



Likkutei Sichos

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Hashem's House

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1.

THREE TEMPLES

Regarding the verse (in our *parshah*),¹ “He {Yaakov} called the name of that place (the site of the Temple) Beis El,” the *Gemara* says:²

Unlike Avraham about whom it says {that he referred to the site of the future Temple as a} “mountain,” as it says, “As it is said on this day: On the mountain where Hashem is seen”;³ and unlike Yitzchak, about whom it says {that he called the site of the future Temple a } “field,” as it says,⁴ “Yitzchak went out to pray in the field.” Rather, like Yaakov who referred to it {the site of the future Temple as a} “house,” as it says,⁵ “He called the name of that place Beis El” {lit., “Hashem’s house”}.

Therefore, *Yeshayahu* refers to the Temple as “**the House of the L-rd of Yaakov**,”⁶ and not “the L-rd of Avraham” nor “the L-rd of Yitzchak” (as will be explained).

The commentators⁷ explain that each of these three symbols for the Temple — “mountain,” “field,” and “house” — corresponds to one the three Temples. That’s why specifically the third Temple is called “**house**,” intimating its permanence (unlike the terms “mountain” or “field”). This metaphor emphasizes the novelty and advantage of the third Temple — it alone would be permanent and eternal, unlike the first and second Temples, which were destroyed.

¹ *Bereishis* 28:19.

² *Pesachim* 88a.

³ *Bereishis* 22:14.

⁴ *Bereishis* 24:63.

⁵ *Bereishis* 28:19.

⁶ *Yeshayahu* 2:3.

⁷ See *Maharsha*, “*Chiddushei Aggados*,” and *Iyun Yaakov* on *Pesachim* 88a; *Tzror HaMor* on our *parshah*; and at length, *Alshich* on our *parshah* and on *Tehillim* 24.

This is also why “Yaakov called it ‘house’” — for “the heritage of Yaakov” is “a boundless heritage,”⁸ as the *parshah* says earlier,⁹ “you will burst forth to the west and to the east and to the north and to the south.”

We must clarify: Since Yaakov was the one who specifically referred to the Temple as a “house,” the theme of a “house” (a settled and permanent place) should also be reflected in the activities of Yaakov’s life (specifically, relative to Avraham and Yitzhak, who referred to the Temple as “mountain” and “field,” respectively). In reality, though, Yaakov’s life was the very opposite of settled and stable (particularly when compared with the lives of Avraham and Yitzhak who lived in tranquility in one place for a good part of their lives). Yaakov lived his entire life, in contrast, as a “**stranger** in the land,” {on which Rashi comments} “the years of my life have been bad.”¹⁰ Earlier on, Yaakov had to flee from *Eisav*, as described in the beginning of the *parshah*, “Yaakov left Be'er Sheva {and he set out for Charan}.”¹¹ And then later, concerning the time that he lived in Charan, Yaakov said,¹² “**I sojourned** (with Lavan).” Finally, when at last “Yaakov wished to live in tranquility, the trouble with Yosef sprung upon him.”¹³ It turns out that when it says, “Yaakov **lived**” {truly good years}, this only pertains to the {last} seventeen years {of his life} (and these also were lived) in Egypt.¹⁴

2.

A PROPHECY REGARDING MOSHIACH TIMES

This question can be resolved by explaining the above-mentioned verse from *Yeshayahu* (upon which the *Gemara* bases its teaching):¹⁵ “And

⁸ *Shabbos* 118a, b.

⁹ *Bereishis* 28:14.

¹⁰ *Bereishis* 47:9; and Rashi’s commentary.

¹¹ {*Bereishis* 28:10.}

¹² {*Bereishis* 32:5.}

¹³ Rashi, *Bereishis* 37:2.

¹⁴ *Seder Eliyahu Rabbah* ch. 5; *Baal Haturim* on *Bereishis* 47:28 {i.e., even during his 17 good years, he lived as a sojourner}.

¹⁵ {*Yeshayahu* 2:3.}

the many peoples shall go and say: Come, let us go up to the mountain of Hashem, to the House of the L-rd of Yaakov, that He may instruct us in His ways and that we may walk in His paths.” We must clarify: The verse speaks about the third Temple, which is called a “house” as mentioned above. However, how is this emphasis (that it is the “**House** of the L-rd of Yaakov”) germane to the subject of the verse, namely, “the many peoples shall go and say: Come, let us go up to the mountain of Hashem... that He may instruct us in His ways...”?

We must also clarify why the above-mentioned verse (“And the many peoples shall go... Come let us go...”) concludes with a rationale: “For Torah shall come forth from Zion, and the word of Hashem from Jerusalem.”¹⁶

a. At first blush, the verse does not mean to say that the nations will come to “the house of the L-rd of Yaakov” for the purpose of converting, and studying the Torah and the word of Hashem (as is also understood from the verse that follows). If so, how does the verse, “For Torah shall come forth from Zion, the word of Hashem from Jerusalem” explain why the prophet says, “Come let us go...”?

b. What is the purpose of the duplicate phrases, “For Torah shall come forth from Zion, and the word of Hashem from Jerusalem,” which each seem to share the same point and intent? The identical difficulty is evident in the earlier clause, “that He may instruct us in His ways and that we may walk in His paths.”

True, we can simply say that Scripture repeats itself to fortify and emphasize its message, and only modifies the wording for poetic beauty: “Jerusalem” instead of “Zion”; “the word of Hashem” instead of “Torah.” The same can be said regarding the clause “that He may instruct us in His ways and so that we may walk in His paths,” as many biblical commentators explain in several places.

¹⁶ *Yeshayahu* 2:3; *Michah* 4:2.

Nonetheless, everything in Torah, specifically Scripture, is extremely precise. Numerous laws are derived from the slightest addition or alteration of the wording in the Torah. Moreover, even according to *pshat*,¹⁷ and even when it comes to biblical **poetry**, Rashi sees the need to explain¹⁸ repetition, etc.

Similarly, in our case, the verse does not use two terms to express the same idea; rather, the verse addresses two distinct concepts: a) “that He may instruct us in His ways”; and b) “that we may walk in His paths.” The same rationale applies regarding: a) “for Torah shall come forth from Zion”; and b) “the word of Hashem from Jerusalem.”

3.

TORAH AND THE WORD OF HAVAYAH

The difference between “Torah” and “the word of Hashem {*Havayah*}”:¹⁹ The *Gemara* says,²⁰ “**the word of Havayah – this is halachah**”: a clear {unambiguous} ruling. Conversely, the term “Torah” (especially when used in conjunction with the phrase, “the word of *Havayah*”) also includes Talmudic dialectic, rejected suppositions, and so forth.

More specifically:

When it concerns customs, the Torah says that a person should conduct himself according to the customs of the locale — “in a place where they are accustomed to....”²¹

¹⁷ {The plain meaning of Scripture.}

¹⁸ *Shiras Hayam* {the song of praise sung by the Jewish after miraculously crossing the Sea of Reeds} in *parshas Beshalach* {*Shemos* ch. 15}.

¹⁹ {The ineffable Name of Hashem often referred to as “*Havayah*.”}

²⁰ *Shabbos* 138b.

²¹ *Pesachim*, ch. 4, *mishnah* 1. {“In a place where they are accustomed to perform labor on the eve of Pesach until midday, one may do so on that day. In a place where they are accustomed not to perform labor, one may not do so.” Meaning, the performance of labor on the eve of Pesach is not prohibited by Torah law, but depends on local custom.}

Regarding matters of *halachah*, there can also be distinctions that are dependent on the place. The *Gemara*²² explains that in the place of Rav, the *halachah* follows Rav's opinion; while in the place of Shmuel, the *halachah* follows Shmuel's opinion. The same applies regarding even the disputes between Beis Shammai and Beis Hillel: prior to the *halachah* being fixed according to Beis Hillel, {the disciples of} each {academy} conducted themselves according to their own viewpoint.

Furthermore: Even after the *halachah* was fixed according to Beis Hillel, to the extent that the opinion of Beis Shammai is completely disregarded in favor of Beis Hillel's opinion,²³ nevertheless, "these and those²⁴ are the words of the living G-d."²⁵ Heaven forbid to suggest that the opinion of Beis Shammai is not a part of Torah! Such a statement would estrange a person from the entire Torah²⁶ (analogous to *Rambam's* ruling²⁷ regarding a person who alleges that any part of the Oral Torah is not from Hashem, Heaven forbid)!

Moreover, even a supposition or an objection raised in the *Gemara* is also a part of the Torah given directly from Hashem.²⁸ Accordingly, before beginning to learn only a Torah supposition or an objection (without learning, at that time, its resolution), a person is still obligated to recite the blessings on the study of Torah. By doing so, he acknowledges that this supposition or objection is also included in the phrase "and has given us His Torah."²⁹ The same is true of an opinion that is not ultimately adopted as *halachah*.

²² *Shabbos* 19b.

²³ *Berachos* 36b.

²⁴ {The opinions of both *Beis Shammai* and *Beis Hillel*.}

²⁵ *Eruvin* 13b.

²⁶ As demonstrated by the fact that when *Mashiach* comes, we will follow the opinion of *Beis Shammai*. See *Likkutei Torah, parshas Korach*, p. 54b ff.

²⁷ *Mishneh Torah, "Hilchos Teshuvah,"* ch. 3, par. 8.

²⁸ *Likkutei Levi Yitzchak, Igros*, p. 266.

²⁹ {The blessing recited before learning Torah, recited every morning, and before the communal Torah reading.}

4.

ELOKIM AND HAVAYAH

All of the opinions and disputes in the *Gemara*, etc., as well as the suppositions and objections in Torah, are a part of Torah — “these and those are the words of the living G-d.” Nevertheless, the *halachah* is fixed only according to one opinion, as the *Gemara* says {regarding King David}, “**Havayah** is with him³⁰ — the *halachah* concurs with his opinion.”³¹ The *halachah* and the opposing opinions correspond to the distinction between the Divine name “*Havayah*”³² and (“these and those are the words of the) **Elokim chayim**,” both of which are included among the seven names of Hashem³³ {that may not be erased because of their sacredness}.

The explanation is as follows:³⁴ As known, the Divine name “*Elokim*” — even “*Elokim chayim*,” which refers to a higher plane than the regular name “*Elokim*” — is in the plural form. This intimates multiplicity and division, as it were. Therefore, this concept is paralleled in {the realm of} Torah — on the level of “*Elokim chayim*,” there can be “these and those....” However, “*Havayah*” is the ineffable Name;³⁵ the essential Name;³⁶ the unique Name.³⁷ It is beyond {the realm of division}. Therefore, the codified *halachah* in Torah emanates from the Divine name “*Havayah*” — specifically, a singular {decisive and accepted} stated position.

³⁰ *Shmuel I*, 16:18.

³¹ *Sanhedrin* 93b.

³² {The Tetragrammaton — the four letter name of Hashem.}

³³ *Shavuos* 35a.

³⁴ *Ohr Hatorah*, “*Yisro*,” p. 890 ff.; *Mamaar Vayedabeir Elokim* 5627; *Hemshech* 5666, p. 431ff.

³⁵ *Sotah* 38a.

³⁶ Gloss of *Kesef Mishneh* on *Mishneh Torah*, “*Hilchos Avodah Zarah*,” ch. 2, par. 7.

³⁷ *Sotah* 38a.

5.

ZION AND JERUSALEM

A similar distinction can be made regarding “Torah” and “the word of *Havayah*”:

Torah also consists of conjecture and opinions that are not in accord with the final *halachic* ruling (as well as directives that can be applied elsewhere),³⁸ as opposed to “the word of *Havayah* (as the *Gemara* says,³⁹ “the word of *Havayah*) — this is *halachah*.”

This is the meaning of the verse,⁴⁰ “Torah shall come forth from Zion, and the word of *Havayah* from Jerusalem.” “Torah” corresponds to “Zion,” and “the word of *Havayah*” corresponds to “Jerusalem.”

As known,⁴¹ the substance and identity of something is expressed by its name. Similarly, in the context of our discussion: Although “Zion” and “Jerusalem” refer to the same city, each name expresses a distinct idea and quality. The name “Zion” (which in Hebrew means “a symbol,”⁴² as in “make symbols for yourself”)⁴³ expresses that the city is (just) a “symbol” {or signpost} for a spiritual quality. As known,⁴⁴ “Jerusalem below”⁴⁵ corresponds to “Jerusalem above.”⁴⁶ The name “Jerusalem — ירושלים,” however, expresses the attribute of “fear of Heaven — יראת שמים” **within it**, as the *Midrash* says,⁴⁷ “Jerusalem — ירושלים” is a conjunction of the words

³⁸ {A supposition, הוה אמינא, or an opinion that is rejected in one place are still part of Torah. Furthermore, either may be applied elsewhere, e.g., there may be a lesson to be learned in *avodas Hashem* even from an opinion that is not codified as *halachah*. Similarly the conjecture, סברא of a הוה אמינא (or an opinion) which is rejected in one context, can still be true and applied in another. Thus, these directives are also part of Torah.}

³⁹ {*Shabbos* 138b.}

⁴⁰ {*Yeshayahu* 2:3.}

⁴¹ *Tanya, Sha'ar Hayichud V'hoemunah*, ch. 1.

⁴² *Likkutei Torah*, “*Devarim*,” 1b (end).

⁴³ *Yirmiyahu* 31:20.

⁴⁴ *Midrash Tanchuma*, beg. of *Parshas Pekudei*; *Zohar*, vol. 1, p. 183b.

⁴⁵ {The physical city of Jerusalem.}

⁴⁶ {Its spiritual counterpart.}

⁴⁷ *Bereishis Rabbah*, ch. 56, sec. 10; *Tosafos* on *Taanis* 15a, s.v. “*har*.”

‘fear — יראה’ and ‘complete — שלם.’” This means that Jerusalem incorporates the complete fear of Heaven.

This teaching dovetails with the explanation on the verse regarding *maaser sheni*,⁴⁸ “so that you will learn to fear Hashem your G-d, forever.”⁴⁹ By witnessing “the {resting} place of the *Shechinah*,⁵⁰ the *kohanim* performing their service, the levites {singing} on their platform, and the Jewish delegates {who represented the Jewish nation} standing,”⁵¹ those present were guided and educated “to fear Hashem your L-rd.”

6.

TWO MODES OF AVODAH

These two above-mentioned aspects — “Zion” and “Jerusalem” — also find analogues in the levels of *avodah*⁵² among Jews.⁵³ For just as (Hashem) “chose the land of Israel,” He also “chose the Jewish people as His portion.”⁵⁴ They are alike in the following way: Just as the city of Jerusalem (the choicest part of Israel) has these two facets: “Zion” and “Jerusalem,” the same is true of the Jewish people — their *avodah* includes these two facets.

“Jerusalem, ירושלים — is a combination of the words ‘fear’ and ‘complete.’” In *avodah*, this represents a level of the complete and perfect fear of Heaven and *bittul*.⁵⁵ This refers to a person’s labor and spiritual

⁴⁸ {The second tithe; see *Devarim* 14:22 ff.; *Mishneh Torah*, “*Hilchos Maaser Shenit*” <https://www.chabad.org/997086>}

⁴⁹ *Devarim* 14:23.

⁵⁰ {The Divine Presence.}

⁵¹ *Rashbam*’s commentary on *Devarim* 14:23. {A person bringing *maaser sheni* to the Temple would witness the *Shechinah* and the *kohanim* offering sacrifices, at which time the *leviim* would sing on their designated platform, and the *yisraeli* delegates would attend the sacrifice, known as *maamad*, lit. “standing.”}

⁵² {Divine service.}

⁵³ See *Jerusalem Talmud*, *Taanis*, ch. 4, *halachah* 2 (end); *Megillah*, ch. 3, *halachah* 6.

⁵⁴ *Midrash Tanchuma*, “*Reeh*,” sec. 8.

⁵⁵ {*Bittul* connotes self-nullification, humility, and the negation of ego.}

refinement when carried out in a way that his entire being is permeated with the fear of Heaven — consummate *bittul*.

“Zion,” ציון, meaning “symbol,” represents a manner of *avodah* through which a Jew reaches the distinction of serving as a ציון and “symbol” of sublime matters of G-dliness Above. He is not in a state of complete *bittul* and he still looks like a somebody, however, his persona is so spiritually developed (and spiritually refined) that he serves as a symbol for these G-dly matters.

Since he is still an independent being, and at this stage — also with his own intellect — he exerts great effort to understand the Torah; therefore, he also grasps Torah according to **his own** intellectual abilities and understanding.

Therefore, {the dynamic intimated by the clause} “for **Torah** shall come forth **from Zion**, ציון” {applies to a person at this level}. A ציון (a “symbol,” who has some sort of independent existence) is allied to the level of “Torah” that is associated with multiplicity and division (as mentioned in section 4). Since this person learns and understands Torah according to {the inherent limitations of} his own independent existence, his learning is consequently associated with multiplicity and division, etc., proportional to each person’s understanding, and the source of each person’s soul On High.

Nevertheless, since his independent existence is a ציון and a symbol of the dimensions of G-dliness Above, his Torah speculation, etc., is a part of the *Torah of truth*, as expressed by the maxim, “these and those are the words of the living G-d.” Meaning, his numerous Torah-related speculations devolve from — and are therefore a ציון and symbol of — the multitude of levels of “the living G-d — *Elokim chayim*” (in the plural form), so to speak.

However, the above only pertains to a person’s comprehension of Torah when unrelated to practical *halachah*. To achieve understanding alone, “Zion” suffices, and the level of “Jerusalem” is unnecessary.

Regarding (“the word of *Havayah*— this is) *halachah*,” however, the level of “Zion” is insufficient, and complete awe of Heaven is required: “the word of *Havayah* **from Jerusalem**.” As explained in *Hemshech 5606*,⁵⁶ only through a consummate awe of Heaven can *halachah* be adjudicated according to the perfect truth: A person {with such awe of Heaven} will fear that perhaps his ruling will not accord with the Supernal will, and might be — Heaven forbid! — even the opposite of Hashem’s will.

[This applies even regarding a seemingly unimportant nuance in Rabbinic Law, or “only” a novel insight that an assiduous Torah student will originate: Since the subject matter relates to what was “said to Moshe on Mount Sinai,”⁵⁷ i.e., the Supernal will of Hashem, there is no difference between a ruling that Hashem desired to be biblical or rabbinic. Such a person is afraid regardless that his ruling (by which a Jew conducts himself) might be contrary to Hashem’s will, Heaven forbid!]

This fear of Heaven inspires a person to make an even greater and more intense effort to plumb the depths of Torah understanding in order to ensure that his Torah rulings concur with the ultimate truth.

This is the meaning of “the word of *Havayah* **from Jerusalem**” — the perfect fear of Heaven: In order for a person’s ruling to be true, the simple fear of Heaven — fear of punishment — or even a loftier level of fear does not suffice. To achieve this goal, the consummate fear of Heaven (trepidation that perhaps his ruling will not concur with Hashem’s will) is necessary. Only this fear of Heaven will ensure that his *halachic* ruling resonates the whole truth.

⁵⁶ P. 406, 420 ff. {*Hemshech Samech Vav* is a well-known series of Chassidic discourses authored by Rabbi Sholom DovBer of Lubavitch (the Rebbe Rashab) beginning in the year 5666 (1905).}

⁵⁷ {See *Jerusalem Talmud*, “*Peah*,” ch. 2, *halachah* 4.}

7.

ANOTHER VERSE

In light of the above, we can explain another idea: The order of verses in “*Ata Horaisa*,” which we recite before *Hakafos*,⁵⁸ concludes with the verse, “*For* Torah shall come forth from Zion, and the word of Hashem from Jerusalem.” Now, the fact that we only recite this clause of this verse from *Yeshayahu* (and *Michah*),⁵⁹ while omitting the verse’s first clause, can be explained simply: Only the subject of this clause is relevant to the (verses recited before) *Hakafos*. However, we need to clarify why we also cite the word “for” from the verse. After all, the conjunction “for” **connects** the second clause, as a rationale, to the first clause – even though we do not recite the first clause (because it isn’t relevant to the *Hakafos*).

We are compelled to say that (the rationale introduced by) the word “for,” in the context of reciting the “*Ata Horaisa*” verses relates (not to the {unquoted} beginning of **that same** verse from *Yeshayahu* (and *Michah*), but rather,) to the preceding verse recited in the “*Ata Horaisa*”: “Your kingdom is a kingdom spanning all worlds, and Your dominion is throughout every generation.”⁶⁰

[This does not preclude that in its original source, in *Yeshayahu* (and *Michah*), the clause, “{for} Torah shall come forth from Zion” serves as a rationale for the beginning of **that** verse (which is seemingly a different point than the one made by the verse “Your kingdom...”) Because we see in numerous instances that the same reason leads to several {different} outcomes.]

Nonetheless, since the same rationale, “Torah shall come forth from Zion,” is given for two ideas, the two ideas both must share a (thematic) connection (as will be explained).

⁵⁸ {The joyous climax of Simchas Torah is the dancing of *Hakafos* (lit., “circles”), during which we dance and sing with the Torah scrolls.}

⁵⁹ {*Michah* 4:2. This verse is almost identical to the above mentioned verse from *Yeshayahu* 2:3.}

⁶⁰ *Psalms* 145:13.

8.

KINGDOM VS DOMINION

Understood simply, these two clauses, “Your kingdom is a kingdom spanning all worlds,” and “Your dominion is throughout every generation,” are substantively the same; this subject is repeated only for emphasis (altering the wording for poetic elegance). However, according to what was explained earlier (in section 2), we understand that according to the deeper meaning of the verse (similar to the verse, “For Torah... come forth from Zion... Jerusalem”) these two clauses (also) represent two distinct points:

The difference between “kingdom” and “dominion”:⁶¹ A monarch’s kingship is accepted **willingly** by the populace. This idea is supported by the nuanced wording, “They **willingly** accepted His kingdom...”⁶² “Dominion,” however, connotes control (which is forced upon the people) against their will.

These two types of governance — “kingdom” and “dominion” — are corollaries of the concepts intimated by the verses: “For Torah shall come forth from Zion,” and “the word of *Havayah* from Jerusalem,” and are reflected in each person’s *avodah* (as are also the concepts of “Zion” and “Jerusalem” themselves, in general, as we will explain below.)

From the level of “Torah,” which is according to a person’s own understanding and comprehension, a person engages in Torah study energetically and enthusiastically. Since “{Torah} study is great, for it leads to action”⁶³ {i.e., to *mitzvah* observance}, a person’s general approach to fulfilling *mitzvos* will be characterized by willingness and delight. In other words, the ideas of “Zion” and “Torah” enable a person to accept the yoke of Heaven willingly, in consonance with “Your kingdom is a kingdom spanning all worlds.”

⁶¹ *Likkutei Torah*, “*Devarim*,” 1b, 56b ff.

⁶² *Maariv* prayer.

⁶³ {See *Kiddushin* 40b.}

However, when speaking about **the word of *Havayah***, i.e., arriving at a *halachic* ruling and conducting oneself accordingly, it is not enough for a person to understand {Torah} according to one's own intellect {exclusively} (in a manner of "Zion"). On the contrary, with his own subjective intellect he may occasionally issue a *halachic* ruling that is incongruent with perfect truth. Specifically from the level of "Jerusalem" — consummate fear of Heaven and *bittul* — he restrains and completely subjugates his own {subjective} self. Then, he can arrive at and perceive the Supernal will, the level of *Havayah*. Then the person can be certain to align his *halachic* ruling with perfect truth. (He then conducts himself accordingly in practice, even if doing so runs contrary to his own {predisposed} way of thinking.)

Put differently: He learns Torah with an eye to derive practical *halachah* — "the word of *Havayah*"; consequently, he fulfills the *mitzvos* properly by coercion {of his intellect to follow the truth} and by abnegation of his ego — analogous to the underlying idea of a "dominion."

9.

A FUSION OF "TORAH" AND "THE WORD OF HASHEM"

The Jewish people in general (and every individual Jew) must strive to achieve not only their own perfection, but also, the perfection of the entire world. As *Rambam* rules,⁶⁴ "Moshe *Rabeinnu* was commanded by Hashem to compel the inhabitants of the world to accept the seven Noahide Laws." The fulfillment of these laws is subject to a condition: "This is as long as a gentile accepts and performs the seven laws because (he truly believes that) it was from Hashem, Who commanded them in the Torah, and that He informed us of them through Moshe *Rabbeinu*...."⁶⁵ Therefore, it is not enough for **the Jewish people** to possess the "Torah" and "the word of Hashem" according to their two respective levels; rather, "Torah

⁶⁴ *Mishneh Torah*, "Hilchos Melachim," ch. 8, par. 10.

⁶⁵ *Mishneh Torah*, "Hilchos Melachim," ch. 8, par. 11.

shall **come forth** from Zion, the word of Hashem (must **come forth**) from Jerusalem.”

When “**Torah shall come forth** from Zion,” the Jewish people will cause “many people” to “come... that He may instruct us in His ways,”⁶⁶ i.e., the gentiles will study the seven Noahide Laws. Although this {commitment to study and compliance with the laws} itself connotes *bittul*, nevertheless, it is still constrained by their own intellect and understanding — their independent existence.

When “the word of *Havayah*” comes forth from “Jerusalem,” we will bring the gentiles to “walk in His paths” — to walk (הליכה — to walk, is etymologically related to the word הלכה — *halachah*) in practice, which is an expression of complete *bittul* — following and fulfilling the seven Noahide Laws according to “the word of *Havayah*.”

The same applies to the concepts of “kingdom” and “dominion.” Their rationale and reasoning (“for”)⁶⁷ are the two modes of “Zion” and “Jerusalem.” When “Torah shall come forth from Zion,” we will fulfill the ideal expressed by the verse, “Your kingdom is a kingdom spanning all worlds.” Namely, the world (“all worlds”) also willingly accepts Hashem’s kingdom. When “the word of *Havayah* {comes} from Jerusalem” — perfect fear of Heaven and *bittul* — then the ideal expressed by the clause “Your dominion is throughout every generation” is reached. The world (“every generation”) stands in a state of absolute *bittul* resulting from His “dominion.”

⁶⁶ {*Yeshayahu* 2:3, beg. of the verse, “For Torah shall come forth from Zion....”}

⁶⁷ {As explained above in section 7.}

10.

TEMPLE TIMES VS EXILE

Ideas may emerge in a general way, or be expressed in specifics. The same holds true in our case: The verse in *Yeshayahu* generally refers to the Future Era — the time of the third Temple, {the state of affairs in which} “Torah shall come forth from Zion, the word of *Havayah* from Jerusalem” in the most complete sense. Consequently, “Your kingdom is a kingdom spanning all worlds” will come to fruition. Nevertheless, these two elements are expressed specifically (albeit imperfectly) in distinct time periods.

There is a difference between the time when the Temple stood and the time of exile:⁶⁸ During Temple times, G-dliness was revealed. Consequently, the *avodah* of the Jewish people was (primarily) carried out with love and desire, which made their *avodah* pleasurable. In contrast, during a time of exile, G-dliness is concealed. Then, the *avodah* is (primarily) predicated on *kabbalas ol*⁶⁹ — fear of Heaven and *bittul*.

Additionally, during Temple times themselves, there is a distinction between the first and the second Temple:⁷⁰

The first Temple was constructed by King Solomon in the time when “the moon was complete”⁷¹ — a complete revelation of G-dliness from the attribute of *binah*⁷² — “a world of freedom.” Therefore, the Jewish people at that time were free from the domination of foreign nations. The revelation of G-dliness emanated from the Temple in a lofty way, and so, too, the *avodah* of the Jewish people was one of “revelation” — love. This stage refers to the level of “Zion” from which “Torah shall come forth,” as explained above. In

⁶⁸ *Likkutei Torah*, “*Berachah*,” 98b; Beg. of *Sefer Hamamaarim Yiddish*.

⁶⁹ {Lit., “accepting the yoke of the kingdom of Heaven,” connoting an unequivocal commitment to Hashem, based not on a person’s own desire or understanding, but rather on his selfless submission to Hashem.}

⁷⁰ *Likkutei Torah*, *Rosh Hashanah*, 57c.

⁷¹ *Zohar*, vol. 1, p. 150a.

⁷² {Lit., “understanding”; in *Chassidic* thought, the second of the ten *sefiros*.}

the time of the second Temple, however, the same degree of revelation was lacking, as the *Gemara* says,⁷³ “I will be glorified — ואכבד⁷⁴ omits the letter ‘*hei*.’⁷⁵ {This teaches us that} there were five⁷⁶ items in the first Temple that were absent in the second Temple: the Ark, the *kapores*,⁷⁷ etc.” At that time, the Jewish people were under the rule of the foreign nations. Therefore, their *avodah* then consisted (primarily) of fear of Heaven and *bittul* — the level of “Jerusalem,” as mentioned above.

A similar distinction can be made between “Your kingdom is a kingdom spanning all worlds” and “Your dominion is throughout every generation.” These depictions are expressed in the difference between the two distinct time periods: During the time of the first Temple, the prevalent mode of conduct was on the level of “kingdom,” both for the Jews — as their *avodah* reflected that “they **willingly** accepted His kingdom” — and for the world at large — it was a time of peace and tranquility.⁷⁸

During the time of the second Temple era, however, the (primary) mode of divine service was characterized by “dominion.” The Jewish people served Hashem with fear, compelling themselves to obey His will. Similarly, in the world at large, it was a time of wars; many nations governed the Jewish people. Consequently, there was a need for the world to sense Hashem’s “**dominion**.”

11.

THE SERVICE OF THE FOREFATHERS

In light of all of the above, we can explain the connection between the three Temples, and Avraham, Yitzchak, and Yaakov:

⁷³ *Yoma* 21b.

⁷⁴ *Chagai* 1:8.

⁷⁵ {The word is written as ואכבד — “*va’akabeid*,” without a ה at the end, even though it is pronounced ואכבדה — “*va’akabdah*,” as if it were written with a ה at the end.}

⁷⁶ {The numerical value of the letter ה is 5.}

⁷⁷ {Cover for the Ark with the *keruvim*.}

⁷⁸ See *Melachim I*, ch. 5; *Likkutei Torah*, “*Bamidbar*,” 3d ff., et. al.

Avraham's *avodah* was characterized by *chesed* {kindness} — the attribute of love — as it says, “Avraham My beloved.”⁷⁹ Therefore, his *avodah* was (primarily) to publicize and elicit G-dliness from the higher realm into the lower one. The was akin to the *avodah* during the time of the first Temple, as mentioned above.⁸⁰

Therefore, this {mode of *chesed*} is (uniquely) related to the concepts of “Zion” and “Torah.” Avraham's vocation was that of a “Zion,” or a symbol, for *chesed* of *Atzilus*.⁸¹ Being that a person in a state of *chesed* lives with a love and desire for G-dliness, and a love of Hashem, even in its deepest form, he is still considered, “an independent existence who loves.”⁸² {Therefore, Avraham represents the level of “Zion,” where one remains an independent entity, as explained above.}

Yitzchak's *avodah* was driven by *gevurah* — fear of Heaven and *bittul*,⁸³ — as it says,⁸⁴ “The One whom Yitzchak feared has been with me.” This is analogous to the *avodah* during the time of the second Temple. This was Yitzchak's connection to “the word of *Havayah* from Jerusalem,” for Yitzchak personified the perfection of fear of Heaven⁸⁵ and *bittul*, more so than Avraham.

The *avodah* of Yaakov, the choicest of the forefathers,⁸⁶ was in the “middle” vector⁸⁷ — the mode of *tiferes*, which encompasses both {above-mentioned} modes — the *avodah* of Avraham (the mode of *chesed*

⁷⁹ *Yeshayahu* 41:8.

⁸⁰ Consequently, this is also why the first Temple is referred to as “mountain,” for love is referred to as a “mountain.” See *Likutei Torah, Rosh Hashanah*, pg. 60b.

⁸¹ *Sefer Habahir*, sec. 191. {*Atzilus* is the highest and most exalted of the four spiritual “worlds,” which were emanated by Hashem. Each world is composed of ten *sefiros* or Divine attributes, which are manifestations of Divinity.}

⁸² {“*Yesh mi she'ohev*” in the Hebrew original, connoting love that is not entirely selfless, as the one who loves is described as a *שׂ* — an (independent) entity. Any love (even the highest form) is by its very nature not utterly selfless, since the feeling of love is a desire to cleave, which that in itself is an expression of one's existence. This is in contrast to fear, where a person is submitting himself and nullifying his existence.} *Torah Or*, p. 114d; *Biurei HaZohar*, p. 81a; *Sefer HaArachim Chabad*, vol. 1, p. 279 ff.

⁸³ *Iggeres Hakodesh*, Epistle 13.

⁸⁴ *Bereishis* 31:42.

⁸⁵ {As alluded to by the name “Jerusalem” — *ירא שלם*, as explained above.}

⁸⁶ *Shaar Hapesukim*, “*Toldos*,” 27:25.

⁸⁷ {In the structure of the *sefiros*, *tiferes* is in the “middle vector,” mediating between *chesed* and *gevurah*.}

or love) and the *avodah* of Yitzchak (the mode of *gevurah* or fear of Heaven). Therefore, Yaakov corresponds to the third Temple, which will coalesce the advantages of both modes: The ultimate revelation of G-dliness (more than what was revealed during the first Temple) — the concept of “Zion” or “Torah.” Simultaneously, there will also be a perfect and complete *bittul* — “the word of *Havayah* from Jerusalem.”

12.

YAAKOV'S TEMPLE IS ETERNAL

In light of all of the above, we can explain why the permanence of the third Temple is associated specifically to Yaakov (Yaakov in particular called it a “house”), and also how this relates to the many nations who will declare, “Come let us go up... to the house of the L-rd of Yaakov....”

Every attribute of holiness has a corresponding, oppositional attribute in *kelipah*.⁸⁸ Alien love {love for anything alien to G-dliness} is the attribute of *kelipah* opposed to the love of Hashem. Fear of Heaven is opposed by the harmful fear engendered by anger. In the words of our Sages,⁸⁹ “Avraham, out of whom came Yishmael ({who represents} love stemming from the “opposing side” {i.e., *kelipah*}); Yitzchak, out of whom came *Eisav* ({who represents} fear stemming from ‘opposing side’).” Consequently, a person’s *avodah* that contains either of these attributes on their own may be transient. (As we see from the result and effect of this “attribute” {Avraham’s service of Hashem} — {the commitment of} those converts that Avraham made⁹⁰ did not endure.)⁹¹

Similarly, regarding the first and second Temples: both of them were (primarily) correlated with one attribute or level {*chesed* or *gevurah*};

⁸⁸ *Likkutei Torah*, “*Vaeschanan*,” 5a ff. {*Kelipah* translates literally as “a shell” or “a peel.” The term refers to anything that conceals, and thus opposes G-dliness, just as a shell or a peel conceals the fruit within. *Kelipah* is often used to refer to evil or impurity.}

⁸⁹ *Vayikra Rabbah*, ch. 36, sec. 5; *Pesachim* 56a; *Sifrei*, “*Devarim*,” 6:4, 32:9, 33:2.

⁹⁰ *Bereishis* 12:5; see Rashi’s commentary.

⁹¹ *Mishneh Torah*, “*Hilchos Avodas Kochavim*,” ch. 1, par. 3.

therefore, *kelipah* was able to overpower them, and they were ultimately destroyed.

In contrast, the attribute of Yaakov blended both modes of *chesed* and *gevurah* and therefore opposition to it was impossible. Consequently, specifically regarding Yaakov we say “*mitaso sheleima*”⁹² — none of his offspring were {spiritually} blemished.⁹³

The same applies to the third Temple: Since it will encompass both advantages of “Zion” and “Jerusalem,” it will therefore be an eternal and permanent “**house**.”

13.

INSPIRING THE WORLD

The above also explains the reason for the verse’s emphasis — “And the many peoples shall go and say: Come, let us go up to the mountain of Hashem, to the **House of the L-rd of Yaakov**,” and the rationale expressed by the word “for” — “(For) Torah shall come forth from Zion and the word of Hashem from Jerusalem”:

Practically, in order to affect someone else, that person must discern that what is asked from him is truly meant with sincerity.

This also applies to our case: In order for us to affect the world, it is insufficient to only operate in one “mode” (“Zion” or “Jerusalem”); rather, both modes must be employed in unison. (Our embodiment of “Zion” or of “Torah” must also comprise “Jerusalem” or “the word of *Havayah*.” In *avodah*, this means that our *avodah* of love, intellect, and pleasure must also be permeated with total selflessness. Similarly, our *avodah* of

⁹² {Lit., “his bed was perfect.” The term “bed” connotes children, and a “perfect bed” means that all his children were righteous. (See *Abudarham*, “*Seder Krias Shema Sheh'al Hamitah*.”)}

⁹³ See *Vayikra Rabbah*, ch. 36, sec. 5; *Pesachim* 56a; *Sifrei*, “*Devarim*,” 6:4, 32:9, 33:2.

“Jerusalem,” or “the word of *Havayah*,” must also be imbued with intellectual understanding, pleasure, and vitality.)

When there is a union of both ideals — “Zion” and “Jerusalem” — then they represent **truth**, the attribute of Yaakov. This becomes a person’s entire existence. Consequently, his *avodah* is non-stop and the person stays the course.

Therefore, this is the reason {the verse emphasizes} “Come, let us go up to the mountain of Hashem, to the House of the L-rd of Yaakov, that He may instruct us in His ways and that we may walk in His paths.” For doing so will inspire the nations to learn Torah (the seven Noahide Laws) and inspire their flawless fulfillment — “that **we may walk** in His paths.”

– Based on talks delivered on Simchas Torah, 5736 (1975)