

Discourse 41

*“Atem Nitzavim HaYom Kulchem Lifnei HaShem -
You are standing this day, all of you, before HaShem”*

Shabbat Parshat Netzavim-Vayeilech,
23rd of Elul, 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁰² “You are standing this day, all of you, before *HaShem*-יהו"ה your God; the heads of your tribes, your elders, and your officers... from the hewer of your wood to the drawer of your water, for you to pass into the covenant of *HaShem*-יהו"ה your God... that He seals with you today.” In Likkutei Torah,¹⁴⁰³ his honorable holiness the Alter Rebbe, explains that this also is the meaning of the verse,¹⁴⁰⁴ “And there was a King in Yeshurun when the numbers of the nation gathered, the tribes of Israel in unity,” which [also] refers to the matter of the totality of the Jewish people in unity.

This also is the meaning of the words, “You are standing this day (*HaYom*-היום), all of you etc.,” in which the word “this day-*HaYom*-היום” whenever simply stated [in scripture], refers

¹⁴⁰² Deuteronomy 29:9-11

¹⁴⁰³ Likkutei Torah, Netzavim 44a

¹⁴⁰⁴ Deuteronomy 33:5

to Rosh HaShanah,¹⁴⁰⁵ “the day of great judgment.”¹⁴⁰⁶ However, by all the Jewish people, from “the heads of your tribes [to] the hewer of your wood and the drawer of your water,” being in a state and standing of “all of you” (“when the numbers of the nation gathered, the tribes of Israel in unity”), then “You are standing-*Neetzavim*-נצבים,” which is of the same root as in the verse,¹⁴⁰⁷ “A king was installed-*Neetzav Melech*-נצב מלך.” That is, the aspect of Kingship-*Malchut* is then drawn down to them, (“and there was a King-*Melech*-מלך in Yeshurun”).

Now, we must understand the specific wording, “And there was a King **in** Yeshurun-*B’Yeshurun*-בִּישׁוּרוֹן.” At first glance, it should have said, “There was a King **for** Yeshurun-*L’Yeshurun*-לִישׁוּרוֹן.” This is as explained in Iggeret HaKodesh¹⁴⁰⁸ on the verse,¹⁴⁰⁹ “How abundant is Your goodness that You have hidden away for those who fear You,” that the reason it says “**for** those who fear You-*L’Yerei’echa*-לִירְאֶיךָ” as opposed to “**in** those who fear You-*B’Yerei’echa*-בִּירְאֶיךָ” is because it is an encompassing and transcendent aspect from above (*Makif*).

Thus, since the drawing down of the [aspect of] Kingship-*Malchut* - and this is especially so of the drawing down of Kingship-*Malchut* on Rosh HaShanah - is from its first root and source, which is in the aspect of the surrounding

¹⁴⁰⁵ Pa’aneach Raza, Netzavim; Megaleh Amukot Netzavim, section entitled “*Asiri*-עֲשִׂירִי.”

¹⁴⁰⁶ Targum to Job 2:1; Also see Zohar II 32b; Zohar III 231a

¹⁴⁰⁷ Kings I 22:48; See Ohr HaTorah, Netzavim p. 1,201 and elsewhere.

¹⁴⁰⁸ Tanya, Iggeret HaKodesh, Epistle 13

¹⁴⁰⁹ Psalms 31:20

transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*), the verse thus should have said "There was a King **for** Yeshurun-*L'Yeshurun*-לישורון."

However, the explanation is that on Rosh HaShanah Kingship-*Malchut* is drawn into the inner aspect of the Jewish people ("in Yeshurun-*b'Yeshurun*-ב'ישורון") and unifies with them. In other words, even though this light is beyond all comparison and is drawn down in a surrounding transcendent way (*Makif*), nevertheless, through the inter-inclusion of all Jewish people, who gather together to be as one, they become unified with the aspect of Kingship-*Malchut* as it is Above, until they themselves are made to be in this aspect, as in the teaching,¹⁴¹⁰ "All Jews are kings."

This comes about through the toil in serving *HaShem*-יהו"ה, blessed is He, throughout the month of Elul. For, as known, during the month of Elul preparation is made for all matters related to Rosh HaShanah. This is because Elul-אלול is an acronym for,¹⁴¹¹ "I am my Beloved's and my Beloved is mine-*Ani Ledodi V'Dodi Li*-אני לדודי ודודי לי," referring to the matter of "I-*Ani*-אני" with "my Beloved-*Dodi*-דודי."

In other words, even though the beginning of one's toil is in a state of "I am my Beloved's-*Ani LeDodi*-אני לדודי," which is an arousal from below, nevertheless, this aspect of "I am my Beloved's-*Ani LeDodi*-אני לדודי" becomes unified with "my

¹⁴¹⁰ Zohar II 26b; Avudraham, Seder Tefilat Rosh HaShanah uPirushah, Ch. 1; Reishit Chochmah, Shaar HaTeshuvah Ch. 4 (115b); Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Ba"Ch to Tur Orach Chayim 581 (section entitled "v'Ha'aviru"); Shnei Luchot HaBrit, beginning of Mesechet Rosh HaShanah 213a; Likkutei Torah, Re'eh 32a, and elsewhere.

¹⁴¹¹ Song of Songs 6:3; See Sefer HaMaamarim 5627 p. 222.

Beloved is mine-*Dodi Li* לִי-דוּדִי.” This is to such an extent that from both of them, (“I am my Beloved’s-*Ani LeDodi* לְדוּדִי-אֲנִי” which is the matter of toil that stems from below, “and my Beloved is mine-*Dodi Li* לִי-דוּדִי” which is the matter of revelation from Above), one word, “Elul-אֱלוּל,” comes about.

This is why the toil in serving *HaShem*-יְהוָה, blessed is He, during the month of Elul, is in a way of “seek My face (*Panai*-פָּנִי),”¹⁴¹² (through which there thereby is a drawing down of revelation from Above of) “Your face *HaShem*-יְהוָה do I seek.” That is, the inner aspect of the souls of the Jewish people becomes unified with the inner aspect of *HaShem*-יְהוָה, blessed is He.

This matter, is preparatory to the drawing down of Rosh HaShanah, about which Torah states, “There was a King in Yeshurun-*B’Yeshurun* בִּישׁוּרוּן.” That is, this [statement] is a decisive *Halachic* ruling (*Psak*) of the Torah, and as explained in the discourse of the Alter Rebbe (entitled “*B’Chochmah Yibaneh Bayit*-through wisdom a house is built”),¹⁴¹³ the Torah is the aspect of the signet (*Chotem*-חֹתֶם) [of the Holy One, blessed is He], by which it is caused that no change will be in this matter whatsoever, not even to a hairs breadth. That is, there will be “a King in Yeshurun-*B’Yeshurun* בִּישׁוּרוּן,” specifying “in Yeshurun-*B’Yeshurun* בִּישׁוּרוּן,” meaning that

¹⁴¹² Psalms 27:8; See the discourse entitled “*Lecha Amar Leebee*” 5696 (Sefer HaMaamarim 5696 p. 138 and on); 5720 (Torat Menachem, Sefer HaMaamarim Elul p. 281 and on; Sefer HaMaamarim 5720 p. 213 and on), translated in The Teachings of The Rebbe 5720, Discourse 28.

¹⁴¹³ Printed as an independent pamphlet on the 20th of Elul of this year (5722), and subsequently printed in Maamarei Admor HaZaken 5564 p. 217 and on, with additional notes and glosses from the Rebbe. Also see the discourse of the 18th of Elul of this year, 5722, by the same title, Discourse 40.

Kingship-*Malchut* will be drawn down into the Jewish people in an inner way, this being the matter indicated by the words, “You are standing-*Neetzavim*-נצבים,” which is of the same root as in the verse,¹⁴¹⁴ “a king was installed-*Neetzav Melech*-נצב מלך.”

2.

Now, to understand this further, we must preface¹⁴¹⁵ with what the Shnei Luchot HaBrit writes,¹⁴¹⁶ citing the early sages, on the verse,¹⁴¹⁷ “A lion (*Aryeh*-אריה) has roared, who shall not fear,” that the word “lion-*Aryeh*-אריה” hints at the High Holidays. This is because the word “lion-*Aryeh*-אריה” is an acronym for, “Elul-אלול, Rosh Hashanah-ראש השנה, Yom HaKippurim-יום הכפורים, and Hoshaana Rabba-הושענא רבא.”

The explanation is that the verse states,¹⁴¹⁸ “They will follow after *HaShem*-יהו"ה, like a lion [He] will roar; for He will roar and [His] children will stir from the west, they will tremble like a bird from Egypt and like a dove from the land of Assyria, and I will settle them in their homes – the word of *HaShem*-יהו"ה!”

¹⁴¹⁴ King I 22:48

¹⁴¹⁵ See Sefer HaMaamarim 5670 p. 233 and on; Also see the discourse entitled “*Ktiv Acharei HaShem Yeilchu k'Aryeh Yishag*” in Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,413 and on; Vol. 4 p. 1923 and on; Also see the discourse entitled “*Acharei HaShem* – You shall follow *HaShem*, your God” 5720, translated in Teachings of The Rebbe 5720, Discourse 27 (Sefer HaMaamarim 5720 p. 206 and on).

¹⁴¹⁶ Shnei Luchot HaBrit, beginning of Mesechet Rosh HaShanah 213a; Parshat Shoftim 378b; Siddur ShaLa”H there.

¹⁴¹⁷ Amos 3:8

¹⁴¹⁸ Hosea 11:10-11

Several matters are stated in this verse. The first is “like a lion [He] will roar,” and the second is “for He will roar,” which are two levels in roaring. However, this is preceded by [the words] “They will follow after *HaShem*-יהוה,” this being an additional level which is only like the roar of a lion, “like a lion-*K’Aryeh*-כַּאֲרִיֶּה ([He] will roar),” (with the prefix *Khaf*-כ which indicates similarity). The verse then states the result of the roar, in that “[His] children will stir from the west,” which includes two categories; Egypt (*Mitzrayim*-מִצְרַיִם) and Assyria (*Ashur*-אַשּׁוּר). It then explains the ultimate purpose of all this, in that “I will settle them in their homes.”

3.

The explanation is that the lion (*Aryeh*-אַרְיֵה) is one of the four animal-*Chayot* angels of the Supernal Chariot (*Merkavah*) which carries the Supernal Throne. This is as stated,¹⁴¹⁹ “A lion’s face to the right.” The roar stems from the contemplation (*Hitbonenut*) and the grasp of the aspect of the Understanding-*Binah*, which radiates and illuminates within the world of Creation (*Briyah*). For [as known], “The Upper Mother-*Imma Ila’ah* (Understanding-*Binah*) dwells within the Throne.”¹⁴²⁰

This causes a great commotion of noise and arousal, which is the matter of the roar (*Sha’agah*-שֹׁאגָה). This is the matter of the fiery-*Seraphim* angels of the world of Creation-*Briyah*. They are called fiery-*Seraphim* because, as a result of

¹⁴¹⁹ Ezekiel 1:10

¹⁴²⁰ Tikkunei Zohar, Tikkun 6 (23a)

their contemplation, understanding, and grasp of *HaShem*'s-יהו"ה Godliness, they become nullified of their existence (*Bittul b'Metziyut*). This is why they are called fiery-*Seraphim* angels, being that they become consumed in their grasp, so much so, that they become nullified of their existence.¹⁴²¹

This is as known¹⁴²² about the meaning of the verse,¹⁴²³ “fiery-*Seraphim* [angels] were standing above Him.”¹⁴²⁴ However, at first glance, this verse is not understood. For, (as the Baal Shem Tov asked),¹⁴²⁵ how is it applicable to say that they are “standing above Him (*MiMa'al Lo*-למעל לו)”? Is it not so that the words [“above Him (*MiMa'al Lo*-למעל לו)"] refer to the statement in the previous verse,¹⁴²⁶ “I saw the Lord-*Adona'y*-אדני' sitting upon a high and lofty throne”? This being so, how is it applicable that the fiery-*Seraphim* angels could be standing above His title “Lord-*Adona'y*-אדני'”?

Now, this is explained in two ways. The first is that this stems from their comprehension and grasp, in that they grasp the Godly light and vitality, and as a result of their grasp, they surround and encompass the Godliness.¹⁴²⁷ This is similar to

¹⁴²¹ See Likkutei Torah, Naso 28d; Pinchas 74d; Sefer HaMaamarim 5698 p. 231; 5709 p. 31.

¹⁴²² See Ohr HaTorah, Bereishit (Vol. 6) p. 1,027; Sefer HaMaamarim 5635 Vol. 1, p. 6; Vol. 2, p. 302; Keter Shem Tov, Hosafot, section 48; Also see the discourse entitled “*Acharei HaShem* – You shall follow *HaShem*, your God” 5720, translated in Teachings of The Rebbe 5720, Discourse 27, Ch. 3.

¹⁴²³ Isaiah 6:2

¹⁴²⁴ See however Targum Yonatan ben Uziel and Rashi to Isaiah 6:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), pg. 237.

¹⁴²⁵ See Ohr HaTorah, Bereishit Vol. 6 p. 1,027b; Sefer HaMaamarim 5635 Vol. 1, p. 6; Vol. 2, p. 302; Keter Shem Tov, Hosafot, section 48

¹⁴²⁶ Isaiah 6:1

¹⁴²⁷ Also see Likkutei Torah, Chukat 62c; Sefer HaMaamarim 5678 p. 417 and on; Sefer HaMaamarim 5686 p. 161 and on; Discourse entitled “*Mayim Rabim*”

the explanation in Tanya,¹⁴²⁸ that when a person grasps a certain *Halachah*-Torah law, then even though the *Halachah* is the will and wisdom of the Holy One, blessed is He, nevertheless, by his grasp he takes hold of and encompasses the *Halachah* and it becomes grasped and encompassed within his intellect.

We thus find that in this matter he is higher than the *Halachah*, being that his mind grasps and surrounds it. The same may be understood about the fiery-*Seraphim* angels. Being that they have grasp and comprehension, as a result of this they thereby grasp and encompass etc., and thus are “standing above Him (*MiMa'al Lo*-ממעל לו).”

However, this explanation is not sufficient, being that their “standing above Him” stems from their power of intellect. However, the verse indicates that their general existence is positioned “above Him (*MiMa'al Lo*-ממעל לו).” Therefore, there is an additional explanation,¹⁴²⁹ that this stems from the power of their desire (*Ratzon*). This is because desire (*Ratzon*) is not particular, being that it dominates and rules over all the other powers. This is like the teaching,¹⁴³⁰ “Nothing can stand in the way of desire (*Ratzon*).” Therefore, “in a place where a

5717, Ch. 7 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 326 and on; Sefer HaMaamarim 5717 p. 56 and on), translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 6.

¹⁴²⁸ Tanya, Likkutei Amarim, Ch. 5

¹⁴²⁹ See Ohr HaTorah, Bereishit (Vol. 6) p. 1,027; Sefer HaMaamarim 5635 Vol. 1, p. 6; Vol. 2, p. 302; Keter Shem Tov, Hosafot, section 48; Also see the discourse entitled “*Acharei HaShem* – You shall follow *HaShem*, your God” 5720, translated in Teachings of The Rebbe 5720, Discourse 27, Ch. 3.

¹⁴³⁰ See Sefer HaMaamarim 5703 p. 12 and the note of the Rebbe there. [See however, Zohar II 162b; Talmud Bavli, Megillah 6b]

person's desire is found, that is where he himself is entirely found.¹⁴³¹

This then, is the meaning of the verse, “fiery-*Seraphim* [angels] were standing above Him.” For, since their desire (*Ratzon*) is to be higher than *HaShem*'s יהו"ה title “Lord-*Adona*” אדוני-י-י,¹⁴³² therefore they themselves are position in that [higher] level, being that, “in the place where a person's desire is, that is where he himself is entirely found.”

Now, this desire of theirs to be above *HaShem*'s יהו"ה title “Lord-*Adona*” אדוני-י-י comes through contemplating (*Hitbonenut*) [the verse,¹⁴³³ “Let them praise the Name *HaShem* יהו"ה], for His Name alone is exalted; His glory is above earth and heaven.” That is, they contemplate and grasp that the Godly vitality that enlivens them is but a mere glimmer of *HaShem*'s יהו"ה radiance, and is only the aspect of a light (*Ohr*-אור) and a name (*Shem*-שם).

This is like the name of a person, which is of utterly no comparison to the person [himself], so much so, that the entire matter of a name is only for the benefit of another, so that he can turn to whoever calls him by name.¹⁴³⁴ Even according to what is known¹⁴³⁵ about the inner aspect (*Pnimiyut*) of a name (*Shem*-שם), that through it there is a drawing down of the

¹⁴³¹ See Ohr HaTorah, Bereishit (Vol. 6) p. 1,027; Sefer HaMaamarim 5635 Vol. 1, p. 6; Vol. 2, p. 302; Keter Shem Tov, Hosafot, section 48

¹⁴³² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and on.

¹⁴³³ Psalms 148:13

¹⁴³⁴ See Torah Ohr, Terumah; Likkutei Torah, Behar 41c; Balak 67c; Maamarei Admor HaZaken, Parshiyot Vol. 1, p. 222 and on; Ohr HaTorah, Shemot p. 103 and on.

¹⁴³⁵ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1, as well as the citations in the upcoming note.

vitality – in that this is the meaning of the verse,¹⁴³⁶ “And the man [Adam] called names for every beast etc.,” about which our sages, of blessed memory, stated,¹⁴³⁷ “[The Holy One, blessed is He, said to them (the angels)], ‘His wisdom is greater than yours,’” because through the name (*Shem*-שם) vitality is drawn down,¹⁴³⁸ and as known, this is not only so of the name of the species, but is even so of the names of their individuals, such as Avraham-אברהם, Yitzchak-יצחק, and Yaakov-יעקב,¹⁴³⁹ Nevertheless, this very matter itself, that through the name vitality is drawn down, is **as though** it is for another, being that relative to the soul, the body is like another.

That is, just as in the matter of a name (*Shem*-שם) as it is simply understood, is entirely for the benefit of another, so that he turns to whoever calls him by his name, so likewise, this is so in regard to the inner (*Pnimitiyut*) matter of a name (*Shem*-שם), that the general vitality drawn down to the body, is but a glimmer of radiance alone, being that the body relative to the soul, is like another, as mentioned above. Thus, through this contemplation (*Hitbonenut*), that their vitality is merely the aspect of a “name” (*Shem*-שם), they are caused to be in a state

¹⁴³⁶ Genesis 2:20

¹⁴³⁷ Midrash Bereishit Rabba 17:4

¹⁴³⁸ See Ramban and Rabbeinu Bachaye to Genesis 2:19; Shnei Luchot HaBrit, Introduction to Beit HaMikdash 14a; Likkutei Amarim of the Rav, the Maggid of Mezhrich, Section 244; Ohr Torah of the Rav, the Maggid of Mezhrich, 4b and on; Likkutei Torah Behar ibid., Naso 26b, 27a; Ohr HaTorah, Bereishit Vol. 3 p. 542a; Sefer HaMaamarim 5630 p. 67 and on; p. 97 and on; *Hemshech* “*Mayim Rabim*” 5636 Ch. 22; *Hemshech* 5672 Vol. 1, Ch. 307 and on; Sefer HaMaamarim 5698 p. 107.

¹⁴³⁹ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The gate explaining the difference between the various names of general classification, and elsewhere.

of arousal etc., so much so, that they “stand above Him (*MiMa'al Lo* -ממעל לו).”

Nevertheless, the arousal brought about through the grasp and comprehension of a wondrous matter of intellect, is not in a way of a roar (*Sha'agah* -שאגה). Thus, when it states, “like a lion [He] will roar,” specifying a “roar” (*Sha'agah* -שאגה), this specifically refers to grasping something that is altogether higher beyond all comparison.

The explanation is that the “roar of the lion” comes about through the fact that after grasping that their vitality is nothing more than a glimmer of radiance, they then contemplate the aspect that transcends the vitality that enlivens them, and negate all matters that relate to the glimmer of radiance from it. In other words, they contemplate (*Hitbonenut*) the wondrousness of the light of *HaShem* -יהו"ה, blessed is He, that transcends the glimmer that enlivens them, and from this comes the roar (*Sha'agah* -שאגה).

Now, from the aspect of the roar of the lion (*Aryeh* -אריה), there is a drawing down of the matter of the roar (*Sha'agah* -שאגה) to all four animal-*Chayot* angels of the Supernal Chariot (*Merkavah*), including the “face of the ox (*Shor* -שור) on the left.” Nonetheless, the verse states, “Like a lion (*Aryeh* -אריה) [He] will roar.” This is because the primary matter of “roaring” (*Sha'agah* -שאגה) is specifically in the aspect of the lion (*Aryeh* -אריה).

The explanation¹⁴⁴⁰ is that the difference between the lion (*Aryeh* -אריה) and the ox (*Shor* -שור), is that the face of the

¹⁴⁴⁰ Also see Biurei HaZohar of the Mittler Rebbe, Parshat Vayechi 27c and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 159 and on.

lion is on the right, which is the aspect of Kindness-*Chessed*, whereas the face of the ox is on the left, which is the aspect of Might-*Gevurah*. Now, the difference between Kindness-*Chessed* and Might-*Gevurah* is that kindness-*Chessed*, as it is in the animal-*Chayot* angels, is the matter of revelation and spreading forth, whereas the might-*Gevurah* of the animal-*Chayot* angels is the matter of restraint and constriction.

This may be better understood from the matters of the lion and ox as they are below. That is, an ox has great strength, as the verse states,¹⁴⁴¹ “Many crops come through the power of the ox.” However, even so, in domesticated animals (whose king is the ox),¹⁴⁴² their vitality is not revealed to the same extent as it is in wild animals (whose king is the lion),¹⁴⁴³ in that the vitality of wild animals is openly revealed and with greater force of strength.

In other words, even though wild animals do not have the same degree of strength as domesticated animals, nonetheless, they have greater alacrity and greater force. This is because their vitality (*Chayut*-חיות) is more revealed, which is why they are called “Living-*Chayot*-חיות.”¹⁴⁴⁴ This is also why wild animals (*Chayot*-חיות) tear apart and trample [their prey], which is not so of domesticated animals, who although they possess great strength, do not tear apart [and trample] etc. This is because the vitality (*Chayut*-חיות) of domesticated

¹⁴⁴¹ Proverbs 14:4

¹⁴⁴² Talmud Bavli, Chagigah 13b

¹⁴⁴³ Chagigah 13b *ibid*.

¹⁴⁴⁴ Also see Ohr HaTorah, Drushim L'Yom HaKippurim, Vol. 5 p. 2,131; Sefer HaMaamarim 5630 p. 312; Also see the preceding discourse of this year, 5722, entitled “*v'Nigleh Kvod HaShem* – The glory of *HaShem* will be revealed,” Discourse 28 (Sefer HaMaamarim 5722, p. 240).

animals is in a state of constriction, as our sages stated,¹⁴⁴⁵ “Like an ox to the yoke,” meaning that it naturally is in a state of sublimation and constriction.

In the same way, we can understand the difference between the face of the lion (*Aryeh*-אריה) and the face of the ox (*Shor*-שור) as they are Above. That is, the face of the ox (*Shor*-שור) is to the left, in that their vitality is in a state of restraint and constriction. Therefore, even when they grasp the wondrousness of the light of *HaShem*-יהו"ה etc., it is not with such great strength. Because of this they are in a state of “returning” (*Shov*).

However, this is not so of the face of the lion (*Aryeh*-אריה) to the right, whose vitality (*Chayut*-חיות) is revealed, and they therefore are in a state of “running” (*Ratzo*) desire, with great strength and thirst to ascend above, and do not have the aspect of “returning” (*Shov*).

This is also why their name “lion-*Aryeh*-אריה-216” shares the same numerical value as “might-*Gevurah*-גבורה-216,”¹⁴⁴⁶ this being the overpowering dominance of their love of *HaShem*-יהו"ה, blessed is He. In other words, the face of the lion (*Aryeh*-אריה) is the aspect of the foundational element of fire (*Aish*-אש) and thus, the service of *HaShem*-יהו"ה, blessed is He, of the angels of the face of the lion (*Aryeh*-אריה) is with thirst and love of Him like flames of fire.

In contrast, this is not so of the service of the angels of the face of the ox (*Shor*-שור), which is the aspect of the foundational element of water (*Mayim*-מים). Their thirst is not

¹⁴⁴⁵ Talmud Bavli, Avodah Zarah 5b

¹⁴⁴⁶ Me'orei Ohr, Ma'arechet Aleph, Section 101.

as strong, and moreover, [like water] they have the aspect of [descent and] “returning” (*Shov*), as mentioned before.

This is the meaning of the verse,¹⁴⁴⁷ “Does an ox bellow over its fodder?” In other words, when he has fodder to sustain him, even though it only is his fodder, meaning, the food meted out and apportioned to him according to him, he is satisfied with this and does not bellow for more.

In contrast, about the lion (*Aryeh*-אריה) the verse states,¹⁴⁴⁸ “Does a lion roar in the forest if it has no kill?” In other words, not only is he is not satisfied, nor is his thirst quenched by this, but on the contrary, the more light (*Ohr*) is revealed to him, the more this makes his roar all the greater [this being the matter of its “kill-*Teref*-טרף,” for as known,¹⁴⁴⁹ the word, its “kill-*Teref*-טרף-289” is numerically equal (*Gematria*) to the 288 רפ”ח sparks, including the general word (*Kolel*)].

The likeness to this, as it is in the service of *HaShem*-יהו”ה of the souls of the Jewish people, is as the verse states,¹⁴⁵⁰ “The land is unsated by water,” in which “the land-*Eretz*-ארץ” refers to the souls of the Jewish people.¹⁴⁵¹ In other words, not only is their thirst not quenched by the water, but on the contrary, with every revelation of light (*Ohr*), their thirst becomes all the greater.

¹⁴⁴⁷ Job 6:5

¹⁴⁴⁸ Amos 3:4

¹⁴⁴⁹ Mikdash Melech to Zohar III 60a; Hosafot to Torah Ohr 110a and elsewhere.

¹⁴⁵⁰ Proverbs 30:16; Also see Likkutei Torah, Bamidbar 5b and on.

¹⁴⁵¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Also see Torah Ohr, Bereishit 1c and elsewhere.

4.

Now, this aspect of thirst, “like a lion [He] will roar,” as it is in our service of *HaShem*-יהו"ה, blessed is He, is both in our Godly soul as well as our animalistic soul. The explanation is that in the Godly soul, what causes the thirst is the contemplation (*Hitbonenut*) of the wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in a way that there utterly is no comparison whatsoever etc. This causes great thirst and love of *HaShem*-יהו"ה, like flames of fire, similar to the explanation before about the service of the angels. Through this, the animalistic soul is also caused to be thirsty.

However, there are two ways in this. The first is that because of the manifestation of the Godly soul within the animalistic soul, in a way of union and oneness with it, therefore, because the Godly soul is thirsty, this causes the animalistic soul to also be thirsty. However, in this way, the effect on the animalistic soul is only external.

Therefore there also is another way, that is, the love of *HaShem*-יהו"ה, blessed is He, of the Godly soul like flames of fire, which is “a consuming fire,”¹⁴⁵² meaning, that this fire consumes the alien fire of the animalistic soul’s natural passions. What is meant here is not just passion for the forbidden, but even passion for the permitted. Through this, the alien fire of the animalistic soul is nullified, so that all that

¹⁴⁵² See Deuteronomy 4:24; Also see the preceding discourse of this year, 5722, entitled “*Ki Tisa* – When you take up the head [count],” Discourse 21 (translated in The Teachings of The Rebbe 5722 Vol. 1).

remains is the good in it. Thus, the animalistic soul is thereby also caused to be thirsty for *HaShem*'s-יהו"ה Godliness.

Now, about the thirst and love of *HaShem*-יהו"ה like flames of fire, as it is in our service of Him, the verse states,¹⁴⁵³ "They will follow after *HaShem*-יהו"ה, like a lion [He] will roar; for He will roar." The explanation is that the roar (*Sha'agah*-שאגה) is the matter of the thirst that stems from contemplating (*Hitbonenut*) the wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as explained above.

About this the verse states, "They will follow after *HaShem*-יהו"ה, like a lion [He] will roar." That is, this kind of service is called "after (*Acharei*-אחרי-*HaShem*-יהו"ה," meaning that it is the aspect of the "backside" (*Achorayim*-אחוריים).¹⁴⁵⁴ This is because the order of this contemplation (*Hitbonenut*) is from below to Above.

That is, he first contemplates the power of the Actor within in the acted upon. He then [contemplates] the general matter of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). He then contemplates the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). He then negates all these matters from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, until because of his grasp of the transcendent wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, he comes to the aspect of the thirst

¹⁴⁵³ Hosea 11:10-11

¹⁴⁵⁴ Also see the discourse entitled "*Acharei HaShem Yeileichu*" in Ohr HaTorah, Devarim Vol. 4, p. 1,926 and on.

and the “roar” (*Sha’agah*-שאגה). However, since all this is from below to Above, it therefore is called the “backside” (*Achorayim*-אחוריים), which is the meaning of, “They will follow **after** (*Acharei*-אחרי) *HaShem*-יהו”ה.”

Now, the reason it states, “Like a lion [He] will roar,” is because to bring about love of *HaShem*-יהו”ה, blessed is He, in the animalistic soul - which because of its manifestation in the animalistic soul is also for the sake of the Godly soul – a granting of empowerment is necessary from the service of *HaShem*-יהו”ה of the angels.

This is similar to what is known¹⁴⁵⁵ in the contemplations (*Hitbonenut*) during the verses of song (*Pesukei d’Zimra*) and the blessings of the *Shema* about the service of *HaShem*-יהו”ה of the angelic beings, that through this contemplation there is a drawing down of assistance and a granting of empowerment to arouse love of *HaShem*-יהו”ה, blessed is He, in the animalistic soul as well.

Thus, because it is so, that because of the manifestation [of the Godly soul] within the body and animalistic soul, a person is lower than the angels and therefore needs empowerment from them, the verse therefore states, “**like** a lion-*K’Aryeh*-כאריה [He] will roar,” with the prefix *Khaf*-כ which indicates similarity. That is, it only is similar to the roar of the lion (*Aryeh*-אריה), being that this is lower than the service of *HaShem*-יהו”ה, blessed is He, of the angels.

However, all the above is only at the beginning of one’s service of *HaShem*-יהו”ה, blessed is He. However, he then ascends in his level of service, until he reaches higher than the

¹⁴⁵⁵ See Likkutei Torah, Vayikra 2b, 2d; Masei 94c, and elsewhere.

aspect of the roar of the lion. This is because the Jewish people are more inner than the ministering angels.¹⁴⁵⁶ Thus, about this the verse states, “For He (*Hoo*-הוא) will roar.”

We thus find that there generally are three levels. There is the beginning of one’s service of *HaShem*-יהו"ה, blessed is He, which is the aspect of “They will follow after *HaShem*-יהו"ה, like a lion (*K’Aryeh*-כאריה) [He] will roar,” with the prefix *Khaf*-כ indicating similarity, meaning that one is below the aspect of the angels. He then ascends in his service of *HaShem*-יהו"ה to the aspect of the “**lion’s** roar (*Aryeh Yishag*-אריה ישאג),” which is the aspect of the Chariot (*Merkavah*) of the world of Creation (*Briyah*). He then ascends in his service of *HaShem*-יהו"ה, blessed is He, to even higher than the Chariot (*Merkavah*) of the angels, to the aspect of the world of Emanation (*Atzilut*), about which it states, “For He (*Hoo*-הוא) will roar.”

The explanation of the superiority of “He (*Hoo*-הוא) will roar” over and above the “lion (*Aryeh*-אריה) will roar,” is that there is a known difference between the matter of “the King who is exalted alone,”¹⁴⁵⁷ and [the continuation of the verse] “Who is praised, glorified and uplifted from the days of the world.” That is, although both discuss a matter that is beyond any comparison etc., nonetheless, there is a difference between them. That is, the aspect of “Who is uplifted from the days of the world” means that there is a matter of “the days of the

¹⁴⁵⁶ Rashi to Numbers 23:23; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, Section entitled “The twelve letters ה"י ו"ה ט"י correspond to the twelve tribes of Israel”; Shaarei Kedushah of Rabbi Chayim Vital, translated as *Gates of Holiness*, Part Three, Gate Two, section entitled “The Existence of Man,” and on.

¹⁴⁵⁷ In the blessings of the *Shema*

world,” whether it is of the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) or whether it is the aspect of His light that transcends all worlds (*Sovev*), except that He is elevated and exalted over them. In contrast, the matter of “the King who is exalted **alone**,” is the matter of *HaShem*’s-יהו"ה essential exaltedness etc.

This then, is the difference between the aspect of the roar of the face of the lion (*Aryeh*-אריה) and the roar of the souls. This is because the roar of the angels stems from contemplating the matter of “Who is uplifted from the days of the world.” However, the roar of the souls is higher than this, being that the essential self of the soul senses the aspect of “the King who is exalted alone.”

5.

The verse continues by stating the result of the roar (*Sha’agah*-שאגה), that through it “[His] children will stir (*Yecheradu*-יחרדו) from the west,” in which “stirring-*Yecheradu*-יחרדו” is of the same root as “trembling-*Charadah*-חרדה” which is the matter of fear-*Yirah*-יראה. This is as stated,¹⁴⁵⁸ “Is the Shofar ever sounded in a city and the people do not tremble-*Yecheradu*-יחרדו?”

The verse then continues and explains in greater detail, stating, “they will tremble like a bird from Egypt and like a dove from the land of Assyria.” This is similar to the verse,¹⁴⁵⁹ “It shall be on that day, that a great Shofar will be sounded, and

¹⁴⁵⁸ Amos 3:6; See Tur, Orach Chayim 581

¹⁴⁵⁹ Isaiah 27:13

those who are lost in the land of Assyria and those who are cast off in the land of Egypt will come, and they will prostrate to *HaShem*-יהו"ה on the holy mountain in Yerushalayim."

As explained in Likkutei Torah,¹⁴⁶⁰ this includes all categories [of Jews] who will be gathered in the ingathering of the exiles. This also is the meaning of the words, "they will tremble... from Egypt (*Mitzrayim*-מצרים) and... Assyria (*Ashur*-אשור)," referring to the ingathering of the exiles, as it is in the soul.

This is as the verse states,¹⁴⁶¹ "If your dispersed will be in the ends of the heavens, from there *HaShem*-יהו"ה your God will gather you in, and from there He will take you," referring to the powers of the soul, particularly the letters (*Otiyot*) of thought, speech, and action that became scattered and dispersed into undesirable places. About this the verse states, "From there, *HaShem*-יהו"ה your God will gather you in and from there He will take you."¹⁴⁶²

This likewise is the meaning of the conclusion of the verse, "I will settle them in their homes," which is similar to the verse, "They will prostrate to *HaShem*-יהו"ה on the holy mountain in Yerushalayim." All this will be brought about from the roar of the essential self of the soul, about which it states, "For He (*Hoo*-הוא) will roar," this being higher than the roar of the angels, as explained before.

¹⁴⁶⁰ Likkutei Torah, Drushim L'Rosh HaShanah 60a

¹⁴⁶¹ Deuteronomy 30:4

¹⁴⁶² See Likkutei Torah, Teitzei 36a, 37a (cited in Ohr HaTorah ibid.); Shaarei Teshuvah of the Mittler Rebbe, beginning of Vol. 1; Ohr HaTorah, Vayakhel p. 2,086, p. 2,122, and elsewhere.

Now, in addition to the above explanation, there also is the simple explanation, being that “a verse does not depart from its simple meaning.”¹⁴⁶³ That is, it refers to the Upper Roar, meaning, the roar of the Holy One, blessed is He. In this itself, there are two aspects. There is the aspect of “the roar of the lion,” as it states,¹⁴⁶⁴ “A lion (*Aryeh*-אריה) has roared, who will not fear? The Lord *HaShem/Elohi*” יהוה-ה-מ has spoken; who will not prophecy?” Then there is the aspect of “For He (*Hoo*-הוא) will roar.”

The explanation is that our sages, of blessed memory, stated,¹⁴⁶⁵ “Night consists of three watches, and over each watch, the Holy One, blessed is He, sits and roars like a lion, as the verse states,¹⁴⁶⁶ “*HaShem*-ה-ה roars (*Yishag*-ישאג) from on high and sends out His voice from His holy Abode; He roars and roars (*Sha’og Yishag*-שאג ישאג) over His lodging.” We therefore must understand the meaning of the matter of roaring (*Sha’agah*-שאגה) as it is Above in *HaShem*’s-ה-ה Godliness.

The explanation is that the word “His lodging-*Naveihu*-נוהו” has two meanings. The first is a term meaning “dwelling” as in the verse,¹⁴⁶⁷ “[Yerushalayim], the tranquil abode-*Naveh Sha’anan*-שענן-נוה,” and,¹⁴⁶⁸ “Your holy abode-*Neveh Kodshecha*-קדשך-נוה.” It also is a term meaning “beauty (*Noy-*

¹⁴⁶³ Talmud Bavli, Shabbat 63a

¹⁴⁶⁴ Amos 3:8

¹⁴⁶⁵ Talmud Bavli, Brachot 3a

¹⁴⁶⁶ Jeremiah 25:30

¹⁴⁶⁷ Isaiah 33:20

¹⁴⁶⁸ Exodus 15:13

נוי),” as in the verse,¹⁴⁶⁹ “This is my God and I shall relate His beauty-*v’Anveihoo*-וְאֶנְוִיָּהוּ.” In other words, “His lodging-*Naveihu*-נִוְהוּ” means a “beautiful dwelling,” and refers to the matter of the “dwelling place for the Holy One, blessed is He, in the lower worlds,”¹⁴⁷⁰ which must be a “beautiful dwelling” through the scrupulous fulfillment of the *mitzvot* in a way of beautifying them etc.

However, during exile, after the Holy Temple was destroyed out of the lack of service etc., it then [states], “He roars and roars (*Sha’og Yishag*-שֹׁאֵג יִשָּׂאֵג) over His lodging.” It repeats “He roars and roars (*Sha’og Yishag*-שֹׁאֵג יִשָּׂאֵג)” indicating double the roaring.

The first roar is over the distance of the ingathering of the souls of the Jewish people, who are the aspect of Kingship-*Malchut*, in that “the wife is distant from her Husband.”¹⁴⁷¹ The second roar is over the fact that “the righteous one-*Tzaddik* has perished,”¹⁴⁷² meaning that there is an absence of bestowal from the aspect of *Zeir Anpin*.¹⁴⁷³

This matter affects all levels, for, even though *Zeir Anpin* is only the end of the worlds of the Unlimited One (*Olamot HaEin Sof*), as in the words of his honorable holiness, the Alter Rebbe himself in Torah Ohr,¹⁴⁷⁴ nevertheless, due to the lack of union (*Yichud*) between *Zeir Anpin* and Kingship-

¹⁴⁶⁹ Exodus 15:2 and Rashi there

¹⁴⁷⁰ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁴⁷¹ See Zohar II 216b

¹⁴⁷² Isaiah 57:1

¹⁴⁷³ Me’orei Ohr, Ma’arechet Aleph, Section 3, cited in Ohr HaTorah ibid. p. 1,418 and on.

¹⁴⁷⁴ Torah Ohr 81b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32.

Malchut, a lack of revelation of the Supernal light of *HaShem*-יהו"ה, blessed is He, is caused on all levels. This is as stated,¹⁴⁷⁵ "Male and female He created them... and He blessed them." That is, when there is the union (*Yichud*) of *Zeir Anpin* and *Nukvah*, then there is a drawing down of the revelation of the Supernal light of *HaShem*-יהו"ה, blessed is He, in all levels. However, this is not so when there is a lack of union (*Yichud*), in which case the light is absent. Thus, this roar reaches all the way to the highest of heights, about which it states, "For He (*Hoo*-הוּא) will roar," specifying "He-*Hoo*-הוּא," in the concealed form.¹⁴⁷⁶

This then, is the meaning of the teaching,¹⁴⁷⁷ "Night consists of three watches." This is because night indicates the darkness of exile, and the three watches of the night are three levels within the matter of darkness. These are the three aspects of the shiny husk of *Kelipat Nogah*, which is the intermediary between holiness (*Kedushah*) and the three completely impure husks of *Kelipah*.

That is, there is the shiny husk (*Kelipat Nogah*) of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), from which there is a drawing down to even further below, to the three completely impure husks (*Kelipot*) called "the stormy wind," "the great cloud," and "the flashing fire."¹⁴⁷⁸

¹⁴⁷⁵ Genesis 1:27-29; Also see Zohar III 148a and elsewhere.

¹⁴⁷⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, The Drawing Forth of Action from the Letters (*Otiyot*) to אלהי"ם-מ"מ *Elohi*

¹⁴⁷⁷ Talmud Bavli, Brachot 3a

¹⁴⁷⁸ Ezekiel 1:4; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Etz Chayim, Shaar 49 (Shaar *Kelipat Nogah*), Ch. 2 and on; Tanya, Likkutei Amarim, Ch. 6.

“On each of these watches the Holy One, blessed is He, roars like a lion,” and this roar reaches all the way up, to the aspect of “For He (*Hoo*-הוּא) roars.”

This aspect of “For He (*Hoo*-הוּא) roars,” as it is Above in *HaShem*’s-יהו"ה Godliness, also causes arousal of the roar in the souls of the Jewish people, this being the roar of the essential self of the soul, the singular-*Yechidah* essential self of the soul. Through this we gather all the powers of the soul that were scattered and dispersed in the exile of Egypt (*Mitzrayim*-מצרים) and the exile of Assyria (*Ashur*-אשור), until the [matter of] “I will settle them in their homes” is caused to be, which is the matter of “a dwelling place for the Holy One, blessed is He, in the lower worlds,” and is the matter of “His lodging-*Naveihu*-נוהו.” The verse concludes, “The word of *HaShem*-יהו"ה,” meaning that there will be no change in this whatsoever.

7.

This likewise is the matter of the month of Elul, in which there is the arousal of the roar (*Sha'agah*-שאגה) of the aspect of “for He (*Hoo*-הוּא) will roar” of the soul, (brought about by the arousal of the aspect of “for He (*Hoo*-הוּא) will roar” Above).

About this the verse states,¹⁴⁷⁹ “She shall weep for her father and her mother for a full month.” It is explained in *Likkutei Torah*¹⁴⁸⁰ that this refers to the month of Elul. The

¹⁴⁷⁹ Deuteronomy 21:13

¹⁴⁸⁰ In *Ohr HaTorah Devarim* Vol. 6 p. 2,349 it cites to the discourse entitled “*Ki Teitzei*,” second teaching; Also see *Ohr HaTorah, Na"Ch* Vol. 1, p. 467; Vol. 2 p. 1,050; Also see *Zohar Chadash, Teitzei* p. 58d; *Likkutei Torah* of the Arizal to Deuteronomy (*Ki Teitzei*) 21:13.

verse then concludes, “thereafter you may come to her and live with her,” referring to the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, until the inner union (*Yichud Pnimi*) of the soul, “Seek My face (*Panai*-פני),” is caused, through the inner aspect (*Pnimityut*) Above, “Your face *HaShem-Panecha HaShem*-יהו"ה.”

That is, even though the beginning of one’s service of *HaShem*-יהו"ה, blessed is He, is by way of arousal from below, “I am my Beloved’s-*Ani LeDodi*-אני לדודי,” and is in a way of “they will follow after (*Acharei*-אחרי) *HaShem*-יהו"ה,” nonetheless, he becomes unified with the aspect of “my Beloved is mine-*Dodi Li*-דודי לי.”

In other words, the beginning of his service of *HaShem*-יהו"ה is immediately in a way of,¹⁴⁸¹ “To Me they turn (not only their backs, which is the aspect of the externality (*Chitzoniyut*), but) their faces-*Panim*-פנים,” which becomes unified with the inner aspect-*Pnimityut*-פנימיות Above in *HaShem*’s-יהו"ה Godliness. Through this, on Rosh HaShanah there is a drawing down of the matter of “there was a King in *Yeshurun-B’Yeshurun*-ב'ישורון,” referring to the matter of drawing down Kingship-*Malchut* into the inner aspect (*Pnimityut*) of the Jewish people, (as explained in chapter one).

All this is comes about through the arousal of the singular-*Yechidah* essential self of the soul, from which there also is a drawing down into all the inner manifest powers (*Kochot Pnimityim*) of the soul. This is similar to the explanation elsewhere about the toil of serving *HaShem*-יהו"ה,

¹⁴⁸¹ See Jeremiah 2:27; Likkutei Torah, Acharei 26d; Rosh HaShanah 62b; Yom HaKippurim 68d

blessed is He, in the recital of *Shema*, that because of the arousal of the singular-*Yechidah* essential self of the soul, there also is caused to be a drawing down in the inner manifest powers of the soul (*Kochot Pnimiyyim*), “with all your heart and with all your soul.”¹⁴⁸² From this, one then comes to the fulfillment of the *mitzvot*, [such as],¹⁴⁸³ “You shall speak of them,” referring to the study of Torah,¹⁴⁸⁴ and “Bind them as a sign etc.,”¹⁴⁸⁵ referring to fulfilling the *mitzvot*, in that all of Torah is equated to the Tefillin.¹⁴⁸⁶

The same is so about the [continuation of the] verse, “When the numbers of the nation gathered, the tribes of Israel in unity,” that the arousal of the essential self of the soul causes the summoning and gathering of all the inner manifest powers (*Kochot Pnimiyyim*). This is also the meaning of the verse,¹⁴⁸⁷ “You are standing this day, all of you, before *HaShem*-יהוה,” in that this refers to the essential self of the soul, which is “before *HaShem*-יהוה.”

Thus, as a result of the revelation of the essential self of the soul there is caused to be the summoning and gathering of all the particular powers, these being, “The heads of your tribes, your elders, and your officers... from the hewer of your wood to the drawer of your water.” That is, this is the matter of the ingathering of the exiles, as it is in the soul, and from this there is caused to be a drawing down of the ingathering of the exiles

¹⁴⁸² Deuteronomy 6:5

¹⁴⁸³ Deuteronomy 6:7

¹⁴⁸⁴ See Sifri and Rashi to Deuteronomy 6:7; Talmud Bavli, Yoma 11b and Rashi there.

¹⁴⁸⁵ Deuteronomy 6:8

¹⁴⁸⁶ Talmud Bavli, Kiddushin 35a

¹⁴⁸⁷ Deuteronomy 29:9-11

in the most literal sense, through our righteous Moshiach, with the complete redemption, speedily in our times!