

Discourse 38

“Boneh Yerushalayim HaShem... - HaShem is the builder of Yerushalayim...”

Delivered on Shabbat Parshat Va'etchanan,
Shabbat Nachamu, 11th of Menachem-Av, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹¹⁹ “*HaShem*-ה' יהו"ה is the builder of Yerushalayim; He will gather in the outcast of Israel. He heals the brokenhearted etc.” In the discourse [of the Maharash] by this title (said one hundred years ago) in the year 5629,¹¹²⁰ he states that we must understand the relation between the matter of “He heals the brokenhearted” and “*HaShem*-ה' יהו"ה is the builder of Yerushalayim”

He continues that in Yalkut on the book of Yirmiyahu it states,¹¹²¹ “A lion (*Aryeh*-אריה) arose during the constellation of the lion (*Aryeh*-אריה) and destroyed the lion (*Ariel*-אריאל). ‘A lion arose’ refers to Nevuchadnetzar, about whom the verse states,¹¹²² ‘The lion has risen from his den.’ ‘During the constellation of the lion,’ as the verse states,¹¹²³ ‘Until Yerushalayim was exiled in the fifth month.’ ‘And destroyed

¹¹¹⁹ Psalms 147:2-3

¹¹²⁰ Sefer HaMaamarim 5629 p. 294 and on.

¹¹²¹ Yalkut Shimoni, Remez 259

¹¹²² Jeremiah 4:7

¹¹²³ Jeremiah 1:3

the lion,' [as the verse states],¹¹²⁴ 'Oh, Ariel, Ariel (אריאל אריאל) city where Dovid encamped,' (referring to the Altar¹¹²⁵ which is called "the lion of God-Ariel-אריאל"¹¹²⁶ because of the fire [that came] from Above and would crouch like a lion on the Altar,¹¹²⁷ [which in Zohar is called],¹¹²⁸ "The lion that consumed the sacrifices.") In order that a lion (*Aryeh*-אריה) will come in the constellation of the lion (*Aryeh*-אריה) and build the lion (*Ariel*-אריאל). 'A lion (*Aryeh*-אריה) will come,' referring to the Holy One, blessed is He, about whom the verse states,¹¹²⁹ 'A Lion (*Aryeh*-אריה) has roared; who will not fear?' During the constellation of the lion (*Aryeh*-אריה) [as the verse states],¹¹³⁰ 'I shall transform their mourning into joy.' 'And shall build the lion (*Ariel*-אריאל),' [as written], '*HaShem*-יהו"ה is the builder of Yerushalayim, He will gather in the outcast of Israel.'"

Now, it can be said that he brings the words of the Yalkut in the discourse, to prove that the primary matter of redemption is "*HaShem*-יהו"ה is the builder of Yerushalayim," (in that this verse was stated about the coming redemption.) That is, the building of Yerushalayim is the prime matter of redemption.

The explanation is that in general, the matter of the destruction and the exile, [about which we say],¹¹³¹ "Because of

¹¹²⁴ Isaiah 29:1

¹¹²⁵ Rashi, Radak, and Metzudat Dovid to Isaiah 29:1 *ibid*.

¹¹²⁶ See Ezekiel 43:16

¹¹²⁷ Talmud Bavli, Yoma 21b

¹¹²⁸ See Zohar I 6b; Zohar II 278a; Zohar III 17a and elsewhere.

¹¹²⁹ Amos 3:8

¹¹³⁰ Jeremiah 31:12

¹¹³¹ In the Musaf liturgy of the holidays.

our sins we were exiled from our land,” is because of deficiency in serving *HaShem*-יהו"ה, blessed is He, specifically with fear (*Yirah*-יראה) of Him.

That is, though there also is a lacking in the matter serving Him with love (*Ahavah*-אהבה), nonetheless, the punishment of destruction and exile is not because of the lacking in the matter of love (*Ahavah*) of *HaShem*-יהו"ה, but specifically because of lacking in the matter of fear (*Yirah*) of Him.¹¹³² This is why the matter of the redemption is primarily the building of Yerushalayim, because “Yerushalayim-ירושלים” is called such on account of “fear-*Yirah*” and on account of “wholeness-*Shaleim*-שלם,”¹¹³³ this being “the perfection-*Shleimut*-שלימות of fear-*Yirah*.”¹¹³⁴

2.

He continues the discourse [and explains] that the matter of “*HaShem*-יהו"ה is the builder of Yerushalayim” (also referring to the Holy Temple, as in the words of Yalkut, “He will build the lion-*Ariel*-אריאל, [as it states], ‘*HaShem*-יהו"ה is the builder of Yerushalayim’”). This can be understood with a preface [explaining] the verse,¹¹³⁵ “The glory of this latter Temple will be greater than [that of] the first.” \

That is, the root of the first Holy Temple and the second Holy Temple is the matter of the two letters *Hey*-ה of the Name

¹¹³² See Siddur Im Da”Ch 152b

¹¹³³ Midrash Bereishit Rabba 56:10; Tosefot entitled “*Har*-הר” to Talmud Bavli, Taanit 16a

¹¹³⁴ See Likkutei Torah, Pekudei 4a; Rosh HaShanah 60b; Shir HaShirim 60c.

¹¹³⁵ Haggai 2:9; See Zohar I 28a

HaShem-יהו"ה. The first Holy Temple is the Upper letter *Hey*-ה, this being the aspect of Understanding-*Binah*, and the second Holy Temple is the lower letter *Hey*-ה, this being the aspect of Kingship-*Malchut*.

Thus the revelation of Godliness that took place in the first Holy Temple was of the aspect of the union (*Yichud*) of the letters *Yod-Hey*-יה"י of the Name *HaShem*-יהו"ה, and in the second Holy Temple it was of the aspect of the [union of the letters] *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה,¹¹³⁶ (as explained in the previous discourse).¹¹³⁷

Their substance as they are in our service of *HaShem*-יהו"ה, blessed is He, is that generally, there are two ways of serving Him. There is service of Him stemming from the brains (*Mochin*), these being the aspects of the letters *Yod-Hey*-יה"י, and there is service of Him in Torah and *mitzvot*, with one's voice, speech, and deed, these being the aspects of the letters *Vav-Hey*-ו"ה.¹¹³⁸

Corresponding to them, are two ways in the matter of the reward, that is, the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachton*), these being the aspects of Understanding-*Binah* and Kingship-*Malchut* - the Upper letter *Hey*-ה and the Lower letter *Hey*-ה.¹¹³⁹ It is because of this that through deficiency in

¹¹³⁶ See Zohar I 50b; Zohar II 9b; Also see the beginning of the discourse entitled "*Bachoh Tivkeh*" in Ohr HaTorah, Na"Ch p. 1,050; Sefer HaMaamarim 5629 p. 287.

¹¹³⁷ See the prior discourse of Shabbat Parshat Devarim, Shabbat Chazon, of this year, 5729, entitled "*Tziyon b'Mishpat Tipadeh* – Tziyon will be redeemed through justice," Discourse 37, Ch. 2 (Sefer HaMaamarim 5729 p. 290).

¹¹³⁸ See Likkutei Torah, beginning of Re'eh 18a and on.

¹¹³⁹ Biurei HaZohar of the Tzemach Tzeddek, Vol. 2 p. 644.

the two above-mentioned ways of serving *HaShem*-יהו"ה, blessed is He, there is caused to also be deficiency in the first Holy Temple and the second Holy Temple.

Now, even though the second Holy Temple lacked five things in it,¹¹⁴⁰ it nonetheless, has an element of superiority over the first Holy Temple. This is as stated in Talmud,¹¹⁴¹ that when the verse states, "The glory of this latter Temple will be greater than [that of] the first," it is referring to the second Holy Temple, which was greater than the first Holy Temple both in size and in [longevity of] years.

The explanation is like what our sages, of blessed memory, stated,¹¹⁴² "A person prefers one *kav* of his own [produce] to nine *kavs* of his fellows [produce]." This is because even though it only is one *kav*, nonetheless, since it is **his own**, he desires it more than the nine *kavs* of his fellow. This is something for which there is no reasoning, but rather the reason stems from the superiority of work coming specifically from one's own strength.

The same is understood about the Holy Temples. That is, the first Holy Temple was [built] in the times of Shlomo, about whom the verse states,¹¹⁴³ "Shlomo sat upon the throne of *HaShem*-יהו"ה," at which time there was a state of complete redemption (except for the deficiency that it was not the [final] redemption, which is not followed by an exile.)¹¹⁴⁴ There then

¹¹⁴⁰ Talmud Bavli, Yoma 21b

¹¹⁴¹ Talmud Bavli, Bava Batra 3a

¹¹⁴² Talmud Bavli, Bava Metziyah 38a

¹¹⁴³ Chronicles I 29:23

¹¹⁴⁴ See Tosefot entitled "*Hachi Garsinan v'Nomar*" to Talmud Bavli, Pesachim 116b.

was a much greater revelation of Godliness, and in that time the primary way that the Jewish people served *HaShem*-יהו"ה, blessed is He, was the way of service of the Righteous (*Tzaddikim*).

In contrast, this was not so of the time of the second Holy Temple, which came after and through the repair of the destruction of the first Holy Temple. This came about through the Jewish people serving *HaShem*-יהו"ה, blessed is He, in the way of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*).¹¹⁴⁵

[In general, this is the way of serving Him of intermediates (*Beinonim*) for whom the evil [inclination] is [still] in its full strength,¹¹⁴⁶ and one must wage battle against it every day, even though he knows that tomorrow he also will have to wage battle against it, such that all his days are spent in the battle of restraining the side opposite holiness in a constant way.]¹¹⁴⁷

However, the superiority of the service of Him of those who return in repentance (*Baalei Teshuvah*) stems from the superiority of service stemming from one's own strength.¹¹⁴⁸ [This is similar to the explanation in Tanya¹¹⁴⁹ about the matter of "willful sins being made to be like merits for him,"¹¹⁵⁰ that this is because through the willful sins he is caused to have a much greater strength of yearning and thirsting for *HaShem*-

¹¹⁴⁵ Also see Likkutei Sichot Vol. 9 p. 27 and on.

¹¹⁴⁶ See Tanya, Likkutei Amarim, Ch. 13.

¹¹⁴⁷ See Tanya, Likkutei Amarim, Ch. 27.

¹¹⁴⁸ See Torat Menachem, Sefer HaMaamarim Shvat p. 364 and on.

¹¹⁴⁹ Tanya, Likkutei Amarim, Ch. 7

¹¹⁵⁰ Talmud Bavli, Yoma 86b

יהו"ה etc., and as a result, his service of Him is with even greater strength.]¹¹⁵¹

From this we can also understand this in regard to the deficiency in the times of the first Holy Temple and the second Holy Temple, because of the lacking in the two ways of serving *HaShem*-יהו"ה, blessed is He, that of the letters *Yod-Hey*-י"ה (service of Him with the mind (*Mochin*)) and the letters *Vav-Hey*-ו"ה (service of Him by engaging in Torah and *mitzvot* with one's voice, speech, and deed) and that the primary deficiency was in the time of the second Holy Temple.

About this the verse states,¹¹⁵² "As a river becomes arid and dry." That is, "arid-*Yecharev*-יחרב" refers to the first Holy Temple, and "dry-*Yaveish*-יבש," refers to the second Holy Temple,¹¹⁵³ in which the matter of "dryness" is much more than the matter of "aridness,"¹¹⁵⁴ in that it indicates complete dryness, such that there is no illumination at all etc.

This likewise is the meaning of the statement of our sages, of blessed memory,¹¹⁵⁵ "The Holy One, blessed is He, swore that He will not enter the upper Yerushalayim (referring to the drawing down and revelation in the Upper letter *Hey*-ה - the first Temple) until He first enters the lower Yerushalayim (referring to the drawing down and revelation in the Lower letter *Hey*-ה - the second Temple)." That is, the primary matter is specifically the lower Yerushalayim.

¹¹⁵¹ Zohar I 129b

¹¹⁵² Job 14:11

¹¹⁵³ Zohar I 6b; 26a; Likkutei Torah, Bamidbar 13c

¹¹⁵⁴ Also see Sefer HaMaamarim 5627 p. 209 and on; p. 379

¹¹⁵⁵ Talmud Bavli, Taanit 5a

Now, this can be connected to the explanation above, that the primary matter of exile and redemption stems from the lack and repair in serving *HaShem*-יהו"ה, blessed is He, specifically in the matter of fear (*Yirah*) of *HaShem*-יהו"ה. To explain, in general, the matter of the first Holy Temple and the second Holy Temple, the substance of which are the union (*Yichud*) of the letters *Yod-Hey*-י"ה and the union (*Yichud*) of the letters *Vav-Hey*-ו"ה, is that the letter *Hey*-ה is the primary aspect, both the Upper letter *Hey*-ה, in which there is a drawing down of the revelation of the letter *Yod*-י (the union (*Yichud*) of the letters *Yod-Hey*-י"ה in the first Holy Temple), as well as the Lower letter *Hey*-ה, in which there is a drawing down of the revelation of the letter *Vav*-ו (the union (*Yichud*) of the letters *Vav-Hey*-ו"ה in the second Holy Temple).

The difference between them as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that in service of Him stemming from the Upper letter *Hey*-ה, Understanding-*Binah*, it is in a way of pleasure (*Taanug*). (This is why we find that the Tefillin, which are the matter of the brains (*Mochin*), are called "ornaments,"¹¹⁵⁶ which relates to the matter of pleasure (*Taanug*).)

In contrast, the service of Him stemming from the Lower letter *Hey*-ה, meaning actual deed (*Ma'aseh*), is in a way of accepting the yoke (*Kabbalat Ol*) [of His Kingship-*Malchut*]. Now, the difference between pleasure (*Taanug*) and accepting the yoke (*Kabbalat Ol*) is like the difference between love (pleasure – *Taanug*) and fear (accepting the yoke – *Kabbalat*

¹¹⁵⁶ See Ohr HaTorah, Va'etchanan p. 316 and on; Sefer HaMaamarim 5652 p. 233 and on; p. 247 and on.

Ol). This is why the primary aspect is the lower Yerushalayim, the Lower letter *Hey-ה*, the acceptance of the yoke (*Kabbalat Ol*), the matter of fear (*Yirah*), specifically.

3.

In the discourse he adds¹¹⁵⁷ that even though the simple meaning of the Talmud is that [the verse], “The glory of this latter Temple will be greater than [that of] the first” refers to the second Holy Temple, there nevertheless are commentators who explain it as referring to the Holy Temple of the coming future.

About this the verse states “will be-*Yihiyeh-יהיה* greater,” and about the coming future the verse states,¹¹⁵⁸ “On that day it will be-*Yihiyeh-יהיה*,” which is two times *Yod-Hey-הי*, in that the *Vav-Hey-והי* will be equal to the *Yod-Hey-הי*.¹¹⁵⁹ We thus find that there then will be a much greater revelation than the revelation in the second Holy Temple, at which time the Lower letter *Hey-ה* received through the letter *Vav-ו*. This is because in the coming future [the lower letter *Hey-ה*] will receive from the letter *Yod-י* itself. However, based on the words, “The glory of this latter Temple will be greater than [that of] the first,” this seems to indicate that it even will be greater than the first Holy Temple (according to the simple meaning).

The explanation is that for the lower letter *Hey-ה* to receive from the letter *Yod-י* itself, the root of the drawing down

¹¹⁵⁷ Sefer HaMaamarim *ibid.* p. 302.

¹¹⁵⁸ Zachariah 14:9

¹¹⁵⁹ See Likkutei Torah of the Arizal to the verse; Also see Likkutei Torah [of the Alter Rebbe], Bamidbar 7d.

must be from a much higher place. This is the meaning of “it will be greater than the first.”

At the end of the discourse¹¹⁶⁰ he adds that in the coming future the aspect of the Name *HaShem*-יהו"ה that transcends the order of the chaining down of the worlds (*Hishtalshelut*) will be revealed. [This is as known¹¹⁶¹ about the explanation of the verse,¹¹⁶² “And He called *HaShem*-יהו"ה, *HaShem*-יהו"ה,” that there are two Names *HaShem*-יהו"ה, the lower Name *HaShem*-יהו"ה,¹¹⁶³ and the Upper Name *HaShem*-יהו"ה.]¹¹⁶⁴

The construction of the [third] Holy Temple will be from the aspect of the Upper Name *HaShem*-יהו"ה which transcends the chaining down of the worlds (*Hishtalshelut*). Therefore, “The glory of this final Temple will be greater than the first,” being that, “*HaShem*-יהו"ה is the builder of Yerushalayim,” refers to the aspect of the Upper Name *HaShem*-יהו"ה which transcends the chaining down of the worlds (*Hishtalshelut*).

The explanation is that the verse states,¹¹⁶⁵ “I appeared to Avraham... but with My Name *HaShem*-יהו"ה I did not make Myself known through them... Therefore, say to the children of Israel, ‘I am *HaShem*-יהו"ה.’” That is, for our forefathers the Name *HaShem*-יהו"ה was not revealed and it only was at the

¹¹⁶⁰ Sefer HaMaamarim ibid. p. 304

¹¹⁶¹ See Zohar III 138a (Idra Rabba); Torah Ohr, Beshalach 61d, and elsewhere.

¹¹⁶² Exodus 34:6

¹¹⁶³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹¹⁶⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹¹⁶⁵ Exodus 6:3, 6:6

giving of the Torah that the Name *HaShem*-יהו"ה was revealed.¹¹⁶⁶

However, even the Name *HaShem*-יהו"ה revealed at the giving of the Torah was only the lower Name *HaShem*-יהו"ה, whereas in the coming future the Upper Name *HaShem*-יהו"ה will be revealed.¹¹⁶⁷ This is also why about the coming future the verse states,¹¹⁶⁸ “And they will say on that day, ‘Behold, this (*Zeh*-זה) is our God... this (*Zeh*-זה) is *HaShem*-יהו"ה to Whom we hoped etc.,” in which “This-*Zeh*-זה” is said twice.

To explain, the word “This-*Zeh*-זה” indicates revelation. About this our sages, of blessed memory, stated,¹¹⁶⁹ “All the prophets prophesied with the word ‘Thus-*Koh*-כה,’ whereas Moshe prophesied with the word ‘This-*Zeh*-זה,’” being that his prophecy was with the Illuminating Lens (*Aspaklaria HaMe'irah*),¹¹⁷⁰ which is the matter of the revelation of the Name *HaShem*-יהו"ה. The reason “This-*Zeh*-זה” is stated twice about the coming future, is because it refers to the revelation of the **Upper** Name *HaShem*-יהו"ה.¹¹⁷¹

The same is so of the Holy Temple. That is, even though about it the verse states,¹¹⁷² “The Sanctuary, **Lord-Adona**”י-הוה-65, that Your hands have established,” this nevertheless

¹¹⁶⁶ Torah Ohr, Shemot 49d

¹¹⁶⁷ See Torah Ohr *ibid.* 50b and on; Also see Sefer HaSichot 5748 Vol. 2, p. 235.

¹¹⁶⁸ Isaiah 25:9

¹¹⁶⁹ Sifri and Rashi to Numbers 30:2

¹¹⁷⁰ Talmud Bavli, Yevamot 49b and elsewhere.

¹¹⁷¹ Also see Ohr HaTorah, Na”Ch p. 204; Sefer HaMaamarim 5654 p. 154

¹¹⁷² Exodus 15:17

is the Sanctuary-*Heichal*-היכל-65 and receptacle for the revelation of the Name *HaShem*-יהו"ה.¹¹⁷³

However, in the first Holy Temple and the second Holy Temple there was the revelation of the lower Name *HaShem*-יהו"ה. More specifically, in the first Holy Temple there was the revelation of the letters *Yod-Hey*-י"ה of the Name *HaShem*-יהו"ה, and in the second Holy Temple there was the revelation of the letters *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה. This is why five things were lacking in the second Holy Temple, this being the matter of the Upper letter *Hey*-ה-5.¹¹⁷⁴ However, in the third Holy Temple there will be the revelation of the Upper Name *HaShem*-יהו"ה.

This then, is the meaning of, "The glory of this final Temple will be greater than the first." For, even though there is greatness in the first Holy Temple, the substance of which is the service of Him of the righteous (*Tzaddikim*) (the aspect of the letters *Yod-Hey*-י"ה) and there is greatness in the second Holy Temple, the substance of which is service of Him of those who return in repentance (*Baalei Teshuvah*) (the aspect of the letters *Vav-Hey*-ו"ה) nevertheless, the Holy Temple of the coming future will be greater than both, for about it the verse states, "*HaShem*-יהו"ה is the builder of Yerushalayim" referring to the Upper Name *HaShem*-יהו"ה.

¹¹⁷³ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of the Sanctuary (*Shaar HaHeichal*); Also see *Ohr HaTorah*, *Drushim L'Shabbat Shuvah* p. 1,475.

¹¹⁷⁴ See *Likkutei Torah*, *Drushim L'Rosh HaShanah* 57c

The verse continues, “He heals the brokenhearted etc.” This is as explained in the discourse,¹¹⁷⁵ that the “brokenhearted” refers to those who are in a state of brokenheartedness and despondency (brokenness) because of the “running” (*Ratzo*) desire, yearning, longing, and thirst to become subsumed and nullified in the limitless light of the Unlimited One.

[This is why service of Him every day must be in a way that there **also** must be the matter of “returning” (*Shov*), which is the substance of the second paragraph of the *Shema* recital, which states,¹¹⁷⁶ “You shall gather your grain etc.”]¹¹⁷⁷ However, it is through the fact that “*HaShem*-יהו"ה is the builder of Yerushalayim” in that below there is an illumination and revelation of the aspect of the Upper Name *HaShem*-יהו"ה, that thereby “He heals the brokenhearted,” mentioned above, since His Godliness, blessed is He, will be drawn down to below, just as Above.

Now, in explanation of the precise wording “He heals-*Rofeh*-רופא the brokenhearted)” we should add that it indicates the matter of illness, based on the explanation of the Arizal¹¹⁷⁸ on the verse,¹¹⁷⁹ “Every illness etc.” [He explains] that the

¹¹⁷⁵ Exodus 15:17

¹¹⁷⁶ Deuteronomy 11:14

¹¹⁷⁷ See Siddur Im Da"Ch, Shaar HaKriyat Shema 74b and on; Ohr HaTorah, Va'etchanan Vol. 6 p. 2,237 and on; Sefer HaMaamarim 5629 p. 247; Discourse entitled “*Reisheet Areesoteichem* – The first of your dough” of earlier this year, 5729, Discourse 33, Ch. 5 (Sefer HaMaamarim 5729, p. 249).

¹¹⁷⁸ Taamei HaMitzvot of the Arizal, Parshat Vayera

¹¹⁷⁹ Deuteronomy 7:15

numerical value of “a sick person-*Choleh*-חולה” is 49-ט”ז, this being the matter of the forty-nine gates of Understanding-*Binah*.

That is, even when one grasps the forty-nine gates of Understanding-*Binah*, and is only lacking the Fiftieth Gate (*Shaar HaNun*) - such as we find with Moshe, as in the teaching of our sages, of blessed memory,¹¹⁸⁰ “Fifty gates of understanding (*Binah*) were created in the world, and they all were given to him minus one, as the verse states,¹¹⁸¹ “You have made him but slightly less than God-*Elohi*”מ-אלהים” - he then is caused to be “a sick person-*Choleh*-חולה-49” because of the “running” (*Ratzo*) desire and yearning to also have the revelation of the Fiftieth Gate (*Shaar HaNun*).

With the above in mind, we can understand the matter of [the words], “He heals the brokenhearted etc.,” specifying “healing-*Rofeh*-רפא,” in that He heals the “one who is sick-*Choleh*-חולה-49,” which is the matter of the revelation of the Fiftieth Gate (*Shaar HaNun*).

This is as we find about Moshe, that upon the conclusion of his work, at the time of his passing, he also merited to receive the Fiftieth Gate (*Shaar HaNun*-שער הנון). This is as the verse states,¹¹⁸² “Moshe ascended... to Mount Nevo-*Har Nevo*-הר נבו,” which divides into “the *Nun*-נ-50 is in it-*Nun Bo*-נון בו,”¹¹⁸³ About this our sages, of blessed memory, said,¹¹⁸⁴

¹¹⁸⁰ Talmud Bavli, Rosh HaShanah 21b; Talmud Bavli, Nedarim 38a

¹¹⁸¹ Psalms 8:6

¹¹⁸² Deuteronomy 34:1

¹¹⁸³ See Likkutei Torah and Sefer HaLikkutim of the Arizal to Deuteronomy 3:15 (Va’etchanan); Shnei Luchot HaBrit 369a; Likkutei Torah, Bamidbar 12a

¹¹⁸⁴ Torat Kohanim to Leviticus 1:1; Midrash Bamidbar Rabba, end of Ch. 14.

“During their lifetimes they do not see, but in their deaths they see.”

The same will be so in the coming future, that the Fiftieth Gate (*Shaar HaNun*) will be revealed. Regarding this it states about the coming future,¹¹⁸⁵ “As in the days when you left the land of Egypt I will show them wonders-*Nifla’ot*-נפלאות,” that is, “fifty wonders-*Nun Pla’ot*-נב’ פלאות,” referring to the revelation of the Fiftieth Gate (*Shaar HaNun*).¹¹⁸⁶

This then, is the meaning of [the verse], “יהוה-*HaShem* is the builder of Yerushalayim... He heals the brokenhearted etc.” That is, it is through the fact that “יהוה-*HaShem* is the builder of Yerushalayim” this being the matter of the revelation of the Fiftieth Gate (*Shaar HaNun*), that it is brought about that “He heals the brokenhearted,” this being the matter of healing the sickness stemming from the “running” (*Ratzo*) desire and thirst for the revelation of the Fiftieth Gate (*Shaar HaNun*).

5.

Now, this can be connected to what is written in the Haftorah,¹¹⁸⁷ “Be consoled, be consoled My people etc.,” this being the first of the seven [weeks] of consolation.¹¹⁸⁸ This is as stated in Avudraham¹¹⁸⁹ in the name of the Midrash, in explanation of the order of the Haftoras. That is, the Holy One, blessed is He, first said to the prophets, “Be consoled, be

¹¹⁸⁵ Micah 7:15

¹¹⁸⁶ See Zohar I 261b; Ohr HaTorah, Na”Ch to Micah 7:15 (Vol. 1, p. 486).

¹¹⁸⁷ Isaiah 40:1

¹¹⁸⁸ Tur and Shulchan Aruch, Orach Chayim 428:8

¹¹⁸⁹ Seder HaParshiyot v’HaHaftarot (section entitled “v’*Katav Rabeinu*”).

consoled My people.” However, about this the Congregation of Israel (*Knesset Yisroel*) responded (in the Haftorah of the subsequent Shabbat),¹¹⁹⁰ “Tziyon said, ‘*HaShem*-יהוה has left me,” meaning to say, “I am not appeased by the consolation of the prophets.” The prophets then continued and said before the Holy One, blessed is He,¹¹⁹¹ “O’ afflicted, storm-tossed one, who has not been consoled,” meaning that the Congregation of Israel (*Knesset Yisroel*) has not been consoled by our consolations. About this the Holy One, blessed is He, responds and says,¹¹⁹² “I, only I am He who comforts you.”

The explanation is that as known,¹¹⁹³ the grasp of the prophets was from a radiance of the world of Emanation (*Atzilut*) as it manifests in the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

Now, in this itself there are different levels. For, the prophecy of Yishayahu was through the manifestation in Victory-*Netzach* and Majesty-*Hod* of the world of Creation (*Briyah*), the prophecy of Yechezkel was through the manifestation in Victory-*Netzach* and Majesty-*Hod* of the world of Formation (*Yetzirah*) and the prophecy of Zechariah was through the manifestation in Victory-*Netzach* and Majesty-*Hod* of the world of Action (*Asiyah*).

Only the prophecy of our teacher Moshe, [who was greater in level than all the other prophets, such that all the other prophets prophesied with the word “Thus-*Koh*-כה,” which is the

¹¹⁹⁰ Isaiah 49:14

¹¹⁹¹ Isaiah 54:11

¹¹⁹² Isaiah 51:12

¹¹⁹³ See *Hemshech* 5672 Vol. 2, p. 715 and on.

aspect of the non-illuminating lens (*Aspaklariya SheEina Me'irah*), whereas Moshe prophesied with the word “This-Zeh-זה,” which is the aspect of the illuminating lens (*Aspaklariya HaMe'irah*) (as mentioned in chapter three)], and was from Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* of the world of Emanation (*Atzilut*), as they are drawn down in a way of “passing through” (*Derech Ma'avir*) (not in a way of complete manifestation) in the world of Creation (*Briyah*). However, even the prophecy of Moshe was only from the aspect of the lower Name *HaShem*-יהו"ה.

This then, is the complaint of the Congregation of Israel (*Kneset Yisroel*) who is not appeased by the consolations of the prophets, since her desire and yearning is for the revelation of the Upper Name *HaShem*-יהו"ה.

Now, as mentioned above, the Holy One, blessed is He, accepts this complaint and says, “I, only I (*Anochi*-אנכי, *Anochi*-אנכי) am He who comforts you.” In other words, in addition to the consolation of the prophets to whom the Holy One, blessed is He, says, “Be consoled, be consoled (*Nachamu*, *Nachamu*-נחמו נחמו) My people,” with a doubled measure of consolation,¹¹⁹⁴ this being brought about through serving Him with repentance (*Teshuvah*) which is in a measure of “doubled sagacity,”¹¹⁹⁵ beyond this, there also is the consolation of the Holy One, blessed is He, who says, “I, only I (*Anochi*-אנכי, *Anochi*-אנכי) am He who comforts you,” this being the matter of the revelation of the Upper Name *HaShem*-יהו"ה.¹¹⁹⁶

¹¹⁹⁴ See Midrash Eichah Rabba 1:57

¹¹⁹⁵ Midrash Shemot Rabba 46:1

¹¹⁹⁶ See *Hemshech* 5672 Vol. 2, p. 1,203

This then, is the meaning of the verse,¹¹⁹⁷ “I implored *HaShem*-יהו"ה etc.,” specifying, “I implored-*Va’etchanan*-וואתחנן.” That is, it is through service of Him with repentance (*Teshuvah*) that we come to the highest level, which is the aspect of a “freely given gift,”¹¹⁹⁸ and is the matter of the revelation of the Upper Name *HaShem*-יהו"ה.¹¹⁹⁹

So shall it be for us, that already at the beginning of the “seven [weeks] of consolation” there should be the exodus from the constraint of the exile to the expanse of the redemption, and in a way that all seven [weeks] of consolation should be drawn down, until we come from the seven weeks of consolation to the new year, and merit to be inscribed and sealed for a good and sweet new year in everything that is needed in matters pertaining to our children, our health, and abundant sustenance below ten hands-breadths.

¹¹⁹⁷ Deuteronomy 3:23

¹¹⁹⁸ Rashi to Deuteronomy 3:23 *ibid.*

¹¹⁹⁹ See *Ohr HaTorah*, *Va’etchanan* p. 53 and on.