

Discourse 3

*“K’Nesher Ya’eer Keeno -
As an eagle rouses his nest”*

Delivered on Shabbat Parshat Ha’azinu,

13th of Tishrei, 5722¹⁶¹

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

1.

The verse states,¹⁶² “As an eagle rouses his nest hovering over his young, spreading his wings he takes them, carrying them on his pinions, so *HaShem*-יהו"ה alone guides us and no alien power is with Him.” This is referring to what was stated in the preceding verse,¹⁶³ “He preserved him like the pupil of His eye.” That is, because “He preserved him like the pupil of His eye,” it thereby is followed by, “As an eagle rouses his nest,” through which “He carries them on his pinions, so *HaShem*-יהו"ה alone guides us.”

¹⁶¹ The beginning and end of the original text of this discourse were edited by the Rebbe, and it was published at the time as an addition to the pamphlet of the discourse “*Et HaShem HeEmarta* – 5632” that was given out (for the 20th of MarCheshvan 5722). [In the introduction there it states that this discourse was stated at the gathering of Shabbat Parshat Ha’azinu, the 13th of Tishrei (the day of the passing of the Rebbe Maharash) of this year [5722], with some changes and additions made to the beginning and end of the discourse].

¹⁶² Deuteronomy 32:11-12

¹⁶³ Deuteronomy 32:10

Now, about the explanation of the words, “He preserved him like the pupil of His eye,” it is known¹⁶⁴ that there are *Sefirot* and angels called “eyes” (*Einayim*-עֵינַיִם). This is as explained in Torah Ohr¹⁶⁵ on the matter of the verse,¹⁶⁶ “The eyes of *HaShem*-יהו"ה scan (*Meshotetim*-משוטטים)” [in the masculine], and the verse,¹⁶⁷ “For *HaShem*’s-יהו"ה eyes scan (*Meshotetot*-משוטטות)” [in the feminine], that these are two classes of angels.

However, the Jewish people, who are more inner than the ministering angels, are the aspect of “the pupil of His eye.” That is, even though the eye is the receptacle for the power of vision, nevertheless, the vision is primarily from the pupil of the eye. This then, is the superiority of the Jewish people over and above the angels. Namely, the angels are called “eyes” in general, whereas the Jewish people are the aspect of the “pupil of the eye.”

2.

In order to understand this, and also to understand the relationship of the matters, namely, that through the fact that “He preserved him like the pupil of His eye,” there thereby is the matter of, “As an eagle rouses his nest,” through which “He carries them on his pinions, so *HaShem*-יהו"ה alone guides us,” this may be understood by prefacing with the teaching of

¹⁶⁴ See the discourse entitled “*Yesovevenhu*” of the Alter Rebbe (printed in 5722, and subsequently printed in Sefer HaMaamarim 5566 p. 392).

¹⁶⁵ Torah Ohr, Vayera, discourse entitled “*Erda Na*”

¹⁶⁶ Zachariah 4:10

¹⁶⁷ Chronicles II 16:9

the Rebbe whose special occasion we are celebrating,¹⁶⁸ on the verse,¹⁶⁹ “You have distinguished *HaShem*-יהו"ה today to be a God for you... and *HaShem*-יהו"ה has distinguished you today to be a treasured people for Him etc.”¹⁷⁰ He cites what it states in the continuation of the verse, “And *HaShem*-יהו"ה has distinguished you today to be for Him a treasured people, as He spoke to you, and to observe all His commandments.”

The holy Ohr HaChayim asks a question on this, stating, “The words, ‘and to observe all His commandments’ is included in the commitments taken by the Jewish people towards *HaShem*-יהו"ה, blessed is He, as was written in the preceding verse, ‘You have distinguished *HaShem*-יהו"ה today to be a God for you, and to walk in His ways, and to observe His decrees, His commandments, and His statutes, and to listen to His voice.’ This being so, why does the Torah write this in regard to the commitments that are from *HaShem*-יהו"ה, blessed is He, toward the Jewish people?”

The explanation may be understood with a preface explaining the words “You have distinguished-*He'emarta*-האמרת,” and “[*HaShem*-יהו"ה] has distinguished you-*He'emeercha*-האמירך,” which is a term of praise and distinction.¹⁷¹ This is as our sages, of blessed memory, taught

¹⁶⁸ Printed in the pamphlet of the discourse “*Et HaShem HeEmarta* – 5632” that was given out (for the 20th of MarCheshvan 5722); Also see the discourse by the same title of the year 5678; Also see the discourse entitled “*Kol HaMa'areech b'Echad*” 5686; “*Mayim Rabim*” 5717, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 6.

¹⁶⁹ Deuteronomy 26:17-18

¹⁷⁰ The beginning of the original discourse was edited up to this point by the Rebbe.

¹⁷¹ See Rashi to Talmud Bavli, Brachot 6a

about this verse,¹⁷² “The Holy One, blessed is He, said to the Jewish people, ‘You have made Me a single entity in the world, and I will make you a single entity in the world. You have made Me a single entity in the world as the verse states,¹⁷³ ‘Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.’ I shall make you a single entity in the world, as the verse states,¹⁷⁴ ‘And who is like Your people Israel, one nation-*Goy Echad*-גוי אחד on earth.”

We should add what is explained elsewhere, that the word “*He'emarta*-האמרת” has three explanations. The first explanation is that it is a term of praise and distinction, as explained before.¹⁷⁵ The second is that it is a term that means “garment,” or “raiment,” as it states in Midrash¹⁷⁶ on the verse,¹⁷⁷ “He carried out His decree (*Beetza Emrato*-בצע באמרתו),” that this means, “He rent His garment.” The third explanation is that it is a term that means “speech” (*Ameera*-אמירה).

Thus, this is the relationship of this verse,¹⁷⁸ “You have distinguished *HaShem*-יהו"ה today to be a God for you,” to Rosh HaShanah. For, it is explained in Likkutei Torah¹⁷⁹ that whenever [in scripture] the word “today-*HaYom*-היום” is stated simply, it refers to Rosh HaShanah, and it is on Rosh HaShanah that there is the actualization of the matter indicated

¹⁷² Talmud Bavli, Brachot 6a; Midrash Bamidbar Rabba 14:4

¹⁷³ Deuteronomy 6:4

¹⁷⁴ Chronicles I 17:21

¹⁷⁵ See Rashi to Talmud Bavli, Brachot 6a ibid.

¹⁷⁶ Midrash Eicha Rabba 1:1 and the commentaries there.

¹⁷⁷ Lamentations 2:17

¹⁷⁸ Deuteronomy 26:17-18

¹⁷⁹ Likkutei Torah, Tavo 41c; Nitzavim 44a

by the verse, “You have distinguished *HaShem*-יהו"ה today to be a God for you,” according to all three above-mentioned explanations.

To elucidate, the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, is as our sages, of blessed memory, stated,¹⁸⁰ “The Holy One, blessed is He, said (to the Jewish people), ‘Say before Me verses of Kingship (*Malchiyot*) on Rosh HaShanah... so that you will crown Me as King over you.’” This is the matter of the first explanation of the term “*He'emarta*-האמרת,” that it is a term of distinction and praise. This is the matter indicated by the words, “You have made Me a single entity in the world, as it states,¹⁸¹ ‘Listen Israel, *HaShem*-יהו"ה, is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד.’” This is as our sages, of blessed memory, stated,¹⁸² “The verse, ‘Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד,’ is [a verse of] Kingship-*Malchut*.”

The second explanation is that it is a term that means “garment.” For, when Adam, the first man, was created on Rosh HaShanah, he said,¹⁸³ “*HaShem*-יהו"ה has reigned, He has donned grandeur,” in that He garbed Himself in the garment of Kingship-*Malchut*.¹⁸⁴ The third explanation is that it is a term of expression and speech, and as known,¹⁸⁵ on

¹⁸⁰ Talmud Bavli, Rosh HaShanah 16a; 34b

¹⁸¹ Deuteronomy 6:4

¹⁸² Talmud Bavli, Rosh HaShanah 32b

¹⁸³ Psalms 93:1; Pirke d'Rabbi Eliezer, Ch. 11

¹⁸⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 48 and elsewhere.

¹⁸⁵ Likkutei Torah, Re'eh 31c; Drushim L'Rosh HaShanah 60a; Shaar HaYichud of the Mittler Rebbe, Ch. 48 *ibid.*, and elsewhere.

Rosh HaShanah there is the construct of the world of speech (*Dibur*).

The discourse¹⁸⁶ continues elucidating the explanation of the words “You have distinguished-*He’emarta*-האמרת,” and “[*HaShem*-יהוה] has distinguished you-*He’emeercha*-האמריך,” as they are terms of praise and distinction. Namely, that about both it states “One-*Echad*-אחד,” (“*HaShem* is One-*HaShem Echad*-אחד יהוה,” and, “One nation-*Goy Echad*-אחד גוי”), in which there are three explanations.

The first explanation [of the term “One-*Echad*-אחד”] is as our sages, of blessed memory, stated,¹⁸⁷ “One-*Echad*-אחד means that there is none like Him.” Now, we must better understand the praise in stating that “there is none like Him.” For, how could it arise in a person’s heart to think that there is another who is like Him, Heaven forbid to think so. Even the nations of the world call Him, “The God of the gods.”¹⁸⁸ This being so, why is it necessary to state that “there is none like Him”?

The second explanation is that the term “One-*Echad*-אחד” is to negate the matter of idolatry. This is as in the teaching of our sages, of blessed memory,¹⁸⁹ “From when did the Jewish people merit to recite the Shema? From the giving of the Torah. The Holy One, blessed is He, said, ‘Listen

¹⁸⁶ The discourse entitled “*Et HaShem HeEmarta* – 5632” that was given out (for the 20th of MarCheshvan 5722); Also see the discourse by the same title of the year 5678; Also see the discourse entitled “*Kol HaMa’areech b’Echad*” 5686; “*Mayim Rabim*” 5717, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 6.

¹⁸⁷ Midrash Bamidbar Rabba 10:5

¹⁸⁸ Talmud Bavli, Menachot 110a

¹⁸⁹ Midrash Devarim Rabba 2:31

Israel, I am *HaShem*-יהו"ה your God,' and they responded, '*HaShem* is our God-*HaShem Elo*"היננו-*heinu*.' [He said], 'You shall have no other gods,' and the Jewish people responded, '*HaShem* is One-*HaShem Echad*-אחד-יהו"ה."¹⁹⁰ We thus find that [the words], "*HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד-יהו"ה," is the matter of accepting the two commandments "I am *HaShem*-יהו"ה your God," and, "You shall have no other gods." In other words, the word "*One-Echad*-אחד" is a negation of the matter of idolatry.

The third explanation is that "*HaShem* is One-*HaShem Echad*-אחד-יהו"ה" is a *mitzvah* unto itself, namely, the *mitzvah* to unify Him. For, it is possible to fulfill the commandments of "I am *HaShem*-יהו"ה your God," and "You shall have no other gods," but this nonetheless is not yet the matter of His unity and singularity (*Yichud*). It is to this end that there is an added matter of "*HaShem* is One-*HaShem Echad*-אחד-יהו"ה," which is the *mitzvah* to unify Him. Namely, this is the negation of ascribing any partnership (*Shituf*) [to Him], and this is what the Jewish people were commanded in the verse,

¹⁹⁰ Note of the Rebbe in the above-mentioned pamphlet (*Kuntres*): "[The text of the Midrash reads]: He said to them, 'Listen Israel, I am *HaShem*-יהו"ה your God,' and they all answered and said, '*HaShem* is our God, *HaShem* is One-*HaShem Echad*-אחד-יהו"ה.'" With respect to the fact that the discourse divides them into two, "I am *HaShem*-יהו"ה your God," to which they responded, "*HaShem* is One-*HaShem Echad*-אחד-יהו"ה" etc., perhaps it is based on the tradition (Talmud Yerushalmi, Brachot 1:5) that the Ten Commandments are contained in the *Shema* recital, [as it states there], ["I am *HaShem*-יהו"ה your God," [corresponding to] "Listen Israel, *HaShem*-יהו"ה is our God," and "You shall not have any other gods etc.," [corresponding to] "*HaShem* is One-*HaShem Echad*-אחד-יהו"ה." It is thus assumed that the Midrash Rabba here summarized the matter in short, in that the words of Torah are short in one place but bountiful in another place.

“Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד.”¹⁹¹

In contrast, this is not so of the other nations of the world. For, although they were commanded against committing idolatry, as it states about Adam, the first man,¹⁹² “And *HaShem*-יהו"ה commanded (*Vayetzav*-ויצו) the man,” about which our sages, of blessed memory, stated,¹⁹³ “The term ‘commanded-*Tzav*-צו’ refers only to [the prohibition against] idolatry,” nevertheless, they were not commanded against ascribing partnership (*Shituf*) [to *HaShem*-יהו"ה, blessed is He], (as the Rama writes,¹⁹⁴ in accordance with the view of Rabbeinu Nissim and Tosefot).¹⁹⁵

In other words, for the other nations of the world, including the pious (*Chassidim*) amongst them, faith in the [absolute] unity and singularity (*Yichud*) of *HaShem*-יהו"ה,

¹⁹¹ Sefer HaMitzvot of the Rambam, Positive Commandment 2; Also see the beginning of Mishneh Torah, Hilchot Yesodei HaTorah and elsewhere.; Also see Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Achdut HaShem.

¹⁹² Genesis 2:16

¹⁹³ Zohar III 111b; Also see Talmud Bavli, Sanhedrin 56b

¹⁹⁴ Rama to Shulchan Aruch, Orach Chayim 156 (and Darkei Moshe there)

¹⁹⁵ Note of the Rebbe in the above-mentioned pamphlet (*Kuntres*): In the discourse entitled “*Mi Kamocha*” 5629 he cites to Tosefot entitled “*Shema*” in Tractate Bechorot (2a), and to Tosefot entitled “*Asur*” in Tractate Sanhedrin (63b), Rabbeinu Nissim at the end of the first chapter of Tractate Avodah Zarah. Rabbeinu Yerucham, Toldot Adam, Netiv 17, Section 5; The Shaalot u’Teshuvot V’Shav HaKohen 38 and Shaar Efraim 24 disputed this. (This concludes the note there). [Also see the Noda b’Yehuda, Mahadura Tinyana to Yore De’ah 148; Pitchei Teshuvah to Yore De’ah 147, note 2; Pri Megadim, Sifte Da’at, Siman 65; Minchat Chinuch, Mitzvah 417; Sdei Chemed, Pe’at HaSadeh, Klallim, 3:6:111 and the books that he cites there. Also see Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Achdut HaShem. Also see the discourse entitled “*Kol HaMa’arich*” (Kuntres 99, [now printed in Sefer HaMaamarim Kuntreisim Vol. 3; 5686 p. 151 and on]). (Also see the discourse entitled “*Mayim Rabim*” 5717, [translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 6], Torat Menachem, Sefer HaMaamarim Cheshvan p. 320 and on; Sefer HaMaamarim 5717 p. 48 and on.))

blessed is He, does not apply [and is therefore not required of them], but applies solely and specifically to the Jewish people.¹⁹⁶

3.

The explanation is the verse that states,¹⁹⁷ “High above all nations is *HaShem*-יהוה, above the heavens is His glory.” This verse accords to the viewpoint of the nations of the world, who think that Creation is in a way of a chaining down of cause and effect (*Ilah v’Alul*), in which the cause and its effect have some relation to each other.

As explained in Iggeret HaKodesh,¹⁹⁸ this is that the effect knows and has a certain grasp of its cause, so much so, that even in their existence and essence, there is not such a vast difference between them, except that one is the cause and the other is the effect.

They therefore presume that since He is high and exalted, His glory is only over the heavens, and not on earth, since they consider it to be too lowly for Him to lower Himself to such lowly effects as the earth and everything therein. For, to whatever degree of chaining down from cause to effect, there is some relationship between the cause and the effect.

However, the truth is as the Jewish people know, (that is, it is not known by way of faith alone, but is also drawn into

¹⁹⁶ Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” 5713, translated in The Teachings of The Rebbe 5713, Discourse 9, Ch. 3 and 4.

¹⁹⁷ Psalms 113:4

¹⁹⁸ Tanya, Iggeret HaKodesh, Epistle 20 (129b and on).

understanding and comprehension), that Creation does not come about in way of cause and effect, but in a way of something from nothing (*Yesh Me' Ayin*), in which there is no relationship whatsoever.

In other words, [in relation to *HaShem*-יהו"ה, blessed is He, even the heavens are an aspect of a lowering, as the verse states,¹⁹⁹ “You who sits (*HaYoshvi*-היושב) in the heavens.” As pointed out in *Zohar* regarding the precise wording here,²⁰⁰ the verse should have stated, “You who sits (*HaYoshev*-היושב) in the heavens,” [without the suffix letter *Yod*-י]. This being so, why does it state “You who sits (*HaYoshvi*-היושב) in the heavens” with the additional suffix letter *Yod*-י?

Rather, the *Yod*-י indicates additional diminishment and lowering beyond the general lowering involved in the matter of sitting. For example, when someone is sitting he thereby is lower than his full stature. It is in this vein that the verse states,²⁰¹ “Who is like *HaShem*-יהו"ה our God, who sits on high – yet lowers Himself to look upon the heavens and the earth.” That is, being that He is enthroned on high, therefore He also lowers Himself to look **equally** upon the heavens and the earth.

This also proves something in regard the matter of *HaShem*'s-יהו"ה particular supervision and providence (*Hashgachah Pratit*). Namely, that His supervision does not extend only to the class of speaking beings (*Medaber*), but also to all other novel creations, including the inanimate

¹⁹⁹ Psalms 123:1

²⁰⁰ *Zohar* III 265b

²⁰¹ Psalms 113:5-6

(*Domem*). The teaching of the Baal Shem Tov about this, which was transmitted to us by his honorable holiness, my father-in-law, the leader of our generation, is well known.²⁰² Namely, that *HaShem's* יהו"ה's particular supervision and providence (*Hashgachah Pratit*) extends even to a leaf that falls off a tree and is blown from place to place, as to whether and in what manner it will be blown, and this is to such an extent that this particular matter is of significance to the general intention [in the whole of creation] etc.

The foundation for this is the teaching of our sages, of blessed memory, in Tractate Chullin,²⁰³ “When Rabbi Yochanan would see a diving bird (*Shalach*) he would say,²⁰⁴ ‘Your judgments are like the great deep.’” Rashi explains, “That You sent the diving bird (*Shalach*) to judge and exact retribution upon the fish of the sea and to put to death those [fish] that are meant to die.”

In Midrash Rabba on the Torah portion of Vayishlach it similarly states,²⁰⁵ “Even a bird cannot be ensnared except by the pronouncement of Heaven, in that it depends on a Heavenly voice (*Bat Kol*) which proclaims either ‘amnesty-*Deemos*-דימוס’ or ‘condemnation-*Spekula*-ספקולא.”²⁰⁶

²⁰² Sefer HaMaamarim, Kuntreisim Vol. 2, p. 279a; Also see Keter Shem Tov (Kehot 5759), Hosafot, Section 179 and on.

²⁰³ Talmud Bavli, Chullin 63a

²⁰⁴ Psalms 36:7

²⁰⁵ Midrash Bereishit Rabba 79:6

²⁰⁶ The story recounted in Bereishit Rabba 79:6 is that after thirteen years of hiding in a cave, Rabbi Shimon bar Yochai went out and sat at the entrance of the cave and observed a hunter trapping birds. Rabbi Shimon bar Yochai noted that whenever he heard a Heavenly voice (*Bat Kol*) proclaim “amnesty-*Deemos*-דימוס” the bird would escape and be saved, whereas when the Heavenly voice (*Bat Kol*) would proclaim “condemnation-*Spekula*-ספקולא” the bird would be trapped. He thus said, if it is the case that even a bird cannot be ensnared except by the

Nevertheless, the proof from the above-mentioned words of the Midrash is not a great proof,²⁰⁷ whereas the primary proof is from the words of our sages, of blessed memory, in Tractate Chullin, mentioned above. It is this teaching that the Alter Rebbe cites in response²⁰⁸ to those who posit that *HaShem's* יהו"ה's particular supervision and providence (*Hashgachah Pratit*) extends only to man. For, it is expressly stated here that His particular supervision and providence (*Hashgachah Pratit*), blessed is He, even extends to the fish of the sea, such that He sends the diving bird (*Shalach*) to put to death those [fish] that are meant to die.

Now, about what our sages, of blessed memory, stated²⁰⁹ in regard to the verse,²¹⁰ “You have made man like the fish of the sea,” that, “Just as with the fish of the sea, the bigger fish swallows the smaller fish, so is it with mankind, that if not for the fear of the kingdom, each man would swallow his neighbor alive,” the intention in this is not that smaller fish being swallowed by bigger fish is without judgment and justice, but it rather is like what Rashi in Tractate Chullin explained about the diving bird (*Shalach*).

proclamation of Heaven, then how much more is this so in regard to the soul of man. He therefore left the cave and discovered that the decree against him had been annulled.

²⁰⁷ See the note of the Rebbe to the discourse entitled “*Mayim Rabim*” 5717 (Torat Menachem, Sefer HaMaamarim Cheshvan, p. 323) [translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 6]: “Note the words of Kohelet Yaakov in regard to *HaShem's* יהו"ה's Divine Providence. It is can therefore be stated that the victorious answer presented by our Rebbe was from the Talmud in Chullin, specifically.” (Also see Torat Menachem, Vol. 4, p. 157 and on.)

²⁰⁸ See the notes of the Tzemach Tzedek to Psalms (Yahal Ohr) 36:7, section 103.

²⁰⁹ Talmud Bavli, Avodah Zarah 4a

²¹⁰ Habbakuk 1:14

Proof for this is from the fact that the Talmud there demonstrates that it is this way with man as well, and everyone agrees that *HaShem's* יהו"ה particular supervision and providence (*Hashgachah Pratit*) extends to man. This being so, we thus learn something about the matter being used to teach this itself, namely, that *HaShem's* יהו"ה particular supervision and providence even extends to the fish of the sea.

Now, in regard to their statement that in order that one man will not swallow his neighbor alive, there must be fear of the kingdom (and therefore "one should pray for the welfare of the kingdom")²¹¹ – even though everything is by *HaShem's* יהו"ה particular supervision and providence, judgment, and justice – this is similar to their teaching²¹² that it is forbidden to stand in a dangerous place, such as on a broken ladder, or under a broken wall, and the like. For, to be saved from danger a person must have much merit etc. It thus is also necessary to negate the danger of "each man would swallow his neighbor alive" by praying for the welfare of the kingdom.

However, those who do not believe that the Holy One, blessed is He, supervises over the creations of earth, but instead posit that He left the earth in the hands of the constellations etc., this is a matter of idolatry, about which even the nations of the world were commanded against. However, even so, the nations of the world were not commanded against ascribing partnership (*Shituf*) [to Him], and it is only the Jewish people who also were commanded to unify Him etc., as discussed before.

²¹¹ Mishnah Avot 3:2 cited in Talmud Bavli, Avodah Zarah 4a *ibid*.

²¹² See Talmud Bavli, Shabbat 32a; Taanit 20b

The discourse continues to explain the negation of the matter of ascribing partnership (*Shituf*) to *HaShem*-יהו"ה, blessed is He, with greater elucidation, based on the teaching of our sages, of blessed memory,²¹³ "There are three partners in [the creation of a] person: The Holy One, blessed is He, his father and his mother etc."

From this it is understood that the matter of ascribing partnership (*Shituf*) to Him is not just when one thinks they are equal partners. Rather, even if a partnership is only in a minor detail, it is considered to be a matter of partnership (*Shituf*), against which the Jewish people were commanded in the *mitzvah* of unifying *HaShem*-יהו"ה, blessed is He.

This is because the three partners in [the creation of] a person are not equal partners. This is because, in addition to the fact that the portion given by the father and mother is solely that of the body, (the bones etc., from the father, and the flesh etc., from the mother),²¹⁴ whereas the Holy One, blessed is He, imbues him with the spirit and soul, which is the primary aspect, since upon the departure of the soul from the body, the portion of the father and mother remain as inanimate as stone etc., however, beyond all this, even the formation of the form of the fetus from the portion of the father and mother, which is brought about through the seminal drop of the father remaining in the womb of the mother for nine months; is not caused by the knowledge and will of the father and mother, but solely by the Holy One, blessed is He, Himself.

²¹³ Talmud Bavli, Niddah 31a; Kiddushin 30b

²¹⁴ See Talmud Bavli, Niddah 31a *ibid*.

This is as in the teaching of our sages, of blessed memory,²¹⁵ on the verse,²¹⁶ “There is no rock (*Tzur*-צור) like our God,” that, “There is no artist (*Tzayar*-צייר) like our God... Who shapes one form (*Tzurah*-צורה) within another form (*Tzurah*-צורה),” which is solely in the power of He who actualizes wonders etc.

We thus find that even though the portions of the father and mother are quite minor, they nevertheless have a small element of partnership. For, they indeed have free choice, and had they not [chosen to] marry, they would not have given birth to children. Thus, since they do have a small element of partnership in this, they therefore are called “partners” (*Shutafim*).

From the above we can understand this as it relates to the negation of ascribing partnership (*Shituf*) to *HaShem*-יהו"ה, blessed is He. That is, not only do we negate any major form of partnership, such as the views of the nations of the worlds, who call *HaShem*-יהו"ה, blessed is He, “the God of the gods,” (meaning that they also call their gods by the term “god-*elohim*-אלהים”), but it utterly is inapplicable for there to be any matter of partnership (*Shituf*) with Him altogether, Heaven forbid to think so.

This even includes the most minor ascription of “partnership” (*Shituf*), for even though the influence to below is drawn through the medium of the stars and constellations, and this especially is so during the time of exile when it specifically is necessary for the influence to be drawn down

²¹⁵ Talmud Bavli, Brachot 10a

²¹⁶ Samuel I 2:2

through the stars and constellations,²¹⁷ nevertheless, it is utterly impossible to call them “partners” (*Shutafim*), being that they have no free-will at all.

Rather, they only are the mediums through which beneficence is bestowed by the will of the Creator, *HaShem*-יהו"ה, blessed is He. In other words, they merely are like the axe in the hand of the one who chops with it, in which it is inapplicable to say that the axe is a partner in the labor of chopping, being that it has no choice whatsoever.

However, the nations of the world were not commanded against ascribing partnership (*Shituf*) to *HaShem*-יהו"ה, blessed is He. For, about the nations of the world it is written (in the Torah portion of this week),²¹⁸ “He set the borders of the peoples according to the number of the children of Israel,” referring to the “seventy souls that emerged from Yaakov’s loins.”²¹⁹ The nations thus receive their influence from the seventy ministering angels, as it states [about the stars and constellations],²²⁰ “That *HaShem*-יהו"ה has apportioned to all the [other] peoples etc.,” in that he did not prohibit them from erring after them.²²¹

In contrast, the Jewish people were commanded against ascribing any partnership (*Shituf*) to *HaShem*-יהו"ה, blessed is He, and to know the truth, that everything that

²¹⁷ See Tanya, Iggeret HaKodesh, Epistle 6; Kuntres U'Maayon, Maamar 6, Ch. 3, and elsewhere.

²¹⁸ Deuteronomy 32:8

²¹⁹ See Exodus 1:5

²²⁰ Deuteronomy 4:19

²²¹ See Rashi to Deuteronomy 4:19

happens in the world is solely by the will of the Holy One, blessed is He, and “there is nothing besides Him.”²²²

4.

The explanation is that the verse (in this week’s Torah portion) states,²²³ “See now that I, I am He, and no god (*Elohim*-אלהים) is with Me etc.” About this the Zohar asks,²²⁴ “It would have been sufficient had the verse said, ‘See that I, I am He.’ What is the meaning of the verse stating, ‘[See] now-*Atah*-עתה-’?” In other words, when the verse states, “I-*Ani*-אני, I am He-*Ani Hoo*-הוא-אני,” this is the union (*Yichud*) of the two aspects indicated by [the word] “I-*Ani*-אני,” which is the matter of the union of *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהים, namely, that *HaShem*-יהו"ה and God-*Elohi*"מ-אלהים are entirely one,²²⁵ (as explained before at length in the preceding discourses),²²⁶ which will be revealed in the coming future, as it states,²²⁷ “*HaShem*-יהו"ה alone will be exalted on that day.” This being so, why does the verse state, “See now-*Atah*-עתה,” meaning right now, (in addition to the fact that all matters of Torah are eternal [and apply to all times])?

²²² Deuteronomy 4:35

²²³ Deuteronomy 32:39

²²⁴ Zohar II 108b

²²⁵ See Zohar II 26b

²²⁶ In the discourse entitled “*Atem Nitavim* – You are standing this day, all of you, before *HaShem*,” 5721, translated in The Teachings of The Rebbe 5721, Discourse 32 (Sefer HaMaamarim 5721 p. 241 and on); Also see the discourse entitled “*Shuvah Yisroel* – Return, Israel” of this year, 5722, Discourse 2.

²²⁷ Isaiah 2:11; 2:17

The discourse continues and explains the difference between the Garden of Eden (*Gan Eden*) and the resurrection of the dead (*Techiyat HaMeitim*). What is understood from this, is that the primary revelation of “I-*Ani*-אני, I am He-*Ani Hoo*-הוא-אני” that will occur in the coming future, will specifically take place at the time of the resurrection of the dead (*Techiyat HaMeitim*). Based on this, the question is made more difficult as to why the verse states, “See now-*Atah*-עתה.”

The explanation is that in the Garden of Eden (*Gan Eden*) the matter of divisions is present, and there is not truly an illumination of the true matter of the Oneness of *HaShem*-יהו"ה there. Rather, this will only happen specifically upon the resurrection of the dead (*Techiyat HaMeitim*).

To further explain, even though the Garden of Eden (*Gan Eden*) is an extremely great and lofty state, so much so, that it cannot tolerate the existence of evil, and beyond that, it does not even tolerate the existence of physicality (as explained elsewhere),²²⁸ it nevertheless is a matter of limitation and division. This is as known, that the Garden of Eden (*Gan Eden*) generally divides into two levels; the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), even though more specifically, there are many levels in the Garden of Eden (*Gan Eden*).

About this our sages, of blessed memory, said,²²⁹ “The righteous have no rest etc., as it states,²³⁰ ‘They go from

²²⁸ See Sefer HaMaamarim 5662 p. 299 and on.

²²⁹ Talmud Bavli, Brachot 64a

²³⁰ Psalms 84:8

strength to strength.”” Thus, our forefathers, and our teacher Moshe, who have already been in the Garden of Eden (*Gan Eden*) for over three-thousand years, constantly go up in elevation, in ascent after ascent. Nevertheless, in general, there only are two aspects; the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), which are two general types of Gardens of Eden (*Gan Eden*).

This is understood from the fact that each is called by a unique name. For, seemingly, since there is an abundance of levels in the Garden of Eden (*Gan Eden*), either one of two things should be true. Either they should all be called by a single name – the Garden of Eden (*Gan Eden*) - and we should simply say that there are many levels in it, or each specific level should be called by a unique name, in and of itself.

However, since there indeed are many levels in the Garden of Eden (*Gan Eden*), but they are only called by two names; the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), it is understood that the general matter of the Garden of Eden (*Gan Eden*) is divided into two levels, these being the two general types of Gardens of Eden (*Gan Eden*).

In contrast, the resurrection of the dead (*Techiyat HaMeitim*) is a single aspect and level. For, although in the world of resurrection (*Olam HaTechiyah*) there also are different levels, as our sages, of blessed memory stated,²³¹

²³¹ Talmud Bavli, Bava Batra 75a – Note of the Rebbe in the aforementioned pamphlet (*Kuntres*): And it is clear there from the passage of the Talmud (and the verse) that this refers to souls as they are in bodies, meaning, upon the resurrection of the dead (*Techiyat HaMeitim*), even though in the Garden of Eden (*Gan Eden*)

“Each and every one is burned from [embarrassment by the size of] the canopy of his fellow,” meaning that the level that is the aspect of a “canopy” for one righteous-*Tzaddik*, in that it surrounds all the inner manifest powers of his soul in which he delights etc., his fellow is burned by it, in which “burning” is a matter that is the opposite [of delight] etc., and this being so, in the world of the resurrection (*Olam HaTechiyah*) there also are various distinct levels, nevertheless, the division is only in regard to the specific levels, however, in general, it all it is one general aspect and level. In contrast, this is not so of the Garden of Eden (*Gan Eden*) in which there are two general aspects and levels.

The root of the matter is that this is because in the Garden of Eden (*Gan Eden*) there only is an illumination of the aspect of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), in which there are different levels. This is why there are two aspects, the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).

Due to this, the order of the ascent of the souls in the Garden of Eden (*Gan Eden*) is only after being preceded by judgment and justice etc. This is as our sages, of blessed memory, stated,²³² “It is better that he be judged and brought into the coming world.” In other words, coming into the Garden of Eden (*Gan Eden*) must necessarily be preceded by

there is also a matter of a canopy and being burned etc., (as stated in Zohar I 39a and elsewhere).

²³² Talmud Bavli, Chagigah 15b; Also see Likkutei Torah, Beshalach 1d

the refinement and purification of Purgatory (*Gehinom*), which involves extremely great suffering.

This is as is cited in Iggeret HaTeshuvah²³³ in the name of the Ramban,²³⁴ that even seventy years of suffering like Job (Iyov) cannot compare to the suffering of the soul in Purgatory (*Gehinom*) for a single hour. Nonetheless, even so, it is worthwhile enduring all the suffering of Purgatory (*Gehinom*) in order to be brought into the coming world, because of the extremely great pleasure in the Garden of Eden (*Gan Eden*), including the lower Garden of Eden (*Gan Eden HaTachton*).

Beyond this, to ascend from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*), one must immerse in the River of Fire (*Nehar Dinur*) and ascend by way of the pillar that stands between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*). This is as known²³⁵ about the explanation of the verse,²³⁶ “It was in this manner that the girl came to the king.”

This is to such an extent that there are souls for whom it is not at all applicable and they do not come into the upper Garden of Eden (*Gan Eden*) whatsoever, in that all their ascents are solely within the lower Garden of Eden (*Gan Eden HaTachton*). This is because in the Garden of Eden (*Gan Eden*) there is an illumination of the aspect of the light of

²³³ Tanya, Iggeret HaTeshuvah, Ch. 12

²³⁴ Introduction of Ramban’s commentary to the book of Job (Iyov)

²³⁵ Torah Ohr, Megilat Esther 92a, 96a, 100b and on.

²³⁶ Esther 2:13

HaShem-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), in which there is limitation and division.

In contrast, the resurrection of the dead (*Techiyat HaMeitim*) is from the aspect of the limitless light (*Ohr Ein Sof*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), in which divisions of levels is not applicable. This is why in the world of the resurrection (*Olam HaTechiyah*) there are no divisions of levels, and it only is one general aspect. This is why our sages, of blessed memory, said,²³⁷ "All Israel have a share in the coming world (*Olam HaBa*)," (referring to the world of the resurrection – *Olam HaTechiyah*).²³⁸

This then, is the matter of "I-אני, I am He-*Ani Hoo-*אני הוא" which will be in the coming future, at the time of the resurrection of the dead (*Techiyat HaMeitim*), at which time there will be a bond of both aspects indicated by [the word] "I-אני," so that there will only be one single general level. This is because there then will be a revelation of the true matter of the Oneness of *HaShem*-יהו"ה, blessed is He, in a way that there will be the absence of division.

However, based on this, the question is further strengthened. Why does the verse states, "See **now-עתה**-*Atah* that I, I am He," being that this will specifically be revealed in the coming future upon the resurrection of the dead?

This may be understood by prefacing with an explanation of the difference between the fiery-*Seraphim*

²³⁷ Mishnah, Sanhedrin 10:1 (Perek Chelek), and the commentary of Rabbi Ovadia Bartenura there.

²³⁸ See Torah Ohr, Yitro 73a; *Hemshech "V'Kachah"* 5637, Ch. 5 and on (Sefer HaMaamarim 5637, Vol. 2, p. 397 and on) and elsewhere.

angels, the holy animal angels-*Chayot* and the cycle-*Ophanim* angels.²³⁹ To explain, the verse states,²⁴⁰ “The fiery-*Seraphim* angels stood above [in service of] Him,”²⁴¹ and, “they said, ‘Holy, Holy, Holy, is *HaShem* of Legions-*HaShem Tzva’ot* יהו"ה צבאו"ת.”²⁴² This is because they are positioned in the world of Creation (*Briyah*), and “the upper mother (*Imma Ila’ah*), (which is the aspect of Understanding-*Binah* [of the world of Emanation-*Atzilut*]) dwells within the [world of the] throne (that is, the world of Creation-*Briyah*).”²⁴³ They therefore have a grasp of how the limitless light of the Unlimited One, *HaShem* יהו"ה, blessed is He, is Holy and separately transcendent etc. Because of this, they are not in a state of commotion, being that this comes into their grasp and comprehension etc.

In contrast, this is not so of the holy animal angels-*Chayot* who are positioned in the world of Formation (*Yetzirah*), in which there is no illumination of the aspect of understanding-*Binah* itself (as it is in the world of Creation-*Briyah*), except by way of its manifestation in the six *Sefirot* that dwell in the world of Formation (*Yetzirah*).²⁴⁴ They therefore do not have [direct] grasp and comprehension etc., and because of the lack of comprehension, as well as because

²³⁹ See Likkutei Torah, Ha’azinu 74c and on.

²⁴⁰ Isaiah 6:2

²⁴¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, (The Letters of Creation, Part 1), toward the end of the section entitled “The Three Letters *Yod-די* יי *Hey-ה* א"ה *Waw-ו* ו"ו,” also see section entitled, “The world of Intellect (*Olam HaSechel*), The world of Substance (*Olam HaChomer*), and The world of Composition (*Olam HaHarkavah*).”

²⁴² Isaiah 6:3

²⁴³ Tikkunei Zohar, Tikkun 6 (23a)

²⁴⁴ Tikkunei Zohar, Tikkun 6 *ibid*.

of the general concealment and hiddenness in the world of Formation (*Yetzirah*) in comparison to the world of Creation (*Briyah*), therefore the matter of commotion (*Ra'ash*-רעש) is caused [in them].²⁴⁵

This is especially so of the cycle-*Ophanim* angels who are even lower, as the verse states,²⁴⁶ “One cycle-*Ophan* was on the ground-*BaAretz*-בארץ,” which Targum translates as, “below-*BeMilRa*-במלרע.”²⁴⁷ [About this,] Likkutei Torah (on this week’s Torah portion) explains²⁴⁸ that this is the root and source for the fact that, through much chaining down [from level to lower level], the existence of the aspect of evil (*Ra*-רע) comes about, and therefore, the degree of commotion and noise (*Ra'ash*-רעש) in them is even greater.

Now, the word for commotion and noise is “*Ra'ash*-רעש,” which shares the same letters as “hair-*Sei'ar*-שער” (when spelled with the letter *Sin*-ש, in which the point above it is positioned on the left) and is the same letters as “gate-*Sha'ar*-שער” (when spelled with the letter *Shin*-ש, in which the point above it is positioned on the right).

The word “hair-*Sei'ar*-שער” (on the left) is the matter of the hairs (*Sa'arot*-שערות), which indicate the diminishment of vitality through abundant constrictions, to such an extent that even when the hairs are cut, one feels no pain. For, as known, the matter of the opposite of pleasure is felt to a

²⁴⁵ Ezekiel 3:13 and elsewhere.

²⁴⁶ Ezekiel 1:15

²⁴⁷ See Targum Yonatan ben Uziel to Ezekiel 1:15 – [The term for “earth-*Aretz*-ארץ in Aramaic is “*Ara*-רע”].

²⁴⁸ Likkutei Torah, Ha'azinu 77a

greater degree than the matter of pleasure.²⁴⁹ Therefore, from the fact that no pain is felt when the hairs are cut, this demonstrates the great constriction of vitality in the hairs (*Sa'arot*-שערות). In contrast, the “gate-*Sha'ar*” (שער) (on the right) is as in the verse,²⁵⁰ “This is the gate (*Sha'ar*-שער) of *HaShem*-יהו”ה.” By way of analogy, this is like a broad gateway (not just a narrow trail) used to enter and exit.

This then, explains the matter of “commotion-*Ra'ash*-רעש” which shares the same letters as the word “hair-*Sei'ar*-שער” and the word “gate-*Sha'ar*” (שער), as it is in one’s service of *HaShem*-יהו”ה, blessed is He. That is, when one contemplates that the totality of the Godly light that manifests in the worlds is merely the most constricted light of *HaShem*’s-יהו”ה Godliness, (likened to hairs-*Sa'arot*-שערות), and that in the aspect of *HaShem*’s-יהו”ה light that manifests in the worlds themselves, there are many more constrictions, until the aspect indicated by the verse, “One cycle-*Ophan* was on the ground-*BaAretz*-בארץ,” this being the root of the existence of evil (*Ra*-רע) (as explained before), to the point that by the abundant constrictions, the vitality is drawn lower, even lower than the revelation as it is in the aspect of the cycle-*Ophanim* angels - this contemplation causes a great commotion-*Ra'ash*-רעש, (even greater than the commotion-*Ra'ash* of the cycle-*Ophanim* angels) thus causing the

²⁴⁹ There are individuals among the redactors of the discourse who recall that the Rebbe added: “Since the matter of the opposite of pleasure reaches to an even greater depth.” [Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 6 and elsewhere.]

²⁵⁰ Psalms 118:20; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*).

broad “gateway-*Sha’ar*-שער” for all ascents and drawings down.

This is likewise the matter of the Torah, which descended below to manifest within human intellect. This also is brought about through abundant constrictions, which is the matter of the hairs-*Sa’arot*-שערות, (that is, “hair-*Sa’ar*-שער” with the letter *Sin*-ש which has the point positioned on the left). This is as the verse states,²⁵¹ “His locks are curled-*Taltalim*-תלתלים,” referring to the “mounds and mounds-*Teelei Teeleem*-תילי תילים of laws (*Halachot*),”²⁵² meaning, Torah laws.

About them the verse states,²⁵³ “Comb it and it will uplift you,” in that it is through the clarification and “combing” of the “hairs-*Sa’arot*-שערות” to separate [and identify their distinctions one from the other and attain clarity] between the laws, so that there are no questions between one [law] and another law, that the soul is thereby uplifted.

In other words, it is specifically through the study of the laws of the Torah as they descended and manifested within physicality through the abundance of constrictions, which is the matter of the “hairs-*Sa’arot*-שערות,” (that is, “hair-*Sa’ar*-שער” with the letter *Sin*-ש that has the point positioned on the left), that there is caused to be the broad “gateway-*Sha’ar*-שער” (with the letter *Shin*-ש that has the point positioned on the right), for all ascents and drawings down etc.

²⁵¹ Song of Songs 5:11

²⁵² See Midrash Shir HaShirim Rabba to Song of Songs 5:11

²⁵³ Proverbs 4:8

However, the primary matter of the broad “gateway-*Sha’ar*-שַׁעַר” is brought about through serving *HaShem*-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him. For, in regard to serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*, which manifest in physical things, this is in way that the physical things are only the **root** for the existence of evil. (This is as explained before about the verse, “One cycle-*Ophan* was on the ground-*BaAretz*-בְּאֶרֶץ,” which Targum translates as, “below-*BeMilRa*-בְּמִלְרָע,” that this only is the **root** for the existence of evil-*Ra*-רָע.)

In contrast, serving *HaShem*-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him, applies after one has sinned, has caused blemish, and has veered from the straight path etc., meaning that it is the existence of actual evil-*Ra*-רָע that fell with the shattering of the vessels (*Shevirat HaKeilim*) etc. Thus, since the constriction (that is, the matter of the hairs-*Sa’arot*-שַׁעֲרוֹת and hair-*Sei’ar*-שַׁעַר with the *Sin*-ש on the left) is to a greater degree, therefore, the commotion-*Ra’ash*-רָעַש caused through this, is also to a far greater degree, and it thus automatically follows that the gateway-*Sha’ar*-שַׁעַר (with the *Shin*-ש on the right) brought about by this, will be much greater and broader.

With the above in mind, we can understand why the verse states, “See now-*Atah*-עַתָּה etc.” For, even though the revelation of the limitless surrounding transcendent light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, (through which there will be caused to be the true matter of the Oneness indicated by the words, “I-*Ani*-אֲנִי, I am He-*Ani Hoo*-אֲנִי הוּא”) will take place in the coming future with the resurrection of

the dead (*Techiyat HaMeitim*), nonetheless, this revelation is brought about through our toil in serving *HaShem*-יהו"ה, blessed is He, right now, specifically in our times.

This is as stated by the Alter Rebbe,²⁵⁴ that all the revelations of the times of Moshiach and the resurrection of the dead depend on our deeds and our service of *HaShem*-יהו"ה, blessed is He, throughout the time of exile.²⁵⁵ This is why the verse states, "See now-*Atah*-עתה etc." For, it is because of our service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* as they manifest in physical things, especially through serving Him by repenting and returning to Him (*Teshuvah*), that even now, a likeness of the revelations of the coming future is present. With the above in mind, we can also understand why the verse states,²⁵⁶ "You have distinguished *HaShem*-יהו"ה today ... and *HaShem*-יהו"ה has distinguished you today... to observe all His commandments."²⁵⁷

²⁵⁴ Tanya, Likkutei Amarim, Ch. 37

²⁵⁵ As explained there (in chapter 36) that there was already a likeness to this (meaning, a likeness to the revelations of the coming future) since the time of the giving of the Torah, the intention in this is that due to the fact that this revelation already occurred at the time of the giving of the Torah, the empowerment was granted to affect the drawing down of this revelation even now. This is because the matter of the giving of the Torah is also present each and every day. Thus, it is due to this that through our service of *HaShem*-יהו"ה, blessed is He, right now, that we are able to affect the preparation for the revelation of the coming future. This is because even right now there is a likeness to the revelation of the coming future that accompanies the matter of the giving of the Torah that occurs each and every day. (In the notes on the redaction of this discourse it is noted that it is possible that this paragraph was mentioned in the Sichah talks.)

²⁵⁶ Deuteronomy 26:17-18

²⁵⁷ In the notes on the redaction of this discourse it is noted that the answer and conclusion explaining this is missing. See however the discourse cited in the aforementioned pamphlet (*Kuntres*).

This then,²⁵⁸ is the meaning of the verse,²⁵⁹ “As an eagle rouses his nest,” which refers to the arousal²⁶⁰ of the abundant mercies of the aspect of the eagle. This comes after being preceded by the service of *HaShem*-יהו"ה, blessed is He, of the month of Elul, which is the mode of serving Him from below to Above, as in the acronym “*Elul*-אלול”²⁶¹ formed by the [first letters of the] verse,²⁶² “I am my Beloved’s and my Beloved is mine-*Ani LeDodi v’Dodi Li*-אני לדודי ודודי לי,” though there is the granting of empowerment for this from Above.²⁶³ Nevertheless, the actual toil in serving *HaShem*-יהו"ה, blessed is He, is in a way that is from below to Above, which in general is the toil of repenting and returning (*Teshuvah*) to Him, which is toil from below to Above.

About this the verse states,²⁶⁴ “He preserved him like the pupil of His eye.” The pupil of the eye is the black part of the eye, but nevertheless, the essential power of vision is specifically through the pupil. The same is understood in regard to man’s service of *HaShem*-יהו"ה, blessed is He, that it specifically is through the toil of repenting and returning (*Teshuvah*) to Him from below to Above, which is the matter of blackness and concealment; that due to the [aspect of the]

²⁵⁸ The original text of this paragraph was edited by the Rebbe.

²⁵⁹ Deuteronomy 32:11-12

²⁶⁰ See Likkutei Torah, Ha’azinu, discourse entitled “*K’Nesher*.”

²⁶¹ Avudraham, Seder Tefilah Rosh HaShanah u’Pirusha, Ch. 1; Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1

²⁶² Song of Songs 6:3

²⁶³ See Likkutei Torah, end of the Torah portion of Re’eh.

²⁶⁴ Deuteronomy 32:10

“hair-*Sei’ar*-שער” (with the *Sin*-ש on the left) there is caused to be a drawing down of the expansiveness, to awaken the abundant mercies from the aspects of the Merciful Father (*Av HaRachaman*-אב הרחמן [in the feminine] and the Merciful Father (*Av HaRachameem*-אב הרחמים [in the masculine], to draw down repair for all the blemishes one caused in the positive and negative commandments.

This then, is the meaning of the continuation of the verse, “He preserved him like the pupil of His eye. As an eagle rouses his nest hovering over his young, spreading his wings he takes them, carrying them on his pinions, so *HaShem*-יהו"ה alone guides us.”

That is, it is through the toil of serving Him with the “pupil of the eye,” referring to the toil of repenting and returning (*Teshuvah*) to Him, as mentioned above, that there thereby is caused to be the aspect of “As an eagle rouses his nest,” which is the matter of drawing down mercies to rectify all the blemishes, whether they are in the positive commandments, which is the matter indicated by the words, “carrying them on his pinions,” referring to the 248 positive *mitzvot* which are the “248 limbs of the King,” or whether in the negative commandments, which is the matter indicated by the words, “*HaShem*-יהו"ה alone guides us.”

(Additionally, the Name *HaShem*-יהו"ה itself includes all the positive and negative commandments. That is, the letters *Vav-Hey*-וה correspond to the positive commandments, and the letters *Yod-Hey*-יה correspond to the negative

prohibitive commandments.)²⁶⁵ All these matters are rectified through drawing down the mercies, which comes about through the toil of serving *HaShem*-יהו"ה, blessed is He, of repenting and returning (*Teshuvah*) to Him, which is the matter of the "pupil of his eye."

In truth, based on the explanation before about the broad "gateway-*Sha'ar*-שער" brought about specifically through the "hairs-*Sa'arot*-שערות," not only is it so that through serving *HaShem*-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him, that the repair and rectification of all blemishes is drawn forth, but beyond that, through serving Him by repenting and returning (*Teshuvah*) to Him, a much loftier light is drawn down than what is drawn down by serving Him through Torah and *mitzvot*. This is why even the righteous-*Tzaddikim* need to serve Him with the toil of repentance and return (*Teshuvah*).

This then, is the general matter of serving *HaShem*-יהו"ה, blessed is He, during the month of Elul in a manner [of ascent] from below to Above, through which there is caused to be a drawing down of the thirteen attributes of mercy on Yom HaKippurim, with atonement and forgiveness for all the blemishes, so that not only are all blemishes repaired and rectified, but there also is a drawing down of a much loftier light and illumination.

This is why at the conclusion of the *Ne'ilah*-closing prayer [of Yom HaKippurim] we recite the verse, "*Shema Yisroel*-Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is

²⁶⁵ See at length in Likkutei Torah, beginning of the Torah portion of Pekudei.

One-*HaShem Echad*-יהו"ה אחד," and conclude with the words, "Next year in Jerusalem," with the true and complete redemption brought about by our righteous Moshiach. For, "Moshiach is destined to bring even the righteous-*Tzaddikim* to repentance,"²⁶⁶ which is the matter of drawing down the broad "gateway-*Sha'ar*-שער," even for the righteous *Tzaddikim*.

²⁶⁶ See Zohar III 153b; Likkutei Torah, Ha'azinu 75b and elsewhere.