

Discourse 3

“K’Nesher Ya’ir Kino - *He was like an eagle arousing his nest*”

Delivered on Shabbat Parshat Ha’azinu,
13th of Tishrei, 5725
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁷⁶ “He was like an eagle arousing His nest... carrying them on His pinions.” In his discourse by this title of Shabbat Parshat Ha’azinu 5641,¹⁷⁷ (a summary of which is printed in *Hemshech “Yonati”* 5640),¹⁷⁸ his honorable holiness, the Rebbe Maharash, whose Hilulah we are celebrating, brings the commentary of Rashi to the verse, explaining that “He guided them with mercy and pity, like the eagle... who carries his young upon his wings etc.”

He then explains how it is in the analogue, namely, that although He has no form of a body,¹⁷⁹ we find that Above in *HaShem*’s יהו"ה Godliness, there also is the matter of 248-רמ"ה limbs. For, as known, the 248-רמ"ה positive *mitzvot* are “the

¹⁷⁶ Deuteronomy 32:11

¹⁷⁷ To further illuminate, the way this year falls out is the same as the year that year fell out, that Shabbat Parshat Ha’azinu fell out on the 13th of Tishrei. (See the introduction to the discourse (Torat Menachem, Vol. 41 p. 65).)

¹⁷⁸ Sefer HaMaamarim 5640 Vol. 2, p. 554 and on; See the index (Maftach) that “it is written here in summary form.” (Also see the discourse by this title of the year 5729 (Torat Menachem, Sefer HaMaamarim Tishrei p. 121 and on).)

¹⁷⁹ See the liturgical hymn “*Yigdal*” which is based on the commentary of the Rambam to Mishnah Sanhedrin, Perek Chelek (Ch. 10), the third foundation.

248-רמ"ה limbs of the King.”¹⁸⁰ About this the verse states, “carrying them on His pinions,” meaning, higher than His 248-רמ"ה limbs, these being the *mitzvot*.¹⁸¹ This is the matter of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), through which an elevation higher than “the 248-רמ"ה limbs of the King,” is caused.

This is also the meaning of “He was like an eagle,” “who is merciful,” referring to the matter of the arousal of the abundant mercies (*Rachamim Rabim*)¹⁸² of *HaShem*-יהו"ה, blessed is He, this being the aspect of Yaakov,¹⁸³ which also includes [the aspects of] Avraham and Yitzchak, as the verse states,¹⁸⁴ “Remember for the sake of Your servants, for Avraham, for Yitzchak, and for Yaakov.”

This is as explained in the discourse, that even a perfectly righteous *Tzaddik* needs the abundant mercies (*Rachamim Rabim*) of *HaShem*-יהו"ה, blessed is He, being that the body of the righteous *Tzaddik* also causes concealment. For, as known,¹⁸⁵ the matter of mercy (*Rachamim*) even applies to the upper worlds, in that they too are called “worlds-*Olamot*-עולמות,” in which the word “world-*Olam*-עולם” is of the root

¹⁸⁰ See Tikkunei Zohar, Tikkun 30 (74a)

¹⁸¹ Also see Likkutei Torah, Ha'azinu 78b; Discourse entitled “*K’Nesher*” 5675 (*Hemshech* 5672 Vol. 2, p. 670).

¹⁸² Also see Likkutei Torah, Ha'azinu ibid. p. 1-2.

¹⁸³ See Zohar II 175b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see the discourse entitled “*K’Nesher*” 5678 (*Sefer HaMaamarim* 5678 p. 23 and on); 5682 (*Sefer HaMaamarim* 5682, p. 33 and on).

¹⁸⁴ Deuteronomy 9:27

¹⁸⁵ See Likkutei Torah, Bamidbar 3a and on.

“concealment-*He’elem*-העלם,”¹⁸⁶ and as the verse states,¹⁸⁷ “Your Kingship is the Kingship of all worlds.”

Now, we should (parenthetically) add to this based on what his honorable holiness, the Rebbe Rashab, whose soul is in Eden,¹⁸⁸ stated in explanation of the verse, “Your Kingship is the Kingship of all the worlds,” that the word “all-*Kol*-כָּל” has the numerical value of 50, referring to the fifty thousand Jubilees (*Yovlot*). That is, it is in regard to them that the verse states, “Your Kingship is the Kingship of **all** (*Kol*-כָּל-50) worlds” (the fifty-thousand Jubilees), all of which are solely from the aspect of Kingship-*Malchut*.

The explanation is that the fifty thousand Jubilees include all the particular ascents in all the worlds, all the way to the highest level of ascent etc.¹⁸⁹ For, as known¹⁹⁰ about the matter of the division of time into days and years etc., as it is in the worlds in general, the matter of years in the world below are considered as days in the world above it. From this we can understand the greatness of years as they are in the upper world, and how much more so, the matter of a Sabbatical (*Shmitah*), which is similar to the elevation and superiority of Shabbat over the six mundane days of the week. This being so, how much

¹⁸⁶ See Likkutei Torah, Shlach 37d; Chukat 65a; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 355 [based on the teaching in Pesachim 50a]; Also see Kohelet Rabba 3:11 (3) toward the end [cited in Likkutei Torah, Bamidbar 5c]; Tikkunei Zohar, Tikkun 42 (82a); Sefer HaBahir, Section 10.

¹⁸⁷ Psalms 145:13

¹⁸⁸ In the discourse entitled “*Atem Nitzavim*” 5674 (*Hemshech* 5672 Vol. 1, Ch. 309).

¹⁸⁹ See Rabbeinu Bachaye to Leviticus 25:8; Sha”Ch Al HaTorah, Behar; Maamarei Admor HaZaken 5562 Vol. 2, p. 462; Sefer HaMaamarim 5635 Vol. 2 p. 434.

¹⁹⁰ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ha’amanat Elokut, Ch. 12 (58b and on); Ohr HaTorah, Drushim L’Rosh HaShanah p. 2,089 and on.

more is it so in regard to the elevation and superiority of the Jubilee (*Yovel*), up to fifty-thousand Jubilees (*Yovlot*).

About this the verse states, “Your Kingship is the Kingship of all worlds,” meaning that even the ultimate elevation of fifty (“all-*Kol*-כל-50”) thousand Jubilees (*Yovlot*), is solely from the aspect of Kingship-*Malchut*. This is also why they are called “worlds-*Olamot*-עולמות” (“all worlds-*Kol Olameem*-עולמים”), in which the word “world-*Olam*-עולם” is of the same root as “concealment-*He’elem*-העלם.” How much more is this certainly understood in regard to this world (*Olam*-עולם) below, that it certainly is a matter of concealment (*He’elem*-העלם).

This is why even a righteous *Tzaddik* has hiddenness and concealment stemming from his body, as we find with our teacher Moshe, that [upon his ascent] he left his body in the world of Formation (*Yetzirah*),¹⁹¹ and it only was Eliyahu who refined his body to such an extent that he ascended with his body etc.¹⁹² Thus, because of the concealment and hiddenness stemming from the body, even a perfectly righteous *Tzaddik* needs the arousal of the abundant mercies (*Rachamim Rabim*) of *HaShem*-יהוה, blessed is He, this being the matter of “He was like an eagle etc.”

¹⁹¹ Also see *Hemshech* “v’*Kachah*” 5637 Ch. 88; *Sefer HaMaamarim* 5698 p. 214.

¹⁹² See *Ohr HaTorah*, *Noach* 64b and on; *Biurei HaZohar* of the *Tzemach Tzedek* Vol. 1, p. 22 and on.

2.

The discourse continues that for there to be the arousal of the abundant mercies (*Rachamim Rabim*) through repentance (*Teshuvah*), the matter of weeping is necessary. This is similar to what the verse states about the coming future,¹⁹³ “They shall come with weeping,” referring to the perfectly righteous *Tzaddikim*. How much more is this certainly so of one knows in his own soul and state and standing etc., that there certainly must be the matter of weeping in him, in the most literal sense, out of remorse over the past.

This is analogous of a person who goes to bathe in the river and begins to drown etc. He will [immediately] be filled with remorse, [saying to himself], “Why did I go bathing etc.” [It appears that this is the source for the story told amongst Chassidim¹⁹⁴ about a certain gentile from Vitebsk who began to drown and became filled with remorse over having gone bathing etc.]

In the analogue this refers to the descent of the soul into the body in this world, into the “many waters” (*Mayim Rabim*), these being the preoccupations of earning a livelihood etc.¹⁹⁵ As known, the matter of preoccupations in earning a livelihood, are the worries and concerns that he will lack sustenance etc., this being the beginning of all matters of descent etc. It is about this that there must be repentance (*Teshuvah*) and remorse etc., in a way of weeping.

¹⁹³ Jeremiah 31:8; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6 and elsewhere.

¹⁹⁴ L'Shema Ozen (of the Rabbi and Chassid, Reb Shneur Zalman Duchman).

¹⁹⁵ See Torah Ohr, beginning of Parshat Noach.

About this the verse states,¹⁹⁶ “Those who pass through the valley of weeping (*Emek HaBacha*), they transform it into a wellspring etc.” Our sages, of blessed memory, explained,¹⁹⁷ “[The word] ‘Those who pass through-*Ovrei*-עוברים’ refers to those who transgress (*Ovreem*-עוברים) the will of the Holy One, blessed is He. ‘The valley-*Emek*-עמק’ means that purgatory (*Gehinom*) is deepened for them (*Ma’amikim*-מעמיקים). ‘Of weeping-*HaBacha*-הבכא’ means that they weep (*Bochin*-בוכין) and cause tears to flow like a spring of foundations etc.” In other words, through weeping with tears in purgatory (*Gehinom*) the repair and refinement etc., is caused.

However, there is a way in which one does not need to reach the refinement and purification through purgatory (*Gehinom*). This is by returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) with weeping while he still is in this world. With this in mind, we can give another explanation to the verse, “Those who pass through the valley of weeping etc.,” that it refers (not only to purgatory (*Gehinom*), but also) to preoccupations and worry over earning a livelihood etc. For, it is about this, that repair must take place through weeping in serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), as mentioned above.

3.

The discourse continues [and explains] that through repentance (*Teshuvah*) the matter of “carrying them on His

¹⁹⁶ Psalms 84:7

¹⁹⁷ Talmud Bavli, Eruvin 19a

pinions” comes about, meaning, higher than the 248-רמ"ה *mitzvot* which are “the 248-רמ"ה limbs of the King.” For, since he caused blemish and did not draw down the aspect of the garments through the 248-רמ"ה positive *mitzvot*, it therefore becomes necessary to uplift him higher than them etc.

This also is the meaning of the words,¹⁹⁸ “Spreading His wings and taking them.” This is because the wings are the vessels (*Keilim*) of *HaShem* 's-יהו"ה Supernal desire (*Ratzon*),¹⁹⁹ and the root of the vessels (*Keilim*) is higher than the garments (*Levushim*). For, as known,²⁰⁰ the root of the vessels (*Keilim*) is from the Impression-*Reshimu*, this being the Impression of the [limitless light of the] Unlimited One, *HaShem*-יהו"ה, blessed is He, which preceded the restraint of the *Tzimtzum*.²⁰¹

With the above in mind, we can understand the matter of the ascent and elevation brought about through the descent of the soul below. For,²⁰² as the souls are before their descent to below, they are rooted in the innerness (*Pnimiyyut*) of the vessels (*Keilim*).²⁰³ However, through their descent to manifest in the body below, they are elevated to the aspect of lights (*Orot*). That is, their ascent is from the aspect of “His organs,” (these being the vessels (*Keilim*), which are rooted in the Impression-*Reshimu*) to the aspect of “His life force.” For, as

¹⁹⁸ Deuteronomy 32:11 *ibid*.

¹⁹⁹ See the beginning of *Hemshech* “*Yonati*” *ibid*.

²⁰⁰ See Siddur Im Da”Ch 166a; *Hemshechs* 5672 Vol. 1, p. 15, p. 302; Sefer HaMaamarim 5670 p. 27 and on; 5692 p. 66 and on; 5710 p. 59 and on, and elsewhere.

²⁰¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

²⁰² See *Hemshech* “*Yonati*” *ibid*. p. 12.

²⁰³ Torah Ohr, Yitro 71a; Likkutei Torah, Shir HaShirim 8c

known,²⁰⁴ even though “He and His life force are One; He and His organs are One,”²⁰⁵ nonetheless, there is no comparison between the Oneness indicated by “He and His organs” and the Oneness indicated by “He and His life force.”

However,²⁰⁶ all the above is according to the explanation²⁰⁷ that the Impression-*Reshimu* is only an impression and a radiance of the light, in which case, it applies to make the distinction between “His organs” and “His life force.” However, according to the explanation²⁰⁸ that the Impression-*Reshimu* is an impression of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as He filled all space before to the restraint of the *Tzimtzum*, it does not apply to make a distinction between “His organs” and “His life force.”

Based on this, it must be said that through the descent to below, there is an ascent to even higher than the aspect indicated by “His life force.” In other words, the ascent and elevation is even higher than the [lower] Name *HaShem*-יהו"ה,²⁰⁹ (which is the aspect of the lights (*Orot*)),²¹⁰ meaning to higher than the letters of the Name *HaShem*-יהו"ה, the matter of which is constriction (*Tzimtzum*) [י], spreading forth (*Hitpashtut*) [ה], drawing down (*Hamshachah*) [ו], and expression (*Hitpashtut*)

²⁰⁴ See *Hemshech* “*Yonati*” *ibid.* p. 12.

²⁰⁵ Introduction to *Tikkunei Zohar* 3b

²⁰⁶ Also see the discourse entitled “*K’Nesher*” 5746.

²⁰⁷ Also see *Sefer HaMaamarim* 5659 p. 193; 5660 p. 205

²⁰⁸ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 12-13; Also see *Sefer HaMaamarim* 5659 p. 193; 5660 p. 205 *ibid.*

²⁰⁹ Also see *Likkutei Torah*, *Ha’azinu* *ibid.*

²¹⁰ See *Hemshech* 5672 Vol. 1, p. 417

[ה],²¹¹ and even higher than the simple Name *HaShem*-יהו"ה which is beyond explanation, to the point that the Name is beyond letters etc.²¹² This aspect is reached by us arousing the abundant mercies (*Rachamim Rabim*) of *HaShem*-יהו"ה, blessed is He.

4.

This then, is the meaning of the verse,²¹³ “He was like an eagle arousing His nest... carrying them on His pinions.” This verse indicates the greatness of the Jewish people, not just the righteous *Tzaddikim*, but every single Jew, as the verse states,²¹⁴ “Your people are all righteous *Tzaddikim*,” being that they are “a shoot of My planting, My handiwork etc.” (as in the continuation of the verse).

In other words, every single Jew is the handiwork of the Holy One, blessed is He, and they are sustained in an eternal way, in which change is utterly inapplicable.²¹⁵ Except that this matter can possibly be concealed, which is why [before the soul

²¹¹ See Likkutei Torah, beginning of Beshalach; Sefer HaMaamarim 5656 p. 366 and on.

²¹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*), and The Gate of Intrinsic Being (*Shaar HaHavayah*); Shnei Luchot HaBrit 5a; *Hemshech* 5666 p. 431 and on; *Hemshech* 5672 *ibid*. Also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always,” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21 (Sefer HaMaamarim 5721 p. 160 and on); Also see the continuum of the discourses of the 12th of Tammuz 5717, entitled “*HaShem Lee b'Ozrai*,” “*Se'u Yedeichem Kodesh*” and “*Baruch HaGomel*,” translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 28, 29 and 30, and elsewhere.

²¹³ Deuteronomy 32:11

²¹⁴ Isaiah 60:21; Mishnah, Sanhedrin 10:1

²¹⁵ See Emek HaMelech, Shaar Tikkunei HaTeshuvah, Ch. 3, cited in Iggeret HaKodesh, Vol. 1, p. 147.

descends] “he is given an oath; be righteous,”²¹⁶ that this should be drawn down and come into revelation, which itself is the proof that it also is present in a concealed way.

For, if it was not present in a concealed way, not even in concealment that has no [tangible] existence, it could not come into revelation. However, since “he is given an oath; be righteous,” it must be said that this matter is present but concealed, or is in a state of gestation (*Ibbur*) etc.²¹⁷ Therefore, through toiling in service of *HaShem*-יהו"ה, blessed is He, this can be brought into revelation.

Thus, due to this, each and every Jew reaches even higher than the [lower] Name *HaShem*-יהו"ה, all the way to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who has no cause or reason that precedes Him etc.

This is why the Holy One’s conduct with the Jewish people, is compared to an eagle who carries his young on his wings, saying, “It is better that the arrow pierces me.”²¹⁸ That is, even though, at first glance, how does it apply to say this about the Holy One, blessed is He, nonetheless this is the question that the upper court of law²¹⁹ demand and argue with the Holy One, blessed is He, and it indeed is a questionable matter for the Holy One, blessed is He. However, even so, the

²¹⁶ Talmud Bavli, Niddah 30b; Also see at length in the discourse entitled “*Padah b'Shalom Nafshi* – He redeemed my soul in peace” of the 19th of Kislev, 5720, translated in The Teachings of The Rebbe 5720, Discourse 6.

²¹⁷ See Tanya, Likkutei Amarim, Ch. 14 and elsewhere.

²¹⁸ Rashi to Deuteronomy 32:11 *ibid*.

²¹⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*)

Holy One, blessed is He, conducts Himself with the Jewish people in a way that transcends calculations etc.²²⁰

²²⁰ The ending of this discourse is missing.