

Discourse 25

“*Dodi Li, v’Ani Lo... -*
My beloved is mine, and I am His...”

Delivered on Shabbat Parshat Acharei,
Shabbat HaGadol, 12th of Nissan, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁵ “My beloved is mine and I am His, Who pastures [His sheep] amongst the roses.” Now, Rashi and Midrash Rabbah⁸⁶ explain that this verse refers to the exodus from Egypt, which took place in the month of Nissan, at which time “My beloved is mine-*Dodi Li* לִי-דוּדִי” is first. That is, another verse states,⁸⁷ “I am to my Beloved and my Beloved is to me-*Ani LeDodi v’Dodi Li* לִי-דוּדִי וְדוּדִי לִי,” which forms the acronym Elul-אֱלּוּל,⁸⁸ in that the month of Elul is a time of repentance from below to Above, which is why it first states “I am to my Beloved-*Ani L’Dodi* לִי-דוּדִי.” However, in the exodus from Egypt on Pesach, “My beloved is mine-*Dodi Li* לִי-דוּדִי” comes first, from Above to below. This is as stated,⁸⁹

⁸⁵ Song of Songs 2:16

⁸⁶ To Song of Songs 2:16

⁸⁷ Song of Songs 6:3

⁸⁸ Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Shaar HaPesukim to Song of Songs 6:3; Reishit Chochmah, Shaar HaTeshuvah Ch. 4 (section beginning “*Od Yesh*” (115b)); Bayitch Chadash to Tur, Orach Chayim 581 and elsewhere.

⁸⁹ Song of Songs 2:8

“The voice of my Beloved! Behold, it comes leaping over mountains, skipping over hills.”

That is, because of the state and standing of the children of Israel at that time, the matter of a leap (*Dilug*) was necessary, this being revelation from Above to below. This is why here, the verse first states “My beloved is mine-*Dodi Li*-לִי-דוּדִי” (from Above to below) and then states “and I am His” (from below to Above).

Now, in his discourse of Shabbat HaGadol 5627⁹⁰ (one hundred years ago) his honorable holiness, the Rebbe Maharash brings the statement of our sages, of blessed memory, on the verse,⁹¹ “My beloved is mine and I am His.” That is, “He is a Father to me and I am a son to Him. He is a Father to me, as the verses states,⁹² ‘For You are our Father,’ and,⁹³ ‘For I was a father to Israel.’ I am a son to Him, as the verses states,⁹⁴ ‘My son, My firstborn, Israel,’ and,⁹⁵ ‘You are children to *HaShem*-יְהוָה your God.’ He is a shepherd to me, as the verse states,⁹⁶ ‘Give ear, O’ Shepherd of Israel.’ I am His flock, as the verse states,⁹⁷ ‘Now you are My sheep, the flock of My pasture.’”

We therefore must understand this comparison between a father and his son and a shepherd and his sheep. This is because the care and love of a shepherd for his flock cannot compare to the care and love of a father for his son.

⁹⁰ Sefer HaMaamarim 5627 p. 222; (Also see the discourses cited there).

⁹¹ Midrash Shir HaShirim Rabba 2:16

⁹² Isaiah 63:16

⁹³ Jeremiah 31:8

⁹⁴ Exodus 4:22

⁹⁵ Deuteronomy 14:1

⁹⁶ Psalms 80:2

⁹⁷ Ezekiel 34:31

However, the explanation is that the [matter of] father and son refers to the time of redemption. This is why the verse cited is,⁹⁸ “For I was a father to Israel,” whereas the beginning of the verse is, “With weeping they will come,” referring to the coming redemption. Similarly, the verse,⁹⁹ “My son, My firstborn, Israel” was said to Moshe when he first was sent to Pharaoh to redeem to the children of Israel. In contrast, during the time of exile, the souls of the Jewish people are compared to sheep, and the Holy One, blessed is He, is compared to a Shepherd, so to speak.

He continues the discourse stating that the analogy of the sheep and the Shepherd, may be understood by prefacing with an explanation of what the Midrash states on the verse, “My beloved is mine.” That is, “Whatever I need I seek only from His hand, as the verse states,¹⁰⁰ ‘During those many days, it happened that the king of Egypt died, and the children of Israel groaned because of the labor and they cried out etc.’ Whatever He needs He seeks only from my hand, as the verse states,¹⁰¹ ‘Speak to the entire congregation of Israel, saying: [On the tenth of this month they shall take for themselves – each man] – a lamb etc.,’ and it similarly states,¹⁰² ‘Speak to the children of Israel and let them take a portion for Me.’”

Now, this must be understood. For, it makes sense that “whatever I need,” referring to the congregation of Israel when they are in exile, “I seek only from His hand etc.” However,

⁹⁸ Jeremiah 31:8

⁹⁹ Exodus 4:22

¹⁰⁰ Exodus 2:23

¹⁰¹ Exodus 12:3

¹⁰² Exodus 25:2

how does it apply to say that this is so Above, that “whatever He needs, He seeks only from my hand.” Is it not so that, “He is the perfection of everything”?¹⁰³ This being so, how does it apply to say that “whatever He needs etc.,” implying that He lacks something, so to speak.

2.

Now, to understand this, must preface with an explanation of the difference between “Singular-*Yachid*-יחיד” and “One-*Echad*-אחד.”¹⁰⁴ This is as we recite,¹⁰⁵ “The Singular One (*Yachid*-יחיד), Life of the worlds, King,” and in the recital of *Shema* we say,¹⁰⁶ “Listen Israel, *HaShem*-יהוה our God, *HaShem* is One-*HaShem Echad*-אחד יהוה.”

The meaning of the word “*Yachid*-יחיד” is that He is Singular and Unique, in that there is none like Him etc. The meaning of “One-*Echad*-אחד” is as the Beit Yosef wrote¹⁰⁷ citing Sefer Mitzvot Katan, that the letter *Chet*-ח-8 alludes to the seven firmaments and the earth (which in general is the matter of above and below) and the letter *Dalet*-ד-4 alludes to the four directions of the world [east, west, south and north], in that the word “One-*Echad*-אחד” means that all four directions and above and below are nullified to the *Aleph*-א-1 (this being

¹⁰³ See Introduction to Tikkunei Zohar (17b).

¹⁰⁴ See Torah Ohr, Va'era 55b and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁰⁵ In the “*Baruch She'amar*” blessing in the morning prayers.

¹⁰⁶ Deuteronomy 6:4

¹⁰⁷ Beit Yosef to Tur Orach Chayim, Siman 61 (section beginning “*Katav HaSefer Mitzvot Katan*”)

the first letter of the word “One-*Echad*-אחד”) referring to the “Master of the world-*Alupho Shel Olam*-אלופו של עולם.”

That is, the word “One-*Echad*-אחד” bears a similarity to the word “First-*Rishon*-ראשון,” which implies a second, except that there is “One-*Echad*-אחד” about whom the verse states,¹⁰⁸ “[There is One (*Echad*-אחד)] and no second, who has neither son nor brother.” That is, the word “One-*Echad*-אחד” indicates a unity (*Achdut*) in which there also is the existence of the world, except that it is nullified etc. In contrast, “Singular-*Yachid*-יחיד” is as He is alone unto Himself, which was especially so before the general totality of the creation and chaining down of the worlds (*Hishtalshelut*).

3.

Now, these two aspects of “Singular-*Yachid*-יחיד” and “One-*Echad*-אחד” are similar to the two aspects of “Holy-*Kadosh*-קדוש” and “Blessed-*Baruch*-ברוך” which we find in His title, “The Holy One, blessed is He-*HaKadosh Baruch Hoo*-הקדוש ברוך הוא.”

The explanation is that, as known,¹⁰⁹ “Holy-*Kadosh*-קדוש” is a word that means “separate,” whereas “Blessed-*Baruch*-ברוך” is a word that means “to draw down.”¹¹⁰ In the matter of the *Sefirot*, “Blessed-*Baruch*-ברוך” refers to the *Sefirah* of Kingship-*Malchut*, whereas “Holy-*Kadosh*-קדוש” refers to the *Sefirah* of Splendor-*Tiferet*.

¹⁰⁸ Ecclesiastes 4:8

¹⁰⁹ See Tanya, Likkutei Amarim, Ch. 46 (66a) and elsewhere.

¹¹⁰ See Mishnah Kilayim 7:1

Higher than this, “Blessed-*Baruch*-ברוך” refers to the *Sefirah* of Wisdom-*Chochmah*, as in the teaching of the Zohar,¹¹¹ “He is ‘Blessed-*Baruch*-ברוך’ [in the masculine] and She is ‘Blessing-*Brachah*-ברכה” [in the feminine]. That is, “She is ‘Blessing-*Brachah*-ברכה”” refers to Kingship-*Malchut*, which is called “Blessing-*Brachah*-ברכה” [in the feminine].¹¹² “He” refers to the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*) which is called “Blessed-*Baruch*-ברוך” [in the masculine].¹¹³ In contrast, “Holy-*Kadosh*-קדוש” refers to the Crown-*Keter*.

Now, even according to the first explanation, that “Holy-*Kadosh*-קדוש” refers to Splendor-*Tiferet*, this is because the root of Splendor-*Tiferet* is in the aspect of the Crown-*Keter*.¹¹⁴ This is because it is of the middle column (*Kav HaEmtza’ee*).¹¹⁵ This is the element of superiority of Splendor-*Tiferet* over and above the other two columns.¹¹⁶ For, as known,¹¹⁷ even though all the *Sefirot* are rooted in the aspect of the Crown-*Keter*, nonetheless, the root of Splendor-*Tiferet* is in the innerness (*Pnimiyut*) of the Crown-*Keter*.¹¹⁸

¹¹¹ Zohar II 161a; Zohar III 264b (Ra’aya Mehemna)

¹¹² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹¹³ Pri Etz Chayim, Shaar HaBrachot Ch. 1-2

¹¹⁴ Also see Likkutei Torah, Shir HaShirim 20d

¹¹⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹¹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21

¹¹⁷ Torat Chayim, Noach 65b; Shaar HaYichud of the Mittler Rebbe ibid. *Hemshech* 5672 Vol. 1 p. 220 and on; Vol. 2 p. 742 and on; Sefer HaMaamarim 5707 p. 152.

¹¹⁸ Also see *Hemshech* 5672 Vol. 3, p. 1,394, “Splendor-*Tiferet* is called ‘Holy-*Kadosh*-קדוש’ as it states in Likkutei Torah, discourse entitled ‘*Ka Miflegi*.’ This is

In the matter of the worlds, “Holy-*Kadosh*-קדוש,” which refers to the aspect of the Crown-*Keter*, is holy and separately transcendent from the chaining down of the worlds (*Hishtalshelut*). In contrast, “Blessed-*Baruch*-ברוך,” which refers to the aspect of Wisdom-*Chochmah*, is the matter of the world of Emanation (*Atzilut*), which is also included in the chaining down of the worlds (*Hishtalshelut*).

4.

The explanation¹¹⁹ is that even though the world of Emanation (*Atzilut*) is higher than the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), and as known, the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) correspond to the four foundational elements, the world of Emanation (*Atzilut*) corresponding to the foundational element of fire (*Aish*),¹²⁰ as the verse states,¹²¹ “For *HaShem*-יהוה your God is a consuming fire,” in that just as the element of fire (*Aish*) is separate from the other elements, in that its nature is to ascent above, and various schemes are necessary in order to draw the fire to remain below, the same is so of the world of Emanation (*Atzilut*), in that it is separate from the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), but even so,

because Splendor-*Tiferet* is drawn from the inner aspect (*Pnimityut*) of the Crown-*Keter*, as it states in the glosses there.”

¹¹⁹ In regard to the coming section see *Hemshech* 5672 *ibid.* p. 1,392 and on.

¹²⁰ *Likkutei Torah*, *Shir HaShirim* 4d; *Sefer HaMaamarim* 5698 p. 31, and elsewhere.

¹²¹ Deuteronomy 4:24

is part of the chaining down of the worlds (*Hishtalshelut*) along with the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), just as the foundational element of fire (*Aish*) is one of the four foundational elements. From this it is understood that it has some measure of relationship and comparison to them.

This is also why the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) correspond to the four letters of the Name *HaShem*-יהוה.¹²² The world of Emanation (*Atzilut*) corresponds to its letter *Yod*-י, not just the aspect of the thorn of the letter *Yod*-י (as stated elsewhere)¹²³ which only is a thorn (*Kotz*) that comes by way of concealment and hint, but it rather corresponds to the letter *Yod*-י itself, which is a letter (*Ot*) that comes into revelation and indicates a relation to the matter of existence etc.

Now, just as this is so of the four general worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), this likewise is so of the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) as they are in the world of Emanation (*Atzilut*) itself.

For, as known, the world of Emanation (*Atzilut*) of the world of Emanation (*Atzilut*) is the aspect of Wisdom-*Chochmah*, and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) of the world of Emanation (*Atzilut*)

¹²² See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 13; (Shaar Klallut ABY”A) Ch. 4; Shaar HaHakdamot, Drushei ABY”A, Drush 6; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part One, Gate One & Gate Two; Part Three, Gate One.

¹²³ Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital) Ch. 1.

are the aspects of Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut* [of the world of Emanation]. Thus, even the *Sefirah* of Wisdom-*Chochmah* already relates to the matter of novel existence as it is in the aspects that are below it.

The explanation is that the coming into being of Understanding-*Binah* from Wisdom-*Chochmah* is in a way of “something from nothing” (*Yesh MeAyin*).¹²⁴ This is because Understanding-*Binah* is the aspect of “something” (*Yesh*) whereas Wisdom-*Chochmah* is the aspect of “nothing” (*Ayin*). In other words, Wisdom-*Chochmah* is the aspect of light (*Ohr*) without a vessel (*Kli*), being that in Wisdom-*Chochmah*, even the vessel (*Kli*) is like the light (*Ohr*). This is as known about [the teaching],¹²⁵ “He and His life force are one; He and His organs are one.”

One of the explanations¹²⁶ of this [teaching] is that “His life force” refers to the aspect of Wisdom-*Chochmah*. In other words, even the vessel (*Kli*) of Wisdom-*Chochmah* is the aspect of “His life force” (referring to the lights (*Orot*)) and Wisdom-*Chochmah* that does not have the aspect of “His organs” (referring to the vessels (*Keilim*)). Rather, the matter of vessels (*Keilim*) begin in the *Sefirah* of Understanding-*Binah*.

The root of the matter is that the world of Emanation (*Atzilut*) is the aspect of the light (*Ohr*), meaning the light (*Ohr*) that transcends the vessels (*Keilim*). For, as known,¹²⁷ in the

¹²⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

¹²⁵ Introduction to Tikkunei Zohar 3b

¹²⁶ See Sefer HaMaamarim 5708 p. 161

¹²⁷ See Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 64; Ohr HaTorah, Inyanim p. 97.

vessels (*Keilim*) there are three levels, [corresponding to the aspects of] Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In contrast, in the light (*Ohr*) there are four levels, that is, three levels of lights (*Orot*) that manifest in the vessels (*Keilim*), and a fourth level which is the aspect of the light (*Ohr*) that transcends the vessels (*Keilim*).

The difference between them is that the light (*Ohr*) that manifests in the vessels (*Keilim*) comes to be materialized according to the being of the vessels (*Keilim*). In contrast, the light (*Ohr*) that transcends the vessels (*Keilim*) is as the light (*Ohr*) is in essence. This is the matter of the aspect of Wisdom-*Chochmah*, which is the aspect of the world of Emanation (*Atzilut*) within the world of Emanation (*Atzilut*).

Nevertheless, even the aspect of the light (*Ohr*) that transcends the vessels (*Keilim*) has a measure of comparison and relation to the vessels (*Keilim*). This is as we see with the powers of the soul, that even though the essence of the intellect (*Sechel*) is separately transcendent from the emotions (*Midot*), and how much more so is it separate from thought, speech, and action, nevertheless, since there is a branching out from one to the other, meaning that it is from the intellect (*Sechel*) that the emotions (*Midot*) are born, and it is from the emotions (*Midot*) that there is a drawing down into thought, speech, and action, there is therefore some small measure of comparison and relationship between them.

This is likewise the reason that Wisdom-*Chochmah* is called “the beginning-*Reishit* ראשית.” This is because the word “beginning-*Reishit* ראשית” indicates some relation to the “end-

Acharit-אחרית.”¹²⁸ In other words, even the aspect of Wisdom-*Chochmah* (the “beginning”) has some relation to the aspect of Kingship-*Malchut* (the “end”). This is as explained before, that even the essence of the intellect (*Sechel*) has a relation to thought, speech, and action, which generally are the matters of Kingship-*Malchut*.

We thus find that the world of Emanation (*Atzilut*) is included in the general matter of the chaining down of the worlds (*Hishtalshelut*) and novel existence. It is for this reason that about the ten *Sefirot* it states,¹²⁹ “You are He that put forth ten fixtures,” wherein the term “put forth-*Aphikat*-אפיקת” is the matter of revelation (*Giluy*), and the matter of revelation always indicates novel existence and limitation.

Now, even though the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are not the aspect of actual limitation, but only the potential to limit (*Ko’ach HaGvul*), nonetheless, this is why the vessels (*Keilim*) and lights (*Orot*) of the world of Emanation (*Atzilut*) come forth and are drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Even though this is not the aspect of the light of the essence of the world of Emanation (*Atzilut*), but only the aspect of the light (*Ohr*) within the vessels (*Keilim*) of Kingship-*Malchut* of the world of Emanation (*Atzilut*), nevertheless, the aspect of the vessels (*Keilim*) and lights (*Orot*) of the world of Emanation (*Atzilut*) come and are drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

¹²⁸ Also see *Hemshech* 5672 *ibid.* p. 1,213.

¹²⁹ Introduction to Tikkunei Zohar 17a

Moreover, even though they are drawn down through the partition (*Parsa*), nevertheless, the matter of the partition (*Parsa*) is only that the light becomes materialized and concealed, but is not a change in the essential being of the light (*Ohr*), which is the light of the world of Emanation (*Atzilut*).

(In regard to the statement in Etz Chayim,¹³⁰ that the light (*Ohr*) of the world of Creation (*Briyah*) is only the aspect of a [secondary] “offspring light” (*Ohr Shel Toldah*), it is explained elsewhere¹³¹ that it can be said that this refers to the aspect of the lights of the *Nefesh* and *Ru'ach*, whereas the light of the *Neshamah* is the aspect of the world of Emanation (*Atzilut*).)

However, all this is in regard to the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), in that there is a relative comparison and relationship between them. However, in regard to the emanation of the ten *Sefirot* of the world of Emanation (*Atzilut*) from the aspect that transcends the world of Emanation (*Atzilut*), since there is no relative comparison between them whatsoever, the matter of the restraint of the *Tzimtzum* is necessary.

This is unlike the partition (*Parsa*), which only is the materialization of the light (*Ohr*) and its concealment. Rather, it is the aspect of the complete concealment of the light, such that there is the aspect of the absence of the light. As in the language of Etz Chayim,¹³² “He withdrew His light completely,

¹³⁰ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 2

¹³¹ Also see *Hemshech* 5672 Vol. 2, p. 647; Vol. 3 p. 1,470

¹³² See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2

and there remained an empty space and void.” In addition to this, the matter of the partition (*Parsa*) is also necessary, such as the partition (*Parsa*) of Primordial Man (*Adam Kadmon*) etc.

Now, although it states in Etz Chayim¹³³ in regard to the matter of the restraint of the *Tzimtzum* and the partition (*Parsa*) of Primordial Man (*Adam Kadmon*), that the restraint of *Tzimtzum* is for the world of Emanation (*Atzilut*), whereas the partition (*Parsa*) is for the world of Creation (*Briyah*), nevertheless, the light of the world of Emanation (*Atzilut*) is also drawn down through the partition (*Parsa*). In other words, the partition (*Parsa*) also affects the light (*Ohr*) of the world of Emanation (*Atzilut*).

Thus, since the light (*Ohr*) comes down by way of the restraint of the *Tzimtzum* and the partition (*Parsa*), it then is possible for the existence of the world of Emanation (*Atzilut*) to branch forth from it. Thus, even then, the bestowal must come from Him by way of an intermediary, this being the aspect of the Crown-*Keter*, which is the intermediary between the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the emanated, and [as known] every intermediary necessarily has an aspect of the upper and the lower within it.

In other words, the Crown-*Keter* has the lowest aspect of the Emanator within it, this being the aspect of the Ancient One-*Atik*-עתיק, which is in a state of transcendent removal-*Ha'atakah*-העתקה and completely separate from the chaining down of the worlds (*Hishtalshelut*) within it, and also has the

¹³³ Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 2

beginning and source of the emanated, this being the aspect of the Long Patient One-*Arich*.

From all the above it is understood about the matter of “Holy-*Kadosh*-קדוש” and “Blessed-*Baruch*-ברוך” that “Blessed-*Baruch*-ברוך” refers to the aspect of Wisdom-*Chochmah*, in which it applies for there to be the aspect of “blessing” and “drawing down,” since this is the matter of the “beginning” and revelation. However, the aspect of the Crown-*Keter* is called “Holy-*Kadosh*-קדוש” in that it is separate from the chaining down of the worlds (*Hishtalshehut*).

Now, in general, it is the totality of the Crown-*Keter* that is called “Holy-*Kadosh*-קדוש,” as it is included the aspect of the Long Patient One-*Arich*, which is the beginning of the emanated. This is because the aspect of the Ancient One-*Atik* is manifest within it. However, it is primarily the innerness (*Pnimityut*) of the Crown-*Keter* that is the aspect of the Ancient One-*Atik*, which is utterly separate etc.

5.

Now, to draw from the aspect of “Holy-*Kadosh*-קדוש,” about this the verse states,¹³⁴ “Lift your hands to holiness (*Kodesh*-קדש) and bless *HaShem*-יהוה.” This is as explained in Likkutei Torah, in the discourse entitled “*Tze’edah U’Re’edah*”¹³⁵ (as well as in the discourse of the Tzemach

¹³⁴ Psalms 134:2

¹³⁵ Likkutei Torah, Shir HaShirim 21b and on, cited in the aforementioned discourse entitled “*Dodi Li*” (p. 224).

Tzeddek that recently was printed),¹³⁶ that the drawing down of the aspect of “Holy-Kadosh-קדוש” requires constant “blessing” and drawing down in order to draw forth His Holiness anew, blessed is He.

This drawing down is from the aspect of the Supernal Holiness (*Kodesh-קדש*) that transcends the aspect of “Holy-Kadosh-קדוש” with the letter *Vav-ו*, referring to the matter of drawing down in order for there to be the aspect of the light of *HaShem-יהו"ה*, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

In contrast, “Holiness-*Kodesh-קדש*” without the letter *Vav-ו* (about which it states,¹³⁷ “‘Holiness-*Kodesh-קדש*’ is a thing unto itself”) is not within the category of worlds altogether, and is high above the aspects of the light of *HaShem-יהו"ה* that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

This then, is the meaning of the title, “The Holy One, blessed is He-*HaKadosh Baruch Hoo-הוא הקדוש ברוך*,” in which the word “Holy-Kadosh-קדוש” is with the letter *Vav-ו*, this being the matter of drawing down in order to bring novel creations into being and vitalize them, and it is He who is “blessed-*Baruch-ברוך*” and drawn down from the aspect of the Supernal Holiness-*Kodesh-קדש*.

However, the Jewish people are the ones who cause the bestowal of beneficence and blessing and the drawing down

¹³⁶ Perhaps the intention is to Ohr HaTorah, Tavo p. 1,087 (which was printed in 5725).

¹³⁷ Zohar III 94b

from the Supernal Holiness-*Kodesh*-קדש to be the aspect of Holy-*Kadosh*-קדוש with the letter *Vav*-ו. They accomplish this through the toil of “Lift your hands,” [in the plural], meaning two hands, these being the first two verses of the *Shema* recital, “Listen Israel-*Shema Yisroel*-שמע ישראל,” and “Blessed is the Name of His glorious kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va’ed*-ברוך שם כבוד מלכותו לעולם ועד,”¹³⁸ which are the primary aspects of the *Shema* recital.

This is why these two verses require the intention of the heart for one to fulfill his obligation.¹³⁹ This is because they are the matter of the Upper Unity (*Yichuda Ila’ah*), (“Listen Israel-*Shema Yisroel*”) and the Lower Unity (*Yichuda Tata’ah*) (“Blessed is the Name-*Baruch Shem*”).¹⁴⁰

That is, even though the verse, “Blessed is the Name (*Baruch Shem*) etc.,” does not expressly mention the unity of *HaShem*-יהוה, blessed is He, nevertheless, the word “Forever-*Va’ed*-ועד” is a letter exchange of the word “One-*Echad*-אחד”¹⁴¹ (as explained in *Imrei Binah*¹⁴² about the exchanges of these letters).

Then, after the drawing down from the Supernal Holiness-*Kodesh*-קדש to be the aspect of Holy-*Kadosh*-קדוש with the letter *Vav*-ו, it then is drawn further down into the aspect of “Blessed-*Baruch*-ברוך,” which is the drawing down from the light of *HaShem*-יהוה, blessed is He, that surrounds

¹³⁸ See the note of the Rebbe to *Sefer HaMaamarim* 5709 p. 150.

¹³⁹ *Shulchan Aruch* of the Alter Rebbe, *Orach Chayim* 63:5

¹⁴⁰ *Zohar* I 18b; *Tanya*, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 7; Also see the *Petach HaShaar* (*Opening Gateway*) to *Imrei Binah*, translated as *The Gateway to Understanding*.

¹⁴¹ *Zohar* II 134a

¹⁴² *Imrei Binah*, *Shaar HaKriyat Shma*, Ch. 70-78

and transcends all worlds (*Sovev Kol Almin*) to His light that fills all worlds (*Memaleh Kol Almin*).

6.

Now, all the above is when there is the toil of “Lift your hands to holiness (*Kodesh*-קדש).” However, when this toil is missing, there is no drawing down from the Supernal holiness-*Kodesh*-קדש to be in the aspect of Holy-*Kadosh*-קדוש with the letter *Vav*-ו, but it remains above.

This is the matter of the exile, in which “the Holy One, blessed is He, withdraws to high above.”¹⁴³ In other words, “the Holy One, blessed is He-*HaKadosh Baruch Hoo*-הקדוש ברוך הוא,” which refers to the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin* [indicated by the word] “Holy-*Kadosh*-קדוש”) and His light that fills all worlds (*Memaleh Kol Almin* [indicated by the word] “Blessed-*Baruch*-ברוך”) withdraws to the aspect of the “Singular-*Yachid*-יחיד,” where “darkness and light are the same,”¹⁴⁴ this being the root of the matter of exile.

The explanation of this – being that, at first glance, it is astonishing and utterly not understood how the matter of exile can apply to the Jewish people, being that they are primary to novel existence, such that the verses state about them,¹⁴⁵ “You are children to *HaShem*-יהו"ה your God,” and,¹⁴⁶ “My son, My firstborn, Israel.” This being so, how can it be that the nations

¹⁴³ See Zohar I 210a; Zohar III 20b, 75a

¹⁴⁴ Psalms 139:12

¹⁴⁵ Deuteronomy 14:1

¹⁴⁶ Exodus 4:22

of the world, who are secondary to the Jewish people, could have dominion over the Jewish people, who are primary?

However, the explanation is that when there is a lacking in the toil of serving *HaShem*-יהו"ה, blessed is He etc., then "because of our sins we were exiled from our land."¹⁴⁷ That is, "the Holy One, blessed is He, withdraws high above," to the aspect of Singular-*Yachid*-יחיד, at which point the matter of exile is possible.

As explained in the discourses of Purim,¹⁴⁸ exile is compared to sleep.¹⁴⁹ This is analogous to a person who is sleeping, at which time there can be matters in him that do not accord to intellect (*Sechel*). That is, when he is awake, he conducts himself according to intellect (*Sechel*) such that it is drawn down to manifest in his thought, speech, and action. In contrast, when he is asleep the intellect is withdrawn etc.

The same is so Above, that when the conduct accords to intellect (*Sechel*) there then is the recognition of the superiority of the Jewish people. In contrast, this is not so during sleep, so to speak, at which time the matter of exile is possible. All this is because "the Holy One, blessed is He, withdraws high above," to the aspect of Singular-*Yachid*-יחיד.

That is, even though there is great superiority to the aspect of Singular-*Yachid*-יחיד, in that it is the matter of

¹⁴⁷ See the Musaf liturgy of the holidays.

¹⁴⁸ See the discourse entitled "*Chayav Inish*" in Ohr HaTorah, Megillat Esther p. 293 and on; Also see the discourse by the same title of the year 5679; 5681; 5708 (Sefer HaMaamarim 5679 p. 299 and on; 5681 p. 179 and on; 5708 p. 107 and on); Also see the discourse entitled "*Balaylah HaHoo*" 5700 (Sefer HaMaamarim 5700 p. 5 and on).

¹⁴⁹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 and Ch. 41.

HaShem's יהו"ה Upper Unity (*Yichuda Ila'ah*), blessed is He, nevertheless, it is not drawn down to the aspect of "One-*Echad*-אחד" for it to be revealed below in the seven firmaments and the earth, and in the four directions of the heavens.

That is, even though He also is below, nonetheless, this is concealed, as the verse states,¹⁵⁰ "We have not seen our signs (*Ototeinu*-אותותינו)," and,¹⁵¹ "The one for whom the miracle was performed does not recognize the miracle that was performed for him."

From this it is understood that to nullify the matter of the exile, it is necessary to draw down from the aspect of "Singular-*Yachid*-יחיד" to the aspect of "One-*Echad*-אחד." This is brought about by serving *HaShem* יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*),¹⁵² which reaches the aspect of "Singular-*Yachid*-יחיד," and causes [that which is expressed in the verse],¹⁵³ "*HaShem* יהו"ה awoke like one who had been sleeping."

This is similar to how about Purim the verse states,¹⁵⁴ "That night the King's sleep was disturbed," referring to the King of the world,¹⁵⁵ through which the redemption of Purim was caused, and we juxtapose redemption to redemption,¹⁵⁶ meaning from the redemption of Purim to the true and complete redemption, at which time there will be the complete perfection

¹⁵⁰ Psalms 74:9

¹⁵¹ See Talmud Bavli, Niddah 31a

¹⁵² Also see Ohr HaTorah, Bo p. 287

¹⁵³ Psalms 78:65; See Yalkut Shimoni to Esther, Remez 1,054

¹⁵⁴ Esther 6:1

¹⁵⁵ Talmud Bavli, Megillah 15b

¹⁵⁶ Talmud Bavli, Megillah 6b

of the matter of “One-*Echad*-אחד,” as the verse states,¹⁵⁷ “On that day *HaShem* will be One-*HaShem Echad*-יהו"ה אחד.”

This is because there then will be the fulfillment of *HaShem*’s-יהו"ה Supernal intent that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”¹⁵⁸ meaning, a dwelling place for His Essential Self. This is similar to the house and dwelling place of man, in that one’s essential self dwells in the house,¹⁵⁹ and the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, [to dwell in the lower world] is through our serving Him with self-sacrifice (*Mesirat Nefesh*).

7.

This is also the matter of Shabbat HaGadol, at which time there was the commandment,¹⁶⁰ “On the tenth of this month they shall take for themselves – each man – a lamb for each father’s house etc.” For, since they still were in exile, it was necessary for them to serve *HaShem*-יהו"ה, with self-sacrifice (*Mesirat Nefesh*). This was accomplished through taking the lamb (*Seh*-שֶׁה), which was the idolatry of Egypt,¹⁶¹ and through their self-sacrifice [in slaughtering it], they reached the aspect of the “Singular One-*Yachid*-יחיד,” and affected a

¹⁵⁷ Zachariah 14:9; See Talmud Bavli, Pesachim 50a

¹⁵⁸ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

¹⁵⁹ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997.

¹⁶⁰ Exodus 12:3

¹⁶¹ Midrash Shemot Rabba 16:2-3

drawing down from there to the aspect of “One-*Echad*-אֶחָד,” through which there was the redemption from Egypt.

This then, is the meaning of the words, “they shall take for themselves – each man – a lamb for each father’s house.” The term “each man-*Ish*-אִישׁ,” refers to every single Jew, (similar to the teaching of our sages, of blessed memory,¹⁶² “You are called man, [but gentiles are not called man]”).

The meaning of “they shall take for themselves – each man – a lamb,” is that every single Jew must serve *HaShem*-יהו"ה, blessed is He, in the aspect of a “lamb” (*Seh*-שֶׁה).¹⁶³ A “lamb” (*Seh*-שֶׁה) indicates self-nullification (*Bittul*) and self-sacrifice (*Mesirat Nefesh*) that transcend intellect and reason, as the verse states,¹⁶⁴ “Like a lamb being led to the slaughter.”

The empowerment for this self-sacrifice (*Mesirat Nefesh*) comes from our forefathers (*Avot*-אבות), this being the meaning of “for each father’s house (*Beit Avot*-בֵּית אֲבוֹת).” For, as known, self-sacrifice (*Mesirat Nefesh*) is an inheritance from our forefathers (*Avot*-אבות).¹⁶⁵ This then, is the meaning of “a lamb (*Seh*-שֶׁה) for each father’s house (*L’Beit Avot*-לְבֵית אֲבוֹת).”

This is also why the Jewish people and the Holy One, blessed is He, are compared to a flock of sheep and its Shepherd, [as stated in the above-mentioned Midrash], “He is a shepherd to me, and I am a flock to Him.” Now, there is an element of superiority to this, over and above the [relationship between] a father and his child, [as in], “He is a Father to me, and I am a son to Him.” For, even though love is specifically

¹⁶² Talmud Bavli, Yevamot 61a

¹⁶³ Also see Ohr Hatorah, Bo p. 285

¹⁶⁴ Isaiah 53:7

¹⁶⁵ See Tanya, Likkutei Amarim, Ch. 18

revealed toward one's child, nonetheless, there is a greater element of superiority in a flock, because of the matter of self-sacrifice (*Mesirat Nefesh*).

This then, is the element of superiority specifically during the time of the exile, at which time the toil in serving *HaShem*-יהו"ה, blessed is He, is in a way of self-sacrifice (*Mesirat Nefesh*). Through the toil of self-sacrifice (*Mesirat Nefesh*) ("a lamb for each father's house") we cause that "they shall take a man-*Ish*-איש." This is as in the teaching of our sages, of blessed memory,¹⁶⁶ "'They shall take a man (*Ish*-איש)'" – This refers to the Holy One, blessed is He, about whom the verse states,¹⁶⁷ "*HaShem*-יהו"ה is a man (*Ish*-איש) of war."

Now, at first glance, this must be understood, for does the verse not state,¹⁶⁸ "I am a God and not a man (*Ish*-איש)?" However, here it states, "*HaShem*-יהו"ה is a man (*Ish*-איש), and moreover, about the coming future the verse states,¹⁶⁹ "It will be on that day... that you shall call Me 'my Husband-*Ishi*-איש."

However, the explanation is that when it states, "I am a God and not a man (*Ish*-איש)," this refers to the exile, when the aspect of "One-*Echad*-אחד" withdraws to the aspect of the "Singular-*Yachid*-יחיד," higher than the world, and it thus is necessary to draw down from the aspect of "I am a God and not a man (*Ish*-איש)" to the aspect of "*HaShem*-יהו"ה is a man (*Ish*-איש) etc.," as He is drawn down in the world in the aspect of the

¹⁶⁶ Yalkut Shimoni, Bo, Remez 191

¹⁶⁷ Exodus 15:3

¹⁶⁸ Hosea 11:9

¹⁶⁹ Hosea 2:18

form of man, as the verse states,¹⁷⁰ “Let us make man in Our image, after Our likeness.”

As known,¹⁷¹ the body of man is in the form of the Name *HaShem*-יהו"ה. That is, his head is like the letter *Yod*-י"ד of the Name *HaShem*-יהו"ה.¹⁷² The five fingers of his right hand are the aspect of its first letter *Hey*-ה-5, the five fingers of his left hand are the aspect of its final letter *Hey*-ה-5, and his torso is the aspect of the letter *Vav*-ו.

This matter (that is, the drawing down from the aspect of “they shall take a man (*Ish*-איש),” from the aspect of, “I am a God and not a man (*Ish*-איש)”) comes about through “a lamb (*Seh*-שה) for each father’s house (*L’Beit Avot*-לביית אבות),” this being the matter of self-nullification (*Bittul*) and self-sacrifice (*Mesirat Nefesh*).

With this in mind, we can understand the above-mentioned teaching of the Midrash (in chapter one), that “when He has a need, He only seeks it from my hand.” Now, at first glance, Above there is no lack of anything. However, the explanation is that “when He has a need” refers to when He desires the revelation of the aspect of “*HaShem*-יהו"ה is a man (*Ish*-איש)” from the aspect of “I am a God and not a man (*Ish*-איש),” in that “the Holy One, blessed is He, desires a dwelling

¹⁷⁰ Genesis 1:26

¹⁷¹ See Tikkunei Zohar, Tikkun 69 (128b); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 2); Reishit Chochmah, Shaar HaKedushah, Ch. 7 toward the end (section entitled “*Od MeHaDevarim*”); Sefer HaMaamarim 5692 p. 292, and elsewhere.

¹⁷² This is also why the “Skull-*Gulgolet*-גלגלת-466” is equal in numerical value to the letters of *Yod*-י"ד which are *Yod-Vav-Dalet*-יד"ד-466. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the name ‘Sphere-*Galgall*-גלגל,’ and what it is.

place for Himself in the lower worlds.” This “He only seeks from my hand,” being that the souls of the Jewish people are the ones who draw down the revelation of this aspect, through the “lamb (*Seh*-שה) for each father’s house (*L’Beit Avot*-לְבֵית אֲבוֹת),” which is the matter of self-nullification (*Bittul*) and self-sacrifice (*Mesirat Nefesh*).

This is also the meaning of the verse,¹⁷³ “God settles the solitary (*Yechidim*-יְחִידִים) into a home, He releases those bound in fetters.” Our sages, of blessed memory, explained¹⁷⁴ that “this refers to the exodus from Egypt, which took place in the month of spring (*Aviv*), a month that is best suited for departing.”

This is because “the solitary” (*Yechidim*-יְחִידִים) [in the plural] refers to the Holy One, blessed is He, and the congregation of the souls of the Jewish people. That is, the Holy One, blessed is He, is the aspect of the “Singular One-*Yachid*-יָחִיד,” in that He is singular and unique etc. The congregation of the souls of the Jewish people also are the aspect of “Singular-*Yechidah*-יְחִידָה,” as the verse states,¹⁷⁵ “My dove, she is one-*Achat*-אֶחָת,” referring to the Singular-*Yechidah*-יְחִידָה essence of the soul,¹⁷⁶ which is the matter of self-sacrifice (*Mesirat Nefesh*).

However, during the time of the exile the “Solitary Ones-*Yechidim*-יְחִידִים” are in a state of distance from each other, being that the aspect of the “Singular One-*Yachid*-יָחִיד”

¹⁷³ Psalms 68:7

¹⁷⁴ Rashi to Psalms 68:7; Mechilta and Rashi to Exodus 13:4; Midrash Tanchuma, Bo 11

¹⁷⁵ Song of Songs 6:9

¹⁷⁶ See Talmud Bavli, Menachot 18a – Tosefot entitled “*Ad Achat*.”

does not illuminate etc., and the congregation of the souls of the Jewish people are in exile etc. The matter of the redemption is that “He settles the solitary (*Yechidim*-יחידים) into a house (*Bayit*-בית).” That is, there is a union between the two aspects of “Singular-*Yachid*-יחיד,” these being the Holy One, blessed is He, and the congregation of the souls of the Jewish people, in the aspect of a “house-*Bayit*-בית.”

Another explanation of the words, “He settles the solitary (*Yechidim*-יחידים) into a house (*Bayit*-בית),” is that it refers to the bond between the aspect of “the Singular One-*Yachid*-יחיד” with the aspect of “One-*Echad*-אחד,” “so that they are One-*Echad*-אחד within One-*Echad*-אחד,”¹⁷⁷ (so that even within the aspect of the Lower Unity (*Yichuda Tata’ah*) there is the illumination of the aspect of the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהו"ה, blessed is He). This is as stated,¹⁷⁸ “One-*Echad*-אחד touches the One-*Echad*-אחד.” As mentioned before, this matter comes about through self-nullification (*Bittul*) and self-sacrifice (*Mesirat Nefesh*) during the time of the exile.

8.

Now, as known, all matters that took place in the exodus from Egypt will also take place in the coming redemption, about which the verse states,¹⁷⁹ “As in the days that you went out of the land of Egypt, I will show them wonders.” For example,

¹⁷⁷ Zohar II 135a

¹⁷⁸ Job 41:8

¹⁷⁹ Micah 7:15

the matter of the splitting of the sea that took place during the exodus from Egypt, will also take place in the coming redemption, as the verse states,¹⁸⁰ “He transformed the sea to dry land, they shall pass through the river on foot; there we shall rejoice in Him.”

As known, this verse has two explanations. The first is as stated in Torah Ohr,¹⁸¹ that the whole verse refers to the splitting of the sea, at which time there literally was the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is as stated,¹⁸² “This is my God,” in that “they would point to Him with their finger etc.” This is the meaning of, “There we shall rejoice in Him,” meaning, in His Essential Self and Being, literally.

The second explanation is as stated in Shaar HaEmunah,¹⁸³ that only the words, “He transformed the sea to dry land” (in the past tense) refer to the splitting of the sea, whereas the words, “They shall pass through the river on foot, there we shall rejoice in Him,” (in the future tense) refer to the splitting of the river in the coming redemption, and that specifically then the rejoicing will be in Him, meaning, literally in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

¹⁸⁰ Psalms 66:6 – This being the Psalm that began to be recited on the 11th of Nissan of this year, 5727 (see the beginning of Sefer HaMaamarim 11 Nissan).

¹⁸¹ Torah Ohr, Beshalach 62d; 64b

¹⁸² Exodus 15:2 and Rashi there; Midrash Shemot Rabba end of Ch. 23.

¹⁸³ Shaar HaEmunah of the Mittler Rebbe (Ner Mitzvah v'Torah Ohr) Ch. 52 (83a and on).

Now, we should explain the connection and relation between these two explanations (since “both these and those are the words of the Living God,”¹⁸⁴ and certainly do not contradict each other, but on the contrary etc.) based on the explanation in Tanya,¹⁸⁵ that in the coming future the light of *HaShem*-יהו"ה, blessed is He, will be revealed without any garment, as the verse states,¹⁸⁶ “Your Teacher will no longer be hidden behind His garment, and your eyes will behold your Teacher.” He adds that “a glimmer of this was already experienced at the giving of the Torah etc.,” but that this was only a glimmer, whereas its true revelation will take place specifically in the coming future.

The same is understood about the splitting of the sea, which was preparatory to the giving of the Torah.¹⁸⁷ (This is in addition to the fact that the entire exodus from Egypt was preparatory to the giving of the Torah, as the verse states,¹⁸⁸ “When you take the people out of Egypt you will serve God on this mountain.”)

That is, the primary perfection of this will take place in the coming future, at which time there will be the primary fulfillment of “there we shall rejoice in Him,” meaning, literally in His Essential Self and Being. However, a glimmer of this also took place at the splitting of the sea in the exodus from Egypt.

From the above it is understood that just as in the exodus from Egypt, while the children of Israel were still in Egypt they

¹⁸⁴ Talmud Bavli, Eruvin 13b

¹⁸⁵ Tanya, Likkutei Amarim, Ch. 36

¹⁸⁶ Isaiah 30:20

¹⁸⁷ Torah Ohr, Beshalach 63a; Likkutei Torah, Tzav 17a and on.

¹⁸⁸ Exodus 3:12

had the matter of self-sacrifice (*Mesirat Nefesh*), through which they merited being redeemed from Egypt, the same is so now, that even while we are in a time of exile, there is the matter of self-sacrifice (*Mesirat Nefesh*) (except that the self-sacrifice (*Mesirat Nefesh*) is out of a state of expansiveness etc.), in a way of the “sheep” and their “Shepherd,” by which we bring about the true and complete redemption, at which time there will be the drawing down and revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, this being the matter of a “dwelling place in the lower worlds.”

As mentioned before, all this depends on our deeds and service of *HaShem*-יהו"ה, blessed is He, during the time of the exile.¹⁸⁹ This is because the drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is He, comes through our toil in serving Him with self-sacrifice (*Mesirat Nefesh*), which specifically is the way of serving Him in the time of the exile.

Through this, we come to the true and complete matter of Torah and *mitzvot* as they will be in the coming future, as it states,¹⁹⁰ “There we shall do before You... as in the commandments of Your will,” and the prophecy, “Your Teacher will no longer be hidden behind His garment, and your eyes will behold your Teacher,” will be fulfilled.¹⁹¹

¹⁸⁹ Tanya, beginning of Ch. 37

¹⁹⁰ See the Musaf liturgy; Also see *Hemshech* “v’Kachah” 5637 Ch. 17 (Sefer HaMaamarim 5637 Vol. 2, p. 420 and on).

¹⁹¹ The conclusion of this discourse is missing.