

Discourse 8

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

Delivered on 10th of Shvat, 5712

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

1.

The⁵²² verse states,⁵²³ “I have come to My garden My sister, My bride.” It states in Midrash Rabbah (commenting on this verse),⁵²⁴ “The word, ‘to My garden-*Gani*-גני,’ means, ‘to My wedding canopy-*Genuni*-גנוני,’ to the primary place that I was at first.” For, the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, was in the lowest of worlds. However, due to sins, it was withdrawn. That is, because of the sin of the tree of the knowledge of good and evil, the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, withdrew from the earth to the firmament. Then, because of subsequent sins it withdrew from firmament to

⁵²² Note: This discourse is primarily founded upon the second chapter of the discourse entitled “*Bati LeGani*” 5710. This discourse was printed and distributed by his honorable holiness, my father-in-law, the Rebbe, may the memory of the righteous be for eternal blessing, and may his soul repose in Eden, and may his merit protect us. It was given to be studied on the 10th of Shvat 5710, the day of his passing. The discourse entitled “*Bati LeGani*” 5711 (adapted into English in The Teachings of The Rebbe 5711, discourse 1) is primarily based upon the first chapter of the discourse entitled “*Bati LeGani*” 5710.

⁵²³ Song of Songs 5:1

⁵²⁴ Midrash Rabba, Shir HaShirim 5:1

firmament, until the seventh firmament. Subsequently, there arose seven righteous *Tzaddikim* who drew down the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, down from firmament to firmament, until the seventh *Tzaddik* came, and, "all sevens are beloved."⁵²⁵ This refers to our teacher Moshe, who brought the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, down to earth. This is the meaning of the verse,⁵²⁶ "The righteous shall inherit the land, and dwell (*V'Yishkhenu*-וישכנו) forever upon it." The meaning of "the righteous shall inherit the land," is that they inherit the Garden of Eden (*Gan Eden*), since they draw forth and cause the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah* (שכינה) to dwell (משכינים)⁵²⁷ in the earth below, for this is the ultimate Supernal intent for which reason the worlds were created and are brought forth into existence.

Now, the revelation of the drawing forth of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, primarily took place in the Holy Temple. This is as stated,⁵²⁸ "And they shall make a sanctuary for Me and I will dwell within them (*V'Shachanti B'Tocham*-ושכנתי בתוכם)." Now, our sages, of blessed memory, noted that this verse is precise in its wording, and said,⁵²⁹ "The verse does not say, 'within it-

⁵²⁵ Midrash Vayikra Rabba 29:11

⁵²⁶ Psalms 37:29

⁵²⁷ See Maharz"u commentary to Midrash Bereishit Rabba 19:7; Matnat Kehunah and Maharz"u to Bamidbar Rabba 13:2

⁵²⁸ Exodus 25:8

⁵²⁹ Cited in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b and elsewhere; Reishit Chochmah Shaar HaAhavah Ch. 6; Alshich to Exodus 25:8; Shnei Luchot HaBrit 69a, 201a; Chelek Torah SheBichtav Trumah 325b-326b.

B'Tocho-בתוכו' but rather says, 'within them-*B'Tocham*-בתוכם,' meaning that He dwells within each and every single Jew." In other words, when each and every single Jew works on himself with the same kinds of service of *HaShem*-יהו"ה, blessed is He, that took place in the Holy Temple, through this, the primary root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, dwells within him, just as it was at the beginning of the creation of the worlds, and actually, even more than how it was it first. It is through this that the primary matter of a, "dwelling place for the Holy One, blessed is He," is actualized.⁵³⁰

Now,⁵³¹ one of the primary⁵³² modes of service of *HaShem*-יהו"ה, blessed is He, that took place in the Holy Temple, was the service of offering sacrificial offerings (*Korbanot*) before *HaShem*-יהו"ה, blessed is He, which is a form of spiritual service. For, although in the service of *HaShem*-יהו"ה through sacrificial offerings (*Korbanot*) that took place in the Holy Temple, a physical animal was offered in sacrifice, nevertheless, this too was a spiritual service of *HaShem*-יהו"ה, blessed is He. Proof for this is from the participation of the Priests (*Kohanim*) in their service, together with the songs and melodies of the Levites, at the time that the sacrifices were offered, which are spiritual matters. This is as

⁵³⁰ For the lengthier explanation of all that has been stated thus far, see the discourse entitled "I have come to My garden – *Bati LeGani*" of the year 5711, adapted into English in The Teachings of The Rebbe 5711, discourse 1.

⁵³¹ With respect to the continuation, see the discourse entitled "*Bati LeGani* – I have come to My garden" 5710, ch. 2 (Sefer HaMaamarim 5710, p. 112 and on).

⁵³² See discourse entitled "*Bati LeGani*" 5728 Ch. 2 (Torat Menachem Sefer HaMaamarim Shvat p. 307); 5732 Ch. 4, note 22 (Torat Menachem ibid. p. 369).

stated in Zohar,⁵³³ that the service of the Priests (*Kohanim*) was performed silently, and affected a drawing forth to below with the inner desires of the heart (*Re'uta d'Leeba*). In contrast, the service of the Levites was with song and melody, which is a matter of ascension from below to Above.⁵³⁴

We thus see that even the service of bringing sacrificial offerings to *HaShem*-יהו"ה, blessed is He, which took place in the Holy Temple, was a spiritual service. This is certainly the case regarding the service of sacrificial offerings to *HaShem*-יהו"ה as it is within each and every Jew, which is a form of spiritual service of *HaShem*-יהו"ה, blessed is He. This is what is meant by the verse at the beginning of the Torah portion that deals with sacrificial offerings,⁵³⁵ "When a man brings an offering to *HaShem*-יהו"ה from you."

The explanation of this verse by his honorable holiness, the Alter Rebbe, is well known.⁵³⁶ Namely, it would have been more grammatically correct to have instead stated, "When a man from among you brings an offering to *HaShem*." Why then does the verse state, "When a man brings an offering to *HaShem*-יהו"ה from you"? However, the meaning

⁵³³ Note: Zohar III 39a; Also see Biurei HaZohar beginning of Parshat VaYitzei (of the Mittler Rebbe p. 133a and on; and of the Rebbe, the Tzemach Tzedek, Vol. 1, p. 102); Likkutei Torah V'Etchanan in the second discourse entitled "*V'Yada'ata HaYom*" Ch. 2 (8b); *ibid.* Sukkot, second discourse entitled "*U'She'avtem*," Ch. 1 (80a).

⁵³⁴ See the aforementioned discourse entitled "*Bati LeGani*" 5732 Ch. 5, note 24 (Torat Menachem, Sefer HaMaamarim *ibid.* p. 370).

⁵³⁵ Leviticus 1:2 – אדם כי יקריב מכם קרבן ליהו"ה –

⁵³⁶ See discourse entitled "*U'She'avtem Mayim*" of the Holiday of Sukkot 5701 Ch. 3 (*Kuntres* 43; Sefer HaMaamarim *Kuntreisim* Vol. 2, p. 450a and on; copied in HaYom Yom 12 Adar II); Also see *Kuntres Limud HaChassidut* Ch. 12 (*Igrot Kodesh* of the Rebbe, Rabbi Yosef Yitzchak Schneerson, Vol. 3, p. 354).

of the words “When a man brings-*Adam Ki Yakriv*- אדם כי יקריב,” is that, “when a man desires to come close-*Yakriv*- יקריב to Godliness.” For, that is the meaning of the word, “sacrifice-*Korban*-קרבן,” as it states,⁵³⁷ “Why is it called a ‘*Korban*-קרבן?’ Because it brings one close-*Mekarev*-מקרב to *HaShem*-יהו”ה.” In other words, the matter of the sacrificial offerings (*Korbanot*) is the matter of bringing one’s strengths and senses close to *HaShem*-יהו”ה, blessed is He. This then, is the meaning of the continuation of the verse, “from you-*Mikhem*-מכם an offering to *HaShem*-יהו”ה.” That is, one must “sacrifice” and bring **himself** close (*Makriv*-מקריב) to *HaShem*-יהו”ה, blessed is He.

Now, this is similar to the matter of the physical sacrifices, wherein they would take a living animal that was perfect and without blemish, and slaughter it, removing its vitality from it. They then would offer the limbs and organs of the animal (*Eimorim*-אימורים),⁵³⁸ burning the fats in the fire that was upon the altar. This matter was to an even greater extent in regard to the burnt offering (*Olah*-עולה), the first of the sacrifices mentioned,⁵³⁹ which was “burnt in its entirety to *HaShem*-יהו”ה upon the altar.”⁵⁴⁰

It is this same way when it comes to a person’s spiritual sacrificial service of *HaShem*-יהו”ה. That is, first of all, one’s animal must be perfect and whole, meaning that he

⁵³⁷ Sefer HaBahir 46 (p. 111); Also see Zohar III 5a; Shnei Luchot HaBrit, Mesechet Taanit (211b); Pri Etz Chaim, Shaar HaTefilah Ch. 5.

⁵³⁸ Mishneh Torah, Maaseh HaKorbanot 1:18

⁵³⁹ In Leviticus 1

⁵⁴⁰ Samuel I 7:9

must inspect himself to ensure that the animal within him is whole and complete. This even includes his body and animalistic soul. Moreover, this self-inspection must be done willingly and intentionally, and not merely⁵⁴¹ “like the commandments of people done by rote.” For, if he only inspects himself in such a manner, the self-inspection will certainly not be good or adequate. However, if he instead realizes that this literally relates to the very life of his soul, then he certainly will inspect himself within his soul from all angles, intellectually, emotionally and particularly in the three garments of his soul, which are his thought, speech and action. He then will come to recognize all matters within himself that require rectification. Moreover, because this matter relates to the very life of his soul, he will see to ensure that he actually fulfills and rectifies all of rectifications that are necessary, so that he will be without blemish (*Mum*-מִּזְמָן).⁵⁴²

Now, after the self-inspection, he will desire to be a sacrifice (*Korban*-קָרְבָּן)⁵⁴³ that is slaughtered (*Shochato*-שְׁחוּטָה).⁵⁴⁴ In other words, the flesh remains whole, except that the vitality has been drawn out of it, meaning that he no longer is enlivened toward physical, material matters. That is, the body of the physical matters remains, but he only uses

⁵⁴¹ Isaiah 29:13; Tanya Ch. 39 (53b).

⁵⁴² Note: The explanation of the matter is understood in accordance with what is explained in Torah Ohr Mikeitz (36c) and in the additions to Torah Ohr (111d) and elsewhere.

⁵⁴³ Which, as mentioned above, also means “coming close” to *HaShem*-יהו"ה, blessed is He.

⁵⁴⁴ The root “slaughter-*Shachat*-שָׁחַט” also means “to be drawn” as per the verse (Chronicles II 9:15), “drawn gold-*Zahav Shachut*-זָהָב שְׁחוּט.” (Also see Talmud Bavli, Chullin 30b).

them to provide himself with additional strength in his service of *HaShem*-יהו"ה, blessed is He. This is like the teaching,⁵⁴⁵ "Wine and fragrance make my mind more receptive,"⁵⁴⁶ and similarly,⁵⁴⁷ "Because I had not eaten ox meat, I was unable to concentrate on the reasoning of the matter."

In other words, these all are permissible matters, and this certainly is the case when it comes to matters that themselves are *mitzvot*, such as the food that one eats on Shabbat and on holy days, or the fringes (*Tzitzit*) that are made from physical wool, or the phylacteries (*Tefillin*) that are made of physical parchment. In other words, these are physical things through which the *mitzvot* themselves are performed, and are not just a part of the general command to,⁵⁴⁸ "know Him in all your ways."⁵⁴⁹

This then, is the meaning of the service of *HaShem*-יהו"ה through sacrificial offerings (*Korbanot*). That is, to remove the vitality that one has from physical and material matters, and to instead use them solely in the service of *HaShem*-יהו"ה, blessed is He. For, specifically then, it is an offering "from you-*Mikhem*-מכם," meaning, from yourself. Then, "when a man brings an offering (*Korban*-קרבן) from you," it then is an offering (*Korban*-קרבן) "to *HaShem*-יהו"ה,"

⁵⁴⁵ Note: Talmud Bavli, Yoma 76b, according to the version of the text cited in Tanya Ch. 7, and various other places in the Words of the Living God (Chassidic teachings).

⁵⁴⁶ Also see Zohar I 206a; Shnei Luchot HaBrit I 9b.

⁵⁴⁷ Talmud Bavli, Bava Kamma 72a and Rashi there

⁵⁴⁸ Proverbs 3:6

⁵⁴⁹ Note: See Mishneh Torah of the Rambam, Hilchot De'ot Ch. 3; Tur and Shulchan Aruch, Siman 231.

meaning that he comes close (*Mitkarev*-מתקרב) and becomes one with *HaShem*-יהו"ה, blessed is He.

2.

Now, when one honestly contemplates his state and standing with self-interest and intent, as mentioned above, it often will occur that he will see, without any doubt, that although he may be free of sin at the moment, nevertheless, as the Psalmist said,⁵⁵⁰ “my sin is constantly before me.” That is, all the sins that he perpetrated throughout his lifespan, including even those perpetrated before his Bar Mitzvah, are still extant and have yet to be rectified, as stated by his honorable holiness, the Mittler Rebbe.⁵⁵¹ The definitive proof that he has not yet rectified them, is that had he fully repented as necessary, then not only would there be no aspect of⁵⁵² “one transgression leads to another transgression,” but on the contrary, because he has become a true penitent (*Baal Teshuvah*), his service of *HaShem*-יהו"ה, blessed is He, from that point forward, must be with much greater strength and vigor⁵⁵³ than how it was until this point, because since previously he was,⁵⁵⁴ “in a land of drought and the shadow of death,” his *Teshuvah*-

⁵⁵⁰ Psalms 51:5

⁵⁵¹ Note: *Poke'ach Ivrim* (translated as *Opening the Eyes of the Blind*) Ch. 21-22 (Maamarei Admor HaEmtza'ee Kuntreisim p. 488 and on); Also see *Shulchan Aruch*, *Orach Chayim* 343; *Talmud Bavli*, *Sanhedrin* 55b

⁵⁵² *Mishnah Avot* 4:2

⁵⁵³ *Zohar I* 129b

⁵⁵⁴ *Jeremiah* 2:6

repentance should awaken in him to a much greater thirst and yearning for Godliness. However, if he contemplates his true state and standing without excusing himself and without deluding himself in any way, he then will feel in his soul that, in fact, he is in the very opposite state than how he should be. That is, not only did his previous state and standing not bring him to a state of abundant love of *HaShem*-יהו"ה, blessed is He, to the point that,⁵⁵⁵ "his intentional sins come to be counted as merits,"⁵⁵⁶ but on the contrary, it caused him to become coarse and thick, to the point that he has taken on the epitome of the statement,⁵⁵⁷ "one transgression leads to another transgression."

What this demonstrates and proves to him is that the matter of,⁵⁵⁸ "my sin is constantly before me" is not such that he has properly repented, only that based upon his current state and standing, whatever repentance (*Teshuvah*) he did previously was inadequate, and that it now is necessary for him to repent to a much higher level of repentance (*Teshuvah*). Rather, what this demonstrates and proves is that he never rectified his problems in the first place and that they remain as a veil that separates between him and His father in Heaven,⁵⁵⁹ causing barriers and obstructions in his service of *HaShem*-יהו"ה, blessed is He.

⁵⁵⁵ Talmud Bavli, Yoma 86b

⁵⁵⁶ See Tanya Ch. 7

⁵⁵⁷ Mishnah Avot 4:2

⁵⁵⁸ Psalms 51:5

⁵⁵⁹ See Tanya Ch. 29; Iggeret HaTeshuvah, end of Ch. 11.

Now, when he contemplates all this, and also recognizes the great value of the matter of sacrificial offerings (*Korbanot*-קרבנות), namely, the bringing close (*Kiruv*-קירוב) of his strengths and senses, to the point that they become included in the Supernal fire, as stated,⁵⁶⁰ “The mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*),” as will soon further be explained, he then asks himself, “What relationship do I have to the matter of sacrificial offerings? How can I possibly be a desirable offering to *HaShem*-יהו"ה, blessed is He, as long as,⁵⁶¹ ‘nothing in him is whole’?”

Thus, in order to remove this question, his honorable holiness, my father-in-law the Rebbe, added⁵⁶² to the explanation of his honorable holiness, the Alter Rebbe, of the word “from you-*Mikhem*-מכם,” and explained that the word, “from you-*Mikhem*-מכם,” means that this matter is entirely from you and dependent on you. That is, this matter is completely and entirely in your hands alone. In other words, without any consideration of one’s current state and standing and all that he has undergone up to this point, and even with the knowledge of the ails his heart, nonetheless, “it is entirely dependent on you.” This is true to such an extent that each and every Jew is capable of saying to himself,⁵⁶³ “When will

⁵⁶⁰ Zohar II 239a; Zohar III 26b

⁵⁶¹ Isaiah 1:6

⁵⁶² Discourse entitled “*Bati LeGani*” 5710, Ch. 2 (*Sefer HaMaamarim* 5710 p. 113).

⁵⁶³ Tanna D’Vei Eliyahu 25:1

my deeds reach the deeds of my forefathers, Avraham, Yitzchak and Yaakov?”

This then, is the meaning of the words, “from you-*Mikhem* מהכם an offering to *HaShem* יהוה.” That is, it is entirely dependent on you to be a sacrificial offering (*Korban* קרבן) to *HaShem* יהוה, blessed is He, and to come close (*L’Hitkarev* להתקרב) and become one with *HaShem* יהוה, blessed is He. For, the sacrificial offerings are specifically to *HaShem* יהוה **alone**, blessed is He. That is, sacrifices are not to be offered to God-*Elohi*”מ-אלהים-86 which has the same numerical value as Nature-*HaTeva* הטבע-86,⁵⁶⁴ but rather, solely and specifically to *HaShem* יהוה Himself, blessed is He. This is as explained in Zohar⁵⁶⁵ about the verse,⁵⁶⁶ “Whoever sacrifices to God-*Elohi*”מ-אלהים shall be obliterated, except to *HaShem* יהוה alone.” That is, the matter of sacrifices (*Korbanot*) are specifically to *HaShem* יהוה, blessed is He, Himself, higher than His title God-*Elohi*”מ-אלהים.⁵⁶⁷

⁵⁶⁴ Pardes Rimonim Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah Shaar HaTeshuvah Ch. 6 section entitled “*HaMargil*” (121b); Shnei Luchot HaBrit 89a, 189a, 308b; Shaalot uTeshuvot Chacham Tzvi, Section 18 (cited in Likkutei Torah Re’eh 22c); Tanya Shaar HaYichud v’HaEmunah Ch. 6.

⁵⁶⁵ Note: Zohar III 5a; Zohar II 108a; Midrash HaNe’elam (Zohar Chadash) Bereishit 4a – Based upon this, the sweetness of the precise wording of our sages, of blessed memory (in Menachot 110a) is understood: Rabbi Shimon ben Azai stated, ‘Come and see what is written in the portion of the offerings: The names *E’l*-אל and *Elohi*”מ-אלהים are not written, but only *HaShem* יהוה, so there is no room for the litigant (those who erroneously and heretically claim there are any other domains) to argue.” With regards to the Talmud’s mention of the title *E’l*-אל as well, see Zohar III 31a & 132a.

⁵⁶⁶ Exodus 22:19

⁵⁶⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of Intrinsic Being.

Moreover, in truth, one's sacrifices reach even higher, to the aspect of "before *HaShem*-יהו"ה."⁵⁶⁸ For,⁵⁶⁹ "The mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*)," who is higher than the aspect of the name of *HaShem*-יהו"ה, blessed is He, as manifest in letters.⁵⁷⁰ That is, although His Name *HaShem*-יהו"ה, blessed is He, utterly transcends His title God-*Elohi*"מ-אלהי, nevertheless, the four letters of His Name indicate the diminishment and restraint of *Tzimtzum* (י), and the subsequent spreading forth (ה), drawing down (ו), and expression (ה),⁵⁷¹ all of which relate to the chaining down of the worlds (*Seder Hishtalshelut*). However, the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He, transcends the four letters of His Name *HaShem*-יהו"ה,⁵⁷² and the service of the sacrificial offerings (*Korbanot*) reach all the way to the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of the conclusion of the verse regarding the sacrificial offerings,⁵⁷³ "That he may be desirable before *HaShem*-יהו"ה." For, the earlier verse first stated, "an offering to *HaShem*-יהו"ה," whereas at the conclusion of the matter, after it states, "of the cattle, and of

⁵⁶⁸ Leviticus 1:3

⁵⁶⁹ Zohar II 239a; Zohar III 26b

⁵⁷⁰ See the discourse entitled "*Shiviti*" 5720, and the citations there, as well as Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of Intrinsic Being.

⁵⁷¹ See Biurei HaZohar Acharei of the Mittler Rebbe (p. 76c and on); and Biurei HaZohar of the Tzemach Tzeddek (Vol. 1, p. 363 and on) and elsewhere.

⁵⁷² See the Opening Gateway (Petach HaShaar) to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*, Ch. 17 and on.

⁵⁷³ Leviticus 1:3

the herd or of the flock,” the matter concludes with the words, “That he may be desirable before *HaShem*-יהו"ה.” His honorable holiness, the Rebbe, the Tzemach Tzeddek, explained⁵⁷⁴ that, “before *HaShem*-יהו"ה,” means “even higher than the letters of the Name *HaShem*-יהו"ה.”

This then, is the meaning of the service of sacrificial offerings (*Korbanot*). That is, one’s service of *HaShem*-יהו"ה, blessed is He, must not be only with one’s Godly soul, but rather, it must be, “of the cattle and of the herd or of the flock,” which refers to the animalistic soul. This is certainly true of the service as it was in the Holy Temple, wherein one was able to perform the service of sacrificial offerings (*Korbanot*) to *HaShem*-יהו"ה, blessed is He, with an actual physical animal. For, it is through this that he reaches, “before *HaShem*-יהו"ה,” meaning that it reaches the Singular Preexistent Intrinsic Essential Being of the Limitless One Himself, *HaShem*-יהו"ה blessed is He.

3.

Now, when it comes to the sacrifices (*Korbanot*), and this likewise applies to the bringing close (*Kiruv*-קירוב) of one’s personal strengths and senses, the physical sacrifice would become included in the Supernal fire. His honorable holiness, my father-in-law the Rebbe, explained in the

⁵⁷⁴ Likkutei Torah Vayikra discourse entitled “*Leva'er... Adam Ki Yakriv*”

discourse,⁵⁷⁵ that the service of *HaShem*-יהו"ה, blessed is He, of each and every single Jew, is in the same manner, that is, the sacrificial offerings must become included in the Supernal fire. This refers to the fiery passions of the Godly soul, which is the upper fire. This is as stated,⁵⁷⁶ "It's flashes are flashes of fire, the flame of *Ya''h*-י"ה." That is, the root of the love of *HaShem*-יהו"ה that the Godly soul possesses, is of the Upper fire, which is called, "the flame of *Ya''h*" (*Shalhevet Ya''h*-ה"ה שלהבת י"ה). Thus, even the love of *HaShem*-יהו"ה that the Godly soul possesses as it is below, is called the Upper fire.

The explanation of why the supernal love of *HaShem*-יהו"ה that the Godly soul possesses is called, "the flame of *Ya''h*-י"ה" is as follows: It states in *Sefer Yetzirah*⁵⁷⁷ that the ten *Sefirot* are, "like a flame that is bound to the coal." His honorable holiness, the Rebbe Maharash, explains⁵⁷⁸ that there are two aspects in this. That is, there is the flame that is within the coal, and there is the flame that is on the surface of the coal. Now, when it comes to the flame that is on the surface of the coal, it is possible for it to be considered independently of the coal, only that it has no substance or existence, in and of itself. It is for this reason that it states in the Mishnah that,⁵⁷⁹ "One who transfers a flame to the public

⁵⁷⁵ In Ch. 2 *ibid.* (*Sefer HaMaamarim* 5710 p. 113 and on).

⁵⁷⁶ Song of Songs 8:6; *Midrash Shir HaShirim Rabba* 8:6

⁵⁷⁷ *Sefer Yetzirah* 1:7

⁵⁷⁸ *Hemshech* entitled "*Mayim Rabim*" 5636, Ch. 62 and on; Also see the explanation of the discourse "*V'Oolam Chai Ani*" printed at the end of *Derech Mitzvotecha* of the Tzemach Tzedek (182a and on).

⁵⁷⁹ Talmud Bavli Beitza 39a; Cited in *Mishneh Torah* of the Rambam, *Hilchot Shabbat* 18:5

domain on Shabbat is not liable.” Based on this, we can determine and know two things. Namely, that on the one hand, there is a flame that is considered something unto itself, to the point that it is applicable to have a Halachic ruling regarding, “one who transfers a flame.” However, on the other hand, the flame has no substance or independent existence, in and of itself, whatsoever, and therefore, “One who transfers a flame to the public domain on Shabbat is not liable.”

Now, “prior to the creation of the world” – and as stated in the works of the received knowledge, that is, *Kabbalah*,⁵⁸⁰ this also applies prior to emanation – “there was Him and His Name alone.”⁵⁸¹ He then subsequently emanated the *Sefirot*. Thus, these two matters – that is, the ten *Sefirot* as they are concealed in the Emanator, and the ten *Sefirot* as they are emanated – are comparable to the two aspects of the flame. Now, when it comes to the flame as it is within the coal, even though it is much stronger there,⁵⁸² nevertheless, as it is within the coal, there is no actual existence of the flame, and there certainly is no existence of all of the particulars of the flame. Rather, its existence there is entirely undiscernible, and there is only the existence of the coal. It is only that there are proofs and demonstrations that necessitate the existence of the flame, even within the coal, and on the contrary, it is of much greater

⁵⁸⁰ See Avodat HaKodesh Vol. 1 (Chelek HaYichud), Ch. 2; Sefer HaMaamarim 5679 p. 198; 5687 p. 157 and elsewhere.

⁵⁸¹ Pirke D’Rabbi Eliezer Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁵⁸² See Shaar HaYichud v’HaEmunah of the Alter Rebbe Ch. 3.

strength there. However, all that is recognizable and discernible is the coal itself.

It is the same way – and to a much greater extent – when it comes to the general matter of the ten *Sefirot* as they are concealed within the One who emanates them, blessed is He. That is, all that there is there, is the Emanator Himself, blessed is He, only that there is proof from the existence of the ten emanated *Sefirot*, that there must also be ten *Sefirot* concealed within He who emanates them.

The ten *Sefirot* were subsequently emanated. However, even after being emanated, they are completely bound to their Source in the ten *Sefirot* that are concealed in He who emanates them, blessed is He. This is comparable to the flame on the surface of the coal that is entirely bound to the flame within the coal. Moreover, this bond sustains the entire existence of the surface flame, since if it becomes separated from its source, it will revert to absolute nothingness.

This then, is the meaning of, “the flame of *Ya”h*” (*Shalhevet Ya”h* יה-ה שִׁלְהֶבֶת). That is, it is like the flame as it is within the coal and is like the flame as it is on the surface of the coal, which is, nonetheless, bound up with the coal. However, it is possible for the flame that is upon the coal to be considered separately, in and of itself. It is the same way with the order of the chaining down of the worlds (*Seder HaHishtalshelut*) of the ten revealed *Sefirot*. For, although they are entirely bound up with their Source in *HaShem* יהו"ה, since, “He and his life for are one and He and His organs are

one,”⁵⁸³ and are like the flame on the surface of the coal that is entirely one with the flame within the coal and utterly united with the coal, nevertheless, due to the abundant chaining down, it is possible that, at the end of it all, there will be room to err and think that they are separate. This is as our sages, of blessed memory, stated,⁵⁸⁴ “When Moshe was writing the Torah... he arrived at the verse,⁵⁸⁵ ‘And God said, ‘Let us make man in our image and in our likeness.’” He questioned this and said, ‘Master of the universe, why are You giving room for the heretics to open their mouth?’ *HaShem*-יהו"ה responded, ‘Write it and let those who wish to err, err.’” In other words, the One Above stated, “Let those who wish to err (by what is written), err.” This is to say that from the perspective of the flame, it is possible to come to a place of error, to think that it is separate.

However, in reality, the flame itself is, “the flame of *Ya”h*” (*Shalhevet Ya”h*-שלהבת י"ה). That is, in the *Yod*-יוד that is within it, there is also the aspect of the thorn of the letter *Yod*-יוד. In other words, there are the ten revealed *Sefirot*, and the ten concealed *Sefirot*, and both are, “the flame of *Ya”h*-י"ה,” with utterly no separation between them, God forbid that one should think so.⁵⁸⁶

Likewise, the love of *HaShem*-יהו"ה, blessed is He, that the Godly soul possesses, is also called, “the flame of *Ya”h*-

⁵⁸³ Introduction to Tikkunei Zohar 3b; Tanya Iggeret HaKodesh, Epistle 20 (129a).

⁵⁸⁴ Midrash Bereishit Rabba 8:8

⁵⁸⁵ Genesis 1:26

⁵⁸⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 – 11.

יה.” For, the Torah begins with the word, “In the beginning-*Bereishit*-בראשית,” which refers to the Jewish people, who are called, “the beginning-*Reishit*-ראשית.”⁵⁸⁷ This is to say that the entirety of the chaining down of the worlds (*Hishtalshehut*) is for the Jewish people. It is thus understood that all matters within the chaining down of the worlds (*Hishtalshehut*) can be found to have a likeness in the Jewish people and affect the Jewish people. The same is true of the matter of, “the flame of *Ya”h*-יה”ה,” which affects the Jewish people to likewise possess “the flame of *Ya”h*-יה”ה,” that is, a love of Godliness.

For, it is written,⁵⁸⁸ “Because *HaShem*-יהו”ה your God, loves you.” In the teachings of Chassidut⁵⁸⁹ this verse is explained to mean that He draws forth love within you and that He loves you, and that these two aspects are entirely interdependent. Moreover, when it states that “*HaShem*-יהו”ה your God loves you,” it is referring to the Singular Preexistent Intrinsic and Essential Being of the Limitless One, *HaShem*-יהו”ה Himself, blessed is He. Thus, it is due to the Supernal “flame of *Ya”h*-יה”ה” that this aspect is also caused within the Jewish people themselves.

Now, in general, there are two manners to this love (*Ahavah*).⁵⁹⁰ That is, just as Above there are the ten *Sefirot* as they are included in the Emanator, blessed is He, and as they

⁵⁸⁷ Genesis 1:1 and Rashi there.

⁵⁸⁸ Deuteronomy 23:6

⁵⁸⁹ See Likkutei Torah Teitzei, discourse entitled “*V’Lo Ava*” 38c and on; Discourse entitled “*Hashkifah*” of the Summer of 5700, (Sefer HaMaamarim 5700 p. 155 and on).

⁵⁹⁰ See *Hemshech “Mayim Rabim”* ibid. Ch. 70 and on; Maamarei Admor HaZaken ibid. p. 193 and on; Derech Mitzvotcha ibid. p. 183a

are emanated, so likewise, this love also possesses these two aspects. For, the emotions arise from the intellect. That is, when a person contemplates matters that bring one to love of *HaShem*-יהו"ה, blessed is He, then the love of *HaShem*-יהו"ה will be born in him. However, when he delves his mind and invests himself into the intellect itself, as he should, and is immersed and unified with the intellect itself, then the emotion has no existence at all, since the emotion is entirely included in its cause, and does not exist independently. It is only when he removes himself from the cause, and he lowers himself to the effect that the opposite is caused to occur, that then, it is the existence of the emotion that is primarily felt, for it has become revealed. Nevertheless, it is entirely bound up with the contemplation that gave birth to it, or more particularly, it is entirely bound up with the intellectual arousal of the contemplation, and it is specifically the intellectual arousal that vitalizes and gives strength to the emotion.

This is like the analogy of the flame that is on the surface of the coal, which is entirely bound up with the flame that is within the coal. For, it is through this bond that there is a constant sustainment of the vitality and strength of the flame. It is the same way when it comes to love of *HaShem*-יהו"ה, blessed is He. It must be entirely bound up with the love as it is included in the Cause. This then, is the meaning of the "flame of *Ya'h*-יה"ה," within which all the sacrificial offerings (*Korbanot*) that are offered become included.

Now, we explained before that the sacrifices (*Korbanot*) are, “before *HaShem*-יהו"ה,” meaning that they transcend the letters of the Name *HaShem*-יהו"ה. It therefore is automatically understood that in the same way, the Supernal fire, within which the sacrifice becomes included, likewise transcends the letters of the Name *HaShem*-יהו"ה, blessed is He.

In man’s service of *HaShem*-יהו"ה, blessed is He, this refers to the service of *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect. For, just as in the service of *HaShem*-יהו"ה with sacrificial offerings that took place in the Holy Temple, it specifically was an animal that was offered, it is the same way now, since the “prayers were established corresponding to the daily *Tamid* offerings.”⁵⁹¹ Thus, the Godly soul must specifically work with the animalistic soul,⁵⁹² in that the service of the Godly soul should not be separated unto itself. It is specifically through this kind of service of *HaShem*-יהו"ה, blessed is He, that one attains a transcendence of reason and intellect, thus entirely transcending the chaining down of the worlds (*Seder HaHishtalshelut*).

Now, although it is true that even the service of *HaShem*-יהו"ה with the soul, in and of itself, is also by means

⁵⁹¹ Talmud Bavli, Brachot 26b

⁵⁹² See Chullin 5b in explanation of the verse (Psalms 36:7), “Man and animal You preserve, *HaShem*-יהו"ה.”

of the body and with the body, since the Torah was specifically given to souls within bodies and the fulfillment of the commandments-*mitzvot* is through the use of the body, and this also applies to *mitzvot* that are called, “The duties of the heart,” as explained in various places,⁵⁹³ nevertheless, it is entirely possible for it not to relate to the body or affect the body at all.

For example, it is possible that while a person prays or studies Torah, and is within the four cubits of the Torah law (*Halachah*) and the four cubits of prayer, he is in a state of refinement and refined behavior. However, as soon as he removes himself from that, such as when he concludes his prayers or Torah study, he is pulled into the very same state of coarseness as he was before. Moreover, at times, it is possible for his sense of self to actually increase, because of the self-satisfaction he has in his service of *HaShem*-יהו"ה.

Similarly, we may compare this to the distinction of *mitzvot* that are fulfilled with a separate object, in contrast to *mitzvot* that are fulfilled with the body itself. That is, there is no discernable change in the physical parchment of the phylacteries (*Tefillin*) or the wool of the *Tzitzit* to the physical eye.⁵⁹⁴ That is, whatever changes the parchment and wool must undergo in order to be made fitting for the performance of the *mitzvah*, are changes that are due to the work of the

⁵⁹³ See discourse entitled “*V’Khol HaAm*” 5697 (*Kuntres* 79 – *Chag HaShavuot* 5710 (printed in *Sefer HaMaamarim* 5710 p. 224; 5697 p. 283)).

⁵⁹⁴ See Tanya Kuntres Acharon, section entitled, “*LeHavin Mah SheKatuv b’Pri Etz Chaim*” 155a; It is understood that this does not contradict what it states in Tanya Ch. 37 (46b) and in Torah Ohr at the beginning of Megillat Esther (90c-d) and elsewhere.

craftsman. However, the changes that are caused by the actual preparation and performance of the *mitzvah* itself, are not recognizable or discernable to the eye.

In the same manner, it is entirely possible for it to likewise be so in fulfilling *mitzvot* that are by the body and of the body. That is, it could remain as if the fulfillment of *the mitzvah* is being done with a separate object. In other words, in such a case, the body only acts as a medium through which the soul studies Torah and fulfills the *mitzvot*. However, this is not the ultimate purpose of the service of *HaShem*-יהו"ה, blessed is He.

Rather, the ultimate objective is for a person to serve *HaShem*-יהו"ה, blessed is He, with his body and animalistic soul, until they become completely transformed, from one extreme to the opposite extreme. That is, it should be recognizable in the body, that this is a body that studies Torah and performs *mitzvot*, and this should certainly be discernable and recognizable and in the animalistic soul. When this is accomplished, then not only does such a person have no relation to forbidden things altogether, but he also will be entirely removed from excess in permissible matters. That is, even in regard to permissible matters, he only will want and desire whatever is necessary for the health of his body, so that he will be able to properly serve *HaShem*-יהו"ה, blessed is He.⁵⁹⁵

⁵⁹⁵ See Mishneh Torah of the Rambam, Hilchot De'ot, Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 4, The Gate of Unity.

However, if his service of *HaShem*-יהו"ה is such that it only is the service of the soul, as it is independent unto itself, in that the body is just the medium for this service, then this is not the ultimate intention, and his sacrificial offering is undesirable before *HaShem*-יהו"ה, blessed is He. It therefore is necessary that one's service of *HaShem*-יהו"ה, blessed is He, include both the body and animalistic soul, specifically. That is, he must serve the One Above with his body and his animalistic soul.

This is as explained by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, that the coming into being of the soul is from the lights (*Orot*), and that the general matter of the lights (*Orot*) is the aspect of revelations (*Giluyim*). In contrast, the coming into being of the body is from the Essential Being of *HaShem*-יהו"ה Himself, whose existence is intrinsic to Him, and who is the Preexistent Cause of all causes, who is not preceded by any other cause whatsoever, God forbid to think so. Thus, the soul, which recognizes this superiority of the body, desires to cleave to and receive the Essence. For this reason, the soul desires to bond with the body and the animalistic soul, and to work with them. Thus, the desire and intellect of the soul itself, necessitate and demand that it bond with the body, not just as a separate thing that acts as a medium through which to serve *HaShem*-יהו"ה, blessed is He, but rather, to bond with the body, so that body and soul serve *HaShem*-יהו"ה together as one.

However, in truth, even this is still not sufficient for his offering to be, "desirable before *HaShem*-יהו"ה." For, all

this is still servicing *HaShem*-יהו"ה, blessed is He, according to the dictates of reason and intellect. That is, the soul understands the superiority of the essence and thus desires the essence. Because of this, it endeavors to serve *HaShem*-יהו"ה with the body. Although this indeed is reason and intellect from the side of holiness, it nevertheless is still reason and intellect. However, the ultimate service of *HaShem*-יהו"ה is not for any benefit or goodness that one may receive through it. Rather, one's sole intention is to fulfill the Supernal will of *HaShem*-יהו"ה, blessed is He. The Supernal will of *HaShem*-יהו"ה is that there be, "a dwelling place for the Holy One, blessed is He, in the lower world,"⁵⁹⁶ referring specifically to this world.⁵⁹⁷ Therefore, the Jewish soul, which is a "portion of God from on high,"⁵⁹⁸ as stated,⁵⁹⁹ "You are children to *HaShem*-יהו"ה your God," senses and feels the will of the father, and it is because of this that it performs its service of *HaShem*-יהו"ה, blessed is He, specifically with the body.

Now, there is a superiority in this, over and above the aspect of a servant (*Eved*).⁶⁰⁰ That is, a servant only fulfills the command of the Master with which he has been charged (without reason and intellect). In other words, he knows the task that the Master has charged him with, but does not have a

⁵⁹⁶ Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabba 3; Bamidbar Rabba 13:5; Tanya Ch. 36.

⁵⁹⁷ Tanya Ch. 36 *ibid*.

⁵⁹⁸ Job 31:2; Tanya Ch. 2

⁵⁹⁹ Deuteronomy 14:1

⁶⁰⁰ See Sefer HaSichot Torat Shalom p. 132; Torat Chayim Vayakhel 588b and on (In the new print, Vol. 2, p. 396a and on); *Hemshech* 5666 p. 308 and on.

sensitivity or feel for His will, nor does he have knowledge of why the Master wants it.

However, this is not the case with the souls about whom it states,⁶⁰¹ “You are children to *HaShem*-יהו”ה your God.” That is, although in this case too, the service of the soul is not out of reason and intellect, but only to fulfill the will of the Father, nevertheless, the soul senses and feels the will of the Father, and knows its reason.

This is why after the verse states, “From you a sacrifice to *HaShem*-יהו”ה,” it concludes, “of the cattle, and of the herd or of the flock.” For, the beginning words, “From you a sacrifice to *HaShem*-יהו”ה,” refer to the Godly soul. However, in order to bring about that⁶⁰² “the mystery of the sacrifice should ascend to the mystery of the Unlimited One (*Ein Sof*),” even higher than the letters of the Name *HaShem*-יהו”ה, blessed is He, it is necessary that the service be, “of the cattle,” which refers to the service of *HaShem*-יהו”ה, blessed is He, with the animal soul and the body. Moreover, this service needs to be in a particular and specific manner, just as the verse continues and specifies, “of the herd or of the flock.” That is, one must contemplate and delve into the particular details of the matter of his soul and of his service of *HaShem*-יהו”ה, blessed is He, with his body and animal soul. It is specifically then that, “he will be desirable before *HaShem*-יהו”ה.”

⁶⁰¹ Deuteronomy 14:1

⁶⁰² Zohar II 239a; Zohar III 26b

Now, the Torah portion of the sacrificial offerings begins with the words,⁶⁰³ “And He called to Moshe-*Vayikra el Moshe*-משה אל ויקרא,” and these words empower us with the service of *HaShem*-יהו"ה through the sacrificial offerings (*Korbanot*). For, although the offering is, “from you-*Mikhem*-מכם, a sacrifice to *HaShem*-יהו"ה,” and it is entirely dependent upon you to present yourself as an offering to *HaShem*-יהו"ה, blessed is He, nevertheless, due to one's lowly state, the more he contemplates, the more he will see his lowliness and distance and his spirit will fall and be lowered. Thus, the opening words are, “And He called to Moshe.” These words give each and every single Jew the ability to be an offering to *HaShem*-יהו"ה, and beyond that, even an offering, “before *HaShem*-יהו"ה.”

It is for this reason⁶⁰⁴ that the verse does not specify who it is who is calling,⁶⁰⁵ since it is from a most supernal and awesome place, the light of the Unlimited One blessed is He, who transcends all worlds. This refers to the aspect of, “You are holy-*Ata Kadosh*-אתה קדוש,” which transcends “Your Name is Holy-*Shimcha Kadosh*-שמך קדוש.”⁶⁰⁶ For, Moshe is the shepherd of Israel, and it states in the Midrash⁶⁰⁷ that he

⁶⁰³ Leviticus 1:1

⁶⁰⁴ See discourse entitled “*Vayikra*” 5675 (*Hemshech* 5672 Vol. 2, p. 918); 5632 Ch. 9 (Torat Menachem Sefer HaMaamarim Nissan p. 120 and on); 5643 and 5647.

⁶⁰⁵ See Zohar I 102b; Likkutei Torah Vayikra 1d

⁶⁰⁶ Liturgy of the *Amidah* prayer.

⁶⁰⁷ Midrash Shmot Rabba 2:2

was tested to see whether he tended to the younger sheep of the flock. That is, it was specifically this aspect that demonstrated that he was a proper shepherd. The same is true in each and every generation, since “there is an extension of Moshe in each and every generation,”⁶⁰⁸ who are the shepherds of Israel in each and every generation.⁶⁰⁹ It is they who draw forth strength for this service of *HaShem*-יהו"ה through sacrificial offerings (*Korbanot*). This is because they are intermediaries that bond,⁶¹⁰ and act as intermediaries who stand, “between *HaShem*-יהו"ה and you.”⁶¹¹ That is, they are the intermediary who bonds and unites the worlds with Godliness, through souls.

This then, is what actualizes the “dwelling place for the Holy One, blessed is He, in the lower worlds.” Namely, this refers to the obligation placed upon each and every Jew to,⁶¹² “make a sanctuary for Me and I will dwell within them,” within each and every Jew. One of the primary services in the Holy Temple is the service of *HaShem*-יהו"ה through sacrificial offerings (*Korbanot*), which, as mentioned before, means that one must truly and honestly contemplate his state and standing with self-interest in his soul, without fooling himself. Nevertheless, he is told that it is, “from you-*Mikhem*-מכם,” and it is entirely dependent upon you to rectify yourself to be whole and perfect, without blemish, and that you must

⁶⁰⁸ Tikkunei Zohar, Tikkun 69 (112a, 114a)

⁶⁰⁹ Tanya Ch. 42 (59a)

⁶¹⁰ See Torat Shalom, Sichah of Simchat Torah 5673 (p. 158)

⁶¹¹ Deuteronomy 5:5; Also see Sefer HaMaamarim 5659 p. 190 and on.

⁶¹² Exodus 25:8

bring an offering, “from you-*Mikhem*-מִכֶּמ,” and it should be an offering “of the cattle.”

This is accomplished through ones bond – to which he adds and ascends – to the “extension of Moshe in each and every generation.” For, it is in this extension that the essence is also found. Thus, through strengthening this bond he connects to the One who, “called to Moshe,” He who is “not graspable by any thought whatsoever.”⁶¹³ This draws forth the “flame of *Ya*”*ה-י*,” the Supernal fire, within which the sacrificial offering becomes included, through which, “I will dwell within them”⁶¹⁴ is realized.

All this likewise applies to our generation. For, we have a shepherd and prince of Israel who has instructed us in the straightforward path, and we must follow in his ways and in his paths and perform the deeds that must be done and desist from those deeds that should not be done. Thus, it is through this that power and strength has been drawn forth and given to each and every Jew, in whatever state and standing he finds himself, so that even in,⁶¹⁵ “one hour, one day, or in even a single moment, they are able to come close to the Holy One, blessed is He,” and prepare themselves to offer, “from you-*Mikhem*-מִכֶּם a sacrifice to *HaShem*-ה-יהו.” That is, he is given the ability to affect that his powers and senses should become included in the Supernal fire. Beyond that, he is even able to bring his body and animalistic soul, “of the cattle and of the

⁶¹³ Introduction to Tikkunei Zohar 17a

⁶¹⁴ Exodus 25:8

⁶¹⁵ Zohar I 129a

herd or of the flock,” close to *HaShem*-יהו"ה, through which they will be desirable “before *HaShem*-יהו"ה,” meaning to He who transcends the letters of the Name *HaShem*-יהו"ה, blessed is He.

As stated by his honorable holiness, the Rebbe, in the discourse,⁶¹⁶ that “through the restraint (*Itkafia*) of the opposing side (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated in all worlds.”⁶¹⁷ That is, the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*) which is equal to all worlds, is drawn forth through the service of *HaShem*-יהו"ה by restraining the opposing side (*Sitra Achara*), which refers to the service of *HaShem*-יהו"ה with the body and the animal soul. Thus, when each and every one fulfills this,⁶¹⁸ then the general vitality of the entire world will ascend to holiness, and,⁶¹⁹ “The whole earth shall be filled with the glory of *HaShem*-יהו"ה.” For, this is the ultimate intention of the days of Moshiach and the revival of the dead, and is the ultimate purpose and perfection for which the worlds were created. May it happen speedily in our days!

⁶¹⁶ Discourse entitled “*Bati Legani*” 5710 Ch. 1 (Sefer HaMaamarim 5710 p. 111).

⁶¹⁷ 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

⁶¹⁸ See Tanya Ch. 37 & 36.

⁶¹⁹ Numbers 14:21