

Discourse 15

*“Yafah Sha’ah Achat b’Teshuvah ... -
One hour of repentance...”*

Delivered on Shabbat Parshat Va’era,
28th of Tevet, Shabbat Mevarchim Shvat, 5729
By the grace of *HaShem*, blessed is He,

1.

It states in Mishnah,⁸⁷⁶ “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.” In his discourse by this title, said one-hundred years ago,⁸⁷⁷ (the content of which is also found in the discourse of the prior year)⁸⁷⁸ his honorable holiness, the Rebbe Maharash, asks a question about this. That is, we must understand how the payment of reward can be lower in level than the labor, such that, “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.” Based on this we find that the payment of reward (“the life of the coming world”) is lower than the labor (“repentance and good deeds in this world”).

⁸⁷⁶ Mishnah Avot 4:17

⁸⁷⁷ Sefer HaMaamarim 5629 p. 41 and on, which is the discourse entitled “*Va’era*” in Torat Chayim, Va’era 68b and on (Vol. 1, p. 49c in the new edition) with some changes and additions.

⁸⁷⁸ In the discourse entitled “*VeHayah Midei Chodesh b’Chodsho*” and the discourse entitled “*Va’era el Avraham*” 5628 (Sefer HaMaamarim 5628 p. 68 and on; p. 77 and on); Also see the discourse entitled “*Va’era el Avraham* – I appeared to Avraham” of last year, 5728, translated in The Teachings of The Rebbe 5728, Discourse 14, (Sefer HaMaamarim 5728 p. 104 and on).

He continues in the discourse [and explains] that the superiority of repentance and good deeds specifically in this world, may be understood from the verse,⁸⁷⁹ “I appeared to Avraham, to Yitzchak [and to Yaakov] as *E”l Shaddai*-א"ל שדי, but with My Name *HaShem*-יהו"ה I did not make Myself known through them.”

However, at first glance, this is not understood because the Name *HaShem*-יהו"ה is mentioned several times [in Torah] in connection to our forefathers (as in the various verses cited in the discourse). This being so, how does it say, with My Name *HaShem*-יהו"ה I did not make Myself known through them.” We also must understand the specific wording, “make Myself known through-*Noda’ati*-נודעתי,” instead of “make Myself known to-*Hoda’ati*-הודעתי.”

2.

In the discourse he continues that to understand this we first must preface with [an explanation of] the teaching of our sages, of blessed memory,⁸⁸⁰ “Like the creation of the world, at first it was darkness and then light followed, as the verse states,⁸⁸¹ ‘It was evening and it was morning, one day.’”

Now, in explanation of the relationship between the teaching of our sages, “At first it was darkness and then light followed,” and the verse, “I appeared [to Avraham] etc.,” it should be pointed out that “I appeared [to Avraham] etc.,” was

⁸⁷⁹ Exodus 6:3

⁸⁸⁰ Talmud Bavli, Shabbat 77b

⁸⁸¹ Genesis 1:5

the response of Holy One, blessed is He, to Moshe's question,⁸⁸² "Why have You done evil to this people?"

The theme of the answer is that since (at the giving of the Torah) it now will be necessary to reveal the Name *HaShem*-יהו"ה (as the verse states,⁸⁸³ "Therefore say to the children of Israel, 'I am *HaShem*-יהו"ה'") which was not so for our forefathers (since the revelation to them was with [His title] "The Self-Sufficient God-*E"l Shaddai*-א"ל שד"י," and not His Name *HaShem*-יהו"ה), it therefore must be preceded by "You have done evil to this people" (that is, the exile in Egypt), similar to "at first it was darkness." It only is after this that the revelation of the Name *HaShem*-יהו"ה is possible, "and then light followed."

In the discourse he asks,⁸⁸⁴ why is it that "at first it was darkness and then light followed?"⁸⁸⁵ For, is it not so that the coming into being of the vessels (*Keilim*) took place **after** the coming into being of the lights (*Orot*) in the world of *Akudim*?⁸⁸⁶ ([The world of *Akudim*] being the beginning of the chaining down of the worlds (*Hishtalshehut*), in that the totality of the chaining down of the worlds (*Hishtalshehut*) is [included] in the three [worlds] of *Akudim*, *Nekudim*, and *Brudim*.)⁸⁸⁷ This

⁸⁸² Exodus 5:22

⁸⁸³ Exodus 6:6

⁸⁸⁴ In regard to the coming section of the discourse, also see the discourse entitled "*Va'era*" in *Torat Chayim*, *Va'era* *ibid.*; *Ohr HaTorah*, *Va'era* Vol. 8 p. 2,888 and on.

⁸⁸⁵ Also see *Hemshech* 5672 Vol. 2, p. 1,009 and on.

⁸⁸⁶ In *Ohr HaTorah* there it states, "As it states in *Etz Chayim*, in *Shaar Mati v'Lo Mati*."

⁸⁸⁷ *Otzrot Chayim*, *Drush HaAkudim*, Ch. 1, *Mahadura Tinyana*; The two levels of the world of *Tohu*, plus the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Berudim*. These terms, which mean "bound," "speckled" and "splotted," have their source in the Torah account of how Lavan

is because, as he adds in the discourse, “from the thickening [and condensation] of the lights (*Orot*) the vessels (*Keilim*) were made.”⁸⁸⁸

Now, we should explain what he brings [in the discourse] about two details in the coming into being of the vessels (*Keilim*) - that they are subsequent to the light (*Orot*) and that they are from the thickening [and condensation] of the lights (*Orot*). That is, he first explains the precedence of the lights (*Orot*) to the vessels (*Keilim*) **in time** (in that the vessels (*Keilim*) came into being **after** the lights (*Orot*) and that Above [in Godliness] time is the matter of “cause and that which is caused.”⁸⁸⁹

He then adds that the precedence of the lights (*Orot*) to the vessels (*Keilim*) is also **in level**. For, since the coming into

tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Brudim*). These Torah terms hint at the three levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the *sefirot* are all “bound” up in a single vessel and are thus indistinguishable from each other (*Akudim*). They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up within itself. The small speckles (*Nekudim*) represent the level of *sefirah*, in which the particular divisions of each *Sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction as a unified system (*Nekudim*). The large splotches (*Brudim*) represent the level of *Partzuf*, in which the *sefirot* are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

⁸⁸⁸ Etz Chayim, Shaar 47 (Shaar Sefer ABY”A), Ch. 1; Shaar 6 (Shaar HaAkudim), Ch. 3 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 28 and on.

⁸⁸⁹ See Maamarei Admor HaZaken 5565 Vol. 1, p. 321 and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 257 and on; Sefer HaMaamarim 5654 p. 285 and on; *Hemshech* 5666 p. 41-42.

being of the vessels (*Keilim*) is from the thickening and condensation of the lights (*Orot*), it must also be said that the lights (*Orot*) are higher than the vessels (*Keilim*).

That is, even if one were to imagine that relative to time – “cause and that which is caused” - the coming into being was in a different way (such that the vessels (*Keilim*) preceded the lights (*Orot*)), nonetheless, since their coming into being was from the thickening and condensation of the lights (*Orot*), it must be said that the lights (*Orot*) are much higher than the vessels (*Keilim*). Based on this, it is not understood why “at first it was darkness and then light followed” (as in his question in the above mentioned discourse).

3.

About this he explains that the primary reason for the drawing forth of the light (*Ohr*) is solely for the vessels (*Keilim*), and if the coming into being of the vessels (*Keilim*) was not in the mind of the Emanator, He would not have drawn forth the light (*Ohr*) at all. We thus find that though in actualization the lights (*Orot*) were first, nonetheless, in the source and root of the coming into being of the light (*Ohr*) and the vessel (*Kli*), the vessel (*Kli*) preceded.

He continues and explains this with the analogy of the light (*Ohr*) of the influence of the teacher’s intellect to the vessel (*Kli*) of a student who receives from him. That is, when it arose in the teacher’s desire to bestow comprehension to the student, there first had to be an assessment in the teacher’s comprehension of the quality of the student’s intellect and what

the student's grasp of the reasoning he will bestow to him [will be] etc. That is, the estimation of the recipient's vessel (*Kli*) precedes the bestowal of the intellectual light (*Ohr*). In the analogue, the likeness to this is that the vessel (*Kli*) is first in the source and root of the coming into being, this being the order of "first it was darkness and then light followed."

Now, it can be said that the reason he specifically brings the analogy of the bestowal from teacher to student is because the bestowal from teacher to student is the bestowal of intellect and wisdom, the likeness to which in the analogue is the *Sefirah* of Wisdom-*Chochmah*, and since it is the beginning of the chaining down of the worlds (*Hishtalshelut*), all matters that are present in the chaining down of the worlds (*Hishtalshelut*) are drawn forth as they are in the *Sefirah* of Wisdom-*Chochmah*.

Beyond this, the drawing forth of the order of the chaining down of the worlds (*Seder Hishtalshelut*) cannot be in any manner other than how it is in the *Sefirah* of Wisdom-*Chochmah*, since it is the beginning of the chaining down of the worlds (*Hishtalshelut*). Therefore, the analogy of the teacher bestowing wisdom to the student (the likeness to which in the analogue is the *Sefirah* of Wisdom-*Chochmah* - the beginning of the chaining down of the worlds (*Hishtalshelut*) - is such that the estimation of the recipient's vessel precedes the bestowal of the light of intellect ("at first it was darkness and then light followed") thus indicating the manner of drawing forth in the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) all the way to below.

That is, all matters in the order of the chaining down of the worlds (*Seder Hishtalshelut*) are in a way that "at first there

was darkness and then light followed.” This is to such an extent that this also is the order in this physical world. This is because the above-mentioned teaching of our sages, of blessed memory,⁸⁹⁰ comes to explain why “goats walk in front, and the ewes then follow,” and it is about this that it states, “Like the creation of the world, at first it was darkness and then light followed, as it states,⁸⁹¹ ‘It was evening and it was morning, one day.’”

4.

However, we still must better understand this. For, at first glance, the analogy is unlike the analogue. That is, it makes sense in the analogy, that since the vessel of the student already exists before the bestowal from the teacher, therefore the bestowal of the teacher must be commensurate to the vessel of the student’s intellect (since it specifically is in this way that the bestowal will be received by the student in an inner manifest way, so that there will be “a wondrous unity, the likes of which cannot be found in the physical whatsoever etc.,” as stated in Tanya).⁸⁹² It therefore is necessary for the teacher to measure and estimate the vessel of the student’s intellect even before the bestowal.

However, this is not so Above, where it also could be in a different way. That is, the light (*Ohr*) can be drawn first, and the vessels (*Keilim*) can then be brought into being in a way that

⁸⁹⁰ Talmud Bavli, Shabbat 77b

⁸⁹¹ Genesis 1:5

⁸⁹² Tanya, Likkutei Amarim, Ch. 5

is commensurate to the light (*Ohr*). This being so, what imperative is there [to say] that even Above, the estimation of the vessels (*Keilim*) takes precedence?

The explanation is that, in truth, there is no imperative for the coming into being of the vessels (*Keilim*) to be such that their estimation precedes the drawing forth of the light (*Ohr*). It only is that thus **it arose in His will, blessed is He**, that the estimation of the vessels (*Keilim*) should precede the drawing forth of the light (*Ohr*), and thus the analogy of the bestowal from teacher to student is neither a reason nor an explanation, but is only a proof and demonstration.

That is, since we see that this is so below, and we know that all matters present below have chained down from matters as they are Above, it thus must be said that this likewise is so Above, except that Above it is (not out of any imperative etc., as it is in the analogy of the teacher and student, but) is only so because thus it arose in His will, blessed is He.

It can be said that this is why (even in the analogy of the teacher and student) the discourse specifies that the form of how the student's grasp will be etc., **depends on the desire** of the teacher etc. However, from this itself we can better understand the superiority of the vessels (*Keilim*). For, since Above the coming into being of the vessels (*Keilim*) could have been through drawing the light (*Ohr*) first, without it being preceded by the estimation of the vessels (*Keilim*), but even so, **it arose in His desire, blessed is He**, that the estimation of the vessels (*Keilim*) will specifically take precedence, this further indicates and emphasizes the greatness of the vessels (*Keilim*) in that it is His desire that they precede the drawing forth of the light (*Ohr*).

With this in mind we can state that the primary perfection of the revelation, “and then light followed,” is not just upon the drawing forth of the lights (*Orot*) into the vessels (*Keilim*) (after being preceded by the estimation of the vessels (*Keilim*)), but is also the revelation of the superiority of the vessels (*Keilim*), in that their root transcends the root of the lights (*Orot*).

5.

With the above in mind, we can understand why the verse states, “I appeared to Avraham ... as *E'l Shaddai*-א"ל שד"י, 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 there to be the revelation of the Name *HaShem*-יהו"ה at the giving of the Torah, it was first necessary for there to be the matter of “You have done evil to this people,” which is the exile in Egypt, this being the order of “at first it was darkness and then light followed” (as explained in chapter two).

The explanation is that even though Torah says the Name *HaShem*-יהו"ה several times in connection to our forefathers, nonetheless this only is the lower Name *HaShem*-יהו"ה. To explain, the verse states,⁸⁹³ “*HaShem*-יהו"ה, *HaShem*-יהו"ה,” these being two names *HaShem*-יהו"ה - the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה,⁸⁹⁴ and “there

⁸⁹³ Exodus 34:6

⁸⁹⁴ Torah Ohr, Bo 61d and on; Likkutei Torah, Drushim L'Rosh HaShanah 59a and on.

is a pause in the cantillation between them,”⁸⁹⁵ meaning that there is a true separation between them.

That is, this is not just a constriction (*Tzimtzum*) of the light, so that it will be drawn by way of a door, a window, or at the least, a hole.⁸⁹⁶ It rather is a constriction (*Tzimtzum*) in a way of a complete withdrawal (*Siluk*), this being the separation between the limitless light of the Unlimited One and the worlds, or lower than this, the separation between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).⁸⁹⁷

About this it states, “first it was darkness and then light followed.” That is, through the separation and withdrawal between the two names *HaShem*-יהו"ה (“there is a pause in the cantillation between them”) this being the matter of the darkness, we thereby come to the revelation of the Upper Name *HaShem*-יהו"ה, this being the matter of “and then light followed.”

More specifically, there is the matter of “first it was darkness and then light followed” as it is in the lower Name *HaShem*-יהו"ה itself. To explain, the verse states,⁸⁹⁸ “*HaShem* God-*HaShem Elohi*”מ-אלהי יהו"ה is a sun and a shield.” That is, the title “God-*Elohi*”מ-אלהי יהו"ה is a shield and sheath that conceals the revelation of the Name *HaShem*-יהו"ה.⁸⁹⁹ This is

⁸⁹⁵ Zohar III 138a (Idra Rabba)

⁸⁹⁶ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 13, end of Ch. 14; Shaar 47 (Shaar Seder ABY”A) Ch. 2; Ohr HaTorah, Inyanim p. 179 and on; Sefer HaMaamarim 5629 p. 369 and on.

⁸⁹⁷ See Ohr HaTorah, Va’era p. 126 and on; Eikev p. 528.

⁸⁹⁸ Psalms 84:12; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁸⁹⁹ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 and on, and elsewhere.

true of both the lower Name *HaShem*-יהו"ה, as well as the Upper Name *HaShem*-יהו"ה.

That is, there is the title “God-*Elohi*”*m*-אלהי"ם as it is the shield and sheath that conceals the revelation of the lower Name *HaShem*-יהו"ה, and higher than this there is the title “God-*Elohi*”*m*-אלהי"ם as it is the shield and sheath that conceals the revelation of the Upper Name *HaShem*-יהו"ה.

We thus find that the general revelation of the Name *HaShem*-יהו"ה comes after being preceded by the concealment brought about by the shield and sheath, this being His title “God-*Elohi*”*m*-אלהי"ם,” and this is so of both the lower Name *HaShem*-יהו"ה, as well as the Upper Name *HaShem*-יהו"ה, this being the matter of “at first it was darkness and then light followed.”

This then, is the meaning [of the explanation before] that for our forefathers there only was the revelation of the lower Name *HaShem*-יהו"ה, meaning, the name *HaShem*-יהו"ה that relates to the worlds (the name *HaShem*-יהו"ה [as it means] “He who brings into being-*Mehaveh*-מְהַוֶּה”),⁹⁰⁰ this being like the matter of “the Self Sufficient God-*E*”*l Shaddai*-א"ל שדי” one explanation of which is that⁹⁰¹ “His Godliness is sufficient for all the creations.”⁹⁰²

However, the true matter of the Name *HaShem*-יהו"ה, this being the Upper Name *HaShem*-יהו"ה, is beyond all comparison to the lower Name *HaShem*-יהו"ה, and about this the verse states, “with My Name *HaShem*-יהו"ה I did not make

⁹⁰⁰ See Sefer HaMaamarim 5628 p. 78 and the glosses there.

⁹⁰¹ Rashi to Genesis 17:1, citing Midrash Bereishit Rabba 46:3

⁹⁰² Also see Sefer HaMaamarim 5629 ibid. p. 49.

Myself known through them,” meaning that He did not become revealed to them in an inner manifest way (*b’Pnimityut*) as indicated by the word “make Myself known through-*Noda’ati*” בודעת, but only in a transcendent encompassing way (*Makif*).⁹⁰³

This matter (the revelation of the Upper Name *HaShem*-יהו"ה in an inner manifest way (*b’Pnimityut*)) was specifically revealed at the giving of the Torah, after being preceded by the exile in Egypt, this being the matter of “first it was darkness and then light followed.”

The same is so in man’s service of *HaShem*-יהו"ה, blessed is He, that the order of one’s service is in a way of “at first it was darkness and then light followed.” This is so not only in one who sinned, blemished, and left the path, in that he first was in a state of darkness, and only afterwards, through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), he then comes to be in a state of light, but rather, this even is so in a person who never has sinned.

This is because even a perfectly righteous *Tzaddik* who serves *HaShem*-יהו"ה, blessed is He, with fear and abundant love with delight in Him, being that he has not attained the level of adhesion to *HaShem*-יהו"ה with the fear and love that he had before his soul descended into this physical world, not any of it, even a small measure of it, and there is utterly no comparison or likeness between them,⁹⁰⁴ he therefore is in a state of darkness compared to the state [of his soul] before its descent to below.

⁹⁰³ See *Torat Menachem*, *Sefer HaMaamarim Teivet* p. 249

⁹⁰⁴ *Tanya*, *Likkutei Amarim*, Ch. 37 (48a)

However, it is specifically through the descent to below to manifest in the body and the animalistic soul, and through contemplating (*Hitbonenut*) the distance from Godliness brought about by his descent to below, this being the contemplation of the lowliness of man and the greatness of God⁹⁰⁵ (as also brought in Rambam),⁹⁰⁶ that there then is an overpowering dominance of yearning to depart from the limitations etc., by which he reaches an even higher level, this being the matter of “and then light followed.”

The general explanation of the matter of “at first it was darkness and then light followed” as it is in man’s service of *HaShem*-יהוה, is that it is the matter of the superiority of serving Him with repentance (*Teshuvah*), which is (not only in one who sinned and blemished etc., but also) in righteous (*Tzaddikim*). This is the matter [of the teaching],⁹⁰⁷ “Moshiach is destined to bring the righteous (*Tzaddikim*) to repentance (*Teshuvah*).”

More specifically, there are four levels of repentance (*Teshuvah*),⁹⁰⁸ corresponding⁹⁰⁹ to the four terms of redemption,⁹¹⁰ and corresponding to the four levels of *HaShem*-

⁹⁰⁵ See Shulchan Aruch of the Alter Rebbe, Orach Chayim 98:1

⁹⁰⁶ See Mishneh Torah, Hilchot Yesodei HaTorah 2:2

⁹⁰⁷ See Likkutei Torah, Drushim L’Shmini Atzeret 92b; Shir HaShirim 50b; Also see Zohar III 153b; Discourse entitled “v’Heinif – And He shall wave His hand over the river” 5711, translated in The Teachings of The Rebbe 5711, Discourse 7, and the discourse entitled “*Vayomer Lo Yehonatan – Yehonatan said to him*” (“*Machar Chodesh* – Tomorrow is the new moon”) 5711, translated in The Teachings of The Rebbe 5711, Discourse 8 (Sefer HaMaamarim 5711 p. 57 and on; p. 65 and on).

⁹⁰⁸ Likkutei Torah, Balak 73b and on; Also see the citations in the next note.

⁹⁰⁹ See Sefer HaMaamarim 5634 p. 154 and on; Discourse entitled “*Lachein Emor*” 5658 (Sefer HaMaamarim 5658 p. 87 and on).

⁹¹⁰ See Talmud Yerushalmi, Pesachim 10:1; Midrash Bereishit Rabba 88:5

יהו"ה and God-*Elohi*"*m*-אלהי"ם as they are in the lower Name *HaShem*-יהו"ה and the upper Name *HaShem*-יהו"ה (as mentioned before).

6.

This then, is the meaning of [the teaching], “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.” That is, the superiority of the matter of repentance and good deeds specifically in this world, is that they are in a way that “at first it was dark and then light followed,” through which there is the revelation (not only of the light drawn forth into the vessels (*Keilim*) after the estimation of the vessels (*Keilim*), but also) the superiority of the vessels (*Keilim*) (which are rooted higher than the root of the light (*Orot*)), their precedence stemming from His desire, blessed is He (as explained in chapter four). This is why they stated, “one hour of repentance and good deeds in this world is more precious than all the life of the coming world.”

The explanation is that the life of the coming world, this being the reward for the *mitzvot* given in the Garden of Eden (*Gan Eden*), is that [the soul] delights in the ray of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*,⁹¹¹ which only is a ray and radiance.⁹¹² This is why the level of repentance and good deeds in this world is a greater elevation, this being the matter of the *mitzvah* itself, this being the aspect of the Supernal will itself that manifests within them, which is the

⁹¹¹ Talmud Bavli, Brachot 17a

⁹¹² See Likkutei Torah, Bamidbar 2a and on; Ohr HaTorah ibid. p. 9 and on.

matter of “the reward of a *mitzvah* is the *mitzvah*,”⁹¹³ in that the reward of the *mitzvah* is the *mitzvah* itself.⁹¹⁴ This matter will be revealed in the coming future, in the seventh millennium, (for there then will be the primary aspect of receiving the reward).⁹¹⁵

That is, in addition to the fact that there then will also be the matter of delighting in the ray of the *Shechinah*, this being the reward of the souls, there also will be reward for the bodies that fulfilled the *mitzvot*.⁹¹⁶ This is because there then will be the revelation of the *mitzvah* itself, about which they specifically stated, “One hour of repentance and good deeds in this world is more precious.” Only that for this to be there must be the matter of repentance (*Teshuvah*), as they stated, “repentance and good deeds.” That is, for the deeds of Torah and *mitzvot* to be “good” and illuminating, they specifically must be preceded by repentance (*Teshuvah*).⁹¹⁷

Now, as mentioned before, more specifically there are four levels of repentance (*Teshuvah*) corresponding to the four terms of redemption, such that through them we also reach the fifth term of redemption, “I shall bring you to the land etc.,”⁹¹⁸ and in the land itself, we come to the state and standing

⁹¹³ Mishnah Avot 4:2

⁹¹⁴ Tanya, Likkutei Amarim, Ch. 39 (52b)

⁹¹⁵ Tanya, Likkutei Amarim, Ch. 36, in the note.

⁹¹⁶ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Tzitzit, Ch. 1 (15b); Discourse entitled “*Kol Yisroel*” 5733 (Torat Menachem, Sefer HaMaamarim Iyyar p. 217 and on); Discourse entitled “*Lehavin Inyan Techiyat HaMeitim*” 5746 Ch. 2 and on (Sefer HaMaamarim ibid p. 222 and on).

⁹¹⁷ See Likkutei Torah, Matot 82a; Drushei Shemini Atzeret 85a; Shir HaShirim 17c; Sefer HaMaamarim 5633 Vol. 1 p. 122.

⁹¹⁸ Exodus 6:8

[indicated by the verse],⁹¹⁹ “Yerushalayim will be settled beyond its walls,”⁹²⁰ meaning that the matter of “Yerushalayim-ירושלם,” meaning, the perfection of fear (*Shleimut HaYirah*-שלימות היראה) of *HaShem*-יהו"ה, blessed is He,⁹²¹ will be in a way of redemption, utterly beyond measures and limitations (“beyond its walls-*Prazot*-פרזות”), not in a way that they have no wall at all, but rather, [as stated in the verse],⁹²² “I will be for it – the word of *HaShem*-יהו"ה – a wall of fire [around it] etc.,” specifying “I-*Ani*-אני,” up to revealing two times “I-*Ani*-אני,” as in the verse,⁹²³ “I-*Ani*-אני, I-*Ani*-אני am He etc.”

Now, this is brought about through the toil of spreading the wellsprings (*Hafatzat HaMaayanot*) of the inner teachings (*Pnimiyyut*) of the Torah to the outside. This is as is hinted in the continuation of the verse, (“I-*Ani*-אני, I-*Ani*-אני am He), I struck down and I will heal,” which hints at the nullification of the barrier between the revealed parts of Torah and the innerness (*Pnimiyyut*) of Torah,⁹²⁴ through which grasp and knowledge in Godliness will be caused (“You will know that I am *HaShem*-יהו"ה”) to the extent possible when we still are in a state of the darkness of exile. Through this [there will be the fulfillment of the prophecy], “Toward evening it will be light,” (“at first it was darkness and then the light followed”) with the true and complete redemption through our righteous Moshiach.

⁹¹⁹ Zachariah 2:8

⁹²⁰ See the preceding discourse of this year, 5729, entitled “*Amar Rabbi Oshiya* – Rabbi Oshiya said,” Discourse 11.

⁹²¹ See Likkutei Torah, Pekudei 4a; Rosh HaShanah 60b; Shir HaShirim 6c; and elsewhere.

⁹²² Zachariah 2:9

⁹²³ Deuteronomy 32:39

⁹²⁴ *Hemshech “Chayav Adam Levarach”* 5638, Ch. 25 (Sefer HaMaamarim 5638 p. 152 and on).