

Discourse 28

*“Lo Heebeet Aven b’Yaakov -
He perceived no iniquity in Yaakov”*

Delivered on the 2nd day of the week of Parshat Balak,

12th of Tammuz, 5721

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

1.

The¹⁹⁸⁵ verse states,¹⁹⁸⁶ “He perceived no iniquity in Yaakov, and saw no toil in Israel. [*HaShem*-יהו"ה his God is with him, and the King's friendship is in him].” Now, the difference between Yaakov and Israel is emphasized in all the prophecies of the Torah portion of Balak (and Bilaam).¹⁹⁸⁷ These are ordered and generally included in five verses, beginning with the verse in which Bilaam relates why he was summoned, stating,¹⁹⁸⁸ “From Aram, Balak king of Moav led me from the mountains of the east [saying], ‘Come curse Yaakov for me, come bring anger upon Israel.’”

This verse indicates the state of the world as it is at the start of serving *HaShem*-יהו"ה, blessed is He, (before the refinement (*Birurim*) of the sparks come about), at which time

¹⁹⁸⁵ This discourse is a continuation of the preceding discourse “*Shlach* – Send for yourself men,” Discourse 27.

¹⁹⁸⁶ Numbers 23:21

¹⁹⁸⁷ See Rambam, Hilchot Melachim 11:1; Also see Likkutei Sichot Vol. 23, p. 171, note 56.

¹⁹⁸⁸ Numbers 23:7

the sparks of holiness are in a state about which it states, “One who falls from his level is called ‘dead.’”¹⁹⁸⁹ We see that even on this level there already is a difference in the language regarding Yaakov and Israel.

Immediately after, while still in the first prophecy, Bilaam explains the result of Balak’s [request], “Come curse... come bring anger etc.” – about which the verse states,¹⁹⁹⁰ “[But *HaShem*-יהו"ה your God refused to listen to Bilaam, and *HaShem*-יהו"ה your God], transformed the curse into a blessing for you, [because *HaShem*-יהו"ה your God, loves you]” – that instead [of cursing, Bilaam] said,¹⁹⁹¹ “Who has counted the dust of Yaakov or numbered a fourth of Israel.” This refers to the many of sparks of holiness refined through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He.

Through this we come to the fourth level, “a fourth (*Rova*-רובע) of Israel.”¹⁹⁹² (This also grants empowerment for the toil of affecting refinements (*Birurim*), namely, knowledge of the elevation brought about by this.) In this too there is a distinction between Yaakov and Israel.

He then continued to explain the **manner** of engaging in this service of *HaShem*-יהו"ה, blessed is He, stating,¹⁹⁹³ “He perceived no iniquity in Yaakov, and saw no toil in Israel.” That is, there is a type of toil in which, in and of itself, the matter of iniquity (*Aven*-און) applies, and it therefore is necessary to

¹⁹⁸⁹ See Likkutei Torah, Chukat 56d and on; Zohar III 135b; Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim), Ch. 2.

¹⁹⁹⁰ Deuteronomy 23:6

¹⁹⁹¹ Numbers 23:10

¹⁹⁹² See the beginning of the discourse entitled “*Mi Manah*” in Likkutei Torah, Balak 67a-b.

¹⁹⁹³ Numbers 23:21

negate the matter of iniquity (*Aven*-און). However, even after we negate the matter of iniquity (*Aven*-און), the matter of “toil” (*Amal*-עמל) is still present. However, after this there also is a manner of serving *HaShem*-יהו"ה, blessed is He, in which there is no “toil” (*Amal*-עמל).

After this, he continues and explains what is brought about through serving *HaShem*-יהו"ה, blessed is He, in the ways indicated by the verse, “He perceived no iniquity in Yaakov, and saw no toil in Israel.” That is, he states,¹⁹⁹⁴ “How goodly are your tents, O’ Yaakov, your dwelling places, O’ Israel.”

This verse hints at the totality of the matter of Torah and *mitzvot*, including the matter of repentance and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, which is preliminary to serving Him, as in the words of our sages, of blessed memory,¹⁹⁹⁵ [“One hour of] repentance (*Teshuvah*) and good deeds (*Ma’asim Tovim*) [in this world is more beautiful than the entire coming world.”]¹⁹⁹⁶

This then, generally includes all our service of *HaShem*-יהו"ה throughout the duration of exile, until the time appointed for the redemption, at which time [the prophecy],¹⁹⁹⁷ “I will remove the spirit of impurity from the land” [will be fulfilled]. There then will be the fulfillment of the prophecy,¹⁹⁹⁸ “A star

¹⁹⁹⁴ Numbers 24:5

¹⁹⁹⁵ Avot 4:17

¹⁹⁹⁶ In which repentance (*Teshuvah*) comes before good deeds (*Ma’asim Tovim*). Also see Likkutei Torah, Balak 73a and on.

¹⁹⁹⁷ Zachariah 13:2

¹⁹⁹⁸ Numbers 24:17; Talmud Yerushalmi, Taanit 4:5; Mishneh Torah, Hilchot Melachim 11:1 *ibid*.

has issued from Yaakov, a scepter bearer from Israel,” until “Israel will attain success.”¹⁹⁹⁹

In other words, there then will be the reign and dominion of the Jewish people, (in that they will be in the state indicated by the verse, “Israel will attain success”) over the entire world. In this too, there likewise is a distinction between the “star” of Yaakov and the “scepter” of Israel.

2.

Now, on the verse,²⁰⁰⁰ “He perceived no iniquity in Yaakov, and saw no toil in Israel,” Likkutei Torah explains at length²⁰⁰¹ why in regard to Yaakov the verse only negates the matter of “iniquity” (*Aven*-און), (“He perceived no iniquity (*Aven*-און) in Yaakov”), whereas in regard to Israel, even the matter of “toil” (*Amal*-עמל) is negated.

That is, when our state and level is that of Yaakov,²⁰⁰² [who is called],²⁰⁰³ “My servant Yaakov,” there is room to be fearful of the matter of “iniquity” (*Aven*-און). It is only because [as the verse continues], “*HaShem*-יהו"ה his God is with him” that He therefore “perceived no iniquity (*Aven*-און) in Yaakov.” In contrast, when our service of *HaShem*-יהו"ה, blessed is He, is on the level of Israel, only the matter indicated by “toil” (*Amal*-עמל) is possible, (but not the matter of “iniquity” (*Aven*-און)).

¹⁹⁹⁹ Numbers 24:18

²⁰⁰⁰ Numbers 23:21

²⁰⁰¹ Likkutei Torah, Balak 72a-b

²⁰⁰² Regarding the distinction between the levels of Yaakov and Yisroel, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35 and the introductions and notes there.

²⁰⁰³ Isaiah 41:8

The verse therefore comes to negate this stating, “[He] saw no toil (*Amal*-עמל) in Israel.”

The inner matter is like the difference between service of *HaShem*-יהו"ה, blessed is He, during the mundane days of the week, and service of Him on the day of Shabbat. That is, during the mundane days of the week there is room to be fearful of the matter of “iniquity” (*Aven*-און), referring to the side opposite holiness, (being that this is one of the names that our sages, of blessed memory, called [the evil inclination]).²⁰⁰⁴

For, since [at this point] a person is only on the level of a servant (*Eved*), meaning that, in and of himself, he is not in a state of having grasp and understanding etc., he therefore only fulfills the edicts and commands of his Master because the fear of his Master is upon him. However, because of this, there is the possibility of “iniquity” (*Aven*-און) having a hold on him, in that it can possibly dominate him, Heaven forbid, not just in a way that “both this one and that one [the good inclination and the evil inclination] judge him.”²⁰⁰⁵

Nevertheless, about this the verse states, “*HaShem*-יהו"ה his God is with him,” meaning that “The Holy One, blessed is He, assists him,”²⁰⁰⁶ [as written,²⁰⁰⁷ “For He stands to the right of the destitute], to save him from those who judge his soul,” which is why, “He perceived no iniquity in Yaakov.”

²⁰⁰⁴ See Zohar II 67b; Torat Chayim, Yitro 400b and on (p. 274a and on in the new edition, explaining the language of the Zohar there); Biurei HaZohar of the Tzemach Tzeddek to Zohar II 67b (Vol. 1, p. 251).

²⁰⁰⁵ Talmud Bavli, Brachot 61b; See Tanya, Likkutei Amarim, Ch. 13

²⁰⁰⁶ Talmud Bavli, Sukkah 52b; See Tanya, Likkutei Amarim, Ch. 13 *ibid*.

²⁰⁰⁷ Psalms 109:31; Talmud Bavli, Brachot 61b *ibid*; Tanya, Ch. 13 *ibid*.

However, the general manner of serving *HaShem*-יהו"ה, blessed is He, during the mundane days of the week, is only in a way that "He perceived no iniquity in Yaakov," meaning that He "saves him from those who judge his soul," so that the matter of "iniquity" (*Aven*-און) has no dominion over Yaakov.

Nevertheless, the matter of "toil-*Amal*-עמל" is still present, this being the toil of affecting refinements (*Birurim*). For, about the six mundane days of the week, the verse states,²⁰⁰⁸ "Six days shall you work, and accomplish all your work." That is, one must engage in matters relating to the world of Action (*Asiyah*), which only has a minority of good in it,²⁰⁰⁹ and moreover, that minority of good is intermingled with the majority etc., to the extent that [in the world of Action-*Asiyah*] the external husks of *Kelipah* dominate,²⁰¹⁰ and there thus must be the matter of toil (*Amal*-עמל).

In other words, a person's general service of his Maker must specifically be in a way of toil (*Avodah*-עבודה), which is of the same root as, "the working of hides (*Eevood Orot*-עיבוד עורות),"²⁰¹¹ which is a very difficult toil, so much so, that it is called,²⁰¹² "Crushingly harsh labor (*Avodat Parech*-עבודת פרך)," that requires very great toil (*Amal*-עמל)."

²⁰⁰⁸ Exodus 20:9-10; Deuteronomy 5:13-14

²⁰⁰⁹ See Etz Chayim, Shaar 43 (Shaar Tziyur HaOlamot) in the introduction to the Drush; Shaar 47 (Shaar Seder ABY"A), Ch. 4; Shaar 48 (Shaar HaKelipot) Ch. 3; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

²⁰¹⁰ See Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 4; Tanya, Ch. 6 (10b and on), Ch. 24 (30a); Also see Shaar HaYichud, Ch. 54 *ibid*.

²⁰¹¹ Likkutei Torah, Balak 72c; Also see Torah Ohr, Bereishit 5b; Mishpatim 76a.

²⁰¹² See Exodus 1:13-14

However, about Shabbat [the verse states],²⁰¹³ “The heavens and the earth and all of their hosts were finished, and God-*Elohi*”*m*-אלהי”*m* ceased.” This means that²⁰¹⁴ the matter of the restraint of the *Tzimtzum* and concealment brought about through *HaShem*’s יהו”ה title God-*Elohi*”*m*-אלהי”*m*, which was used throughout the act of creation, (in the thirty two times that [the title] “God-*Elohi*”*m*-אלהי”*m*” is mentioned in the act of creation) ceased.²⁰¹⁵

This is indicated by the verse,²⁰¹⁶ “For you have striven with God-*Elohi*”*m*-אלהי”*m*-86 and with man and have prevailed,” at which point there is an illumination of the Name *HaShem*-יהו”ה for him, which means “He is and He was and He will be as One (*Hoveh v’Hayah v’Yihyeh*-ויהי”ה והי”ה ויהי”ה),”²⁰¹⁷ to the point that he comes to transcend the natural order-*HaTeva*-הטבע-86.

It is at this point that, “[He] saw no toil (*Amal*-עמל) in Israel.” This is because on Shabbat, the service of *HaShem*-יהו”ה, blessed is He, is not a matter of refining and separating (*Birurim*), (which is why the act of separating (*Borer*) is forbidden on Shabbat).²⁰¹⁸ Instead, “you shall proclaim

²⁰¹³ Genesis 2:2-3

²⁰¹⁴ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Likkutei Torah, Balak 72a *ibid*.

²⁰¹⁵ Zohar Chadash 94a, 96b, and they are enumerated there on 113c; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

²⁰¹⁶ Genesis 32:29

²⁰¹⁷ Zohar III 257b (Ra’aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimmonim, Shaar 1 (Shaar Eser vLo Teisha), Ch. 9; Tanya, Shaar HaYichud v’HaEmunah translated as The Gate of Unity and Faith, Ch. 7 (82a).

²⁰¹⁸ Tur, Shulchan Aruch, and Alter Rebbe’s Shulchan Aruch, Orach Chayim 319.

Shabbat a pleasure (*Oneg*),”²⁰¹⁹ (as explained at length in the previous discourse).²⁰²⁰

3.

However, at first glance, based on the above, it is not understood why in the Holy Temple, even on Shabbat, there was the service of the sacrificial offerings (*Korbanot*).²⁰²¹ This is because, the sacrificial offerings (*Korbanot*) are entirely the matter of affecting refinements (*Birurim*). This accords with the well-known explanation of the verse,²⁰²² “A permanent flame shall remain on the Altar,” that it refers to the five judgments-*Gevurot* of the aspect of Kingship-*Malchut*, through which refinement is affected etc., and that this is the matter of the fire of the altar, which refines the fire of the side opposite holiness.

Moreover, even after the Holy Temple was destroyed, there nevertheless is the matter of eating on Shabbat, which is a part of the service of *HaShem*-יהוה, blessed is He, of every Jew. As explained at length before,²⁰²³ eating is the matter of affecting refinements and separations (*Birurim*), as in the teaching,²⁰²⁴ “Whosoever wishes to eat bread must do so by the blade of the sword.”

²⁰¹⁹ Isaiah 58:13

²⁰²⁰ See the preceding discourse “*Shlach* – Send for yourself men,” Discourse 27, Ch. 2.

²⁰²¹ See Maamarei Admor HaZaken 5564 p. 78 and on, and with additions and glosses in Ohr HaTorah, Vayakhel p. 2,136 and on.

²⁰²² Leviticus 6:6

²⁰²³ See the preceding discourse “*Shlach* – Send for yourself men,” Discourse 27, Ch. 2.

²⁰²⁴ Zohar III 188b (Yenuka)

That is, this is like eating in the most literal sense, in that the food becomes refined and separated in the stomach and the waste product is pushed out, whereas the choice elements [of the food] become included in the liver and then ascend to the heart and the brain, and from there, vitality is drawn to all the limbs and organs of the body, in that “the heart spreads out to all the extremities.”²⁰²⁵

In other words, after the toil of refinement (*Birurim*), the food comes to vitalize the body. However, since the act of separating (*Borer*) is forbidden on Shabbat, how is there a matter of eating on Shabbat? In the same vein, how is there a matter of offering sacrifices (*Korbanot*) in the Holy Temple [on Shabbat]?

As known, the explanation is that the matter of separating (*Borer*) can take place in one of two ways. The first is when there is both food and dross, and it therefore is necessary to separate them. In this itself there [also] are two ways. There is a refinement (*Birur*) from Above to below, or a refinement (*Birur*) from below to Above. That is, one can either separate the good from the dross, or separate the dross from the good. As this relates to serving *HaShem*-יהוה, blessed is He, this is explained elsewhere at length.²⁰²⁶ However, all this refers to separation and refinement (*Birur*) in something within which the matter of dross and waste matter applies.

²⁰²⁵ See Zohar III 161b, 221b (Ra'aya Mehmena); Tanya, Iggeret HaKodesh, Epistle 31; Torah Ohr, Bereishit 7d; Likkutei Torah, Shir HaShirim 29b and on, 31a and on.

²⁰²⁶ See Maamarei Admor HaZaken 5565 Vol. 1, p. 162 and on; Sefer HaMaamarim 5663 p. 51 and on.

However, the second way, is the separation of good food from another good food. This kind of separation (*Birur*) also applies on Shabbat, and is also the matter of the sacrificial offerings (*Korbanot*) in the Holy Temple. However, at first glance, this too is not understood. For, since it already is good food (rather than dross or waste product), why is the matter of refinement and separation (*Birur*) necessary?

4.

Now, to understand this, we first must preface with a known matter about the ascent of the soul. That is, even after the soul leaves its imprisonment in the body, it undergoes ascent from level to level, (as in the verse,²⁰²⁷ “They go from strength to strength”). This takes place at fixed and auspicious times.

Even when the soul is already in the lower Garden of Eden (*Gan Eden HaTachton*) and must ascend to the upper Garden of Eden (*Gan Eden HaElyon*), [these being the two general categories of the Garden of Eden (*Gan Eden*), though more specifically, in each of these categories there are myriads of levels to no end and limit],²⁰²⁸ the general ascent from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*) comes about through an intermediate process, this being immersion in the River of Fire (*Nehar Deenur*).²⁰²⁹

²⁰²⁷ Psalms 84:8; Also see Talmud Bavli, Brachot 64a; Mo’ed Katan 29a

²⁰²⁸ See Tanya, Iggeret HaKodesh, Epistle 17; Torah Ohr, Tetzaveh 81c, and elsewhere.

²⁰²⁹ See Zohar I 201a; Zohar II 211b, 247a; Torah Ohr Mikeitz 31a, 32d; Megillat Esther 96a, and elsewhere.

Now, this must be better understood. For, it states in Talmud, Tractate Chagigah,²⁰³⁰ “[The verse states],²⁰³¹ ‘A river of fire (*Nehar Dinur*) streamed forth etc.’ From where does this river flow? From the perspiration of the *Chayot* angels. And where does it flow to? It lands upon the heads of the wicked.”²⁰³² Now, at first glance, this is not at all understood. How does the matter of the River of Fire (*Nehar Dinur*) landing on the heads of the wicked apply, given that what we are discussing here is a soul that is already present in the lower Garden of Eden?

However, the explanation is that there are two aspects of the River of Fire (*Nehar Dinur*). There is the lower River of Fire (*Nehar Dinor HaTachton*), meaning that after the soul has left the body and has gone through refinement in Purgatory (*Gehinom*), there also is immersion in the River of Fire (*Nehar Dinur*), following which it ascends to the lower Garden of Eden (*Gan Eden HaTachton*).

In addition, there also is a River of Fire (*Nehar Dinur*) between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*),²⁰³³ as well as a pillar (*Amud*) between them,²⁰³⁴ as explained in Torah Ohr, in the discourse entitled “*u’BaZeh HaNa’arah Ba’ah*.”²⁰³⁵

The explanation is that in regard to the ascent of the soul from the lower world, after its descent “from a high peak to a

²⁰³⁰ Talmud Bavli, Chagigah 13b

²⁰³¹ Daniel 7:10

²⁰³² Jeremiah 23:19

²⁰³³ See Zohar II 212a

²⁰³⁴ See Zohar II 211a; Zohar I 219a

²⁰³⁵ Torah Ohr 100b and on

deep pit,”²⁰³⁶ since it became attached to the physicality and coarseness of the flesh of the body, especially if a person has sinned, blemished, and left the path, [going in a way that is] the opposite of *HaShem*’s-יהו"ה Supernal will, blessed is He, it then is necessary for [it to go] through the fires of Purgatory (*Gehinom*).

This is comparable to physical fire below, which removes stains from clothing. The same is so of the fire of Purgatory (*Gehinom*), which is a refined spiritual fire. It removes the stains brought about by the “alien fire,” meaning passion for any matters that are not directed to serving *HaShem*-יהו"ה, blessed is He.

(As known,²⁰³⁷ Purgatory (*Gehinom*) is not just the matter of punishment, Heaven forbid, for since Torah is the Torah of kindness (*Torat Chessed*),²⁰³⁸ even the punishments of Torah are kindness (*Chessed*), in that their purpose is to remove stains and blemishes etc.)

However, even after stains from matters that are in opposition to *HaShem*’s-יהו"ה Supernal will have been removed, nonetheless, coarseness and grossness stemming from permissible lusts still remain, such as one’s eating and drinking [kosher food], even though it was not done in a forbidden way, Heaven forbid. Rather, it simply was done for the sake of eating and drinking, to strengthen the physical health of the body. However, it was not done for the sake of [having the strength to] serve *HaShem*-יהו"ה, blessed is He. Because of

²⁰³⁶ Talmud Bavli, Chagigah 5b

²⁰³⁷ See Likkutei Sichot Vol. 22, p. 71 and on.

²⁰³⁸ Proverbs 31:26

one's lust in this, this caused the matter of grossness and coarseness in him, especially if he became entrenched in this lust [of eating] etc.

Beyond this, simply because of the general matter of descending into the physical body, even the Godly soul becomes coarse and physical in comparison to its previous state and standing. This is why even one's grasp of matters of *HaShem's* יהו"ה Godliness does not at all reach the state and standing that the soul was on before it descended into the body, about which the verse states,²⁰³⁹ "As *HaShem* יהו"ה, God of Israel lives, before Whom I stood."

At that time, [before the descent of the soul] its grasp of matters of *HaShem's* יהו"ה Godliness was in an entirely different way. In contrast, when [the Godly soul] became manifest in the body and animalistic soul, even its grasp of *HaShem's* יהו"ה Godliness became coarse and grasped through matters of physicality, including all their limitations etc.

This is why there must be the matter of [immersion in the] River of Fire (*Nehar Dinur*), which flows from the perspiration of the *Chayot* angels. The example for this is well known, that as we see below, when a person becomes so excited and passionate about something that he is consumed by it, because of his great passion and excitement for it, he is caused to stand in total opposition to anything that opposes it.

The same is so of the *Chayot* angels above, about whom the verse states,²⁰⁴⁰ "The *Chayot* angels were running to and fro (*Ratzo v'Shov*)."

It is from the perspiration of the *Chayot*, this

²⁰³⁹ Kings I 17:1

²⁰⁴⁰ Ezekiel 1:14

being the waste product that chains down from their service of *HaShem*-יהו"ה, blessed is He, of "running" (*Ratzo*) and "returning" (*Shov*), that the matter of the River of Fire (*Nehar Dinur*) is drawn down, this being the opposition and accusation that "lands upon the heads of the wicked."²⁰⁴¹

However, what is meant by "the wicked" here, refers to those who already have been refined in Purgatory (*Gehinom*), and are only called "wicked" because of the coarseness and grossness that remains stemming from permissible lusts, which also are included in the category of "turning to wickedness," this being the matter of turning from the straight path, about which the verse states,²⁰⁴² "To keep [to] the path of *HaShem*-יהו"ה, doing charity and justice."

For, although it was permissible, nevertheless, there was no toil of refinement and separation (*Borer*) in it, [and it therefore was not for the sake of serving *HaShem*-יהו"ה, blessed is He. It therefore caused him to become coarse and gross, as explained above]. Therefore the matter of immersion in the River of Fire (*Nehar Dinur*) must take place "to forget the sights [and perceptions] of this world."²⁰⁴³

Now, all the above only applies because of the body and animalistic soul, and likewise because of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) in general. This is because even the world of Creation (*Briyah*),

²⁰⁴¹ Jeremiah 23:19

²⁰⁴² Genesis 18:19

²⁰⁴³ See Zohar II 211b

which only has a minority of evil,²⁰⁴⁴ nevertheless contains evil. There thus must be immersion in the River of Fire (*Nehar Dinur*) to utterly nullify the matter of “the wicked,” even as it exists in permissible matters, as explained above.

However, when there is ascent from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*), about which the verse states,²⁰⁴⁵ “Evil shall not dwell with You,” as this is in man’s service of *HaShem*-יהו"ה, blessed is He, the matter of “the wicked” becomes utterly inapplicable, and then the purpose of immersion in the River of Fire (*Nehar Dinur*) is in order to forget the visions [and perceptions] of the lower Garden of Eden (*Gan Eden HaTachton*). (This is similar to the immersion in the [lower] River of Fire (*Nehar Dinur*) for the purpose of forgetting the sights [and perceptions] of this world.) This is necessary upon his ascent to the Garden of Eden (*Gan Eden*) that is above him.

We find an example that is similar to this in man’s service of *HaShem*-יהו"ה, blessed is He. That is, there is a kind of service of *HaShem*-יהו"ה in which an admixture of dross is applicable, (and it then is necessary for there to be the River of Fire (*Nehar Dinor*) that “lands on the heads of the wicked”). However, there is another kind of service of *HaShem*-יהו"ה, blessed is He, in which it is altogether inapplicable for there to be any admixture of dross, (and in this case, the River of Fire (*Nehar Dinor*) is for the purpose of ascending from the lower

²⁰⁴⁴ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), in the introduction to the Derush; Shaar 47 (Shaar Seder ABY"Y), Ch. 4; Shaar 48 (Shaar HaKelipot), Ch. 3; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

²⁰⁴⁵ Psalms 5:5

Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*)). This is the general difference between serving *HaShem*-יהו"ה in prayer, and serving of Him in [the study of] Torah.

To explain, serving *HaShem*-יהו"ה, blessed is He, in prayer, is in a way of ascent from below to Above. Therefore, various preparations are necessary for this, so much so, that it states,²⁰⁴⁶ "One should only stand to pray from an approach of gravity and humility." In contrast, this is not so of serving Him through Torah [study], being that,²⁰⁴⁷ "Words of Torah do not contract ritual impurity, as the verse states,²⁰⁴⁸ 'Behold! My word is like fire! – The word of *HaShem*-יהו"ה.'" However, this too is a matter of the River of Fire (*Nehar Dinur*), [as it states,²⁰⁴⁹ "The primary] immersion is in fire." However, this only is for the purpose of coming to a much loftier level.

This is similar to what we find about Rav Zeira,²⁰⁵⁰ that when he ascended from Babylonia to the Land of Israel (*Eretz Yisroel*) he fasted one-hundred fasts to forget the Babylonian Talmud, so that he could learn the Jerusalem Talmud. That is, even though both (the Talmud Bavli and the Talmud Yerushalmi) are matters of toiling in the study of Torah, which is entirety "bread from heaven"²⁰⁵¹ [that is, Manna] "that became [fully] absorbed in the limbs and organs [of the body]

²⁰⁴⁶ Mishnah Brachot 5:1; Talmud Bavli, Brachot 30b

²⁰⁴⁷ Talmud Bavli, Brachot 22a

²⁰⁴⁸ Jeremiah 23:29

²⁰⁴⁹ Talmud Bavli, Sanhedrin 39a – [The Holy One, blessed is He, immerses in fire.]

²⁰⁵⁰ Talmud Bavli, Bava Metziya 85a; *Hemshech* 5672 *ibid.* p. 1,050.

²⁰⁵¹ Shnei Luchot HaBrit, Mesechet Pesachim 165b

without any dross or waste,”²⁰⁵² nevertheless, in this itself, there is ascent from level to level, until there is ascent to a level beyond all comparison, in that it is impossible to unify with it until the level before it is nullified. This is why he had to forget the Talmud Bavli to come to the elevation of the Talmud Yerushalmi.

This is similar to the immersion in the River of Fire (*Nehar Dinur*) between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), for the purpose of forgetting the sights [and perceptions] of the lower Garden of Eden (*Gan Eden HaTachton*).

5.

Now, to understand this on a deeper level, we first must explain the general difference between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaEylon*). The verse states,²⁰⁵³ “*HaShem God-HaShem Elohi”m-אלהי"ם* planted a garden in Eden, to the east... A river issued forth from Eden to water the garden.” About this, Zohar states²⁰⁵⁴ that there are two aspects of Eden (עֵדֶן); the upper Eden (*Eden Ila’ah*) and the lower Eden (*Eden Tata’ah*).

The upper Eden (*Eden Ila’ah*) refers to the aspect of the Hidden Brain (*Mocha Stima’ah*) and the matter of Wisdom-

²⁰⁵² Talmud Bavli, Yoma 75b

²⁰⁵³ Genesis 2:8-10

²⁰⁵⁴ Zohar III 290a (Idra Zuta); Also see 128b (Idra Rabba); cited in *Hemshech* 5672 *ibid*.

Chochmah in general. The lower Eden (*Eden Tata'ah*) refers to the aspect of *Zeir Anpin*. Similarly, there are two aspects of the Garden (*Gan-ן*), which receives from Eden, these being the aspect of Understanding-*Binah* and the aspect of Kingship-*Malchut*, these being the Concealed World (*Alma d'Itkasiya*) and the Revealed World (*Alma d'Itgaliya*), respectively. In other words, the aspect of Understanding-*Binah* receives from the upper Eden (*Eden Ila'ah*), (which is the aspect of Wisdom-*Chochmah*), and the aspect of Kingship-*Malchut* receives from the lower Eden (*Eden Tata'ah*), (which is the aspect of *Zeir Anpin*).

The explanation is that generally, Eden (עדן) is the matter of pleasure (*Taanug*), which is the aspect of the Ancient One-*Atik*.²⁰⁵⁵ Though it was explained before that Eden (עדן) is the aspect of the Hidden Wisdom (*Chochmah Stima'ah*) and in Wisdom-*Chochmah* in general, as known, even the aspect of Wisdom-*Chochmah*, as it is the beginning of the *Sefirot*, its general matter is as the Ancient One-*Atik* (pleasure-*Taanug*) becomes Wisdom-*Chochmah*, only that it comes forth in a different way etc.²⁰⁵⁶

This also is why the beginning of the revelation of the pleasure (*Taanug*) is in Wisdom-*Chochmah*. For example, “When [Rabbi Abahu] found a new Tosefta (and not a simple direct wisdom (*Sechel Yashar*) in which the pleasure is not revealed) his face shone”²⁰⁵⁷ because of the revelation of the

²⁰⁵⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

²⁰⁵⁶ See *Hemshech* 5666 p. 95 and on, and elsewhere.

²⁰⁵⁷ See Talmud Yerushalmi, Shabbat 8:1; Likkutei Torah, Tzav 9a; Masei 93b, and elsewhere.

pleasure. This is why the aspect of Wisdom-*Chochmah* is also called “Eden-עדן.”²⁰⁵⁸

About this the verse states, “A river (*Nahar*-נהר) went forth from Eden (עדן) to water the garden (*Gan*-גן),” in that it is drawn into the aspect of Understanding-*Binah*. For, even though the general matter of Understanding-*Binah* is grasp and comprehension, nevertheless, “the revelation of the Ancient One-*Atik* is in Understanding-*Binah*.”²⁰⁵⁹

In other words, when the grasp and comprehension of Understanding-*Binah* is in a way that the point (*Nekudah*) of Wisdom-*Chochmah* is preserved in it, [referred to as],²⁰⁶⁰ “The Point within the Sanctuary (*Nekudah b’Heichala*),” then the pleasure (*Taanug*) (which is first revealed in Wisdom-*Chochmah*) comes in a way of spreading forth and expression etc.

This is the matter of the upper Garden of Eden (*Gan Eden HaElyon*), which is the matter of bestowal from the upper Eden (*Eden HaElyon*), and is the aspect of Wisdom-*Chochmah* as the aspect of the Ancient One-*Atik* is in it, which in man’s service of *HaShem*-יהו"ה, blessed is He, is the matter of pleasure (*Oneg*).

The lower Garden of Eden (*Gan Eden HaTachton*) is the matter of the bestowal from the lower Eden (*Eden HaTachton*), which is the aspect of *Zeir Anpin*, called “the small

²⁰⁵⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*), section on “Eden-עדן.”

²⁰⁵⁹ Zohar III 178a; See Torah Ohr, Lech Lecha 11b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes there.

²⁰⁶⁰ See Zohar I 6a; Tikkunei Zohar, Tikkun 40; Tanya, Iggeret HaKodesh, Epistle 5 (107a), and elsewhere.

countenance,” and is the general matter of the emotions (*Midot*), but as they relate to the intellect (*Mochin*). (For, as known, there is intellect (*Mochin*) that relates to emotions (*Midot*).)

In them too, there is a drawing forth of a radiance of the pleasure (*Taanug*). This is as explained in the previous discourse,²⁰⁶¹ that even in the emotions (*Midot*) there is a glimmer of radiance (*Ha'arah*) of the pleasure (*Taanug*), even though this is not in the same way as it is in Wisdom-*Chochmah* and Understanding-*Binah*, but below them.

From there the pleasure (*Taanug*) is drawn down into the lower Garden of Eden (*Gan Eden HaTachton*), which is the aspect of Kingship-*Malchut*. For, even though the aspect of Kingship-*Malchut* is called “Action” (*Asiyah*), nevertheless, as previously explained²⁰⁶² even in action (*Asiyah*) there is a radiance of the pleasure (*Taanug*), as we find that,²⁰⁶³ “The laborers of Mechoza would become ill if they did not work,” which came about from the anguish [of not working], which is the opposite of pleasure, as it is in action (*Asiyah*).

This then, is the matter of drawing the pleasure into the lower Garden of Eden (*Gan Eden HaTachton*), brought about by “the river that goes forth from” the lower Eden, which is the aspect of the Foundation-*Yesod* of *Zeir Anpin*. (This is similar to the drawing down in the upper Garden of Eden (*Gan Eden HaElyon*), which is Understanding-*Binah*, from the aspect of the Foundation-*Yesod* of Wisdom-*Chochmah*.) That is, even in

²⁰⁶¹ Discourse 27 of this year 5721, Ch. 3

²⁰⁶² See Discourse 27 of this year 5721, Ch. 3 *ibid*.

²⁰⁶³ Talmud Bavli, Bava Metziyah 77a

Kingship-*Malchut* [and action (*Asiyah*)] there is a radiance (*Ha'arah*) of the pleasure (*Taanug*).

Therefore, even the lower Garden of Eden (*Gan Eden HaTachton*) cannot be a place of souls, until they first have undergone [the refinement of] Purgatory (*Gehinom*) followed by [immersion in the] River of Fire (*Nehar Dinur*), not only to nullify the stains etc., but also to nullify the refined coarseness and grossness, because of the greatness and elevation of the Garden of Eden (*Gan Eden*). For, even in regard to the earthly Garden of Eden (*Gan Eden*), as known, the floor of the Garden is the spiritual aspect of the foundational element of earth (*Afar*).²⁰⁶⁴ How much more is this so regarding the lower Garden of Eden (*Gan Eden HaTachton*).

This may be better understood based on what Likkutei Torah explains at length in the discourse entitled “*Eileh Pekudei*.”²⁰⁶⁵ Namely, that in man’s service of *HaShem*-יהוה, blessed is He, there is grasp and understanding of *HaShem*’s-יהוה Godliness in a way of positive knowledge (*Yediyat HaChiyuv*), and there is grasp and understanding of *HaShem*’s-יהוה Godliness in a way of knowledge through negation (*Yediyat HaShelilah*).

As explained there, positive knowledge (*Yediyat HaChiyuv*) is knowledge of that which tangibly exists (*Yesh*), in that one grasps and has a hold of the matter in all its six intellectual directions. However, in knowledge that comes through negation (*Yediyat HaShelilah*), the grasp is solely of the

²⁰⁶⁴ Also see Maamarei Admor HaEmtza’ee, Vayikra Vol. 2, p. 703; Sefer HaMaamarim 5662 p. 299, and elsewhere.

²⁰⁶⁵ Likkutei Torah 6c

matters that he negates, meaning that he grasps them and then negates what must be negated of them.

The same is so of the general difference between the Lens that does not illuminate (*Aspaklariya SheEino Me'irah*), about which the verse states,²⁰⁶⁶ “I saw [the Lord-*Adona*]”y-*אדני*] etc.,” and the Lens that illuminates (*Aspaklariya HaMe'irah*), about which the verse states,²⁰⁶⁷ “No man shall see Me etc.,” (as stated in Tractate Yevamot).²⁰⁶⁸

That is, in the Lens that does not illuminate (*Aspaklariya SheEino Me'irah*), since the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, is not openly revealed, this gives room for matters of which there is positive grasp and tangible existence. In contrast, in the Lense that Illuminates (*Aspaklariya HaMe'irah*) the matter of sight is utterly inapplicable, since tangible existence is inapplicable when the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, is revealed.

This is also the general difference between the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachton*). To explain, our sages, of blessed memory, stated,²⁰⁶⁹ “Know from where (*Me'Ayin*-מאין) you came, and to where (*LeAn*-לאן) you are going.” The words, “From where (*Me'Ayin*-מאין) you came,” refer to the root of the soul Above, which is hewn from beneath the Throne of Glory,²⁰⁷⁰ and generally refers to the *Sefirah* of Understanding-

²⁰⁶⁶ Isaiah 6:1

²⁰⁶⁷ Exodus 33:20

²⁰⁶⁸ Talmud Bavli, Yevamot 49b

²⁰⁶⁹ Mishnah Avot 3:1

²⁰⁷⁰ Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 7; Also see Zohar III 29b, 123b.

Binah,²⁰⁷¹ which is the upper Garden of Eden (*Gan Eden HaElyon*). The words, “To where (*LeAn*-לֵאן) you are going,” refer to the lower Garden of Eden (*Gan Eden HaTachton*), in which there is the beginning of the ascent of the soul after having toiled below with the body in fulfilling Torah and *mitzvot*.

This emphasizes the vast difference between the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachton*). That is, the upper Garden of Eden (*Gan Eden HaElyon*) is called “nothingness-*Ayin*-אֵין,” in that it is the matter of the negation of existence. This is because the existence of the upper Garden of Eden (*Gan Eden HaElyon*) is the revelation of the river (*Nahar*-נָהַר) that issues from Eden (עֵדֶן) and is the revelation of the aspect of “Wisdom-*Chochmah* is found from nothing-*Ayin*-אֵין.”²⁰⁷²

In other words, this does not refer to the revelation of the tangible aspect and existence of Wisdom-*Chochmah*, but rather, to the Godly “nothingness-*Ayin*-אֵין” within the Wisdom-*Chochmah*. Therefore, even as it issues “to water the Garden (*Gan*-גֵּן),” (meaning, the upper Garden of Eden (*Gan Eden HaElyon*)), it is in a way that negates existence.

In contrast, the lower Garden of Eden (*Gan Eden HaTachton*) is called “where-*An*-אֵן” (or “to where-*LeAn*-לֵאן”), indicating the [positive] existence of space (*Makom*-מָקוֹם), as explained at length in Likkutei Torah, in the discourses of the Torah portion Bamidbar.²⁰⁷³

²⁰⁷¹ See *Hemshech* 5666 p. 456 and on, and elsewhere.

²⁰⁷² Job 28:12

²⁰⁷³ Likkutei Torah, Bamidbar 2b

From this it is understood that when it is necessary to move from a place, about which we say “to where-*LeAn*-לֵאן,” in which space (*Makom*-מָקוֹם) exists, to a place called “nothingness-*Ayin*-אֵין,” meaning, from the aspect of the Lens that does not illuminate (*Aspaklariya SheEino Me'irah*) to the aspect of the Lens that illuminates (*Aspaklariya HaMe'irah*), or from the lower Garden of Eden (*Gan Eden HaTachton*) (which is the aspect of Kingship-*Malchut*, called “action-*Asiyah*”) to the upper Garden of Eden (*Gan Eden HaElyon*) – there first must be immersion in the River of Fire (*Nehar Dinur*). This must be followed by the ascent in the pillar that [stands] between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).

About this the verse states,²⁰⁷⁴ “And with this (*Zeh*-זֶה) the girl came to the king,” specifying “with this-*Zeh*-זֶה.” This is because the difference between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*) is like the difference between the word “Thus-*Koh*-כֹּה,” (in that all prophets [except for Moshe] prophesied with the word “Thus-*Koh*-כֹּה”),²⁰⁷⁵ and the word “This-*Zeh*-זֶה.” That is, the lower Garden of Eden (*Gan Eden HaTachton*) is the aspect of “Thus-*Koh*-כֹּה,” which is the *Sefirah* of Kingship-*Malchut*. In contrast, the upper Garden of Eden (*Gan Eden HaElyon*) is the aspect of “This-*Zeh*-זֶה.”

In other words, they are two levels of ascent. First there is the matter of immersion in the River of Fire (*Nehar Dinur*) to forget the sights [and perceptions] of the lower Garden of Eden

²⁰⁷⁴ Esther 2:13

²⁰⁷⁵ Sifri and Rashi to Matot 30b

(*Gan Eden HaTachton*), so that will be possible to ascend and unify with the upper Garden of Eden (*Gan Eden HaElyon*). There then is the matter of ascent in the pillar (*Amud*) that stands between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), which is the matter of the ascent and inclusion into the upper level.²⁰⁷⁶

6.

This then, is the general difference between service of *HaShem*-יהו"ה, blessed is He, during the mundane days of the week, the matter of which is the toil of affecting refinements (*Birurim*-בירורים), and service of Him on the day of Shabbat, when the act of separating (*Borer*-בורר) is forbidden. This is because on Shabbat there is the ascent of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*) in which “evil shall not dwell with You,”²⁰⁷⁷ (as explained before in chapter four).

This is to such an extent that even the *Sefirah* of Kingship-*Malchut*, which is the Lens that does not illuminate (*Aspaklariya SheEina Me'irah*) is called,²⁰⁷⁸ “I represent the loyal, faithful [people] of Israel,” since she is in a state of oneness with them, in that Kingship-*Malchut* too is included in the World of Oneness (*Olam HaAchdut*) [that is, in the world of Emanation-*Atzilut*]. This is even true in the lower Garden of

²⁰⁷⁶ Also see *Hemshech* 5666 p. 15, and elsewhere.

²⁰⁷⁷ Psalms 5:5

²⁰⁷⁸ Samuel II 20:19; Zohar III 180b

Eden (*Gan Eden HaTachton*), and even more so in the upper Garden of Eden (*Gan Eden HaElyon*).

The explanation is that the general service of *HaShem*-יהו"ה, blessed is He, during the mundane days of the week, is in a way that it is necessary to negate the matter of "the heads of the wicked," (as in the verse,²⁰⁷⁹ "It lands on the heads of the wicked"), so that one does not come to an actual state of wickedness, Heaven forbid.

There rather should be the state [about which the verse states],²⁰⁸⁰ "He perceived no iniquity in Yaakov," due to the fact that "*HaShem*-יהו"ה his God is with him," "to save him from those who judge his soul."²⁰⁸¹ In other words, since the toil of [the aspect of] Yaakov is in mundane matters – as explained in Likkutei Torah, that upon the conclusion of Shabbat a person must return and descend to the aspect of "My servant Yaakov" throughout the six days of action, to affect refinements (*Birurim*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) – we therefore say,²⁰⁸² "Fear not, My servant Yaakov," meaning [do not fear] descending to there etc. Nevertheless, the matter of "toil-*Amal*-עמל," is still necessary, meaning that he must labor in the toil of affecting refinements (*Birurim*).

However, about the day of Shabbat it, is written, "[He] saw no toil in Israel." That is, [on Shabbat] there is no matter of toiling and laboring in the work of affecting refinements (*Birurim*), but rather, the general service of *HaShem*-יהו"ה,

²⁰⁷⁹ Jeremiah 23:19

²⁰⁸⁰ Numbers 23:21

²⁰⁸¹ Psalms 109:31; Talmud Bavli, Brachot 61b; Tanya, Ch. 13.

²⁰⁸² Isaiah 44:2; Jeremiah 30:10, 46:27-28

blessed is He, is that of separating good food from good food. This is because, even within the food itself there are various levels, to the point that there are differentiations that are altogether beyond comparison. This is like the difference between the lower Garden of Eden (*Gan Eden HaTachton*), called “to where-*LeAn*-לָאן”, which is the matter of the existence of space (*Makom*-מָקוֹם), and the upper Garden of Eden (*Gan Eden HaElyon*), which is the matter of the negation of existence altogether.

The explanation as this matter is in man’s service of *HaShem*-יהו"ה, blessed is He, is that even in the work of Yaakov of affecting refinements (*Birurim*) during the mundane days of the week, [about which it states],²⁰⁸³ “Whosoever wishes to eat bread must do so by the blade of the sword,” the refinement and separation (*Birur*) is not just that there should not be matters that are not directed to serving *HaShem*-יהו"ה, blessed is He, in that they are the opposite of *HaShem*’s-יהו"ה will, blessed is He, but even in matters that are permissible it is necessary to separate and refine them of dross and coarseness, until one can ascend to the lower Garden of Eden (*Gan Eden HaTachton*), (as explained in chapter four).

This also is so of the service of *HaShem*-יהו"ה, blessed is He, on the day of Shabbat in [the aspect of] Israel, in a way of separating good food from good food. For, even when one serves *HaShem*-יהו"ה, blessed is He, with love and fear of Him, and with true understanding and grasp, he nevertheless still has

²⁰⁸³ Zohar III 188b (Yenuka)

the sense of his own existence, that “closeness to God is good for me.”²⁰⁸⁴

Though this is a true service of *HaShem*-יהו"ה, blessed is He, about which the verse states,²⁰⁸⁵ “If only their heart would be so... all the days,” nevertheless, there is a time when it is necessary to ascend to a higher level. At such a time there must be service of *HaShem*-יהו"ה, blessed is He, in which one even negates the sense that “closeness to God is good for me,” (even though it is not in a way of toil and labor) but to rather be in a state of “nothingness-*Ayin*-אין” and the negation of existence.

That is, he does not even sense the matter of “closeness to God is good for me,” being that he is nullified of his own existence, with complete nullification of his existence (*Bittul b'Metziyut*). This is the true matter of the pleasure (*Taanug*), [about which the verse states],²⁰⁸⁶ “you will proclaim Shabbat a pleasure (*Oneg*),” namely, true absence of existence (*He'eder HaMetziyut*). Not just the nullification of [his] “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, but the complete nullification of [his] existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

7.

Now, as known, through our actions and toil throughout the time of exile we come to the days of Moshiach.²⁰⁸⁷ Therefore, just as from the perspective of exile there are two

²⁰⁸⁴ Psalms 73:28; Also see Torat Menachem, Vol. 25 p. 240.

²⁰⁸⁵ Deuteronomy 5:26

²⁰⁸⁶ Isaiah 58:13

²⁰⁸⁷ See Tanya, Likkutei Amarim, Ch. 37

forms of labor – the toil of refining food that has relation to dross (whether through separating the dross from the good, or separating the good from the dross), and the toil of separating good food from good food, (as explained before in short, about the way these matters are in man’s service of *HaShem*-יהו"ה, blessed is He). Therefore, upon the coming of Moshiach there will be two similar matters.

It is in regard to this that, at first, Moshiach will “fight the wars of *HaShem*-יהו"ה,” as stated in Rambam.²⁰⁸⁸ After this, the prophecy,²⁰⁸⁹ “*HaShem*-יהו"ה will be King over all the earth; on that day *HaShem*-יהו"ה will be one and His Name one,” will be fulfilled. The Jewish people will then dwell securely and tranquilly,²⁰⁹⁰ as the Rambam explains at length that,²⁰⁹¹ “The sages and prophets did not yearn for the days of Moshiach [in order to have dominion over the entire world, to rule over the gentiles, to be exalted by the nations, or to eat, drink, and celebrate.]

Rather, their desire was to be free to be involved in the study Torah and its wisdom,” and, “To have tranquility and increase their wisdom.”²⁰⁹² In other words, our service of *HaShem*-יהו"ה, blessed is He, will then specifically be in a state of tranquility, rather than in a way of toil (*Amal*-עמל). This is because even the service of *HaShem*-יהו"ה, blessed is He, in matters of goodness and closeness to God itself, is not because “closeness to God is good for **me**,” but because of the essential

²⁰⁸⁸ Mishneh Torah, Hilchot Melachim 11:4

²⁰⁸⁹ Zachariah 14:9

²⁰⁹⁰ Mishneh Torah, Hilchot Melachim 12:1

²⁰⁹¹ Mishneh Torah, Hilchot Melachim 12:4

²⁰⁹² Mishneh Torah, Hilchot Teshuvah 9:2

goodness of *HaShem*'s יהו"ה Godliness, being that man is nullified of his own existence.

We likewise find this about the coming future, that after the completion of the matter of refinements (*Birurim*), there also will be the matter of refining and separating (*Birur*) good food from good food. This is the general matter of the feast of the Leviathan (*Livyatan*) and the Wild Ox (*Shor HaBar*).²⁰⁹³ The explanation is that the verse states,²⁰⁹⁴ “And you will eat the eater (*v'Achaltem Achol*-אוכלתם אכול etc.”

In other words, we will eat that which previously was on a level of the eater, as the verse states,²⁰⁹⁵ “From the eater came forth food.” This is explained at length in Likkutei Torah, in the discourse entitled “*v'Achaltem Achol*.”²⁰⁹⁶ It is explained there that the souls as they are now, will become the aspect of “food,” [both] fish and meat, (the Leviathan and the Wild Ox), for the souls of the coming future.

Now, at first glance, this is not understood, and requires additional explanation. That is, food comes from the categories of; animal (*Chai*), vegetable (*Tzome'ach*), and mineral (*Domem*), whereas man is the “eater.” This being so, how is it applicable that souls as they are now, who are the aspect of man, will become the “food” of the souls of the coming future?

²⁰⁹³ See Talmud Bavli, Bava Batra 74b and on.

²⁰⁹⁴ Yoel 2:26

²⁰⁹⁵ Judges 14:14

²⁰⁹⁶ Likkutei Torah, Tzav 7c and on, 8b and on; See Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 2, p. 640 and on; Also see the discourse entitled “*v'Achaltem Achol*” 5747.

The essential point that explains this is the verse,²⁰⁹⁷ “I shall sow the house of Israel... the seed of man and the seed of animal.” Here, the “seed of animal (*Zera Beheimah*-זרע בהמה)” does not refer to the animalistic soul, being that the verse states, “I will sow-*ו'Zarati*,” referring to, “light sown (*Zaru'a*-זרוע) for the righteous,”²⁰⁹⁸ [and],²⁰⁹⁹ “the righteous (*Tzaddik*) is the foundation of the world.”

Rather, amongst the souls themselves, there is “the seed of man (*Zera Adam*-זרע אדם)” and “the seed of animal (*Zera Beheimah*-זרע בהמה).” This refers to souls that primarily are from the aspect of *Zeir Anpin*, referring to *HaShem*’s-יהו"ה Name of *Ma" H*-מ"ה-45 (י"ד ה"א וא"ו ה"א),²¹⁰⁰ and souls that primarily are from the aspect of Kingship-*Malchut*, referring to *HaShem*’s-יהו"ה Name of *Ba" N*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה).²¹⁰¹

In comparison to each other, they are like “the seed of man” and “the seed of animal.” However, about this the verse states,²¹⁰² “You save both man (*Adam*-אדם-45) and beast (*Beheimah*-בהמה-52),” meaning, that both man (*Adam*-אדם) and animal (*Beheimah*-בהמה) are as one. This is because they both are in the world of Emanation (*Atzilut*), which is the World of Oneness (*Olam HaAchdut*) about which the verse states,²¹⁰³ “Evil shall not dwell with You.” It only is that in the world of Emanation (*Atzilut*) itself, there is a difference between “the

²⁰⁹⁷ Jeremiah 31:26; Also see Likkutei Torah Tzav ibid. 8b, (which also cites Torah Ohr, Mishpatim 74c and on, 76c).

²⁰⁹⁸ Psalms 97:11

²⁰⁹⁹ Proverbs 10:25

²¹⁰⁰ The numerical value of “man-*Adam*-אדם-45.”

²¹⁰¹ The numerical value of “animal-*Beheimah*-בהמה-52.”

²¹⁰² Psalms 37:87; See Maamarei Admor HaEmtza’ee ibid. p. 641

²¹⁰³ Psalms 5:5

seed of man (*Zera Adam*-זרע אדם)” and “the seed of animal (*Zera Beheimah*-זרע בהמה).”

The general explanation is similar to the explanation before (in chapter six), that when one’s service of *HaShem*-יהו"ה, blessed is He, is in the way [indicated by the verse], “Closeness to God is good for **me**,” in which “for **me**-לי” is specified, then the sense of one’s own existence is present, and when there is some existence below, it is not possible to take the true matter of the Upper Existence as it truly is, in and of itself. Therefore, it only is the aspect of “the seed of animal (*Zera Beheimah*-זרע בהמה).”

With the above in mind, it is understood how it applies that the souls of the present will be the “food” of souls of the coming future. For, since they are the aspect of “the seed of animal (*Zera Beheimah*-זרע בהמה),” they will be “food” relative to the souls that are of the aspect of “the seed of man (*Zera Adam*-זרע אדם).”

This is similar to what was explained before (in chapter four), that even after [immersion in the] River of Fire (*Nehar Dinur*), which, like eating, is a matter of refinement and separation (*Birur*), there must be an additional refinement and “eating,” [as in the verse],²¹⁰⁴ “And you will eat the eater (*v’Achaltem Achol*-ואכלתם אכול) [to your satisfaction, and you shall praise the Name of *HaShem*-יהו"ה your God who has acted wondrously with you etc.]”

This then transforms to become part and parcel of one’s own “flesh and blood” relative to an even loftier level. This is the matter of the ascent to the upper Garden of Eden (*Gan Eden*

²¹⁰⁴ Yoel 2:26

HaElyon), in a way that,²¹⁰⁵ “They go from strength to strength,” with many ascents going higher and higher.

8.

Now, we can say that even during the time of exile it is similarly so. However, [to understand this] we must preface with the explanation in *Shaar HaYichud VeHaEmunah*,²¹⁰⁶ on the teaching of our sages, of blessed memory that,²¹⁰⁷ “[At first it arose in thought to create the world through the quality of judgment. He saw that the world could not endure this], so He included the quality of compassion (*Rachamim*)” – this being the revelation of *HaShem*’s יהוה Godliness through the Righteous (*Tzaddikim*) and the signs and miracles of the Torah.

This is especially so through miracles that are revealed to the righteous *Tzaddikim*,²¹⁰⁸ the leaders of the generation, and through them, are also drawn to all those who are connected to them, being that “the body follows the head.”²¹⁰⁹ In other words, [the righteous-*Tzaddikim*] draw down – into the natural order of the world – that even here, it should be conducted in a way that transcends the natural order, this being the matter of miracles, as in the language of the verse²¹¹⁰ that comes in continuation to the statement “And you will eat the eater

²¹⁰⁵ Psalms 84:8; Also see Talmud Bavli, Brachot 64a; Mo’ed Katan 29a

²¹⁰⁶ *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 5.

²¹⁰⁷ *Pesikta Rabbati* 41:2; *Midrash Bereishit Rabba* 12:15; Rashi to Genesis 1:1

²¹⁰⁸ Such as the miraculous redemption of the Rebbe Rayatz on the 12th of Tammuz, which is being celebrated on this date.

²¹⁰⁹ Talmud Bavli, *Eruvin* 41a

²¹¹⁰ *Yael* 2:26

(*v'Achaltem Achol*-ואכלתם אכול),” [which states] “and you shall praise the Name of *HaShem*-יהו"ה, your God] who has acted wondrously with you (*Asher Asah Eemachem LeHaflee*- אשר עשה עמכם להפליא).” That is, they affect a drawing down from the aspect of the Supernal “wonder-*Pele*-פלא” to be “with you-*Eemachem*-עמכם,” in a way that it is drawn all the way down to the world of Action-*Asiyah* (“who has acted-*Asah*-עשה”).

This matter, (including just the knowledge of it) grants empowerment to each and every Jew to serve *HaShem*-יהו"ה, blessed is He, according to his state and standing, and according to his time and place, both serving Him by affecting refinements (*Birurim*) in a way that, “He perceives no iniquity in Yaakov,” as well is serving Him in a way of “You shall eat the eater etc.,” in which “[He] sees no toil in Israel.”

9.

This then, is the explanation of the verse,²¹¹¹ “He perceived no iniquity in Yaakov, and saw no toil in Israel.” That is, on all levels, whether presently or whether in the days of Moshiach, there are the two matters of Yaakov and Israel. That is, when there is the matter of Yaakov (יעקב), who is called such because “his hand was grasping the heel (*Akev*-עקב) [of Esav],” the service is in a way of “My servant Yaakov,” and it then is necessary to say,²¹¹² “Fear not, My servant Yaakov,” and to affect the matter of “He perceived no iniquity (*Aven*-און) in Yaakov.” Nevertheless, there still must be the matter of toil

²¹¹¹ Numbers 23:21

²¹¹² Isaiah 44:2; Jeremiah 30:10, 46:27-28

(עמל-*Amal*), and there also must be the “fire of holiness” in order to negate the possibility of the “fire of the side opposite holiness.”

The same will likewise be so of the days of Moshiach, that Moshiach will “wage the wars of *HaShem*-יהוה.” This is to such an extent that about how it is Above, the verse states,²¹¹³ “Who is this who coming from Edom, with sullied garments from Batzrah... why is there red on Your garment...?” This refers to the powers of *Might-Gevurot*, which is the matter of²¹¹⁴ the “permanent flame [that] shall remain aflame on the Altar,” (as explained in chapter three).

All this is brought about through the service of *HaShem*-יהוה, blessed is He, that precedes this, beginning with the toil which takes place in the state of,²¹¹⁵ “Come curse... come bring anger etc.,” in matters about which it states,²¹¹⁶ “One who falls from his level is called dead,” which must be transformed into “the dust of Yaakov” and “the quarter of Israel,” in a way that, “who has enumerated,”²¹¹⁷ is to such an extent that even in the aspect of numbers (*Mispar*) there should be a drawing down of the aspect that transcends this, and is in a state that is absent of enumeration (*Mispar*), as explained in Likkutei Torah.²¹¹⁸

This is brought about through the two ways of serving *HaShem*-יהוה, blessed is He. That is, serving Him during the

²¹¹³ Isaiah 63:1 and on; See Ohr HaTorah, Emor Vol. 1 p. 151 and on; Na”Ch Vol. 1, p. 299 and on; Sefer HaMaamarim 5629 p. 190 and on.

²¹¹⁴ Leviticus 6:6

²¹¹⁵ Numbers 23:7

²¹¹⁶ See Likkutei Torah, Chukat 56d and on; Zohar III ibid. 135b; Etz Chayim, Shaar Shevirat HaKeilim, Ch. 2.

²¹¹⁷ Numbers 23:10

²¹¹⁸ Likkutei Torah, Balak 68a, discourse entitled “*Mi Manah*”

mundane days of the week, in a way of “He perceived no iniquity (*Aven*-און) in Yaakov,” and serving Him on Shabbat, in a way of “[He] saw no toil (*Amal*-עמל) in Israel,” brought about through “*HaShem*-יהו"ה his God is with him.”

Thus through our deeds and toil in serving *HaShem*-יהו"ה, blessed is He, we bring about and uphold,²¹¹⁹ “Your tents, O’ Yaakov, your dwelling places, O’ Yisroel,” as explained at length in Likkutei Torah²¹²⁰ about the four matters of serving *HaShem*-יהו"ה, blessed is He, that are present in this.

Through this, we thereby come to the fulfillment of the prophecy,²¹²¹ “A star has issued from Yaakov, a scepter bearer from Israel,” first in the way of a star (*Kochav*-כוכב) which is small, as it states,²¹²² “How will Yaakov rise, for he is small,” which only is the beginning of the path, in which he “[is a star that] shoots like an arrow” (as Rashi explains),²¹²³ referring to the matter of war, in that Moshiach “will fight the wars of *HaShem*-יהו"ה.”

After this “a scepter bearer will arise from Israel.” This scepter refers to the “the staff called ‘pleasantness-*No’am*-נועם,’”²¹²⁴ which is the staff of Moshiach, as explained in the continuum of discourses (*Hemshech*) called “*v’Kachah*,”²¹²⁵ and in the continuum of discourses (*Hemshech*) called “*v’Hechereem*.”²¹²⁶ It then will no longer be necessary to be

²¹¹⁹ Numbers 24:5

²¹²⁰ Likkutei Torah, Balak 73b and on, discourse entitled “*Mah Tov*”

²¹²¹ Numbers 24:17; Talmud Yerushalmi, Taanit 4:5; Mishneh Torah, Hilchot Melachim 11:1 *ibid*.

²¹²² Amos 7:2, 7:5

²¹²³ Rashi to Numbers 24:17 *ibid*.

²¹²⁴ See Zachariah 11:7; Talmud Bavli, Sanhedrin 24a

²¹²⁵ 5637, Ch. 116-128 (Sefer HaMaamarim 5637 Vol. 2, p. 676 and on)

²¹²⁶ Sefer HaMaamarim 5631 Vol. 1, p. 287-304

the “staff of destroyers (*Chovlim*-חובלים),”²¹²⁷ being that,²¹²⁸ “I will remove the spirit of impurity from the land,” with the coming of our righteous Moshiach, speedily in our time, when there will be the fulfillment of the verse,²¹²⁹ “Israel will attain success.”

²¹²⁷ See Zachariah 11:7; Talmud Bavli, Sanhedrin 24a

²¹²⁸ Zachariah 13:2

²¹²⁹ Numbers 24:18