

Discourse 44

*“Hashkifah MeeMe’on Kadshecha... -
Gaze down from Your holy abode...”*

Delivered on Shabbat Parshat Ki Tavo,

18th of Elul, 5727¹⁴⁰⁶

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

1.

The verse states,¹⁴⁰⁷ “Gaze down from Your holy abode, from the heavens, and bless Your people, Yisroel, [and the ground that You gave us, as You swore to our forefathers, a land flowing with milk and honey.”] In the discourse by this title by his honorable holiness, my father-in-law, the Rebbe,¹⁴⁰⁸ [said on the first 18th of Elul upon his arrival to the United States, on his second arrival, when he came to settle, and when the 18th of Elul fell out on Shabbat of the Torah portion of Tavo, as it does this year], he asks why the verse states, “Your people, Yisroel.” For, the people of *HaShem*-יהו"ה (“Your people”) are Yisroel, and Yisroel are the people of *HaShem*-יהו"ה. This being so, why does the verse make a distinction between them?

Another matter that requires further study is the fact that the verse states, “Your people, Yisroel-*Et Amcha*, *Et Yisroel*-את עמך את ישראל” (and not “Your people Yisroel-*Et Amcha*

¹⁴⁰⁶ The original discourse was edited by the Rebbe and publishes as a pamphlet for Chai Elul (the 18th of Elul) 5750.

¹⁴⁰⁷ In this week’s Torah portion [Ki Tavo; Deuteronomy] 26:15

¹⁴⁰⁸ Of the year 5700 p. 155 and on.

Yisroel-ישראל (את עמך ישראל) seeming to indicate that there are two matters, “Your people-*Amcha*-עמך” and “*Yisroel*-ישראל.”

Now (as he points out in the discourse) we must better understand this. This is because [the name], “*Yisroel*-ישראל” is higher than what “Your people-*Amcha*-עמך” indicates. [As also understood from the fact that [in the Torah] the word “people-*Amcha*-עם” is (sometimes) used to express the opposite of praise,¹⁴⁰⁹ whereas the name “*Yisroel*-ישראל” is “because you have striven with God and with man and have overcome.”]¹⁴¹⁰ However, here the verse gives precedence to “Your people-*Amcha*-עמך” before “*Yisroel*-ישראל.”

2.

Now, it can be said that in regard to what the discourse explains, that by the fact that it states, “Your people, *Yisroel-Et Amcha*, *Et Yisroel*-את עמך את ישראל,” this indicates that they are two matters, this is founded on what our sages, of blessed memory, stated¹⁴¹¹ on the verse,¹⁴¹² “[They mourned and wept and fasted until evening], for Shaul (*Al Shaul*-על שאול), and for Yehonatan (*v’Al Yehonatan*-ועל יהונתן) his son, and for the

¹⁴⁰⁹ See Midrash Bamidbar Rabba 20:23 (in regard to the difference between “people-*Am*-עם” and “*Yisroel*-ישראל”). Additionally, “people-*Am*-עם” is of the same root as “dimness-*Omamut*-עוממות” – See [Tanya] Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], beginning of Ch. 7, and elsewhere.

¹⁴¹⁰ Genesis 32:29

¹⁴¹¹ Talmud Bavli, Mo’ed Katan 26a. It should be pointed out that the verse in Mo’ed Katan there is also “for the people of *HaShem-Al Am HaShem*-יהוה” – similar to “Your people-*et Amcha*-את עמך,” and “for the House of Israel-*Al Beit Yisroel*-על בית ישראל” similar to “*Israel-et Yisroel*-ישראל.” See Chiddushei Aggadot of the Maharshah there. This is not the place to delve into the matter.

¹⁴¹² Samuel II 1:12

people of *HaShem* (v'Al Am HaShem-וְעַל עַם יְהוָה), and for the house of Israel (v'Al Beit Yisroel-וְעַל בֵּית יִשְׂרָאֵל),” that “[the repetition of the word] ‘for-*Al*’ ‘for-*Al*’ divides the matter.”¹⁴¹³ Based on this, we can say that from the additional word “*et*-אֶת” we derive that not only are “**Your people-*Amcha*-עַמְךָ**” and “***Yisroel*-יִשְׂרָאֵל**” two matters,¹⁴¹⁴ but that the word “**And bless-*u*’*Bareich*-וּבֵרַךְ** Your people, *Yisroel*” refers to two separate blessings, a blessing for “Your people-*Amcha*-עַמְךָ” and a blessing for “*Yisroel*-יִשְׂרָאֵל.”¹⁴¹⁵ We therefore must understand the difference between these two blessings, and why the blessing for “Your people-*Amcha*-עַמְךָ” precedes the blessing for “*Yisroel*-יִשְׂרָאֵל.”

3.

Now, to explain this, the discourse prefaces that in Talmud Yerushalmi it states,¹⁴¹⁶ “Come and see! How great is the power of those who do the commandments! For, every time that the Torah mentions ‘Gaze down-*Hashkafah*-הַשְׁקָפָה’ it

¹⁴¹³ See Mo’ed Katan *ibid.* – “One for the parchment and one for the writing, as it states [Jeremiah 26:27], ‘the scroll-*et HaMegillah*-אֶת הַמְגִילָה and the words-*et HaDevarim*-אֶת הַדְּבָרִים,’” and Iyyun Yaakov to Ein Yaakov there states, “The word ‘*et*-אֶת’ divides the matter just like the word ‘for-*Al*’ earlier [in the Talmud there].”

¹⁴¹⁴ Which would have been known even if the verse had written “Your people **and** *Yisroel-Amcha* v’*Yisroel*-וְעַמְךָ וְיִשְׂרָאֵל.” The separation caused by the term “*et*-אֶת” thus teaches that “And bless-*u*’*Bareich*-וּבֵרַךְ” refers to each of them independently, as it does in Mo’ed Katan *ibid.*

¹⁴¹⁵ It is with the above in mind that we can understand why it mentions specifically these two matters, specifically, (even though the Israel is divided in a number of ways, such as the twelve tribes, or the ten divisions in the Torah portion of Nitzvim, and the like). For, the distinction between these two matters (“Your people-*Amcha*-עַמְךָ” and “*Yisroel*-יִשְׂרָאֵל”) is (also) in the blessing, as will be explained in the discourse.

¹⁴¹⁶ [Talmud Yerushalmi], Maaser Sheini 5:5

refers to curses, except here, where it is a term of blessing.” That is, by fulfilling the *mitzvot* we overturn the curse into a blessing.

[In continuation he explains the verse,¹⁴¹⁷ “But *HaShem*-יהו"ה your God refused to listen to Bilaam, and *HaShem*-יהו"ה your God overturned the curse into a blessing for you, because *HaShem*-יהו"ה your God loves you,” in which “*HaShem*-יהו"ה your God” is mentioned three times, as will be explained in chapter four.]

He then¹⁴¹⁸ explains the two categories: “Your people-*Amcha*-עמך” and “Yisroel-ישראל.” That is, those who know Torah and “dwell in tents” [of the study of Torah] are called “Yisroel-ישראל,” whereas the simple folk who fulfill *HaShem*’s-יהו"ה Torah and *mitzvot* out of pureness and simplicity are called the people of *HaShem*-יהו"ה (“Your people-*Amcha*-עמך”).¹⁴¹⁹ The reason “Your people-*Amcha*-עמך” come first [and are followed by] “Yisroel-ישראל,” is because “the study of Torah is greater, in that it **leads** to action,”¹⁴²⁰ but it is [specifically] those who do the *mitzvot* who overturn the curse into a blessing.

Now, it can be said that the relationship between [the teaching], “The study of Torah is greater, in that it leads to action,” and the fact that the verse gives precedence to “Your

¹⁴¹⁷ Deuteronomy 23:6

¹⁴¹⁸ At the end of the discourse (Sefer HaMaamarim 5700 p. 160)

¹⁴¹⁹ At the beginning of the discourse, he explains that “the intention of [the term] ‘people-*Am*-עם’ is to the simple amongst the Jewish people.” It can be pointed out that in the explanation at the beginning of the discourse he states, “the intention of [the term] ‘people-*Am*-עם’ etc.,” stating “people-*Am*-עם” simply, whereas in the explanation at the end of the discourse in which he states, “who fulfill Torah and *mitzvot* etc.,” he specifies, “the people of *HaShem*-Am *HaShem*-יהו"ה.”

¹⁴²⁰ Talmud Bavli, Kiddushin 40b; Bava Kamma 17a

people-*Amcha*-עמך” [before] “Yisroel-ישראל,” is because the reason why “Torah study is greater” is “because it leads to action,” proving that “the deed is primary.”¹⁴²¹

However, this alone does not adequately explain why the verse gives precedence to “Your people” (“those who fulfill the *mitzvot*”) over Yisroel (“those who study Torah”) since this very teaching of our sages, of blessed memory, states that “**Torah study** is greater.” He therefore adds that “those who fulfill the *mitzvah* overturn the curse into a blessing.”

That is, in the matter (of overturning the curse into a blessing) the superiority of action over study is revealed (similar to the coming future, at which time action will be greater).¹⁴²² Thus, since [the verse], “Gaze down... and bless” is the matter of overturning the curse into a blessing (as mentioned above citing Talmud Yerushalmi), the verse therefore gives precedence to “Your people-*Amcha*-עמך” over “Yisroel-ישראל.” We therefore must understand the relationship between transforming the curse into a blessing and the superiority of deed.

4.

Now, after the discourse explains that through fulfilling the *mitzvot* we overturn the curse into a blessing, it brings the

¹⁴²¹ Likkutei Torah, Acharei 26d; Sefer HaMaamarim 5626 p. 19; 5678 p. 124, and elsewhere.

¹⁴²² See at length in the discourse entitled “v’Avdi Dovid” 5699, Ch. 4 (Sefer HaMaamarim 5699 p. 193 and on); Discourse entitled “*BaYom HaShemini* etc.,” of Zot Chanukah 5746 Ch. 5 (Torat Menachem, Sefer HaMaamarim Kislev p. 195), and the citations in note 25 there.

verse, “But *HaShem*-יהו"ה your God refused to listen to Bilaam, and *HaShem*-יהו"ה your God overturned the curse into a blessing for you, because *HaShem*-יהו"ה your God loves you.” He explains that there are three matters in this verse and about each one, the verse states “*HaShem*-יהו"ה your God.”¹⁴²³

[The words], “But [*HaShem*-יהו"ה your God] refused to listen to Bilaam,” mean that the Holy One, blessed is He, neither desires to hear nor listens to the accusations against the Jewish people. The fact that He does not listen to the accusations, (even though from the perspective of the quality of judgment-*Din* there is room for them),¹⁴²⁴ is because of His quality of mercy, “*HaShem*-יהו"ה your God.”

The words “[*HaShem*-יהו"ה your God] overturned the curse into a blessing for you,” is the matter of “willful sins¹⁴²⁵ being transformed into merits.”¹⁴²⁶ [That is, not only are the prosecutors not listened to (but the sins are not erased), but on the contrary, the sins are atoned for. and moreover, willful sins are transformed into merits.]

Now here it states, “*HaShem*-יהו"ה your God,” a second time. This is because the [Name] *HaShem*-יהו"ה from which there is a drawing down that He “refused to listen” to the prosecutors, is the lower [Name] *HaShem*-יהו"ה. However, for there to be atonement for the sins, especially for willful sins to

¹⁴²³ Also see the discourse entitled “*v’Lo Avah*” 5679 (Sefer HaMaamarim 5679 p. 631 and on; Also see p. 640 there).

¹⁴²⁴ This being the novelty in the words “He refused to listen” – See the discourse entitled “*v’Lo Avah* etc.,” in Likkutei Torah, Teitzei 38c and on; Maamarei Admor HaEmtza’ee, Devarim Vol. 2 p. 642 and on.

¹⁴²⁵ Talmud Bavli, Yoma 86b

¹⁴²⁶ Also see Likkutei Torah ibid. 39a; Maamarei Admor HaEmtza’ee ibid. p. 662.

be transformed into merits, this comes about through the revelation of the Upper [Name] *HaShem*-יהו"ה.¹⁴²⁷

The matter of [the words], “because [*HaShem*-יהו"ה, your God] loves you,” refers to the essential love of the Holy One, blessed is He, for the Jewish people, such that even on the level that transcends the chaining down of the worlds (*Hishtalshelut*), about which the verse states,¹⁴²⁸ “Esav is a brother to Yaakov,” it nevertheless specifically [states],¹⁴²⁹ “but I love Yaakov.”

This then, is the meaning of “*HaShem*-יהו"ה your God.” That is, although in the Upper [Name] *HaShem*-יהו"ה (the limitless light of the Unlimited One which transcends the chaining down of the worlds (*Hishtalshelut*)) all are equal, nonetheless, through the revelation of the essential love of the Holy One, blessed is He, for the Jewish people (“because [*HaShem*-יהו"ה your God] loves you”) even the Upper [Name] *HaShem*-יהו"ה is “**your** God-*Elohe*” *cha*-אלהיך” (the God of Israel).

After this, the discourse explains¹⁴³⁰ the reason that the verse gives precedence to “Your people” (those who fulfill the *mitzvot*) over “Yisroel” (those who study Torah), being that [“Torah study is greater, in that it leads to action” and] “those who do the *mitzvah* overturn the curse into a blessing” (as mentioned in chapter three).

¹⁴²⁷ Also see Likkutei Torah *ibid.* (in the explanation) 39c and on; Maamarei Admor HaEmtza’ee *ibid.* p. 660 and on.

¹⁴²⁸ Malachi 1:2

¹⁴²⁹ Malachi 1:2 *ibid.*

¹⁴³⁰ At the end [of the discourse].

Now, this must be better understood. For, at first glance, to explain why precedence is given to “Your people-*Amcha*-עַמְךָ” over “Yisroel-יִשְׂרָאֵל,” all that is relevant is that “those who do the *mitzvah* overturn the curse into a blessing.” However, from the fact that, in the discourse, he first (also) prefaces with the explanation of the three matters in the verse, “But *HaShem*-יהוה your God refused to listen to Bilaam,” this seems to indicate that this adds to the explanation about the precedence given to “Your people-*Amcha*-עַמְךָ” over “Yisroel-יִשְׂרָאֵל.”

5.

This may be understood by prefacing with what the Rebbe Maharash states in his discourse entitled “*Shivchi Yerushalayim* – Praise *HaShem*-יהוה O’ Yerushalayim, [laud your God O’ Tziyon, for He has strengthened the bars of your gates and blessed your children in your midst]”¹⁴³¹ (said on Shabbat Parshat Tavo one hundred years ago),¹⁴³² that this [verse] must be better understood.¹⁴³³ This is because Tziyon is higher than Yerushalayim [being that Tziyon is the innerness (*Pnimiyut*) of Yerushalayim].¹⁴³⁴ However, even so, about

¹⁴³¹ Psalms 147:12

¹⁴³² From the year that this discourse was said (5727) – 5627 (printed in Sefer HaMaamarim 5627 p. 381 and on; p. 386 and on); also see the discourse by this title in Siddur Im Da”Ch (62c and on); Yahal Ohr to Tehillim there (p. 575 and on)

¹⁴³³ Also see Likkutei Torah, Devarim 1c

¹⁴³⁴ See the citations in the prior notes. Also see Etz Chayim, Shaar HaYare’ach Ch. 3; See at length in Likkutei Levi Yitzchak Al Maamarei Chachameinu Zichronam L’Brachah p. 170 and on; Igrot Kodesh p. 225 and on.

Yerushalayim the verse states “יהו"ה-*HaShem*,” whereas about Tziyon it states “אלהיך-*your God-Eloh*” *hayich*.”

Now, the Jewish people are called by the name “Tziyon-ציון,” as the verse states,¹⁴³⁵ “Say unto Tziyon, ‘you are My people.’” Based on this, it can be said that Tziyon and Yerushalayim are two levels within the Jewish people. Based on the statement in the above-mentioned discourse, that Yerushalayim-ירושלים refers to the Lower Fear (*Yirah Tata’ah*), it can be said that Tziyon-ציון is the Upper Fear (*Yirah Ila’ah*).¹⁴³⁶

It can be said that the hint to the Upper Fear (*Yirah Ila’ah*) in [the name] “Tziyon-ציון,” is that the Upper Fear (*Yirah Ila’ah*) is the matter of nullification of existence (*Bittul b’Metziyut*),¹⁴³⁷ and this nullification (*Bittul*) is hinted in the word “Tziyon-ציון” which means “a sign-סימן-*Siman*,” meaning that he is not an existence unto himself, but is only a sign (*Siman*) for the One Above.

This is the meaning of the verse,¹⁴³⁸ “For from Tziyon the Torah will come forth, and the word of יהו"ה-*HaShem* from Yerushalayim.” That is, about Tziyon-ציון the verse states,

¹⁴³⁵ Isaiah 51:16; See Talmud Yerushalmi Taanit 4:2; Megillah 3:6; Zohar III 35a

¹⁴³⁶ Also see Sefer HaMaamarim 5627 *ibid.* (p. 393) regarding the relationship between Tziyon and the Upper Fear (*Yirah Ila’ah*). However, there it is explaining how it is through the aspect of Tziyon that **we come to** the Upper Fear (*Yirah Ila’ah*). In contrast, in regard to Yerushalayim it explains there [that in addition to the fact that it is through “the word of *HaShem*-יהו"ה from Yerushalayim” [Isaiah 2:3] that we come to the Lower Fear (*Yirah Tata’ah*) as will be explained later in chapter 6], that Yerushalayim itself is also the Lower Fear (*Yirah Tata’ah*) (see p. 390 there). Based on this it can be said that the same is similarly so regarding Tziyon.

¹⁴³⁷ See Torat Menachem, Sefer HaMaamarim Elul p. 224 and on, and the citations there in the notes.

¹⁴³⁸ Isaiah 2:3

“Torah,” whereas about Yerushalayim it states, “the word of *HaShem*-יהו"ה.”

This is because amongst the differences between the Lower Fear of *HaShem*-יהו"ה (*Yirah Tata'ah*) and the Upper Fear of *HaShem*-יהו"ה (*Yirah Ila'ah*), is that¹⁴³⁹ the Lower Fear (*Yirah Tata'ah*) comes from *HaShem*'s-יהו"ה greatness in creating and bringing the worlds into being, in that the nullification (*Bittul*) to *HaShem*-יהו"ה brought about by this fear (*Yirah*) is the nullification of one's somethingness (*Bittul HaYesh*).

In contrast, the Upper Fear (*Yirah Ila'ah*) is the fear of *HaShem*'s-יהו"ה, greatness and exaltedness which transcends all worlds, in that “before Him everything is considered as nothing,”¹⁴⁴⁰ such that the nullification (*Bittul*) brought about by this fear (*Yirah*) is the nullification of one's existence (*Bittul b'Metziyut*).

About this [the verse] states,¹⁴⁴¹ “*HaShem*-יהו"ה commanded us to perform all these decrees, to fear *HaShem*-יהו"ה our God.” That is, to come to “fear *HaShem*-*L'Yirah et Hashem*-יהו"ה **את** ליראה,” this being the Upper Fear (*Yirah Ila'ah*) which comes through sensing the exaltedness of the limitless light of the Unlimited One that transcends the worlds.

This comes about through Torah and *mitzvot* (“these decrees”). This is because through contemplation (*Hitbonenut*) only His Godliness that relates to the worlds can be grasped. However, to sense the exaltedness of the limitless light of the

¹⁴³⁹ See Torat Menachem, Sefer HaMaamarim Elul p. 224 and on, and the citations there in the notes.

¹⁴⁴⁰ See Zohar I 11b

¹⁴⁴¹ Deuteronomy 6:24

Unlimited One, *HaShem*-יהו"ה, blessed is He, who utterly transcends the worlds, this comes specifically through the revelation from Above drawn down through studying Torah and fulfilling the *mitzvot*.

This then, is the relationship between “Tziyon” with Torah, and “Yerushalayim” with “the word of *HaShem*-יהו"ה.” For, the Lower Fear (*Yirah Tata’ah*) (Yerushalayim) is from “the word of *HaShem*-יהו"ה” which brings the worlds into being, [as the verse states],¹⁴⁴² “The heavens were made with the word of *HaShem*-יהו"ה.” [In contrast], the Upper Fear (*Tziyon*) is from the revelation of the exaltedness of the limitless light of the Unlimited One, who transcends worlds, which is drawn through Torah and *mitzvot*.

With the above in mind [it is understood] that the precise wording in the verse, “Praise *HaShem*-יהו"ה, O’ Yerushalayim, laud your God, O’ Tziyon,” (in that about Yerushalayim it states “*HaShem*-יהו"ה,” whereas about Tziyon it states “God-*Elohi*”מ-אלהי”), also is in regard to the matters of Yerushalayim and Tziyon as they are in our service of *HaShem*-יהו"ה.

For, as known¹⁴⁴³ about the matters of “*HaShem*-יהו"ה” and “God-*Elohi*”מ-אלהי,” “God-*Elohi*”מ-אלהי” is the light of *HaShem*-יהו"ה that fills the worlds (*Ohr HaMemaleh*) (this being the light that relates to the worlds). In contrast, “*HaShem*-יהו"ה” is the surrounding transcendent light (*Ohr HaSovev*) (this being the light that transcends the worlds). From this it is understood that the Lower Fear (*Yirah Tata’ah*) relates to “God-

¹⁴⁴² Psalms 33:6

¹⁴⁴³ Sefer HaMitzvot of the Tzemach Tzedek 62a, and elsewhere.

Elohi”מֵאלֹהֵי”מ” whereas the Upper Fear (*Yirah Ila’ah*) relates to “*HaShem*”יְהוָה.” However, even so, about Yerushalayim (the Lower Fear – *Yirah Tata’ah*) the verse states “*HaShem*”יְהוָה,” whereas about Tziyon (the Upper Fear – *Yirah Ila’ah*) it states “God-*Elohi*”מֵאלֹהֵי”מ.”

6.

The high level of the Upper Fear (*Yirah Ila’ah*) (Tziyon) may be understood in greater detail by prefacing with the explanation in the above-mentioned discourse entitled “*Shivchi*,” that in contemplation (*Hitbonenut*) that leads to the Lower Fear (*Yirah Tata’ah*) (Yerushalayim) there are two matters.¹⁴⁴⁴ That is, there is the contemplation (*Hitbonenut*) of the greatness of *HaShem*”יְהוָה” as [revealed] in the creation itself, both in the matter [expressed in the verse],¹⁴⁴⁵ “How abundant are Your works *HaShem*”יְהוָה,” as well as in the matter [expressed in the verse],¹⁴⁴⁶ “How great are Your works *HaShem*”יְהוָה.”

Then there is the contemplation (*Hitbonenut*) that the entire coming into being (of the abundant and great creations) is solely from the final-most aspect. This is as the verse states,¹⁴⁴⁷ “Great is *HaShem*”יְהוָה” and much praised in the city

¹⁴⁴⁴ With respect to the two matters in the coming section of the discourse – also see Torah Ohr 56b and elsewhere. However, in Torah Ohr there it is not expressly stated that the second matter (that the coming into being is **only** from the aspect of the world of speech (*Olam HaDibur*)) is also the contemplation (*Hitbonenut*) that brings to the Lower Fear (*Yirah Tata’ah*).

¹⁴⁴⁵ Psalms 104:24

¹⁴⁴⁶ Psalms 82:6

¹⁴⁴⁷ Psalms 48:2

of our God-*Elo* "אלהי"נו-*heinu*." About this our sages, of blessed memory, stated,¹⁴⁴⁸ "When is He great? When He is in the city of our God-*Elo* "אלהי"נו-*heinu*." For, His greatness as He is, in and of Himself, is beyond our grasp, and the fact that we know of His greatness through the creation of the worlds, is as it is in "the city of our God-*Elo* "אלהי"נו-*heinu*," this being the world of speech (*Olam HaDibur*). For, just as a city, in the literal sense, is a collection of an many houses, and a house is a collection of many stones, the same is so spiritually.

That is, the letters (*Otiyot*-אותיות) are called stones (*Avanim*-אבנים), and the words made from the combination of the letters (*Otiyot*) are called houses (*Batim*-בתים). [This is as stated in Sefer Yetzirah,¹⁴⁴⁹ "Two stones build two houses, three stones build six houses."] Thus, the entire world of speech (*Olam HaDibur*) is called "the city of our God-*Eer Elo* "אלהי"נו-*heinu*." עיר אלהי"נו.

Now, just as stones (*Avanim*) [and the same applies to the houses and the city that are made of the stones] are inanimate (*Domem*), this being the lowest category of the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*), the same is so of the world of speech (*Olam HaDibur*) from which all the worlds are brought into being, in that it is the final-most aspect.

This then, is the meaning of "the word of *HaShem*-יהו"ה from Yerushalayim." That is, "the word of *HaShem*-יהו"ה," which brings all creations into being and sustains them, is "from

¹⁴⁴⁸ See Zohar III 5a

¹⁴⁴⁹ Sefer Yetzirah 4:12

Yerushalayim,” which is “the city of our God-Eer Elo”*heinu-* עיר אלהינו” and is the aspect of the inanimate (*Domem*).

Now, it can be said that about the explanation in the discourse that the contemplation (*Hitbonenut*) which brings to the Lower Fear (*Yirah Tata 'ah*) is (not just about His greatness as it is in creation, but also) about the fact that the coming into being [of creation] is only from the final-most aspect, is because Yerushalayim-ירושלים means “perfect fear-*Yirah Shalem*- ראה שלם,”¹⁴⁵⁰ that is, the perfection of the fear (*Shleimut HaYirah*).¹⁴⁵¹ In order for the fear (*Yirah*) (the nullification – *Bittul*) to be in a state of perfection, this comes through contemplating the insignificance of the creations.¹⁴⁵²

This then, is the connection between the two explanations (and matters) of “Yerushalayim-ירושלים” - that “Yerushalayim-ירושלים” is the world of speech (*Olam HaDibur*) and that “Yerushalayim-ירושלים” is the “perfection of

¹⁴⁵⁰ Tosefot entitled “*Har*” – Talmud Bavli, Taanit 16a, citing Bereishit Rabba 56:10

¹⁴⁵¹ Also see the discourse entitled “*Amar Rabbi Oshiya... Tzidkat Peerzono*” 5627 (Sefer HaMaamarim 5627 p. 330); Discourse by the same title 5739 Ch. 4 (Torat Menachem, Sefer HaMaamarim Kislev p. 75)

¹⁴⁵² Also see Sefer HaMaamarim 5665 p. 203 and Sefer HaMaamarim p. 140, that the contemplation (*Hitbonenut*) of the Lower Fear (*Yirah Tata 'ah*) also includes the contemplation that the creations “are insignificant relative to Godliness.” However, there it is discussing that they are not significant relative to the light that brings them into being, and relative to this light “it is impossible to say that the worlds are of no significance altogether.” The same is likewise generally so of the Lower Fear (*Yirah Tata 'ah*) as explained in Sefer HaMaamarim there. In contrast, in the contemplation (*Hitbonenut*) of the aspect of “the city of our God-Eer Elo”*heinu-* עיר אלהינו” which is only the aspect of the inanimate (*Domem*),* there is the sense of the insignificance of the creations relative to the light of *HaShem*-יהוה, blessed is He, that transcends worlds. [* And especially considering that “the city of our God-Eer Elo”*heinu-* עיר אלהינו” is the **source** from which the speech that brings into being is drawn forth, (“the word of *HaShem*-יהוה **from** Yerushalayim”), but that even so, it is only the aspect of the inanimate.]

the fear” (*Shleimut HaYirah*). For, through contemplating “the word of *HaShem*-יהוה from Yerushalayim,” in that the coming into being of all the worlds is (solely) from the aspect of Yerushalayim (the world of speech), which compared to the levels above it, is only the aspect of the inanimate (*Domem*), one thereby comes to the perfection of the fear (*Shleimut HaYirah*-שלימות היראה).

However, even though this is included in the Lower Fear (*Yirah Tata'ah*), being that his contemplation (*Hitbonenut*) is primarily about the Godliness that relates to the worlds, therefore, even when he contemplates that it only is the aspect of the inanimate (*Domem*), he does not sense (so much) the exaltedness of the limitless light of the Unlimited One, who transcends the worlds and that “before Him, everything is considered as nothing.”¹⁴⁵³

From this it is understood that the fact that the Upper Fear (*Yirah Ila'ah*) comes from the exaltedness of the limitless light of the Unlimited One which transcends the worlds, what is meant is that this itself is sensed by him. Based on this, we must understand why about Tziyon (the Upper Fear – *Yirah Ila'ah*) the verse states “God-Elohi”מֵ-אלהים.”¹⁴⁵⁴

7.

Now, in the above-mentioned discourse entitled “*Shivchi*,”¹⁴⁵⁵ it states that the reason the verse states, “Laud

¹⁴⁵³ Similarly see *Hemshech* 5672 Vol. 1, Ch. 150 (p. 295).

¹⁴⁵⁴ With respect to why it states

¹⁴⁵⁵ And this is likewise stated in the Siddur and Yahal Ohr *ibid*.

your God-Elo"hayich-אלהי"ך, O' Tziyon," is explained by Scripture itself (in the next verse) [which states],¹⁴⁵⁶ "For He has strengthened the bars of your gates [and blessed your children in your midst.]" The explanation is that it states in Mishnah,¹⁴⁵⁷ "They compel him, (the residents) compel him to build a wall, double doors, and a crossbar for the city." The wall is to protect against the enemy, so that he will not enter the city. So that the residents of the city will be able to go in and out, an opening and door is made in the wall. However, a crossbar is made for the door, so that only those who are meant to enter are granted entry.

The same is so Above, in that the matter of the crossbar refers to the powers of *Might-Gevurot* of the name "God-Elohi"מ-אלהי," which limit the beneficence, so that no vitality will be drawn from it to the external forces. This then, is the meaning of [the words], "Laud your God-Elo"hayich-אלהי"ך, O' Tziyon," in that (the name "God-Elohi"מ-אלהי" is used here) "because He has strengthened the bars of your gates."

This is because in Tziyon-צִיּוֹן there is the drawing down of the limitless light of the Unlimited One that transcends the chaining down of the worlds (*Hishtalshelut*) (as mentioned before), in that in relation to this light all are equal. It therefore is necessary for there to be the powers of *Might-Gevurot* of the name "God-Elohi"מ-אלהי," in order to limit the bestowal drawn down from this light, so that the external forces will not derive vitality.

¹⁴⁵⁶ Psalms 147:13

¹⁴⁵⁷ Talmud Bavli, Bava Batra 7b

This is like the verse,¹⁴⁵⁸ “Say unto Tziyon, ‘You are My people,’” meaning that the beneficence from the aspect of Tziyon-צִיּוֹן should only be drawn to “My people-*Ami*-עַמִּי,” the Jewish people. About this the verse continues,¹⁴⁵⁹ “and blessed your children in your midst,” that the blessing and beneficence should only be drawn to “your children,” to the Jewish people.

In the discourse he continues [and states] that this matter comes about through the toil [indicated by the verse],¹⁴⁶⁰ “Judges and officers shall you appoint for yourself in all your gates.” [The word] “your gates-*She’arecha*-שְׁעָרֶיךָ” refers to the fifty gates (*She’arim*) of Understanding-*Binah* that are drawn from the brain of Understanding-*Binah* to the emotions of the heart. It is through the toil of “judges and officers shall you appoint for yourself in all your gates,” that all seven emotions [each of which includes seven] are directed to *HaShem*-יְהוָה alone, blessed is He, and there thereby is caused to be the crossbar for your gates, so that influence will not be drawn to the external forces, but only to the Jewish people.

8.

Now, after the discourse explains [the verse], “Praise *HaShem*-יְהוָה, O’ Yerushalayim... for He has strengthened the bars of your gates,” it then explains the next verse,¹⁴⁶¹ “It is He who makes your borders peaceful etc.,” and its relationship to the matter of “for He has strengthened the bars of your gates.”

¹⁴⁵⁸ Isaiah 51:16

¹⁴⁵⁹ Psalms 147:13

¹⁴⁶⁰ Deuteronomy 16:18

¹⁴⁶¹ Psalms 147:14

He then explains the verse,¹⁴⁶² “He who gives snow like wool etc.” He explains that “snow” (*Sheleg*-שלג) refers to the aspect [indicated by the verse,¹⁴⁶³ “The One of Ancient Days (*Atik Yomin*) sat,] His garment was white as snow,” and “wool” (*Tzemer*-צמר) refers to [the continuation],¹⁴⁶⁴ “The hair of His head like clean wool.” About this¹⁴⁶⁵ the verse states,¹⁴⁶⁶ “If your sins are like scarlet, they will be as white as snow; if they have become red as crimson, they will be [white] as wool.”

The word “scarlet-*Shani*-שני” refers to white string that has been died red, indicating that the blemish is only in the garments. The repair of such a blemish is through the aspect of “**His garment** was white as snow.” In contrast, “crimson-*Tola*-תולע” is essentially red, meaning that the blemish is in the essence of the soul. To repair a blemish such as this there must be the aspect of “wool” (*Tzemer*-צמר), [as in] “The hair of His head like clean wool.” This is because “the hair of His head” refers to drawings down from the essential self of the soul,¹⁴⁶⁷ as we observe, that when the hairs of one’s head are pulled, his entire body is pulled.

The matter of “He who gives snow like wool” is that even in the “snow” (*Sheleg*-שלג), which is the garment, there should be a drawing down of the aspect of the “wool” (*Tzemer*-צמר), meaning the essential self. The bond between “wool”

¹⁴⁶² Psalms 147:16

¹⁴⁶³ Daniel 7:9

¹⁴⁶⁴ Daniel 7:9 *ibid.*

¹⁴⁶⁵ Also see Likkutei Torah *ibid.*

¹⁴⁶⁶ Isaiah 1:18

¹⁴⁶⁷ As per the language of Sefer HaMaamarim 5627 (p. 385; p. 397)

(*Tzemer*-צמר) and “snow” (*Sheleg*-שלג) is brought about through a drawing down from that which is higher than both.

Then, after the discourse explains the matter of “He who gives snow like wool,” he again explains (with slight variation) the matter of [the verse], “Judges and officers shall you appoint for yourself in all your gates,” and that this brings about [that which is indicated by the verse], “For He has strengthened the bars of your gates.” We therefore must understand the relationship between “He who gives snow like wool” and “For He has strengthened the bars of your gates.”

9.

Now, to understand this, we must preface [by explaining] “snow” (*Sheleg*-שלג) and “wool” (*Tzemer*-צמר) and that each has an advantage. The explanation is that “His garment was white as snow” refers to the thirteen fixtures of the beard (*Yud-Gimmel Tikkunei Dikna*) that are rooted in the hidden brain (*Mocha Stima’ah*) of the Long Patient One-*Arich*, within which the Might-*Gevurah* of the Ancient One-*Atik* manifests. “The hair of His head like clean wool” (*Tzemer*-צמר) is the skull (*Galgala*) of the Long Patient One-*Arich* within which the aspect of Kindness-*Chessed* of the Ancient One-*Atik* manifests.

Now, in the Siddur¹⁴⁶⁸ it is explained that the powers of Might-*Gevurot* of the thirteen fixtures of the beard (*Yud-Gimmel Tikkunei Dikna*) come to sweeten the judgments, and

¹⁴⁶⁸ Siddur *ibid.* (63b) and elsewhere.

the judgments are only sweetened in their root.¹⁴⁶⁹ In contrast, the aspect of the hairs (*Sa'arot*), which **do not** come to sweeten the judgments, (in that they are higher than the thirteen attributes of mercy) are the aspect of Kindness-*Chessed*.

From this it is understood that in the sweetening of the judgments through the thirteen fixtures of the beard (*Yud-Gimmel Tikkunei Dikna*), since they come to sweeten the judgments, therefore the sweetening relates to those **below** (to those upon whom judgment has been roused), whereas the sweetening brought about through the hairs (*Sa'arot*) of the head, which are higher than the matter of sweetening the judgments, is from the aspect of the powers of Kindness-*Chassadim* within them, [this being] a revelation **from Above**.

This is why the thirteen fixtures of the beard (*Yud Gimmel Tikkunei Dikna*) are mercies-*Rachamim* (the thirteen attributes of mercy) whereas “the hair of His head” is Kindness-*Chessed*.¹⁴⁷⁰ This is because (generally) mercies-*Rachamim* come from the fact that one senses the suffering of another,¹⁴⁷¹ whereas kindness-*Chessed* is [a matter of bestowal] in and of itself.

Now, based on the explanation in the discourse (cited in chapter eight) that the repair of blemishes brought about through the revelation of “the hair of His head” is likened to pulling a person by the hair of his head, by which his entire body is drawn, this proves that Above, “the hair of His head” is

¹⁴⁶⁹ Tanya, Likkutei Amarim, Ch. 31 (39b); Also see Zohar I 151a and Mikdash Melech there; Pri Etz Chayim, Shaar 26 (Shaar HaShofar) Ch. 1.

¹⁴⁷⁰ Likkutei Torah *ibid*.

¹⁴⁷¹ For which reason mercy [or compassion] is solely roused toward those who are suffering and to the impoverished – Likkutei Torah *ibid*.

the essential self of the Jewish people. [For, since “the hair of His head” is His Essential Self Above, and transcends the aspect of “His garment,” therefore this also is the essential self of the Jewish people, being that “Israel and the Holy One, blessed is He, are entirely one.”]

Based on this, it must be said that what was mentioned before, that “the hair of His head” is the aspect of Kindness-*Chessed* (and the sweetening of the judgments comes through a revelation from Above) relates to the revealed powers of the soul, in that through them there is the repair and revelation of the blemishes.

The explanation is that about the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*), even though they transcend the chaining down of the worlds (*Hishtalshelut*), nevertheless, since they come to sweeten the judgments (that are in the chaining down of the worlds (*Hishtalshelut*)), therefore they relate to the chaining down of the worlds (*Hishtalshelut*). It can be said that as they are in man, is that they are the essence of the revealed powers [of the soul]. Therefore, the revelation of the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*) has **an effect** on the revealed powers of the soul.

In contrast, “the hair of His head” is the aspect of the essential [Godliness] Above, which transcends the essence of the revealed powers. [About this the discourse explains (as mentioned in chapter eight) that the revelation of the aspect of “the hairs of His head” is even effective when the blemish has reached the essence of the soul. This is because the essence that the blemish reached, is the essence that relates to the

revelations, whereas the aspect of “the hair of His head” is the aspect of the essence of the soul itself, literally, in which blemish does not apply.]

Now, since the essential self is transcendent and removed from the revelations (*Giluyim*), it does not apply for it to **have an effect** on them. [Rather], the repair of blemishes in the revealed powers [of the soul] brought about through the revelation of the aspect of “the hairs of His head,” is that it becomes revealed in them that from the perspective of the essential self of the soul, blemish does not apply, such that even while sinning the essential self of the soul remains faithful to Him, blessed is He.¹⁴⁷² Thus, since the essential self of the soul is **their essence**, it therefore follows that the blemishes in them are only external (*b'Chitzoniyut*).

In other words, in the repair of blemishes, brought about through the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*), the essence that relates to the revealed powers has an **effect** on them, **in their form**. In contrast, when it comes to the repair of blemishes brought about through “the hairs of His head,” there is a revelation in them that because of (their) **essence**, blemish is inapplicable in them. However, this does not relate to such a great extent to the matter of the revealed powers themselves, [meaning], to their form.

10.

This then, is the meaning of “He who gives snow like wool,” since each one has an element of superiority. The

¹⁴⁷² Tanya, Likkutei Amarim, Ch. 24

superiority of “snow” (*Sheleg*-שלג) is that the repair and rectification of the blemishes brought about through the thirteen fixtures of the beard (“snow”) is manifest inwardly (*b’Pnimityut*) (meaning, **in the form** of the revealed powers). However, it is measured and limited. For, since it is by way of an effect [in that the essence that relates to the revealed powers acts upon them], therefore there are many different levels in this.

The superiority of “wool” (*Tzemer*-צמר) is that the repair of the blemishes brought about through “the hair of His head” is that it is revealed in them that inwardly (because of their essential self) **it utterly does not apply** for there to be blemish in them.

The matter of “He who gives snow like wool,” is that even in the “snow” (*Sheleg*) there is a drawing down of the aspect of “wool” (*Tzemer*), in that there are both elements of superiority. That is, from the perspective of the essential self **it does not apply** for blemish to be in them, and in addition it also has an effect on their form.

Now, the bond between the “wool” (*Tzemer*) and the “snow” (*Sheleg*), comes through a drawing down from that which is higher than both (as explained in chapter eight). It can be said that the reason that the essential self of the soul and the powers [of the soul] are (like) two matters, is because even the essential self of the soul is limited and has parameters, and these parameters transcend the form of the powers.

However, from the perspective of the soul as it is rooted in the Essential Self of the Preexistent Intrinsic and Unlimited

One, *HaShem*-יהו"ה, blessed is He, the simplicity of the soul and the form of its intellect and emotions are entirely one.¹⁴⁷³

Through the revelation of this aspect of the soul even the powers of the soul (meaning the form of the powers) are in a way that **it does not apply** for them not to accord to *HaShem*'s-יהו"ה Supernal intent. Through the drawing down of the essential self of the soul (“wool”) into the particular powers (“snow”) an elevation is also caused in the essential self of the soul, because through this, there is a revelation of its root within it, as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

With the above in mind, we can explain the connection between [the verse], “He who gives snow like wool,” and [the verse], “For He has strengthened the bars of your gates.” That is, “wool” (*Tzemer*) and “snow” (*Sheleg*) are analogous to the encompassing aspect (*Makif*) and the inner aspect (*Pnimi*) aspect.

Through the bond of the “wool” (*Tzemer*) and the “snow” (*Sheleg*), the essential self of the soul, which transcends the revealed powers (in that “wool” is the encompassing aspect (*Makif*)) is drawn down into the revealed powers (into the “snow” – the inner aspect (*Pnimi*)), and by doing so, this is likewise caused in the revelations Above, that the encompassing aspects (*Makifim*) are drawn down to manifest inwardly (*Pnimiut*).

¹⁴⁷³ See what is **similarly** stated in Kuntres Inyana Shel Torat HaChassidus, Ch. 17; Also see Ch. 14 there, note 101, and the glosses there.

Now, it should be added that the matter of “He who gives snow like wool,” is also related to the matter of Yerushalayim and Tziyon, mentioned at the beginning of the discourse. This is because Yerushalayim and Tziyon (the Lower Fear of *HaShem*-יהו"ה (*Yirah Tata'ah*) and the Upper Fear of *HaShem*-יהו"ה (*Yirah Ila'ah*)) are comparable to “snow” (*Sheleg*) and “wool” (*Tzemer*). For, in to the Lower Fear (*Yirah Tata'ah*), since the fear is from His greatness in creating the world, it therefore also relates to the animalistic soul – similar to the level of the “snow” (*Sheleg*) that has an effect on the revealed powers.

In contrast, in the Upper Fear (*Yirah Ila'ah*), since this fear comes from the exaltedness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which altogether transcends worlds, therefore, even though in relation to the Godly soul, this is a greater fear, nonetheless, it is in a way that the fear of the Godly soul has no effect on the animalistic soul¹⁴⁷⁴ – similar to the level of the “wool” (*Tzemer*) which has no effect on the revealed powers.

Now, just as it is with the aspect of “wool” (*Tzemer*), that though it is higher than the aspect of “snow” (*Sheleg*), nonetheless, by being drawn down into the aspect of “snow” (*Sheleg*) it comes to be elevated, the same is so of the Upper Fear (*Yirah Ila'ah*) (Tziyon), that through empowerment being drawn from it to the Lower Fear (*Yirah Tata'ah*) (Yerushalayim), to refine one’s body, his animalistic soul, and

¹⁴⁷⁴ See Kuntres HaAvodah, Ch. 5 (p. 31)

his portion in the world at large, it thereby is caused to be elevated. [This is similar to the statement, “Torah study is greater, because it brings to action,” in that through one’s study bringing him to action, greatness is caused in the study.]

However, with Tziyon and Yerushalayim, the drawing down of Tziyon to Yerushalayim is only a drawing down **from** Tziyon, of granting empowerment to Yerushalayim [similar to the statement “Torah study **brings** to action].

In contrast, in regard to “wool” (*Tzemer*) and “snow” (*Sheleg*), the aspect of “wool” (*Tzemer*) itself is drawn **into** the aspect of “snow” (*Sheleg*), as explained (in chapter ten) about the matter of “He who gives snow like wool.” Therefore, the elevation brought in the “wool” (*Tzemer*) by being drawn down into the “snow” (*Sheleg*), is much higher than the elevation brought about in Tziyon by being drawn down to Yerushalayim.

This is as explained before (in chapter ten) that through the bond of the “wool” (*Tzemer*) and “snow” (*Sheleg*) there is a revelation of the root of the Godly soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

Now, we should add that the elevation brought about in the upper by being drawn down below, also is so of the drawing down of the aspect of “snow” (*Sheleg*) and of the aspect of “wool” (*Tzemer*) into the revealed powers. That is, through the drawing down of the soul that transcends the inner manifest powers (whether the aspect of “snow” (*Sheleg*) or the aspect of “wool” (*Tzemer*)) into the revealed powers, to repair and rectify the blemishes, it [too] is caused to be elevated. The same is so

of the inner manifest powers (the intellect and emotions), in that through their being drawn down into thought, speech, and action, they [too] are caused to be elevated.

However, the primary aspect of this matter, (the elevation caused in the upper by its descent to below) is when the upper causes **change** in the lower. For, by doing so, the effect of the lower in the upper is in a way of change, such that the ascent brought about in it, through its descent to below is an ascent that is beyond comparison.

Therefore, the primary matter in the elevation of the lower and the elevation that is caused by it in the upper, is in serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). For, through the drawing down of the essence of the soul (whether the aspect of "snow" (*Sheleg*) or the aspect of "wool" (*Tzemer*)) into the inner manifest powers, they are caused to undergo change, to the point of transforming willful sins into merits. Therefore, the ascent brought about through this in the essential self of the soul is an ascent that is beyond comparison.

12.

This then, is the meaning of the verse, "Gaze down from Your holy abode, from the heavens, and bless Your people, Yisroel." The discourse explains that the reason the verse gives precedence to "Your people-*Amcha*-עמך" over "Yisroel-ישראל," is because the primary revelation is in action, "Great is Torah study, in that it brings to action," and, "Those who do the *mitzvah* overturn the curse into a blessing." This is because the

primary superiority of action (*Ma'aseh*) is in the service of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), which transforms willful sins (the curse) into merits (the blessing).

Now, it can be said that the three mentions of "*HaShem*-יהו"ה your God" in the verse, "[But *HaShem*-יהו"ה your God], refused to listen etc.," explained in the discourse, are the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*) (that is, serving Him with Torah and *mitzvot*); serving Him with the repentance (*Teshuvah*) of the aspect of "snow" (*Sheleg*); and serving Him with the repentance (*Teshuvah*) of the aspect of "wool" (*Tzemer*).

This is because the matter of [the words], "But *HaShem*-יהו"ה your God refused to listen to Bilaam," which is that He does not desire to listen to the accusers in the first place, is similar to the service of Him of the righteous (*Tzaddikim*).

The matter of [the words], "*HaShem*-יהו"ה your God overturned the curse into a blessing for you," which is the matter of overturning willful sins into merits through the revelation of the Upper [Name] *HaShem*-יהו"ה which transcends the chaining down of the worlds (*Hishtalshelut*), is similar to serving Him with repentance (*Teshuvah*) stemming from the aspect of "snow" (*Sheleg*) – this being higher than the chaining down (*Hishtalshelut*) as it is in man.

The matter of [the words], "because *HaShem*-יהו"ה your God loves you," which is the essential love of the Holy One, blessed is He, for the Jewish people, even in a place where "Esav is the brother of Yaakov," but, "I love Yaakov," specifically, is similar to the repentance (*Teshuvah*) stemming from the aspect of "wool" (*Tzemer*) – the repair of blemishes

through the revelation of the essential self of the soul, such that even while one is sinning (meaning, even when he is comparable to Esav) the essential self of the soul is faithful to Him, blessed is He.

In the discourse he brings the three matters, including the matter of “[But *HaShem*-יהו"ה your God] refused to listen etc.,” which is akin to the service of Him of the righteous (*Tzaddikim*), even though the primary matter of the superiority of the lower (“Your people”) is in serving Him with repentance (*Teshuvah*) (as discussed before).

This is because the elevation of repentance (*Teshuvah*) (in that it causes change) is also in the fulfillment of the *mitzvot* (of the righteous (*Tzaddikim*)), as brought in the teaching from Talmud Yerushalmi, “Come and see! How great is the power of those who **do the commandments!**” Except that in serving *Hashem*-יהו"ה with repentance (*Teshuvah*) this is revealed. Additionally, in repentance (*Teshuvah*) itself, there are the two ways, these being “*HaShem*-יהו"ה your God overturned etc.,” and “because *HaShem*-יהו"ה your God, loves you,” each of which has an advantage, as explained in chapter ten.

13.

It should be added that the fact that the verse states, “Your people, Yisroel-*Et Amcha*, *Et Yisroel*-את ישראל עמך,” (and not “Your people Yisroel-*Et Amcha Yisroel*-את עמך ישראל,” even though stating it this way more clearly emphasizes that “Your people” and “Yisroel” are two matters), is to hint that they are two blessings, a blessing for “Your people,” and a

blessing for “Yisroel” (as mentioned in chapter two). That is, in addition to the fact that “bless Your people” is subsequently drawn down by them to all the Jewish people, there also is an additional blessing – “*et Yisroel*-את ישראל.”

It can be suggested that in “bless Your people-*et Amcha*-עמך,” which refers to the simple folk who fulfill Torah and *mitzvot* with pureness and **simplicity**, there is the drawing down stemming from the essential self (“wool”). This is because their simplicity stems from the simplicity of the essential self of the soul. In contrast, “bless Yisroel” (those who know Torah) is the drawing down that relates to the matter of revelations (*Gilyim*) (“snow”). However, even so, the verse states “And bless-u’*Vareich*-וברך” once, in order to hint that they are one matter.

That is, “Bless Your people-*Amcha*-עמך” **itself** is the blessing that is drawn down to Yisroel, meaning the drawing down of the essential self into the inner manifest powers, so that the inner manifest powers (including from the perspective of their forms) will be like the essential self, as discussed in chapters nine and ten.

Now, “a verse never departs from its simple meaning,”¹⁴⁷⁵ and thus speedily in our days and in actuality there will be the fulfillment of “Bless Your people, Yisroel” in the most literal sense, both in spiritual matters as well as physical matters, [in matters pertaining to] one’s children, health, and abundant sustenance from “His full, open, holy, and generous hand.”¹⁴⁷⁶

¹⁴⁷⁵ Talmud Bavli, Shabbat 63a

¹⁴⁷⁶ [See the liturgy of the Grace after Meals.]