

Discourse 23

*“Ki MeRosh Tzurim Erenu U’MiGva’ot Ashurenu -
From the heads of rocks I see them, and from hills do
I gaze upon them”*

Delivered on the 12th of Tammuz, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁴⁸ “From the heads of rocks I see them, and from hills do I gaze upon them.” This verse refers to each and every Jew, in that they are seen as they are in the aspect of “the heads of rocks (*Rosh Tzurim*-ראש צורים)” and “hills (*Gva’ot*-גבעות).”

About this, Midrash Rabbah states on the Torah portion of Bo,¹⁴⁴⁹ “The words, ‘From the heads of rocks I see them’ refer to the forefathers... we find that at first, the Ever-Present One sought to establish the world, but was unsuccessful until the forefathers arose. This is analogous to a king who sought to build a city. He issued a decree and they searched for a place to build the city. He came to lay the foundation, but water was rising from the depths and did not allow him to lay the foundation. He sought to lay the foundation in a different place,

¹⁴⁴⁸ Numbers 23:9

¹⁴⁴⁹ Midrash Shemot Rabba 15:7

but the water overturned it, until he came to a certain place and found an huge rock. He said: “I will establish the city here, upon these rocks.” So likewise, originally the world was only water mixed with water.¹⁴⁵⁰ God sought to establish the world, but the [presence of the] wicked did not allow it... In the generation of Enosh... the waters arose and inundated them...¹⁴⁵¹ Likewise, in the generation of the flood... the waters arose... When the forefathers came and were meritorious, the Holy One, blessed is He said: “I will establish the world upon these.”

This also is the meaning of the verse,¹⁴⁵² “To Him who spread out the earth upon the waters, for His kindness is to the world (*Ki l'Olam Chasdo*-כי לעולם חסדו).”¹⁴⁵³ That is, for the world to be constructed in such a way that the earth is upon the waters (and not as at first “when the world was a mixture of water with water... and the waters arose and inundated them etc.”), “His kindness is to the world (*Ki l'Olam Chasdo*-כי לעולם חסדו)” is necessary.

This is as stated by Rabbeinu Bachaye on the verse,¹⁴⁵⁴ “Let the waters beneath the heaven be gathered into one area, and let the dry land appear.” He explains that it was necessary for the Holy One, blessed is He, to decree that the waters

¹⁴⁵⁰ Talmud Yerushalmi Chagigah 2:1

¹⁴⁵¹ See Midrash Bereishit Rabba 5:6; Rashi to Genesis 6:4, Deuteronomy 32:7

¹⁴⁵² Psalms 136:6

¹⁴⁵³ See Ohr HaTorah Balak p. 911 and on; Also see Kuntres 12-13 Tammuz 5697 (Sefer HaMaamarim, Kuntreisim Vol. 2 p. 385b and on; Sefer HaMaamarim 5697 p. 237 and on); Kuntres 12-13 Tammuz 5709 (Sefer HaMaamarim 5709 p. 185 and on).

¹⁴⁵⁴ Genesis 1:9

beneath the heavens, which are high above, be gathered to one lowly place below, and for the earth to rise up until the dry land appeared.

That is, these two decrees are the opposite of their natures. For, the nature of earth is to descend below [the water] and the nature of water to ascend [above the earth]. However, He now decreed upon the water... to descend below like the nature of the earth... and He decreed upon the earth to ascend above, like the nature of the water. This is the meaning of the verse, “To Him who spread out the earth upon the waters, for His kindness is to the world (*Ki l’Olam Chasdo*-כי לעולם חסדו).” That is, this is a kindness-*Chessed* to the world, so that the world can be sustained.

2.

The explanation is that when it states that at first the world was water mixed with water, this refers to the general matter of the world of Chaos-*Tohu*, in which there was an abundance of lights (*Orot*) but few vessels (*Keilim*).¹⁴⁵⁵ That is, the lights (*Orot*) were such that they were not appropriate to the vessels (*Keilim*) and the vessels (*Keilim*) were such that they are not appropriate to the lights (*Orot*). Therefore, even though there was a matter of construct (*Binyan*), nevertheless, this was in a way that “one builds in order to destroy.”¹⁴⁵⁶ This is what

¹⁴⁵⁵ See Torah Ohr, Vayishlach 24a, 24d, and elsewhere.

¹⁴⁵⁶ See Talmud Bavli, Shabbat 31b; Also see Maamarei Admor HaZaken 5563 Vol. 2, p. 728; Maamarei Admor HaEmtza’ee, Devarim Vol. 2, p. 582 and on, and elsewhere.

[the Midrash] means by stating, “the waters arose from the depths and did not allow him to lay the foundation etc.”

The Midrash then continues, “until he came to a certain place and found a huge rock,” referring to Avraham who is called,¹⁴⁵⁷ “The greatest amongst the giants.” That is, he is the “head of the rocks (*Rosh Tzurim*-ראש צורים)” (referring to our forefathers) being that he is the head of the forefathers.¹⁴⁵⁸

With Avraham the two-thousand years of Torah began, which is the aspect of the world of Repair-Tikkun¹⁴⁵⁹ (after the two-thousand years of Chaos-*Tohu*).¹⁴⁶⁰ This is as our sages, of blessed memory, taught¹⁴⁶¹ on the verse,¹⁴⁶² “The earth was chaos (*Tohu*) and void, with darkness etc.,” – “The Holy One, blessed is He, said: Until when will the world be conducted in darkness? Let the light come! ‘And God said let there be light (*Ohr*)’¹⁴⁶³ – this is Avraham.”

Now, even after the world of Repair-*Tikkun* was made, there still was the matter of the waters of the sea inundating the earth etc. The explanation is that the sea waters, which are salty and unfit for drinking, generally refer to worldly matters, meaning, matters of the body and animalistic soul. These are called “many waters” (*Mayim Rabim*-מים רבים),¹⁴⁶⁴ which do not allow “the construction of the country,” referring to “a

¹⁴⁵⁷ Joshua 14:15; Midrash Bamidbar Rabba 13:3

¹⁴⁵⁸ Midrash Bereishit Rabba 49:6

¹⁴⁵⁹ Torah Ohr, Lech Lecha 11b

¹⁴⁶⁰ Talmud Bavli, Avodah Zarah 9a

¹⁴⁶¹ Midrash Bereishit Rabba 2:3

¹⁴⁶² Genesis 1:2

¹⁴⁶³ Genesis 1:3

¹⁴⁶⁴ See Torah Ohr, Noach, and elsewhere.

dwelling place for the Holy One, blessed is He, in the lower worlds.”¹⁴⁶⁵

Nevertheless, even in regard to seawater, when they rise up from the depths [of the earth] and break through, by the pressure that they undergo when going through the veins of the earth, their waters are sweetened. The same is so in regard to the soul of each and every Jew, which is called “a wellspring of living waters” (*Be’er Mayim Chayim*-מֵי חַיִּים).¹⁴⁶⁶

That is, when the Godly soul manifests in the animalistic soul, it sweetens the “salt water” that is unfit for man, and are transformed into sweet waters. Moreover, through the Godly soul toiling with the animalistic soul, the Godly soul is likewise caused to be elevated to a way of serving *HaShem*-יהו"ה, blessed is He, that it could not otherwise attain on its own.

The explanation is as known and explained elsewhere at length,¹⁴⁶⁶ that even though before the descent of the soul, it stood in constant service before *HaShem*-יהו"ה, blessed is He, as the verse states,¹⁴⁶⁷ “As *HaShem*-יהו"ה lives, before Whom I stood,” nevertheless, all this is only the aspect of serving Him in the way indicated by the verse,¹⁴⁶⁸ “[You shall love *HaShem*-יהו"ה your God...] with all your soul.” That is, it is a form of serving Him that accords to reason and understanding, meaning, serving Him in a way of measure and limitation. This

¹⁴⁶⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁴⁶⁶ See Torah Ohr, Beshalach 62d and on; Torat Chaim, Beshalach 230b and on (164b and on in the new edition).

¹⁴⁶⁷ Kings I 17:1

¹⁴⁶⁸ Deuteronomy 6:4

is service of *HaShem*-יהו"ה, blessed is He, stemming from His light that fills all worlds (*Memaleh Kol Almin*).

However, the descent [of the soul] to below, which is a descent "to a deep pit,"¹⁴⁶⁹ is for the purpose of ascent.¹⁴⁷⁰ For, through this, [the soul] comes to serve *HaShem*-יהו"ה, blessed is He, "with all your being" (*Bechol Me'odecha*-בְּכֹל מְאֹדְךָ), meaning, in a way that transcends measure and limitation.

This is because upon its descent, the soul manifests in the body and animalistic soul, which, in and of themselves, are in a motion that transcends measure and limitation. This is because they are rooted in the world of *Chaos-Tohu*,¹⁴⁷¹ in which the lights (*Orot*) were abundant, but the vessels (*Keilim*) were few. It therefore was not applicable for the lights (*Orot*) to manifest in the vessels (*Keilim*), and moreover, in and of themselves, the vessels (*Keilim*) were few, so that it was not applicable for them to receive the light in a way of inner manifestation (*Hitlabshut*).

As a result, there was the matter of the shattering of the vessels (*Shevirat HaKeilim*) and the fall of the sparks [of holiness] to below. In other words, the light (*Ohr*) did not take on the measure and limitation of the vessels (*Keilim*), and therefore the sparks of holiness fell and became manifest in

¹⁴⁶⁹ See Talmud Bavli, Chagigah 5b

¹⁴⁷⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, Section entitled "The twelve letters ה"ו ז"ח ט"י ל"ג ט"ז צ"ק correspond to the twelve tribes of Israel."

¹⁴⁷¹ *Likkutei Torah*, Matot 82d and elsewhere.

even lower matters. This is like the known analogy that whatever is higher falls further below.¹⁴⁷²

Thus, it is specifically the body and animalistic soul that lack measure and limitation, being that they are rooted in a world whose state of being is such as this. Therefore, through the soul toiling with the body and animalistic soul, the effect is that even the Godly soul comes to have a motion such as this (the absence of measure and limitation).

In other words, in exchange for its form of service, which until now (was perfect, but only) “with all your soul” – which is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) – through its descent to below it comes to reach the aspect of “with all your being,” thus transcending its own measure and limitation.

This is true even though this still is only “with all **your** being-*Bechol Me'odecha*-בְּכֹל מְאֹדְךָ,” meaning, according to the extent of **your** being, though in comparison to someone else, it could be considered to be service of *HaShem*-יהו"ה, blessed is He, that is immeasurable and unlimited.

This is similar to the words [brought in Halachah],¹⁴⁷³ “A body of water that has no end,” which is called so because a person standing there cannot see any visible end to them. In other words, even though everyone knows that they indeed have an end, nevertheless, since he cannot see their end, it is called “a body of water that has no end.”

¹⁴⁷² Likkutei Torah, Re'eh 19c, and elsewhere.

¹⁴⁷³ Talmud Bavli, Yevamot 121a; Mishneh Torah, Hilchot Geirushin 13:16, 13:20.

The same is so in regard to the matter of “[You shall love *HaShem*-יהו"ה your God...] with all **your** being-*Bechol Me'odecha*-בכל מאדך.” That is, since for him, this is in a way of leaving measure and limitation, it therefore reaches Above and arouses that aspect of *HaShem*'s-יהו"ה Godliness that transcends measure and limitation (His true limitlessness),¹⁴⁷⁴ meaning, the aspect of the Supernal desire and pleasure of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

However, to attain the transformation of the salty waters so that they become sweet waters, referring to the refinement of the animalistic soul, by which the Godly soul itself is also elevated, so that it ascends from serving *HaShem*-יהו"ה, blessed is He, “with all your soul” to serving Him “with all your being,” it is necessary to ensure that “the waters not inundate the foundations (*Yesodot*).”

About this Midrash states that the Holy One, blessed is He “came to a certain place and found a huge rock, and said: “I will establish the city here, upon these rocks.” This refers to the “head of the rocks (*Rosh Tzurim*-ראש צורים),” meaning, our forefathers. For, as known,¹⁴⁷⁵ the “head of the rocks (*Rosh Tzurim*-ראש צורים)” refers to the root of the forefathers in the aspect of the emotions (*Midot*) as they are in their root, which transcends intellect (*Sechel*), meaning, higher than reason and

¹⁴⁷⁴ See Likkutei Torah, Shlach 39c and on; Bechukotai 47d

¹⁴⁷⁵ See Biurei HaZohar of the Mittler Rebbe, Balak 103a and on; Biurei HaZohar of the Tzemach Tzedek, Balak, Vol. 2 p. 993 and on; Ohr HaTorah Balak p. 904 and on; Also see the discourse entitled “*Ki MeRosh Tzurim*” 5734 (Sefer HaMaamarim 5734 p. 173 and on).

understanding, in which they do not have the measures and limitations of the intellect (*Sechel*).

Thus, since, in and of themselves, the emotions (*Midot*) have overpowering strength, they therefore have the strength to stand up against the “many waters” (*Mayim Rabim*) of the side opposite holiness, which “rise and do not allow the foundation to be set.” Thus, through them it is possible “for the city to be built.”

The substance of this as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that we must rouse in ourselves to what we received as an inheritance from our forefathers (the “rocks-*Tzurim*-צורים”). In general, this refers to the hidden love (*Ahavah Mesuteret*) of *HaShem*-יהו"ה, blessed is He, which also includes fear of Him.¹⁴⁷⁶ It thus includes the general totality of the emotions (*Midot*), as they are in their source and root, which transcends the intellect (*Sechel*), (“the head of the rocks-*Rosh Tzurim*-ראש צורים”). In other words, this refers to the general matter of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, by which the animalistic soul is refined etc.

3.

Now, besides the matter of the “rocks-*Tzurim*-צורים” (“From the heads of rocks I see them”), there also must be the matter of the “hills-*Gva'ot*-גבעות” (“and from hills do I gaze

¹⁴⁷⁶ See Tanya, Likkutei Amarim, Ch. 18.

upon it"). The explanation is as explained by the Alter Rebbe in Likkutei Torah,¹⁴⁷⁷ that "hills-*Gva'ot*-גבעות" are lower in level than "mountains-*Harim*-הרים." This is because the "hills-*Gva'ot*-גבעות" refer to the foremothers (as stated in Midrash¹⁴⁷⁸ that "mountains-*Harim*-הרים" refer to the forefathers and "hills-*Gva'ot*-גבעות" refer the foremothers) who receive from the "mountains-*Harim*-הרים."

This refers to love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, with the externality of the heart, derived from reason and intellect stemming from contemplation (*Hitbonenut*) etc. In contrast, the level of the "mountains-*Harim*-הרים" is the aspect of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect etc.

This is why about the "rocks-*Tzurim*-צורים" the verse says, "I see them-*Erenu*-אראנו," whereas about the "hills-*Gva'ot*-גבעות" it says, "I gaze upon them-*Ashurenu*-אשורנו." To explain, Targum translates the word "*Ashurenu*-אשורנו" as "*Secheeteih*-סכיתיה" which also is the translation of the word "gaze-*Habatah*-הבטה."¹⁴⁷⁹ The difference between "seeing-*Re'iyah*-ראיה" ("I see them-*Erenu*-אראנו") and "gazing-*Habatah*-הבטה" ("I gaze upon them-*Ashurenu*-אשורנו") is as Rashi explains,¹⁴⁸⁰ "The words, 'And he saw it-*v'Ra'ah Oto*-ו'ראה אותו' indicates a mere glance, whereas the word 'and he gazed-*v'Heebeet*-ו'הביט' indicates gazing intently."

¹⁴⁷⁷ Likkutei Torah, Nitzavim 45a

¹⁴⁷⁸ Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:4; Bamidbar Rabba 20:19

¹⁴⁷⁹ See Genesis 15:5; Samuel I 17:42

¹⁴⁸⁰ Rashi to Numbers 21:8

The Midrash likewise states¹⁴⁸¹ that “the word ‘gazing-*Habatah*-הבטה’ indicates [seeing] at close proximity (which is why it is in a way that “he gazes upon it intently”), whereas ‘seeing-*Re’iyah*-ראיה’ indicates [seeing] from a distance (which is why it indicates “a mere glance”).”

The explanation is that the aspect of “rocks-*Tzurim*-צורים” refers to emotions (*Midot*) that transcend intellect (*Sechel*). About them, the verse states, “I see them-*Erenu*-ארנו,” meaning, with a mere glance, being that there is not much grasp of them, and it therefore is called “seeing-*Re’iyah*-ראיה,” which is from a distance.

In contrast, the aspect of “hills-*Gva’ot*-גבעות” refers to emotions (*Midot*) that accord to intellect (*Sechel*). Therefore, the verse states about them “I gaze upon them-*Ashurenu*-אשורנו,” being that this aspect is comprehended and grasped in the soul, and is therefore like “gazing-*Habatah*-הבטה,” which is from close proximity and with intent etc.

This is like the difference between the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*). For, in the concealed world (*Alma d’Itkasiya*), (which in our service of *HaShem*-יהו"ה, blessed is He, is compared to emotions (*Midot*) that transcend reason and intellect), actual “gazing-*Habatah*-הבטה” is not applicable, because even the creations that exist in the concealed world (*Alma d’Itkasiya*) are hidden etc. Only in the revealed world (*Alma d’Itgaliya*), (which in our service of *HaShem*-יהו"ה, blessed is He, is like

¹⁴⁸¹ Eichah Rabba 5:1 (the view of Rabbi Yudan).

emotions (*Midot*) that accord to reason and intellect), is it applicable for there to be an actual “gazing-*Habatah*-הבטה.”

This then, is the meaning of the verse, “From the head of rocks (*Tzurim*-צורים) I see them (*Erenu*-ארנו), and from hills (*Gva'ot*-גבעות) I gaze upon them (*Ashurenu*-אשורנו).” For, even though the “hills” (*Gva'ot*-גבעות) refer to the aspect of emotions (*Midot*) that accord to intellect (*Sechel*), (and therefore are only called “hills-*Gva'ot*-גבעות” indicating that they are not as strong or as high as “mountains-*Harim*-הרים”), meaning that they only are the recipients of the emotions (*Midot*) that transcend intellect, like the foremothers who received from the forefathers. Nevertheless, the matter of “the head of rocks-*Rosh Tzurim*-ראש צורים,” which refers to emotions (*Midot*) that transcend intellect, are insufficient by themselves. Rather, there also must be the matter indicated by, “from hills (*Gva'ot*-גבעות) do I gaze upon them (*Ashurenu*-אשורנו).”

The reason is because since *HaShem's*-יהו"ה ultimate Supernal intent is for there to be perfection in serving Him, not only stemming from the transcendent encompassing powers (*Makifim*) of the soul, which is the aspect of loving *HaShem*-יהו"ה, blessed is He, “with all your being,” but there should be a drawing down from this into all ten powers of the soul, and subsequently also into the three garments of thought, speech, and action, which generally is the entire service of Him according to reason and intellect. In other words, *HaShem's*-יהו"ה ultimate Supernal intent is that there be “a dwelling place for Him in the lower worlds.”

It therefore is necessary for there to be orderly toil with the inner manifest powers [of the soul], including the toil of serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* as they relate to the body and animalistic soul. Moreover, this must be in a way that all matters penetrate the understanding and comprehension, not only of the Godly soul, but also of the animalistic soul, until they also are drawn into the garments of the animalistic soul, including the thought, speech, and action of the body.

Therefore, though it is true that there first must be the matter of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect – “From the head of rocks (*Tzurim*-צורים) I see them (*Erenu*-ארנו)” – nevertheless, this is not yet *HaShem*'s-יהו"ה ultimate Supernal intent. Rather, there then must be a drawing down from the aspect of the “mountains-*Harim*-הרים” to the aspect of the “hills-*Gva'ot*-גבעות,” similar to the drawing down from the aspect of the concealed world (*Alma d'Itkasiya*) into the aspect of the revealed world (*Alma d'Itgaliya*).

In other words, there must be toil in serving *HaShem*-יהו"ה, blessed is He, in the aspect of “from hills (*Gva'ot*-גבעות) do I gaze upon them (*Ashurenu*-אשורנו).” That is, there must be the aspect of “gazing-*Habatah*-הבטה” in close proximity, with intent, and in an orderly way. Specifically through this “a dwelling place for the Holy One, blessed is He, in the lower worlds,” is made, meaning, in the revealed world (*Alma d'Itgaliya*).

This then, is the meaning of the explanation in Likkutei Torah¹⁴⁸² about the verse,¹⁴⁸³ “Skipping over mountains (“*Harim*-הרים,” the forefathers), jumping over hills (“*Gva’ot*-גבעות,” the foremothers).” The difference between skipping (“*Dilug*-דילוג”) and jumping (“*Kefitzah*-קפיצה”) is that skipping is with one foot (indicating that it is not a complete departure from the chaining down of the worlds-*Hishtalshelut*). In contrast, jumping (“*Kefitzah*-קפיצה”) is with both feet¹⁴⁸⁴ (indicating a complete departure from the chaining down of the worlds-*Hishtalshelut*).

For, although, at first glance, the forefathers are on a higher level than the foremothers, nevertheless, the verse states,¹⁴⁸⁵ “Whatever Sarah tells you, heed her voice.” This is because it is specifically through the toil indicated by the foremothers, [that] “from hills (*Gva’ot*-גבעות) do I gaze upon them (*Ashurenu*-אשורנו),” that “a dwelling place for the Holy One, blessed is He,” is made. That is, within the chaining down of the worlds (*Seder Hishtalshelut*) itself, we affect the complete departure from the chaining down of the worlds (*Seder Hishtalshelut*), (“jumping” with both feet).

For, the matter of “dwelling”¹⁴⁸⁶ is like the analogy of a person who comes and dwells in his friend’s house. When he does so, his essential self – as he is – dwells in his friend’s

¹⁴⁸² Likkutei Torah, Shir HaShirim 15b and on.

¹⁴⁸³ Song of Songs 2:8; See Yalkut Shimoni to Shir HaShirim, Remez 986.

¹⁴⁸⁴ Mishnah Ohalot 8:5; Talmud Yerushalmi, Beitza 5:2

¹⁴⁸⁵ Genesis 21:12

¹⁴⁸⁶ Maamarei Admor HaZaken 5565 Vol. 1 p. 489; with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 680; Sefer HaMaamarim 5662 p. 335; 5670 p. 245; 5678 p. 193, and elsewhere.

house, to the same degree as when he dwells in his own house (as explained in the previous discourses).¹⁴⁸⁷ That is, this matter is specifically brought about below.

4.

Now, everything stated above applies to the general totality of the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people. This is the meaning of the verse,¹⁴⁸⁸ "Blessed is *HaShem*-יהו"ה, the God of Israel, from the world to the world." In other words,¹⁴⁸⁹ the toil of the Jewish people in drawing down *HaShem*'s-יהו"ה Godliness (which is why He is called "the God of Israel") is to bring about a drawing down "from the world to the world," meaning, from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*).¹⁴⁹⁰

The verse begins, "Blessed is *HaShem-Baruch* *HaShem*-יהו"ה ברוך," in which the word "blessed-*Baruch*-ברוך"¹⁴⁹¹ is of the same root as, "one who draws down-*HaMavreech*-המבריך a vine."¹⁴⁹² The order is that one bends the

¹⁴⁸⁷ See the beginning of the preceding discourse of this year, 5720, entitled "v'Atah Yigdal – And now may the strength of my Lord be magnified," Discourse 22 (Sefer HaMaamarim 5720, p. 164 and on).

¹⁴⁸⁸ Psalms 106:48

¹⁴⁸⁹ See *Hemshech* "Matzah Zu" 5640, Ch. 52 and on (Sefer HaMaamarim 5640 Vol. 1 p. 234 and on).

¹⁴⁹⁰ See Zohar I 158b; Ohr HaTorah Bereishit (Vol. 3) p. 551a; Sefer HaMaamarim 5638 p. 90, and elsewhere.

¹⁴⁹¹ See Torah Ohr, Mikeitz 37c; Sefer HaMaamarim 5626 p. 132 and on; 5654 p. 312 and on, and elsewhere.

¹⁴⁹² Mishnah Kilayim 7:1

branch of the vine down and then covers it with earth, by which a new vine grows.

This likewise is so in the matter of drawing down from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*). That is, it is like drawing down from the aspect of the “rocks-*Tzurim*-צורים” to the aspect of the “hills-*Gva'ot*-גבעות,” which is a drawing down from above to below. Nonetheless, specifically by doing so, the matter of “jumping” with both feet is caused, so that there comes to be “a dwelling place for the Holy One, blessed is He” - who utterly transcends the chaining down of the worlds (*Hishtalshelut*) - specifically in the lower worlds.

This matter is explained elsewhere at length,¹⁴⁹³ that the difference between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*) is like the difference in this world itself, between creatures of the sea [which are hidden] and creatures of the land [which are revealed].

[This is because “Torah was stated both in general principles and in particular details.”¹⁴⁹⁴ Therefore, within this world as well, there are both general aspects and particular details, in that even the particular includes many particulars. Thus, even in the revealed world (*Alma d'Itgaliya*), there are the creatures of the sea, which are similar to the creatures of the concealed world (*Alma d'Itkasiya*).]

¹⁴⁹³ See *Hemshech “Matzah Zu”* 5640 *ibid.*; See *Likkutei Torah*, Tzav 14b and on; *Shaar HaEmunah* Ch. 52 (94a and on); *Sefer HaMaamarim* 5659 p. 145 and on; 5678 p. 254 and on; 5698 p. 188 and on.

¹⁴⁹⁴ *Talmud Bavli*, Chagigah 6b

To explain, the creatures of the concealed world (*Alma d'Itkasiya*) are compared to the fish of the sea, in that the moment they leave their source of life, which is the sea, they immediately die.¹⁴⁹⁵ In contrast, this is not so of the creatures of the revealed world (*Alma d'Itgaliya*), meaning, the [creatures of] the land. That is, even though they were created from the earth, as in the verse,¹⁴⁹⁶ “All originate from the dust,” and they also derive all of their needs from the earth, as in the verse,¹⁴⁹⁷ “A land where bread grows” (in which the verse specifies “bread-*Lechem*-לֶחֶם,” referring to and including all the needs of the creatures, all of which are included in the word “bread-*Lechem*-לֶחֶם”),¹⁴⁹⁸ nevertheless, they remain in existence regardless of whether they are on the earth, swimming in the sea, or flying in the air.

The same is so spiritually, (and on the contrary, because this how it is spiritually, this is how it is physically).¹⁴⁹⁹ That is, the state of being in the concealed world (*Alma d'Itkasiya*) is that the creature knows and grasps the intangible Godly “nothing” (*Ayin*) that brings existence into being. Thus, since he knows that *HaShem*-יהו"ה brings him into being, enlivens him, and sustains him, he therefore is incapable of separating himself from the Source of his vitality.

In contrast, this is not so of the revealed world (*Alma d'Itgaliya*), in which the manner of creation is that the creature

¹⁴⁹⁵ See Talmud Bavli, Avoda Zarah 3b; Chullin 127a; Brachot 61b

¹⁴⁹⁶ Ecclesiastes 3:20

¹⁴⁹⁷ Job 28:5

¹⁴⁹⁸ See Sefer HaMaamarim 5685 p. 281 and elsewhere.

¹⁴⁹⁹ See Sefer HaSichot 5748 Vol. 1 p. 133 and on.

is made to be “something separate”, to the point that the “something separate” can be separated, but even so remain in existence. This is because it does not know that there is a Source who brings it into existence, enlivening and sustaining it.

To further explain, even about the concealed world (*Alma d'Itkasiya*), it is explained and understood that it is not possible for the created being to actually have any grasp of the intangible Godly “nothing” (*Ayin*) that brings it into existence, for if that were the case, it’s existence would be utterly nullified.¹⁵⁰⁰ However, this only applies if there would be grasp of the actual being (*Hasagat HaMahut*) [of the Source who brings it into being].

In other words, if a creature of the concealed world (*Alma d'Itkasiya*) would actually grasp the essential being of the “word of *HaShem*-יהוה” which brings it into being, it would be nullified of its existence. However, even so, since (the concealed world-*Alma d'Itkasiya*) is much higher [than the revealed world], at the very least, there is knowledge of the existence [of the Source] (*Yediyat HaMetziyut*).

In other words, one knows that there is a Godly Being who enlivens him, even though he does not directly perceive and know the essential self of that Being, but only knows of the existence of that Being. Nevertheless, this knowledge itself is also drawn down to affect his senses, and does not allow him to separate himself from the Source of his life.

¹⁵⁰⁰ See Sefer HaMaamarim 5629 p. 161 and on.

In contrast, this is not so of the revealed world (*Alma d'Itgaliya*), in which the creature is in a way of separation, thus making it possible for him to perceive himself as an independent and separate existence. This is to such an extent that it even is possible for there to be those who say,¹⁵⁰¹ “I do not know *HaShem*-יהו"ה,” and [it even is possible for there to be] those who are lower than this¹⁵⁰² and say,¹⁵⁰³ “I am, and there is nothing more.”

The difference between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*) may be better understood with greater explanation, by way of comparison to the soul of man and the difference between one's thought (*Machshavah*) and one's speech (*Dibur*).

To explain, in general, the matter of speech (*Dibur*) stems from [the existence of] another. For, as one is, in and of himself, without the presence of another, he lacks nothing even if everything remains in his thought (*Machshavah*) and is not brought out in speech (*Dibur*).

Even when a person uses his power of speech to instruct someone to fulfill his personal needs, in which case he needs to speak so that his lacking will be fulfilled, it is not in a way that, in and of itself, he requires speech, but is rather a matter in which his fellow is mixed into this, (in that he requires another

¹⁵⁰¹ Exodus 5:2; Sefer HaMaamarim 5679 p. 360; 5692 p. 157; 5697 p. 149, and elsewhere; Also see Sefer HaArachim Chabad, Vol. 2, section on “*Umot HaOlam*” p. 275, and the citations there.

¹⁵⁰² See Maamarei Admor HaZaken, Nevi'im p. 43 and on; p. 55 and on; Ohr HaTorah, Na"Ch Vol. 2, p. 767 and on; See Likkutei Sichot, Vol. 21 p. 40 and on.

¹⁵⁰³ Isaiah 47:8, 47:10; Tanya, Likkutei Amarim, Ch. 22 & Ch. 24.

to do this for him). Therefore, there also must be something in himself that is connected [and dependent on] the other. However, in matters that another is not mixed into, that is, [matters for which] the other is not needed, being that he can do them himself, speech (*Dibur*) is unnecessary.

In contrast, thought (*Machshavah*) is specifically to oneself. In other words, even though thought (*Machshavah*) is called a “garment” (*Levush*),¹⁵⁰⁴ this only is because thought (*Machshavah*) is not the essence of the intellect (*Sechel*) or the essence of the emotions (*Midot*), but only is like a servant who serves and garbs them. Nevertheless, we observe that for a person to properly understand and grasp a matter of intellect in his intellect, there necessarily must be a manifestation of the power of thought (*Machshavah*) in him, and without this, understanding and comprehension is not possible.

Based on the above distinction between thought (*Machshavah*) and speech (*Dibur*), we see that thought (*Machshavah*) is an inner garment (*Levush Pnimi*) that is close [to the soul]. That is, thought does not go outside of oneself, but remains unified to him. This is to such an extent that just as the presence of soul is constant, so likewise, being that it is bound to the soul, thought (*Machshavah*) flows constantly, to the point that thought never ceases. In contrast, speech (*Dibur*) is a garment that is separate (*Levush Nifrad*), in that it separates from oneself and is revealed to another.

¹⁵⁰⁴ See Tanya, Likkutei Amarim, Ch. 4

Now, it was explained before that *HaShem*'s יהו"ה ultimate Supernal intent is for there to be a drawing down from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*). This likewise is *HaShem*'s יהו"ה ultimate Supernal intent in creating man, to make "a dwelling place for the Holy One, blessed is He, in the lower worlds."

In other words, the entire existence of "another" and of an "outside" is for it to be made into a dwelling place for *HaShem* יהו"ה, blessed is He. To this end, physical matters, such as Tefillin, which are made of physical parchment, are also necessary. (The same applies to other *mitzvot*, such as Tzitzit, which are made of physical wool, and the like. This is because all of Torah is equated to Tefillin.)¹⁵⁰⁵

There also must be a drawing down from thought (*Machshavah*) into speech (*Dibur*), until there finally is a drawing down into action (*Ma'aseh*), as in the words of the Mishnah,¹⁵⁰⁶ "Action (*Ma'aseh*) is most primary," since *HaShem*'s יהו"ה Supernal intent is specifically fulfilled through it.

However, neither speech (*Dibur*) and certainly not action (*Ma'aseh*) are sufficient on their own. For, by itself it is possible for the speech (*Dibur*) to become completely separate and disconnected [from *HaShem* יהו"ה], and how much more so when it comes to action (*Ma'aseh*). This is as explained in the

¹⁵⁰⁵ Talmud Bavli, Kiddushin 35a

¹⁵⁰⁶ Mishnah Avot 1:17

previous discourse,¹⁵⁰⁷ that the power of action (*Ma'aseh*) is something separate and apart, such that it even applies to animals etc.

It therefore is necessary for there to be the matter indicated by the verse,¹⁵⁰⁸ “Blessed is *HaShem*-יהו"ה, the God of Israel, from the world to the world.” That is, there must be a drawing down from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*) to the point that they become one thing and one domain - the domain of the Singular One of the world (*Yechido Shel Olam*),¹⁵⁰⁹ *HaShem*-יהו"ה, blessed is He.

5.

Based on the above we can also understand the *mitzvah* of Eiruv¹⁵¹⁰ which was instituted by Rabbinic ordinance.¹⁵¹¹ As in the ruling of the Alter Rebbe in Shulchan Aruch,¹⁵¹² “It is a *mitzvah* to seek to make *Eiruv* in courtyards... and it is necessary to make the blessing [upon its establishment, in praise of *HaShem*-יהו"ה] ‘who sanctified us with His commandments and commanded us concerning the *mitzvah* of

¹⁵⁰⁷ See the preceding discourse of this year, 5720, entitled “*v'Atah Yigdal* – And now may the strength of my Lord be magnified,” Discourse 22, Ch. 3 and on (Sefer HaMaamarim 5720, p. 167 and on).

¹⁵⁰⁸ Psalms 106:48

¹⁵⁰⁹ See Tanya, Likkutei Amarim, Ch. 33.

¹⁵¹⁰ See *Hemshech “Matza Zu”* 5640 *ibid.* Ch. 49 and on (p. 229 and on); Also see Ohr HaTorah, Shir HaShirim Vol. 2 p. 440 & p. 453.

¹⁵¹¹ Mishneh Torah, Hilchot Eruvin 1:2 and elsewhere.

¹⁵¹² Orach Chayim 366:18

Eiruv,’ just as one recites a blessing over all Rabbinic commandments.”

The explanation is that the *Eiruv* affects that private domains (*Reshut HaYachid*), which are separate from each other become one single domain. In other words, even though, in and of itself, each domain is a private domain (*Reshut HaYachid*) – meaning, that it is the domain of the Singular One of the world (*Yechido Shel Olam*) – nevertheless, it is possible for the two domains to be separate from each other, this one unto itself, and that one unto itself.

Therefore, though in and of itself, each one is a private domain (*Reshut HaYachid*), nevertheless, it is forbidden to carry from one domain to the other domain [on Shabbat], being that there is a demarcation ending the measure and limit of one domain, and a demarcation where the measure and limit of the other domain begins. Therefore, the matter of an Eruv is necessary, the matter of which is the intermingling (*Eiruv*-עירוב) of domains.

The substance of this as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that there is service of Him stemming from Kindness-*Chessed*, and service of Him stemming from Might-*Gevurah*. Now, since both are of the side of holiness, they therefore are the aspect of the private domain (*Reshut HaYachid*). However, as long as the mode of serving *HaShem*-יהו"ה, blessed is He, is only in one mode (either Kindness-*Chessed* or Might-*Gevurah*), it is “upheld by just one

pillar,”¹⁵¹³ and is not yet the ultimate intent in the service of *HaShem*-יהו"ה, blessed is He.

This is why the *mitzvah* of Eiruv was given. For, the matter of an Eiruv is the conjoining of Kindness-*Chessed* and Might-*Gevurah* together. This is the general matter of the quality of Splendor-*Tiferet*, which includes both Kindness-*Chessed* and Might-*Gevurah* and makes them exist as one.

This matter is also hinted in the name “*Eiruv*-עירוב,” as stated in Me’orei Ohr¹⁵¹⁴ (and cited in Chassidus),¹⁵¹⁵ that the word “*Eiruv*-עירוב-288” shares the same numerical value as “Kindness-*Chessed*-חסד-72” together with “Might-*Gevurah*-גבורה-216.” That is, the letters רי"ו-216 of the word “*Eiruv*-עירוב” are numerically equal (*Gematria*) to “Might-*Gevurah*-גבורה-216,”¹⁵¹⁶ and the letters ע"ב-72 [of “*Eiruv*-עירוב-288”] are numerically equal (*Gematria*) to “Kindness-*Chessed*-חסד-72.” Their conjoining into a single word indicates the bond and mingling (*Eiruv*-עירוב) of Kindness-*Chessed* and Might-*Gevurah*, in that they are made into a single domain.

This is also known from the teaching of the Rav, the Maggid of Mezhritch,¹⁵¹⁷ in explanation of the teaching of our

¹⁵¹³ Zohar III 127b (beginning of Idra Rabba)

¹⁵¹⁴ Me’orei Ohr, Ma’arechet 70, Ot 27

¹⁵¹⁵ *Hemshech* “*Matzah Zu*” 5640 *ibid.*, Ch. 54 (p. 78), and Ohr HaTorah, Shir HaShirim *ibid.*

¹⁵¹⁶ See Tikkunei Zohar, Tikkun 22 (67b)

¹⁵¹⁷ See Likkutei Torah, Tazriya 23c; Biurei HaZohar of the Mittler Rebbe, Lech Lecha 8c; Pelach HaRimon (of Rabbi Hillel HaLevi of Paritch), Lech Lecha 34c, and elsewhere; Also see Tanya, Iggeret HaKodesh, Epistle 12; Maamarei Admor HaZaken Al Parshiyot HaTorah Vol. 2 p. 645 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

sages, of blessed memory,¹⁵¹⁸ on the verse,¹⁵¹⁹ “Dominion and dread are with Him; He makes peace in His heights,” that, “Michael, the minister of snow, and Gavriel, the minister of fire, do not extinguish each other.”

That is, the substance of the [angel] Michael is the quality of Kindness-*Chessed*, and the substance of the [angel] Gavriel is the quality of Might-*Gevurah*, and they are compared to two ministers of the King who, in and of themselves, are opposites of each other. That is, even though they are ministers of a single King, they nevertheless have measures and limitations, and there therefore is a point where the matter of one minister concludes, and the matter of the second minister begins. Nonetheless, when they stand before the King, then because of the matter of the King, this causes “peace in His heights,” in that [before Him] they both are equal and do not extinguish each other, but instead withstand each other.

The substance of this [teaching] as it relates to *HaShem*’s יהו"ה holy titles, blessed is He, is that as known,¹⁵²⁰ His title “God-*E*” א"ל-ל is in [the *Sefirah* of] Kindness-*Chessed*, whereas His title “God-*Elohi*” מ-אלהי is in [the *Sefirah* of] Might-*Gevurah*, whereas His Name *HaShem*-יהו"ה is in [the *Sefirah* of] Splendor-*Tiferet*. In other words, the Name *HaShem*-יהו"ה, which is the Essential Name (*Shem*

¹⁵¹⁸ Midrash Bamidbar Rabba 12:8; Shir HaShirim Rabba 3:11; Tanchuma Vayigash 6.

¹⁵¹⁹ Job 25:2

¹⁵²⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Six (*Gevurah*) and Gate Seven (*Chessed*); Etz Chayim, Shaar 44 (Shaar HaShemot) Ch. 3 and Ch. 6; Zohar III 296a; Pardes Rimmonim, Shaar 20 (Shaar HaShemot) Ch. 5-8 & Ch. 10-11.

HaEtzem)¹⁵²¹ of the Singular Preexistent Intrinsic and Unlimited One, is specifically in the third [median] quality, which is the quality of Splendor-*Tiferet*, by which “He makes peace in His heights.”

More specifically, the matter of Eiruv-עירוב (which indicates the bond between Kindness-*Chessed* and Might-*Gevurah*), has two aspects. That is, there is the joining (*Eruv*) of alleyways (*Mevu'ot*) and the joining of courtyards (*Chatzeirot*). About this Me'orei Ohr states¹⁵²² (and is cited in Chassidus),¹⁵²³ that the Eruvin of the alleyways (*Eiruvei Mevu'ot*) – the “inner houses”¹⁵²⁴ – is the matter of Splendor-*Tiferet*, which joins Kindness-*Chessed* with Might-*Gevurah*, and that the Eruvin of courtyards (*Eiruvei Chatzeirot*) – the “outer houses”¹⁵²⁵ – is the matter of Foundation-*Yesod*, which joins Victory-*Netzach* and Majesty-*Hod*.

6.

This then, is likewise the meaning of the verse,¹⁵²⁶ “Blessed is *HaShem*-יהוה, the God of Israel, from the world to the world,” referring to the matter of drawing down from the

¹⁵²¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Kesef Mishneh to Hilchot Avodah Zarah 2:7; Pardes Rimonim, Shaar 19 (Shaar Shem Ben Dalet); Moreh Nevuchim, Part 1, Ch. 61 and on.

¹⁵²² Me'orei Ohr, Ma'arechet 70, Ot 27

¹⁵²³ *Hemshech* “*Matzah Zu*” 5640 *ibid.*, Ch. 54 (p. 78), and Ohr HaTorah, Shir HaShirim *ibid.*

¹⁵²⁴ See Zohar III 109a (Ra'aya Mehemna)

¹⁵²⁵ See Zohar III 109a (Ra'aya Mehemna) *ibid.*

¹⁵²⁶ Psalms 106:48

concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*). In other words, notwithstanding the great distance of comparison between them, in that the concealed world (*Alma d'Itkasiya*) is “like the waters covering the ocean floor”¹⁵²⁷ and is a matter that transcends measure and limitation, whereas the revealed world (*Alma d'Itgaliya*) is entirely a matter of revelation, which is a matter of measure and limitation, nevertheless, we affect a bond between them and mingle them (similar to how “He makes peace in His heights”), in a manner that they become a single existence.

In other words, through drawing down the Name *HaShem*-יהו"ה, as in “Blessed is *HaShem-Baruch HaShem*-ברוך יהו"ה,” the One who “makes peace in His heights,” we thereby can fulfill the *mitzvah* (that “He has sanctified us with His commandments and commanded us”) of *Eiruv*-עירוב, meaning, to mingle and bond the concealed world (*Alma d'Itkasiya*) with the revealed world (*Alma d'Itgaliya*), so that they are made to be a single existence. This matter is specifically brought about through the service of *HaShem*-יהו"ה, blessed is He, of [our forefather] Yaakov. This is also why the verse specifically states, “Blessed is *HaShem*-יהו"ה, the God of **Israel-Yisroel-ישראל** etc.”

To preface, in regard to the matter of the forefathers (“the head of rocks-*Rosh Tzurim*-ראש צורים”) there are three ways of serving *HaShem*-יהו"ה, blessed is He. There is the service of Avraham, whose matter was the quality of Kindness-

¹⁵²⁷ Isaiah 11:9

Chessed, as well-known from the teaching of Sefer HaBahir.¹⁵²⁸ There is the service of Yitzchak, which stems from the quality of Might-*Gevurah*, as the verse states,¹⁵²⁹ “Had not... the fear of Yitzchak (*Pachad Yitzchak*-פחד יצחק) been with me.” Nevertheless, this is not yet the ultimate perfection. For, as our sages, of blessed memory, stated,¹⁵³⁰ “From Avraham [Yishma’el came out], and from Yitzchak [Esav came out] etc.,” in that it is possible for vitality to be derived by the side opposite of holiness. For, as long as a particular detail of *HaShem*’s-יהו"ה Supernal desire is missing, there is a lacking in the whole matter,¹⁵³¹ and it therefore is possible for the side opposite holiness to derive vitality.

However, perfection is in Yaakov’s service of *HaShem*-יהו"ה, as it states,¹⁵³² “His bed was perfect,” with no vitality derived by the side opposite holiness. This is because Yaakov is the quality of Splendor-*Tiferet*, which is called,¹⁵³³ “The center beam (*Breyach HaTichon*-בריה התיכון) that penetrates from one end to the other end,” until it transcends the “ends” and “directions,” thus binding the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה

¹⁵²⁸ Sefer HaBahir, Section 191, cited in Hashmatot to Zohar I 264b; Pardes Rimmonim, Shaar 22 (Shaar HaKinuyim), Ch. 4.

¹⁵²⁹ Genesis 31:42

¹⁵³⁰ Talmud Bavli, Pesachim 56a; Midrash Vayikra Rabba 36:5; Likkutei Torah, VaEtchanan 5a; Shir HaShirim 9d; Also see Mehutam Shel Yisroel of Rabbi Yoel HaKohen Kahan, translated as On the Essence of the Jewish People.

¹⁵³¹ See Sefer HaMaamarim Kuntreisim Vol. 2, p. 350b, and 311b and on.

¹⁵³² Midrash Vayikra Rabba 36:5 *ibid*; See Rashi to Genesis 47:31

¹⁵³³ Exodus 26:28; See Zohar II 175b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

Himself, blessed is He, with the lower worlds, for them to be “a dwelling place for the Holy One, blessed is He.”

More specifically, in addition to the bond between Kindness-*Chessed* and Might-*Gevurah* brought about by Splendor-*Tiferet*, there also is the bond between the two lines as they are in the aspect of the “head of the rocks-*Rosh Tzurim*-ראש צורים,” which are the head, beginning, and root of the emotions (*Midot*). This refers to the matter of the Crown-*Keter* which affects a bond between Wisdom-*Chochmah* and Understanding-*Binah* (which are the root of Kindness-*Chessed* and Might-*Gevurah*).

In the same way, there likewise is the bond between the two lines as they are in the aspect of “from the hills I gaze upon them-*MiGva’ot Ashurenu*-מגבעות אשורנו.” This refers to the matter of Foundation-*Yesod* (which is the quality of Yosef), which brings about the bond between Victory-*Netzach* and Majesty-*Hod* (similar to the two aspects of the Eiruv (עירוב), the “inner houses” and the “outer houses,”¹⁵³⁴ as mentioned above).

This then, is the meaning of the verse,¹⁵³⁵ “Blessed is *HaShem*-יהו"ה, the God of *Israel-Yisroel*-ישראל etc.” That is, it refers to Yaakov’s service of *HaShem*-יהו"ה, blessed is He, the substance of which is the middle line (*Kav HaEmtza’ee*)¹⁵³⁶ that “penetrates from one end to the other end.” Through this there is made to be a bond between the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*), (“from the

¹⁵³⁴ See Zohar III 109a (Ra’aya Mehemna) *ibid*.

¹⁵³⁵ Psalms 106:48

¹⁵³⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.

world to the world”) to the point that we make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”

7.

Now, the general difference between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*), which in the revealed world (*Alma d'Itgaliya*) itself is like the difference between the sea and the dry land (as explained in chapter four), is also the difference between the two manners by which the world is conducted.

That is, there is the miraculous conduct of the world, and there is the natural conduct of the world.¹⁵³⁷ That is, there is the miraculous conduct, stemming from the quality of Kindness-*Chessed* and transcends measure and limitation, and there is the natural conduct, stemming from the quality of Might-*Gevurah*, which is *HaShem*'s יהוה's title God-*Elohi* "מ-ם-אלהי" (and is the quality of Might-*Gevurah*) and shares the same numerical value (*Gematria*) as “the natural order-*HaTeva*-הטבע-86,” which has measure and limitation.¹⁵³⁸

¹⁵³⁷ See the discourse entitled “*Baruch SheAsah Nissim*” 5664 (Sefer HaMaamarim 5664 p. 129, p. 141 and on); Also see the discourse “*Baruch SheAsah Nissim*” of this year, 5720, Discourse 24 (Sefer HaMaamarim 5720, p. 184 and on).

¹⁵³⁸ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled “*v'Hamargeel*”); Shnei Luchot HaBrit 89a, 189a; Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re'eh 22b and on, and elsewhere.

In addition, there also is the bond between the two modes of conduct. About this our sages, of blessed memory, said,¹⁵³⁹ “At first it arose in thought to create the world with the quality of judgment (*Din*). He saw that the world could not withstand this, so He included the quality of compassion (*Rachamim*),” referring to the matter of signs and miracles in the world. (As explained in Shaar HaYichud VeHeEmunah,¹⁵⁴⁰ “this refers to the revelation of Godliness through the Righteous (*Tzaddikim*) and the signs and miracles of the Torah.”)

In other words, this is the mingling (*Eiruv*-עירוב) of the two conducts into a single existence, so that in the world itself the miraculous should exist. (This is like what the verse,¹⁵⁴¹ “Blessed is *HaShem*-יהוה, the God of Israel, from the world to the world,” expresses).

Now, as known, in the miraculous itself, there are various distinctions. That is, there are open miracles, there are miracles that manifest within the natural order, and there are even higher miracles, such that in the natural order itself there are open miracles in such a way that, “all ends of the earth see.”¹⁵⁴² This is similar to what the Alter Rebbe wrote in his letter¹⁵⁴³ upon departing from imprisonment in Petersburg, “*HaShem*-יהוה performed a miraculous wonder of

¹⁵³⁹ See Rashi to Genesis 1:1

¹⁵⁴⁰ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

¹⁵⁴¹ Psalms 106:48

¹⁵⁴² Isaiah 52:10; Psalms 98:3; Also see *Hemshech* 5672 Vol. 1 p. 278; Vol. 2 p. 860; Vol. 3 p. 1, 231, p. 1,307, and elsewhere.

¹⁵⁴³ Igrot Kodesh of the Alter Rebbe, p. 232.

magnanimity... in the eyes of all the ministers and all the nations etc.”

The general matter of *HaShem*’s יהו"ה inclusion of “the quality of compassion (*Rachamim*)” was drawn into revelation in the third millennium, with the giving of the Torah. (For, at that time that the two-thousand years of Torah began, followed by the two-thousand years of the days of Moshiach.)¹⁵⁴⁴ This especially includes *mitzvot* that were Rabbinically instituted, which are stricter [than Biblical *mitzvot*],¹⁵⁴⁵ and [as stated],¹⁵⁴⁶ “The words of the sages are sweeter to Me than the words of the Torah,” such as the *mitzvah* of Eruvin, (as explained above).

This is drawn down in each and every generation through the righteous leaders of the generation, who through their service of *HaShem* יהו"ה, blessed is He, bring about the matter [indicated by the verse], “Blessed is *HaShem* יהו"ה, the God of Israel, from the world to the world.”

This is brought about through drawing this matter down into the inner aspect (*Pnimiyyut*) of the soul, into the revealed powers of the soul, until [it manifests] in thought, speech, and action, and the concealed aspect of the soul seeks and requests the concealed aspect of the Torah, which then is drawn into the revealed aspect of the soul and the revealed aspect of Torah, until there is a drawing down of the concealed aspect into the revealed aspect of the world.

¹⁵⁴⁴ See the discourse entitled “*Zachor*” 5678 (Sefer HaMaamarim 5678 p. 193).

¹⁵⁴⁵ Talmud Bavli, Eruvin 21b; Sanhedrin 88b

¹⁵⁴⁶ Talmud Bavli, Avodah Zarah 35a

This can be connected to the verse,¹⁵⁴⁷ “I am *HaShem*-יהו"ה your God, who raised you from the land of Egypt; open your mouth wide, and I will fill it.” The explanation is as Rabbeinu Bachaye stated¹⁵⁴⁸ in explanation of the verse,¹⁵⁴⁹ “I am *HaShem* your God (*HaShem Eloheicha*-יהו"ה אלהי"ך) since the land of Egypt.” He explains that *HaShem*-יהו"ה, blessed is He, took them out of the land of Egypt with two qualities, these being the qualities of Judgment-*Din* and Compassion-*Rachamim*. (This is like the teaching of our sages, of blessed memory,¹⁵⁵⁰ “For Egypt it was affliction and for the Jewish people it was healing.”)

This then, is the meaning of “I am *HaShem* your God (*HaShem Eloheicha*-יהו"ה אלהי"ך), who raised you,” which includes the Name *HaShem*-יהו"ה and His title God-*Elohi*”m-אלהי"ם.¹⁵⁵¹ It can be said that this is brought about by the aspect of “I-*Anochi*-אנכי,” which transcends all measure and limitation. Through this “He makes peace in His heights,” so that there is a joining of “*HaShem* your God-*HaShem Elohecha*-יהו"ה אלהי"ך,” and there thus was the ascent from the land of Egypt in

¹⁵⁴⁷ Psalms 81:11; See the Sichah talk following the discourse (Torat Menachem, Vol. 28 p. 202 and on), that this is the Psalm that corresponds to the years of the Rebbe Rayatz, whose day of redemption is being celebrated.

¹⁵⁴⁸ Rabbeinu Bachaye to Numbers 9:18, cited in Ohr HaTorah (Yahal Ohr) to Tehillim 81:11 (p. 296).

¹⁵⁴⁹ Hosea 12:10

¹⁵⁵⁰ See Isaiah 19:22; Zohar II 36a

¹⁵⁵¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and The Gate of His Title (*Shaar HaKinuy*).

a way of two opposites (*Kindness-Chessed* and *Might-Gevurah*) simultaneously.

The verse then continues, “Open your mouth wide and I will fill it.” This is as explained by Maharsha in Chiddushei Aggadot on the words of Talmud in Tractate Brachot.¹⁵⁵² He explains that the words “Open your mouth wide and I will fill it,” refer to the words of Torah. [He explains that] this is juxtaposed to “I am *HaShem*-יהו"ה your God, who raised you from the land of Egypt,” to inform us, “Do not think that I am incapable of fulfilling your request. For, I am *HaShem*-יהו"ה your God who raised you from the land of Egypt, whereupon you saw My ability to fulfill all your requests in regard to words of Torah.”

In the teachings of Chassidus it is further explained¹⁵⁵³ that the words “all your requests” are similar to David’s request [in the verse],¹⁵⁵⁴ “Unveil my eyes that I may perceive wonders from Your Torah.” This refers to the revelation of the inner aspects (*Pnimityut*) and secrets of Torah, [as has been added over the course of thirty-three (ל"ג) years].¹⁵⁵⁵ About this it states, “Do not think that I am incapable of fulfilling your request... I am *HaShem*-יהו"ה your God etc.”

¹⁵⁵² Chiddushei Aggadot to Talmud Bavli, Brachot 50a

¹⁵⁵³ See Ohr HaTorah (Yahal Ohr) *ibid.* p. 294 and on.

¹⁵⁵⁴ Psalms 119:18; See Siddur Im Divrei Elohim Chayim, Shaar Lag BaOmer, 304c and on; Sefer HaMaamarim 5638 p. 147 and on; Discourse entitled “*Gal Einai*” 5737 (Sefer HaMaamarim 5737 p. 229 and on; Torat Menachem, Sefer HaMaamarim Iyyar p. 291 and on).

¹⁵⁵⁵ From the redemption of the 12th-13th of Tammuz 5687 [through 5720].

That is, in Egypt they were sunken in the forty-nine gates of impurity,¹⁵⁵⁶ but He raised them up on the wings of eagles,¹⁵⁵⁷ to the point that within a period of fifty days they merited to receive the Torah [from *HaShem*-יהו"ה] face to face.¹⁵⁵⁸ In the same way, “It is not too wondrous for Me to fulfill your requests in the words of Torah.”

Now, in addition to the fact that there is caused to be the matter of “open your mouth wide and I will fill it” as it relates to spiritual matters, there also is a drawing down for there be the matter of “open your mouth wide and I will fill it” in the literal sense, as it relates to physical matters.

This is as the commentators of Tanach explain,¹⁵⁵⁹ “Open your mouth wide to ask of Me for whatever your heart desires.” That is, with your mouth you should ask for all the desires and the requests of your heart, not only in childish matters, but with expansiveness etc., and then “I will fill it.” That is, “whatever you ask for I will fulfill.”

[It is explained elsewhere¹⁵⁶⁰ that this does not contradiction the words of Talmud in Tractate Brachot,¹⁵⁶¹ cited before. It states there, “In the case of a request it is different” (in that the one making the request must do so like a pauper standing at the doorway, and not exalt himself by making

¹⁵⁵⁶ See Zohar Chadash, Yitro, and elsewhere.

¹⁵⁵⁷ Exodus 19:4

¹⁵⁵⁸ Deuteronomy 4:5

¹⁵⁵⁹ See Rashi, Avraham Ibn Ezra, Seforno to Psalms 81:11, cited in Ohr HaTorah ibid.

¹⁵⁶⁰ See the Sichah talk following the discourse (Torat Menachem, Vol. 28 p. 203 and on).

¹⁵⁶¹ Talmud Bavli, Brachot 50a

excessive requests).¹⁵⁶² The Talmud answers, “In the case of a request, the verse also states, ‘Open your mouth wide and I will fill it.’ However, that verse is written in regard to matters of Torah (in which it is appropriate to make excessive requests).¹⁵⁶³

This then, is the general matter of the teaching “He included the quality of Compassion (*Rachamim*) with it,” as it was drawn down into revelation at the giving of the Torah. That is, it is through the drawing down of the matter of Torah and *mitzvot* in actuality, [as in the verse],¹⁵⁶⁴ “If you will follow My decrees” (meaning, “to toil in the study of Torah”) and observe My commandments” then¹⁵⁶⁵ “I will provide your rains (*Gishmeichem*-גשמיכם) in their time,” meaning that even the physicality (*Gashmiyut*-גשמייות) of the world¹⁵⁶⁶ will be in a state of expansiveness and abundance, and there will be the matter of “open your mouth wide and I will fill it” even in this world.

This is as the verse states,¹⁵⁶⁷ “May God give you of the dew of the heavens and of the fatness of the earth,” which is [the blessing] drawn down through Yaakov to all the Jewish people, even to this final generation, the generation of the “footsteps of Moshiach,” and as drawn down in literal open revelation by the signs and miracles of the righteous leaders of the generation.

¹⁵⁶² See Rashi to Brachot 50a *ibid*.

¹⁵⁶³ See Rashi to Brachot 50a *ibid*.

¹⁵⁶⁴ Leviticus 26:3 (and Rashi there)

¹⁵⁶⁵ Leviticus 26:4

¹⁵⁶⁶ See Ramban to Leviticus 26:4

¹⁵⁶⁷ Genesis 27:28

This was also the case with the miracle of the redemption of the 12th and 13th of Tammuz, in which although it manifested in the ways of the natural order, was an even greater miracle, and has been established as a day of gathering, joy, and redemption, for all coming generations.¹⁵⁶⁸ This will also hasten and draw down the true and complete redemption below ten hand-breadths, with the coming of King Moshiach, and “He shall lead us upright”¹⁵⁶⁹ to greet the face of our righteous Moshiach.

¹⁵⁶⁸ See Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 81 & p. 86 and on, and elsewhere.

¹⁵⁶⁹ See the liturgy of the Grace after meals (*Birkhat HaMazon*).