

Discourse 13

*“K’Heemeis Donag Mipnei Aish -
As wax melts before fire”*

Delivered the 1st day of the week of Parshat Va’era,

24th of Tevet,⁵⁴⁷ 5723

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

1.

The verse states,⁵⁴⁸ “As wax melts before fire.” Now, at first glance it is not understood why it states “as wax melts before fire,” and not, “as wood is consumed by fire,” or the like. However, as known about the meaning of this verse, through doing goodness it automatically comes about that “all doers of iniquity will break apart.”⁵⁴⁹

Even though the order of the toil in serving *HaShem*-יהו"ה, blessed is He, is that there first must be “turning away from evil” followed by “doing good,”⁵⁵⁰ nonetheless, as known, there are two kinds of evil. There is evil which is forbidden by Torah or by Rabbinic ordinance. In regard to this kind there first must be the “turning away from evil,” before it becomes applicable to “do good.” This is as the verse states,⁵⁵¹ “But to the wicked God said, [what purpose have you in recounting my

⁵⁴⁷ This was the 150th anniversary of the *Hilulah* of the Alter Rebbe (in 5573).

⁵⁴⁸ Psalms 68:3

⁵⁴⁹ Psalms 92:10

⁵⁵⁰ Psalms 34:15; 37:27

⁵⁵¹ Psalms 50:16

decrees and bearing My covenant upon your lips] etc.” In contrast, in regard to evil that only stems from the nature of one’s character traits (*Midot*) and is not brought into action, this does not restraint a person from doing goodness to such an extent, but on the contrary, the doing of good is what affects that “all doers of iniquity will break apart.”

Likewise, in service of *HaShem*-יהו"ה, blessed is He, there also are two kinds of love. There is “abundant love” (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, and there is “worldly love” (*Ahavat Olam*) of Him.⁵⁵² “Worldly love” (*Ahavat Olam*) is love that comes through contemplating the greatness of *HaShem*-יהו"ה, blessed is He, in creating His world. On the other hand, “abundant love” (*Ahavah Rabba*) is love that transcends reason and intellect and requires no contemplation (*Hitbonenut*).

Now, because of the “worldly love” (*Ahavat Olam*), in which one contemplates the greatness of *HaShem*-יהו"ה in creating the worlds, he is called a “server of God (*Oved Elohi*”מ-אלהי”ם).⁵⁵³ That is, he serves in the aspect indicated by *HaShem*’s-יהו"ה title “God-*Elohi*”מ-אלהי”ם,” this being the Godliness in the worlds.

This “worldly love” (*Ahavat Olam*) only causes the “melting of wax before fire.” That is, it is compared to wax, which at first is hard and becomes soft through the heat of the fire, so that it then is pliable and its form can be changed in whatever way he wishes. The same is so in our service of

⁵⁵² See Tanya, Ch. 43 (62a); Torah Ohr, Vayigash 44b-c; Vayechi 47a and on, and elsewhere.

⁵⁵³ Malachi 3:18

HaShem-יהו"ה, blessed is He, that through the “worldly love” (*Ahavat Olam*) we cause the evil, which at first was hard, to become soft, and it then can be bent according to his will. That is, the evil in his character and emotional traits (*Midot*) will not be [manifest] in action. Nonetheless, here the evil is not fully nullified, but only is “as wax melts before fire.”

However, *HaShem*’s-יהו"ה ultimate Supernal intent is [for one] to come to the “abundant love” (*Ahavah Rabba*) (that transcends “worldly love” (*Ahavat Olam*)) and is present in each and every Jew, except that it is in a state of a “hidden love” (*Ahavah Mesuteret*),⁵⁵⁴ and it therefore is necessary to cause this “abundant love” (*Ahava Rabba*) to be openly revealed.

Because of this “abundant love” (*Ahava Rabba*) the evil is caused to be completely nullified, as the verse states,⁵⁵⁵ “For behold Your enemies, *HaShem*-יהו"ה, for behold Your enemies shall perish; all doers of iniquity will break apart.” In other words, because of the Name *HaShem*-יהו"ה, which transcends His title God-*Elohi*”מ-אלהי”ם,⁵⁵⁶ and transcends the worlds, this causes that “Your enemies shall perish” completely, not only “as wax melts before fire.” This will suffice for the understanding.⁵⁵⁷

⁵⁵⁴ See Torah Ohr *ibid.*, and elsewhere.

⁵⁵⁵ Psalms 92:10

⁵⁵⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

⁵⁵⁷ After the discourse the Rebbe said: This discourse is from the discourses of the Rebbe that have not yet been printed,* and it appears to be from the earlier years, when the discourses were shorter,** though they also include many matters and instructions regarding service of *HaShem*-יהו"ה, blessed is He, which later were elucidated with greater particularity of details upon details, in the discourses that followed later. [*Subsequently printed in Maamarei Admor HaZaken, HaKetzarim,

p. 218-219.] [**See Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 340; Vol. 4, p. 273, copied in the HaYom Yom entry for the 15th of Sivan.]