

Discourse 3

*“K’Nesher Ya’eer Keeno -
As an eagle arouses his nest”*

Delivered on Shabbat Parshat Ha’azinu,
The 13th of Tishrei, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,²³⁴ “As an eagle arouses his nest hovering over his young, spreading his wings he takes them, carrying them on his pinions, so *HaShem*-יהו"ה alone guides us and no alien power is with Him.” Before this the verse states,²³⁵ “May My teaching shower like rain, may My utterance flow like dew,” by which we then come to the matter indicated by the verse, “As an eagle... carrying them on his pinions,” until we ultimately come to, “*HaShem*-יהו"ה alone guides us.”

Now,²³⁶ in explanation of the words, “carrying them on his pinions,” Midrash explains,²³⁷ “[An eagle] does not take [his young] with his claws, like other birds etc., but carries them on his wings.” The same is so as it is Above in *HaShem*’s-יהו"ה Godliness, blessed is He. That is, though He has neither a body

²³⁴ Deuteronomy 32:11-12

²³⁵ Deuteronomy 32:2

²³⁶ See the discourse entitled “*KaNesher*” 5641 (*Hemshech “Yonati”* 5640 p. 44; *Sefer HaMaamarim* 5640 p. 44; *Sefer HaMaamarim* 5640 p. 554 and on).

²³⁷ Cited in Rashi to Deuteronomy 32:11

nor the likeness of a body,²³⁸ our sages, of blessed memory, stated that the 248 positive *mitzvot* are the “248 limbs of the King.”²³⁹ That is, by us fulfilling the 248 positive *mitzvot*, we bring about the “248 limbs of the King.”

This being so, the words, “carrying them **on** his pinions,” refer to a matter that is higher the 248 positive *mitzvot*.²⁴⁰ We must therefore understand how something higher than the *mitzvot* could be possible. That is, since the *mitzvot* are “the limbs of the King,” how could it apply for something to transcend the “limbs of the King,” especially since the *mitzvot* are *HaShem*’s-יהוה Supernal will, blessed is He, in which case the question is further strengthened. How could there to be something higher than His Supernal will, blessed is He?

2.

The explanation is that the eagle (*Nesher*-נשר) represents the quality of mercy (*Rachmanut*)²⁴¹ and refers to the arousal of *HaShem*’s-יהוה abundant mercies for every single Jew. Now, simply speaking, mercy specifically applies to someone who has a lacking. That is, because of his lacking, we therefore have mercy upon him. Even if he himself is not conscious of his lacking, nevertheless, specifically because of

²³⁸ See the hymn “*Yigdal Elohi*”m *Chai*”; Also see the Rambam’s commentary to Mishnah Sanhedrin, Perek Chelek (Ch. 10), the third foundation of faith.

²³⁹ Tanya, Ch. 23, citing Tikkunei Zohar See Tikkunei Zohar, Tikkun 30, 74a; Also see Likkutei Torah, Ha’azinu 73a.

²⁴⁰ See Likkutei Torah, Ha’azinu *ibid.* 78b and on.

²⁴¹ See Rashi to Deuteronomy 32:11

this itself, that he does not even sense that he lacks, our mercy upon him is all the greater. However, in regard to someone who is not lacking, at first glance, it would seem that mercy does not apply to him.

Thus, at first glance, it would seem that also spiritually, *HaShem's* יהו"ה Supernal mercy (*Rachamim*) should specifically apply only to someone who is spiritually lacking. That is, to one who has sinned, transgressed, and has left the path of *HaShem* יהו"ה, heaven forbid. At the very least, it should even apply to a person who has some lacking in a very refined way, as the verse states,²⁴² "I and my son Shlomo will be deemed as sinners," which Rashi explains to mean, "as lacking," in that mercy should even apply to such a person. However, in regard to the perfectly righteous (*Tzaddik Gamur*) who has no lacking, at first glance mercy does not apply to him.

Now, mercies (*Rachamim*) are aroused by contemplating the verse,²⁴³ "Your Kingdom is the Kingdom of all worlds." That is, the existence of all worlds come about solely by the quality of *HaShem's* יהו"ה Kingship-*Malchut*, which is merely a glimmer of His radiance.

However, it must first be mentioned that, as well-known, every matter is present both in the general and in the particular.²⁴⁴ Therefore, just as it is in the particular, that every year on Rosh HaShanah, the vitality for the existence of the world is renewed for an entire year, in that the vitality for the

²⁴² Kings I 1:21

²⁴³ Psalms 145:13

²⁴⁴ See Maamarei Admor HaEmtza'ee, Devarim Vol. 1, p. 267 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

coming year is present on Rosh HaShanah in potential and [throughout the year] this vitality is drawn [into actuality] from the *Sefirah* of Kingship-*Malchut*. This is because the *Sefirah* of Kingship-*Binyan HaMalchut* is constructed on Rosh HaShanah.

The same is so of the general totality of the chaining down of the worlds (*Hishtalshelut*). This includes those worlds that already exist in actuality, as well as those worlds that are destined to exist, these being the fifty-thousand Jubilees.²⁴⁵ This is the meaning of the precise wording of the verse, “Your Kingdom is the Kingdom of **all** worlds-*Kol Olamim*-כל עולמים,” in that the word “all-*Kol*-כל” has the numerical value of 50, referring to the fifty-thousand Jubilees that will be brought into being and currently only in exist in potential.

The vitality of all these worlds comes solely from the *Sefirah* of Kingship-*Malchut*, which is merely a title and glimmer of *HaShem*’s-יהו"ה radiance. That is, even though the fifty-thousand Jubilees (“all worlds-*Kol Olamim*-כל עולמים”) are by way of ascent following ascent. Even as this is understood in context with the explanation elsewhere²⁴⁶ that the “six thousand years [that this] world exists, and the one [thousand years that] it will be desolate,” is just one week, based on this calculation we can understand the length a year, as well as the length of a Sabbatical (*Shemitah*) and a Jubilee (*Yovel*), up to

²⁴⁵ See Sha”Ch to the beginning of the Torah portion of Behar; Maamarei Admor HaEmtza’ee, Devarim Vol. 1 *ibid.* p. 268, and elsewhere.

²⁴⁶ See Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvah Tzitzit Ch. 1 (Derech Mitzvotecha 15a and on).

fifty-thousand Jubilees (*Yovlot*),²⁴⁷ that throughout, [each consecutive day is in a way of ascent], with ascent following ascent – nevertheless, all this is brought about solely from the *Sefirah* of Kingship-*Malchut*, which is merely a title and glimmer of *HaShem*'s יהו"ה radiance.

This is also understood from the word “worlds-*Olamim*-עולמים” itself, in that it is of the root “concealment-*He'elem*-העלם,”²⁴⁸ indicating hiddenness. This itself explains why the worlds are brought into being in a way of “something from nothing” (*Yesh MeAyin*), in that *HaShem* יהו"ה is called “nothing-*Ayin*-אין” because He is beyond grasp,²⁴⁹ for if He would be revealed in the tangible created “something” (*Yesh*), the “something” (*Yesh*) would be utterly nullified of its existence.

As it relates to the general matter of worlds (*Olamot*-עולמות), what is understood from this is that even in regard to the world of Emanation (*Atzilut*), not just the particular world of Emanation (*Atzilut*), but also the world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*), since it is called a “world-*Olam*-עולם,” it is a matter of concealment-*He'elem*-העלם and hiddenness.

This is to such an extent that even in regard the ten *Sefirot* of the world of Emanation (*Atzilut*), though they are *Sefirot*-ספירות, the root of which is brilliance-*Sapeer*root-ספירות.

²⁴⁷ According to this calculation, since one day is one thousand years, totaling seven thousand years in a week, therefore one year is 365,000 of our years, one Sabbatical is 2,555,000 of our years, one Jubilee is 18,250,000 of our years and 50 thousand Jubilees is 912 billion, 500 million of our years.

²⁴⁸ See Likkutei Torah Shlach 37d and elsewhere.

²⁴⁹ See Likkutei Torah, Re'eh 21a and elsewhere.

and clarity,²⁵⁰ about which it states, “He is them and they are Him,”²⁵¹ all this is nevertheless only from the perspective of those below them. However, relative to He who is above them, the Sefirot of the world of Emanation (*Atzilut*) are concealment (*He’elem*-העלם) and hiddenness.

Thus, since,²⁵² “Your Kingdom is the Kingdom-*Malchut* of all worlds,” therefore, all worlds (*Kol Olamim*- כל עולמים) – including the fifty-thousand Jubilees (*Yovlot*) that are destined to be – all come into existence from the *Sefirah* of Kingship-*Malchut*, which is only a title and glimmer of *HaShem*’s יהו”ה radiance, blessed is He. It therefore is understood that even in relation to the most Supernal of worlds, there is the greatest of mercies (*Rachamim*) upon them.

The same is understood in relation to man, that even if he is perfectly righteous-*Tzaddik* in whom it is entirely inapplicable for there to be any lacking, even in a refined way, nevertheless, by virtue of his very existence, it is applicable for the greatest of mercies to be upon him.

3.

This is also why the verse,²⁵³ “As an eagle arouses his nest etc.,” comes after the verse,²⁵⁴ “May My teaching shower like rain, may My utterance flow like dew.”

²⁵⁰ See Pardes Rimonim, Shaar 8, Ch. 2; Likkutei Torah, Emor 35b and elsewhere.

²⁵¹ Zohar III 70a; Avodat HaKodesh Section. 1, Ch. 5; Also see the beginning of Shefa Tal.

²⁵² Psalms 145:13

²⁵³ Deuteronomy 32:11-12

²⁵⁴ Deuteronomy 32:2

The explanation is that on the verse, “May My teaching shower (*Ya’arof*-עורף) like rain,” the Midrash states,²⁵⁵ “When the backs (*Oref*-עורף) of the creatures are broken, the rain immediately comes.”²⁵⁶ In other words, the “back-*Oref*-עורף” must be broken. The matter of the “back-*Oref*-עורף” is understood from the verse,²⁵⁷ “They turned their backs (*Oref*-עורף) to Me and not their faces.” As known, the explanation of this²⁵⁸ is that “even when they turned to Me, they only turned their backs (*Oref*-עורף) to Me and not their faces (*Panim*-פנים).”

This is as explained in the preceding discourses,²⁵⁹ that it is possible for a person to fulfill the *mitzvot* (not only in a way of “commandments of men done by rote,”²⁶⁰ but) with fear and love of *HaShem*-יהו"ה, blessed is He, but nevertheless be lacking perfection in serving *HaShem*-יהו"ה, blessed is He, which specifically is when the *mitzvot* are fulfilled “with joy,” and beyond that, “with goodness of heart,” indicating abundant joy.²⁶¹

About the lack of abundant joy, the verse states,²⁶² “Because you did not serve *HaShem*-יהו"ה your God with joy and goodness of heart etc.” This is the meaning of the “back-*Oref*-עורף.” About this the verse states, “May My teaching

²⁵⁵ Midrash Bereishit Rabba 13:14

²⁵⁶ That is, rain comes about through humbling oneself in repentance and prayer to *HaShem*-יהו"ה, blessed is He. See Bereishit Rabba 13:14, and Rashi, Matnot Kehunah, and Etz Yosef there.

²⁵⁷ Jeremiah 2:27

²⁵⁸ See Likkutei Torah, Acharei 26d and elsewhere.

²⁵⁹ See the discourse of this year, 5719, entitled “*Shir HaMa'alot* – A song of ascents,” Discourse 1, Ch. 2 and on.

²⁶⁰ Isaiah 29:13

²⁶¹ See Sefer HaMaamarim 5697 p. 302; Sefer HaMaamarim 5710 p. 240.

²⁶² Deuteronomy 28:47

shower (*Ya'arof*-יערוף) like rain,” meaning that, “When the backs (*Oref*-עורף) of the creatures are broken, the rain immediately comes.” One therefore must be broken because of this.

This also is the meaning of the verse,²⁶³ “A mist (*Eid*-אד) ascended from the earth.” That is, even though the superiority of the earth (*Adamah*-אדמה) from which Adam, the first man, was created, is very great, in that he had all three matters; “the beginning-*Reishit*-ראשית,” “the first-*Rishon*-ראשון,” and “the head-*Rosh*-ראש,” there nevertheless must be toil in serving *HaShem*-יהו"ה, blessed is He, as indicated by the words, “A mist (*Eid*-אד) ascended from the earth.” The word “mist-*Eid*-אד” is of the same root as “their destruction-*Eideihen*-אידיהן,”²⁶⁴ meaning “breaking-*Shevirah*-שבירה,”²⁶⁵ which is the matter of broken heartedness (*Shivron Lev*-שברון לב).²⁶⁶

This is like plowing the earth to break up and soften the soil from its hardness. It is specifically when this is done that growth is then possible. This then, is the meaning of the verse, “May My teaching shower (*Ya'arof*-יערוף) like rain.” That is, after the toil indicated by the word “shower-*Ya'arof*-יערוף,” which is like the matter of plowing, the rain (*Matar*-מטר) is then drawn down, this being the arousal from Above that comes after the arousal from below, thus “causing it to produce and

²⁶³ Genesis 2:6; Also see Bereishit Rabba 13:12 and 13:14 *ibid*.

²⁶⁴ See Bereishit Rabba 13:12 and 13:14 *ibid*. Also see Talmud Yerushalmi, Taanit 2:1, Avodah Zarah 1:2

²⁶⁵ See also Deuteronomy 32:35 – “For the day of their destruction-*Yom Eidam*-יום אידם is near.”

²⁶⁶ See *Hemshech* 5672 Vol. 2 p. 1,070; See the discourse entitled “*Dirshu HaShem*” of Shabbat Teshuvah 5691 (Sefer HaMaamarim 5691 p. 29).

sprout.”²⁶⁷ This causes the matter of “My teaching-*Leekchee*-לקחי,” as indicated by the teaching,²⁶⁸ “It is Me who you are taking-*Lokacheem*-לקחים.”

The verse then continues, “may My utterance flow like dew-*Tal*-טל.” The matter of “dew-*Tal*-טל” is higher than the matter of “rain-*Matar*-מטר.”²⁶⁹ That is, “rain-*Matar*-מטר” refers to arousal from Above in response to arousal from below. In contrast, it states about the “dew-*Tal*-טל,”²⁷⁰ “Dew-*Tal*-טל is never withheld.” That is, “dew-*Tal*-טל” is an arousal from Above that transcends arousal from Above in response to arousal from below.

More specifically, the aspect of “dew-*Tal*-טל” even transcends the “flow of the crystal dew (*Tala d’Bedolcha*-טלא דבדולחא).”²⁷¹ The difference may somewhat be understood by

²⁶⁷ Isaiah 55:10

²⁶⁸ Midrash Vayikra Rabba 30:13 and elsewhere.

²⁶⁹ See Likkutei Torah, Ha’azinu 73b and on.

²⁷⁰ Talmud Bavli, Taanit 3a; See Likkutei Torah, Ha’azinu 73b and on.

²⁷¹ See Zohar Terumah (Sifra d’Tzneyuta) 177b. This refers to third of the fixtures (*Tikkunim*) of the stature of the Long Patient One-*Arich Anpin*. The first of the fixtures is the skull itself (*Galgulta*-גלגלתא) which is *Keter* of *Arich Anpin* - the crown of the desire, within which kindness-*Chessed* of *Atik Yomin*, is manifest. The second fixture is called the “crystal dew” (*Tala d’Bedolcha*-טלא דבדולחא), and is the aspect of wisdom-*Chochmah* of *Arich Anpin*, within which judgement-*Gevurah* of *Atik Yomin* is manifest. (In other words, judgment-*Gevurah* of *Atik Yomin* is the aspect of precise pleasure for a specific thing, in a specific way. This manifests within *Chochmah* of *Arich Anpin*, the wisdom of the desire, which is called the “hidden aspect of the mind” (*Mocha Stima’ah*-מוחא סתימאה) and is the source of intellect. That is, this aspect of the wisdom of the desire determines that the desire should be in a specific manner, and not in any other manner, and is therefore the source of the discernment of the revealed power of wisdom-*Chochmah* itself, which is subsequently revealed. It therefore is called the power to conceptualize-*Ko’ach HaMaskeel* and is the source of wisdom-*Chochmah* itself.) The third fixture is called the “airy membrane” (*Kruma d’Avira*-קרומא דאבירה) that separates between the hidden source of wisdom and the revealed wisdom of the mind. See Shaar HaYichud of the Mittler Rebbe, Ch. 24-25; Zohar Terumah (Sifra d’Tzneyuta) 177b *ibid.*; Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 6 *ibid.*; Zohar (*Idra Rabba*) *Naso* 128b;

the difference of their effects. The effect of the “flow of the crystal dew (*Tala d’Bedolcha*-טלא דבדולחא)” is that it purifies a person from the impurity contracted from a corpse, which is [the matter of death,] the source of all impurities. However, this purity (*Taharah*-טהרה) is merely the pushing away of impurity (*Tumah*-טומאה).

In contrast, “dew-*Tal*-טל” refers to the “dew-*Tal*-טל of Torah,” through which the resurrection of the dead (*Techiyat HaMeitim*) will come about.²⁷² That is, it is not merely a matter of pushing away impurity (*Tumah*-טומאה), but rather, the dead himself will come alive. With the above in mind, we can understand a small measure of the superiority of “dew-*Tal*-טל,”²⁷³ over the “flow of the crystal dew (*Tala d’Bedolcha*-טלא דבדולחא).”

Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 96; Also see Listen Israel, a translation and elucidation of Rabbi Hillel HaLevi of Paritch’s commentary to Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, Ch. 1.

²⁷² See Isaiah 26:19; Tanya, Ch. 36; Yalkut Shimoni to Isaiah, Remez 431

²⁷³ The “dew-*Tal*-טל” refers to the revelation of the true reality of the simple and absolute oneness and unity of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He. 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 is undesirable. However, I will be for you like that which is always desirable, as stated (Hosea 14:6) ‘I will be (*Eheyeh*-אהיה) as the dew-*Tal*-טל to Israel.” In other words, just as dew-*Tal*-טל is constant and unchanging, *HaShem* is One-יהו"ה אחד is the constant and unchanging essential reality of all that is. This is hinted at in the fact that the word, “Dew-*Tal*-טל-39,” shares the same numerical value as *HaShem* is One-*HaShem Echad*-יהו"ה אחד-39. About this, the verse states (Isaiah 26:19), “Oh, let Your dead revive... For Your dew is the dew-*Tal*-טל that revives.” That is, it is through the revelation of the true reality of *HaShem* is One-*HaShem Echad*-יהו"ה אחד, blessed is He, in the coming future, that the resurrection of the dead will come about. This itself is the essence of *HaShem*’s-יהו"ה Supernal desire, as indicated by the fact that the name that corresponds to the crown-*Keter*, which is the desire, is the name *Eheyeh*”ה-יהוה,

However, after all the above, the verse states, “As an eagle arouses his nest.” That is, even after the toil indicated by the words, “May My teaching shower like rain (*Ya’arof KaMatar Leekchee*-יֵעָרוֹף כַּמָּטָר לִקְחִי-),” which is the matter of arousal from below followed by a commensurate arousal from Above, and even after the aspect of “dew-*Tal*,” which is arousal from Above by itself, there nevertheless is the greatest of mercies (*Rachamim*). This is the meaning of “As an eagle arouses his nest etc.,” which is the arousal of abundant mercies (*Rachamim Rabim*).

The reason is because even after the rain and plowing (indicated by “May My teaching shower like the rain-*Ya’arof KaMatar Leekchee*-יֵעָרוֹף כַּמָּטָר לִקְחִי-), and even after the “dew-*Tal*” (indicated by “may My utterance flow like dew-*Tal*”), nonetheless, the earth is still earth, except that it no longer is hard, but soft. That is, the worlds (*Olamot*-עוֹלָמוֹת) still exist as the existence of “somethingness” (*Yeshut*), in that the word “world-*Olam*-עוֹלָם” is of the root “concealment-*He’elem*-הַעֲלֵם,” indicating hiddenness, as explained above.

The same is understood in man’s service of *HaShem*-יהו"ה, blessed is He. That is, even if he is perfectly righteous (*Tzaddik Gamur*), in addition to the fact that even a perfectly righteous person (*Tzaddik Gamur*) who serves *HaShem*-יהו"ה, blessed is He, with fear and abundant love and delight in Him,

which is the first of His desires, as it states (Proverbs 8:30), “And *Eheye*”ה-אֶהְיֶה was with Him as His nursling, and *Eheye*”ה-אֶהְיֶה was His delight every day, playing before Him at all times.” See Ginat Egoz of the Godly Rishon, Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

is nonetheless in a state in which there is the one who loves,²⁷⁴ there also is the essential concealment and hiddenness stemming from the existence of his body.

We therefore find it stated about Moshe, that when he ascended above, he left his body in the world of Formation (*Yetzirah*).²⁷⁵ (Only Eliyahu the prophet, who gestated in his mother's womb for twelve months,²⁷⁶ ascended to heaven with his body.)²⁷⁷ That is, even though Moshe was on such a great level that he was the first to receive Torah, and even though in prophecy, Moshe's level of prophecy was superior to all other prophets, in that all other prophets had to be divested of their physicality to receive prophecy etc.,²⁷⁸ whereas Moshe remained in full possession of all his faculties while prophesying,²⁷⁹ to the point that the Indwelling Presence of *HaShem*-יהוה, blessed is He, (the *Shechinah*), literally spoke through his throat,²⁸⁰ – meaning that not only did his body not obstruct or distract the prophetic revelation, but on the contrary, his physical body was a receptacle for prophetic revelation, which is why the Indwelling Presence of *HaShem*-יהוה, blessed is He (the *Shechinah*), spoke through his physical throat –

²⁷⁴ Torah Ohr 114d; See Tanya, Ch. 35 and Ch. 37

²⁷⁵ See *Hemshech* “v'Kachah” Ch. 88 (Sefer HaMaamarim 5637 Vol. 2); Sefer HaMaamarim 5698 p. 214.

²⁷⁶ And whose body was therefore extremely refined and nullified to *HaShem*'s-יהוה Godliness. Also see Shaar HaEmunah of the Mittler Rebbe, p. 100a and on.

²⁷⁷ Kings II 2:11

²⁷⁸ See Tanya, Kuntres Acharon, p. 156a citing Zohar II (Ra'aya Mehmna) 116b; Also see Radak to Samuel I 19:24 and elsewhere.

²⁷⁹ Mishneh Torah, Hilchot Yesodei HaTorah 7:6

²⁸⁰ See Zohar III 232a, 7a, 265a; Midrash Shemot Rabba 3:15; Vayikra Rabba 2:3; Mechilta to Exodus 18:19

nevertheless, when he ascended above, he left his body in the world of Formation (*Yetzirah*).

This is similar to what was explained above about the most Supernal worlds, that relative to that which is above them, they are aspects of concealment and hiddenness. The same was so of Moshe's body, that when his soul ascended even higher, he had to leave his body behind in the world of Formation (*Yetzirah*) etc. From all the above it is understood that the arousal of abundant mercies (*Rachamim Rabim*) is even applicable to perfectly righteous *Tzaddikim* of the loftiest levels.

4.

Now, just as the matter of abundant mercies (*Rachamim Rabim*) is even applicable to perfectly righteous *Tzaddikim* of the loftiest levels, the same is true in the reverse, that the arousal of abundant mercies (*Rachamim Rabim*) even applies to Jews who are on the lowest of levels. In other words, when the verse states, "As an eagle arouses his nest... carrying them on his pinions," this applies to each and every Jew, that the abundant mercies (*Rachamim Rabim*) of *HaShem*-יהו"ה, blessed is He, are awakened upon him.

This is also the meaning of the verse,²⁸¹ "You are standing today, all of you, before *HaShem*-יהו"ה your God: the heads of your tribes, your elders, and your officers – all the men of Israel; your small children, your women, and your proselyte who is in your camp, from the hewer of your wood to the drawer

²⁸¹ Deuteronomy 29:9

of your water, for you to pass into the covenant of *HaShem*-יהו"ה your God etc." That is, even those who are on the level of "the hewer of your wood" and "the drawer of your water," they too have the covenant (*Brit*) with the Holy One, blessed is He, to be unified with the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He,²⁸² and therefore there is the awakening of abundant mercies (*Rachamim Rabim*) of *HaShem*-יהו"ה, blessed is He, upon them.

Now, as previously explained,²⁸³ for there to be the formation of the covenant (*Brit*), one must be a receptacle. About this our sages, of blessed memory, stated,²⁸⁴ "A woman only forms a covenant (*Brit*) with the one who made her into a vessel." The woman (*Ishah*-אשה) here is the ingathering of the souls of Israel (*Knesset Yisroel*),²⁸⁵ referring to each and every Jew. That is, each and every Jew must be a receptacle for the Holy One, blessed is He, by which a covenant (*Brit*) with the Holy One, blessed is He, is formed.

As explained, the receptacle for the revelation of *HaShem*'s-יהו"ה Godliness is that,²⁸⁶ "An empty vessel holds the blessing of the Holy One, blessed is He," and the empty

²⁸² See the preceding discourse of this year, 5719, Discourse 2, Ch. 2 and on.

²⁸³ See the preceding discourse of this year, 5719, Discourse 2 "*Amar Rabbi Shmuel Bar Nachmeini* – Rabbi Shmuel the son of Nachmeini said," Ch. 5.

²⁸⁴ See Talmud Bavli, Sanhedrin 22b

²⁸⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate One (Malchut)*.

²⁸⁶ Talmud Bavli, Brachot 40a; Also see the discourse entitled "*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*-יהו"ה" 5711 (*Sefer HaMaamarim* 5711 p. 137 and on), translated in *The Teachings of The Rebbe*, 5711, Discourse 16; Also see the discourse of Shabbat Parshat Netzavim of the year 5718, entitled "*Teekoo* – Blow the Shofar at the Renewal of the Moon," translated in *The Teachings of The Rebbe*, 5718, Discourse 31, Ch. 3 and on.

vessel is made through the self-nullification of one's "somethingness" (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.

That is, this is not the utter nullification of one's very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, but is specifically the self-nullification of one's "somethingness" (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He. This is because for there to be the matter of nullification of one's very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, the descent of the chaining down of the worlds (*Hishtalshelut*) all the way below is not necessary. This is because the nullification of one's very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, is also present Above in *HaShem*'s-יהו"ה Godliness.

Rather, *HaShem*'s-יהו"ה Supernal intent is specifically for the self-nullification of one's "somethingness" (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.²⁸⁷ This is why there was the descent of the chaining down of the worlds (*Hishtalshelut*) until the existence of "something" (*Yesh*) was brought about, culminating in the "somethingness" (*Yesh*) of this physical world. It all is for there be the toil in serving *HaShem*-יהו"ה, blessed is He, by nullifying one's "somethingness" (*Bittul HaYesh*) to Him. In other words, even though a Jew senses himself as being "something" (*Yesh*), he nevertheless understands that he must sublimate himself to *HaShem*-יהו"ה, blessed is He, this being *HaShem*'s-יהו"ה ultimate Supernal intent.

²⁸⁷ See the end of the discourse entitled "*Ki Bo'alayich*" 5634 (Sefer HaMaamarim 5634 p. 304).

However, to truly toil and bring about the matter of being an empty vessel, assistance must be granted from Above. About this the verse states,²⁸⁸ “The Sanctuary, *HaShem*-יהו"ה, that Your hands established.” That is, in order for each and every Jew to have the ability to be a Sanctuary for *HaShem*-יהו"ה, blessed is He, as the verse states,²⁸⁹ “You shall build a Sanctuary for Me, and I will dwell within them-*V'Shachantee b'Tocham* בתוכם,” meaning,²⁹⁰ within each and every Jew, this comes about specifically through “Your hands,” which is the matter of assistance from Above.

5.

However, this must be better understood.²⁹¹ That is, being that the Sanctuary (*Mikdash*) is the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and the angels have greater nullification (*Bittul*) to Him than souls in bodies, why is it that the matter of the sanctuary (*Mikdash*) specifically applies in the souls of the Jewish people, rather than in the angels?

²⁸⁸ Exodus 15:17

²⁸⁹ Exodus 25:8

²⁹⁰ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. However, see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there).

²⁹¹ See the discourse entitled “*Ani LeDodri*” 5634 (Sefer HaMaamarim 5634, p. 307 and on).

This is explained elsewhere²⁹² on the verse,²⁹³ “Fear of *HaShem*-יהו"ה brings life,” that the matter of life stems from fear of *HaShem*-יהו"ה, blessed is He, and therefore, being that the angels have a greater degree of nullification (*Bittul*) to *HaShem*-יהו"ה stemming from fear of Him, they have a greater degree of life. This being so, the matter of the Sanctuary (*Mikdash*) should be in angels to a greater degree than in souls manifest in bodies, or at the very least, it should be equal in both. Nevertheless, we find that in actuality,²⁹⁴ when the angels argued,²⁹⁵ “Place Your majesty upon the heavens,” the response to them was that this specifically applies to souls below.

However, the explanation is that,²⁹⁶ “Israel arose in the Supernal thought.” This itself is the superiority of souls over and above angels. That is, all novel created beings – including the angels – were brought into existence by *HaShem*’s-יהו"ה Supernal speech (*Dibur*), as the verse states,²⁹⁷ “By the word of *HaShem*-יהו"ה the heavens were made, and by the breath of His mouth all their hosts.” In contrast, “Israel arose in the Supernal thought (*Machshavah*).”

Now, the difference between thought (*Machshavah*) and speech (*Dibur*) is that speech is to another, and this being so, it is separate from the essential self of the speaker himself. In contrast, thought (*Machshavah*) is to oneself and is unified to him. This then, is the superiority of souls over and above

²⁹² Ohr HaTorah, Chanukah (Bereishit Vol. 5), p. 946a and elsewhere.

²⁹³ Proverbs 19:23

²⁹⁴ Talmud Bavli, Shabbat 88b and on

²⁹⁵ Psalms 8:2n

²⁹⁶ Midrash Bereishit Rabba 1:4

²⁹⁷ Psalms 33:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

angels. For, in regard to the angels, who are brought into being from *HaShem's*-יהו"ה Supernal speech (*Dibur*), the matter of separateness is applicable to them, as we find that,²⁹⁸ “[The angel Metatron] was taken and smitten with sixty lashes of fire.”

In contrast, this is not so of the souls of the Jewish people who are in the aspect of *HaShem's*-יהו"ה Supernal thought (*Machshavah*), and moreover, in His thought (*Machshavah*), they “**ascended** in the Supernal thought,” meaning that they are of the highest aspect of the Supernal thought (*Machshavah*).²⁹⁹ This is why they are in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as the verse states,³⁰⁰ “As *HaShem*-יהו"ה, before Whom I stood, lives,” in which the term “standing-*Amidah*-עמידה” always refers to prayer (*Tefillah*) and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.³⁰¹ It therefore is specifically the souls of the Jewish people that are the Sanctuary (*Mikdash*) for *HaShem*-יהו"ה, blessed is He.

However, we still must understand that about the souls themselves, when the verse states,³⁰² “You shall build a Sanctuary for Me, and I will dwell within them-*V'Shachantee*

²⁹⁸ Talmud Bavli, Chagigah 15a; Also see Likkutei Torah, Matot 87a; Maamarei Admor HaZaken, Inyanim p. 69, p. 71; Igrot Kodesh of the Rebbe Rayatz, Vol. 2 p. 335; Also see the discourse entitled “*Kvod Malchutcha* – They will speak of the glory of Your kingdom,” of the second day of Rosh HaShanah 5712, translated in The Teachings of The Rebbe, 5712, Discourse 1 (as well as later throughout the year); However, see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how the motion of the intellect-*Sechel* influences the sphere-*Galgal*.

²⁹⁹ See Likkutei Torah, Shir HaShirim 19b

³⁰⁰ Kings II 5:16

³⁰¹ Talmud Bavli, Brachot 6b, 26b; Midrash Bereishit Rabba 68:9

³⁰² Exodus 25:8

b'Tocham וְשִׁכְנָתִי בְּתוֹכָם,” this specifically refers to the souls of the Jewish people as they are below. However, at first glance, it would seem that the matter of nullification (*Bittul*) of souls to *HaShem*-יהו"ה is as they are much higher than souls in bodies below, as the verse states, “As *HaShem*-יהו"ה, before Whom I **stood**, lives,” as explained above.

The explanation is that even in the statement,³⁰³ “Israel arose in the Supernal thought (*Machshavah*),” the aspect of thought (*Machshavah*) is only a garment (*Levush*). Thus, even though “Israel arose in the Supernal thought (*Machshavah*),” referring to the highest aspect of the Supernal thought, including the very power to think itself (*Ko'ach HaMachshavah*), nevertheless, it only is a garment and not the Essential Self of *HaShem*-יהו"ה Himself, blessed is He.

However, through the descent of the soul into a physical body below, there is an elevation, in that the novel creature reaches to the True Something (*Yesh HaAmeete*), this being the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.³⁰⁴ Therefore, upon the descent of the soul into a physical body, even assistance from Above for his toil in serving *HaShem*-יהו"ה as an empty vessel, is drawn from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, literally!

This is because the physical body reaches the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה Himself, blessed

³⁰³ Midrash Bereishit Rabba 1:4

³⁰⁴ See Biurei HaZohar, Beshalach 43c; Likkutei Sichot, Vol. 25, p. 147, note 53.

is He. This is as explained before,³⁰⁵ that the true assistance comes from the Essential Self of *HaShem*-יהו"ה Himself, the Singular Preexistent Intrinsic and Unlimited One, blessed is He, who is called "The Unknowable Head" (*Reisha d'Lo Ityada* [or *Radl"a*]).³⁰⁶

This then, is the meaning of the words, "that Your hands established," in a way that one is caused to undergo physical hardship and breaking etc. Therefore, this very knowledge itself – that he knows that the hardship that comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, – affects his physical matters – and is sufficient to affect him to serve *HaShem*-יהו"ה, blessed is He, in a way of being an empty vessel.

6.

Now, since the assistance that stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, stems from the physical body, that reaches the True Something (*Yesh HaAmeetee*), as mentioned before, it is understood that this assistance is granted to each and every Jew, even the lowliest of Jews. For, from the angle of the body, they are all equal. This is as explained before, that the aspect of the mercies (*Rachamim*) of the eagle ("As an eagle arouses his nest etc.") applies to even the lowest of levels. That is, from the angle of his body every Jew has

³⁰⁵ See the preceding discourse of this year, 5719, Discourse 2 "*Amar Rabbi Shmuel Bar Nachmeini* – Rabbi Shmuel the son of Nachmeini said," Ch. 8.

³⁰⁶ See Pri Etz Chayim, Shaar Kriyat Shema She'al HaMitah, Ch. 6, 7 & 11.

assistance from the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

The same is true in the reverse, that there even is an arousal of the abundant mercies (*Rachamim*) of *HaShem*-יהו"ה, blessed is He, upon the perfectly righteous *Tzaddikim* (as explained before). For, even one who is perfectly righteous (*Tzaddik Gamur*) is in a state in which "there is the one who loves etc.," which does not reach the Essential Self of *HaShem*-יהו"ה, blessed is He, and in this regard there is an arousal of abundant mercies upon him, so that he leaves his own existence and comes to a state of utter nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, at which point he reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the matter of toiling in the upper repentance (*Teshuvah Ila'ah*) of returning to *HaShem*-יהו"ה, blessed is He, which is not over actual sins, nor even over refined sins, which also are a matter of lacking, (as explained before that the word "sinners-*Chata'im*-חטאים" means "lacking-*Chaserim*-חסרים").³⁰⁷ It rather is as the verse,³⁰⁸ "The spirit returns to God who gave it," specifying the matter of "giving-*Netinah*-נתינה," [meaning that the toil is to return the soul to *HaShem*-יהו"ה, blessed is He, in the same condition it was in when it first was given as a gift from Above].³⁰⁹ Through this there then is the actualization of the verse,³¹⁰ "I shall give (*v'Natati*-ונתתי) My

³⁰⁷ Kings I 1:21 and Rashi there.

³⁰⁸ Ecclesiastes 12:7; See Likkutei Torah, beginning of Ha'azinu

³⁰⁹ See the preceding discourse of this year, 5719, "*Shir HaMa'alot* – A song of ascents," Discourse 1, Ch. 6.

³¹⁰ Ezekiel 37:14; See *Hemshech "Yonati"* ibid. p. 35.

spirit into you,” in that the verse states “My spirit-*Ruchi*-רוחי” simply, without stating who, thus referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself,³¹¹ who transcends all titles.³¹²

7.

This is also the meaning of the continuation of the verse, “carrying them on His pinions.” That is, as the result of the arousal of mercies (*Rachamim*) stemming from one’s sense that all levels are merely a glimmer of radiance, due to which he leaves his own existence, this being the matter of repentance (*Teshuvah*) – (and as mentioned before, this is present in all Jews, whether they are righteous-*Tzaddikim* or whether they are lowly) – there thereby is an uprooting-*Ha’atakah*-העתקה of his soul [from all matters other than *HaShem*-יהו"ה Himself, blessed is He] through which he reaches the aspect of the Ancient of Days-*Atik Yomin*.³¹³ Through this, he reaches the aspect of “carrying them *on* His pinions,” which transcends the matter of *mitzvot*. This is because repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, transcends the *mitzvot*.

³¹¹ As the verse (Ezekiel 37:14) concludes – Then you will know that I *HaShem*-יהו"ה have spoken and I have fulfilled – the word of *HaShem*-יהו"ה.”

³¹² See the discourse entitled “*KaNesher*” 5641; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

³¹³ See the preceding discourses of this year, 5719, “*Shir HaMa’alot* – A song of ascents,” Discourse 1, Ch. 4 and on; Discourse 2 “*Amar Rabbi Shmuel Bar Nachmeini* – Rabbi Shmuel the son of Nachmeini said,” *ibid*.

This is as explained in one of the discourses³¹⁴ about the superiority of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He. For, at first glance, the fact that repentance (*Teshuvah*) is effective even if a person transgressed the *mitzvot*, is not proof that repentance (*Teshuvah*) is in a different category that transcends the *mitzvot*.

For, it could be that repentance (*Teshuvah*) is in the same category as all *mitzvot*, except that it even is effective when a person has transgressed the *mitzvot*. In other words, this is similar to the difference between *mitzvot* associated with the head and *mitzvot* associated with the feet. That is, even though the head is the source of the vitality of the feet, and when there is a lack of vitality in the feet there must be a drawing from the head, nevertheless, it is not an entirely different category, only that within the same category, one is the aspect of the head [and one is the aspect of the feet].

Another example is the difference between *mitzvot* that are considered to be minor and *mitzvot* that are considered to be major, [both of which are still *mitzvot*].³¹⁵ Thus, at first glance, it could be the same in regard to the *mitzvah* of repentance (*Teshuvah*), that it is the same as all other *mitzvot*, except that its matter is to affect a drawing of illumination even when one has transgressed the *mitzvot*.

However, in reality, repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is of an entirely different category. The explanation is that all *mitzvot* are for those who

³¹⁴ See Sefer HaMaamarim 5672-5676 p. 1 and on; 5691 p. 9 and on; 5689 p. 5 and on.

³¹⁵ See Talmud Yerushalmi Pe'ah 1:1; Midrash Tanchuma Eikev 2

fulfill *HaShem*'s יהו"ה will, blessed is He, whereas repentance and return (*Teshuvah*) to Him is for those who transgress His will (*Ovrei Retzono*-עוברי רצונו).

The meaning of the words "transgress His will (*Ovrei Retzono*-עוברי רצונו)" is that they "pass-*Ovrims*-עברים" and transcend the aspect of the Supernal desire (*Ratzon*-רצון), meaning that they reach the aspect of the One who desires Himself, blessed is He.³¹⁶ This is because in the toil of serving *HaShem*, יהו"ה, blessed is He, through fulfilling the *mitzvot*, a person is still in a state of independent existence, as explained before (in chapter three) that even after the toil of the "rain-*Matar*-מטר" and "dew-*Tal*-טל," the earth is nevertheless still earth-*Aretz*-ארץ.

However, repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, stems from the arousal of mercies (*Rachamim*) in the general matter of independent existence, even the highest form of existence, which cause concealment and hiddenness. Thus, because of this, one uproots himself from his own existence, and thus repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, reaches the One who desires Himself, *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of the continuation of the verse, "*HaShem*-יהו"ה alone guides them." That is, through repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, in the ten days of repentance (*Aseret Yemei Teshuvah*), and on Yom HaKippurim, and especially during the final Ne'ilah prayer, "*HaShem*-יהו"ה alone guides them," as in the verse,³¹⁷

³¹⁶ See *Hemshech "Yonati"* ibid. p. 37.

³¹⁷ Proverbs 5:17; Midrash Shemot Rabbah 15:23

“They will be Yours alone, strangers not sharing them with You.”