

Discourse 40

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

Shabbat Parshat Korach, 3rd of Tammuz,²⁰²⁰ 5724

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

1.

The verse states,²⁰²¹ “May *HaShem*-יהוה our God be with us as He was with our forefathers, may He not leave us, and may He not cast us off.” In the discourse that was published in print in 5710,²⁰²² the year of his passing, (and was said several years earlier),²⁰²³ his honorable holiness, my father-in-law, the Rebbe explains that we must understand the matter of this request, “May *HaShem*-יהוה our God be with us etc.”

That is, if it is so that through serving *HaShem*-יהוה in prayer, we cause this be drawn down, why then does [the verse] continue, “may He not leave us, and may He not cast us off,” which, at first glance, seems to indicate that even though we bring this request about, that *HaShem*-יהוה our God, is with us, it nevertheless is possible for us to be left and cast off, such that the request must be made, “may He not leave us and may He not cast us off.” We therefore must understand this matter.

²⁰²⁰ This is the second of two discourses said at this gathering.

²⁰²¹ Kings I 8:57

²⁰²² Sefer HaMaamarim 5710 p. 51 and on (also see Sefer HaMaamarim 5707 p. 153 and on); Also see Sefer HaMaamarim 5670 p. 24 and on.

²⁰²³ In the year 5692 (and subsequently printed in Sefer HaMaamarim 5692, p. 55 and on).

About this he explains²⁰²⁴ that “our forefathers” (*Avoteinu* אבותינו) refers to Wisdom-*Chochmah* and Understanding-*Binah*²⁰²⁵ (adding) “of the soul.” He continues that what is meant here, is not the Wisdom-*Chochmah* and Understanding-*Binah* brought about through man’s toil, because in this, concealment and hiddenness is not applicable. Rather, [what is meant] is the inner aspects (*Pnimityut*) of Wisdom-*Chochmah* and Understanding-*Binah*, stemming from the essential self of the soul, which is always in a state of perfection.

About this he continues and explains that the Wisdom-*Chochmah* of the soul is the state of true nullification of self (*Bittul*) to *HaShem*-יהו"ה, blessed is He, etc., and is the matter the abundant love (*Ahavah Rabbah*) of Him of the Godly soul. In the discourse preceding this,²⁰²⁶ he cites the words of the Alter Rebbe in chapter nineteen of Tanya, that the aspect of Wisdom-*Chochmah* is the nullification of self (*Bittul*) of the soul which transcends reason and intellect, about which the verse states,²⁰²⁷ “The soul of man is the flame of *HaShem*-יהו"ה.”

That is, just as a lit flame naturally desires to separate from the wick and adhere to its root above etc., even though by doing so, it will become extinguished and nullified of its existence, so likewise, man’s soul naturally desires and yearns to depart and leave the body and adhere to its root and source in *HaShem*-יהו"ה,

²⁰²⁴ At the end of the discourse (p. 57 *ibid*).

²⁰²⁵ See Tanya, Likkutei Amarim, Ch. 3; Likkutei Torah, Drushim L’Shabbat Shuvah, (second) discourse entitled “*Shuvah*,” Ch. 3, and elsewhere. (See the note of the Rebbe there (as well as later in Ch. 5 [of this discourse].)

²⁰²⁶ Sefer HaMaamarim *ibid*. p. 54.

²⁰²⁷ Proverbs 20:27

the Life of all life, blessed is He, even though [by doing so] it will become nothing and zero and be utterly nullified of its existence there etc. This is the aspect of the abundant love (*Ahavah Rabbah*) for *HaShem*-יהו"ה, blessed is He, included in the Wisdom-*Chochmah* of the soul.

Similarly, in regard to the Understanding-*Binah*, he continues [to explain in the discourse] that the Understanding-*Binah* of the soul is the matter of grasping *HaShem*'s-יהו"ה Godliness, which every Jew has, in that that the essential self of his soul is bound to the Essential Self of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This is as the discourse explains,²⁰²⁸ that the root of the Jewish soul is in the aspect of the innerness (*Pnimiyut*) and Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, as the verse states,²⁰²⁹ “You are children of *HaShem*-יהו"ה your God.”²⁰³⁰

Because of this, in the essential self of his soul he truly is in a state of constant bond with the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, as in the words,²⁰³¹ “She hugs and adheres to You.”

That is, the essential self of the soul is in a constant state of hugging and adhering to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. About this the verse states,²⁰³² “Place me as a seal (*Chotam*-חותם) upon your heart, as a seal (*Chotam*-חותם) upon your arm etc.” About this

²⁰²⁸ Sefer HaMaamarim ibid. p. 55

²⁰²⁹ Deuteronomy 14:1

²⁰³⁰ Also see Hakdama Ben Me'ah Shanah to Shefa Tal, and elsewhere.

²⁰³¹ In the liturgy of the *Hoshaanot* for the 3rd day of Sukkot.

²⁰³² Song of Songs 8:6

Zohar states,²⁰³³ “The way of a seal (*Chotem*-חותם) is that once it has been impressed in a certain place, even though it has been separated from there, an impression remains in that place that is not removed from there, [not just a mere impression in only one place, but], its entire impression and image remains in him. So does the assembly of Israel (*Knesset Yisroel*) say, ‘I have adhered to You, [and] although I have left you to wander in exile, [nevertheless], my impression remains in You, and [it follows automatically] that Your impression remains in me.’” In other words, the essential self and core of the soul is in a state of constant bond to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of “our forefathers” (*Avoteinu*-אבותינו), referring to the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the soul. That is, this is true nullification of self (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and abundant love (*Ahavah Rabbah*) for Him, stemming from the essential self of the soul, as well as the grasp of His Godliness, stemming from the bond of the essential self of the soul with the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

3.

However, all the above results from the soul [itself]. Nonetheless, upon its manifestation and garbing in the body, the

²⁰³³ Zohar I 244b and on; Also see the Mittler Rebbe's introduction to *Shaar HaEmunah* and *Shaar HaYichud* (Ner Mitzvah v'Torah Ohr), translated as *Essential Faith*.

manifestation and garbing (*Hitlabshut*) even covers over the eye of the Godly soul, so that it does not see the essential being of *HaShem*'s יהו"ה Godliness. Rather, its knowledge and grasp is solely the grasp that He exists.

Likewise, in matters of service of *HaShem*-יהו"ה, blessed is He, the primary matter is to nullify the animalistic soul and refine matters of this lowly world. All this is brought about through contemplation (*Hitbonenut*) with Wisdom-*Chochmah* and Understanding-*Binah* as they come through man's toil and labor, (not through the Wisdom-*Chochmah* and Understanding-*Binah* of the soul as they stem from the essential self of the soul).

This then, is the substance of the request, "May *HaShem*-יהו"ה our God be with us," meaning, in our serving Him by toiling in affecting refinements (*Avodat HaBirurim*), "as He was with our forefathers (*Avoteinut*-אבותינו)," meaning with the Wisdom-*Chochmah* and Understanding-*Binah* of the soul, as they are in and of themselves.

In other words, the request is that there should be the revelation of *HaShem*'s יהו"ה Godliness, not only in the essential powers of Wisdom-*Chochmah* and Understanding-*Binah* as they are in the essential self of the soul ("with our forefathers"), but also in the revealed powers [of the soul] ("with us"), until the essential powers of the soul illuminate in the revealed powers of the soul.

The verse continues, "may He not leave us and may He not cast us off." This request is about the general matter of the toil of affecting refinements (*Avodat HaBirurim*) [which is the ultimate purpose of the descent of the soul below. This is because, in and of itself, the soul requires no repair whatsoever, and it only

descended for the purpose of repairing and refining the body and animalistic soul etc.]

That is, [the request is] that empowerment should be granted for this, that one should not err in matters of his toil and service, by going on paths that are beyond him, or the reverse, that his spirit should not fall in him. The matter of these two above-mentioned errors is that they are aligned with the two terms used in the verse. That is, [the request] “may He not leave us-*Al Ya ’azveinu*-אל יעזבנו” is that one should not err in his service, to go on paths that are wondrously beyond him. The words [of the request], “may He not cast us off-*v’Al Yitsheinu*-ואל יטשנו” is that his spirit should not fall within him. (This concludes the substance of the discourse of his honorable holiness, my father-in-law the Rebbe, mentioned before.)

4.

Now, this can be connected to what Targum explains on the two terms “may He not leave us-*Al Ya ’azveinu*-אל יעזבנו” and “may He not cast us off-*v’Al Yitsheinu*-ואל יטשנו,” (which at first glance, seem to be redundant, being that their inner matter is one and the same).²⁰³⁴ [Targum translates them as], “may He not leave us-*Lo Yeshavkinena*-לא ישבקיננא,” and “may He not distance us-*Lo Yerachkeenena*-לא ירחקיננא.”

This is aligned with what the discourse explains, that the two terms “may He not leave us-*Al Ya ’azveinu*-אל יעזבנו” and “may He not cast us off-*v’Al Yitsheinu*-ואל יטשנו,” are aligned with the two [above-mentioned] matters of error. That is, one should not

²⁰³⁴ Also see the Metzudat Dovid there who states, “The word ‘*Yitsheinu*-יטשנו’ is a matter of ‘leaving’ and is redundant.”

err in his service of *HaShem*-יהו"ה, blessed is He, by going in ways that are wondrously beyond him, nor should the opposite happen, that his spirit falls within him.

The explanation is that the cause of the error of going in ways that are wondrously beyond him, is because the essential point of truth has **left** (*Ne'ezvah*-נעזבה) him. Thus, about this there is the request, "may He not leave us-*Al Ya'azveinu*-אל יעזבנו." Lower than this, is the error that his spirit falls in him. This stems from the contrivance of his [evil] inclination, so that he will not toil in his service etc., by which he becomes **distant** from the general matter of toiling in service of *HaShem*-יהו"ה, blessed is He.

(In contrast, when he indeed is engaged in matters of serving *HaShem*-יהו"ה, blessed is He, only that he errs by going in ways that are wondrously beyond him, even though the essential point of the truth has left him, he nevertheless is not distant etc.) About this there is the request, "may He not cast us off-*v'Al Yitsheinu*-ואל יטשנו," meaning, "may He not distance us-*Lo Yerachkeenena*-לא ירחקיננא."

Now, it should be added that these two matters, "may He not leave us-*Al Ya'azveinu*-אל יעזבנו" and "may He not cast us off-*v'Al Yitsheinu*-ואל יטשנו," are dependent one upon the other. This is as known²⁰³⁵ about the matter of [the verse],²⁰³⁶ "You shall not add to it... and you shall not subtract from it." That is, through lack of care in the matter of "You shall not add to it," one can come to lack of care in the matter of "You shall not subtract from it."

The same is true about what we are discussing here, that through the error of going in ways that are wondrously beyond him, (this being a matter of adding), he thereby can come to the

²⁰³⁵ See Likkutei Sichot, Vol. 22 p. 288; Vol. 24 p. 601 and on, and elsewhere.

²⁰³⁶ Deuteronomy 4:2; 13:1; Also see Likkutei Sichot Vol.

error that his spirit falls within him, through which he comes to not be engaged in matters of serving *HaShem*-יהו"ה, blessed is He, (this being a matter of subtracting). This is as known about the matter [of the verse],²⁰³⁷ “Do not be overly righteous and do not be overly wicked,” which are dependent one upon the other.

5.

However, we still must understand the general matter of [the verse], “May *HaShem*-יהו"ה our God be with us as He was with our forefathers.” For, being that the verse itself emphasizes the difference between us and our forefathers, and as in the words of his honorable holiness, my father-in-law, the Rebbe, in the discourse of the 3rd of Tammuz 5687,²⁰³⁸ “even though we are not as refined as our forefathers.” This being so, how is it possible for us to affect, that even though we cannot compare to our forefathers, nevertheless, “May *HaShem*-יהו"ה, our God be **with us** as He was **with our forefathers**”?

We also must understand what his honorable holiness, my father-in-law, the Rebbe, said about why we cannot compare to our forefathers, in that our forefathers had [true] self-sacrifice (*Mesirat Nefesh*) etc. At first glance, based on the explanation (in chapter two) that “our forefathers” (*Avoteinu*-אבותינו) refers to Wisdom-*Chochmah* and Understanding-*Binah*, [and as explained in Tanya,²⁰³⁹ Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* are called the “mothers” (*Eemot*-אמות) and are

²⁰³⁷ Ecclesiastes 7:16-17; See the Sichah talk of Shabbat Parshat Shemini, Ch. 18 and on (Torat Menachem, Vol. 39, p. 389 and on).

²⁰³⁸ 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.

²⁰³⁹ Tanya, Likkutei Amarim, Ch. 3

the source of the emotions (*Midot*), in that the emotions (*Midot*) are the offspring of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*, and they are the very “father-*Av-אב*” and “mother-*Eim-אם*” who gave birth to them etc.], it would have been more appropriate to say that our forefathers had great understanding and grasp etc. This being so, why does he specifically emphasize the matter of their self-sacrifice (*Mesirat Nefesh*)?

Beyond this, in regard to self-sacrifice (*Mesirat Nefesh*), there actually is a superiority specifically in [the self-sacrifice] of these latter generations. For, as explained elsewhere²⁰⁴⁰ on the verse,²⁰⁴¹ “Now, the man Moshe was exceedingly humble, more than any other person on the surface of the earth,” the humility of Moshe was in relation to all the Jewish people in all generations, up to and including the last generation. On the contrary, his humility was primarily in relation to the final generation.

That is, when Moshe saw that though they have no grasp of Godliness, meaning that their grasp cannot be considered grasp at all, especially compared to the grasp of the generation of Moshe, “the generation of knowledge” (*Dor De'ah*),²⁰⁴² and [especially] compared to the grasp of our teacher Moshe himself, “the choicest of all mankind,”²⁰⁴³ the first to receive the Torah [directly] from the Holy One, blessed is He,²⁰⁴⁴ but that they nonetheless fulfill Torah and *mitzvot* with self-sacrifice (*Mesirat Nefesh*) without

²⁰⁴⁰ See *Torat Chayim*, Shemot 64b; *Sefer HaMaamarim* 5679 p. 464; 5689 p. 299 and on.

²⁰⁴¹ Numbers 12:3

²⁰⁴² See *Midrash Vayikra Rabba* 9:1; *Bamidbar Rabba* 19:3; *Zohar* II 62a; *Likkutei Torah*, Shlach 37b, and elsewhere.

²⁰⁴³ See the Rambam's commentary to *Mishnah Sanhedrin*, Perek Chelek (Ch. 10), the seventh foundation.

²⁰⁴⁴ *Mishnah Avot* 1:1

taking the obstacles and hindrances there are in the last generation, which is a generation of apostacy, into consideration at all, (which was not so in earlier generations, all the way to the generation of Moshe, at which time the matter of self-sacrifice (*Mesirat Nefesh*) was not necessary, as a result of which the power of self-sacrifice (*Mesirat Nefesh*) was not openly revealed). Thus, since the superiority of self-sacrifice (*Mesirat Nefesh*) is specifically in the later generations, why did he say that we cannot compare to our forefathers (not in regard to the matter of understanding and grasp, but) specifically in regard to the matter of self-sacrifice (*Mesirat Nefesh*)?

6.

This may be understood based on the explanation above that our “forefathers” (*Avoteinu*-אבותינו) refers to Wisdom-*Chochmah* and Understanding-*Binah*, meaning the inner aspects (*Pnimiyyut*) of Wisdom-*Chochmah* and Understanding-*Binah* as they stem from the essential self of the soul. That is, Wisdom-*Chochmah* is true nullification (*Bittul*) to *HaShem*-יהו"ה and abundant love (*Ahavah Rabbah*) of Him stemming from the essential self of the soul, whereas Understanding-*Binah* is the grasp of His Godliness stemming from the bond of the essential self of the soul with the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

From the above, we may understand the relationship of our “forefathers” (*Avoteinu*-אבותינו) with the matter of self-sacrifice (*Mesirat Nefesh*), specifically. That is, because of the true nullification (*Bittul*) and abundant love (*Ahavah Rabbah*), and the

bond of the soul with the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, there is the power for self-sacrifice (*Mesirat Nefesh*) within each and every Jew. This is as explained in Tanya,²⁰⁴⁵ that even the most inferior of the inferior and the sinners amongst the Jewish people will sacrifice their lives for the sake of sanctifying the Name *HaShem*-יהו"ה, stemming from the aspect of the Wisdom-*Chochmah* of the soul, within which the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is manifest.

However, the matter of “our forefathers” (*Avoteinu*-אבותינו) as it stems from the essential self of the soul can be in a state of concealment and hiddenness etc., until it is possible for one’s conduct in actual deed to be in a way of “lazy workers” or “bad workers,” [according to the two versions of the Midrash²⁰⁴⁶ on the verse “May *HaShem*-יהו"ה our God be with us as He was with our forefathers.” That is, “When is the king praised? When he hires lazy workers or bad workers who do not do their job, but he still pays them their wages.” As explained before²⁰⁴⁷ this is the source for the words of his honorable holiness, my father-in-law, the Rebbe, [in stating] that we are cannot compare to our forefathers.]

The difference between them, is that there are those **who are lazy** (“lazy workers”) and complain that because their [evil] inclination is dominant etc., the job entrusted to them is too difficult, and they thus do not have the strength to fulfill it, or that they have many preoccupations and worries etc., so much so, that

²⁰⁴⁵ Tanya, Likkutei Amarim, Ch. 18

²⁰⁴⁶ Midrash Tehillim 26, and Buber edition there.

²⁰⁴⁷ In the beginning of the previous discourse of this year, 5724, entitled “*Yehiy HaShem – May HaShem*, our God, be with us,” Discourse 39, (Sefer HaMaamarim 5724, p. 255).

they are in a state about which the verse states,²⁰⁴⁸ “You will become insane from the sight of your eyes etc.” For, in truth, preoccupations and worries need not distract him from his job, and he should trust that the Holy One, blessed is He, will satisfy all of his needs etc.

This is like the saying of his honorable holiness, my father-in-law, the Rebbe,²⁰⁴⁹ that a proper Chossid must know that he is the animal of the Holy One, blessed is He,²⁰⁵⁰ and it thus is his responsibility to fulfill the job he is tasked with (like a goat that must give milk, and the like). His food, sustenance, and all his needs, are the responsibility of his Owner, this being the Holy One, blessed is He.

This is especially so when he knows that the work is placed upon them by the Holy One, blessed is He, “Who fashions their hearts together etc.,”²⁰⁵¹ and created them with an evil inclination etc., and certainly granted them the powers required for this work, in that, “the Holy One, blessed is He, is not tyrannical with His creatures.”²⁰⁵² However, even so, they are too lazy to even contemplate this etc.

Lower than this are the “**bad** workers.” That is, although they know that they have the capacity and ability to do their work, they nevertheless do not do it, being that “they would prefer to be free of servitude,”²⁰⁵³ or to even cause anger etc., may the Merciful One save us.

²⁰⁴⁸ Deuteronomy 28:34

²⁰⁴⁹ See Igrot Kodesh, Vol. 7 p. 111; Torat Menachem Vol. 3, p. 46.

²⁰⁵⁰ To elucidate see Tanya, Likkutei Amarim Ch. 46 and Ch. 18 (Igrot Kodesh ibid.)

²⁰⁵¹ Psalms 33:15

²⁰⁵² Talmud Bavli, Avodah Zarah 3a

²⁰⁵³ Talmud Bavli, Gittin 13a

About this his honorable holiness, my father-in-law, the Rebbe, stated, “May *HaShem*-יהוה our God be with us as He was with our forefathers,” even though we cannot compare to our forefathers. Moreover, he says this in the name of all Jews, even those who are in a state of being “lazy workers” and even those who are “bad workers.”

This is because, even in them, it is necessary to affect a state and standing of redemption, and on account of this, he included himself amongst them. This is as we find with our teacher Moshe, that he even prayed for those who had sinned with the [golden] calf, to the point of including himself amongst them, as he said,²⁰⁵⁴ “If not, erase me now from Your book that You have written.” Through this, he appeased the Holy One, blessed is He, and He said,²⁰⁵⁵ “I have forgiven according to your words.”

The power to affect this is specifically through prayer (*Tefillah*). (For the words, “May *HaShem*-יהוה our God be with us etc.,” also is a matter of prayer and supplication.) As known,²⁰⁵⁶ the difference between a prayer (*Tefillah*) and a blessing (*Brachah*) is that a blessing (*Brachah*) is only the matter of affecting a drawing down from its root and source. In contrast, prayer (*Tefillah*) affects a new drawing down which transcends the root and source etc.

This is why through prayer (*Tefillah*), we affect a drawing down of, “May *HaShem*-יהוה our God be with us as He was with our forefathers,” even for the lazy workers and even for the bad workers, beginning with the service of repentance (*Teshuvah*) in

²⁰⁵⁴ Exodus 32:32

²⁰⁵⁵ Numbers 14:20; Midrash Tanchuma, Pekudei 11; Rashi to Exodus 33:11; Deuteronomy 9:18; See Likkutei Sichot, Vol. 24 p. 570, note 10.

²⁰⁵⁶ Likkutei Torah, Re'eh 19a; Sefer HaMaamarim 5629 p. 2 and on, and elsewhere.

its most literal sense, to the point of [attaining] perfection in the matter of returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, as the verse states,²⁰⁵⁷ “The spirit returns (*Tashuv*-תשוב) to God who gave it,” so that the revealed powers [of the soul] become bound to the essential self of the soul.

With the above in mind, we can understand why in the comparison to our forefathers, [my father-in-law, the Rebbe,] specifically emphasizes the superiority of self-sacrifice (*Mesirat Nefesh*) rather than grasp and understanding. For, since he says this in the name of all Jews, it is not possible to demand that every Jew have grasp and understanding.

However, this is not so of self-sacrifice (*Mesirat Nefesh*), which is demanded of every single Jew. Even of those who are at the lowest extreme, it is demanded that they have the matter of self-sacrifice (*Mesirat Nefesh*) as it relates to fulfilling Torah and *mitzvot* in actual deed, in that “action is primary,”²⁰⁵⁸ and action relates to even a simple person.

The same is true in the reverse, that even for one who is in the highest extreme, it is demanded that his service of *HaShem*-יהו"ה, blessed is He, must stem from faith (*Emunah*) and self-sacrifice (*Mesirat Nefesh*), which transcend grasp and understanding. This is as our sages, of blessed memory, stated,²⁰⁵⁹ “[The words],²⁰⁶⁰ ‘has faith in every word,’ refer to Moshe.”

²⁰⁵⁷ Ecclesiastes 12:7; See Likkutei Torah, beginning of Ha'azinu.

²⁰⁵⁸ Avot 1:17

²⁰⁵⁹ Midrash Shemot Rabba 3:1

²⁰⁶⁰ Proverbs 14:15

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, even in matters of serving *HaShem*-יהו"ה, blessed is He, as they are in the revealed powers [of the soul] (“with us”), there should be a drawing down, illumination, and revelation of the essential powers as they are in the essential self of the soul (“our forefathers”). Moreover, this should not only be revealed in the revealed powers in general, but should even be revealed in each particular.

This may be connected to the explanation in the Midrashic teachings of our sages, of blessed memory, on the Torah portion of this week, that even a Tallit made entirely of *Techeilet* requires Tzitzit.²⁰⁶¹

That is, the matter of a Tallit that is entirely of *Techeilet* indicates a state of [adhesion to *HaShem*-יהו"ה, blessed is He, to the point of] expiry and nullification,²⁰⁶² stemming from the revelation of the light of the soul through simple faith and the acceptance of the yoke (*Kabbalat Ol*). [However], this must be drawn to penetrate every corner,²⁰⁶³ in a way that the verse states,²⁰⁶⁴ “you shall see it,” specifying “seeing-*Re'iyah*-ראיה.”

This is as known²⁰⁶⁵ about the superiority of seeing (*Re'iyah*-ראיה) over and above hearing (*Shmiyah*-שמיעה). That is, in hearing (*Shmiyah*-שמיעה), one first takes in the details, and then, from the details he comes to the essential matter. In contrast, in seeing (*Re'iyah*-ראיה), one first takes in the essential matter, and

²⁰⁶¹ Midrash Bamidbar Rabba 18:3; Rashi to Numbers 16:1, and elsewhere.

²⁰⁶² See Likkutei Torah, Naso 20c; Shlach 45a and on, and elsewhere.

²⁰⁶³ Also see the Sichah talk, Ch. 10 (Torat Menachem, Vol. 40, p. 182).

²⁰⁶⁴ Numbers 15:39

²⁰⁶⁵ See Ohr HaTorah, Bereishit Vol. 6 p. 1,038a and on; Sefer HaMaaamarim 5668 p. 211, and elsewhere.

then from the essential matter, all the particulars come [as well] etc.²⁰⁶⁶ This is as the verse continues, “and you shall remember all the commandments of *HaShem*-יהו"ה, to do them, and not stray etc.”

This includes all the particulars of drawing down the surrounding transcendent light (*Makif*) to be manifest inwardly (*Pnimi*), as the Alter Rebbe explains these verses,²⁰⁶⁷ as explained in the previous discourse,²⁰⁶⁸ up to the concluding words,²⁰⁶⁹ “I am *HaShem* your God-*Ani HaShem Elo*”*heichem*-אלהיכם-ם,” which is similar to what is stated here, “May *HaShem* our God-*HaShem Elo*”*heinu*-אלהינו-ה be with us.”

It can be said²⁰⁷⁰ that this is similar to the verse,²⁰⁷¹ “And I return in peace to my father’s house, and *HaShem*-יהו"ה will be a God-*Elohi*”*m*-אלהי”ם to me.” That is, the revelation that until now was the aspect of the Name *HaShem*-יהו"ה, this being His light that surrounds and transcends all worlds (*Sovev Kol Almin*), will be the aspect of His title “God-*Elohi*”*m*-אלהי”ם,” which is His light that fills all worlds (*Memaleh Kol Almin*), and there will be a drawing down of an even higher Name *HaShem*-יהו"ה etc.,²⁰⁷² to the point

²⁰⁶⁶ There is a small portion of the discourse missing here.

²⁰⁶⁷ In the discourse entitled “*LeMa’an Tizkeru*” in Maamarei Admor HaZaken 5568 Vol. 1, p. 330 and on; Ohr HaTorah, Shlach, p. 1,026 and on.

²⁰⁶⁸ In the previous discourse of Shabbat Mevarchim Tammuz of this year, 5724, entitled “*LeMa’an Tizkeru* – So that you may remember,” Discourse 38, (Sefer HaMaamarim 5724, p. 246 and on).

²⁰⁶⁹ Numbers 15:41

²⁰⁷⁰ See the end of the previous discourse entitled “*LeMa’an Tizkeru* – So that you may remember,” Discourse 38 *ibid*.

²⁰⁷¹ Genesis 28:21; Also see Likkutei Torah, Shlach 49a and on.

²⁰⁷² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see the discourse entitled “*Shiviti* – I have set *HaShem* before me always” of Shabbat Parshat Naso 9 Sivan, 5720, translated in The Teachings of The Rebbe 5720, Discourse 21, and the citations there, and elsewhere.

that,²⁰⁷³ “Your Teacher will no longer be hidden behind His garment,” in that He will not be hidden from you with a cloak and garment, but “your eyes will behold your Teacher.”

All this is drawn down and revealed to us, that “*HaShem*-יהוה our God, be with us,” in this final generation, the generation of the “footsteps of Moshiach.” This is also the reason for the revelation of the inner aspects (*Pnimiyut*) of Torah through the teachings of Chassidus specifically in these later generations. For, in the earlier generations, the teachings of Chassidus were concealed, and they began to be revealed through the Baal Shem Tov, and subsequently, through the Alter Rebbe with the teachings of Chabad Chassidus, specifically in a way of understanding and comprehension.

This was subsequently done by our Rebbes and leaders who followed after, up to and including his honorable holiness, my father-in-law, the Rebbe, by whose hand the teachings of Chassidus were revealed in the seventy languages, so that even those who do not understand the Holy Language (*Lashon HaKodesh*), since they are in a state and standing in which they have yet to ascend to an even higher level, they too can study the teachings of Chassidus, the secrets and the secrets of the secrets of the Torah.

In other words, even though [it states],²⁰⁷⁴ “Has the generation become fitting?” in wonderment, nevertheless, since it is the final generation of the exile, and the first generation that will soon merit the beginning of the redemption, and immediately afterwards, the true and complete redemption, it certainly is necessary to fulfill the guarantee that “*HaShem*-יהוה our God be

²⁰⁷³ Isaiah 30:20; Tanya, Likkutei Amarim, Ch. 36.

²⁰⁷⁴ Talmud Bavli, Yevamot 39b and Rashi there.

with us as He was with our forefathers,” (which, as explained before, is both in the form of a request, as well as in the form of a guarantee).

Now, “these days are recalled and repeated etc.,”²⁰⁷⁵ in that the original matters that occurred the first time, return and are drawn forth again,²⁰⁷⁶ with the addition of novel light and illumination, similar to the explanation in Iggeret HaKodesh,²⁰⁷⁷ that [each year] there descends and radiates a new and renewed illumination of light that is even higher etc.

In other words, on the 3rd of Tammuz of each year, there is a return and drawing forth of the words of his honorable holiness, my father-in-law, the Rebbe, that “*HaShem* יהו"ה our God will be with us as He was with our forefathers, He will not leave us, and He will not cast us off.”

Even though we cannot compare to our forefathers, to the point that [there are] even those who are in the aspect of lazy workers and bad workers, who do not do their jobs, nonetheless, the Holy One, blessed is He, pays them their wages up front, [and the granting of their wages awakens and affects in them to do their work. This is like the saying of the Alter Rebbe,²⁰⁷⁸ that when the Holy One, blessed is He, gives the Jewish people all their needs, they then will see what is in their power and ability to do and actualize,] as in the words of the Midrash, that this specifically, is the praise of the King!

²⁰⁷⁵ See Esther 9:28

²⁰⁷⁶ See Ramaz in Sefer Tikkun Shovevim, cited and explained in Lev David (of the Chida), Ch. 29.

²⁰⁷⁷ Tanya, Iggeret HaKodesh, Epistle 14

²⁰⁷⁸ Also see Sefer HaSichot 5708 p. 189 and elsewhere.