

Discourse 31

*“VaYeired HaShem Al Har Sinai... -
HaShem descended upon Mount Sinai...”*

Delivered on the 2nd day of Shavuot, 5727

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

1.

The verse states,⁶¹¹ “*HaShem-יהוה* descended upon Mount Sinai etc.” The general question about why the Torah was specifically given below, is well known,⁶¹² for at first glance, the Torah could have been given in one of two ways; either by the Jewish people ascending Above to receive the Torah there, or by the Torah descending to be given below. Why then did the Holy One, blessed is He, specifically give the Torah in a way that “*HaShem-יהוה* descended upon Mount Sinai,” when “the children of Israel stood at the bottom of the mountain.”

Now, in the Talmudic discussion about the giving of the Torah, it states,⁶¹³ “When Moshe ascended on high, the ministering angels said before the Holy One, blessed is He, [‘Master of the world, what is one born of woman doing here amongst us?’ He said to them, ‘He came to receive the Torah.’ They said before Him], ‘A hidden treasure that was

⁶¹¹ Exodus 19:20

⁶¹² See Sefer HaMaamarim 5655 p. 188; 5697 p. 283; 5700 p. 114

⁶¹³ Talmud Bavli, Shabbat 88b

concealed... [You seek to give it to flesh and blood? Rather] place Your glory above the heavens.”⁶¹⁴ The Holy One, blessed is He said to Moshe, ‘Provide them with an answer.’ He replied to them, ‘Did you descend to Egypt...? Is there an evil inclination amongst you?’ etc. They immediately acknowledged him [and became his admirers] etc.,” in that they too came to understand that the Torah must specifically be given below.

Now, in the previous discourse⁶¹⁵ it was explained that the reason the Torah was given to the children of Israel is because they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, as in the [explanation of] the verse,⁶¹⁶ “He will uplift the horn of His nation,” and as known, the word “horn-*Keren*-קרן” refers to an essential drawing down (*Hamshachah Atzmit*).⁶¹⁷ In contrast, this is not so of all other creations, about which the verse states,⁶¹⁸ “His glory is above earth and heaven.” In other words, earth and heaven, meaning the earth and all of its hosts and the heaven and all of its hosts (including the angels) are

⁶¹⁴ Psalms 8:2

⁶¹⁵ In the discourse entitled “*Tze’ena u’Re’ena*” of the 1st of night of Shavuot of this year, 5727, Discourse 30, Ch. 4-8 (Sefer HaMaamarim 5727 p. 237 and on).

⁶¹⁶ Psalms 148:13-14

⁶¹⁷ See *Hemshech* 5672 Vol. 3 p. 1,301 and on; Sefer HaMaamarim 5656 p. 330; 5697 p. 148; [As explained in Sefer HaMaamarim 5656 there, “The term ‘horn-*Keren*-קרן’ refers to an essential drawing forth (*Hamshachah Atzmit*). This is as known regarding the explanation of the verse (Samuel I 2:1), ‘my horn is exalted (*Rama Karni*-רמה קרני) in *HaShem*-יהו"ה,’ that this refers to the aspect of the Crown-*Keter*. The meaning of the term ‘*Keren*-קרן’ is also ‘corner-*Keren Zavit*-זוית-קרן’ and the existence of a corner is the aspect of a ‘nothing-*Ayin*-אין’ etc. this being the aspect of the Crown-*Keter*. The term ‘horn-*Keren*-קרן’ is also of the root (Exodus 34:35) ‘The skin of Moshe’s face had become radiant-*Karan*-קרן’ etc., which refers to an essential radiance (*Ha’arah Atzmit*) etc.”]

⁶¹⁸ Psalms 148:13-14 *ibid*.

only drawn from “His glory,” meaning, from a ray and radiance alone.⁶¹⁹

This is also why the souls of the Jewish people are called “walkers-*Mahalechim*-מהלכים,” for since they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, they therefore have the true matter of “going” (*Halichah*-הליכה), which is limitless (*Bli Gvul*) and transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*).

This is why they also have the matter of sight (*Re'iyah*-ראיה) in Godliness (this being the ultimate perfection of the creation that will take place in the coming future, as the verse states,⁶²⁰ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see etc.”).

However, we still must understand how Moshe’s reply “did you descend to Egypt etc.,” hints to what was stated above about the highness of the souls of the children of Israel, in that they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He etc. On the other hand, from the perspective of the highness of the souls of the Jewish people, which are rooted in His Essential Self, blessed is He, the Torah could have been given be in a way that their souls, as they are in their bodies, would ascend Above to receive the Torah there. Moreover, we must understand why the Torah specifically had to be given to souls within bodies.

⁶¹⁹ See Torah Ohr, Va’era 55c and elsewhere.

⁶²⁰ Isaiah 40:5

2.

This may all be understood with a preface explaining the verse,⁶²¹ “I am black but beautiful, O’ daughters of Yerushalayim.”⁶²² As known,⁶²³ these are the words of the Ingathering of the souls of Israel (*Kneset Yisroel*). That is, the soul, as it is in the body, says to the soul as it is Above, that although “I am black,” because of the body and animalistic soul that cover over the light of *HaShem*-יהוה and His holiness, so that there is a lacking in it of the revelation of “a sun and a shield is *HaShem* God-*HaShem Elohi*”*m-אלהים*,”⁶²⁴ and it is in a state of concealment and blackness, nevertheless, “I am beautiful etc.” Moreover, the two are interdependent, meaning that since “I am black,” therefore, “I am beautiful.”⁶²⁵ Thus, because of the elevated level of “I am beautiful” the Torah was specifically given to the soul as it is in the body.

We therefore must understand the elevation of “I am beautiful” which we specifically come to through “I am black.” [To understand this] we must preface with an explanation of the elevated level of “O’ daughters of Yerushalayim,” referring to the souls as they are Above,⁶²⁶ to whom the Torah was not

⁶²¹ Song of Songs 1:5

⁶²² With respect to the coming section, see *Hemshech* 5672 Vol. 3 p. 1,455 and on.

⁶²³ See Midrash Shir HaShirim Rabba to Song of Songs 1:5; Likkutei Torah, Shir HaShirim 7b

⁶²⁴ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 (and Ch. 1 and the notes there).

⁶²⁵ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 2), The Twelve Letters *היו ד"ה ט"י ל"ב ט"ז צ"ק* correspond to the twelve gates of the soul, citing Numbers 12:1 and Onkelos there.

⁶²⁶ Likkutei Torah, Shir HaShirim 6c; 7b; *Hemshech* 5672 Vol. 1, p. 361

given, but it rather [was given] to souls that descended below and became the aspect of “I am beautiful,” through coming to the aspect of “I am black.”⁶²⁷

3.

The explanation is that the name “Yerushalayim-ירושלים” means “perfect fear-*Yirah Shalem*-שלם-586.”⁶²⁸ This is as stated in Midrash⁶²⁹ (brought in Tosefot in Tractate Taanit),⁶³⁰ “Avraham called it ‘Shall see-*Yireh*-יראה,’ as the verse states,⁶³¹ ‘Avraham called the name of the place ‘*HaShem* shall see-*HaShem Yireh*-יראה יהוה.’ Shem called it ‘perfect-*Shaleim*-שלם,’ as the verse states,⁶³² ‘Malki Tzeddek, king of Shaleim-שלם.’ The Holy One, blessed is He, said... behold I shall call it ‘Yerushalayim-ירושלים,’ in that they both called it ‘*Yirah Shaleim*-שלם-יראה,’ – ‘Yerushalayim-ירושלים.’”

More precisely, it is [actually spelled] “Yerushalem-ירושלם-586,” and as stated in Matnot Kehunah, the numerical value of “*Yireh*-יראה-216” is “*Yeru*-ירו-216,” together with “*Shaleim*-שלם-370,” as stated in Tosefot.⁶³³ This is why we do not place a *Yod*-י in “Yerushalayim-ירושלים” between the *Lamed*-ל and the *Mem*-מ, (even though the way it is pronounced and read (*Kri*) is “Yerushalayim-ירושלים”), since it is named after “perfection-*Shaleim*-שלם.”

⁶²⁷ Likkutei Torah *ibid.*; *Hemshech* 5672 Vol. 1 *ibid.*

⁶²⁸ Likkutei Torah *ibid.* *Hemshech* 5672 *ibid.*

⁶²⁹ Midrash Bereishit Rabba 56:10

⁶³⁰ Talmud Bavli, Taanit 16a – section entitled “*Har*-הר.”

⁶³¹ Genesis 22:14

⁶³² Genesis 14:18

⁶³³ Talmud Bavli, Taanit 16a *ibid.*

Now, “perfect fear-*Yirah Shalem*-יִרְאָה שְׁלֵמִים” refers to the ultimate perfection of fear (*Yirah*-יִרְאָה) of *HaShem*-יְהוָה, blessed is He, meaning, the ultimate nullification to Him (*Bittul b’Tachlit*). In other words, in addition to the fact that the primary nullification (*Bittul*) to Him is specifically fear (*Yirah*-יִרְאָה) of Him, which is why there is a superiority to fear (*Yirah*-יִרְאָה), even the lower fear (*Yirah Tata’ah*), over and above love (*Ahavah*) of Him. This is because love (*Ahavah*-אהבה) is the matter of a yearning and “running” (*Ratzo*) desire for something, which is why the root of the word “love-*Ahavah*-אהבה” is “lust-*Avah*-אבה,” which is the matter of desire (*Ratzon*) in a way that one senses himself, at the very least in a refined way. In contrast, this is not so of fear (*Yirah*-יִרְאָה), even the lower fear (*Yirah Tata’ah*), which is in a motion of constriction and restraint of self and is the opposite of sense of self.

Now, in fear (*Yirah*-יִרְאָה) of *HaShem*-יְהוָה, blessed is He, there not only is the lower fear (*Yirah Tata’ah*), which is the nullification of one’s “somethingness” and ego (*Bittul HaYesh*), but there also is upper fear (*Yirah Ila’ah*), which is the nullification of one’s existence (*Bittul b’Metziyut*), this being the perfection of fear (*Shleimut HaYirah*) of *HaShem*-יְהוָה, blessed is He.

Now, the perfection of fear (*Shleimut HaYirah*) of *HaShem*-יְהוָה, blessed is He, which is the nullification of one’s [independent] existence (*Bittul b’Metziyut*) to Him, comes through the sight of the actual being of Godliness.

To understand this, we must preface with the explanation of the general difference between hearing

(*Shemiyah*-שמיעה) and seeing (*Re'iyah*-ראיה), as in the teaching,⁶³⁴ “Hearing is not seeing.”

That is, from the perspective of hearing (*Shemiyah*-שמיעה), which refers to understanding and comprehension, [no matter how much one understands] there still is room for doubt, such that what previously was held as being self-evident can be overturned. It only is through seeing (*Re'iyah*-ראיה) that the truth of something is known, such that there is no room for doubt.

The same is so in our service of *HaShem*-יהו"ה, blessed is He, that to come to perfect fear (*Shleimut HaYirah*), which is the nullification of [independent] existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, it is not enough just to understand and comprehend or just to feel it in one's heart, which have no effect on his essential self. Rather, there specifically must be sight (*Re'iyah*-ראיה),⁶³⁵ which affects (not only one's thought, speech, and action, and not only the [manifest] powers of one's soul, but also) one's essential self.

This is the matter of the upper fear (*Yirah Ila'ah*) which is in the aspect of Wisdom-*Chochmah*,⁶³⁶ and is the aspect of “seeing” (*Re'iyah*). This is why the word “seeing-*Re'iyah*-ראיה” shares the same letters as the word “fear-*Yirah*-יראה.”⁶³⁷ This is particularly so of the “fear-*Yirah*-יראה” hinted in the name “Yerushalayim-ירושלים,” which is the meaning of the

⁶³⁴ Mechilta Yitro 19:9

⁶³⁵ See Likkutei Torah, Va'etchanan 8a; Imrei Binah, Shaar HaKeriyat Shema, Ch. 74.

⁶³⁶ Imrei Binah, Shaar HaKeriyat Shema, Ch. 74 *ibid*.

⁶³⁷ See Pardes Rimmonim, Shaar 21 (Shaar Pratei HaShemot), Ch. 5; Me'orei Ohr, Aleph, section 101.

statement, “Avraham called it ‘*Yireh*-ראה,’ as the verse states, ‘Avraham called the name of that place ‘*HaShem* shall see-*HaShem Yireh*-ראה יהו"ה,” in which the word “*Yireh*-ראה” means “shall see,” this being a term of “sight-*Re'iyah*-ראה.”

This is also the meaning of the statement in Matnot Kehunah there, that “shall see-*Yireh*-ראה” has the numerical value of “*Yeru*-יר"ו-216,” and as known, “*Might-Gevurah*-גבורה-216” has the numerical value of *Reev*-ר"ו-216 referring to the matter of “fear-*Yirah*-ראה,” and in the matter of the Holy Names, the Name of Seventy-Two-ע"ב [three letter combinations] has 216 רי"ו letters.⁶³⁸ Now, the name of *A"V*-ב"ב-72 [י"ד ה"י וי"ו ה"י] is in *Wisdom-Chochmah*, which is the matter of the upper fear (*Yirah* עילאה-ראה) which is in *Wisdom-Chochmah* (as explained before),⁶³⁹ this being the aspect of seeing (*Re'iyah*-ראה).

Now, since the perfection of fear (*Shleimut HaYirah*) of *HaShem*-יהו"ה, blessed is He, comes through seeing (*Re'iyah*-ראה) His Godliness, it is understood that this only applies to souls as they are Above, in the world of Emanation (*Atzilut*) (as explained before,⁶⁴⁰ that the primary existence of souls is in the world of Emanation (*Atzilut*)), being that there is an illumination of Godliness there. This is why they are called “daughters of Yerushalayim-*Bnot Yerushalayim*-בנות ירושלים,” because they have the perfection of fear (*Shleimut HaYirah*) of

⁶³⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that the Explicit Name (*Shem HaMeforash*) is ע"ב-72 and רי"ו-216.

⁶³⁹ Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Nine (*Chochmah*).

⁶⁴⁰ In the discourse entitled “*Tze'ena u'Re'ena*” of the 1st of night of Shavuot of this year, 5727, Discourse 30, Ch. 4 (*Sefer HaMaamarim* 5727 p. 237 and on).

Him, stemming from seeing (*Re'iyah*) His Godliness. (This is why about the souls of the Jewish people it states,⁶⁴¹ “Go out and see-*Tze'edah u'Re'edah* וְצֵאִינָה וְרֵאִינָה.” For, through “going out-*Tze'edah* וְצֵאִינָה” they can come to the aspect of “seeing-*Re'edah* וְרֵאִינָה,” in that they come to the matter of “sight-*Re'iyah* וְרֵאִינָה,” by which they come to perfect fear (*Shleimut HaYirah*) of Him).

In contrast, being that they are positioned in the world of Creation (*Briyah*) (and lower), this is not so of the angels. About them the verse states,⁶⁴² “He finds fault with His angels.” This is because their fear (*Yirah* וְיִרָאָה) is imperfect, in that they do not have an illumination of revelation of His essential Godliness as it is in the world of Emanation (*Atzilut*).

4.

More specifically, Yerushalayim refers to the *Sefirah* of Kingship-*Malchut* of the world of Emanation (*Atzilut*) that is drawn from the aspect of Wisdom-*Chochmah* (which is the aspect of “sight-*Re'iyah* וְרֵאִינָה,” as mentioned above), as in the teaching,⁶⁴³ “The father-*Abba* (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*).”⁶⁴⁴ This is in addition to the fact that “the Supernal Father (*Abba Ila'ah*) dwells in the world of Emanation (*Atzilut*),”⁶⁴⁵ referring to the entire world of

⁶⁴¹ Song of Songs 3:11; See Likkutei Torah, Shir HaShirim 22b

⁶⁴² Job 4:18

⁶⁴³ Zohar III (Ra'aya Mehemna) 248a; 256b; 258a; Tikkunei Zohar, Tikkun 21 (61b); Tanya, Iggeret HaKodesh, Epistle 5

⁶⁴⁴ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42 & Ch. 50.

⁶⁴⁵ See Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 2

Emanation (*Atzilut*), including Kingship-*Malchut* of the world of Emanation (*Atzilut*). Therefore, “the lower flame (this being the matter of the *Sefirah* of Kingship-*Malchut*) yearns constantly for the upper flame and is not stilled,”⁶⁴⁶ but is in a state of complete and perfect nullification (*Shleimut HaBittul*) to *HaShem*-יהו"ה, blessed is He.⁶⁴⁷

The “daughters of Yerushalayim” refer to the souls as they are within Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is why they are in a state of complete and perfect fear (*Shleimut HaYirah*) of Him. Now, in this itself there are various levels.

To preface, as known there are souls that are actually of the world of Emanation (*Atzilut*), meaning that even as they are drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) they literally are in the state of the world of Emanation (*Atzilut*). Then there are souls of the world of Emanation (*Atzilut*), as they are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). Then there are the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves. Nonetheless, the root of them all is in the world of Emanation (*Atzilut*). Thus, every soul also has these aspects.

That it, there is the soul as it is in the world of Emanation (*Atzilut*), especially as it is in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*). Then there is [the soul] as it is drawn in the aspect of the world of Emanation (*Atzilut*) as it is in the worlds of Creation, Formation, and Action (*Briyah,*

⁶⁴⁶ See Zohar II 140a; Zohar I 178b; 77b; 86b

⁶⁴⁷ Also see *Hemshech* 5672 Vol. 2, p. 693.

Yetzirah, Asiyah). Then there is [the soul] at it comes into the actual worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves.

More specifically, even as the soul is in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), it has two aspects. There is the aspect of gestation (*Ibbur*) and the aspect of birth (*Leidah*).

To explain, the initial existence of the soul is the state of gestation (*Ibbur*) within the *Sefirah* of Kingship-*Malchut*. That is, the soul is included and unified with the aspect of Kingship-*Malchut*, this being analogous to a fetus as it is in its mother's womb, in which "it is [considered like] its mother's thigh,"⁶⁴⁸ in that it is unified to her like one of her limbs, and also "consumes what its mother consumes etc."⁶⁴⁹ However, once it is born and comes into the air of the world, it separates from its mother and becomes a creature unto itself, no longer connected and bound to its mother.

The likeness to this, as it is in the souls when they are in a state of gestation (*Ibbur*), is that the soul is included in and unified with the innerness the vessels (*Pnimiyut HaKeilim*) of Kingship-*Malchut* in a way of unity, literally like one thing. Moreover, it "consumes what its mother consumes." That is, the radiance of the Line-*Kav* that illuminates in the ten *Sefirot* of the world of Emanation (*Atzilut*) also illuminates in the soul, in that it too is sustained by the very same light and revelation.

The birth of the souls refers to when they become a creation unto themselves, in the aspect of a being and existence

⁶⁴⁸ Talmud Bavli, Gittin 23b

⁶⁴⁹ Talmud Bavli, Niddah 30b

of something and have already come forth and separated from the aspect of Kingship-*Malchut*, like when the fetus becomes separate from its mother.

This is as stated in Iggeret HaKodesh,⁶⁵⁰ that “they already emerged and separated from the vessels (*Keilim*) of the ten *Sefirot* within which the Line-*Kav* of the limitless light of the Unlimited One, blessed is He, illuminates.” However, even after the birth of the souls, they still are literally in the world of Emanation (*Atzilut*) and are called “the daughters of Yerushalayim-*Bnot Yerushalayim*-בנות ירושלים,” in that they have the perfection of fear (*Shleimut HaYirah*) of *HaShem*-יהוה, blessed is He.

However, upon the descent of the souls from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), since even the world of Creation (*Briyah*), which is in the ultimate state of elevation, is nonetheless in a state of “somethingness” and sense of self (*Yeshut*), therefore the true matter of perfect fear (*Shleimut HaYirah*) is not applicable. This is why upon the descent of the souls to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), they are not called by the name “the daughters of Yerushalayim-*Bnot Yerushalayim*-בנות ירושלים.”

The explanation is that, as known, between the world of Creation (*Briyah*) and the world of Emanation (*Atzilut*), there is a veil (*Masach*) and partition (*Parsa*). It is there that the light of the Line-*Kav* drawn from the limitless light of the Unlimited One, blessed is He, that illuminates in the entire world of Emanation (*Atzilut*) concludes.

⁶⁵⁰ Tanya, Iggeret HaKodesh, Epistle 20 (130a)

That is, because of the partition that separates, it does not illuminate in the world of Creation (*Briyah*). All that radiates by way of the partition (*Parsa*) is a radiance of a radiance (*Ha'arah d'Ha'arah*), which is a separate radiance in relation to the essence of the light (*Ohr*).

Though it is explained in Iggeret HaKodesh⁶⁵¹ that “the radiance of the Line-*Kav* which illuminates in the ten *Sefirot* of Kingship-*Malchut*, pierced the partition (*Parsa*) together with them and illuminates within the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),” nonetheless, this is not like the revelation of the light of the Line-*Kav* as it illuminates in the world of Emanation (*Atzilut*). This is because, upon being drawn down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), an abundance of vessels (*Keilim*) and a minuteness of the light (*Ohr*) is caused.⁶⁵²

In addition, in the world of Emanation (*Atzilut*) the light (*Ohr*) illuminates in all ten *Sefirot* as they are in a state of inter-inclusion and unity. In contrast, this is not so when it is drawn into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), since the drawing down is through the vessels (*Keilim*) of the ten *Sefirot* of Kingship-*Malchut*, and it therefore is solely as it is in the particular level of the *Sefirah* of Kingship-*Malchut*.

This is like the difference between [the teaching],⁶⁵³ “Wherever you find ten [adult Jewish males] the *Shechinah* (the Indwelling Presence of *HaShem*-יהו"ה, blessed is He) dwells,”

⁶⁵¹ Tanya, Iggeret HaKodesh, Epistle 20 *ibid.* (131b)

⁶⁵² See *Hemshech* 5672 Vol. 2 p. 950.

⁶⁵³ Talmud Bavli, Sanhedrin 39a

and the teaching,⁶⁵⁴ “One who sits and engages in Torah study, the *Shechinah* is with him.” That is, it is specifically amongst [a minyan of] ten, who correspond to the ten *Sefirot* of the world of Emanation (*Atzilut*), that there is the dwelling of the general light of the ten *Sefirot* of the world of Emanation (*Atzilut*).

The same is so of the *Sefirot* of the world of Emanation (*Atzilut*) itself. That is, in the world of Emanation (*Atzilut*) all ten *Sefirot* are in a state of oneness and unity, and there is an illumination within them of the essence of the light (*Etzem HaOhr*), this being the light that transcends them all, which is the [aspect of the] ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*),⁶⁵⁵ in which all ten *Sefirot* are in a state of literal unity and oneness.⁶⁵⁶

The same is so in the world of Emanation (*Atzilut*), in that all ten *Sefirot* are in a state of oneness and unity, similar to the aspect of the “bound up” [*Sefirot*] (*Akudim*),⁶⁵⁷ even though in the world of Emanation (*Atzilut*) there are ten vessels (*Keilim*), whereas in the “bound up” [*Sefirot*] (*Akudim*) they all are in one vessel (*Kli*). In contrast, as the light is drawn down in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), this is only as it is in the particular level [of *Kingship-Malchut* of the world of Emanation (*Atzilut*)].

From this it is understood that when the souls of the world of Emanation (*Atzilut*) descend into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),

⁶⁵⁴ Talmud Bavli, Brachot 6a

⁶⁵⁵ See *Hemshech* 5672 Vol. 1, Ch. 27

⁶⁵⁶ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

⁶⁵⁷ See *Hemshech* 5672 Vol. 3, p. 1,448

and how much more so, as the souls are actually in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves, they are not in a state of perfect fear (*Shleimut HaYirah*) of *HaShem*-יהו"ה, blessed is He, and are not called "the daughters of *Yerushalayim*."

5.

This then, is the meaning of [the verse], "I am black but beautiful, O' daughters of *Yerushalayim*." That is, these are the words that the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) say to the souls of the world of Emanation (*Atzilut*) who are called "the daughters of *Yerushalayim*."

That is, even though (the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are not in the aspect of "the daughters of *Yerushalayim*," being that they have no the grasp of the essential being of Godliness as it is in the world of Emanation (*Atzilut*), but only grasp that it exists, and moreover, because of the descent to manifest in the body and animalistic soul below, the soul is caused to be in a state of concealment and blackness, and to have no relative comparison whatsoever to its state above, about which the verse states,⁶⁵⁸ "As *HaShem*-יהו"ה lives before whom I stood," and "standing (*Amidah*) refers only to prayer,"⁶⁵⁹ in that the soul was in a constant motion of love and fear of *HaShem*'s-יהו"ה Godliness and had no connection to physical matters, whereas

⁶⁵⁸ Kings II 5:16

⁶⁵⁹ Talmud Bavli, Brachot 6b; 26b; Midrash Bereishit Rabba 68:9

upon its descent to below the matter of Godliness is like something novel in relation to it,⁶⁶⁰ whereas what is sensed simply, is its relation to physical matters, up to and including the lusts of this world, which even when refined, are like a cloud that covers and conceals etc., and moreover, this can cause them to come to descent after descent etc. Nevertheless, it specifically is through the descent to below to the state of “I am black,” that we come to the state of “but beautiful (*Na'avah*-נאוה).”

6.

The explanation is that the verse states,⁶⁶¹ “Your speech is beautiful (*Midbareich Na'avah*-מִדְּבַרֶּיךָ נְאוֹה-),” and another verse states,⁶⁶² “Who is she who ascends from the desert (*Midbar*-מִדְּבַר-),” about which Midrash states,⁶⁶³ “Her ascent is from the desert (*Midbar*-מִדְּבַר-) [itself].” That is, even though she is in the desert, specifically through this she is caused to be elevated.

The explanation is that the word “desert-*Midbar*-מִדְּבַר” is of the same root as “speech-*Dibur*-דִּבּוּר-,” and refers to the “speech of *HaShem-Dvar HaShem*-דְּבַר יְהוָה-*HaShem*”⁶⁶⁴ which brings all the worlds into being and enlivens them, this being the aspect

⁶⁶⁰ See *Hemshech* 5672 Vol. 2 p. 934 and on; *Sefer HaMaamarim* 5689 p. 44.

⁶⁶¹ Song of Songs 4:3; See Midrash Shemot Rabba 2:4

⁶⁶² Song of Songs 3:5; Also see Likkutei Torah, Bamidbar 3d and on.

⁶⁶³ Midrash Shir HaShirim Rabba to Song of Songs 3:5; Also see Shemot Rabba *ibid*.

⁶⁶⁴ Psalms 33:6; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

of Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is called the Supernal speech (*Dibur*).

It also is called by the name “land-*Eretz*-אֶרֶץ.” For, as known,⁶⁶⁵ Kingship-*Malchut* is called “the sea” (*Yam*-יָם) and is called “the land” (*Aretz*-אֶרֶץ). The “sea” (*Yam*-יָם) refers to the innerness (*Pnimityut*) of Kingship-*Malchut*, which relates to the world of Emanation (*Atzilut*), whereas the “land” (*Aretz*-אֶרֶץ) refers to the externality (*Chitzoniyut*) of Kingship (*Malchut*) which is the root and source of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

Now, the difference between the “land-*Eretz*-אֶרֶץ” and the “desert-*Midbar*-מִדְבָּר” is that the “land-*Eretz*-אֶרֶץ” produces growth, which is not so of the earth of the “desert-*Midbar*-מִדְבָּר,” which does not produce anything. (This is why the earth of the desert is unfit for [fulfilling the *mitzvah* of] covering the blood.)⁶⁶⁶ This is as stated,⁶⁶⁷ “You followed after Me in the desert, into an unsown land,” and⁶⁶⁸ “a land of desolation and the shadow of death... where no man settled.” In other words, there is not even a minor element of growth there, and it therefore is the opposite of holiness.

This is because holiness is the matter of vitality (*Chayut*-חַיּוּת). This is as our sages, of blessed memory, stated,⁶⁶⁹ “There are ten who are called living (*Chayim*-חַיִּים).

⁶⁶⁵ Likkutei Torah, Tzav 14b and elsewhere; Also see at length in the preceding discourses of this year, 5727, entitled “*Kamah Ma’a lot Tovot* – How many levels of goodness,” Discourse 26, “*Hafach Yam LaYabashah* – He transformed the sea to dry land,” Discourse 27, and “*Kedoshim Tihiyu* – You shall be holy,” Discourse 28.

⁶⁶⁶ Tur and Shulchan Aruch, Yoreh De’ah 28:30

⁶⁶⁷ Jeremiah 2:2

⁶⁶⁸ Jeremiah 2:6

⁶⁶⁹ Avot d’Rabbi Nathan, end of Ch. 34

The Holy One, blessed is He, is called living (*Chayim*-חיים), as the verse states,⁶⁷⁰ ‘*HaShem* God-*HaShem Elohi”m*-יהו"ה אלהים is true, He is the living God (*Elohi”m Chayim*-אלהים חיים).’ Israel are called living (*Chayim*-חיים) as the verse states,⁶⁷¹ ‘You who adhere to *HaShem*-יהו"ה your God are all alive today.’” Even so, it states, “Your speech is beautiful-*Midbareich Na’avah*-מְדַבֵּרִיךְ נְאוֹהֶה,” meaning that her entire ascent is from “the desert-*Midbar*-מִדְבָּר.”

This may be understood from the matter of the “desert-*Midbar*-מִדְבָּר” of the side of holiness. For, just as there is a desert of the side opposite holiness, which does not produce anything because of the great dominance of the heart, the same is so of the desert (*Midbar*-מִדְבָּר) of the side of holiness, which is the aspect of the dominant strength of the “running” (*Ratzo*) desire and thirst, with flames of fire etc., which is why it does not sprout growth. In other words, because of the great thirst and yearning desire to ascend above, it has no relation to the matter of descent and bestowal to below.

Now, the way to come to the thirst of the desert (*Midbar*-מִדְבָּר) of the side of holiness, is through contemplating (*Hitbonenut*) the aspect of the desert (*Midbar*-מִדְבָּר). [This is the contemplation of] how all worlds and revelations are like a barren desert and wasteland compared to *HaShem*-יהו"ה, blessed is He, and are literally like an inanimate object (*Domem*) with no vitality in them at all relative to the Holy One, blessed is He. That is, through contemplating the verse,⁶⁷² “*HaShem*-יהו"ה

⁶⁷⁰ Jeremiah 10:10

⁶⁷¹ Deuteronomy 4:4

⁶⁷² Jeremiah 10:10

God is true, He is the living God,” [one realizes] that He is the Truth-*Emet*-אמת, which is the matter of Life-*Chayim*-חיים. This is because the true matter of life (*Chayim*-חיים) is He who is alive in essence (*Chai b’Etzem*), in that His vitality is intrinsic to Him, such that He is alive in essence (*Chai b’Etzem*).

This may be better understood from the way the soul enlivens the body. For, although it is not in a way that something alive is invested in the body, but is rather in a way that the body itself comes to be alive,⁶⁷³ nevertheless, the body is not alive in essence (*Chai b’Etzem*). This is because its vitality is entirely from the soul that enlivens it, and upon the departure of the soul from the body (after one-hundred and twenty years) it no longer is alive.

The same is understood about the soul, that its vitality and is not intrinsic to itself, but is rather sustained by its bond to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. The same is so of all revelations etc., in that their existence is not intrinsic to them, but comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

From this it is understood that their existence is not at all intrinsic to them, but stems solely from His Essential Self, blessed is He. This is as Rambam wrote,⁶⁷⁴ “This is the meaning of the words of the prophet, ‘*HaShem*-יהו"ה God is True.’ He alone is true, and no other entity is true compared to His truth. This is because all other beings need Him, but He, blessed is He, does not need them etc.”

⁶⁷³ *Hemshech* 5672 Vol. 1, p. 425 and elsewhere.

⁶⁷⁴ *Mishneh Torah*, *Hilchot Yesodei HaTorah* 1:3-4

That is, the existence of everything that exists, is sustained by Him, blessed is He, whereas His existence is the True Existence that is intrinsic to Him and is unlike the existence that we call existence. Therefore, the true matter of vitality (*Chayut*-חיית) is in Him, in that He lives and is eternal by the very essence of the True Reality of His Being. Therefore, all worlds and revelations are inanimate (*Domem*) relative to the Essential Self of *HaShem*-יהו"ה, blessed is He, in that they utterly have no essential vitality of their own.⁶⁷⁵

When a person contemplates this, his soul will expire to adhere to Him, blessed is He, as the verse states,⁶⁷⁶ “To love *HaShem*-יהו"ה your God... for He is your life.” That is, but for Him there is no life,⁶⁷⁷ and there is no other life or pleasure whatsoever, but rather, “He is your life,” for He is the source of life and the source of pleasure, as the verse states,⁶⁷⁸ “For, with You is the source of life.”⁶⁷⁹ Therefore, this causes a strong “running” (*Ratzo*) desire and thirst with flames of fire in him, this being the intense heat of the desert that does not produce growth. That is, because of the great thirst and yearning to ascend, the matter of descent and bestowal to below does not apply, as mentioned before.

Now, the intensity of the “running” (*Ratzo*) desire of the above-mentioned “desert” (*Midbar*-מדבר) is newly introduced in the soul specifically upon its descent to this world. The

⁶⁷⁵ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁶⁷⁶ Deuteronomy 30:20

⁶⁷⁷ See Likkutei Torah, Bamidbar 2c

⁶⁷⁸ Psalms 36:10

⁶⁷⁹ See Torah Ohr, Drushim L'Parshat Zachor 84c and on

explanation is that, as known⁶⁸⁰ about the matter of “There is none who can compare to You... in this world,”⁶⁸¹ that the matter of “there is none who can compare to You” specifically comes to be revealed in this world.

This is because even though the world of Emanation (*Atzilut*) also is of no comparison to the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, nevertheless, in the lights (*Orot*) of the world of Emanation (*Atzilut*) the adhesion to Godliness is sensed, and even in its vessels (*Keilim*), which are in a state of unrecognizable adhesion (*Dveikut Bilti Nikeret*), the light (*Ohr*) is sensed in them. Therefore, the true matter of non-comparison is not sensed in them, but what is sensed is the matter of “there is none other than You.” It only is in this world, where there is the existence of a [separate] “something” (*Yesh*) whose coming into being is necessarily in a way that is beyond any relative comparison, that we thereby know that the light (*Ohr*) is also [brought forth] in a way that is beyond any relative comparison.

Now, since it is in this world that there is the true sense of “there is none who can compare to You,” which necessitates that this likewise is so of the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*), and how much more so is this so of the angels, who are below the world of Emanation (*Atzilut*), that there thereby is caused to be the matter of the “running” (*Ratzo*) desire and thirst of the aspect of the “desert” (*Midbar*-מדבר).

⁶⁸⁰ See Sefer HaMaamarim 5652 p. 6 and on

⁶⁸¹ See the morning prayer services of Shabbat

Moreover, since in this world there is the “desert” (*Midbar*-מדבר) of the side opposite holiness, and therefore, when one senses his distance from Godliness because of the concealment and hiddenness of this world, and that it is not good for him to be in a distant place, a parched wasteland where there is no revelation of Godliness, as the verse states,⁶⁸² “Your forsaking of *HaShem*-יהו"ה is evil and bitter,” through this he comes to the recognition that, in truth, even the upper worlds are the aspect of a parched wasteland in comparison to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He. He thus is roused with the “running” (*Ratzo*) desire and thirst of the aspect of the “desert” (*Midbar*-מדבר) of the side of holiness.

This then, is the meaning of [the verse], “I am black, but beautiful.” That is, it specifically is through the descent to the state of concealment and blackness, the “desert” (*Midbar*-מדבר) of the side opposite holiness, in that the ascent is from the desert itself, that there is caused to be the elevation to “I am beautiful-*Na'avah*-נאוה,” and “Your speech is beautiful-*Midbareich Na'avah*-מדברִיךְ נאוה,” through which there thereby is an ascent to an even higher level, meaning, not (only) due to the level of the refined sparks of the world of *Chaos-Tohu* that fell to below,⁶⁸³ but rather, that due to the matter of the “running” (*Ratzo*) desire, through which there is a drawing forth and adhesion to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and beyond this, this is due to the

⁶⁸² Jeremiah 2:19

⁶⁸³ See Likkutei Torah, Bamidbar 4a

“returning” (*Shov*) that follows after the “running” (*Ratzo*), [as it states],⁶⁸⁴ “Return to One-*Echad*-אחד,” in that there is an illumination of the light and revelation within him in all the powers [of his soul] through the fulfillment of Torah and *mitzvot* which are the aspect of the Essential Self of the Unlimited One.

7.

This then, is also why the Torah was specifically given to the souls of the Jewish people as they descended below into this world, manifesting in bodies, [as Moshe responded to the angels], “Did you descend to Egypt...? Is there an evil inclination amongst you?” For, even though, in and of themselves, the souls of the Jewish people (as they were above [in the state of] “the daughters of Yerushalayim”) are rooted in the Essential Self of *HaShem*-יהוה, blessed is He, nonetheless, this is concealed, and in order for His Essential Self to be revealed, this is brought about specifically through their descent to manifest in the body and animalistic soul.

It is then that they have the matter of a “running” (*Ratzo*) desire and thirst, after which the matter of “returning” (*Shov*) is caused, with the fulfillment of Torah and *mitzvot* that are drawn from His Essential Self, and in a way of revelation. For, this is the matter of Torah,⁶⁸⁵ namely, to bring about the revelation of

⁶⁸⁴ Sefer Yetzirah 1:8 (according to the version from the introduction to Tikkunei Zohar 7a; See the note of the Rebbe to Sefer HaMaamarim 5659 p. 213; Also see Tanya, Ch. 50; Likkutei Torah, Shir HaShirim 36b, and elsewhere.

⁶⁸⁵ The Rebbe also mentioned to superiority of the laws (*Halachot*) of the Torah, about which it states (Sanhedrin 93b) “[The words] (Samuel I 16:18)

the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, until it is in a way that,⁶⁸⁶ "Your Teacher will no longer be hidden behind His garment," such that He does not hide from you with a covering and garment,⁶⁸⁷ and moreover, the drawing forth and revelation of His Essential Self is in physical things that are refined by fulfilling the Torah and *mitzvot* that manifested in them.

With the above in mind, we also can understand why "the Holy One, blessed is He, took [the Torah] around [and offered it] to each and every nation and language etc.,"⁶⁸⁸ even though this is even lower than the argument of the angels, who said "place Your glory above the heavens."⁶⁸⁹ This is all the more so, considering that it was openly revealed and known before Him, blessed is He, that they would not accept the Torah. For, just as the general matter of the giving of the Torah was specifically below in this world, since it is specifically through the descent to below that we come to a much higher level, as explained before on the verse,⁶⁹⁰ "Who is she who ascends from the desert (*Midbar*-מדבר)," meaning, "Her ascent is from the desert (*Midbar*-מדבר) [itself]," likewise, the precedence to the

'*HaShem*-יהו"ה is with him' means that the law (*Halachah*) is in accordance with him," this being the aspect of "the ultimate truth" (*Emet L'Ameeto*-אמת לאמיתו- (see *Hemshech* 5666 p. 431 and on) – this being the true matter of "*HaShem*-יהו"ה God is true," which is the contemplation that brings to the arousal of the "running" (*Ratzo*) desire and thirst etc., as explained before in chapter six.

⁶⁸⁶ Isaiah 30:20

⁶⁸⁷ See Tanya, Likkutei Amarim, Ch. 36

⁶⁸⁸ Talmud Bavli, Avodah Zarah 2b; Also see the prior discourse of this year, 5727, entitled "*Tze'ena u'Re'enah* - O' daughters of Tziyon, go out and see," Discourse 30, Ch. 8 (Sefer HaMaamarim 5727 p. 243).

⁶⁸⁹ Psalms 8:2; Talmud Bavli, Shabbat 88b

⁶⁹⁰ Song of Songs 3:5; Also see Likkutei Torah, Bamidbar 3d and on.

giving of the Torah was in a way of descent to even lower. That is, this is why “the Holy One, blessed is He, took [the Torah] around [and offered it] to each and every nation and language.” For, even though they did not accept it, nevertheless, because of this itself, their relationship to Torah becomes a negative relationship. (This is like the coming into being of the world of Chaos-*Tohu* out of the lack of His desire, as in the teaching,⁶⁹¹ “These do not please Me.”)

This is also why He went to the children of Esav, who did not want to accept the commandment,⁶⁹² “You shall not murder,” and to the children of Yishmael, who did not want to accept the commandment,⁶⁹³ “You shall not commit adultery.”⁶⁹⁴ In other words, even their negative relationship to Torah is in the two modes of Kindness-*Chessed* and Might-*Gevurah* of the Torah, as the verse states,⁶⁹⁵ “From His right hand He presented them with a fiery Torah.”

In addition, through this they too are caused to undergo refinement.⁶⁹⁶ About this our sages, of blessed memory, stated,⁶⁹⁷ “He permitted (וְהֵתִיר-*v’Heeteer*) their money to the Jewish people, as the verse states,⁶⁹⁸ ‘He stood and measured out the land; He beheld and dispersed (וַיַּתֵּר-*vaYater*) nations,’ and it states, ‘He appeared from Mount Paran,’ from Paran (meaning, from the time that the Holy One, blessed is He, took

⁶⁹¹ Midrash Bereishit Rabba 3:7; 9:2; See Sefer HaMaamarim 5700 p. 55 and the note of the Rebbe there.

⁶⁹² Exodus 20:13; Deuteronomy 5:17

⁶⁹³ Exodus 20:13 *ibid.*; Deuteronomy 5:17 *ibid.*

⁶⁹⁴ Sifri to Deuteronomy 33:2; Zohar III 192b

⁶⁹⁵ Deuteronomy 33:2

⁶⁹⁶ See *Hemshech* 5672 Vol. 1 p. 210; Vol. 2 p. 931

⁶⁹⁷ Bava Kamma 38a (and Rashi there)

⁶⁹⁸ Habakkuk 3:6

[the Torah] around to each and every nation and language and they did not accept it) he appeared (and revealed) their money (and permitted it) to the Jewish people.”

To explain, about the matter of money, our sages of blessed memory, expounded,⁶⁹⁹ “[You shall love *HaShem*-יהו"ה your God...] with all your more-*Bechol Me'odecha*-בכל מאדך,” meaning, “with all your money.” With this in mind, we can relate this to the matter of “He permitted their money,” this being the matter of affecting refinements (*Birurim*) with the elevation brought about through the descent to below, in and of itself, this being the matter of the “running” (*Ratzo*) desire and thirst etc.

8.

This then, is the meaning of “*HaShem*-יהו"ה descended upon Mount Sinai.” That is, the giving of the Torah was in a way that it specifically was given below on the earth in the Sinai desert (*Midbar Sinai*-מדבר סיני), since this specifically causes the ultimate ascent, as the verse states,⁷⁰⁰ “Who is she who ascends from the desert (*Midbar*-מדבר),” meaning that,⁷⁰¹ “Her ascent is from the desert (*Midbar*-מדבר) [itself].” That is, it is from the “desert” (*Midbar*-מדבר) of the side opposite holiness that we come to the “desert” (*Midbar*-מדבר) of the side of

⁶⁹⁹ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Rashi to Deuteronomy 6:5; Also see Sefer HaArachim Chabad, section on “*Ahavat HaShem – BeKhol Levavecha, Nafshecha, u' Meodecha*” p. 436-437.

⁷⁰⁰ Song of Songs 3:5; Also see Likkutei Torah, Bamidbar 3d and on.

⁷⁰¹ Midrash Shir HaShirim Rabba to Song of Songs 3:5; Also see Shemot Rabba *ibid*.

holiness, this being the “running” (*Ratzo*) desire, until we come to the “returning” (*Shov*) which follows the “running” (*Ratzo*) desire, and is on a much higher level, as explained before.

All this is brought about specifically through souls in bodies, who fulfill Torah and *mitzvot* with physical things. For, as known,⁷⁰² even *mitzvot* that depend on the brain and the heart must be in a way that they are sensed in the physical brain and heart, as the verse states,⁷⁰³ “Your heart will be startled and expanded.”

Through this there is also a drawing forth of expansiveness in physical matters, as the verse states,⁷⁰⁴ “If you go (*Teileichu*-תלכו) in My decrees... I will provide your rains in their time, [and the land will give its produce, and the tree of the field will give its fruit; Your threshing will last until the vintage, and the vintage will last until the sowing; you will eat your bread to satisfaction, and you will dwell securely in your land] etc.” It is specifically in this way that we come to the true matter of going (*Halichah*-הליכה) in a limitless way (*Bli Gvul*),⁷⁰⁵ and through this we merit the fulfillment of the prophecy [at the conclusion of the above blessings],⁷⁰⁶ “I will lead you erect-*Kommemyut*-קוממיות” [indicating two “statures-*Komot*-קומות”], with the coming of our righteous Moshiach in the most literal sense!

⁷⁰² Sefer HaMaamarim 5691 p. 62

⁷⁰³ Isaiah 60:5

⁷⁰⁴ Leviticus 26:3-5 and on.

⁷⁰⁵ See Sefer HaMaamarim 5660 p. 107 and on; 5671 p. 69 and on.

⁷⁰⁶ Leviticus 26:13