

Discourse 1

“*Bati LeGani* - I have come to My garden”

Delivered on 10th of Shvat, 5711

By the grace of *HaShem*, blessed is He,

His honorable holiness, my father-in-law, our master, teacher and rabbi,³¹ wrote as follows in his discourse,³² dated for the day of his passing, the 10th day of *Shvat*, 5710:

“The verse states,³³ ‘I have come to My garden My sister, My bride.’ Midrash Rabbah comments,³⁴ ‘The verse does not say, ‘to a garden-*Gan*-גן,’ but specifies, ‘to My garden-*Gani*-גני,’ meaning ‘to My wedding canopy-*Genuni*-גנוני,’ in that, at first, the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lowest of worlds.”

Now, we must understand why the term, “The **essential root** of the Indwelling Presence of *HaShem*-יהו"ה-*Shechinah*,” was used. In clarifying the term, “The Indwelling Presence-

³¹ Rabbi Yosef Yitzchak Schneerson, the sixth Lubavitcher Rebbe.

³² Discourse entitled “*Bati LeGani*” 5710 (*Sefer HaMaamarim* 5710. P. 111)

³³ Song of Songs 5:1

³⁴ Midrash Rabba, Shir HaShirim 5:1

Shechinah,” our master, teacher and rabbi, the Alter³⁵ Rebbe,³⁶ explained that it is called the Indwelling Presence-*Shechinah*-שכינה because it dwells-*Shochenet*-שוכנת and is invested within, as in the verse,³⁷ “And I will dwell-*V’Shachanti*-ושכנתי **within** them,” this being the inception of the revelation of the Unlimited Light of *HaShem*-יהו"ה (*Ohr Ein Sof*), blessed is He.

Now, from what he writes,³⁸ that the beginning of the revelation of the Unlimited Light of *HaShem*-יהו"ה (*Ohr Ein Sof*), is called, the Indwelling Presence-*Shechinah*-שכינה, it is understood that the matter of the Indwelling Presence-*Shechinah*-שכינה is much higher and loftier even than the world of Emanation-*Atzilut*,³⁹ and is an aspect of the light that even precedes the restraint-*Tzimtzum* of the light. For, the beginning of the revelation, is in the Unlimited Light of *HaShem*-יהו"ה (*Ohr Ein Sof*), that precedes the restraint-*Tzimtzum*.⁴⁰

Now, his honorable holiness, our master, teacher, and rabbi, the Mittler⁴¹ Rebbe, wrote⁴² that relative to the essential

³⁵ The Elder Rebbe of the Chabad Chassidic Dynasty, the author of the Tanya and the Shulchan Aruch, Rabbi Schneur Zalman of Liadi.

³⁶ Tanya, Ch. 41

³⁷ Exodus 25:8

³⁸ Tanua, Ch. 52

³⁹ It is called Emanation, because it is the world of Godly revelation and light, and just like light, which when emanated from the luminary, reveals the luminary and has no existence without the luminary, so too with the world of Emanation-*Atzilut*.

⁴⁰ The Unlimited light and revelation of *HaShem* was restrained in order to make room, so to speak, for limited worlds. That is, by restraining the unlimited revelation of Godliness, the existence of limited worlds and beings becomes possible. (For a more extensive explanation of the first *Tzimtzum*-restraint, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.)

⁴¹ The *Mittler*-Middle Rebbe, Rabbi DovBer of Lubavitch.

⁴² See the explanation of the verse (Psalms 118:7), “*HaShem*-יהו"ה is with me, to my aide” (cited in the long *Hemshech* discourse entitled “*Vakachah*” Ch. 27 –

Light of the Unlimited One, blessed is He, the radiance of the line and thread (*Kav V'Chut*)⁴³ is called by the term, “Indwelling Presence-*Shechinah*.” It thus is a relative term that is applied according to the matter under discussion.

For example, relative to the world of Emanation-*Atzilut*, the attribute of Kingship-*Malchut* is called by the term Indwelling Presence-*Shechinah*. However, even in regard to this, his honorable holiness, our master, teacher and rabbi, the Tzemach Tzedek explained,⁴⁴ that the fact that the attribute of Kingship-*Malchut* of the world of Emanation-*Atzilut* is called by the term, Indwelling Presence-*Shechinah*, specifically refers to how the attribute of Kingship-*Malchut* of the world of Emanation-*Atzilut* descends to become the aspect of the crown of *Atik*⁴⁵ of the world of Creation-*Briyah*. However, as it is in Emanation-*Atzilut* it is unified with the *Sefirot* of Emanation-*Atzilut* and the term Indwelling Presence does not apply. However, this does not at all contradict what was said above,

Sefer HaMaamarim 5637 Vol. 2, p. 445 and on), also printed in Ohr HaTorah, Haazinu, p. 1,825; Maamarei Admor HaZaken, 5564, p. 235. Also see Biurei HaZohar of the Tzemach Tzedek Vol. 2, p. 819 and on; Sefer HaMaamarim 5657 p. 199 and on; 5679 p. 100 and on.

⁴³ The limited revelation of Godliness that follows the restraint-*Tzimtzum* is called by the term “the line and thread” (*Kav V'Chut*) in that it is a thin band of revelation, as opposed to the unlimited revelation that preceded the restraint-*Tzimtzum*. (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-17.)

⁴⁴ See Likkutei Torah, Shir HaShirim, the explanation of the verse, (Song of Songs 1:5) “I am blackened, but attractive,” beginning of Ch. 2 (p. 8b).

⁴⁵ *Atik* of the world of Creation-*Briyah*, is the inner aspect of the crown-*Keter* of the world of Creation-*Briyah*. In general, *Atik* of Emanation-*Atzilut* refers to the pleasure to bring about the world of Creation (whereas, *Arich Anpin* refers to the desire). (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23-24.)

that the line and thread (*Kav V'Chut*) is called by the term, Indwelling Presence-*Shechinah*.

Nonetheless, when the sages, of blessed memory, made mention of the Indwelling Presence-*Shechinah*, they were referring to the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, and even then, only as it descends to become the aspect of *Atik* of the world of Creation-*Briyah*. But in its root, that is, relative to the Unlimited Light of *HaShem*-יהו"ה, even the line and thread (*Kav V'Chut*) is called, the Indwelling Presence-*Shechinah*.

His honorable holiness, our master, teacher and rabbi, the Rebbe Maharash, wrote⁴⁶ that the reason the line-*Kav* is called the Indwelling Presence-*Shechinah* is because it was drawn down in order to become invested within the worlds and within the souls of the Jewish people. Therefore, even at its inception, it is called by the term, Indwelling Presence-*Shechinah*.

Now, his honorable holiness, our master, teacher and rabbi, the Rebbe Rashab, whose soul is in Eden, explained⁴⁷ that the revelation of light, as it is even before the restraint-*Tzimtzum*, is called by the term, Indwelling Presence-*Shechinah*. That is, in the general light that precedes the restraint-*Tzimtzum*, there are three levels.⁴⁸ There is the essence

⁴⁶ In the *Hemshech* discourse entitled "*Vakachah*" *ibid*.

⁴⁷ In the discourse entitled "*Kodesh Yisroel*" in *Hemshech* 5666, p. 516 and on. Also see the discourse entitled *VaYedaber Elokim* of the year 5699, (*Sefer HaMaamarim* 5699 p. 175).

⁴⁸ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11 and the explanation of the three levels *Yachid*-Singular, *Echad*-One, and *Kadmon*-Preexistent. Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as

of the light (*Etzem Ha'Ohr*) and the light that spreads forth (*Hitpashtut Ha'Ohr*), and in the light that spreads forth itself, there also are two levels. That is, there is the revelation of the light as it is, in and of itself, which is the source of the light of how *HaShem*-יהו"ה transcends all worlds – *Sovev Kol Almin* – and there is the revelation of light that relates to worlds, which is the source of how *HaShem*-יהו"ה fills all worlds – *Memaleh Kol Almin*, and is the revelation of light that is called, the Indwelling Presence-*Shechinah*. In other words, even though it precedes the restraint-*Tzimtzum* and cannot be the direct source of the worlds, for which reason there needed to be a restraint-*Tzimtzum*, and moreover, the first restraint-*Tzimtzum* is specifically an aspect of withdrawal, nevertheless, this light is called, the Indwelling Presence-*Shechinah*.

Thus, through the above, we may understand why the terminology is specifically that, “The **essential root** of the Indwelling Presence – *Ikkar Shechinah* – was originally in the lower worlds.” In other words, the revelation of the Indwelling Presence of *HaShem*-יהו"ה, as it originally was in the lower worlds, was not the Indwelling Presence as it relates to the world of Emanation-*Atzilut*, which is the aspect of Kingship-*Malchut*. It likewise was not the Indwelling Presence-*Shechinah* of the line-*Kav*, as it relates to the Unlimited light of *HaShem*-יהו"ה (*Ohr Ein Sof*). Rather, this refers to the essential

HaShem is One, The Gate of Intrinsic Being, and the explanation of the three names of Being-*Havayah* that are drawn forth from the Singular Preexistent Intrinsic Name of *HaShem*-יהו"ה, blessed is He.

and innermost aspect of *HaShem* יהו"ה's Indwelling Presence-*Shechinah*, that was originally in this lowest world, specifically.

For, the light⁴⁹ that manifests within the worlds comes forth in a manner of order and gradation. In other words, there is great revelation above, and as it is drawn forth and chains down, the light becomes diminished. This principle applies to all the light generally throughout the entire chaining down of the worlds (*Hishtalshelut*). Thus, although before the sin of the tree of the knowledge of good and evil, there also was openly revealed light below, nevertheless, at the very same time, there was also a much greater revelation of light above. This is as our sages, of blessed memory, stated,⁵⁰ “He stretched forth His right hand and created the heavens, and He stretched forth His left hand and created the earth.”⁵¹

Rather, the words, “The **essential root** of the Indwelling Presence – *Ikkar Shechinah* – was originally in the lowest world,” are referring to the light that entirely transcends all worlds.

⁴⁹ See a lengthier discussion of this in the discourse entitled “*Eichah*,” in the section on the Torah portion of *Devarim* from the year 5670 (Sefer HaMaamarim 5670, p. 215).

⁵⁰ Pirke D’Rabbi Eliezer Ch. 18; Zohar I 30a; Zohar II 20a, 37a, 85b

⁵¹ The heavens were created with His right hand, referring to His attribute of *Chessed*-Kindness, which is an expansive revelation of Godly light, whereas, the left hand, by which the earth was created, refers to *Gevurah*-Might, which, in comparison, is a more restrained revelation of Godly light. We thus see that there was a greater degree of revelation in the heavens than in the earth.

2.

Now, regarding this fact that the root of the Indwelling Presence-*Shechinah* of *HaShem*-יהו"ה, was in the lowest world, the Midrash explains that, “the lowest world,” refers to this physical world. This is explained in the continuation of the Midrash there, that through the sin of the tree of the knowledge of good and evil, the Indwelling Presence of *HaShem*-יהו"ה withdrew from the earth to the firmament, and that at the giving of the Torah at Mount Sinai, “I came to My garden – to My wedding canopy.”

Now, the primary withdrawal caused by sin, specifically resulted from the sin of the tree of the knowledge of good and evil. This is true of the matter of sin in general, in that the primary aspect of **all** sins was the sin of the tree of the knowledge of good and evil. This is because it was specifically this sin that gave “room” for all other sins. That is, the repercussions of this sin brought about the subsequent sins of Cain, the generation of Enosh, and so on.

The same is true of the **effect** of sin, which is the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, caused by sin. However, the primary withdrawal is what was withdrawn because of the sin of the tree of the knowledge of good and evil. For in that case, the withdrawal was specifically from this lowly world. In other words, just as the primary aspect of the Indwelling Presence of *HaShem*-יהו"ה was in the lowest world, specifically meaning this world, so likewise, this was so of the primary withdrawal.

That is, the primary withdrawal was specifically a withdrawal from the earth. This withdrawal was caused through the sin of the tree of the knowledge of good and evil, which caused the Indwelling Presence of *HaShem*-יהו"ה to be withdrawn from the earth to the firmament. This is also why the aforementioned discourse specifies this sin, in and of itself, thus separating between this sin and all other sins, such as those of Cain and the generation of Enosh etc.

This is because the sins of Cain and the generation of Enosh, caused the Indwelling Presence of *HaShem*-יהו"ה to be withdrawn from one firmament to a higher firmament. However, the sin of the tree of the knowledge of good and evil, caused His Indwelling Presence to be withdrawn from the earth to the firmament. In other words, besides the fact that the withdrawal from the earth directly affects us, in addition, it is **the** primary matter of withdrawal (*Siluk*).

The discourse⁵² then continues and explains that subsequent to the withdrawal, there were seven righteous-*Tzaddikim* who drew the Indwelling Presence of *HaShem*-יהו"ה back down below. Avraham was meritorious and brought the Indwelling Presence down from the seventh firmament to the sixth firmament etc., until finally, Moshe, who was the seventh generation from Avraham (and “all sevens are beloved”⁵³), brought the Indwelling Presence of *HaShem*-יהו"ה down below, to earth.

⁵² The aforementioned discourse of Rabbi Yosef Yitzchak Schneerson, the sixth Lubavitcher Rebbe.

⁵³ Midrash Vayikra Rabba 29:11

That is, the primary matter of drawing down the Indwelling Presence was accomplished by Moshe, since it was specifically Moshe who brought it back down to earth. In other words, just as the primary aspect of withdrawal, from below to above, was through the sin of the tree of the knowledge of good and evil, wherein the withdrawal was from the earth, as said above, so likewise, the primary aspect of drawing down the Indwelling Presence, is specifically **to the earth**.

That is, besides the fact that this drawing down most directly affects and relates to us, in addition, it is **the** primary matter of drawing down His Indwelling Presence. This was accomplished specifically by Moshe. The reason for this was explained parenthetically in the (Previous Rebbe's) discourse, namely, that, "all sevens are beloved."

3.

Now, from the language of our sages, of blessed memory, that, "all sevens are beloved," and not, "all beloved are sevens," we must say that Moshe's primary advantage over and above the righteous-*Tzaddikim* who preceded him, was that he was the seventh. In other words, it is specifically because he was the seventh that he is beloved. That is, the reason he was beloved is not dependent on his choice, or his will, or his service of *HaShem*-יהו"ה, but rather, because he was the seventh generation. In other words, this is something that is dependent upon birth, and even so, "all sevens are beloved." This then, is why Moshe merited that the Torah was given by his hand.

His honorable holiness, my father-in-law, the Rebbe, explained (in a discourse said soon after his arrival to America)⁵⁴ that even in this matter of the seventh being beloved, we can recognize the greatness of the first. In other words, the entire matter of the seventh, is that he is seventh from the first. He thus explained the greatness of the first generation, that is, our forefather Avraham, and the greatness of his service of *HaShem*-יהו"ה, which was in a way of complete self-sacrifice.

However, he did not stop there, but continued to explain (even though it does not seem relevant to the subject) that the manner of Avraham's self-sacrifice was not that he sought out self-sacrifice. This is the difference between the self-sacrifice of our forefather Avraham and the self-sacrifice of Rabbi Akiva. That is, the self-sacrifice of Rabbi Akiva, was such, that he sought out self-sacrifice, and stated, "When will I be given the opportunity to fulfill the verse in *Shema*,⁵⁵ 'with all your soul'?"⁵⁶

In contrast, the self-sacrifice of our forefather Avraham was a byproduct of his service of *HaShem*-יהו"ה. In other words, for Avraham, his primary service of *HaShem*-יהו"ה, was as stated,⁵⁷ "And he called-*Vayikra*-ויקרא there in the name of *HaShem*-יהו"ה, the God of the world," about which we are taught,⁵⁸ "Do not read, 'And he called-*Vayikra*-ויקרא' but read,

⁵⁴ At the end of the discourse entitled "*HaChodesh HaZeh Lachem*" 5700 (Sefer HaMaamarim 5700 p. 29 and on).

⁵⁵ Deuteronomy 6:5

⁵⁶ Talmud Bavli, Brachot 61b – "Even if He takes your soul."

⁵⁷ Genesis 21:33

⁵⁸ Talmud Bavli, Sota 10a

‘and he caused others to call-*Vayakri*-ויקריא.” That is, he realized that his primary service was to cause others to call out to *HaShem*-יהו"ה, and his service was such, that if this would entail self-sacrifice, he would be ready to serve *HaShem*-יהו"ה in this way too.

Now, Avraham’s service and self-sacrifice for *HaShem*-יהו"ה was so great, that Moshe merited that the Torah be given by his hand only because he was the seventh generation from Avraham, who was the first. Thus, we find that even the Holy One, blessed is He, told Moshe,⁵⁹ “Do not stand in the place of great men,” (referring to Avraham).

Now, although the seventh is more beloved, not by choice or through his own toil, but simply as a result of his birth, nonetheless, this is in an unrestricted manner. In other words, a person should not say to himself, “this is beyond me,”⁶⁰ or that, “this only applies to unique individuals.”

Rather, as explained in Tanna D’Vei Eliyahu (Chapters 9 & 25) and cited throughout the words of the Living God,⁶¹ **every single Jew**, even a servant or a maid,⁶² is able to attain a manifestation of Divine inspiration through the Holy Spirit-*Ru’ach HaKodesh*. Additionally, every Jew is obligated to ask

⁵⁹ Midrash Dvarim Rabba 2:7; Proverbs 25:6

⁶⁰ Deuteronomy 30:11

⁶¹ Chassidut

⁶² The Rebbe adds: In Tanna D’Vei Eliyahu Ch. 9 it states that this applies even to an idolater. At first glance, this presents a difficulty when compared to what it states in Talmud Bavli, Bava Batra 15b, wherein it is evident that all opinions agree that the Divine Presence (*Shechinah*) does not dwell upon idolaters. See the Chiddushei Agadot and his citations there. Also see Iggeret Teiman of the Rambam, wherein it indicates that it is possible for there to be a prophet from amongst the idolaters. Thus, this requires further analysis.

himself, “When will my deeds reach the deeds of my forefathers, Avraham, Yitzchak and Yaakov?”⁶³

Nevertheless, one must not delude himself in this, but must know that he, “should not stand in the place of great men.” In other words, one must realize that the entire advantage of the seventh, is only in that he is seventh from the first, and that he thus has the ability to fulfill the service and mission of the first, which is, as stated above, “Do not read, ‘and he called-*Vayikra*-וִיקְרָא’ but rather, ‘and he caused others to call-*Vayakri*-וִיקְרִיא.”

It is in this, specifically, that the seventh is the most beloved, since it is he who draws down the Indwelling Presence of *HaShem*-יְהוָה. More so, he draws down the, “**essential root** of the Indwelling Presence – *Ikkar Shechinah*,” and moreover, he draws it **all the way down** into this lowest world!

This then, is demanded of each and every one of us who belong to this seventh generation. For, all sevens are beloved. In other words, even though we find ourselves in the seventh generation, not as a matter of choice and not because of our service of *HaShem*-יְהוָה, and there may be a number of things that are not according to our will, nevertheless, all sevens are beloved. That is, we find ourselves in the times of the, “heels of Moshiach.”⁶⁴ Not only that, but at the end of the “heels.” Thus, our service is specifically to **complete** the drawing down of Indwelling Presence of *HaShem*-יְהוָה-*Shechinah*, not merely the Indwelling Presence-*Shechinah*, but the **essential root** of

⁶³ Tanna D’Vei Eliyahu 25:1

⁶⁴ Talmud Bavli, Sotah 49b

His Indwelling Presence-*Ikkar Shechinah*, and to draw it down specifically into this lowest world.

4.

Now, after he explained in the aforementioned discourse that, at first, the essential root of the Indwelling Presence of *HaShem*-יהו"ה was in the lowest world, and that it was subsequently drawn down by Moshe (who was the seventh), specifically to the earth, he then states that the primary revelation of Godliness was in the Holy Temple, by citing the verse,⁶⁵ “They shall build a sanctuary for Me and I will dwell within them-*BeTocham*-בתוכם.” The verse specifies, “within **them**-*BeTocham*-בתוכם,” and not “within **it**-*BeTocho*-בתוכו,” indicating that, “I will dwell within **each and every Jew**.”⁶⁶ This is also the meaning of the verse,⁶⁷ “The righteous shall inherit the land, and dwell-*V’Yishkenu*-וישכנו upon it forever.” That is, “the righteous shall inherit the land,” refers to the Garden of Eden, which they inherit because they cause to dwell, (that is, they draw forth)⁶⁸ “He who dwells forever and Whose Name is exalted and holy,”⁶⁹ to be revealed below. (This matter

⁶⁵ Exodus 25:8

⁶⁶ Cited in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b; Reishit Chochmah, Shaar HaAhavah Ch. 6; Alshich to Exodus 25:8; Shnei Luchot HaBrit 69a; 201a; 325b; 326b; Likkutei Sichot, Volume 26, p. 173, note 45.

⁶⁷ Psalms 37:29; Midrash Rabba, Shir HaShirim 5:1; Bereishit Rabba 19:7; Bamidbar Rabba 13:2

⁶⁸ Also see the commentary of the Maharzu to Bereishit Rabba *ibid*; and the Matnot Kehunah and Maharzu to Bamidbar Rabba *ibid*.

⁶⁹ See Shabbat prayer liturgy – “*Shochein Ad*-עד שוכן”; Isaiah 57:15

of, “He who dwells forever,” was not explained in the aforementioned discourse, but was explained in Likkutei Torah,⁷⁰ according to the teaching of the Zohar.⁷¹)

This then, is the meaning of,⁷² “I have come to My garden,’ meaning ‘to My wedding canopy-*Genuni*-גנוני,’ in other words, to the place where He originally dwelt.” For, the essential root of the Indwelling Presence of *HaShem*-יהו"ה – the *Shechinah* – was originally in the lowest world, as explained above. The explanation (of why the essential root of His Indwelling Presence was specifically in the lowest world) is because *HaShem*’s-יהו"ה ultimate intention in the creation and chaining down of the worlds, was that,⁷³ “The Holy One, blessed is He, desired to have a dwelling place in the lowest world.”

The Alter Rebbe explains further,⁷⁴ that the ultimate purpose in the descent and chaining down of the worlds is actually not for the upper worlds, since for them, it is a great descent from the light of the Countenance of *HaShem*-יהו"ה, blessed is He, and it cannot be said that the purpose is for descent.⁷⁵ Moreover, as known, the creation of something out of nothing is only within the power of the Essential Self of *HaShem*-יהו"ה, blessed is He. This is as stated in Iggeret

⁷⁰ Likkutei Torah Pekudai 4d and on; 7b and on.

⁷¹ Zohar II, beginning of Parshat Va’era; Also see Biurei HaZohar there.

⁷² Song of Songs 5:1

⁷³ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

⁷⁴ Tanya Ch. 36

⁷⁵ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 2, section entitled “The twelve letters ט"י ל"ג ט"ז צ"ק correspond to the twelve tribes of Israel”

HaKodesh,⁷⁶ in the section entitled, “He and His vitality are one.” That is, it is only in the power of *HaShem*-יהו"ה, blessed is He, whose Essential Being is intrinsic to Him and who has no cause that precedes Him, to create something from absolute nothingness.⁷⁷

In other words, the coming into being of novel existence is not from the revelations of His Godliness, but is from His Essential Self, blessed is He. Thus, it cannot be said that the ultimate purpose of novel existence is for the upper worlds, because even the world of Emanation-*Atzilut* is a revelation of that which is concealed (*Giluy HaHe'elem*).⁷⁸ This being so, it is a descent from the light of the Countenance of *HaShem*-יהו"ה, blessed is He. For, as the lights of the world of Emanation-*Atzilut* were still concealed in their source, they were on a significantly higher level and state. Moreover, since the world of Emanation-*Atzilut* is solely an aspect of revelation, it is not possible to say that the essence of creation is for revelations. Rather, the ultimate purpose is for this lowest world.

This is as stated by the Mittler Rebbe on the Torah portion of this week (the Torah portion of *Beshalach*),⁷⁹ regarding the difference between the upper worlds and this world. He explains that in this world, we feel ourselves to exist

⁷⁶ Tanya, Pg. 130b

⁷⁷ See Ginat Egoz *ibid.* translated as *HaShem is One*, Volume 1.

⁷⁸ For example, speech is a revelation and indication of the concealed intellect, but itself is not essential or necessary to the intellect at all, and is a complete diminishment relative to the intellect. For a lengthier explanation of the subject of “a revelation of that which is concealed” (*Giluy HaHe'elem*) see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 19.

⁷⁹ See Biurei HaZohar, *Beshalach*, at the end of the discourse entitled “*Kegavna d’L’Eyla*” (p. 43c).

independently. (This is similar to the explanations of the continuing discourses on Rosh HaShanah, printed this year,⁸⁰ regarding the difference between a creation-*Nivra* and a light-*Ohr*.)

That is, the existence of light is itself the proof that there is a luminary. Thus, when we see light, the light itself demonstrates and reveals that there is a luminary. However, such is not the case with tangible creations. Not only do they not reveal the Creator, but on the contrary, they actually conceal Him. This is because they actually experience themselves as existing independently (and it is only through intellect that it becomes obvious that this is not truly so).⁸¹ Although this sense of independent existence is solely within a person's sensory experience, nonetheless, the very fact that it seems to him that he exists intrinsically and independently, is specifically because he is rooted in the Essential Being of *HaShem*-יהו"ה, whose existence **is** intrinsic to Him.

It thus is understood that the intention in creation and in the chaining down of the worlds, is not for the upper worlds, which are the matter of revelations (*Giluyim*). Rather, the intention is specifically for this lowest world, which appears to be essential and intrinsic, rather than an aspect of revelations. That is, a person's experience of himself is that his existence is intrinsic and independent. Thus, it is through the service of *HaShem*-יהו"ה, blessed is He, in this world, through self-

⁸⁰ *Hemshech* Rosh HaShanah 5794, which was printed in 5711. Subsequently printed in *Sefer HaMaamarim* 5711 p. 4 and on (and see p. 37 and on).

⁸¹ Also see *Sefer HaMaamarim* 5677 p. 150.

restraint (*Itkafia*) and self-transformation (*It'hapcha*), that the Essence, for which the chaining down of the worlds were created, is revealed.

5.

Now, it goes without saying, that according to the view cited by the Tzemach Tzedek,⁸² even the vessels of the world of Emanation-*Atzilut* are in the category of a revelation of the concealed (*Giluy HaHe'elem*). Therefore, according to this view, the intention is certainly not for the world of Emanation-*Atzilut*, since it constitutes a descent, and is merely a matter of revelations (*Giluyim*).⁸³

Rather, even according to the second opinion that he cites, that the vessels are in fact creations of something from nothing, it is explained in various places⁸⁴ that when we state that the vessels are creations of something from nothing, what is meant is not that they actually are created something from nothing, but that they only are called thus, relative to the light.

This is because the root of the vessels is in the impression-*Reshimu*,⁸⁵ which is the aspect of concealment, and

⁸² Sefer HaMaamarim 5661 p. 178 and on.

⁸³ See Shaar HaYichud translated as The Gate of Unity, Ch. 19 *ibid*.

⁸⁴ See the discourse on “the three views” printed at the back of Sefer HaMitzvot of the Tzemach Tzedek, Volume 2; Ohr HaTorah Inyanim p. 259 and on; The discourse entitled “*VaYedaber Elokim*” 5664, Sefer HaMaamarim 5664 p. 230 and on; Notes on the discourse entitled “*Patach Eliyahu*” in Torah Ohr, 56658 p. 9 and on; Discourse entitled “*Adam Ki Yakriv*” 5666, *Hemshech* 5666, p. 191 and on.

⁸⁵ The *Reshimu* is the impression of the, “empty space-*Makom Panuy*,” that remained after the restraint-*Tzimtzum* of the Unlimited light and revelation, before the introduction of the line and thread-*Kav V'Chut*, which is the limited ray of light

therefore, their coming into existence is in such a way that their source is concealed. Thus, relative to the light, they are compared to the creation of something from nothing, but relative to the impression-*Reshimu*, they are the aspect of the revelation of the concealed (*Giluy HaHe'elem*).

With the above in mind, it is understood that the intention was not for the upper worlds, but rather, for our service of self-restraint (*Itkafia*) and self-transformation (*It'hapcha*) in this world. Now, it is indeed true that when we currently perform the commandments, we add additional light to the world of Emanation-*Atzilut*. This being so, how can we say that the primary intention is specifically for this world?

In response to this question, the Rebbe Maharash⁸⁶ explains that these lights that are added to the world of Emanation-*Atzilut* are like something that is placed in storage. That is, they in fact, are not for the world of Emanation-*Atzilut*, but are for this lowly world, and are not revealed in the world of Emanation-*Atzilut*.

This then, is what is explained by the Rebbe Rashab, whose soul is in Eden,⁸⁷ regarding this matter, that it is

and revelation that powers all the world. For a lengthier explanation of this subject, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

⁸⁶ In the discourse entitled “*Pizar Natan*” 5642; Also see the second note in Tanya Ch. 40; discourse entitled “*Erda Na*” 5648 (Sefer HaMaamarim 5648, p. 33); See Hemshech *Mi Yitenchah* 5642, Ch. 14 (Sefer HaMaamarim 5642 p. 313), founded on the discourse entitled “*Pizar Natan*” of the Alter Rebbe printed in Hanachot of R’ Pinchas Reices of blessed memory, p. 57-58. Also see it with the glosses in Ohr HaTorah Bamidbar, Vol. 4, p. 1,487 and on.

⁸⁷ In the discourse entitled “*Mitzvatah MiShetishka*” 5678, Sefer HaMaamarim 5678 p. 112 and on; Also see the discourse entitled “*Erda Na*” 5658, p. 38.

impossible to say that the intention was for the upper worlds, since their existence constitutes a descent from the Countenance of *HaShem*-יהו"ה, blessed is He. The explanation is that the matter of the upper worlds is the matter of revelations (*Giluyim*), which is a descent from the Essential Being of *HaShem*-יהו"ה, since His Essential Being transcends and is removed from the matter of revelations (*Giluyim*).

Rather, the ultimate intention is for this lowly world, for thus it arose in His will, blessed is He, that He finds delight when we restrain the side of evil and transform darkness into light.⁸⁸ For, as explained in the discourse,⁸⁹ the whole of man's service of *HaShem*-יהו"ה, is to transform the foolishness (*Shtut*) of the side of evil into foolishness (*Shtut*) of holiness, and through this, "It causes satisfaction of spirit before Me, that I spoke and my will was actualized."⁹⁰

Thus, it is through this that we draw forth that this world becomes a dwelling place for *HaShem*-יהו"ה, blessed is He. Just as a person's entire essence and being inhabits his dwelling place, it is the same way with this lowly world, which is the dwelling place of *HaShem*-יהו"ה, blessed is He.⁹¹ In other words, His Divine intention is that we not only draw forth revelations, but beyond that, that the very Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He, will be within

⁸⁸ Zohar I 4a

⁸⁹ Chapter 3 and on; Sefer HaMaamarim 5710, p. 114 and on.

⁹⁰ Torat Kohanim and Rashi commentary to Leviticus 1:9

⁹¹ See Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with glosses printed in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah Balak p. 997 and on; Sefer HaMaamarim 5635 Vol. 2, p. 353; 5662 p. 335; *Hemshech* 5666 p. 3 & p. 445.

us. This then, is the ultimate purpose of the creation of the entire chaining down of the worlds.

6.

Now, at the conclusion of the discourse,⁹² it is explained that the essential root of *HaShem*'s-ה"ה Indwelling Presence in this lowest world, was primarily revealed in the Holy Temple, and that because of this, the Tabernacle-*Mishkan* was built specifically of acacia wood (*Atzei Shittim*-עצי שטים). For, the intended purpose is to transform the foolish impulse (*Shtut*-שטות) for the opposite of holiness, such as the desires and passions of the animalistic soul, into foolish impulse for holiness.⁹³ This is like what our sages, of blessed memory, said about such conduct,⁹⁴ "The elder sage was well served by his foolishness (*Shtut*-שטות)." That is, he served *HaShem*-ה"ה and was given over to Him, in a manner that transcended reasoning and knowledge.

Now, all matters that were demanded of us by his honorable holiness, my father-in-law, the Rebbe, and likewise, by all of the Rebbes that preceded him, were what they themselves fulfilled. This is similar to what our sages, of blessed memory, commented on the verse,⁹⁵ "He tells **His** word

⁹² The aforementioned discourse of Rabbi Yosef Yitzchak Schneerson, the sixth Lubavitcher Rebbe, Chapter 5, Sefer HaMaamarim 5710, p. 117-118

⁹³ What is meant here by foolish impulse is that it is not subject to the calculations of rational measure, but is rather unrestrained and uncalculated.

⁹⁴ Talmud Bavli, Ketuvot 17a

⁹⁵ Psalms 147:19

to Yaakov, **His** statutes and ordinances to Israel.” That is,⁹⁶ “that which He does, He tells the Jewish people to do and to keep.” That is, that which He commands Israel to do, He does Himself. The same can be said about the instructions of our Rebbes; that which they demanded of those who were connected to them, they themselves fulfilled and did as well. Moreover, they revealed that they fulfilled these things, to make it easier for us to fulfill them too.

An example is the *mitzvah*-commandment to love of one’s fellow Jew (*Ahavat Yisroel*). There are many anecdotes relating to the conduct of each Rebbe regarding this. For example, the Alter Rebbe once interrupted his prayers⁹⁷ and went to chop wood and cook soup for a woman who had just given birth, because there was no one at home to help her.

Similarly, during a private audience with the Mittler Rebbe, a young man bemoaned about what young men bemoan about, and the Rebbe uncovered his arm and said to him, “Do you see how my skin is shriveled upon my bones?”⁹⁸ This is

⁹⁶ The Rebbe adds: Midrash Shmot Rabba 30:9; Talmud Yerushalmi Rosh HaShanah 1:3 – This refers to the awakening from Above (*It’aruta d’L’Eyla*) that precedes the awakening from below (*It’aruta D’L’Tata*). That is, first “He sanctified us with **His** commandments,” and then afterwards, “whoever sits and studies Torah, the Holy One, blessed is He, sits and studies opposite him.” That is, it is only afterwards that the donning of *Tzitzit*-fringes from below (for example) awakens the Supernal *Tzitzit*-fringes Above, to draw forth additional illuminations of light etc., through an awakening from below (*It’aruta D’L’Tata*) that subsequently affects an awakening from Above (*It’aruta d’L’Eyla*). This is the meaning of the words of the discourse that, “that which He commands Israel to do, He does Himself.” See the explanation in Torah Ohr, in the discourse entitled “*Ki Imcha M’kor Chayim*” (p. 35c) and various other places. (Also see Sefer HaMaamarim 5636 Vol. 2, p. 327.)

⁹⁷ Torat Menachem Reshimat HaYoman p. 361

⁹⁸ Lamentations 4:8

because of the, ‘sins of your youth!’”⁹⁹ Now, the Mittler Rebbe’s exalted spiritual stature was so wondrously exalted beyond people who are drawn to such matters, in every way, both generally and particularly. Nevertheless, his bond with them was so great that their unsatisfactory behaviors even affected his health, to the point that his skin shriveled upon his bones.

It is related¹⁰⁰ that before his prayers, the Tzemach Tzedek, would go out of his way to make a charitable loan to a simple person in financial need.

It is related that the Rebbe Maharash once traveled¹⁰¹ from a health spa to Paris, for the sole purpose of meeting with a certain young man. He told him, “Young man, forbidden wine spiritually dulls the mind and heart! Be a Jew!” The young man returned home and could not quiet his heart until he came to the Rebbe Maharash and fully repented. He subsequently became the head of a God fearing and observant family.

Moreover, it is known that time was extremely precious to the Rebbe Maharash, to such an extent that even when he would say a Chassidic discourse, he would do so briefly, and on certain known occasions, he had already concluded his morning prayers by eight in the morning. Nevertheless, as precious as time was for him, he traveled a great distance and stayed there

⁹⁹ Beit Rebbi Vol. 2, see note on p. 283

¹⁰⁰ Sefer HaSichot, Kayitz 5700, p. 98; Sefer HaMaamarim 5711 p. 153; Igrot Kodesh of the Previous Rebbe, Vol. 4, p. 522.

¹⁰¹ See Sefer HaToldot Rebbe Maharash p. 77 at length. (Also printed in Sefer HaSichot 5705, p. 30 and on; Igrot Kodesh Vol. 15, p. 199.)

for an extended period of time, for the benefit of this young man.

Likewise, it is known that early in the reign of the Rebbe Rashab, whose soul is in Eden, an anti-Semitic decree was newly issued, and he wanted to travel to Moscow to work on nullifying it. His older brother, Rabbi Zalman Aharon, whose soul is in Eden, said to him, “Your time is very precious and you are not fluent in Russian, but you will need to make certain acquaintances there.” (Rabbi Zalman Aharon was a linguist and spoke Russian fluently) “Let me go instead and deal with it according to your instructions.”¹⁰² The Rebbe Rashab, did not agree, traveled to Moscow himself and was successful.

There are many similar stories about how his honorable holiness, my father-in-law, the Rebbe, went out of his way and toiled to do a favor for another, even for single individuals, regardless of whether it involved a spiritual matter or a physical one. He set himself aside selflessly, both physically and spiritually, even when the recipient of his benevolence not only was not in the category of,¹⁰³ “your peer in Torah and *mitzvot*,” but could not compare to him in any way.

¹⁰² See Igrot Kodesh of the Rebbe Rashab Vol. 4, p. 245 where he indicates a deficiency in the language of the land. Also see the notes of the Rebbe Rayatz there, that the Rebbe Rashab was indeed fluent in the language, and was able to understand even deep matters that were read to him in that language, but that he did not wish to speak it. When the Rebbe Rayatz asked his father why he does not speak Russian, he gave three answers.

¹⁰³ See Tanya Ch. 32

Now, it is through self-restraint (*Itkafia*) and self-transformation (*It'hapcha*) from unholy foolishness to holy foolishness (*Shtut D'Kedusha*), that we fulfill the intention in creation, which is for *HaShem*-יהו"ה, blessed is He, to have a dwelling place in this lowest world. Moreover, when we say that it is through our self-restraint (*Itkafia*) and self-transformation (*It'hapcha*) that a dwelling place is made for Him below, that is, "I have come to My garden," this actually is in a way that is loftier than how the world was before the sin of the Tree of the knowledge of good and evil.

This is like demolishing a house in order to build a new one. Obviously, the new house must be an improvement over the old house. In the same way, we must say that the dwelling place for *HaShem*-יהו"ה that is made through our self-restraint (*Itkafia*) and self-transformation (*It'hapcha*) will be on a much higher level than it originally was before the sin.

This was explained in the aforementioned discourse,¹⁰⁴ that through the restraint (*Itkafia*) and transformation (*It'hapcha*) of the "other side-*Sitra Achara*,"¹⁰⁵ "the glory of the Holy One, blessed is He, is elevated-*Istalek* in all worlds."¹⁰⁶ This refers to the light that is in all worlds equally. In other words, although the language of the discourse seems to be

¹⁰⁴ The aforementioned discourse of Rabbi Yosef Yitzchak Schneerson, the sixth Lubavitcher Rebbe, Chapter 1, Sefer Hama'amarim 5710, p. 111-112.

¹⁰⁵ The "Other Side-*Sitra Achara*," means whatever is the opposite of holiness.

¹⁰⁶ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

referring to the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds-*Sovev Kol Almin*, nevertheless, we cannot say that the intention in creation is that there should be a drawing forth of light that is still in the category of worlds-*Almin*, only that it transcends and encompasses them. Rather, the intention is that there should be a drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that is completely beyond the category of worlds, altogether.

It is for this reason that the revelation of this light is called elevation-*Istalek*-אסתלק, and this is likewise why the passing of the righteous-*Tzaddikim* is called, *Histalkut*-הסתלקות.¹⁰⁷ This is because the word *Histalkut*-הסתלקות refers to the revelation of a higher and more elevated light. There are two letters in *Iggeret HaKodesh*¹⁰⁸ that explain the matter of *Histalkut*-הסתלקות. In the second letter, the matter of *Histalkut*-הסתלקות is explained as it relates to the sin offering of the Red Heifer (*Parah Adumah*). It explains there that matters that are performed in an inner way cannot purify the three impure husks that are entirely evil (*Shalosh Kelipot HaTmei'ot*). To do so, requires matters that are performed specifically from the outside, just like the Red Heifer was offered outside the camps.

It is in this regard that a comparison is made to the passing of the righteous-*Tzaddikim*.¹⁰⁹ That is, nowadays we do not have the Red Heifer to purify us, since, “because of our sins,” it became necessary that, “we were exiled from our

¹⁰⁷ See Torah Ohr, Vayakhel 89d

¹⁰⁸ *Iggeret HaKodesh*, Epistle 27 and 28.

¹⁰⁹ *Talmud Bavli*, Mo'ed Katan 28a; *Talmud Yerushalmi* Yoma 1:5

land.”¹¹⁰ However, we still have the passing of the righteous-*Tzaddikim*. Regarding the passing of the righteous-*Tzaddikim*, our sages, of blessed memory, taught us two things.¹¹¹ The first states, “The passing of the righteous-*Tzaddikim* is equal to the Temple of our God being burned down.” The second states, “The passing of the righteous-*Tzaddikim* is worse than the destruction of the Holy Temple.” Nevertheless, it is through this that the glory of the Holy One, blessed is He, is elevated-*Istalek*.

Now, the term *Histalkut*-הסתלקות, was explained by all the Rebbes. That is, this was explained by the Alter Rebbe, the Mittler Rebbe, the Tzemach Tzeddek, the Rebbe Maharash, the Rebbe Rashab, and my father-in-law, the Rebbe.¹¹² They all explained that the intention and meaning of the word *Histalkut*-הסתלקות is not that he withdraws and ascends above, God forbid. Rather, the intention is that he indeed is found below, but in an aspect of exaltedness.

This then, is what is demanded of each and every one of us who finds himself in the seventh generation from the Alter Rebbe. For, “all sevens are beloved,” and therefore, although we have neither earned it, nor labored for it, nonetheless, “all sevens are beloved,” and it thus is the mission and responsibility of this seventh generation to drawn down the Indwelling Presence of *HaShem*-יהו"ה into this lowly world, **literally!** That is, we must transform the foolishness and passions of our

¹¹⁰ Yom Tov Mussaf liturgy

¹¹¹ Talmud Bavli Rosh HaShanah 18b; Midrash Eicha Rabba 1:37

¹¹² Torah Ohr, Vayakhel; Ohr HaTorah, Shlach Vol. 6 p. 1,781; Sefer HaMaamarim 5671 p. 157 and on; and elsewhere.

animalistic soul, which each person knows he has, and transform it to foolishness for the holy (*Shtut D’Kedusha*).

8.

This then, is the matter of the passing of the righteous.¹¹³ Although there were already numerous concealments, as well as many questions and matters that are not understood, all this was inadequate. That is, in order that the glory of the Holy One, blessed is He, be elevated in all the worlds, there was also the matter of the passing of the righteous-*Tzaddik*, which not only equals the destruction of the Temple, but is actually worse than it. However, the ultimate intention is that, through this, there is an elevation of the glory of the Holy One, blessed is He.

It is thus demanded of each and every one of us, to recognize that we find ourselves in the seventh generation, and that the elevated level of the seventh is that he is seventh from the first. The conduct of the first was that he did not seek anything for himself, not even self-sacrifice. For, he knew that the entire purpose of his being was as stated, “And he called there in the name of *HaShem*-יהוה, God of the world.” An example of a person who conducts himself like our forefather Avraham, is that, if he arrives in a place where no one knows of Godliness and Judaism, or even knows the *Aleph-Beit*,¹¹⁴ as long as he is there, he sets himself completely aside and fulfills

¹¹³ Zohar III 71b; Iggeret HaKodesh, Ibid. (Epistle 27).

¹¹⁴ The Hebrew alphabet.

the dictum,¹¹⁵ “Do not read, ‘and he called-*Vayikra*-ויקרא,’ but rather read, ‘and he caused others to call-*Vayakri*-ויקריא.”

Now, as known,¹¹⁶ whenever the sages expounded on biblical terms and used the principle of, “Do not read...but rather read...” both interpretations of the word are sustained intact. Here too, the written Torah explicitly states, “and he called-*Vayikra*-ויקרא in the name of *HaShem*-יהו”ה.” Nevertheless, one must know that if he wants to succeed in the aspect of, “and he called-*Vayikra*-ויקרא in the name of *HaShem*-יהו”ה,” he must necessarily have the aspect of, “and he caused others to call-*Vayakri*-ויקריא in the name of *HaShem*-יהו”ה,” and he must therefore see to it that others not only know, but themselves, “call out in the name of *HaShem*-יהו”ה.” In other words, even if until now, his fellow was entirely ignorant of *HaShem*-יהו”ה, one must now see to it that he now calls out to “*HaShem*-יהו”ה, God of the world-*E”l Olam*-א”ל עולם.”

Moreover, the verse actually reads, “God world-*E”l Olam*-א”ל עולם” and not “God **of the** world-*E”l HaOlam*-א”ל העולם.”¹¹⁷ In other words, one must realize that Godliness is not one independent thing unto itself and the world is another independent thing unto itself, only that the Godliness has dominion and rule over the world. Rather, the world and Godliness are entirely one.

¹¹⁵ Talmud Bavli, Sota 10a

¹¹⁶ Halichot Elai Section 3

¹¹⁷ Likkutei Torah Tavo 42d, 43a; Discourse entitled “*Anochi HaShem Elokecha*” 5673, *Hemshech* 567 Vol. 1, p. 257

Now, although on the one hand,¹¹⁸ “Who is he and where is he who dares to presume in his heart” to say “I will serve *HaShem*-יהו"ה like the service of our forefather Avraham,” nevertheless, to a small extent this type of service is applicable to each and every one of us, and is obligatory.¹¹⁹ Moreover, we are granted the power to do this through the conduct that was demonstrated by the first, and those who followed after him, up until and including the conduct demonstrated by his honorable holiness, my father-in-law, the Rebbe. They paved the way and granted us the necessary powers for this. This itself is what makes the seventh generation so beloved, in that so many powers were given and revealed for our sakes.

Thus, it is through service of *HaShem*-יהו"ה, in this manner, that we draw forth the primary aspect of the Indwelling Presence of *HaShem*-יהו"ה below, in this physical and material world. Moreover, this will be on an even higher level than before the sin, as stated about Moshiach,¹²⁰ “He will be exalted and high and exceedingly lofty,” more than Adam, the first man, and even higher than he was before the sin.¹²¹

¹¹⁸ Esther 7:5

¹¹⁹ See Torah Ohr, Va'era (p. 55a), and Vayeitze (p. 23c and on).

¹²⁰ Isaiah 52:13

¹²¹ Likkutei Torah of the Arizal, Tisa; Sefer HaLikkutim Shemot; This requires further analysis based on Sefer HaGilgulim Ch. 19 cited in Likkutei Torah Tzav 17a, but perhaps may be resolved by what it states in Sefer HaGilgulim, Ch. 7 cited in Likkutei Torah Shir HaShirim 51c.

His honorable holiness, my father-in-law, the Rebbe, who, “bore our ills and carried our suffering,”¹²² and who “was anguished by our sins and crushed because of our iniquities,” – just as he saw us in our afflictions, so will he redeem his flock from both spiritual and physical exile simultaneously, and uplift us to the rays of light, speedily in our days and rapidly in our times. However, all this is only the aspect of revelations (*Gilyim*) of Godliness. Beyond this, however, he will bond and unify us to the very Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He. For, this is the inner intent in the descent and chaining down of the worlds, as well as the matter of sin and its rectification, as well as the passing of the righteous, through which there will be an elevation of the Glory of the Holy One, blessed is He. When He redeems us from the exile “with an outstretched arm”¹²³ and “all the dwelling places of the children of Israel will be filled with light,”¹²⁴ “Then Moshe and the children of Israel shall sing... *HaShem*-יהו"ה will reign over the whole world forever,”¹²⁵ (as we recite in the prayer liturgy), and even in the language of translation,¹²⁶ “The Kingship of *HaShem*-יהו"ה is established forever, for all eternity.” We conclude the prayer with the words,¹²⁷ “*HaShem*-יהו"ה will be King over all the earth, on that day *HaShem*-יהו"ה will be One and His Name One.” That is, there will be no

¹²² Isaiah 53:4-5

¹²³ Exodus 14:8

¹²⁴ Exodus 10:23

¹²⁵ Exodus 15:1, 15:18

¹²⁶ Targum Onkelos Ibid.; Also see Likkutei Torah, Shir HaShirim, discourse entitled “*Hinach Yafah*” Ch. 2 (p. 13d).

¹²⁷ Zacharia 14:9

difference between *HaShem*-יהו"ה and His Name.¹²⁸ All this is accomplished through the passing of the righteous, which is even harsher than the destruction of the Holy Temple. Since we have already experienced all these things, this matter is now entirely dependent on us, the seventh generation.

May we merit to see¹²⁹ and meet with the Rebbe, here below in a physical body, below ten handbreadths (*Tfachim*),¹³⁰ and he will redeem us.

¹²⁸ Talmud Bavli Pesachim 50a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1.

¹²⁹ See the end of Sefer Chassidim (and Gilyon HaShas to Ketuvot 103a); Bamidbar Rabba 19:13.

¹³⁰ In regard to the laws of carrying on Shabbat, there are two primary domains, the private domain-*Reshut HaYachid*, and the public domain-*Reshut HaRabim*. It is explained that the space above ten handbreadths is not considered the public domain-*Reshut HaRabim* (See Shulchan Aruch of the Alter Rebbe, Orach Chaim 345:17). That is, the matter of the public domain-*Reshut HaRabim* is applicable only below ten handbreadths. The Arizal explains (and as cited in Tanya Ch. 33) that the public domain-*Reshut HaRabim* indicates the multiplicity of the separate worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* and the multiplicity indicated by the shared term God-*Elohi* "מ-אלהי"ם, which is in the plural form and conceals the Singular Intrinsic and Essential Name of *HaShem*-יהו"ה Himself, blessed is He. In contrast, the world of Emanation-*Atzilut* is the world of the Oneness of the Singular Intrinsic Being, the private domain-*Reshut HaYachid*. This is further indicated by the fact that the minimum requirements of a private domain-*Reshut HaYachid*, is that has a minimum area of four handbreadths, and is surrounded by walls with a minimum height of ten handbreadths. These correspond to the four letters of the Singular Name *HaShem*-יהו"ה, blessed is He, which when spelled out as the Name of *Ma* "H-מ"ה-45, (י"ד ה"א ו"א י"ו ה"א), consists of ten letters that enliven the ten *Sefirot* of the world of Emanation-*Atzilut*. The ultimate intent, however, is that the Singularity of the Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, should be revealed in the lower world, specifically below ten handbreadths. (See the Sichah of Motzei Shabbat Parshat Bo, 10 Shvat 5737 toward the end. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem is One*, Volume 1.)