

Discourse 34

“*Yehiy HaShem Elokeinu Imanu... -
May HaShem, our God, be with us...*”

Delivered on Shabbat Parshat Korach,
3rd of Tammuz, 5728
By the grace of *HaShem*, blessed is He,

1.

The verse states,²¹¹⁹ “May *HaShem*-יהוה our God be with us as He was with our forefathers etc.” Now, as known, his honorable holiness, my father-in-law, the Rebbe, explained²¹²⁰ that “our forefathers-*Avoteinu*-אבותינו” refers to [the aspects of] Wisdom-*Chochmah* and Understanding-*Binah*²¹²¹ of the soul. In other words, “our forefathers” refers to the general matter of the intellectual faculties (*Mochin*), and more specifically, to Wisdom-*Chochmah* and Understanding-*Binah*, the substance of which is seeing (*Re’iyah*-ראייה) and hearing (*Shemiyah*-שמיעה).²¹²² This is as the verse states,²¹²³ “Raise your eyes on high **and see** (*u’Re’oo*-וראו) Who created

²¹¹⁹ Kings I 8:57 – See the Sichah talk of the 3rd of Tammuz 5687 (printed in Sefer HaSichot 5687 p. 169).

²¹²⁰ At the end of the discourse by the same title as this of the year 5692 (Sefer HaMaamarim 5692 p. 63; 5710 p. 57).

²¹²¹ See Tanya, Likkutei Amarim, beginning of Ch. 3; Likkutei Torah, Drushim L’Shabbat Shuvah, (the 2nd) discourse entitled “*Shuvah*,” end of Ch. 3 [67a] and elsewhere. (This is a note of the Rebbe that was copied into the original Hebrew redaction of this discourse from the discourse cited above.)

²¹²² Torah Ohr, Mishpatim 75a and elsewhere.

²¹²³ Isaiah 40:26

these,” and as written,²¹²⁴ “**Listen** (*Shma*-שמע) Israel, *HaShem*-יהוה our God, *HaShem* is One-*HaShem Echad*-אחד יהוה אחד.”

Now, the substance of the supplication “May *HaShem*-יהוה... be with us as He was with our forefathers,” is for the light that illuminates in the intellectual faculties (*Mochin*) to be drawn and also be revealed and illuminate in the emotional qualities (*Midot*) of the heart. This is the meaning of the word “with us-*Eemanu*-עמנו,” since man’s primary aspect is the aspect of *Zeir Anpin* (the emotions).²¹²⁵ This is why man’s primary work is to refine the seven emotions (*Midot*).²¹²⁶

To further explain, the intellect (*Mochin*) and emotions (*Midot*)²¹²⁷ are separate and even opposites of each other. This is because by nature the intellect (*Mochin*) is cold and settled, whereas by nature the emotions (*Midot*) are hot and excited. (This is why one’s intellect (*Mochin*) is to himself, whereas his emotions (*Midot*) are to his fellow.)²¹²⁸ The difference between them is so great that the revelation of the emotions (*Midot*) comes about specifically after the intellect (*Mochin*) is concealed in the narrowness of the neck (*Meitzar HaGaron*) which separates between the intellect (*Mochin*) [of the brain] and the emotions (*Midot*) [of the heart].²¹²⁹

It thus is in this regard that there is the supplication, “May *HaShem*-יהוה... be with us as He was with our forefathers.” That is, notwithstanding the difference between

²¹²⁴ Deuteronomy 6:4

²¹²⁵ See Ohr HaTorah, Va’etchanan p. 328

²¹²⁶ See Maamarei Admor HaEmtza’ee, Devarim Vol. 1, p. 4 and on.

²¹²⁷ Also see the discourse “*Yehiy HaShem Elokeinu*” *ibid.* (Sefer HaMaamarim 5692 p. 56 and on; 5710 p. 52).

²¹²⁸ See Sefer HaMaamarim 5697 p. 218 and on.

²¹²⁹ See Torah Ohr, Va’era 57c and on, and elsewhere.

the intellect (*Mochin*) and the emotions (*Midot*), there should be an illumination of the light [of the intellect] in the emotions (*Midot*) literally as it illuminates in the intellect (*Mochin*).

In other words, the drawing down into the emotions (*Midot*) should not be only from the externality (*Chitzoniyut*) of the intellect (*Mochin*), but also from the innerness (*Pnimiyyut*) of the intellect (*Mochin*). There then will also be an illumination of the light [of the intellect] in the emotions (*Midot*) just as it illuminates in the intellect (*Mochin*), this being the matter of the innerness (*Pnimiyyut*) of the emotions (*Midot*).²¹³⁰

Now, when the light of the intellect (*Mochin*) illuminates in the emotions (*Midot*), then “the heart distributes to all the extremities,”²¹³¹ so that it is drawn to all 248-רמ"ה limbs and 365-רמ"ה ש"ס veins, these being the matter of the 248-רמ"ה positive action *mitzvot* and 365-רמ"ה ש"ס negative prohibitive *mitzvot*,²¹³² up to the matter of the garments (*Levushim*) [of the soul], these being thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*), and especially “action (*Ma'aseh*), which is primary.”²¹³³

In other words, even though the light that illuminates in the emotions (*Midot*) is much higher, beyond all comparison to the level of action (*Ma'aseh*), nevertheless, there even is a drawing down from the emotions (*Midot*) to the action

²¹³⁰ See the discourse entitled “*Yihy HaShem Elokeinu*” *ibid.*; Also see *Sefer HaMaamarim* 5692 p. 29 and on.

²¹³¹ See *Zohar* II 153a; *Zohar* III 161b; 221b (Ra'aya Mehemna); 232a (Ra'aya Mehemna); Tanya, *Iggeret HaKodesh*, Epistle 31.

²¹³² See *Zohar* I 170b

²¹³³ See *Mishnah Avot* 1:17

(*Ma'aseh*). It is to this end that the supplication continues, “may He not forsake us nor cast us off.”²¹³⁴

2.

Now, this may be connected to the verse, “Korach took-*Vayikach Korach*-וִיקַח קֹרַח” which Onkelos translates as “[Korach] divided-*vaEtpaleg*-וְאֵתְפַלֵּג,” [unlike other places in Torah in which he translates “*Vayikach*-וִיקַח” as “took-*v’Naseiv*-וְנָסִיב”]. Likewise, Rashi explains that “he took himself to one side, in order to separate himself from the congregation etc.” In Zohar²¹³⁵ it states that “Korach wanted to exchange the right with the left,” or alternately,²¹³⁶ “to exchange the fixtures of the upper and lower.”

To explain, the order of the fixtures on the side of holiness is that the powers of Might-*Gevurot* are secondary to the powers of Kindness-*Chassadim*, and are included in them, (“the left is forever subsumed in the right”). However, Korach wanted to separate the powers of Might-*Gevurot* from the powers of Kindness-*Chassadim*, so that they will be a level unto themselves, or even beyond this, that the powers of Might-*Gevurot* will be primary and the powers of Kindness-*Chassadim* will be secondary and receive from them. This is why he was punished etc.²¹³⁷

²¹³⁴ There is a small portion of the discourse missing at this juncture.

²¹³⁵ Zohar III (Korach) 176a, cited and explained in Maamarei Admor HaEmtza’ee, Korach p. 1,358 and on; Ohr HaTorah, Korach p. 685; p. 718; p. 723; Sefer HaMaamarim 5669 p. 192 and on.

²¹³⁶ As per the view of Rabbi Yehudah in the Zohar there.

²¹³⁷ For a more complete explanation of this matter, also see the Sichah talk that followed the discourse, Ch. 11 (Torat Menachem, Vol. 53 p. 171 and on).

However, we must understand this. This is because “Korach was intelligent, and this being so, why did he commit this folly?”²¹³⁸ The explanation is that Korach saw the powers of Might-*Gevurot* as they are in their root, in which they are higher than the powers of Kindness-*Chassadim*.

To explain, the order of drawing all the levels is that first there must be concealment and revelation comes afterwards. For example, at the beginning of the revelation of the Line-*Kav* to illuminate in the worlds, the constriction of *Tzimtzum* was first necessary. This is because the light (*Ohr*) of *HaShem*-יהו"ה that precedes the restraint of the *Tzimtzum*, transcends the worlds and does not give room for the existence of worlds. This is as stated in Etz Chayim,²¹³⁹ that [at first] there was *HaShem's*-יהו"ה's simple Supernal light that filled all of existence, and there was no room in which the existence of the worlds could be sustained. It therefore was necessary for there to first be the constriction of the *Tzimtzum*, by which the light was completely removed, and only afterwards was it possible for there to be the revelation of the Line-*Kav*. The same is so on all levels, until it finally is drawn in this lower world. This is as our sages, of blessed memory, stated,²¹⁴⁰ “Like the creation of the world, at first it was darkness and then light returned,” as the verse states,²¹⁴¹ “It was evening and (then) it was morning.”

From this it is understood that the root of the powers of Might-*Gevurot* precede the root of the powers of Kindness-*Chassadim*. This is because the restraint of *Tzimtzum* is the

²¹³⁸ Rashi to Numbers 16:7

²¹³⁹ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

²¹⁴⁰ Talmud Bavli, Shabbat 77b

²¹⁴¹ Genesis 1:5

aspect of the powers of *Might-Gevurot*, whereas the revelation of the *Line-Kav* is the aspect of the powers of *Kindness-Chassadim*, and on the side of holiness, precedence indicates precedence in level and importance. This is why Korach wanted the left line and mode to be dominant over the right line and mode, because of the elevation of the powers of *Might-Gevurot* over the powers of *Kindness-Chassadim*.

However, in truth, Korach made a very grave error, because in truth, revelation (*Giluy*) precedes concealment (*He'elem*). This is because the constriction of the *Tzimtzum* preceding the revelation, is only in relation to the revelation in the worlds, in that there cannot be revelation in the worlds without it being preceded by the restraint of the *Tzimtzum*. However, as revelation is, in and of itself, it was present even before the restraint of the *Tzimtzum*, in that the limitless light of the Unlimited One filled all space of existence etc.

Now, this is as known²¹⁴² in regard to the meaning of the verse,²¹⁴³ “Benevolent God *HaShem-E”l Elohi”m HaShem-*הו"א אל"הים יהו"ה spoke and called to the earth.” That is, this verse mentions the three names by which the world was created. The order is first the name “Benevolent-*E”l-l”א*,” which is the aspect of *Kindness-Chessed*,²¹⁴⁴ indicating the revelation of the light, in that the limitless light of the Unlimited One filled the space of the void. This is followed by the name “God-*Elohi”m-*

²¹⁴² Ohr HaTorah ibid. p. 721; Sefer HaMaamarim 5669 ibid. p. 197

²¹⁴³ Psalms 50:1

²¹⁴⁴ See Psalms 52:3; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Seven (*Chessed*).

אלהי"ם," which is the aspect of Might-*Gevurah*,²¹⁴⁵ indicating the restraint of the *Tzimtzum*. This is then followed by the Name *HaShem*-יהו"ה, indicating the revelation of the Line-*Kav* that illuminates after the *Tzimtzum*, and is the matter of mercy-*Rachamim*.²¹⁴⁶

(About this our sages, of blessed memory, stated,²¹⁴⁷ "He included the quality of mercy-*Rachamim* with it [with the quality of Might-*Gevurah*].") Mercy-*Rachamim* comes after Kindness-*Chessed* and Might-*Gevurah* and includes both, being that it transcends them etc., in that the Line-*Kav* is rooted higher than the light that was concealed, and higher than the *Tzimtzum*.

We thus find that at the first root, revelation (*Giluy*) precedes concealment (*He'elem*). Moreover, even in the revelation in the worlds, in which the revelation must be preceded by the *Tzimtzum*, the revelation precedes the *Tzimtzum*. This is because the purpose of the constriction of the *Tzimtzum* is for the sake of revelation, in that the intention of the constriction is not for the constriction to remain, Heaven forbid to think so. Rather, it is so that there then will be the revelation of light (*Ohr*) etc. Thus, since the entire intention for the constriction of the *Tzimtzum* is for revelation, therefore, in truth, revelation (*Giluy*) precedes, since it is the [purpose and] intention for the constriction (*Tzimtzum*).

²¹⁴⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*).

²¹⁴⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

²¹⁴⁷ Rashi to Genesis 1:1; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

We thus find that Korach's mistake was not just in regard to that which transcends the chaining down of the worlds (*Hishtalshelut*), meaning, in the fact that the limitless light of the Unlimited One filled the entire space of the void before the *Tzimtzum*, but even in regard to the matter of the chaining down of the worlds (*Hishtalshelut*), in which the *Tzimtzum* actually does precede, because nonetheless, in regard to the [purpose and] **intention** of the *Tzimtzum*, the revelation is what precedes.

The same is so in the world below, that even though the actual order is "at first it was darkness and then light returned," as the verse states, "It was evening and it was morning," nonetheless, the intention in the concealment of "it was evening" is for the revelation of "it was morning," up to and including the revelation of "one day-*Yom Echad*-יום אחד"²¹⁴⁸ which transcends both evening and morning.²¹⁴⁹

3.

The explanation as it is in our service of *HaShem*-יהו"ה, blessed is He, is as explained above, that on all levels there first must be concealment and revelation comes afterwards. The same is so in the soul of man. For example, in the drawing forth of intellect (*Mochin*), for the light of the intellect to be drawn forth and revealed from that which transcends the intellect, there first must be a matter of concealment etc. Similarly, for the light of the intellect (*Mochin*) to be drawn into the emotions

²¹⁴⁸ Genesis 1:5 *ibid*.

²¹⁴⁹ See *Hemshech* 5672 Vol. 2 p. 997 and on; *Sefer HaMaamarim* 5704 p. 221 and on.

(*Midot*), there first must be the concealment through the narrowness of the neck (*Meitzar HaGaron*) (as mentioned in chapter one).²¹⁵⁰ However, the intention of the concealment is for the sake of the revelation. For example, in the concealment of the narrowness of the neck, the intention is that thereby there should be a drawing, revelation, and illumination of the light of the intellect (*Mochin*) in the emotions (*Midot*) as well, just as the intention in the constriction of the *Tzimtzum* is that through it, revelation is possible in the worlds.

It should be added about the [purpose and] intention of the *Tzimtzum*, which is for the sake of revelation, that as known, the *Tzimtzum* is not merely to reveal the Line-*Kav* in the worlds, but that through this there also can be the revelation of the limitless light of the Unlimited One, which precedes the restraint of the *Tzimtzum*, from the perspective of which there was no room for worlds.

For, as explained in Etz Chayim²¹⁵¹ the reason the *Tzimtzum* had to be in a way of the **complete** withdrawal (*Siluk*) of the light, followed by the return and illumination of the short Line-*Kav*, and it was **not** in a way of the light withdrawing while leaving the short Line-*Kav* remaining, is because if there would not have been the complete withdrawal of the light, the existence of the worlds would have been impossible. However, once the worlds were brought into being, they then are able to receive the drawing down of the revelation of the Line-*Kav*, and moreover, through refinement etc., they can also receive the

²¹⁵⁰ See Sefer HaMaamarim 5655 p. 71 and on; 5665 p. 247 and on.

²¹⁵¹ Etz Chayim, Shaar 1, end of Anaf 3.

light that transcends the Line-Kav, up to and including the light that precedes the *Tzimtzum*.

The same is so of drawing the light of the intellect (*Mochin*) into the emotions (*Midot*) through the concealment of the narrowness of the neck (*Meitzar HaGaron*), the intention of which is for the sake of revelation. That is, through this there can be a drawing down into the emotions (*Midot*) not just of the light of the intellect (*Mochin*) as it is constricted through the narrowness of the neck (*Meitzar HaGaron*), but even the light of the intellect (*Mochin*) as it illuminates in the intellect [itself] (*Mochin*), literally. This is the matter of the revelation of the innerness (*Pnimiyut*) of the intellect (*Mochin*) as it illuminates in the innerness (*Pnimiyut*) of the emotions (*Midot*), (as explained in chapter one).

4.

This then, is the meaning of [the verse], “May *HaShem*-יהוה our God be with us as He was with our forefathers.” For, as explained before, “our forefathers-*Avoteinu*-אבותינו” refers to the intellect (*Mochin*), and “with us-*Eemano*-עמנו” refers to the emotions (*Midot*), and the request is that just as the light illuminates in the aspects of the intellect (*Mochin*), it should be drawn, revealed, and illuminate within the emotions (*Midot*) as well.

In other words, even though the intellect (*Mochin*) and the emotions (*Midot*) are of no comparison to each other, which is why there must be a separation between them through the concealment caused by the narrowness of the neck (*Meitzar*

HaGaron), about this there is the supplication and prayer that the light of the intellect (*Ohr HaMochin*) should illuminate within the emotions (*Midot*), literally.

Now, the matter of prayer (*Tefillah*) is not for something that is miraculous,²¹⁵² but for that which is in the parameters of the natural order. This is because the intention of the concealment is for the sake of revelation. Therefore, even the concealment of the narrowness of the neck (*Meitzar HaGaron*) is for the sake of the revelation of the light of the intellect (*Mochin*) within the emotions (*Midot*), until there is an illumination of the light within them as it is in the intellect (*Mochin*) [itself], literally.

This then, is also why the verse states, “May *HaShem*-יהוה **our** God, be with us etc.” This is because *HaShem*-יהוה is His Essential Name (*Shem HaEzem*),²¹⁵³ this being the light that transcends the worlds and that the worlds cannot withstand. Nevertheless, through the constriction of His title God-*Elohi*”אלהי”ם-*m*, even *HaShem*-יהוה becomes “**our** God-*Elohei*”אלהי”נו-*nu*,” meaning, “our strength and vitality,”²¹⁵⁴ and as explained before, since the intention of the *Tzimtzum* is for the sake of revelation, therefore, through the *Tzimtzum*, even an illumination in the worlds of a revelation of the light that the worlds are incapable of withstanding in and of themselves, is possible.

²¹⁵² See Talmud Bavli, Brachot 54a

²¹⁵³ Moreh Nevuchim 1:61 and on; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Kesef Mishneh to Hilchot Avodah Zarah 2:7; Pardes Rimmonim, Shaar 19 (*Shaar Shem Ben Dalet*), and elsewhere.

²¹⁵⁴ See Likkutei Torah, Balak 73c; Pinchas 80a and elsewhere.

5.

So shall it be for us, that this prayer and supplication should be fulfilled for us in regard to the toil in one's soul, that there should be the drawing down of the light of the intellect (*Mochin*) into the emotions (*Midot*), as well as into the garments [of the soul,] thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*), until it is fulfilled in the most literal sense. "May *HaShem*-יהו"ה our God be with us as He was with our forefathers, may He not forsake us nor cast us off," and "for all the children of Israel there shall be light in their dwellings."²¹⁵⁵

²¹⁵⁵ See Exodus 10:23; Also see the conclusion of the above-mentioned Sichah talk of the 3rd of Tammuz.