

Discourse 30

“*v’Heet’halachti b’Tochechem... –
I will walk within you...*”

Shabbat Parshat Bechukotai, 22nd of Iyyar, 5722

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

1.

The verse states,⁶⁹⁵ “I will walk within you, [I will be God to you and you will be a people to Me. I am *HaShem*-יהוה your God, who took you out of the land of Egypt, from being their slaves; I broke the rods of your yoke and I caused you to walk uprightly.”

In explanation of the word, “I will walk-*v’Heet’halachti*-והתהלכתי,” which is plural, it explains in the teachings of Chassidus⁶⁹⁶ that this indicates two ways of “walking” (*Halichah*-הליכה) as they there are Above (with the Holy One, blessed is He), brought about by two ways of “walking” (*Halichah*-הליכה) in our service of *HaShem*-יהוה, blessed is He.

⁶⁹⁵ Leviticus 26:12-13

⁶⁹⁶ Imrei Binah, Shaar HaKriyat Shema, Ch. 84 and on (71d and on); Discourse entitled “*v’Heet’halachti b’Tochechem*” in Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 157; 5569 p. 131 and on; Maamarei Admor HaEmtza’ee, Vayikra Vol. 2 p. 786 and on; Ohr HaTorah, Bechukotai Vol. 2, p. 640 and on; p. 654 and on; p. 677 and on; p. 682 and on; Sefer HaMaamarim 5629 p. 194 and on; 5672-5676 p. 258 and on; Also see the discourse entitled “*v’Heet’halachti b’Tochechem – I will walk within you,*” of the year 5711 (Sefer HaMaamarim 5711 p. 82 and on), translated in The Teachings of The Rebbe 5711, Discourse 10, and elsewhere.

This is also the meaning of the conclusion, “I caused you to walk uprightly (*Komemiyut*-קוממיות),” [also in the plural,] about which (according to one view our sages), the sages of blessed memory, explained,⁶⁹⁷ “[In the coming future, people] will be two hundred cubits tall, like [the height of] two statures (*Komot*-קומות) of Adam, the first man.” This indicates two ways (“statures-*Komot*” קומות) in our service of *HaShem*-יהו"ה, blessed is He, corresponding to the two ways of “walking” (*Halichah*-הליכה) Above [in *HaShem*'s-יהו"ה Godliness] about which the verse states, “I will walk (*v'Hit'halachti*-והתהלכתי) within you,” [in the plural].

We therefore must understand the meaning of these two ways of “walking” (*Halichah*-הליכה) in our service of *HaShem*-יהו"ה, blessed is He, and the two ways of “walking” (*Halichah*-הליכה), as they are Above in *HaShem*'s-יהו"ה Godliness. We also must understand why these two ways of “walking” (*Halichah*-הליכה) are included in a single word, indicating a bond between them.

2.

The explanation is that in the matter of “walking” (*Halichah*-הליכה) as it is in our service of *HaShem*-יהו"ה, blessed is He, we find a “walking” (*Halichah*-הליכה) that is the aspect of the “front” (*Panim*-פנים), as the verse states about Avraham,⁶⁹⁸ “Walk **before** Me (*Hit'halech Lefanai*-התהלך לפני) and be perfect,” and we also find a “walking” (*Halichah*-הליכה)

⁶⁹⁷ Talmud Bavli, Sanhedrin 100a

⁶⁹⁸ Genesis 17:1

that is the aspect of the “back” (*Achor*-אָחור), as in the verse,⁶⁹⁹ “You shall walk (*Teileichu*-תֵּלְכוּ) after (*Acharei*-אַחֲרֵי) *HaShem*-יהו"ה your God,” and in the verse,⁷⁰⁰ “You walked after me (*Lechteich Acharai*-לִכְתֶּךָ אַחֲרַי) in the desert.”

There similarly also are two ways of “face” (*Panim*-פָּנִים) and “back” (*Achor*-אָחור) Above, these being two levels - the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).

His light that fills all worlds (*Memaleh Kol Almin*) refers to the light that manifests within the worlds, and is the aspect of the “back” (*Achor*-אָחור), in that it is the external aspect (*Chitzoniyut*). In contrast, His light that surrounds and transcends all worlds (*Sovev Kol Almin*), which transcends manifestation in the worlds, is the aspect of the “front” (*Panim*-פָּנִים) [and is the inner aspect (*Pnimityut*)].⁷⁰¹ These two are the two ways of “walking” (*Halichah*-הִלִּיכָה) from Above to below (the aspect of the “front-*Panim*-פָּנִים”) and from below to Above (the aspect of the “back-*Achor*-אָחור”), as will be explained.

The explanation is that the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) comes in a way of inner manifestation (*Hitlabshut*) within each world according to its [measure and] stature. Therefore, there are upper and lower levels in it.

An example is the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and

⁶⁹⁹ Deuteronomy 13:5

⁷⁰⁰ Jeremiah 2:2

⁷⁰¹ Also see Imrei Binah *ibid.*; Maamarei Admor HaZaken 5569 *ibid.*

Action (*Briyah*, *Yetzirah*, *Asiyah*). That is, even though⁷⁰² the world of Emanation (*Atzilut*) is also included in the category of “worlds-*Olamot*-עולמות,” in that it too is called a “world-*Olam*-עולם,” which is of the same root as the word “concealment-*He’elem*-העלם,”⁷⁰³ and moreover, it too is limited to ten *Sefirot*, [as it states],⁷⁰⁴ “Ten and not nine; ten and not eleven,” nevertheless it is the World of Oneness (*Olam HaAchdut*)⁷⁰⁵ and is called “Emanation-*Atzilut*-אצילות,” which is of the same root as the word, “near Him-*Etzlo*-אצל,” indicating close proximity. This is to such an extent that the world of Emanation (*Atzilut*) is just the revelation of that which is concealed (*Gilyu HaHe’elem*) in the limitless light of the Unlimited One, *HaShem*-יהוה, the Emanator (*Ma’atzil*-מאציל), blessed is He.⁷⁰⁶

In contrast, this is not so of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), beginning with the world of Creation (*Briyah*) which is where the matter of the creation of something from nothing (*Yesh Me’Ayin*) begins. (For, as known,⁷⁰⁷ the word “creation-*Briyah*-בריאה” refers to the creation of something from nothing.)

That is, it refers to the existence of a “something” (*Yesh*) that is utterly incomparable to the Godly “nothingness” (*Ayin*) that brings it into being. Thus, its existence is solely by the power of the Singular Preexistent Intrinsic and Unlimited One,

⁷⁰² See Sefer HaMaamarim 5710 p. 112 and elsewhere

⁷⁰³ Likkutei Torah, Shlach 37d and elsewhere

⁷⁰⁴ Sefer Yetzirah 1:4

⁷⁰⁵ See Likkutei HaShas of the Arizal, beginning of Mesechet Shabbat, and elsewhere.

⁷⁰⁶ See Pardes Rimonim, Shaar 16 (Shaar ABY”A), Ch. 1 and elsewhere.

⁷⁰⁷ See Ramban to the beginning of the Torah portion of Bereishit.

HaShem-יהו"ה, blessed is He, who is not caused by any cause that precedes Him, Heaven forbid to think so.⁷⁰⁸

In the same way there are differences of levels within the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) themselves. That is, the world of Formation (*Yetzirah*) is lower than the world of Creation (*Briyah*), and the world of Action (*Asiyah*) is lower than the world of Formation (*Yetzirah*), until this world, called the world of the external husks (*Kelipot*), where the wicked dominate.⁷⁰⁹

In contrast, this is not so of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). It does not come in a way of inner manifestation (*Hitlabshut*) within the worlds, but remains equally transcendent (*Makif*) over them all, without any differentiation of levels above and below.⁷¹⁰

Moreover, the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), is a drawing down of something completely novel into the world. This is not so of His light that fills all worlds (*Memaleh Kol Almin*) and manifests within them. For, even though it is in a way that,⁷¹¹ "In His goodness, He renews the act of creation every day constantly," as explained in Shaar HaYichud VeHaEmunah,⁷¹² on the Baal Shem Tov's

⁷⁰⁸ Tanya, Iggeret HaKodesh, Epistle 20 (130b)

⁷⁰⁹ Tanya, Ch. 6 (10b) and on, citing Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 4.

⁷¹⁰ See Tanya, Ch. 48 (67b) and elsewhere.

⁷¹¹ See the "Yotzer" blessing of the *Shema* recital.

⁷¹² Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

explanation of the verse,⁷¹³ “Forever, *HaShem*-יהו"ה, Your speech stands in the heavens,” that the Godly vitality that “emanates from the mouth of *HaShem*-יהו"ה”⁷¹⁴ must manifest within all creations constantly to enliven and bring them into being from nothing to something at every moment, nonetheless, this is not something new, but is only the [constant] renewal of the old.

[This is to such an extent that because of its constancy – this being the general conduct of the natural order (*HaTeva*-הטבע) – there is no room for a person to recite *Hallel* [over this], as stated by our sages, of blessed memory,⁷¹⁵ “One who recites *Hallel* every day is like one who curses etc.”] That is, this only is from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which in general, is the light of *HaShem*-יהו"ה, blessed is He, that relates to worlds.⁷¹⁶

From this it is understood that the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), is in a way of “walking” (*Hiluch*-הילוך) from Above to below.⁷¹⁷ That is, here the primary matter is the revelation of the Upper One. In contrast, the revelation of His light that fills all worlds (*Memaleh Kol Almin*), which relates to the worlds and manifests within them, comes according to their various levels, in a way of “walking” (*Hiluch*-

⁷¹³ Psalms 119:89

⁷¹⁴ Deuteronomy 8:3

⁷¹⁵ Talmud Bavli, Shabbat 118b

⁷¹⁶ Also see Sefer HaMaamarim 5629 p. 196

⁷¹⁷ Also see Sefer HaMaamarim 5672-4676 *ibid*.

(הילוך) from below to Above. Here the primary matter is the manifestation within the vessel below.

This is also why the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), is “walking” (*Hiluch*-הילוך) in the aspect of the “front-*Panim*-פנים,” whereas the revelation of His light that fills all worlds (*Memaleh Kol Almin*) is “walking” (*Hiluch*-הילוך) in the aspect of the “back-*Achor*-אחור.”

This is because the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) is the revelation of His light as it is, in and of itself, this being the aspect of the “front-*Panim*-פנים.” In contrast, the revelation of His light that fills all worlds (*Memaleh Kol Almin*) is only what manifests in the vessel of the lower one, which only is the matter of the “back-*Achor*-אחור,” and the externality (*Chitzoniyut*).⁷¹⁸

It should be added that this also is the root from where the matter of “front-*Panim*-פנים and back-*Achor*-אחור is drawn and chained down to this world. That is, in the matter of *mitzvot*, the revelation of *HaShem*’s-ה"ה Godliness is drawn in the aspect of the front-*Panim*-פנים and the opposite is true of matters that belong to the husks and the side opposite holiness, in that their suckling and vitality is not from the aspect of the front-*Panim*-פנים, but from the back-*Achor*-אחור of the Holy, like “a person who begrudgingly throws something over his shoulder to his enemy.”⁷¹⁹

⁷¹⁸ Also see Tanya, Iggeret HaKodesh, Epistle 19

⁷¹⁹ Tanya, Likkutei Amarim, Ch. 22

Now, the two ways of “walking” (*Hiluch*-הילוך), these being the aspect of the “front-*Panim*-פנים” and “back-*Achor*-אחור” in *HaShem*’s-יהו”ה Godliness, are drawn down through two ways of “walking” (*Hiluch*-הילוך), these being the aspects of “front-*Panim*-פנים” and “back-*Achor*-אחור,” as they are in our service of *HaShem*-יהו”ה, blessed is He.

The explanation is that, in general, there are two ways in our service of *HaShem*-יהו”ה, blessed is He, these being the aspects of “front-*Panim*-פנים” and “back-*Achor*-אחור.” For, as known,⁷²⁰ the [Godly] soul itself does not require repair altogether, and its descent to this world was only to repair the body and animalistic soul, and one’s portion in the world at large. This is the aspect of the “back-*Achor*-אחור” and externality (*Chitzoniyut*) in our service of *HaShem*-יהו”ה, blessed is He, because it only is for the sake of external matters, such as the body, the animalistic soul, and one’s portion in the world at large.

In contrast, the “front-*Panim*-פנים” is that the general matter of one’s service of *HaShem*-יהו”ה, blessed is He, has an effect and is of significance Above. This is like the Alter Rebbe’s⁷²¹ explanation of the teaching in Mishnah,⁷²² “Know, what is above is from you (*Da Mah Lema’alah Mimcha*-דע מה למעלה ממך),” in that “All matters above are from you (*Mimcha*-

⁷²⁰ Tanya, Ch. 37 (48b), citing Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1

⁷²¹ Sefer HaSichot 5704 p. 23; Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 303 (copied in HaYom Yom of the 13th of Iyyar).

⁷²² Avot 2:1

ממך),” meaning that they depend on man’s service of *HaShem*-יהו"ה, blessed is He.

This is to such an extent that our sages, of blessed memory, stated⁷²³ “the Jewish people increase the Supernal might of the One Above.” In other words, the general matter of serving *HaShem*-יהו"ה, blessed is He, is for the sake of the One Above.⁷²⁴ This even applies to the level about which the verse states,⁷²⁵ “If you were righteous, what have you given Him etc.,” which generally refers to the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

More specifically, there are two ways in our service of *HaShem*-יהו"ה, blessed is He, itself, these being the two ways of “walking” (*Hiluch*-הילוך), in the aspects of “front-*Panim*-פנים” and “back-*Achor*-אחור,” that is, from Above to below and from below to Above.

The explanation is that there is one way of serving Him, which is in a way of order and gradation, meaning that the toil is generally in a way of “walking” (*Hiluch*-הילוך) from level to level according to one’s state and standing etc. Therefore, this only is the aspect of the “back-*Achor*-אחור,” that is, from below to Above.

There also is a way of serving Him in a way that transcends order and gradation, meaning that service of Him is

⁷²³ Midrash Eichah Rabba 1:33

⁷²⁴ See Avodat HaKodesh, Part 2 (Chelek HaAvodah) Ch. 3, cited in Shnei Luchot HaBrit, Shaar HaGadol 29b and on; Ohr HaTorah, Mishpatim p. 1,219 and on; Discourse entitled “*Lo Tihiyeh Mishakeila* – There shall be no woman who loses her young,” 5712, (Sefer HaMaamarim 5712, p. 215 and on), translated in The Teachings of The Rebbe 5712, p. 215 and on), Discourse 9.

⁷²⁵ Job 35:6-7

not according to one's state and standing etc. Thus, this is not the aspect of the "back-*Achor*-אָהוּר," but is the aspect of the "front-*Panim*-פָּנִים," in a way that is from Above to below.

In general, this is the difference between service of *HaShem*-יהו"ה of the righteous *Tzaddikim*, which is in a way of order and gradation, and service of *HaShem*-יהו"ה of those who return to Him in repentance – *Baalei Teshuvah* – which is "with greater strength"⁷²⁶ and transcends order and gradation.

[Similarly, in the service of *HaShem*-יהו"ה of those who return to Him in repentance – *Baalei Teshuvah* – there are two kinds of merit. There are regular merits, similar to the merits [attained] through service of *HaShem*-יהו"ה, blessed is He, of righteous *Tzaddikim*, and there are merits brought about through the transformation of willful transgressions,⁷²⁷ which are higher.]⁷²⁸

Through these two ways of "walking" (*Hiluch*-הִילוך) in our service of *HaShem*-יהו"ה, blessed is He, we draw down and bring about the two ways of "walking" (*Hiluch*-הִילוך) in *HaShem*'s-יהו"ה Godliness. That is, through serving Him in a way of order and gradation, this being the aspect of the "back-*Achor*-אָהוּר" from below to Above, we draw down the revelation of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

However, through serving Him in a way that transcends order and gradation, this being the aspect of the "front-*Panim*-פָּנִים" from Above to below, we draw down the revelation of His

⁷²⁶ See Zohar I 129b; Tanya, Iggeret HaTeshuvah, Ch. 8, and elsewhere.

⁷²⁷ Talmud Bavli, Yoma 86b

⁷²⁸ See Derech Mitzvotcha 39b, 191a

light that surrounds and transcends all worlds (*Sovev Kol Almin*).⁷²⁹

4.

However, *HaShem*'s-ה"ה ultimate Supernal intent, blessed is He, is for both ways of “walking” (*Hiluch*-הילוך), (both the aspect of the “front-*Panim*-פנים” and the aspect of the “back-*Achor*-אחור,” both from Above to below and from below to Above), that is, “also in unity (*Gam Yachad*-גם יחד).”⁷³⁰

About this the verse states, “I will walk-*v’Heethalachti*-והתהלכתי (within you),” in the plural, indicating the bond between the two ways of “walking” (*Hiluch*-הילוך) in *HaShem*'s-ה"ה Godliness Above, so that there will be a drawing down and revelation of His light that surrounds and transcends all worlds (*Sovev Kol Almin*) and there will be the ascent of His light that fills all worlds (*Memaleh Kol Almin*) to His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

The same is so of our service of *HaShem*-ה"ה, blessed is He, about which the verse states, “I caused you to walk uprightly (*Komemiyut*-קוממיות),” meaning, “Two hundred cubits tall, like [the height of] two statures (*Komot*-קומות) of Adam, the first man.”

This refers to the bond between the two ways of “walking” (*Hiluch*-הילוך); that of the righteous-*Tzaddikim* and that of those who return to *HaShem*-ה"ה in repentance (*Baalei Teshuvah*). That is, [in the future] even the service of *HaShem*-

⁷²⁹ Also see Ohr HaTorah *ibid.* p. 647

⁷³⁰ Psalms 133:1

יהו"ה, blessed is He, of the righteous-*Tzaddikim*, will be in a way that transcends order and gradation, and even the service of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) will be in a way that is drawn down in an inner, internalized way (*b'Pnimiyut*) etc.

Now, in explanation of [the words], "I caused you to walk uprightly (*Komemiyut*-קוממיית)," there are two views. The first view is, "Two hundred cubits tall, like two statures (*Komot*-קומות) of Adam, the first man," whereas the second view is "One hundred cubits tall."

The explanation is that the number one hundred, (which completes the number ten, being that each "one" includes ten), indicates wholeness and completion, as known⁷³¹ about the meaning of the Mishnah,⁷³² "At [the age of] one hundred, it is as if one has died and has passed and become nullified (*Batel*-בטל) from the world," this being completeness in one's service of *HaShem*-יהו"ה, blessed is He.

This is the matter of [the view], "Two hundred cubits tall, like two statures (*Komot*-קומות) of Adam," which indicates the completeness of one-hundred in each of the two statures of man's service of *HaShem*-יהו"ה, blessed is He, which are the two ways of serving Him, the way of righteous-*Tzaddikim* and the way of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), as they are unified in a single word, "uprightly-*Komemiyut*-קוממיית."

This is emphasized even more in the second explanation, "One hundred cubits tall." That is, that both ways

⁷³¹ See Ohr HaTorah, Chayei Sarah 110b; Chukat p. 817

⁷³² Avot 5:22, the chapter that is studied this Shabbat

of serving *HaShem*-יהו"ה, blessed is He; the way of the righteous-*Tzaddikim* and the way of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), become united in a single stature (*Komah*-קומה), "One hundred cubits tall."

It can also be said that when the verse states, "I caused you to walk uprightly (*Komemiyut*-קוממייות)," whether with "two hundred cubits" or with "one hundred cubits," it hints at the drawing down of revelation of *HaShem*'s-יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*) into His light that fills all worlds (*Memaleh Kol Almin*), this being the bond between the two ways of "walking" (*Hiluch*-הילוך) as they are in *HaShem*'s-יהו"ה Godliness.

The explanation is that as known about the matter of numbers; units of one are in the world of Action (*Asiyah*), units of ten are in the world of Formation (*Yetzirah*), and units of hundreds are in the world of Creation (*Briyah*).⁷³³ Based on this, it is not understood how it is possible that in the world of Action (*Asiyah*) there could be the matter indicated by the word "upright-*Komemiyut*-קוממייות," (whether "two hundred cubits," or "one hundred cubits"), in that units of hundreds relate to the world of Creation (*Briyah*).

However, the explanation is that units of one in the world of Action (*Asiyah*), units of ten in the world of Formation (*Yetzirah*), and the units of hundreds in the world of Creation (*Briyah*), stem from the limitations of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). However, when there is a revelation of the light of *HaShem*-

⁷³³ See Likkutei Torah, Balak 74b; Ohr HaTorah (Yahal Ohr) to Tehillim p. 321, p. 409, and elsewhere.

יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), it then is possible for there to be units of hundreds even in the world of Action (*Asiyah*). Beyond this, because,⁷³⁴ “The Holy One, blessed is He, desired to have a dwelling place for Himself in the lower worlds,” the multiplicity of numbers specifically is in the lower worlds.

5.

All this is brought about through our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the duration of exile, beginning with the matter of⁷³⁵ “If you will walk in My decrees (*Bechukotai Teileichu* תלכו-),” meaning,⁷³⁶ “you should toil in the study of Torah.” In other words, one’s study of Torah should be in a way of such toil and labor, to the point of the soul’s exhaustion etc. Through doing so, we merit all the blessings stated in the Torah portion, beginning with,⁷³⁷ “I will provide your rains in their time etc.,” and,⁷³⁸ “I will provide peace (*Shalom*-שלום) in the land,” which also includes “peace at home” (*Shalom Bayit*-בית שלום), which is connected to [the *Sefirah* of] Foundation-*Yesod*.

This is as stated in Talmud,⁷³⁹ that the aspect of Foundation-*Yesod*⁷⁴⁰ is called “the peacemaker of the home.”

⁷³⁴ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁷³⁵ Leviticus 26:3 (the beginning of this week’s Torah portion).

⁷³⁶ Rashi and Torat Kohanim to Leviticus 26:3

⁷³⁷ Leviticus 26:4

⁷³⁸ Leviticus 26:6

⁷³⁹ Talmud Bavli, Shabbat 152a (see Rashi there).

⁷⁴⁰ The limb that relates to the bonding between man and his wife. (See Rashi there, and see introduction to Tikkunei Zohar 17a).

This refers to the union (*Yichud*) of *Zeir Anpin* and *Nukva*, (which is similar to the union (*Yichud*) of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), in His light that fills all worlds (*Memaleh Kol Almin*)), as the verse states,⁷⁴¹ “the dwelling of brothers, also in unity (*Shevet Achim Gam Yachad*-יהד-גם שבט אחים).” For, this causes the matter of birth, by which the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is revealed,⁷⁴² (as explained before).⁷⁴³

We thereby will merit the revelations of the days of Moshiach, at which time the verse, “I will walk (*v’Heethalachti*-והתהלכתי) within you,” will be fulfilled, this being the bond of the two ways of “walking” (*Hiluch*-הילוך) Above in *HaShem*’s-יהו"ה Godliness, by drawing down His light that surrounds and transcends all worlds (*Sovev Kol Almin*) into the aspect of His light that fills all worlds (*Memaleh Kol Almin*).

This is because in the coming future there will be a drawing down and revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). There likewise will be [the fulfillment of] “I caused you to walk uprightly (*Komemiyut*-קוממיות),” this being the bond of both ways of “walking” (*Hiluch*-הילוך), meaning, the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim* and the

⁷⁴¹ Psalms 133:1

⁷⁴² Likkutei Torah, Shir HaShirim 39d and on; Maamarei Admor HaEmtza’ee, Vayikra Vol. 2, p. 671 and on; Sefer HaMaamarim 5652 p. 130; 5657 p. 179 and elsewhere.

⁷⁴³ See the preceding discourse of Lag BaOmer of this year, 5722, Discourse 29. (This matter was not included in the discourse as it was edited by the Rebbe.)

service of *HaShem*-יהו"ה of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), as will take place upon the coming of Moshiach “who will bring the righteous *Tzaddikim* to repent (*Teshuvah*).”⁷⁴⁴

⁷⁴⁴ See Likkutei Torah, Drushei Shemini Atzeret 92b; Shir HaShirim 50b; See Zohar III 153b; Explained in *Hemshech* 5672 Vol. 1, p. 450; Also see the discourse entitled “*v’Heinif*” and the discourse entitled “*Vayomer Lo Yehonatan*” 5711, (Sefer HaMaamarim 5711, p. 63 and on; p. 65 and on), translated in The Teachings of The Rebbe 5711, Discourse 7 and Discourse 8.