

Discourse 37

“Kol HaNikra b’Shmi – All who are called by My Name”

The 1st day of the week of Parshat Pinchas,
13th of Tammuz, 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁶² “All who is called by My Name and for My glory, I created him, I formed him, I even actualized him.” This verse comes in continuation to the preceding verses which literally are about the immanent redemption through our righteous Moshiach. This redemption will bring salvation to every Jew, so that not a single Jew will remain in exile.¹¹⁶³

This is as the preceding verses state,¹¹⁶⁴ “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! (referring to the Jews dispersed there) and to the south, ‘Do not obstruct (the Jews from leaving). Bring My sons from afar and My daughters from the end of the earth.” That is, through our righteous Moshiach,

¹¹⁶² Isaiah 43:7 – To elucidate, this verse is brought at the end of Pirkei Avot (6:11) which are concluded on this Shabbat (Parshat Pinchase, the 19th of Tammuz, 5722), by those who have the custom to continue studying Pirkei Avot on Shabbat throughout the summertime.

¹¹⁶³ Also see Likkutei Sichot Vol. 11 p. 1 and on.

¹¹⁶⁴ Isaiah 43:5-6

the Holy One, blessed is He, will gather all the Jewish people, as the verse states,¹¹⁶⁵ “Do not fear, for I am with you!”

About this the verse continues, “All who is called by My Name] and for My glory, I created him, I formed him, I even actualized him].” Targum explains, “All this (meaning, the coming redemption in the near future, literally) is “for the sake of your righteous forefathers, upon whom My Name is called”¹¹⁶⁶ (this being the meaning of “All who is called by My Name”). The verse continues, “and for My glory, I created him, I formed him, I even actualized him.” [which Targum explains], “My glory is upon their heads, I will restore their captivity, and I even have done miracles for them.”

Now, we must understand how the matter of redemption coming about “for the sake of your righteous forefathers” (that is, in the merit of the righteous *Tzaddikim*) is related specifically to those “upon whom My Name is called” (“All who is called by My Name”) and how this is “for My glory-*l’Khvodi*-לְכַבְּדִי.”

Moreover, we must understand the concluding words of the verse, “I even actualized it-*Af Aseeteev*-אֲף עָשִׂיתִיו,” meaning, “I even have done miracles for them.” That is, of what relevance is it to what is being stated here, that the redemption is immanent because “I am with you,” that miracles were done for them in the past?

¹¹⁶⁵ Isaiah 43:5

¹¹⁶⁶ As we see in the first blessing of the Amidah prayer, “Blessed are You *HaShem*-יְהוָה our God and the God of our forefathers, the God of Avraham, the God of Yitzchak and the God of Yaakov etc.

2.

This may be understood by prefacing with an explanation of the verse (in the Torah portion of the week we are leaving),¹¹⁶⁷ “From the heads of rocks I see them, and from hills do I gaze upon them.” About this it states in Midrash¹¹⁶⁸ and in Zohar¹¹⁶⁹ that [the words] “From the heads of rocks-*MeRosh Tzurim* מראש צורים” refer to our forefathers, and the words “from hills-*MiGva’ot* מגבעות” refer to our foremothers.

This also is the reason why the redemption is in the merit of our forefathers, (“for the sake of your righteous forefathers”), as it states in Midrash¹¹⁷⁰ on the verse,¹¹⁷¹ “The voice of my Beloved, behold, it comes, [skipping over mountains, jumping over hills],” (also referring to the coming redemption). It states, “The Holy One, blessed is He, said, ‘If I look at the actions of... Instead, at whom do I look? At their holy forefathers etc.’ The verse thus states, ‘Skipping over mountains,’ and ‘mountains-*Harim* הרים’ refers to no one but our holy forefathers etc.”

This is also the simple meaning of the verse, “From the heads of rocks I see them, and from hills do I gaze upon them.” This is because this verse introduces the general substance matter of this Torah portion, that is, that what Balak asked of Bilaam **cannot** come to pass.

¹¹⁶⁷ Numbers 23:9; Also see Likkutei Sichot Vol. 4, p. 1,067 and on.

¹¹⁶⁸ See Midrash Bamidbar Rabba 20:19; Tanchuma Balak 12; Rashi to Numbers 23:9

¹¹⁶⁹ Zohar III 210b (and 203b there)

¹¹⁷⁰ Midrash Shemot Rabba 15:4

¹¹⁷¹ Song of Songs 2:8

[This is as stated in Zohar there that, “From the heads of rocks I see them – refers to the forefathers etc., and “From hills do I gaze upon them” – refers to the foremothers. Neither from this side, nor from this side can they be cursed,”] but the opposite is true, which is the matter of blessing (*Brachah*), specifically.

This is as elucidated throughout the various prophecies of the Torah portion, to the point that at the end of it all, we come to [the verse],¹¹⁷² “A star stepped out from Yaakov and a scepter-bearer has risen from Yisroel... and Yisroel will attain success,” referring to the coming of Moshiach.¹¹⁷³ This likewise is as the Zohar concludes (in explanation of the matter of “From the heads of rocks I see them, and from hills do I gaze upon them”), with the matter of the coming of Moshiach, (as will be discussed in chapter eight).

In greater detail, the explanation is that when the verse states, “From the heads of rocks I see them, and from hills do I gaze upon them,” it is not only referring to the Jewish nation in general, (in that Torah speaks of the majority,¹¹⁷⁴ and we follow the majority),¹¹⁷⁵ but it specifically refers to each and every Jew individually.

This as stated in Talmud Yerushalmi,¹¹⁷⁶ that the verse, “A star stepped out from Yaakov,” even refers to a Jew who is dominated by gentiles. In the same way, the verse, “From the

¹¹⁷² Numbers 24:17-18

¹¹⁷³ See Talmud Yerushalmi, Taanit 4:4; Ramban to Numbers 24:17-18, and elsewhere.

¹¹⁷⁴ Moreh Nevuchim, Part 3, Ch. 34

¹¹⁷⁵ See Talmud Bavli, Bava Batra 23b; Zevachim 78b, and elsewhere.

¹¹⁷⁶ Talmud Yerushalmi, Maaser Sheni 4:6, explained in Likkutei Sichot, Vol. 2 p. 599.

heads of rocks I see them, and from hills do I gaze upon them,” was said in regard to each and every Jew in particular.

Proof for this is the fact that Bilaam had the evil eye¹¹⁷⁷ and sought out even “the edge of the people”¹¹⁷⁸ to see if he could find something undesirable in them, over which to take hold of etc. Yet even so, he found nothing, to the point that he was forced to say about every single one as an individual (not just everyone as a whole), “From the heads of rocks I see them, and from hills do I gaze upon them.” This is why the opposite of a blessing cannot apply in the Jewish people, Heaven forbid, even to “the edge of the people.”

This is understood to an even greater extent from the Amidah prayer, which was established by the Men of the Great Assembly (*Anshei Knesset HaGedolah*). That is, every single Jew, as an individual, says [the words],¹¹⁷⁹ [“Blessed are You *HaShem*-יהו"ה, our God and the God of our fathers, the God of Avraham, the God of Yitzchak and the God of Yaakov.” That is, Avraham, Yitzchak, and Yaakov are the forefathers of every single Jew as an individual, even the most unworthy and the lowest of the low.

Moreover, this is not only in potential, but also relates to our toil in serving *HaShem*-יהו"ה, blessed is He, in actuality. This is as explained by the Alter Rebbe in Tanya,¹¹⁸⁰ that the verse,¹¹⁸¹ “Rather, the matter is very near to you – in your mouth

¹¹⁷⁷ Mishnah Avot 5:19; Midrash Bamidbar Rabba 20:10; Tanchuma Balak 6; Rashi to Numbers 24:2

¹¹⁷⁸ Numbers 22:41

¹¹⁷⁹ At the beginning of the Amidah liturgy

¹¹⁸⁰ Tanya, Likkutei Amarim, Ch. 18

¹¹⁸¹ Deuteronomy 30:14

and in your heart – to do it,” is because of the hidden love (*Ahavah Mesuteret*) of *HaShem*-יהו"ה (which includes hidden fear of *HaShem*-יהו"ה within it), in the heart of every Jew, which we have inherited from our forefathers.

That is, this matter is present and actualized within each and every Jew, even the most unworthy and the lowest of the low, such that “the matter is near” to him. Furthermore, it is not merely “near,” but is even “very near-*Karov Me'od*-קרוב מאד.” Moreover, it is not only “in your heart,” about which our sages, of blessed memory, stated,¹¹⁸² “The Merciful One desires the heart,” but is even “in your mouth,” and even to the point of “to do it,” in actuality.

This proves that the matter of [the verse], “From the heads of rocks I see them etc.,” (which refers to our forefathers), is present in each and every Jew as an individual! Moreover, it is not just in potential, but relates to tangible actualization below ten handbreadths.

3.

Now,¹¹⁸³ when the verse states, “From the heads of rocks I see them, and from hills do I gaze upon them,” this is because this likewise is so of the aspect of Yisroel above, in *HaShem*’s-יהו"ה Godliness, which is *Zeir Anpin* of the world of

¹¹⁸² See Talmud Bavli, Sanhedrin 106b and Rashi there; Zohar II 162b; Zohar III 281b, and elsewhere.

¹¹⁸³ See Ohr HaTorah, Balak p. 904 and on; Biurei HaZohar of the Tzemach Tzedek p. 993 and on; Also see Biurei HaZohar of the Mittler Rebbe 103a and on.

Emanation (*Atzilut*),¹¹⁸⁴ called the Upper Yisroel (*Yisroel d'Le'eila*).

The explanation, is that as known, the Jewish people are generally made up of six-hundred thousand general souls, and each one of these general souls, includes six-hundred thousand particular souls etc.¹¹⁸⁵ The reason for this number (six-hundred thousand), from which there can be no less and no more, [being that any addition in the population of the Jewish people, is just what branched out, but does not refer to the general souls, which are the root souls etc.], is because the root of the Jewish people above, this being the aspect of *Zeir Anpin*, is the six-¹ emotions (*Midot*) that are drawn from the upper *Hey-ה* of the Name *HaShem*-יהו"ה (Understanding-*Binah*).

The perfection and wholeness of the six emotions (*Midot*) is as each is inclusive of ten, and then ten include ten etc., five times, (since *Zeir Anpin* is drawn from the upper *Hey-ה*-5), which equals six-hundred thousand.¹¹⁸⁶

About this the verse states, “From the heads of rocks I see them, and from hills do I gaze upon them,” in that it praises the greatness of *Zeir Anpin*, since it is rooted in the aspect of the heads of rocks (*MeRosh Tzurim*-מראש צורים) and “hills (*MiGva'ot*-מגבעות)” referring to the forefathers and foremothers (as explained in chapter two), these being Wisdom-*Chochmah*

¹¹⁸⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35, and elsewhere.

¹¹⁸⁵ See Tanya, Likkutei Amarim, Ch. 37 (48a); Likkutei Torah, Behar 41a

¹¹⁸⁶ See Maaamarei Admor HaZaken 5566 p. 190 and on; Maamarei Admor HaEmtza'ee, Bamidbar Vol. 1, p. 25 and on; Sefer HaMaamarim 5678 p. 312 and on; Also see the previous discourse of this year, 5722, entitled “*Vayomer Lo Yehonatan* – Yehonatan said to him, ‘Tomorrow is the new moon,’” Discourse 31, Ch. 5 where this is thoroughly explained.

and Understanding-*Binah* which are called father-*Av* and mother-*Eim*, for through their union the existence of the aspect of *Zeir Anpin* is brought about.

This may be understood by how this is in man below. That is, for emotions about *HaShem* יהו"ה's Godliness to be born in the heart, there first must be the seminal point (*Nekudah*) of the intellectual [flash of] the matter, this being Wisdom-*Chochmah*. After this must come the expansion and spreading forth of grasping and comprehending [the point of matter with many details], this being Understanding-*Binah*.

Through the union of these two, called "the point (*Nekudah*) within the sanctuary (*Heichala*),"¹¹⁸⁷ the emotions (*Midot*) are caused to be born. That is, intellect that relates to love, gives birth to the emotion of love, from the [latent] love and kindness in the heart. Likewise, intellect that relates to fear, gives birth to the emotion of fear, might, and dread in the heart (as explained in Tanya).¹¹⁸⁸

This then, is the meaning of the verse, "From the heads of rocks I see them, and from hills do I gaze upon them." That is, even before Yisroel, which is the aspect of *Zeir Anpin*, they already exist. For, they already are present as they exist included in the aspects of the "rocks (*Tzurim*-צורים)" and "hills (*Gva'ot*-גבעות)," these being Wisdom-*Chochmah* and Understanding-*Binah*.

In other words, from the very fact that from the seminal point of the intellectual matter, there ultimately will be the birth

¹¹⁸⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and the citations there, and elsewhere.

¹¹⁸⁸ Tanya, Likkutei Amarim, Ch. 3

of emotions (*Midot*), [for, through contemplating (*Hitbonenut*) and delving (*Ha'amakah*) into the seminal point of the matter, as it expands and is expressed in the understanding and comprehension, with all its details, there thereby comes to be the birth of the emotions of love and fear of *HaShem*-יהו"ה and their branches], this demonstrates that the emotions (of love or fear) already exist in the seminal point of the intellectual matter, only that the emotions exist in a state of concealment, to the point of even the greatest concealment, which is analogous to the fire in a flintstone (*Tzur*-צור), ("the heads of rocks-*Rosh Tzurim*-ראש צורים," specifically a "flint-*Tzur*-צור").

To explain, the difference between how fire is in a flintstone (*Tzur*-צור) and how fire in a coal, is well known.¹¹⁸⁹ That is, even though fire is concealed in a lit coal, it must be fanned with air to bring it out. That is, the flame is already present in the coal, but hidden. Nonetheless, this is not utter concealment. It therefore is enough to fan it with a little air for the flame to emerge over the coal. Moreover, even while the flame is hidden in the coal, (before being fanned), its heat is openly sensed and revealed. That is, the concealment of the flame, as it is in the coal, is concealment that already relates to tangible existence, meaning, to revelation.

In contrast, this is not so of fire as it is in a flintstone (*Tzur*). That is, not only is there no revealed fire in the flintstone, which is why the flintstone can be placed in water [without its fire being extinguished] and when it is held in one's hands, one feels no heat at all, but beyond this, to reveal the fire

¹¹⁸⁹ See *Hemshech* 5666 p. 80; *Sefer HaMaamarim* 5689 p. 75, and elsewhere.

in the flintstone, [it is not enough to merely blow on it] but one must specifically strike the flint with great force. Only through doing so will sparks of fire emerge from it. That is, the fire concealed in the flintstone is a concealment that does not relate to tangible existence [meaning to revelation].

The likeness to this as it relates to the emotions as they are concealed within the seminal point of Wisdom-*Chochmah*, is that there are two matters in this. The first matter is as the Wisdom-*Chochmah* is in such a way that there already begins to be relation to emotions, such that, at the very least, they are included in it in a concealed way. This is concealment that is close to tangible existence.

The second matter is as the seminal point of Wisdom-*Chochmah* is in a higher state, in that the emotions exist there in a concealed way in which they have no existence. Nevertheless, even on that level, there also is the existence of the emotions as they are within Wisdom-*Chochmah*, in the same way that fire is present in a flintstone.

After this, the seminal point of the intellectual matter is drawn down through the contemplation (*Hitbonenut*), expansion, and spreading of the understanding and comprehension in all the details etc., until his intellect necessitates the matter of kindness-*Chessed* or its opposite.

That is, this is not yet an emotional feeling of the heart, but only in the intellectual faculties of his mind, such as the leaning of the final judgment rendered by the Sanhedrin, whether for kindness or the opposite thereof, not stemming from emotional feeling in the heart, but from the understanding and comprehension of the mind. [For, as known, this is the

general difference between the judge, who renders the judgment, and the officer, who carries out the judgment in actuality. In the officer [who carries out the judgment], it also relates to the heartfelt emotions, whereas this is not so of the judge, for whom the matter can remain entirely intellectual within his mind.]

That is, the understanding and comprehension comes to such great detail, that even the mind and intellect in the head comes to necessitate a leaning and ruling toward kindness etc., even though it is not yet a heartfelt feeling. Rather, the emotions (*Midot*) remain concealed in the mind of Understanding-*Binah*, and in the intellectual faculties (*Mochin*) of the head in general.

This then, is the meaning of the verse “From the heads of rocks I see them, and from hills do I gaze upon them.” That is, the general matter of the emotions (*Midot*), (that is *Zeir Anpin*, which is the Upper Yisroel), is first present in the aspect of Wisdom-*Chochmah*, “the heads of rocks (*Rosh Tzurim*- ראש צורים),” referring to the forefathers. It then is also present in the aspect of Understanding-*Binah*, “the hills (*Gva’ot*-גבעות),” referring to the foremothers. (Only afterwards are the birth of heartfelt emotions caused the heart.)

Now, the verse is precise in stating “From the heads of rocks I see them (*Erenu*-ארנו) and from hills do I gaze upon them (*Ashurenu*-אשורנו).” That is, in regard to the “rocks” (*Tzurim*-צורים), (referring to the forefathers and Wisdom-*Chochmah*), the verse uses the word “I see them-*Erenu*-ארנו.” In contrast, in regard to the “hills” (*Gva’ot*-גבעות), (referring to

the foremothers and Understanding-*Binah*) it uses the word “I gaze upon them-*Ashurenu*-אשורנו.”

The explanation¹¹⁹⁰ is that the word “*Ashurenu*-אשורנו” is a term that indicates “gazing-*Habatah*-הבטה,” as in the Targum translation “*Sechiteih*-סכיתיה” which also is the Targum translation of “*Habatah*-הבטה,” as in the verse,¹¹⁹¹ “The Philistine peered (*Vayabet*-ויבט) and saw,” which Targum translates as “The Philistine gazed-*v’Ischetei*-ואסכתי and saw.” From this it is understood that the difference between the word “I see them-*Erenu*-אראנו” and the word “I gaze upon them-*Ashurenu*-אשורנו,” is the difference between “seeing-*Re’iyah*-ראיה” and “gazing-*Habatah*-הבטה.”

Now, as stated in Midrash Eichah Rabbah,¹¹⁹² the matter of “gazing-*Habatah*-הבטה” is from close proximity, whereas the matter of “seeing-*Re’iyah*-ראיה” is from a distance. This is as Rashi explains the verse,¹¹⁹³ “[Whoever was bitten] shall look (*v’Ra’ah*-וראה) upon it [and live]... He would stare (*v’Heebeet*-והביט) at it [and live].” That is, “looking at it-*v’Ra’ah Oto*-וראה אותו” refers to merely looking upon it, whereas “gazing-*v’Heebeet*-והביט at it” refers to staring intently at it.

The explanation is that when the emotions (*Midot*) are in the aspect of Wisdom-*Chochmah*, “the head of rocks” (*Rosh Tzurim*-ראש צורים), this is just in a way of “sight-*Re’iyah*-ראיה,” as in the word “I see them-*Erenu*-אראנו,” which only is from a distance. For, in Wisdom-*Chochmah* it is not applicable to see the emotions (*Midot*) up close, since [in Wisdom-*Chochmah*]

¹¹⁹⁰ Also see Ohr HaTorah *ibid.* p. 914

¹¹⁹¹ Samuel I 17:42

¹¹⁹² Midrash Eichah Rabba 5:1

¹¹⁹³ Numbers 21:8-9

the existence of the emotions (*Midot*) is not clearly apparent and seen, only that one knows and understands that they necessarily must be present, being that [Wisdom-*Chochmah*] is the root and source of the existence of the emotions, be they love and kindness or the opposite thereof.

In contrast, this is not so of the Understanding-*Binah*, “the hills” (*Gva’ot*-גבעות), which are the foremothers, in which there already is the presence of the emotions (*Midot*), in the way indicated by the word “I gaze upon them-*Ashurenu*-אשורנו,” meaning “to stare” (*Habatah*-הבטה) at them from close proximity and gaze at them intently. That is, [in Understanding-*Binah*] one can focus on them intently and know how the leaning and decision will be, being that all the particular details and reasonings of the matter are already present etc.

4.

Now, in addition to what was stated above, that the birth of the emotions (*Midot*) from the intellect (*Mochin*) follows after the emotions were first included in the intellect of Wisdom-*Chochmah* (“from the heads of rocks I see them”) and in the intellect of Understanding-*Binah* (“from hills do I gaze upon them”), in addition even after the emotions (*Midot*) are born, there is a drawing down and manifestation (*Hitlabshut*) of the intellect (*Mochin*) within the emotions (*Midot*). (This is unlike the natural emotions (*Midot Tiviyim*) in which the matter of the intellect (*Mochin*) is unrecognized within them.)

Now, in this itself, there are two ways. The first way is the manifestation of Understanding-*Binah* in the emotions (*Midot*), and the second way is the manifestation of Wisdom-*Chochmah* in the emotions (*Midot*). (This is similar to the two ways that the emotions (*Midot*) are included in the intellect (*Mochin*). That is, there is the inclusion of the emotions (*Midot*) within the Understanding-*Binah* (“from hills do I gaze upon them”), and higher than this is the inclusion of the emotions (*Midot*) within Wisdom-*Chochmah* (“from the heads of rocks I see them”).

These are the two ways that the intellect (*Mochin*) is drawn down into the emotions (*Midot*), (in addition to how the emotions (*Midot*) are in and of themselves, in which the effect of the intellect (*Mochin*) upon them is unrecognizable). These [two aspects] are called “the brains of suckling” (*Mochin d’Yenikah*) and “the brains of maturity” (*Mochin d’Gadlut*).¹¹⁹⁴

This may be better understood¹¹⁹⁵ from the matter of the emotions (*Midot*) as they are in man below, in which there are various ways. For example, there are emotions (*Midot*) as they are in a small child who has no relation to understanding and comprehension. Nonetheless, even so, there are things that he loves and things that he hates and fears.

Moreover, the opposite is true, in that the emotions of a small child are much more dominant in him, being that his emotions are not limited by the imposition of the intellect. This

¹¹⁹⁴ See at length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (with commentary), Vol. 2, Introduction to Ch. 34, Ch. 34 & Ch. 35, and the citations and notes there.

¹¹⁹⁵ See Ohr HaTorah *ibid.* p. 906 and on; Biurei HaZohar of the Mittler Rebbe 103d and on.

is why a child will immediately cry or will immediately be happy, and the next moment, his emotions can change from one extreme to the other. This is because [his emotions] are not founded on anything besides the emotions themselves, in that only his emotions are present, these being “emotions of immaturity” (*Midot d’Katnut*), which do not yet have the expansiveness of the intellect (*Mochin*) in them. This is why immediately at the conclusion of one emotion, an opposite emotion can emerge.

However, after this, the intellect (*Mochin*) begins to develop and affect change in the emotions, such that he does not allow himself to be dominated by the feelings of his heart, but instead will act in accordance to what his intellect necessitates. As known,¹¹⁹⁶ man’s primary toil is to affect change in the nature of his emotions (as in the two variations of how this is stated) and this is especially so of the matter of Chassidus.

This is like the well-known statement of the one whose redemption and joyous day [we are celebrating], that he said about a certain Chassid who had the [true] form [of a Chassid], that as long as he had not yet heard of this matter from the Rebbe, he had emotions similar to the emotions of an animal standing in the mire. [For, although they are standing in the mire, nonetheless, being that they are animals, they have no intellect and understanding of this.] However, [once he heard this from the Rebbe] it then became known to him, that [his animalistic soul] is an animal and that he must make a man out

¹¹⁹⁶ Likkutei Diburim Vol. 1, p. 56a-b; Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 458 and on; Sefer HaMaamarim, Kuntreisim Vol. 2, p. 321b.

of him, which comes by the intellect [man] causing the emotions to change, so that one's emotions [in his service of *HaShem*-יהו"ה] are driven by the mind (*Midot Sichliyot*).

Now, the order of one's toil in this, is from below to above. For, since, at first, he only has the natural emotions (*Midot Tiviyim*), therefore the beginning of his toil is in a way that his mind must dominate and rule over his heart.¹¹⁹⁷ In other words, though according to the feelings of his heart he wants things to be in such and such a way, nonetheless, because his mind rules over his heart, he restrains himself and forces himself to do the opposite. However, this only is by way of [force and] dominance, (in that the mind rules over [and forces] the heart), meaning that its reign and dominion is by force. That is, this is just the matter of self-restraint (*Itkafiya*).

However, there then is a higher way, in which one further works on himself until his intellect (*Mochin*) affects his emotions (*Midot*) in a way of self-transformation (*It'hapcha*). That is, without taking any consideration of his natural emotions altogether, nor taking any consideration of the nature of his emotions, his intellect overpowers his emotions and transforms them, so that one's emotion is transformed from its original nature to an opposite nature.

This is similar to what the verse states about Avraham after the test of the binding of Yitzchak (*Akeidah*),¹¹⁹⁸ "Now I know that you are God fearing." This is because Avraham's primary mode of service was in inviting guests, stemming from the quality of kindness-*Chessed*, which is the right line.

¹¹⁹⁷ Zohar III 224a; Tanya, Likkutei Amarim, Ch. 12 (17a)

¹¹⁹⁸ Genesis 22:12

However, in the test of the binding of Yitzchak (the *Akeidah*), his service of *HaShem*-יהו"ה, blessed is He, was the diametric opposite of kindness-*Chessed*, and it specifically is then that the verse states, "Now I know that you are God fearing." In other words, it now became known and revealed to all the peoples of the world, that all Avraham's deeds were not just because of the nature of his emotions, or were coming from his natural emotions, but were rather because "you are God fearing."

These two ways by which the intellectual faculties (*Mochin*) have an effect on the emotions (*Midot*), whether only in a way of self-restraint (*Itkafiya*), or higher than this, in a way of self-transformation (*It'hapcha*), are called in the language of Kabbalah and Chassidus, "the brains of suckling" (*Mochin d'Yenikah*) and "the brains of maturity" (*Mochin d'Gadlut*).

"The brains of suckling" (*Mochin d'Yenikah*) means that the intellect (*Sechel*) affects the development of the emotions (*Midot*), so that the emotions (*Midot*) should be according to [the dictates of] the intellect (*Sechel*), through which one thereby automatically is able to force the nature of the emotions (*Midot*).

In contrast, "brains of maturity" (*Mochin d'Gadlut*) means that the intellect (*Sechel*) dominates to such an extent that it brings about a transformation of the existence of the emotions (*Midot*) to the existence of intellect (*Sechel*), through which he automatically is able to (not only force, but also) transform the nature of the emotions (*Midot*).

The general difference between the two ways that the intellect (*Mochin*) effects the emotions (*Midot*), whether [in a way of] "the brains of suckling" (*Mochin d'Yenikah*) or [in a

way of] “brains of maturity” (*Mochin d’Gadlut*), is in alignment with the two ways that the emotions (*Midot*), (this being the aspect of *Zeir Anpin*, the Upper Yisroel), are included in the intellect (*Mochin*), either inclusion within Understanding-*Binah* (“from hills do I gaze upon them”) or inclusion within Wisdom-*Chochmah* (“from the heads of rocks I see them”).

The explanation is that when the drawing down in the emotions (*Midot*) is from the brain of Wisdom-*Chochmah* (“from the heads of rocks”), wherein the emotions (*Midot*) are present in a state of [complete] concealment and hiddenness (as explained in chapter three), and there is not yet the division of emotions, then the drawing down of Wisdom-*Chochmah* affects the matter of self-nullification (*Bittul*), so that there can be (not only self-restraint (*Itkafiya*), but also) self-transformation (*It’hapcha*), meaning, the transformation from one emotion to an opposite emotion, as well as the transformation of emotions to intellect.

However, when the drawing down in the emotions (*Midot*) is solely from the mind of Understanding-*Binah*, (“from hills do I gaze upon them”), which refers to the revealed intellect, which is in a way of expansiveness and spreading forth in the particulars etc., which also has relation to the emotions (*Midot*) (as explained in chapter three), then in the emotions (*Midot*) there is also a recognition of the intellect (*Sechel*) that gave birth to them, this being intellect (*Sechel*) that relates to the emotions (*Midot*).

It thus automatically follows that the effect upon the emotions (*Midot*) is solely in a way of self-restraint (*Itkafiya*), that he is capable of ruling over the emotion and stopping it or

concealing it etc., but he is not capable of transforming it. This is because this emotion is rooted in this [aspect] of the intellect (*Sechel*), which is already intellect as it relates to the emotions (*Midot*).

5.

Now, the explanation of, “From the heads of rocks I see them, and from hills do I gaze upon them,” as it is in the Jewish people’s service of *HaShem*-יהו"ה, blessed is He, below (that is, the six-hundred thousand general souls through which there is a drawing down to all the particular souls below), is that in general, our toil is to affect the matter of [the verse],¹¹⁹⁹ “You shall love *HaShem*-יהו"ה your God,” in ourselves.

This is because the love of *HaShem*-יהו"ה, blessed is He, is the foundation and root for the fulfillment of all 248-רמ"ח positive *mitzvot*, and therefore is automatically also the foundation and root for the *mitzvah* to fear *HaShem*-יהו"ה, blessed is He, which is the foundation and root for desisting from doing all 365-שס"ה prohibitive *mitzvot*, (as explained in Chinuch Katan).¹²⁰⁰ We thus find that the *mitzvah* to love *HaShem*-יהו"ה, blessed is He, also includes fear of Him within it, and is thus the foundation of all the *mitzvot*, this being the totality of our service of *HaShem*-יהו"ה, blessed is He.

Now, included in this, is the entire order mentioned before, [beginning with] the natural emotions (*Midot Tiviyim*), then emotions stemming from the “brains of suckling” (*Mochin*

¹¹⁹⁹ Deuteronomy 6:5

¹²⁰⁰ Tanya, Chinuch Katan 75b; Also see Tanya, Likkutei Amarim, Ch. 4

d'Yenikah), which is the matter of “from hills do I gaze upon them,” until emotions as they stem from the “brains of maturity” (*Mochin d'Gadlut*), which is the matter of “from the heads of rocks I see them.”

The explanation is that the *mitzvah*, “You shall love *HaShem*-יהו"ה your God,” which includes the general matter of the emotions (*Midot*) of the heart, is that there are six emotions, which are one’s “six days of construct” that uphold the totality of his service of *HaShem*-יהו"ה, blessed is He, throughout the six days, these being “the six thousand years of the world,”¹²⁰¹ and that there are two ways in this. The first way is “with all your heart and with all your soul,” and the second way is “with all your being” (*Bechol Me'odecha*-בכל מאדך).

Now, the order of the toil is from below to above, meaning that at first, one’s service of *HaShem*-יהו"ה is in a way of love of *HaShem*-יהו"ה, blessed is He, that is “with all your heart and with all your soul.” That is, it fills the whole heart and all the powers of the soul, only that this form of service of *HaShem*-יהו"ה, blessed is He, stems from the inner manifest powers (*Kochot Pnimiyim*), which are called “inner” because they manifest within the vessels (*Keilim*), meaning that they are measured and limited. In general, this is love of *HaShem*-יהו"ה, blessed is He, that stems from grasp and comprehension (*Understanding-Binah*), this being the matter of “from hills do I gaze upon them.”¹²⁰²

After this one comes to love of *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me'odecha*-בכל מאדך),

¹²⁰¹ Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

¹²⁰² Also see Ohr HaTorah *ibid.* p. 914

which transcends measure and limitation, and is an abundant and great love, the hidden love that transcends the comprehension and grasp of the intellect (*Sechel*), coming and stemming from the matter of self-nullification (*Bittul*). (That is, one becomes utterly nullified of his own existence, to the point that the matter of self-transformation (*It'hapcha*) is possible in him.) [This stems from] the seminal point (*Nekudah*) of Wisdom-*Chochmah*, which is the matter of “from the heads of rocks I see them.”¹²⁰³

6.

Now, even though based on what we stated before, there is a much greater element of superiority to [the aspect indicated by] “from the heads of rocks I see them,” (which refers to the drawing down of Wisdom-*Chochmah* into the emotions (*Midot*), which brings about the love of *HaShem*-יהו"ה, blessed is He, “with all your being”), relative to [the aspect indicated by] “from hills do I gaze upon them,” (which refers to the drawing down of the aspect of Understanding-*Binah* into the emotions (*Midot*), which only brings about the love of Him “with all your heart and with all your soul”), on the other hand, when it comes to the [aspect indicated by] “from the heads of rocks I see them,” which brings about the love of Him “with all your being” which transcends manifestation in the inner manifest powers (*Kochot Pnimiyyim*), it only is in a way of “I see them-*Erenu*-אָרָאנוּ,” meaning, seeing from a distance.

¹²⁰³ See Ohr HaTorah *ibid*.

There therefore must also be the matter of “from hills do I gaze upon them-*Ashurenu*-אשורנו,” which is gazing from close proximity, and specifically with intent, (as explained in chapter three). This is brought about through toil with the inner manifest powers (*Kochot Pnimiym*). In other words, even the matter of love of *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me’odecha*-בכל מאדך) should be drawn into the inner manifest powers (*Kochot Pnimiym*).

The explanation may be understood based on what is known and explained in various places about *HaShem*’s-יהו"ה ultimate Supernal intent in our service of Him, blessed is He. That is, the Godly soul did not descend to this world below in order to repair itself, but in order to repair the body, the animalistic soul, and his portion in the world at large,¹²⁰⁴ and to make them into receptive receptacles for *HaShem*’s-יהו"ה Godliness, for through this, we make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”¹²⁰⁵

This matter comes about through manifestation in an inner way (*Pnimi*),¹²⁰⁶ by explaining to the animalistic soul, until the animalistic soul understands with its own intellect, that “closeness to God is good for me.”¹²⁰⁷ This is what generally is meant in the matter of “the one affecting the refinement manifesting in the garments of the one being refined.” In other words, in order for one to refine his body, animalistic soul, and

¹²⁰⁴ Tanya, Likkutei Amarim, Ch. 37 (48b), and elsewhere.

¹²⁰⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹²⁰⁶ See Sefer HaMaamarim 5710 p. 114; Torat Menachem, Sefer HaMaamarim Kislev p. 1

¹²⁰⁷ See Psalms 73:28

his portion in the world at large, there specifically must be the manifestation [of the Godly soul] within them in an inner way. This is the general matter of the toil [indicated by the aspect of] “from hills do I gaze upon them-*Ashurenu*-אֲשׁוּרֵנוּ,” which is gazing from close proximity, and specifically with intent.

This also explains what our forefather Avraham was told,¹²⁰⁸ “Whatever Sarah tells you, heed her voice.” To explain, in books of Kabbalah and Chassidus,¹²⁰⁹ it is explained that Avraham and Sarah are compared to Wisdom-*Chochmah* (“the heads of rocks”) and Understanding-*Binah* (“the hills”), respectively.

This is to such an extent that Avraham indicates the highest level in Wisdom-*Chochmah*, this being the aspect of Wisdom-*Chochmah* called “the flintstone-*Tzur*-צֹוּר” (in which the emotions are present in a state of concealment that has no tangible existence, as explained in chapter three). This is because “Avram-אַבְרָם”¹²¹⁰ is the aspect of the intellect that is hidden from all consideration (*Sechel HaNe’elam MiKol Ra’ayon*),¹²¹¹ (as explained at length in Likkutei Torah L’Gimmel Parshiyot).¹²¹²

Yet, even so, he was told, “Whatever Sarah tells you, heed her voice,” meaning that there also must specifically be the matter of Understanding-*Binah*. This is to such an extent

¹²⁰⁸ Genesis 21:12

¹²⁰⁹ See Likkutei Torah of the Arizal, Parshat Toldot; Torah Ohr, Lech Lecha 13b; Torat Chayim, Lech Lecha 86d, 91b

¹²¹⁰ Which divides into “the exalted father-*Av Ram*-אב רם” and thus refers to the loftiest level of the “father-*Abba*” which is Wisdom-*Chochmah*.

¹²¹¹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

¹²¹² Likkutei Torah L’Gimmel Parshiyot, p. 76a; also printed in Ohr HaTorah, Lech Lecha (Vol. 4), p. 685a.

that the letter *Hey*-ה was added to the name “Avram-אברם,” as the verse states,¹²¹³ “Your name shall no longer be Avram (אברם), but your name shall be Avraham (אברהם),” through which he became, “The father of a multitude of nations (*Av Hamon Goyim*-אב המון גוים).”¹²¹⁴

Specifically after this Yitzchak was born to him, “since through Yitzchak will offspring be considered yours,”¹²¹⁵ followed by the birth of Yaakov, and then the totality of the six-hundred thousand children of Israel. It was because of this that it was necessary for there to be the addition of the letter *Hey*-ה-5, (taken from the *Yod*-י-10 of Sarai-שרי),¹²¹⁶ in that it indicates the expansion and spreading forth of the seminal point of the intellect, (the *Yod*-י of Wisdom-*Chochmah*, and even higher than this, as the point of Wisdom-*Chochmah* transcends the form of the letter *Yod*-י), into numerous particular details etc. For, it specifically is in this way that there can be manifestation in an inner way (*b’Pnimityut*) to affect refinement and purification, and bring about the ascent of all the particular of the body, the animalistic soul, and his portion in the world at large.

More specifically, there are two elements of superiority¹²¹⁷ in the drawing down of intellect (*Mochin*) to the emotions (*Midot*) stemming from the aspect of Understanding-*Binah*, as [indicated by], “from hills do I gaze upon them,”

¹²¹³ Genesis 17:5

¹²¹⁴ Genesis 17:5 *ibid.*

¹²¹⁵ Genesis 21:12

¹²¹⁶ Rashi to Genesis 17:5 *ibid.*

¹²¹⁷ See Ohr HaTorah *ibid.* p. 914

through which we come to love of *HaShem*-יהו"ה, blessed is He, "with all your heart and with all your soul."

The first, is that as a result of the fact our toil is in a way of ascent from below to above, [as in the verse], "a ladder (*Sulam*-סלם) that is set earthward etc.,"¹²¹⁸ it is impossible for us to come to love of Him "with all your being" (*Bechol Me'odecha*-בכל מאדך), (which stems from the self-nullification (*Bittul*) affected by Wisdom-*Chochmah*) except if it first is preceded by the toil of serving *HaShem*-יהו"ה, blessed is He, "with all your heart and with all your soul."

The second, is that even after one already has reached love of *HaShem*-יהו"ה, blessed is He, "with all your being" (*Bechol Me'odecha*-בכל מאדך), (through the self-nullification (*Bittul*) affected by Wisdom-*Chochmah*, this being the level of the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He), nevertheless, for *HaShem*'s-יהו"ה Supernal intent of making "a dwelling place for the Holy One, blessed is He, in the lower worlds" to be fulfilled, there must also then be engagement etc., in all the particular details.

That is, there must be a drawing down from the aspect of Wisdom-*Chochmah* to the aspect of Understanding-*Binah*; from the Concealed World (*Alma d'Itkasiya*) to the Revealed World (*Alma d'Itgaliya*); from the Upper Unity (*Yichuda Ila'ah*) to the Lower Unity (*Yichuda Tata'ah*).¹²¹⁹ All this is brought about by the matter [indicated in the words], "from hills do I gaze upon them."

¹²¹⁸ Genesis 28:12

¹²¹⁹ See Ohr HaTorah ibid. p. 915.

With the above in mind, we can also explain what it states in Zohar on the verse, “from hills do I gaze upon them.” It states there,¹²²⁰ “When it comes into the womb of the mother, ‘I gaze upon them-*Ashurenu*-אשורנו,’ in that there is a protrusion to the outside, like the letter *Tav*-ת etc.”

The explanation¹²²¹ is that in addition to the fact that in Understanding-*Binah* there already are all the particulars of the emotions (*Midot*), (as explained in chapter three), [for even though they are in a state of gestation there, (“in the womb of the mother”), nevertheless, just as at the end of the state of gestation the fetus already has all particular 248-רמ"ח limbs and 365-שס"ה sinews, so likewise, Understanding-*Binah* includes all the particulars of the emotions (*Midot*) in it, and there is also the matter of protrusion to the outside, this being the left leg of the *Hey*-ה, which is like a small *Vav*-ו-6, and at its base there is the thorn (*Kotz*-קרץ) which leans outward (similar to the letter *Tav*-ת).¹²²² This indicates the drawing down to further below, this being the “protrusion to the outside,” referring to the *Sefirah* of Kingship-*Malchut*, which in man is like the matter of speech (*Dibur*), (within which the emotions (*Midot*) manifest).

For, as known, the letters (*Otiyot*) are rooted in the essence of the [human] soul.¹²²³ Even when the letters come

¹²²⁰ Zohar III 203b

¹²²¹ See Ohr HaTorah *ibid.* p. 905, p. 907; Biurei HaZohar of the Mittler Rebbe *ibid.* p. 104b and on.

¹²²² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (with commentary), Vol. 2, Introduction to Ch. 34 *ibid.*

¹²²³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38.

into the divisions of the five sources of speech in the mouth [the throat, middle palate, outer palate, lips and teeth] this also transcends comprehended and understood intellect, but [stems] from the hidden intellect (*Sechel HaNe'elam*) and pre-intellect (*Kadmut HaSechel*) in the speaking soul (*Nefesh HaMedaberet*), (as explained in Iggeret HaKodesh),¹²²⁴ up to the aspect of Wisdom-*Chochmah*.

However, in Wisdom-*Chochmah* itself there is no revelation of letters (*Otiyot*), but the beginning of a sense of letters (*Otiyot*) is specifically in Understanding-*Binah*. Only that in Understanding-*Binah* itself, the light of the intellect dominates over the [sense] of its letters (*Otiyot*), whereas the letters (*Otiyot*) are recognized through being drawn down and descending into thought (*Machshavah*), primarily through the “protrusion to the outside,” in that it is even drawn down and descends into speech (*Dibur*), this being matter of the *Sefirah* of Kingship-*Malchut*. This likewise is the matter of “speech” (*Dibur*) [about which the verse states],¹²²⁵ “With the speech of *HaShem*-יהוה the heavens were made,”¹²²⁶ which includes the totality of the chaining down of the worlds (*Seder Hishtalshelut*).

This then, is the meaning of [the teaching], “When it comes into the womb of the mother, ‘I gaze upon them-*Ashurenu*-אשורנו,’ as there is a protrusion to the outside.” This is because the root of the matter of speech (*Dibur*), which is Kingship-*Malchut*, [and is the aspect of] the “protrusion to the

¹²²⁴ Tanya, Iggeret HaKodesh, Epistle 5 (107b)

¹²²⁵ Psalms 33:6

¹²²⁶ Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith.

outside,” is in the aspect of Understanding-*Binah*, which is the matter [indicated by the words] “from hills (*Gva’ot*-גבעות) do I gaze upon them,” specifically.

8.

The Zohar there¹²²⁷ continues to explain the matter of “from hills (*Gva’ot*-גבעות) do I gaze upon them,” and that there are two ways in this, (“hills-*Gva’ot*-גבעות” is in the plural form). That is, there is the word “hills-*Gva’ot*-גבעות” written missing the letter *Vav*-ו, referring to the “lower hills” (*Gva’ot d’LeTata*), and there is the word “hills-*Gva’ot*-גבעות” written in a complete way with the *Vav*-ו, referring to the “upper hills” (*Gva’ot d’LeEila*).

It explains that, “In the coming future, when King Moshiach comes, there will have to be a drawing down from the “upper hills” (*Gva’ot d’LeEila*) to the “lower hills” (*Gva’ot d’LeTata*) to establish it with upper life (*Chayin Ila’in*), (since the “lower hills” (*Gva’ot d’LeTata*) have no life within them), and on that day, it is from there that Moshiach the son of Dovid will come forth.” It concludes, “This is the secret of the verse,¹²²⁸ “I will proclaim the portion of *HaShem*-יהו” He said to me, ‘You are My son, I have begotten you this day,’” referring to the matter of the birth of Moshiach the son of Dovid.¹²²⁹

¹²²⁷ Zohar III 203b

¹²²⁸ Psalms 2:7

¹²²⁹ See Ohr Hatorah *ibid.*, p. 908 and on; Biurei HaZohar of the Mittler Rebbe *ibid.* p. 105b and on.

The explanation is that even though the soul of Moshiach preceded the world, in that the Midrash¹²³⁰ enumerates the soul of Moshiach amongst the seven things that preceded the world, nevertheless, for there to be the birth (meaning, the revelation) of Moshiach, this being the matter of the “protrusion to the outside” (the going out), there must be a drawing down of [the matter indicated by the verse], “From the heads of rocks I see them, and from hills do I gaze upon them.” It is specifically from there (“from hills (*Gva 'ot*-גבעות) do I gaze upon them”) that “the protrusion to the outside” is caused, this being the drawing down from the aspect of Understanding-*Binah* (the “upper hills-*Gva 'ot d'LeEila*”) to the aspect of Kingship-*Malchut* (“the lower hills-*Gva 'ot d'LeTata*”).

This likewise is the meaning of the verse, “I will proclaim the portion-*Chok*-חֶק of *HaShem*-יְהוָה.” This is because the *Sefirah* of Kingship-*Malchut* is called “*Chok*-חֶק” which means a “fixed portion,” as in the verse,¹²³¹ “Allot me my daily portion of bread-*Lechem Chuki*-לֶחֶם חֶקִי,” and similarly the verse,¹²³² “She gives food to her household, and a portion-*Chok*-חֶק to her maidens.” We likewise recite,¹²³³ “He set forth a law and a time-*Chok u'Zman*-חֶק וְזֶמַן that they should not deviate from their task,” [which specifies time (*Zman*-זֶמַן) which [also] is related to the *Sefirah* of Kingship-*Malchut*].¹²³⁴

¹²³⁰ See Talmud Bavli, Pesachim 54a; Midrash Bereishit Rabba 1:4

¹²³¹ Proverbs 30:8

¹²³² Proverbs 31:15

¹²³³ In the Kiddush Levanah blessing. See Talmud Bavli, Sanhedrin 42a

¹²³⁴ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7.

This indicates bestowal that is apportioned in a way of measure and division, drawn down through the measures and limitations of the *Sefirah* of Kingship-*Malchut*, primarily through the “protrusion to the outside” that happens upon her descent to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

This is because in the world of Emanation (*Atzilut*) an exchange of places is possible, (the opposite of the matter of “they should not deviate [from their task]”). It only is upon her descent to the worlds of Creation, Formation, and Action that the “fixed portion-*Chok*-חוק” is caused, so that “they should not deviate etc.”

This then, is the meaning of the verse, “I will proclaim the portion of *HaShem*-יהוה. He said to me, ‘You are My son, I have begotten you this day.’” That is, for the birth of the soul of Moshiach to be, there must be a drawing down into Kingship-*Malchut* (which is called a “portion-*Chok*-חוק,” and is “the lower hills-*Gva’ot d’LeTata*”) from the aspect of Understanding-*Binah* (“from hills do I gaze upon them,” that is, from the “upper hills-*Gva’ot d’LeEila*”).

That is, because of the measure and limitation of the *Sefirah* of Kingship-*Malchut*, there cannot be a matter that transcends the chaining down of the worlds (*Seder Hishtalshelut*) within the chaining down of the worlds (*Seder Hishtalshelut*). Thus, when there is a drawing down of the opposite of the chaining down of the worlds (*Seder Hishtalshelut*) into the chaining down of the worlds (*Seder Hishtalshelut*), it is in a way that “she has no life,” (as stated in *Zohar* there).

There therefore must be a drawing down from the concealed world (*Alma d'Itkasyah*) into the *Sefirah* of Kingship-*Malchut*, which is the revealed world (*Alma d'Itgaliya*), and even higher, from “the world of freedom” (*Alma d'Cheiruta*), which is the matter of the *Sefirah* of Understanding-*Binah*, (“from hills (*Gva'ot*-גבעות) do I gaze upon them” in which the word “hills-*Gva'ot*-גבעות” is written complete, filled with the letter *Vav*-ו). This is what causes the birth of Moshiach ben Dovid, which is drawn down and becomes revealed in actuality.

9.

With the above in mind, we can explain the verse,¹²³⁵ “All who is called by My Name etc.,” meaning, “All this is for the sake of your righteous forefathers, upon whom My Name is called.” That is, the redemption of the Jewish people (mentioned in the preceding verses) is in the merit of our forefathers. This is as it states in Midrash¹²³⁶ on the verse,¹²³⁷ “The voice of my Beloved, behold, it comes, [skipping over mountains, jumping over hills],” that “It is in the merit of their forefathers that I redeem them, and it therefore states ‘Skipping over mountains,’ in that there are no ‘mountains-*Harim*-הרים’ except for our forefathers,” (as explained in chapter two).

It can thus be said that this is not in a way that the merit of our forefathers remains as it is, on the level of the forefathers

¹²³⁵ Isaiah 43:7

¹²³⁶ Midrash Shemot Rabba 15:4

¹²³⁷ Song of Songs 2:8

alone, this being the matter of “The heads of rocks (*Rosh Tzurim*-ראש צורים),” but is also drawn down and revealed in the level of the foremothers, this being the matter of “from the hills-*Gva’ot* גבעות [do I gaze upon them].”

The explanation is that [the words], “All this is for the sake of your righteous forefathers, upon whom My Name is called,” refers to the totality of Jewish people throughout the time of exile, up to and including the generation of the “footsteps of Moshiach,” whose service of *HaShem*-יהו"ה, blessed is He, is similar to the service of our forefathers.

This is as explained in Tanya, that service of *HaShem*-יהו"ה, blessed is He, stems from the hidden love (*Ahavah Mesuteret*) of Him, which also includes fear of Him, and that this is an inheritance from our forefathers, (as explained in chapter two). That is, since they all are first included in the forefathers, therefore, even once they come to be an existence unto themselves, nonetheless, their root in the forefathers is apparent in them, this being the matter [indicated by the words], “From the heads of rocks I see them.”

The same is so of the matter [indicated by the words], “From hills do I gaze upon them,” as they are drawn down and revealed through the foremothers. This is what affects their service of *HaShem*-יהו"ה, blessed is He, to have the matter of the love of Him “with all your heart and with all your soul,” (meaning, with the inner manifest powers, “from the hills do I gaze upon them”), and “with all your being” (the abundant love (*Ahavah Rabba*) that transcends intellect, “from the heads of rocks I see them”), as explained before (in chapters five and six) at length.

This then, explains the matter that the coming redemption is in the merit of our forefathers, [as in the words], “All this is for the sake of your righteous forefathers.” That is, through service of *HaShem*-יהו"ה, blessed is He, of the Jewish people being in a way that it is recognized that their root is in the forefathers, this being the matter [indicated by the words], “From the heads of rocks I see them, and from hills do I gaze upon them,” the Jewish people thereby merit the redemption.

10.

It should be added that in the matter [indicated by the verse], “From the heads of rocks I see them, and from hills do I gaze upon them,” there are two ways. The first way is as it stems from the order of the chaining down of the worlds (*Seder Hishtalshelut*), and the second way is as it relates to the revelation of Moshiach.

For, it states in Midrash,¹²³⁸ “The words, ‘From the heads of rocks (*Rosh Tzurim*-ראש צורים) I see them’ refer to the forefathers... we find that at first, the Ever-Present One sought to establish the world, but was unsuccessful until the forefathers arose. This is analogous to a king who sought to build a city. He issued a decree and they searched for a place to build the city. He came to lay the foundation, but water was rising from the depths and did not allow him to lay the foundation. He sought to lay the foundation in a different place, but the water overturned it, until he came to a certain place and found a huge rock (*Tzur*-צור). He said: ‘I will establish the city here, upon

¹²³⁸ Midrash Shemot Rabba 15:7

these rocks.’ So likewise, originally the world was only water mixed with water.¹²³⁹ God sought to establish the world, but the [presence of the] wicked did not allow it... In the generation of Enosh... the waters arose and inundated them...¹²⁴⁰ Likewise, in the generation of the flood... the waters arose... When the forefathers came and were meritorious, the Holy One, blessed is He said, ‘I will establish the world upon these, as it states,¹²⁴¹ ‘For the pillars of the earth are *HaShem*’s יהו"ה and upon them He set the world.’ The verse thus states, ‘From the heads of rocks (*Rosh Tzurim*-ראש צורים) I see them.’”

The explanation is that the first matter [indicated by] the verse, “From the heads of rocks (*Rosh Tzurim*-ראש צורים) I see them etc.,” is that the Holy One, blessed is He, establishes the world upon our forefathers, who are called “rocks-*Tzurim*-צורים,” refers to the world of Repair-*Tikkun* which follows after the world of Chaos-*Tohu* etc., all of this stemming from the general order of the chaining down of the worlds (*Seder Hishtalshelut*) from above to below.

However, this matter is not yet sufficient, for there also must be man’s general toil in serving *HaShem*-יהו"ה, blessed is He, from below to above, to the point of [fulfilling the verse],¹²⁴² “[The glory of *HaShem*-יהו"ה will be revealed], and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken,” this being the matter of Moshiach. This is the second matter [indicated by the verse], “From the heads of rocks (*Rosh Tzurim*-ראש צורים) I see them etc.,” namely, that it is in the merit

¹²³⁹ Talmud Yerushalmi Chagigah 2:1

¹²⁴⁰ See Midrash Bereishit Rabba 5:6; Rashi to Genesis 6:4, Deuteronomy 32:7

¹²⁴¹ Samuel I 2:8

¹²⁴² Isaiah 40:5

of our forefathers that the redemption of the Jewish people is caused.

About this matter, (the redemption of the Jewish people in the merit of our forefathers, [in that] “‘From the heads of rocks (*Rosh Tzurim*-ראש צורים)’ refer to the forefathers”), the verse states, “All who is called by My Name etc.,” that, “[It is] for the sake of your righteous forefathers, upon whom My Name is called,” specifying “My Name-*Shmee*-שמי.” This is as explained in the discourse entitled “*Ki MeiRosh Tzurim*” in the continuum of discourses (*Hemshech*) of the year 5666,¹²⁴³ that “My Name-*Shmee*-שמי” refers to “My Name that is uniquely singular and unified to Me,” and refers to the aspect of His Essential exaltedness and the concealment of His Essential Self, which transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*). It is this aspect which our righteous forefathers drew down and is likewise drawn down by their children after them (until the end of all generations, and about whom it states,¹²⁴⁴ “Your people, they are all righteous”).

That is, through them there is a drawing down of “My Name-*Shmee*-שמי” meaning, “My Name that is uniquely singular and unified to Me,” this being the essential concealment (*He’elem HaAtzmi*) of the Essential Self of *HaShem*-יהו"ה, blessed is He. This refers to the matter of drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, to below.

¹²⁴³ *Hemshech* 5666 p. 298 and on.

¹²⁴⁴ Isaiah 60:21

The verse continues, “All who is called by My Name, and for My glory-*L’Khvodi*-לכבודי.” That is, this drawing down comes about through the aspect of “My glory-*Khvodi*-כבודי,” referring to the aspect of Kingship-*Malchut* as she relates to the worlds, this being the matter of *HaShem*’s יהו"ה exaltedness and reign over the worlds.

After this it is drawn down throughout the entire chaining down of the worlds (*Seder Hishtalshelut*), [as indicated by the words], “I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתי), I even-*Af*-אף (in which the word ‘even-*Af*-אף’ makes a separation,¹²⁴⁵ by which there even-*Af*-אף is a drawing down to) actualization (*Aseeteev*-עשיתיו).”

11.

Now, as known, the revelation of Moshiach depends on our deeds and toil in serving *HaShem*-יהו"ה, blessed is He, throughout the duration of the exile.¹²⁴⁶ Beyond this, even those matters that will be revealed in the time of Moshiach, must have something similar during exile, in a way of a taste, like the passage, “those who have tasted them have merited life.”¹²⁴⁷ This also is the general matter of the signs, wonders, and miracles that *HaShem*-יהו"ה does for the righteous *Tzaddikim* in this world, even during exile. This likewise is the meaning of the statement in Targum, “All this is for the sake of

¹²⁴⁵ See Likkutei Torah, Balak and elsewhere.

¹²⁴⁶ Tanya, Likkutei Amarim, Ch. 37

¹²⁴⁷ Shabbat Musaf liturgy; Also see Likkutei Sichot Vol. 15, p. 282; Vol. 20 p. 173.

your righteous forefathers, upon whom My Name is called; My glory is upon their heads, I will restore their captivity, and I have even done miracles for them.”

In other words, from the onset, the matter of “I will restore-*Atkanit*-אתקנית their captivity” (of the same root as “Repair-*Tikkun*-תיקון”) was inherent in the exile, this being like the matter of “destroying for the sake of rebuilding.”¹²⁴⁸ This matter [that from the onset of the exile it’s repair is inherent to it] is to such a degree, that “I even have done miracles for them,” [in that the past miracles, such as the miracles of the exodus etc.,] were the beginning, introduction, and receptacle for the miracles of the times of Moshiach, which should be drawn all the way down below ten handbreadths.¹²⁴⁹

¹²⁴⁸ See Talmud Bavli, Shabbat 31b

¹²⁴⁹ In regard to the laws of carrying on Shabbat, there are two primary domains, the private domain-*Reshut HaYachid*, and the public domain-*Reshut HaRabim*. It is explained that the space above ten handbreadths is not considered the public domain-*Reshut HaRabim* (See Shulchan Aruch of the Alter Rebbe, Orach Chaim 345:17). That is, the matter of the public domain-*Reshut HaRabim* is applicable only below ten handbreadths. The Arizal explains (and as cited in Tanya Ch. 33) that the public domain-*Reshut HaRabim* indicates the multiplicity of the separate worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* and the multiplicity indicated by the shared term God-*Elohi*”אלהים”m, which is in the plural form and conceals the Singular Intrinsic and Essential Name of *HaShem*-יהוה Himself, blessed is He. In contrast, the world of Emanation-*Atzilut* is the world of the Oneness of the Singular Intrinsic Being, the private domain-*Reshut HaYachid*. This is further indicated by the fact that the minimum requirements of a private domain-*Reshut HaYachid*, is that it has a minimum area of four handbreadths, and is surrounded by walls with a minimum height of ten handbreadths. These correspond to the four letters of the Singular Name *HaShem*-יהוה, blessed is He, which when spelled out as the Name of *Ma”H*-מ”ה-45, (א”ה ו”ה ה”ה ו”ה) which consists of ten letters that enliven the ten *Sefirot* of the world of Emanation-*Atzilut*. The ultimate intent, however, is that the Singularity of the Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, should be revealed in the lower world, specifically below ten handbreadths. (See the Sichah talk of Motzei Shabbat Parshat Bo, 10 Shvat 5737 toward the end. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem is One*, Volume 1.)

This also is the general matter of the miracles we see in every generation, especially miracles that were seen with the righteous *Tzaddikim*, who are the general souls of the generation. This is especially so of those miracles that were as stated in Psalms,¹²⁵⁰ “Then they will know that You – Whose Name is *HaShem*-יהו"ה – are alone, Most High over all the earth.” In other words, from the aspect of the Name *HaShem*-יהו"ה, blessed is He, as He is One and alone, which is the matter of “My Name that is uniquely singular and unified to Me,”¹²⁵¹ there should be a drawing all the way to down “over all the earth,” so that even in “the earth,” referring to earthly matters, the matter of the “Most High over all the earth,” should be known and seen. This generally includes all miracles that happen within the natural order, namely, that within the natural order itself, we see the matter of the “Most High over all the earth.”

This is like the miracle that took place for the one whose joyous day and redemption we are celebrating, [which was in a way that] even in “the earth,” meaning, in coarse and physical matters, it “was seen that *HaShem*-יהו"ה acted wondrously and magnificently in the earth,”¹²⁵² meaning, in this physical and coarse earth. This matter, that “I have done miracles for your righteous forefathers upon whom My Name is called,” - referring to the fathers of the generation, the head and intellect

¹²⁵⁰ Psalms 83:19 – This is the Psalm that began to be recited on the occasion of the birthday of the Rebbe Rayatz, on the 12th of Tammuz of this year, 5722; Also see Likkutei Sichot Vol. 2, p. 607 and on.

¹²⁵¹ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹²⁵² See the letter of the Alter Rebbe regarding the redemption of the 19th of Kislev, printed in Igrot Kodesh Admor HaZaken p. 231

of the generation, up to and including the leader of our generation - creates the preparation, introduction, and receptacle for the drawing down of the coming redemption, speedily and in the most literal sense, below ten handbreadths, with the fulfillment of the prophecy,¹²⁵³ “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...¹²⁵⁴ and My daughters... from the end of the earth...” with the coming of our righteous Moshiach, speedily in the most literal sense!

¹²⁵³ Isaiah 43:5-6

¹²⁵⁴ Here the Rebbe began to speak in a voice choked with tears.