

Discourse 31

*“v’Heiseer HaShem Meemcha Kol Choli -
HaShem will remove every sickness from you”*

Delivered on Shabbat Parshat Eikev,
Shabbat Mevarchim Elul, 5721
By the grace of *HaShem*, blessed is He,

1.

The verse states,²¹⁵⁵ “*HaShem*-יהו"ה will remove every sickness from you; and (continues and concludes:) all the bad maladies of Egypt that you knew – He will not place them upon you, [but will place them upon all your enemies].” In other words, there are two manners in the matter of healing. The first is indicated by the words, “*HaShem*-יהו"ה will remove every sickness from you.” That is, first there is sickness, and then healing removes the sickness. The second is [indicated by the words], “He will not place them upon you,” meaning that there is no sickness in the first place.²¹⁵⁶ This is also stated in the book of Exodus (*Shemot*),²¹⁵⁷ “All the sicknesses that I placed in Egypt, I will not bring upon you, [for I am *HaShem*-יהו"ה, your Healer].”

The substance of these two aspects as they are in our service of *HaShem*-יהו"ה, blessed is He, is that they are the two

²¹⁵⁵ Deuteronomy 7:15

²¹⁵⁶ Also see Ohr HaTorah, Na"Ch Vol. 1, p. 360.

²¹⁵⁷ Exodus 15:26

modes of serving Him, that of the righteous (*Tzaddikim*) and that of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*). That is, the matter of repentance (*Teshuvah*) is that at first, one was sick, and then by returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) the sickness is removed.²¹⁵⁸ In contrast, one who is righteous (*Tzaddik*) is essentially pious (*Chassid*),²¹⁵⁹ meaning that in all his days he has never sinned.

2.

Now, to understand these two matters in greater depth, as well as to understand the general matter of sickness, [as known] the root of sickness is the matter of “love sickness” (*Cholat Ahavah*).²¹⁶⁰ This refers to great yearning and thirst to the point of becoming sick etc.²¹⁶¹ In the *Sefirot*, this refers to the yearning of the *Sefirah* of Kingship-*Malchut*,²¹⁶² as the verse states,²¹⁶³ “So that my soul might sing to You and not be stilled, [*HaShem*-יהו"ה, my God, forever will I thank you].” For, “the lower flame constantly yearns for the upper flame and is not stilled,”²¹⁶⁴ referring to the thirst and yearning of the *Sefirah* of Kingship-*Malchut*.

²¹⁵⁸ See Talmud Bavli, Yoma 86a

²¹⁵⁹ Rashi to Talmud Bavli, Sukkah 53a

²¹⁶⁰ Song of Songs 2:5; 5:8

²¹⁶¹ See Rashi to Samuel II 13:2

²¹⁶² See the discourse entitled “*Lech Lecha*” and “*v’HaShem Amar HaMechaseh*” 5676 (*Hemshech* 5672 Vol. 2, p. 1,192 and on).

²¹⁶³ Psalms 30:13

²¹⁶⁴ See Zohar II 140a; Zohar I 178b; 77b; 86b

About this our sages, of blessed memory, stated,²¹⁶⁵ “There are three yearning desires... the yearning of a woman for her husband etc.” The word “woman-*Ishah*-אִשָּׁה” is of the root “fire-*Aish*-אֵשׁ,” and is the matter of the fire (*Aish*-אֵשׁ) of yearning desire etc. The matter of the yearning of a woman (*Ishah*-אִשָּׁה) for the man (*Ish*-אִישׁ), is the matter of the yearning of the “fire of the *Hey-Aish Hey*-הָ אֵשׁ” for the “fire of the *Yod-Aish Yod*-יֵ אֵשׁ.” In general, this also is the yearning of the aspect of the “black fire” (*Aish Shechorah*) for the aspect of the “white fire” (*Aish Levanah*).

3.

The explanation is that the verse states,²¹⁶⁶ “And there was evening and there was morning.” About this, our sages, of blessed memory, stated,²¹⁶⁷ “Like the creation of the world, at first it was darkness and then light returned.” “The creation of the world” here refers to the general totality of the chaining down of the worlds (*Seder HaHishtalshelut*), which begins with the restraint of the *Tzimtzum* and the withdrawal (*Siluk*) of the light (*Ohr*), so that all that remained were the letters (*Otiyot*) and impression (*Roshem*).²¹⁶⁸ This is the meaning of “at first it

²¹⁶⁵ See Midrash Shir HaShirim Rabba 7:11 and the commentators there; Also see Bereishit Rabba 20:7 and the commentators there.

²¹⁶⁶ Genesis 1:5 and elsewhere in the act of creation.

²¹⁶⁷ Talmud Bavli, Shabbat 77b

²¹⁶⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-14.

was darkness.” [The continuation], “and then light returned,” refers to the drawing down of the light of the Line-Kav.²¹⁶⁹

To explain, the letters (*Otiyot*) and impression (*Roshem*) are the aspect of “at first it was darkness.” This is because, in the matter of lights (*Orot*) and vessels (*Keilim*), the impression (*Roshem*) and letters (*Otiyot*) are the vessels (*Keilim*), the matter of which is concealment (*He’elem*). For, even though the letters (*Keilim*) were brought into being from the light (*Ohr*), and thus also from the Luminary (*Ma’or*), nevertheless, their existence comes about through the withdrawal (*Siluk*), and their matter is that of concealment (*He’elem*).

In other words, even though Above in *HaShem*’s יהו"ה Godliness, the way the vessels are brought into existence is dissimilar to the way the body is brought into existence below, in that the body’s existence below is not from the soul, nevertheless, above in *HaShem*’s יהו"ה Godliness, the existence of “bodies,” meaning vessels (*Keilim*), is from the lights (*Orot*).²¹⁷⁰ This is like the verse,²¹⁷¹ “You enliven them all,” about which it states,²¹⁷² “Do not just read it as ‘enliven-

²¹⁶⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15

²¹⁷⁰ See Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 3; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 28 and on; Sefer HaMaamarim 5670 p. 33; 5689 p. 347; Also see the preceding discourse of this year, 5721, entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moons renewal,” Discourse 1, Ch. 4 (Sefer HaMaamarim 5721, p. 8 and on); Discourse entitled “*Bati LeGani* – I have come to My garden,” of this year 5721, Discourse 14, Ch. 5 (Sefer HaMaamarim 5721, p. 102).

²¹⁷¹ Nehemiah 9:6

²¹⁷² Pardes Rimonim, Shaar 6 (Shaar Seder Amidatan), Ch. 8; Reishit Chochmah, Shaar HaKedushah, Ch. 7; Shnei Luchot HaBrit 48b, 70a; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 2 (77b).

Mechayeh-מחיה,' but read is as, 'bring into being-*Mehaveh*-מהוה.'”

Nevertheless, the coming into being of the vessels (*Keilim*) is dissimilar to the coming into being of the ray of sunlight from the sun. For, the drawing down of the sunlight from the sun is from the revelation of the sun, only that it comes by way of the [the sun's] sheath. In contrast, the vessels (*Keilim*) are brought into being from the concealment and withdrawal of the light (*Ohr*), which is the matter of “at first it was darkness.”

The words, “and then light returned,” refer to the fact that after the restraint [and concealment] of the *Tzimtzum*, the Line-*Kav* was drawn down.²¹⁷³ To explain, even the light (*Ohr*) of the Line-*Kav* was drawn down through the restraint [and concealment] of the *Tzimtzum*, which is why it is a short line (*Kav Katzar*), the matter of which is to illuminate the darkness of the *Tzimtzum*.

Because of this it is called “black fire” (*Aish Shechorah*). In other words, even though it is light (*Ohr*), nevertheless, since its matter is to illuminate the blackness and darkness of the *Tzimtzum*, it therefore is called “black fire” (*Aish Shechorah*). In general, this is the aspect of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*).

In contrast, the “white fire” (*Aish Levanah*) is the aspect of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*).²¹⁷⁴ This refers to the light of *HaShem*-יהו"ה that

²¹⁷³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15

²¹⁷⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

precedes the restraint of *Tzimtzum* and transcends the matter of *Tzimtzum*. Even though this light (*Ohr*) was also “touched” by the *Tzimtzum*, nevertheless, as known, the *Tzimtzum* did not affect this light itself.

Rather, the effect of the *Tzimtzum* is wholly and solely in relation to the “empty space” (*Challal*). That is, at first [before the *Tzimtzum*] the light spread throughout the “empty space” (*Challal*), whereas the *Tzimtzum* affected that the light should not illuminate within the “empty space” (*Challal*). However, the light (*Ohr*) itself did not undergo any change whatsoever.

Now, because of the vast distance of comparison between the aspect of the “black fire” (*Aish Shechorah*) and the aspect of the “white fire” (*Aish Levanah*), the aspect of the “black fire” (*Aish Shechorah*) is in a state of yearning desire and thirst for the aspect of the “white fire” (*Aish Levanah*).

To further explain, in the chaining down of the worlds (*Hishtalshelut*) in general, the aspect of the “black fire” (*Aish Shechorah*), which is the light of the Line-*Kav*, is in a state of yearning desire for the aspect of the “white fire” (*Aish Levanah*), which is the light that precedes and transcends the *Tzimtzum*. The same is so of the particular levels after the restraint of the *Tzimtzum* itself, that a lower aspect is in a state of yearning desire for the aspect above it. For, this matter of “at first it was darkness and then the light returned” applies to all levels throughout the chaining down of the worlds (*Seder HaHishtalshelut*).

This may be understood through the analogy of a teacher and student. That is, at first the student only receives

the letters (*Otiyot*) [of his teacher's speech] and subsequently grasps the simple meaning of the intellect (*Sechel*) within them. Only afterwards does he grasp the depth (*Omek*) of the intellect, to the point that it states,²¹⁷⁵ "After forty years a person grasps the [ultimate] depth of his teacher's intent."

The same is so Above in *HaShem*'s יהו"ה Godliness, that initially there only are the vessels (*Keilim*), and afterwards there is an illumination of a lower light etc., until there finally is an illumination of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. Therefore, on all levels and aspects there is a yearning for the aspect of the light (*Ohr*) above that transcends it.

This is primarily so of the *Sefirah* of Kingship-*Malchut*, which is the lowest aspect. That is, in the *Sefirah* of Kingship-*Malchut* there is the greatest yearning desire and thirst, about which it states,²¹⁷⁶ "The lower flame constantly yearns for the upper flame and is not stilled." For, since the aspect of Kingship-*Malchut* is of no comparison whatsoever, therefore the thirst and yearning desire is also constant and unceasing, in a way that is "is not stilled," meaning that it is impossible to relax or quiet her.

4.

Now, from this aspect of "love sickness" in Kingship-*Malchut*, "love sickness" is drawn down in man's service of *HaShem*-יהו"ה, blessed is He. This refers to the great yearning

²¹⁷⁵ Talmud Bavli, Avodah Zarah 5b

²¹⁷⁶ See Zohar II 140a; Zohar I 178b; 77b; 86b

desire and thirst for *HaShem*'s יהו"ה Godliness. For, since he grasps the vast distance of any comparison etc., therefore, whatever he does grasp is in a way that “the eyes of man are not sated.”²¹⁷⁷

Quite the contrary, the more that he ascends in his grasp, the more he feels the distance of any comparison, and his yearning desire and thirst automatically grows. This yearning desire and thirst grows until he becomes sick – “love sick” (*Cholat Ahavah*-חולת אהבה)²¹⁷⁸ – similar to what the verse states about Moshe,²¹⁷⁹ “Moshe pleaded-*Vayechal*-ויחל,” meaning,²¹⁸⁰ “until he became sick-*Choli*-חולי.” This is brought about by the grasp of the utter lack of relative comparison etc.

The explanation is that, as known,²¹⁸¹ the word “sick-*Choleh*-חולה-49” has the numerical value of 49-ט"ט. That is, he possesses the forty-nine Gates of Understanding²¹⁸² but is missing the fiftieth Gate (*Shaar HaNun*) and is therefore called “sick-*Choleh*-חולה-49.” For, even though the forty-nine Gates of Understanding (*Shaarei Binah*) are very lofty and holy, so much so, that this the highest level of attainment that can be revealed through one's own toil from below to Above, nevertheless, he lacks the Fiftieth Gate (*Shaar HaNun*). Therefore, even though he has all forty-nine gates, and even though he even has a radiance of the Fiftieth Gate (*Shaar*

²¹⁷⁷ Proverbs 27:20

²¹⁷⁸ Song of Songs 2:5; 5:8

²¹⁷⁹ Exodus 32:11

²¹⁸⁰ See Talmud Bavli, Brachot 32a

²¹⁸¹ Likkutei Torah of the Arizal, Parshat Vayera; Me'orei Ohr, Ma'arechet Chet, Section 35; Also see the discourse entitled “*Kara Shachav K'Ari* – He crouched and lay down like a lion,” 5716, Discourse 24, Ch. 3

²¹⁸² See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 32 and the notes and citations there.

HaNun) as it is drawn into the forty-nine gates, this being the radiance of Wisdom-*Chochmah* within the Understanding-*Binah*, which is the aspect of “Be wise in understanding,”²¹⁸³ (as explained in Likkutei Torah in the discourses on Sefirat HaOmer),²¹⁸⁴ nevertheless, since he lacks the essence of the Fiftieth Gate (*Shaar HaNun*), he is in a state of “sickness-*Choleh*-חולה-49.”

This certainly is so if he does not even have the radiance of Wisdom-*Chochmah* as it is within the Understanding-*Binah*, so that his entire grasp stems from the Understanding-*Binah* alone, which only is understanding and comprehension, and being that the whole matter of grasp and comprehension is inherently limited, he therefore in a state of yearning desire and thirst for the Essential Self of *HaShem*-יהו"ה, blessed is He, which itself is the elevated level of the Fiftieth Gate (*Shaar HaNun*).

That is, it is the matter of sight (*Re'iyah*), through which one sees the Essential Self of *HaShem*-יהו"ה, blessed is He. Thus, [without this], the more one grasps, the more he senses his distance from the Essential Self of *HaShem*-יהו"ה, blessed is He, and that the Essential Self of *HaShem*-יהו"ה, utterly transcends all revelations (*Giluyim*), since even in the highest revelations of the Garden of Eden (*Gan Eden*) etc., *HaShem's*-יהו"ה Essential Self is not grasped.

He thus in a state of yearning desire etc., as the Alter Rebbe would say about the verse,²¹⁸⁵ “Who have I in the

²¹⁸³ Sefer Yetzirah 1:4; Also see Sefer HaMaamarim 5659 p. 73; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

²¹⁸⁴ Likkutei Torah, Bamidbar 12a and on, and elsewhere.

²¹⁸⁵ Psalms 73:25

heavens [but You], and but for You, I desire nothing on earth,” – [“I want nothing at all! I do not want Your Garden of Eden (*Gan Eden*)! I do not want Your coming world (*Olam HaBa*)! I want nothing but You alone!”]²¹⁸⁶ Thus, one’s love and yearning desire increases so much that he becomes “love sick” (*Cholat Ahavah*).

The remedy for this thirst is as stated in the verse,²¹⁸⁷ “Sustain me with dainty cakes, spread fragrant apples around me, for I am sick with love.” “Dainty cakes” are food, whereas “apples” are fragrant. In terms of our service of *HaShem*-יהו"ה, blessed is He, this refers to serving Him by fulfilling Torah and *mitzvot*, which are “food,” and serving Him by repenting (*Teshuvah*), which is “fragrance,” that is, “the scent of His traitors (*Rei'ach Bogdav*-ריח בוגדיו).”²¹⁸⁸ Through this, one takes hold of the Essential Self of *HaShem*-יהו"ה, blessed is He, and quenches his thirst.

5.

Now, since all matters come in an order of chaining down (*Hishtalshelut*) from Above to below, therefore, from the aspect of the above-mentioned love sickness there further chains down an aspect of sickness that is the source of sickness. This is because there are various matters in sickness,²¹⁸⁹ as our

²¹⁸⁶ Sefer HaMitzvot of the Tzemach Tzeddek, Shoresht Mitzvat HaTefilah, Ch. 40 (copied in HaYom Yom for the 18th of Kislev).

²¹⁸⁷ Song of Songs 2:5

²¹⁸⁸ Genesis 27:27; See Talmud Bavli, Sanhedrin 37a; Likkutei Torah, Shir HaShirim 32b, 33b; Sefer HaMaamarim 5635 Vol. 2, p. 383.

²¹⁸⁹ See the discourse entitled “*v’Heiseer*” 5653 & 5654; Also see the beginning and end of the discourse by the same title of the year 5670.

sages, of blessed memory, taught,²¹⁹⁰ “Sickness refers to the evil inclination,” meaning, that which gives room for the [existence of the] evil inclination. Even though the beginning of the enticement and temptation of the evil inclination is that “today it tells him to do this [and tomorrow tells him to do that, until it finally tells him to worship idolatry],” meaning that as our Rebbes and leaders explain,²¹⁹¹ [at first] the evil inclination consents to one’s involvement in matters of holiness, but nonetheless, since he gives room for the evil inclination [to exist], this causes that, “Sickness refers to being cold,”²¹⁹² meaning, cold to matters of holiness. As a result, this causes him to lack the strength of desire in his service of *HaShem*-יהוה, blessed is He, such that he requires the consent of the evil inclination.

This in turn brings about that, “Sickness refers to burning [with fever].”²¹⁹³ That is, because he lacks the heat and passion for holiness, meaning that there is a part of his level of being that lacks warmth and passion for holiness, therefore, because “the might shall pass from one regime to the other,”²¹⁹⁴ he thereby is caused to have the warmth and passion of the “alien fire” of the side opposite holiness.

This in turn chains down further to, “Sickness refers to worry.”²¹⁹⁵ That is, on the side of the external husks of *Kelipah* the order is backward. That is, the matter begins with the lusts

²¹⁹⁰ Talmud Yerushalmi, Shabbat 14:3; Midrash Vayikra Rabba 16:8

²¹⁹¹ Sefer HaMaamarim 5689 p. 172 and on

²¹⁹² Talmud Bavli, Bava Metziya 107b

²¹⁹³ Talmud Yerushalmi, Shabbat 14:3 *ibid*.

²¹⁹⁴ Genesis 25:23 and Rashi there (citing Talmud Bavli, Megillah 6a); Also see Tanya, Likkutei Amarim, Ch. 9 (13b and on), Ch. 13 (18b), and elsewhere.

²¹⁹⁵ Talmud Yerushalmi, Shabbat 14:3 *ibid*.

of the heart and then ascends from there to the brain. Thus, the passion of the “alien fire” comes to also affect the brain, which is the meaning of, “Sickness refers to worry.” That is, his thoughts are worried within him, and he finds no respite and tranquility in his soul.

This stems from lack of knowledge (*Da'at*). As explained at length in the continuum of discourses (*Hemshech*) of the year 5670,²¹⁹⁶ on the teaching in Zohar,²¹⁹⁷ “[He adheres to] ‘the other god-*el acher*-אל אחר’ who is a eunuch and produces no fruits.” That is, the external husks of *Kelipah* only possess the brains of Wisdom-*Chochmah* and Understanding-*Binah*, but lack the brain of Knowledge-*Da'at*, which is the aspect [of the intellect] that is capable of rendering a decision (*Hachra'ah*). Thus, since he lacks the aspect of Knowledge-*Da'at*, and does not have the ability to render a decision (*Hachra'ah*), his thoughts [constantly] wander within him, and he finds no respite and tranquility in his soul.

This chains down even further until he comes to the aspect of, “Sickness is bitterness.” That is, he no longer feels that,²¹⁹⁸ “The lips of the forbidden woman drip honey,” and he already realizes that²¹⁹⁹ “Her end is as bitter as wormwood,” but even so, he remains entrenched in the sickness etc., as explained in Kuntres Eitz HaChayim.²²⁰⁰

²¹⁹⁶ Sefer HaMaamarim 5670, p. 138

²¹⁹⁷ Zohar II 103a

²¹⁹⁸ Proverbs 5:3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how all of nature-*Teva*-טבע is sustained on the foundation of כ"י-26.

²¹⁹⁹ Proverbs 5:4

²²⁰⁰ Kuntres Eitz HaChayim, Ch. 3, p. 21.

All this chains down from the above-mentioned aspect of love-sickness (*Cholat Ahavah*), namely, that he lacks the Fiftieth Gate (*Shaar HaNun*) [of Understanding-*Binah*]. In other words, his service of *HaShem*-יהו"ה, blessed is He, only stems from the aspect of “hearing” (*Shmiyah*) and comprehension, and not from the aspect of “seeing” (*Re'iyah*). Thus, since he lacks the “sight” (*Re'iyah*) and perception of *HaShem*'s-יהו"ה Godliness, the above-mentioned aspects of sickness can possibly chain down.

This is like what is known about the cause of the sin of the golden calf. That is, when the Torah was given, they had the matter of sight (*Re'iyah*-ראיה), as the verse states,²²⁰¹ “The entire people saw (*Ra'ah*-ראה).” However, after the Torah was given, when they no longer had the matter of seeing (*Re'iyah*), but only of hearing (*Shmiyah*), this is what caused the sin of the golden calf.

The reason is because the matter of hearing (*Shmiyah*) is such, that after one hears something, it is can be that if challenged about it, he can come to have questions and contradictions [in his mind about it] etc. However, this not so of seeing it, in which case, questions or contradictions do not apply for him etc. The same is so in our service of *HaShem*-יהו"ה, blessed is He. That is, when one's service of *HaShem*-יהו"ה only stems from the aspect of “hearing” (*Shmiyah*), it is possible to fall from this etc.

²²⁰¹ Exodus 20:15

Now, the general matter of thirst in the aspect of “love sickness” (*Cholat Ahavah*) is that one has a yearning desire and thirst for the Essential Self of *HaShem*-יהו"ה, blessed is He, and that the Fiftieth Gate (*Shaar HaNun*) should illuminate for him, this being the aspect of sight (*Re'iyah*), rather than only grasp and comprehension. Above in *HaShem*'s-יהו"ה Godliness, this refers to the thirst of the *Sefirah* of Kingship-*Malchut*, which is the aspect of the “fire of the *Hey-Aish Hey*-ה' אש,” and is the aspect of “at first there was darkness.”

This is because the letter *Hey*-ה is just the aspect of the breath,²²⁰² which is the gross matter (*Chomer*) that carries the speech and the divisions of the letters from each other, this being the form (*Tzurah*) of the speech as it is expressed in enunciation. However, in the gross matter (*Chomer*) of the letters (*Otiyot*), which is the aspect of the letter *Hey*-ה, they all are equal.

The order in speech (*Dibur*) is that first there is the gross matter (*Chomer*) of the letters (*Otiyot*), which is then followed by the form (*Tzurah*) of the letters (*Otiyot*), and only afterwards does one grasp the light (*Ohr*) and inner content of the letters (*Otiyot*). This is the meaning of “at first it was darkness, and then the light returned.” Thus, since the aspect of Kingship-*Malchut*, which is the letter *Hey*-ה, and is the gross matter (*Chomer*) of the speech (*Dibur*), is in a way of “at first it was

²²⁰² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the Cholem vowel; Also see Tanya, Iggeret HaKodesh, Epistle 5 (108b).

darkness,” it therefore has a great yearning desire and thirst. This thirst of Kingship-*Malchut* is for the Essential Self of *HaShem*-יהו"ה, blessed is He.

That is, her thirst cannot possibly be satisfied by the revelations (*Giluyim*) of *Zeir Anpin*, being that the thirst is specifically for the Essential Self of *HaShem*-יהו"ה. This is because Kingship-*Malchut* is rooted in the Unknowable Head (*Reisha d'Lo Ityada – RaDL"A*). For, as known,²²⁰³ all the [other] *Sefirot* are rooted in the Long Patient One-*Arich*, which is the root of the emanated, whereas Kingship-*Malchut* is rooted in the Unknowable Head (*Reisha d'Lo Ityada – RaDL"A*). Therefore, even the revelation of the Long Patient One-*Arich* will not satisfy her thirst.

This is because the aspect of the Long Patient One-*Arich* cannot compare to the aspect of the Ancient One-*Atik* or the Unknowable Head (*Reisha d'Lo Ityada – RaDL"A*). This thirst of Kingship-*Malchut* even chains down below in man's service of *HaShem*-יהו"ה, blessed is He, and manifests as the thirst of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), in whom the thirst [for *HaShem*'s-יהו"ה Godliness] is very great.²²⁰⁴

7.

This then, is the meaning of the verse,²²⁰⁵ “*HaShem*-יהו"ה will remove every sickness from you.” This verse is stated

²²⁰³ Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 2

²²⁰⁴ See Tanya, Likkutei Amarim, Ch. 7.

²²⁰⁵ Deuteronomy 7:15

in the book of [Deuteronomy – *Devarim*, which begins with the verse],²²⁰⁶ “These are the words (*Devarim*) that Moshe spoke to all Israel etc.,” at which time the Jewish people served *HaShem*-יהו"ה, blessed is He, in the way of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*). This is why it states, “*HaShem*-יהו"ה will remove every sickness from you.”

In contrast, in the book of Exodus (*Shemot*) it states,²²⁰⁷ “All the sicknesses that I placed in Egypt, I will not bring upon you,” since there it is discussing the service of *HaShem*-יהו"ה, blessed is He, of the righteous (*Tzaddikim*) who has never sinned in all his days (as explained before).

This is because the book of Exodus (*Shemot*) discusses the matters of the exodus from Egypt and the giving of the Torah, at which time the Jewish people served *HaShem*-יהו"ה, blessed is He, in the mode of the righteous (*Tzaddikim*), through which there only was caused to be the drawing down of the aspect of the Long Patient One-*Arich*, which is why the verse concludes, “I am *HaShem*, your healer-*Ani HaShem Rofecha*-אני יהו"ה רופאך” which forms the acronym “the Long Patient One-*Arich*-אריך”).²²⁰⁸

In contrast, through the service of *HaShem*-יהו"ה, blessed is He, of those who return to Him in repentance (*Baalei Teshuvah*), indicated by the verse, “*HaShem*-יהו"ה will remove

²²⁰⁶ Deuteronomy 1:1

²²⁰⁷ Exodus 15:26

²²⁰⁸ 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); Also see Kuntres Etz HaChayim ibid.

every sickness from you,” the drawing down of the aspect of the Ancient One-*Atik* is caused.²²⁰⁹

8.

This likewise explains the seven [weeks] of consolation that follow the three [weeks] of suffering. For, initially the Torah was given, followed by the sin of the golden calf and the three [weeks] of suffering, and then the seven [weeks] of consolation. The matter of consolation (*Nechamah*) is that a much loftier light (*Ohr*) is drawn down than there was before the descent. This is as stated in Midrash,²²¹⁰ “The Holy One, blessed is He, told Moshe: Do not be anguished that you broke the first Tablets, since they only contained the Ten Commandments.”

[Elsewhere it states²²¹¹ “Had the Jewish people not sinned, they only would have been given the five books of the Torah and the book of Yehoshua.”] [The Midrash continues], “On the second tablets that I am giving you there will be *Halachot*, *Midrash*, and *Aggadot*. About this the verse states,²²¹² ‘He would relate to you the hidden recesses of wisdom, for His sagacity is manifold.’” This too is a matter of

²²⁰⁹ About this it was also mentioned that in the coming future even the righteous *Tzaddikim* will come to attain the service of *HaShem*-יהוה, blessed is He, in the mode of repentance and return (*Teshuvah*), as it states “Moshiach will bring the righteous *Tzaddikim* to repentance (*Teshuvah*).” [Also see Likkutei Torah, Drushim L’Rosh HaShanah 58d; Ha’azinui 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b.

²²¹⁰ Midrash Shemot Rabba 46:1; See *Hemshech* 5666 p. 86 and on; Sefer HaMaamarim 5677 p. 31 and on; 5689 p. 69 and on, and elsewhere.

²²¹¹ Talmud Bavli, Nedarim 22b

²²¹² Job 11:6

consolation (*Nechamah*), about which the verse states,²²¹³ “Console, be consoled (*Nachamu Nachamu*) My people,” which repeats the word “console-*Nachamu*-נחמו” twice, as in “His sagacity is manifold.”

However, as of yet, we do not even suffice ourselves with this. For, as it states in *Pesikta*,²²¹⁴ the assembly of the souls of the Jewish people argues,²²¹⁵ “Zion-*Tziyon*-צִיּוֹן said, ‘*HaShem*-יהו"ה has left me,’” meaning, “I will not be appeased by the consolations of the prophets.” That is, even after the consolations of the prophets, nevertheless, *Tziyon* (צִיּוֹן), which refers to the essential point of the heart of the Jewish soul,²²¹⁶ (as the verse states,²²¹⁷ “*Tziyon* (צִיּוֹן) will be redeemed through justice”), is not appeased by the consolations of the prophets, since there is [still] room in this for her to say, “*HaShem*-יהו"ה has left me.” She thus arouses the consolation of [the verse],²²¹⁸ “I (*Anochi*-אֲנֹכִי), [only] I (*Anochi*-אֲנֹכִי) am He who comforts you.” In other words, the comfort is from the Holy One, blessed is He, Himself, and moreover, not only “I-*Anochi*-אֲנֹכִי” once, as was said at the giving of the Torah,²²¹⁹ “I-*Anochi*-אֲנֹכִי am *HaShem*-יהו"ה your God,” but twice “I-*Anochi*-אֲנֹכִי.”²²²⁰

²²¹³ Isaiah 40:1

²²¹⁴ Cited in Avudraham, *Seder HaParshiyot v'HaHaftarot* (p. 303).

²²¹⁵ Isaiah 49:14

²²¹⁶ See the Mittler Rebbe's introduction to *Shaar HaEmunah* and *Shaar HaYiochud* (*Ner Mitzvah v'Torah Ohr*), translated as *Essential Faith*.

²²¹⁷ Isaiah 1:27

²²¹⁸ Isaiah 51:12

²²¹⁹ Exodus 20:2; Deuteronomy 5:6

²²²⁰ Also see *Likkutei Torah*, *Nitzavim* 45c and on; *Drushim L'Shabbat Shuva* 65b and on.

This is similar to what is written about the coming future,²²²¹ “And they will say on that day: ‘Behold, this (*Zeh-זה*) is our God, [we hoped to Him that He would save us]; This (*Zeh-זה*) is *HaShem-יהוה* to Whom we hoped [let us exult and be glad in His salvation].” In other words, this is unlike the splitting of the sea, at which it is written,²²²² “This (*Zeh-זה*) is my God and I shall glorify Him,” in which “This-*Zeh-זה*” is only stated once. Rather, [here it states] “This-*Zeh-זה*” twice.²²²³

This is the matter of the manifold consolation (*Nechamah*) that will take place in the coming future with the coming of our righteous Moshiach, which will be [preceded] by Eliyahu “the herald of goodness.”²²²⁴ For, about Eliyahu it is written,²²²⁵ “He repaired the ruined altar of *HaShem-יהוה*.” The “altar-*Misbe’ach-מזבח*” refers to the aspect of Kingship-*Malchut*,²²²⁶ and the “ruined altar” refers to the fact that Kingship-*Malchut* was in a state of descent and fall, due to which the Jewish people were also caused to be in a state of “dancing indecisively between two opinions.”²²²⁷ However, through Eliyahu performing wonders and miracles, he brought them to return to *HaShem-יהוה*, blessed is He in repentance

²²²¹ Isaiah 25:9

²²²² Exodus 15:2; See *Shnei Luchot HaBrit* 40a

²²²³ Midrash Shemot Rabba 23:15

²²²⁴ See Rashi to Bechukotai 26:42

²²²⁵ Kings I 18:30; Also see the discourse entitled “*Refa’eini*” and “*Vayikach Eliyahu*” 5635 (*Sefer HaMaamarim* 5635 Vol. 2, p. 304 and on).

²²²⁶ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

²²²⁷ Kings I 18:21 and Rashi there.

(*Teshuvah*), until they all said,²²²⁸ “*HaShem*-יהו"ה, He is the God, *HaShem*-יהו"ה, He is the God,” twice.²²²⁹

This likewise is the general matter of the doubled consolation (*Nechamah*), that will be brought about through Eliyahu, “the herald of goodness,” so that “each person will point with his finger,”²²³⁰ meaning, with the physical finger, and say “This-*Zeh*-זה” twice, meaning, “This (*Zeh*-זה) is our God, [we hoped to him that He would save us]; This (*Zeh*-זה) is *HaShem*-יהו"ה to Whom we hoped, let us exult and be glad in His salvation.”

²²²⁸ Kings I 18:39

²²²⁹ See Rashi to Judges 5:3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

²²³⁰ Midrash Shemot Rabba 23:15; Talmud Bavli, Taanit 31a