

Discourse 7

“*Smoocheem La’ad... -
They are steadfast forever...*”

Delivered on Shabbat Parshat Vayera,
20th of Marcheshvan, 5730
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁶⁵ “They are steadfast (*Smoocheem*-סמוכים) forever, for eternity, accomplished in truth and fairness.” In the Rebbe Rashab’s discourse by this title said⁵⁶⁶ on the 20th of Marchashvan of the year 5680,⁵⁶⁷ (fifty years ago) upon entering the sixtieth year of his birth [which is why he began the discourse with the verse in this Psalm that begins with the letter *Samech*-ס-60 and is ordered according the letters of the *Aleph-Beit*]. He brings the statement in Zohar that,⁵⁶⁸ ““*Samech*-סמך’ means ‘assistance-*Eizer*-עזר.””

That is, the meaning of [the word] “*Samech*-סמך” in this verse (“They are steadfast-*Smoocheem*-סמוכים”) is not as in the verse,⁵⁶⁹ “He supports-*Someich*-סומך the fallen,” which only indicates that He supports one who has fallen, so that he will

⁵⁶⁵ Psalms 111:8

⁵⁶⁶ See Reshimat HaYoman of the Rebbe Rayatz – Sefer HaMaamarim 5680 p. 338.

⁵⁶⁷ Published as an independent pamphlet by Kehot in the year 5712, and subsequently printed in Sefer HaMaamarim 5680 p. 148 and on.

⁵⁶⁸ Zohar I 35a

⁵⁶⁹ Psalms 145:14

not fall any further,⁵⁷⁰ but is rather a word meaning “assistance-*Eizer*-עֵזֶר,” in that novelty and renewal comes through the assistance and help, as in the verse,⁵⁷¹ “I will make him a helper (*Eizer*-עֵזֶר) corresponding to him,” and similarly,⁵⁷² “Were it not for the Holy One, blessed is He, who assists (*Ozer*-עוֹזֵר) him, he would be incapable of overcoming it” (but with the assistance he is capable of overcoming it). That is, through the “assistance-*Eizer*-עֵזֶר” one reaches that which he could not attain on his own.

He explains⁵⁷³ that the “*Samech*-סָמֶךְ” is the aspect of support and assistance for all who fall, even in the time of exile, at which time the Congregation of Israel (*Knesset Yisroel*) is in a fallen state, this being the aspect of “the fallen Sukkah of Dovid” (*Sukkat Dovid HaNofelet*), referring to the aspect of Kingship-*Malchut* ([which is called],⁵⁷⁴ “The Congregation of Israel-*Knesset Yisroel*-כְּנֶסֶת יִשְׂרָאֵל”) who fell below, and thus assistance (*Eizer*-עֵזֶר) must come to her from a very high and lofty place etc.

He continues by explaining⁵⁷⁵ that according to the statement in Zohar⁵⁷⁶ about the word “balsam-*Apharsemon*-אֶפְרַסְמוֹן,” which contains the letters *Mem*-מֶם and *Samech*-סָ, the letter *Mem*-מֶם is the aspect of [Understanding called] *Tevunah*,

⁵⁷⁰ “As stated in Eishel Avraham regarding the statement in the introduction to Zohar 2b that the letter *Samech*-סָ possesses ‘support for the fallen’” (Sefer HaMaamarim 5680 *ibid.*)

⁵⁷¹ Genesis 2:18

⁵⁷² Talmud Bavli, Sukkah 52b

⁵⁷³ Sefer HaMaamarim *ibid.* p. 156 and on.

⁵⁷⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), and elsewhere.

⁵⁷⁵ Sefer HaMaamarim *ibid.* p. 157 and on.

⁵⁷⁶ Zohar II 127a

whereas the letter *Samech*-ס is the aspect of [understanding called] *Binah*,⁵⁷⁷ as it is included in *Wisdom-Chochmah*, these being the aspects of the Upper Father-*Abba* and Mother-*Imma*, and this being the aspect of the inner union (*Yichud Pnimi*) of *Wisdom-Chochmah* and *Understanding-Binah*, in which the drawing is from the inner aspect of the Crown-*Keter*.⁵⁷⁸

He explains that the difference between the letter *Mem*-מ and the letter *Samech*-ס is like the difference between the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*).

That is, the distant encompassing light (*Makif HaRachok*) is an encompassing light that the inner manifest light (*Pnimiyyut*) has no hold on whatsoever etc. [This is as hinted in the physical form of the letters, in that the letter *Mem*-מ spreads forth [in a square] through which it can come [to be grasped] in a settled (*Hityashvut*) way, indicating the encompassing aspect (*Makif*) that comes in a settled way (*Hityashvut*).

In contrast, this is not so of the letter *Samech*-ס, which is entirely round, such that it has no place upon which to settle, hinting at the encompassing aspect (*Makif*) that does not come in a settled way (*Hityashvut*).]⁵⁷⁹ It is from there that there is the drawing down of assistance (*Eizer*-עזר) and support (*Semichah*-סמיכה) even in the time of exile etc.

⁵⁷⁷ Regarding the difference between *Binah* and *Tevunah* (called “the Upper Mother” and “the Lower Mother”) see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 2-3.

⁵⁷⁸ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 26.

⁵⁷⁹ Also see Ohr HaTorah, Vayikra p. 223; *Hemshech* 5666 p. 358.

He concludes that this is the meaning of, “They are steadfast forever-*Smoocheem La’ad*-לעד סמוכים etc.,” referring to the revelation that will take place in the coming future. This is also understood by the fact that the word “forever-*La’ad*-לעד” also means “adornment-*Adee*-עדי” and jewelry,⁵⁸⁰ referring to the pleasure that will be revealed in the coming future. It is from there that assistance presently comes (in the time of exile) in the aspect of a hidden power, whereas in the coming future it will be revealed.

2.

Now, this can be connected to the verse in Psalm 110 (that relates to this year, this being the 110th year from his birth),⁵⁸¹ “You shall be a priest forever etc.”⁵⁸² To explain, in the writings of the Tzemach Tzeddek on Psalms,⁵⁸³ he brings the teaching of the Zohar⁵⁸⁴ on the verse,⁵⁸⁵ “Yehudah you-*Yehudah Atah*-אתה יהודה.” That is, “[This is as we recite (in the blessings) ‘Blessed are You-*Baruch Atah*-אתה ברוך] in which ‘Blessed-*Baruch*-ברוך’ refers to Him, and ‘You-*Atah*-אתה’ refers to her (Kingship-*Malchut*)... since he said ‘You-*Atah*-אתה,’ she was given dominion and reign... [but] it states, ‘You-

⁵⁸⁰ “As stated in the explanation of ‘*Eileh Pekudei*’” [Likkutei Torah, Pekudei 5a] – Sefer HaMaamarim 5680 *ibid*.

⁵⁸¹ As in the known custom to recite the Psalm that corresponds to the years of one’s life. (See the introduction of the Rebbe to the discourse entitled “*Smoocheem La’ad*” in Sefer HaMaamarim 5780 p. 356 and on; Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on.)

⁵⁸² Psalms 110:4

⁵⁸³ Ohr HaTorah (Yahel Ohr) p. 429 (Ch. 4).

⁵⁸⁴ Zohar II 104a

⁵⁸⁵ Genesis 49:8

Atah-אתה shall be a priest forever...’ here it is bound to the right side... and it thus states ‘You-*Atah-אתה* shall be a priest forever... and it is about this that it states ‘Yehudah you-*Yehudah Atah-אתה יהודה*’ etc.”

He explains that this verse refers to Dovid and Avraham, [and before this, he brings the words of Rashi ([who states] in a style that is unusual for him)], “Our sages expounded that this refers to our forefather Avraham, and I will explain it according to their words etc.,” and he then explains the entire Psalm in relation to Avraham (this also being related to the Torah portion of this week).

However, Rashi then adds, “This Psalm can be explained in another way in relation to Dovid etc.,” and he then explains the entire Psalm in relation to Dovid.] This is because Yehudah and Dovid are the aspect of Kingship-*Malchut*, and for Yehudah and Dovid to be in the state of “You-*Atah-אתה*,” which indicates dominion and reign etc., this is through being connected to the Kindness-*Chessed* of Avraham.

He explains that based on the statement elsewhere⁵⁸⁶ on the verse,⁵⁸⁷ “You-*Atah-אתה* are *HaShem-יהוה* alone,” after which the verse continues, “You-*Ata-את* made the heavens,” in which the word “You-*Ata-את*” is written missing the letter *Hey-ה*, thus indicating that the drawing down in the creation of the heavens etc., is only from the final aspect, the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*).

In contrast, the first “You-*Atah-אתה*” is written with the letter *Hey-ה*. Thus, the work is to cause a drawing down of the

⁵⁸⁶ See Ohr HaTorah, Naso, Hosafot p. 84 (Kehot 5755)

⁵⁸⁷ Nehemiah 9:6

revelation of the aspect of “You-*Atah*-אתה,” [with the letter *Hey*-ה] as in the verse, “You-*Atah*-אתה are *HaShem*-יהו"ה alone etc.”

3.

The explanation is that the word “You-*Atah*-אתה” indicates the highest revelation in the aspect of Kingship-*Malchut*. This is as understood from the difference between the word “You-*Ata*-את” (missing the letter *Hey*-ה) and the word “You-*Atah*-אתה” [with the letter *Hey*-ה] which is a distance beyond all relative comparison.

This is because the word “You-*Atah*-אתה” [with the letter *Hey*-ה] refers to the limitless light of the Unlimited One (*Ohr Ein Sof*) that preceded the constriction-*Tzimtzum* and filled all of existence, such that there was no room for the existence of worlds,⁵⁸⁸ not only those worlds called “the earth-*Aretz*-ארץ,” but even those worlds called “the heavens-*Shamayim*-שמים.” Rather, there only was “You-*Atah*-אתה are *HaShem*-יהו"ה alone.”

In contrast, the word “You-*Ata*-את” (missing the letter *Hey*-ה) refers to the light that followed after the constriction-*Tzimtzum*, which is relative to worlds and relates to them ([as in the continuation of the verse], “made the heavens.. and the earth etc.”) Moreover, as explained elsewhere about the word “You-*Ata*-את” lacking the letter *Hey*-ה, this refers to lacking the five statures (*Partzufim*) of the Crown-*Keter* (that is, the Ancient One-*Atik* and the Long Patient One-*Arich*), Wisdom-

⁵⁸⁸ Etz Chayim, Drush Iggulim v'Yosher, Anaf 2.

Chochmah, Understanding-Binah, Zeir Anpin, and Kingship-Malchut.

That is, although it is so that even in the aspect of “You-*Ata*-את” as it lacks the letter *Hey*-ה, there are all the letters from *Aleph*-א to *Tav*-ת (like the word “You-*Atah*-אתה,” for as it states in *Shaar HaYichud VeHaEmunah*,⁵⁸⁹ the word “You-*Atah*-אתה” is the aspect of the letters from *Aleph*-א to *Tav*-ת) indicating the matter of wholeness and perfection etc., but it nevertheless lacks the five statures (*Partzufim*).

However, *HaShem*’s יהו"ה ultimate Supernal intent is that (through the fulfillment of Torah and *mitzvot*) there will be the drawing down of the five statures (*Partzufim*), even in the aspect of “You-*Ata*-את” [lacking the letter *Hey*-ה] That is, even in the *Sefirah* of *Kingship-Malchut*, which is the aspect of the female (*Nukva*), in which there is the matter of lacking, this being the matter of “His strength weakened like a female,”⁵⁹⁰ there will be the drawing down of the revelation of the five statures (*Partzufim*) and it can then be “You-*Atah*-אתה” that is whole [with the letter *Hey*-ה], as in “You-*Atah*-אתה are *HaShem*-יהו"ה alone.”

That is, even though from the perspective of “You-*Atah*-אתה are *HaShem*-יהו"ה alone” as it was before to the constriction-*Tzimtzum*, there was no room for the existence of worlds (as mentioned before) and it only was through the constriction-*Tzimtzum* - “You-*Ata*-את” lacking [the letter *Hey*-ה] that the possibility of worlds came to be, nevertheless, once

⁵⁸⁹ Tanya, *Shaar HaYichud VeHaEmunah* translated as *The Gate of Unity and Faith*, Ch. 2; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, beginning of Vol. 4 (*The Vowels of Creation*).

⁵⁹⁰ See *Talmud Bavli*, *Brachot* 32a and elsewhere.

the worlds have been brought into being, it then is possible for there to even be a drawing down of the light of *HaShem*-יהו"ה that precedes the constriction-*Tzimtzum* - the revelation of the five statures (*Partzufim*) - and that even so, the worlds remain in existence,⁵⁹¹ but on a higher level of existence.

However, we still must understand how it is possible for the creatures, whose existence is subsequent to Kingship-*Malchut* being in a state of "You-*Ata*-את" lacking [the letter *Hey*-ה] to have the power to draw down the revelation of the letter *Hey*-ה through their toil?

About this he explains that "this is through it being bonded with the aspect of the Kindness-*Chessed* of Avraham," (and as mentioned before, when the verse states, "You-*Atah*-אתה shall be a priest forever," this also refers to Avraham). In other words, the drawing down, that even in Kingship-*Malchut* there should be the revelation of the letter *Hey*-ה, is through the aspect of Kindness-*Chessed*, which even refers to the aspect of Kindness-*Chessed* of the order of the chaining down of the worlds (*Seder Hishtalshelut*).

This refers to the drawing down brought about through the union of *Zeir Anpin* and *Nukvah* (the drawing down of *Zeir Anpin* into Kingship-*Malchut*). Thus, how much more is this so of the drawing down from the aspect of Kindness-*Chessed* that transcends the chaining down of the worlds (*Hishtalshelut*), this being the Kindness-*Chessed* of Avraham, about whom the verse states,⁵⁹² "He was the greatest amongst the giants (*Anakim*)," in that his kindness was limitless (*Bli Gvul*). It thus

⁵⁹¹ See *Hemshech* 5666 p. 4, and elsewhere.

⁵⁹² Joshua 14:15; Midrash Bereishit Rabba 14:6; Bamidbar Rabba 13:3

is certainly so, that through this being drawn down into the aspect of Kingship-*Malchut* the revelation of the full word “You-*Atah*-אתה” is caused in her.

This is also why the word “You-*Atah*-אתה” indicates “his dominion and reign etc.” This is because the word “You-*At*-את” [lacking the letter *Hey*-ה] is in the feminine, whereas “You-*Atah*-אתה” is in the masculine, and “it is the way of man to conquer and it is not the way of woman to conquer.”⁵⁹³ In other words, the matter of conquering the world stems from the male, whose matter is specifically Kindness-*Chessed*.⁵⁹⁴ Through this there also is caused to be a drawing down into Kingship-*Malchut*, the aspect of the female (*Nukva*), who, [as she is] in and of herself, does not reveal the illumination below.

With this in mind, we can also understand the connection between the two explanations of the verse, in which [Rashi] first explains that it refers to Avraham, and then adds that it refers to Dovid. This is because through there first being the matter of Avraham, this being the aspect of Kindness-*Chessed* that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), there then is a drawing down of the aspect of “You-*Atah*-אתה” into the level of Dovid, which is the aspect of Kingship-*Malchut* (who is in a state of “You-*Ata*-את” as it is lacking) so that even in her, there will be the matter of “You-*Atah*-אתה” filled with the letter *Hey*-ה.

⁵⁹³ Talmud Bavli, Yevamot 65b; Also see Kiddushin 2b

⁵⁹⁴ See Ohr HaTorah, Bo Vol. 8 p. 2,849.

The verse continues,⁵⁹⁵ “By the word of Malki-Tzeddek.” The meaning [of “by the word of- *Divrati*-דברתי”] is “by the word of-*Divrat*-דברת,” in which the letter *Yod*-י is superfluous.⁵⁹⁶ About this the Tzemach Tzeddek explains⁵⁹⁷ that this is similar to the [additional letter] *Yod*-י in the verse,⁵⁹⁸ “The One who dwells in the heavens-*HaYoshvi BaShamayim*-הישבי בשמים,” (and similarly, like the letter *Yod*-י of the verse,⁵⁹⁹ “The One who is enthroned on high *HaMagbeehee LaShevet*-המגביהי לשבת”) in which the [suffix letter *Yod*-י] is superfluous.

This is as stated in Zohar,⁶⁰⁰ “It should have said, ‘The One who dwells-*HaYoshev*-היושב.’ Why does it say, ‘The One who dwells-*HaYoshee*-היושבי?’” The Zohar answers that the [additional] letter *Yod*-י indicates the aspect of the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*). The Ramaz explains there that this is because both the Upper Father-*Abba* (Wisdom-*Chochmah* and the Upper Mother-*Imma* (Understanding-*Binah*) are hinted in the letter *Yod*-י as it includes the letters of its expansion (*Miluy*) etc. Therefore, the meaning of “the One who dwells in the heavens-*HaYoshvi BaShamayim*-הישבי בשמים” with the additional letter *Yod*-י, comes to indicate that there should be a drawing down into *Zeir Anpin* of the mature intellect (*Mochin d’Gadlut*) of the Upper

⁵⁹⁵ Psalms 110:4 *ibid*.

⁵⁹⁶ See Rashi to Psalms 110:4 *ibid*.

⁵⁹⁷ Ohr HaTorah, Yahel Ohr *ibid*. p. 429 (Ch. 5).

⁵⁹⁸ Psalms 123:1; Also see Rashi to Exodus 15:2

⁵⁹⁹ Psalms 113:5; Also see Ohr HaTorah, Vayechi 396b

⁶⁰⁰ Zohar III 265b

Father-*Abba* and Mother-*Imma* etc., within which there is an illumination of the Holy Ancient One-*Atika Kadisha*. It is in this same way that the word “by the word of- *Divrati* דברתי” is explained, with the additional letter *Yod*-י indicating that there should be an illumination within “speech-*Dibur* דבור” (the aspect of Kingship-*Malchut*) of the aspects of the Upper Wisdom-*Chochmah* and Understanding-*Binah* etc.

5.

This is also the general explanation of, “They are steadfast forever-*Smoocheem La’ad* לעד סמוכים etc.,” which as explained before, refers to the matter of support and assistance (*Eizer*-עזר) to the aspect of Kingship-*Malchut*, which in the time of the exile is in a fallen state, and this [assistance] is through there being a drawing down into her from a very high place etc., up to and including the aspect of the *Samech*-ס, which is the aspect of the distant encompassing light (*Makif HaRachok*) that cannot be grasp inwardly (*b’Pnimiyyut*) etc.

In general, this refers to the revelation of the coming future, for as explained before, the word “forever-*La’ad* לעד” [also] means “adornment-*Adee*-עדי” and jewelry, referring to the pleasure (*Taanug*) that will be revealed in the coming future.

(This is also the matter of the day of Shabbat, especially during in the time of “the desire of all desires” (*Ra’ava d’Raavin*).)⁶⁰¹ This also is the meaning of the [first] verse [of the Psalm],⁶⁰² “The word of *HaShem*-יהוה to my master, ‘Sit at

⁶⁰¹ See *Hemshech* 5666 p. 546 and on.

⁶⁰² Psalms 110:1

My right, [until I make your enemies a stool for your feet].””
 For, in addition to the above-mentioned explanations that this [Psalm] refers to Avraham and Dovid, there also is the explanation that it refers to Moshiach.⁶⁰³

6.

Now, all this depends on our deeds and our work in serving *HaShem*-יהו"ה, blessed is He, throughout the time of exile,⁶⁰⁴ especially through learning the inner aspects (*Pnimiyyut*) of Torah, up to and including the secrets of the secrets (*Razin d'Razin*) of the Torah, this being the matter of the letter *Samech*-ס, which is the aspect of the distant encompassing light (*Makif HaRachok*) of which there is no inner grasp (*b'Pnimiyyut*), as it is in the Torah (like all matters in Torah) and in a way that even the secrets of the secrets (*Razin d'Razin*) will be drawn down and will come to be studied in a way that they literally are understood and grasped, through which we draw down revelation that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*) and it comes down into the world.

There thereby is the fulfillment of *HaShem*'s-יהו"ה's general Supernal intent, in that “the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds,”⁶⁰⁵ with the true and complete redemption, a redemption after

⁶⁰³ Seforno – cited in Ohr HaTorah, Yahel Ohr *ibid.* p. 425 (Ch. 2); Also see Ch. 4 there (and p. 430 *ibid.* (Ch. 5)).

⁶⁰⁴ See Tanya, Likkutei Amarim, Ch. 37.

⁶⁰⁵ See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36, and elsewhere.

which there is no exile, which is why we then will sing “a new song-*Shir Chadash*-שִׁיר חָדָשׁ,” in the masculine⁶⁰⁶ (and not in the feminine, in that the female gives birth and again becomes impregnated, this being the matter of the exile,⁶⁰⁷ whereas in the coming future there will only be the matter of birth) through our righteous Moshiach ([who is referred to with the words] “Sit at My right,” as mentioned in chapter five), who will come and redeem us soon, in the most literal sense!

⁶⁰⁶ See Mechilta to Exodus 15:1; Shemot Rabba 23:11; Tosefot entitled “*Hachi Garsinan v’Nomar*” to Talmud Bavli, Pesachim 116b, and elsewhere.

⁶⁰⁷ Midrash Shemot Rabba ibid. Ohr HaTorah Bo, p. 300; Vol. 8 p. 2,936.