

Discourse 2

“HaYoshevet BaGanim - You who dwells in the gardens”

Delivered on the 13th of Shvat, 5711
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³¹ “You who dwells in the gardens, the companions listen to your voice.” His honorable holiness, my father-in-law, our master, teacher and rabbi, brings two seemingly contradictory explanations of this verse (in the discourse that continues from the discourse of the day of his passing.¹³²)

The first explanation of the term, “gardens-*Ganim*” is that it refers to this physical world,¹³³ and, “You who dwell in the gardens,” refers to the Congregation of Israel who are scattered in exile, pasturing in the gardens of the other nations. Nevertheless, when they sit in the houses of worship and the houses of Torah study, the “companions,” which refers to the ministering angels, who have neither jealousy, hatred or competition between them, “listen to your voice.”

¹³¹ Song of Songs 8:13

¹³² See discourse entitled *HaYoshevet BaGanim* 5710, Sefer HaMaamarim 5710 p. 119.

¹³³ Rashi to Song of Songs 8:13; See also Midrash Shir HaShirim Rabba.

The second explanation is that the term “gardens-*Ganim*” refers to the Garden of Eden.¹³⁴ Now, although there are myriads of different levels of the Garden of Eden, to no end, they generally are divided into two levels that are called the lower Garden of Eden and the upper Garden of Eden.¹³⁵ According to this explanation, when the verse states, “the companions listen to your voice,” it is referring to the souls in the Garden of Eden who are called by the term, “companions.” This was explained in a parenthetical note in the aforementioned discourse, that at times, one soul is emanated of another soul.¹³⁶ It could be said that this parenthetical note

¹³⁴ Zohar I 77b; 92a; Zohar II 46a, and Mikdash Melech commentary there; Zohar III 13a; 213a; Also see the discourse entitled *HaYoshevet BaGanim* in Ohr HaTorah, Shir HaShirim, Vol. 2, p. 765-766 & p. 779, and elsewhere.

¹³⁵ See Torah Ohr, Tetzaveh 81c and elsewhere.

¹³⁶ Note of the Rebbe: In the prayer “*Ana Adon HaOlamim*” (*Ma'aneh Lashon* p. 10 [p.13]) it states: “For there are many times that a soul is emanated (*Ne'etzelet*-נאצל) from a soul, like a branch that adheres (*Dvukah*-דבוקה) to a tree, clinging (*Chavukah*-חבוקה) like a link in a chain.” It can be said that the reason for the use of these three terms is because the unity of souls that occurs when one prostrates at the gravesite of a *Tzaddik* (*Hishtachut*) must be with the aspects of his *Nefesh*, *Ru'ach* and *Neshamah* bonding with the *Nefesh*, *Ru'ach* and *Neshamah* of the *Tzaddik*. (See *Mishnat Chassidim*, *Mesechet Yichudim*; Also see the discourse on prostrating at the gravesites of the righteous by Rabbi Hillel of Paritch.) Thus, the term emanated-*Ne'etzelet*-נאצל corresponds to the *Neshamah*, the adhesion-*Dvukah*-דבוקה of the branch to the tree corresponds to the *Ru'ach* (since the emotive attributes correspond to the category of the vegetative-*Tzome'ach*) and the clinging-*Chuvukah*-חבוקה like a link in a chain, corresponds to the inanimate, which is the aspect of kingship-*Malchut*, and is the *Nefesh* level of the soul.

We possibly can also explain these three terms, emanated-*Ne'etzelet*-נאצל, adhering-*Dvukah*-דבוקה and clinging-*Chuvukah*-חבוקה, and their relationship to the levels of *Nefesh*, *Ru'ach* and *Neshamah*, from Above to below, as follows: The matter of emanation-*Atzilut* is only the aspect of the revelation of the concealed (*Giluy HaHe'elem*). The matter of adhesion-*Dveikut* indicates that they are one essential and inner being, like the branch and the tree. The matter of clinging-*Chibuk* indicates a bond in a way of transcendence (*Makif*). (See the distinction between the term adhesion-*Dveikut*-דביקות and bonding-*Hitkashrut*-התקשרות elucidated in the discourse entitled “*VeHayah Eikev*” 5673 (*Hemshech* 5672 Vol. 1, p. 356 and on)).

comes to inform us that the relationship between souls is not arbitrary, but rather, that one soul is emanated from another soul.

We explained (in the previous discourse,¹³⁷ entitled “I have come to My garden,”) that the matter of Emanation-*Atzilut* refers to the revelation of that which is concealed (*Giluy HaHe’elem*). In other words, it is one thing, except that it descends to be revealed from its state of concealment. This is comparable to the hidden powers of the soul that subsequently descend and become revealed from their concealment. Because of this, we cannot say that the intention of creation was for the world of Emanation-*Atzilut*, because, since the world of Emanation-*Atzilut* is the revelation of the concealed (*Giluy HaHe’elem*), it is only a matter of descent.¹³⁸

Rather, the intention of creation is for this lowly world. We can likewise apply this to the aforementioned relationship between souls, since that too is a matter of emanation-*Atzilut* and the revelation of that which is concealed (*Giluy HaHe’elem*).

We can also connect this to the three categories of prayer, Torah which is the bond of spirit to spirit (*Rucha b’Rucha*), and the commandments, which are indicated by the verse (Song of Songs 2:6) “His right hand shall hug me-*Techabkeini* תחבקני. (Also see the discourse later this year entitled “*VeHayah Eikev*” 5711 where this distinction of terms will be further elucidated.)

¹³⁷ See the previous discourse, Chapter 4.

¹³⁸ For example, speech is a revelation and indication of the concealed intellect, but it itself is not essential or necessary to the intellect at all, and is a complete diminishment in relation 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.

2.

Now, to understand the relationship between these two explanations, we should preface with what he explains earlier in his discourse.¹³⁹ Namely, that when the soul descends to manifest within the body, although the body indeed conceals and hides, nevertheless, through toil in the service of *HaShem*-יהו"ה, blessed is He, one eliminates the concealment and hiddenness. On the contrary, it is specifically through its descent and manifestation that the soul is actually strengthened with even greater strength.

Now, we can examine his use of the term, “On the contrary,” specifically, and understand it in line with what the Alter Rebbe explains (in *Iggeret HaKodesh*, Epistle 25¹⁴⁰) regarding the teaching of his honorable holiness, the Baal Shem Tov, about the matter of anger.¹⁴¹ That is, if during prayer, a gentile¹⁴² stands opposite a person and talks to him to confuse him, not only should he not be affected by him and continue to pray, as if the gentile was not disturbing him at all, but more so, it should affect him to have even greater strength and power in his prayers, when he contemplates and considers that the exile

¹³⁹ That is, in the discourse of Rabbi Yosef Yitzchak Schneerson, Ch. 9 (Sefer HaMaamarim 5710 *ibid.* p. 124).

¹⁴⁰ Pg. 141a

¹⁴¹ See Tzava'at HaRivash, translated into English under the title, The Way of The Baal Shem Tov, Teaching 120.

¹⁴² Note from the Rebbe: It should be pointed out that in the correct version of Tanya, towards the end of Chapter Twenty-Eight, the word used here is an “uncircumcised one,” (meaning any gentile), but that due to censorship it was replaced with the term “idolater.” This being the case, we can be certain that this is in fact also the correct word in the aforementioned epistle in *Iggeret HaKodesh*.

of the Indwelling Presence of *HaShem*-יהו"ה, is to such an extent, that it is exiled into this disturbing speech. We thus find that it is specifically through the opposition of the disturbance, that he is awakened to an even greater extent, specifically because of the disturbance.

His honorable holiness, the Mittler Rebbe, explains this the same way. (In *Torah Ohr*¹⁴³ this matter is only touched upon in short, but in *Torat Chaim* of the same Torah portion,¹⁴⁴ it is explained at great length.) There it is explained in regard to the verse,¹⁴⁵ “And it came to pass, when Pharaoh sent the people,” that this means that not only did the external husk of evil, known as Pharaoh, not conceal and hide, but on the contrary, it actually assisted. This is as stated,¹⁴⁶ “And when Pharaoh came near-*Hikriv*-הִקְרִיב,” about which the Midrash states,¹⁴⁷ “The word ‘*Hikriv*-הִקְרִיב means, ‘brought close,’ that is, he brought the hearts of Israel close to their Father in heaven.” Moreover, the continuing words of the verse are understood to mean that Pharaoh himself went with the nation, meaning that the sparks that had fallen into this husk, ascended with them.

This then, also explains why the term, “On the contrary,” was specifically used. In other words, not only does the body not conceal and hide over the soul, which remains in its original condition, as if there is no concealment or

¹⁴³ *Torah Ohr*, Beshalach 61a-61c

¹⁴⁴ *Torat Chaim*, Beshalach 169b and on; 174a; Also see *Ohr HaTorah Beshalach* p. 363 and on.

¹⁴⁵ Exodus 13:17

¹⁴⁶ Exodus 14:10

¹⁴⁷ *Shmot Rabba* 21:5; *Tanchuma Beshalach* 8; *Pirke D’Rabbi Eliezer* Ch. 42; *Zohar* II 47b

hiddenness, but on the contrary, it is specifically because there is concealment at first, that a person fortifies himself with even greater strength to overcome it. Moreover, this is the primary intention in the creation of the worlds, to restrain (*Itkafiah*) and transform (*Ithafcha*) the foolishness of the opposing side and the drive of the animalistic soul for worldly matters – into holiness.

Although it indeed is explained in various places that the performance of the *mitzvot*-commandments is in order to add additional illumination in the world of Emanation-*Atzilut*, it was already explained before¹⁴⁸ that the essential purpose in this, is for this world. This is as stated by his honorable holiness, the Tzemach Tzeddek and his honorable holiness, the Rebbe Maharash,¹⁴⁹ that as the lights are in the world of Emanation-*Atzilut*, they are comparable to something that is placed in storage. More so, the essential revelation and root of the Indwelling Presence of *HaShem*-יהו"ה, is specifically in this world. This accords with what we previously explained at length in the name of his honorable holiness, the Rebbe Rashab,¹⁵⁰ whose soul is in Eden, regarding the term, “the **essential root** of the Indwelling Presence – *Ikkar Shechinah*.” This was expressed to an even greater degree by his honorable

¹⁴⁸ In the previous discourse entitled “*Bati LeGani*,” Ch. 5

¹⁴⁹ 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.

¹⁵⁰ In the previous discourse, “*Bati LeGani*,” Ch. 1

holiness, the Alter Rebbe,¹⁵¹ and his honorable holiness the Maggid of Mezhritch,¹⁵² where they explained the teaching of our sages, of blessed memory,¹⁵³ “Know what is above you.” They explained that, “You should know that, that which is above, is from you,” meaning that all matters that are above, are from and of your doing, and are entirely dependent upon you.

3.

This then, explains of the matter of, “You who dwell in the gardens.” Namely, that the souls who dwell in the lower Garden of Eden and the upper Garden of Eden, come to hear the voices of the Jewish people below. This includes both the souls as they are above,¹⁵⁴ before descending into bodies, as well as souls that have been in bodies and already have attained the advantage brought about through the service of *HaShem*-יהו"ה within a body. For, about the time that they were in the body, the verse states,¹⁵⁵ “though they are fashioned in many days, to Him they are one.”¹⁵⁶ That is, these souls drew forth the Oneness of, “*HaShem* is One-*HaShem Echad*-יהו"ה אחד” into themselves and completed all their service, for which

¹⁵¹ See Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 303; HaYom Yom 13 Iyyar.

¹⁵² Likkutei Amarim of the Maggid of Mezhritch p. 198; Also see Tzava'at HaRivash translated into English as The Way of The Baal Shem Tov, Num. 142.

¹⁵³ Mishnah Avot 2:1

¹⁵⁴ See Likkutei Torah, Shir HaShirim, “*Tzena U're'ena*” (p. 22b).

¹⁵⁵ Psalms 139:16

¹⁵⁶ See Likkutei Torah ibid. as well as the end of Shlach; Also see the discourse entitled “*Tov Li*” and “*Beyadcha Afkeed*” (Sefer HaMaamarim Yiddish, p. 82, p. 102).

reason the Jewish people are called,¹⁵⁷ “The legions of *HaShem-Tziv’ot HaShem*-יהו"ה צבאות.” (as explained by my father-in-law, the Rebbe, in the aforementioned discourse.¹⁵⁸)

That is, the term “*Tzva*-צבא” has three meanings. The first meaning is, “army,” and refers to accepting the yoke of Heaven. The second meaning is, “an appointed time,” which means that in the fixed time that was apportioned to them, they completed all their service of *HaShem*-יהו"ה. The third is that it is a term for, “colors-*Tzivyon*-צביון,” meaning beauty. In other words, it does not just mean, “desirable,” but “beautiful,” indicating that it comes from the innermost aspect of the crown-*Keter* and causes pleasure. It is for these reasons that the Jewish people are called by the title “*Tziv’ot HaShem*-יהו"ה צבאות.”

Nevertheless, even these souls come to hear the voices of souls that are manifest within bodies, even if their service is not yet completed to perfection. That is, they have not perfected their service according to the first explanation of the word, “army-*Tzva*-צבא,” referring to accepting the yoke of Heaven. Nor have they attained the second meaning of the term, “time-*Tzva*-צבא,” meaning the attainment of complete and perfect days, that are not wasteful and lacking.¹⁵⁹ They also have not attained the third meaning of “*Tzva*-צבא,” which is “beauty.”

This is as mentioned in his aforementioned discourse, that when we learn Torah unconditionally and when we fulfill the commandments-*mitzvot* unconditionally, we then transform

¹⁵⁷ Exodus 12:41

¹⁵⁸ Discourse entitled *HaYoshevet BaGanim* 5710, *Sefer HaMaamarim* 5710.

¹⁵⁹ Zohar I 224a; Torah Ohr Chayeh Sarah, *Yafe Sha'a Achat*, p. 16a.

the “treason-*Kesher*-קשר” and “lies-*Sheker*-שקר,” referring to the falseness of the world, into the “boards-*Keresh*-קרש” of the Tabernacle, about which the verse states¹⁶⁰ “And you shall make the boards for the Tabernacle of acacia-wood-*Shitim*-שטים, standing up.”

That is, the standing boards of acacia-wood-*Shitim* bond the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, with the world, and transform it from one extreme to the other extreme. For, one of the letter permutations of the word, “board-*Keresh*-קרש,” is “bond-*Kesher*-קשר,” which in holiness, refers to the matter of bonding-*Hitkashrut*-התקשרות to *HaShem*-יהו"ה. In contrast, regarding the opposing side, the word means, “a treasonous conspiracy-*Kesher*-קשר,” as in the verse,¹⁶¹ “Do not speak treasonous conspiracy-*Kesher*-קשר, for everything this people speaks of is treasonous conspiracy-*Kesher*-קשר.” In other words, the opposing side is the matter of separation and division.¹⁶²

However, in the “bonding-*Hitkashrut*-התקשרות” of the side of holiness, all are called “companions,” and thus, “the companions listen to your voice.” That is, the souls that are yet above, as well as the souls that have already been in a body and already have the advantage of the service of *HaShem*-יהו"ה that is attained through the body, having already completed all their work in this world, according to all three aforementioned

¹⁶⁰ Exodus 26:15

¹⁶¹ Isaiah 8:12; Talmud Bavli, Sanhedrin 26a

¹⁶² Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 4, The Gate of the Vowels, section on the *Shoorook*-שורק vowel.

meanings of the term “*Tzva*-צבא,” all come to listen and receive the voice of the souls that are manifest within bodies.

This is so, even if they have not yet completed their work. For, although they are scattered in exile and are, “pasturing in the gardens of others,” even so, they raise themselves above the world and take their bodies and their animalistic souls to the houses of worship and houses of Torah study, and recite *Shema* and are involved in the study of Torah. This literally is the matter of self-sacrifice (*Mesirat Nefesh*),¹⁶³ which is only possible to attain in this world. Thus, even the “companions,” which refers to the souls in the Garden of Eden,¹⁶⁴ listen to their voice. Moreover, even the Holy One, blessed is He, states, “I and My entourage come to listen to your voice.”

This itself is the meaning of the verse, “though they are fashioned in many days, to Him-*Lo*-לו they are one.” That is, the verse is written as “naught-*Lo*-לא,” but is read, “to Him-*Lo*-לו.”¹⁶⁵ In other words, it is specifically through the service of *HaShem*-יהו"ה with the soul as it is invested within the body, both in the body and with the body, that they draw forth He who is higher than the whole chaining down of the worlds to below the chaining down of the worlds. That is, they draw the “One-

¹⁶³ See Tanya, end of Ch. 41

¹⁶⁴ Note: The relationship between the two explanations of the term “companions” - the angels, and the souls in the Garden of Eden - is understood according to that which is well known. Namely, that in order for there to be an ascension of the letters of the words of Torah study and prayer, it is necessary for the words to be refined by the angelic beings “who hug and kiss them” (See Zohar I 23b; Zohar II 201b; Torah Ohr 42b; Sefer HaMaamarim 5708 p. 202.) It is in this merit that the angels likewise listen (as explained in Torat Shalom end of p. 85 and on.)

¹⁶⁵ See Torah Ohr, beginning of Parshat Lech Lecha.

Echad-אחד within them,”¹⁶⁶ in order to fulfill,¹⁶⁷ “*HaShem* is One-*HaShem Echad*-אחד יהו"ה and His Name is One-*Echad*-אחד.”

¹⁶⁶ See the introduction and Petach HaShaar to Imrei Binah of the Mittler Rebbe, translated into English as The Gateway to Understanding. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, Volume 1.

¹⁶⁷ Zachariah 14:9; Talmud Bavli, Pesachim 50a