

Discourse 3

*“v’Amdu Raglav BaYom HaHoo al Har HaZeitim -
On that day His feet will stand on the Mount of
Olives”*

Delivered on the 2nd day of the holiday of Sukkot, 5718

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

1.

The verse states,¹⁸⁵ “On that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east, and the Mount of Olives will split open in its middle, east to west, [forming] a very wide valley; half the mountain will move to the north and half of it to the south.” Now, we must understand what exactly the greatness of this matter is, that His feet will stand on the Mount of Olives, and the Mount of Olives will split open from east to west, and move to the north and south. That is, we must understand why this matter is included as one of the prophecies and revelations of what is destined to be with the true and complete redemption, brought about by our righteous redeemer Moshiach, may it be speedily in our days.

Additionally, being that we find two opposite matters stated about this, we must understand this matter of the Mount of Olives. That is, the Mount of Olives (*Har HaZeitim*-הַר הַזֵּיתִים) is also called “The Mount of Anointing” (*Har HaMishchah*-הַר

¹⁸⁵ Zachariah 14:4 – The *Haftorah* reading of the 1st day of Sukkot.

המשה),¹⁸⁶ which was positioned outside the three camps.¹⁸⁷ That is, not only was it positioned outside the camp of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, but it also was positioned outside the camp of the Levites, and even outside the camp of the Israelites, though it still was in a place of purity. On the other hand, the Alter Rebbe explains¹⁸⁸ that the Mount of Olives (*Har HaZeitim*-הר הזיתים) refers to a lofty level on the side of holiness (*Sitra D'Kedusha*). This is because olive oil (*Shemen Zayit*-שמן זית) refers to wisdom-*Chochmah*,¹⁸⁹ and the Mount of Olives (*Har HaZeitim*-הר הזיתים) is the **source** of olive oil (*Shemen Zayit*), meaning that it transcends wisdom-*Chochmah*.

We thus see two opposite extremes in this. For, according to the explanation of the Alter Rebbe, the Mount of Olives (*Har HaZeitim*-הר הזיתים) refers to a lofty level on the side of holiness (*Sitra D'Kedusha*). In contrast, according to its simple meaning, the Mount of Olives (*Har HaZeitim*-הר הזיתים) is positioned outside the three camps, even outside the camp of the Israelites.¹⁹⁰

Furthermore, we must understand why the [ashes of the] Red Heifer (*Parah Adumah*) were made on the Mount of

¹⁸⁶ See Mishnah Rosh HaShanah 2:4; Middot 2:4 and elsewhere.

¹⁸⁷ See Ohr HaTorah, Na"Ch (Vol. 1) to Zachariah 14:4 (p. 523 and on); Hosafot to Sefer HaChakirah of the Tzemach Tzedek p. 273 and on.

¹⁸⁸ See the discourse entitled "*v'Amdu Raglav*" in Maamarei Admor HaZaken 5571, p. 57 and on; Nevi'im p. 258 and on; Also see the discourse by the same title of the year 5631 (Sefer HaMaamarim 5630 p. 320 and on).

¹⁸⁹ See Zohar II 87b; Zohar III 7b and Mikdash Melech there, 39a, 88b, and the notes of Rabbi Chayim Vital there, and elsewhere.

¹⁹⁰ See Ohr HaTorah, Na"Ch (Vol. 1) to Zachariah 14:4 (p. 523 and on); Hosafot to Sefer HaChakirah of the Tzemach Tzedek p. 273 and on.

Olives, as we learn,¹⁹¹ “The priest who burned the Red Heifer (*Parah Adumah*) would stand on top of the Mount of Anointing (*Har HaMishchah*).” From this it is understood that the making of the [ashes of the] Red Heifer (*Parah Adumah*) also relates to the revelations of the coming future. For, since the revelations of the coming future include the matter of, “On that day His feet will stand on the Mount of Olives,” and the making of the [ashes of the] Red Heifer (*Parah Adumah*) was likewise on the Mount of Olives, it is understood that the Red Heifer (*Parah Adumah*) is related to the revelations of the coming future.

2.

Now, all this may be understood by prefacing¹⁹² with an explanation of the Mount of Olives (*Har HaZeitim*) according to its simple meaning. That is, there is a distinct superiority to this particular mountain over and above other places, in that it is where olive trees grow. The explanation is that olive oil, which hints at wisdom-*Chochmah*, is made from olives. We thus find that, even physically, where olive oil is found, wisdom is found, as the verse states,¹⁹³ “Yoav sent to Tekoa and brought a wise woman from there.” That is,¹⁹⁴ “Tekoa is the primary

¹⁹¹ Mishnah Midot 2:4; Parah 3:6; Sifri to Numbers 19:3; Mishneh Torah, Hilchot Parah Adumah, Ch. 3.

¹⁹² See the discourse entitled “*Lema'an Da'ar*” 5669 (Sefer HaMaamarim 5669 p. 40 and on); Also see the discourse entitled “*v'Amdu Raglav*” in Maamarei Admor HaZaken 5571, p. 57 and on; Nevi'im p. 258 and on; Also see the discourse by the same title of the year 5631 (Sefer HaMaamarim 5630 p. 320 and on); Also see the discourse entitled “*Hallalu*” 5731 (Torat Menachem, Sefer HaMaamarim Tishrei, p. 188 and on).

¹⁹³ Samuel II 14:2

¹⁹⁴ Mishnah Menachot 8:3; Talmud Bavli, Menachot 85b

source of [olive] oil,” and, “Since [the residents of Tekoa] are accustomed to [using] olive oil, wisdom-*Chochmah* is prevalent there.”¹⁹⁵ This is because [olive] oil is the matter of wisdom-*Chochmah*.

Now, more specifically, we find that water (*Mayim*-מים) also hints at wisdom-*Chochmah*, as known¹⁹⁶ regarding the difference between the wine libations (*Nisuch HaYayin*) and the water libations (*Nisuch HaMayim*). Namely, the wine libations took place throughout the year. Now, wine (*Yayin*) is flavorful and therefore refers to understanding-*Binah*, as the verse states,¹⁹⁷ “Wine gladdens (*Mesame’ach*-משמחה) God and men,” and it states about understanding-*Binah*,¹⁹⁸ “The mother of the children rejoices (*Semeichah*-שמחה).” In other words, since throughout the general course of the year our service of *HaShem*-יהוה, blessed is He, accords to reason and intellect, therefore, the drawing forth affected by this is likewise from the aspect of understanding-*Binah*.

However, on Sukkot, there was the addition of the water libation (*Nisuch HaMayim*) and water is flavorless. (This is why a person is obligated to make a blessing over water only if he is drinking it to quench his thirst.¹⁹⁹ This is because water has no flavor.) Water therefore hints at wisdom-*Chochmah*, which transcends grasp and understanding.²⁰⁰ That is, through prefacing with the service of *HaShem*-יהוה, blessed is He, from

¹⁹⁵ Talmud Bavli, Menachot 85b

¹⁹⁶ See Likkutei Torah, Sukkot 79d and on; Sefer HaMaamarim 5633 p. 539 and on; 5654 p. 19 and on; 5698 p. 55 and on.

¹⁹⁷ Judges 9:13

¹⁹⁸ Psalms 113:9; See Likkutei Torah, Shmini Atzeret 85d and elsewhere.

¹⁹⁹ Talmud Bavli, Brachot 44a

²⁰⁰ That is, the term “flavor-*Ta’am*-טעם” also means “reason-*Ta’am*-טעם.”

Rosh HaShanah, through the ten days of repentance (*Aseret Yemei Teshuvah*) and concluding with Yom HaKippurim, during which times our service of *HaShem* יהו"ה transcends reason and intellect, there thereby is caused to be a drawing forth of the aspect of wisdom-*Chochmah*, which transcends reason and intellect, on the holiday of Sukkot.

Now, in wisdom-*Chochmah* itself, there are two levels. There is the revealed wisdom-*Chochmah* and the concealed wisdom-*Chochmah*. This itself is the difference between water (*Mayim*) and oil (*Shemen*). That is, water (*Mayim*) is the aspect of the revealed wisdom-*Chochmah*, whereas oil (*Shemen*) is the aspect of the concealed wisdom-*Chochmah*. In the powers of the soul, the concealed wisdom-*Chochmah* refers to the power to conceptualize (*Ko'ach HaMaskeel*), which is the source from where revealed wisdom-*Chochmah* emanates. However, the power to conceptualize (*Ko'ach HaMaskeel*) itself is the aspect of the hidden wisdom-*Chochmah*.

The likeness to this, as it is above in the matter of the *Sefirot*, is the aspect of the Concealed Wisdom-*Chochmah Stima'ah*, which is the root and source of the revealed wisdom, whereas it itself is in a state of hiddenness and concealment. In other words, even as the aspect of the Concealed Wisdom-*Chochmah Stima'ah* is engaged in being the source for the revealed wisdom, it is not in a way that the Concealed Wisdom-*Chochmah Stima'ah* itself comes into revelation at all. Rather, it only is **from it**, that revealed wisdom is found, whereas it itself remains hiddenness and concealment.

This may be better understood through the above-mentioned analogy of the power to conceptualize (*Ko'ach*

HaMaskeel), in that even when the power to conceptualize (*Ko'ach HaMaskeel*) becomes the root and source of revealed wisdom-*Chochmah*, meaning that from the power to conceptualize (*Ko'ach HaMaskeel*) novel insights come into one's mind as a novel revelations, nonetheless, it is not in a way that the actual power to conceptualize (*Ko'ach HaMaskeel*) comes into revelation to be revealed in the intellect. Rather, it only is that through the power to conceptualize (*Ko'ach HaMaskeel*) the revealed intellect comes to be, whereas the power to conceptualize (*Ko'ach HaMaskeel*) itself, remains hidden and concealed.

The same is understood about how it is above in *HaShem's* יהו"ס Godliness, in regard to the matter of the Concealed Wisdom-*Chochmah Stima'ah*. That is, even when there is a drawing forth of the revealed wisdom from the aspect of the Concealed Wisdom-*Chochmah Stima'ah*, nevertheless, the Concealed Wisdom-*Chochmah Stima'ah* itself remains concealed. This is similar to what we find with physical oil as well, that it comes out quietly.²⁰¹ In other words, even when from the oil (*Shemen*-שמן) there is made to be the matter of revelations, nonetheless, the oil itself is in a state of quiet, concealment and hiddenness.

With the above in mind, we can understand what we find in the Halachic considerations in regard to oil (*Shemen*) floating over wine (*Yayin*),²⁰² in that there is a Talmudic dispute

²⁰¹ See Zohar III 39a; Also Siddur Im Divrei Elokim Chayim p. 137a

²⁰² That is, if a person who was ritually impure (*Tamei*) immersed himself in the ritual bath (*Mikvah*), but will not become completely pure until sunset, touched only the oil and not the wine, there is a dispute as to whether the wine also becomes ritually impure or not.

as to whether they bond with each other or not.²⁰³ Now, at first glance, given that oil (*Shemen*) is the aspect of wisdom-*Chochmah*, whereas wine (*Yayin*) is the aspect of understanding-*Binah*, and as known, the *Sefirot* of wisdom-*Chochmah* and understanding-*Binah* are like “two lovers who never separate, in that their union is constant,”²⁰⁴ – meaning that unlike the *Sefirot* below them, which only sometimes are in a state of union, the union [of wisdom-*Chochmah* and understanding-*Binah*] is constant – this being so, what reasoning could there be to state that oil (*Shemen*) floating over wine (*Yayin*) is not bonded to the wine?

However, the explanation is that specifically the revealed wisdom-*Chochmah* is in a state of constant union with the understanding-*Binah*, in a way that “they are two lovers who never separate.” As we observe, through contemplation (*Hitbonenut*), the mind of understanding-*Binah* takes hold of the essential point of the intellectual matter and brings the intellectual point into its particulars and details, in a way of length and breadth etc.²⁰⁵ That is, the point of the wisdom-*Chochmah* itself comes into revelation and divides into the particulars of the intellectual matter, in a way of length and breadth, called,²⁰⁶ “The point in the sanctuary (*Nekudah b’Heichalah*),” in that the point (*Nekudah*) of wisdom-*Chochmah* itself comes into the sanctuary (*Heichal*) of

²⁰³ Mishnah Tvil Yom 2:5; Talmud Bavli, Shabbat 5b, 100a.

²⁰⁴ See Zohar II 56a; Zohar III 4a and Zohar Chamah there and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

²⁰⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

²⁰⁶ See Zohar I 6a; Likkutei Torah, Re’eh 18b

understanding-*Binah*. Therefore, it is with the revealed wisdom-*Chochmah* that they become like, “two lovers who never separate,” to the point that there is an inter-inclusion of wisdom-*Chochmah* and understanding-*Binah* until they become inter-included with each other. This is like the well-known statement in Sefer Yetzirah,²⁰⁷ “Be understanding in wisdom and wise in understanding.”

In contrast, regarding the Concealed Wisdom-*Chochmah Stima'ah*, even when a revelation of intellect is drawn from it and is subsequently grasped in the mind of understanding-*Binah*, nevertheless, since the Concealed Wisdom-*Chochmah Stima'ah* itself remains concealed, therefore, there is an opinion that the oil (*Shemen*) floating over the wine (*Yayin*) is not bonded with it, being the the Concealed Wisdom-*Chochmah Stima'ah* remains concealed, as explained above. On the other hand, the opinion that sees them as being bonded, is that since ultimately the revealed wisdom-*Chochmah*, which indeed is grasped in the comprehension, comes from the Concealed Wisdom-*Chochmah Stima'ah*, therefore the Concealed Wisdom-*Chochmah Stima'ah* can also be considered as coming into the category of relating to the revealed intellect.

3.

Now, even though olives are the diametric opposite of [olive] oil, in that they are bitter, nonetheless olive oil is made

²⁰⁷ Sefer Yetzirah 1:4; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 1.

from olives. As our sages, of blessed memory, stated²⁰⁸ on the verse,²⁰⁹ “In her mouth was an olive leaf plucked off.” That is, “The dove said before the Holy One, blessed is He: ‘Master of the Universe, let my food be as bitter as an olive, but given into Your hand.’” However, oil is a substance that can illuminate. This is particularly true of olive oil, the light of which is very clear and refined.²¹⁰ They likewise are opposites in how these matters are in the intellect, (for as explained above, oil (*Shemen*) is the aspect of wisdom-*Chochmah*). This is like the teaching of our sages, of blessed memory,²¹¹ “Just as [eating] an olive causes one to forget [seventy years of Torah] study, olive oil restores [seventy years of Torah] study.” However, though the olive itself is bitter and is the opposite of oil, nevertheless, the oil is specifically drawn from the olive.

The explanation is that the drawing forth of the Concealed Wisdom-*Chochmah Stima'ah* is from the Crown-*Keter*, about which it states,²¹² “Wisdom-*Chochmah* is found from nothing-*Ayin*-אין.” Now, the order of its drawing forth is that,²¹³ “It is like the creation of the world, in that at first there was darkness and then light returned.” In other words, the drawing forth of the Concealed Wisdom-*Chochmah Stima'ah* is from the Crown-*Keter*, which is called, “darkness-*Ookam*-אוכם,” as in the teaching,²¹⁴ “Though the Supernal Crown-*Keter*

²⁰⁸ Talmud Bavli, Eruvin 18b

²⁰⁹ Genesis 8:11

²¹⁰ Talmud Bavli, Shabbat 23a and elsewhere.

²¹¹ Talmud Bavli, Horayot 13b

²¹² Job 28:12; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates 9 & 10; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

²¹³ Talmud Bavli, Shabbat 77b

²¹⁴ Tikkunei Zohar, Tikkun 70 (135b)

Elyon is a brilliant light etc., before the Cause of all causes it is dark.” In other words, it is the aspect of darkness-*Choshech*-חושך, as the verse states,²¹⁵ “He made darkness-*Choshech*-חושך His concealment.” It is for this reason that it is called bitter.

Now, in addition to the fact that it is called bitter relative to the Cause of all causes, *HaShem*-יהו"ה, blessed is He, the indication is that it also is called bitter relative to the light (*Ohr*) that is drawn from it. The explanation is that the drawing forth of the Concealed Wisdom-*Chochmah Stima'ah* from the aspect called “nothing-*Ayin*-אין,” is only from its lowest aspect, which relative to the Cause of all causes is called “darkness-*Ookam*-אוכם.” Moreover, even then, the way it is drawn forth is specifically through the medium of a curtain (*Parsa*). For, as known,²¹⁶ there is a curtain (*Parsa*) between the Crown-*Keter* and Wisdom-*Chochmah*, and it is specifically through this curtain (*Parsa*) that the existence of the Concealed Wisdom-*Chochmah Stima'ah* is made.

There is yet another matter in this. That is, the drawing forth of the Concealed Wisdom-*Chochmah Stima'ah* from the “nothing-*Ayin*-אין” comes about through [a person performing] the labor of refinement (*Avodat HaBirurim*), which is called, “bitter labor (*Avodah Marah*-עבודה מרה).” For, “there is no man so fully righteous on earth that he does good and never sins.”²¹⁷ That is, in everything and every matter, there is an element of evil mixed into it, and it therefore requires the labor of refining and separating the good from the bad.

²¹⁵ Psalms 18:12

²¹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and the notes there.

²¹⁷ Ecclesiastes 7:20

This labor is called, “bitter labor (*Avodah Marah*-עבודה מרה),” for two reasons. The first reason is because essentially, the labor itself is bitter. For, since performing this labor of refinement necessarily involves [a person] investing himself in the thing being refined, and thereby some measure of it clings to him etc., it therefore is a bitter labor. The second reason it is called a bitter labor is because for a person to be able to affect the refinements, he necessarily must first come to having bitterness in his soul, as explained at length in various places.²¹⁸

However, it is specifically through the labor of refinement (*Avodat HaBirurim*) that the drawing forth of the Concealed Wisdom-*Chochmah Stima’ah* comes about. This is similar to how it is physically, that oil comes out of olives specifically when they are crushed. As this relates to our service of *HaShem*-יהו"ה, blessed is He, this means that a person must crush himself etc., and he then will be “crushed for illumination.”²¹⁹

This then, is why the oil is specifically made from olives, which are bitter. That is, the drawing forth of oil (*Shemen*), which is the aspect of the Concealed Wisdom-*Chochmah Stima’ah*, must specifically be preceded by bitterness (*Merirut*), within which are the two (above-mentioned) matters. The first is the drawing forth itself, in that the drawing forth of the Concealed Wisdom-*Chochmah Stima’ah* is through a curtain (*Parsa*) (which is the matter of constriction-*Tzimtzum*, in that the drawing forth is not from the

²¹⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6; Also see Derech Chayim, translated as The Way of Life.

²¹⁹ Exodus 27:2; Leviticus 24:2; Also see Torah Ohr, Tetzaveh 81c and on.

essential aspect called, “nothing-*Ayin*-אין,” but just from its lowest aspect, which relative to the Cause of all causes, is called “darkness-*Ookam*-אוכם” and even in this, it must be through a curtain (*Parsa*) which separates).

The second matter is the manner that it is drawn forth, in that it comes about by the labor of refinement (*Avodat HaBirurim*), which specifically is bitter (*Merirut*). However, it is through crushing the olive, which is the matter of restraining (*Itkafiya*) the opposite of holiness (*Sitra Achera*), as well as transforming (*It'hapcha*) the opposite of holiness (*Sitra Achera*), that we transform bitter to sweet, by which the oil is brought forth.

4.

Now, the olives are drawn from the Mount of Olives (*Har HaZeitim*), which is the place where olive trees grow. The explanation is that the mountain itself is in the category of the inanimate (*Domem*). Now, as known, in its root, the inanimate (*Domem*) is actually the loftiest of the four categories, inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chay*), and speaker (*Medaber*). This is to say that the other three categories, vegetative (*Tzome'ach*), animal (*Chay*), and speaker (*Medaber*), all are included in the inanimate (*Domem*), as the verse states,²²⁰ “All originate from the dust.” This is because, in its root, the inanimate (*Domem*) is the loftiest category.

Now, the inanimate (*Domem*) itself transcends division. However, because the inanimate (*Domem*) also contains the

²²⁰ Ecclesiastes 3:20

power of vegetative growth (*Ko'ach HaTzome'ach*), therefore, because of the inclusion of the power of vegetation (*Tzome'ach*) within the inanimate (*Domem*), this causes division within the inanimate (*Domem*). In other words, one place is fit to grow these particular trees, and another place is fit to grow different trees etc. However, the fact that the inanimate (*Domem*) contains the power of vegetative growth (*Ko'ach HaTzmichah*) – such as trees which grow from the earth – is just the aspect of the vegetative (*Tzome'ach*) within the inanimate (*Domem*), which is included and subsumed in the body and essential being of the inanimate (*Domem*). This is why if someone inadvertently says the blessing “Who creates the fruit of the earth (*HaAdamah*)” over the fruit of the tree, (according to the minimum requirement) he has fulfilled his obligation (and does not have to say the correct blessing, “Who creates the fruit of the tree”).²²¹

We thus find that the drawing forth and revelation of olive trees is only from the final-most aspect of the Mount of Olives (*Har HaZeitim*). That is, the drawing forth is not from the inanimate (*Domem*) itself, but only from the power of vegetative growth (*Ko'ach HaTzome'ach*) within it, which is the final-most level of the inanimate (*Domem*). This is similar to what we explained before about the general matter of drawing forth the Concealed Wisdom-*Chochmah Stima'ah*, which only is from the final-most aspect of the “nothing-*Ayin-יין*,” but not from the “nothing-*Ayin-יין*” itself.

²²¹ Talmud Bavli, Brachot 40a

This is like the teaching,²²² “Their beginning is wedged in their end, and their end in their beginning.” That is, the “beginning” is the aspect of wisdom-*Chochmah*, which is the beginning of the chaining down of the worlds (*Hishtalshelut*). More specifically, it is the aspect of the Concealed Wisdom-*Chochmah Stima’ah*, which is the beginning and head of the whole chaining down of the worlds (*Hishtalshelut*). Thus, it is about this aspect that it states, “Their beginning is wedged in their end,” in that the beginning of the chaining down of the worlds (*Hishtalshelut*) is drawn from the end and final aspect of the “nothing-*Ayin*-אין,” whereas the essential being of the “nothing-*Ayin*-אין” remains concealed.

5.

With the above in mind, we can understand the loftiness of the statement about the coming future,²²³ “On that day His feet will stand on the Mount of Olives.” This is because the feet are the final-most aspect, and refer to the matter of letters (*Otiyot*). This is because the letters (*Otiyot*) are the aspect of the inanimate (*Domem*) in the soul. Likewise, above in *HaShem*’s יהוה Godliness, the feet (*Raglayim*) refer to the aspect of the letters (*Otiyot*), which are rooted in the loftiest of all levels. Thus, it is in this regard that the verse states, “His feet (of the Holy One, blessed is He) will stand on that day on the Mount of Olives.” In other words, in the coming future the drawing forth will not only be from the final-most and lowest

²²² Sefer Yetzirah 1:7

²²³ Zachariah 14:4 – The *Haftorah* reading of the 1st day of Sukkot.

aspect of the “nothing-*Ayin*-אין,” but the essential being of the “nothing-*Ayin*-אין” will be drawn forth. This is what is meant by, “His feet will stand,” namely, this refers to the matter of the letters (*Otiyot*-אותיות), which are of the loftiest level.

This is likewise the meaning of the statement, “The Mount of Olives will split open.” That is, currently the drawing forth is only from the final-most aspect, which is the drawing forth through the constriction of *Tzimtzum*. Moreover, even the drawing forth that follows the constriction of *Tzimtzum* is through the concealment of the curtain (*Parsa*). However, in the coming future the curtain (*Parsa*) will be split, and the way it will be split will be as stated, “The Mount of Olives will split open,” meaning that the split will be in the Mount of Olives (*Har HaZeitim*) itself.

To elucidate, when it comes to the matter of splitting (*Bekiyah*-בקיעה) there are several different ways. That is, there is the splitting (*Bekiyah*-בקיעה) about which it states,²²⁴ “Then your light will burst out (*Yibaka*-יבקע) like the dawn.” As known, this matter is drawn forth on the holiday of Sukkot,²²⁵ and this bursting forth (*Bekiyah*-בקיעה) is in a manner in which the light (*Ohr*) manifests within the curtain (*Parsa*), and as a result of its great strength, it bursts out (*Bokeya*-בוקע) through the curtain (*Parsa*). Nevertheless, since this bursting out is by the manifestation of the light (*Ohr*) within the curtain (*Parsa*), therefore the curtain (*Parsa*) has an effect on the light (*Ohr*), causing it to become dense and undergo change. This is to such an extent that the light (*Ohr*) that bursts out undergoes a

²²⁴ Isaiah 58:8

²²⁵ Zohar III 104a

complete transformation in its state of being compared to how it was before bursting out.

There also a loftier manner in the splitting (*Bekiyah*-בקיעה), which is the matter of the drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) from the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*).

However, about the coming future it states, "The Mount of Olives will split open," in that the splitting (*Bekiyah*-בקיעה) will be of the Mount of Olives (*Har HaZeitim*) itself, meaning the essential being of the Mount of Olives (*Har HaZeitim*), which is the essential being of the inanimate (*Domem*) as it is, (and not just the power of growth (*Ko'ach HaTzome'ach*) within it, which only is the lowest aspect of the "nothing-*Ayin*-אין." Rather, the essential being of the "nothing-*Ayin*-אין" itself, as it essentially is) will be drawn forth and revealed below.

This likewise is the meaning of the continuation of the verse, "The Mount of Olives will split open at its middle, east to west." That is, east and west refer to the matter indicated by the verse,²²⁶ "And the sun rises and the sun sets," meaning, the very beginning and the end of the revelation, which refers to the matter of length (*Orech*). For, as known regarding the matter of length (*Orech*), there is a difference between its beginning and end etc. This is true of the length (*Orech*) of the general matter of the drawing forth the line-*Kav*, which becomes diminished with greater [and greater] concealment as it is drawn out. It also is true of the length (*Orech*) of all ten *Sefirot*, that the beginning of the drawing forth and revelation is with

²²⁶ Ecclesiastes 1:5

wisdom-*Chochmah*, whereas the end is with Kingship-*Malchut*, which is vastly different. For, with each drawing down, there is a further constriction and diminishment of the light (*Ohr*).

In other words, since the drawing down from wisdom-*Chochmah* to kingship-*Malchut* is through and by means of understanding-*Binah* and *Zeir Anpin*, the light (*Ohr*) as it is in wisdom is incomparably superior to how it is in understanding-*Binah*. Likewise, as the light (*Ohr*) is in *Zeir Anpin* is incomparably superior to how it is in kingship-*Malchut*. However, about the coming future it states, “The Mount of Olives will split open at its middle, east to west,” meaning that there will be a nullification of the constrictions and diminishments of the aspect of length (*Orech*). The reason is because the essential being of the Mount of Olives (*Har HaZeitim*) will be revealed below as above.

The verse then continues, “Half the mountain will move to the north and half of it to the south.” The matter of north (*Tzafonah*-צפונה) and south (*Negbah*-נגבה) refers to the two lines and modes of drawing (*Hamshachah*) and concealment (*He'elem*), indicated by the teaching,²²⁷ “The limitless light of the Unlimited One is high above to no end, and far below without limit.” That is, this refers to the two lines and modes of kindnesses (*Chassadim*) and judgments (*Gevurot*) as they are in the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, before the restraint of the *Tzimtzum*.

That is, right now they are two lines and modes that are distinct one from the other, in that one line and mode is the

²²⁷ See Tikkunei Zohar, end of Tikkun 57 (Also see Tikkun 19, 40b); Zohar Chadash, Yitro, 34c, and elsewhere.

aspect of “high above etc.,” and the other line and mode is the aspect of “far below etc.” However, in the coming future, “half the mountain will move to the north and half of it to the south,” in that either there will be a nullification of the lines and modes, or they will become inter-included as one.

6.

It is in this regard that about the revelations of the coming future it also states,²²⁸ “They will no longer teach – each man his fellow, each man his brother – saying, ‘Know *HaShem* יהוה!’ For they all will know Me, from their smallest to their greatest.” Currently, there indeed is the matter of teaching and learning, in that those who are greater teach those who are smaller. In other words, for them to come to knowledge of *HaShem* יהוה-ה' Godliness, the sages of the Jewish people and the great amongst them teach those who are smaller or lessor than them.

Now, as known, the manner of teaching is that the Rav, who bestows the teachings, must measure and tailor his own intellect according to the capacity of the recipients. In other words, there first must be a withdrawal of the intellect of the teacher, so that all that remains is the matter of the point (*Nekudah*), similar to the restraint of *Tzimtzum*.²²⁹ Moreover, in this itself, it must be transmitted by way of the concealment of a curtain (*Parsa*). This is how the great teach the small.

²²⁸ Jeremiah 31:33

²²⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

However, in the coming future the teaching will be “from their smallest to their greatest” equally. The reason is because currently, the reason the Rav does not bestow the essence of his intellect [to the recipient] as he understands it to himself, is because even the manner in which he currently understands it within himself, is according to the order of the revelation of intellect, which is through a constriction (*Tzimtzum*). This is as explained above about the revelation of wisdom-*Chochmah* from the Power to Conceptualize-*Ko’ach HaMaskeel* (and higher), in that it is drawn forth through constriction (*Tzimtzum*). In general, this refers to the constriction of the four letters of the [lower] name *HaShem*-יהוה, the substance of which is constriction [*Yod*-י], expansion [*Hey*-ה], drawing down [*Vav*-ו], and expression [*Hey*-ה].²³⁰

This is likewise the matter indicated by,²³¹ “I will teach you-*A’alephcha*-אאלפך wisdom-*Chochmah*,” and,²³² “I will teach you-*A’alephcha*-אאלפך understanding-*Binah*.” That is, the word “I will teach you-*A’alephcha*-אאלפך,” is the letter *Aleph*-א, meaning to say that the drawing forth of wisdom-*Chochmah* is according to the form of the letter *Aleph*-א.

The form of the *Aleph*-א, is a *Yod*-י above, a *Yod*-י below, and a line-*Kav* in the middle. The *Yod*-י above is the matter of the upper wisdom-*Chochmah Ila’ah*, and the *Yod*-י below is the matter of the lower wisdom-*Chochmah Tata’ah*, these being wisdom-*Chochmah* and Kingship-*Malchut*,

²³⁰ Likkutei Torah, Beshalach 1a and elsewhere.

²³¹ Job 33:33

²³² Talmud Bavli, Shabbat 104a

respectively.²³³ In other words, the manner of the drawing down, even as it still is within himself, is in a way that there first is a constriction of all the light (*Ohr*) so that all that remains is a point (*Nekudah*), which is the matter of the *Yod*-י above. There then is a drawing down by means of the line-*Kav*, through which the light (*Ohr*) is further constricted etc. Only afterwards is the point (*Nekudah*) drawn down below.

This being so, that this is the order of the drawing forth of intellect, even as it is within himself, then it certainly is so that the manner it is drawn to the recipient is also in this way. That is, there is a withdrawal of all the light (*Ohr*) so that all that remains is the aspect of a point (*Nekudah*).

However, in the coming future, the manner of the revelation within himself will be through the splitting of the Mount of Olives (*Har HaZeitim*). That is, the Mount of Olives (*Har HaZeitim*) itself will be drawn below. Thus, the bestowal to his recipient students will be in a manner in which the entire totality and essential being of the intellect will be drawn forth. It is for this reason that about that time it states,²³⁴ “They will no longer teach – each man his fellow, each man his brother – saying, ‘Know *HaShem*-יהוה-ה’ For they all will know Me, from their smallest to their greatest.” Similarly, about what we find stated about Moshiach, that he will study Torah with all the Jewish people,²³⁵ it will not be in the way of learning and bestowal explained above, through constriction. Rather, the

²³³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 9 (*Chochmah*).

²³⁴ Jeremiah 31:33

²³⁵ Mishneh Torah, Hilchot Teshuvah 9:2; Likkutei Torah, Tzav 18a-b

learning will be in a manner that Moshiach will show them the essential matter itself.

7.

Now, as known, all of the revelations of the coming future depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of exile.²³⁶ Since all matters of service of *HaShem*-יהו"ה, blessed is He, were given to the Jewish people when they received the Torah at Sinai, therefore, there also was a foretaste of the revelations of the coming future.²³⁷ For, about the giving of the Torah the verse states,²³⁸ “*HaShem*-יהו"ה descended upon Mount Sinai,” and,²³⁹ “I am *HaShem*-יהו"ה your God.” The word ‘I’ means ‘who I am’ (*Anochi*; *Mi SheAnochi*-מי שאנכי, [referring to the revelation of *HaShem*’s-יהו"ה Essential Self]).²⁴⁰

²³⁶ Tanya, Ch. 37; Also see HaYom Yom for the 3rd of Menachem-Av

²³⁷ See Tanya, Ch. 36

²³⁸ Exodus 19:20

²³⁹ Exodus 20:1; Deuteronomy 5:6

²⁴⁰ See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”h *Asher Eheye*”h-אהייה אשר אהייה,” Zohar (III 11b) states, “The first name is *Eheye*h-אהייה (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d’Ana*-אנא מאן דאנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], “*Asher Eheye*h” [referring to *Chochmah* which is called *Rosh*-ראש-Head and shares the same letters as *Asher*-אשר, and *Binah* which likewise is called *Eheye*h-אהייה-I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the crown-*Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name.” The Zohar then continues and explains, “When was it revealed? When the continuing verse (Exodus 3:16) states, “Go and gather the elders of Israel and say to them, ‘*HaShem*-יהו"ה, the God of your forefathers etc.’ It is this Name which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc.”

Moreover, the revelation was in such a way that all of Israel heard the commandments, particularly the first two, “I am *HaShem*-יהוה your God” and, “You shall have no other gods,” which we heard directly from the mouth of the Almighty.²⁴¹ In other words, at the giving of the Torah there was a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה, blessed is He. As a result, at that time, there was no difference between the great and the small, but rather, all Israel heard equally.

The same will be so of the coming future, since in that time there will be the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He, who transcends the entire chaining down of the worlds (*Hishtalshelut*), and thus,²⁴² “They all will know Me, from their smallest to their greatest.”

This likewise is the meaning of the verse,²⁴³ “I will pour out My spirit upon all flesh, and your sons and daughters will prophecy.” That is, currently there are different levels of prophecy. The reason is because the general matter of prophecy is by way of the order of the chaining down of the worlds (*Seder Hishtalshelut*), and thus, there are different levels within it. Furthermore, in order for the revelation of prophecy to be, it was necessary for the prophet to divest himself of physicality, as known, (except for our teacher Moshe, who maintained his

²⁴¹ Talmud Bavli, Makkot 24a; Also see at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 6 (*Gevurah*); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

²⁴² Jeremiah 31:33

²⁴³ Joel 3:1

standing even during a state of prophecy, since his physical body was so refined that it was a fitting receptacle for the drawing down of *HaShem*'s-יהו"ה Godliness).²⁴⁴ This also was because the revelation of prophecy is by way of the chaining down of the worlds (*Hishtalshelut*).

However, about the coming future it states, “your sons and daughters will prophesy.” That is, even young boys and girls will prophecy, and little children will be like elders.²⁴⁵ Furthermore, in that time prophecy will not be wondrous, but will be seen as being natural. In other words, just as all natural matters are openly visible and apparent to everyone, so will prophecy (*Nevu'ah*) be in the coming future. The reason is because the way prophecy will be drawn down in the coming future will not be by way of the chaining down of the worlds (*Hishtalshelut*), but will rather be in a way of, “I will pour out My spirit upon all flesh.”

The word “I will pour-*Eshpoch*-אשפוך” indicates bestowal in great abundance and refers to drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as He is! Thus, this revelation will be to everyone equally, and will also not be considered to be wondrous, but natural.

The same is so of Torah, which is comprised of the revealed part of Torah and the concealed part of Torah. Currently, for those who immerse themselves in the inner aspects of the Torah, it is something wondrous, as [David]

²⁴⁴ See Mishneh Torah, Hilchot Yesodei HaTorah 7:6; Radak and Ralbag to Samuel I 19:24; Tanya, Kuntres Acharon 156a, and elsewhere.

²⁴⁵ See Zohar I 117a-b

said,²⁴⁶ “Unveil my eyes that I may perceive the wonders-*Nifla’ot* נפלאות of Your Torah.” In other words, he calls the very revelation of the inner teachings of Torah, “wonders-*Nifla’ot* נפלאות.” This is like the matter of prophecy, in that even the prophets themselves had to undergo divestment from the physical.

However, in the coming future the inner teachings of the Torah will be revealed to everyone, and moreover, they will be revealed with straightforward simplicity. In other words, it will not be considered wondrous, as it is now, but will be openly revealed in a way of understanding and comprehension [as the simple truth of reality], just like the revealed parts of Torah.²⁴⁷

8.

This then, is why the Mount of Olives (*Har HaZeitim* הר הזיתים) is the Mount of Anointing (*Har HaMishchah* הר המשחה) upon which [the ashes of] the Red Heifer (*Parah Adumah*) were made, as well as the general relationship between the matter of the Red Heifer (*Parah Adumah*) and the revelations of the coming future. For, the matter of the [ashes of the] Red Heifer (*Parah Adumah*) being made outside of the camp, hints at the labor of the refinement (*Avodat HaBirurim*) and transformation (*It’hapcha*) of the opposite of holiness (*Sitra Acher*). This is as explained above, that the drawing

²⁴⁶ Psalms 119:18

²⁴⁷ That is, just as the natural order is grasped simply, so likewise, the revelation of *HaShem*’s יהוה Godliness will be grasped simply, as the straightforward simple reality, being that in fact, this is the simple reality of *HaShem*-יהוה, blessed is He. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

forth is specifically brought about through refinement (*Birurim*), meaning that it is necessary to refine, clarify, and elevate the good in all things, whereas the bad must be pushed away. This likewise is the matter of the Red Heifer (*Parah Adumah*), which is the matter of refinements (*Birurim*) that are done outside.²⁴⁸

This likewise is why the ashes of the Red Heifer (*Parah Adumah*) even purify defilement that arises from contact with a corpse. That is, this even indicates the refinement (*Birur*) of the lowest of levels, including even the matter of death, which is the diametric opposite of life and holiness. Thus, the matter of the ashes of the Red Heifer (*Parah Adumah*), is that they even bring about the refinement (*Birur*) of those sparks of holiness found in the lowest of levels.

In our service of *HaShem*-יהו"ה, blessed is He, this refers to repentance and return (*Teshuvah*), in which one even transforms his willful sins into merits, this being the transformation of the opposite of holiness (*Sitra Acherah*). It is through serving *HaShem*-יהו"ה, blessed is He, with repentance and return (*Teshuvah*), that a person reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who transcends the chaining down of the worlds (*Hishtalshehut*). This is as stated in Midrash²⁴⁹ about the Torah portion of the Red Heifer (*Parshat Parah*), where it states,²⁵⁰ "This is the decree-*Chukat*-חוק of the Torah." Similarly, in the Torah portion of²⁵¹ "This

²⁴⁸ See Ohr HaTorah, Na"Ch (Vol. 1) to Zachariah 14:4 (p. 523 and on).

²⁴⁹ Midrash Shemot Rabba 19:2

²⁵⁰ Numbers 19:2

²⁵¹ Exodus 12:43

month shall be for you” (*Parshat HaChodesh*) – (which is related to redemption) – it states, “This is the decree-*Chukat*-חֻקַּת of the Passover (*Pesach*) offering.”

They thus said, “It is not known which of these decrees (*Chukah*-חֻקָּה) is greater than the other. This is like the parable of two distinguished ladies who both were walking and looked similar. How can it be known which is the more distinguished one? By [observing] which one accompanies the other to her house and walks behind her. So too, about the Passover (*Pesach*) offering it is written, ‘This is the decree-*Chukat*-חֻקַּת,’ and about the Red Heifer (*Parah*) it is written, ‘This is the decree-*Chukat*-חֻקַּת.’ Which is greater? The Red Heifer (*Parah*) [is greater], being that those who eat the Passover (*Pesach*) offering require it,” just as a minor depends upon an adult.

Likewise, for this reason, in the Torah portion of the Red Heifer (*Parshat Parah*) it states,²⁵² “*HaShem*-יהו"ה spoke to Moshe and Aharon saying: This is the decree of the Torah, which *HaShem*-יהו"ה has commanded saying,” in which *HaShem*-יהו"ה is mentioned twice. This is because through the ashes of the Red Heifer (*Parah Adumah*) we reach the aspect of the Upper Name *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshehut*).²⁵³

This then, is the relationship [of the Red Heifer] with the Mount of Olives (*Har HaZeitim*) upon which they would make the ashes of the Red Heifer (*Parah Adumah*). For, it is

²⁵² Numbers 19:1-2

²⁵³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; *Likkutei Torah*, Chukat 57c, and elsewhere.

specifically through this service of *HaShem*-יהו"ה, blessed is He, with repentance and return (*Teshuah*), that the revelation of the coming future will be, in a way in which,²⁵⁴ "On that day His feet will stand on the Mount of Olives," refers to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), as discussed above.

Now, this is similarly so of the revelations of the holiday of Sukkot, which follow the service of *HaShem*-יהו"ה, blessed is He, of repentance and return (*Teshuvah*), during the month of Elul, the ten days of repentance (*Aseret Yemei Teshuvah*) and Yom HaKippurim. That is, it is specifically after this, that on the holiday of Sukkot there is a revelation of the aspect indicated by the verse,²⁵⁵ "Then your light will burst forth (*Yibaka*-יִבַּקַע) like the dawn." This bursting forth (*Bekiyah*-בְּקִיעַה) is a preparation for the splitting (*Bekiyah*-בְּקִיעַה) of the coming future.

With the above in mind, we also understand why the Mount of Olives (*Har HaZeitim*) was outside of three camps, even outside of the camp of the Israelites, but even so, the matter of the Mount of Olives (*Har HaZeitim*) is the loftiest aspect on the side of holiness (*Sitra D'Kedusha*), as discussed above. For, on the contrary, it is specifically due to serving *HaShem*-יהו"ה, blessed is He, in affecting refinements outside the camps, that we attain the revelation of the essence of the Mount of Olives (*Har HaZeitim*), which refers to the revelation

²⁵⁴ Zachariah 14:4 – The *Haftorah* reading of the 1st day of Sukkot.

²⁵⁵ Isaiah 58:8

of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. For, this is the meaning of the verse, "The Mount of Olives will split open," meaning that there will be a split (*Bekiyah*-בקיעה) of the Mount of Olives (*Har HaZeitim*) itself, in that there will be a revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, as He is, and this will be "at its middle, east to west," in that there will be a nullification of the aspect of length (*Orech*).

This is as explained above, that right now there is the aspect of length (*Orech*), which causes the constriction (*Tzimtzum*) of the light and revelation. This is analogous to a teacher who bestows intellect to his students, that in order for him to lower the light of his intellect far below himself, he must give over various explanations and analogies within which the intellectual matter is constricted. In the same way, it is understood that above, in *HaShem*'s-יהו"ה Godliness, it is through the length (*Orech*) that His Godly light and illumination becomes constricted. However, in the coming future, the aspect of length (*Orech*) will be nullified.

This likewise is the explanation of the continuation of the verse, "Half the mountain will move to the north and half of it to the south." That is, there no longer will be the two lines and modes of revelation and concealment, but rather, it will be in a way that either the two lines and modes will become nullified or they will become inter-included one with the other, since there then will be a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as He is.

Through this *HaShem* 's יהו"ה Supernal intent, for “a dwelling place for the Holy One, blessed is He, in the lower worlds,”²⁵⁶ will be fulfilled. That is, there will be a revelation of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem* יהו"ה Himself, blessed is He, below as above, and this matter will be fulfilled through the revelations that will come about speedily in our days, through our righteous Moshiach.

²⁵⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.