

Discourse 36

*“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 (pushed off fast of) 17th of Tammuz, 5728

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

1.

The²²³³ verse states,²²³⁴ “From the head of rocks I see them, and from the hills do I gaze upon them.” It was explained before²²³⁵ on this verse (as it relates to the totality of man’s service of *HaShem*-יהו"ה, blessed is He, as well as how it relates to the world at large) that based on the Zohar,²²³⁶ that [this verse] refers to the emotions (*Midot*), the aspect of *Zeir Anpin*, as they are included in the intellect (*Mochin*), the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, the Father-*Abba* and Mother-*Imma*, this being the meaning of “the head of rocks-*Rosh Tzurim*-ראש צורים” and “hills-*Gva’ot*-גבעות.”

To explain, the matter of the “rock-*Tzur*-צור” (or “rocks-*Tzurim*-צורים”) is that it is like a “flintstone-*Tzur HaChalamish*-

²²³³ This discourse is a continuation of the preceding discourse by the same title as this of the 12th of Tammuz of this year, Discourse 35 (Sefer HaMaamarim 5728 p. 251 and on).

²²³⁴ Numbers 23:9

²²³⁵ In the preceding discourse by the same title as this of the 12th of Tammuz of this year, Discourse 35, Ch. 3 and on (Sefer HaMaamarim 5728 p. 253 and on).

²²³⁶ Zohar III 203b

צור החלמיש²²³⁷ from which fire is brought forth by striking. This is because there is no actual existence of fire in the flint, but only the power of fire in a way “concealment that has no existence” (*He’elem SheEino b’Metziyut*).

The way the emotions (*Midot*) are subsumed in Wisdom-*Chochmah* is similar to this, in that they are in a state of “concealment that has no existence” (*He’elem SheEino b’Metziyut*), like fire as it is in a flintstone, up to and including the aspect of “the **head** of rocks-*Rosh Tzurim* ראש צורים” (“From the head of rocks I see them”), referring to the aspect of Wisdom-*Chochmah* as it is on the highest level, this being the innerness (*Pnimiyyut*) of Wisdom-*Chochmah*, and the innerness (*Pnimiyyut*) of the Father-*Abba* is the innerness (*Pnimiyyut*) of the Ancient One-*Atik*.²²³⁸ This is the first source of the emotions (*Midot*) as they are in a state of “concealment that has no existence” (*He’elem SheEino b’Metziyut*).

The “hills-*Gva’ot* גבעות” refers to the aspect of Understanding-*Binah*, in which the emotions (*Midot*) are in a state of concealment, but is “concealment that is in existence” (*He’elem SheYeshno b’Metziyut*). This is comparable to a fetus concealed in the womb of its mother, where although it is concealed, since “a fetus is considered to be like the thigh of the mother,”²²³⁹ and only “consumes what its mother consumes etc.”²²⁴⁰ nevertheless, it already has the form of a fetus, in a

²²³⁷ See Likkutei Torah, Acharei 26c; Ohr HaTorah, Drushim L’Yom HaKippurim Vol. 5, p. 2,136; Sefer HaMaamarim 5630 p. 318 and on.

²²³⁸ See the preceding discourse by the same title as this of the 12th of Tammuz of this year, Discourse 35, Ch. 4 and on (Sefer HaMaamarim 5728 p. 256 and on).

²²³⁹ See Talmud Bavli, Yevamot 78a; Nazir 51a

²²⁴⁰ Talmud Bavli, Niddah 30b

way of division into limbs etc., up to and including the hair and nails etc.

In contrast, this is not so of the seminal drop of the father, where although all the particular limbs are included there etc., it is in a way of ultimate concealment, such that they are not recognized or felt to exist at all. It is only in the womb of the mother that it develops to the form of a fetus with all its particular limbs, except that it still is concealed in the womb of its mother. However, this is “concealment that is in existence” (*He’elem SheYeshno b’Metziyut*).

This is an example of how the emotions (*Midot*) are included in the Understanding-*Binah*. That is, they have not yet come into revelation in the heart, but are included in the contemplation of the intellect, like a fetus in the womb of its mother. About this the verse states,²²⁴¹ “whose belly you fill with Your concealed treasure.” That is, the emotions (*Midot*) are concealed there, like something placed and enclosed in a chest etc.

However, in Wisdom-*Chochmah* (the Father-*Av*) it does not at all apply to say that they are in a state of gestation there. For, in the gestation of the fetus, that which it is, is already present except that it is enclosed and concealed in its source, this being the way the emotions (*Midot*) are included in the grasp of Understanding-*Binah*. In contrast, in Wisdom-*Chochmah*, the emotions (*Midot*) are not in a state of “existence” altogether. Now, in addition to the way the emotions (*Midot*) are included in the intellect (*Mochin*) before their revelation in the heart, even after the revelation of the

²²⁴¹ Psalms 17:14

emotions (*Midot*), there is a drawing down in them of their root and source in the aspect of the intellect (*Mochin*).

How this matter relates to one's toil in service of *HaShem*-יהו"ה, blessed is He, is that there must be the inter-inclusion (*Hitkallelut*) of the emotions (*Midot*) within the intellect (*Mochin*). That is, it is not enough for one's service to only stem from the love and fear revealed in his heart, about which the verse states,²²⁴² "A fool does not desire understanding (*Tevunah*), but only to reveal his heart." For, it is possible for [the forces of externality] to derive vitality from this etc. This is why the emotions (*Midot*) must be subsumed within the intellect (*Mochin*).

2.

However, we still must understand this. For, the general content of this verse, which are the words of Bilaam, is that it relates the praise of the level of *Zeir Anpin* (the root of the souls of the Jewish people) and how its root is extremely lofty etc. Thus, since the inclusion of the emotions (*Midot*) in the aspect of Wisdom-*Chochmah* is a much loftier matter than the inclusion of the emotions (*Midot*) in the Understanding-*Binah*, this being so, what is added by stating, "and from the hills do I gaze upon them," (referring to the inclusion of the emotions (*Midot*) in the aspect of Understanding-*Binah*) once the verse already said, "From the head of rocks I see them," (which refers to the inclusion of the emotions (*Midot*) in the aspect of

²²⁴² Proverbs 18:2

Wisdom-*Chochmah*, up to and including the innerness (*Pnimiyut*) of Wisdom-*Chochmah* etc.)?)

However, the explanation of the matter is that there is also a superiority in the matter of “and from the hills do I gaze upon them.” For,²²⁴³ in order for there to be a drawing down to below etc. - this being *HaShem*’s יהוה’s ultimate Supernal intent, both in regard to man’s work in serving Him, as well as in regard to the world at large - it is not enough for the aspect of the emotions (*Midot*) to be as they are subsumed within Wisdom-*Chochmah*, but there also must be their inclusion within Understanding-*Binah*, in which, at the very least, the emotions (*Midot*) are already in a state of “concealment that has existence” (*He’elem SheYeshno b’Metziyut*). It [only] is after this that the revelation of the emotions (*Midot*) etc., is possible (in a way that their root and source is drawn in them, as explained before).

3.

This then, is the precision [in the verse adding] “and from the hills do I gaze upon them.”²²⁴⁴ The meaning of the word “gaze upon them-*Ashurenu*-אשורנו,” is that it is of the same root as “the protrusion of the feet,” as in the verse,²²⁴⁵ “Firmly establishing my footsteps-*Ashurai*-אשורי.” This is as in

²²⁴³ Also see the discourse entitled “*Kol HaNikra b’Shmi* – All who are called by My Name” 5722, translated in The Teachings of The Rebbe, 5722 Vol. 2, Discourse 37, Ch. 6 and on (Sefer HaMaamarim 5722 p. 257 and on).

²²⁴⁴ In regard to the coming section see Biurei HaZohar of the Mittler Rebbe, Balak 103c and on.

²²⁴⁵ Psalms 40:3

the continuation of the teaching of the Zohar,²²⁴⁶ “Since he was in the womb of the Mother-*Imma* etc., he takes a step in protrusion to the outside etc.” This is hinted in the fact that in the first letter *Hey-ḥ* (which is Understanding-*Binah*) there is a little foot in the form of the letter *Vav-ḡ*-6.²²⁴⁷ In other words, the form of the *Hey-ḥ* itself, which has length and width, is the aspect of Understanding-*Binah* itself, whereas the short leg within it, indicates the inclusion of the emotions (*Midot*) within Understanding-*Binah*, in which their state of existence is like a fetus in the womb of its mother (not as they are in Wisdom-*Chochmah*, where they are a “concealment that has no existence”).

The bottom of the foot protrudes outward, this being the aspect of *NeHi”Y*,²²⁴⁸ in that only they are revealed when the emotions (*Midot*) are included in the Understanding-*Binah*. That is, it is like a fetus in the womb of its mother, in that its head is positioned between its knees etc.²²⁴⁹ In other words, there only is the revelation of the aspects of *NeHi”Y*, whereas the [aspects of] *ChaBa”D*²²⁵⁰ and *ChaGa”T*²²⁵¹ are concealed and subsumed in the womb of the Mother-*Imma*.

²²⁴⁶ Zohar III 203b (Balak)

²²⁴⁷ Also see at length in the introductory notes to Ch. 34 & 35 of Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, and the citations there.

²²⁴⁸ An acronym for the three lower *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

²²⁴⁹ Talmud Bavli, Niddah 30b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.

²²⁵⁰ An acronym for the three upper *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

²²⁵¹ An acronym for the three intermediate *Sefirot* of Kindness-*Chessed*, Might-*Gevurah* and Splendor-*Tiferet*.

More specifically, the words “he takes a step in protrusion to the outside” cannot be applied to the aspects of *NeHi”Y*. This is because the aspects of *NeHi”Y* are still considered part and parcel of the essential being of *Zeir Anpin*, and this specifically is **not** “a step in protrusion to the outside,” meaning, outside his essential self.

To further explain, we find that relative to the intellect (*Mochin*), the general matter of the emotions (*Midot*) is called “the outside-*Chutz*-חיצונית,”²²⁵² and how much more so of the aspects of *NeHi”Y*, that relative to the essence of the emotions (*Midot*), they are [considered as being] “outside” the body.²²⁵³

However, all this does not relate to the matter of the “step in protrusion to the outside,” which is the matter of the footsteps of the feet, which are also part of the general totality of man, to a place that is outside of him. Therefore, the primary matter of “he takes a step in protrusion to the outside” is in regard to the aspect of Kingship-*Malchut*,²²⁵⁴ the aspect of speech (*Dibur*), which is a power that is separate from the essence of the emotions (*Midot*). This is because the matter of speech (*Dibur*) is entirely that of revealing to another.

In other words, in addition to the inclusion of the emotions (*Midot*) in the Understanding-*Binah*, hinted in the short leg of the letter *Hey*-ה, which is like a little *Vav*-ו-6, there also is the point (*Nekudah*) where the *Vav*-ו in the *Hey*-ה protrudes outside of its essential self, this being the root and source for the aspect of speech (*Dibur*) as it is included in the

²²⁵² Ohr HaTorah, *Yahal Ohr to Tehillim* p. 455.

²²⁵³ See the introduction to *Tikkunei Zohar* (17a); *Etz Chayim*, Shaar 16 (Shaar Holadat Abba v’Imma v’Zeir Anpin v’Nukva), beginning of Ch. 4, and elsewhere.

²²⁵⁴ Also see Ohr HaTorah, *Balak* p. 907 and on.

Understanding-*Binah* in a way of greater concealment than how the emotions (*Midot*) are included in it.

4.

This then, is also the meaning of the statement in the continuation of the teaching of the Zohar,²²⁵⁵ that in the Upper Academy (*Metivta Ila'ah*),²²⁵⁶ the word “hills-*Gva'ot*-גבעות” is written missing the letter *Vav*-ו etc., and in the Academy of the Firmament (*Metivta d'Rakiya*)²²⁵⁷ it is written as “hills-*Gva'ot*-גבעות,” with the letter *Vav*-ו etc.

To explain, the difference between “hills-*Givat*-גבעת” (missing the *Vav*-ו), [which can be read] in the singular, and “hills-*Gva'ot*-גבעות” (with the *Vav*-ו) in the plural, is that “hill-*Givat*-גבעת” in the singular, indicates Understanding-*Binah* herself, as she still is receiving the bestowal from the aspect of Wisdom-*Chochmah* into herself, before the drawing down of the fetus of *Zeir Anpin* into the womb of the Mother-*Imma* from their union.

In contrast, “hills-*Gva'ot*-גבעות” in the plural, indicates Understanding-*Binah* as she already includes the emotions, that are in her in a state of gestation (*Ibbur*) (as hinted in the form of the little *Vav*-ו-6 within the *Hey*-ה), and not just the emotions (*Midot*), but also the power of speech (*Dibur*), (which is hinted in the form of the little *Vav*-ו in the *Hey*-ה that “takes a step in

²²⁵⁵ Zohar III 203b (Balak) *ibid*.

²²⁵⁶ [Of the world of Creation (*Briyah*)].

²²⁵⁷ [Of the world of Formation (*Yetzirah*)].

protrusion to the outside”) which is included in her in an even greater state of concealment, as discussed before.

This is why in the Academy of the Firmament (*Metivta d'Rakiya*) they dispute the explanation of the Upper Academy (*Metivta Ila'ah*) that “hills-*Givat*-גבעות” is spelled missing the *Vav*-ו, and are of the view that it specifically must be “hills-*Gva'ot*-גבעות” with the *Vav*-ו, this being as Understanding-*Binah* is in a state of “pregnancy” (*Ibbur*), in which the emotions (*Midot*), as well as the power of speech (*Dibur*) are included in her, as mentioned before.

More specifically, the need for the matter of “hills-*Gva'ot*-גבעות” with the *Vav*-ו, is not just for the gestation of *Zeir Anpin* in the womb of the Upper Mother-*Imma Ila'ah* (Understanding-*Binah*), but is also for the gestation (*Ibbur*) in the womb of the Lower Mother-*Imma Tata'ah*, the aspect of Kingship-*Malchut*, this being the gestation of the soul of King Moshiach, Moshiach the son of Dovid, (since Dovid is the *Sefirah* of Kingship-*Malchut*,²²⁵⁸ [as it states],²²⁵⁹ “Dovid, King (*Melech*) of Israel,” and as it states,²²⁶⁰ “My servant Dovid will be king over them”).

For, during the time of the exile, when Moshiach sits at the gates of Rome etc.,²²⁶¹ his soul is in a state of gestation (*Ibbur*) in the womb of the aspect of Kingship-*Malchut*, until the time of the redemption, at which time the matter of birth comes to be. This is brought about through a drawing down of

²²⁵⁸ See Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim); Erchei HaKinuyim by the author of Seder HaDorot.

²²⁵⁹ Talmud Bavli, Rosh HaShanah 25a

²²⁶⁰ Ezekiel 37:24

²²⁶¹ See Talmud Bavli, Sanhedrin 98a

additional light from the aspect of Understanding-*Binah* to the aspect of Kingship-*Malchut*.

This is as in the conclusion of the above-mentioned teaching of the Zohar,²²⁶² “The lower son, who is included within her, will require that in the coming future, when it is the time for King Moshiach to come, the Upper Hill (*Givah Ila’ah*-גבעה) will take him etc., and stand him upon the Upper Life etc.” This refers to the “thirty-three (ל”ג) days that she will remain in her blood of purity.”²²⁶³ For, the first day of Pesach is the same day as the ninth of Av (as known regarding the sign of *A”T Ba”Sh*-ב”ש-א”ת),²²⁶⁴ on which Moshiach is born,²²⁶⁵ and the thirty-third day of the Omer (*Lag BaOmer*-ל”ג בעומר) is the end of the thirty-three days of “her blood of purity,” this being the day of the Hilulah of Rabbi Shimon bar Yochai,²²⁶⁶ the spark of Moshe,²²⁶⁷ who is the aspect of Moshiach, as known²²⁶⁸ that the first redeemer, is the final redeemer.²²⁶⁹

²²⁶² Zohar III 203b (Balak)

²²⁶³ Leviticus 12:4

²²⁶⁴ Tur and Shulchan Aruch 428:3 – [That is, the 1st-א day of Pesach will always be on the same day of the week as the ninth-*Tisha*-תשעה of Av; The 2nd-ב day will always be on the same day of the week as *Shavu’ot*-שבועות etc.]

²²⁶⁵ Talmud Yerushalmi, Brachot 2:4; Midrash Bamidbar Rabba 13:5; Eichah Rabba 1:51

²²⁶⁶ See Zohar III 296b; Pri Etz Chayim, Shaar Sefirat HaOmer, Ch. 7

²²⁶⁷ See Zohar I 14b in the note; Siddur Im Da”Ch, Shaar Lag BaOmer 304b

²²⁶⁸ Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal to Genesis (Vayechi) 49:10; Torah Ohr, beginning of Mishpatim (75b).

²²⁶⁹ The conclusion of this discourse is missing.