

Discourse 39

“*Yehiy HaShem Elo*”*heinu Imanu -*
May HaShem, our God, be with us”

Shabbat Parshat Korach, 3rd of Tammuz,¹⁹⁸⁶ 5724

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

1.

The verse states,¹⁹⁸⁷ “May *HaShem*-יהוה our God be with us as He was with our forefathers, may He not forsake us nor cast us off.” The Sichah (talk) of the one whose day of redemption we are celebrating, which was said on the 3rd of Tammuz 5687,¹⁹⁸⁸ is well known, “We request of *HaShem*-יהוה, blessed is He, [saying], ‘May *HaShem*-יהוה our God be with us as He was with our forefathers, may He not forsake us nor cast us off.’ *HaShem*-יהוה our God should be with us, and He will be with us as He was with our forefathers.”

Now, we must understand this, for a request and a guarantee are two different things (and at first glance, are also opposites). Yet, even so, he says, “We **request** of *HaShem*-יהוה, blessed is He... that He should be with us, and **He will be** with us.” That is, the **request** is (not just that He should be with us, but

¹⁹⁸⁶ This is the first of two discourses. The original text of this discourse was edited by the Rebbe and published as an independent pamphlet for the 3rd of Tammuz 5750.

¹⁹⁸⁷ Kings I 8:57

¹⁹⁸⁸ Printed in Sefer HaMaamarim, Kuntreisim Vol. 1, p. 175b and on; Likkutei Dibburim, Vol. 4, p. 691b and on; Sefer HaMaamarim 5687 p. 195 and on; [Sefer HaSichot 5687 p. 169], and elsewhere.

also that) “**He will be** with us.” Even though word “May-*Yehiy-יהי*” is used both in the form of a request and in the form of a guarantee,¹⁹⁸⁹ nonetheless, at first glance, they seem to have different meanings (and be different matters). He nonetheless he includes them together [as one] in the Sichah (talk).

He continues the Sichah (talk) [stating] that this matter, “May *HaShem-יהוה* our God be with us as He was with our forefathers” (in which [the word] “May-*Yehiy-יהי*” is both a request and a guarantee), is so even though we are not as refined as our forefathers.

Now, it can be said that the source of this explanation is based on the statement in Midrash,¹⁹⁹⁰ “So does Shlomo say before the Holy One, blessed is He, that a king who hires workers who they do their job well, and he pays them their wages, how is the king praiseworthy in this? When is the king praiseworthy? When he hires bad¹⁹⁹¹ workers who do not do their job well, but he still pays them their wages. This is a great act of goodness. The verse thus states, ‘May *HaShem-יהוה* our God be with us as He was with our forefathers.’”

In the Sichah (talk) he explains that the reason we cannot compare to our forefathers is because our forefathers had true self-sacrifice (*Mesirat Nefesh*) for Torah and *mitzvot* in actuality. However, this must be better understood because he said this Sichah (talk) in connection to traveling to exile in Kostrama, and this exile (and the imprisonment that preceded it) was due to his actual self-sacrifice (*Mesirat Nefesh*) for Torah and *mitzvot*, [and

¹⁹⁸⁹ Like the two explanations of the word, “And you shall love-*v’Ahavta-ואהבת*” (Torah Ohr, Tisa 86c, and the citations in Hitva’aduyot 5749 Vol. 3 p. 235).

¹⁹⁹⁰ Midrash Tehillim 26 [3]

¹⁹⁹¹ In Midrash Tehillim, Buber it states “lazy workers.” See the second discourse [of the 3rd of Tammuz of this year, 5724], Ch. 6 ([Sefer HaMaamarim 5724], p. 265) regarding the explanation of the two versions.

beyond this, even speaking this Sichah (talk) was a matter of actual self-sacrifice (*Mesirat Nefesh*)], but even so, he said that we cannot at all compare to our forefathers, since they had [true] self-sacrifice (*Mesirat Nefesh*).

Now, at first glance, it could be said that since the request of the one whose day of redemption we are celebrating, “May *HaShem*-יהו"ה our God be with us,” was (not just for himself, but) for the sake of all of the Jewish people, including those who (only) bear the title Jew,¹⁹⁹² he therefore said that we cannot compare to our forefathers who had actual self-sacrifice (*Mesirat Nefesh*).

However, this explanation is insufficient, because by saying, “**we** are not as refined as our forefathers,” he included himself. Moreover, it cannot be said that he included himself amongst those do not have actual self-sacrifice (*Mesirat Nefesh*) out of humility, because humility specifically applies in something that there is some relative comparison.

2.

Now, in addition to the questions about the precise wording of the Sichah (talk), the wording (of the verse itself), “May *HaShem*-יהו"ה our God be with us,” must also be explained. For, at first glance, after stating, “*HaShem* our God-*HaShem Elo*”הינו-אלהינו,” meaning that He is **our** God, especially considering the explanation in Chassidus,¹⁹⁹³ that “our God-

¹⁹⁹² This is the language of the one whose day of redemption we are celebrating in the letter in celebration of the first festive day of the 12th-13th of Tammuz, of the 16th of Sivan 5688 (also printed in Sefer HaMaamarim 5688 p. 146; 5708 p. 263 and on; in his Igrot Kodesh, Vol. 2, p. 80 and on); Also see Likkutei Sichot, Vol. 8 p. 329 and on.

¹⁹⁹³ Likkutei Torah, Balak 73c; Pinchas 80a, and elsewhere.

Elo "heinu" אלהינו means "our strength and vitality," what need is there to request that He "be with us?"

We also must understand the words "with us (*Eemanu*-עמנו)... with (*Eem*-עם) our forefathers." That is, the word "with-*Eem*-עם" applies to that which is secondary to what it is with. [For example, [in the teaching],¹⁹⁹⁴ "Her husband's heirs should divide [her property] with (*Eem*-עם) her father's heirs," her husband's heirs are secondary to her father's heirs.]¹⁹⁹⁵ However, even so, the verse states, "May *HaShem*-יהוה our God be **with us** (*Eemanu*-עמנו)... **with** (*Eem*-עם) our forefathers," indicating that "*HaShem*-יהוה our God," is secondary to us and our forefathers.

Now, this can be explained based on the well-known fact,¹⁹⁹⁶ that the word "treasury-*Otzar*-אוצר"¹⁹⁹⁷ is used in reference to "fear of Heaven," because just like with the treasury of a king, the king cannot have a treasury unless he gathers it from others, the same is so of fear [of Heaven] (which is the treasury of the Holy One, blessed is He), in that [fear of Heaven] is not in the hands of Heaven. This is as our sages, of blessed memory, taught,¹⁹⁹⁸ "Everything is in the hands of Heaven, except for the fear of Heaven."

It can be added that the word "treasury-*Otzar*-אוצר" is specifically used in reference to fear (*Yirah*-יראה) even though this matter (that, so to speak, the Holy One, blessed is He, needs man) applies to all the *mitzvot*, is because for the *mitzvot* to be fulfilled

¹⁹⁹⁴ Talmud Bavli, Yevamot 38a (in the Mishnah)

¹⁹⁹⁵ See Talmud Bavli, Yevamot 38b; Also see Tosefot Yesheinim to Yoma 85b; Pirush Rabbi Shimon [of Sens] to Tractate Taharot 7:4; Tosefot Yom Tov, Avot 2:2.

¹⁹⁹⁶ Ohr HaTorah, Shavuot p. 93 (citing Rabbeinu Bachaye to the end of the Torah portion of Ki Tavo); Na"Ch p. 222 (citing Shnei Luchot HaBrit, Chelek Torah SheB'Khtav, Parshat Vayigash (300a)).

¹⁹⁹⁷ Isaiah 33:6; Talmud Bavli, Brachot 33b, and elsewhere.

¹⁹⁹⁸ Talmud Bavli, Brachot 33b *ibid*.

as they should be, this comes about either through love of *HaShem*-יהו"ה or fear of *HaShem*-יהו"ה.¹⁹⁹⁹ One of the differences between love (*Ahavah*) and fear (*Yirah*) is²⁰⁰⁰ that love of *HaShem*-יהו"ה, blessed is He, comes through a revelation of light from Above, whereas fear of *HaShem*-יהו"ה, blessed is He, comes (primarily) through man's toil.

This is similar to the fear of a king of flesh and blood. That is, the reason that the people of the country fear the king is because they have accepted him as king over them.²⁰⁰¹ This is because the acceptance of the king is by the people, [as in the verse],²⁰⁰² "You shall surely set a king over yourselves."

Based on this, we can explain the language, "May *HaShem*-יהו"ה our God be **with us** (**עמנו**-*Eemanu*) as He was **with** (**עם**-*Eem*) our forefathers." This is because in fear of *HaShem*-יהו"ה (which is both "the beginning of service of *HaShem*-יהו"ה and its core and root"),²⁰⁰³ it is man's toil that is primary, whereas the revelation of light from Above ("*HaShem* our God-*HaShem Elo*" *heinu*-אלהינו") only comes to assist man, "with us-*Eemanu*-עמנו."

3.

Now, in regard to why fear (*Yirah*) of Heaven primarily comes through man's toil, it can be said that this is because fear (*Yirah*) is the matter of nullification of self (*Bittul*). This is

¹⁹⁹⁹ See Tanya, Likkutei Amarim, Ch. 39 (53b), and elsewhere.

²⁰⁰⁰ See Torat Menachem, Sefer HaMaamarim Elul p. 223 and on

²⁰⁰¹ "The proof for this is from the fact that a different king, who is not of his own land, does not affect fear and dread in him etc., since he has not accepted him as king over him." (*Hemshech* 5666 p. 330).

²⁰⁰² Deuteronomy 17:15

²⁰⁰³ Tanya, Likkutei Amarim, beginning of Ch. 41

especially so of fear of the king, [as in the verse], “You shall surely set a king over yourselves,” [meaning],²⁰⁰⁴ “that the fear of him should be upon you.” That is, the nullification of self (*Bittul*) of this fear (*Yirah*) is bound to the reality that he is the servant of the king, [in that the nature of a servant is that the fear and dread of his master is upon him], such that the nullification of self (*Bittul*) of the servant is ultimate nullification of self (*Bittul b’Tachlit*). This is why this specifically comes through the person [himself].

This is because the effect brought about in a person by the revelation of light from Above, is like something additional and superimposed upon him, and therefore the change caused in him through this, is only in his image, but not in his essential self. However, to come to the ultimate nullification of self (*Bittul b’Tachlit*), this being the nullification of self (*Bittul*) of the servant [in that the distinction between a free man and a servant is in the essence of their being], this comes through a person accepting upon himself to be the servant of the king.

It thus can be said that this so of self-sacrifice (*Mesirat Nefesh*) too. For, since self-sacrifice (*Mesirat Nefesh*) is the ultimate nullification of self (*Bittul b’Tachlit*), and this is especially so when the self-sacrifice (*Mesirat Nefesh*) is in regard to matters that according to the letter of Torah law (the command from Above), he is not obligated to sacrifice his life for them,²⁰⁰⁵ therefore this is not (primarily) brought about through the revelation of light from Above, but by the person who has self-sacrifice **himself**.

With the above in mind we can further understand why the request and prayer of the one whose day of redemption we are

²⁰⁰⁴ Talmud Bavli, Sanhedrin 22a (in the Mishnah)

²⁰⁰⁵ See Kessef Mishneh to Hilchot Yesodei HaTorah 5:4

celebrating (in the Sichah (talk) of the 3rd of Tammuz), was with in the language of the verse, “May *HaShem*-יהו"ה our God be **with us** (*Eemanu*-עמנו) as He was **with** (*Eem*-עם) our forefathers.” For, he then spoke of the matter of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), and in this itself, [he spoke] of a number of matters that according to the letter of Torah law, one is not obligated to sacrifice himself over them, which comes (primarily) from the person himself.

Thus, since serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) is primarily the toil of man, whereas the revelation from Above only assists him in his toil, he therefore began his request in prayer (in the language of the verse) “May *HaShem*-יהו"ה our God be **with us** (*Eemanu*-עמנו).”

4.

Now, the term “with-*Eem*-עם” applies when two things are similar, as our sages, of blessed memory, taught²⁰⁰⁶ on the verse,²⁰⁰⁷ “Have them stand there with you (*Eemach*-עמך),” [about which they said], ““with you-*Eemach*-עמך” – with similarity to you.” Even though the word “with-*Eem*-עם” indicates that the thing that is with, is secondary (as explained in chapter two), it nonetheless has a similarity to the primary thing.

This also is so of the word “*Et*-את,” that it indicates something secondary, as our sages, of blessed memory, explained²⁰⁰⁸ the verse,²⁰⁰⁹ “of (*Et*-את) its flesh,” means, “that

²⁰⁰⁶ Talmud Bavli, Kiddushin 76b; Sanhedrin 36b; Horayot 4b

²⁰⁰⁷ Numbers 11:16

²⁰⁰⁸ Talmud Bavli, Pesachim 22b; Also see Brachot 36b “Of (*Et*-את) its fruit [Leviticus 19:23] – meaning, that which is secondary to the fruit.”

²⁰⁰⁹ Exodus 21:28

which is secondary to the flesh,” but nonetheless has a similarity to [the flesh, which is] the primary thing. This is as our sages, of blessed memory, explained²⁰¹⁰ the verse,²⁰¹¹ “They shall bear with you (*Eetcha*-אתך),” [meaning], “with similarity to you.” [However], in books of grammar (*Dikduk*)²⁰¹² it is explained that [the distinction between “of-*Et*-את and “with-*Eem*-עם”] is that [though both are secondary] the word “of-*Et*-את” is more secondary than the word “with-*Eem*-עם.”²⁰¹³

With this in mind, [it can be said that] the primary emphasis of the word “of-*Et*-את” is that the thing (about which the word “*Et*-את” is used) is only secondary, whereas the primary emphasis of the word “with-*Eem*-עם,” is the similarity of the two things.

From this it is understood that the primary emphasis in [the words], “May *HaShem*-יהוה our God be with us (*Eemanu*-עמנו),”

²⁰¹⁰ Talmud Bavli, Kiddushin 76b; Sanhedrin 36b; Horayot 4b

²⁰¹¹ Exodus 18:22

²⁰¹² See at length in the Sichah talk of the 3rd of Tammuz 5724

²⁰¹³ It is with this in mind that we can explain the change in the terminology used in the verse (Numbers 11:16-17). That is, at the beginning of the matter, the verse states, “Take them to the Tent of Meeting and have them stand there **with you-*Eemach*-עמך**.” It subsequently states, “They shall bear the burden of the people **with you-*Eetcha*-אתך**.” For, when they entered into the Tent of Meeting “to hear the speech from the mouth of the Holy One, blessed is He” (Rashi there), Moshe and the elders were (like) equals.* The verse therefore uses the term “with you-*Eemach*-עמך.” In contrast, when it states, “they shall bear the burden of the people” it was sensed to a greater degree that they were secondary to Moshe, [and it therefore uses the word] “with you-*Eetcha*-אתך.” [* This may be further elucidated based on what it states in [Talmud Bavli], Kiddushin 43a (and Rashi there), that Uriyah was a rebel against the king because he called Yoav ‘my lord’ in the presence of the king. However, this is not exactly similar to what we are discussing here. For, here the verse is discussing the matter of their entry to the Tent of Meeting “to hear the speech of the mouth of the Holy One, blessed is He” **before the speech**. It therefore uses the word “with you-*Eemach*-עמך,” in which even the word “with you-*Eemach*-עמך” indicates that which is secondary, except that it is not as secondary as that which is indicated by the word “of-*Et*-את.”]

is not that “*HaShem*-יהו"ה our God,” is secondary to man but that, so to speak, there is a similarity between them.

It may thus be said that the similarity between them [itself] is in regard to the matter of that which is primary and that which is secondary. For, just as in man's toil in serving *HaShem*-יהו"ה, blessed is He, the perfection of his toil is when it stems from his own volition,²⁰¹⁴ which is why, so to speak, “*HaShem*-יהו"ה our God,” is secondary to man, (as explained in chapter two), the same is so in the reverse, that the perfection of man's labor in service of *HaShem*-יהו"ה, blessed is He, is when his service [even that which stems from his own capacities, including even serving Him with self-sacrifice (*Mesirat Nefesh*), and even including self-sacrifice for matters that according to the letter of Torah law one is not required to have self-sacrifice] is not because he desires to serve *HaShem*-יהו"ה, blessed is He, but because He is nullified to *HaShem*'s-יהו"ה Godliness.

For, since his nullification to the Holy One, blessed is He, is complete and total nullification of self (*Bittul b'Tachlit*), therefore, every single *mitzvah* (including when according to the letter of Torah law he is not required to have self-sacrifice) is in a way that it is utterly inapplicable for him not to fulfill it, even when his fulfillment of it is through self-sacrifice (*Mesirat Nefesh*).

It can be added that through nullification of self (*Bittul*) to *HaShem*'s-יהו"ה Godliness, additional self-sacrifice (*Mesirat Nefesh*) is also caused.²⁰¹⁵ This is because when one's self-

²⁰¹⁴ See *Hemshech* 5666 p. 319 and elsewhere.

²⁰¹⁵ More specifically, there are two matters in this: That is, since the matter of self-sacrifice (*Mesirat Nefesh*) is [itself] self-nullification (*Bittul*), the **true matter** of self-sacrifice (*Mesirat Nefesh*) is when the self-sacrifice stems from the self-nullification (*Bittul*). Additionally, through the self-nullification (*Bittul*), there is also caused to be an addition in the **actualization** of the self-sacrifice (*Mesirat Nefesh*), as will be explained in the discourse.

sacrifice (*Mesirat Nefesh*) is because he desires and has decided to fulfill the command of the Holy One, blessed is He, even if it would require self-sacrifice, there then is room in him for the possibility that it also can be different, and the fact that in actuality he stands steadfastly with self-sacrifice (*Mesirat Nefesh*) is only because he has decided to do so.

In contrast, when one's self-sacrifice (*Mesirat Nefesh*) stems from his nullification of self (*Bittul*) to the Holy One, blessed is He, which is why every single *mitzvah* of the Holy One, blessed is He, is in a way that, for him, it is utterly inapplicable not to fulfill it, in such a case there absolutely is no room for it to be any other way.

5.

This then, is the meaning of [the verse], “May *HaShem*-יהו"ה our God be with us as He was with our forefathers.” That is, in the service of *HaShem*-יהו"ה, blessed is He, of our forefathers, both above-mentioned matters were emphasized. That is, they fulfilled the entire Torah before it was given,²⁰¹⁶ which emphasizes that their service was (not because of a commandment from Above, but) by their own volition. However, even so, they were in the ultimate state of nullification of self (*Bittul*) in that “our forefathers themselves are the [Supernal] Chariot (*Merkavah*).”²⁰¹⁷

That is, the nullification of the chariot (*Merkavah*) to the Rider is the ultimate nullification of self (*Bittul b'Tachlit*). This is because the nullification (*Bittul*) of the chariot (*Merkavah*) to the Rider is not because the chariot (*Merkavah*) desires it (that it

²⁰¹⁶ See Talmud Bavli, Yoma 28b; Kiddushin 82a (in the Mishnah)

²⁰¹⁷ Midrash Bereishit Rabba 47:6; 82:6

desires to be nullified and be a chariot for the Rider), but this rather stems from the Rider.

Now, since there are many levels of nullification of self (*Bittul*), we therefore request, “May *HaShem*-יהו"ה our God be with us as He was with our forefathers.” That is, the matter of “May *HaShem*-יהו"ה our God, be with us,” means that our nullification of self (*Bittul*) to *HaShem*’s-יהו"ה Godliness, should be “as He was with our forefathers,” meaning, like the nullification of the chariot (*Merkavah*) [to the Rider].

6.

With the above in mind, we can explain the words of the one whose day of redemption we are celebrating, “**we** are not as refined as our forefathers, in that they had self-sacrifice (*Mesirat Nefesh*) in actuality,” in which he included himself as well. This is because the true matter of self-sacrifice (*Mesirat Nefesh*) is when the self-sacrifice stems from the nullification of self (*Bittul*) (as explained in chapter four). Thus, since there are many levels of nullification of self (*Bittul*) (as explained in chapter five), it therefore applies to say about himself (out of humility) that he lacks in the matter of self-sacrifice (*Mesirat Nefesh*).

Based on this, we also can explain what he states in the *Sichah* (talk), that the request, “May *HaShem*-יהו"ה our God be with us,” also includes the meaning of the word “May-*Yehiy*-יהי” as a term of guarantee (“He **will** be with us”). This is because the fact that a prayer (a request) and a guarantee are two different matters, is because prayer is man’s request, whereas a guarantee is from *HaShem*-יהו"ה Above. This likewise is so of righteous *Tzaddikim*, that when they are in a state of independent existence

(in a very refined way, at the very least) the prayer and the guarantee are two matters, in that the guarantee of the righteous *Tzaddik* is as the emissary of the Holy One, blessed is He, whereas the prayer of the righteous *Tzaddik* is the request of the righteous *Tzaddik* himself.

In contrast, when the righteous *Tzaddik* is in a state that even his service of *HaShem*-יהו"ה by his own volition (which seemingly is "his independent existence") is in a way of ultimate nullification of self (*Bittul b'Tachlit*), then even his prayer (his request) has the matter of a guarantee.

We may add [and state] that he also drew a similarity to this (that even one's "independent existence" is in a state of nullification) to those who are bound and connected to him. This is because he embedded self-sacrifice (*Mesirat Nefesh*) in them, even for matters that according to the letter of Torah law (the command from Above) one is not required to have self-sacrifice (self-sacrifice stemming from the person), and that even the self-sacrifice (*Mesirat Nefesh*) for such matters will be in a way that it is inapplicable for to be any other way (self-sacrifice stemming from *HaShem*'s-יהו"ה Godliness). This is why this request of the one whose redemption we are celebrating, including the matter of the guarantee, also stems from the recipients.

There thus will be the fulfillment of the guarantee, "May *HaShem*-יהו"ה our God be with us as He was with our forefathers, He shall not forsake us nor cast us off," and, "there will be light for all of the Jewish people,"²⁰¹⁸ both spiritually and physically.²⁰¹⁹

²⁰¹⁸ Exodus 12:23 [10:23]

²⁰¹⁹ The language of the one whose redemption is being celebrated at the end of his Sichah talk of the 3rd of Tammuz, 5687.