

Discourse 32

*“Refa’eini HaShem V’Eirafei -
Heal me, HaShem, and I will be healed”*

Shabbat Parshat Behar-Bechukotai,
Shabbat Mevarchim Sivan, 5724
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁷⁰⁴ “Heal me, *HaShem*-יהוה, and I will be healed; save me, and I will be saved; for my praise is You.” The Zohar asks,¹⁷⁰⁵ why the repetition, “Heal me, and I will be healed,” which seems to be redundant. This is explained in the booklet [of manuscripts] of the discourses of the Alter Rebbe that [recently] was released from captivity.¹⁷⁰⁶ That is, this verse comes in continuation of the verse that immediately precedes it,¹⁷⁰⁷ “for they have forsaken *HaShem*-יהוה, the

¹⁷⁰⁴ Jeremiah 17:14 – This is the concluding verse of the *Haftorah* of the Torah portion of Bechukotai.

¹⁷⁰⁵ Zohar III 304b and on (cited in Ohr HaTorah in the next note).

¹⁷⁰⁶ Subsequently printed in Maamarei Admor HaZaken 5568 Vol. 1, p. 215 and on (and with additional glosses etc., in Ohr HaTorah Bechukotai p. 690 and on [stating “Bechukotai 5624” in the header]; Ohr HaTorah, Na”Ch Vol. 1, p. 347 and on (with minor variations)). Another version of this discourse (a redaction of the Tzemach Tzeddek) is in Maamarei Admor HaZaken 5568 Vol. 2, p. 696 and on. The Rebbe stated that he already gave over this discourse (in the discourse entitled “*Refa’eini*” of Shabbat Parshat Behar-Bechukotai 5721 (Sefer HaMaamarim 5721, p. 175 and on, and translated in The Teachings of The Rebbe 5721, Discourse 24)), but that in this booklet there is an addition (of explanation) – “*Lehavin Shorshei HaDvarim HaNizkarim Le’Eil*” (Maamarei Admor HaZaken ibid. p. 219 and on).

¹⁷⁰⁷ Jeremiah 17:13

Source of living waters.” (which is similar to the verse,¹⁷⁰⁸ “They have forsaken Me, the Source of living waters, to dig cisterns for themselves, broken cisterns [that cannot hold water] etc.”)¹⁷⁰⁹ Due to this he became sick and requires healing. It is in this regard that there is the request, “Heal me, *HaShem*-יהוה, and I will be healed.”

2.

The discourse explains that the reason that Godliness is specifically compared to a source of living waters, is as in the verse,¹⁷¹⁰ “All the rivers flow to the sea, but the sea is not full; to the place where the rivers flow, there they return to flow.” Now, at first glance, there is reason to wonder here. That is, being that the rivers are drawn from the sea, (since from there “they return to flow”), the river water should be salty like sea water. This being so, how is it that river water is sweet?

However, the explanation is that the river water does not immediately return from the sea. It first descends into the depths of the earth and then breaks through the dust of the earth, through which it becomes sweetened. Alternately, the water is drawn to become included in the river that flows forth from Eden,¹⁷¹¹ this being the river Euphrates, (as Talmud states¹⁷¹² on the verse,¹⁷¹³ “The fourth river is the Euphrates,” that, “The

¹⁷⁰⁸ Jeremiah 2:13

¹⁷⁰⁹ See Ohr HaTorah, Na”Ch and Bechukotai ibid.

¹⁷¹⁰ Ecclesiastes 1:7

¹⁷¹¹ Genesis 2:10

¹⁷¹² Talmud Bavli, Bechorot 55a and on.

¹⁷¹³ Genesis 2:14

Euphrates is the first [river] mentioned in the verse [when it states “A river issues forth from Eden”]),¹⁷¹⁴ and from there the waters return to going on the surface of the whole earth (according to both views about this).¹⁷¹⁵

With the above in mind, it is understood why Godliness is compared to living waters. This is because the revelation of Godliness is also specifically by breaking through the concealment (as will soon be explained).

The explanation is that the verse states,¹⁷¹⁶ “You *HaShem*-יהו"ה are alone, You made the heavens, the heavens of the heavens and all their hosts etc., and you enliven them all.” Now, this must be better understood.¹⁷¹⁷ For, at first glance, when it states, “You *HaShem*-יהו"ה are alone,” this seems to contradict the rest of the verse, “You made the heavens etc., the earth etc.” That is, the creations exist, especially considering that they exist in a way that the Godly power that brings them into being, is not recognized in them, and much contemplation must take place to come to the recognition that “**You made** them etc.,” and even more so, [the recognition] that “You enliven them all.” This being so, how is that “You *HaShem*-יהו"ה are alone?”

However, the explanation¹⁷¹⁸ is that the verse refers to the general matter of the chaining down of the worlds (*Hishtalshehut*). That is, when it states, “You *HaShem*-יהו"ה are

¹⁷¹⁴ See Rashi to Bechorot 55a *ibid*.

¹⁷¹⁵ See Maamarei Admor HaZaken 5568 Vol. 1, p. 215 *ibid*.

¹⁷¹⁶ Nehemiah 9:6

¹⁷¹⁷ See Maamarei Admor HaZaken *ibid*. p. 220.

¹⁷¹⁸ See Maamarei Admor HaZaken *ibid*. Ohr HaTorah, Bechukotai *ibid*. (p. 691); Na"Ch *ibid*. (p. 348); Also see the discourse entitled “*Refa'eini*” 5635 (Sefer HaMaamarim 5635 Vol. 2, p. 301); 5698 (Sefer HaMaamarim 5698 p. 205).

alone,” this refers to the world of Emanation (*Atzilut*), where there only is “You alone.” In other words, even though there are ten *Sefirot*, lights (*Orot*) and vessels (*Keilim*) etc., in the world of Emanation (*Atzilut*) nonetheless, “He and His life force are one, He and His organs are one,”¹⁷¹⁹ and the entire world of Emanation (*Atzilut*) is the world of Oneness (*Olam HaAchdut*).¹⁷²⁰ It therefore is included in the category of “[You *HaShem*-הו"ה are] alone,” since it is sensed in them that He is One.

When it states, “You made the heavens etc.,” this refers to the coming into being of the creations of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in which there are many levels, all the way to the lowest level within them, which is the meaning (of the conclusion), “them all.” That is, the word “them all-*Kulam*-כולם” includes the lowest level, this being the creations of the world of Action (*Asiyah*). However, about this the verse states, “You enliven (them all),” in that specifically in this aspect (“them all”) there is the revelation of Godliness. This is analogous to water, that specifically by the waters bursting through the dust of the earth they are sweetened and become living waters.

Now, just as there are three levels in the analogy of the water, in that at first the rivers are revealed, when they then flow to the sea they are concealed, and when they then burst forth from the dust of the earth they become revealed again, the same is so Above. That is, at first Godliness is revealed, this being

¹⁷¹⁹ Introduction to Tikkunei Zohar 3b; Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 2; Tanya, Iggeret HaKodesh, Epistle 20.

¹⁷²⁰ See Likkutei HaShas of the Arizal, beginning of Mesechet Shabbat.

the matter of “You *HaShem*-יהו"ה are alone,” in the world of Emanation (*Atzilut*). Then, at the beginning of the coming into being of novel creation [indicated by the words], “You made etc.,” Godliness is concealed. Then, in the world of Action (*Asiyah*), “them all,” through the bursting forth of the concealed, *HaShem*’s-יהו"ה Godliness comes to be openly revealed, this being the matter [indicated by], “You enliven.”

More specifically, there are these three aspects (of revelation, concealment, and revelation) in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) too. For, when it states, “You made the heavens etc., the earth etc.,” this refers to the coming into being of the world of Creation (*Briyah*), brought about through the descent and lowering of Kingship-*Malchut* of the world of Emanation (*Atzilut*) to bring the world of Creation (*Briyah*) into being.

This is because when Kingship-*Malchut* is in the world of Emanation (*Atzilut*), it is included in the category of “You *HaShem*-יהו"ה are alone.” This is as stated before, that as a whole, the world of Emanation (*Atzilut*) is included in the category of “You *HaShem*-יהו"ה are alone.”

When it then states, “You made etc., the earth,” this refers to Kingship-*Malchut* as she descends to the world of Creation (*Briyah*), at which time she is called “the earth-*Aretz*-אֶרֶץ,” as known¹⁷²¹ that the *Sefirah* of Kingship-*Malchut* is sometimes called “the sea-*Yam*-יָם,” and is sometimes called “the earth-*Aretz*-אֶרֶץ,” these being two aspects of Kingship-

¹⁷²¹ Maamarei Admor HaZaken ibid. p. 220; 5568 Vol. 2 ibid. p. 696; Also see Likkutei Torah, Tzav 14b; Biurei HaZohar of the Mittler Rebbe, Beshalach 42c and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 247 and on.

Malchut. When she is in the world of Emanation (*Atzilut*), she is called “the sea-*Yam*-ים,” and upon her descent to the world of Creation (*Briyah*), she is called “the earth-*Aretz*-אֶרֶץ.”

Now, as known, the descent of Kingship-*Malchut* from the world of Emanation (*Atzilut*) to the world of Creation (*Briyah*) comes about through bursting through the partition (*Parsa*) that separates between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*).¹⁷²² This is why the verse repeats the word “You-*Atah*-אתה,” (“You-*Atah*-אתה *HaShem*-יהוה are alone... You-*Atah*-אתה made etc.”). This is because the matter of “You made,” (which refers to bringing the world of Creation (*Briyah*) into being), is through the drawing down and revelation of Godliness (“You-*Atah*-אתה”) after the separation of the partition (*Parsa*).

Now, in this aspect (of “You have made the heavens etc., the earth etc.,” of the world of Creation-*Briyah*) the Godliness is revealed. This is as known¹⁷²³ about the matter of “He creates darkness (*Boreh Choshech*-בורא חושך),” that this refers to the world of Creation (*Briyah*-בריאה), which is called “darkness” (*Choshech*-חושך). This is because there is an illumination of Godliness in the world of Creation (*Briyah*), and it therefore is a state of concealment that transcends the parameters of grasp and comprehension. This revelation that illuminates within the world of Creation (*Briyah*), is the first (of the three aspects of revelation, concealment, and revelation, as they are in the chaining down of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) themselves).

¹⁷²² See Etz Chayim, Shaar 47 (Shaar Seder ABY”A), and elsewhere.

¹⁷²³ See Likkutei Torah, Shir HaShirim 4c and elsewhere.

That is, this is the revelation that precedes the concealment, similar to the rivers before they are drawn to the sea.

It then states, “the seas and all that are in them,” referring to the world of Formation (*Yetzirah*), in which Godliness is concealed, similar to as the rivers are in the sea, in which they are concealed.

It then states, “You enliven them all,” in which the word “them all-*Kulam*-כֹּלָם” refers to the creations of the world of Action (*Asiyah*) (as explained before). The concealment there is even greater, but nonetheless, specifically by breaking through the concealment of the world of Action (*Asiyah*) the revelation of “You enliven” is brought about. This is similar to the sea water after it breaks through the density of the globe of the earth and comes into revelation in the rivers.

3.

Now, this may be understood from the service of *HaShem*-יהו"ה of the angels of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). That is, in the world of Creation (*Briyah*) is the service of the fiery-*Seraphim* angels, whose song is “Holy, Holy, Holy, is *HaShem* of Legions-*HaShem Tzva*’ot-יהו"ה צבאו"ת.”¹⁷²⁴

¹⁷²⁴ Isaiah 6:3; Chullin 91b

To explain, the verse states,¹⁷²⁵ “*Seraphim* were standing above Him,”¹⁷²⁶ meaning,¹⁷²⁷ “Above the *Shechinah*.” The question about this is well known. Namely, how does it apply to say that the fiery-*Seraphim* angels are “above the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*”?

The explanation is that it refers to what was stated before this,¹⁷²⁸ “I saw the Lord-*Adona*”-י"ג-אדנ" sitting on a high and lofty throne,” referring to the aspect of Kingship-*Malchut*¹⁷²⁹ which descends to the world of Creation-*Briyah*. [That is, this verse was said by Yishayahu who is compared to a city dweller who sees the King,¹⁷³⁰ this being the aspect of the world of Creation-*Briyah*.] It is about this that he said, “sitting on a throne.” This is because as Kingship-*Malchut* comes into the world of Creation-*Briyah*, she comes in a way of “sitting” (*Yeshivah*-ישיבה), indicating the matter of the lowering and lessening [of the stature] etc. About this he said, “*Seraphim* were standing above Him,” meaning that they are above the aspect of the man (*Adam*-אדם) sitting on the throne. Even so, they recite “Holy, Holy, Holy, is *HaShem* of Legions-*HaShem Tzva*’ot-יהו"ה צבאו"ת,” meaning that He is holy and separately transcendent from them.

¹⁷²⁵ Isaiah 6:2

¹⁷²⁶ However see Targum Yonatan ben Uziel and Rashi to Isaiah 6:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), pg. 237.

¹⁷²⁷ Cited in the name of Zohar in various places. See Biurei HaZohar of the Mittler Rebbe, Achairei p. 78a; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 376; Ohr HaTorah, Emor Vol. 2, p. 832, and elsewhere.

¹⁷²⁸ Isaiah 6:1

¹⁷²⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*)

¹⁷³⁰ Talmud Bavli, Chagigah 13b

This is analogous to a teacher who bestows intellect to a seasoned student. The student grasps the concept and his intellect surrounds it, and since he surrounds the concept, he is above it. He nevertheless grasps that the essence the teacher's intellect is beyond comparison. The same is so of the fiery-*Seraphim* angels. They have grasp and comprehension, and due to this they are "above Him," but they nevertheless say "Holy etc.," in that they grasp that His essential vitality is holy and separately transcendent from them.

In contrast, the service of *HaShem*-יהו"ה of the Cycles-*Ophanim* angels, is "with great commotion."¹⁷³¹ This is because the Cycles-*Ophanim* angels are positioned in the world of Action (*Asiyah*), which is why they do not grasp etc. Thus, because of their lack of grasp, their service of *HaShem*-יהו"ה, blessed is He, is with great commotion. However, because of the lack of grasp and nullification (*Bittul*) of the Cycles-*Ophanim* angels, they draw down an even loftier aspect than the Fiery-*Seraphim*. This is as stated,¹⁷³² "The *Ophanim*... with great commotion, rise toward the *Seraphim*," and it is in this regard that they recite,¹⁷³³ "Blessed is the glory of *HaShem*-יהו"ה from His place," meaning, from His Essential [unknowable] place.

In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of Torah and *mitzvot* which manifest in physical things through the refinement of the physical, this being the matter of breaking [through] the concealment, which causes

¹⁷³¹ See the "Yotzer" blessing of the blessings of the *Shema*.

¹⁷³² In the "Yotzer" blessing of the blessings of the *Shema*.

¹⁷³³ Ezekiel 3:12

even greater revelation than the revelation of “You *HaShem*-יהו"ה are alone,” as He is in the world of Creation (*Briyah*), and even higher than the aspect of “You *HaShem*-יהו"ה are alone,” as He is in the world of Emanation (*Atzilut*). Moreover, here we are not only referring to the particular world of Emanation (*Atzilut*), but even to the general world of Emanation (*Atzilut d’Klallut*), this being the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. For, the drawing forth is from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, this being the aspect indicated by, “Blessed is the glory of *HaShem*-יהו"ה from His place,” that is, from His Essential [unknowable] place.

4.

Now, to understand the root of the above-mentioned matters,¹⁷³⁴ namely, why it is that the primary revelation is specifically through the physical Torah and the physical *mitzvot*, the verse states,¹⁷³⁵ “Let Your justice be revealed like water, and righteousness like a mighty stream.” In other words, the revelation of the water (“[Let Your justice] be revealed like water,” referring to the revelation of the aspect of rivers), is through justice (*Mishpat*-משפט) and righteousness (*Tzedakah*-צדקה), referring to Torah and *mitzvot*. This is as the verse states,¹⁷³⁶ “That they keep the way of *HaShem*-יהו"ה, to do

¹⁷³⁴ See Maamarei Admor HaZaken ibid. p. 222 and on; Ohr HaTorah Bechukotai ibid. p. 693; Na"Ch ibid. p. 350.

¹⁷³⁵ Amos 5:24

¹⁷³⁶ Genesis 18:19

charity (*Tzedkah*-צדקה) and righteousness (*Mishpat*-משפט).” It is specifically through this that the aspect of the Source of living waters (*Mekor Mayim Chayim*-מקור מים חיים) is revealed.¹⁷³⁷

More specifically, the revelation comes about through refining (*Birur*) one’s emotional qualities (*Midot*), as our sages, of blessed memory, stated,¹⁷³⁸ “A person should always be as soft as a reed, than as stiff as a cedar.” “Soft like a reed” refers to the emotions (*Midot*) of the world of Repair (*Tikkun*), which are in a state of nullification (*Bittul*). Because of this not only do they tolerate each other, but they also become inter-included one with the other. That is, each emotional quality becomes inter-included with the other emotional qualities, including an opposite emotional quality.¹⁷³⁹

“Stiff as a cedar” refers to the emotional qualities (*Midot*) of the world of Chaos-*Tohu*, which are stiff and strong. Therefore, each emotional quality opposes the other.¹⁷⁴⁰ However, it is through toiling not to be “stiff as a cedar,” that one refines the strength of the emotions of the world of Chaos-*Tohu*, thereby reaching even higher than through the toil of “be as soft as a reed,” which are the emotions (*Midot*) of the world of Repair-*Tikkun*.

¹⁷³⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

¹⁷³⁸ Talmud Bavli, Taanit 20a and on; Also see Maamarei Admor HaZaken ibid. p. 222 and on; 5568 Vol. 1, p. 6 and on; Torat Chayim, Bereishit 9a and on, and elsewhere.

¹⁷³⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20-21.

¹⁷⁴⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 ibid.

This is similar to the known¹⁷⁴¹ reason why a human being must be sustained by the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*), even though his level is above the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*). This is because the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*) are rooted in the world of Chaos-*Tohu*, which precedes and transcends the world of Repair-*Tikkun*.

This then, is the meaning of “Righteousness like a mighty stream,” in which the word “mighty-*Eitan*-אֵיתָן” indicates hardness,¹⁷⁴² this being the stiffness and forceful strength of the emotional qualities (*Midot*) of the world of Chaos-*Tohu*. However, it specifically is through the toil in the aspect of “mightiness-*Eitan*-אֵיתָן,” this being the refinement of the emotional qualities of the world Chaos-*Tohu*, that there is a drawing down of higher revelation, such that the primary aspect of this revelation will take place in the coming future. This is also hinted in the words “Righteousness like a mighty stream,” in that the letters of the word “mighty-*Eitan*-אֵיתָן” are letters used to indicate the future tense.¹⁷⁴³

This then, is the meaning of the verse, “Let Your justice be revealed like water, and righteousness like a mighty stream.” That is, the revelation of the water, which is the matter of the rivers, is through righteousness (*Tzedakah*-צֶדֶקָה) and justice

¹⁷⁴¹ Likkutei Torah of the Arizal, Eikev 8c; Likkutei Torah, Tzav 13b and elsewhere.

¹⁷⁴² See Likkutei Torah, Re'eh 18a-b and elsewhere.

¹⁷⁴³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how the twenty-two letters are divided in the Holy Language-*Lashon HaKodesh*; Tanya, Kuntres Acharon 161a; Likkutei Torah *ibid*.

(*Mishpat*-משפט), this being the matter of Torah and *mitzvot* which manifested in physical things, especially through the toil indicated by the word “mighty-*Eitan*-אֵיתָן,” which refers to the refinement of the emotional qualities (*Midot*) of the world of Chaos-*Tohu*, through which we come to a revelation that even is higher than [the revelation] indicated by the words “You *HaShem*-יְהוָה are alone,” meaning, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יְהוָה, blessed is He, as explained before.

5.

However,¹⁷⁴⁴ all this is when a person indeed toils in serving *HaShem*-יְהוָה, blessed is He, through Torah and *mitzvot*, and through refining his character traits (*Midot*), in that through this, the aspect of the Source of Living Waters (*Mekor Mayim Chayim*) comes to be revealed in him, as mentioned before. However, one who has sinned, blemished, and veered from the path, about whom the verse states,¹⁷⁴⁵ “For they have forsaken *HaShem*-יְהוָה, the Source of living waters,” becomes [spiritually] sick thereby. This is similar to a person who is physically sick, in that he will have no delight in any food. This same is so spiritually, in that he derives no pleasure or vitality from Torah and *mitzvot*, the automatic result of which, is that he will be lacking in fulfilling Torah and *mitzvot*.

¹⁷⁴⁴ See Maamarei Admor HaZaken ibid. p. 218-219, 223-224

¹⁷⁴⁵ Jeremiah 17:13

The supplication, “Heal me *HaShem*-יהו"ה, and I will be healed,” stems from this, in that “a prisoner is incapable of freeing himself,”¹⁷⁴⁶ just as a person who is sick cannot heal himself. He therefore pleads, “Heal me *HaShem*-יהו"ה,” that healing should be drawn to him from Above, and then “I will be healed,” and he will be able fulfill his toil in service of *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*.

In regard to the matter of “a prisoner is incapable of freeing himself” he further explains (in the addition entitled “*Lehavin Shorshei HaDvarim HaNizkarim LeEil*”)¹⁷⁴⁷ that the same is so Above of the *Sefirah* of Kingship-*Malchut*. That is, although about her the verse states,¹⁷⁴⁸ “She rises when it is still night and gives food (*Teref*-טרף) to her household,” referring to the matter of refining the 288-רפ"ה sparks of the world of Chaos-*Tohu*, in that 288-רפ"ה together with the *Kollel*, have the numerical value (*Gematria*) of “food-*Teref*-טרף-289,”¹⁷⁴⁹ which is not due to herself, but rather is due to the drawing down from Above. In other words, the refinement (*Birur*) is not caused by the drops of feminine waters (*Mayim Nukvin*), but specifically by the drops of masculine waters (*Mayim Duchrin*) drawn into her, this being the drawing down of the aspect of Wisdom-*Chochmah*, in that “the father-*Abba* (Wisdom-*Chochmah*)

¹⁷⁴⁶ See Talmud Bavli, Brachot 5b

¹⁷⁴⁷ See the note at the beginning of this discourse; Maamarei Admor HaZaken *ibid.* p. 223.

¹⁷⁴⁸ Proverbs 31:15; See Likkutei Torah, Bamidbar 3b and on, and elsewhere.

¹⁷⁴⁹ Mikdash Melech to Zohar III 60a; Hosafot to Torah Ohr 110a and elsewhere.

founded the daughter (Kingship-*Malchut*).¹⁷⁵⁰ That is, it specifically is due to the Wisdom-*Chochmah* within Kingship-*Malchut* that she has the power to affect refinements (*Birurim*).

This is also the meaning of the verse,¹⁷⁵¹ “Sustain me with flagons... for I am sick with love.” That is, the healing of the sick (*Choleh*-חולה) comes from the aspect of “flagons-*Asheeshot*-אשישות,” which refers to “man and woman-*Ish v’Ishah*-איש ואשה,”¹⁷⁵² these being the masculine waters (*Mayim Duchrin*) and the feminine waters (*Mayim Nukvin*), meaning the drawing down of Wisdom-*Chochmah* into Kingship-*Malchut*.

The same is so of our service of *HaShem*-יהו"ה, blessed is He, in that there first must be the matter of “Heal me *HaShem*-יהו"ה,” which is the drawing down of the masculine waters (*Mayim Duchrin*) from Above, and then, “I will be healed,” referring to the toil stemming from the feminine waters (*Mayim Nukvin*) of the lower one. Nonetheless, specifically through the toil stemming from the lower one, we reach even higher, and the same applies to the refinement (*Birur*) of the feminine waters (*Mayim Nukvin*) stemming from Kingship-*Malchut*, as the verse states,¹⁷⁵³ “An accomplished woman is the crown of her husband.” This is as explained before, that specifically through breaking the concealment, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is revealed.

¹⁷⁵⁰ Zohar III 248a, 256b, 258a; Tikkunei Zohar, Tikkun 21 (61b); Also see Tanya, Iggeret HaKodesh, Epistle 5; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42 & Ch. 50.

¹⁷⁵¹ Song of Songs 2:5

¹⁷⁵² See Tikkunei Zohar, beginning of Tikkun 64; Ohr HaTorah, Shir HaShirim Vol. 1, p. 211.

¹⁷⁵³ Proverbs 12:4

This is also the meaning of [the concluding words], “For You are my praise.” The word “my praise-*Tehilati*-תהילתי” refers to the praises (*Hilulim*-הילולים) and glorifications by which we praise and glorify *HaShem*-יהו"ה, blessed is He. Now, at first glance, what need does He have for our praise and glorification? However, as known about the nature of a bestower and a recipient, when the recipient praises, glorifies, and lauds the bestower, this arouses a desire to bestow in the bestower.¹⁷⁵⁴

An example of this is a teacher and his student. When the student praises and elevates the words of his teacher, this arouses the teacher’s desire to bestow and bring [more teachings] forth from concealment into revelation. The same is understood of our praise and glorification of *HaShem*-יהו"ה, blessed is He. That is, through us declaring His abundant greatness, His abundant greatness is drawn down below. This is the meaning of “**You** are my praise,” in other words, our whole intent in praising and glorifying is for the aspect of “*You-Atah*-אתה,” in the second person [that is face to Face] to be revealed.¹⁷⁵⁵

¹⁷⁵⁴ See *Derech Mitzvotcha* 148a and on.

¹⁷⁵⁵ The conclusion of this discourse is missing.