

Discourse 35

*“Ki MeRosh Tzurim Erenu U’MiGav’ot Ashurenu -
From the head of rocks I see them, and from the hills
do I gaze upon them”*

Delivered on the 12th of Tammuz, 5728

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

1.

The verse states,²¹⁵⁶ “From the head of rocks I see them, and from the hills do I gaze upon them.” The simple explanation is that when Bilaam wanted to say the opposite of a blessing about the Jewish people, the answer was that such a thing does not apply, because “from the head (*Rosh*-ראש) of rocks I see them, and from the hills (*Gva’ot*-גבעות) do I gaze upon them.”

This is as Rashi explained,²¹⁵⁷ “I look at their beginning (*Reishitam*-ראשיתם), at their inception and root, and I see that they are as strongly founded as those rocks and mountains of their forefathers (who are called “rocks-*Tzurim*-צורים”) and their foremothers (who are called “hills-*Gva’ot*-גבעות”).

That is, not only is this so when I gaze at their beginning, at their inception and root, but even when I see them as they are

²¹⁵⁶ Numbers 23:9

²¹⁵⁷ Rashi to Numbers 23:9

now, their root and source is observable in them. Therefore, the opposite of a blessing does not apply to them, Heaven forbid.

The same is so of the toil in service of *HaShem*-יהו"ה, blessed is He, (from which there also is a drawing down as matters literally are). This is because in man's toil in serving *HaShem*-יהו"ה, blessed is He, as it is, in and of himself, it is possible for there to be ascents and descents.

However, when his service stems from his root and source ("from the head of rocks etc.") both in regard to his soul, this being the head and essence of the soul, which is [called] "the source of the flow-*Mazal*-מזל," as well as (and even more so) in regard to the forefathers (and foremothers), who bequeathed the hidden love (*Ahavah Mesuteret*) of *HaShem*-יהו"ה, which also includes fear (*Yirah*) of Him,²¹⁵⁸ to their descendants, meaning that the toil in serving Him is in a way that a person awakens his root and source through remembrance, such that it is drawn down into revelation.

Then, being that love is the root of all 248-רמ"ח positive action *mitzvot*, from which they are drawn, and without which they have no true sustainment (as in the language of Tanya, Ch. 4, and as known about the precise wording "true sustainment," that this refers to the matter of vitality etc.) and being that fear is the root of the 365-שס"ה negative prohibitive *mitzvot*, the service of Him is then as indicated by the verse,²¹⁵⁹ "You shall be wholehearted with *HaShem*-יהו"ה your God." Thus, since one's conduct is such that "you follow My decrees and observe My commandments," there certainly is the fulfillment of, "I will

²¹⁵⁸ See Tanya, Likkutei Amarim, Ch. 18

²¹⁵⁹ Deuteronomy 18:13

provide your rains in their time,”²¹⁶⁰ along with all the other blessings enumerated in that Torah portion.

The same is so of the existence of the world. [In other words, from the matter of “the head of rocks etc.,” as it relates to the Jewish people as a whole, and to each Jew as an individual in his service of *HaShem*-יהו"ה, blessed is He, there also is a drawing down in relation to the existence of the world, which exists for the sake of the Jewish people who are called “the beginning-*Reishit*-רֵאשִׁית.”]²¹⁶¹

About this our sages, of blessed memory, expounded (in *Shemot Rabbah*, in the Torah portion of Bo),²¹⁶² “‘From the head of rocks I see them’ – This refers to the forefathers... The Ever Present One initially sought to establish His world but was unsuccessful until the forefathers arose. This is analogous to a king who wanted to build a city. He issued a decree, and they searched for a place to build the city. He came to lay the foundation, and water was rising from the depths and did not allow him to lay the foundation. He sought to lay the foundation again in a different place, and the water overturned it. [He kept looking] until he came to a certain place and found an enormous rock there. He said: I will establish the city here, upon these rocks. So likewise, God sought to establish worlds, but the wicked did not allow it... When the forefathers came and were meritorious, the Holy One, blessed is He said: I will establish the world upon these, as the verse states,²¹⁶³ ‘For the pillars of the earth are *HaShem*’s-יהו"ה and He set the world

²¹⁶⁰ Leviticus 26:3-4

²¹⁶¹ Rashi and Ramban to Genesis 1:1

²¹⁶² Midrash *Shemot Rabba* 15:7

²¹⁶³ Song of Songs 2:8

upon them.’ The verse therefore states, ‘From the head of rocks I see them.’”

Now, we must understand the specific wording of the above-mentioned Midrash, in stating that the forefathers are specifically called “rocks-*Tzurim*-צורים.” That is, here they are not even called “mountains-*Harim*-הרים” as they are in the Midrash that precedes this, which states,²¹⁶⁴ “In the merit of their forefathers I am redeeming them. It therefore is written, ‘Leaping upon the mountains,’ and ‘mountains-*Harim*-הרים’ only refers to the forefathers.” In contrast, here they specifically are called “rocks-*Tzurim*-צורים.”

We also must understand²¹⁶⁵ the specific wording, “The Ever Present One sought **to establish-*L’Khhonen***-לכוֹנֵן His world.” At first glance, it should have said that He “sought to **create-*Livro***-לברוא His world,” this terminology being more appropriate to the analogy of a king who sought to **build-*Livnot***-לבנות a city.

We also must understand the meaning of their words that, “the wicked did not allow it... until the forefathers came etc.,” because the creation of the world and its sustainment happened before the forefathers came. We also must understand the precise wording that “the forefathers came **and were meritorious-*v’Zachu***-וְזָכוּ.” That is, at the beginning of the matter it states, “until the forefathers arose-*Amdoo*-עָמְדוּ,” but here it adds the words “and were meritorious-*v’Zachu*-וְזָכוּ.”

²¹⁶⁴ Midrash Shemot Rabba 15:4

²¹⁶⁵ Also see the discourse entitled “*Ki MeRosh Tzurim*” 5673 (*Hemshech* 5672 Vol. 1, p. 290).

2.

The explanation is that what was explained before about how it is in the Jewish people, in their toil in serving *HaShem*-יהו"ה, blessed is He, and in the existence in the world below, this is because these matters chained down²¹⁶⁶ from the souls of the Jewish people as they are above, which is the aspect of *Zeir Anpin* (of the world of Emanation-*Atzilut*) and is called the Upper Yisroel (as stated in Biurei HaZohar and Ohr HaTorah of the Tzemach Tzeddek on this verse).²¹⁶⁷

Now, in the letters of the Name *HaShem*-יהו"ה, this is the matter of the letter *Vav*-ו.²¹⁶⁸ This is why the full number of the Jewish people is six-hundred thousand. [This is as in the teaching of our sages, of blessed memory,²¹⁶⁹ "One who sees the multitudes of Israel (meaning, a large gathering of six-hundred thousand) says, 'Blessed is He who knows all secrets.'"] That is, the general totality of the Jewish people are six-hundred thousand individual souls, which are root [souls] etc.²¹⁷⁰ This is because the Jewish people below are drawn from the aspect of *Zeir Anpin*, which is the letter *Vav*-ו-6, and is the six upper emotions (*Midot*) as each includes ten, and the ten include ten etc. five times, for a total of six-hundred thousand,

²¹⁶⁶ See Tanya, Likkutei Amarim, Ch. 12

²¹⁶⁷ Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 993 and on – also printed in Ohr HaTorah, Balak p. 904 and on; Also see Biurei HaZohar of the Mittler Rebbe 103a and on.

²¹⁶⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*)

²¹⁶⁹ Talmud Bavli, Brachot 58a (and Rashi there)

²¹⁷⁰ See Tanya, Likkutei Amarim, Ch. 37 (48a)

(as explained at length in various places in books of Kabbalah and Chassidus).²¹⁷¹

Now, the creation of the world is through the aspect of *Zeir Anpin* - the six emotions (*Midot*). This is as Zohar points out²¹⁷² about the verse,²¹⁷³ “Six days-*Sheishet Yamim*-ששת ימים did *HaShem*-יהו"ה make the heavens and the earth,” and it does not say “**In** six days-*b'Sheishet Yamim*-בששת ימים.” This is because these six days are the six Supernal emotions (*Midot*). However, from the aspect of the emotions (*Midot*) as they are unto themselves, the matter of the shattering of the vessels (*Shevirat HaKeilim*) was caused (similar to the statement in the above-mentioned Midrash that, “the wicked did not allow it etc.”)

The rectification for this is through the refinement, purification, and ascent etc., brought about through the aspect of the intellect (*Mochin*) (this being the level of the forefathers). This is because the shattering (*Shevirah*) was only in the six emotions (*Midot*) (and not in Kingship-*Malchut*, in which there only was the matter of nullification, as it states,²¹⁷⁴ “the land was nullified”). In contrast, in the intellect (*Mochin*) there was no shattering (*Shevirah*), as the verse states,²¹⁷⁵ “They die, but not in wisdom-*Chochmah*” (as explained at length in books of Kabbalah).²¹⁷⁶

²¹⁷¹ See Maamarei Admor HaZaken 5566 p. 190 and on; Sefer HaMaamarim 5678 p. 312 and on, and elsewhere.

²¹⁷² Zohar I 247a; Zohar III 298b, and elsewhere

²¹⁷³ Exodus 20:11; 31:17

²¹⁷⁴ Zohar II 176b (Sifra d'Tzniyuta)

²¹⁷⁵ Job 4:21; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 35.

²¹⁷⁶ See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 2; Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6; Shaar 11 (Shaar HaMelachim) Ch. 1-2; Also see Torah

About this too it states, “From the head of rocks I see them,” in praise of the level of *Zeir Anpin* (as in the words of the Tzemach Tzeddek),²¹⁷⁷ as to how the root [of *Zeir Anpin*] is extremely lofty, “from the heads of rocks etc.,” meaning, from the light (*Ohr*) of the Father-*Abba* (Wisdom-*Chochmah*) of the world of Emanation (*Atzilut*), which is the beginning of the coming into being of the emotions (*Midot*).

3.

This may be understood according to the explanation of how it is in the soul powers of man below. To explain, the emotions of the heart are not in a way that this is where they exist, and this is where they are present. Rather, there also is a root and source for the emotions. This is because the emotions (*Midot*) are drawn from the intellect (*Mochin*), from the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, which are called the “mothers” and source of the emotions (*Midot*),²¹⁷⁸ being that it is through the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah* that the emotions (*Midot*) are born.

This then, is the matter of the “heads of rocks” and “hills.” That is, it refers to the “fathers” and “mothers,” meaning to the aspect of Wisdom-*Chochmah*, which is called

Ohr, Hosafot to Tetzaveh 110d; 118c-d; Maamarei Admor HaZaken 5568, beginning of Vol. 1; Inyanim p. 417 and on, and elsewhere.

²¹⁷⁷ Ohr HaTorah ibid. p. 905

²¹⁷⁸ Tanya, Likkutei Amarim, Ch. 3

“Father-*Av-אב*,”²¹⁷⁹ and the aspect of Understanding-*Binah* which is called “Mother-*Eim-אם*,”²¹⁸⁰ as the verse states,²¹⁸¹ “The mother of the children rejoices.”

About them the verse states, “From the head of rocks I see them, and from the hills do I gaze upon them.” That is, this is in praise of *Zeir Anpin*, the aspect of the emotions (*Midot*), as included in its root and source in the intellect (*Mochin*), and even after the emotions (*Midot*) are revealed there is a drawing and manifestation within them of their root and source in the intellect (*Mochin*), so that they are recognizable in them, as explained in Biurei HaZohar of this week’s Torah portion²¹⁸² about these two matters - the inclusion (*Hitkallelut*) of the emotions (*Midot*) in the intellect (*Mochin*), and the manifestation (*Hitlabshut*) of the intellect (*Mochin*) in the emotions (*Midot*).

The explanation is that the order of the birth of the emotions (*Midot*) from the intellect (*Mochin*) is that first there is the point (*Nekudah*) of the concept. After this, through restraining oneself and dwelling on the concept in contemplation of it (*Hitbonenut*) etc., the point of the concept is constructed into an entire intellectual construct with length and breadth etc. An analogy for this, is the development of an

²¹⁷⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26, and elsewhere.

²¹⁸⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26 *ibid.*, and elsewhere.

²¹⁸¹ Psalms 113:9; Zohar I 219a; Zohar II 84a; 85b; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Eim HaBanim*”; Likkutei Torah, Shemini Atzeret 88d, and elsewhere.

²¹⁸² Biurei HaZohar of the Mittler Rebbe 104b

actual fetus. That is, there first is the seminal drop of the father, which is only a point, within which the entire existence of the fetus is included, with all its 248-ה"ה limbs and 365-ה"ה ש"ש veins, except that their existence is hidden and only is spiritual. Afterwards, through the fetus dwelling in the womb of the mother for nine months (as in the language of Tanya),²¹⁸³ the existence of the fetus comes to be such that its 248-ה"ה limbs and 365-ה"ה ש"ש veins become fully developed, even including its hair and nails.

This is like the intellect. That is, when it only is an intellectual point, it is a general point within which all the particulars of this intellect are inherent. (This is why after fully contemplating the point as he should, he then comes to all the particulars of the point.) However, there [in the point] they are completely concealed (like the inclusion of all the limbs and organs in the seminal drop). However, after he restrains himself to contemplate the intellectual point in a way of understanding and comprehension, then all the length and breadth of the construct of the concept with all of its particulars comes to be.

Now, included in the full understanding and comprehension [of the concept] is also the leaning either toward Kindness-*Chessed* or Might-*Gevurah*. For example, in regard to something that relates to action, this is [the leaning as to] whether he should bestow goodness to his fellow or the opposite thereof. The same is so of spiritual bestowal, such as the bestowal of intellect, this is [a leaning as to] whether he should bestow to his student abundantly or the opposite thereof. The same is even so of an intellectual matter as it is unto itself,

²¹⁸³ Tanya, Likkutei Amarim, Ch. 2

that there sometimes is the leaning to expand the intellectual matter, so that it spreads forth and includes various different sections, including various matters and various details, or the opposite, that the leaning is in a line and mode of *Might-Gevurah*, this being the matter of a novel insight (*Chiddush*), and “we do not derive a general rule from a novel insight,”²¹⁸⁴ and the like.

An example of this is the general difference between the House of Shammai and the House of Hillel. That is, the House of Shammai lean toward stringency, to forbid, whereas the House of Hillel lean toward leniency, to permit.²¹⁸⁵ This is because of the leanings of their intellect, either toward Kindness-*Chessed* or towards *Might-Gevurah*.²¹⁸⁶

In other words, this proclivity is already present in one’s general intellect, even before he comes to apply it to rule about a certain case. It is according to the leaning, whether to Kindness-*Chessed* or its opposite, that the give and take of the intellect comes about, in expanding on the reasonings and explanations, until the culmination of the ruling, as to whether there will be a drawing of the revelation of Kindness-*Chessed* or its opposite.

At this level, the intellect itself is already concealed. For, that which is revealed (whether in speech, or at the very least, in thought) is only the **conclusion** of the intellect and its final ruling, this being the matter of the emotions (*Midot*).

²¹⁸⁴ See Talmud Bavli, Chullin 34a and Rashi entitled “*d’Chiddush Hoo.*”

²¹⁸⁵ Talmud Bavli, Eruvin 6b

²¹⁸⁶ See the introduction to Tanya (4a); Iggeret HaKodesh, Epistle 13 (119a), and elsewhere.

Nevertheless, this is as the emotions (*Midot*) are still in the intellect (*Mochin*).

Proof for this is the fact that the ruling toward either Kindness-*Chessed* or Might-*Gevurah*, to bestow or not etc., is not in a way of emotional excitement and arousal. This is to such an extent that it is possible for him to render judgment regarding life or the opposite of life, and even so, if he is a whole person, when doing so, he will not be in a state of emotional arousal and excitement. This is because this still is the aspect of emotions (*Midot*) as they still are included in the intellect (*Mochin*), and as known, intellect (*Mochin*) is not in a way of [emotional] excitement and arousal.

Afterwards there is a drawing down of the emotions (*Midot*) as they are in the heart, whether the emotion of Kindness-*Chessed* and love, which is a motion of expansiveness, or whether the opposite emotional quality, which is a motion of constriction. It then is in a way that the matter touches him, and he becomes excited and aroused etc., this being the matter of the heart, which is in a way of excitement and [emotional] arousal.

We thus find that there are three ways in the emotions (*Midot*). The first is as the emotions (*Midot*) are in the aspect of Wisdom-*Chochmah*, this being as they are included in the intellectual point, just as all the particulars of the concept are included in the intellectual point. (This is like the inclusion of the limbs and veins in the seminal drop.)

The second is as the emotions (*Midot*) are in the Understanding-*Binah*, meaning, when all the particulars of the concept are in a state of expansiveness, with explanations and

give and take, until there even is a conclusive ruling in regard to leaning toward Kindness-*Chessed* or Might-*Gevurah*, except that this still is the existence of intellect. For this, the existence of another is not necessary, and moreover, it is not in a way that affects [emotional] arousal and excitement. The third is as the emotions (*Midot*) are revealed in their place in the heart, through which there is caused to be the actual bestowal to the other.

However, when the emotions are in their place in the heart, to bring about the [actual] bestowal to the other, since on this level, the other is of consideration and consequence, it is possible that the other can dislodge him from the straightforward path etc. (The same is so of one's toil in serving *HaShem*-יהו"ה, blessed is He, and the same applies to the Upper Yisroel.)

However, about this the verse states, "From the head of rocks I see them etc." That is, the praise of *Zeir Anpin* (the aspect of the emotions – *Midot*) is that even when they are in their place, there is a drawing down and recognition in them of their root and source, as it is in the aspect of Wisdom-*Chochmah*. Due to this, there is the negation of the possibility of that which is the opposite of blessing, Heaven forbid, as well as the negation of derivation of vitality by the side opposite holiness (*Yenikat HaChitzonim*), (as in the language of Kabbalah and Chassidus).

On a deeper level, the praise of *Zeir Anpin* in this verse is not only because of its relationship to the aspect of Wisdom-*Chochmah*, which is the aspect of the forefathers as they are called “mountains-*Harim*-הרים,” but also as they are called “rocks-*Tzurim*-צורים,” up to the aspect of “the **head** of rocks-*Rosh Tzurim*-ראש צורים.”

This may be understood by prefacing with the explanation in various places²¹⁸⁷ about the word “flintstone-*Tzur*-צור,” from which sparks of fire come out when struck. This is not in a way that the flint (*Tzur*) has the existence of fire in it in a concealed way, and that through striking the flint (*Tzur*) the spark of fire comes out from concealment to revelation. It rather is in a way that the existence of the fire is a “concealment that has no existence” (*He’elem SheEino b’Metziyut*) in the flint. This is why even when the flintstone is immersed in water, no change comes about in it, and this does not at all prevent its ability to bring out sparks of fire when struck.

Based on this, we also can understand the level of the forefathers as they are called “flintstones-*Tzurim*-צורים,” that this refers to the aspect of Wisdom-*Chochmah* (the Father-*Av-אב*) as it is on the highest of levels. For as known about the matter of the intellect itself, there are several levels. That is, there is intellect (*Sechel*) that relates to emotions (*Midot*), and in this itself, there is the revealed intellect (*Sechel Galuy*) and

²¹⁸⁷ Likkutei Torah, Acharei 26c; Ohr HaTorah, Drushim L’Yom HaKippurim Vol. 5 p. 2,136; Sefer HaMaamarim 5630 p. 318 and on, and elsewhere.

the concealed intellect (*Sechel Satoom*) etc., in elevation after elevation.

From this it is understood that “the **head** of rocks-*Rosh Tzurim* ראש צורים” refers to the highest level of the matter of intellect (*Sechel*), this being the innerness (*Pnimiyyut*) of Wisdom-*Chochmah*, the innerness (*Pnimiyyut*) of the Father-*Abba*, which is the innerness of the Ancient One-*Atik*.²¹⁸⁸

Another explanation²¹⁸⁹ is that the “rocks-*Tzurim* צורים” refers to the aspect of the Crown-*Keter*, and in this itself there are various levels. This is as stated in books of Kabbalah²¹⁹⁰ that the “rock-*Tzur* צור” refers to the *Sefirot* as they are in the aspect of the Crown-*Keter*, each one in its place.

That is, there is the Crown-*Keter* of the Female-*Nukva*, the Crown-*Keter* of *Zeir Anpin*, and the Crown-*Keter* of *ChaBa*”D.²¹⁹¹ Likewise, even in the general *Sefirah* of the Crown-*Keter* (of the whole world of Emanation (*Atzilut*)) there are two levels - the Long Patient One-*Arich* and the Ancient One-*Atik*. From this it is understood that “rocks-*Tzurim* צורים” refers to the highest level in the aspect of the Crown-*Keter*, this being the Ancient One-*Atik*.

Now, the two above-mentioned explanations, (the first explanation being that it refers to the innerness (*Pnimiyyut*) of Wisdom-*Chochmah*, and the second explanation being that it

²¹⁸⁸ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Ramaz to Zohar III 260b; 276b; Likkutei Torah, Nitzavim 49d; See the note of the Rebbe to Kuntres Limud HaChassidus, Ch. 3 [printed in Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 335 and on].

²¹⁸⁹ See Ohr HaTorah *ibid.* p. 913

²¹⁹⁰ See the citations in Ohr HaTorah, Drushim L’Yom HaKippurim *ibid.* p. 2,131.

²¹⁹¹ An acronym for the *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

refers to the Ancient One-*Atik*), are aligned with each other. This is because the innerness (*Pnimiyut*) of the Father-*Abba* (Wisdom-*Chochmah*) is the innerness (*Pnimiyut*) of the Ancient One-*Atik*.

This then, is the meaning of “From the head of rocks I see them etc.” That is, the praise of *Zeir Anpin* is not only in regard to its root and source as it is included in the aspect of Wisdom-*Chochmah*, in which, at the very least, the emotions (*Midot*) are present in a concealed and spiritual way, but rather as the emotions (*Midot*) are included in the aspect of the Crown-*Keter*, up to and including the aspect of the Ancient One-*Atik*. For, as known,²¹⁹² “*Zeir Anpin* is unified with and dependent on the Ancient One-*Atik*.” In other words, the true existence of the aspect of *Zeir Anpin* is the aspect of the Ancient One-*Atik*. This is why there can be the drawing down of the aspect of the Ancient One-*Atik* into *Zeir Anpin*.

The same is so of the aspect of the Upper Yisroel (from which the Jewish people below are drawn). This is because “Israel ascended in thought,”²¹⁹³ and thought (*Machshavah*) refers to Wisdom-*Chochmah*,²¹⁹⁴ as in the language of the Zohar [which calls Wisdom-*Chochmah* and Understanding-*Binah*]²¹⁹⁵ “Thought-*Machshavah* and the Jubilee-*Yovla* etc.”

That they “ascended in thought” refers to the loftiest aspect in thought²¹⁹⁶ (Wisdom-*Chochmah*), up to the innerness

²¹⁹² Zohar III 292a (Idra Zuta); See Torah Ohr, Yitro 72b and on; 73a; and elsewhere.

²¹⁹³ Midrash Bereishit Rabba 1:4

²¹⁹⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*); Also see Kuntres Limud HaChassidut ibid.

²¹⁹⁵ Zohar I 123a

²¹⁹⁶ See Likkutei Torah, Shir HaShirim 19b

(*Pnimityut*) of Wisdom-*Chochmah*, and as mentioned above, the innerness (*Pnimityut*) of Wisdom-*Chochmah* is the innerness (*Pnimityut*) of the Ancient One-*Atik*, and that is where the aspect of *Zeir Anpin* (the Upper Yisroel) is rooted. This is as mentioned before, that “*Zeir Anpin* is unified with and dependent on the Ancient One-*Atik*.”

5.

The explanation of the matter as it is in our service of *HaShem*-יהו"ה, blessed is He, meaning, as it is in the Lower Yisroel, is that as explained elsewhere at length, man's primary work is to affect that in the matter of “six days did *HaShem*-יהו"ה make the heavens and the earth,” that there should be the matter of “the heavens and the earth and all their hosts were finished-*Vayechulu*-ויכלו.”²¹⁹⁷

(This is as our sages, of blessed memory, stated,²¹⁹⁸ “Whosoever prays on Shabbat evening and recites the passage, ‘They were finished-*Vayechulu*-ויכלו,’ the Torah ascribes him credit as though he became a partner with the Holy One, blessed is He, in the act of creation.”) That is, one must affect that the six mundane days of the week are a preparation for Shabbat, the substance of which is “They were finished-*Vayechulu*-ויכלו,” which is a term indicating “expiry-*Kilayon*-כליין,” and a term indicating pleasure (*Taanug*).²¹⁹⁹ That is, one must draw forth and reveal *HaShem*’s-יהו"ה Supernal pleasure in them, in that

²¹⁹⁷ Genesis 2:1; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, end of The Gate of His Title (*Shaar HaKinuy*).

²¹⁹⁸ Talmud Bavli, Shabbat 119b

²¹⁹⁹ See Ohr HaTorah, Bereishit 42b and on.

“the Holy One, blessed is He, lusted for a dwelling place in the lower worlds.”²²⁰⁰

Now, when this service only stems from the revealed love and fear in the heart, as in the verse,²²⁰¹ “A fool does not desire understanding (*Tevunah*), but only to reveal his heart,” then from holy love it is possible to fall into love of the permissible, up to and including love for [matters of] the side opposite holiness, and the same is so of the emotion of fear.

The remedy for this is that the emotions (*Midot*) should be subsumed in the aspects of the intellect (*Mochin*). This is also known from the teaching of our sages, of blessed memory,²²⁰² “A person does not commit a transgression unless a spirit of foolishness enters him.” In other words, the spirit of foolishness causes that even though the intellect of the animalistic soul is present, nonetheless, he still can transgress and sin. However, when the intellect (*Mochin*) is in a state of wholeness and perfection, it then does not apply for a person to transgress and sin.

More specifically, when the emotions (*Midot*) are subsumed (*Hitkalellut*) in the aspect of the intellect (*Mochin*), there is a way that the emotions (*Midot*) are included in the aspect of Understanding-*Binah*, [this being the matter of] “from the hills do I gaze upon them,” and even higher, as they are included in the aspect of Wisdom-*Chochmah*, [this being the matter of] “from the head of rocks I see them.”

²²⁰⁰ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

²²⁰¹ Proverbs 18:2

²²⁰² Talmud Bavli, Sotah 3a

As explained in Tanya,²²⁰³ from the perspective of the Wisdom-*Chochmah* of the soul, even the most worthless Jews and the sinners of Israel give up their lives for the sanctification of the Name *HaShem*-יהו"ה, without any knowledge and contemplation. This is because it is a matter that transcends reason and intellect, this being the general matter of serving *HaShem*-יהו"ה, blessed is He, in a way of “with all your more” (*Bechol Me’odecha*-בכל מאדך).²²⁰⁴

(That is, even though it only is “with all **your** more-*Me’od Shelcha*-שלך מאד,”²²⁰⁵ nonetheless, for him it is with all his more-*Me’od*-מאד). That is, it is in a way that transcends measure and limitation. This is the matter of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), the meaning of which is giving up of one’s desire (*Mesirat HaRatzon*),²²⁰⁶ the likeness to which Above is the *Sefirah* of the Crown-*Keter*.

From this aspect there is a drawing down of service of *HaShem*-יהו"ה, blessed is He, in actual deed. That is, it comes about by being preceded with the acceptance of His yoke and giving up of one’s soul (*Mesirat Nefesh*) (as explained in Tanya).²²⁰⁷ This then penetrates into all the powers of the soul, “with all your heart, and with all your soul, and with all your more,”²²⁰⁸ (which also includes “with all your money”),²²⁰⁹

²²⁰³ Tanya, Likkutei Amarim, Ch. 18

²²⁰⁴ Deuteronomy 6:5

²²⁰⁵ See Torah Ohr, Mikeitz 39c-d

²²⁰⁶ See Torah Ohr *ibid.* p. 36a and elsewhere.

²²⁰⁷ Tanya, Likkutei Amarim, Ch. 25, beginning of Ch. 41.

²²⁰⁸ Deuteronomy 6:5 *ibid.*

²²⁰⁹ Rashi to Deuteronomy 6:5 *ibid.*

beginning with the power of desire (*Ratzon*) and the power of pleasure (*Taanug*).

6.

Now, just as this is so in the microcosm of the world, which is man,²²¹⁰ this likewise is so in the macrocosm of the world. This is the meaning of the teaching in Midrash, that “the Ever Present One initially sought to establish His world etc.,” specifying “to establish-*Lekhonen*-לכוֹנֵן.”²²¹¹

To explain, being that the creation of the world was in a way of constructing in order to demolish, this being the matter of the world of Chaos-*Tohu*, and demolishing in order to construct, this being the matter of the world of Repair-*Tikkun*,²²¹² nonetheless, this still is the existence of the world-*Olam*-עוֹלָם, which is of the root “concealment-*He’elem*-הַעֲלֵם”), this being due to the concealment of the Creator from the created.

It is quite simple to understand that this is not *HaShem’s*-ה' ultimate Supernal intent, but His Supernal intent is rather to reveal Godliness in the world, until the world will be a dwelling place for Him, blessed is He. This is why it states that “the Ever Present One sought to **establish** (*Lekhonen*-לכוֹנֵן) the world.” That is, after the world was already brought into being, *HaShem’s*-ה' Supernal intent is

²²¹⁰ Midrash Tanchuma 3; Tikkunei Zohar, Tikkun 69 (100b; 101a)

²²¹¹ Also see the end of the discourse entitled “*Ki MeRosh Tzurim*” *ibid.* (*Hemshech* 5672 Vol. 1 p. 300).

²²¹² See Maamarei Admor HaZaken 5563 Vol. 2, p. 728; Maamarei Admor HaEmtza’ee, Devarim Vol. 2, p. 582 and on, and elsewhere.

that the conduct of the world should be in accordance with the intention in creation, namely, to make a dwelling place for Him in the lower worlds.

However, “the wicked did not allow it etc.” This is because, as the creation stems from “six days did *HaShem*-יהו"ה make etc.,” that is, the six emotions (*Midot*), it is possible for the forces of externality (*Yenikat HaChitzonim*) to derive vitality etc. (This is like how it is in man’s service of *HaShem*-יהו"ה when it only stems from the revealed emotions of his heart, as explained above.)

The Midrash continues with the analogy of the king who “came to a certain place and found an enormous rock there. He said: I will establish the city here upon these rocks,” which in the analogue, refers to “the forefathers [who] came and were meritorious,” specifying that they “were meritorious-*Zachu*-זכו,” indicating the toil of the lower one, in that he becomes a partner with the Holy One, blessed is He, in the act of creation through reciting “They were finished-*Vayechulu*-ויכלו” on the evening of Shabbat, which brings about that, “the heavens and the earth and all their hosts were finished-*Vayechulu*-ויכלו,” which is the matter of “expiry-*Kilayon*-כליין” and pleasure (*Taanug*) (as discussed in chapter five).

It is then that “the Holy One, blessed is He said: I will establish the world upon these, as the verse states,²²¹³ ‘For the pillars of the earth are *HaShem*’s-יהו"ה and He set the world upon them.’” The Midrash then concludes, “It therefore states, ‘From the head of rocks I see them.’” In other words, even in the world that was brought into being from the aspect of the

²²¹³ Song of Songs 2:8

emotions (*Midot*), we draw down the aspect of the intellect (*Mochin*), up to and even including the highest aspect of Wisdom-*Chochmah*, this being the innerness (*Pnimiyut*) of Wisdom-*Chochmah* (which is the innerness (*Pnimiyut*) of the Ancient One-*Atik*), or alternately, according to the second explanation, which essentially is the same thing,²²¹⁴ this refers to the highest level of the Supernal Crown-*Keter*, the aspect of the Ancient One-*Atik* of the Crown-*Keter*.

This then, is also the meaning of [the verse], “From the head of rocks I see them, and from the hills do I gaze upon them,” as it is according to the simple meaning of the verse regarding the words of Bilaam (as mentioned in chapter one).

To explain, Bilaam is the side opposite Moshe. This is as our sages, of blessed memory, expounded²²¹⁵ on the verse,²²¹⁶ “Never again has there arisen in Israel a prophet like Moshe,” – “However, amongst the nations of the world there has risen, and who is that? Bilaam.”

Therefore, to negate the thoughts of Bilaam, it was necessary to draw from a level that even transcends the level of Moshe, whose matter is the aspect of Wisdom-*Chochmah*.²²¹⁷ This then, is the meaning of [the verse], “From the heads of rocks I see them etc.,” this being the drawing down from the aspect of “the **head** of rocks-*Rosh Tzurim* ראש צורים,” which is the highest aspect in Wisdom-*Chochmah* and the Crown-*Keter*, the innerness (*Pnimiyut*) of the Father-*Abba* (Wisdom-

²²¹⁴ See Ch. 4 *ibid*.

²²¹⁵ Sifri to Deuteronomy 34:10

²²¹⁶ Deuteronomy 34:10

²²¹⁷ See Torah Ohr, Shemot 49c; Hosafot to Tetzaveh 111b, and elsewhere.

Chochmah) which is the innerness (*Pnimityut*) of the Ancient One-*Atik*.

Then, after the drawing down from the aspect of “the head of rocks-*Rosh Tzurim*-ראש צורים,” even in the levels that are below this, where there is room for the existence of Bilaam, there nevertheless is a drawing down of only blessings. This is as [Bilaam] stated,²²¹⁸ “Behold! I am instructed to bless – He has blessed, and I cannot annul it.” This is similar to the novelty of the giving of the Torah (which began when “the forefathers came and were meritorious”) that [the ten commandments] begin with the letter *Aleph*-א, so that even its drawing into the world is in a way of blessing, even though, in and of itself, the [creation of the] world could not begin with the letter *Aleph*-א, since it could have been the opposite of blessing, as explained elsewhere at length.²²¹⁹

7.

Now, this can be connected to the [new] Psalm of the Rebbe, whose joyous day and redemption we are celebrating, this being Psalm 89, which begins with the words, “A Maskil by Etan the Ezrachite-*Maskeel l'Eitan HaEzrachee*-משכיל לאיתן הֶאֱזַרְחִי.”²²²⁰

²²¹⁸ Numbers 23:20

²²¹⁹ Likkutei Torah, Re'eh 19b; Ohr HaTorh, Emor p. 860; Also see introduction to Zohar.

²²²⁰ Which began to be recited on the 12th of Tammuz of this year, 5728, the beginning of the 89th year from the birth of the Rebbe Rayatz, whose soul is in Eden, the Rebbe whose joyous day and redemption is being celebrated. (See Sefer HaMaamarim 11 Nissan Vol. 1, p. 1 and on.)

The explanation is as in the known teaching of the Alter Rebbe, (printed in Kuntres Limud HaChassidus²²²¹ of the Rebbe whose day of redemption we are celebrating, and as explained at length in some of his discourses),²²²² that “*Maskeel*-משכיל” [referring to the power of conceptualization-*Ko’ach HaMaskeel*] is higher than the intellect (*Sechel*) and refers to the source that brings the intellect (*Sechel*) forth and reveals it. This refers to the aspect of the Concealed Wisdom (*Chochmah Stima’ah*),²²²³ which is the innerness (*Pnimiyyut*) of Wisdom-*Chochmah*, or the *Sefirah* of the Crown-*keter*. This aspect will be revealed in the coming future.

This is also the meaning of “The Ezrachite-*HaEzrachite*,” which means, “will shine-*Ezrach*-האזרח” in the future tense, in that it is destined to shine for each and every Jew. This is also the meaning of the word “*Eitan*-איתן,” since the letters *Aleph*-א, *Yod*-י, *Tav*-ת, and *Nun*-ן (known as the letters of *Eitan*-איתן) are the letters that modify words into the future tense.²²²⁴

Thus, the explanation of “*Maskil L’Eitan*-למשכיל לאיתן,” is that the aspect of the “power of conceptualization-*Maskeel*-משכיל” is present for “*Eitan*-איתן.” The word “*Eitan*-איתן” has three meanings. “*Eitan*-איתן” is a term meaning “antiquity-*Yashan*-ישן.”²²²⁵ “*Eitan*-איתן” is a term meaning “strength-

²²²¹ Ch. 3 [subsequently printed in Igrot Kodesh of the Rebbe Rayatz, Vol. 3 p. 335].

²²²² Sefer HaMaamarim 5685 p. 60 and on; 5688 p. 121 and on; 5703 p. 72 and on; 5708 p. 61 and on.

²²²³ See Ohr HaTorah, Tehillim (Yahal Ohr) p. 311, and elsewhere.

²²²⁴ Likkutei Torah, Re’eh; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how the twenty-two letters are divided in the Holy Language-*Lashon HaKodesh*.

²²²⁵ See Targum Yonatan and Rashi to Kings I 8:2

Chazak-חזק.²²²⁶ “*Eitan*-איתן” is a term meaning “hard-*Kasheh*-קשה.²²²⁷ That is, it undergoes no change etc.

This refers to the strength of the essential self the soul, which is the aspect of the letter *Yod*-י and the thorn of the letter *Yod*-י of the soul, (as explained in Likkutei Torah, Re’eh, and in various places, about the Name *HaShem*-יהו"ה that is present in each and every Jew).

This likewise is the aspect of “the head of rocks-*Rosh Tzurim*-ראש צורים,” as Radak wrote²²²⁸ in explanation of the word “rock-*Tzur*-צור,” that it is similar to “your dwelling is firm-*Eitan Moshavecha*-איתן מושבך.”²²²⁹ This aspect is drawn (in a way of expansiveness) in all the powers of the soul, up to and including thought, speech and action. This is as in the conclusion of the teaching of the Alter Rebbe, that when the power of conceptualization (*Ko’ach HaMaskeel*-כח המשכיל) is shining-*Ezrachi*-אזרחי, it then shines in all the powers and senses.

This then, is the perfection in the service of *HaShem*-יהו"ה, blessed is He, through which the blessings of *HaShem*-יהו"ה are drawn down in all one needs in order to serve *HaShem*-יהו"ה, blessed is He, out of expansiveness, and to be blessed in children, health, and abundant sustenance, to the point of openly revealed miracles that transcend the natural order, which are drawn down below ten hands-breadths, as took place in these days of redemption for the leader of the Jewish people,

²²²⁶ See Exodus 14:27 and Rashi there.

²²²⁷ See Numbers 24:21; Micah 6:2

²²²⁸ In Sefer Michlol, section on “*Tzur*-צור,” cited in Ohr HaTorah, Balak p. 913.

²²²⁹ Numbers 24:21

“and the body follows after the head,”²²³⁰ and this is drawn forth to all those who follow in his ways, up to and including “all who are called Yisroel,”²²³¹ (as in the know precision regarding this wording explained in various places),²²³² and in a way that this redemption also brings to the general redemption of all the Jewish people, speedily and in the most literal sense, through our righteous Moshiach!

²²³⁰ Talmud Bavli, Eruvin 41a

²²³¹ See the text of the Rebbe whose redemption we are celebrating in his letter written in celebration of the first 12th of Tammuz – Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 80.

²²³² See Likkutei Sichot Vol. 8 p. 329 and on.