

Discourse 35

*“Re’eh Natati Lifneichem HaYom Brachah...
See, I give before you today a blessing...”*

Delivered on Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁹⁴ “See, I give before you today a blessing... the blessing, that you will listen to the commandments of *HaShem*-יהוה your God etc.” Now, the question about the precise wording of this verse is well known.¹⁴⁹⁵ That is, we must understand why it uses a term of “giving-*Netinah*-נתינה,” stating, “I give-*Notein*-נותן... a blessing.” At first glance, the verse should [simply] have said, “I bless you etc.”

We also must understand the meaning of the word “(I give) **before** you-*Lifneichem*-לפניכם,” though, at first glance, it should have [simply] said, “I give **to** you-*Lachem*-לכם.” We also must understand why it states, “**that** you will listen-*Asher Tishme’u*-אשר תשמעו,” which indicates certainty. For, at first glance, since it continues, “**If** you do not listen-*Eem Lo Tishme’u*-אם לא תשמעו,” here too, it should have said “**If** you

¹⁴⁹⁴ Deuteronomy 11:26-27

¹⁴⁹⁵ See the discourse entitled “*Re’eh Anochi*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,100).

listen-*Eem Tishme'u*-אם תשמעו," indicating that it is conditional. For though there indeed is the promise that,¹⁴⁹⁶ "no one banished from Him will remain banished," nonetheless, another verse states,¹⁴⁹⁷ "if you will follow My decrees," and,¹⁴⁹⁸ "if we heed His call." This being so, here too, it should have said, "if you listen-*Eem Tishme'u*-אם תשמעו," and [we therefore must understand] why it states, "**that** you will listen-*Asher Tishme'u*-אשר תשמעו."

2.

Now, the explanation is that the word "*Asher*-אשר" also indicates pleasure,¹⁴⁹⁹ as in the verse,¹⁵⁰⁰ "[Leah said,] It is my joy (*b'Oshree*-באשרי) for women have deemed me joyful (*Eeshroonee*-אשרוני), so she called his name '*Asher*-אשר.'" It thus refers to the matter of pleasure (*Taanug*) brought about through the general service of *HaShem*-יהו"ה, blessed is He, in fulfilling His *mitzvot*, this being *HaShem's*-יהו"ה ultimate Supernal intent in the creation [of the world].

This is as our sages, of blessed memory, explained¹⁵⁰¹ the verse,¹⁵⁰² "His thighs (*Shokav*-שוקיו) are pillars of marble," that, "The Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק)

¹⁴⁹⁶ Samuel II 14:14; See Tanya, Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3.

¹⁴⁹⁷ Leviticus 26:3

¹⁴⁹⁸ Psalms 95:7

¹⁴⁹⁹ See the end of the discourse entitled "*Re'eh Anochi*" 5675 (*Hemshech* 5672 Vol. 2, p. 1,107.

¹⁵⁰⁰ Genesis 30:13

¹⁵⁰¹ Midrash Bamidbar Rabba 10:1

¹⁵⁰² Song of Songs 5:15

to create it.” This is because of the pleasure (*Taanug*) Above is caused by man’s toil in serving Him in this world.

This also is the matter of Shabbat, about which the verse states],¹⁵⁰³ “And you call Shabbat a pleasure-*Oneg*-ענג.” For, just as through toiling during the six mundane days of the week, the matter of pleasure (*Taanug*) is caused on Shabbat, so likewise, it is through the general toil of self-restraint (*Itkafiya*) etc., during “the six millennia of the world,”¹⁵⁰⁴ that during the seventh millennium, the matter of which is receiving the reward, the matter of pleasure (*Taanug*) is caused.

3.

The explanation¹⁵⁰⁵ is as our sages, of blessed memory, stated,¹⁵⁰⁶ “If only the Jewish people would keep two Shabbats according to their laws (*Halachot*) they would immediately be redeemed.” This does not contradict another teaching of our sages, of blessed memory, that,¹⁵⁰⁷ “If the Jewish people would keep one Shabbat properly, the son of Dovid would immediately come.”

This is because¹⁵⁰⁸ every Shabbat consists of two Shabbats. That is, there is the lower Shabbat (*Shabbat Tata’ah*) and the upper Shabbat (*Shabbat Ila’ah*).¹⁵⁰⁹ The lower Shabbat

¹⁵⁰³ Isaiah 58:13

¹⁵⁰⁴ Talmud Bavli, Rosh HaShanah 31a

¹⁵⁰⁵ See the discourse entitled “*Re’eh Anochi*” 5675 *ibid.*, and its continuation in the discourse entitled “*Shoftim v’Shotrim*” 5675 (p. 1,100 and on).

¹⁵⁰⁶ Talmud Bavli, Shabbat 118b

¹⁵⁰⁷ Talmud Yerushalmi, Taanit 1:1

¹⁵⁰⁸ See Likkutei Torah, Behar 41a

¹⁵⁰⁹ See Zohar I 5b

(*Shabbat Tata'ah*) is the rest and tranquility that comes after toil and labor. Thus, the pleasure in this rest is commensurate to the toil and labor that preceded it. In contrast, the upper Shabbat (*Shabbat Ila'ah*) is essential rest and tranquility.

This may be understood through [the analogy of] a person who does a certain work. While he is occupied in the act, the powers [of his soul] descend and come in a way of constriction (*Tzimtzum*). For example, even while the power of action (*Ko'ach HaMa'aseh*) is still included in the power of movement of his hand, it is on a much higher level, in which it is in a greater state of revelation.

In contrast, when it is drawn down to act in a specific way, it then descends and becomes constricted (*Tzimtzum*) [to this specific act] etc. How much is this most certainly so in regard to the inner powers [of his soul], such as his emotions (*Midot*) and intellect (*Sechel*), which, in essence, are higher than action, in that during the action, they descend to the level of action.

This because for the action to be as it should be, he must want to do his work and also must delve with his intellect as to how and what to do etc. Now, for this to be, there must be a matter of constriction (*Tzimtzum*). That is, there not only must be a constriction in relation to doing this particular thing, but there also must be a constriction in relation to the general matter of action itself, being that, in essence, the emotions (*Midot*) and intellect (*Sechel*) are higher than action. Similarly, in action there also is desire (*Ratzon*) and pleasure (*Taanug*), this being the cause that [propels] him to do it. This being so, there also

must be a descent and constriction of the desire (*Ratzon*) and the pleasure (*Taanug*) etc.

However, all this is [only] while he is engaged in the action. However, when he rests from his work, all these powers ascend from their descent and constriction, and return to their essential state, and he delights in this rest from the descent and constriction.

Now, the pleasure of this rest and relaxation is the very same pleasure that descended and spread into the matter of action, except that while he was engaged in the work, the pleasure (*Taanug*) was hidden. (That is, the pleasure (*Taanug*) was only the cause [that propelled him] to do the work, however [while he was working] the pleasure (*Taanug*) itself was hidden.) This is because it was in a state of descent and constriction.

However, when he rests and relaxes [from the work], the very same pleasure that was in a state of descent and spreading forth in his [manifest] powers, becomes revealed, except that it now is reversed, in that now the pleasure [is experienced], which is the opposite of the pleasure that was [hidden] in the work. This is the pleasure (*Taanug*) in the rest and relaxation.

From this example, we can understand the matter as it is Above, in relation to the matter of the creation and existence of the worlds, which comes from the power of action (*Ko'ach HaMaaseh*). This is as stated,¹⁵¹⁰ “For all the praiseworthy work of Your hand.” This refers to the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is the aspect

¹⁵¹⁰ In the *Yotzer* blessing of the *Shema*.

of Action (*Asiyah*) of the world of Emanation (*Atzilut*), which becomes the source for the existence of the worlds. This refers to the matter of the letters (*Otiyot*) within Kingship-*Malchut*, as the verse states,¹⁵¹¹ “By the word of *HaShem*-יהוה the heavens were made,” being that the speech (*Dibur*) of the Holy One, blessed is He, is considered to be an action (*Ma’aseh*).¹⁵¹²

Additionally, in regard to the coming into being of the worlds, there also is a manifestation of all the levels above Kingship-*Malchut*. (That is, they all are drawn into the aspect of Kingship-*Malchut*, which is called,¹⁵¹³ “the Ingathering of Israel-*Knesset Yisroel* ישראל,” because she collects and gathers all the lights above her.)

For example, [she includes] the emotions (*Midot*), as the verse states,¹⁵¹⁴ “For six days did *HaShem*-יהוה make the heavens and the earth etc.,” referring to the six emotions (*Midot*). This is likewise so of the intellect (*Mochin*), as the verse states,¹⁵¹⁵ “You have made them all with Wisdom-*Chochmah*,” and as our sages, of blessed memory, stated,¹⁵¹⁶ “The Holy One, blessed is He, created His world with ten things: With wisdom-*Chochmah* etc.”

Similarly, the aspects of desire (*Ratzon*) and pleasure (*Taanug*) are also in the creation of the worlds, as in the teaching,¹⁵¹⁷ “When it arose in His desire to create the world

¹⁵¹¹ Psalms 33:6

¹⁵¹² Midrash Bereishit Rabba 44:22

¹⁵¹³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “*Knesset Yisroel*”; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “*Knesset Yisroel*”; Also see Torah Ohr, Tetzaveh 84b.

¹⁵¹⁴ Exodus 20:11; 31:17; Zohar I 247a; Zohar III 298b, and elsewhere.

¹⁵¹⁵ Psalms 104:24

¹⁵¹⁶ See Talmud Bavli, Chagigah 12a

¹⁵¹⁷ See Zohar I 29a; 86b

etc.,” and as our sages, of blessed memory, taught¹⁵¹⁸ “The verse,¹⁵¹⁹ ‘His thighs (*Shokav*-שוקיו) are pillars of marble’ refers to the world that The Holy One, blessed is He, yearned (*Nishtokek*-נשתיקק) to create” (as mentioned in chapter two).

As known, this is the matter of the construction of Kingship-*Malchut* on Rosh HaShanah, at which time we draw down the aspect of the Crown-*Keter* of Kingship-*Malchut*, so that there is the aspect of the desire (*Ratzon*) and pleasure (*Taanug*) in Kingship-*Malchut*. This is because, on Rosh HaShanah, everything reverts to its original state, and it therefore is necessary to awaken and draw down the desire (*Ratzon*) and pleasure (*Taanug*) for Kingship-*Malchut* anew.

It thus is understood that the general matter of the creation and existence of the worlds, through the drawing down of the power of action (*Ko’ach HaMa’aseh*), which is the aspect of Kingship-*Malchut*, within which there also is a manifestation of the levels that transcend it, up to and including the aspects of desire (*Ratzon*) and pleasure (*Taanug*), all of which is a matter of descent and constriction (*Tzimtzum*) etc.

Now, all the above is during the six mundane days of the week, which are in a way that “each day performs its labor.”¹⁵²⁰ However, as mentioned above, on the day of Shabbat rest and ascent from the descent and constriction (*Tzimtzum*) is caused, and everything reverts to its essential state, as it was before to its descent and constriction.

¹⁵¹⁸ Midrash Bamidbar Rabba 10:1

¹⁵¹⁹ Song of Songs 5:15

¹⁵²⁰ See Zohar III 94b

This is similar to Rosh HaShanah, at which time everything reverts to its original state (as mentioned before), except that on Rosh HaShanah it is in a state of withdrawal (*Siluk*), which is why it then is a time of judgment and justice etc. However, on Shabbat, it is in a state of ascent (*Ha'ala'ah*), and therefore the day of Shabbat is the aspect of pleasure (*Taanug*), as the verse states, "And you call Shabbat a pleasure (*Oneg*)," (as mentioned in chapter two), this being the pleasure (*Oneg*) of the rest and relaxation.

This is the very same pleasure there was in the descent and the spreading forth, except that the pleasure (*Taanug*) was concealed then, whereas the pleasure is revealed in the rest and ascent. However, it is the opposite of the pleasure that preceded it, which took place during the descent and spreading of the light of *HaShem's* יהוה's Godliness in the aspect of Action (*Asiyah*), whereas here, the pleasure is specifically in the rest and relaxation.

4.

However, this must be better understood. For, at first glance, this makes sense in regard to a human being, in whom the pleasure of the rest results from the exertion and exhaustion caused by the toil, so much so, that because of the toil, he becomes short of breath and spirit, which causes expiry and cessation in the pleasure [hidden] in the descent and spreading forth of his powers to manifest in the work. Thus, when he rests from the toil and his breath and spirit return to him, he then derives great pleasure from the rest.

However, Above in *HaShem's* יהו"ה Godliness, strenuous toil and exhaustion is not applicable, Heaven forbid to think so. This is because, "the Holy One, blessed is He, did not create His world with toil and exertion."¹⁵²¹ In other words, the matter of exertion and exhaustion only applies to man, whose strength is limited, and there thus is expiry to the extent that his powers can spread through toil and exertion.

In contrast, this is not so Above in *HaShem's* יהו"ה Godliness, being that His greatness cannot be fathomed etc.,¹⁵²² and moreover, His power to act and actualize has no limitations whatsoever. This is as our sages, of blessed memory, stated,¹⁵²³ "When the Holy One, blessed is He, created His world, it expanded continually... until the Holy One, blessed is He, rebuked it etc." This being so, Above in His Godliness, what is it that causes the pleasure and the matter of rest and relaxation?

However, the explanation is that it indeed is so, that even that which is drawn down into the power of the Actor within the acted upon, is in a limitless state (*Bli Gvul*). In other words, even though in order for the aspect of Kingship-*Malchut* to be the source for the worlds, a great descent and lowering is necessary, so much so, that about this it states,¹⁵²⁴ "Be a tail to lions," meaning the lowest aspect of the world of Emanation (*Atzilut*), "and do not be a head to foxes," meaning the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*,

¹⁵²¹ Midrash Bereishit Rabba 3:2; 12:10

¹⁵²² See Psalms 145:3

¹⁵²³ Talmud Bavli, Chagigah 12a

¹⁵²⁴ Mishnah Avot 4:15; See Likkutei Torah, Shir HaShirim 8c

Asiyah),¹⁵²⁵ and as it states in Etz Chayim,¹⁵²⁶ even the point (*Nekudah*) of Kingship-*Malchut* which breaks through the screen (*Masach*) and descends into the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah* of the world of Creation (*Briyah*) and is called the “head” (*Rosh*-ראש) of Creation (*Briyah*), since it is extremely diminished, it therefore is unlike how it is in the world of Emanation (*Atzilut*), in which it is the aspect of “the tail of lions,” and how much more is this so of the Godly light that comes by way of becoming garbed in the creations, which is a very great lessening.

Nevertheless, even after all this descent and lessening, it still is in a limitless state, so much so that “it expanded continually.” Yet, “even so, the Holy One, blessed is He, rebuked it etc.” That is, he gave it measure and limited the spreading forth of its strength to be “up to here and no further.” This is because it arose in His Supernal will, blessed is He, that there should be a limit and measure to the pleasure in the descent and constriction in the creation and coming into being of the worlds.

Thus, because it was by His will, blessed is He, that he limited and measured the descent and spreading of the Godly power and pleasure in this, therefore, upon the completion and conclusion of the spreading forth, in accordance to what arose in His will, it returns and ascends etc. In other words, the very same power and pleasure that spread forth and came into the aspect of descent, itself ascends above. This then, is the

¹⁵²⁵ Mishnah Avot 4:15 *ibid.*; Likkutei Torah, Shir HaShirim 8c *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47 & 48.

¹⁵²⁶ In *Hemshech* 5672 *ibid.* (p. 1,102) it cites to Shaar 47, Ch. 1, which is the Shklov 5560 edition. In our editions see Shaar 47, Ch. 6.

pleasure that came about through the descent and spreading forth, by which there then is pleasure in rest and relaxation from the spreading forth, this being the ascent.

This being so, it is similar to the rest that follows toil and labor, except that Above, in *HaShem*'s יהו"ה Godliness, the matter of exertion is not applicable (as mentioned above). [Nevertheless], it is the aspect of rest and ascent that follows the descent and constriction.

5.

Now, all the above relates to the pleasure that comes upon the completion of the work of creating and bringing the world into being, which is the pleasure in its existence itself. However, there also is an inner intent in the existence of the world.

For example, when a person builds a house, he has an inner intention in it, which is to have a beautiful home [to dwell in], as the verse states,¹⁵²⁷ “the splendor of man [is] to dwell in a house,” and to have furnishings that are arranged delightfully in it etc. This is because he has pleasure in a having home, in a house with arranged furnishings and the like.

This pleasure is what causes the desire and pleasure in toiling in its construction. For, although it is strenuous work in the most literal sense, he nevertheless has a desire and pleasure in this, because of the more inner pleasure in having a home upon completing its construction.

¹⁵²⁷ Isaiah 44:13

The same applies to the intellect and wisdom involved, as to how the house [should be built] and what form it should have, such as its rooms and the like. This too, accords to the pleasure he has in the inner intention for the house. That is, it accords to the way [it will please him] according to how his intellect dictates [the design of] the house. When the house is then complete, if it accords to what his intellect dictated, and he finds it to be proper in all its details, he then will delight in his soul etc.

From this example, we can understand how this matter is Above, in *HaShem*'s יהו"ה Godliness. Namely, that the cause of the pleasure in the existence of the world, which "the Holy One, blessed is He, yearned to create," is the inner pleasure (*Oneg Pnimi*) of the inner intention for the existence of the world, which is "to make a dwelling place for Himself in the lower worlds,"¹⁵²⁸ through our toil in fulfilling Torah and *mitzvot*, [as it states],¹⁵²⁹ "It brings satisfaction of spirit before Me that I spoke and My will was done."

In other words, through fulfilling the *mitzvot*, we refine the physical things within which the *mitzvot* manifest, thus making them into vessels [that are receptive to] the revelation of His Godliness. All this is established according to the wisdom and measure of the Torah, as to how the *mitzvah* should be done, by which this refinement is affected etc., in accordance to His pleasure in the matter of having "a dwelling place for Himself in the lower worlds." Thus, it is in this way that man

¹⁵²⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁵²⁹ Torat Kohanim and Rashi to Leviticus 1:9

must also toil. That is, the primary toil is actual deed that stems from accepting the yoke of His Kingship.

In this, there also must be the manifestation of intellect (*Mochin*) and emotions (*Midot*), this being the matter of contemplation (*Hitbonenut*) and love and fear of *HaShem*-יהו"ה, blessed is He. Likewise, there also must be the manifestation of desire (*Ratzon*) and pleasure (*Taanug*) etc.

Now, when the toil of the six mundane days of the week, which relate to the matter of [affecting] refinements (*Birurim*), are as they should be, the day of Shabbat then becomes perfected and its pleasure is then complete and whole, ("and you call Shabbat a pleasure"). In other words, there not only is the pleasure stemming from the rest and ascent that follows the descent and constriction in the matter of the creation, but there also is the pleasure stemming from fulfilling the inner intention of creation, that there be "a dwelling place for Himself in the lower worlds."

All this is so when the toil in fulfilling Torah and *mitzvot* is as it should be, which generally is the toil of the righteous *Tzaddikim*. However, even if one has sinned, transgressed, and left the [proper] path, there nevertheless is rectification for this, through serving *HaShem*-יהו"ה, blessed is He, with repentance and returning (*Teshuvah*) to Him. On the contrary, through this an even greater ascent is caused, as our sages, of blessed memory, stated,¹⁵³⁰ "In the place that the repentant (*Baalei Teshuvah*) stand, [even the perfectly righteous *Tzaddikim* cannot stand]."

¹⁵³⁰ Mishneh Torah, Hilchot Teshuvah 7:4

Now, with the above in mind, we can understand why the verse states, “**that** you shall listen-*Asher Tishme’u*- אשר תשמעו,” using a term indicating certainty, rather than a term indicating that is conditional, such as “**If** you listen-*Eem Tishme’u*- אם תשמעו-” as in the verse,¹⁵³¹ “If (*Eem*-אם) you will follow My decrees,” and,¹⁵³² “If (*Eem*-אם) we heed His call.” For, when the verse states, “If (*Eem*-אם) you will follow My decrees,” this refers to fulfilling the *mitzvot*. Thus, since there is doubt as to whether he will properly fulfill them, or whether he will have to serve *HaShem*-יהוה, blessed is He, with repentance and return (*Teshuvah*), therefore the verse states “**If** (*Eem*-אם) you will follow My decrees.”

However, the verse, “If (*Eem*-אם) you will heed His call” refers to serving Him with repentance and return (*Teshuvah*). This is understood from what Eliyahu responded to Rabbi Yehoshua ben Levi, when he asked [Moshiach], “Master, when are you coming?” [to which Eliyahu explained Moshiach’s reply], “Today, if (*Eem*-אם) you will heed His call.”¹⁵³³

Now, as known, the coming of Moshiach is brought about through repentance and return (*Teshuvah*),¹⁵³⁴ (so much

¹⁵³¹ Leviticus 26:3

¹⁵³² Psalms 95:7

¹⁵³³ Talmud Bavli, Sanhedrin 98a

¹⁵³⁴ Talmud Bavli, Sanhedrin 97b; Mishneh Torah, Hilchot Teshuvah 7:5; Also see the beginning of the discourse entitled “*Re’eh Anochi*” 5672 (Sefer HaMaamarim 5672-5675 p. 188).

so, that “Moshiach is destined to bring the righteous to return in *Teshuvah*”)¹⁵³⁵ The verse therefore states “If-*Eem*-אם,” indicating that this is not certain. This is because if [the Jewish people] fulfill Torah and *mitzvot*, the matter of repentance (*Teshuvah*) will not be necessary.

However, in this verse it states, “I give before you today a blessing and a curse.” The blessing refers to fulfilling the *mitzvot*, through which the drawing down of the light of *HaShem*’s יהו"ה Godliness is caused, whereas the curse refers to the matter of repentance (*Teshuvah*). (This is why it is applicable to say about it, “I give etc.,” in that [repentance (*Teshuvah*)] is the matter indicated by the verse,¹⁵³⁶ “*HaShem*-יהו"ה your God reversed the curse into a blessing,” through which a revelation of an even higher light and illumination is drawn down.)

The verse therefore states, “**that** you shall listen-*Asher Tishme'un*-תשמעון,” using a term indicating certainty. This is because, one of the two will necessarily occur, that is, either they will fulfill the *mitzvot* or they will repent (*Teshuvah*). Moreover, both cause the matter of pleasure (*Taanug*) Above in *HaShem*’s יהו"ה Godliness, which is the meaning of the word “joy-*Asher*-אשר,” this being a term indicating pleasure (*Taanug*), (as explained in chapter two).

¹⁵³⁵ See Zohar III (Ra’aya Mehemna) 153b; Likkutei Torah, Shmini Atzeret 92b; Shir HaShirim 50b; *Hemshech* 5672 Ch. 222 (Vol. 2 p. 618); Discourse entitled “*v’Heinif*” and discourse entitled “*Vayomer Lo Yohonatan*” 5711, translated in The Teachings of The Rebbe 5711, Discourse 7 and Discourse 8 (Sefer HaMaamarim 5711, p. 63 and on; p. 65 and on).

¹⁵³⁶ Deuteronomy 23:6

Now, in regard to why the verse states, “I **give** before you-*Anochi Notein*-אֲנֹכִי נֹתֵן,” using a term of “giving-*Netinah*-נְתִינָה,” this is similar to what our sages, of blessed memory, stated¹⁵³⁷ on the verse,¹⁵³⁸ “And you will be a blessing,” that, “the blessings are granted to you.” This is because the matter of a blessing (*Brachah*-בְּרָכָה) is from Above to below, which specifically depends on the one who has the power to bless. Thus, the meaning of “the blessings are granted to you,” is that “it is in his power to bless etc.”

The meaning of the word “before you-*Lifneichem*-לִפְנֵיכֶם,” is that this term indicates innerness (*Pnimityut*). This refers to the innerness (*Pnimityut*) of the soul, which is bound to the innerness (*Pnimityut*) Above, as the verse states,¹⁵³⁹ “Seek My face (*Panai*-פָּנַי),” (through which) “Your face (*Panecha*-פָּנֶיךָ) *HaShem*-יְהוָה, do I seek,” such that the general totality of service of *HaShem*-יְהוָה must be in this way, both service of Him by the righteous (*Tzaddikim*), as well as the service of Him by the repentant (*Baalei Teshuvah*).¹⁵⁴⁰

¹⁵³⁷ Midrash Bamidbar Rabba 11:2

¹⁵³⁸ Genesis 12:2

¹⁵³⁹ Psalms 27:8; See Likkutei Torah, Teitzei 36b; Nitzavim 44b and on.

¹⁵⁴⁰ The conclusion of this discourse is missing.