

Discourse 26

*“V’Atah Yigdal Na Ko’ach Adona”y -
And now, may the strength of the Lord be magnified”*

Delivered on Shabbat Parshat Shlach,
28th of Sivan, Shabbat Mevarchim Tammuz, 5719¹⁸¹⁵
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁸¹⁶ “And now, may the strength of the Lord-*Adona*”ע-אדנא be magnified as You have spoken, saying.” Rashi explains,¹⁸¹⁷ “What is the utterance that You have spoken? [It is the next verse],¹⁸¹⁸ ‘*HaShem*-יהוה, slow to anger etc.’” Now, the indication from the simple meaning of the words of the verse, is that the utterance of the Holy One, blessed is He, (“as You have spoken”) refers to “may the strength of the Lord-*Adona*”ע-אדנא be magnified.” This is why it was necessary for Rashi to explain that the simple meaning of the verse is that it refers to [the next verse], “*HaShem*-יהוה, slow to anger etc.” However, since the verse was stated in such a way that it indicates that it refers to the utterance “may the strength of the Lord-*Adona*”ע-אדנא be magnified,” this indicates that the verse also bears the intention of this matter as well.

¹⁸¹⁵ The original text of this discourse was edited by the Rebbe and was published and given out as a pamphlet on the 28th of Sivan, 5749.

¹⁸¹⁶ Numbers 14:17

¹⁸¹⁷ Rashi to Numbers 14:17; Talmud Bavli, Sanhedrin 111a and on.

¹⁸¹⁸ Numbers 14:18

This is as stated in Talmud,¹⁸¹⁹ “When Moshe ascended on High [he found the Holy One, blessed is He, tying crowns to letters. He said to him (that is, the Holy One, blessed is He, said to Moshe), is there no greeting in your city? He answered before Him, ‘Does a servant greet his Master?'] He said to him (that is, the Holy One, blessed is He said to Moshe), “You should have [at least] assisted Me (by saying, ‘May You be successful in Your work’).¹⁸²⁰ He immediately said to Him, ‘And now, may the strength of the Lord-*Adona*”*י-אדנא* be magnified, as You have spoken.”

In other words, the words “as You have spoken” refer to the words, “You should have assisted Me,” and the matter of “assisting Me” [meaning that there should be the assistance (and additional) strengthening of the Upper One], is the “magnification of the strength of the Lord-*Adona*”*י-אדנא*.”

Now, it can be added that the indication of the words, “as You have spoken, saying” is that the utterance (of the Holy One blessed is He) is [the matter of] “saying-*Laimor*-לֵאמֹר” (meaning, that Moshe should say). This is also understood from the above-mentioned teaching of our sages, of blessed memory, that “as You have spoken” refers to what the Holy One, blessed is He, said to Moshe, that “you should have assisted Me,” in that Moshe should say, “May You be successful in Your work.”¹⁸²¹

Now, as well-known,¹⁸²² all the explanations of a specific verse are related to each other. It thus is understood that the three

¹⁸¹⁹ Talmud Bavli, Shabbat 89a

¹⁸²⁰ Rashi to Talmud Bavli, Shabbat 89a ibid.

¹⁸²¹ See Chiddushei Aggadot of the Maharsha to Shabbat 89a ibid., “As you have spoken to me, that I should say.”

¹⁸²² This is to such an extent that this affects even Halachic rulings that relate to actual action, as per the well-known proof for this from “*Shaatnez*” (Talmud Bavli, Niddah 61b) – See Likkutei Sichot, Vol. 3, p. 782, and elsewhere.

explanations of “as You have spoken” [which refer to “may the strength of the Lord-*Adona*” אֲדֹנָיִי-יָגָד be magnified,” and refer to, “saying-*Leimor*” לֵאמֹר,” and [also] refer to (the next verse) “*HaShem*” יהוה, slow to anger etc.”) are all related to each other. We therefore must understand the relationship between these three explanations.

2.

We can say that the essential point of the explanation is that Moshe’s request, “And now, may the strength of the Lord-*Adona*” אֲדֹנָיִי-יָגָד be magnified etc., *HaShem* יהוה, slow to anger etc.,” is (as the next verse continues),¹⁸²³ “Forgive now the iniquity of this people etc.” That is, [he requested] pardon, forgiveness and atonement for the sin of the spies.

Now, the pardon is in two matters.¹⁸²⁴ For, the root of pardon is from an aspect that transcends the chaining down of the worlds (*Hishtalshelut*). This is because, for a blemish to be repaired, there necessarily must be a drawing down from a higher level in which blemish is inapplicable. However, for there to be actual pardon (the actual repair of the blemish), the drawing must be to below, to the place of the blemish.

This then, is the meaning of [the words], “And now – may the strength of the Lord-*Adona*” אֲדֹנָיִי-יָגָד be magnified etc., *HaShem* יהוה, slow to anger etc.” That is, the root of the pardon is from the aspect of “*HaShem*” יהוה, slow to anger etc.,” which

¹⁸²³ Numbers 14:19

¹⁸²⁴ Along these lines see Likkutei Sichot, Vol. 19, p. 418 and on; Also see Likkutei Sichot Vol. 18 p. 174, note 10, regarding the matter of the pardon for the sin of the spies.

are the thirteen attributes of mercy¹⁸²⁵ that transcend the chaining down of the worlds (*Hishtalshelut*).¹⁸²⁶

The words, “may the strength of the Lord-*Adona*”ג-י-אדנא be magnified” means that in order to repair the blemish, the drawing down must be to below, to *HaShem*’s יהוה title “Lord-*Adona*”ג-י-אדנא.” This is because *HaShem*’s יהוה title “Lord-*Adona*”ג-י-אדנא” is the *Sefirah* of Kingship-*Malchut*,¹⁸²⁷ and the sin of the spies was that they did not want the *mitzvot* in [physical] deed,¹⁸²⁸ which is Kingship-*Malchut*.¹⁸²⁹ Thus, through magnifying “the power of the Lord-*Adona*”ג-י-אדנא,” repair is affected and the [lack caused by the] blemish is filled.

3.

This may be understood in greater detail by prefacing about the precision of the verse, in stating, “And now, may the **strength-*Ko’ach*** כח of the Lord-*Adona*”ג-י-אדנא be magnified.” Now, there are two explanations. Some discourses¹⁸³⁰ explain that the words “may the strength-*Ko’ach* כח of the Lord-*Adona*”ג-י-אדנא be magnified” means that there should be a drawing down of the

¹⁸²⁵ See Likkutei Torah of the Arizal on this verse [Numbers 14:18] regarding why the verse only mentions nine of the attributes.

¹⁸²⁶ See Iggeret HaTeshuvah, Ch. 8 (and Likkutei Sichot Vol. 19 *ibid.*). Also see Likkutei Torah, Shlach, in the discourse by the same title as this (39d and on).

¹⁸²⁷ See Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], Ch. 7; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*)] and elsewhere.

¹⁸²⁸ Likkutei Torah, Shlach 37a and elsewhere.

¹⁸²⁹ See the end of the discourse entitled “*V’Atah Yigdal Na*” 5678 (Sefer HaMaamarim 5678 p. 351); Also see the end of *Hemshech* “*V’Atah Yigdal Na*” 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 317a) and elsewhere.

¹⁸³⁰ Likkutei Torah Shlach 40a; Ohr HaTorah, Shlach p. 473 (in the first explanation); Discourse entitled “*V’Atah Yigdal Na*” 5678 *ibid.* (Sefer HaMaamarim 5678 p. 350); *Hemshech* “*V’Atah Yigdal Na*” 5694 *ibid.*, (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 317a) and elsewhere.

power of *HaShem*'s-יהו"ה title "Lord-*Adona*"ע-אדני" itself (meaning, from the root and source of *HaShem*'s-יהו"ה title "Lord-*Adona*"ע-אדני"), by which its magnification will come about. The simple explanation of the words, "And now, may the strength-*Ko'ach* כח of the Lord-*Adona*"ע-אדני be magnified" (as also explained in several discourses),¹⁸³¹ is that there (also) should be magnification in the **strength-*Ko'ach* כח** of *HaShem*'s-יהו"ה title "Lord-*Adona*"ע-אדני."

With the above in mind, we can (better)¹⁸³² understand the relationship between "And now, may the strength-*Ko'ach* כח of the Lord-*Adona*"ע-אדני be magnified," and the [continuation], "*HaShem*-יהו"ה, slow to anger etc.," (meaning, the thirteen attributes of mercy that transcend the chaining down of the worlds-*Hishtalshelut*). For, in order for there to be the magnification of the strength (*Ko'ach* כח) of *HaShem*'s-יהו"ה title "Lord-*Adona*"ע-אדני," (meaning the root and source of *HaShem*'s-יהו"ה title "Lord-*Adona*"ע-אדני), this is brought about through drawing down the aspect that transcends the chaining down of the worlds (*Hishtalshelut*) and even transcends the root and source of the chaining down of the worlds (*Hishtalshelut*).

¹⁸³¹ See Ohr HaTorah, Shlach ibid., in the second explanation.

¹⁸³² Also see Likkutei Torah, Shlach ibid., (39d and on), regarding the connection between the magnification of the strength of *HaShem*'s-יהו"ה title "Lord-*Adona*"ע-אדני" and the thirteen attributes of mercy that transcend the chaining down of the worlds (*Hishtalshelut*). For, in general, the "strength-*Ko'ach* כח" of *HaShem*'s-יהו"ה title "Lord-*Adona*"ע-אדני" is higher than the chaining down of the worlds (*Hishtalshelut*). However, more specifically, the "strength-*Ko'ach* כח" of *HaShem*'s-יהו"ה title "Lord-*Adona*"ע-אדני" is included in the chaining down (*Hishtalshelut*),* and therefore the primary relationship between the magnification of the "strength-*Ko'ach* כח" of *HaShem*'s-יהו"ה title "Lord-*Adona*"ע-אדני" and the thirteen attributes of mercy that transcend the chaining down (*Hishtalshelut*), is according to the explanation that the magnification is (also) in the "**strength-*Ko'ach* כח**" of *HaShem*'s-יהו"ה title "Lord-*Adona*"ע-אדני." [*Also see the later note (to Likkutei Levi Yitzchak) regarding the pre-intellect (*Kadmut HaSechel*).]

The explanation is that *HaShem*'s-יה"ה title "Lord-*Adona*"אדני"י- is in [the *Sefirah* of] Kingship-*Malchut* (as mentioned before). In contrast, "the strength of the Lord-Ko'ach *Adona*"כח אדני"י- (which is the root and source of Kingship-*Malchut*) is in [the *Sefirah*] of Wisdom-*Chochmah*, [as it states],¹⁸³³ "The father-*Abba* [Wisdom-*Chochmah*] founded the daughter [Kingship-*Malchut*]."

By way of analogy, this may be understood from the letters of speech (*Dibur*) as they are in man (for, in general, Kingship-*Malchut* is the matter of speech-*Dibur*).¹⁸³⁴ Their root¹⁸³⁵ is loftier than the light (whether intellectual or emotional) that manifests within them.

That is, the reason that each person may express the same idea in different letters and words, is because the root of the letters (*Otiyot*-אותיות) is from the aspect of Wisdom-*Chochmah*, [from the aspects] of the Concealed Intellect (*Sechel HaNe'elam*) and the

¹⁸³³ Zohar III 248a; 256b; 258a; Tikkunei Zohar, Tikkun 21 (61b); Tikkun 69 (105b); Iggeret HaKodesh, Epistle 5 (107a); [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42 & Ch. 50.]

¹⁸³⁴ See Zohar I 86b and the Ohr HaChamah and Ramaz there; Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) section on "*Dibur*-דבור" and section on "*Amirah*-אמירה"; Me'orei Ohr and Kohelet Yaakov, sections on "speech-*Dibur*-דבור"; Also see introduction to Tikkunei Zohar ("*Patach Eliyahu*") 17a – "Kingship-*Malchut* is the mouth-*Peh*-פה."

¹⁸³⁵ See the discourse entitled "*V'Atah Yigdal Na*" 5678 *ibid.* (Sefer HaMaamarim 5678 p. 346 and on); *Hemshech* "*V'Atah Yigdal Na*" 5694 *ibid.*, (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 312a and on); Also see the discourse by this title in Ohr HaTorah (p. 484 & p. 487); Also see at length in Sefer HaMaamarim 5659 p. 4 and on, and p. 38 and on, and elsewhere.

Pre-Intellect (*Kadmut HaSechel*)¹⁸³⁶ of the soul, which transcend the revealed intellect (*Sechel HaGaluy*).

This is why when a person brings his intellect (*Sechel*) into speech (*Dibur*), it causes additional [flow] of intellect (*Sechel*), beyond what there originally was (in his thought-*Machshavah*). For, through speech (*Dibur*) there is a drawing down of Wisdom-*Chochmah* from the root and source of the intellect (*Sechel*).

5.

Now, the fact that the root of speech (*Dibur*) is in Wisdom-*Chochmah*, does not only relate to the speech (*Dibur*) itself, but also relates to the intellect (*Sechel*) and emotions (*Midot*) that manifest in the speech (*Dibur*), for through their manifestation in speech (*Dibur*), they undergo division into many parts.

That is, when someone speaks words of love (*Ahavah*), the [emotion of] love (*Ahavah*) is a single emotion. However, when it manifests in the letters and words of speech (*Dibur*), it divides into many words, and a portion of the emotion [manifests] in each word.¹⁸³⁷ The same is so when a person speaks any intellectual idea, that though the idea [itself] is a single idea, nonetheless, when it manifests in the letters and words of speech (*Dibur*), it divides into many parts.¹⁸³⁸ The fact that the intellect (*Sechel*) and emotions (*Midot*) undergo division (even though, in and of

¹⁸³⁶ See Iggeret HaKodesh, Epistle 5 *ibid.*; Also see the later note (to Likkutei Levi Yitzchak) regarding the pre-intellect (*Kadmut HaSechel*).

¹⁸³⁷ “Because since these words (of love) are entirely limited, there automatically is a portion of it in all of the particulars of the speech” – See Sefer HaMitzvot of the Tzemach Tzedek, p. 125b.

¹⁸³⁸ See Biurei Zohar Pinchas 113d (cited in part later in the discourse) regarding “the power that divides the intellect and idea.” Also note the aforementioned discourses of the year 5678 (Sefer HaMaamarim 5678 *ibid.* p. 345 and on) and 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2 *ibid.* p. 309a and on).

themselves, they are simple), is through a drawing down from the aspect of Wisdom-*Chochmah* in them, that is, the Pre-Intellect (*Kadmut HaSechel*).¹⁸³⁹

6.

Based on this, we can better understand why through bringing the intellect (*Sechel*) into speech (*Dibur*), this causes additional grasp of the intellect to a greater degree than before.¹⁸⁴⁰ This is because the power that divides the idea into the letters (*Otiyot*) of the speech (*Dibur*) is rooted in the Pre-Intellect (*Kadmut HaSechel*), which is the source of the revealed intellect (*Sechel HaGaluy*).¹⁸⁴¹

This also is why sometimes, when a person learns a subject in thought (*Machshavah*), and powerful questions that he cannot answer arise [in his mind], through learning the matter in speech (*Dibur*), the questions and contradictions can become settled for him.¹⁸⁴² This is because, as the idea is in its source, it is a perfectly clear and refined intellect, without dross or anything extraneous to it.¹⁸⁴³ Therefore, when he brings the intellect (*Sechel*) into speech (*Dibur*), which brings about the drawing down of the intellect

¹⁸³⁹ See Biurei Zohar Pinchas ibid. (regarding the matter of the division of the intellect); Sefer HaMitzvot of the Tzemach Tzeddek ibid. (126b); Ohr HaTorah, Shemot p. 40 and on (regarding the division of the emotions).

¹⁸⁴⁰ For, because of the fact that by drawing down the intellect (*Sechel*) into speech (*Dibur*) he reaches the Pre-Intellect (*Kadmut HaSechel*), (which is not only due to the speech-*Dibur*, but is) due to the **intellect** (*Sechel*) that is manifest in the speech (*Dibur*), therefore, the drawing down of the Pre-Intellect (*Kadmut Sechel*) comes to be revealed and have an effect upon the **intellect** (*Sechel*).

¹⁸⁴¹ See Biurei HaZohar Pinchas ibid. p. 113a and on.

¹⁸⁴² See the aforementioned discourse of 5678 (Sefer HaMaamarim 5678 p. 347) and 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2 p. 312b).

¹⁸⁴³ See Biurei HaZohar ibid. (113d); Also see the later note regarding the refinement of the intellect from any dross or extraneous matters.

(*Sechel*) as it is in its root (as mentioned before), thereby causing a clarification of the matter for him, in a way that there is no question or contradiction at all.¹⁸⁴⁴

7.

Now, even in Wisdom-*Chochmah*, meaning the aspect of the Pre-Intellect (*Kadmut HaSechel*), since it is the root and source of the intellect (*Sechel*), it must be said that it is in a state of independent existence. For, just as the intellect (*Sechel*) is in a state of independent existence (which is external to the soul),¹⁸⁴⁵ the same is so of the root of the intellect (*Sechel*), which is the Pre-Intellect (*Kadmut HaSechel*).

This itself is the superiority of desire (*Ratzon*) over intellect (*Sechel*), (and even over the Pre-Intellect-*Kadmut HaSechel*).¹⁸⁴⁶ For desire (*Ratzon*) does not exist independently

¹⁸⁴⁴ See the aforementioned discourse of 5678 (Sefer HaMaamarim 5678 p. 347) and 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2 p. 312b).

¹⁸⁴⁵ See at length in *Hemshech* 5672 Vol. 1, Ch. 49 (p. 87); Also see Sefer HaMaamarim 5703 p. 126 and elsewhere.

¹⁸⁴⁶ In Likkutei Levi Yitzchak to Zohar I p. 202, and in Likkutei Levi Yitzchak to Tanach and Maamarei Rabboteinu Zichronam LiBrachah p. 54, it is explained that the two matters of the Concealed Intellect (*Sechel HaNe'elam*) and the Pre-Intellect (*Kadmut HaSechel*), (mentioned in Iggeret HaKodesh, Epistle 5) are the aspects of the Hidden Wisdom (*Chochmah Stima'ah*) and the Airy [Membrane] (*Avira*). The Concealed Intellect (*Sechel HaNe'elam*) is the Hidden Wisdom (*Chochmah Stima'ah*), whereas the Pre-Intellect (*Kadmut HaSechel*) is the Airy [Membrane] (*Avira*). In Likkutei Levi Yitzchak to Zohar ibid., it states, "The Hidden Wisdom (*Chochmah Stima'ah*) is the aspect of the inner pervading light (*Ohr Pnimi*), whereas the Airy [Membrane] (*Avira*) is the aspect of the transcendent encompassing light (*Ohr Makif*).” See, however, Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 4 (cited in Sefer HaMaamarim 5665 p. 265) that "The Airy [Membrane] (*Avira*) is the aspect of the 'small encompassing light' (*Makif HaKatan*), which encompasses the inner pervading light (*Ohr Pnimi*), whereas the Skull (*Galgalta*), (which in the soul of man is compared to the desire-*Ratzon*) is the aspect of the 'large encompassing light' (*Makif HaGadol*).”

unto itself, but its entire matter is that it is the leaning and pull of the soul [toward something].¹⁸⁴⁷ This is why desire (*Ratzon*) rules and dominates over all the powers [of the soul],¹⁸⁴⁸ including over the power of intellect (*Sechel*).

This is like the teaching of our sages, of blessed memory,¹⁸⁴⁹ “A person should always learn Torah from a place [in the Torah] that his heart desires.” That is, because he has a desire in this, he understands it in a different way. Thus, since the desire (*Ratzon*) even transcends the root of intellect (that is, the Pre-Intellect-*Kadmut HaSechel*), as mentioned above, therefore, the effect that the desire (*Ratzon*) has on the intellect (*Sechel*) is also in the root of the intellect (*Sechel*). Thus, the addition added to the intellect (*Sechel*) by the desire (*Ratzon*) is much greater than the addition brought about through speech (*Dibur*).¹⁸⁵⁰

This is because the addition brought about through speech (*Dibur*) comes about because speech (*Dibur*) awakens the root of

¹⁸⁴⁷ See at length in *Hemshech* 5672 Vol. 1, Ch. 49 (p. 87); Also see Sefer HaMaamarim 5703 p. 126 and elsewhere. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.]

¹⁸⁴⁸ See at length in *Hemshech* 5672 Vol. 1 *ibid.* Ch. 51 (p. 90), and elsewhere; Also see the aforementioned discourse of 5678 (Sefer HaMaamarim 5678 p. 348) and 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2 p. 314b).

¹⁸⁴⁹ Talmud Bavli, Avodah Zarah 19a

¹⁸⁵⁰ To further elucidate, through speech (*Dibur*) there is only caused to be a **drawing down** of the intellect (*Sechel*). In contrast, through the desire (*Ratzon*) there is caused to (not only be a drawing down of the intellect (*Sechel*) as mentioned above in the discourse, but there is caused to) also be a **change** in the intellect. As is known, the example for this is that at first it states (Genesis 6:5-7), “[*HaShem* יהו"ה saw that the wickedness of man was great upon the earth and that every product of the thoughts of his heart was but evil always,” and therefore He said, “I will blot out man etc.,” yet subsequently it states (Genesis 8:21), “For the imagery of man’s heart is evil from his youth,” and therefore, “I will not continue to smite every living being etc.” In other words, the same reasoning that was first used for the side of liability, itself then became the reason for the side of merit. (See *Hemshech* “*Bati LeGani*” 5710, Ch. 18, and elsewhere.) [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.]

the intellect (*Sechel*). However, since the root of the intellect (*Sechel*) is already an independent existence with form, therefore, the addition brought about through drawing down the root, is in a way of measure and limitation. In contrast, the addition brought about in the intellect (*Sechel*) through desire (*Ratzon*), is not measured (to such an extent), being that the desire (*Ratzon*) also affects the root of the intellect (*Sechel*).

The same is understood as it is Above, that in the magnification of *HaShem*'s יהו"ה title "Lord-*Adona*" אדני"י-י, there are two manners. There is magnification brought about through drawing down the aspect of "the strength of the Lord-*Ko'ach Adona*" כח אדני"י-י into it, as explained before (in chapter three) citing various discourses which explain that the meaning of the words "may the strength of the Lord-*Adona*" אדני"י-י be magnified," is brought about through drawing down its "strength-*Ko'ach*,"¹⁸⁵¹ that is, its root and source.

And there is the magnification brought about through drawing down from the aspect of the light of *HaShem* יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), which transcends the chaining down of the worlds (*Hishtalshelut*). (This

¹⁸⁵¹ Since the substance of this request, "may the strength of the Lord-*Adona*" אדני"י-י be magnified," is (as the verse continues) "Forgive now the iniquity of this people etc.," (which accords to all the explanations) – this demonstrates that even through this magnification, the pardon is affected. This is as explained before in chapter six, citing Biurei HaZohar, that through drawing down the Pre-Intellect (*Kadmut HaSechel*) the intellect (*Sechel*) is caused to be a refined from all dross and extraneous matters. It thus can be said that, in the analogue, this refers to the repair of all the blemishes. However, the pardon is perfected through the magnification of the **strength-*Ko'ach* כח** of *HaShem*'s יהו"ה title "Lord-*Adona*" אדני"י-י, which comes about through drawing down the transcendent encompassing light of *HaShem* יהו"ה, blessed is He (*Ohr HaSovev*). To further explain from what was cited in the previous notes, it is specifically through the desire-*Ratzon* (which even transcends the Pre-Intellect-*Kadmut HaSechel*), that even the reasoning that initially was used as a reason for culpability, is subsequently used as a reason for merit.

is because the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), is compared to desire-*Ratzon*.)

This is a much loftier magnification, being that the magnification is also in the strength-*Ko'ach* כה of *HaShem*'s-יהו"ה title "Lord-*Adona*"-י-אדני" (that is, in the root of the title "Lord-*Adona*"-י-אדני"). This is like the simple meaning of the magnification of "the strength of the Lord-*Adona*"-י-אדני," [meaning that as simply stated], there should be a magnification in the **strength-*Ko'ach* כה** of *HaShem*'s-יהו"ה title "Lord-*Adona*"-י-אדני."

8.

Now, all matters that are Above in *HaShem*'s-יהו"ה Godliness, are drawn down by our toil in serving *HaShem*-יהו"ה below. This is the meaning of, "And now, may the strength of the Lord-*Adona*"-י-אדני be magnified as You have spoken, saying." That is, the words "as You have spoken" refer to the speech of the Holy One, blessed is He, to Moshe, that, "you should have assisted Me," in that Moshe should say, "May You be successful in Your work."¹⁸⁵² That is, the magnification of the strength (*Ko'ach* כה) of *HaShem*'s-יהו"ה title "Lord-*Adona*"-י-אדני" comes about through man's service of *HaShem*-יהו"ה, blessed is He, (through the words of Moshe).

Now, according to what is known,¹⁸⁵³ man's toil in serving *HaShem*-יהו"ה, blessed is He, (the arousal from below), by which

¹⁸⁵² To further elucidate based on Ohr HaTorah Vayeishev (278a-b), the root of success (*Hatzlachah*) is from the Crown-*Keter* (which transcends the chaining down of the worlds – *Hishtalshelut*).

¹⁸⁵³ See at length in the discourse entitled "*Bati LeGani* 5729, Ch. 9 (Torat Menachem, Sefer HaMaamarim Shvat p. 325).

a drawing down from Above is caused (the arousal from Above), must be similar to the drawing down that is affected. It therefore is understood that for there to be the magnification of the “strength of the Lord-*Ko’ach Adona*”^{יְיָ אֲדֹנָי כֹּחַ},” (which is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds – *Memaleh Kol Almin*), brought about by drawing down the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends (*Sovev*) the chaining down of the worlds (*Hishtalshelut*), is brought about through a magnification (an increase) in man’s toil that accords to reason and intellect, through drawing down and revealing the toil in serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect.

This is similar to the explanation in Tanya,¹⁸⁵⁴ that “fulfilling the Torah and its *mitzvot* is contingent on one being constantly aware of his readiness to surrender his life (*Mesirat Nefesh*) for *HaShem*-יהו"ה.” That is, it is through constant awareness of the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, which is the aspect that transcends the chaining down (*Hishtalshelut*), as it is in man, that additional increase is caused in fulfilling Torah and *mitzvot*, which is the chaining down (*Hishtalshelut*) as it is in man.

More specifically, it can be said that for there to be the drawing down of the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He, and the magnification of the **strength** (*Ko’ach*-כֹּחַ) of His title “Lord-*Adona*”^{יְיָ אֲדֹנָי},” it is necessary to bind service of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect, to the aspect of the Pre-Intellect (*Kadmut HaSechel*).

¹⁸⁵⁴ Tanya, Likkutei Amarim, Ch. 25

This is the meaning of what our sages, of blessed memory, said,¹⁸⁵⁵ “Whosoever answers, ‘Amen, may His Great Name be blessed (*Amen Yehei Shmei Rabba Mevorach*)’ with all his strength, they tear up his sentence of seventy years.”¹⁸⁵⁶ The words, “with all his strength (*b’Khol Kocho*-בכל כחו)” has two meanings. Rashi explains¹⁸⁵⁷ that “with all his strength (*b’Khol Kocho*-בכל כחו)” means, “with the full strength of his devotional intent,” and Tosafot explains¹⁸⁵⁸ that it means, “with a loud voice.”

It can be said that the explanation is that through answering “Amen, may His Great Name be blessed (*Amen Yehei Shmei Rabba Mevorach*)” with all one’s strength (*Ko’ach*-כח), this causes a magnification of the “strength of the Lord-*Ko’ach Adona*” כח אדני-י-י.”¹⁸⁵⁹ For, “His Great Name” (*Shmei Rabba*) refers to His Great Name (*Shmo HaGadol*), this being the encompassing light of *HaShem*-יהוה that transcends the chaining down of the worlds (*Hishtalshelut*).¹⁸⁶⁰

Through drawing down the encompassing light of *HaShem*-יהוה, blessed is He, a magnification of the “strength of

¹⁸⁵⁵ Talmud Bavli, Shabbat 119b

¹⁸⁵⁶ This is the version of the teaching (regarding the seventy years) as it is in Zohar III 20a (Ra’aya Mehmna); Introduction to Tikkunei Zohar 4b; Tikkun 19 (40a); Zohar Chadash 113c; Rif to Brachot Ch. 3 (21b), and Rosh there (section 19); Tur Orach Chayim 56; Shulchan Aruch of the Alter Rebbe, Orach Chayim 56:2.

¹⁸⁵⁷ This is likewise the explanation of Rabbeinu Yonah and the Rif there, and is cited in Tur, Shulchan Aruch, and Shulchan Aruch of the Alter Rebbe *ibid*.

¹⁸⁵⁸ Citing Pesikta d’Rabbi Yishmael

¹⁸⁵⁹ In regard to the connection between “answering ‘Amen, may His Great Name be blessed (*Amen Yehei Shmei Rabba Mevorach*)’ with all his strength” and the “magnification of the strength of my Lord-*Ko’ach Adona*” כח אדני-י-י,” see Zohar III 220a (and Biurei HaZohar of the Mittler Rebbe there 110a and on); Ohr HaTorah, Shlach p. 480 and on, p. 486 and on; Also see the beginning of the two aforementioned discourses from 5678 and 5694.

¹⁸⁶⁰ [See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.]

the Lord-Ko'ach Adona"י"ג-כח אדנ"י" is caused to be, as discussed above. Therefore, by reciting "Amen, may His Great Name be blessed (*Amen Yehei Shmei Rabba Mevorach*)," they tear up his sentence of seventy years. This is because the sentence is brought about through a blemish in *HaShem's* יהו"ה title "Lord-Adona"י"ג-כח אדנ"י," and through the magnification of "the strength of the Lord-Ko'ach Adona"י"ג-כח אדנ"י," the blemish is repaired.

However, in order to bring about the drawing down of His Great Name (*Shmei Rabba*) to the aspect of "the strength of the Lord-Ko'ach Adona"י"ג-כח אדנ"י," there are two matters (explanations) of "with all his strength (*b'Khol Kocho*-בכל כחו)." "With all his devotional intent," refers to the devotional intent (*Kavanah*) of the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect, meaning that it transcends the chaining down (*Hishtalshelut*) as it is in man. "With a loud voice" refers to speech (*Dibur*) that awakens the aspect of the Pre-Intellect (*Kadmut HaSechel*), which is the root of the chaining down (*Hishtalshelut*).¹⁸⁶¹ Through the fact that "all his devotional intent" does not remain only in thought (*Machshavah*), but is brought down "with a loud voice," there thereby is caused to be the drawing down of His Great Name (*Shmei Rabba*) into "the strength of the Lord-Ko'ach Adona"י"ג-כח אדנ"י."

¹⁸⁶¹ For, the fact that through speech (*Dibur*) there is additional [illumination] brought forth in the intellect (*Sechel*), is because speech (*Dibur*) awakens the Pre-Intellect (*Kadmut HaSechel*), and this is to a greater degree when it is with "a loud voice." See *Sefer HaMaamarim* 5659 p. 6 regarding the matter of the additional [illumination] brought about in the **emotions** (*Midot*) through speech (*Dibur*). This may be further explained based on *Talmud Bavli*, *Eruvin* 53b and on, about the [incident with the] student who was studying in a whisper. However, in *Eruvin* there, it is discussing the retainment of one's studies (rather the additional [illumination] of the intellect-*Sechel*). This is because the matter of the retainment of one's studies, is related to the fact that the intellect becomes absorbed better in a person (and is not related to the drawing down from the Pre-Intellect-*Kadmut HaSechel*).

Now, as known,¹⁸⁶² man's toil [in and of himself] only reaches the root of the creations, which is the aspect of the chaining down of the worlds (*Hishtalshelut*). Thus, the fact that by one's toil in serving *HaShem*-יהו"ה, blessed is He, he can bring about a drawing down from even higher than the chaining down of the worlds (*Hishtalshelut*), is through the granting of strength from Above, which was drawn down when the Torah was given.

This is the meaning of the words, "as You have spoken, saying." That is, through man's toil in serving *HaShem*-יהו"ה, blessed is He, ("saying-*Leimor*-לאמר"), a magnification of "the strength of the Lord-*Ko'ach Adona*"-כח אדני"י, is caused to be. This magnification comes about through drawing down the encompassing light of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*), which is the meaning of, "as You have spoken-*Ka'asher Dibarta*-כאשר דברת."

For, the words "as You have spoken-*Ka'asher Dibarta*-כאשר דברת" (also) refer to "saying-*Leimor*-לאמר," (as discussed in the beginning of this discourse). That is, through the Holy One, blessed is He, saying, "you should have assisted Me," strength was granted (to Moshe, and thereby, to each and every Jew), that through his toil in serving *HaShem*-יהו"ה, blessed is He, he can bring about the magnification of "the strength of the Lord-*Ko'ach Adona*"-כח אדני"י.

Now, based on what was stated before, that this strength (that through one's toil in serving *HaShem*-יהו"ה, blessed is He, he also brings about a drawing down of the light of *HaShem*-יהו"ה that

¹⁸⁶² Sefer HaMaamarim 5665 p. 7; Sefer HaMaamarim 5703 p. 23

transcends the chaining down of the worlds *Hishtalshelut*), which was drawn down when the Torah was given – it can be said that the words “as You have spoken, saying-*Ka’asher Dibarta Leimor*-כאשר דברת לאמר” also refer to the verse said at the giving of the Torah,¹⁸⁶³ “God spoke all these words saying-*Vayedaber Elohi”m Et Kol HaDevarim HaEileh Leimor*-וידבר אלהים את כל הדברים האלה”¹⁸⁶⁴ לאמר.

In other words, the explanation of the verse, “God spoke all of these words saying,” is that the meaning of “God spoke” is that the Jewish people should say “all of these words,” (referring to all of Torah¹⁸⁶⁵), in the manner indicated by the word “saying-*Leimor*-לאמר,” meaning that they should say the words that the Holy One, blessed is He, says.¹⁸⁶⁶

That is, through man speaking words of Torah, he causes the Holy One, blessed is He, to say these words, thus drawing down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (higher than the chaining down of the worlds – *Hishtalshelut*) into Torah (the chaining down of the worlds – *Hishtalshelut*).

¹⁸⁶³ Exodus 20:1

¹⁸⁶⁴ Also see Ohr HaTorah *ibid.* p. 491 (and p. 497 there); Also see the end of the above-mentioned discourses of the years 5678 and 5694. Additionally, it can be pointed out, that the words of the Talmud in Tractate Shabbat 89a (cited at the beginning of this discourse) is that this verse “And now, may the strength of the Lord-*Adona*”-אדוני-יך be magnified as You have spoken, saying,” was said “when Moshe ascended on High and found the Holy One, blessed is He, tying crowns to the letters.” This may be further illuminated by the Chiddushei Aggadot of the Maharsha there, who asks, “This verse was not stated in regard to the giving of the Torah, but in regard to the incident of the sending of the spies.”

¹⁸⁶⁵ See Talmud Bavli, Chagigah 3b; Also see the citations in Torat Menachem, Sefer HaMaamarim Sivan p. 326, notes 3-4.

¹⁸⁶⁶ Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 42a, and elsewhere; Also see Ohr HaTorah, and the above-mentioned discourses of the years 5678 and 5694 *ibid.*

Through doing so, strength (*Ko'ach*-כה) is drawn down into the totality of man's service of *HaShem*-יהו"ה, blessed is He, so that through his toil in serving *HaShem*-יהו"ה (in a way in which that which transcends the chaining down (*Hishtalshelut*) as it is in man, illuminates in the chaining down (*Hishtalshelut*) within him), he affects a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) into the chaining down of the worlds (*Hishtalshelut*).

That is, he draws down the surrounding transcendent light of *HaShem*-יהו"ה (*Sovev*) into the inner manifest light (*Memaleh*). Through this, there also is caused to be a drawing down of the surrounding transcendent light of *HaShem*-יהו"ה (*Sovev Kol Almin*) into the world below, (so that the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev*) that is drawn into the world is even drawn into the world in an inner manifest way). This brings about the fulfillment of *HaShem*'s-יהו"ה Supernal intent [in creation, and makes] "a dwelling place for the Holy One, blessed is He, in the lower worlds."¹⁸⁶⁷

¹⁸⁶⁷ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabbah 13:6; Tanya Ch. 36, and elsewhere.