,” is one and the same as the matter of the verse, “Yours *HaShem*-יהו"ה is the Greatness (*Gedulah*) etc.”

The explanation is that the matter of *HaShem*'s-יהו"ה greatness (*Gedulah*-גדולה) is as stated,¹⁴³⁴ “Great (*Gadol*-גדול) is *HaShem*-יהו"ה and much praised in the city of our God (*Eer Elohein*”עיר אלהינ"ו-*u*”).” About this, our sages, of blessed memory, stated,¹⁴³⁵ “When is He great (*Gadol*-גדול)? When He is in the city of our God (*Eer Elohein*”עיר אלהינ"ו-*u*”).” For, from the perspective the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, “He is not of any of these attributes at all.”¹⁴³⁶

The entire matter of “greatness” (*Gedulah*-גדולה) is therefore only applicable “in the city of our God” (*Eer Elohein*”עיר אלהינ"ו-*u*”), which is the world of speech (*Dibur*). For, just as a city (*Eer*-עיר) is made up of many houses, and a house is made up of many stones, so likewise, “two letters (*Otiyot*) build two houses, [three letters build six houses] and so on, to the point that the mouth is incapable of expressing it in speech.”¹⁴³⁷ This is when “*HaShem*-יהו"ה is great (*Gadol*-גדול),” meaning, “when He is in the city of our God (*Eer Elohein*”עיר אלהינ"ו-*u*”).” That is, the existence of the worlds, which is brought into being from the aspect of His greatness, blessed is He, comes through the letters (*Otiyot*) of speech., which is “the city of our God (*Eer Elohein*”עיר אלהינ"ו-*u*”).”

¹⁴³⁴ Psalms 48:2

¹⁴³⁵ See Zohar III 5a; Zohar Chadash, Ki Tisa 44a

¹⁴³⁶ Introduction to Tikkunei Zohar 17b

¹⁴³⁷ Sefer Yetzirah 4:12 (or 15 in some editions).

To further explain, the existence of the worlds is brought about from the aspect of the emotional qualities (*Midot*), as it states,¹⁴³⁸ “Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses, for they are of the world.”¹⁴³⁹ However, the revelation of the emotions (*Midot*) is through many letters (*Otiyot*) of speech (*Dibur*).

By way of analogy, when a person wants to reveal his intellect or his heartfelt emotions to his fellow, he does so through many letters (*Otiyot*) of speech (*Dibur*). The same is understood about how it is Above in *HaShem*'s-יהו"ה Godliness, that the revelation of His emotional qualities (*Midot*), blessed is He, is through the many letters (*Otiyot*) of His Supernal speech (*Dibur*). This refers to the matter of many letters (*Otiyot*) and their combinations (*Tziruf*-צירוף), permutations (*Chiluf*-חלוף) and exchanges (*Temurah*-תמורה),¹⁴⁴⁰ by which many creatures are brought into existence.

Now, since it is specifically through “the city of our God (*Eer Elohein*”עיר אלהינו-*u*,” that there comes to be “*HaShem*-יהו"ה is great (*Gadol*-גדול),” – since from the perspective the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, “He is not of any of these attributes at all,” and as stated,¹⁴⁴¹ “His

¹⁴³⁸ Psalms 25:6; See Likkutei Torah, Masei 92a and elsewhere.

¹⁴³⁹ Though the word “*MeiOlam*-מעולם” is normally translated as “[for they are] eternal,” nevertheless, it is explained that this word also bears the additional meaning, “of the world-*MeiOlam*-מעולם,” in that the seven lower *Sefirot* relate outward, to the worlds.

¹⁴⁴⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; also see *Shaar HaYichud VeHaEmunah* translated as The Gate of Unity and Faith, Ch. 1 and the elucidating notes there.

¹⁴⁴¹ Psalms 145:3

greatness is beyond investigation,” meaning that His essential greatness is altogether beyond all comparison, even including the aspect of “Great is *HaShem*-יהו"ה in the city of our God (*Eer Elohein*”עיר אלהיני”-u),” – therefore, the quality of His greatness that is, “in the city of our God (*Eer Elohein*”עיר אלהיני”-u),” is in a state of complete nullification and is subsumed within His Essential Self, blessed is He. This is why it states, “Yours, *HaShem*-יהו"ה is the greatness (*Gedulah*-גדולה),” in that the quality of “greatness (*Gedulah*-גדולה)” is completely secondary and nullified to *HaShem*-יהו"ה, blessed is He.

Now, through the nullification and ascent of the quality of greatness (*Gedulah*-גדולה) to *HaShem*-יהו"ה, blessed is He, “a spirit awakens a spirit and draws forth a spirit,”¹⁴⁴² so that there is a drawing down of additional radiance of the Essential Self of *HaShem*-יהו"ה, blessed is He, to the aspect of greatness (*Gedulah*-גדולה). That is, this is the second explanation of the words, “Yours *HaShem*-יהו"ה is the greatness (*Gedulah*-גדולה),” that there is a drawing forth of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to the aspect of the quality of Greatness (*Gedulah*-גדולה).

Now, just as this is so of the quality of Greatness-*Gedulah*, this also is so of the quality of Might-*Gevurah*, and the quality of Splendor-*Tiferet*, which refers to the giving of the Torah,¹⁴⁴³ as well as the other emotional qualities, all the way to the aspect of, “Yours *HaShem*-יהו"ה is the Kingship (*Mamlachah*),” which refers to the quality of Kingship-*Malchut*.

¹⁴⁴² See Zohar II 162b

¹⁴⁴³ Talmud Bavli, Brachot 58a

That is, there first is the ascent of all the emotional qualities (*Midot*), (starting with the quality of Kingship-*Malchut* until the quality of Greatness-*Gedulah*) to the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and there then is an additional radiance drawn down from His Essential Self, blessed is He, to the aspects of Greatness-*Gedulah* etc., until the quality of Kingship-*Malchut*.

Now, just as the verse, "Yours *HaShem*-יהו"ה is the Greatness (*Gedulah*) etc.," explains the matter of the ascent and drawing down in all the emotional qualities (*Midot*), this likewise is so of the recital of *Shema*, with the verse, "Listen Israel-*Shema Yisroel*-שמע ישראל," and the verse, "Blessed is the Name-*Baruch Shem*-ברוך שם." For, the six words of the first verse of *Shema* correspond to the six emotional qualities (*Midot*), and in the word "One-*Echad*-אחד," the *Chet*-ח-8 and the *Dalet*-ד are the seven firmaments and the earth and the four directions of the world, which altogether are the six physical extremities that are rooted in the six Supernal emotional qualities (*Midot*), as mentioned above. The words "Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed*-ברוך שם כבוד מלכותו לעולם ועד," refer to the aspect of Kingship-*Malchut*, which is the root source of time, as in "*HaShem*-יהו"ה is King,"¹⁴⁴⁴ "*HaShem*-יהו"ה was King,"¹⁴⁴⁵ "*HaShem*-יהו"ה will be King."¹⁴⁴⁶

Now, since *HaShem*-יהו"ה, blessed is He, transcends the parameters of space and time – for about space (*Makom*-מקום)

¹⁴⁴⁴ Psalms 10:16

¹⁴⁴⁵ Psalms 93:1

¹⁴⁴⁶ Exodus 15:18

the verse states,¹⁴⁴⁷ “Behold! The space (*Makom*-מקום) is with Me,” and as our sages, of blessed memory, stated, “He is the place of the world (*Mekomo Shel Olam*-מקומו של עולם) and the world is not His place,”¹⁴⁴⁸ – and since space and time are intertwined with each other,¹⁴⁴⁹ it is understood that time too is of utterly no comparison to Him whatsoever, and that the same is true of all the other qualities (*Midot*), that they are of utterly no comparison to Him whatsoever, blessed is He. Therefore they all are elevated in ascent to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, and through this ascent, there then is caused to be the matter of the drawing down.

We thus find that the general matter of reciting the *Shema* is to affect that all the emotional qualities (*Midot*) will come to be in a state of union (*Yichud*) with the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, in both ways, that of ascent (*Ha'ala'ah*) and that of drawing down (*Hamshachah*).¹⁴⁵⁰

¹⁴⁴⁷ Exodus 33:21

¹⁴⁴⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.

¹⁴⁴⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the Name Sphere-*Galgol*-גלגל and what it is; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a) *ibid*; Likkutei Torah, Zot HaBrachah 98a, and elsewhere.

¹⁴⁵⁰ See at length in the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

With the above in mind, we can understand that the recital of *Shema* includes the totality of Torah and *mitzvot*. For, the above-mentioned union (*Yichud*) must even be brought about in the matter of Torah and *mitzvot*, as stated in the writings of the Arizal,¹⁴⁵¹ that before performing every *mitzvah* one should declare,¹⁴⁵² “For the sake of the union the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*.”

Now, at first glance the matter of the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*, is not understood. For, about the verse “Listen Israel-*Shema Yisroel* ישראל-שמע,” our sages, of blessed memory, stated,¹⁴⁵³ “The Holy One, blessed is He, said, ‘Everything that I created, I created in pairs... but My Glory is one and singular.’” This being so, how does it apply to say that we must bring about the union of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*?

However, the explanation is that the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*, are the aspects of *HaShem*’s יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*), and *HaShem*’s יהו"ה light that fills and pervades all worlds (*Memaleh Kol Almin*).¹⁴⁵⁴ That is, the

¹⁴⁵¹ See Pri Etz Chayim, Shaar HaZemiroth, Ch. 5; Shaar Ruach HaKodesh (Tel Aviv 5723) 38b; Likkutei Torah, VaEtchanan 9a; Rosh HaShanah 55c, 61a; Also see Shaar HaKolel (of Rabbi Avraham David Lavut), 6:2; Torat Menachem, Sefer HaMaamarim Elul p. 245, and elsewhere.

¹⁴⁵² “*LeSheim Yichud Kudsha Brech Hoo uShechintei*” לשם יחוד קודש אברך הוא ושכינתיה.”

¹⁴⁵³ Midrash Devarim Rabba 2:31

¹⁴⁵⁴ See the introduction and Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding ibid.

term the Holy One, blessed is He, refers to the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), in that the word "Holy-Kadosh-קדוש" means that He is holy and separate from worlds. Whereas His Indwelling Presence, the *Shechinah*, refers to the light of *HaShem*-יהו"ה, blessed is He, that fills and pervades all worlds (*Memaleh Kol Almin*), in that the word "Indwelling-Shechinah-שכינה" means that He dwells (*Shochen*-שוכן) and manifests in the lower worlds.¹⁴⁵⁵

Now, the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and the light of *HaShem*-יהו"ה that fills and pervades all worlds (*Memaleh Kol Almin*), are like the titles by which He is called, and are only a glimmer of His radiance, blessed is He.

By way of analogy to man – with innumerable degrees of differentiation to no end – because of a person's wisdom and understanding he is called "wise-*Chacham*-חכם," etc. In other words, one's titles are not essential to himself, but merely stem from matters that are additional to himself. The same is understood regarding how it is Above in *HaShem*'s-יהו"ה Godliness, that His titles do not stem from His Essential Self, blessed is He, but is rather as our sages, of blessed memory, said,¹⁴⁵⁶ "I am called according to My actions."

Thus, since the titles "The Holy One, blessed is He-*Kudsha Breech Hoo*-קודשא בריך הוא" and, "His Indwelling Presence-*Shechinteh*-שכינתיה" are but a glimmer of His radiance, and moreover, in this radiance there is a difference

¹⁴⁵⁵ Tanya, Likkutei Amarim, Ch. 41 (57b and on).

¹⁴⁵⁶ Midrash Tanchuma Shemot 20; Shemot Rabba 3:6

between His transcendent surrounding light (*Sovev*) and His indwelling pervading light (*Memaleh*), it therefore is necessary to bring about the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*.

This refers to the union (*Yichud*) of the light of *HaShem*-יהו"ה, blessed is He, that manifests within the worlds, with the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds. Moreover, this union (*Yichud*) is in two ways, by way of ascent (*Ha'ala'ah*), and by way of drawing down (*Hamshachah*).

This is also the meaning of the verse,¹⁴⁵⁷ "Know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-אלהים." About this, the Zohar states,¹⁴⁵⁸ "It is necessary to know that *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"ם are utterly one." This is the matter of the union of *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם, or the union of *HaShem*-יהו"ה and His title Lord-*Adona*"y-אדני"י. For, *HaShem*-יהו"ה transcends the natural order (*HaTeva*-הטבע-86) and is the surrounding light (*Ohr HaSovev*) that transcends the worlds. In contrast, His title "God-*Elohi*"m-אלהי"ם-86" has the same numerical value as "the natural order-*HaTeva*-הטבע-86,"¹⁴⁵⁹ and is His inner pervading light (*Ohr HaMemaleh*) that relates to worlds. Likewise, His title "Lord-*Adona*"y-אדני"י" is of the meaning,¹⁴⁶⁰ "You are

¹⁴⁵⁷ Deuteronomy 4:39

¹⁴⁵⁸ Zohar I 12a; Zohar II 26b

¹⁴⁵⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*); Pardes Rimomim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section entitled "v'Hamargeel" (121b); Shaalot U'Teshuvot Chacham Tzvi, Siman 18; Shnei Luchot HaBrit 89a; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re'eh 22b and on, and elsewhere.

¹⁴⁶⁰ Introduction to Tikkunei Zohar 17b

known as the Lord-*Adon*-יהו"ה over all," which is the inner pervading light of *HaShem*-יהו"ה, blessed is He, (*Ohr HaMemaleh*) that relates to worlds.

Now, since these two aspects are separate one from the other, in this regard there is the toil in service of *HaShem*-יהו"ה, blessed is He, by unifying them. This is first done by way of ascent, which is the matter of interweaving (*Shiluv*) the titles "Lord-*Adona*"-אדני"י"ע and "God-*Elohi*"-אלהי"ם"m, with *HaShem*-יהו"ה.¹⁴⁶¹ It then is done in a way of drawing down, which is the matter of interweaving (*Shiluv*) *HaShem*-יהו"ה with His titles "Lord-*Adona*"-אדני"י"ע and "God-*Elohi*"-אלהי"ם"m.¹⁴⁶²

Now, generally this union (*Yichud*) is brought about through the recital of *Shema*, in which we say, "*HaShem* our God, *HaShem* is One-*HaShem Elohei*"nu *HaShem Echad*"-יהו"ה אחד." Rashi explains that this means,¹⁴⁶³ "*HaShem*-יהו"ה who currently is our God-*Eloheini*"u-אלהיני"ו... is destined to be *HaShem* is One-*HaShem Echad*"-יהו"ה אחד." This is like the teaching of our sages, of blessed memory, on the verse,¹⁴⁶⁴ "On that day *HaShem*-יהו"ה will be One-*Echad*"-אחד and His Name One-*Echad*"-אחד." They asked,¹⁴⁶⁵ "Is this to say that now

¹⁴⁶¹ That is אלהיהם or אידהנניה

¹⁴⁶² That is יאהדנהים or יאהדנהים

¹⁴⁶³ Rashi to Deuteronomy 6:4 – "*HaShem*-יהו"ה, who currently is our God-*Elohei*"nu-אלהיני"ו and not the God of the nations of the world, is destined to be *HaShem* is One-*HaShem Echad*"-יהו"ה אחד, as it states (Zephania 3:9), "For then I will transform the nations to speak a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה and worship Him with united resolve," and it states (Zachariah 14:9), "On that day *HaShem*-יהו"ה will be One-*Echad*"-אחד, and His Name One-*Echad*"-אחד."

¹⁴⁶⁴ Zachariah 14:9

¹⁴⁶⁵ Talmud Bavli, Pesachim 50a

His Name is not One?” to which they answered, “The coming world (*Olam HaBa*) is unlike this world (*Olam HaZeh*). In this world I am not read as I am written. I am written with *Yod-Hey* ה"א-י, [יהו"ה], but I am read with *Aleph-Dalet* דלת-א, [אדני]. However, in the coming world (*Olam HaBa*) it all will be one, [that is] it will be read with *Yod-Hey* ה"א-י [יהו"ה] and written with *Yod-Hey* ה"א-י [יהו"ה].”

The explanation is that what is “read-*Nikra* נקרא” is revealed (*Gilyu*) and what is “written-*Nichtav* נכתב” is concealed (*He'elem*). This is why His Name is currently read as “Lord-*Adona*” אדני-י, but written as “*HaShem*” יהו"ה, being that *HaShem* יהו"ה, who transcends the worlds, is concealed, and only His title “Lord-*Adona*” אדני-י is revealed.

However, in the coming future the union (*Yichud*) will be openly revealed, meaning that even *HaShem* יהו"ה will be revealed. This then, is the meaning of the verse, “On that day *HaShem* יהו"ה will be One-*Echad* אחד and His Name One-*Echad* אחד.”¹⁴⁶⁶

That is, right now only *HaShem* is One-*HaShem Echad* אחד יהו"ה, whereas His Name (which is the aspect of His title “Lord-*Adona*” אדני-י) can be in a state of separation. However, in the coming future even His Name will be One, because there will be an illumination of *HaShem* יהו"ה even in His title “Lord-*Adona*” אדני-י.”¹⁴⁶⁷

¹⁴⁶⁶ The numerical value the two times that the word “One-*Echad* אחד-13” is mentioned in this verse, equals *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*) and on.

¹⁴⁶⁷ That is, it will be revealed that *HaShem*’s יהו"ה title of Lordship-*Adona*” אדני-י itself attests to the singularity of the Name *HaShem* יהו"ה, and that *HaShem* is One-*HaShem Echad* אחד יהו"ה, as evidenced by the fact that His title “Lord-

With the above in mind, we also can understand why Yerushalayim is called “the city of our God (*Eer Elohei*”nu- עיר אלהינו).” This is because, in “the city of our God (*Eer Elohei*”nu- עיר אלהינו-” (עיר אלהינו-” there is an open revelation of “Great is *HaShem*-יהו”ה,” this being the union of *HaShem*-יהו”ה and His title God-*Elohi*”m-אלהים-”m.

This is why in the Holy Temple they would say the Name *HaShem*-יהו”ה as written.¹⁴⁶⁸ This is also the meaning of what was explained in the previous discourse,¹⁴⁶⁹ about the reason that in the Holy Temple they did not answer “Amen-אמן,” even though it states that,¹⁴⁷⁰ “He who answers ‘Amen-אמן’ is greater than he who recites the blessing.”

For, the purpose of answering “Amen-אמן” is to reveal the union (*Yichud*).¹⁴⁷¹ However, this was not necessary in the Holy Temple, since this is its essential matter, in and of itself, in that there was an open revelation of this union (*Yichud*). It is in this regard that about the Holy Temple the verse states,¹⁴⁷² “The foundation of Your dwelling place that You have made, *HaShem*-יהו”ה, the Sanctuary-*Mikdash*-מקדש, Lord-*Adona*”y-אדני, that Your hands [in the plural] established,” meaning,¹⁴⁷³ “two hands.” Additionally, the Holy Temple (*Mikdash*-מקדש)

Adona”y-אדני-”y-65” is equal to *HaShem*-יהו”ה-26 plus *HaShem* is One-*HaShem Echad*-אחד-יהו”ה-39 = 65. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Sanctuary (*Shaar HaHeichal*).

¹⁴⁶⁸ Mishnah Sotah 7:6; Talmud Bavli, Sotah 38a and on

¹⁴⁶⁹ The preceding discourse of this year, 5718, entitled “*Tziyon b’Mishpat Teepadeh* – Tziyon will be redeemed through justice,” Discourse 29, Ch. 2.

¹⁴⁷⁰ Talmud Bavli, Brachot 53b; Nazir 66b

¹⁴⁷¹ That is, the one word “Amen-אמן-91” is itself a union of the Name *HaShem*-יהו”ה-26 and His title my Lord-*Adona*”y-אדני-”y-65 [26+65=91].

¹⁴⁷² Exodus 15:17

¹⁴⁷³ See Rashi to Exodus 15:17

is “placed between two letters (that is, between the name *HaShem*-יהו"ה and His title Lord-*Adona*”אדוני-י.”¹⁴⁷⁴

Now, we bring this union (*Yichud*) about through studying Torah and fulfilling the *mitzvot*. That is, with each and every *mitzvah*, this union (*Yichud*) is affected in a unique and particular manner. However, the recital of *Shema* is the general union (*Yichud*). This is why the recital of *Shema* is the general totality of all Torah and *mitzvot*, because the recital of *Shema* is the general matter of the union (*Yichud*), whereas in the fulfillment of the *mitzvot*, each particular *mitzvah* affects a particular union (*Yichud*).

5.

However, we still must understand how it is possible to affect this union (*Yichud*) through the *mitzvot*. For, it makes sense for it to be possible to affect this union (*Yichud*) through Torah study, the matter of which is comprehension and understanding, which is a spiritual matter. However, when it comes to the *mitzvot*, which are physical, (and as known, even *mitzvot* that are duties of the heart, must be felt and penetrate the physical heart and brain),¹⁴⁷⁵ how is it possible to affect this union (*Yichud*)?

This may be understood by prefacing with an explanation about the precise wording of our sages, of blessed

¹⁴⁷⁴ Talmud Bavli, Brachot 33a; Sanhedrin 92a; See Likkutei Torah, Naso 21c.

¹⁴⁷⁵ 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).

memory, when they stated,¹⁴⁷⁶ “Action-*Ma’aseh*-מעשה is greater,” and did not say “*mitzvot* are greater.” For, at first glance, they should have said, “Is Torah greater, or are *mitzvot* greater?” Why then did they instead say “Study-*Talmud*-תלמוד,” and “Action-*Ma’aseh*-מעשה”?

The explanation is that the word “Action-*Ma’aseh*-מעשה” denotes force, as in,¹⁴⁷⁷ “A bill of divorce in which [the husband] was compelled by force-*Me’useh*-מעושה,” and similarly,¹⁴⁷⁸ “Charity may be extracted by force-*Ma’asin*-מעשין.” This then, is the meaning of the words, “Action-*Ma’aseh*-מעשה is greater,” that the superiority of the *mitzvot* is primarily (not because of the *mitzvah* itself, but) because of the force of the *mitzvah*.

That is, a person must compel himself by force to fulfill the *mitzvah*, even if he does not want to do it. For example, in the giving of charity (*Tzedakah*), which generally includes all the *mitzvot*,¹⁴⁷⁹ he forces himself to give money that he worked for with the toil of his soul and the toil of his flesh. Moreover, even if he did not toil for it, he nevertheless could procure his own needs with these funds. Even so, to revive the spirit of the lowly, he gives these funds to the poor.¹⁴⁸⁰

In the same way, the matter of force is present in all *mitzvot*. To further explain, when a person negates his own will and constrains his own soul for *HaShem*’s-יהוה will, by doing so, he affects that, so to speak, Above too there will be a

¹⁴⁷⁶ Talmud Bavli, Kiddushin 40b

¹⁴⁷⁷ Talmud Bavli, Gittin 88b

¹⁴⁷⁸ Beit Yosef to Tur, Yoreh De’ah 248

¹⁴⁷⁹ See Tanya, Likkutei Amarim, Ch. 37 (48b)

¹⁴⁸⁰ Isaiah 57:15

negation and constriction of the desire, and there will be a drawing down of the union of יהו"ה-*HaShem* with His title God-*Elohi*"*m*-אלהי"ם, meaning that the transcendent light (*Ohr HaSovev*) of יהו"ה-*HaShem*, blessed is He, will be drawn down to unify it with the inner light (*Ohr Memaleh*). This is brought about by fulfilling the *mitzvot*.

An example is the *mitzvah* of *Terumah*, as it states,¹⁴⁸¹ "let them take a portion-*Terumah*-תרומה for Me " Through its fulfillment, we also affect the matter of *Terumah*-תרומה Above in *HaShem*'s יהו"ה- Godliness, as indicated by the verse,¹⁴⁸² "I will exalt You-*Aromeemkha*-ארוממך my God, the King," according to both of its meanings.¹⁴⁸³ That is, he first affects the uplifting (*Romem*-רומם) of the aspect of "my God, the King-*Eloh*"*ai HaMelech*-המלך"אלה"י" to the exaltedness (*Romemut*-רוממות) of the Crown-*Keter*, and he then affects the drawing down of the exaltedness (*Romemut*-רוממות) of the Crown-*Keter* to the aspect of "my God, the King-*Eloh*"*ai HaMelech*-אלה"י"המלך."

All this is brought about through the force and self-nullification (*Bittul*) to יהו"ה-*HaShem*, blessed is He, in the fulfillment of the *mitzvot*. For, through this he reaches the transcendent surrounding light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, which transcends the worlds, and causes it to be drawn down and unified with the inner pervading light (*Ohr HaMemaleh*), this being the union of יהו"ה-*HaShem* and His title God-*Elohi*"*m*-אלהי"ם.

¹⁴⁸¹ Exodus 25:2

¹⁴⁸² Psalms 145:1

¹⁴⁸³ See Torah Ohr, Mikeitz 40c and on

This is why the general matter of the union (*Yichud*) is accomplished during the recital of *Shema*. For, the recital of *Shema* is the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה with self-sacrifice (*Mesirat Nefesh*), in that one dedicates his life and soul to *HaShem*-יהו"ה, blessed is He, with self-sacrifice for His Oneness-*Echad*-אחד.¹⁴⁸⁴

The same is so of all the *mitzvot*, that their primary aspect is the force and self-nullification (*Bittul*) to *HaShem*-יהו"ה, in their fulfillment, through which the union (*Yichud*) is brought about. This likewise is also why the recital of *Shema* is the general totality of all the *mitzvot*. For, the self-nullification (*Bittul*) of the recital of *Shema* is the general self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and similarly, the union (*Yichud*) of the recital of *Shema* is the general union (*Yichud*). However, in the *mitzvot*, each particular *mitzvah* has force and self-nullification (*Bittul*) that is unique to that particular *mitzvah*, and through its fulfillment we affect a particular union (*Yichud*).

6.

Now, it was explained before that the primary revelation of the union (*Yichud*) will be in the coming future. Thus, since the primary matter of the union (*Yichud*) is brought about through the force in the fulfillment of the *mitzvot*, therefore, in the coming future, “action-*Ma'aseh*-מעשה will be greater.”¹⁴⁸⁵

¹⁴⁸⁴ See the introduction and Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

¹⁴⁸⁵ See the discourse entitled “*v'Sheenantam*” 5636 (Sefer HaMaamarim 5636 Vol. 2, p. 284 and on); Also see the discourse entitled “*v'Sheenantam*” in Maamarei

For, as known, the conclusion of the sages that “Study-*Talmud*-תלמוד is greater” is only as it is now. This is because, from the perspective of the chaining down of the worlds (*Hishtalshehut*), there is a superiority to study over and above action, being that *mitzvot* are physical, whereas Torah is spiritual (as mentioned above).

However, in the coming future, when there will be a drawing down of the transcendent surrounding light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshehut*), action will then be greater. This is because the primary drawing down of the transcendent surrounding light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, is specifically through action.

With the above in mind, we can understand why the second paragraph of *Shema* first states,¹⁴⁸⁶ “You shall bind them” and only then states, “and you shall learn them.” For, the second paragraph of *Shema* discusses *HaShem*’s-יהו"ה primary and ultimate Supernal intent, which will take place in the coming future. This will take place after the state about which it states,¹⁴⁸⁷ “Beware for yourselves, lest your heart be seduced and you turn astray and serve the gods of others and prostrate yourselves to them.”

This is followed by serving *HaShem*-יהו"ה, blessed is He, with repentance and return (*Teshuvah*), as the verse

Admor HaZaken 5567 p. 304 and on; Ohr HaTorah, VaEtchanan p. 238 and on; Discourse entitled “*Ani LeDodi*” in Sefer HaMaamarim 5633 Vol. 2 p. 478 and on, and elsewhere.

¹⁴⁸⁶ Deuteronomy 11:18-19

¹⁴⁸⁷ Deuteronomy 11:16

states,¹⁴⁸⁸ “From there you will seek *HaShem*-יהו"ה your God, and you will find Him if you search for Him with all your heart and all your soul.” (For, the matter of “with all your heart and with all your soul” is the matter of the recital of *Shema*).¹⁴⁸⁹ Then, through repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, the redemption (*Ge'ulah*) comes.¹⁴⁹⁰ This is why the second paragraph of *Shema* first states,¹⁴⁹¹ “You shall bind them” and only then states, “and you shall learn them,” because in the coming future, action will be greater.

This is also why it states, “You shall bind them,” specifically referring to the *mitzvah* of Tefillin (*Phylacteries*). This is because the entire and primary matter of reciting the *Shema* is to bring the union (*Yichud*) into revelation, which is hinted in the *mitzvah* of Tefillin (*Phylacteries*).

That is, the Tefillin (*Phylacteries*) are made of physical parchment which is inanimate (*Domem*) material made from an animal (*Chai*), but upon this parchment we write “*HaShem* is One-*HaShem Echad*-אחד יהו"ה.” That is, the physical itself becomes unified to *HaShem*-יהו"ה. Moreover, all of Torah is juxtaposed to Tefillin (*Phylacteries*), being that this is also *HaShem*'s-יהו"ה ultimate Supernal intent in all the *mitzvot*, namely, to affect this union (*Yichud*) in the physical, and as explained above, the recital of *Shema*, is the general union (*Yichud*), whereas all the other *mitzvot* are particular.

¹⁴⁸⁸ Deuteronomy 4:29

¹⁴⁸⁹ Deuteronomy 6:5

¹⁴⁹⁰ See Mishneh Torah, Hilchot Teshuvah 7:5

¹⁴⁹¹ Deuteronomy 11:18-19

This then, is the meaning of the verse,¹⁴⁹² “You shall breakout (*uFaratzta*) westward, eastward, northward and southward; and all the families of the earth shall bless themselves by you and your offspring.” The word, “shall bless themselves-*Nivrech*ו-נברכו” is in the imperative form (*Lashon Nifal*), which is the matter of force. That is, even if they do not want it, the matter of “they shall bless themselves by you” will be brought about, in the imperative form (*Lashon Nifal*).

That is, we affect the matter of the blessing in them, the drawing down of *HaShem*’s יהוה Godliness, and the ingathering of all the sparks of holiness etc. Then, by force of “all the families of the earth shall bless themselves by you and your offspring,” the matter of “You shall breakout (*uFaratzta*) westward, eastward, northward and southward” is caused to be, so that even in the “west, east, north and south,” which are states of limitation, there will be the matter of “you shall breakout (*uFaratzta*), meaning that the limitlessness of the Unlimited One, *HaShem* יהוה, blessed is He,¹⁴⁹³ will be drawn down, so that *HaShem* יהוה and His title God-*Elohi*”מ-אלהי will be unified (*Yichud*) in an open and revealed way, with the coming redemption, through our righteous Moshiach in the near future, and in the most literal sense!

¹⁴⁹² Genesis 28:14

¹⁴⁹³ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).