

Discourse 22

“v’Haricho b’Yirat HaShem -

He will be imbued with a spirit of fear for HaShem”

Delivered on last day of Pesach, 5723

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

1.

[About Moshiach] the verse states,⁹⁶⁴ “He will be imbued with a spirit-*v’Haricho*-וְהָרִיחוֹ” of fear of *HaShem*-יְהוָה.” The verse before this states,⁹⁶⁵ “The spirit (*Ru’ach*-רוּחַ) of *HaShem*-יְהוָה will rest upon him – a spirit of wisdom and understanding etc.” That is, because “the spirit of *HaShem*-יְהוָה will rest upon him etc.,” therefore his conduct will be such that “he will be imbued with a spirit-*v’Haricho*-וְהָרִיחוֹ” of fear of *HaShem*-יְהוָה; and will not need to judge by what his eyes see, nor decide by what his ears hear,” as our sages, of blessed memory, said,⁹⁶⁶ “He will smell-*Morach*-מִרְחַח and judge (*Morach v’Da’in*-מִרְחַח וְדַאִין).”

Now, at first glance, justice is specifically a matter that must accord to order, that is, it specifically is through what is seen with one’s eyes and heard with one’s ears. [This is why the statement in this verse, “He will not need to judge by what his eyes see, nor decide by what his ears hear,” is necessarily

⁹⁶⁴ Isaiah 11:3

⁹⁶⁵ Isaiah 11:2

⁹⁶⁶ Talmud Bavli, Sanhedrin 93b

something novel.] However, this being so, what advantage is there in, “He will smell and judge (*Morach v'Da'in*- מורה ודאין)?”

Moreover, we also must understand this matter of “He will smell and judge (*Morach v'Da'in*- מורה ודאין)” as it relates to the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew. For, this is similar to what we find in Zohar,⁹⁶⁷ that the child-*Yenuka* [told them] “I knew by the smell of your clothes.” That is, this refers to the matter of the scent (*Rei'ach*-ריח) of the garments (*Levushim*), referring to the action *mitzvot*, which are called “garments” (*Levushim*).

2.

This may be understood according to the explanation of the Alter Rebbe (whose hundred and fiftieth *Hilulah* from the day of his [physical] passing from this world, is this year) in his

⁹⁶⁷ Zohar III 186a (Yenuka) – “Rabbi Yitzchak and Rabbi Yehudah were travelling on the road when they came to a certain place called Kefar Sichnin, where Rav Hamnunah had lived. There, they were guests of his widow, whose little boy attended school during the day. That day, after leaving school, he came home and saw these sages there. His mother told him, ‘Go join these great men and receive their blessing.’ He began approaching them, but before reaching them, he turned back. He told his mother, ‘I do not want to come close to them, because today they did not recite the Shema (in its proper time), and I was taught that throughout that day, whoever has not recited the Shema in its proper time is in a state of ostracism.’ [Rabbi Yitzchak and Rabbi Yehudah] heard him and were shocked. They lifted their hands and blessed him. They said, it certainly is so [that we did not recite the Shema in its proper time], for today we were busy [collecting charitable funds] for a bride and groom who did not have their needs and as a result were delaying the wedding. There was no one else to help them, so we made the effort, and as a result, we did not recite the Shema in its proper time. And [according to *Halachah*] whoever is occupied in fulfilling one *mitzvah* is exempt from fulfilling another *mitzvah*.’ They asked him, ‘My son, how did you know?’ He answered, ‘When I came close to you, I knew by the smell of your clothes.’ They were astonished.”

discourse (copied in the holy handwriting of his successor, the Mittler Rebbe) entitled “*v’Haricho b’Yirat HaShem*,”⁹⁶⁸ in which he brings the explanation of our sages, of blessed memory, that “He will smell and judge (*Morach v’Da’in*- מורח ודאין).”

He begins by saying that in order to understand this matter, we first must give the known⁹⁶⁹ preface, that the externality (*Chitzoniyut*) of the encompassing lights (*Makifim*) is higher than the innerness (*Pnimiyyut*) of the inner lights (*Pnimiyyim*). In other words, even though the bestowal from the encompassing lights (*Makifim*) is not bestowal of the actual essence and being [of the thing] itself, whereas inner bestowal (*Hashpa’ah Pnimit*) is bestowal of the actual essence and being [of the thing], such as bestowal that causes the birth [of a child] etc., in which the child is of the actual essence and being of the father himself, nonetheless, this inner bestowal (*Hashpa’ah Pnimit*) can also give birth to a child who is mentally impaired.

In contrast, in the bestowal of intellect to a student, though it is not inner bestowal (*Hashpa’ah Pnimit*), but is only from the external aspect (*Chitzoniyut*) and the aspect of the garments (*Levushim*), nevertheless, the student thereby comes to be elevated to the level of a sage, which is much higher than the mentally impaired child born through inner bestowal (*Hahspa’ah Pnimit*). Nevertheless, there also is a superiority

⁹⁶⁸ The discourse of Shabbat Parshat Vayera 5562 (which is a continuation of the discourse entitled “*Kol HaMesame’ach*” of the fifth day of the week of Parshat Vayera), subsequently printed in Maamarei Admor HaZaken 5562 Vol. 1, p. 62 and on; Also see Maamarei Admor HaEmtza’ee, Drushei Chatunah p. 125 and on.

⁹⁶⁹ Also see Likkutei Torah, Shir HaShirim 37a and on.

and advantage to the child, that in whatever way it may be, he is of the essence and being of the father himself.

The likeness to this as it is Above, is that this is the difference between *Atik Yomin* and *Arich Anpin*, these being the aspects of the encompassing lights (*Makifim*) of the father-*Abba* and the mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*), which are the aspect of the inner manifest lights (*Pnimiym*).

That is, the bestowal from the aspects of the encompassing lights (*Makif*) of *Atik Yomin* and *Arich Anpin* is higher than the inner bestowal from the father-*Abba* and mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*). This is because *Atik Yomin* and *Arich Anpin* are the end of the world of the Unlimited, which is the aspect of the Emanator (*Ma'atzil*-מאציל), and there is no comparison whatsoever between the Emanator (*Ma'atzil*-מאציל) and the emanated (*Ne'etzel*-נאצל), the beginning of whom is the aspect of Wisdom-*Chochmah*.

He continues to explain the great loftiness and elevation of the encompassing lights (*Makifim*) in comparison to the inner manifest lights (*Pnimiym*), namely, that this elevated even relative to the aspect of Wisdom-*Chochmah*. For, the aspect of Wisdom-*Chochmah* is hinted in the letter *Aleph*-א, which consists of a *Yod*-י at its beginning, a *Yod*-י at its end, and a line-*Kav*⁹⁷⁰ in the middle,⁹⁷¹ these being the three levels in the aspect of Wisdom-*Chochmah*.

⁹⁷⁰ A *Vav*-ו.

⁹⁷¹ See Zohar I 26a-b; Pardes Rimonim, Shaar 27 (Shaar HaOtiyot) Ch. 4

The *Yod-י* at its beginning, which is the upper *Yod-י* that sits upon the diagonal line of the *Aleph-א*, is the aspect of the three upper *Sefirot* of Wisdom-*Chochmah*, which itself has the form of the letter *Yod-י*. This is because it transcends the twenty-two letters from *Aleph-א* through *Tav-ת*. For, even if the point (*Nekudah*) of the letter *Yod-י* is divided into ten million, nevertheless, all that will be is the point (*Nekudah*) of the *Yod-י* alone. This is because it has not yet come into a line-*Kav*, which is the plane from which the root of the ways the letters are drawn down comes.⁹⁷²

The line (*Kav*) in the middle, is the essence through which the letters (*Otiyot*) will be constructed, being that the form and construct of the letters (*Otiyot*) depends on the way the line (*Kav*) is drawn. That is, if it is drawn in a square, there will be the letter *Beit-ב*, whereas if it is drawn in a way that is rounded, there will be the letter *Reish-ר*, and the same applies to all the other letters (*Otiyot*).

In other words, all the letters only consist of the above-mentioned line (*Kav*) as it undergoes changes in the way it is drawn. This is the aspect of the seven lower *Sefirot* of Wisdom-*Chochmah* which are the root of the emotions (*Midot*), this being the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*), which is the source of all the worlds.

The lower *Yod-י* beneath the diagonal line, is the aspect of Kingship-*Malchut* of Wisdom-*Chochmah*, from which comes the root for the construct of Kingship-*Malchut* that will receive from the emotions (*Midot*) in all their particulars. For,

⁹⁷² Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

as known,⁹⁷³ “the father-*Abba* (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*).” This being so, there necessarily must be a root for the aspect of Kingship-*Malchut* (“the daughter”) even in Wisdom-*Chochmah* itself, the father-*Abba*. This is the matter of the lower *Yod*-י of the *Aleph*-א.

Now, even though we explained that the three upper *Sefirot* of Wisdom-*Chochmah* are the aspect of the *Yod*-י at its beginning, however more generally, the aspect of Wisdom-*Chochmah* is the matter of the line (*Kav*) in the middle. For, it is the root of the aspect of the lines in the aspect of *Zeir Anpin*, [and the same applies all the way to the highest of heights, in that even the aspect of Primordial Man (*Adam Kadmon*) is called the Line and Thread (*Kav v'Chut*) of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is at the center of the sphere-*Iggul*].

Rather, the true matter of the *Yod*-י at the beginning (which transcends the forms of the particular letters, and even transcends the Line (*Kav*) from which the particular letters come) is that it refers to the world of the Unlimited, up to the aspects of *Atik Yomin* and *Arich Anpin*, hinted at in the upper *Yod*-י of the *Aleph*-א, which shares the same letters as the word “Wonder-*Pele*-פלא.”⁹⁷⁴

This is the meaning of the verse,⁹⁷⁵ “[Thus said *HaShem*-יהו"ה, King of Israel and its Redeemer, *HaShem* of Legions-*HaShem Tzva*'ot-יהו"ה צבאו"ת:] I (*Ani*-אני) am first, and I (*Ani*-אני) am last, and besides Me there is no (*Ein*-אין) God.”

⁹⁷³ Zohar III 248a, 256b, 258a, and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 42 and Ch. 50.

⁹⁷⁴ Tikkunei Zohar, Tikkun 70 (135a)

⁹⁷⁵ Isaiah 44:6

This is because the letters [of the word] “I-*Ani*-אני” are the same letters as [the word] “nothing-*Ayin*-אין,”⁹⁷⁶ this being the “nothing-*Ayin*-אין” of the “something-*Yesh*-יש,” about which the verse states,⁹⁷⁷ “Wisdom is found from nothing-*Ayin*-אין.”

About this the verse states, “I-*Ani*-אני am first,” this being the matter of the *Yod*-י at the top of the letter *Aleph*-א, as it is in the aspect of Wisdom-*Chochmah*. “I-*Ani*-אני am last” refers to the matter of the *Yod*-י at the end.

However, higher than this is the matter of “besides Me there is no God (*Ein Elohi*”מ-אלהים),” referring to the aspect of *Atik Yomin*, which transcends the aspect of the “nothingness-*Ayin*-אין” which is the source of Wisdom-*Chochmah*, and is called “zero-*Efes*-אפס,” which is higher than “nothingness-*Ayin*-אין,”⁹⁷⁸ about which it states,⁹⁷⁹ “There is zero-*Efes*-אפס without You, [our Redeemer], in the days of Moshiach.”

This likewise is the difference between the level of our teacher Moshe and the level of Moshiach. That is, the level of Moshe was the aspect of the nullification of his existence (*Bittul b’Metziyut*), as the verse states,⁹⁸⁰ “And what (*Mah*-מה) are we,” which refers to the aspect of the three upper *Sefirot* of the father-*Abba* (Wisdom-*Chochmah*). His nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, was the matter of the Upper Fear (*Yira Ila’ah*) of Him, as the verse states,⁹⁸¹ “Behold, fear of

⁹⁷⁶ See Etz Chayim, Shaar HaAkudim (Shaar 6) Ch. 3; Shaar Drushei ABY”A (Shaar 42) Ch. 1; Torah Ohr 26c; Likkutei Torah, Bamidbar 18c and elsewhere.

⁹⁷⁷ Job 28:12

⁹⁷⁸ See Torah Ohr 114c

⁹⁷⁹ In the Yotzer blessing of Shabbat

⁹⁸⁰ Exodus 16:7-8

⁹⁸¹ Job 28:28; See Tanya, Ch. 43 (62a)

HaShem-יהו"ה, that is Wisdom-*Chochmah*," this being the aspect of the *Yod*-י at the head.

However, there is an even higher level, this being the fear (*Yirah*) and nullification (*Bittul*) of Moshiach, about whom the verse states,⁹⁸² "He will be imbued with a spirit (ו'Haricho-והריחו) of fear for *HaShem*-יהו"ה." That is, the aspect of the three upper *Sefirot* (which are the matter of fear and nullification to *HaShem*-יהו"ה, blessed is He, indicated by "Behold, the fear of *HaShem*-יהו"ה, that is Wisdom-*Chochmah*) of Moshiach will not be from the aspect of the three upper *Sefirot* of Wisdom-*Chochmah*, as it was with our teacher Moshe.

It rather will be from the world of "scent-*Rei'ach*-ריח," this being the aspect of the transcendent encompassing lights (*Makif*) of *Arich* and *Atik*, which is the true matter of the aspect of the *Yod*-י at the beginning. Relative to this, even the totality of Wisdom-*Chochmah* (including the three upper *Sefirot* of the father-*Abba* [Wisdom-*Chochmah*]), are the aspect of the Line (*Kav*) that is in the middle, as explained before.

In other words, even though Moshe also was in a state of the nullification of his existence, nonetheless, there is no comparison between the nullification of the aspect of the Emanated (*Ne'etzalim*-נאצלים) (the three upper *Sefirot* of the father-*Abba* [Wisdom-*Chochmah*]) compared to the nullification (*Bittul*) as it is in the aspect of the Emanator (*Ma'atzil*-מאציל), of the world of pleasure (*Taanug*), (that is, the aspect of *Atik Yomin*), which is the end of the world of the Unlimited (as explained before). This is the matter of fear (*Yirah*) and self-nullification (*Bittul*) [indicated by the words],

⁹⁸² Isaiah 11:3

“He will be imbued with a spirit (וְהָרִיחוּ-*v'Haricho*)” of fear for *HaShem*-יְהו"ה.”

This is also the substance of the continuation of the verses, “The spirit (*Ru'ach*-רוח) of *HaShem*-יְהו"ה will rest upon him, a spirit (*Ru'ach*-רוח) of wisdom and understanding...” (and therefore) “He will not need to judge by what his eyes see, nor decide by what his ears hear.” In other words, commensurate to the level of the three upper *Sefirot* that will be in him, he also will have the advantages of the qualities of judgment and justice, [but] these will not be “by what his eyes see” nor “by what his ears hear,” but rather, “He will smell and judge (*Morach v'Da'in*-מורח ודאין-*v'Da'in*),” stemming from the aspect of the transcendent encompassing lights (*Makif*) of *Arich Anpin* and *Atik Yomin*.

It is in this that Moshiach has an additional level of superiority over and above even Chanoch, about whom the verse states,⁹⁸³ “[And Chanoch walked with God] and he was no more (*v'Einenu*-ואיננו) etc.” That is, even his body was nullified of its existence (*Bittul b'Metziyut*), being that he was from the actual essence of the innerness (*Pnimiyyut*) of the three upper *Sefirot* of the father-*Abba* (Wisdom-*Chochmah*).⁹⁸⁴

That is, while he was on this level, Chanoch was incapable of remaining in his body. In contrast, even while he is on this level, Moshiach will remain in his body. This is because the radiance of the encompassing lights (*Makifim*) of *Arich Anpin* and *Atik Yomin*, which are the aspects of “scent-*Rei'ach*-ריח,” this being the highest level in the world of

⁹⁸³ Genesis 5:24

⁹⁸⁴ Also see Maamarei Admor HaZaken 5562 p. 58

pleasure (*Olam HaTaanug*) will be within him, to the point that he will judge and decide by the light of that Supernal scent (*Rei'ach*-ריח).

All this is because the externality of the encompassing lights (*Makifim*), (meaning, the radiance of the encompassing lights (*Makifim*) of *Arich Anpin* and *Atik Yomin*, which will be present in Moshiach) are even higher than the drawing down of the essence of the inner manifest aspects (*Pnimi*), (that is, the three upper *Sefirot* of the father-*Abba* [Wisdom-*Chochmah*] that were present in Chanoch), as explained above.

3.

Now, to understand the primary difference between Chanoch and Moshiach with additional explanation, we first must explain the matter of “scent-*Rei'ach*-ריח,” and also explain the matter of the “nose-*Chotem*-חוטם,” by which scent (*Rei'ach*-ריח) is sensed.

The explanation is that the verse states,⁹⁸⁵ “The scent of your robes is like the fragrance of Lebanon,” and it is written,⁹⁸⁶ “He smelled the scent of his garments [and blessed him; he said, ‘See, the scent of my son] is like the scent of the field that *HaShem*-יהוה has blessed.” In other words, the scent (*Rei'ach*-ריח) of the garments (*Levushim*) – (“the scent of your robes,” and, “the scent of his garments”) – will be like the true scent (*Rei'ach*-ריח), as it is in the source of the pleasure (*Taanug*) – (“The fragrance of Lebanon,” and, “the scent of the

⁹⁸⁵ Song of Songs 4:11

⁹⁸⁶ Genesis 27:27

field which *HaShem*-יהו"ה has blessed") – even though there is a difference between the source of the fragrance (*Rei'ach*-ריח), which is the aspect of the essence of the pleasure drawn down from Above to below, and the matter of scent (*Rei'ach*-ריח), which ascends from below to Above in order to awaken that the essential pleasure will be drawn down from Above to below (as will be explained).

The explanation is that the source of the pleasure (*Taanug*) is the aspect of the “dew that drips from the Ancient One-*Atik*.”⁹⁸⁷ By way of analogy, this may be understood from the matter of physical dew (*Tal*-טל). The descent of the dew is the condensation and materialization of the bestowal of influence in a way that the actual bestowal itself descends, condenses and materializes. This is the superiority of dew (*Tal*-טל) over rain.

This is because the rains are not the actual bestowal of the beneficence itself, being that upon their descent, the rains do not cause immediate growth. Rather, the function of the rain is only to moisten the earth, which causes the power of growth in the earth to be aroused and revealed.

In contrast, this is not so of dew, which immediately upon its descent to the earth, causes blessing and bestowal in the crop from the moisture of the dew itself. This is because rain is only a radiance of the bestowal, whereas dew is the actual bestowal itself.

This is also the difference between the coming into being of novel intellectual insight and reasoning from the power of conceptualization (*Ko'ach HaMaskeel*), compared to the

⁹⁸⁷ See Zohar III 128b and elsewhere.

coming into being of the seminal drop [of life] etc. That is, the coming into being of novel intellectual insight and reasoning is merely a radiance of the power to conceive (*Ko'ach HaMaskeel*), whereas the coming into being of the seminal drop is from the essential power of conception (*Ko'ach HaMaskeel*) and the essential power of pleasure (*Ko'ach HaTaanug*) itself. For, even though it comes in a way of materializing etc., it nonetheless is the essence and being of the bestowal itself, which is why the birth [of a child] is caused by it.

This then, is the matter of “the dew that drips from the Ancient One-*Atik*.” That is, the dew (*Tal*-טל) is the essence of the Supernal pleasure, and is the source of the existence of the fragrance (*Rei'ach*-ריח) after it descends, materializes and first comes into the category of fragrance (*Rei'ach*-ריח). This is like a perfume that in a concealed way, includes all the various fragrances that are sensed by it.

However, for there to be a drawing down from the source of pleasure (*Taanug*), which is “the dew that drips from *Atik*,” for it to descend and come into the category of “fragrance-*Rei'ach*-ריח,” there must be an ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) through the matter of “scent-*Rei'ach*-ריח” from below to Above.

This is like the “aroma-*Rei'ach*-ריח” of the incense, or the “aroma-*Rei'ach*-ריח” of the sacrificial offerings, and likewise, the “aroma-*Rei'ach*-ריח” of the garments (*Levushim*) through fulfilling the *mitzvot*, about which the verse states, “He smelled the scent of his garments.” This is also the meaning of the verse,⁹⁸⁸ “*HaShem*-ה' smelled the pleasing aroma

⁹⁸⁸ Genesis 8:21

(*Rei'ach*-ריח).” That is, the “aroma-*Rei'ach*-ריח” that comes from below to Above arouses and affects the drawing down from Above to below, this being the matter [indicated by the word] “pleasing-*Nicho'ach*-ניחוח.”

Now, fragrance (*Rei'ach*-ריח) is something that the soul, rather than the body, derives pleasure from.⁹⁸⁹ This is because the body is born from the seminal drop once it has materialized and the spiritual pleasure in the brain [of the father] has become concealed in it. In contrast, this is not so of the soul.

That is, in regard to the aspect of the three upper *Sefirot* of the father-*Abba* (Wisdom-*Chochmah*), which are called the “soul-*Neshamah*-נשמה,” since it is spiritual, it therefore is closer to the power of pleasure (*Ko'ach HaTaanug*), and thus has delight from fragrance (*Rei'ach*-ריח). As we clearly observe, a pleasing scent is delightful to the soul, to the point that it draws down wondrously great pleasure in the brain, through which the revelation of novel insight, and the like, comes to be..

We now must understand the matter of the nose (*Chotem*-חוטם), which is the gateway to the brain, just as the mouth is the gateway and opening for the breath of the heart and brain.⁹⁹⁰ For, the matter of a gateway (*Shaar*-שער) is that it is the place by which we enter and exit. In other words, a gateway (*Shaar*-שער) is not something unto itself, but its entire matter is that through it, there is entry into the chamber and sanctum, as well as the exit from there.

⁹⁸⁹ See Talmud Bavli, Brachot 43b

⁹⁹⁰ See *Hemshech* 5672 Vol. 1, Ch. 222 (p. 448 and on); Also see the discourse entitled “*v'Hayah... v'Hechereem HaShem* – It shall be on that day... *HaShem* shall dry up...” of the last day of Pesach, 5722, translated in *The Teachings of The Rebbe* 5722, Vol. 2, Discourse 27, Ch. 3.

Thus, the mouth (*Peh*-פה) is the opening and gateway for the breath of the heart and brain, in that it is through the speech (*Dibur*) of the mouth that the powers of the soul come out and are revealed, such as the emotions of love or hate, which manifest in the letters of speech (*Dibur*), as well as the intellect (*Sechel*) and pleasure (*Taanug*) that manifest within them. In the same way, through the mouth (*Peh*-פה) the breath enters from the [outside] world, which then returns and becomes letters of speech (*Dibur*), within which the emotions (*Midot*) and intellect (*Sechel*) manifest etc.

Now, even though the mouth also is the gateway (*Shaar*-שער) for the introduction of novel insight (*Sechel*), nonetheless, since the pleasure in the introduction of novel insight (*Sechel*) is only a glimmer of the essential pleasure (*Taanug*), (as explained above), therefore, the soul does not delight from the Supernal “fragrance” (*Rei’ach*-רייח) except specifically by way of the nose (*Chotem*-חוטם).

That is, this is the opening and gateway for the entry and exit of the actual essential pleasure itself, this being the aspect of the singular-*Yechidah* essential self of the soul, that dwells in the brain in a very concealed way, which does not pass except by way of the nose (*Chotem*-חוטם), through the nostrils of the nose which are juxtaposed to the brain.

Thus, what is meant by the nose (*Chotem*-חוטם) being the gateway to the brain (*Shaar HaMochin*), is not that it is the gateway to the intellect (*Mochin*) of the father-*Abba* and mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*), since this matter also is present in the mouth (*Peh*-פה). Rather, what is meant, is that the nose (*Chotem*-חוטם) is the gateway for

drawing down to the brains (*Mochin*) from the aspect of the essential power of pleasure (*Etzem Ko'ach HaTaanug*).

In other words, just as the mouth is the gateway (*Shaar*) for the aspects of *Abba*, *Imma*, *Zeir Anpin*, and *Nukvah*, so likewise, the nose (*Chotem*-חוטם) is the gateway through which there is a drawing down to the brains (*Mochin*) from the aspects of *Atik Yomin* and *Arich Anpin*, meaning, from the aspect of the essential pleasure (*Taanug Atzmi*). About this the verse states,⁹⁹¹ “All that the breath of the spirit of life was in his nostrils (*Ru'ach Chayim b'Apav*-באפיו-רוח חיים),” these being the aspects of the *Chayah* and *Yechidah*.

This matter comes about through the fragrance that ascends in the nose (*Chotem*-חוטם), which acts as the gateway for entry from below to Above, through which there thereby is a drawing down from the essential power of pleasure (*Etzem Ko'ach HaTaanug*) from Above to below, by way of the gateway of the nose (*Shaar HaChotem*), so that the *Neshamah* [level of the soul] (which is the aspect of the brains (*Mochin*), meaning, the three upper *Sefirot* of *Abba* [Wisdom-*Chochmah*]) delight from it.

This is the meaning of the statement,⁹⁹² “It is the Master of the Nose (*Ba'al HaChotem*-בעל החוטם) to Whom I pray.” This is because the nose (*Chotem*-חוטם) is the gateway for entry and exit, both for elevation (*Ha'ala'ah*) from below to Above, as well as for drawing down (*Hamshachah*) from Above to below. It thus is in this regard that prayer is to “the Master of

⁹⁹¹ Genesis 7:22

⁹⁹² Zohar III 130b; See Taanit 29a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Seven (*Chessed*).

the Nose (*Ba'al HaChotem*-בעל החוטם),” meaning that there should be a drawing down in him of the Supernal fragrance (*Rei'ach*-ריח) from Above to below, brought about through smelling the aroma (*Rei'ach*-ריח) from below to Above, as explained above about the verse,⁹⁹³ “*HaShem*-יהו"ה smelled the pleasing aroma (*Rei'ach Nicho'ach*-ריח ניחוח).”

Based on this, we can understand the meaning of the verse,⁹⁹⁴ “The scent of your robes is like the fragrance of Lebanon.” That is, “the scent of your robes” refers to the fragrance of the garments of fulfilling the *mitzvot* in deed, which ascend from below to Above. About this, the verse states,⁹⁹⁵ “He smelled the fragrance of his garments.”

This causes a drawing down from Above to below of the Supernal scent (*Rei'ach*-ריח) from the source of pleasure (*Taanug*), called “the fragrance of Lebanon-*Rei'ach Levanon*-ריח לבנון,” which is the matter of “[the scent of] the field that *HaShem*-יהו"ה has blessed.” This “field” refers to the “apple orchard,” where the “dew from the Ancient One-*Atik* drips.”

About this the verse states, “The scent of your robes is like the fragrance of Lebanon.” That is, the verse is praising the scent of the garments in fulfilling the *mitzvot* as they presently are, which in the coming future will be like “the fragrance of Lebanon,” this being the essential pleasure.

In other words, this is unlike how it currently is, in which the fragrance (*Rei'ach*-ריח) is only the aspect of “balsam oil” (*Shemen Afarsemon*). For, as known about the, “rivers of

⁹⁹³ Genesis 8:21

⁹⁹⁴ Song of Songs 4:11

⁹⁹⁵ Genesis 27:27

pure balsam oil,”⁹⁹⁶ these refer to the radiance of the pleasure (*Taanug*) within the Wisdom-*Chochmah*, whereupon Wisdom-*Chochmah* is then called “balsam oil” (*Shemen Afarsemon*). However, this is merely a fragrance and glimmer of the radiance of the Supernal pleasure (*Taanug*), which descends down and undergoes change from how it is Above.

This then, is the primary difference between Chanoch and Moshiach. For, as explained above (in chapter two), Chanoch is from the essence of the three upper *Sefirot* of Wisdom-*Chochmah*, where the aspect of the essential pleasure (*Etzem HaTaanug*) dwells in a concealed way, before being drawn down into revelation through the nose (*Chotem*-חוטם), which is the gateway of the brains (*Shaar HaMochin*). It was in this aspect that Chanoch became included, subsumed, and nullified.

This is because he was of the aspect of the fragrance (*Rei'ach*-ריח) that ascends from below to Above, and he thus became included, subsumed, and nullified in the essential pleasure (*Etzem HaTaanug*) as it is concealed. This is why he was incapable of being in his body below on the earth, but ascended above with his body, through elevating his soul in the aspect of the fragrance (*Rei'ach*-ריח) that ascends from below to Above.

However, about Moshiach the verse states, “He will be imbued with a spirit (v'*Haricho*-והריחו) etc.” That is, there will be a drawing down in him from the aspect of the “Master of the Nose (*Ba'al HaChotem*-החוטם בעל),” meaning, from the

⁹⁹⁶ See Talmud Bavli, Taanit 25a; Midrash Bereishit Rabba 62:2; Zohar I 176a; Likkutei Torah, Shir HaShirim 2d; Biurei HaZohar 118b, and elsewhere.

essential pleasure (*Etzem HaTaanug*) drawn down and revealed through the nose (*Chotem*-חוטם). He therefore will remain in his body below, so that he too will be like the Upper Master of the Nose (*Ba'al HaChotem*-בעל החוטם), through being [one] who “will smell and judge (*Morach* מורח ודא'ין-*v'Da'in*),” meaning that he will judge according to the smell (*Rei'ach*-ריח). That is, there will be a drawing down to below from the aspect of the “smell” (*Rei'ach*-ריח), even into the aspect of the emotions (*Midot*).

4.

With the above in mind, we also can understand the verse,⁹⁹⁷ “Oil and incense gladden the heart.” The explanation is that, as known,⁹⁹⁸ the external husks (*Kelipot*) are removed specifically by means of the incense (*Ketoret*). This is analogous to the making of pleasantly spiced smoke, through which an ascent of a pleasant and pleasing aroma which dispels and scatters a bad aroma is caused, thus causing it to depart to the outside.

In the matter of the incense (*Ketoret*), the likeness to this is that the scent (*Rei'ach*-ריח), which ascends from below to Above, causes the scattering of the external husks (*Kelipot*). However, the function of the scent that ascends from below to Above, only is to scatter the external forces, so that they cannot dwell in the place of light and holiness etc., but is not in a way

⁹⁹⁷ Proverbs 27:9

⁹⁹⁸ See Pri Etz Chayim, Shaar Olam HaAsiyah, Ch. 4; Shaar HaKadeishim, Ch. 1; Torah Ohr, Toldot 20b and on; Ohr HaTorah ibid. p. 152a and on; Va'era (Vol. 7) p. 2,568.

that it completely expunges and nullifies the external forces altogether.

However, through the scent ascending from below to Above, this causes an awakening of “pleasantness-*Nicho’ach*-*ניחוח*” from Above to below, so that there should be a drawing down of the essential pleasure (*Etzem HaTaanug*) from the aspect of the “Master of the Nose (*Ba’al HaChotem*-*בעל החוטם*),” through which the primary pushing away of the external forces is caused. This is because the transcendent encompassing lights (*Makifim*) completely push away the external forces.

This then, is the meaning of the verse, “Oil and incense gladden the heart.” “Oil” refers to the “balsam oil” (*Shemen Afarsemon*) mentioned above, this being the aspect of drawing down the Supernal pleasure (*Taanug*) into Wisdom-*Chochmah*, brought about by the unifications (*Yichudim*) that the Kohanim (Priests) had in mind (*Kavanah*) during the sacrificial offerings and during the service of the incense itself, all as one, through which they would bring joy and a pleasing aroma to the aspect of the brains of *Zeir Anpin*. This will suffice for the understanding.

5.

Now, in addition to what was stated above, this being the content of the Alter Rebbe’s above-mentioned discourse, there also is the note of the Tzemach Tzeddek⁹⁹⁹ on what the

⁹⁹⁹ Subsequently printed in Maamarei Admor HaZaken 5562 Vol. 2, p. 595 and on.

Alter Rebbe writes at the beginning of the discourse, that the externality (*Chitzoniyyut*) of the encompassing lights (*Makifim*) is higher than the innerness (*Pnimiyyut*) of the inner manifest lights (*Pnimiyyim*). He writes that we find several matters in which the lower aspect of a higher level is preferable to the essential aspect of the lower level, such as [the teaching],¹⁰⁰⁰ “The mundane conversation of the servants of the forefathers, is even more pleasing than the Torah [discourses] of their sons.” In other words, the lowest level of the forefathers is even higher than the highest level of the sons.

He continues that about this the verse states,¹⁰⁰¹ “He will turn back the hearts of fathers to their sons,” such that the Torah [discourse] of the sons, also will have an illumination from the aspect of the “fathers” (*Avot*). That is, presently, the order is that “a man shall leave his father and mother” (referring to the aspects of father-*Abba* and mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*), called the concealed worlds) in order “to cling to his wife,” referring to the aspect of the Oral Torah (*Torah SheBaal Peh*) which is the aspect of [the union of] *Zeir Anpin* and *Nukvah*, called the revealed world.

However, in the coming future, there will even be an illumination in the Torah [discourse] of the sons from the aspects of father-*Abba* and mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*), and it then will not be necessary for “a man to leave his father and mother.” This is like Rabbi Shimon bar Yochai, whose vocation was the study of Torah.¹⁰⁰²

¹⁰⁰⁰ Midrash Bereishit Rabba 60:8; Rashi to Genesis 24:42

¹⁰⁰¹ Malachi 3:24

¹⁰⁰² Talmud Bavli, Shabbat 11a

Now, he explains that this matter is specifically brought about by Eliyahu,¹⁰⁰³ in that he was in a body, but became an angel, this being the union of two aspects. To understand this, we first must explain the difference between a soul in a body and an angel, and the elevated level of Eliyahu, who had the union of two matters, in that he was in a body, but became an angel, and therefore, it is specifically by his hand that there is the union of the fathers (*Avot*) and the sons (*Banim*), so that in the Torah [discourse] of the sons (*Banim*), there also is an illumination from the aspect of the fathers (*Avot*).

6.

This may be understood from the verse,¹⁰⁰⁴ “One thing God has spoken, these two I have heard,” “which is impossible for the mouth to say and the ear to hear.”¹⁰⁰⁵ Now, we must examine the precise wording here that specifies, “these two **I have heard** (*Shamati*-שמעתי),” for, at first glance, it should have stated, “these two **were heard** (*Nishma*-נשמע).” However, from the fact that it specifically states, “**I** have heard (*Shamati*-שמעתי),” this indicates that it also is connected to the level of the one who hears.

This may be understood according to the explanation in Likkutei Torah¹⁰⁰⁶ about of the teaching of our sages, of blessed

¹⁰⁰³ See Malachi 3:23

¹⁰⁰⁴ Psalms 62:12 – The Psalm that began to be recited on the 11th of Nissan of this year, 5723 (See Sefer HaMaamarim 11 Nissan Vol. 1, p. 1).

¹⁰⁰⁵ Talmud Yerushalmi Nedarim 3:2; Also see Midrash Bamidbar Rabba 11:7 and elsewhere.

¹⁰⁰⁶ Likkutei Torah, Chukat 62d

memory,¹⁰⁰⁷ on the verse, “One thing God has spoken, these two I have heard,” that “from one verse several explanations emerge... [as the verse states], ‘like a hammer that shatters a rock.’¹⁰⁰⁸ That is, just as this hammer breaks a stone into several fragments, so likewise, several explanations emerge from one verse.”

To explain, “Torah came out of Wisdom-*Chochmah*,”¹⁰⁰⁹ and is the Wisdom of the Holy One, blessed is He, [about which it states],¹⁰¹⁰ “He and His organs are one.” That is, it all is included in the aspect of oneness (*Achdut*-אחדות). Therefore, the speech of Torah, even a single verse or a single law etc., includes all of Torah, (which is limitlessly expansive, as the verse states,¹⁰¹¹ “Its measure is longer than the earth and wider than the sea”).

He explains that since Torah was not given to the angels, therefore an angel does not have the ability to receive and bear two missions. In his writings on this verse in Psalms,¹⁰¹² the Tzemach Tzedek explains that this may be understood according to the explanations in Biurei HaZohar on the Torah portion of Balak,¹⁰¹³ which explains the teaching of the Zohar on the verse,¹⁰¹⁴ “Bless *HaShem*-יהו"ה, O’ His angels etc.,” about the angels being incapable of fulfilling two missions [at once].¹⁰¹⁵

¹⁰⁰⁷ Talmud Bavli, Sanhedrin 34a; See Talmud Yerushalmi ibid.

¹⁰⁰⁸ Jeremiah 23:29

¹⁰⁰⁹ Zohar II 62a; 85a; 121a and elsewhere.

¹⁰¹⁰ Introduction to Tikkunei Zohar 3b

¹⁰¹¹ Job 11:9

¹⁰¹² Ohr HaTorah, Yahal Ohr, p. 223

¹⁰¹³ Biurei HaZohar, Balak 98c and on

¹⁰¹⁴ Psalms 103:20

¹⁰¹⁵ Midrash Bereishit Rabba 50:2; Zohar I 127a (Midrash HaNe’elam)

That is, the root of angels is drawn down and brought into being from the union (*Yichud*) known as the “kissing” (*Nesheeken*) of Wisdom-*Chochmah* and Understanding-*Binah*, which is analogous to drawing down the letters (*Otiyot*) from the intellect (*Sechel*), whereupon there is an awesome abundance of letters. However, once the letters have come out, there will not be any addition in them, in that it is impossible that from a single letter there will be the birth of additional letters. Because of this, an angel cannot fulfill two missions.

However, the souls, are born of the “bodily” union (*Zivug Gufani*) of *Zeir Anpin* and *Nukvah*, rooted in the essence of the intellect (*Atzmiyut HaSechel*), which is not just a glimmer of radiance, like the letters (*Otiyot*) of the intellect (*Sechel*). They therefore have the power to give birth (*Ko’ach HaHoladah*), and because of this the Torah was given to them. This is as the verse states,¹⁰¹⁶ “He set down a testimony in Yaakov and a Torah in Yisroel,” and in it states,¹⁰¹⁷ “One thing God has spoken, these two I have heard.”

Based on this we can explain the precision of the words, “these two **I have heard**-*Shamati*-שמעתי,” (rather than, “were heard-*Nishma*-נשמע”), indicating the level of the one who hears. That is, “these two I have heard-*Shamati*-שמעתי” (which is the matter of the oneness in Torah, such that even a single verse includes all of Torah), specifically applies to the souls of the Jewish people, because of the superiority of souls in comparison to angels.

¹⁰¹⁶ Psalms 78:5

¹⁰¹⁷ Psalms 62:12 – The Psalm that began to be recited on the 11th of Nissan of this year, 5723 (See *Sefer HaMaamarim* 11 Nissan Vol. 1, p. 1).

Based on this, we can explain the level of Eliyahu, who was in a body and became an angel. That is, he had both the superior quality of souls, as well as the superior quality of angels. To explain, based on what was explained above, that the externality (*Chitzoniyut*) of the transcendent encompassing lights (*Makifim*) are higher than the innerness (*Pnimiyut*) of the inner manifest lights (*Pnimiyim*), we find that there is an element of superiority to the angels, who were brought into being from the union (*Yichud*) known as the “kissing” (*Nesheeken*) of Wisdom-*Chochmah* and Understanding-*Binah*, over and above souls, which were brought into being from the “bodily” union (*Zivug Gufani*) of *Zeir Anpin* and *Nukvah*.

On the other hand, there is a superiority in the “bodily” union (*Zivug Gufani*) of *Zeir Anpin* and *Nukvah*, which is rooted in the essence of the intellect (*Atzmiyut HaSechel*) and is not merely from a glimmer of radiance, like the letters (*Otiyot*) of the intellect (*Sechel*).

This is as explained above (in chapter three) about the difference between the coming into being of a novel insight and explanation, which only is a glimmer of the radiance of the power of conceptualization (*Ko'ach HaMaskeel*), in comparison to the coming into being of the seminal drop, which is from the essence of the power of conceptualization (*Ko'ach HaMaskeel*), except that it comes in a way that is physical etc.

This then, is the superiority of Eliyahu, in whom there was a bond of both these elements of superiority together, both the superiority of the essence (*Atzmiyut*) present in the “bodily” union (*Yichud Gufani*) of *Zeir Anpin* and *Nukva*, as well as the

superiority of the “kissing” union (*Yichud Nesheeken*) of Wisdom-*Chochmah* and Understanding-*Binah*, which although it only is a glimmer of radiance, is nevertheless a much higher level, and also remains in its spiritual state and does become physical etc. In other words, even the bestowal of the essence (*Atzmiyut*) illuminates in a way of light and revelation, rather than becoming garbed and manifest (*Hitlabshut*), as it is with the seminal drop etc.

Now, as this relates to Torah, is that there are three levels in Torah. The first level is the essential Upper Wisdom (*Atzmiyut Chochmah Ila'ah*). This is the inner aspect of Torah (*Pnimniyut HaTorah*) that will be revealed in the coming future. The second level is Torah as it is in the Garden of Eden (*Gan Eden*), which only is a ray and radiance,¹⁰¹⁸ similar to the coming into being of the angels from Wisdom-*Chochmah* and Understanding-*Binah*. The third level is as the Torah was given below, which itself the essence of the Upper Wisdom (*Chochmah Ila'ah*), only that it became manifest and garbed in physicality.

We thus find that the level of Eliyahu is like the first level of the Torah, which is the essence of the Upper Wisdom (*Chochmah Ila'ah*), and is also in a way of light and revelation. This then, explains why through Eliyahu there will be the bond of the fathers (*Avot*) and sons (*Banim*), so that in the Torah [discourse] of the sons, (referring to the aspects of *Zeir Anpin* and *Nukvah*, which have the superiority of the essence (*Atzmiyut*)), there also will be an illumination of the aspect of the fathers (*Avot*), referring to the aspects of the father-*Abba*

¹⁰¹⁸ See Ohr HaTorah, Banidbar p. 10, and elsewhere.

and mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*, and the superiority of the light and revelation).

7.

Now this matter is the ultimate intent of the general totality of our deeds and toil. Namely, for the loftiest matters to be drawn down below in a way of light and revelation, as will be revealed in Moshiach in the coming future, about whom the verse states,¹⁰¹⁹ “He will be imbued with a spirit (וְהָרִיחוֹ-וְהָרִיחוֹ) of fear of *HaShem*-יְהו"ה.” That is, the highest level of the essential pleasure (*Etzem HaTaanug*) will be revealed in him, as he is within a body below, to the point that through it he also will render his judgment, this being the matter of¹⁰²⁰ “He will smell and judge (*Morach* וְדָא'ין-וְדָא'ין).”

Now, since Moshiach is called the final redeemer,¹⁰²¹ who will redeem all the Jewish people, it is understood that he also will cause something similar to [the verse], “He will be imbued with a spirit (וְהָרִיחוֹ-וְהָרִיחוֹ) of fear of *HaShem*-יְהו"ה,” in each and every Jew, through [the verse],¹⁰²² “the spirit of *HaShem*-יְהו"ה will rest upon him (being upon each and every Jew)¹⁰²³ – a spirit of wisdom and understanding etc.,” [after the beginning of the toil to affect this, done by our Rebbes and

¹⁰¹⁹ Isaiah 11:3

¹⁰²⁰ Talmud Bavli, Sanhedrin 93b

¹⁰²¹ See Mishneh Torah, Hilchot Melachim 11:1

¹⁰²² Isaiah 11:2

¹⁰²³ This is as we all recite in the liturgy recited upon opening the Ark on the festivals, “And may there be realized **in us** the verse that states: And the spirit of *HaShem*-יְהו"ה shall rest upon him, the spirit of wisdom and understanding etc.” Also see at length in the Sichah talks of the last day of Pesach (*Acharon Shel Pesach*) 5743 & 5746, and elsewhere.

leaders], until he will even affect this in the entire world at large, which then will be in a state and standing in which,¹⁰²⁴ “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the water covers the ocean floor.”

¹⁰²⁴ Isaiah 11:9; Mishneh Torah, Hilchot Melachim 11:12