

Discourse 38

*“Gadol Yihiyeh Kvod HaBayit HaZeh HaAcharon...
The glory of this latter Temple will be greater...”*

Shabbat Parshat Matot-Masei,

Shabbat Mevarchim Menachem-Av, 5722¹²⁵⁵

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

1.

The verse states,¹²⁵⁶ “The glory of this latter Temple will be greater than [that of] the first.” Now, there are two explanations of this.¹²⁵⁷ The simple explanation¹²⁵⁸ is that “this latter Temple” refers to the second Holy Temple, which was greater than the first Holy Temple both in size and longevity.

The Zohar¹²⁵⁹ states that “this latter Temple” refers to the third Holy Temple that will speedily be built in our days, and will be greater than [both] the first and the second Holy

¹²⁵⁵ The original discourse was edited by the Rebbe and was publicized as a pamphlet for Shabbat Nachamu 5750. In the hand-written notes of the Rebbe on this discourse from the year 5722 it states, “An illuminating pathway for the discourse: “*Boneh Yerushalayim*” 5629 [Sefer HaMaamarim 5629 p. 294 and on]; “*Re’eh Karati*” 5665 [Sefer HaMaamarim 5665, p. 176 and on], see there. Likkutei Torah, Matot, discourse entitled “*v’Ishah*” [83c-d]; “*Al Kein Yomru*” 5691 [Sefer HaMaamarim Kuntreisim Vol. 1, p. 191b and on; Sefer HaMaamarim 5691 p. 317 and on.]

¹²⁵⁶ Haggai 2:9

¹²⁵⁷ With respect to the alignment of the two opinions, see the letter from between Rosh HaShanah and Yom HaKippurim, and the 23rd of Tevet 5705 [Igrot Kodesh, Vol. 2, p. 4; p. 23]; Likkutei Sichot Vol. 9, p. 29 in the notes.

¹²⁵⁸ See the commentators to Haggai [2:9] *ibid.*, and also Bava Batra 3a.

¹²⁵⁹ Zohar I 28a; Tikkunei Zohar, Tikkun 8; Also see the commentary of Avraham Ibn Ezra to Haggai 2:9 *ibid.*

Temples, in that both are included in [the words “than that of] the first,” in that neither of them was sustained, whereas the third Holy Temple will be eternally sustained.

About this our sages, of blessed memory, stated,¹²⁶⁰ “Unlike Avraham, about whom it is written [that he called the site of the Holy Temple] a ‘mountain-*Har*-הר,¹²⁶¹ and unlike Yitzchak, about whom it is written [that he called the site of the Holy Temple] a ‘field-*Sadeh*-שדה,¹²⁶² but rather like Yaakov who called it a ‘house-*Bayit*-בית.”¹²⁶³

That is, the first Holy Temple corresponds to Avraham, the second Holy Temple corresponds to Yitzchak, and the third Holy Temple corresponds to Yaakov.¹²⁶⁴ About this it is explained in Likkutei Torah¹²⁶⁵ that the relationship between the third Holy Temple and Yaakov, is that the quality of Yaakov is the quality of Truth-*Emet*-אמת,¹²⁶⁶ and truth has no relation to ceasing¹²⁶⁷ or changing.

2.

Now, although the above-mentioned teaching of our sages, of blessed memory, (“unlike Avraham etc.”), discusses

¹²⁶⁰ Talmud Bavli, Pesachim 88a

¹²⁶¹ [Genesis 22:14]

¹²⁶² [Genesis 24:63]

¹²⁶³ [Genesis 28:19]

¹²⁶⁴ See Chiddushei Aggadot of the Maharsha [to Talmud, Bavli, Pesachim 88a] there; Alshich to Psalms 24 (cited in Likkutei Torah there).

¹²⁶⁵ Likkutei Torah, Matot 83c-d

¹²⁶⁶ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

¹²⁶⁷ “The opposite of rivers that deceive mentioned in Mishnah in Ch. 8 of Parah, in that their [waters] sometimes stop.” (See Likkutei Torah *ibid.* and elsewhere; Also see Likkutei Sichot, Vol. 6 p. 92 and note 38 there.)

the Holy Temple, in Likkutei Torah there the language is, “There are three **redemptions**. The first redemption was in the merit of Avraham, the second redemption was in the merit of Yitzchak, and the third redemption will be in the merit of Yaakov.”

As explained there, the third **redemption** is the eternal redemption. The explanation as it is simply understood, is that one of the primary aspects of the [coming] redemption will be the construction of the third Holy Temple.¹²⁶⁸ Thus, when elevation is added to the Holy Temple, the redemption is much higher.¹²⁶⁹ This is why Likkutei Torah makes the connection between the superiority of the third redemption and the superiority of the third Holy Temple.

Now, it should be added that the reason Likkutei Torah discusses the superiority of the third **redemption** is because the third redemption is much higher than the superiority of the third Holy Temple. This is understood from the fact that the redemption (the ingathering of the exiles) will happen **after** the construction of the Holy Temple.¹²⁷⁰ However, this element of superiority comes about through the third Holy Temple, (which is why (in Likkutei Torah) this matter is brought from the superiority of the third Holy Temple). This is because the

¹²⁶⁸ As is further illuminated by the common language, “The time when the Holy Temple [is standing (which refers to the redemption)], and the time of exile [in which the Holy Temple is not standing].”

¹²⁶⁹ To further illuminate based on what it states in Likkutei Torah, Drushim L’Rosh HaShanah 57b, “In (the second Holy Temple) it lacked the revelation of five things... and **therefore** it did not have freedom in it etc.”

¹²⁷⁰ See the *halachic* ruling of the Rambam in Hilchot Melachim, Ch. 11 (at the beginning of the chapter and at its end); Also see Talmud Bavli, Brachot 49a; Midrash Tanchuma, No’ach 11; Zohar cited in the next note [Zohar I 139a, and 134a]; Igrot Kodesh (of the Rebbe Rashab) Vol. 1, letter 130 (p. 308 and on).

construction of the third Holy Temple will include all the elements of superiority that follow it.

Based on the statement in Zohar¹²⁷¹ on the order of matters that will take place in the coming future, in which the resurrection of the dead (*Techiyat HaMeitim*) will be last, it can be said that the revelation of the superiority of the third Holy Temple, [this being “Truth-*Emet*-אמת,” in which cessation or change are inapplicable], will primarily be [revealed] with the resurrection of the dead (*Techiyat HaMeitim*), at which time there will be eternal life.

This can be connected to the verse,¹²⁷² “He will heal us after two days; on the third day He will raise us up and we will live before Him.” That is, in regard to “the third day” there are two explanations. One explanation is that this refers to the third Holy Temple,¹²⁷³ [and the other explanation] is that it refers to the resurrection of the dead (*Techiyat HaMeitim*).¹²⁷⁴ The connection between the two,¹²⁷⁵ is that upon the resurrection of the dead (*Techiyat HaMeitim*) the superiority of the third Holy Temple will be revealed.

¹²⁷¹ Zohar I 139a (Midrash HaNe’elam); Also see 134a there.

¹²⁷² Hosea 6:2

¹²⁷³ See Rashi [to Hosea 6:2] *ibid*.

¹²⁷⁴ Ohr HaTorah, Na”Ch to Hosea [6:2] *ibid*. p. 432 and on.

¹²⁷⁵ This may be further illuminated based on what is explained in the discourse entitled “*Yechayeinu MiYomayim*” 5691 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 144b; Sefer HaMaamarim 5691 p. 243). There it explains that “the third day” refers to the revival of the dead (*Techiyat HaMeitim*) **in continuation to the explanation of Rashi.**

This may be understood by prefacing with [an explanation of] the teaching of our sages, of blessed memory,¹²⁷⁶ “A lion (*Aryeh*-אריה) has risen in the constellation of the lion (*Leo-Aryeh*-אריה) and destroyed the lion (*Ari'el*-אריאל)... on condition that a lion (*Aryeh*-אריה) will come in the constellation of the lion (*Leo-Aryeh*-אריה) and rebuild the lion (*Ari'el*-אריאל).”

From this it is understood that when the verse states, “The glory of this latter Temple will be greater than [that of] the first,” this applies even had the first Holy Temple not been destroyed was sustained eternally. It is for this reason that “A lion (*Aryeh*-אריה) arose... and destroyed the lion (*Ari'el*-אריאל), in order that a lion (*Leo-Aryeh*-אריה) should come and rebuild the lion (*Ari'el*-אריאל),” so that it will be greater than the first Holy Temple (even if it was sustained eternally).¹²⁷⁷

This is similar to the superiority of those who return to *HaShem*-יהו"ה in repentance (*Ba'alei Teshuvah*) over and above the righteous-*Tzaddikim*. For, the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim*, (even those who have no evil

¹²⁷⁶ Yalkut Shimoni, Yirmiyahu, Remez 259

¹²⁷⁷ See Ohr HaTorah, Va'etchanan (p. 65; p. 93, citing Megaleh Amukot, Ophan 186 and Ohr HaChayim to the beginning of the Torah portion of Va'etchanan), that had our teacher Moshe brought the Jewish people into the Land and built the Holy Temple, it would have never been destroyed and would have been eternally sustaining **similar to what will take place in the coming future**. There it explains (p. 87, and also see Vol. 6 p. 2,224 there) that the reason the reason that Moshe did not affect his desire is because “due to the descents that were drawn down throughout the exile, there will be a much greater elevation.”

inclination,¹²⁷⁸ which is why the matter of sin is inapplicable to them and their service of Him is therefore eternally sustained), only reaches the chaining down of the worlds (*Hishtalshelut*). In contrast, the service of *HaShem*-יהו"ה, blessed is He, of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), reaches even higher than the chaining down of the worlds (*Hishtalshelut*).¹²⁷⁹

This then, is the meaning of “A lion (*Aryeh*-אריה) arose and destroyed the lion (*Ari'el*-אריאל), in order that a lion (*Leo-Aryeh*-אריה) will come and rebuild the lion (*Ari'el*-אריאל).” For, as known,¹²⁸⁰ “A lion (*Aryeh*-אריה) will come” [refers to the Holy One, blessed is He, about whom the verse states,¹²⁸¹ “A lion (*Aryeh*-אריה) has roared, who shall not fear”],¹²⁸² referring to the revelation of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*).

It should be added that even according to what our sages, of blessed memory, said,¹²⁸³ that upon their ascent from Babylonia, this Holy Temple (the third [everlasting] Holy Temple) should have been built, but even so, the third Holy Temple that will be in the coming future (after the second Holy Temple) will be much greater.

For, even though when they ascended from Babylonia (after the destruction of the first Holy Temple and their repair

¹²⁷⁸ Especially considering what is explained in Tanya, Ch. 1 (5b) that **this itself** is the definition of a righteous-*Tzaddik*.

¹²⁷⁹ See the discourse entitled “*Shuva Yisroel*” of Shabbat Teshuvah 5737, Ch. 2 (Torat Menachem, Sefer HaMaamarim Tishrei p. 96) and on, and elsewhere.

¹²⁸⁰ Ohr HaTorah, Na”Ch Vol. 2, p. 1,056 and on.

¹²⁸¹ Amos 3:8

¹²⁸² Yalkut Shimoni, [Yirmiyahu, Remez 259] *ibid*.

¹²⁸³ See Rashi to Ezekiel 43:11 (cited in the introduction of Tosefot Yom Tov to Tractate Middot).

of this) and they were similar to those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*),¹²⁸⁴ nevertheless, there are many levels of repentance (*Teshuvah*).

Therefore, there also was the destruction of the second Holy Temple, so that through the toil of exile, after the destruction of the second Holy Temple, they come to attain perfection in returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), and through this, "The glory of this latter Temple will be greater than [that of] the first."

Based on this we can explain what our sages, of blessed memory, stated¹²⁸⁵ on the verse,¹²⁸⁶ "Hear the word of *HaShem*-יהו"ה, O' House of Yaakov." They said, "Hear the words of Torah before you hear the words of prophecy. Hear the words of prophecy, before you hear the words of rebuke... (and concluded) hear the words of your bodies before you hear the words of your limbs,¹²⁸⁷ 'O dry bones, hear the word of *HaShem*-יהו"ה.'" "

Now, at first glance, when they said, "Hear the words of Torah before you hear the words of prophecy," it can be said that this is because the purpose of words of prophecy is [to warn] and command that the words of Torah should be fulfilled.¹²⁸⁸ Thus, had they listened to the words of Torah, they would not have needed the words of prophecy.

The same so of the words of prophecy themselves, that had they listened to the words of prophecy of the earlier

¹²⁸⁴ See at length in Likkutei Sichot Vol. 9, p. 67

¹²⁸⁵ Yalkut Shimoni, Yirmiyahu, Remez 264

¹²⁸⁶ Jeremiah 2:4

¹²⁸⁷ Ezekiel 37:4

¹²⁸⁸ Mishneh Torah, Hilchot Yesodei HaTorah 9:2

prophets, who command them to fulfill the words of Torah, but not in a way of rebuke, they would not have needed the words of rebuke, (and the same applies to the matters stated in the continuation). However, their concluding words, “hear the words of your bodies etc.,” are not understood. For, how is it applicable to say that has they listened to the words of Torah or to the words of rebuke etc., they would not have merited the resurrection of the dead (*Techiyat HaMeitim*), Heaven forbid?

It could be said that the explanation is that because of their descent, in that they did not hear the words of Torah etc., the resurrection of the dead (*Techiyat HaMeitim*) will be all the higher. This is similar to the third Holy Temple, in that since it follows the descent of the destruction of the second Holy Temple, it will be much greater.

4.

The explanation of the superiority of the third Holy Temple, over and above the first and second Holy Temples, (and even over and above the second Holy Temple, as it was meant to be constructed in the form of the third Holy Temple), may be understood by prefacing with an explanation of the superiority and elevation of the Holy Temple (in general),¹²⁸⁹ which also includes the superiority and elevation of the location of the Holy Temple.

¹²⁸⁹ The explanation of the superiority and elevation of the Holy Temple (that will soon be explained in the discourse) is founded upon the discourse entitled “*Re’eh Karati b’Sheim*” 5665 (Sefer HaMaamarim 5665 p. 176 and on), see there.

That is, the place of the Holy Temple, (even before its construction), is much loftier than all places in the world, as the verse states,¹²⁹⁰ “How awesome is this place! This is none other than House of God,” which Targum Onkelus translates as, “This is not an ordinary place.” That is, the place of the rest of the world is an “ordinary place” (*Atar Hedyot*-אתר הדיוט), being that it was created with the Ten Sayings (*Asarah Ma’amarot*), which are called “ordinary words” (*Milin d’Hedyota*-מילין דהדיוטא).¹²⁹¹

In contrast, the place of the Holy Temple is not an “ordinary place” (*Atar Hedyot*-אתר הדיוט). [This is true even though the place of the Holy Temple was also created with the Ten Sayings. On the contrary, the initial and primary aspect of the Ten Sayings took place with the creation of the foundation stone (*Even HaShetiyah*-אבן השתייה) of the Holy Temple, from where the whole world was founded.]¹²⁹² This is because, the Ten Sayings (*Asarah Ma’amarot*) were said using *HaShem*’s-יהו"ה title God-*Elohi*”מ-אלהי"ם, whereas in the place of the Holy Temple there was a revelation of the Name *HaShem*-יהו"ה, as the verse states,¹²⁹³ “Surely *HaShem*-יהו"ה is present in this place.”

Now, this requires further explanation. For, at first glance, the superiority of the place of the Holy Temple, over and above the place of the rest of the world, is in the revelation that took place in the Holy Temple, and not in the place itself.

¹²⁹⁰ Genesis 28:17

¹²⁹¹ Zohar III 149b; See at length in Likkutei Torah, Acharei 25d and elsewhere.

¹²⁹² Talmud Bavli, Yoma 54b

¹²⁹³ Genesis 28:16

For, the place of the Holy Temple itself was created with the Ten Sayings (which are “ordinary words-*Milin d’Hedyota*-מילין דהדייטא”). [However], the meaning of the words, “This is not an ordinary place *Atar Hedyot*-אתר הדייט” is that the place itself is not an “ordinary place” (*Atar Hedyot*-אתר הדייט).

The essential point of the explanation may be understood according to what Tanya explains,¹²⁹⁴ that the world is brought into being from the Name *HaShem*-יהו"ה, (in that the Name *HaShem*-יהו"ה means “He who brings into being-*Mehaveh*-מהווה”).¹²⁹⁵

However, had novel existence been brought directly from the Name *HaShem*-יהו"ה itself, the world would be utterly nullified of its existence, and therefore, actual novel existence was brought through His title God-*Elohi*”m-אלהי"ם. However, the existence of the place of the Holy Temple was in such a way that His title God-*Elohi*”m-אלהי"ם does not at all cover over and conceal the Name *HaShem*-יהו"ה. This then, is the meaning of the words, “This is not an ordinary place *Atar Hedyot*-אתר הדייט.” That is, in the place of the Holy Temple there was the sense and revelation of the way that novel existence comes about from the Name *HaShem*-יהו"ה.

The explanation is that novel existence comes through His title God-*Elohi*”m-אלהי"ם by way of inner manifestation (*Hitlabshut*), ([as in the verse],¹²⁹⁶ “In the beginning God-

¹²⁹⁴ Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], Ch. 4.

¹²⁹⁵ Tanya, Shaar HaYichud V’HaEmunah, translated as The Gate of Unity and Faith, Ch. 4.; Also see Zohar III 257b (Ra’aya Mehemna); Pardes Rimomim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9.

¹²⁹⁶ Genesis 1:1

Elohi "מִי־אֱלֹהִים created"). In contrast, novel existence comes from the Name *HaShem* יהוה automatically, ([as in the verse],¹²⁹⁷ "Let them praise the Name *HaShem* יהוה, for He commanded and they were created").

The difference between the way novel existence is brought into being, (whether automatically or by way of inner manifestation-*Hitlabshut*), indicates the relation between the thing being brought into being and the Source that brings it into being.

When the thing being brought into being is in a state of closeness to the One who brings it into being, its existence is brought forth automatically.¹²⁹⁸ An example is cause (*Ilah*) and effect (*Alul*). That is, since the effect is relative to its cause, therefore the existence of the effect from the cause is automatic.

[This is like [the relation between] the intellect (*Sechel*) and the emotions (*Midot*). That is, since the emotion has some relation to the intellect, therefore, through contemplation (*Hitbonenut*), the emotion comes out automatically in alignment with the contemplation.] The same is so of a light (*Ohr*) and its luminary (*Ma'or*).¹²⁹⁹ That is, since the light (*Ohr*) is the revelation of the luminary (*Ma'or*), therefore, the existence of light (*Ohr*) from the luminary (*Ma'or*) is automatic.

However, when the novel being brought into existence is in a way of distance from the One who brings it into being,

¹²⁹⁷ Psalms 148:5

¹²⁹⁸ Also see *Hemshech* 5666 p. 197 and on. **See there.**

¹²⁹⁹ In *Sefer HaMaamarim* 5665 in note 30 (p. 179) two examples are brought (that of cause (*Ilah*) and effect (*Alul*), and light (*Ohr*) and luminary (*Ma'or*)). Also see later in chapter five [of this discourse].

its existence is in a way of inner manifestation (*Hitlabshut*),¹³⁰⁰ in that the One who brings it into being engages with and exerts effort into bringing forth the thing being brought into existence.

[The reason is because in the coming into being of novel existence in an automatic way, the primary emphasis is the revelation of the Source. Therefore, even though it also is so, that in regard to cause (*Ilah*) and effect (*Alul*), (in which the effect exists from the cause automatically), the effect is not a revelation of the cause, but is an existence unto itself, nevertheless, its cause is felt in it.

An example is [the relation between] the intellect (*Sechel*) and the emotions (*Midot*), in that the intellect is felt in the emotions. However, to create something that is distant from its source, this is specifically through inner manifestation (*Hitlabshut*). This is because, the matter of inner manifestation (*Hitlabshut*) is (not that the source is revealed, but on the contrary), that the source manifests (and engages in) the creation of something novel, and therefore, that which is brought into being through manifestation (*Hitlabshut*), is in a way of distance from its source, meaning that its source is not felt in it.

Now, it can be said that this is similar to the matter of “the power of the Actor [within the acted upon] (*Ko’ach HaPo’el [baNifal]*). This is because one of the reasons that the action is not drawn from the power automatically, but by way of inner manifestation (*Hitlabshut*), (that the power actualizes the action), is because the action is distant from the power.

¹³⁰⁰ Sefer HaMaamarim 5646 p. 3; *Hemshechs* 5672 Vol. 1, Ch. 311 (p. 633); Sefer HaMaamarim, Kuntreisim Vol. 3, p. 38.

For, as known,¹³⁰¹ relative to the power, the action is novel. That is, since the power is spiritual but the action is physical, therefore the drawing of the action from the power is (like) the existence of something new, (similar to the creation of something from nothing – *Yesh MeAyin*). The matter of the power (*Ko'ach*) is that it is within his power to actualize something novel.

From this it is understood, that from the fact that we know of the power (*Ko'ach*) from the action (*Pe'ulah*), therefore it only is that **through** the action (*Pe'ulah*) that we know of the power (*Ko'ach*). However, there is no sense of the power (*Ko'ach*) within the action (*Pe'ulah*) **itself**.¹³⁰² For, since the power (*Ko'ach*) is spiritual, whereas the act (*Pe'ulah*) is physical, the spiritual power (*Ko'ach*) does not become revealed in the physical act (*Pe'ulah*).¹³⁰³

Now, it should be added that the fact that the power (*Ko'ach*) is not sensed in the action (*Pe'ulah*) is not just from the angle of the action (*Pe'ulah*), (which cannot compare to the power (*Ko'ach*)), but is so even from the angle of the power

¹³⁰¹ Sefer HaMaamarim 5646 p. 3; *Hemshechs* 5672 Vol. 1, Ch. 311 (p. 633); Sefer HaMaamarim, Kuntreisim Vol. 3, p. 38.

¹³⁰² See Sefer HaMaamarim 5670 p. 32, that the power (*Ko'ach*) is concealed. With respect to what is explained elsewhere (see Sefer HaMaamarim 5664 p. 129) that the power (*Ko'ach*) is revelation (*Gilyu*), such as when a stone is thrown from below to above, there is perception and revelation of the power of the one who threw it (*Ko'ach HaZorek*), in that it is necessary to state that there is a power that propels it upward, nevertheless, it is a concealed power (*Ko'ach Ne'elam*), and therefore, the power itself is not felt in the acted upon (*Nifal*).

¹³⁰³ The primary matter of a “power” (*Ko'ach*-כח) is that it acts upon something separate, such as a physical action like throwing and the like. In this act, the power [itself] is not sensed, (which is not the case with the drawing or making of a vessel). See *Hemshech* 5672 Vol. 1, Ch. 53 (p. 96); Sefer HaMaamarim 5707 p. 130, and elsewhere.

(*Ko'ach*). For, since the effect of the power (*Ko'ach*) is that it actualizes something novel that is of no comparison to itself (as mentioned above), therefore, the power (*Ko'ach*) to act is drawn forth in a hidden way.

[This is because the actualization of something novel that is of no comparison to its source, comes about through the concealment of its source. That is, specifically after the revelation of the source ceases, it then applies for there to be the revelation of that which is of no comparison to it.] Therefore,¹³⁰⁴ the power (*Ko'ach*) is not sensed in the action (*Pe'ulah*) that comes from it.

The same is so Above in *HaShem's* יהו"ה Godliness, that the existence brought forth through His title God-*Elohi'm*-אלהי"ם, in a way of inner manifestation (*Hitlabshut*), is in a way that the power that brings into being is not sensed in the creatures. This is why in creatures that are brought forth through *HaShem's* יהו"ה title God-*Elohi'm*-אלהי"ם, their existence and their nullification (*Bittul*)¹³⁰⁵ only is the nullification of their somethingness (*Bittul HaYesh*).

In contrast, in regard to novel existence brought forth from the Name *HaShem*-יהו"ה, which is automatic, it is in way that He is revealed in the creatures. Therefore, the nullification (*Bittul*) of creatures that are brought forth from the Name *HaShem*-יהו"ה is in a way that their nullification (*Bittul*) is the nullification of their very existence (*Bittul b'Metziyut*).¹³⁰⁶

¹³⁰⁴ Sefer HaMaamarim 5670 *ibid.* [p. 32].

¹³⁰⁵ See Torat Menachem, Sefer HaMaamarim Elul p. 286; Sefer HaMaamarim 5720 p. 220.

¹³⁰⁶ See Torat Menachem, Sefer HaMaamarim Elul p. 286; Sefer HaMaamarim 5720 p. 220.

Now, as known,¹³⁰⁷ when Chassidic discourses bring two (or more) analogies for a particular matter, this is because each analogy is not [perfectly] aligned to the analogue in **all its details**. This is why two (or more) analogies are brought, in that each one explains **a certain** particular of the analogue.

The same is so of our subject here. The reason that two analogies are brought for this matter - that in the coming into being of novel existence in an automatic way, the One who brings into being is close to that which is brought into being, [for which two analogies are given], that of cause (*Ilah*) and effect (*Alul*), and that of light (*Ohr*) and its luminary (*Ma'or*) - is because in the analogue, even in regard to that which is brought into being automatically, nonetheless, that which is brought into being is of no comparison to the Source that brings it into being.

This is also understood from the fact that about novel existence, as it is brought into being from the Name *HaShem*-יה"ה, the verse states, "For He commanded and **they were created** (וַיִּבְרָאוּ-*v'Nivra'u*)," in which the term "creation-*Briyah*-בריאה" indicates the creation of something from nothing (*Yesh MeAyin*).¹³⁰⁸ That is, the creation of something from nothing (*Yesh MeAyin*) is in a way that there is no relative comparison whatsoever.

¹³⁰⁷ [See Likkutei Biurim of Rabbi Hillel Paritcher to Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 3.]

¹³⁰⁸ Ramban to Genesis 1:1

[On the other hand], the fact that novel existence as it is brought into being from the Name *HaShem*-יהו"ה, is in a way that He is revealed in the creatures that are brought into being from Him, (as mentioned in chapter four), this means that they sense that they do not exist independently, and that their existence is entirely the Godly light that brings them into being from nothing, and through this sense, they are nullified to their Source.

However, what is meant here is not that He actually is revealed in the creatures themselves (in their state of level and being). For, since novel creatures are of utterly no comparison to Him, blessed is He, it therefore is inapplicable for there to be a revelation in them of light that is beyond all comparison to them. This is similar to the fact that it is inapplicable for there to be a revelation of the spiritual power (*Ko'ach*) in the physical action (*Pe'ulah*), (as explained above).

[To add, in regard to the power (*Ko'ach*) and the act (*Po'el*), being that the matter of the power (*Ko'ach*) is to affect its act (*Pe'ulah*) by way of inner manifestation (*Hitlabshut*), therefore, through the power (*Ko'ach*) **actualizing** the act (*Pe'ulah*) the power (*Ko'ach*) is revealed, (except that it is not revealed in the action (*Pe'ulah*) itself).

In contrast, this is not so in regard to novel existence as it is brought into being from the Name *HaShem*-יהו"ה. For, since it is brought into being automatically from the Name *HaShem*-יהו"ה this indicates that *HaShem*-יהו"ה is wondrously beyond novel existence,¹³⁰⁹ and is not revealed through the

¹³⁰⁹ Sefer HaMaamarim, Kuntreisim Vol. 1, p. 194a and elsewhere.

existence of the novel creations, being that He wondrously transcends the matter of novel existence altogether.]

We therefore see that the analogy of cause (*Ilah*) and effect (*Alul*) is not [fully] aligned to the analogue. For, in cause (*Ilah*) and effect (*Alul*), the closeness of the effect to the cause. is that the effect has some **relation** to its cause, and the cause is revealed in the effect itself.¹³¹⁰

[An example is [the relation between] the intellect (*Sechel*) and the emotions (*Midot*), which is in a way of cause and effect. That is, in the emotion itself, the intellect that gave birth to it is recognized. This is because when a person is roused with love for a particular thing, this is because in his intellect he understood that this thing is good for him. Thus, within the love itself, it is sensed that the love of it is because of the goodness in it, and the love will be commensurate to its goodness.]¹³¹¹

Thus, to explain that even when the novel created being is of no relative comparison to the source that brings it into being, but nevertheless is in a state of closeness to its source, this is brought out with the analogy of light (*Ohr*) and its luminary (*Ma'or*).

That is, even though the light (*Ohr*) is but a glimmer of radiance from its luminary and is not at all comparable to it, [which is why the luminary (*Ma'or*) is not revealed in the light (*Ohr*), except that through the light (*Ohr*) we only know of the

¹³¹⁰ See Sefer HaMaamarim, Kuntreisim Vol. 2 p. 277a, "From every effect it is possible to know the greatness of its cause... (for) its cause spreads forth in it." In the continuation there it gives an example of [the relationship between] intellect (*Sechel*) and emotions (*Midot*).

¹³¹¹ See Sefer HaMaamarim Yiddish p. 21 and elsewhere.

existence of the luminary (*Ma'or*), but we do not know it's essential being],¹³¹² nevertheless, it is close to the luminary (*Ma'or*), in that its source is sensed in it and it is nullified to it.

However, even the analogy of light (*Ohr*) and its luminary (*Ma'or*) is insufficient [and not fully aligned with the analogue]. For, in regard to light (*Ohr*) and its luminary (*Ma'or*), its closeness and nullification (*Bittul*) to the luminary (*Ma'or*) is in a way that the light (*Ohr*) has no independent existence at all, and its entire matter is that it reveals (*Gilyu*) its luminary (*Ma'or*).

In contrast, this is not so of the analogue. For, even in relation to novel existence that is brought forth from the Name *HaShem*-יהו"ה, the verse states, "For He commanded and they were **created** (*Nivra'u*-נבראו-*u*)," and creation (*Briyah*-בריאה) is (not the matter of the spreading forth and revelation of the source [like light], but is) the coming into being of something new.

This is also understood from what it states in Tanya, that even if novel creation from the Name *HaShem*-יהו"ה would not come through the matter of restraint (*Tzimtzum*) of His title God-*Elohi*"m-אלהי"ם, novel creations would still be brought into being from nothing to something, (except that they would then be in a state of the total nullification, like the nullification of the ray of the sun as it is in the sun).

Thus, to also explain the existence of the novel being in a way of closeness to its source, the analogy of cause (*Ilah*) and effect (*Alul*) is given. For, even though the effect (*Alul*) is an

¹³¹² Sefer HaMaamarim 5700 p. 12 and elsewhere.

independent existence and is not the revelation of the cause (*Ilah*), nonetheless, it is in a state of closeness to the cause.

Now, it can be said that the reason the analogy of cause and effect (*Ilah v'Alul*) is given **before** the analogy of light (*Ohr*) and its luminary (*Ma'or*) is because the primary novelty in the fact that novel creatures are brought into being from the Name *HaShem*-יהו"ה and are nullified to Him, is that even though they are novel creatures (the existence of a something), there nonetheless is a sense of the revelation of the light of the Name *HaShem*-יהו"ה in them.

This matter is understood specifically from the analogy of cause (*Ilah*) and effect (*Alul*). Nevertheless, to explain that the revelation of the Source is also present in that which is of utterly no comparison to the Source, the analogy of light (*Ohr*) and its luminary (*Ma'or*) is added.

6.

Now, as known,¹³¹³ the fact that the world is constrained within the parameters of space and time, is because its existence

¹³¹³ [Tanya], Shaar HaYichud VeHaEmunah, [translated as The Gate of Unity and Faith], Ch. 7 (82a). There it states that the root of space and time is from His title "my Lord-*Adona*" אדני"ע. In contrast, what it states here (citing Sefer HaMaamarim 5665 p. 180, and *Hemshech* 5666 p. 228) is that it stems from His title "God-*Elohi*" מ-אלהי"ם. We may say, however, that **the root** of time and space is from His title "my Lord-*Adona*" אדני"ע as it states in Shaar HaYichud VeHaEmunah there. In contrast, Sefer HaMaamarim 5665 and 5666 there are discussing (not the root of time and space themselves, but rather) the fact that within time and space there is no illumination of the revelation of the Name *HaShem*-יהו"ה that transcends time and space, and that this stems from His title "God-*Elohi*" מ-אלהי"ם which hide and conceals the Name *HaShem*-יהו"ה.* To further elucidate, in general the titles "God-*Elohi*" מ-אלהי"ם and "my Lord-*Adona*" אדני"ע are one matter. [This matter is also true in [the matter of] "the place of the Holy Ark is not

is brought about through *HaShem*'s יהו"ה title God-*Elohi* "מ-אלהי"ם. That is, if they would be brought into being [directly] from His Name *HaShem*-יהו"ה ("He was and He is and He will be-*Hayah v'Hoveh v'Yihyeh*-יהיה ויהיה ויהיה," as one)¹³¹⁴ there would be no constraints of the parameters of space and time.

This is why the verse states about the Holy Temple,¹³¹⁵ "Surely *HaShem*-יהו"ה is present in this place." This is because¹³¹⁶ in the Holy Temple, its space (*Makom*-מקום) was higher than the constraints of space, [as it states],¹³¹⁷ "The space (*Makom*-מקום) of the Holy Ark was not according to measure."

Rather, the revelation that illuminated within the Holy Temple was the revelation of the Name *HaShem*-יהו"ה as it illuminates within His title God-*Elohi* "מ-אלהי"ם. For, the name *HaShem*-יהו"ה as it is, in and of itself, utterly transcends the parameters of "space-*Makom*-מקום."

Thus, the fact that the Holy of Holies was a place that had measure and limitation (twenty cubits by twenty cubits), and the Holy Ark was likewise within the measures of space (two and a half cubits length, and one and a half cubits width),

according to measure." For, if there would be a revelation of the Name *HaShem*-יהו"ה itself, space would be **completely** nullified.]

¹³¹⁴ Shaar HaYichud V'HaEmunah, translated as The Gate of Unity and Faith, Ch. 7, citing [Zohar III] Ra'aya Mehemna, Pinchas (257b); Pardes Rimmonim ibid.; [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).]

¹³¹⁵ [Genesis 28:16]

¹³¹⁶ In Sefer HaMaamarim 5665 [cited in the preceding note] (p. 182) it states that the proof of the revelation of the Name *HaShem*-יהו"ה that took place in the Holy Temple, for which reason "it is not an ordinary place," is from the miracles that took place in the Holy Temple. In Sefer HaMaamarim 5643 p. 102 and on it states that the proof is from [the fact that] "the space of the Holy Ark was not according to measure." (Also see Sefer HaMaamarim 5680 p. 186; 5687 p. 86).

¹³¹⁷ Talmud Bavli, Yoma 21a

but even so, “the space of the Holy Ark was not according to measure,” is the matter of the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*’m-אלהי"ם.¹³¹⁸

Now, this must be better understood. For since even novel existence that is brought into being from the Name *HaShem*-יהו"ה, is of no comparison to the Source that brings it into being, [and the revelation of the Name *HaShem*-יהו"ה brought forth in the world from Him, is just in regard to the matter of nullification (*Bittul*) [to Him], in that it is sensed that their existence solely is the Godly light that brings them into being at every moment],¹³¹⁹ therefore, it likewise is so in regard to the world as it is brought into being from the Name *HaShem*-יהו"ה, that there must be the seeming limitations of time and space.

To explain, we will start from the fact that we say that the Name *HaShem*-יהו"ה means “He was and He is and He will be-*Hayah* ו' *Hoveh* ו' *Yihyeh*-יהי"ה ויהי"ה” (as one), in which “He was and He is and He will be” is the matter of time. From this it is understood that even as the world is brought into being from the Name *HaShem*-יהו"ה, there also is a matter of time in it, except that the time of the world is such that past, present, and future, are as one. The same is so of space (*Makom*-מקום), that even as the world is brought into being from the Name *HaShem*-יהו"ה, there is a matter of space (*Makom*-מקום), except that the six spacial directions are as one.

Based on this, it can be said that the reason that the time and space of the world, as they are brought into being from the

¹³¹⁸ This is as expressly stated in *Hemshech* 5666 p. 228.

¹³¹⁹ As explained before in chapter five.

Name *HaShem*-יהו"ה, are not in a way of limitation and division, (though it also is so that as the world is brought into being from the Name *HaShem*-יהו"ה; it is of utterly no comparison to the Source that brings it into being) because of the nullification (*Bittul*) within it. That is, since past, present, and future, (and likewise the six directions) have no independent existence of their own, but only the existence that *HaShem*-יהו"ה gives them by bringing them into being, they therefore are not in contradiction to each other, but are as one.

With the above in mind, it must be said that when it explains in various places, that the space of the Holy of Holies is from *HaShem*'s-יהו"ה title "God-*Elohi*"מ-אלהי"ם," (even though the space (*Makom*-מקום) itself transcended the parameters of space), this is because the space of the Holy of Holies (which had [the measure] of twenty cubits by twenty cubits) was in a way of division, in that each cubit had its distinct place, and the divisions of space stem from His title "God-*Elohi*"מ-אלהי"ם."

This then, is the meaning of the fact that "the space (*Makom*-מקום) of the Holy Ark is not according to measure" is because of the revelation of the Name *HaShem*-יהו"ה that illuminated in a way of open revelation in the space (*Makom*-מקום) that *HaShem*-יהו"ה brought into being through His title God-*Elohim*-אלהי"ם, this being the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם.

Now, this must be better understood. For, the reason that the divisions of space and time come from *HaShem* יהו"ה's title God-*Elohi* מ-אלהי, is because as time and space come into being from His title God-*Elohi* מ-אלהי, they are in a state of independent existence.

Only when there is the sense that the six spatial directions, and the past, present, and future of time, is the **Godliness** that brings them into being [in relation to which] they all are one (as explained in chapter six), this being so, how is it applicable that in the space of the Holy Ark (which is space that has divisions, indicating that it is in a state of [independent] existence), there could be a revelation of the Name *HaShem*-יהו"ה, (which "is not according to measure")?¹³²⁰

Now, the essential point of the answer¹³²¹ to this question, is that the restraint and concealment caused by His title "God-*Elohi* מ-אלהי" is only in relation to novel created beings. However, in relation to *HaShem*-יהו"ה Himself, blessed is He, it does not at all conceal. Therefore, even after the manifestation (*Hitlabshut*) of the Name *HaShem*-יהו"ה within

¹³²⁰ In various places it is explained that "the space of the Holy Ark is not according to measure" stems from the fact that "He is capable of the impossible" (*Nimna HaNimna 'ot*) and bears opposites. However, in the citations in the previous notes it explains that it is the matter of the nullification of space (*Makom*) to that which transcends space, meaning, the dominance of *HaShem*-יהו"ה over His title "my Lord-*Adona*" אדוני-י-ע (and the like). In other words, there is some room in this for the intellect to have some grasp. For, when it comes to the bond of two opposites as it stems from the fact that "He is capable of the impossible" (*Nimna HaNimna 'ot*), it is when both matters are in full force (and it is not that one of them dominates the other or is nullified to it).

¹³²¹ See Sefer HaMaamarim 5665 *ibid.* p. 182 and on; Also see at length in Sefer HaMaamarim 5657 p. 48 and on, and elsewhere.

His title God-*Elohi* "מ-אלהי, by which the existence of the world is caused, nevertheless, in relation to Him, this existence does not conceal.

Therefore, even in the existence (caused by the concealment affected by His title God-*Elohi* "מ-אלהי) which causes the divisions of space and time, there is an illumination and revelation of the Name *HaShem*-יהו"ה, the matter of which is that this world [exists] by virtue of *HaShem*-יהו"ה who brings it into being-*Mehaveh*-מהווה.

This is known from the analogy of a teacher and his student. That is, if the student's [grasp] is utterly of no comparison to that of his teacher, in order to teach him, the teacher must conceal his own essential intellect, so that all that remains is its externality [as it relates to the student]. Moreover, the teacher must even restraint, limit, and conceal this externality into various garments, explanations, and analogies. However, this restraint (*Tzimtzum*) and concealment only applies in relation to the student, rather than the teacher. This is because, even in the externality of the garments and analogies [that the teacher gives over], the teacher himself sees the essential intellect.

To add, in this analogy of a teacher and his student, the fact that in relation to the teacher, the restraint (*Tzimtzum*) does not conceal, means that [even] **after** the restraint (*Tzimtzum*), the innerness of the intellect is illuminated for him, even in the externality and even in the garments.

In contrast, above in *HaShem*'s-יהו"ה Godliness, in regard to the fact that the restraint of the *Tzimtzum* is not to be

understood literally,¹³²² (meaning that the restraint of *Tzimtzum* does not cause any concealment relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He), there are two matters in this.

That is, even after the restraint of *Tzimtzum*, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates in an openly revealed way in the space of the void (*Challal*), just as it did before the restraint of the *Tzimtzum*. Moreover, even with the restraint of the *Tzimtzum*, relative to Him the *Tzimtzum* does conceal, as explained at length in the teachings of Chassidus.¹³²³

Based on this, we can understand to a greater degree, that even in the existence brought about through the concealment caused by *HaShem*'s-יהו"ה title God-*Elohi*"m-אלהי"ם, there is an illumination and revelation of His Name *HaShem*-יהו"ה. This is because, in the analogy of the teacher and his student, to the teacher, the restraint of his *Tzimtzum* is indeed concealing. For when the teacher restrains (*Tzimtzum*) [his essential intellect] it also is concealing for him. Therefore, once there is the restraint of the *Tzimtzum*, in which the teacher also perceives his essential intellect through garments and allegories, it does not relate to the garments themselves.

In contrast, Above in *HaShem*'s-יהו"ה Godliness, relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the restraint of the *Tzimtzum* does not

¹³²² Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 7 (83b and on).

¹³²³ Sefer HaMaamarim 5665 *ibid*.

conceal. Thus, even within novel existence itself, there is an illumination and revelation of the Name *HaShem*-יהו"ה.

With the above in mind, we can better understand the statement, "This is not an ordinary place," that is, **the place of the Holy Temple**, is "not an ordinary place."¹³²⁴ [This also is so of the statement, "The space of the Holy Ark is not according to measure," [specifying], "The **space-Makom**-מקום is not according to measure."] This is because the revelation of the Name *HaShem*-יהו"ה was within the space (*Makom*-מקום) itself.

8.

Now, the explanation of "this is not an ordinary place" may be understood in greater depth by prefacing with the matter of the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם, [that] *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם are entirely one, of which there are two general explanations.

That is, even His title God-*Elohi*"מ-אלהי"ם (which is the matter of the restraint of the *Tzimtzum*) is for the purpose of revealing. That is, the revelation and drawing down of the Name *HaShem*-יהו"ה, comes through the restraint (*Tzimtzum*) and concealment effected by His title God-*Elohi*"מ-אלהי"ם.¹³²⁵ Another explanation is that the [lower] Name *HaShem*-יהו"ה [that relates to the chaining down of the worlds] and His title *Elohi*"מ-אלהי"ם both are names of the Holy One, blessed is He,

¹³²⁴ See Ch. 4 *ibid*.

¹³²⁵ Sefer HaMaamarim 5657 p. 51 and on, and elsewhere.

who transcends both,¹³²⁶ only that it thus arose in *HaShem*'s-יהו"ה Supernal will, blessed is He, that His revelation will be in both lines and modes; limitlessness (*Bli Gvul*) and limitation (*Gvul*), (revelation-*Giluy* and restraint-*Tzimtzum*).¹³²⁷

Based on this, we can add that even the restraint of the *Tzimtzum* itself, does not cause concealment in relation to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (in addition to the explanation in the Chassidic teachings).¹³²⁸ That is, since it is so, that even the restraint (*Tzimtzum*) caused by His title God-*Elohi*"מ-אלהי"ם is entirely one with *HaShem*-יהו"ה, therefore in relation to Him, it utterly is inapplicable for it to conceal.

Thus, with this in mind, we can explain in a deeper way, the statement, "this is not an ordinary place," meaning that the **place of the Holy Temple** is not an ordinary place, [similar to "the space of the Holy Ark is not according to measure"]. That is, the revelation that transcended space (*Makom*-מקום) and illuminated within space (*Makom*-מקום) was due to the place (*Makom*-מקום) itself.

¹³²⁶ Also see Shaar HaYichud VeHaEmunah, [translated as The Gate of Unity and Faith] Ch. 6 (80b).

¹³²⁷

¹³²⁸ See later in chapter nine that this explanation applies specifically when there is the sense in the revelation (*Giluy*) and constriction (*Tzimtzum*) of (not them, but) **their root**. The explanation in the [aforementioned] Chassidic teachings is even with respect to their own substance matter, that the constriction of *Tzimtzum* does not affect concealment.

Now, we can say that the matter of “this is not an ordinary place,” will be revealed in the third Holy Temple. The explanation is that the first and second Holy Temples correspond to the four letters of the Name *HaShem*-יהו"ה, which hint at the ten *Sefirot*.

[The first Holy Temple is the upper letter *Hey*-ה (Understanding-*Binah*), through which the letter *Yod*-י (Wisdom-*Chochmah*) is revealed. The second Holy Temple is the lower letter *Hey*-ה (Kingship-*Malchut*), through which the letter *Vav*-ו (*Zeir Anpin*).] is revealed¹³²⁹ However, the third Holy Temple is the Crown-*Keter*, as mentioned before (in chapter three) that, “A lion (*Aryeh*-אריה) will come” refers to the revelation of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*).

Now, when it comes to the ten *Sefirot*, in the revelation (*Gilyu*) and concealment (*He'elem*) of them, (that is, lights (*Orot*) and vessels (*Keilim*)), there are two matters. The fact that the two matters of revelation (*Gilyu*) and concealment (*He'elem*) are the names of the Holy One, blessed is He, **who transcends both**, is by means of the revelation of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). For, just as the matter of the divisions of the *Sefirot* (Wisdom-*Chochmah*, Understanding-*Binah* etc.) is (primarily) in the revealed *Sefirot* of the world of Emanation (*Atzilut*), but is not so of the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) of the Crown-*Keter*, which all are included as

¹³²⁹ See Likkutei Torah, Drushim L'Rosh HaShanaah 57c-d

one, the same is so of the matter of the divisions of lights (*Orot*) and vessels (*Keilim*), (that is, revelation (*Gilyu*) and concealment (*He'elem*), that in the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) they (the lights (*Orot*) and vessels (*Keilim*)) are in a state of oneness and union.

Based on this, we can say that the true matter of the statement, “this is not an ordinary place,” in which the place (*Makom*-מקום) itself will be like a receptacle for revelation that transcends space (*Makom*-מקום), will be openly revealed in the third Holy Temple.

For there then will be a drawing down and revelation of the [lower] name *HaShem*-יהו"ה and His title *Elohi'm*-אלהי"ם as they are **in** the chaining down of the worlds (*Hishtalshelut*), [and through this, there likewise will be [revelation] in both matters; that which transcends space (*Makom*-מקום) and space (*Makom*-מקום), even as they are below in this physical world], in that both are names of the Holy One, blessed is He, who transcends both, and they are entirely one.

With the above in mind, we can understand what is stated in various places (cited in chapter one), that the superiority of the third Holy Temple is that its establishment will be eternally sustained. Now, at first glance, being that the matter of eternity could also have been with the first Holy Temple (as explained in chapter three), how then can we say that this [especially] is the superiority of the third Holy Temple?

We can say that the explanation is that the eternity which could have been in the first Holy Temple, (primarily) is due to revelation that transcends time. In contrast, the novelty of the eternity of the third Holy Temple, is that even time

itself will be a receptacle for this.¹³³⁰ This then, is what is meant by the superiority of the third Holy Temple and that it will be eternally sustained. This is because the true matter of limitlessness (*Bli Gvul*), (eternality), is that the eternality is not just because of a drawing down from Above to below, but that the “below” will be a receptacle for this. Such “eternality” will only be in the third Holy Temple.

10.

Now, through the union (*Yichud*) of *HaShem*-יהו"ה and His title *Elohi"m*-אלהי"ם (in the above-mentioned way) which will take place in the (third) Holy Temple, such that even space (*Makom*-מקום), (which is brought forth from His title God-*Elohi"m*-אלהי"ם) will be a receptacle for the revelation of *HaShem*-יהו"ה, who transcends space (*Makom*-מקום), there will be a drawing down of a similarity to this throughout the whole world.

This revelation will primarily take place in the redemption that will follow the construction of the Holy Temple. This is because the reason the coming redemption will be an eternal redemption, after which exile will not apply, is because the world will become a receptive vessel for the redemption. This is as explained in Likkutei Torah, that the third redemption is in the merit of Yaakov, whose quality is Truth (*Emet*-אמת), in which change does not apply. This is

¹³³⁰ Similar to the distinction in the matter of “The **space-Makom**-מקום of the Holy Ark was not according to measure.”

because the true matter of limitlessness (*Bli Gvul*), (the quality of Truth-*Emet*-אמת), is that the “below” is a receptacle for this.

The same is so of the matter of the ingathering of the exiles (the redemption), that it will take place in all six directions (of space-*Makom*-מקום). [As the verse states],¹³³¹ “From the east I will bring your offspring, and from the west I will gather you. I will say to the north, ‘Give them over!’ and to the south, ‘Do not withhold!’ Bring My sons from afar, and My daughters from the end of the earth!” It can be said that the words “afar-*Rachok*-רחוק” and “end-*Ktzeh*-קצה” correspond to the two vertical directions, up and down. We thus can say that the ingathering of the exiles from all six directions will be in a way that the six directions themselves will assist in this.¹³³²

Now, even though the revelation drawn down in the whole world will only have a similarity to the revelation in the Holy Temple itself, nonetheless, the drawing down into the world has a certain superiority to it. For, in regard to the union (*Yichud*) of *HaShem*-יהו"ה and His title *Elohi"m*-אלהי"ם in the Holy Temple itself, since “it is not an ordinary place,” in this it is not recognizable to the same extent that the union of *HaShem*-יהו"ה and His title *Elohi"m*-אלהי"ם is also because of His title God-*Elohi"m*-אלהי"ם. The revelation of this matter (that the union (*Yichud*) also stems from His title God-*Elohi"m*-אלהי"ם) will primarily be through the drawing down of a revelation

¹³³¹ Isaiah 43:5-6

¹³³² At first glance, it is only in regard to the “north” that it states “give them over,” whereas with respect to the south it states, “do not withhold,” and certainly with respect to east and west it states, “I will bring” and “I will gather,” and is thus not speaking of them. See however Metzudat David there that “I will bring” means “It is as though He will command **each one** of the directions of the heavens **to bring** the Jewish people.”

similar to that of the Holy Temple in the whole world, “an ordinary place.”

With this in mind, we can explain the superiority of the coming redemption over and above the Holy Temple, [which is why this redemption will be after the construction of the Holy Temple, as explained in chapter two]. This is because the drawing down of the revelation of the Holy Temple into the whole world will (primarily) take place with the redemption, as explained before.

11.

Now, the primary revelation of the union (*Yichud*) of *HaShem*-יהו"ה and His title *Elohi*"מ-אלהי"ם, (in which the union (*Yichud*) also stems from *Elohi*"מ-אלהי"ם), will be with the resurrection of the dead (*Techiyat HaMeitim*), which will take place after the ingathering of the exiles, and is the last level of them all. This is the revelation that will be in the world (of the redemption from exile and the ingathering of the exiles), will be a limited revelation (compared to the revelations that will be in the coming future).

This is as explained before, that [the whole world] will only have a similarity to the revelation of the Holy Temple. In contrast, upon the resurrection of the dead (*Techiyat HaMeitim*), at which time vitality will come to the body from the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He, (which is much higher than the vitality of the soul, and is

why, in that time, the soul will be sustained by the body],¹³³³ there then will be both elements of superiority. That is, there will be the revelation of the limitless (*Bli Gvul*) (surrounding transcendent light of *HaShem*-יהו"ה, blessed is He – *Sovev Kol Almin*) and this revelation will be in the body, which is rooted in His title God-*Elohi*"מ-אלהי"ם.¹³³⁴

12.

This then, is the meaning of [the verse],¹³³⁵ “The glory of this latter Temple will be greater than [that of] the first.” That is, even though there will be various levels in the coming redemption, up to the resurrection of the dead (*Techiyat HaMeitim*), which is the last of them all, nonetheless, the primary emphasis of the verse is “the glory of this latter **Temple**.” This is because the root of all matters will be in the Holy Temple, and from there they will be drawn into the world, (as explained in chapter two).

This then, is one of the reasons that the first act of Moshiach, (after being in the state of being presumed to be Moshiach – *b'Chezkat Moshiach*), is constructing the Holy Temple,¹³³⁶ because this is the root of all matters that will follow it. Most importantly, may it be the will of *HaShem*-יהו"ה,

¹³³³ *Hemshech* “v'Kachah” 5637 Ch. 91 [Sefer HaMaamarim 5637 Vol. 2, p. 621 and on]; Sefer HaMaamarim Kuntreisim Vol. 2, p. 413b and elsewhere.

¹³³⁴ Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 6 (81a).

¹³³⁵ [Haggai 2:9]

¹³³⁶ Mishneh Torah, Hilchot Melachim 11:4

blessed is He, that all this will take place in the near future, and in the most literal sense!