לא תהי' משכלה

Lo Sih’yeh Meshakeilah
WHEN TIME IS SUSPENDED

Last Shabbos, Shabbos Mevarchim Adar, Shabbos Parshas Mishpatim, the Rebbe left his room at 12:35 pm and entered the study hall through the back door..., taking his place at the head of the table which is positioned on the south-west side of the room....

When his entrance was noticed, his chair was brought for him.... After several moments, he began delivering the maamar entitled Lo Sih’yeh Meshakeilah. (As on previous occasions before he delivered a maamar, the Rebbe’s deep and intense feeling was noticeable and his face was white....)

The maamar lasted 55 minutes. While delivering it, he cried very much. On several occasions, he could not hold himself back and cried audibly. At one point, he explained as follows: It is written: “I shall fill the number of your days.” G-d grants every person a fixed number of days to complete his Divine service.... This applies not only to the days; even the hours and minutes are accounted for and a person must perform the Divine service necessary, using every moment to the fullest. This point should constantly be gnawing at a person; he should feel under strain and under pressure, contemplating what he could be doing to use this moment fully.

When the Rebbe said these words, we could see that he was living them. He spoke them from the depths of his heart and could not continue speaking. He leaned his head on his right hand and cried for several moments.

It is impossible for a pen to capture those moments. I ask G-d to allow that picture to remain in my mind for my entire life.¹

Those who were there to hear the Rebbe deliver the maamar were not the only ones moved by it. Since its delivery 63 years ago, it has continued to inspire those who have studied it. When a mashpia (chassidic mentor) feels his students are ready and seeks to motivate them to a deeper commitment to avodah, Divine service, he shares this maamar with them.

TAMING THE WILD

The *maamar* lights a spark within a reader, because each of us possesses a natural tendency to seek something higher. True, as Scripture teaches: 2 "A man is born as a wild donkey;" we all have natural tendencies that we want to indulge, inborn drives to which we would like to give free rein. But yet, something inside tells us that life is meant for something more. Since man was created in the image of G-d, 3 we all feel an inherent impulse to seek satisfaction beyond the physical — to refine and develop our personalities and characters so they will be sensitive to higher and more refined goals.

These efforts, however, are, confronted by a fundamental challenge. Our minds are restricted by our subjectivity; and our emotions, by our self-concern. Try as we might to overcome these limiting forces, it is almost impossible.

G-d, therefore, gave man an alternative. At Sinai, He revealed the Torah, a code of law that gives man objective guidelines on how to refine himself and the world around him. It clearly defines which behaviors are desirable and which should be shunned, and how to proceed successfully in the challenge of developing our characters on a day-to-day, year-to-year basis.

BREATHING LIFE INTO THE LAWS

Once this code was given to man, a different challenge presented itself: one could follow the code blindly, devoting one’s energies to Torah study and the observance of *mitzvos* without thinking about self-refinement or spiritual advancement. Judaism would thus become a mere checklist of practical do’s and don’ts, for just as a person has a body and soul, the same is true for the Torah and its *mitzvos*. When a person studies the Torah or fulfills a *mitzvah* without a spiritual intent, that is like a body without a soul. True, the *mitzvah* was technically fulfilled, but it is lifeless and cold.

Once, when traveling with his students, the Baal Shem Tov paused outside a synagogue and decided not to enter, saying, “This place is so full of prayers, there is no place for me.” 4 The congregants saw it as a compliment: they were certain that the Baal Shem Tov felt humbled in the presence of their Divine

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2. Iyov 11:12, as interpreted by Metzudos.
4. See Be‘er Moshe, Parshas Noach; Sichos Shabbos Chol HaMood Sukkos, 5721.
service. The Baal Shem Tov’s students, however, were not as naïve and asked him for an explanation.

“When a prayer is recited with love and fear,” the Baal Shem Tov told them, “it ascends to Heaven. When, however, it lacks kavanah, proper spiritual feeling, it remains down here in this mundane realm. That synagogue was filled with prayers. People have been praying there for years, but little of their prayer has ascended to Heaven.”

CLEANING AND POLISHING

Our Sages focused on the personal side of the issue, stating: “If one is found worthy, the Torah one studies becomes an elixir of life. If one is not found worthy, it becomes a potion of death.” The term זכה, translated as “is found worthy,” also implies refinement. If a person refines himself, the Torah he studies can become a source of spiritual vitality, energizing his personal development and his relations with others. If, however, he fails to do so, the very same Torah, instead of elevating him, can even become a negative influence.

The well-loved mashpia, R. Shlomo Chayim Kesselman, would illustrate this idea with the following parable: A German count came to visit his cousin, a Russian nobleman, at the latter’s estate. Anxious to please his guest, the Russian summoned all of his chefs and ordered them to prepare their finest delicacies.

Now, one of these chefs was Jewish, and among the foods he prepared was the Jewish favorite — kishke, stuffed derma. The German count tasted all the dishes prepared for him, but most of all he enjoyed the kishke. He even asked for more, until he finished all that had been prepared for him.

“Can you get me the recipe?” he asked his host. The Russian nobleman was happy to oblige, and he hurried to get the recipe from the Jew.

On arriving home, the count gave the recipe to his chefs and asked them to prepare the dish. They duly took the intestines of a young calf, purchased the finest flour and spices, and prepared the delicacy with care. But when they brought it before the count, its odor was rank and its taste was foul.

5. See Tanya, Kuntres Acharon, p. 154a, b.
6. Yoma 72b.
Fuming, the count penned an express letter to his Russian cousin. Why had his chef mocked him? The Russian hastily summoned the Jew and demanded an explanation. Why had he given the German the wrong recipe?

The Jew explained that he had given the count the correct recipe, and that he was ready to travel to Germany and prepare the dish for the count himself. The Russian arranged for the journey, and in no time, the chef was busy making delicious kishke for his German host.

“Why couldn't my chefs do this?” the count asked, eagerly cleaning his plate.

The Jew thought a moment and replied: “Derma means intestines. Tell me, did your chef wash them out first...?”

When speaking of the garments of the Kohen Gadol, the High Priest, the Torah states: “He shall wash his flesh in water, and wear them.” That charge can be interpreted allegorically: The Torah and its mitzvos are described as the garments of the soul. They are given from Above, but the preparatory steps necessary before putting them on — washing away the extraneous elements that derive from involvement in materiality, and refining one's self so that one can become fit to wear them — must be done through one's own efforts.

**RELATIVE AND RADICAL CHANGE**

The term chassidic thought uses to describe this process of self-refinement, avodah, literally means “work” — and changing one's inner self is indeed the hardest work possible. As explained in the maamar that follows, avodah (עבודה) shares a connection with the Hebrew term ibud (עיבוד), which refers to the process of tanning leather. Building on this etymological connection, Chassidus explains that avodah is not just a momentary endeavor, but a long, involved and arduous process that leads to permanent change.

In Inyono Shel Torah HaChassidus, the Rebbe highlights a teaching of the Alter Rebbe: “The entire goal of Chassidus is to change the nature of one's emotive faculties,” and explains that the intent is not merely to refine one's natural

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8. Tanya, ch. 4.
9. See similar concepts in HaYom Yom, entry for 26 Nissan.
10. As recorded in Likkutei Dibburim (in English translation), Vol. 1, p. 128.
emotions, i.e., to elevate the character traits one has, but rather to change “the nature of one’s emotive faculties.”

In other words, the chassidic conception of avodah demands not merely a relative change, refining and polishing a particular quality, but a radical redefinition of self. No longer is a person concerned with his individual wants and desires, not even his spiritual wants and desires. He goes beyond all consciousness of self entirely.

What inspires this impetus? As the Rebbe so vigorously emphasizes in the present maamar, a person is motivated by the realization that he is not his own man — that he has been sent to this world by G-d with a mission to accomplish. And the days and moments for him to accomplish that mission have been precisely measured and counted out.

THE TEXT OF THE MAAMAR

The Rebbe delivered the maamar on Shabbos Parshas Mishpatim, 5712 (1952). It was published several times as a hanachah, a listener’s draft. It was never mugah, edited by the Rebbe. The maamar draws on concepts explained in the maamarim entitled Lo Sih’yeh Meshakeilah in the Mitteler Rebbe’s Toras Chayim, Shmos, p. 440a, [in the new edition — p. 302c,] and the Tzemach Tzedek’s Or HaTorah, Mishpatim, p. 1248. Sections of this maamar were incorporated in Likkutei Sichos, Vol. XVI, p. 271ff.

AN INTERACTIVE RELATIONSHIP

Though the maamar is fundamentally a call to avodah, it is not only a cry from the heart. In the classic Chabad manner, the emotional pitch is modulated by solid intellectual support, enabling a reader to guide the development of his feelings with the understanding of his mind. Nor are the concepts left on the abstract plane. There is a clear emphasis on applying them in actual practice, using every moment G-d’s grants us to fulfill the mission with which He has charged us.

Service of G-d in this manner calls forth Divine blessings. As is emphasized in the verses on which the maamar is based: 11 When “you shall serve G-d your L-rd,” “He shall bless your bread and your water,” granting blessings for

abundant sustenance; “I shall remove sickness from your midst...; I shall fill the number of your days,” granting health and long life, and “there will not be a woman who loses her young or who is barren in your land,” promising healthy children. Nor are the blessings merely personal in nature. As the passage continues, our Divine service will lead to the entry of our people into Eretz Yisrael. May this take place in the very near future.

"There will not be a woman who loses her young or who is barren in your land. I shall fill the number of your days."

This verse comes in continuation of the preceding verse. After the Torah promises: "And you shall serve G-d your L-rd, and He shall bless your bread and your water, and I shall remove sickness from your midst," it continues, promising: "There will not be a woman who loses her young...."

These verses convey promises of blessings for the Jewish people in the three fundamental areas of concern: children, life and health, and sustenance and wealth,

promising that G-d's blessing will be manifest amply and prodigiously.

"He shall bless your bread and your water" is a promise for ample sustenance.

The preface “He shall bless” emphasizes that not only will there be enough sustenance to meet one's needs,
but there will be increased blessing, truly abundant sustenance.

With regard to life and health, the verse continues:

“I shall remove sickness from your midst.”

Moreover, it promises: “I shall fill the number of your days,”

which is a promise of long life.

Similarly, with regard to children, it promises:

“There will not be a woman who loses her young or who is barren in your land.”

Implied is a blessing for giving birth to children, promising that no woman will be barren

and the assurance that the children will continue to thrive afterwards as well, as implied by the phrase (“There will not be a woman who loses her young.”)

Indeed, that phrase implies that the children will continue living until the parents reach old age,

[as... apparent from the narrative concerning Yaakov our Patriarch, when even during his old age, thinking that he had lost one of his sons, he used the expression shocholti,

saying: “As I have been bereaved of my son, I am bereaved.”]

The root of the term "שכולתי," translated as “bereaved,” is the same as that of "משכלה," "one who loses her young.”

The blessing is introduced by the phrase “There will not be a woman who loses her young.”

Such a Biblical construction enables a verse to be interpreted in two ways:

- a) as a command; and b) as a promise

Thus the verse, “There will not be a woman who loses her young or who is barren” can be interpreted in two ways: a command to the Jewish people (that there not be a woman who loses her young or who is barren) – As will be explained, the command refers to the Jews’ efforts in their Divine service so that they do not reach a spiritual state that parallels “one who is barren” and “one who loses her young.”

and a promise that such a situation will not come about. (There will not be a woman who loses her young or is barren.)

Implied is that when a person does what is dependent on him so that there will not be a woman who loses her young or who is barren,

4. See Likkutei Torah, Devarim, p. 80d, et al.
then G-d also promises that such undesirable circumstances will not, in fact, occur.

SUMMARY

The Torah promises: “And you shall serve G-d your L-rd, and He shall bless your bread and your water, and I shall remove sickness from your midst. There will not be a woman who loses her young...” These verses convey blessings to the Jewish people in the three fundamental areas of concern: children, life (health), and sustenance, promising that G-d’s blessings will be manifest amply and prodigiously.

The clause “There will not be a woman who loses her young...” can be interpreted in two ways: a) as a command to the Jewish people in their Divine service; and b) as a promise: When the Jews carry out the spiritual service implied by that phrase, G-d will fulfill the promise and bring about that blessing.
The stipulation on which all the above-mentioned promises are based is – as the verse prefaces – “And you shall serve G-d your L-rd.”

True, our Sages state⁵ that children, life (health), and sustenance are not dependent on a person’s merits, but on his mazal.

The term mazal refers to the spiritual source of a person’s soul, from which beneficence flows (nozel) to him. As our Sages state,⁶ the angel charged with pregnancy takes a drop of sperm before G-d and asks: “Will the child born from this drop be mighty or weak, wise or foolish, rich or poor?” For fate determines a person’s qualities and characteristics with the exception of his fear of Heaven. As our Sages conclude, the angel does not ask whether the child will be righteous or wicked.

Since one’s fate is dependent on the source of his soul, it would appear that the person’s merit is not relevant, for these matters have been predetermined.

Nevertheless, abundance in these areas is dependent on Divine service.

I.e., the essential circumstances of children, life and health, and sustenance are predetermined, but the degree to which those circumstances will be expressed is dependent on man’s service. For example, it may be fated that a person will have

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⁵. See Moed Katan 28a.
⁶. Niddah 16b.
It is necessary to understand what is meant by the service of G-d, concerning which it is said: “And you will serve G-d your L-rd.”

On the surface, the concept of a servant serving a master is relevant only on this earthly plane, for here, a servant can contribute a dimension of completion to his master.

For even though he is a master, and a true master, i.e., the fact that he is a master is not merely a result of outside factors, but a reflection of the fact that he has mastered his own character there are still things that he lacks.

For despite the fact that the master is an accomplished person, the servant’s activity enables him to expand the scope of his achievements.

This constitutes the service of the servant – to fulfill those lacks or to carry out his will and, in this way, contribute to the fulfillment of his master.

children, but being granted the gift of having many children depends on his good deeds. It may be fated that a person be wealthy, but prodigious wealth will be granted to him because of his own merits.
From this, one can also understand that there is a symbiotic relationship involved, and that by carrying out his service, the servant also gains an additional degree of fulfillment with regard to his own service.

None of this, however, is relevant to our service of G-d, for “He is the ultimate of perfection.” G-d lacks for nothing; were He to be lacking anything, He could not be considered as G-d.

If so, the concept of serving Him is difficult to understand.

In the analogy, there is something a master lacks, which is fulfilled by the servant’s service. Seemingly, this does not apply at all in relation to G-d.

Explanation is also required, because we find conflicting statements that exist regarding this matter in the statements of our Sages.

From certain sources it appears that our service makes no difference Above, as reflected in the statement of the Midrash: “Does it make a difference to the Holy One, blessed be He, whether one slaughters from the front of the neck or from the nape?

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7. The introduction to Tikkunei Zohar, p. 17b, et al.
8. See the introduction to the text Avodas HaKodesh and sec. 2, ch. 3, of that text as quoted in the Shelah, Shaar HaGadol 29b ff.; Or HaTorah, Mishpatim, p. 1219.
The *mitzvos* were given solely to refine the created beings.

The superficial implication of that teaching is that the *mitzvos* are only significant in terms of refining the created beings, but they are of no intrinsic importance Above.

Indeed, this seems to be stated explicitly in Scripture: 10 “If you transgress, how have you affected Him? If your transgressions are multiplied, what do you do against Him? If you are righteous, what do you give Him?”

The verses emphasize that G-d is complete in and of Himself. If He would need or lack something, or if man’s service could contribute anything to Him, He would not be G-d. Why, then, did He give us the *mitzvos*? He did so as an expression of kindness – so that we know how to refine ourselves and structure our environment in the most desirable manner possible.

On the other hand, there are sources which indicate that a person’s Divine service has an effect Above, as evident from the comments of the *Midrash* 11 on the verse: 12 “And now, let the power of G-d greatly increase.”

11. Eichah Rabbah 1:33; see Shabbos 89a.
As that source indicates, the observance of the Torah and its mitzvos increases the power of G-d's name.

Similarly, we find the opposite: that a lack of service causes weakness Above, as it were,

as the Midrash comments on the verse: “You forgot the Rock Who bore you”:

When Israel does not carry out G-d's will

(i.e., there is a lack in observance of the Torah and its mitzvos),

they weaken, as it were, the power of G-d’s greatness.

שתי, translated as “forgot,” can also mean “weakened.”

The effect of the Jews' Divine service on the revelation of G-dliness is reflected in the manner in which these verses are written in the Torah. To explain: Throughout the Tanach, each of the 22 letters of the Hebrew alphabet appears once in an oversized form and once in miniature. In the word יגדל, “increase,” in the verse from Bamidbar, the yud is oversized, and in the word תשי, “forget” or “weaken” in this verse, it appears in miniature.

The yud refers to the Ten Sefiros as a whole. The verse in Bamidbar is a plea that their revelation be “oversized,” i.e., abundant, while this verse indicates that the deficiencies in the Jews' Divine service causes their revelation to be weakened.

The contradiction can be resolved as follows:

Chassidus\textsuperscript{16}, citing the text\textit{Avodas HaKodesh}\textsuperscript{17} explains that our Sages’ statement “Does it make a difference to the Holy One, blessed be He?…”

refers to the level of G-dliness described as “the unique Master, the Source of sources.”

At that essential level of G-dly light, the deeds of man are of no consequence.

Nevertheless, “for the sake of G-d’s honor, to draw down beneficence on the sublime rungs referred to as ‘heads’ (or ‘beginnings’)

I.e., the initial level of Divine revelation. Beneficence is drawn down from G-d’s essential light to these levels, and from them, to the lower levels of the Spiritual Cosmos, and ultimately, to our world.

and to establish unity between the highest and lowest levels of His thought,

Divine service is an absolute necessity.”

I.e., for G-dliness to be manifest in our world – and in the downward progression of spiritual worlds that leads to it – man’s Divine service is necessary.

Implied is that on the level of G-dliness described as “the unique Master, the Source of sources,”

\textsuperscript{16} See the maamar entitled \textit{Tzéena U’Rena, Sefer HaMaamarim} 5677, p. 195ff.

\textsuperscript{17} The introduction to the text \textit{Avodas HaKodesh} and sec. 2, ch. 3, of that text.
As mentioned above, by definition, in His Essence, G-d is complete and needs nothing. For if there were, Heaven forbid, any entity that could add a dimension of fulfillment to Him, G-d would not be perfect.

On the levels when, by contrast, G-dly light enclothes itself in Seder HaHishtalshelus, the chainlike progression of existence that comprises the Spiritual Cosmos, Divine service is significant.

In order for His light to be enclothed in the Sefirah of Chochmah, the beginning of the downward progression,

(for Chochmah is called “the beginning”);¹⁸ i.e., the beginning of the existence of defined attributes,

and even on higher levels,

on the level of Kesser,

its lower level referred to as Arich Anpin,

which is the root of emanated beings, i.e., the attributes of Atzilus as they exist in their preliminary stage –

Divine service is of consequence.

This does not apply to Atik Yomin,

the inner dimension of Kesser.

To explain:

Within Seder HaHishtalshelus,

Divine service is significant with regard to both the *keilim* (vessels) and the *oros* (lights).

The function of *keilim* is to conceal light,

and in this way, allow for the possibility of existence other than Him.

G-d is simple oneness. The *keilim*, by contrast, have an identity apart from Him, as it were; one *kli* is identified as *Chochmah* (wisdom), another as *Binah* (understanding), a third as *Chessed* (kindness), etc. They are (apparently) something different from His simple oneness. Now in *Atzilus*, this contrast is resolved; even as the *keilim* exist within their own identities, they are seen as a reflection of His oneness. On the contrary, this reflects the awesome truth of His oneness: that even entities with separate identities are at one with Him.

Nevertheless, as the *maamar* proceeds to explain, as the Divine light is minimized through the downward progression that characterizes Seder HaHishtalshelus, the possibility of having an identity other than G-d’s oneness – which is realized in the *keilim* of *Atzilus* – gives rise to the existence of created beings, i.e., entities that actually feel themselves as separate and independent entities.

For when the light shines openly, there is nothing else but the Source

and there is no existence apart from Him.

I.e., even the farthest reaches to which His light extends share this awareness.

The *keilim*, however, conceal the light

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19. Derech Mitzvosecha, mitzvas HaAmanas Elokus, secs. 4-5.

and thus give rise to the possibility of existence other than Him.

This concealment makes it possible for **created beings** to come into existence from the *keilim* through an extensive process of downward progression.

Since the *keilim* themselves have a dimension that is apart from Him, as it were, i.e., their identities as *Chochmah, Binah, etc.*, ultimately, through many levels of downward progression, the feelings of independent existence that characterize the **created beings**, come into existence from the *keilim*.

In *Atzilus*, not only the *oros*, but even the *keilim* have no feeling of independent existence, as implied by the expression:21 איהו וגרמוהיחד, “He is one with His *keilim*.“ Nevertheless, since the *keilim* suggest the possibility of personal identity, the prospect exists that *yeshus*, feelings of self, will arise as the downward progression of spiritual existence proceeds.

Therefore, for the *keilim*, the Divine service of the created beings is significant.

For any deficiency in Divine service causes a blemish in the *keilim*.

As long as the sense of personal identity that arises among the created beings is expressed in complete commitment to G-dliness, that sense of personal identity also contributes to G-d’s oneness. True, the unity is not felt in an utter and complete sense in the same way that the unity is felt in *Atzilus*. Nevertheless, when entities

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21. Introduction to *Tikkunei Zohar*, p. 3b.
that genuinely feel separate from G-d commit themselves to Him, this expresses a
certain positive quality. (In chassidic and kabbalistic terminology, this represents
the difference between *yichuda ilaah*, the sublime unity, which is expressed in *Atzilus*,
and *yichuda tataah*, the lower unity, which is expressed by the created beings
in the realms below.) When, however, the sense of individual identity is expressed
by pursuing one's personal self-interest, separation is created. This brings about a
blemish in the source of the feelings of personal identity: the *keilim*.

Moreover, Divine service also has an effect on
the light.

True, the lack of Divine service causes a blemish
in the *keilim* and not in the light,

for the light is always connected to its source and thus is not subject to change.

Nevertheless, when Divine service is lacking, the
light withdraws from the *keilim because of the
blemish in them.*

Now, the fact that the light does not shine within
the *keilim* affects the light itself,

In a physical sense, there is no change in light regardless of whether it shines within
a room or not. Whether or not one opens a window to allow the light to shine in
makes a difference in the room – i.e., whether it is temporarily illuminated or not –
but makes absolutely no difference to the light. In an ultimate sense, however,
this does not apply to G-d's light and illumination.

The sun is created to emit light. Hence, the fact that it does so is not dependent on
its own choice. It is a natural phenomenon, imposed on it, as it were. This cannot
be said about G-d's light. There can be nothing that imposes itself on Him. Instead,
the emanation of light from Him is willful, intended for a purpose22 – that the light
should be enclothed within the vessels, and ultimately, that it should shine within
this world. As such, when that purpose is not fulfilled, there is not only a lack in

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22. The series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, pp. 178, 180.
the **keilim**, but a lack in the light itself, as it were.

**for the intent of the light is that it shine within the **keilim**,**

and when the light withdraws from the **keilim**, the purpose for which the light exists is not fulfilled.

On **this basis**, it can be understood that **one's Divine service also affects the light**, since through the lack of Divine service, the light will be withdrawn from the **k'li**

and as a result, the light does not carry out the **intent** for which it was brought into being.

Indeed, our Divine service also has an effect on **the light that is above enclothing itself in the **keilim**, i.e., the sublime levels of Divine light that are too elevated to be enclothed in the **keilim**,**

**because the light that is above enclothing itself in the **keilim**, though removed from them, is at least a source for the light that enclothes itself in the **keilim**.**

The emanation of these higher dimensions of light is also willful, with the intent to bring about a dimension of light that is capable of descending within and illuminating the **keilim** and ultimately our physical world as well. Hence, when there is a lack in the revelation of light, that intent for which these higher levels were
brought into being is not realized and that creates a blemish.

On this basis, we can understand the concept that Divine service is significant to the level of Arich Anpin, the external dimension of Kesser, because Arich Anpin is the source of the realm of emanation, i.e., Atzilus.

For since, as explained above, Divine service is relevant within the realm of emanation, affecting both the lights and the keilim, accordingly, Divine service is also significant to the source of the realm of emanation (Arich Anpin). For Arich Anpin exists in order to bring the lower realms into existence.

It is only on the level of Atik Yomin, the inner dimension of Kesser, that our Sages' statement: “Does it make a difference to the Holy One, blessed be He?...” applies. Our Divine service is not relevant in

Atik Yomin, because it represents “the unique Master, the Source of sources,” i.e., the Source of sources and not the source of emanated existence, for it is too transcendent to serve as a source for emanated existence.

Indeed, Atik Yomin is removed even from “the sources” that come into being from it.
This is the implication of the name *Atik*, whose root means “separate,” as in the phrase: 23 “And he moved away.”

Implied is that *Atik* is removed and distant, i.e., transcendent and apart, even from *Arich Anpin*.

The term used to refer to it, “the Source of sources,” is only a borrowed name, i.e., a figurative use of the term borrowed from its true usage in order to emphasize a particular point.

The intent is that since all existence ultimately comes from *Atik Yomin*, it can be called its source. Nevertheless, in a cause and effect relationship, a source usually shares a connection to the entities that come into existence from it. This is not true of *Atik Yomin*. On the contrary, it so utterly transcends all existence that it cannot be termed its source. Therefore, it is called “the Source of sources,” i.e., it is the root from which emanate the levels that serve as sources for all existence. Moreover, the term “Source of sources” itself is essentially improper because *Atik* transcends those “sources” as well. Nevertheless, the term is used because ultimately — in a unique mystic pattern — these “sources” emanate from *Atik Yomin* and this is the most fitting term the sages of the *Kabbalah* could find to communicate that fact.

In relation to this level, our Divine service is of no consequence,
as it is said: “If you transgress, how have you affected Him? If your transgressions are multiplied, what do you do against Him? If you are righteous, what do you give Him?”

As the Rebbe proceeds to explain in the subsequent sections of the *maamar*, this resolution is unacceptable; the wording of the verse reflects an unresolved difficulty.
That difficulty, however, goes far beyond the textual incongruity; it is fundamental to the core of our relationship with G-d. According to the explanation until now, our service relates only to those dimensions of G-dliness that are revealed, not to His Essence. As such, it would imply that there is no active relationship between man and G-d's Essence.

**SUMMARY**

The fulfillment of these blessings depends on the Jews carrying out the stipulation on which all these promises are based: “And you shall serve G-d your L-rd.”

The concept of serving G-d is problematic. On this material plane, a master has a servant perform services for him because the servant can enable the master to reach a level of completeness that he lacked previously. This is obviously not true with regard to G-d, because “He is the ultimate of perfection.” In that vein, our Sages state: “Does it make a difference to the Holy One, blessed be He, whether one slaughters from the front of the neck or from the nape? The mitzvos were given solely to refine the created beings.”

On the other hand, there are sources that indicate that a person's Divine service has an effect Above; that a Jew’s Torah service can enhance or, Heaven forbid, weaken the revelation of G-dliness. In resolution, it is explained that man’s service is significant regarding the levels of G-dly light revealed in the spiritual worlds, and even to the sublime levels that serve as sources for that revelation. G-d’s Essential light, however, is above being affected by man’s service.
It is, however, still necessary to explain:

The charge “And you shall serve G-d your L-rd” applies

(not only to the levels of G-dliness manifest in Seder HaHishtalshelus –

the spiritual realms where our Divine service is significant – as explained above,

but also) to the levels of G-dliness that transcend Seder HaHishtalshelus.

This is actually reflected in a careful analysis of the wording of the verse cited above.

Seemingly, there is an incongruity between its opening clause and its concluding clauses.

The opening clause, “And you shall serve G-d your L-rd,” appears as narration,

as if the Torah is writing in the third person.

Afterwards, it continues, “and I shall remove,” where G-d speaks in the first person,

speaking about Himself, as it were.
This concept can be clarified based on the statements of Ramban in his preface to his Commentary on the Torah.

He explains that Moshe did not write the Torah, (i.e., the first four books) in the first person, as if he were narrating, but rather it is a third person account.

It is not as if G-d is speaking, or Moshe,

but rather the Torah is narrated in the third person.

For example, when the Torah says: “And G-d said to Moshe, saying…”

these are not the words of Moshe,

for if so, the phrase should read: “And G-d spoke to me.”

Nor are they the words of G-d,

for if so, the phrase should read: “And I spoke to Moshe.”

24. The Book of Devarim, by contrast, relates Moshe’s final addresses to the Jewish people and there, Moshe speaks in the first person.
but rather it is as if there is a third person (neither G-d, nor Moshe) narrating and describing G-d’s speaking to Moshe.

It is explained that having the Torah written in the third person reflects a level above both of them

– above the level of Moshe, and even above the level of G-d’s name Havayah, as it were.

For there are dimensions of G-dliness, including even His name Havayah, that share a connection to the limitations of creation.

Although Havayah alludes to G-d being past, present, and future, as one

The letters of the name Havayah, י-ה-ו-ה, are the letters which form the past, present, and future forms of the verb “is” (יהיה, הרוה, ויהיה). Thus it reflects the dimension of G-dliness that transcends our worldly existence that is defined by time. For time is also a creation, part of the structure of the framework that governs our existence.

– it also relates to the world’s coming into existence (and to the chainlike progression of spiritual realms that bring it into existence).

Nevertheless, the very fact that this level is described as being above time indicates that it shares a connection to time.

The maamar is highlighting that there is a dimension of G-d’s name Havayah which serves as the active force that brings about creation. (Moreover, the four letters of this name reflect the pattern of the revelation of the Divine energies

that bring existence into being from the highest levels until the lowest rungs.)

In other sources, it is explained that there is a dimension of G-d’s name Havayah that transcends creation entirely. That, however, is not the focus of this maamar.

The “third person” reflects the very Essence of the Ein Sof, a level above both Moshe and the name Havayah.

In the Torah, the Essence of the Ein Sof relates and describes (what took place in the chainlike progression of existence)

including a description of G-d speaking to Moshe.

This level is referred to as “the third person.”

That number is significant, as reflected in the interpretations of the verse: “He has granted us life for two days; on the third day, He will raise us up.”

“He has granted us life for two days” refers, as is well known, to the entire Spiritual Cosmos,

which is divided into two:

memale kol almin – lit., “that fills all the worlds,” i.e., the light is revealed in each world and in every creation according to its nature –

and sovev kol almin –

26. See Tanya, Iggeres HaTeshuvah, ch. 4, et al.
27. Ein Sof means “the Infinite” and is used here to refer to G-d’s Essence.
lit., “that encompasses all the worlds,” a light that is too transcendent to be revealed within the level of the worlds and hence, is described as “encompassing” them.

Although this light transcends the limits of worldly existence, the fact that it is described as “encompassing all worlds” indicates that it, too, shares a connection with the worlds. The Essence of the Ein Sof, by contrast, is totally above creation.

– alternatively, oros (lights) and keilim (vessels);

and on an even higher rung, the light as it exists for Himself, and the light that is revealed to others.

As explained in Chassidus,29 even before the tzimtzum,30 there exist two dimensions of G-d’s light: a revelation to Himself, which becomes the source for the light that is sovev kol almin, and a revelation intended for others, which becomes the source for the light that is memale kol almin.

“On the third day” refers to the very Essence of the Ein Sof, which transcends revelation entirely.

Thus, at the outset, the verse states: “And you shall serve G-d your L-rd, and He shall bless....”

Speaking in the third person, the Torah relates that when “you shall serve G-d your L-rd,”

then “He shall bless your bread and your water.”

29. See the series of maamarim entitled Yom Tov Shel Rosh HaShanah, 5666, p. 516 ff.; the maamar entitled Basi LeGani, 5711, sec. 1 (translated above, pp. 27-28), et al.

30. The present tense is used because the very concept of time is a creation brought into being by the tzimtzum.
The intent is that *Havayah* – the name of G-d used in the verse, “And you shall serve G-d your L-rd,”

– will “bless your bread and your water.”

Afterwards, the verse continues: “I shall remove sickness from your midst,” using the first person.

*Implied is that* the Essence of the *Ein Sof, the dimension associated with the third person,* speaks in the first person and promises to remove sickness.

I.e., the “third person” is used to refer to G-d’s Essence because it implies distance and withdrawal, as it were. The implication of the change to the first person is that His Essence, which is by nature distant, speaks in the first person, i.e., is motivated by man’s *avodah* to become actively involved, as it were.

*From this it is apparent that* man’s Divine service affects (not only G-d’s name *Havayah* but also)

the Essence of the *Ein Sof, the dimension associated with “the third person.”

*Man’s Divine service brings about (not only “He shall bless your bread and your water,” which reflects the involvement of the name *Havayah,* but also)

“I shall remove sickness from your midst,” which reflects the involvement of the *Essence of the Ein Sof.*
Explaination is thus necessary, because, as explained above, with regard to the dimension of G-dliness that transcends the structure of the Spiritual Cosmos, it is said: "If you transgress, how have you affected Him?..."

As explained above, the question stems not merely from the difficulty of the apparent meaning of the verse; it is fundamental to defining our relationship to G-d. G-d’s Essence must be above change – and therefore above a relationship to man’s Divine service – for anything that is subject to change cannot be G-d. Simultaneously, man desires a relationship not merely with the revealed dimensions of G-dly light, but with G-d’s Essence. Moreover, if such a relationship would not exist, there would be a lack in the unity between G-d’s Essence and the world.

SUMMARY

The explanation in section 2, however, is insufficient, because man’s service is significant even to G-d’s Essential light.

This concept is apparent from an analysis of this passage. The opening clause, “And you shall serve G-d your L-rd,” appears as narration, as if the Torah is writing in the third person. Later in that passage it continues, “and I shall remove,” where G-d speaks in the first person, as it were.

In explanation, the Torah being written in the third person refers to it emanating from G-d’s Essence. When the Torah states: “And G-d said to Moshe...,” it is as if His Essence is narrating, as it were, how the revealed levels of G-dliness are communicating to Moshe.

This third person narrative is reflected in the verse: when “...you shall serve G-d your L-rd,” then “He shall bless your bread and your water.” Afterwards, however, the verse continues: “I shall remove sickness from your midst,” using the first person. Implied is that G-d’s Essence, the dimension associated with the third person, speaks in the first person and promises to remove sickness.

What brings this about? Man’s service. This, however, requires clarification, because, as explained previously, with regard to this dimension of G-dliness it is said: “If you transgress, how have you affected Him?...,” implying that man’s service is not significant to G-d.
In resolution, it can be explained that our Sages’ statement, “Does it make a difference to the Holy One, blessed be He?...” refers to man’s Divine service itself (i.e., the particular activities that constitute his Divine service). That, in and of itself, is not of consequence to G-d.

In contrast, the outcome of man’s Divine service, “the refinement of the created beings,” is significant to the Essence of the Ein Sof.

I.e., the particular deeds that a person performs in his Divine service are not significant in and of themselves. The ultimate intent and effect of man’s service – the refinement of the material world – is, however, significant to Him, as explained below.

The term “created beings” refers to lowly entities, beings whose only redeeming virtue is that they were created by G-d.31

They too become refined and purified.

This involves the transformation of yesh, an entity with a consciousness of self, into ayin, nothingness –

HaYom Yom states:32 “G-d creates materiality (gashmiyus) out of spirituality (ruchniyus), and the people of Israel make spirituality out of materiality.

31. See Tanya, ch. 32.
32. Entry for 27 Elul.
To explain: G-d created the world because He desired a dwelling in the lower realms; that is, He desired His Presence to be manifest in this physical world. To accomplish this, two steps are necessary: the material world must be created (yesh me’ayin), and then its corporeality must be transformed into spirituality (the transformation of yesh to ayin). The first step was accomplished by G-d; the second, He entrusted to His partner, the Jewish people.

The partnership is an equal one, for G-d brings the world into being, something from nothing. And the Divine service of Jews transforms yesh, the self-centered perspective that pervades our material world, into ayin, G-dliness.

Both tasks transcend the natural order, and they are only possible because of G-d’s essential power. And He implanted this essential power within His people to enable them to accomplish their mission.

Since we are speaking about types of created beings that possess no redeeming virtues other than the fact that G-d created them, there is no logical reason why their refinement is important to Him. Not only is He perfect in and of Himself and therefore in no need of their refinement, there is no quality within these created beings in and of themselves that is of significance to Him.

Why then is their refinement significant? Because He desired a dwelling in the lower realms; i.e., that this physical world which is characterized by self-concern and materialistic desires should be refined and made into a medium to reveal G-dliness.

To explain: There are rationale explanations for the refinement of the world. Since G-d’s creative process involved the revealed dimensions of His light, man has come into being feeling that the world should not be a jungle, that we should all do what is necessary to improve our fellow men and the environment in which we live. As man proceeds and develops himself – and surely as he grows in Torah – he finds deeper and more comprehensive rationales why the refinement of man and the world is desirable. Nevertheless, on an ultimate scale, when viewed from the

33. Midrash Tanchuma, Parshas Naso, sec. 7; see also Tanya, ch. 36.
34. See Likkutei Sichos, Vol. 6, p. 21ff.
perspective of G-d’s Essence, the validity of all these reasons falls short. Since the world is utterly insignificant in and of itself, what difference does it make to G-d whether it is refined or not?

Although the validity of this question is inescapable, G-d did desire a dwelling in the lower realms – i.e., that there be a material world and through man’s efforts, it be refined and made into a medium for G-dliness. We cannot explain this desire. Indeed, the use of the term “desire” implies that there is no reason or logical rationale. And as a result of this desire, the refinement of the world is significant.35

This is the intent of the verse: “And you shall serve G-d your L-rd… and I shall remove sickness from your midst.”

“I” refers to the Essence of the Ein Sof.

On this basis, a distinction can be made between this phrase, “I shall remove sickness from your midst,”

and a preceding verse,36 “All of the sickness with which I afflicted Egypt, I will not place upon you.”

The verse: “All of the sickness… I will not place…” refers to the possibility of sickness;

G-d’s blessing is that the sickness will not actually come about.

The verse “I shall remove sickness from your midst,” by contrast, speaks of a new development of a greater nature:

Even when sickness (not only the possibility of sickness) exists, 
G-d will remove it.

Now, to remove sickness that already exists, a higher power is required.

Hence, the verse uses the first person, “I will remove,” referring to the Essence of the Ein Sof.

SUMMARY

In resolution, it can be explained that our Sages’ statement, “Does it make a difference to the Holy One, blessed be He...” refers to man’s Divine service itself (i.e., the particular activities that constitute his Divine service). In contrast, the outcome of man’s Divine service, “the refinement of the created beings,” is significant to the Essence of the Ein Sof, for G-d desired a dwelling in the lower worlds, i.e., that a world in need of refinement (hence, the term “lower”) be created, and it be refined through man’s Divine service. When that refinement is carried out, blessings that could only be brought about by G-d’s Essence become manifest.
The concept of avodah, Divine service, that is obligated by the phrase, “And you shall serve G-d your L-rd,” resembles the service of a servant to his master.

A servant is on an entirely different level from his master. Their relationship is not like that of a son and a father, or a student and his teacher, but instead, they are on two entirely different planes. In an ultimate sense, the servant does not even have a true appreciation of his master’s virtues. Why then does he serve him? Because he must. Since he is his master’s servant, he is compelled to forego his own personal desires and tendencies and carry out his master’s will.

A servant is not a significant entity in his own right; moreover, he doesn’t look at himself with any importance whatsoever.

This concept is reflected in Halachah, Torah law. A servant does not have an independent capacity to acquire property. Everything he acquires is acquired by his master. The intent is not that first the servant takes possession of an object and then it becomes his master’s, but that originally, the acquisition is made on behalf of his master.

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37. See Tanya, ch. 41; Kuntres HaAvodah, ch. 2.
38. The series of maamarim entitled Yom Tov shel Rosh HaShanah, 5666, p. 312ff.
of his master – personally, the servant never acquired it at all. The servant is not considered as anything but an extension of his master's domain. His identity is subsumed (in bittul) to his master.

Even though his natural tendency is to enjoy having no restraints, he is constrained and submits himself to his master, and therefore, carries out his will.

Thus “the beginning of Divine service, as well as its core and root” is service stemming from kabbalas ol, the acceptance of G-d's yoke. Even though a person is in a situation where he has not changed his inner makeup –

he has not transformed his mind and heart and is still motivated by his own desires –

he carries out his service with kabbalas ol.

40. Rashba in his commentary to the above passage.
41. See the series of maamarim entitled Yom Tov shel Rosh HaShanah, 5666, p. 326ff.
42. This translates our Sages’ expression (Gittin 13a), bihefkeira nicha lei.
For with regard to one’s actual conduct, i.e., the observance of the mitzvos – “turning away from evil and doing good”\(^\text{43}\) it is impossible for one to wait until he transforms his nature.

Instead, even in one’s present situation, he must carry out his Divine service motivated by kabbalas ol.

This is reflected in the order of our daily prayers. Our daily prayers begin with Modeh Ani, “I thankfully acknowledge....”

Similarly, the communal prayer service begins with Hodu, “Let us thankfully acknowledge G-d....”

This is one of the differences between the Nusach HaAriZal, the order of prayer ordained by the kabbalistic sage, the Ari, and the traditional Ashkenazic nusach (order of prayer). The Nusach HaAriZal begins with Hodu, while the traditional Ashkenazic nusach begins with Baruch SheAmar.

\(^{43}\) Cf. Tehillim 34:15.
Even before the meditation associated with Pesukei DeZimrah,44 before the meditations associated with the blessings of the Shema, the recitation of the Shema and Shemoneh Esreih, one states, “Let us thankfully acknowledge G-d,” highlighting the approach of hodaah, which reflects Divine service motivated by kabbalah.

The terms modim or hodu refer to thankful acknowledgment, and that is their literal meaning within the context of our prayers. Nevertheless, the term “acknowledgment” also implies the acceptance of a position that one does not totally understand.45 One appreciates the truth of another person’s position even though that position is above one’s level of comprehension and cannot be internalized.

For example, we find the expression:46 “The Sages acknowledge Rabbi Meir’s [position].” The intent is that originally they differed with him, and afterwards, they acknowledged the validity of his approach. Now, Rabbi Meir’s understanding surpassed that of the other Sages, as the Talmud states:47 “The Sages were not able to comprehend his ultimate intent.” Therefore, they were not capable of fully understanding Rabbi Meir’s perspective. Nevertheless, they acknowledged that it was correct.

Similarly, regarding our relationship with G-d, hodaah reflects the willingness to go beyond one’s own perspective, to bend oneself to His will, even if he has not internalized his commitment to the extent that it is his own natural desire.

44. The portion of the morning prayer service between the blessings Baruch SheAmar and Yishtabach.
45. See the maamar entitled Tziyon BeMishpat, sec. 1 (Likkutei Torah, Devarim, p. 1a ff., translated in Selections from Torah Or and Likkutei Torah, Vol. 2).
46. Bava Kama 29a.
47. Eruvin 13b.
SUMMARY

The concept of avodah, Divine service, resembles the service of a servant to his master. It is primarily reflected in service motivated by fear and the acceptance of G-d’s yoke, kabbalas ol. Even though one’s natural tendency is to enjoy having no restraints, he goes beyond his own desires and makes a commitment to carry out G-d’s will.
Although, as explained above, the command “And you shall serve G-d your L-rd” implies service motivated by kabbalas ol which is associated primarily with fear, Nevertheless, this verse (also) refers to the concept of prayer.

In the portion of the maamar that follows, the Rebbe proceeds to explain how the service of G-d not only requires fear and awe of Him, the basis of kabbalas ol, it also requires love. For avodah involves transformation of one’s inner being, not merely control of one’s conduct. Such transformation is accomplished through love, for love is the emotion that pushes a person beyond himself and into connection with others. This relates to prayer, for it is in prayer that our love for G-d is given expression.

According to the oral tradition, we learned that this service is prayer,

as Rambam states:

It is a positive mitzvah to pray..., as it is written, “And you shall serve G-d your L-rd.”

According to the oral tradition, we learned that this service is prayer,

as it is written: “And serve Him with all your heart,”

and our Sages state: “What is the service of the heart? This is prayer.”

I.e., prayer is Divine service that is “in the heart and with the heart,” changing the nature of one’s heart itself.

50. Sifri to Devarim, op. cit.; Taanis 2a.
It is thus understood that in addition to the service of awe, the charge to serve G-d also includes the service of love which is actualized in prayer, as it is taught:51 "There is no service like the service of love."

To explain:52 Prayer produces an effect on both the G-dly soul and the animal soul.

The Hebrew term for prayer, tefillah, relates to the term tofal, which has the meaning of "joining together."53 Through prayer, the G-dly soul is joined to its root and source.

I.e., through prayer, the soul as it is manifest in a person's mind and heart becomes connected to the root of the soul as it exists in the spiritual realms. For only a ray of the soul enclothes itself in the body; the essence of the soul remains in the spiritual realms above. Prayer creates a bond that enables the G-dly power of the soul in its source and root to shine within the soul while it is enclothed in the body.

52. The concepts to follow are explained in Kuntres HaAvodah, chs. 1-3.
53. See an alternate version of Keilim 3:5 which speaks about "One who puts together an earthenware container." See Sefer HaMaamarim 5709, p. 79.
the animal soul is purified and refined,
and the sparks of G-dliness invested in one's body
and one's portion of the world are elevated.

Integrity is created between a person's inner spiritual awareness and desire to bond with G-d (which stems from his G-dly soul), and his operative consciousness, the way he thinks and feels on an everyday basis (which stems from his animal soul).

For then, a person's thought, speech, and action will reflect his inner spiritual purpose. As such, all the material entities that he uses will be aligned with the Divine intent. This will enable the G-dly sparks within them to be elevated and connected with their spiritual source.

The two effects produced by prayer are interrelated. Because the G-dly soul within the body is brought into contact with its essential G-dly source and core, it is infused with the infinite power of that source. Hence, the arousal of the G-dly soul produces effects that are not confined to the spiritual realms, but change the way the person relates to his material surroundings as well.

Both of these effects: a) connecting his G-dly soul to its source; and b) refining his animal soul and his portion of the world,

are produced through the service of love.

Through the service of fear and kabbalas ol alone

a person will not be able to change himself,
and it does not bring about a refinement and a purification of the animal soul.

Fear and kabbalas ol can help a person restrain himself and refrain from pursuing undesirable conduct. It does not, however, motivate him to orient his life toward a higher goal and imbue it with spiritual purpose.
This can be observed in actual life.

There are people who have natural yiras Shama-yim (fear of Heaven).

With minimal meditation, they are able to arouse a level of fear that motivates them to “turn away from evil and do good.”

Nevertheless, even when their conduct is ideal in terms of “turning away from evil and doing good,” their animal souls retain their inherent strength and power.

I.e., the person’s conduct conforms to the Torah’s standards, but his inner self remains unrefined.

On the contrary, their animal souls grow stronger over the course of time, the more they are active over the course of these people’s day-to-day experience.

The more a person is involved with material entities, even when his involvement is not excessive and his physical desires are kept in check, the more his mind and heart become focused on that realm and become insensitive to spiritual concepts.

Moreover, since service motivated by fear does not bring about a refinement and a purification of the animal soul,

54. See Tanya, ch. 13.
it also does not bring about a connection between the G-dly soul and its root and source.

For the establishment of such a connection depends on the fulfillment of G-d’s will,

and G-d’s will is that the G-dly soul should refine the body and the animal soul.

As mentioned above, only a ray of the G-dly soul is enclothed in the body. Why? Because the soul as it exists in the spiritual realms is too elevated and transcendent to shine within the body. This is the nature of Seder HaHishtalshelus, the chainlike pattern of downward progression that characterizes the Spiritual Cosmos. An entity’s spiritual level is defined by its degree of refinement and thus it is restricted to that level.

How then can the full power of the soul in the higher realms shine within the soul in the body? Because a power that knows no bounds and restrictions – G-d’s will – brings them together.

That is the purpose for which the soul descended to this material plane.

For the soul itself is not in need of correction.55

I.e., the G-dly soul is pure, “an actual part of G-d from Above.”56 As it exists in the spiritual realms, it is totally at one with G-d and thus is not in need of correction.

“Correction” is a translation of the word תִּקּוּן. Although the Hebrew term could also be translated as “improvement,” “correction” was chosen because through

55. Etz Chayim, Shaar HaTzelem, ch. 1, cited in Tanya, chs. 37, 38.
56. Tanya, ch. 2.
the soul’s descent to the physical plane and its Divine service in refining the body, the animal soul, and the world at large, the soul is elevated and lifted to a higher plane. Nevertheless, even before this elevation is achieved, it is pure and in no need of correction.57

Its descent to this earthly plane is only to refine the body and animal soul.

As long as it has not brought about such a refinement, it has not fulfilled G-d’s will.

For G-d’s desire for a dwelling in the lower worlds58 involves not only the actual observance of mitzvos, but also the refinement of man’s character: that he remake his personality so that he becomes a medium for the expression of G-dliness.

Hence, he will not have brought about the connection of his G-dly soul to its root and source.

Thus, it is specifically the Divine service of love that brings about the refinement of the animal soul and therefore also bonds the G-dly soul with its root and source.

57. Toras Chayim, Shmos, p. 309c; Basi LeGani, 5710, ch. 20.
58. See Tanya, ch. 36.
SUMMARY

Divine service involves not only fear and kabbalas ol but also love, which is achieved through the service of prayer. The Hebrew term for prayer, tefillah, relates to the term tofal which has the meaning of “joining together.” Prayer joins the G-dly soul to its root and source and refines a person’s animal soul. Both of these effects are produced through the service of love. In contrast, the service of fear and kabbalas ol does not radically change a person’s inner character traits. He remains who he is; he just controls his conduct. To bring about an inner change, love is necessary. Similarly, fear does not bring about a connection between the G-dly soul and its root and source, for the establishment of such a connection depends on the fulfillment of G-d’s will, and G-d’s will is that the soul will refine the body and the animal soul – something that is not accomplished through fear.
There is another rationale why service motivated by fear is not sufficient and service motivated by love is also necessary.

The term *avodah* (עבודה), translated as “service,” relates to the word *ibud* (עיבוד), which refers to the process of treating an animal hide so that parchment or leather can be made from it.

The process of treating a hide to make parchment requires various activities that involve much difficulty and toil until the hide is sufficiently processed and fit to be used as parchment to write passages for *tefillin* or a Torah scroll.

Similarly, our Divine service requires labor –

The person’s processes of thinking and feeling (the powers of his soul in chassidic terminology) are the analogue to the hide that is treated in the tanning process. comparably great difficulty and toil.

As such, it is apparent that Divine service motivated by fear does not constitute the true nature of *avodah*. 
For the attainment of fear does not necessarily require strenuous labor and toil.

As mentioned above, there are those who possess a natural tendency for *yiras Shamayim*, the fear of Heaven, and attain it without great effort.

Therefore, it is necessary that a person carry out Divine service motivated by love,

for this can only be achieved through strenuous toil and labor.

For transforming a person’s natural tendencies from the desire for material satisfaction to the desire for holiness is an extended process. Even a person who possesses a natural tendency for *yiras Shamayim*, the fear of Heaven, also possesses natural desires for material satisfaction, and those natural desires can be transformed to holiness only through love.

Thus it is apparent that the command “And you shall serve G-d your L-rd”

applies to both service motivated by fear – the initial stages of service –

and service motivated by love,

for as explained in *Kuntres HaAvodah*, the ultimate level of Divine service is motivated by both fear and love.

59. *Kuntres HaAvodah*, ch. 2.
SUMMARY

Avodah (עבודה), “service,” relates to the word ibud (עיבוד), which refers to the process of treating a hide so that parchment can be made from it. This process – and similarly, our Divine service – requires strenuous labor and toil. Now fear of G-d does not necessarily require such arduous efforts as does love. Thus the command “And you shall serve G-d your L-rd” obligates serving G-d with both love and fear.
To explain the manner in which the service called for by the verse “And you shall serve G-d your L-rd" must be carried out, the Torah continues with the charge: “There will not be a woman who loses her young or who is barren.” The simple meaning of the phrase is a promise of blessing: “There will not be a woman who loses her young….” Nevertheless, the verse can be understood as a charge defining the way one should carry out his Divine service.

A barren woman is one who does not give birth to offspring. “Offspring” refer to love and fear, the products of meditation, Emotions – particularly spiritual ones – are outgrowths of intellect; our feelings are determined by our thoughts. Chochmah and Binah (wisdom and understanding) are described with the analogies of a father and mother respectively, and love and fear are considered as their offspring.60

for love is considered a son; and fear, a daughter.

Love is described with the analogy of a male because love is an active force, motivating the person to extend himself. Fear, by contrast, is described with the analogy of a woman, because it is primarily a passive response. The person perceives G-d’s greatness and therefore is in awe of Him.

60. Tanya, ch. 3.
“A woman who loses her young” is one who bears children, love and fear, but they pass away – these emotions do not endure.

In the analogue, the verse “There will not be a woman who loses her young or who is barren” can be understood as a command, mandating that one’s meditation should be carried out in a manner that should bring forth emotions and ensure that these emotions should endure and thrive.

Then the task of “And you shall serve G-d your L-rd” will be carried out as desired.

To explain the idea:

There are two types of barren women:

one who is lacking a womb entirely;

she lacks the organ necessary for conception.

In the parallel in our Divine service,

61. See Yevasos 64b; Bereishis Rabbah 47:2, et al.
the womb refers to intellectual arousal that will lead to the revelation of emotions that will be felt within one's heart.

Particularly in the realm of holiness, emotions stem from one's understanding. The initial stage of that process is when one's comprehension is charged with energy. The ideas are not merely cold and dry, but throb with vitality.

The parallel to a barren woman who lacks a womb is not to one who only lacks love and fear that is consciously felt in the heart – i.e., his heart is insensitive – but to one who cannot even be aroused intellectually; i.e., his mind is insensitive.

The reason for this is that he is “lacking the organ,” the ability to receive. Why can't he receive?

Because he is filled with other things.

Because of his excessive involvement with his own concerns, be they material or spiritual, he loses his sensitivity to G-d's truth.

It is man's natural tendency that a vessel which is full will not be able to hold anything else.

62. Tanya, ch. 3. In this, there is a difference between the emotions of the G-dly soul and those of the animal soul. The emotions of the animal soul are fundamentally rooted in a person's natural drives; they are merely shaped by his intellect. The emotions of the G-dly soul, by contrast, must be evoked entirely by intellect.
In spiritual terms, this refers to a person who is a full vessel,
i.e., he is filled with his own desires.
This does not necessarily mean the desires of the yetzer hara,
i.e., desires for forbidden things,
or even the desires of the animal soul for permitted things,
in which instance even though the things themselves are permitted,
the desire for them is a demon, a Jewish demon,
but a demon nonetheless.
For even if the objects of one’s desires are permitted, one is seeking them for his own satisfaction. Therefore he is serving himself and not G-d.
Instead, this can even refer to the desires of the G-dly soul,
which are holy desires.
If a person is full and involved with his own desires,
i.e., he feels a natural attraction to one type of Divine service

– he desires a particular type of Divine service, but not another –

he is a full vessel.

Accordingly, he will not be able to hold anything.

He will not be able to grasp the truth in his mind and thoughts in a manner that will lead to intellectual inspiration.

The second type of barren woman is one who, though possessing a womb, is still incapable of conception.

In the spiritual parallel, this refers to a person who has the capacity to receive and know spiritual truth and become intellectually inspired as a result of it, but yet, is unable to bring forth true emotions, emotions that can be consciously felt in his heart.

To explain: Conceiving a child in a physical sense comes about through the male sowing seed.
This is a revelation of the power of the *Ein Sof*.

Conception is the closest example in physical terms to bringing an entity into being from absolute nothingness (*yesh me’ayin*). Just as creation is only possible through the power of G-d’s Essence, so too, conception is a manifestation of His essential power. G-d’s influence is reflected by the fact that there are times when there is no natural cause that a couple will not conceive a child.

Similarly, in order to bring forth spiritual emotions, it is necessary to sow seed, as it were,

as implied by the phrase: 66 “Light is sown for the righteous.”

This refers to sowing the seed of the Torah and its *mitzvos*.

Like the growth produced by sowing a physical seed, the growth produced by these spiritual seeds comes about through a higher power,

an essential movement that transcends a person’s reason and thought

that comes at the beginning of a new phase in a person’s Divine service and that must be experienced at least once a year. 67

65. See *Likutei Torah*, *Shir HaShirim*, p. 39d ff., *Sefer HaMaamarim* 5657, p. 179.


67. *Sefer HaMaamarim* 5703, p. 19, speaks of this essential movement in connection with the Divine service of Rosh HaShanah. From the Rebbe’s words here, however, it appears that such an initiative is not restricted to this time of year, but is relevant any time a person seeks to intensify his relationship with G-d.
On the physical plane, after the sowing of the seed, there is also a pattern to the days of pregnancy in which the fetus proceeds to grow until it emerges into the world at large.

Similarly, in order for our spiritual emotions to blossom into conscious revelation in our hearts, there is also a process of “gestation.”

The Scriptural charge, “There will not be a woman who loses her young,” brings out a further point:

Even after our spiritual emotions of love and fear have been “born,” i.e., emerged into conscious expression in our hearts (i.e., one has fulfilled the charge: “There will not be a woman... who is barren”), one must nurture them with the necessary care to enable them to thrive (fulfilling the charge: “There will not be a woman... who loses her young”).

Only then is the Divine service genuine, as implied by the phrase,68 “The lips of truth will be established forever.”

I.e., one’s Divine service will not be an occasional initiative, but an ongoing, steady process of spiritual growth. Only then can it be considered as true, for truth is unchanging.69

68. Mishlei 12:19.
69. See Tanya, ch. 13.
SUMMARY

The charge “There will not be a woman who loses her young or who is barren” focuses on developing the spiritual emotions of love and fear and ensuring that they thrive. To explain: Offspring are analogies for love and fear, for they are brought into being – i.e., born – through meditation.

There are two types of barren women: one who is lacking a womb entirely, and one who, though possessing a womb, is still incapable of conception. The spiritual counterpart to the first type is a person who lacks even the intellectual arousal that could lead to emotions. This deficiency results from his being a full vessel, filled with his own concerns. The spiritual counterpart to the second type of barrenness refers to a person who cannot tap the essential energies necessary to actually produce spiritual love and fear.

The charge “There will not be a woman who loses her young,” brings out a further point: Even after our spiritual emotions of love and fear have been “born,” one must nurture them with the necessary care to enable them to thrive.
There is another point about which a person must “take counsel within his soul.”

In the paragraphs that follow, the Rebbe explains how to fulfill the charge: “There will not be a woman who loses her young.” Until this point, he had explained the parallels to pregnancy, birth, and raising children in our Divine service, i.e., the development and expression of our spiritual emotions. Nevertheless, as a person proceeds in his daily life, it is possible that due to his worldly involvement and preoccupation with his own concerns, these emotions may wither (comparable to “a woman who loses her young”). The Rebbe therefore explains how to prevent this, clarifying the mindset necessary to enable a person’s spiritual emotions to continually thrive.

It is possible that a person may carry out his Divine service in a desirable manner, with regard to both his intellectual achievements and his emotional development and therefore his spiritual feelings are consciously expressed.

Moreover, they are not mere fantasy, but genuine love and fear that impact his observance of the Torah and its mitzvos.

In addition to actually observing the Torah and its mitzvos,

70. Cf. Tanya, chs. 14, 26, et al.
71. See Tanya, the conclusion of ch. 3.
he knows the mystic intent (kavanah) associated with the mitzvos

and is aware of the spiritual energies drawn down through the observance of the mitzvos.

For example, his Divine service of tzedakah draws down the vector of Divine kindness.

His Divine service of might,

acting according to the dictates of judgment as reflected in the verse,72 “You brought about judgment… in Yaakov” –

According to Kabbalah, the left vector is at times associated with the quality of judgment and at times with the quality of might. In our Divine service, the two are interrelated, because it requires inner fortitude (might) to conduct oneself according to the dictates of judgment, weighing carefully how to react, instead of spontaneously responding according to one’s natural tendencies.

draws down the vector of Divine might.

And his study of the Torah, which reflects the middle vector of Divine service,

draws down the middle vector from Above.

The middle vector is associated with the attributes of mercy and beauty, which fuse kindness and judgment together. It is associated with Torah study, because Torah study reflects a fusion of man’s efforts of refinement with revelation from Above.

In carrying out all the above, his Divine service fulfills the charge alluded to in the verse: “And you shall serve G-d your L-rd.”

The expression “G-d your L-rd,” Havayah Elokeichem, implies that

Havayah, the aspect of G-d

that is past, present, and future as one

and on a higher level, the aspect of Havayah that transcends Seder HaHishtalshelus, the chainlike progression of spiritual existence –

As explained above,73 there are two dimensions to G-d’s name Havayah: one that brings into being the world and the structure of existence associated with it, and one that transcends that structure.

– becomes Elokeichem (your L-rd), i.e., your strength and your vitality.

G-d’s name Elokim is associated with the quality of strength. And similarly, the Hebrew term על-him is numerically equivalent to הוב נפש, nature. Implied is that a person should feel that G-dliness is his strength and nature, i.e., he should identify with G-d in a personal way.74

Nevertheless, even on such a level,

one must be careful not to feel satisfied with his Divine service.

For then, he will remain stationary;

73. See sec. 3 above and footnotes.
74. See Torah Or, p. 79a; Or HaTorah, Shmos, Vol. 4, p. 1255.
he pauses and does not proceed any further in his Divine service.

Such feelings of self-satisfaction can cause the love and fear that have already been spawned and expressed to cease thriving, and indeed, to cease to exist entirely (the concept of one who loses her young, mentioned above).

Moreover, even when he is carrying out his Divine service with love and fear, his Divine service will be constrained, restricted by the limits of his self-satisfaction.

This is the implication of the phrase: “There will not be a woman who loses her young or who is barren in your land.”

“Your land” (אִרְצֶךָ) refers to the concept of will (רצוי).75

A person should not feel any self-satisfaction from his Divine service.

75. Bereishis Rabbah 5:8.
Obviously, such an individual should also not feel his own personal desires, for then, as mentioned above, he would be a full vessel that cannot hold anything else. He would not have a receptacle, a capacity to appreciate truth, at all, i.e., in the analogy, the first type of barren woman described above.) However, to fulfill the charge “There will not be a woman who loses her young,” he must also rise above all feelings of self-satisfaction.

**SUMMARY**

The quality that could prevent one’s spiritual emotions from thriving is self-satisfaction. This trait will hold a person back from advancing in his Divine service and, indeed, inhibit the love and fear that he has already attained.
The verse cited originally continues: “I shall fill the number of your days.”

This is the advice given to prevent feelings of self-satisfaction from arising.

To explain:

When a person contemplates that he has been given a fixed number of days, as implied by the verse:77 “Days were created,” i.e., every person has been given a fixed number of days, no more and no less, then every day, every hour, and every moment, he must carry out his Divine service to fulfill his mission in this world.

The time when the person carries out his Divine service is also significant, because just as the material substance of the world must be elevated and refined, so too, must its time. For time is also a creation, and every moment – in the existence of the world at large and in the individual existence of a given person – was brought into being by G-d with a specific intent and purpose.78

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77. Tehillim 139:16. The verse is translated according to the interpretation of the Zohar, Vol. I, p. 124a, as explained by Torah Or, p. 79b, et al.

He is most anxious about this, so anxious that he has no opportunity at all to think about matters like his own spiritual level.

Thus, he will never be absorbed in feelings of self-satisfaction because he will always be concerned with the mission he must fulfill at present.

To cite an example: Before he passed away, Rabban Yochanan ben Zakkai told his students:

“I don’t know on which path I am being led.”

The incident occurred on the last day of his life. When his students entered to receive his parting blessing, they found their master crying. They asked him the reason for his tears, and Rabbi Yochanan explained that he was concerned about his fate; he did not know whether he would be led heavenward or elsewhere.

The Rebbe is focusing on the obvious question: Rabbi Yochanan was a righteous man who “was never involved in idle conversation.” He studied for 40 years and taught for 40 years, serving as the leader of the Jewish people. How is it possible that he would be in such a quandary?

Among the resolutions offered:

Rabbi Yochanan was so preoccupied with the fulfillment of his mission that he did not have a chance to contemplate his own spiritual level.

79. Berachos 28b.
80. Sukkah 28a.
81. Rosh HaShanah 31a.
He was so committed, anxious, and preoccupied with the fulfillment of his mission, every day, every hour and every moment, that he was not aware of what was happening with his own intellectual or emotional powers. Certainly, he was not aware of the state of his hidden soul powers.

It is explained that Rabbi Yochanan was aware that he had conducted himself righteously in thought, speech, and deed. He was, however, concerned whether or not he had refined the inner dimensions of his character. Had he elevated them or merely ignored them in his striving to carry out G-d's will in thought, speech, and deed?

During his life, he had not confronted this question because – as explained above – he was too preoccupied with actually carrying out his service. At this time, as his life of service was drawing to a close, his challenge was to focus on this issue.82

If the above was true of Rabban Yochanan ben Zakka, how much more so does it apply regarding an ordinary individual! He should have no feelings of self-satisfaction because he knows that he must fulfill his mission every moment.

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If one moment passes in which he is not carrying out his tasks,
then not only has he failed to use an opportunity that has been granted him to flourish in his Divine service,
but also, in this moment when he does not carry out his tasks,
he has rebelled against G-d, King of kings,
in failing to fulfill the mission with which he has been charged.
As a result of contemplating this, not only will a person have no feelings of self-satisfaction –
alluded to by the term “in your land” (in the above verse) – i.e., “your land,” shares the same root letters as "will.”
on the contrary, were someone to ask him, “What is happening with your ‘land’?” i.e., your will,
he will bitterly call out: “Do I care about my will?
Do I care about pleasure? About love? About fear?”

How can he think about spiritual levels

when at every moment he must be on guard to ensure that, Heaven forbid, not one moment will pass in rebellion against the King

by failing to fulfill the mission demanded of him at that particular moment.

When a person carries out the charge: “There will not be a woman who loses her young or who is barren in your land,”

i.e., he does everything possible to see to it that, as explained previously, his Divine service will be characterized by genuine love and fear and that it will continue and thrive

83. As mentioned in the foreword, the Rebbe placed his head on his right hand and cried audibly for several moments at this point in the delivery of the maamar. As he continued, concluding the maamar, his voice would break and it was difficult to discern the words. As such, the listeners missed some phrases. In the text they later transcribed that is translated here, they noted that portions were lacking.
as a result of his lack of self-satisfaction, as explained above,
he is promised blessings from Above:“There will not be a woman who loses her young or who is barren in your land....”

SUMMARY

Feelings of self-satisfaction can be prevented from arising by contemplating that every person has been given a fixed number of days - no more and no less - and that every day, every moment, and every hour must be used to fulfill his mission in this world. When a person contemplates this, he will be preoccupied with the fulfillment of his mission and will not have a chance to think about his own spiritual level. Thus, he will not be held back by feelings of self-satisfaction, but will continually strive to advance forward.

In this way, he will carry out the charge: “There will not be a woman who loses her young or who is barren in your land,” i.e., he will enable his love and fear to continue to thrive. As a result, he will receive truly abundant blessings from Above.

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84. In the talks that followed the maamar, the Rebbe asked rhetorically: These are gevai'dikke inyanim, lofty and elevated rungs that are seemingly beyond our grasp. How is it possible for an ordinary person to reach such a level of service? And he explained: Even the highest levels of avodah are within the reach of every Jew because he is granted potential from Above to attain them.
Based on the above, further explanation can be given regarding the continuation of the verse: “I shall fill the number of your days.” The verb specifically uses the first person, indicating that the fulfillment of one’s days comes from Above.

(In addition to provoking contemplation that every person has been given a specific span of days,) the sentence construction implies that one’s days are filled by “the third person,” the Narrator of the Torah, i.e., G-d’s very Essence and Being that transcends the entire Spiritual Cosmos, as mentioned above (sec. 3).

To explain:

There may be a blemish and a lack in the number of a person’s days that were devoted to his Divine service, i.e., there were days in which he did not fulfill his mission and even days on which he did undesirable things.
Moreover, it is almost inevitable that there will be such blemishes, for “there is no righteous man upon earth, who does [only] good and does not sin.”

Nevertheless, when he establishes a bond with “the third person Who is the Narrator” – He Who transcends the Spiritual Cosmos – on that level, it is not relevant to speak of any blemish; the days allotted to him become full, as implied by the phrase: “I shall fill the number of your days.”

Implied is that through teshuvah, the person can establish a bond with G-d’s Essence, and as a result, draw down manifold blessings. Such Divine service motivates the third person – G-d’s Essence – to speak in the first person, as it were, and fill the person’s days, granting him even more than what was allotted. Moreover, the intent is that all of his days become full, rich in content.

Indeed, his days not only become full days, but “shining” days.

Frequently, the Sages of the Talmud use the expression “teshuvah and good deeds.” Why in that order? Because through teshuvah, one’s deeds become “good and luminous.”

This is the implication of the term (mispar), “number,” in the above phrase.

86. Berachos 17a, et al.
87. Likkutei Torah, Bamidbar, p. 82a, et al.
Mispar relates to the root sapir (ספיר), which means “luminous,” as reflected in the phrase:88 Hashamayim misaprim, interpreted by the Zohar89 as “the heavens shine and sparkle,” and in the expression even sapir, “a luminous sapphire.”

Similarly, the phrase “I shall remove sickness from your midst” also reflects how “the third person Who is the Narrator” speaks in the first person, for the removal of the sickness referred to requires the input of “the third person Who is the Narrator.”

The verse is speaking about sickness that can affect a person even when he fulfills the charge “And you shall serve G-d your L-rd,” and, as a result, he is granted the blessing, “He shall bless your bread and your water.”

Bread is an analogy for the Written Law; and water, for the Oral Law.90

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88. Tehillim 19:2. Literally translated as “the heavens relate.”
90. See Maamarei Admur HaZakein 5568, p. 411ff.; Or HaTorah, Bamidbar, p. 1225ff.
Alternatively, the analogies are for the Torah and its mitzvos respectively.

A person may be in a situation where “He shall bless your bread and your water”; i.e., his service in the Torah and its mitzvos comes from G-d’s blessings, and more particularly, the verse uses G-d’s name Havayah which reflects transcendence.

Nevertheless, it is possible that even so, sickness will be present.

For such sickness to be removed, “the third person Who is the Narrator,” the influence of the Essence of the Ein Sof, is required.

To explain:

the sickness mentioned here, where the term is used without mentioning any further descriptive terms,

refers to the source of all sickness

– i.e., the feelings of self-consciousness

that came about due to the sin of the Tree of Knowledge.

Before the sin of the Tree of Knowledge, there was no conception of self-consciousness,

91. Toras Chayim, Shmos, p. 440a ff.
as reflected in the verse:92 “And they were both naked and they were not ashamed.”

The sin brought about feelings of self-consciousness,

as reflected by the verse:93 “And the woman saw that the tree was good to eat.”

On this basis, it is possible to understand the sequence of the verses.

Even when a person fulfills the charge: “And you shall serve G-d your L-rd,” and, as a result, “He shall bless your bread and your water,”

there is a possibility of (– and indeed, there will be –) sickness,

i.e., feelings of self-consciousness.

For the sin of the Tree of Knowledge had an effect on everyone,

even on the righteous

– indeed, even on those who were perfectly righteous.

Thus our Sages state:94 “There were four who died because of the counsel of the snake.”

93. Ibid. 3:6.
94. Shabbos 55b; Bava Basra 17a.
Implied is that they were righteous men of the greatest spiritual stature and the only reason they died was because of the sin of the Tree of Knowledge. Since the sin of the Tree of Knowledge affected everyone, it is possible that even a completely righteous man can have feelings of self-consciousness.

As is well known, even a completely righteous man who serves G-d with fear and with the love of delights –

“The love of delights,” ahavah b’taanugim, refers to an elevated level of love of G-d which is a gift granted from Above only to the extremely righteous.96

is not batel to G-dliness entirely. Instead, he is an independent entity who fears G-d and loves Him. Thus there is a person who loves. His own identity remains intact.

As a result, while in this world, his soul will not attain the rung of clinging to G-d that it possessed before it descended to this realm.

If the above applies to the righteous, certainly, it applies to beinonim,97 and those on a lower level.

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95. See Tanya, chs. 35, 37.
96. See ibid., chs. 9, 14.
97. The “intermediates”; see Tanya, chs. 1, 12, for a definition of this term.
They are certainly possessed by feelings of self-consciousness.

A person cannot remove the sickness of the feelings of self-consciousness through his own efforts alone.

Instead, he must be assisted by a lofty spiritual power drawn down from Above.

This is the intent of the phrase, “I shall remove sickness from your midst.”

“I” refers to the very Essence and Being of the Ein Sof as mentioned above. That is the source for the power that enables a person to remove his self-consciousness.

All of the above will be drawn down to this physical plane as well, leading to blessings for ample sustenance in a literal sense,

as it is written: “He shall bless your bread and your water,”

and for life and health,

as it is written: “I shall remove sickness from your midst,”

and the passage adds: “I shall fill the number of your days.”
and for children, as it is written: “There will not be a woman who loses her young or who is barren in your land.”

All of this serves as preparation for entering Eretz Yisrael (as evident from the subsequent verses in the Torah reading).

May we also merit these blessings and enter Eretz Yisrael led by Mashiach, speedily in our days.

SUMMARY

The passage cited at the beginning of the maamar continues: “I shall fill the number of your days.” “The third person Who is the Narrator” speaks in the first person. Establishing a connection with “the third person,” G-d’s Essence, through teshuvah, enables one’s days to become filled. Moreover, they will become “shining” as alluded to by the term mispar, “number,” which relates to the root sapir (םפיר), “luminous.”

The passage then states: “I shall remove sickness from your midst,” again reflecting how “the third person Who is the Narrator” speaks in the first person. Even when a person is on an advanced level of Divine service, he can still be affected by sickness. The sickness the verse is referring to is the source of all sickness — i.e., the feelings of self-consciousness that came about due to the sin of the Tree of Knowledge. The influence of the Essence of the Ein Sof is required to remove such sickness.

Carrying out the spiritual service alluded to in the verses on which the maamar is based will cause all the blessings it mentions to become manifest in a physical sense as well as lead to the ultimate blessing, the entry into Eretz Yisrael led by Mashiach.