

Discourse 40

*“Acharei HaShem Elokeichem Teileichu... -
You shall follow after HaShem your God...”*

Delivered on Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁸³ “You shall follow after *HaShem*-יהו"ה your God... and you shall adhere to Him.” It states in Sifri, ““and you shall adhere to Him-*u’Vo Tidbakun*-וְבוֹ תִדְבָּקוּן” – separate yourselves from idolatry and adhere to the Ever Present One.” Now, we must understand why the matter of “separate yourselves from idolatry” is stated after all the particular forms of serving *HaShem*-יהו"ה, blessed is He, enumerated before this in the verse. For, though it is true that the beginning of one’s service is in a way of “You shall follow after *HaShem*-יהו"ה your God,” specifying “after-*Acharei*-אֲחֵרֵי,”¹²⁸⁴ the verse nevertheless then enumerates five additional ways of serving *HaShem*-יהו"ה, one above the other. This being so, how is it possible that the culmination of service of Him, “and you shall adhere to Him,” is “you should separate yourselves from idolatry?”

¹²⁸³ Deuteronomy 13:5

¹²⁸⁴ See the discourse entitled “*Acharei HaShem Elokeichem Teileichu*” in Likkutei Torah, Re’eh 19c; Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, p. 25a.

Now, at first glance, the matter of separating yourselves from idolatry is the beginning of serving Him, such that, in and of itself, this is not yet even part and parcel of the matter of serving Him, but must precede serving Him. This is especially so considering that our sages, of blessed memory, taught¹²⁸⁵ that they killed the inclination for idolatry, and it thus is certain that the matter of separating yourselves from idolatry is not part of serving Him at all.

Nevertheless, being that the Torah is eternal, as stated in Tanya,¹²⁸⁶ it is understood that the order of [the verse], “You shall follow after *HaShem*-יהו"ה your God,... and you shall adhere to Him,” is an instruction for all times and all places, even after they killed the inclination for idolatry, such that even then, the matter of “separate yourselves from idolatry” is the conclusion and culmination of service of *HaShem*-יהו"ה.

2.

This can be understood with a preface of the explanation in the discourse entitled “*Acharei*” of the year 5629,¹²⁸⁷ said by the Rebbe Maharash one-hundred years ago. That is, the verse, “You shall follow after *HaShem*-יהו"ה your God etc.,” consists of 15-י"ט words, and in “*Yishtabach*” we likewise say 15-י"ט praises, corresponding to the 15-י"ט “songs of ascent” (*Shir HaMaalot*) in Tehillim. He continues [and states] that we likewise find five-ה [prefix] letters *Vav*-ו in this verse, in the

¹²⁸⁵ See Talmud Bavli, Yoma 69b

¹²⁸⁶ Tanya, Likkutei Amarim, Ch. 17

¹²⁸⁷ Sefer HaMaamarim 5629 p. 311 and on.

words, “and you shall fear Him-*ו'Otō Tira'u* וְאֹתוֹ תִירָאוּ, and you shall keep His commandments-*ו'Et Mitzvotav Tishmoru-* וְאֵת מִצְוֹתָיו תִּשְׁמְרוּ etc.” (In the continuation of the discourse he explains the relationship of the 15-ט”ו words to the five-ה [prefix] letters *Vav*-ו in this verse.) In the discourse, in order to explain the matter of these five letters *Vav*-ו, he brings the verse,¹²⁸⁸ “I will remember My covenant with Yaakov-יַעֲקֹב,” which is spelled filled (*Malei*) with the letter *Vav*-ו and that Rashi comments on this stating, “There are five places in which Yaakov-יַעֲקֹב is written filled (*Malei*) with the letter *Vav*-ו,¹²⁸⁹ and correspondingly there are five places in which Eliyahu-אֱלִיָּהוּ is written, missing (*Chaser*) the letter *Vav*-ו.¹²⁹⁰ This is because Yaakov took the letter *Vav*-ו from Eliyahu as collateral that he will come and proclaim the redemption for his children.” He concludes that we must understand the meaning of the matter of him specifically taking the letter *Vav*-ו.

He adds that we can ask a question similar to the question in Iggeret HaKodesh¹²⁹¹ on the verse,¹²⁹² “You give truth (*Emet*-אֱמֶת) to Yaakov.” That is, Yaakov himself is the quality of Truth-*Emet*-אֱמֶת, and this being so, what is the meaning of “You give truth (*Emet*-אֱמֶת) to Yaakov”? The question is similarly about the matter of Yaakov-יַעֲקֹב taking the letter *Vav*-ו from Eliyahu-אֱלִיָּהוּ, and that specifically through this he becomes Yaakov-יַעֲקֹב filled (*Malei*) [with the *Vav*-ו]. This is because Yaakov himself is the matter of the letter *Vav*-ו.

¹²⁸⁸ Leviticus 26:42

¹²⁸⁹ Leviticus 26:42 *ibid.*; Jeremiah 30:18; 33:26; 46:27; 51:19

¹²⁹⁰ Kings II 1:3; 1:4; 1:8; 1:12; Malachi 3:23

¹²⁹¹ Tanya, Iggeret HaKodesh, Epistle 6

¹²⁹² Micah 7:20

ו, as stated in Zohar¹²⁹³ on the verse,¹²⁹⁴ “And you shall give me a sign of truth (*Ot Emet*-אות אמת),” that “this is the letter (*Ot*-אות) *Vav*-ו.”

Similarly, as known¹²⁹⁵ about the matter of “The Great, the Mighty, and the Awesome-*HaGadol HaGibor v’HaNora*-הגדול הגבור והנורא,” - “The Great-*HaGadol*-הגדול” corresponds to Avraham, “The Mighty-*HaGibor*-הגבור” corresponds to Yitzchak, “**and** the awesome-*v’HaNora*-והנורא” corresponds to Yaakov,¹²⁹⁶ in that it specifically is about the quality corresponding to Yaakov that it states “**and** the awesome-*v’HaNora*-והנורא” with the letter *Vav*-ו.

This likewise is so in the matter of the *Sefirot*. This is because Yaakov is the aspect of the emotions (*Midot*)¹²⁹⁷ which generally are included in the number six, hinted in the letter *Vav*-ו-6, as stated in Iggeret HaTeshuvah.¹²⁹⁸

Thus, since Yaakov himself is the letter *Vav*-ו, it is not understood why he had to take the letter *Vav*-ו from Eliyahu, and that specifically through doing so he becomes Yaakov-יעקוב filled (*Malei*) [with the letter *Vav*-ו].

¹²⁹³ Zohar III 2a; See Biurei HaZohar of the Tzemach Tzedek beginning of Vayikra, and elsewhere.

¹²⁹⁴ Joshua 2:12

¹²⁹⁵ See Zohar II 261a; Torat Chayim, Beshalach 294b (Vol. 1, p. 204d in the new edition); Maamarei Admor HaTzemach Tzedek 5615 p. 79; p. 171; Eitz Yosef and Dover Shalom to Siddur Otzar Tefilot.

¹²⁹⁶ Also see Zohar II 79a

¹²⁹⁷ See Torat Chayim, Vayeitzei 170a and on, and elsewhere; Also see Shaarei Orach of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹²⁹⁸ Tanya, Iggeret HaTeshuvah, Ch. 4

He explains in the discourse that there are two aspects of Truth (*Emet*-אמת). This is as stated,¹²⁹⁹ “The lip of Truth will be established forever,” this only being “the lip of Truth-*Sfat Emet*-שפת אמת,” and then there is the Ultimate Truth-*Emet L’Ameeto*-אמת לאמיתו. More specifically (as he adds there in the note) there are three aspects: The Lip of Truth-*Sfat Emet*-שפת אמת, Truth-*Emet*-אמת, and the Ultimate Truth-*Emet L’Ameeto*-אמת לאמיתו.

This then, is the meaning of “You give Truth (*Emet*-אמת) to Yaakov,” and similarly the matter of Yaakov taking the letter *Vav*-ו. This is because, in and of himself, Yaakov is the lowest aspect of Truth (*Emet*-אמת), whereas when it states, “You give Truth (*Emet*-אמת) to Yaakov,” this is the highest aspect of Truth (*Emet*-אמת), given to him from Above.

This likewise is the meaning of Yaakov taking the letter *Vav*-ו, meaning the aspect of the Ultimate Truth-*Emet L’Ameeto*-אמת לאמיתו. This is like how it is with the emotions of love and fear of *HaShem*-יהו"ה, blessed is He. That is, there are love and fear brought about through one’s toil, in and of himself, and then there are love and fear given to him from Above.

The explanation is that the difference between love and fear stemming from a person [himself] and love and fear coming from Above, may be understood according to the explanation in the discourse entitled “*Lo Tihyeh Meshakeila*

¹²⁹⁹ Proverbs 12:19; See Tanya, Ch. 13; Likkutei Torah, Behar 40a

v'Akarah b'Artzecha"¹³⁰⁰ ("There shall be no woman who loses her young or is infertile in your land"). That is, when the love and fear are in the aspect of "your land-*Artzecha*-ארצך" (meaning, the "land" of the person), it then is something that only is temporarily sustaining, like "a woman who loses her young etc." In contrast, when the love and fear come from Above (the aspect of the Supernal "land") the love and fear are then true and sustaining.

Now, like the difference between love and fear that come from man himself and love and fear that come from Above, this likewise is the difference between the aspect of truth (*Emet*-אמת) stemming from the person himself, and the aspect of Truth (*Emet*-אמת) given from Above. This is because even though the general matter of Truth (*Emet*-אמת) is that it is sustaining, and as Tanya¹³⁰¹ explains about the quality of love of *HaShem*-יהו"ה, blessed is He, of intermediates (*Beinonim*), that "even though after prayer it passes and departs, it nevertheless is called a perfect service stemming from their ultimate truth and their love too, which they [only] have during prayer, I call it 'The Lip of Truth (*Sfat Emet*-שפת אמת) [which] shall be established forever,' being that their Godly soul has the constant power to reawaken this love, whenever it gathers strength during prayer, day by day."

Nevertheless, all this is only regarding the level of intermediates (*Beinonim*), whereas in relation to the level of the righteous (*Tzaddikim*) who are the servants of *HaShem*-יהו"ה to the Ultimate Truth (*Emet L'Ameeto*-אמת לאמיתו), this love is not

¹³⁰⁰ Torah Ohr, Mishpatim 79a

¹³⁰¹ See Tanya, Likkutei Amarim, Ch. 13

at all called true service, being that after prayer it passes and departs.

This then, is the meaning of “You give Truth (*Emet*-אמת) to Yaakov. For, in Yaakov, as he is, in and of himself, it can be the aspect of the Truth (*Emet*-אמת) of intermediates (*Beinonim*), which also is included in the quality of the Truth-*Emet*-אמת of Yaakov. This is as Tanya explains there, that the quality of Truth-*Emet*-אמת is the quality of Yaakov, who is called the “the inner beam (*Brei'ach HaTichon*) that runs through from end to end,”¹³⁰² and “in each gradation and level, it passes through the central core [of that particular level,] this being the point and quality of truth of [that level].”¹³⁰³ This proves that even the aspect of the Truth (*Emet*-אמת) of the intermediates (*Beinonim*) – “the rank of the intermediate (*Beinoni*) being attainable to every man, and every person should strive after it”¹³⁰⁴ – is the quality of the Truth (*Emet*-אמת) of Yaakov. However, the matter of “You give Truth (*Emet*-אמת) to Yaakov,” is that the aspect of the Ultimate Truth (*Emet L'Ameeto*-אמת לאמיתו) should be drawn forth as it is on the level of the Righteous (*Tzaddikim*).

4.

The explanation is that the verse states,¹³⁰⁵ “For I, *HaShem*-יהוה, have not changed, and you, the sons of Yaakov have not perished-*Kheeleetem*-כליתם.” That is, because “I,

¹³⁰² Exodus 26:28; Zohar II 175b

¹³⁰³ See Tanya, Likkutei Amarim, Ch. 13 *ibid*.

¹³⁰⁴ Tanya, Likkutei Amarim, beginning of Ch. 14

¹³⁰⁵ Malachi 3:6

HaShem-יהו"ה, have not changed," there should be the matter of the expiry-*Khilyon*-כליון of the sons of Yaakov,¹³⁰⁶ but they do not come to expiry-*Khilyon*-כליון [in Him] because of their grasping and holding on (they hold onto) the existence of the world, the world of change, as a result of which they do not sense the matter of "I, *HaShem*-יהו"ה have not changed." From this it is understood that the matter of Truth (*Emet*-אמת), which is the absence of change, specifically is the aspect of the Name *HaShem*-יהו"ה, [as the verse states], "I, *HaShem*-יהו"ה (specifically) have not changed."

To explain, the coming into being of the world (the world of change) is from His title "God-*Elohi*"מ-אלהי," as the verse states,¹³⁰⁷ "In the beginning God-*Elohi*"מ-אלהי created," and thus there is change in in the world.

That is, "God-*Elohi*"מ-אלהי" is in the plural,¹³⁰⁸ and as stated in Shulchan Aruch,¹³⁰⁹ about the meaning of the name God-*Elohi*"מ-אלהי", is that it means "He is the Master over all powers." That is, there are many powers, and He, blessed is He, is the Master of all the powers. Thus, since "God-*Elohi*"מ-אלהי" is the matter of abundance and multiplicity, therefore the matter of change applies in it. From this it is understood that the matter of Truth-*Emet*-אמת, (the absence of change) is specifically in the Name *HaShem*-יהו"ה.

¹³⁰⁶ See Torah Ohr, Yitro 67a; Likkutei Torah, Rosh HaShanah 61d and elsewhere.

¹³⁰⁷ Genesis 1:1

¹³⁰⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

¹³⁰⁹ Shulchan Aruch, Orach Chayim 5

With the above in mind, it can be said that the two aspects of Truth – Truth-*Emet* אמת, and Ultimate Truth-*Emet L'Ameeto* לאמיתו – are in the two aspects of the Name *HaShem* יהו"ה – the lower Name *HaShem* יהו"ה and the Upper Name *HaShem* יהו"ה.¹³¹⁰ However, from the fact that our sages, of blessed memory, stated¹³¹¹ about the verse,¹³¹² “*HaShem* יהו"ה was with him,” that, “The Torah law (*Halachah*) is in accordance to him,” it is understood that even in the aspect of the lower Name *HaShem* יהו"ה, there is the matter of the Ultimate Truth-*Emet L'Ameeto* לאמיתו.

For, about the matter of Torah law (*Halachah*), our sages, of blessed memory, stated,¹³¹³ “Any judge who renders judgment to its ultimate truth (*Emet L'Ameeto* לאמיתו) etc.”¹³¹⁴ However, in regard to the aspect of *HaShem* יהו"ה drawn forth in the matter of Torah law (*Halachah*) (“*HaShem* יהו"ה was with him – the Torah law (*Halachah*) is in accordance to him”) since this is a matter that is drawn into the world (since the matter of Torah law (*Halachah*) is that it is binding legal rulings (*Piskei Dinim*) relating to the conduct of the world),¹³¹⁵ this is the aspect of the lower Name *HaShem* יהו"ה. This proves that even in the aspect of the lower Name *HaShem* יהו"ה there also is the aspect of the Ultimate Truth-*Emet L'Ameeto* אמת לאמיתו.

¹³¹⁰ Also see Sefer HaMaamarim 5654 p. 116 and on; p. 130 and on.

¹³¹¹ Talmud Bavli, Sanhedrin 93b

¹³¹² Samuel I 16:18

¹³¹³ Talmud Bavli, Shabbat 10a; See Sefer HaMaamarim 5627 p. 307; p. 315, and elsewhere.

¹³¹⁴ “...is ascribed by the Torah as though he is a partner with the Holy One, blessed is He, in the act of creation.”

¹³¹⁵ There is a small portion of the discourse missing here.

The explanation is that in regard to the existence of the world, as it is, in and of itself, as it was brought into being by the name God-*Elohi* "מ-אלהים, it is in a way that "room" is given for error etc. This is as the verse states,¹³¹⁶ "Let Us make (*Na'aseh*-נעשה) [man]," in the plural, about which our sages, of blessed memory, stated,¹³¹⁷ "[The Holy One, blessed is He, told Moshe], 'Write it, and let he who wants to err, err.'" (for, though one who errs is not granted assistance [from Above], Heaven forbid, nonetheless he is also not held back from erring.)

However, all this is only externally (*b'Chitzoniyut*), as the existence of the world is, in and of itself. Nevertheless, through contemplating "How abundant are Your works, *HaShem*-יהוה,"¹³¹⁸ and "How great are Your works, *HaShem*-יהוה,"¹³¹⁹ because of the greatness of the creations themselves, one comes to recognize that the truth of their reality is *HaShem*-יהוה, the Simple Oneness.

This is as stated in Rambam,¹³²⁰ "The foundation of all foundations and the pillar of all wisdoms (*Yesod HaYesodot v'Amud HaChochmot*-היסודות ועמוד החכמות) is to know... [that] all beings that exist in the heavens and the earth and everything in between, only come into being from the truth of His Being." That is, the true reality of the existence of all creations, is the **true reality** of His Being, blessed is He, the Simple Oneness of the Name *HaShem*-יהוה.

¹³¹⁶ Genesis 1:26

¹³¹⁷ Midrash Bereishit Rabba 8:8

¹³¹⁸ Psalms 104:24

¹³¹⁹ Psalms 92:6

¹³²⁰ Mishneh Torah, Hilchot Yesodei HaTorah, beginning of Ch. 1

Nevertheless, since this recognition comes to him through contemplating the creation, the recognition is thus in a way of limitation, that is, it is limited according to the limitations of his own intellect. In contrast, when the recognition into the Name *HaShem*-יהו"ה comes (not due to his own contemplations, but) from Above, meaning that his contemplation is only to remove those things that conceal and cover [the recognition], whereas the recognition itself comes to him from Above, there then are no limitations in it altogether.

5.

With the above in mind, we can explain the three matters of the Lip of Truth-*Sfat Emet*-שפת אמת, Truth-*Emet*, אמת-*Emet*, and the Ultimate Truth-*Emet L'Ameeto*-אמת לאמיתו, as they are in our service of *HaShem*-יהו"ה, blessed is He.

To explain, every single Jew, even as he is in the world before ever contemplating “How great are your works, *HaShem*-יהו"ה,” possesses the radiance of the Name *HaShem*-יהו"ה. This is as Likkutei Torah explains at the beginning of this week’s Torah portion¹³²¹ in explanation of the teaching of our sages, of blessed memory,¹³²² that “even the wicked are filled with remorse,” that this matter stems from the aspect of Wisdom-*Chochmah*, which is the aspect of nullification (*Bittul*) to Him that transcends grasped intellect and reasoning. [As explained in Tanya,¹³²³ this is why even the lowest of the low

¹³²¹ Likkutei Torah, Re’eh 18a

¹³²² Reishit Chochmah, Shaar HaYirah, Ch. 3; Sheivet Musar, Ch. 25

¹³²³ Tanya, Likkutei Amarim, Ch. 18

and sinful Jews, will sacrifice their lives for the sanctification of the Name *HaShem*-יהו"ה etc.]

This is the aspect of the letter *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He. From this it is understood that even they possess the aspect of Truth-*Emet*-אמת, which is the matter of the aspect of the absence of change. This is because the primary aspect of constancy and absence of change stems from the letter *Yod*-י of the Name *HaShem*-יהו"ה. This is as Tanya explains,¹³²⁴ that the [prefix letter] *Yod*-י modifies a verb to be in the present and constant tense, as Rashi explains on the verse,¹³²⁵ “Thus does Iyov do (*Ya’aseh*-יעשה) all the days.”

However, the Name *HaShem*-יהו"ה present even in the wicked and the lowest of the low, is only in potential, and therefore this aspect is called “the **Lip** of Truth-*Sfat Emet*-שפת אמת.” In contrast, the aspect of “Truth-*Emet*-אמת” is the revelation of the Name *HaShem*-יהו"ה brought about through contemplating the matter of “How abundant and how great are your works, *HaShem*-יהו"ה,” in which case *HaShem* Is One-*HaShem Echad*-אחד יהו"ה is revealed (in actuality).

Nonetheless, being that this matter comes through contemplation (*Hitbonenut*), which is limited, as explained above, it thus is not the Ultimate Truth-*Emet L’Ameeto*-אמת לאמיתו. Rather, the aspect of the Ultimate Truth-*Emet L’Ameeto*-אמת לאמיתו is the revelation of the Name *HaShem*-יהו"ה as He transcends the world. In other words, the revelation comes from Above, and not through the contemplation. This is

¹³²⁴ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

¹³²⁵ Job 1:5

because the matter of contemplating (*Hitbonenut*) is only to remove those things that conceal, as explained above. This is like the explanation elsewhere¹³²⁶ about the matter of the revelation of the singular-*Yechidah* [essence of the soul]. That is, the necessity to contemplate (*Hitbonenut*) is only in order to remove those things that conceal the aspect of the singular-*Yechidah* [essence of the soul], whereas the revelation of the *Yechidah* itself, transcends intellect.

Moreover, even the contemplation (*Hitbonenut*) itself, is not in a way of tangible grasp and inner manifestation, but in a way of divestment and negation. Thus, since this aspect has no limitations, it thus is the aspect of the Ultimate Truth-*Emet L'Ameeto*-אמת לאמיתו. That is, even though this level also is the aspect of the Lower Name *HaShem*-יהו"ה, since even this revelation is as man is present in the world etc., nonetheless, being that this aspect is bound with the Upper Name *HaShem*-יהו"ה, it therefore is the Ultimate Truth-*Emet L'Ameeto*-אמת לאמיתו.

This then, is also why Torah law (*Halachah*) is the aspect of the Ultimate Truth (*Emet L'Ameeto*-אמת לאמיתו). For, even though the rulings of Torah law (*Halachah*) are in a way of investment (*Hitlabshut*), to clarify the law between two arguments, one of which being a false argument, nevertheless, since this is connected to the aspect of the Upper Name *HaShem*-יהו"ה, it thus is the aspect of the Ultimate Truth-*Emet L'Ameeto*-אמת לאמיתו.

¹³²⁶ Also see the discourse entitled "*BaYom HaShemini Atzeret*" 5740, Ch. 3 (Torat Menachem, Sefer HaMaamarim Tishrei p. 218 and in note 39 there).

Now, the revelation of the Name *HaShem*-יהו"ה as He transcends the world, is much higher than [the revelation of] *HaShem* is One-*HaShem Echad*-אחד יהו"ה drawn down through contemplation (*Hitbonenut*). For, about the matter of *HaShem* is One-*HaShem Echad*-אחד יהו"ה,¹³²⁷ our sages, of blessed memory, stated,¹³²⁸ "Once you have crowned Him over [everything] above, below, and in the four directions," meaning that even though you have crowned Him, there still is the existence of the seven firmaments and the earth etc. However, the revelation of *HaShem*-יהו"ה as He **transcends** the world, is the recognition that there is no existence of worlds altogether, and is the matter of "there is nothing besides Him."¹³²⁹

6.

With the above in mind, we can understand the statement in Sifri on [the words] "and to Him shall you adhere-*u'Vo Tidbakun*-וְבוּ תִדְבַקוּן," stating, "separate yourselves from idolatry and adhere to the Ever Present One." For, anything that is not in a state of absolute nullification (*Bittul b'Tachlit*) [to Him] is still a matter of idolatry.

This then, is the meaning of the teaching, "You shall follow after *HaShem*-יהו"ה your God... and you shall adhere to Him" – "separate yourselves from idolatry and adhere to the Ever Present One." In other words, after the service of "You shall follow after *HaShem*-יהו"ה your God," and all five levels

¹³²⁷ Deuteronomy 6:4

¹³²⁸ Talmud Bavli, Brachot 13b

¹³²⁹ Deuteronomy 4:35

enumerated in the verse, the completion and ultimate culmination of service of Him must then be “separate yourselves from idolatry and adhere to the Ever Present One,” (such that the sign for “and you shall adhere to Him” is the separation from idolatry). That is, before *HaShem*-יהו"ה one should be in a state of ultimate nullification (*Bittul*) and sense that “there is nothing besides Him.” Moreover, this sense¹³³⁰ must be in a way of seeing (*Re'iyah*-ראיה), as stated in the beginning of the Torah portion,¹³³¹ “See, I-*Re'eh Anochi*-ראה אנוכי etc.”

However, being that the order in serving *HaShem*-יהו"ה, blessed is He, is from below to Above, as the verse states,¹³³² “A ladder was set earthward and its top reached heavenward,” therefore, in the Torah portion of Eikev it states,¹³³³ “It shall be that because **you will listen**-*Tishme'un*-תשמעון,” whereas in the Torah portion that follows it states, “**See**-*Re'eh*-ראה, I-*Anochi*-אנוכי etc.” The perfection of this will be in the coming future, at which time there will be the revelation in the aspect of seeing (*Re'iyah*-ראיה).

This is also why it states, “See, I-*Anochi*-אנוכי... a blessing and a curse.” For, from the aspect of “I-*Anochi*-אנוכי” which transcends the chaining down of the worlds (*Hishतालshelut*) drawn forth in the aspect of seeing (*Re'iyah*-ראיה) even the curse is transformed to a blessing.¹³³⁴ This is like

¹³³⁰ From this point forward in the discourse, the discourse is in short form (*Roshei Prokim*).

¹³³¹ Deuteronomy 11:26

¹³³² Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a)

¹³³³ Deuteronomy 7:12

¹³³⁴ Also see *Hemshech* 5672 Vol. 2, p. 1,107.

what will be in the coming future, that due to the revelation of the Simple Oneness that will be in a way of seeing (*Re'iyah*), as the verse states,¹³³⁵ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see etc.,” therefore “I then will **transform** the nations... to serve Him with united resolve.”¹³³⁶

¹³³⁵ Isaiah 40:5

¹³³⁶ Zephaniah 3:9 and Rashi to Deuteronomy 6:4 (*Shema Yisroel*).