

Discourse 9

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

Delivered on 10th of Shvat, 5713

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

The⁵⁷³ verse states,⁵⁷⁴ “I have come to My garden My sister, My bride.” It states in Midrash Rabbah (commenting on this verse),⁵⁷⁵ “The word, ‘to My garden-*Gani*-לגני,’ means, ‘to My wedding canopy-*Genuni*-לגנוני,’ 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 the sin of the tree of the knowledge of good and evil, as well as the sins that followed it, the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, withdrew from below to above and ascended until the seventh firmament. Subsequently, there arose righteous *Tzaddikim*, until our teacher Moshe who was the seventh, and “all sevens

⁵⁷³ Note: This discourse is primarily founded upon the third 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 and 5712 (adapted into English in The Teachings of The Rebbe 5711 & 5712, Discourse 1 & Discourse 8 respectively) are primarily based upon the first and second chapters of the discourse entitled “*Bati LeGani*” 5710.

⁵⁷⁴ Song of Songs 5:1

⁵⁷⁵ Midrash Rabba, Shir HaShirim 5:1

are beloved,”⁵⁷⁶ who drew down the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, from above to below from firmament to firmament, until the Indwelling Presence of *HaShem*-יהו"ה, was drawn down to the physical earth, in the most literal sense.

It is about this drawing forth that the verse states,⁵⁷⁷ “And they shall make a sanctuary for Me and I will dwell within them (*V'Shachanti B'Tocham*-בְּתוֹכָם).” Our sages, of blessed memory, stated,⁵⁷⁸ “The verse does not say, ‘within it-*B'Tocho*-בְּתוֹכוֹ’ but rather says, ‘within **them**-*B'Tocham*-בְּתוֹכָם,’ meaning that He dwells within each and every Jew.” In other words, when the righteous *Tzaddikim* affect all these matters within themselves, and by doing so, affect this in the people of their generation, they thereby draw forth the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, in the lower worlds, just as it was at first. Moreover, they draw forth the **essential** root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, into the lower worlds.

This is as stated in the discourse⁵⁷⁹ of the day of my father-in-law, the Rebbe’s passing – his *Yahrtzeit* – in explanation of the teaching in Zohar,⁵⁸⁰ “Through the restraint

⁵⁷⁶ Midrash Vayikra Rabba 29:11

⁵⁷⁷ Exodus 25:8

⁵⁷⁸ 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.

⁵⁷⁹ See the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 111).

⁵⁸⁰ See Tanya, Ch. 27 (34a); Likkutei Torah Pekudei citing Zohar II 128b (and Zohar ibid 67b, 184a); Torah Ohr, Vayakhel 89d; Likkutei Torah Chukat 65c.

(*Itkafia*) of the opposing side-*Sitra Achara*,⁵⁸¹ the glory of the Holy One, blessed is He, is elevated in all worlds.” The explanation is that this refers to the light that illuminates in all worlds equally, that is drawn forth specifically through serving *HaShem*-יהו"ה, blessed is He, by restraining the opposing side (*Sitra Achara*). In the service of *HaShem*-יהו"ה, blessed is He, of the Holy Temple, this was accomplished through serving Him with the sacrificial offerings, and more particularly, by performing the service of the incense.⁵⁸²

This is also the reason that the Tabernacle (*Mishkan*-משכן) was made specifically of acacia-wood (*Atzei Shittim*-עצי שטים).⁵⁸³ For, the term “*Shita*-שטה” also means⁵⁸⁴ “an intellectual leaning,” and is also of the same root as “folly-*Shtut*-שטות.”⁵⁸⁵ In other words, something that is an intermediate that can lean to either side or can lean either upward or downward, is called a “*Shita*-שטה.” When the leaning is upward, then it is “holy folly-*Shtut d’Kedushah*-שטות דקדושה,” whereas when the leaning is downward, it is the folly-*Shtut*-שטות of the opposing side.

Now, in general, the path of Torah and *mitzvot*, is the intermediate path, as stated by the Rambam in *Hilchot*

⁵⁸¹ The “Other Side-*Sitra Achara*,” means whatever is the opposite of holiness.

⁵⁸² See the discourse entitled “*Bati Legani*” 5710 *ibid.* Ch. 3 (Sefer HaMaamarim 5710 p. 114).

⁵⁸³ Exodus 26:15

⁵⁸⁴ See the discourse entitled “*Bati Legani*” 5710 *ibid.* Ch. 3-5 (Sefer HaMaamarim 5710 *ibid.* p. 114 and on).

⁵⁸⁵ See *Hemshech “V’Kachah”* 5637 Ch. 39 and on (Sefer HaMaamarim 5637 Vol. 2, p. 472 and on); Kuntres U’Maayon, Maamar 1, Ch. 1 and on.

De'ot.⁵⁸⁶ Leaning to that which is above the intermediate path, is holy folly (*Shtut d'Kedushah*-שטות דקדושה), for there also must be holy folly (*Shtut d'Kedushah*-שטות דקדושה). Moreover, it is especially the case, that when a person needs to be careful (and cautious) not to fall into the folly (*Shtut*-שטות) of the opposing side, he must do so specifically by means of holy folly (*Shtut d'Kedushah*-שטות דקדושה). This is similar to the teaching,⁵⁸⁷ “The elder sage was well served by his foolishness (*Shtut*-שטות).” That is, the folly of holiness (*Shtut d'Kedushah*-שטות דקדושה) serves and repairs the folly of the opposing side. This is as stated similarly about the coming future,⁵⁸⁸ “And a spring will go out from the House of *HaShem*-יהו"ה and will water the brook of *Shittim*-שטים,” by means of which, “the glory of the Holy One, blessed is He, is elevated in all worlds.”⁵⁸⁹

2.

Now, in order to understand the general matter of the folly (*Shtut*-שטות) of the opposing side, because of which, the folly of holiness (*Shtut d'Kedushah*-שטות דקדושה) is necessary, through which “the glory of the Holy One, blessed is He, is elevated in all worlds,” we must begin with the following

⁵⁸⁶ Mishneh Torah, Hilchot De'ot 1:4

⁵⁸⁷ Talmud Bavli, Ketuvot 17a

⁵⁸⁸ Joel 4:18

⁵⁸⁹ For all that has been said thus far, see the lengthier explanations in the discourses entitled “*Bati Legani* – I have come to My garden” of the years 5711 and 5712 (adapted into English in The Teachings of The Rebbe 5711 and 5712).

explanation.⁵⁹⁰ The verse states,⁵⁹¹ “When any man’s wife goes astray-*Ti’s-te* תשטה,” which Rashi explains means, “deviates from the paths of modesty.” Similarly, another verse states,⁵⁹² “Israel settled in *Shittim*,” about which the Midrash comments,⁵⁹³ “*Shittim* שטים refers to a place that causes one to be involved in folly-*Shtut* שטות, through which he then is brought to sins of licentiousness.” Similarly, our sages, of blessed memory, commented on the aforementioned verse, “When any man’s wife goes astray-*Ti’s-te* תשטה,” and stated,⁵⁹⁴ “A person only commits a transgression if a spirit of folly (*Ru’ach Shtut* שטות רוח) enters him.” For, in and of himself, it is not possible for a Jew to come to transgress the will of *HaShem* יהו"ה and commit any sin whatsoever.

This is as Zohar states⁵⁹⁵ regarding the verse,⁵⁹⁶ “If a soul sins,” stating, “The Torah and the Holy One, blessed is He, are astonished about this, and state, ‘If a soul sins-*Nefesh Ki Techeteh* נפש כי תחטא’ (in the form of a question). That is, the astonishment is even in regard to the lowest level of the soul, which called the *Nefesh* נפש⁵⁹⁷ and is not the essence of the soul. Moreover, of the five names by which the soul is

⁵⁹⁰ See the discourse entitled “*Bati LeGani*” 5710 *ibid.* Ch. 3-5 (Sefer HaMaamarim 5710 *ibid.* p. 114 and on).

⁵⁹¹ Numbers 5:12

⁵⁹² Numbers 25:1

⁵⁹³ Midrash Rabba, Balak; Tanchuma to Numbers *ibid.*; Also see Talmud Bavli, Sanhedrin 106a.

⁵⁹⁴ Talmud Bavli, Sotah 3a; Tanya Ch. 24 (30a).

⁵⁹⁵ Zohar III 16a, 13b.

⁵⁹⁶ Leviticus 4:2

⁵⁹⁷ See Maamarei Admor HaEmtza’ee, Hanachot 5577 p. 302.

called,⁵⁹⁸ this is the lowest level. For, as the Zohar specifies there, the matter of sin specifically applies only to the *Nefesh*-נפש level of the soul, whereas in the levels of *Neshamah*-נשמה and *Ru'ach*-רוח, sin is not applicable. Nevertheless, even so, it is in regard to this lower level, the *Nefesh*-נפש of the soul, that the verse is astonished and questions the possibility of sin. Moreover, this even includes unintentional sins, since the verse specifically discusses the matter of unintentional sins (*Shogeg*). In other words, even unintentional sins are actually not possible, if not for the spirit of folly (*Ru'ach Shtut*-רוח שטות) that has entered him.

This is because the nature of every Jew, in and of himself, is that he neither wishes nor is capable of separating himself from Godliness.⁵⁹⁹ However, because of the spirit of folly (*Ru'ach Shtut*-רוח שטות) that covers over the truth, it seems to him that even when he transgresses, he still retains his Jewishness. Because of this, it is possible for him to come to transgress the will of *HaShem*-יהו"ה, blessed is He, and sin. However, when the truth is illuminated in him, which is the aspect of “the eternal truth of *HaShem*-יהו"ה,”⁶⁰⁰ he senses that through the sin – whether the transgression is only of a Rabbinic prohibition or is merely a scrupulous detail ratified by our sages – he becomes utterly separated from Godliness, even more than the separation from Godliness of the

⁵⁹⁸ Midrash Bereishit Rabba 14:9

⁵⁹⁹ See the discourse entitled “*Bati LeGani*” 5710 *ibid.* Ch. 3-5 (Sefer HaMaamarim 5710 *ibid.* p. 115 & p. 117).

⁶⁰⁰ Psalms 117:2

extraneous husks (*Kelipah*) and the opposing side (*Sitra Achara*) themselves, God forbid.

This is as stated by his honorable holiness, the Alter Rebbe, in Tanya,⁶⁰¹ that when a person transgresses the will of *HaShem*-יהו"ה, blessed is He, he is worse and lesser than even an impure animal etc., being that "they do not deviate from their appointed tasks,"⁶⁰² and even if he does not see this, his soul (*Mazal*) sees this.⁶⁰³ It is for this reason that a person who always has the image of God (*Tzelem Elohi*"m- צלם אלהי"ם) upon his face, cannot be dominated by the extraneous forces whatsoever. This is as stated,⁶⁰⁴ "Your ordinances protected my spirit," and similarly, it states,⁶⁰⁵ "The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens etc." Thus, it is only because the aspect of⁶⁰⁶ "in Our image and in Our likeness" is not apparent in him, that the extraneous forces are able to dominate him.

Moreover, even the nations of the world, the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*) do not transgress His will, blessed is He, only that they consider Him to be the, "God of the gods,"⁶⁰⁷ in thinking that they too have power and dominion. Nevertheless, they do

⁶⁰¹ See Tanya Ch. 24-25; Kuntres U'Maayan, Maamar 2 and on.

⁶⁰² See Talmud Bavli, Sanhedrin 42a

⁶⁰³ See Talmud Bavli, Megilah 3a

⁶⁰⁴ Job 10:12

⁶⁰⁵ Genesis 9:2

⁶⁰⁶ Genesis 1:26

⁶⁰⁷ Talmud Bavli, Menachot 110a

not rebel against Him.⁶⁰⁸ That is, since they do indeed consider Him to be the “God of the gods,” they can never transgress the will of *HaShem*-יהו"ה, blessed is He.

In contrast, a person who rebels against the will of *HaShem*-יהו"ה, blessed is He, and sins, is even worse than the extraneous husks (*Kelipot*), the opposing side (*Sitra Achara*) and everything that is under their influence, such as impure animals and wild beasts etc. This is to such an extent that even⁶⁰⁹ “a mosquito” – “who only takes in, but does not give out”⁶¹⁰ – “preceded you.”

3.

Now, at first glance, it is not understood how a person who transgresses and sins is more separated from Godliness than even the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*), who do not transgress the will of the King, but consider Him to be the “God of the gods.” For since they ascribe dominion to the stars and constellations or to the supernal ministering angels above, by calling Him “the God of the gods,” they are committing idolatry. Thus, in this itself, they transgress the Supernal will of *HaShem*-יהו"ה, blessed is He. This being the case, how can it be said that a Jew who transgresses *HaShem*'s-יהו"ה will and sins is worse than them?

⁶⁰⁸ See the notes of the Rebbe in the appendix to this discourse.

⁶⁰⁹ Talmud Bavli, Sanhedrin 38a

⁶¹⁰ Talmud Bavli, Gittin 56b

The explanation is that the matter of, “the God of the gods” is the matter of ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, and only the Jewish people, rather than the children of Noach, are warned against ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, as the Rama stated and as stated in various other places.⁶¹¹ The Rambam, who wrote (in *Sefer HaMitzvot*),⁶¹² that the commandment regarding the unity and singularity of *HaShem*-יהו"ה, blessed is He, is derived from the verse,⁶¹³ “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad* אחד-יהו"ה,” also seems to indicate⁶¹⁴ that the children of Noach, are not warned against this, since the verse specifies “Listen **Israel**-שמע ישראל.”

The explanation is as follows: There are two aspects of the Godly vitality in the worlds. There is the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh Kol Almin*) and the aspect of how *HaShem*-יהו"ה, blessed is He,

⁶¹¹ Orach Chayim 156 and the Darchei Moshe there. In the discourse entitled “*Mi Kamocha*” 5637 it states that this is based upon the Tosefot beginning with the word “*Shema* שְׁמָא” in Bechorot 2b, and Tosefot beginning with the word “*Asur* אָסוּר” in Sanhedrin 63b, the Ra”N at the end of the first chapter of tractate Avoda Zarah; Rabbeinu Yerucham, Toldot Adam, Netiv 17, Section 5; The Shaalot u’Teshuvot V’Shav HaKohen 38 and Shaar Efraim 24 disputed this. Also see the Noda b’Yehuda, Mahadura Tinyana to Yore De’ah 148; Pitchei Teshuvah to Yore De’ah 147, note 2; Pri Megadim, Sifte Da’at, Siman 65; Minchat Chinuch, Mitzvah 417; Sdei Chemed, Pe’at HaSadeh, Klallim, 3:6:111 and the books that he cites there. Also see *Sefer HaMitzvot* of the Tzemach Tzedek, Mitzvat Achdut HaShem. Also see the discourse entitled “*Kol HaMa’arich*” (Kuntres 99, [now printed in *Sefer HaMaamarim Kuntreisim* Vol. 3; 5686 p. 151 and on]). (Also see the discourse entitled “*Mayim Rabim*” 5717, *Torat Menachem*, *Sefer HaMaamarim* Cheshvan p. 320 and on; *Sefer HaMaamarim* 5717 p. 48 and on.)

⁶¹² *Sefer HaMitzvot*, Positive commandment (*Mitzvat Aseh*) 20

⁶¹³ Deuteronomy 6:4

⁶¹⁴ See *Sefer HaMitzvot* of the Tzemach Tzedek, Mitzvat Achdut HaShem, Ch. 1 (*Derech Mitzvot* 59b).

transcends all worlds (*Sovev Kol Almin*).⁶¹⁵ The Godly vitality from the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh Kol Almin*), comes to actually manifest within the worlds.

This is like the teaching of our sages, of blessed memory,⁶¹⁶ “Just as the soul fills the body, so likewise, the Holy One, blessed is He, fills the world.” In other words, the revealed vitality that manifests within the body comes to be divided according to the various limbs and organs, so that the vitality in one limb is not like the vitality in another limb. That is, because of the differences between the limbs and organs, there also is a difference of the vitality in them. Thus, since we see that based upon the particular limb or organ, the vitality that manifests within it undergoes change, it is understood that the body indeed is of some consequence in relation to this vitality, in that because of it, the vitality changes according to the particular limb or organ. Therefore, since the body is of some consequence in relation to this vitality, even though it senses the vitality and is sublimated to it, nevertheless, it is not entirely nullified of its existence.

Similarly, this may be understood in regard to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which comes to be manifest within the worlds. That is, it is understood that the sublimation (*Bitul*) of the creatures to this vitality is not a nullification of their existence (*Bitul b'Metziyut*). However, such is not the case in regard to

⁶¹⁵ See Likkutei Torah, Emor 31b and on, and elsewhere.

⁶¹⁶ Midrash Tehilim 103a cited in Likkutei Torah ibid.

the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), which is understood to be like the vitality of the soul that is not revealed within the body, in relation to which, the creatures are of utterly no consequence.

It is for this reason that this aspect of vitality is concealed. For, although we comprehend that indeed there also is the vitality of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), nevertheless, we do not sense it.⁶¹⁷ This is similar to the creation of something from nothing (*Yesh Me'Ayin*), in which the intangible Godliness (*Ayin*) remains concealed. For, although the tangible created being grasps and comprehends that it is the intangible Godliness (*Ayin*) that brings him into existence, nonetheless, since it is concealed, he does not sense the intangible Godliness (*Ayin*).

4.

Based on the above, we may understand why the Jewish people, specifically, are warned against assigning “partnership” (*Shituf*) to *HaShem*-יהו"ה, blessed is He, and not the children of Noach. For, the souls of the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and below this, they are rooted in the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*). Therefore, since from the perspective of that level, there utterly is no room for

⁶¹⁷ See Tanya Ch. 48 (p. 67b and on).

anything aside for *HaShem*’s-יהו"ה Godliness, our faith is that “there is nothing else besides Him.”⁶¹⁸ This is to say that not only is there no Godliness aside for Him, but more so, there utterly is no existence besides Him. Moreover, it goes without saying, that nothing besides Him has any power or dominion. All this is due to the root of the souls of Jewish people, in the level in which there utterly is no room for any existence, other than *HaShem*’s-יהו"ה existence, blessed is He. Therefore, they were commanded concerning this.

In contrast, the nations of the world have no relationship to the light *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), since their existence is only from the externality of His will. As known,⁶¹⁹ the Jewish people are rooted in the inner essence of *HaShem*’s-יהו"ה will, whereas the nations of the world are rooted in the externality of His will. This is especially true of the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achera*), since *HaShem*’s-יהו"ה only intention in giving them existence at all is for man to overpower and restrain them. Thus, since the root of their existence is from the externality of His will, and only the externality of His will manifests within the light that fills all worlds (*Memaleh*), and since in *HaShem*’s-יהו"ה light that fills all worlds, room is given for the existence of something outside of Himself, they therefore are not commanded against giving *HaShem*-יהו"ה a “partner”

⁶¹⁸ Deuteronomy 4:39; See Sefer HaMitzvot of the Tzemach Tzeddek 23a; Sefer HaMaamarim 5661 p. 197 and on; Likkutei Sichot, Vol. 25, p. 202 note 86.

⁶¹⁹ See Sefer HaMitzvot of the Tzemach Tzeddek 78b and on; Kuntres U'Maayan, Maamar 7, Ch. 1 and on, and elsewhere.

(*Shituf*). Rather, through contemplation and grasp (*Hitbonenut*), they come to know and therefore are commanded, that in reality, there is a Being who transcends both them and their vitality. They therefore call Him, “The God of the gods.”

For the above reason, a Jew who transgresses the will of *HaShem*-יהו"ה and sins, is even worse than the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*). For, even though, in truth, by calling Him, “The God of the gods,” they are committing idolatry, which is the diametric opposite of *HaShem*'s-יהו"ה Supernal will, blessed is He, nonetheless, (since they are rooted in the externality of His will, that is, in the level of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh kol Almin*), which gives room for the existence of something outside of Himself) they are not acting in opposition to the level that they relate to, which is the external level of *HaShem*'s-יהו"ה will.

However, this is not so, in the case of a Jew who transgresses *HaShem*'s-יהו"ה Supernal will and sins. For, since a Jew is rooted in the inner essence of *HaShem*'s-יהו"ה Supernal will, blessed is He, therefore, although for a non-Jew, this is not a matter of rebellion, for a Jew, it indeed is rebellion, since it is the diametric opposite of *HaShem*'s-יהו"ה, Supernal will, blessed is He, to which he is bound. It therefore is even worse than the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*) and is the utmost separation from *HaShem*'s-יהו"ה Godliness.

Now, since the nature of every Jew is that he neither wishes nor is able to be separated from *HaShem*-יהו"ה, therefore, in truth, the transgression of any sin is inapplicable to him, but for the spirit of folly (*Ru'ach Shtut*) that covers over this truth, the result of which, is that it seems to him that the sin does not cause him to be separated from *HaShem*-יהו"ה. The test of this, is that when it does indeed come to a situation in which there is no room to err and delude himself that by doing so, he is not separating himself from *HaShem*-יהו"ה, even the lowest of the low and simplest Jew will stand with utter self-sacrifice, rather than to transgress the will of *HaShem*-יהו"ה, blessed is He.⁶²⁰ This is because he recognizes that through this sin, he would be separating himself from *HaShem*-יהו"ה, may *HaShem*-יהו"ה, Merciful One, save us from such things. This is as stated by his honorable holiness, the Mittler Rebbe,⁶²¹ that even a Jew who becomes increasingly wicked and has succumbed to all the sins in the world, even he will willingly give up his life, with actual self-sacrifice for the sanctification of the Name of *HaShem*-יהו"ה, blessed is He, if he knows that by committing this sin, he will be separating himself from *HaShem*-יהו"ה, blessed is He, because this he cannot do under any circumstance.

Now, since the source of this self-sacrifice is the fact that the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself,

⁶²⁰ See Tanya, Ch. 18.

⁶²¹ *Derech Chayim*, Ch. 8 and elsewhere. Also see *Likkutei Torah*, Emor 32b; *Kuntres HaAvoda* Ch. 5.

blessed is He, who transcends all matters of division, as mentioned before, *HaShem*-יהו"ה is therefore found in each and every Jew, without any divisions whatsoever. That is, in this regard, the greatest of the great and the lowest of the low, are equal. Moreover, even in the lowest of the low, when he has this inner arousal to be moved to self-sacrifice (*Mesirat Nefesh*), all his other matters become aligned with this inner movement. In other words, he stands with self-sacrifice (*Mesirat Nefesh*) even in speech and action alone – even if his mouth and heart are not in equilibrium – since this inner movement of his soul transcends all division. It therefore includes all the powers of the soul within it.

5.

Now, the explanation of the matter of why every Jew neither wishes nor is able to be separate from Godliness, is as follows: It states in Etz Chayim,⁶²² “There is one small spark of the Creator that manifests within one created spark called the *Yechidah*.” The manner of this manifestation is that they become utterly one. This is found within each and every Jew, without taking into consideration (and looking at) the revealed powers of his soul and other matters that relate to the four other names by which the soul is called.

Now, although the created spark is rooted in the vessels (*Keilim*), as explained at length by his honorable

⁶²² See Etz Chayim, Shaar Drushei ABY”A, Ch. 1, (cited in Likkutei Torah, Re’eh 27a).

holiness, the Tzemach Tzedek,⁶²³ and although the matter of vessels (*Keilim*) is that of limitation and division, nevertheless, as known, the root of the souls is from the inner aspect of the vessels (*Keilim*).⁶²⁴ This is especially true of the *Yechidah* essence of the soul, which is rooted in the light from which the souls are hewn and is the garment for the source from which the *Sefirot* are hewn.⁶²⁵ These two aspects refer to the externality of the Primordial Stature of Man (*Adam Kadmon*) and the inner aspect of the Primordial Stature of Man (*Adam Kadmon*). This is to say that the source from which the souls are hewn is from the externality of the Primordial Stature of Man (*Adam Kadmon*), whereas the source from which the *Sefirot* are hewn is from the inner aspect of the Primordial Stature of Man (*Adam Kadmon*). However, these are not two separate things that are disconnected from each other. Rather, when it is said that the souls are rooted in the inner aspect of the vessels (*Pnimiyyut HaKeilim*), what is meant is that the inner aspect of the vessels are unified with the light that is manifest within them. This is similar to how it is physically, where the inner part of the vessel is in close juxtaposition to that which is placed within it. It is the same way spiritually,

⁶²³ See Likkutei Torah *ibid.* Also see Shaarei Kedusha of Rabbi Chaim Vital, Section 3, Shaar 2.

⁶²⁴ See Likkutei Torah, Re'eh 26c and on; Drushim L'Yom HaKippurim 70c; Biurei HaZohar of the Mittler Rebbe Pinchas 114d and on.

⁶²⁵ See Shaarei Kedushah of Rabbi Chaim Vital *ibid.*, Section 3, Shaar 2; Likkutei Torah *ibid.*; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 272 and on; Sefer HaMaamarim 5679 p. 309; Also see the later discourse of this year, 5713, entitled "*VaYehiy Omein et Hadasah*" (Sefer HaMaamarim 5713, p. 102 and on); Also see the discourse by the same title of the year 5724.

that the inner aspect of the vessel (*Pnimiyut HaKli*) is unified with the light that is manifest within it.

However, beyond this, it even is actually unified with the essence of the light. For, when it comes to the externality of the vessel (*Chitzoniyut HaKli*), the purpose of which is to bestow influence to the outside, not only is it not unified with the light that is manifest in it, but more so, the light that passes through the vessel (*Kli*) and is drawn to the outside, is only light that is drawn forth to another. In other words, it is only the light and illumination (*Ohr*) that relates to the bestowal of influence and revelation to that which is external to himself. However, this is not the case when it comes to the inner aspect of the vessel (*Pnimiyut HaKli*). That is, not only is it unified with the light (*Ohr*) that is in it, but it even is unified with the essence of the light (*Etzem HaOhr*) that is not transmitted in a manner of chaining down (*Hishtalshelut*) to that which is outside of it.

The difference between these two aspects may be understood as being similar to the difference between the bestowal of intellect and the bestowal of the seminal drop.⁶²⁶ That is, the bestowal of intellect from a teacher to a student is only an external bestowal of influence. It is for this reason that,⁶²⁷ “It can take forty years for a person to grasp the depth of his teacher’s intent.” For, although he understands everything his teacher taught him, nevertheless, since it is only

⁶²⁶ See Sefer HaMaamarim 5657 p. 267 and on; 5659 p. 3, and elsewhere.

⁶²⁷ Talmud Bavli, Avoda Zara 5b

an external bestowal of influence, he does not grasp the depth of his teacher's intent.

However, such is not the case, when it comes to the bestowal of the seminal drop, which is an inner bestowal of influence, to give birth to someone who is similar to himself. That is, when we say that, through the seminal drop, he gives birth to someone who is similar to himself, it does not only mean that he will be similar to him in revealed matters and the revealed powers of the soul, but rather, that he is similar in essence. It is for this very reason that it is possible for, "the power of the son to be greater than that of the father,"⁶²⁸ even though this itself, is also from the power of the father. This is because being the father of someone who is like him, means that he is like him in his essence. Thus, when we say that he gives birth to someone who is like him – like his essence – this is because it is the bestowal of essential influence, meaning that he bestows his very essence, which comes forth in the essential light that is unified with the inner aspect of the vessel.

Now, even though this also comes forth by means of the externality of the vessel and the drawing forth is outside of himself, nevertheless, it does not come forth in a way of chaining down (*Hishtalshelut*), but only in a way of separation (*Hefsek*), in a way of a leap (*Dilug*). This is because it is not possible for the essence to be bestowed by way of chaining down (*Hishtalshelut*), since it is an essential bestowal of essential influence.

⁶²⁸ Talmud Bavli, Shevuot 48a

The same is understood regarding how it is above, in the source of the souls. That is, their source is in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who even draws forth His essential light to them. This drawing forth does not exist in the angelic beings, but solely and specifically in souls. For, they are rooted in the inner aspect of the vessels (*Pnimiyyut HaKeilim*) which are unified with the essence of the light, and through this, they also are unified with the source of the essence of the light (to the Luminary from where the light itself comes forth).

Thus, with the above in mind, it is understood that even though the root of the souls is from the vessels (*Keilim*) or from the source from where the souls are hewn, which is the externality of the Primordial Stature of Man (*Adam Kadmon*), nevertheless, since the inner aspect of the vessel (*Pnimiyyut HaKli*) is unified with the essence of the light, as explained above, therefore the soul, likewise, is unified with the inner aspect of the Primordial Stature of Man (*Adam Kadmon*).

This is similar to what is explained in Likkutei Torah, in the discourse entitled “*Lamenatze’ach al HaShminit*,”⁶²⁹ that the covenant of circumcision (*Milah*) transcends Shabbat. For, Shabbat is the matter of the cycle of seven days and because of this, rains descend on Shabbat, since it is from the externality of the Primordial Stature of Man (*Adam Kadmon*). In contrast, the covenant of circumcision (*Milah*) is from the inner aspect of the Primordial Stature of Man (*Adam*

⁶²⁹ See Likkutei Torah Tazria 21a

Kadmon), which transcends Shabbat. It is for this reason that we must wait for one Shabbat to pass before performing the covenant of circumcision (*Milah*). Nevertheless, it still has a relation to Shabbat, which is the external aspect of the Primordial Stature of Man (*Adam Kadmon*), since it is through the passing of one Shabbat – the external aspect of the Primordial Stature of Man (*Adam Kadmon*) – that it then is possible for the covenant of circumcision to take place, which is the inner aspect of the Primordial Stature of Man (*Adam Kadmon*).

Similarly, this may be understood in regard to the root of the souls. That is, although they are rooted in the externality of the Primordial Stature of Man (*Adam Kadmon*), they nevertheless are unified with the inner aspect of the Primordial Stature of Man (*Adam Kadmon*).

With this in mind, we may understand why the nature of every Jew is that he is unable to be separated from Godliness. For, since a Jew is rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, he thus is similar to Him, so to speak. Thus, since in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, there is no room for the existence of anything aside for *HaShem's*-יהו"ה Godliness, it likewise is the nature of every single Jew that he is unable to be separated from *HaShem's*-יהו"ה Godliness in any way.

Nevertheless, because of the spirit of folly (*Ru'ach Shtut*) that enters him, it is possible for him to transgress *HaShem's* יהו"ה will and sin. For, the matter of the spirit of folly (*Ru'ach Shtut*) is that it is the strength of lust for physical pleasures. What arises from this is that, even though his lusts may be only for permissible things, nevertheless, because he invests himself in it, and because of the vitality and pleasure he has in it, it takes away his taste for Godliness and causes him to become cold to matters of Godliness. This is as stated in Zohar,⁶³⁰ “The strength of the body is the weakness of the soul.” Now, what is meant here is not the physical strength of the body, as it might appear from a literal reading. On the contrary, the opposite is true, that “maintaining the health and soundness of the body is amongst the ways of *HaShem*-יהו"ה, blessed is He.”⁶³¹

This is like the well-known teaching of the Baal Shem Tov on the verse,⁶³² “If you see the donkey of someone who hates you crouching under its burden, would you refrain from helping him? – Rather, help you shall help him.” That is, “When you see the donkey-*Chamor*-חמור” – meaning when you see and contemplate your materiality-*Chomer*-חומר, which

⁶³⁰ See Zohar I 180b, 140b; Discourse entitled “*Vayomer Moshe*” 5709, Ch. 12 (Sefer HaMaamarim 5709 p. 63).

⁶³¹ See Rambam Hilchot De'ot, Ch. 4 – Note: This is the literal translation of the text as it appears in all the available renditions. It seems clear, however, that there is a word missing in the text here, and it should read, “the ways of **the service of HaShem**,” or “the ways of **the knowledge of HaShem**.”

⁶³² Exodus 23:5

is your body, and contemplate it well, you will see that, “it hates you.” That is, it hates the soul that yearns for Godliness and spirituality. You also will see that it is, “couching under its burden,” in that the Holy One, *HaShem*-יהו"ה, blessed is He, gave the Torah and *mitzvot* to the body by which to become refined, but nonetheless, it considers them to be a burden and is lazy in fulfilling them. Now, it might arise in your heart to “refrain from helping him” in fulfilling his mission, and instead, to break the coarseness of the body through self-flagellation. Know then, that this is not the way in which the light of Torah dwells. Rather, “help, you shall surely help him,” that is repeatedly. In other words, the body must be clarified and refined, rather than broken with self-flagellation. Similarly, the words of the Rav, the Maggid of Mezeritch, are well known, that “a small hole in the body becomes a big hole in the soul.”

From all the above, it is understood that the words of Zohar, “The strength of the body is the weakness of the soul,” does not refer to the physical body, but refers to the animalistic soul. In other words, when the animalistic soul is strong, in that it rules over a person and causes him to indulge in physical pleasures, even though he indulges in permissible things, nonetheless, this cools down the warmth he should have for matters of holiness, in that it removes taste he should have for Godliness.

Therefore, it states about the coming future,⁶³³ “And a spring will go out from the House of *HaShem*-יהו"ה and water the brook of *Shittim*-שטים.” A brook (*Nachal*-נחל) simply means water, and thus “the brook of *Shittim-Nachal Shittim*-נחל שטים,” refers to the matter of physical pleasures. This is as stated by his honorable holiness, the Rebbe Maharash,⁶³⁴ “Water promotes the growth of all kinds of pleasurable things.”⁶³⁵ That is, although for things to grow, a number of things are necessary, nevertheless, the growth is primarily from the water.

Now, the reason why physical pleasures are a folly-*Shtut*-שטות is because, aside for the fact that many physical pleasures end in bitterness, a deeper explanation is known from the verse,⁶³⁶ “All my innards [bless] His Holy Name.” Namely, it is explained that, “the innards-*Kravay*-קרבי,” refer to the angelic beings called, “innards-*Kirvayim*-קרביים.”⁶³⁷ That is, just as the innards separate the food from the waste and excrete the waste to the outside, so likewise above, in Godliness, there are angelic beings that separate the influence of pleasure that is bestowed from Above, particularly the Godly pleasures of holiness, and excrete that which, in relation to them, is waste product and excrement. This waste product

⁶³³ Joel 4:18

⁶³⁴ See *Hemshech* “*V’Kachah*” 5637 Ch. 51 (Sefer HaMaamarim 5637 Vol. 2, p. 504 and on).; Likkutei Torah Shlach 46d; Pardes Rimonim, Shaar Erchei HaKinuyim, *Kirvayim*-קרביים.

⁶³⁵ Tanya Ch. 1 (5b)

⁶³⁶ Psalms 103:1

⁶³⁷ Zohar I 87a; Zohar III 234b and on; Sefer HaMaamarim Admor HaEmtza’ee Vayikra Vol. 2, p. 668; Dvarim Vol. 1 p. 155 and the citations there; Bamidbar Vol. 5, p. 1,633.

chains down and descends, giving existence to physical pleasures.

This is why physical pleasures are called, “folly-*Shtut*-שטות,” since in reality, they are waste and excrement. This being so, to delight in them is surely a folly, especially when a person knows that through indulging in them, he will suffer loss and diminishment of Godly pleasure. This being the case, it is a particularly great folly to choose to exchange Godly delight and pleasure, which is the primary essence of pleasure, for physical pleasure, which, in reality, is nothing but waste and excrement.

7.

Now, the cause of this spirit of folly (*Ru'ach Shtut*-רוח שטות) is as stated in Mishnah regarding the matter of,⁶³⁸ “When any man’s wife goes astray-*Ti'ste*-תשטה.” It states that,⁶³⁹ “Just as her deeds are the deeds of an animal, so likewise, her offering is of animal fodder.” In other words, the reason the spirit of folly (*Ru'ach Shtut*-רוח שטות) entered him, is because he is like an animal, who lacks knowledge of *HaShem*-יהו"ה, blessed is He. This is why he lusts for the folly of physical pleasure, and deludes himself to err and think that the sin does not separate him from *HaShem*’s-יהו"ה Godliness.

Moreover, even though he indeed may possess intellect and understanding in matters of holiness, nevertheless, this

⁶³⁸ Numbers 5:12

⁶³⁹ Talmud Bavli, Sotah 14a

itself is insufficient, for he must specifically possess the matter of knowledge of *HaShem*-יהו"ה, blessed is He. This is the reason why almost all the souls in our generation are called,⁶⁴⁰ “the seed of animal.” For, although many, if not most people, are capable of grasping and understanding matters of holiness in general, and particularly the greatness of *HaShem*-יהו"ה, the Creator, blessed is He, whether from books or from authors, and they can indeed have great grasp and understanding, nevertheless, they still are called, “the seed of animal,” since they lack this matter of knowledge (*Da'at*) of *HaShem*-יהו"ה, blessed is He, and therefore lack sensitivity to Godliness in their souls.

The matter of knowledge-*Da'at* is to be understood as explained in Tanya,⁶⁴¹ that it is a term utilized in the verse,⁶⁴² “And Adam knew-*Yada*-ידע his wife Chava, and she conceived etc.” In other words, knowledge-*Daat* refers to the matter of bonding and connecting to the matter, in that he does not merely contemplate it in a fleeting and passing way, in which case, it will easily be uprooted from his mind and intellect.⁶⁴³ Rather, he bonds his mind to the matter and dwells on it. An even higher aspect of knowledge-*Da'at*-דעת, is the matter of having a “feel” for it, in that he develops a feel

⁶⁴⁰ Torah Ohr, Mishpatim; Also see the previous discourse of this year, “*V’Hoo Omeid Aleihem* - He stood over them beneath the tree and they ate” 5712, Discourse 4; The Teachings of The Rebbe 5711, Discourse 3 entitled “*V’Eleh HaMishpatim* – These are the ordinances.” Also see the note of the Rebbe printed as an appendix to this discourse (Sefer HaMaamarim 5713, p. 89).

⁶⁴¹ Tanya Ch. 3 & Ch. 42 (49b)

⁶⁴² Genesis 4:1

⁶⁴³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

and sensitivity for the matter. Moreover, not only does he have a sense and feel of the matter in his mind, but he even has a sense and feel for it in his heart, which is the true matter of knowledge-*Da'at* דעת.

This is as explained⁶⁴⁴ by his honorable holiness, the Rebbe Rashab, whose soul is in Eden. Namely, the reason a minor is not obligated in the commandments-*mitzvot*, is because even though he may understand the matter clearly, he nevertheless has not come to have competency in knowledge-*Da'at* דעת (*Bar Da'at*). What is meant is that he does not yet have a sensitivity and appreciation of its greatness and magnitude. Thus, since he is lacking in this feel and sensitivity, it is not possible to obligate him or to place the responsibility of the positive or negative commandments upon him. As stated regarding the matter of oaths and consecrations,⁶⁴⁵ they must know in whose Name, blessed is He, they are taking the vow and consecrating. The specific term used is that, “they must know-*Yodim* יודעים,” specifically, meaning that they must have sensitivity, feel and appreciation for it.

An even loftier aspect of knowledge-*Da'at* דעת is the matter of recognition (*Hakarah*). For, when it comes to sensitivity and feeling, it is possible to have this even if the matter is not revealed for him. This is as stated,⁶⁴⁶ “The heart alone knows-*Yode'ah* יודע its bitterness,” even though the

⁶⁴⁴ Kuntres HaTefilah Ch. 5; Discourse entitled “*Sheshet Yamim*” 5678 (Sefer HaMaamarim 5678 p. 246 and on).

⁶⁴⁵ Mishneh Torah, Hilchot Nedarim 11:1

⁶⁴⁶ Proverbs 14:10

reason might be concealed from him. In contrast, recognition (*Hakarah*) is when it comes into revelation to such an extent that it becomes so true for him, as if literally he sees it with his eyes, to the point that he needs no other proofs or substantiations for it.

However, lack of knowledge of *HaShem*-יהו"ה, is why the spirit of folly (*Ru'ach Shtut*) covers over the truth and causes a person to err, so much so, that it seems to him that even when he transgresses the Supernal Will of *HaShem*-יהו"ה, blessed is He, he remains in his Jewishness.

Now, the way to remove the spirit of folly (*Ru'ach Shtut*) of the opposing side, is specifically through the spirit of folly of holiness (*Shtut d'Kedushah*). For, although a person should generally go on the straight and balanced path,⁶⁴⁷ this specifically applies if he has gone on the straight and balanced path throughout his life and continues to do so. However, if he has veered away from that path to the other extreme of the opposing side (*Le'umat Zeh*), he then must specifically veer to the opposite extreme on the side of Holiness (*Kedushah*).

This is similar to what is explained regarding a true penitent (*Ba'al Teshuvah*). Namely, he should not take the position that,⁶⁴⁸ "Indeed I desire it, but what can I do if my Father in heaven has decreed that I refrain from it." Rather, he must take the position of saying, "I do not desire it." For, since he is a true penitent (*Ba'al Teshuvah*), he must take

⁶⁴⁷ Mishneh Torah Hilchot De'ot 1:4-5

⁶⁴⁸ Torat Kohanim 20:128 and Rashi to Leviticus 20:26

special measures in placing additional safeguards upon himself.⁶⁴⁹

The same is true here. Since they caused the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*) to be withdrawn, because of the folly-*Shtut*-שטות of the opposing side (*Sitra Achera*), therefore, in order for,⁶⁵⁰ "I will dwell within them (*V'Shachanti B'Tocham*-ושכנתי), to be fulfilled, it is necessary that, "they shall make a sanctuary for Me," out of acacia wood-*Atzei Shittim*-עצי שיטים, that is, specifically from the folly of holiness (*Shtut d'Kedushah*).

8.

Now, the actualization of the Sanctuary (*Mikdash*) and the service performed in it was accomplished by Moshe and by Aharon,⁶⁵¹ and the primary⁶⁵² service of Aharon was,⁶⁵³ "When you uplift (*B'Ha'alotcha*-בהעלותך)⁶⁵⁴ the flames (*Neirot*) etc."⁶⁵⁵ For,⁶⁵⁶ "the soul of man is the flame of

⁶⁴⁹ This is as stated by the Rav, the Maggid of Mezeritch, cited in Likkutei Torah VaEtchanan 9d; Also see Rambam Hilchot De'ot Ch. 2; Shemoneh Prakim of the Rambam, Ch. 4.

⁶⁵⁰ Exodus 25:8

⁶⁵¹ See Mishnah Shevuot 2:2 and the Tosefot Yom Tov commentary there (which differs from the Talmud Yerushalmi, Sanhedrin 1:3). Also see Talmud Bavli, Yoma 72b, and the Chiddushei Agadot there.

⁶⁵² See Rashi and Ramban to Numbers 8:2, beginning of Parshat Be'Ha'alotcha.

⁶⁵³ Numbers 8:2

⁶⁵⁴ Although generally translated as "When you kindle the flames," the term "*B'Ha'alotcha*-בהעלותך" literally means "When you uplift."

⁶⁵⁵ See the explanation at length in the prior discourse of this year 5713 (Discourse 7) entitled, "*Mitzvatah* – The commandment is from sunset."

HaShem-יהו"ה," and the seven flames of the Menorah are seven rungs in the service of *HaShem*-יהו"ה, blessed is He. The matter of Aharon is that he⁶⁵⁷ "is loving of all creatures and brings them close to Torah." By specifically using the lesser term, "creatures" (*Briyot*-בריות) it refers those who are far from the Torah of *HaShem*-יהו"ה, blessed is He, and the service of Him. That is, they have no other redeeming qualities, other than the fact that they are created, in that *HaShem*-יהו"ה, the Holy One, blessed is He, created them.⁶⁵⁸ However, even in them he drew forth the aspect of love (*Ahavah*) of *HaShem*-יהו"ה, and beyond that, even abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, which is the general difference between the love of Avraham and the love of Aharon. That is, the love of Aharon is the matter of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He.⁶⁵⁹

Thus, it was through Moshe and Aharon that Godliness was drawn forth in the Tabernacle (*Mishkan*-משכן) and (in this respect) Moshe and Aharon are equal to each other.⁶⁶⁰ Now, this is so in each and every generation, for "there is an offshoot of Moshe in each generation."⁶⁶¹ This is especially true of our Rebbes, the leaders of the Jewish people, whose entire beings in all their matters – whether in their involvement with Torah, their involvement with the

⁶⁵⁶ Proverbs 20:27

⁶⁵⁷ Mishnah Avot 1:12

⁶⁵⁸ See Tanya Ch. 32; Talmud Bavli, Taanit 20b

⁶⁵⁹ Torah Ohr, Tetzaveh 82a and on, and elsewhere.

⁶⁶⁰ Midrash Tanchumah, Bereishit 14

⁶⁶¹ Tikkunei Zohar, Tikkun 69 (112a, 114a)

commandments-*mitzvot*, or their involvement in directing the Jewish people – are all done with the love of Israel, love of Torah, and love of *HaShem*-יהו"ה, blessed is He.

Regarding the matter of love of one's fellow Jew (*Ahavat Yisroel*-love of Israel) his honorable holiness, my father-in-law, the Rebbe, added⁶⁶² in the name of his honorable holiness, the Alter Rebbe, that the commandment of⁶⁶³ "You shall love your fellow as yourself" is a vessel for the commandment of⁶⁶⁴ "You shall love *HaShem*-יהו"ה your God," and that, of the two, the commandment to love one's fellow Jew (*Ahavat Yisroel*) is the greater, since by doing so, he loves what the loved One loves. The Rebbes drew this forth to all the Chassidim, that is, to all those who are connected to them, have some relation to them, and cling to them, each person according to his state and standing. However, the toil must be done on one's own.⁶⁶⁵ Nonetheless, since it is necessary for there be a granting of strength and assistance from Heaven, both generally, and particularly from that soul which one is a spark of, this drawing forth of influence was affected by our holy leaders, through which the Tabernacle-*Mishkan*-משכן of acacia wood-*Atzei Shitim*-שטים is built. That is, through one's clarification and refinement of the folly (*Shtut*-שטות) of the opposing side (*Sitra Acher*), the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the

⁶⁶² In his letter printed in *Hatomim* Vol. 4, p. 44 (*Igrot Kodesh* Vol. 3, p. 425).

⁶⁶³ Leviticus 19:18

⁶⁶⁴ Deuteronomy 6:5; 11:1

⁶⁶⁵ See the *Sichah* of the 10th of Shvat, 5711 (*Likkutei Sichot*, Vol. 2, p. 500; *Torat Menachem*, Vol. 2, p. 212 and on).

Shechinah) rests upon the work of our hands.⁶⁶⁶ Through this, “the pleasantness of *HaShem*-יהו"ה will be upon a person, and his handiwork will be established”⁶⁶⁷ with success, until the coming of Moshiach, our righteous redeemer, may it be speedily in our days.

⁶⁶⁶ See Midrash Bamidbar Rabba 12:9; Seder Olam Rabba, Ch. 6; Rabbeinu Bachaye, Pekudei 39:43.

⁶⁶⁷ Psalms 90:17

Insights of the Rebbe to:
“*Bati LeGani* – I have come to My garden” 5713

In response to the questions the public has posed in regard to the discourse “*Bati LeGani* – I have come to My garden” of the year 5713, and the words at the end of chapter two, as follows: “The nations of the world, the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*) do not transgress His will, blessed is He. It is only that ‘they call Him the God of the gods,’⁶⁶⁸ etc. Nevertheless, they do not rebel against Him.”

At first glance, this may be questioned as follows:

1. We find that the nations of the world transgress the seven laws of Noach that they were commanded.

The simple answer is that this is similar to what was explained regarding the Jewish people. That is, due to the spirit of folly (*Ru'ach Shtut*) that enters a person, the truth becomes covered over and concealed, and thus stands in opposition to calling Him “The God of the gods.” In and of themselves, however, the manner in which they are bestowed influence from the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*), is in such a way that they should not transgress and should not rebel. This is similar to Bilaam

⁶⁶⁸ Talmud Bavli, Menachot 110a

who said,⁶⁶⁹ “I cannot transgress the word of *HaShem*-יהו"ה” (See Tanya, Ch. 24), even though he had relations with his donkey (Sanhedrin 105b; Zohar I 128b), thereby transgressing one of the seven commandments-*mitzvot* that the sons of Noah were commanded. An alternative answer is that, “due to the great strength of their sins,” their hearts rule over their minds (similar to what was explained regarding the Jewish people – see Tanya, Ch. 17) even though that is the opposite of their nature from birth, even for the sons of Noah (see Tanya Ch. 51).

2. We find that there are those amongst the nations of the world who deny the existence of God altogether.

This question is not really a question on the discourse, but is rather a question on the teaching of our sages, of blessed memory (end of Tractate Menachot), which states that “they call Him the God of the gods.” (The Talmud there learns this from Scripture, which states,⁶⁷⁰ “From the rising of the sun until it sets, My Name is great among the nations etc.”). It is this teaching of our sages, of blessed memory, which is the foundation for what was explained in the discourse.

This may be understood from what is written in Sefer HaMitzvot of the Tzemach Tzedek, at the end of Mitzvat Achdut HaShem (the *mitzvah* of *HaShem*'s-יהו"ה Oneness).

⁶⁶⁹ Numbers 22:18

⁶⁷⁰ Malachi 1:11

Study the discourse there for the explanation, as this is not the place for it.

3. In the aforementioned discourse, at the beginning of chapter seven, it was stated that almost all the souls of this generation are called, “the seed of animal.” What is the source for this statement?

These words are found in Torah Ohr of the Alter Rebbe (the author of the Tanya and the Shulchan Aruch), at the beginning of Parashat Mishpatim. It is founded upon the statement in Zohar Vol. 2, at the beginning of Parashat Mishpatim (94b). Also see the commentary of Rabbi Moshe Zacuto there. Also see Likkutei Torah of the Alter Rebbe, Parashat Tzav (8b and on), Shaarei Teshuvah (of his son, the Mittler Rebbe), Vol. 1, the discourse entitled “*Shishim Heimah*,” and is found in various other places as well.

Additional Appendix:⁶⁷¹

“*Bati LeGani* – I have come to My garden” 5713

In regard to what was stated in the discourse “*Bati LeGani* – I have come to My garden” of the year 5713, and the words at the end of chapter two, as follows: “The nations of the world, the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*) do not transgress His will, blessed is He... a person who transgresses a sin, rebelling against the will of *HaShem*-יהו"ה, blessed is He, is worse etc.”

To further explain, a person who transgresses a sin is worse than the nations of the world as they essentially are, in and of themselves, (before doing anything). In other words, according to the natural order of creation, they always should have recognition of, “The God of the gods,” in which case they would be incapable of transgressing His will, blessed is He, like Bilaam, who said,⁶⁷² “I cannot transgress the word of *HaShem*-יהו"ה.”

However, it certainly is the case, that due to the matter of free choice (*Bechirah*), the nations of the world are also capable of pursuing the spirit of folly (*Ru'ach Shtut*) and transgressing the seven commandments for the children of Noach. An example of this is Bilaam who, because of the spirit of folly that conceals and hides the truth, came to the

⁶⁷¹ This appendix is gleaned from the words of the Rebbe said on the night of fifth day of the week, Parshat Terumah, Rosh Chodesh Adar Rishon 5714, in response to the questions that arose from that which was explained in the discourse.

⁶⁷² Numbers 22:18

matter indicated by the words⁶⁷³ “Have I ever been accustomed to doing this to you?” (See Sanhedrin 105b), whereby he transgressed one of the seven commandments-*mitzvot* that the children of Noach were commanded.

[When it comes to the spirit of folly – it certainly is so, that a Jewish person who transgresses the will of *HaShem*-יהו"ה, blessed is He, is no worse than the nations of the world who transgress His will, blessed is He.

On the contrary, the nations of the world are on a lower level than the Jewish people (even though, in this respect, they are not *worse*). This is because, for them, it is possible that the spirit of folly even covers and conceals the matter that, “they call Him ‘The God of the gods,’” and they can come to deny the existence of God altogether. This is not how it is amongst the Jewish people, in which the spirit of folly of the extraneous husks (*Kelipah*) “garbs the Godly soul up until the aspect of wisdom-*Chochmah* within it. However, it only up until the wisdom of the Godly soul, but not including it, due to the light of *HaShem*-יהו"ה that is manifest within wisdom-*Chochmah*,” (Tanya Ch. 24). In contrast, the nations of the world do not possess the aspect of the wisdom-*Chochmah* of the Godly soul.]

Thus, the language used in Tanya Ch. 24 is that, “The person who violates His will, blessed is He, is greatly inferior and lesser than the opposing side (*Sitra Achara*) and the extraneous husks (*Kelipah*)... and more than all things in the world that are derived from them, such as impure cattle,

⁶⁷³ Numbers 22:30

beasts, impure fowl, vermin and reptiles.” However, it does not include or state that, “he is worse than the nations of the world.” For, due to the spirit of folly, it is also possible for the nations of the world to transgress the will of *HaShem*-יהו"ה, blessed is He. Rather, it is solely the opposing side (*Sitra Achara*) and the extraneous husks (*Kelipah*) and all the impure living beings that are derived from them, and in whom the spirit of folly is not applicable, that they are utterly incapable of transgressing the will of *HaShem*-יהו"ה, blessed is He, whatsoever. (Thus, the example given for this is that⁶⁷⁴ “A wild beast can never exert dominion over man, unless he appears to be like an animal etc.,” in that it is impossible for this to be any other way.)

The reason the discourse includes the nations of the worlds also, is in relation to the continuation of the discourse about the matter of “partnering” (*Shituf*), (in that they call Him, “The God of the gods”). That is, this is something about which the Jewish people were specifically commanded, rather than the nations of the worlds. (When it comes to other living creatures that are impure, the matter of commanding-*mitzvah* is altogether inapplicable.) It thus was stated that, in truth, even the nations of the world – as they are according to the true nature of creation (meaning, without the spirit of folly) – do not transgress the will of *HaShem*-יהו"ה, blessed is He, in this matter, as explained.

⁶⁷⁴ Talmud Bavli, Sanhedrin 38b; See Tanya Ch. 24 *ibid*.