

Discourse 8

“Baruch HaShem Elo”hei Yisroel - Blessed is HaShem, the God of Israel”

Delivered on Shabbat Parshat Chayei-Sarah,
Shabbat Mevarchim Kislev, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁹⁶ “Blessed is *HaShem*-יהו"ה, the God of Israel, from the world and until the world, and let all the people say, ‘Amen!’ Halleluyah!” (This is the concluding verse of Psalm 106, the Psalm corresponding to the years of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, which will begin [to be recited] this year on his birthday.)³⁹⁷

Now, his honorable holiness, the Tzemach Tzeddek, (this year being the one-hundredth anniversary of his passing), explains³⁹⁸ that there are two explanations of the words, “From the world and until the world-*Min HaOlam v’Ad HaOlam*- מן העולם ועד העולם.”

³⁹⁶ Psalms 106:48

³⁹⁷ This is as in the known custom to recite the Psalm that corresponds to the years of one’s life, and this matter is also applicable after the passing. (Torat Menachem, Sefer HaMaamarim Cheshvan, p. 260, notes 50-51; Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on); Also see at length in the Sichah talk that preceded this discourse (Torat Menachem, Vol. 45, p. 169 and on).

³⁹⁸ Ohr HaTorah to Tehillim (Yahal Ohr) p. 418 (Ch. 5).

The first is according to the statement in Mishnah that,³⁹⁹ “Whenever [the prayer leaders] concluded a blessing [of the Amidah prayer] in the Holy Temple, they would end the blessing with the words, ‘from the world.’ However, once the Sadducees corrupted [the faith], saying, ‘There only is one world,’ the Sages established to say ‘from the world until the world.’” This indicates that it means, “from this world to the coming world.”

Now, as this matter is in the Sefirot “from this world,” refers to the *Sefirah* of Kingship-*Malchut*, and “until the coming world” refers to the *Sefirah* of Understanding-*Binah*,⁴⁰⁰ that is, from below to Above.

The second explanation is as stated in Zohar,⁴⁰¹ that “from the world until the world” means “from the concealed world (*Alma d’Itkasiya*) until the revealed world (*Alma d’Itgaliya*),” meaning, from the *Sefirah* of Understanding-*Binah* until the *Sefirah* of Kingship-*Malchut*, that is, from Above to below.

Now, he explains that that both are true. This is because the word “Blessed-*Baruch*-ברוך” has two aspects. The first aspect is from below to Above. This is as explained in Zohar⁴⁰² about [the word] “Blessed-*Baruch*-ברוך” at the beginning of the Amidah prayer, that it refers to the fact that Kingship-*Malchut* becomes blessed and filled with all that becomes included in her from the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) of the animal-*Chayot* angels, the fiery-*Serafim* angels,

³⁹⁹ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a

⁴⁰⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

⁴⁰¹ Zohar I 153b

⁴⁰² Zohar II 261a

and the cycle-*Ophanim* angels etc. This is like the growth that happens from something that has been planted, when there is blessing in it etc. The second aspect is the blessing (*Brachah*-ברכה) that is drawn from Above to below, from the aspects of the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah*.

This is as explained in the discourse entitled “*Koh Tevarchu*,”⁴⁰³ about the [Priestly Blessing,⁴⁰⁴ which begins], “May *HaShem*-יהו"ה bless you...” [and concludes], “and I shall bless them,” in which there is a blessing (*Brachah*-ברכה) at the beginning and a blessing (*Brachah*-ברכה) at the end,⁴⁰⁵ these being the two aspects of blessing (*Brachah*-ברכה) mentioned above, that of ascent (*Ha'ala'ah*) and that of drawing down (*Hamshachah*).

The same is so of “Blessed is [*HaShem*-יהו"ה, the God of Israel] from this world until the coming world.” That is, the meaning of “from this world” as it refers to Kingship-*Malchut*, and “until the coming world” as it refers to the Understanding-*Binah*, is like the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) so that there will be blessing and abundance etc. In contrast, the explanation that it is from Understanding-*Binah* until Kingship-*Malchut* refers to the blessing and drawing down from Above to below.

⁴⁰³ Likkutei Torah, Naso 27a, 28a; Maamarei Admor HaZaken 5566 Vol. 2, p. 497.

⁴⁰⁴ Numbers 6:24-27

⁴⁰⁵ In Maamarei Admor HaZaken *ibid.*, it states: “As it says in Sefer Yetzirah.”

He continues by explaining the meaning of the words, “Blessed is *HaShem*-יהו"ה, the God of Israel,” in that [the name] Israel-*Yisroel*-ישראל, [shares the same letters and] is the same matter as “a head to Me-*Li Rosh*-לי ראש,”⁴⁰⁶ in that the head (*Rosh*-ראש) is where the primary revelation of the general vitality [of the soul] is, and it then is drawn down to every limb etc. This also is explained in the discourse entitled “*v’Hinei Menorat Zahav*,”⁴⁰⁷ in explanation of the verse,⁴⁰⁸ “The soul of man is the flame of *HaShem*-יהו"ה.” That is, the soul is called a flame, in that it receives from the aspect of the oil and wick, referring to “the good oil,”⁴⁰⁹ this being the source of the Supernal Wisdom (*Chochmah Ila’ah*), [called] “the oil of sacred anointment.”⁴¹⁰

Moreover, *Yisroel*-ישראל is the aspect of Splendor-*Tiferet*,⁴¹¹ this being “the center beam (*Breyach HaTichon*) that runs through from one end to the other end,”⁴¹² from the aspect of the Ancient One-*Atik* until the aspect of Kingship-*Malchut*.

⁴⁰⁶ Shaar HaPesukim of the Arizal, Genesis (Vayishlach) 32:29; Sefer HaLikkutim of the Arizal, Genesis (Vayechi) 47:28, 48:2; Pri Etz Chayim, Shaar HaLulav, Ch. 1; Likkutei Torah, Shlach 48b and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing Zohar.

⁴⁰⁷ Likkutei Torah, Beha’alotcha 33b and on

⁴⁰⁸ Proverbs 20:27

⁴⁰⁹ Psalms 133:2

⁴¹⁰ Exodus 30:25, 30:31; See Likkutei Torah *ibid.* 30c and on.

⁴¹¹ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), Ch. 10.

⁴¹² See Exodus 26:28, 36:33; Zohar II 175b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

This being so, it is specifically (Yisroel-ישראל) who causes the drawing down “from the world until the world etc.,” and also [causes] the ascent (*Ha’ala’ah*).⁴¹³

Now, it should be added that from the perspective of Yisroel-ישראל being “a head to Me-*Li Rosh*-לִי רֹאשׁ,” in that they are compared to the head, in which there is the primary revelation of the general vitality that then is drawn down to each limb, we thus find that Yisroel-ישראל are **higher** than the general matter of “from the world until the world.”

On the other hand, from the perspective that “the soul of man is the flame of *HaShem*-יהוה,” in which the soul is called a flame, which receives the oil and wick like a receptacle, we find that Yisroel-ישראל are **below** the general matter of “from the world until the world.”

It thus is in this regard that the Tzemach Tzeddek adds that Yisroel-ישראל are called Splendor-*Tiferet*, which is the intermediary between Understanding-*Binah* and Kingship-*Malchut*. (This also is the meaning of the verse,⁴¹⁴ “to the endless bounds of the world’s hills,” which refers to the bond between the “upper hill” (*Givah Ila’ah*), which is Understanding-*Binah*, and the “lower hill” (*Givah Tata’ah*), which is Kingship-*Malchut*.) Based on this, we find that Yisroel-ישראל are between the two levels of “from the world until the world.”

⁴¹³ See Torah Ohr, Vayeishev 30c and on.

⁴¹⁴ Genesis 49:26; See Biurei HaZohar, beginning of Va’era (Biurei HaZohar of the Mittler Rebbe 38c and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 189).

Now, the above-mentioned explanation of the Tzemach Tzedek is explained with additional elucidation in the discourses of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, and whose birthday we are celebrating (in the end of *Hemshech Rosh HaShanah* 5669,⁴¹⁵ and also in 5678).⁴¹⁶

He brings the explanation that “from the world until the world” refers to the drawing down from the concealed world (*Alma d’Itkasiya*) to the revealed world (*Alma d’Itgaliya*), meaning, from the coming world (*Olam HaBa*) to this world (*Olam HaZeh*) (as in the explanation of the Zohar).

However, he adds that even so, the simple meaning of the verse “from the world until the world” is “from this world to the coming world.” Targum Yonatan likewise translates it as “from this world to the coming world,” as did Rashi there. (He then mediates between the two explanations, as will be explained in chapter four.)

To elucidate, in regard to this matter, we find that his honorable holiness, the Rebbe Rashab, whose soul is in Eden, specifically raises a question in the revealed parts of the Torah. For, in regard to the explanation that [it means] “from this world until the coming world,” the Tzemach Tzedek cites⁴¹⁷ the statement in Asarah Maamarot,⁴¹⁸ that “from the world until the world (*Min HaOlam v’Ad HaOlam*-מִן הָעוֹלָם וְעַד הָעוֹלָם)” [as part

⁴¹⁵ Sefer HaMaamarim 5669 p. 128

⁴¹⁶ Sefer HaMaamarim 5678 p. 128

⁴¹⁷ In the above mentioned discourse, Ch. 3.

⁴¹⁸ Asarah Maamarot, Maamar Chakor Din, Part 5, Ch. 5; Also see the Sichah talk of the 12th of Tammuz 5745 (Hitva’aduyot 5745 Vol. 4, p. 2,474 and on).

of the blessing in the Temple] was coined by King Dovid, peace be upon him, and his court of law, and that “from the world (*Min HaOlam*-מן העולם)” refers to the time of Adam, the first man, and “until the world (*Ad HaOlam*-עד העולם)” refers to the days of Moshiach.

However, in the second Holy Temple, because of the five things that were lacking in it,⁴¹⁹ at first they did not conclude [except] with the words “from the world (*Min HaOlam*-מן העולם),”⁴²⁰ but then added it back, as previously established.

Thus, the Tzemach Tzeddek writes that based in this, it seems that he explains that “from the world (*Min HaOlam*-מן העולם)” means “from this world” (*Olam HaZeh*), referring to Kingship-*Malchut*, and “until the coming world” (*Olam HaBa*) refers to Understanding-*Binah*, which is the upper Hey-ה of the Name *HaShem*-יהו"ה. This is why in the time of the second Holy Temple, when they lacked 5-ה things⁴²¹ from the aspect of the upper Hey-ה-5 of the Name *HaShem*-יהו"ה,⁴²² at first they did not conclude with the words “until the world (*Ad HaOlam*-עד העולם).”

It is about this that his honorable holiness, the Rebbe Rashab, whose soul is in Eden, writes:⁴²³ This requires greater analysis. For, in his commentary to the Mishnah and Talmud, Rashi explains that in the first Holy Temple they [only] said [up

⁴¹⁹ Talmud Bavli, Yoma 21b

⁴²⁰ [In the cited passage of Asarah Maamarot *ibid.* it states “except-*Ela*-אֶלָּא,” but that appears to be missing in the quotation in Ohr HaTorah Yahal Ohr p. 418 *ibid.*, as well as in the text of this discourse.]

⁴²¹ Talmud Bavli, Yoma 21b

⁴²² See Likkutei Torah, Drushim L'Rosh HaShanah 57c

⁴²³ Sefer HaMaamarim 5678 p. 128

to] “from the world” (*Min HaOlam*-מִן הָעוֹלָם), and that in regard to their establishing that [“until the world” (*Ad HaOlam*) be added] etc., it was established by Ezra in the time of the second Holy Temple that they say “from the world until the world” (*Min HaOlam v’Ad HaOlam*-מִן הָעוֹלָם וְעַד הָעוֹלָם).

(In other words, this is unlike the statement in Asarah Maamarot, that it already was established in the time of the first Holy Temple to recite “from the world until the world” (*Min HaOlam v’Ad HaOlam*-מִן הָעוֹלָם וְעַד הָעוֹלָם).)

Now, we should add to what the Tzemach Tzedek explains regarding the words of Asarah Maamarot, that in the second Holy Temple, when they lacked the five things that come from the aspect of the upper *Hey*-ה of the Name *HaShem*-יהוה, at first they would not conclude with the words “until the world” (*Ad HaOlam*-עַד הָעוֹלָם).

That is, in Likkutei Torah⁴²⁴ it is explained about [the Mishnah],⁴²⁵ “If the holiday of Rosh HaShanah falls out on Shabbat, in the Holy Temple they would blow the Shofar, but not in the province [outside the Temple].” This is because of the decree of Rabbah,⁴²⁶ which took place in the time of the second Holy Temple.

Now, since the mystery of Shofar is in Understanding-*Binah*,⁴²⁷ within which there is a drawing forth and revelation of pleasure (*Taanug*), being that the revelation of the Ancient

⁴²⁴ Likkutei Torah, Drushim L’Rosh HaShanah, 56a and on.

⁴²⁵ Mishnah Rosh HaShanah 4:1

⁴²⁶ Talmud Bavli, Rosh HaShanah 29b

⁴²⁷ Pri Etz Chayim, Shaar HaShofar, Ch. 1-2; Likkutei Torah *ibid.* p. 57a; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “Shofar-שופר.”]

One-*Atik* is in Understanding-*Binah*,⁴²⁸ therefore the sounding of the Shofar does not push off the Shabbat, since on Shabbat there is a drawing forth and revelation of pleasure (*Taanug*), in and of itself.

Nevertheless, in the times of the first Holy Temple they would blow the Shofar on Shabbat as well, since the drawing forth of pleasure (*Taanug*), brought about through the Shofar on Rosh HaShanah, is from an aspect that is separate and apart from the aspect of pleasure (*Taanug*) that illuminates on Shabbat.

It is only in the time of the second Holy Temple, in which there was a lack of the aspect of the upper *Hey-ה* of the Name *HaShem-יהוה*, which is Understanding-*Binah* (and there only was the lower *Hey-ה* of the Name) that in that time there was not such a drawing forth of the higher pleasure drawn forth through the Shofar (which as mentioned before, the revelation of the Ancient One-*Atik* is in Understanding-*Binah*).

However, this was only in “the province” [meaning, outside of the Holy Temple], whereas inside the Holy Temple they would blow the Shofar. This is because, in the Holy Temple itself, it was possible to draw forth the revelation of the pleasure (*Taanug*) even through Kingship-*Malchut* - the lower *Hey-ה* (as known about the verse “like mother, like daughter”),⁴²⁹ except that they were not capable of drawing this forth to all the borders [of the country].

⁴²⁸ See Zohar III 178b; Likkutei Torah *ibid.*; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes and citations there.

⁴²⁹ See Ezekiel 16:44; See Ohr HaTorah, Na”Ch p. 212; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42 & 47.]

Based on this, even in the time of the second Holy Temple, at which time they lacked the 5-ה things that stem from the aspect of the upper *Hey*-ה of the Name *HaShem*-יהו"ה, they nevertheless were able to draw forth the revelation of the pleasure (*Taanug*) through Kingship-*Malchut* as well. Thus, in the Holy Temple itself, they would say “from the world until the world” (*Min HaOlam v'Ad HaOlam*-מִן הָעוֹלָם וְעַד הָעוֹלָם).

4.

His honorable holiness, the Rebbe Rashab, whose soul is in Eden, continued about the two explanations of the words “from the world until the world,” stating that they both are true, in that they are the two matters explained about the word “Blessed-*Baruch*-ברוך,” from below to Above and from Above to below, as in the explanation of the *Tzemach Tzeddek* mentioned (in chapter one).

He adds in elucidation of the first explanation, that the word “Blessed-*Baruch*-ברוך” is from below to Above. (For, at first glance, it is not understood how the words, “Blessed is *HaShem-Baruch HaShem*-יהו"ה-ברוך” which is a matter that is from Above to below, can be explained about a matter that is from below to Above.)

[He explains] that this is the aspect of arousal from Above for the purpose of awakening arousal from below. That is, for there to be the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the arousal from below, there must be a drawing down from Above for this [to be]. [This is like what we find about the matter of the ascent from below to Above in

the ascents of Shabbat, that for this to be, there first must be the granting of empowerment from Above, this being the matter of [the words],⁴³⁰ “Come my Beloved to meet the bride.”⁴³¹

Likewise, he adds in elucidation of the second explanation, which is that the word “Blessed-*Baruch*-ברוך” is from Above to below. Namely, that after the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) in the arousal from below, there then is a drawing down from Above, from a much loftier place.

To explain this, he brings [the words of the Priestly Blessing which concludes],⁴³² “and I shall bless them-*VaAni* *Avarchein*-ואני אברכם,” in which the word “I-*Ani*-אני” shares the same letters as “nothing-*Ayin*-אין,”⁴³³ this being the aspect of the “nothingness” (*Ayin*-אין) of the Crown-*Keter* from where the blessing (*Brachah*-ברכה) is drawn down. [

He explains] that this lofty blessing (*Brachah*-ברכה) (from the aspect of the “nothingness” (*Ayin*-אין) of the Crown-*Keter*), is drawn down through the toil of serving *HaShem*-יהו"ה, blessed is He, by way of ascent from below to Above (after being preceded by the arousal from Above, which awakens the arousal from below).

This is why in the Priestly Blessing there is a blessing (*Brachah*-ברכה) at the beginning and a blessing (*Brachah*-ברכה) at the end. The blessing at the beginning is, “May *HaShem*-

⁴³⁰ Of the Lecha Dodi liturgical hymn

⁴³¹ See Likkutei Torah, Zot HaBrachah 97a

⁴³² Numbers 6:24-27

⁴³³ See Pardes Rimonim, Shaar 3 (Shaar Eem HaEin Sof Hoo HaKeter) Ch. 1; Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1; Likkutei Torah, Naso 27a, 28a; Maamarei Admor HaZaken 5566 Vol. 2, p. 505.

יהו"ה bless you," so that there will be the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the aspect of Kingship-*Malchut* with great abundance. (That is, this is arousal from Above for the purpose of awaken arousal from below.)

Now, since "their end is bound to their beginning,"⁴³⁴ therefore the ascent of Kingship-*Malchut* is to the aspect of the Crown-*Keter*, and through this there is caused to be a drawing down from the Crown-*Keter* to Kingship-*Malchut*, this being the matter of "I (*VaAni*-ואני) shall bless them."

This likewise is the explanation of the matter of "from the world until the world." That is, there first must be the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) from this world, specifically. For, as known, all ascents to Above are through an ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*), that is, through man's service of *HaShem*-יהו"ה, blessed is He, below. This causes the blessing (*Brachah*-ברכה) from Above to below, from the coming world (*Olam HaBa*) to this world (*Olam HaZeh*), this being the drawing down from the aspect of the Crown-*Keter*, as mentioned before.

Based on this, there is a further alignment between the two explanations. That is, not only are there the two matters of ascent (*Ha'ala'ah*) and drawing down (*Hamshachah*), but moreover, they are connected and related to each other. This is because the drawing down (*Hamshachah*) comes about through the ascent (*Ha'ala'ah*), and it is through being prefaced by the ascent (*Ha'ala'ah*) that a drawing down from an even loftier level is caused.

⁴³⁴ Sefer Yetzirah 1:7

He then continues to elucidate the explanation of [the words], “Blessed is *HaShem*-יהו"ה, the God of Israel,” in a way that aligns the two explanations cited by the Tzemach Tzeddek (in chapter one). That is, Israel-*Yisroel*-ישראל is [the aspect of] “a head to Me-*Li Rosh*-לי ראש,” and just as the head is the seat of the general vitality, which then is drawn to each particular limb, so likewise, the primary general drawing down is in the souls of the Jewish people, and from them it is drawn forth in the world.

This likewise explains the coinage of the blessings (*Brachot*), “Our God, King of the world,” in which the word “Our God-*Elo*” *heinu*-אלהינו means, “The God who is ours-*Elo*” *ha Shelanu*-אלו"ה שלנו,” meaning that the drawing down is in the souls of the Jewish people first, and only afterwards [does the blessing continue] “King of the world.”

He continues and explains the reason for this, namely, that the souls of the Jewish people are receptacles for the revelation. It is for this reason that the soul is called a “flame,” as in the verse,⁴³⁵ “the soul of man is the flame of *HaShem*-יהו"ה.” That is, they are like the flame that receives from the oil, the oil being the source of Wisdom-*Chochmah*, as it states,⁴³⁶ “The oil of sacred anointment (*Shemen Mishchat Kodesh*-שמן משיח קדש).” That is, it anoints (*Moshech*-מושח) the holy (*Kodesh*-קדש) which is the aspect of Wisdom-*Chochmah*.⁴³⁷

⁴³⁵ Proverbs 20:27

⁴³⁶ Exodus 30:25, 30:31; See Likkutei Torah ibid. 30c and on.

⁴³⁷ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.]

(In other words, the oil (*Shemen*-שמן) which anoints the holy (*Kodesh*-קדש), is [itself] the aspect of the Crown-*Keter*.) It is the souls of the Jewish people who are receptacles (*Keilim*) for the light (*Ohr*). Therefore, the primary drawing forth is in the souls of the Jewish people, and through them the revelation is drawn forth in the world [at large].

Likewise, the ascent (*Ha'ala'ah*) is through the souls of the Jewish people, as it is they who refine and elevate the things of the world. This then, is the meaning of [the words], “Blessed is *HaShem*-יהוה, the God of Israel,” since everything (meaning, both the drawing down (*Hamshachah*) as well as the ascent (*Ha'ala'ah*)) is brought about through the Jewish people.

6.

The concluding words of the Psalm are, “Let all the people say ‘Amen!’ Halleluyah!” That is, this verse has an additional novelty to it in comparison to the verse at the end of Psalm 41, which states,⁴³⁸ “Blessed is *HaShem*-יהוה, the God of Israel, from the world until the world, Amen and Amen,” which does not say, “Let all the people say etc.” Rather, Targum translates it as, “Let all the righteous say Amen and Amen,” specifying the righteous *Tzaddikim*. However, this verse states “Let **all** the people say.”

Additionally, this Psalm [106] concludes with the word, “Halleluyah-הללוי”ה,” which also is the beginning word of the Psalm. We thus find that this Psalm states the name “*Ya”H*-

⁴³⁸ Psalms 41:14

ה"י" twice, thus hinting to the verse,⁴³⁹ "On that day it will be *Yihiyeh*-יהיה," which is twice "*Ya*"-יהי." That is, this is not as it currently is, in which there is the matter of *Yod-Hey*-הי and *Vav-Hey*-הו and the final *Hey*-ה (Kingship-*Malchut*) receives from the letter *Vav*-ו (*Zeir Anpin*). In contrast, about the coming future the verse states *Yod-Hey*-הי twice, in that even the final *Hey*-ה will receive from the letter *Yod*-י (Wisdom-*Chochmah*), just like the first *Hey*-ה (Understanding-*Binah*).⁴⁴⁰

This likewise is the [explanation of the] matter of "from the world until the world." That is, the very same revelation in the upper world (Understanding-*Binah*) will be present in the lower world (Kingship-*Malchut*).⁴⁴¹ All this will be in an openly revealed manner, as in the teaching of our sages, of blessed memory,⁴⁴² "In this world (*Olam HaZeh*) I am not called as I am written. I am written *Yod-Hey*-הי but called *Aleph-Dalet*-דא. However, in the coming world (*Olam HaBa*) I will be written with *Yod-Hey*-הי and will be called with *Yod-Hey*-הי." So may it be for us, with the coming of our righteous redeemer, may he come and redeem us, speedily and in the most literal sense!

⁴³⁹ Zachariah 14:9

⁴⁴⁰ See Likkutei Torah of the Arizal to Zachariah 14:9; Likkutei Torah, Bamidbar 7d, 9d.

⁴⁴¹ Also see Sefer HaMaamarim 5678 *ibid*.

⁴⁴² Talmud Bavli, Pesachim 50a