

Discourse 37

*“Se’u Yedeichem Kodesh u’Barchoo et HaShem -
Uplift your hands to Holiness and bless HaShem”*

Delivered on Shabbat Parshat Pinchas,
The 14th of Tammuz, 5727¹⁰²⁵
By the grace of *HaShem*, blessed is He,

1.

The verses state,¹⁰²⁶ “Uplift your hands to Holiness and bless *HaShem*-יהו"ה. [*HaShem*-יהו"ה, the Maker of heaven and earth, shall bless you from Tziyon]” In his discourse of forty years ago, said on Shabbat Parshat Pinchas of the year 5687 (in the second discourse,¹⁰²⁷ said at the Shabbat meal, in the feast of thanksgiving),¹⁰²⁸ the Rebbe, whose day of redemption we are celebrating, stated that we must understand why the verse states, “and bless *HaShem*-יהו"ה.” For, is it not so that all blessings, drawings forth and revelations, are from the Name *HaShem*-יהו"ה? This being so, what is the meaning of [the words], “bless *HaShem*-יהו"ה,” [indicating] that *HaShem*-יהו"ה must be blessed?

The essential point of the explanation is that there is the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה. About this the verse states, “Uplift your hands to Holiness and

¹⁰²⁵ This is the second of two discourses delivered at this gathering.

¹⁰²⁶ Psalms 134:2

¹⁰²⁷ Sefer HaMaamarim 5687 p. 217 and on

¹⁰²⁸ See Sefer HaSichot 5687 p. 173

bless *HaShem*-יהו"ה." That is, through the toil of "uplift your hands to Holiness" the matter of "bless *HaShem*-יהו"ה" is caused, thus drawing additional light and revelation into the lower Name *HaShem*-יהו"ה, after which [the Psalm continues],¹⁰²⁹ "*HaShem*-יהו"ה [the Maker of heaven and earth] shall bless you," referring to the Upper Name *HaShem*-יהו"ה, and the blessing is "from Tziyon,"¹⁰³⁰ in that there is a revelation of the essential self of the soul, the Singular-*Yechidah* level of the soul (as explained in the discourses entitled "*Tziyon b'Mishpat*" in Likkutei Torah¹⁰³¹ and elsewhere).¹⁰³²

Through this the true intention of "the Maker of heaven and earth"¹⁰³³ is fulfilled, in that heaven and earth are sustained through the fulfillment of Torah and *mitzvot* according to the service of *HaShem*-יהו"ה, blessed is He, with the heart (prayer), by which there then is perfection in the three pillars of; Torah, *mitzvot*, and the Temple Service (*Avodah*- prayer) upon which the world stands.¹⁰³⁴

Now, this can be connected to the Torah portion of this week, which states,¹⁰³⁵ "The eighth day shall be a restriction for you... You shall offer... one bull, one ram etc." About this it states in Talmud,¹⁰³⁶ "Why a single (*Yechidi*-יחידי) bull?

¹⁰²⁹ Psalms 134:3

¹⁰³⁰ Psalms 134:3 *ibid*.

¹⁰³¹ Likkutei Torah Devarim 1b and on.

¹⁰³² See the discourse entitled "*Tziyon b'Mishpat Tipadeh* – Tziyon will be redeemed through justice" 5715, translated in The Teachings of The Rebbe 5715, Discourse 20 (Sefer HaMaamarim 5715 p. 190 and on), and elsewhere.

¹⁰³³ Psalms 134:3 *ibid*.

¹⁰³⁴ Mishnah Avot 1:2

¹⁰³⁵ Numbers 29:35

¹⁰³⁶ Talmud Bavli, Sukkah 55b

Because it corresponds to the singular (*Yechidah*-יחידה) nation.” That is, it is connected to the Singular-*Yechidah*-יחידה [essential self of the soul] which receives from the Singular One-*Yachid*-יחיד,¹⁰³⁷ [who is called] the Singular One of the world (*Yechido Shel Olam*), this being matter of Tziyon-ציון, as mentioned above.

2.

In the discourse he continues that to understand this as it is in the service of *HaShem*-יהו"ה, blessed is He, of the soul of man, in the ways of serving Him according to the path of Chassidus, our sages, of blessed memory, stated,¹⁰³⁸ “There are three immediacies: Immediately after the laying of the hand (*Semichah*) comes slaughtering (*Shechitah*); Immediately after washing [the hands] (*Netilah*) comes the blessing (*Brachah*); Immediately after redemption (*Ge'ulah*) comes prayer (*Tefillah*) etc. Rabbi Yossi ben Rabbi Abun said: ‘Anyone who slaughters immediately after the laying of the hand, no disqualification will appear in his sacrifice etc.’” He explains that these three things, the laying of the hand (*Semichah*) and slaughtering (*Shechitah*), the washing of [the hands] (*Netilah*) and blessing (*Brachah*), redemption (*Ge'ulah*) and prayer (*Tefillah*), are service of *HaShem*-יהו"ה, blessed is He, in truth, and that the innerness (*Pnimitiyut*) of the three matters is service of Him with the heart, which is prayer (*Tefillah*),¹⁰³⁹ the

¹⁰³⁷ See Likkutei Torah, Re'eh 25a; Sefer HaMaamarim 5696 p. 57; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁰³⁸ Talmud Yerushalmi, Brachot 1:1

¹⁰³⁹ Talmud Bavli, Taanit 2a

fulfillment of the *mitzvot*, which is the matter of acts of lovingkindness, and the study of Torah, which is the matter of redemption (*Ge'ulah*), as he continues and explains there in detail.

In the discourse he explains that the beginning of serving *HaShem*-יהו"ה, blessed is He, is serving Him in prayer (*Tefillah*). For, prayer (*Tefillah*) is in exchange for the sacrificial offerings (*Korbanot*).¹⁰⁴⁰ The beginning of the service of offering a sacrifice (*Korban*) is the laying of the hand (*Semichah*),¹⁰⁴¹ as the verse states,¹⁰⁴² “He shall lay his hand upon the head of the burnt-offering; and it shall become acceptable for him, to atone for him.” That is, through the laying of the hand (*Semichah*) the offering becomes acceptable.

To explain, the matter of laying (*Semichah*) is with the ten fingers of the two hands, corresponding to the ten *Sefirot*. This is as stated in *Sefer Yetzirah*,¹⁰⁴³ “Ten *Sefirot Blimah*; The number of ten fingers,” and about Yaakov’s blessing of the sons of Yosef, it is written,¹⁰⁴⁴ “He maneuvered (*Seakeil*-שכל) his hands,” about which Rabbeinu Bachaye states that this refers to the aspect of the Upper Wisdom-*Chochmah* [“intellect-*Sechel*-שכל”] to affect a drawing down of the source of blessing from there. Likewise, about Yehoshua it is written (in this week’s Torah portion)¹⁰⁴⁵ that Moshe “layed his hands upon him,” [and as Rashi states, “He did so generously, with a good eye, to a far

¹⁰⁴⁰ Talmud Bavli, Brachot 26a-b

¹⁰⁴¹ Also see *Sefer HaMaamarim* 5631 Vol. 1 p. 228 and on; 5653 p. 184 and on.

¹⁰⁴² Leviticus 1:4

¹⁰⁴³ *Sefer Yetzirah* 1:3

¹⁰⁴⁴ Genesis 48:14

¹⁰⁴⁵ Numbers 27:23

greater degree than he was commanded; in that the Holy One, blessed is He, told him, ‘lean your hand upon him,’ but he did this with his two hands, thus making him into a full and heaped up vessel and generously filled him with his own wisdom, with a good eye”]. That is, this refers to the drawing down from the ten *Sefirot*, the beginning of which is the *Sefirah* of Wisdom-*Chochmah*.

The same is understood about the laying of the hand (*Semichah*) upon the sacrificial offering (*Korban*). This is because the word “man-*Adam*-אדם-45” shares the same numerical value as [*HaShem*’s-יהו"ה name of] *Ma”H*-מ"ה-45 [י"ד ה"א וא"ו ה"א],¹⁰⁴⁶ and [it is he who] draws down the aspect of the Supernal light upon the “animal-*Beheimah*-בהמה-52,” which shares the same numerical value as [*HaShem*’s-יהו"ה name of] *Ba”N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה],¹⁰⁴⁷ so that it could ascend etc.

3.

Now, we should add (parenthetically) on what was mentioned above about the laying of the hands (*Semichah*) by which Moshe ordained Yehoshuah [with the mantle of leadership], that it was in a way that he gave him everything during his own lifetime. This is something that we similarly find about the Rebbe whose redemption we are celebrating, that he was relied upon and ordained for the mantle of leadership

¹⁰⁴⁶ See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 3; Shaar 38 (Shaar Leah v’Rachel) Ch. 2, and elsewhere.

¹⁰⁴⁷ See Sefer HaLikkutim of the Arizal, Leviticus (Shemini) 11:2

during the lifetime of his father, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in that he gave him everything [during his lifetime] etc.

This is something unique that we do not find with our other Rebbes and leaders, [who are] “the offshoots of Moshe in each and every generation,”¹⁰⁴⁸ beginning with the Baal Shem Tov. That is, in the first year after the Baal Shem Tov’s passing, his son was his successor, and only afterwards was the mantle of leadership transferred to the Rav, the Maggid of Mezhritch.¹⁰⁴⁹ [Even then, over the course of the next few years, the author of the Toldot did not think that the mantle of leadership was transferred to the Maggid, but to himself etc.]¹⁰⁵⁰ This being so, it cannot be said that the Baal Shem Tov gave everything to a single person during his lifetime etc.

The same happened with the Rav, the Maggid of Mezhritch, in that immediately after his passing they did not know who his successor would be. For, at first his son succeeded him,¹⁰⁵¹ and the Maggid had many uniquely special students, such as Rabbi Menachem Mendel of Horodok etc.¹⁰⁵²

Similarly, about the Alter Rebbe, in addition to his sons, there also were Chassidim who conducted themselves with the mantle of leadership, such as the Rav, the Tzaddik, Rabbi Aharon of Strashele, who conduct himself with the mantle of

¹⁰⁴⁸ Tikkunei Zohar, Tikkun 69 (112a; 114a)

¹⁰⁴⁹ See Sefer HaSichot, Torat Shalom p. 83 and on; HaTamim, booklet 2 p. 46 (71b) and on.

¹⁰⁵⁰ See Migdal Oz (Kfar Chabad 5740) p. 152 and elsewhere.

¹⁰⁵¹ See Igrot Kodesh of the Alter Rebbe p. 455 and on.

¹⁰⁵² See Igrot Kodesh *ibid.* p. 457; Beit Rebbe Vol. 1, Ch. 4; Ch. 8; Ch. 25 (62b); Also see the Sichah talk of the 19th of Kislev 5693 (Likkutei Dibburim Vol. 1 p. 30a); Likkutei Sichot Vol. 2 p. 459 and on, and elsewhere.

leadership independently, after the Mittler Rebbe had [already] assumed the leadership for a number of years.¹⁰⁵³ The words of the Alter Rebbe (regarding the Mittler Rebbe and Rabbi Aharon) are well known, namely, that about them the verse states,¹⁰⁵⁴ “Beloved and cherished etc.”¹⁰⁵⁵ This being so, it cannot be said that the Alter Rebbe gave everything to one individual during his lifetime.

The same is so of the Mittler Rebbe, who had both a son and a son-in-law, such that for several years after the passing of the Mittler Rebbe they had to pester the Tzemach Tzeddek to accept the mantle of leadership,¹⁰⁵⁶ and only succeeded with difficulty (repeatedly requesting that he should accept the mantle).

The same is so of the Tzemach Tzeddek, who had six sons, [as in the known tradition¹⁰⁵⁷ that the Tzemach Tzeddek is the *Sefirah* of Knowledge-*Da'at*, which is “the key that includes six”],¹⁰⁵⁸ and commanded that they all be equal.¹⁰⁵⁹ This was to such an extent that about the one who was ultimately appointed to assume the mantle of leadership, he was not at all considered for the position during the life of the Tzemach Tzeddek, and it only was afterwards that he was revealed etc.¹⁰⁶⁰

¹⁰⁵³ See Beit Rebbe, Vol. 2, Ch. 2 (3b and on)

¹⁰⁵⁴ Samuel II 1:23

¹⁰⁵⁵ See Beit Rebbe Vol. 2 ibid. (4a, note 1)

¹⁰⁵⁶ See Sefer HaSichot 5691 p. 243

¹⁰⁵⁷ See Sefer HaSichot 5699 p. 322; 5702 p. 19; 5705 p. 60

¹⁰⁵⁸ See Zohar II 177b

¹⁰⁵⁹ Also see Torat Menachem, Reshimat HaYoman p. 284

¹⁰⁶⁰ Also see Shmu'ot v'Sippurim Vol. 1, p. 69 and on.

The same was so of the Rebbe Maharash, that his eldest son [did not assume the mantle of leadership] and for many years the Rebbe Rashab, whose soul is in Eden, did not want to accept the mantle of leadership.¹⁰⁶¹

We thus find that throughout all seven generations, there was no (smooth) appointment of leadership during the lifetime of the previous leader, in which he transferred everything to any single individual etc. Thus, in this respect there is a special element of superiority in his honorable holiness, my father-in-law, the Rebbe, who being an only son, received everything during the lifetime of his father (whether immediately upon birth, in the year 5640, or when his father accepted the mantle of leadership, in the year 5643). This is similar to the laying of the hands (*Semichah*) by which Moshe appointed Yehoshua, about whom the verse states,¹⁰⁶² “Yehoshua son of Nun, a lad, would not depart from within the Tent.” (This concludes the parenthetical note.)

4.

The discourse continues [and explains] that the matter of the laying of the hands (*Semichah*), which is the drawing down of a Supernal light, so that it is possible to come close, begins with the recital of *Shema* upon retiring to sleep. For, it is then that a person makes an earnest accounting in his soul etc., and makes the decision, the strong decision, to leave the

¹⁰⁶¹ See the Sichah talk of Shemini Atzeret and Simchat Torah 5695 (Likkutei Dibburim Vol. 1 p. 178b and on).

¹⁰⁶² Exodus 33:11

undesirable path he is on, and invest himself entirely to Godliness etc.

Following this [upon waking in the morning] comes the toil in serving *HaShem*-יהו"ה, blessed is He, in prayer, in the contemplation (*Hitbonenut*) of the verses of song (*Pesukei d'Zimrah*) and the blessings of the *Shema*, until one comes to "you shall love *HaShem*-יהו"ה your God with all your heart (*Bechol Levavecha*-בבך לבבך),"¹⁰⁶³ meaning, "with both your inclinations."¹⁰⁶⁴ This is followed by the ultimate culmination of service of *HaShem*-יהו"ה, blessed is He, in prayer, which is the *Amidah* prayer, [at which time] he is "like a servant before his Master."¹⁰⁶⁵ If he does so, then during his study of Torah following prayer, there will be an illumination and revelation of light in his soul from Above to below.

5.

Now, we should also connect this to the words of the Rebbe whose day of redemption we are celebrating, in his Sichah talk of Shabbat Parshat Pinchas, the 14th of Tammuz 5700 (as mentioned before).¹⁰⁶⁶ At its conclusion,¹⁰⁶⁷ he rouses [us] about the necessity to study the words of the Living God (*Divrei Elohi"m Chayim*) on a daily basis. [It should be pointed out about the precise wording of the Rebbe here, in that

¹⁰⁶³ Deuteronomy 6:5

¹⁰⁶⁴ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5 *ibid*.

¹⁰⁶⁵ See Talmud Bavli, Shabbat 10a

¹⁰⁶⁶ At the beginning of the gathering (Torat Menachem, Vol. 50 p. 232).

¹⁰⁶⁷ Sefer HaSichot, Kayitz 5700 p. 166

sometimes the language used is “the study of Chassidus,” whereas here, the wording is “the study of the words of the Living God” (*Divrei Elohi”m Chayim*). As explained on the teaching of our sages, of blessed memory,¹⁰⁶⁸ “[Both] these and those are the words of the Living God,” that even as it is drawn down to below, these are the words of the Living God in open revelation.]

That is, he states that there are those who excuse and absolve themselves from studying the words of the Living God on a daily basis, with various excuses, such as not having the time for this, being that they must occupy themselves in earning a livelihood, or that they are too busy teaching Torah to the many.

However, in truth, these are empty excuses. For though it is true that one must have a livelihood, and this is especially true of arguments along the lines of being occupied in teaching Torah to the many, it nevertheless is imperative to study Chassidic discourses every day. What is meant is not necessarily to apportion much time for this, but more importantly, that it should be affixed in one’s soul.

Even if one studies every day for only a short period of time, this must be engraved in his heart and soul. For, through doing so, in every situation that he will find himself throughout the day (wherever he stands and wherever he goes) he will remember what he learned that day (and will say to himself: “Ah! What I learned today!”) This will have a positive effect on all his matters throughout the day.

¹⁰⁶⁸ Talmud Bavli, Eruvin 13b

To further explain, and “we are not dealing with wicked people here,”¹⁰⁶⁹ in that he only argues that he does not have the time, being that he must engage in earning a livelihood, and beyond that, he argues that he does not have the time to study the words of the Living God because he is busy teaching Torah to the many, and at first glance, since “the study of Torah is equal to them all,”¹⁰⁷⁰ which is especially so of teaching Torah to the many, which is the highest level in Torah study (as stated in Talmud, Tractate Megillah),¹⁰⁷¹ this being so, how can it be said that this is an empty excuse etc.?

This may be understood by prefacing with an explanation of the teaching of our sages, of blessed memory,¹⁰⁷² (brought as the legal ruling (Halachah) in Shulchan Aruch¹⁰⁷³ and Kitzur Shulchan Aruch),¹⁰⁷⁴ that the order in the service of *HaShem*-יהו"ה, blessed is He, is that one must go from the house of prayer to the house of study.

That is, even a Torah scholar whose sole occupation is studying Torah in the house of study, to the point of teaching Torah to the many, should not go to the house of study first, but must first go to the house of prayer. For, in order for the study (in the house of study) to be as it should, it must be preceded by prayer (in the house of prayer),¹⁰⁷⁵ in which he pleads to the

¹⁰⁶⁹ See Talmud Bavli, Yoma 6a and elsewhere.

¹⁰⁷⁰ Mishnah Pe'ah 1:1

¹⁰⁷¹ Talmud Bavli, Megillah 3b

¹⁰⁷² Talmud Bavli, Brachot 64a

¹⁰⁷³ Shulchan Aruch, Orach Chayim 155:1

¹⁰⁷⁴ Kitzur Shulchan Aruch 27:1

¹⁰⁷⁵ See Likkutei Torah, Zot HaBrachah 96b

Holy One, blessed is He, “Graciously bestow upon us from Yourself, wisdom, understanding, and knowledge,” and even before this, at the beginning of prayer, there is the matter of the blessings over the Torah.

The explanation is that the verse states,¹⁰⁷⁶ “Who is the wise man who will understand this? Who is he to whom the mouth of *HaShem*-יהוה speaks, that he may explain this? ‘Why did the land perish...?’ But *HaShem*-יהוה has said: Because they forsook My Torah.”

About this it states in Talmud,¹⁰⁷⁷ “This was asked of the sages and the prophets, and they could not explain it, until the Holy One, blessed is He, Himself explained it, as the verse states, ‘Because of their forsook **My** Torah etc.’ Rav Yehudah said that Rav said: Because they do not first recite a blessing over the Torah.” In other words, they certainly are occupied in the constant Torah study, which is why the sages and prophets were astonished why “the land perished,” until the Holy One, blessed is He, Himself explained it. That is, that the Torah was not important enough in their eyes to be fitting to make a blessing over it, meaning that their occupation in it was not for its sake (*Lishmah*) etc.

The general explanation is that the theme of the blessings of the Torah is that one must know and sense that Torah is not human intellect, but is rather the Torah of the Holy One, blessed is He, the Giver of the Torah, who gave us **His** Torah. When the study of Torah is without the blessing of the Torah, meaning that one does not recognize and sense that he is

¹⁰⁷⁶ Jeremiah 9:11-12

¹⁰⁷⁷ Talmud Bavli, Nedarim 81a

studying the Torah of the Holy One, blessed is He, this is what brings about the matter of the destruction [of the Temple] and the exile of the Jewish people, and together with them, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.

This is also what our sages, of blessed memory, meant when they said,¹⁰⁷⁸ "If he is meritorious (to learn Torah for its sake (*Lishmah*) and to fulfill it) it becomes an elixir of life for him, but if he is not meritorious, it becomes an elixir of death." In other words, even though the Torah is "your wisdom and understanding in the eyes of the nations,"¹⁰⁷⁹ nonetheless, when its learning is not as it should be, in that "he is not meritorious," then not only does it not become an elixir of life for him, but moreover, he descends lower and lower etc., until it becomes an elixir of death, Heaven forbid.

Now, just as prayer must precede the study of Torah, in the same way, within the study of Torah itself, prayer as it is within Torah, that is, studying the words of the Living God, must come first.¹⁰⁸⁰ To further explain,¹⁰⁸¹ without studying the words of the Living God, it is possible for one's study of Torah to stem only from the good understanding and grasp of it. This is because the Torah manifested in human intellect, and thus, whoever has good understanding and grasp, will be able to have a good understand of it in his intellect.

This is such that even a non-Jew, no comparison intended, is capable of understanding the intellect of the Torah,

¹⁰⁷⁸ Talmud Bavli, Yoma 72b and Rashi there

¹⁰⁷⁹ Deuteronomy 4:6

¹⁰⁸⁰ See Kuntres Etz HaChayim, Ch. 25

¹⁰⁸¹ See Kuntres Etz HaChayim *ibid.* Ch. 11 and on, Ch. 21-22

such as the law that a one who denies the entire [monetary claim made against him in court] is exempt from taking an oath, because [of the presumption that] a person does not exhibit such insolence [by completely lying] in the presence of his creditor, and the like.¹⁰⁸² Even a non-Jew is capable of understanding this with his intellect.

This being so, how much more so that a Jew can come to understand this himself through his intellect and grasp. He can therefore come to err and think that the Torah is entirely a matter of human intellect. Proof for this, is the fact that there are matters in Torah that even a non-Jew is capable of attaining with his intellect and grasp. The solution for this error is to study the words of the Living God, because in every matter that a person learns in the words of the Living God, it is openly seen and revealed that it is a Godly matter etc.

With the above in mind, we can understand the statement in the Sichah-talk, that the excuses for not studying the words of the Living God on a daily basis, because one is occupied in teaching Torah to the many, is an empty excuse. For, in order for the study of Torah (including teaching Torah to the many) to be as it should be, in a way that it is recognized and sensed that this is the Torah of the Holy One, blessed is He, it does not help to add to one's study of the Torah (even though by doing so he fulfills the *mitzvah* to study Torah). Rather, it is imperative to study that part of Torah that is akin to prayer and the blessings of the Torah, this specifically being the study of the words of the Living God.

¹⁰⁸² See Talmud Bavli, Bava Metziya 3a

For example, in the study of the revealed parts of Torah, to be able to render a judgment in matters of Issur v'Heter (dietary laws), it will not help to study Choshen Mishpat (monetary laws) of Shulchan Aruch. For, even though Choshen Mishpat is also Torah, nonetheless, even if he learns Choshen Mishpat thoroughly from beginning to end, he will be incapable of rendering judgment in the laws relating to Issur v'Heter. Rather, for this he specifically must study Yoreh De'ah of Shulchan Aruch. Likewise, to have the matter expressed in the verse,¹⁰⁸³ "Perhaps you will straighten the path of life (*Orach Chayim*)," one must specifically learn Orach Chayim of Shulchan Aruch.

The same is so of the imperative to study the words of the Living God every day, in that it causes the study of the revealed parts of Torah to also be as it should be, and has a positive effect on one's conduct throughout the day.

7.

In the discourse he concludes, (after having explained the general matter of the preface of the prayer service, beginning with the matter of "the laying of the hands" (*Semichah*), which is the drawing forth of Supernal light, thus making it possible to come close), stating that this is the matter of the three immediacies.

That is, in general they are the service of יהו"ה-*HaShem*, blessed is He, in the three modes of; prayer, Torah study, the sacrificial service (*Avodah*), and the fulfillment of the *mitzvot*,

¹⁰⁸³ Proverbs 5:6

which are the matter of the toil of affecting refinements (*Avodat HaBirurim*).

[That is], “Immediately after the laying of the hand (*Semichah*) comes slaughtering (*Shechitah*),” this being the matter of the sacrificial offerings (*Korbanot*), which is the matter of prayer (*Tefillah*). The word “slaughter-*Shechitah*-שחיטה” means to draw (*Hamshachah*) and is [thus] related to the desire (*Ratzon*). In other words, the toil (*Avodah*) is that the decision in prayer should be brought into positive action, and then “no disqualification will appear regarding his sacrifice.”

[The continuation], “Immediately after washing [the hands] (*Netilah*) comes blessing (*Brachah*),” means that all one’s deeds should be for the sake of Heaven etc. [The continuation], “Immediately after redemption (*Ge’ulah*) comes prayer (*Tefillah*) etc.,” is the matter of the bond with Godliness achieved through engaging in the study of Torah.

Through the above the matter of “*HaShem*-יהו"ה shall bless you,” is caused (referring to the Upper Name *HaShem*-יהו"ה), “from Tziyon,” that the essential core of one’s soul will be revealed and *HaShem*’s-יהו"ה Supernal intent will be fulfilled by him etc.

8.

We should add that everything stated above is even more emphasized after forty years, since it is then that “a person grasps the depth of his teacher’s intent.”¹⁰⁸⁴ This is especially so concerning an expressly stated instruction in his teachings,

¹⁰⁸⁴ See Talmud Bavli, Avodah Zarah 5b

such as the above-mentioned instruction to study the words of the Living God every day (not just deriving instruction from the story of his imprisonment and redemption, and the like).¹⁰⁸⁵ Therefore, each and every individual must have self-sacrifice in regard to fulfilling this instruction and mission. Since this is an instruction in Torah, it therefore like all matters of Torah, whose “ways are ways of pleasantness, and all its pathways are peace,” and there certainly is the granting of empowerment to fulfill this instruction, in that¹⁰⁸⁶ “one with a good eye will be blessed.”¹⁰⁸⁷

¹⁰⁸⁵ Also see the Sichah talk [of the gathering] (Ch. 3, Torat Menachem ibid. p. 233) that the matter of “a person grasps the depth of his teacher’s intent” is also in regard to matters in regard to which forty years have not yet passed since they were said etc.

¹⁰⁸⁶ Proverbs 22:9; See Zohar III (Idra Rabba) 130a

¹⁰⁸⁷ The conclusion of this discourse is missing.