

Discourse 40

“V’Nachah Alav Ru’ach HaShem - The spirit of HaShem will rest upon him”

Delivered on Acharon Shel Pesach, 5725⁴⁶⁶

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

1.

The verse states,⁴⁶⁷ “The spirit of *HaShem*-יהו"ה will rest upon him... He will be imbued with a spirit of fear of *HaShem*-יהו"ה... The wolf will live with the lamb etc.” In his discourse by this title,⁴⁶⁸ his honorable holiness, my father-in-law, the Rebbe, explains that in these verses the prophet describes the coming of our righteous Moshiach, may he come and redeem us speedily in our days, Amen!

About this, he says various things regarding King Moshiach and his conduct. He first explains the level of King Moshiach himself – “The spirit of *HaShem*-יהו"ה will rest upon him etc.,” and he then explains his conduct – “He will be imbued with a spirit of fear of *HaShem*-יהו"ה etc.,” [in which “He will be imbued with a spirit-ו'Haricho-והריחו” also pertains

⁴⁶⁶ The original discourse was edited by the Rebbe Shlita and published as a pamphlet for Acharon Shel Pesach 5747.

⁴⁶⁷ Isaiah 11:2 and on – the Haftorah of the last day of Pesach

⁴⁶⁸ Of the year 5709, printed in Sefer HaMaamarim 5709 p. 123 and on

to his conduct, in that,⁴⁶⁹ “He will smell and judge-*Morach* *V’Da’in*-מורח ודאין-⁴⁷⁰”

He then adds that, “The wolf will live with the lamb etc.” That is, Moshiach’s conduct will be in such a way that he will bring about⁴⁷¹ the revelation of Godliness in the whole world, not only amongst [the human] class of speaking beings (*Medaber*), but also amongst the class of animals (*Chay*) (such as the wolf and tiger etc.),⁴⁷² and even amongst the inanimate class (*Domem*).⁴⁷³ This is as the [prophet] continues,⁴⁷⁴ “For the earth will be filled with the knowledge of *HaShem*-יהוה,” meaning that even the physical earth (the inanimate-*Domem*) will be filled with the knowledge of *HaShem*-יהוה.

⁴⁶⁹ Talmud Bavli, Sanhedrin 93b

⁴⁷⁰ With the above in mind, we can easily understand why in the discourse he adds “He will smell and judge-*Morach V’Da’in*-מורח ודאין-”

⁴⁷¹ See Ohr HaTorah, Na”Ch p. 187, citing Sefer Kli Paz, that “it is because righteousness will be the girdle of his loins etc.,” that there will thereby be [the fulfillment of] “the wolf will live with the lamb.”* Based on this, we may understand why the discourse (only) states, “king Moshiach and his conduct” – even though it also is discussing the state of the world that will be at that time – to which it is possible to say that this is included in “his conduct.” [* To further elucidate based on Rambam in Hilchot Melachim, toward the end of Ch. 11, “He will repair the [whole] world etc.,” meaning that **Moshiach** will repair the world. [This is so] even though the Rambam’s intention in stating “He will repair the world” refers to the class of speaking beings (*Medaber*), ([as he continues and cites (Zephaniah 3:9)], “I will transform the peoples”) – in that according to the view of the Rambam (at the beginning of Ch. 12), [the verse] “The wolf will live with the lamb” is **allegorical**.

⁴⁷² This accords to the Torah ruling according to Kabbalah and Chassidus, that these verses are to be understood literally – see the discourse entitled “*Ki Padah*” of the Alter Rebbe (Sefer HaMaamarim, Et’halech Liozhna p. 58), and with the glosses in Ohr HaTorah, Noach (Vol. 3) p. 670a; See there p. 670b and on; Maamarei Admor HaZaken, Inyanim p. 87, and with the glosses in Ohr HaTorah *ibid.*, p. 633b and on; *Hemshech “v’Kachah”* 5637 Ch. 94, and elsewhere. Also see the “Siyum HaRambam” (from the Sichah talk of the 10th of Shvat 5747), Ch. 9 (Torat Menachem – Hadranim Al HaRambam v’Sha”S p. 130), and elsewhere.

⁴⁷³ This may be further elucidated by the verse (Chabakuk 2:11), “the **stone** will cry out from the wall etc.” See Midrash Tehillim to the end of Psalm 73.

⁴⁷⁴ Isaiah 11:9

Now, he points out in the discourse that we must understand this better, for since in that time, “the earth will be filled with the knowledge of *HaShem*-יהוה,” why then will they need a king? Now, the essential point of the explanation⁴⁷⁵ is that kingship is a matter of exaltedness, in that the king is separate and elevated above the people. Moreover, even the commands of the king (though seemingly this is a motion of proximity, in that the king approaches the nation to direct them according to his will), are⁴⁷⁶ in a way of elevation and separation, by way of law and decree.

Now, this likewise is so from the perspective of the people. That is, they fulfill the command of the king not because they know or understand the reasoning of the command, but because of their fear and awe of the king, in that “the fear of him should be upon you.”⁴⁷⁷ We thus find that even what the king bestows to the people will be in a way of exaltedness and separation above them.

This is the difference between the bestowal of a teacher and the bestowal of a king. That is, in the bestowal of a teacher the teacher brings the student close (in that he constricts his own intellect according to the capacity of the student) in a way that the student will grasp the intellectual matter. In contrast, the bestowal of a king is separate from the nation and transcends their intellect.

⁴⁷⁵ See Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Minuy Melech, Ch. 3 (110b and on).

⁴⁷⁶ See at length in Sefer HaMaamarim 5708 p. 45.

⁴⁷⁷ Talmud Bavli, Sanhedrin 22a, in the Mishnah; Sifri to Shoftim (Deuteronomy) 17:15; Rambam (Mishneh Torah), Hilchot Melachim, beginning of Ch. 2.

The root of these two matters (the bestowal of a teacher and the bestowal of a king) is⁴⁷⁸ also present in Torah, which also has a (likeness) of these two matters. That is, there are matters of Torah that manifest within intellect, however, in essence, the Torah transcends intellect,⁴⁷⁹ and in the coming future, both matters will be revealed.

It thus is in this regard that Moshiach is both called a teacher (*Rav*-רב) and a king (*Melech*-מלך). That is, in addition to the fact that Moshiach will teach Torah to all the Jewish people⁴⁸⁰ and will bestow good reasoning and knowledge of the secrets and inner aspects (*Pnimityut*) of the Torah to all of them, on account of which Moshiach will be called a teacher (*Rav*-רב), nevertheless, he himself will have a far greater grasp to no end, in comparison to what he will bestows in a way of comprehension, and the bestowal of these matters will be in a transcendent encompassing (*Makif*) way, like the bestowal of a king (*Melech*-מלך) [to his people].

Now, it should be added that, at first glance, based on what is known,⁴⁸¹ that the Torah teachings of Moshiach (to the entire nation) will be in a way of seeing, which transcends comprehension, it is understood that those matters that he will bestow in the way of a king, will be such as those matters that cannot come into revelation, even by way of seeing that

⁴⁷⁸ Like all matters in the world which chain down from their [root] matters in the Torah – “He gazed into the Torah and created the world” (Zohar II 161a-b).

⁴⁷⁹ See at length in the discourse entitled “*Tanu Rabannan Mitzvat Ner Chanukah*” 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 164 and on), Ch. 4.

⁴⁸⁰ See Likkutei Torah, Tzav 17a; Maamarei Admor HaZaken, Parshiyot HaTorah, Vol. 1, p. 261; Shaar HaEmunah Ch. 56.

⁴⁸¹ Likkutei Torah *ibid.* [17]a-b; Shaar HaEmunah, Ch. 60; end of the (second) discourse entitled “*Vayedaber Elohi”m*” 5699, and elsewhere.

transcends intellect, but that even so, because Moshiach will (also) be king, he will even reveal these matters to the Jewish people, except that the revelation of these matters will be in a transcendent encompassing way (*Makif*).

2.

In the discourse he continues⁴⁸² that “all this” (meaning, both the bestowal of the teacher and the bestowal of the king),⁴⁸³ specifically comes about through being preceded by our service of *HaShem*-יהו"ה, blessed is He, during the time of exile.” [Thus], to understand the relationship between service of *HaShem*-יהו"ה, blessed is He, during the time of the exile and the revelation of the coming future, he precedes in the discourse⁴⁸⁴ [by explaining] that because of the greatness and many concealments during the time of exile, the primary mode of serving *HaShem*-יהו"ה, blessed is He, during the time of exile, is by way of being victorious (*Nitzachon*-נצחון).

That is, we literally must be strong in fulfilling Torah and *mitzvot* in actuality, without taking any obstruction or obstacle into consideration. In general, this is the matter of serving *HaShem*-יהו"ה, blessed is He, in a way of self-sacrifice

⁴⁸² At the beginning of the above-mentioned discourse of the year 5709.

⁴⁸³ Which is the simple meaning of “all this (*Kol Zeh*-כל זה).” This is as also understood from the fact that **all** the revelations of the coming future are dependent on our deeds and service of *HaShem*-יהו"ה, blessed is He, during the time of the exile (see Tanya, beginning of Ch. 37).

⁴⁸⁴ At the beginning of the above-mentioned discourse it states, “In regard to what was explained before, we should preface with [an explanation],” and “before” [refers to] the continuum of the discourses of the holiday of Pesach (*Hemshech Chag HaPesach*) that precede the discourse entitled “*V’Nachah*,” wherein he explains these matters at length.

(*Mesirat Nefesh*) that transcends reason and intellect. This is because the matter of self-sacrifice (*Mesirat Nefesh*) is that one does not enter into the give and take of argumentation, but it rather is in a way that it is utterly impossible⁴⁸⁵ for it to be any other way.

The explanation is that during the time of the Holy Temple, all Jews were on a high level.⁴⁸⁶ For, in addition to the fact that they had very great grasp,⁴⁸⁷ when they ascended [to the Holy Temple] in the pilgrimage festivals, they also perceived Godliness visually (in a way that transcends grasp). This is as the verses state,⁴⁸⁸ “Three times a year [all your males] shall be seen (*Yeira ’eh*-יראה),” meaning,⁴⁸⁹ “Just as one comes to be seen, so does he come to see.”

In contrast, about the time of exile [the verse] states,⁴⁹⁰ “I am asleep,” about which our sages, of blessed memory, stated,⁴⁹¹ “In exile.” That is, just as during sleep the inner manifest powers [of the soul] withdraw, beginning with the power of intellect (*Ko’ach HaSechel*), such that during sleep the power of intellect withdraws and all that remains is the power of imagination (*Ko’ach HaMedameh*),⁴⁹² and that which is primary concealment (due to sleep) is in the power of sight (*Ko’ach HaRe’iyah*) (to the point that this is also recognized

⁴⁸⁵ See Tanya, end of Ch. 18

⁴⁸⁶ See the discourse entitled “*Ein HaKadosh Baruch Hoo Ba B’Truniya*” 5685, Ch. 6 (Sefer HaMaamarim 5685 p. 263 and on).

⁴⁸⁷ See [the discourse cited in the previous citation]; Also see the *Hemshech Chag HaPesach* 5709, Ch. 14 (p. 122).

⁴⁸⁸ Exodus 23:17; 34:23

⁴⁸⁹ See Talmud Bavli, Chagigah 2a

⁴⁹⁰ Song of Songs 5:2

⁴⁹¹ Zohar III 95a

⁴⁹² Torah Ohr, Vayeishev 28c

[physically] in the limbs of the body, in that during sleep one's eyes are closed),⁴⁹³ the same is so of the sleep of the exile.

That is, the primary concealment during the time of exile is the lack of seeing Godliness, [as the verse states],⁴⁹⁴ “We have not seen our signs (*Ototeinu*-אוֹתוֹתֵינוּ).” Moreover, even the grasp of Godliness (which indeed is present during the time of exile) cannot at all compare to the grasp there was during the time of the Holy Temple, so much so, that the grasp during the time of exile (compared to the grasp during the time of the Holy Temple) is like the power of imagination (*Ko'ach HaMedameh*) during sleep.⁴⁹⁵

As a result, love and fear of *HaShem*-יהו"ה, blessed is He, (during the time of exile) is also not as it should be. For, in addition to the fact that during exile it is not possible for there to be the nullification (*Bittul*) of prostration (this being inner nullification – *Bittul Pnimi*) which specifically comes about from seeing the Godliness, as it states,⁴⁹⁶ “We are not able to go up, appear, and prostrate before You,” for being that “we are not able to go up and appear,” it follows automatically that we (also) are unable “to prostrate,” and be in a state of inner nullification (*Bittul Pnimi*),⁴⁹⁷ but even the external nullification (*Bittul Chitzoni*) (this being the nullification of [physically] prostrating),⁴⁹⁸ which comes about through

⁴⁹³ Sefer HaMaamarim 5669 p. 99 and on; See at length in the discourse entitled “*Padah b'Shalom*” 5713 [Ch. 3 and on (Sefer HaMaamarim 5713 p. 49 and on [translated in The Teachings of The Rebbe 5713, Discourse 6])].

⁴⁹⁴ Psalms 74:9

⁴⁹⁵ Torah Ohr *ibid.*; Sefer HaMaamarim 5669 *ibid.* p. 101, and elsewhere.

⁴⁹⁶ In the Musaf prayer of Yom Tov

⁴⁹⁷ Likkutei Torah, Zot HaBracha 98b; *Hemshech Chag HaPesach* 5709, Ch.

2 (p. 108).

⁴⁹⁸ See at length in the aforementioned *Hemshech*, Ch. 3 (p. 109)

grasping Godliness (which in a general way is even present during the time of the exile) is not as it should be. This is because during exile even the grasp of Godliness that is present is not true grasp, and the toil in serving *HaShem*-יהו"ה, blessed is He, during the time of the exile, is primarily by way of being victorious (*Nitzachon*), as mentioned above.

Now, during the time of exile itself, there has been a [gradual] diminishment of the brains and hearts from generation to generation. This is as our sages, of blessed memory, taught,⁴⁹⁹ "The hearts of the early sages [were like the opening of the great hall] etc., whereas ours are like the eye of a fine needle." This is particularly so in the generation of "the heels of Moshiach," in which (in addition to the diminishment of the brains) the concealments and hiddenness have increased.

Therefore, in our times the matter of being victorious (*Nitzachon*) and having self-sacrifice (*Mesirat Nefesh*) which transcends reason and intellect, is even more important. Moreover, in our times, even those who indeed have intellect must set aside their intellects and not go according reason and intellect. (This is because as a result of intellect it is possible for a person to veer from the path of truth, Heaven forbid, especially presently, when the concealments and hiddenness have increased, as mentioned above).

Rather, we solely must stand steadfastly with strength, so as not to veer from the *Shulchan Aruch* (the code of Jewish law) even to the degree of the thorn of the letter *Yod*-י, and serve *HaShem*-יהו"ה, blessed is He, in a way of being victorious

⁴⁹⁹ Talmud Bavli, Eruvin 53a

(*Nitzachon*), with self-sacrifice (*Mesirat Nefesh*) that transcends intellect.⁵⁰⁰

3.

Now, in regard to the reason that the concealment and hiddenness of the exile (including the concealment and hiddenness of the generation of the “heels of Moshiach”) is solely in regard to the inner manifest powers of the soul, but not the quality of Victory-*Netzach* [of the soul], he explains in the discourse⁵⁰¹ that this is because the root of [the quality] of Victory-*Netzach*⁵⁰² is in the essential self of the soul.

This is because the same is true Above, that the root of Victory-*Netzach*-נצח is in the inner aspect (*Pnimityut*) of the Crown-*Keter*, and in the inner aspect (*Pnimityut*) of the Crown-*Keter*, the matter of change does not apply. This is as the verse states,⁵⁰³ “The Eternal One of Israel-*Netzach Yisroel* יִשְׂרָאֵל-נֹצֵחַ does not lie, and does not relent, for He is not a man that He should relent.”

The matter of relenting and changing only applies to the aspect of man (*Adam*-אדם), meaning the chaining down of the worlds (*Hishtalshelut*). However, since Victory-*Netzach*-נצח is rooted in the aspect of “He is not a man-*Lo Adam* לֹא אָדָם,” meaning, that it is higher than the chaining down of the worlds (*Hishtalshelut*), it therefore does not apply for there to be change in it, and it therefore is revealed even in the time of

⁵⁰⁰ See the aforementioned *Hemshech*, Ch. 14 (p. 122-3).

⁵⁰¹ Discourse entitled “*v’Nachah*” 5709 Ch. 15 and on (p. 124 and on).

⁵⁰² Also see *Hemshech* “*Bati LeGani*” 5710 Ch. 11 and on, and elsewhere.

⁵⁰³ Samuel I 15:29; Also see Torah Ohr, Yitro 72c

exile. Moreover, in the time of the exile, and especially in the time of “the heels of Moshiach,” the power of being victorious (*Ko’ach HaNitzachon*) and having self-sacrifice (*Mesirat Nefesh*) is revealed to an even greater degree than in the time of the Holy Temple.⁵⁰⁴

Now, it can be said, that the fact that in the discourse he explains the superiority of the root (at length) is (also) to explain why the revelation of the coming future specifically comes by being preceded with serving *HaShem*-יהו"ה, blessed is He, during the time of the exile. For, since serving Him during exile is in a way of being victorious (*Nitzachon*), and Victory-*Netzach* is rooted in the inner aspect (*Pnimiyut*) of the Crown-*Keter*, [which is] the aspect [indicated by the verse],⁵⁰⁵ “He made darkness His concealment,” which transcends revelation, therefore, through serving Him during exile in the coming future there will even be the revelation of matters that transcend grasp and sight,⁵⁰⁶ (even including grasp and sight as they will be in the coming future), except that Moshiach will reveal them in a way of kingship, as explained above.

⁵⁰⁴ *Hemshech Chag HaPesach* 5709, Ch. 11 and on (p. 118 and on); Also see Ch. 9 later [in this discourse].

⁵⁰⁵ Psalms 18:12

⁵⁰⁶ This is as explained in the aforementioned discourse, Ch. 17 (and at length in *Hemshech “Bati LeGani”*), that it is through the arousal of the victoriousness (*Nitzachon*) of the Godly soul that there is the revelation of **the treasures** Above, “the aspect of the concealment and hiddenness of the Unlimited One.”

4.

He continues the discourse [and states]⁵⁰⁷ that the explanation (that the revelation of the coming future is specifically brought about through the toil during exile), may be understood from the matter of the descent of the soul to below, in that the descent is for the purpose of ascent. From this it is understood that this also is so of the descent into exile, in that it is for the purpose of ascent. That is, specifically through our toil during exile, the revelation of the coming future will be even loftier than the revelation in the time of the Holy Temple.

It can be said that an additional explanation (that in the first place, the intention of the descent into exile is for the sake of ascent) is to explain why it also is so that the revelation of Moshiach, who will be revealed as a teacher, with grasp and sight, specifically comes about through our toil in serving *HaShem*-יהו"ה, blessed is He, during the exile (even though the matter of grasp, and certainly the matter of sight, specifically took place during the time of the Holy Temple, as mentioned above).

This may be understood from the matter of the descent [as it is] in the entire chaining down of the worlds (*Hishtalshehut*). That is, the beginning of the descent was the restraint of the first *Tzimtzum*. As known,⁵⁰⁸ this was both in the limitless light of the Unlimited One, as well as in the light

⁵⁰⁷ Ch. 20 (beginning of p. 130)

⁵⁰⁸ With respect to the coming section see at length in the discourse entitled "*Vayehi HeAnan*" and the discourse that follows it of the year 5775 (*Hemshech* 5672 Vol. 2, p. 934 and on).

that is in a state of limitation (this being the light that is for the sake of illuminating the worlds).

This is because the effect of the *Tzimtzum* on the limitless light was that it became concealed and subsumed in its Source, and does not illuminate in a revealed way in the place of the void. In other words, the effect of the *Tzimtzum* on this light is not in the light itself. It can be said that the reason is that since this light transcends relation to worlds, it therefore is not in the capacity of the *Tzimtzum* to affect a descent and limitation of it, and the only effect of the *Tzimtzum* upon this light is that it does not illuminate in the space of the void.

In contrast, this is not so of the effect of the *Tzimtzum* on the light that is for the purpose of illuminating the worlds, in which [the effect] is on the light itself in several ways. The first is that before the *Tzimtzum*, this light was mingled with and included in the limitless light, but through the *Tzimtzum* it became separate unto itself,⁵⁰⁹ by which it descended from its level. The second is that by being drawn forth by way of a leap and *Tzimtzum*, rather than in a way of gradation, it thereby came to a state of division [into] ten *Sefirot*. [As explained at length,⁵¹⁰ the matter of the *Sefirot* as they are in the light, is not just due to the vessels (*Keilim*), but rather, the matter of *Sefirot* is also due to the light]. The third is that through the *Tzimtzum* there (subsequently) is a manifestation of the light (*Ohr*) within the vessels (*Keilim*), by which it comes to be physicalized, such that it becomes like the vessels (*Keilim*).

⁵⁰⁹ Also see *Hemshech* of the Holiday of Shavuot 5709, Ch. 23 & 24 (p. 133 and on).

⁵¹⁰ *Hemshech* 5672 *ibid.* p. 938 and on; *Hemshech Rosh HaShanah* 5694 (5711) Ch. 20 & 21 (Sefer HaMaamarim 5711 p. 84 and on).

5.

Now, this is likewise so of the concealment in the descent of the soul to below (being that all concealments are rooted in the concealment of the first *Tzimtzum*) in which there [also] are two matters, similar to the two matters present in the first *Tzimtzum*, as discussed before.⁵¹¹

The first is that as the soul was Above, all its powers illuminated in a revealed way, and upon its descent to below they became concealed. Now, this concealment is not the concealment caused by the body, but rather, these matters of the soul remain above and do not manifest in the body,⁵¹² similar to the [fact that the] limitless light does not illuminate in the space of the void. The second is that even those matters that do manifest in the body, become physicalized, similar to the concealment of the light of the Line-*Kav* stemming from the vessels (*Keilim*).⁵¹³

The same is so of the concealment of the exile, in that it too has a likeness to these two matters.⁵¹⁴ The first is that during the time of exile the revelations that were present in the Holy Temple are absent. This refers to the fact that since the

⁵¹¹ *Hemshech Chag HaPesach* 5709, Ch. 20 (p. 130).

⁵¹² See the above-mentioned *Hemshech* there [which states] that the fact that upon the descent of the soul there is a concealment of its powers “is like a person at that time that he is sleeping, at which time he does not see and does not hear anything” – yet the concealment of sleep is not that **the body** causes the concealment, but on the contrary, it is that the powers of the soul **withdraw** from the body.

⁵¹³ As is elucidated in *Hemshech* 5672 *ibid.* p. 990.

⁵¹⁴ To elucidate, the matter of sight (and especially in the Holy Temple) stems from the revelation of the limitless light of the Unlimited One, as will be explained in Ch. 6-7. In contrast, the matter of grasp (in which there is division, is in a way of novelty), and stems from the light of the Line-*Kav*.

destruction of the Holy Temple we are unable to go up and see, in that the sight of Godliness is absent. The second is that even the grasp that there is during the time of the exile is not a true grasp. This is (not only because the revelations of the Holy Temple are absent, but is also) because of the concealment and hiddenness of exile itself, which conceals and hides grasp of Godliness.

6.

Now, as known,⁵¹⁵ the intention of the *Tzimtzum* is for there to also be the revelation of the limitless light of the Unlimited One within the worlds. That is, before the *Tzimtzum*, when the limitless light of the Unlimited One filled the space of the void, the existence of worlds was not possible, and thus it follows automatically that there was no revelation in the worlds. However, through the *Tzimtzum* a novelty was introduced, in that the revelation of the limitless light of the Unlimited One can also be in the worlds.

This may be understood by prefacing with what is known⁵¹⁶ (about the matter of the concealment of the *Tzimtzum*, in that the limitless light was concealed and subsumed in its Source). That is, before the *Tzimtzum*, when the limitless light filled the entire space of the void (meaning that there was an illumination within it of the limitless light of the Unlimited One) Godliness was the simple state, whereas the existence [of worlds] was a matter of novelty. However, through the

⁵¹⁵ *Hemshech* 5666 p. 4 and elsewhere.

⁵¹⁶ [See] the discourse entitled “*Vayehi HeAnan*” 5675 *ibid*.

withdrawal of the light, the existence [of worlds] was caused to be the simple state, whereas Godliness is a novelty.

Now, among the differences between these two matters as they are in man's service of *HaShem*-יהו"ה, blessed is He, there are various levels. In general, this is the difference between seeing Godliness and grasping Godliness. For, when the knowledge of Godliness is in a way of seeing, even with the sight of Wisdom-*Chochmah*, and how much more so with the sight of prophecy, which literally is actual sight,⁵¹⁷ the knowledge of it is in a way of simplicity [as being axiomatic and self-evident] in that no proofs or arguments are required. In contrast, when the knowledge of Godliness stems from what is intellectually imperative, it is in the way of a novelty.

However, the matter of Godliness being the simple state will specifically take place in the coming future. In contrast, presently, even the revelation of prophecy is in a way of novelty. That is, in regard to physical things, everyone can readily see them and there is no wonder in this at all. In contrast, the matter of prophecy is specific to those who are fitting for it, in that "prophecy is only bestowed upon a very wise sage of a strong character etc."⁵¹⁸ The same is so of the sight of Wisdom-*Chochmah*, in that it too is only present in singularly unique individuals (*Yechidei Segulah*).

We thus see that presently the revelation of prophecy is a novelty, and is not in a way of [being the] simple state, which is why it is a novelty to say of someone that he is a prophet.

⁵¹⁷ See *Hemshech* 5666 p. 98; See Iggeret HaKodesh, Epistle 19 and Sefer HaMitzvot of the Tzemach Tzeddek 173a

⁵¹⁸ Mishneh Torah, Hilchot Yesodei HaTorah 7:1

This is because the entire revelation as it currently is, including the revelation of prophecy, comes from the light of the *Line-Kav*, which is subsequent to the *Tzimtzum*.

In contrast, in the coming future, when there will be the revelation of the limitless light of the Unlimited One that precedes the *Tzimtzum*, prophecy will literally be like something that is completely natural. This is why it will be present in every single individual, including in young boys and girls, as the verse states,⁵¹⁹ “I will pour out My spirit upon all flesh, and your sons and daughters will prophesy.”⁵²⁰

7.

This also was so of the sight of Godliness as it was in the Holy Temple. That is, the fact that the revelation of seeing which took place in the Holy Temple was present in every individual, “all your males shall be seen (*Yeira'eh*-יראה),” is because there was a revelation of the limitless light of the Unlimited One that precedes the *Tzimtzum* in the Holy Temple.

Nonetheless, even the revelation in the Holy Temple was not like something which literally is natural. For, being that this revelation was only in the Holy Temple [unlike seeing physical things, which does not require a special place] it therefore is understood that the fact that in the Holy Temple there was the sight of Godliness, was because of a particular reason, this being that the limitless light of the Unlimited One illuminated and was revealed in the Holy Temple. In contrast,

⁵¹⁹ Joel 3:1

⁵²⁰ This is as explained at length in the discourse entitled “*Vayehi HeAnan*.”

in the coming future,⁵²¹ seeing Godliness will literally be like something naturally, as the verse states,⁵²² “All flesh will see etc.,” in that the quality of the eyes of flesh⁵²³ will be in such a way that Godliness will be seen.⁵²⁴

8.

Now, this must be better understood, being that the revelation of the limitless light of the Unlimited One and the existence of the worlds are two opposites. This is why when the limitless light of the Unlimited One filled the entire space of the void, the existence of worlds was not possible, and it was necessary to withdraw the light to make space for the worlds. However, since the existence of the worlds specifically comes about from the withdrawal of the light (this being the opposite of the matter of revelation) how is it possible for the existence of worlds (and even more so, for the existence of physical flesh) to be in a way that, as it exists, there will be the revelation of Godliness?

⁵²¹ See the discourse entitled “*Vayehi HeAnan*” *ibid.* (p. 936) that “in the Holy Temple there was **the revelation of the limitless light of the Unlimited One**... and in the coming future it will be **more than this**.”

⁵²² Isaiah 40:5; See Shaar HaEmunah Ch. 55

⁵²³ See the discourse “*Vayehi HeAnan*” *ibid.* that “just as presently the grasp of the tangible and existent is a natural thing, so will it be in the coming future, that the grasp of Godliness will be like something natural etc.”,

⁵²⁴ Based on this, [the understanding of] the verse’s addition, in stating “all flesh will see” over and above “the glory of *HaShem*-יהוה will be revealed” (which precedes it) is made sweeter – even though seemingly the above is understood from [the words] “will be revealed,” since the true matter of “will be revealed” is that it is revealed in **every place**? However, based on what is stated in the discourse, it is understood that the novelty of “all flesh will see” is that the flesh will see (not only because of the revelation of the glory of *HaShem*-יהוה, but also) because of the flesh itself.

The explanation is that since the intention of the *Tzimtzum* is for the sake of revelation (such that the revelation will also be within the existence of the worlds, as explained above), therefore, the inner aspect (*Pnimiyut*) of the *Tzimtzum* [and therefore this is also automatically so of the worlds that were brought into being through the *Tzimtzum*], does not contradict the revelation, but on the contrary, this (revelation) is the inner matter of the *Tzimtzum*, only that to reveal the inner aspect (*Pnimiyut*) of the *Tzimtzum*, this is brought about through the Jewish people serving *HaShem*-יהו"ה, blessed is He, specifically during the time of the exile (as will be explained in chapter nine).

Based on this we can understand why the discourse adds that the descent is for the purpose of ascent. For (as mentioned before in chapter four), through this he explains that through our service of *HaShem*-יהו"ה, blessed is He, during the time of the exile, the revelation of the coming future will not just be the revelation of matters that transcend grasp and sight (which Moshiach will reveal because of the fact that he is king), but

also includes⁵²⁵ matters of comprehension and sight,⁵²⁶ which Moshiach will reveal in the role of a teacher.⁵²⁷ That is, even the revelation of these matters comes about through our service

⁵²⁵ To elucidate based upon what it states in the *Hemshech* (*Chag HaPesach* 5709), end of Ch. 30, that the ultimate purpose of the descent of the soul into the body is to “behold the sweetness of *HaShem*-יהוה” [Psalms 27:4], this being the matter of sight. It is explained there that prior to the descent, the sight of Godliness was only in the essential self of the soul, and the ascent brought about through the descent is that “even the aspects of the revelation of the soul come to behold in a way of actual sight.” We thus see that the ascent of the soul **being discussed here** is (not (only) that a lofty matter is drawn down that was not present in the soul prior to its descent, but rather (and also) that the very matter that was previously present (sight) also will be present in “the aspect of the revelation of the soul.” What is understood from this is that this is similarly so of the ascent that is brought about through the descent of exile, that the ascent is (not (only) in the matters that Moshiach will reveal due to the fact that he is king, which were not present even during the time of the Holy Temple, but even) the matters of grasp and sight (that were present during the time of the Holy Temple) also stem from below, as will be explained in the discourse.

⁵²⁶ The matter of the transformation of the *Tzimtzum* to light (*Ohr*), (through revealing the intention in the *Tzimtzum*, that it is for the sake of the revelation), is both in regard to the limitless light (as explained at length earlier in the discourse), as well as in regard to the revelation of the light of the Line-Kav. (See *Hemshech* 5672 Vol. 2, p. 991 that “the vessel (*Kli*) becomes transformed and also becomes like the light (*Ohr*)... and the light illuminates within it... as it is essentially.”) Therefore, both the matter of sight (which stems from the revelation of the limitless light) as well as the matter of grasp and comprehension (which stems from the revelation of the Line-Kav) come about through the toil in serving *HaShem*-יהוה, blessed is He, during the time of exile. For, it is through this that there is a revelation that the intention of the *Tzimtzum* is for the sake of revelation.

⁵²⁷ In *Hemshech* 5666 [p. 4] cited before [in note 49 of the original discourse, it states] that in addition to the fact that it is specifically through the *Tzimtzum* that there will be the revelation of the limitless light of the Unlimited One in the coming future (which also illuminated prior [to the *Tzimtzum*]) even within the worlds, there will also be the revelation of the innerness of and the Essential Self of the limitless light of the Unlimited One, which transcends even the light that illuminated prior to the *Tzimtzum*. Now, it can be said that [the aspect of] the coming future, in that there will be the sight of Godliness “like something that is literally natural,” this is the matter of the revelation of the limitless light of the Unlimited One (which also illuminated in a revealed manner prior to the restraint of the *Tzimtzum*) even within the worlds; Additionally, the matters that transcend sight (and transcend the aspect of revelation) which Moshiach will reveal on account of his being king – this is comparable to the revelation of the innerness and Essential Self of the limitless light of the Unlimited One, which did not illuminate even before the *Tzimtzum*.

of *HaShem*-יהו"ה, blessed is He, during the time of the exile. For, the fact that in the coming future "all flesh will see etc.," due to the nature and qualities of the flesh itself, this is brought about specifically through revealing the inner intention of the descent, in that the descent is for the sake of ascent.

9.

Now, this matter (that the *Tzimtzum* is for the sake of revelation) is revealed (primarily) through the toil of serving *HaShem*-יהו"ה, blessed is He, during the time of the exile. This is because the descent into exile is for the sake of ascent (similar to the *Tzimtzum*, which is for the sake of revelation). However, there is an addition to the matter (of the descent of the exile) in that even during the time of the exile itself, we actually see how it is that the concealment of the exile is what awakens the power of self-sacrifice (*Mesirat Nefesh*).

The explanation is as explained in the discourse,⁵²⁸ that during the time of the exile, and especially in the generation of the "heels of Moshiach," the power of self-sacrifice (*Mesirat Nefesh*) is revealed to an even greater extent than it was during the time of the Holy Temple. He brings an analogy for this from the power of desire (*Ko'ach HaRatzon*) as it is in the human soul. That is, even though it is an encompassing power (*Ko'ach Makif*), which is why it is found in all one's limbs, nonetheless, the revelation of the desire is primarily in the heels.⁵²⁹ This is

⁵²⁸ The discourse entitled "*Ani Yesheina*" in *Hemshech Chag HaPesach* 5709.

⁵²⁹ At first glance it seems possible to state that the intellect in the head covers and conceals the desire, which is not the case with the heel. See, however, *Likkutei Sichot*, Vol. 9, p. 75, note 30, that from the words of Torah Ohr (1b), "that in this

why it is much easier to place one's foot into hot water than it is to place his head into hot water.

The same is so in regard to the form of the stature of the ingathering of the [souls of the] Jewish people (*Knesset Yisroel*), that the power of self-sacrifice (*Mesirat Nefesh*), (which is a limitless power that transcends manifestation in vessels (*Keilim*)), is more greatly revealed in simple people (who are the aspect of the "heels") than in intellectuals.

The same is so of the general stature of the totality of all the generations, that the primary revelation of the power of self-sacrifice (*Mesirat Nefesh*) is in the generation of the "heels of Moshiach." This is because the reason that the concealment of the exile is what awakens and reveals the power of self-sacrifice (*Mesirat Nefesh*) (even though concealment and revelation are two opposites) is because the root of the concealment of the exile is the concealment of the first *Tzimtzum*, the intention of which was for the sake of revelation.

However, through serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice during the time of the exile, there thereby is the actual revelation of the inner matter of the concealment (that is, the concealment of the exile, up to and including its root in the concealment of the first *Tzimtzum*), in that its matter is for the sake of the revelation.

aspect the foot is called **the head**," this seems to indicate that the heel (on account of its lowliness) is the vessel for the aspect of "their beginning." See there at length.

Based on all the above, it also is understood how it is that in service of *HaShem*-יהו"ה, blessed is He, during the time of the exile, and especially in the generation of the “heels of Moshiach,” there are two matters. That is, there is the study of the inner aspects (*Pnimiyut*) of the Torah specifically in a way of understanding and comprehension, and together with this, there is the service of *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*). This is because the inner aspect (*Pnimiyut*) of the Torah, which will be revealed in the coming future, has two levels; that which can come into the grasp and comprehension, and [that which is] the essence of the inner aspects (*Pnimiyut*) of the Torah, which transcends grasp and comprehension, (and is even loftier than the matter of sight).

Now, since all the revelations of the coming future depend on our current deeds and service of *HaShem*-יהו"ה, blessed is He,⁵³⁰ it therefore is required of each and every individual to serve *HaShem*-יהו"ה, blessed is He, with these two [kinds of] toil, these being engaging in the study of Chassidus (which is a foretaste of the Torah of Moshiach) in a way of understanding and comprehension,⁵³¹ and together with this, the

⁵³⁰ Tanya, beginning of Ch. 37.

⁵³¹ Based on what was explained before and in note 60 [in the original discourse (regarding the transformation of the *Tzimtzum* to light)], even those matters that Moshiach will reveal stemming from his role as teacher, come about through the service of *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) during the time of the exile. For, it is specifically through this that it is revealed that the purpose of the [constriction of the] *Tzimtzum* is for the sake of the revelation (*Giluy*). However, this (service of self-sacrifice (*Mesirat Nefesh*)) is in order that the revelation of these matters be **in the worlds**. In contrast, the revelation of the matters **themselves** that Moshiach will reveal in the role of a teacher, is through the toil in

toil of self-sacrifice (*Mesirat Nefesh*), this being the matter of giving over one's desire (*Mesirat HaRatzon*). That is, through these two [kinds of] toil there will be the revelation of Moshiach in the two ways of being a teacher and being a king, in the near future, and in the most literal sense.

understanding and comprehension, specifically, [such that it is] “measure for measure.”