

Discourse 27

*“Acharei HaShem Elohim” eichem Teileichu -
You shall follow HaShem your God”*

Delivered on Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁷⁸⁰ “You shall follow *HaShem*-יהוה your God and you shall fear Him; you shall observe His commandments and you shall listen to His voice; you shall serve Him and you shall adhere to Him.” In Likkutei Torah¹⁷⁸¹ and in the Siddur¹⁷⁸² it is explained that this verse enumerates all the ways of serving *HaShem*-יהוה, blessed is He. The beginning of serving Him is the matter of “you shall follow *HaShem*-יהוה your God,” and the perfection [of serving Him] is “you shall adhere to Him.”

With this in mind we can also explain why this verse is always read on Rosh Chodesh Elul or on Shabbat Mevarchim Elul. This is because the month of Elul is the month for making an accounting of the whole year.¹⁷⁸³ This also is the matter of

¹⁷⁸⁰ Deuteronomy 13:5

¹⁷⁸¹ Likkutei Torah, Re’eh 19b; Also see Sefer HaMitzvot of the Tzemach Tzedek 195b.

¹⁷⁸² Siddur Im Divrei Elohi”m Chayim 23d and on.

¹⁷⁸³ Sefer HaMaamarim 5696 p. 141 and on (copied in HaYom Yom of the 27th of Av); Sefer HaMaamarim 5700 p. 153; Torat Menachem, Vol. 1, p. 175.

sounding of the Shofar during the month of Elul, as in the verse,¹⁷⁸⁴ “Is the Shofar ever sounded in a city and the people do not tremble?”

This is because during the month of Elul there is a radiance of the thirteen attributes of mercy¹⁷⁸⁵ (as stated in Mishnat Chassidim¹⁷⁸⁶ and Pri Etz Chayim).¹⁷⁸⁷ About these days the verse states,¹⁷⁸⁸ “I stayed on the mountain as on the first days,” that, “Just as the first days were with goodwill (*Ratzon*), so too, these were with goodwill (*Ratzon*).”

That is, this refers to the revelation of *HaShem*’s יהו"ה Supernal desire, blessed is He, by which there likewise is an arousal of the inner desire (*Ratzon*) in the soul of man. It therefore is possible to bring about the repair of all matters etc.

This then, is why we read this verse, “you shall follow *HaShem* יהו"ה your God etc.,” during the month of Elul. For, all the general ways of serving *HaShem* יהו"ה, blessed is He, are enumerated in it, all of which must be fulfilled every day of the year. That is, [it is read in Elul] because it then is necessary to make an accounting of the entire year and to take stock as to whether one has fulfilled the service required of him in all these matters or not.

¹⁷⁸⁴ Amos 3:6; Tur, Orach Chayim 581:1

¹⁷⁸⁵ Likkutei Torah, Re’eh 32a and on

¹⁷⁸⁶ Mishnat Chassidim, Mesechet Elul 1:3

¹⁷⁸⁷ Pri Etz Chayim, beginning of Shaar Rosh HaShanah

¹⁷⁸⁸ Deuteronomy 10:10 and Rashi there; Also see Rashi to Exodus 33:10 & Deuteronomy 9:18

2.

Now, in addition to the Torah verse “you shall follow *HaShem*-יהו"ה your God etc.,” which enumerates all the levels of serving *HaShem*-יהו"ה, blessed is He, beginning with service in the aspect of “you shall follow *HaShem*-יהו"ה your God,” and culminating with “you shall adhere to Him,” there also is a verse in the Prophets that explains the preparation necessary to begin the service of “you shall follow *HaShem*-יהו"ה your God.” This is the verse,¹⁷⁸⁹ “They will follow after *HaShem*-יהו"ה, He will roar like a lion; for He will roar and [His] children will tremble from the west, they will tremble like a bird from Egypt and like a dove from Assyria.”

The explanation is that the service indicated by “They will follow after *HaShem*-יהו"ה,” is the service of fearing (*Yirah*) *HaShem*-יהו"ה, blessed is He. This is because the difference between love (*Ahavah*) of *HaShem*-יהו"ה and fear (*Yirah*) of Him, is that love (*Ahavah*) is an inner service, whereas fear is external. This is why the verse specifies, “They will follow **after** (*Acharei*-אחרי) *HaShem*-יהו"ה.”

This is likewise the reason that the preparation for this, is that “He will roar like a lion.” This is because the “lion-*Aryeh*-אריה” is the matter of “fear-*Yirah*-יראה,” as the verse states,¹⁷⁹⁰ “A lion (*Aryeh*-אריה) has roared; who will not fear?” This is also the meaning of the words, “[His] children will tremble,” in that trembling (*Charadah*-חרדה) is a matter of fear (*Yirah*-יראה).

¹⁷⁸⁹ Hosea 11:10-11

¹⁷⁹⁰ Amos 3:8

Now, this trembling during the month of Elul (brought about through the sounding of the Shofar) is in all Jews. This is the meaning of the words, “[His] children will tremble,” referring to all Jews, who are called [His] children, as the verse states,¹⁷⁹¹ “You are children to *HaShem*-יהו"ה your God.”

Moreover, this trembling not only effects those Jews who can be called “children-*Banim*-בנים,” but even those who are called [His] “people-*Am*-עם.” This is the meaning of the words,¹⁷⁹² “Is the Shofar ever sounded in a city and the people (*Am*-עם) do not tremble?” That is, this verse specifies the “people-*Am*-עם.”

This is also why after stating “[His] children will tremble,” the verse continues, “they will tremble like a bird from Egypt and like a dove from Assyria.” That is, during the month of Elul even those who are in one of the two states of exile indicated by Egypt (*Mitzrayim*-מצרים) and Assyria (*Ashur*-אשור),¹⁷⁹³ are caused to “tremble” (*Charadah*-חרדה). This “trembling” (*Charadah*-חרדה) is in preparation for the service indicated by “you shall follow *HaShem*-יהו"ה your God.”

3.

Now, we must understand this in greater detail. Additionally, we must understand the verse, “He will roar like a lion; for He will roar and His children will tremble etc.,”

¹⁷⁹¹ Deuteronomy 14:1

¹⁷⁹² Amos 3:6

¹⁷⁹³ See Likkutei Torah, Drushim L'Rosh HaShanah 60a; Sefer HaMaamarim Yiddish p. 80 and on.

(which specifies “he will roar” twice). We also must understand why the roaring is specifically related to the lion.

The explanation¹⁷⁹⁴ is that the words “He will roar like a lion” refer to the service of *HaShem* יהו"ה, blessed is He, of the angels, specifically the fiery-*Seraphim* angels, who are called “fiery-*Seraphim* שרפים” because they become burned and consumed by their comprehension and grasp.¹⁷⁹⁵

In other words, the fiery-*Seraphim* angels have a very great grasp [of *HaShem*’s יהו"ה Godliness]. This is because they are in the world of Creation (*Briyah*), and as known, “the Supernal Mother-*Imma Ila’ah* [Understanding-*Binah*] dwells in the throne [the world of Creation-*Briyah*].”¹⁷⁹⁶ There therefore is an illumination of grasp of *HaShem*’s יהו"ה Godliness there.

This is also the meaning of the verse,¹⁷⁹⁷ “*Seraphim* were standing above Him.”¹⁷⁹⁸ However, at first glance, this verse is not understood. For, as the Baal Shem Tov asked,¹⁷⁹⁹ how could they be “standing above Him (*MiMa’al Lo*- ממעל לו)”? For, the words “above Him (*MiMa’al Lo*- ממעל לו)” refer

¹⁷⁹⁴ See the discourse entitled “*Ani L’Dodi*” of Shabbat Parshat Re’eh 5670 (Sefer HaMaamarim 5670 p. 232 and on); Also see the discourse entitled “*Kteev, Acharei HaShem Yeileichu*” in Ohr HaTorah, Drushim L’Rosh HaShanah p. 1,413 and on; Discourse entitled “*Atem Nitzavim*” 5722 (Sefer HaMaamarim 5722 p. 335 and on).

¹⁷⁹⁵ See Likkutei Torah, Naso 28d; Pinchas 77d and elsewhere.

¹⁷⁹⁶ Tikkunei Zohar, Tikkun 6 (23a)

¹⁷⁹⁷ Isaiah 6:2

¹⁷⁹⁸ See however Targum Yonatan ben Uziel and Rashi to Isaiah 6:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), pg. 237.

¹⁷⁹⁹ See Ohr HaTorah, Bereishit Vol. 6 p. 1,027b; Sefer HaMaamarim 5635 Vol. 1, p. 6; Vol. 2, p. 302.

to what the previous verse stated,¹⁸⁰⁰ “I saw the Lord-*Adona*”y-
”ממעל לו-*MiMa’al Lo*” sitting upon a high and lofty throne.”

This being so, how is it possible that the fiery-*Seraphim* angels could be standing “above Him (*MiMa’al Lo*-ממעל לו-),” especially considering that this aspect is the source of their vitality? This being so, how is it possible that they could be standing “above Him (*MiMa’al Lo*-ממעל לו-),” meaning, above the source of their vitality?

However, the explanation is similar to the explanation in Tanya¹⁸⁰¹ about the encompassing light (*Makif*) and that which it encompasses (*Mukaf*). Namely, when a person studies and grasps “the word of *HaShem*-יהו”ה, which is the law (*Halachah*),”¹⁸⁰² although the law (*Halachah*) transcends human intellect, nevertheless, through his grasp of it, his mind and intellect encompasses and surrounds it. Thus, being that his mind and intellect encompasses and surrounds (*Makif*) it, he therefore is higher than it.

With this in mind, we can understand the meaning of the verse “*Seraphim* were standing above Him.” That is, since they grasp the source of their vitality, they therefore encompass and surround (*Makif*) the vitality, and are higher than it. Thus, because of this grasp, they are in a state of excitement and passion, and this is the matter of “He will roar like a lion.”

¹⁸⁰⁰ Isaiah 6:1

¹⁸⁰¹ Tanya, Likkutei Amarim, Ch. 5; Also see Likkutei Torah, Chukat 62c; Sefer HaMaamarim 5678 p. 417 and on; Sefer HaMaamarim 5686 p. 161 and on; Discourse entitled “*Mayim Rabim* – Many waters cannot extinguish the love” 5717, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 6, Ch. 7 (Sefer HaMaamarim 5717 p. 56).

¹⁸⁰² Talmud Bavli, Shabbat 138b

However, the “roaring” primarily stems from the matter of distance and lack of comparison of Him. This is similar to the verse,¹⁸⁰³ “My roar (*Sha’agti*-שאגתי) is from the groaning of my heart.” This refers to returning to *HaShem*-יהוה in repentance, which is something that is beyond any comparison. Namely, a person turns himself over from one extreme to the other extreme. That is, at first, he was “in a parched and thirsty land with no water,”¹⁸⁰⁴ and by returning to *HaShem*-יהוה in repentance (*Teshuvah*) he comes to a state in which “his willful sins are transformed to be like merits.”¹⁸⁰⁵

In other words, because of something that is beyond all relative comparison, the matter of “roaring” comes about. In contrast, when a person grasps that which is of relative comparison to himself, the grasp and comprehension only arouses passion and excitement, but not a “roar.”

From this it is understood that when the verse states, “He will roar like a lion,” this stems from the contemplation and grasp of the fiery-*Seraphim* into something that is beyond comparison to them. In other words, not only do they not grasp the source of their vitality, but beyond that, they grasp that even the source of their vitality is but a mere glimmer of radiance that is utterly incomparable to the Essential Self of *HaShem*-יהוה, blessed is He, from where the glimmer is drawn. This is like a person’s name, which is utterly incomparable to the

¹⁸⁰³ Psalms 38:9

¹⁸⁰⁴ Psalms 63:2

¹⁸⁰⁵ Talmud Bavli, Yoma 86b; Tanya, Likkutei Amarim, Ch. 6

essential self of his soul,¹⁸⁰⁶ nor is it even comparable to the soul's essential powers, even the powers of thought, speech, and action.

Now, about the matter of a name (*Shem*-שם), it is known that through it vitality is drawn down.¹⁸⁰⁷ This is similar to what is known about the teaching of our sages, of blessed memory,¹⁸⁰⁸ “When the Holy One, blessed is He, came to create man, He consulted with the ministering angels... they answered: ‘This man, what is his goodness?’ He answered: ‘His wisdom is greater than your wisdom.’ He brought the animals, the beasts, and the birds before them and said to them: ‘What is the name of this one?’ And they did not know. He passed them before Adam and said to him: ‘What is the name of this one?’ He said, ‘This is an ox-*Shor*-שור etc.’”

The explanation¹⁸⁰⁹ is that Adam knew and grasped the root of the vitality of each creature, which is the matter of their names (*Shemot*-שמות). However even so, the drawing down of vitality through the name (*Shem*-שם) is just in relation to the body. (The likeness to this, Above in *HaShem*'s יהו"ה Godliness, is that the matter of the name-*Shem*-שם, as it is

¹⁸⁰⁶ See Torah Ohr, Terumah; Likkutei Torah, Behar 41c; Balak 67c; Maamarei Admor HaZaken, Al Parshiyot HaTorah, Vol. 1, p. 222 and on; Ohr HaTorah, Shemot p. 103 and on.

¹⁸⁰⁷ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity & Faith, Ch. 1 and on.

¹⁸⁰⁸ Midrash Bereishit Rabba 17:4

¹⁸⁰⁹ See Ramban and Rabbeinu Bachaye to Genesis 2:19; Shnei Luchot HaBrit (Shalah), Hakdamah Beit HaMikdash 14a; Likkutei Amarim of the Rav, the Maggid of Mezhrich, Section 244; Ohr Torah of the Rav, the Maggid of Mezhrich, Section 14 (p. 16 in the 5766 edition); Likkutei Torah Behar ibid., Naso 26b, 27a; Ohr HaTorah Bereishit Vol. 3, p. 542a; Sefer HaMaamarim 5630 p. 67 and on; p. 97 and on; *Hemshech “Mayim Rabim”* 5636 Ch. 22; *Hemshech* 5672 Vol. 1 p. 307 and on; Sefer HaMaamarim 5698 p. 107.

Above, is solely the drawing down of vitality as it relates to the general totality of the chaining down of the worlds-*Hishtalshelut*). However, relative to the essential self of the soul, and certainly relative to the essential self of the Godly soul, it only is a glimmer of radiance that is incomparable.

This then, is the grasp of the fiery-*Seraphim* angels, in that they contemplate and grasp the matter of the verse,¹⁸¹⁰ “There is none as holy as *HaShem*-יהו"ה,” and it goes without saying that *HaShem*-יהו"ה Himself, blessed is He, is holy and separately transcendent, since He is utterly beyond the category of worlds altogether. Thus, through this, they are caused to have the matter of “roaring,” stemming from a grasp and comprehension that relates to *HaShem*-יהו"ה as He is beyond all comparison.

This then, is the second explanation of the verse,¹⁸¹¹ “*Seraphim* were standing above Him (*MiMa'al Lo*-לֹא-מִמַּעַל).” That is, since they grasp the wondrousness of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He, (*Sovev Kol Almin*), and yearn to become included in it, they thus are in this state themselves, for, “in the place where a person’s desire is, that is where he is,” as the Baal Shem Tov explains.¹⁸¹²

This explanation is deeper than the first explanation. For, according to the first explanation, they are on the same level as the source of their vitality, and it only is because they grasp and encompass that level, that they therefore are called “above it.” However, according to the second explanation, they

¹⁸¹⁰ Samuel I 2:2

¹⁸¹¹ Isaiah 6:2

¹⁸¹² See Keter Shem Tov, Hosafot, Section 48.

actually are found to be in the aspect of the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*), which is utterly beyond the source of their vitality and incomparable to it.

4.

However, we still must better understand why the verse relates the matter of “roaring” specifically to the matter of a lion (*Aryeh*-אריה). That is, all that was stated above relates to the service of *HaShem*-יהו"ה, blessed is He, of all angels in general, and not specifically just the matter of a lion (*Aryeh*-אריה).

However, the explanation is that the verse states,¹⁸¹³ “There was a lion’s face to the right... and an ox’s face to the left etc.” The difference between right and left is that right is the matter of revelation (*Gilyu*) whereas left is the matter of restraining [the revelation] (*Tzimtzum*). From this, there also comes to be a drawing down of the distinction between a lion (*Aryeh*-אריה) and an ox (*Shor*-שור) as they are below, which is the [general] difference between wild animals (*Chayot*-חיות) and domesticated animals (*Behemot*-בהמות).¹⁸¹⁴

(That is, the lion is the king of the wild animals (*Chayot*), whereas the ox is the king of the domesticated animals (*Behemot*).)¹⁸¹⁵ That is, wild animals (*Chayot*-חיות) are in a greater state of passion and heat than domesticated animals (*Behemot*). That is, in comparison, domesticated animals

¹⁸¹³ Ezekiel 1:10

¹⁸¹⁴ See Ohr HaTorah, Drushim L’Yom HaKippurim Vol. 5 p. 2,131.

¹⁸¹⁵ Talmud Bavli, Chagigah 13b

(*Behemot*) are in a state of coldness, whereas wild animals (*Chayot*-חיות) are in a state of heat, being that their vitality (*Chayut*-חיות) dominates in them, meaning that there is a greater revelation of their vitality (*Chayut*-חיות). In contrast, though an ox has great strength, as the verse states,¹⁸¹⁶ “Many crops come through the power of the ox (*Shor*-שור),” and as it states,¹⁸¹⁷ “Like an ox (*Shor*-שור) to a yoke,” nevertheless, this is concealed.

This distinction stems from their roots, in that “the face of the ox (*Pnei Shor*-פני שור) is to the left),” which is the matter of restraint [of revelation] (*Tzimtzum*) and concealment. In contrast, “the face of the lion (*Pnei Aryeh*-פני אריה) is to the right,” which is the matter of light and revelation, from which there a dominance of vitality (*Chayut*-חיות) is drawn down.

It is also why the word “lion-*Aryeh*-אריה-216” shares the same numerical value (*Gematria*) as “Might-*Gevurah*-גבורה-216.” However, at first glance, this is not understood, being that “the face of the lion (*Pnei Aryeh*-פני אריה) is to the right.” This being so, how is it the aspect of Might-*Gevurah*-גבורה [which is to the left]? Rather, this refers to the dominance of the vitality (*Chayut*-חיות) stemming from the revelation of light that illuminates in them.

With the above in mind, we can also understand why the ox (*Shor*-שור) is a pure [kosher] animal, which is not so of the lion (*Aryeh*-אריה). At first glance this is not understood, given that “the face of the lion (*Pnei Aryeh*-פני אריה) is to the right,” and is loftier than “the face of the ox (*Pnei Shor*-פני שור) to the

¹⁸¹⁶ Proverbs 14:4

¹⁸¹⁷ Talmud Bavli, Avodah Zarah 5b

left.” This being so, given that the ox (*Shor*-שׁוֹר), whose vitality is constricted and concealed, is pure, it would seem that the lion (*Aryeh*-אַרְיֵה), whose vitality is revealed, should certainly be pure.

However, the explanation is that this itself is the reason. For, since the revelation of the light of “the face of the lion (*Pnei Aryeh*-פְּנֵי אַרְיֵה) is to the right,” it cannot illuminate below within vessels (*Keilim*), except in a way that causes the shattering [of the vessels] (*Shevirah*), and it therefore is impure. This is like what is known¹⁸¹⁸ about the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*. That is, since the lights (*Orot*) were overly abundant, they could not be received in the vessels (*Keilim*), and therefore caused the vessels to shatter (*Shevirat HaKeilim*).

The same is understood in regard to the lion (*Aryeh*-אַרְיֵה) and the ox (*Shor*-שׁוֹר). That is, the lion (*Aryeh*-אַרְיֵה) is from the aspect of the right, which is the abundance of light and vitality. However, the body of the lion (*Aryeh*-אַרְיֵה) is not a receptacle (*Kli*) for this abundance of light and vitality, and it therefore is an impure body, in that the body is far from the vitality. In contrast, this is not so of the ox (*Shor*-שׁוֹר) whose vitality is constricted [restrained] (*Tzimtzum*). Thus, the body of the ox (*Shor*-שׁוֹר) is a receptacle (*Kli*) for its vitality, and therefore its body is pure.

This is also understood from the well-known analogy of a wall that falls down. That is, whatever falls from a higher

¹⁸¹⁸ See Etz Chayim, Shaar HaKlallim Ch. 1-2; Shaar HaTikkun, Ch. 5; Shaar HaMelachim Ch. 1 & Ch. 5, and elsewhere.

place falls further down.¹⁸¹⁹ Therefore, the lion (*Aryeh*-אריה) whose root is loftier, is an impure animal. Because of this, the lion hunts and tears its prey apart, which stems from its body, which is not a receptacle (*Kli*) for the overabundance of light.

However, in truth, this also stems from the light (*Ohr*). For, the manner of the vessels (*Keilim*) is similar to the manner of the lights (*Orot*). This is like the world of *Chaos-Tohu*, in which the reason its vessels (*Keilim*) were few, was specifically because its lights (*Orot*) were abundant. It therefore must be said that in all matters that are present in the vessels (*Keilim*), there also is a certain likeness to them in the lights (*Orot*). From this we also can understand why a lion (*Aryeh*-אריה) hunts and tears its prey apart, that this is not just because of the vessel (*Kli*), but that there is a likeness to this because of the light (*Ohr*) and vitality (*Chayut*).

This is also the meaning of the verse,¹⁸²⁰ “Does an ox bellow over its fodder?” That is, when an ox has grain to eat, it does not bellow, and it specifically is when it does not have what to eat that it bellows. In contrast, about the lion the verse states,¹⁸²¹ “Does a lion roar in the forest if it has no kill?” That is, it is specifically when it has its prey that it roars.

The explanation is that “the face of the ox (*Pnei Shor*-פני שור) to the left” is in a state of “returning” (*Shov*) and suffices itself with the revelation of light (*Gihuy Ohr*) by which it satisfies its thirst. It therefore is in a state of being settled, (and

¹⁸¹⁹ Likkutei Torah, Re'eh 19c and elsewhere.

¹⁸²⁰ Job 6:5

¹⁸²¹ Amos 3:4

only when the light (*Ohr*) does not illuminate and is in a state of complete hiddenness and concealment, does it then bellow).

In contrast, “the face of the lion (*Pnei Aryeh*-פני אריה) to the right” is in a state of “running” (*Ratzo*), and it therefore does not suffice with the revelation of light (*Giluy Ohr*). On the contrary, the opposite is true, that the more revelation of light (*Giluy Ohr*), the greater the state of “running” (*Ratzo*).

In other words, because of the great revelation of *HaShem*’s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), he senses a greater degree of wondrousness of the light of *HaShem*-יהו"ה, blessed is He, which transcends and surrounds all worlds (*Sovev Kol Almin*), and as a result, the above-mentioned “roaring” is caused.

This is also why a lion (*Aryeh*-אריה) hunts and tears its prey apart, the matter of which, on the side of holiness, is the wrath and dominance against any opposition [to *HaShem*’s-יהו"ה Godliness]. We see this in the matter of service of *HaShem*-יהו"ה, blessed is He.

That is, when it comes to a person whose service of *HaShem*-יהו"ה, blessed is He, is in a settled manner, in the aspect of “returning” (*Shov*), which stems from the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), we see that he is not very concerned by the existence of that which opposes *HaShem*’s-יהו"ה Godliness. For, as long as the opposition does not directly oppose his own service of *HaShem*-יהו"ה, blessed is He, it is of no consequence to him. (In general, his entire service of *HaShem*-יהו"ה, blessed is He, is in a way of lowliness and self-nullification, “like an ox to the yoke.”)

In contrast, this is not so of a person who serves *HaShem*-יהו"ה, blessed is He, with passion, in a way of "running" (*Ratzo*), stemming from the aspect of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He, (*Sovev Kol Almin*). For him, when an existence that stands in opposition to *HaShem*'s-יהו"ה Godliness is present, he cannot tolerate this, and takes action to nullify the opposition (until there no longer is opposition).

This is the matter of hunting and tearing apart the prey, like "a wolf who tears apart everything in front of him and everything behind him."¹⁸²² That is, wherever it may be, whether before him or behind him, if he sees the existence of opposition, he tears it apart, meaning that he nullifies the existence of opposition until he transforms it to holiness.

5.

(After stating, "He will roar like a lion," the verse¹⁸²³ then continues and states [a second time], "for He will roar." The word "He-*Hoo*-הוּא" is [in the third person] and indicates concealment, indicating that this roar is higher than the roar of the lion.

The explanation is that the roar of the lion stems from the light (*Ohr*) that is in the worlds. That is, even though according to what was explained above, the roar of the lion stems from the wondrousness of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*),

¹⁸²² Mechilta to Exodus (Yitro) 20:8; See Sefer HaMaamarim 5689 p. 164.

¹⁸²³ Hosea 11:10-11

nevertheless, even the surrounding transcendent light (*Ohr HaSovev*) relates to worlds. This is why it is called “the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends **all worlds-Kol Almin-כל עלמין**.”¹⁸²⁴ It therefore is also generally included in the aspect of “after *HaShem-Acharei HaShem*-אחרי יהו"ה.”

In contrast, when the verse states, “for He (*Hoo*-הוא) will roar,” this stems from the true transcendence of *HaShem*-יהו"ה, blessed is He, which transcends the parameters of “surrounding **worlds-Almin-עלמין**.” In the soul of man, this stems from the aspect of the encompassing light of the singular-*Yechidah* essential self of the soul, which even transcends the encompassing light of the *Chayah* level of the soul.¹⁸²⁵

The verse then continues, “[His] children will tremble etc.” In other words, both above-mentioned aspects of “roaring” penetrate all Jews, who are called “children.” Moreover, not only does this effect those who are called “children-*Banim*-בנים,” but even those who are in a state of exile, as the verse continues, “like a bird from Egypt-*Mitzrayim*-מצרים,” referring to those who are in exile in a state of constriction-*Meitzar*-מיצר, “and like a dove from Assyria-*Ashur*-אשור,” referring to those who are in exile [in a state of satisfaction-אשור] in the aspect indicated by the verse,¹⁸²⁶ “Yeshurun-ישורון became fat and kicked.” That is, even they tremble from “the roar of the lion.”

¹⁸²⁴ See Torah Ohr, Megillat Esther 98b; Sefer HaMaamarim 5679 p. 371; 5689 p. 48; 5697 p. 192, and elsewhere.

¹⁸²⁵ For the explanation of the particular levels of the soul, see Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

¹⁸²⁶ Deuteronomy 32:15

Now, in our service of *HaShem*-יהו"ה, blessed is He, the matter of "the roar of the lion" generally relates to the service of bringing sacrificial offerings (*Korbanot*). For, the "lion-*Aryeh*-אריה" is the matter of [the upper lion] that "consumes the sacrifices."¹⁸²⁷ In our service of *HaShem*-יהו"ה, blessed is He, the matter of sacrifices (*Korbanot*) is as in the verse,¹⁸²⁸ "When a man from you (*Mikem*-מכם) brings a sacrifice to *HaShem*-יהו"ה etc.," which is the matter of bringing the animalistic soul close (*Hakravah*-הקרבה),¹⁸²⁹ and includes of all types of [animalistic souls], such as the ox, the sheep and the goat.¹⁸³⁰

That is, they all must be brought close to the hidden love of *HaShem*-יהו"ה, blessed is He, which is concealed in the soul, this being the "lion that consumes the sacrifices" as it is in man. For, although "a fire descends from above, it [nonetheless] is a *mitzvah* for a fire to be kindled by a person below."¹⁸³¹ This lower fire is the matter of the hidden love (*Ahavah Mesuteret*) for *HaShem*-יהו"ה, blessed is He.

All the above is in preparation for the aspect of,¹⁸³² "you shall follow *HaShem*-יהו"ה your God," which is the beginning of service of *HaShem*-יהו"ה, blessed is He, as explained above.

¹⁸²⁷ See Zohar III 32b; Likkutei Torah, Bamidbar 11a; Sefer HaMaamarim 5696 p. 126; 5698 p. 229; 5709 p. 30.

¹⁸²⁸ Leviticus 1:2

¹⁸²⁹ Likkutei Torah, Vayikra 2b and on

¹⁸³⁰ See Likkutei Torah, Vayikra ibid., 2d; Kuntres HaTefilah, Ch. 8 (p. 20); Sefer HaSichot, Torat Shalom p. 10.

¹⁸³¹ Talmud Bavli, Yoma 21b

¹⁸³² Deuteronomy 13:5

Now, the matter of the lion (*Aryeh*-אריה) is primarily on Rosh HaShanah. For, as known,¹⁸³³ Rosh HaShanah is the aspect of the lion (*Aryeh*-אריה). Nevertheless, the preparation for Rosh HaShanah begins in the month of Elul. This is as stated by his honorable holiness, my father-in-law, the Rebbe, in his Elul discourse of twenty-years ago,¹⁸³⁴ upon his arrival [to reside] in the United States of America.

Therefore, even during the month of Elul, there is the matter of the lion (*Aryeh*-אריה), which is the matter of sounding the Shofar during the month of Elul, which causes roaring and trembling. This causes the [fulfillment of], “you shall follow *HaShem*-יהו"ה your God,” which is the beginning of serving *HaShem*-יהו"ה, blessed is He, as explained above.

We then come to the remaining levels, until we arrive at the aspect of “you shall adhere to Him (*u'Bo Tidbakun*-וּבוֹ תִּדְבָּקוּן),” which has the addition of the long letter *Nun*-ן, which has a long leg that is drawn below. This hints that the illumination and drawing down of *HaShem*'s-יהו"ה Godliness is drawn all the way down etc.,¹⁸³⁵ in a way of adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, even below etc.

The same is so of the month of Elul-אלול, which is an acronym for [the verse],¹⁸³⁶ “I am my Beloved's and my

¹⁸³³ See Likkutei Torah, Eikev and elsewhere.

¹⁸³⁴ See the discourse entitled “*Ani LeDodi*” and “*Lecha Amar Leebee*” 5700 (Sefer HaMaamarim 5700 p. 151, p. 153, p. 155, p. 167).

¹⁸³⁵ Likkutei Torah, Re'eh 20b

¹⁸³⁶ Song of Songs 6:3

Beloved is mine-*Ani Ledodi V'Dodi Li*-אני לדודי ודודי לי.¹⁸³⁷ This verse begins “I am my Beloved’s-*Ani LeDodi*,” and only afterwards is there caused to be “my Beloved is mine-*v'Dodi Li*,” which is the matter of adhesion (*Dveikut*) to the point that ““I am my Beloved’s and my Beloved is mine” become one thing.

The verse then continues,¹⁸³⁸ “He grazes amongst the roses (*HaRo'eh BaShoshanim*-הרועה בשושנים),” [about which it states],¹⁸³⁹ “The rose has thirteen petals, corresponding to the thirteen attributes of mercy,” which illuminate in the month of Elul. There is also the explanation that the words, “He grazes amongst the roses (*HaRo'eh BaShoshanim*-הרועה בשושנים),” means “Those who study Torah-*SheShonim*-ששונים תורה,”¹⁸⁴⁰ refers to the thirteen principles by which the Torah is expounded.¹⁸⁴¹ This drawing down is on Shemini Atzeret and Simchat Torah, and the Torah is the receptacle (*Kli*) for the drawing down that we be inscribed and sealed for the good, with a good and sweet new year, in [all matters pertaining to] children, health, and abundant sustenance!

¹⁸³⁷ Avudraham, Seder Tefilat Rosh HaShanah uPirusha, Ch. 1; Reishit Chochmah, Shaar HaTeshuvah, Ch. 4 (115b); Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Bayit Chadash (Ba"Ch) to Tur, Orach Chayim, Siman 581 (section entitled “*v'He'eveeru*”); Shnei Luchot HaBrit (ShaLaH), Mesechet Rosh HaShanah, 336 (213a); Likkutei Torah, Re'eh 32a, and elsewhere.

¹⁸³⁸ Song of Songs 6:3

¹⁸³⁹ Introduction to Zohar 1a; Likkutei Torah, Re'eh 33a and elsewhere.

¹⁸⁴⁰ Zohar II 20b

¹⁸⁴¹ Introduction to Sifra; See Likkutei Torah, Re'eh 33d; Ohr HaTorah ibid.