

Discourse 24

*“Refa’eini HaShem V’Eirafei -
Heal me, HaShem, and I will be healed”*

Delivered on Shabbat Parshat Behar-Bechukotai,
Shabbat Mevarchim Sivan, 5721
By the grace of *HaShem*, blessed is He,

1.

The¹⁶¹⁴ verse states,¹⁶¹⁵ “Heal me, *HaShem*-יהוה, and I will be healed; save me, and I will be saved; for You are my praise.” Now,¹⁶¹⁶ we must understand the doubled terminology of this verse, “Heal me... and I will be healed,” and likewise, “Save me, and I will be saved.” As the question is posed in Zohar,¹⁶¹⁷ “Since the verse already said, ‘Heal me, *HaShem*-יהוה,’ why did it add ‘and I will be healed’? Since the verse already said ‘Save me,’ why did it add ‘and I will be saved’?”

Now, the Zohar explains that, “All healing in the world is in the hands of the Holy One, blessed is He. However, some

¹⁶¹⁴ “See the discourse by this title of the year 5698 (Kuntres 37)” (A response of the Rebbe in regard to this discourse.)

¹⁶¹⁵ Jeremiah 17:14 – This is the concluding verse of the *Haftorah* of the Torah portion of Bechukotai.

¹⁶¹⁶ See the discourse entitled “*Refa’eini*” in Maamarei Admor HaZaken 5568 Vol. 1, p. 215 and on; Ohr HaTorah, Bechukotai p. 690 and on (also printed with minor variations in Ohr HaTorah, Na”Ch Vol. 1 p. 347 and on); Sefer HaMaamarim 5635 Vol. 2, p. 299 and on; 5651 p. 234 and on; 5655 p. 140 and on; 5698 mentioned in the first note (Sefer HaMaamarim 5698 p. 202 and on); Also see the discourse by the same title in Pelach HaRimon (of Rabbi Hillel Paritcher), Vayikra p. 540 and on, p. 549 and on; Also see the discourse by the same title of the year 5724.

¹⁶¹⁷ Zohar III (Hashmatot) 304b and on, cited in Ohr HaTorah *ibid*.

[healings] are bestowed through the hands of an emissary, and some [healings] are not given into the hands of an emissary.

Those that are given into the hand of an emissary, indeed are healings, but [the ailment may] return after a period of time. However, the [healings] of the Holy One, blessed is He, are lasting, and [the ailment] never returns. Therefore, the healing of the Holy One, blessed is He, is a complete healing, in which there is no ailment whatsoever. The verse therefore states, ‘Heal me, *HaShem*-יהו"ה, and I will be healed,’ meaning, with healing that is certain and is completely absent of any accusations [against it].”

However, we still must understand the repetitive language. For, at first glance, when the verse states, “Heal me, *HaShem*-יהו"ה,” it is self-understood that the healing should be from the Holy One, blessed is He, Himself, rather than an emissary, in which case the healing will be a complete healing. This being so, why is it necessary for the verse to repeat, “and I will be healed”? We also must understand the conclusion of the verse, “for You are my praise,” which gives the reason for the request “Heal me, etc.” That is, “since You are my praise,” therefore, “Heal me etc.”

The explanation is that the verse, “Heal me, *HaShem*-יהו"ה and I will be healed” is a continuation of the preceding verse,¹⁶¹⁸ “For they have left *HaShem*-יהו"ה, the Source of living waters.” From this it is understood that the request, “Heal me, *HaShem*-יהו"ה,” is in reference to the illness of having “left the Source of living waters,” referring to departing from *HaShem*’s-יהו"ה Torah and *mitzvot*, which are called “Living-*Chayim*-חיים

¹⁶¹⁸ Jeremiah 17:13

(waters).”¹⁶¹⁹ The remedy is to return to *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), which is called “healing-*Refu'ah*-רפואה.”¹⁶²⁰

Now, it should be added that even when a person indeed fulfills Torah and *mitzvot*, only that his fulfillment of Torah and *mitzvot* is not bound to the aspect of the “might-*Eitan*-איתן” of his soul (as will soon be explained), and he then requires healing, meaning, repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה.

This is as explained in the Sichah-talk of his honorable holiness, my father-in-law, the Rebbe,¹⁶²¹ entitled, “Moshiach is destined to bring the righteous-*Tzaddikim* to repent (*Teshuvah*).”¹⁶²² That is, even in regard to a perfectly righteous person (*Tzaddik Gamur*), if his Torah study is nullified due to poor health, even though the cause is the absence of good health, there nevertheless is a lacking (in that, still and all, this is missing), and he therefore needs to repent (*Teshuvah*).

The same applies to the service of *HaShem*-יהו"ה of intermediates (*Beinonim*), for whom it is sufficient that at the outset of their [daily Torah] study, their intention is for the sake of the Name of *HaShem*-יהו"ה, blessed is He (*Lishmah*).¹⁶²³ However, when he ascends to a higher level, then relative to his current level, all the Torah that he previously studied is

¹⁶¹⁹ See Avot d’Rabbi Nathan, Ch. 34.

¹⁶²⁰ Talmud Bavli, Yoma 86a

¹⁶²¹ See the Sichah-talk of the last day of Pesach, 5694 (Likkutei Dibburim, Vol. 1, 146a and on).

¹⁶²² Likkutei Torah, Drushim L’Rosh HaShanah 58d; Ha’azinui 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b.

¹⁶²³ See Shaarei Kedushah of Rabbi Chayim Vital, translated as “Gates of Holiness,” Part One, end of Gate Three.

considered as not being for the sake of the Name *HaShem*-יהו"ה, blessed is He (*Lishmah*), for which he must repent (*Teshuvah*).

Now, there are two matters in the toil of repentance (*Teshuvah*), these being, "Heal me *HaShem*-יהו"ה and I will be healed." The words, "Heal me *HaShem*-יהו"ה," are a request that there should be an arousal from Above to repent (*Teshuvah*), whereas, "and I will be healed," refers one's own repentance (*Teshuvah*). (The same applies to the two matters in the words, "Save me and I will be saved.") The verse then concludes, "for You are my praise," through which these two matters, "Heal me, *HaShem*-יהו"ה, and I will be healed," come about, as will be explained.

2.

This may be understood by prefacing with an explanation of the words of the verse,¹⁶²⁴ "(For they have left) *HaShem*-יהו"ה, the Source of living waters," in which a comparison is drawn between the Name *HaShem*-יהו"ה and "the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים)." ¹⁶²⁵ The explanation is the verse that states,¹⁶²⁶ "All the rivers flow to the sea etc.," and then continues, "[to the place where the rivers flow], there they return to flow," meaning

¹⁶²⁴ Jeremiah 17:13

¹⁶²⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), section on the title "Source of Living Waters-*Mekor Mayim Chayim*-מקור מים חיים."

¹⁶²⁶ Ecclesiastes 1:7

that,¹⁶²⁷ “The rivers flow in fissures under the earth, and they then return to flow again [from springs].”

We thus find that the waters have three levels. The first is when they are rivers and are then revealed. The second is when they flow [into the sea], intermingle with its waters and then go into the fissures of the earth, where they are concealed. The third is when they again return to flow in a revealed way from the springs.

To further explain, in the discourse entitled “*Refa’eini*”¹⁶²⁸ of his honorable holiness, my father-in-law, the Rebbe, he explained that there are four matters here. The first is the source of the wellspring, which is concealed. The second is the waters that flow from the wellspring, which are revealed. The third are the waters as they flow in the rivers to the sea and are concealed. The fourth is the return of the waters by bursting through the earth, this causing flowing springs, which are revealed.

However, in general, there are three matters,¹⁶²⁹ these being revelation (*Giluy*), concealment (*He’elem*), and revelation (*Giluy*). In this, the order is that the second revelation (*Giluy*) is higher than the first revelation (*Giluy*), since they then are caused to be on a higher level. In other words, besides the fact that when the waters break through the fissures and veins of the earth, they become sweetened, and are

¹⁶²⁷ Rashi and Meztudat David to Ecclesiastes 1:7

¹⁶²⁸ Sefer HaMaamarim 5698 p. 205

¹⁶²⁹ Also see Sefer HaMaamarim 5651 p. 236 where it states, “In the waters of the river that is drawn from the spring, there are three levels, besides for the essence of the spring itself.”

unlike the salty seawater, in addition, they become “living waters (*Mayim Chayim*).”

The same is understood in regard to how it is Above in *HaShem*’s יהו"ה Godliness, in the matter of “יהו"ה-*HaShem*, the Source of living waters.” In other words, the Name *HaShem*-יהו"ה is called the “Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים).” This is because the Name *HaShem*-יהו"ה means that “He is and He was and He will be, as One (*Hoveh v’Hayah v’Yihyeh*-והי"ה והי"ה ויהי"ה),”¹⁶³⁰ without any change whatsoever, as the verse states,¹⁶³¹ “I יהו"ה-*HaShem* have not changed.” That is, He is constant, and has utterly no limitations.

He is therefore compared to the essence of the wellspring, which is not measured by its quantity. For, even the most minute amount is considered to be a wellspring, and though it only flows in small drops, nevertheless, its flow is constant. It therefore is compared to the Name *HaShem*-יהו"ה, He who “is and was and will be, as One (*Hoveh v’Hayah v’Yihyeh*-והי"ה והי"ה ויהי"ה),” in that He has no limitations and is constant.

In addition, there also is the matter of novel coming into being (*Hithavut*-התהוות) caused by the Name *HaShem*-יהו"ה, as His Name means, “He who brings into being-*Mehaveh*-מהווה.”¹⁶³² In this, there are three levels, these being Creation,

¹⁶³⁰ 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 v’Lo Teisha), Ch. 9; Tanya, Shaar HaYichud v’HaEmunah translated as The Gate of Unity and Faith, Ch. 7 (82a).

¹⁶³¹ Malachi 3:6

¹⁶³² Pardes Rimmonim *ibid.*; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4; Also see Zohar *ibid.*

Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which are akin to the three levels of the water.

To further explain, the world of Creation (*Briyah*) is the aspect of revelation (*Giluy*), meaning that there is an illumination of *HaShem*'s יהו"ה Godliness in it. This is because the world of Creation (*Briyah*) is only the aspect that gives room for the possibility of independent existence.¹⁶³³

That is, being that it is the first “somethingness” (*Yesh*), which is in closest proximity to the Godly “nothingness” (*Ayin*), it therefore is not in an actual state of independent existence, but is solely the **possibility** for independent existence.

This is because of two reasons. The first is because of the Godly “nothingness” (*Ayin*), in that the beginning of its existence from the Godly “nothingness” (*Ayin*) is not in a way of a completely independent existence etc. The second is because of the “somethingness” (*Yesh*), that because it is in close proximity to the Godly “nothingness” (*Ayin*), and the Godly “nothingness” (*Ayin*) illuminates within it, it therefore is in a state of nullification (*Bittul*), in that it is not in a state of actual independent existence, but is only the possibility for independent existence. This is why it is an aspect of revelation (*Giluy*).

Now, in actuality, the world of Formation (*Yetzirah*) is not brought into being in a way of “something” from “nothing” (*Yesh MeAyin*), but rather, in a way of “something” from “something” (*Yesh MeYesh*). Thus, since the Godly “nothingness” (*Ayin*) does not illuminate in it, it is in a state of actual independent existence, in which there are many

¹⁶³³ See Sefer HaMaamarim 5662 p. 356 and on, and elsewhere.

particulars, and in a way of limitation etc. This is why it is an aspect of concealment (*He'elem*).

Now, about the world of Action (*Asiyah*) the verse states, “I even made it (*Af Aseeteev*-עשיתיו-אף),” in which a fourth aspect is added, namely, that there is the revelation of an aspect that is even higher than the world of Creation (*Briyah*). Thus, this is the aspect of the revelation (*Giluy*) that follows the concealment (*He'elem*) and is analogous to the waters after they have returned from the sea and burst forth through the dust of the earth, at which point they become Living Waters (*Mayim Chayim*-מים חיים).

3.

Now, in greater depth, these three worlds may be understood by understanding the service of *HaShem*-יהו"ה, blessed is He, in each of them. For, the world of Creation (*Briyah*) is the place of the fiery-*Seraphim* angels who recite,¹⁶³⁴ “Holy, Holy, Holy is *HaShem* of Legions-*HaShem Tzva*’ot-יהו"ה צבאו"ת, the whole earth is filled with His glory.” However, this must be better understood, since, at first glance, it seems to be self-contradictory. That is, if He is holy and removed, how then is the whole earth filled with His glory?

However, the explanation is that the fiery-*Seraphim* angels grasp that, in relation to them, He is holy and removed, but that it is specifically in the earth, meaning the world of Action (*Asiyah*), that “the whole earth is filled with His glory.” In reality, this itself is a very great and deep grasp, and being

¹⁶³⁴ Isaiah 6:3; Talmud Bavli, Chullin 91b

that the fiery-*Seraphim* angels have wondrously great grasp, they indeed grasp this.

This is why they recite their song, “with a spirit of serenity, clear speech, and holy pleasantness,”¹⁶³⁵ in a settled (*Hityashvut*) manner. This is because their service of *HaShem*-יהו"ה, blessed is He, stems from their grasp of His Godliness, and they therefore are in a settled state of being (*Hityashvut*). That is, even though they grasp how *HaShem*-יהו"ה, blessed is He, is holy and transcendentally removed, nevertheless, since this very matter – that *HaShem*-יהו"ה, blessed is He, is holy and transcendentally removed – is sensed by them because of their grasp, they therefore are in a settled state of being (*Hityashvut*), “with a spirit of serenity, clear speech, and holy pleasantness.”

However, the world of Formation (*Yetzirah*) is the place of the cycle-*Ophanim* angels and the holy animal angels-*Chayot HaKodesh*, whose service of *HaShem*-יהו"ה, blessed is He, is with “great commotion,”¹⁶³⁶ which is because of their lack of grasp and comprehension.¹⁶³⁷ They therefore recite,¹⁶³⁸ “Blessed is the glory of *HaShem*-יהו"ה from His place.” In other words, they do not grasp [His place] (and do not know where or what). They therefore only say “from His place,” meaning, from His source and root, due to their lack of grasp and comprehension.

Now, in the world of Action (*Asiyah*) – and what we mean here, is not the place of the angels [of the world of Action], but the place where the body and animalistic soul are

¹⁶³⁵ Liturgy of the morning blessings of the *Shema*, in the “*Yotzer*” blessing.

¹⁶³⁶ See the liturgy of the “*Yotzer*” blessing *ibid*.

¹⁶³⁷ See *Sefer HaMaamarim* 5678 p. 417 and on.

¹⁶³⁸ *Ezekiel* 3:12

found, within which the Godly soul manifests and serves in its service of *HaShem*-יהו"ה, blessed is He.

About this, the verse states, "I even actualized it-*Af Asitiv*-עשיתיו-*אף*." That is, through the service of *HaShem*-יהו"ה, blessed is He, of the souls of the Jewish people, there is revelation in the world of Action (*Asiyah*) of that which even transcends the world of Creation (*Briyah*), where the fiery-*Seraphim* angels are.

To explain, about the fiery-*Seraphim* angels it is written,¹⁶³⁹ "*Seraphim* were standing above Him."¹⁶⁴⁰ Now, the words "above Him (*MiMa'al Lo*-לוי-*ממעל*)" refer to the verse that precedes this,¹⁶⁴¹ "I saw the Lord-*Adona'y*-אדני'י-*י*" sitting upon a high and lofty throne." That is, ["above him"] means above His title "Lord-*Adona'y*-אדני'י-*י*," which is the aspect of Kingship-*Malchut*, and is called the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.¹⁶⁴² However, at first glance, this is very astonishing, for how it is appropriate for the fiery-*Seraphim* angels to be positioned above the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, which vitalizes and brings them into being?

However, the explanation is that the fiery-*Seraphim* angels grasp how *HaShem*-יהו"ה, blessed is He, is holy and transcendentally removed, meaning that He transcends the aspect of His Godliness that vitalizes and brings them into being. This

¹⁶³⁹ Isaiah 6:2

¹⁶⁴⁰ However see Targum Yonatan ben Uziel and Rashi to Isaiah 6:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), pg. 237.

¹⁶⁴¹ Isaiah 6:1

¹⁶⁴² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

is why they are in a state of “running” (*Ratzo*) with great yearning to become subsumed in the aspect of His holiness (*Kadosh*-קדוש).

Thus, on account of this, they are “above Him,” meaning, above His title “Lord-*Adona*”-אדני-י, which is the source of their vitality. This is like the teaching of the Baal Shem Tov,¹⁶⁴³ “In the place that the desire of a creature is, that is where his whole being is.” However, even so, it is about **this** world that the verse states, “I even made it-*Af Asitiv*-אף עשיתי-” which includes a fourth aspect. This is because through the service of *HaShem*-יהוה, blessed is He, of the souls of the Jewish people in the world of Action (*Asiyah*), an aspect that even transcends the grasp of the fiery-*Seraphim* angels is drawn down.

4.

This is also the meaning of the verse,¹⁶⁴⁴ “You are He *HaShem*-יהוה alone, You made the heavens, the heavens of the heavens and all their legions, the earth and everything upon it, the seas and everything therein, and You enliven them all.” Now, the word “You-*Atah*-אתה” is mentioned three times in this verse. However, in the first and third times that “You-*Atah*-אתה” is mentioned, they are completely spelled out, with the

¹⁶⁴³ See Ohr HaTorah, Bechukotai p. 690 and on (also printed with minor variations in Ohr HaTorah, Na”Ch Vol. 1 p. 347 and on); Sefer HaMaamarim 5635 Vol. 2, p. 299 and on; 5651 p. 234 and on; 5655 p. 140 and on; 5698 mentioned in the first note (Sefer HaMaamarim 5698 p. 202 and on); Also see Keter Shem Tov (5759 edition), Hosafot, Section 48.

¹⁶⁴⁴ Nehemiah 9:6

final letter *Hey*-ה, whereas the second time it is mentioned, it is spelled “You-*Ata[h]*-את,” minus the letter *Hey*-ה.

About the word “You-*Ata[h]*-את” minus the letter *Hey*-ה, the Midrash states¹⁶⁴⁵ that “His [Moshe’s] strength became weakened, like that of a woman.” The teachings of Kabbalah state that the word “You-*Ata[h]*-את,” minus the letter *Hey*-ה-5, indicates a lacking in the five statures (*Partzufim*), these being the Crown-*Keter*, Wisdom-*Chochmah*, Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut*.

The explanation¹⁶⁴⁶ is that the words, “You (*Atah*-אתה) are He *HaShem*-יהוה alone,” refer to the world of Creation (*Briyah*). [Even though it generally refers to the world of Emanation (*Atzilut*),¹⁶⁴⁷ nevertheless, in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which are called “the three worlds,”¹⁶⁴⁸ the aspect indicated by “You (*Atah*-אתה) are He *HaShem*-יהוה alone,” refers to the world of Creation (*Briyah*).]

In the world of Creation (*Briyah*) there is an illumination of the five statures (*Partzufim*), which are the ten *Sefirot*, in a way that *HaShem*-יהוה, blessed is He, is “alone-*Levadecha*-לבדך.” That is, even though they are limited to ten *Sefirot*, in that “they are ten and not nine, ten and not

¹⁶⁴⁵ See Rashi to Numbers 11:15, citing Sifri Bamidbar 91; Zohar III 155b

¹⁶⁴⁶ See Sefer HaMaamarim 5660 p. 43 and on.

¹⁶⁴⁷ See the discourse entitled “*Refa’eini*” in Maamarei Admor HaZaken 5568 Vol. 1, p. 215 and on; Ohr HaTorah, Bechukotai p. 690 and on (also printed with minor variations in Ohr HaTorah, Na”Ch Vol. 1 p. 347 and on); Sefer HaMaamarim 5635 Vol. 2, p. 299 and on; 5651 p. 234 and on; 5655 p. 140 and on; 5698 mentioned in the first note (Sefer HaMaamarim 5698 p. 202 and on); Also see the discourse by the same title in Pelach HaRimon (of Rabbi Hillel Paritcher), Vayikra p. 540 and on, p. 549 and on; Also see the discourse by the same title of the year 5724.

¹⁶⁴⁸ See Zohar III 159a

eleven,”¹⁶⁴⁹ nonetheless, within this limitation itself, it is sensed that “He and His life force are one,” which is the meaning of “[You are He *HaShem*-יהו"ה] alone.”

This is as explained before, that the world of Creation (*Briyah*) is the first “somethingness” (*Yesh*) that is closest in proximity to the Godly “nothingness” (*Ayin*), and the Godly “nothingness” (*Ayin*) illuminates within it. This is why in the world of Creation (*Briyah*) there is the sense that, “He and His life force are one,” [which is an illumination] of the world of Emanation (*Atzilut*).

This is also understood from the service of *HaShem*-יהו"ה, blessed is He, of the fiery-*Seraphim* angels of the world of Creation (*Briyah*), because the reason they are called “fiery-*Seraphim*” is because they burn up in their grasp of *HaShem*’s-יהו"ה Godliness. In other words, the oneness of *HaShem*-יהו"ה, blessed is He, of the world of Emanation (*Atzilut*), is felt in the totality of their being, to the point that they are utterly nullified to Him etc.

This is also understood from the matter of the *Sefirot*, in that the “upper Father-*Abba* (Wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*)”¹⁶⁵⁰ and “Understanding-*Binah* dwells in the world of Creation (*Briyah*).”¹⁶⁵¹ Thus, since “Wisdom-*Chochmah* and Understanding-*Binah* are two lovers who never separate,”¹⁶⁵² therefore, through the inner aspect (*Pnimiyyut*) of the world of Creation (*Briyah*), which is

¹⁶⁴⁹ Sefer Yetzirah 1:4

¹⁶⁵⁰ Ramaz to Zohar II 220b; Torah Ohr 75a and elsewhere.

¹⁶⁵¹ Tikkunei Zohar, Tikkun 6 (23a)

¹⁶⁵² Zohar II 56a; Zohar III 4a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

the aspect of Understanding-*Binah* of the world of Emanation (*Atzilut*), they grasp the aspect of Wisdom-*Chochmah*, which is the world of Emanation (*Atzilut*).

This is as known¹⁶⁵³ about the matter of “Moshe, who merited Understanding-*Binah*,” that this refers to the inner aspect of Understanding (*Pnimiyut Binah*), within which the Wisdom-*Chochmah* is sensed, which is the aspect of the world of Emanation (*Atzilut*) as it manifests in the world of Creation (*Briyah*).

This then, is the meaning of the explanation that even in “the three worlds,” the matter of “You (*Atah*-אתה) are He *HaShem*-יהו"ה alone,” applies and refers to the world of Creation (*Briyah*), even though the matter of “alone-*Levadecha*-לבדך” (“He and His life force are one”) is in the world of Emanation (*Atzilut*). For, even in the world of Creation (*Briyah*) there is the sense of the [oneness of *HaShem*-יהו"ה, blessed is He, indicated by the aspect of] “alone-*Levadecha*-לבדך” of the world of Emanation (*Atzilut*).

The continuing words, “You-*Ata[h]*-את made the heavens, the heavens of the heavens and all their legions, the earth and everything upon it, the seas and everything therein,” refers to the world of Formation (*Yetzirah*), where the light of *HaShem*’s-יהו"ה Godliness is concealed. This is why the word “You-*Ata[h]*-את” is written minus the letter *Hey*-ה-5, being that the five statures (*Partzufim*) are concealed. This is why the letter *Hey*-ה does not come into written form.

¹⁶⁵³ See Ramaz to Zohar Va’era cited in Ohr HaTorah ibid. p. 698; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 1.

It is because of this [concealment] that an abundance of many particular creations were brought into existence, these being, “The heavens, the heavens of the heavens and all their legions, the earth and everything upon it, the seas and everything therein,” in a way of division etc.

The verse then states, “And You-*v’Atah*-ואתה enliven them all.” That is, not only does He bring them into being (*Mehaveh*-מהווה),¹⁶⁵⁴ but He also enlivens them. This refers to the matter of the Godly vitality that illuminates in a revealed way in the world of Action (*Asiyah*). About this [aspect] the verse states, “**And** You-*v’Atah*-ואתה,” with the additional prefix letter *Vav*-ו. This is because, in the world of Action (*Asiyah*) there is an illumination of an even loftier revelation than indicated by “You (*Atah*-אתה) are He *HaShem*-יהו"ה alone,” as He is in the world of Emanation (*Atzilut*).

(This is similar to what is known¹⁶⁵⁵ about the words,¹⁶⁵⁶ “And You (*v’Atah*-ואתה) guard her [the soul] within me,” that it refers to an even loftier level than the aspect of “She is pure (*Tehorah Hee*-טהורה היא).” This aspect is “*HaShem*-יהו"ה, the Source of Living Waters.”

5.

Now, the drawing down and revelation of the aspect of “*HaShem*-יהו"ה, the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים)” in the world of Action (*Asiyah*), comes

¹⁶⁵⁴ See Pardes Rimonim, Shaar 6 (Shaar Seder Amidatan), Ch. 8; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2 (77b).

¹⁶⁵⁵ See Likkutei Torah, Shir HaShirim 30c

¹⁶⁵⁶ In the “*Elohai Neshamah*” in the morning blessings.

about through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*. This is because through Torah and *mitzvot* we draw down the revelation of the light of *HaShem*'s-יהו"ה Godliness into the worlds.

This is why all of Torah is equated to Tefillin,¹⁶⁵⁷ since Tefillin is the matter of drawing down the intellectual faculties (*Mochin*). Likewise, the Tzitzit [which have thirty-two strings] are the "shawl of the King,"¹⁶⁵⁸ and are the matter of drawing down the thirty-two pathways of Wisdom-*Chochmah*.¹⁶⁵⁹

In other words, through fulfilling Torah and *mitzvot* we draw down the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds. This is because the coming into being of the worlds is from the aspect of the emotions (*Midot*), as it states,¹⁶⁶⁰ "For I have said 'the world shall be built of Kindness-Chessed.'" However, by fulfilling Torah and *mitzvot* the intellectual aspects (*Mochin*) are drawn down.

Now, since it is not enough to merely draw the intellect (*Mochin*) down into the emotions (*Midot*), which are the aspect of *Zeir Anpin*, but there rather must be a drawing down of the light and illumination into the world of Action (*Asiyah*), therefore, in general, all the *mitzvot* are called "righteousness-*Tzedakah*-צדקה."¹⁶⁶¹ [This is also why the Jewish people are called "righteous-*Tzaddikim*-צדיקים," as the verse states,¹⁶⁶²

¹⁶⁵⁷ Talmud Bavli, Kiddushin 35a

¹⁶⁵⁸ See Zohar II 97b; Likkutei Torah, Shlach 47b and elsewhere.

¹⁶⁵⁹ See Zohar III 301a; Likkutei Torah ibid. and elsewhere.

¹⁶⁶⁰ Psalms 89:3; See Ohr HaTorah, Yahal Ohr to Psalms 89:3 and elsewhere.

¹⁶⁶¹ See Torah Ohr, Mikeitz 38c; Likkutei Torah, Shir HaShirim 44c, and elsewhere.

¹⁶⁶² Isaiah 60:21

“Your people are all righteous-*Tzaddikim*-צדיקים,” being that “even the sinners of Israel are filled with *mitzvot* as a pomegranate is filled with seeds.”¹⁶⁶³

They therefore are called “righteous-*Tzaddikim*-צדיקים,” on account of their fulfilling the *mitzvot*, which are called “righteousness-*Tzedakah*-צדקה.”] For, the matter of “charity-*Tzedakah*-צדקה” is “to revive the spirit of the lowly (*Shfeilim*-שפלים),”¹⁶⁶⁴ referring to the matter of drawing down to the world of Action (*Asiyah*), which is called “the lowly world” (*Olam HaShafel*-עולם השפל).

However, for the Jewish people to be capable of drawing down and revealing the aspect of, “*HaShem*-יהו"ה, the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים),” which even transcends the aspect of, “You (*Atah*-אתה) are He *HaShem*-יהו"ה alone,” (as mentioned above), their service of *HaShem*-יהו"ה, blessed is He, in fulfilling His Torah and *mitzvot* must be due to the aspect of the “*Might-Eitan*-איתן” of the soul, which reaches the aspect of the Upper *Might-Eitan*-איתן, this being the aspect of, “*HaShem*-יהו"ה, the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים),” which transcends the aspect of “You (*Atah*-אתה) are He *HaShem*-יהו"ה alone.”

Now, since in serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*, there are three general levels, these being grasp, emotions, and action, corresponding to the three worlds, it therefore is necessary for the service to stem from the

¹⁶⁶³ Talmud Bavli, Eruvin 19a; Chagigah 27a

¹⁶⁶⁴ Isaiah 57:15

“Might-*Eitan*-אֵיתָן” of the soul in all three above-mentioned levels.

The explanation is that the verse states,¹⁶⁶⁵ “A *Maskeel*, by Eitan the Ezrahite.” About this, it is explained in Likkutei Torah, in the Torah portion of Re’eh,¹⁶⁶⁶ that this refers to the “Might-*Eitan*-אֵיתָן” of the soul, which is drawn down in the aspects of Wisdom-*Chochmah* and Understanding-*Binah* through contemplation (*Hitbonenut*) during prayer.

It likewise states,¹⁶⁶⁷ “Listen... you mighty ones (*Eitanim*-אֵתָנִים), the foundations of the earth,” in which the “mighty ones-*Eitanim*-אֵתָנִים” shares the same letters as the word “Tana’im-תְּנָאִים,”¹⁶⁶⁸ referring to the study of Torah, particularly the teachings and sayings of the Tana’im (תְּנָאִים), [the sages] of the Mishnah, and their explanations in Talmud, which include all the laws of the Torah in all the particulars relating to the forbidden and the permissible, the impure and the pure etc., which is the matter of the emotions (*Midot*).¹⁶⁶⁹

In other words, the drawing down of the aspect of the “Might-*Eitan*-אֵיתָן” [of the soul] is necessary even in the aspect of the emotions (*Midot*). It likewise is written,¹⁶⁷⁰ “[Let justice be revealed like water], and righteousness (*Tzedakah*-צְדָקָה) like a mighty stream (*Nachal Eitan*-נַחַל אֵיתָן).” This refers to fulfilling the *mitzvot*, which are called “righteousness-

¹⁶⁶⁵ Psalms 89:1

¹⁶⁶⁶ Likkutei Torah, Re’eh 18a-b

¹⁶⁶⁷ Micah 6:2

¹⁶⁶⁸ Zohar II 110b; See Torah Ohr, Shemot 49b and on; Ohr HaTorah, Shemot p. 15; Sefer HaMaamarim 5635 Vol. 2 p. 448 and on; p. 458 and on; 5638 p. 157.

¹⁶⁶⁹ See Likkutei Torah Vayikra 2d

¹⁶⁷⁰ Amos 5:24; See Tanya, Kuntres Acharon, discourse entitled “*u’Tzedakah K’Nachal Eitan*” (161a)

Tzedakah-צדקה,” (as explained above) in action. In other words, the “*Might-Eitan*-איתן” [of the soul] must be drawn into action as well.

Thus, when the general service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* in all three above-mentioned levels, stems from the “*Might-Eitan*-איתן” of the soul, there also is a drawing down of that which transcends the “*Might-Eitan*-איתן” [of the soul], referring to “*HaShem*-יהו"ה, the Source of Living Waters (*Mekor Mayim Chayim* - מקור מים חיים),” who even transcends the aspect of “You (*Atah*-אתה) are He *HaShem*-יהו"ה alone.”

However, when the service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* does not stem from the “*Might-Eitan*-איתן” of the soul, [and it therefore is possible that even when one studies Torah and fulfills *mitzvot*, his fulfillment of them is in a way of, “the commandments of men done by rote,”¹⁶⁷¹ and one’s study of Torah can likewise be in a way that he does not review it beyond his norm, as in the teaching of our sages, of blessed memory,¹⁶⁷² “One who reviews his studies one hundred times cannot compare (to one who reviews his studies one hundred and one times),”] since his service of *HaShem*-יהו"ה, blessed is He, lacks that which stems from the aspect of the “*Might-Eitan*-איתן” [of the soul], he therefore also lacks the matter of drawing down the aspect of “*HaShem*-יהו"ה, the Source of Living Waters (*Mekor Mayim Chayim* - מקור מים חיים).” This then, is the meaning of the verse,¹⁶⁷³ “For they have

¹⁶⁷¹ Isaiah 29:13; See Tanya, Likkutei Amarim, Ch. 39 (53b) and elsewhere.

¹⁶⁷² Talmud Bavli, Chagigah 9b; Tanya, Likkutei Amarim, Ch. 15; Maamarei Admor HaZaken ibid. p. 219; Ohr HaTorah, Bechukotai ibid. p. 696.

¹⁶⁷³ Jeremiah 17:13

left *HaShem*-יהו"ה, the Source of living waters," and it is in regard to this that there must be repentance (*Teshuvah*), which is called "healing" (*Refu'ah*-רפואה).

6.

This then, is the meaning of the words, "Heal me, *HaShem*-יהו"ה, and I will be healed." That is, this is a supplication for there be an arousal from Above for repentance (*Teshuvah*), which is the matter of healing (*Refu'ah*).

This is as explained at length elsewhere¹⁶⁷⁴ about the difference between eating and healing. That is, the quantity of eating is measured, in a way of order and gradation, and generally is according to comprehension and understanding. In contrast, this is not so of healing, which is not measured quantitatively, in that even a single drop or one *kortov* [a small amount] can rectify a very great matter. Moreover, the healing does not specifically need to be accomplished through sweet substances, but on the contrary, most medicines come from bitter substances.

This is why repentance (*Teshuvah*) is called "healing" (*Refu'ah*), because repentance (*Teshuvah*) is not at all limited, since repentance (*Teshuvah*) can [take place] "in a single hour or a single moment,"¹⁶⁷⁵ and can be in a way that one acquires

¹⁶⁷⁴ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Viduy u'Teshuvah, Ch. 3 (39b); Discourse entitled "*Boreh Niv Sfatayim*" 5634 (Sefer HaMaamarim 5633 Vol. 2, p. 527 and on); 5698 (Sefer HaMaamarim 5698 p. 54 and on); 5648 Ch. 4 (Torat Menachem, Sefer HaMaamarim Tishrei p. 364 and on).

¹⁶⁷⁵ See Zohar I 129a and on.

the coming world in a single moment.¹⁶⁷⁶ That is, in a single moment a person can actualize the coming world in a way of acquisition etc.

However, the arousal to repent (*Teshuvah*) comes from Above, being that the state of his own service of *HaShem*-יהו"ה, blessed is He, is a state and about which the verse states, "They have left *HaShem*-יהו"ה, the Source of Living Waters." This is why arousal from Above is required. This refers to the "Heavenly Proclamation that issues from Mount Chorev¹⁶⁷⁷ and declares, 'Woe unto mankind for their contempt of Torah,'"¹⁶⁷⁸ and the Heavenly Proclamation,¹⁶⁷⁹ "Return O' wayward children."

These proclamations rouse one to serve *HaShem*-יהו"ה, blessed is He, by studying Torah and toiling in prayer, since they are sensed by the "Source of the Flow-*Mazal*-מזל"¹⁶⁸⁰ of his soul, as stated in the name of the Baal Shem Tov.¹⁶⁸¹ Because of this, an arousal of repentance (*Teshuvah*) in the soul as it is below, is also caused.

Now, the arousal to repentance (*Teshuvah*) also relates to the aspect of the "Might-*Eitan*-איתן" of the soul. For, as explained before, repentance (*Teshuvah*) can be "in a single hour and a single moment," without any limitations. From this

¹⁶⁷⁶ See Talmud Bavli, Avodah Zarah 17a

¹⁶⁷⁷ Mount Chorev is another name for mount Sinai.

¹⁶⁷⁸ Mishnah Avot 6:2

¹⁶⁷⁹ Jeremiah 3:14, 3:22; See Zohar III 126a; Pirkei d'Rabbi Eliezer, Ch. 15; Petichta d'Eichah Rabba 22; Maamarei Admor HaEmtza'ee, Vayikra Vol. 1, p. 9; Devarim Vol. 1, p. 142 and elsewhere.

¹⁶⁸⁰ The word *Mazal*-מזל is related to the word *Nozel*-נזול, except that *Nozel*-נזול means "to flow down," whereas *Mazal*-מזל means that which causes the flow, that is, the source of the flow.

¹⁶⁸¹ See Likkutei Torah, Teitzei 36d; Bamidbar 16a and on, 17a.

it is understood that the Heavenly Proclamation in regard to repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, that the "Source of the Flow-*Mazal*-מזל" of the soul hears, is on the singular *Yechidah* level of the soul, and even higher etc.

This is why returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) brings healing for having "left *HaShem*-יהו"ה, the Source of Living Waters." Thus through this, "I will be healed," meaning that the service of *HaShem*-יהו"ה, blessed is He, of those below will be in a way of drawing down "*HaShem*-יהו"ה, the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים)." (מים חיים).

[The verse continues], "Save me (*Hoshi'eini*-הושיעני), and I will be saved (*v'Ivashei'ah*-ואושעה-ו), the root of which is the same as in the verse,¹⁶⁸² "And *HaShem*-יהו"ה accepted (*VaYeesha*-וישע) Hevel and his offering etc." This refers to an even loftier drawing down.

This is as understood from the matter of the *Sefirot*, in that Torah and *mitzvot* correspond to the ten *Sefirot*. The matter of healing (*Refu'ah*) corresponds to the Long Patient One (*Arich*-אריך), (as in the words "grant a cure-*v'Ha'aleh Aruchah*-והעלה ארוכה,"¹⁶⁸³ the words, "I am *HaShem* your healer-*Ani HaShem Rofecha*-אני יהו"ה רופאך,"¹⁶⁸⁴ are an acronym for "the Long Patient One-*Arich*-אריך"),¹⁶⁸⁴ and the matter of "salvation-*Yeshuah*-ישועה" corresponds to (the 370-ש"ע lights of) the Holy Ancient One-*Atika Kadisha*, which is the aspect of "My

¹⁶⁸² Genesis 4:4

¹⁶⁸³ See the "*Refa'einu*" blessing in the *Sefardic* version of the Amidah liturgy.

¹⁶⁸⁴ Me'orei Ohr, letter *Aleph*-א, Ya'ir Netiv section 124 (citing the students of the Arizal); Also see the later discourse of this year, 5721, entitled "*v'Heiseer*," Discourse 31, Ch. 7, (Sefer HaMaamarim 5721 p. 238).

holiness (*Kedushati*-קדושתִי that is above [your holiness]),¹⁶⁸⁵ and even loftier than this, is the aspect of “Save me (*Hoshi’eini*-הושיעני), and I will be saved (*v’Ivashei’ah*-ואושעה).” The order is that there first must be the matter of “Save me (*Hoshi’eini*-הושיעני),” in a way of arousal from Above, followed by “and I will be saved (*v’Ivashei’ah*-ואושעה),” stemming from the service of *HaShem*-יהו"ה of the lower being.

[The verse continues], “For You are my praise.” Now about the matter of praises and tributes, as it relates to *HaShem*’s-יהו"ה Godliness above, as known,¹⁶⁸⁶ this is similar to the praises that the holy brotherhood would praise Rabbi Shimon bar Yochai with,¹⁶⁸⁷ [such as],¹⁶⁸⁸ “Who is ‘the face of the Lord *HaShem*’-יהו"ה-?”¹⁶⁸⁹ This refers to Rabbi Shimon bar Yochai,” and, “Rabbi Yehudah would call [Rabbi Shimon bar Yochai] ‘Shabbat.’”¹⁶⁹⁰ However, at first glance, these praises by which they praised Rabbi Shimon bar Yochai are not understood, being that he was in the ultimate state of self-nullification (*Bittul*) to *HaShem*-יהו"ה etc.

However, the explanation is that the general matter of praises by which students praise their teacher, and in the same

¹⁶⁸⁵ Midrash Vayikra Rabba 24:9; Also see Bereishit Rabba 90:2; Also see the preceding discourse of this year 5721, entitled “*Kedoshim Tihyu* – You shall be holy,” Discourse 23.

¹⁶⁸⁶ See Torah Ohr, 102a and on; Sefer HaMitzvot of the Tzemach Tzedek 118a and on; 148a and on.

¹⁶⁸⁷ See the discourse of Lag BaOmer in *Hemshech* “*v’Hechereem*” 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 318 and on); Discourse entitled “*Lehavin Inyan Rashbi*” 5745 (Torat Menachem, Sefer HaMaamarim Iyar, p. 276 and on, and elsewhere.

¹⁶⁸⁸ Zohar II 38a, explained in Maamarei Admor HaZaken 5564 p. 106; Discourse entitled “*Vayatzev Sham Mizbe’ach*” 5633, 5644, 5655, and elsewhere.

¹⁶⁸⁹ Exodus 23:17; 34:23

¹⁶⁹⁰ Zohar III 144b

vein, the praises that holy brotherhood praised Rabbi Shimon bar Yochai with, was in order to rouse the aspect of that which is concealed in him, not only that which is concealed but is ready to be revealed in him, but even concealment that transcends this, to the point of reaching the essentially concealed (*He'elem HaAtzmi*).

The same is so in regard to the praises of *HaShem*-יהו"ה, blessed is He, Above. That is, the matter of “praise-*Hillul*” is of the root,¹⁶⁹¹ “When His flame shone (*b'heelo*-בהילול) above my head.” This refers to drawing down the concealed (*He'elem*), including that which is concealed to the point of having no tangible existence, and to the point of drawing down that which is essentially concealed (*He'elem HaAtzmi*).

This then, is the matter of (“Heal me, *HaShem*-יהו"ה and I will be healed; Save me and I will be saved) (that is, “since”) “my praise-*Tehilati*”-תהילתי,” is in order to reveal that which is essentially concealed (*He'elem HaAtzmi*), (like the Ten Hidden *Sefirot-Eser Sefirot HaGenoozot*” etc.),¹⁶⁹² [my praise] is “You-*Atah*”-אתה,” (which is revelation – with the letter *Hey*-ה).

7.

Now, we can connect this to the holidays of Passover and Shavuot. The distinction between the two, is that on

¹⁶⁹¹ Job 29:3; See Likkutei Torah, Shir HaShirim 48c

¹⁶⁹² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

Passover, leaven is forbidden, whereas on Shavuot, there specifically must be leaven (*Chametz*).¹⁶⁹³

The Zohar states¹⁶⁹⁴ that this is analogous to a king whose only son became sick and weak, so much so, that he was forbidden to eat regular food, but could only digest medicines. However, once he was healed, he again was permitted to eat healthy foods, and moreover, he was required to eat them, though it was forbidden for him to eat them before.

The likeness to this in the analogue, is that on Passover, it still is necessary to be healed. For, even though the “the King, King of kings was revealed upon them,”¹⁶⁹⁵ nevertheless, the revelation was solely from Above, and did not affect them in an inner way (*b’Pnimitiyut*), in their bodies and animalistic souls. This is why their departure from Egypt had to be in a way of, “the people fled.”¹⁶⁹⁶

However, immediately afterwards, they began counting *Sefirat HaOmer*, which is the matter of healing (*Refu’ah*) etc. Thus, upon completion of the counting, on the holiday of Shavuot, when the healing is complete and one becomes healthy, it then is specifically necessary for there to be leaven (*Chametz*).

This is also the meaning of the verse,¹⁶⁹⁷ “Draw me, after You we shall run; The King has brought me to His

¹⁶⁹³ Leviticus 23:17; Talmud Bavli, Menachot 52b; See Torah Ohr 116b; Likkutei Torah, Bamidbar 11d, 16d; Biurei HaZohar of the Mittler Rebbe 74a and on; Siddur Im Divrei Elohi”m Chayim 45b; Sefer HaMitzvot of the Tzemach Tzedek 25a and elsewhere.

¹⁶⁹⁴ Zohar II 183b

¹⁶⁹⁵ Haggadah, section of “*Matzah Zu*.”

¹⁶⁹⁶ Exodus 14:5; See Tanya, Ch. 31; Likkutei Torah, Vayikra 3a

¹⁶⁹⁷ Song of Songs 1:4; See Likkutei Torah, Vayikra 2d and on, and elsewhere.

chambers,” corresponding to these three time periods; Passover, the Counting of the Omer (*Sefirat HaOmer*), and Shavuot.

The word “Draw me (*Mashcheini*-משכני)” refers to the holiday of Passover, when revelation stems from Above. This is why the word “Draw me (*Mashcheini*-משכני)” is in the singular, being that revelation from Above solely relates to the Godly soul, stemming from the proclamation of the Heavenly voice heard by the “Source of the Flow-*Mazal*-מזל” of the soul above. However, in regard to the body and animalistic soul, the matter indicated by “the people fled,” is still necessary.

The words, “After You we shall run” refers to the toil of counting the Omer (*Sefirat HaOmer*), which is from below to Above. This is why it states “we shall run (*Narutzah*-נרוצה)” in the plural, since this toil also includes the animalistic soul, in which the service of *HaShem*-יהוה, blessed is He, is such that the Godly soul works together with the animalistic soul. This is why they both are included in a single word, “We shall run (*Narutzah*-נרוצה).”

Through this, on the holiday of Shavuot, there comes to be the aspect of “The King has brought me to His chambers,” in the plural, meaning a chamber within a chamber, referring to the revelation of the innermost aspect (*Pnimityut*) etc.

This likewise is the meaning of the verse,¹⁶⁹⁸ “Heal me, *HaShem*-יהוה, and I will be healed; save me, and I will be saved; for You are my praise.” That is, the word “Heal me” refers to the revelation and arousal from Above on the holiday of Passover. The word “and I will be healed” refers to serving

¹⁶⁹⁸ Jeremiah 17:14 – This is the concluding verse of the *Haftorah* of the Torah portion of Bechukotai.

HaShem-יהו"ה, blessed is He, from below, during the counting of the Omer (*Sefirat HaOmer*). The words, "for You are my praise," means that because of the praises and tributes, the aspect of "You-*Atah*-אתה," is revealed, meaning a revelation of the innermost aspect (*Pnimityut*), "a chamber within a chamber," which takes place at the giving of the Torah [on the holiday of Shavuot]. For, through the Torah there comes to be a union (*Yichud*) between the revealed and concealed aspects of the Jewish people, the Torah, and the Holy One, blessed is He, in a way that "they are entirely one."¹⁶⁹⁹

¹⁶⁹⁹ See Zohar III 73a; Tanya, Ch. 4 and Ch. 23 citing Zohar; Also see Adir BaMarom of the Ramchal, p. 110 citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Netzavim 46a and elsewhere.