

## Discourse 9

“*Bati LeGani* –  
*I have come to My garden*”<sup>642</sup>

Delivered on 10 Shvat, 5714

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

### 1.

The verse states,<sup>643</sup> “I have come to My garden My sister, My bride.” About this Midrash states<sup>644</sup> that the word, “to My garden-*Gani*-גני,” means, “to My wedding canopy-*Genuni*-גנוני,” to the place of My primary dwelling at first. For, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, was in the lowest of worlds. Subsequently, due to the sin of the tree of the knowledge of good and evil, which is the root of all subsequent sins, there was a change to the place of “My primary dwelling,” in that the Indwelling Presence of *HaShem*-יהו"ה - the *Shechinah* - withdrew from the earth to the first firmament etc., until because of the sins of the generations that followed, it ascended above to the seventh firmament.

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<sup>642</sup> This discourse is primarily founded upon the fourth chapter of the discourse entitled “*Bati LeGani* – I have come to My garden” 5710 (Sefer HaMaamarim 5710, p. 116 and on).

<sup>643</sup> Song of Songs 5:1

<sup>644</sup> Midrash Rabba, Shir HaShirim 5:1

Then, through their service of יהו"ה-*HaShem*, blessed is He, beginning with our forefather, Avraham, peace be upon him, six righteous-*Tzaddikim* drew down *HaShem's*-יהו"ה- Indwelling Presence from Above to below, until our teacher Moshe, who was the seventh - and “all sevens are beloved,”<sup>645</sup> actualized the most essential and primary matter of all – that of the drawing down the Indwelling Presence of יהו"ה-*HaShem*, blessed is He, from the first firmament to earth, which is *HaShem's*-יהו"ה- ultimate Supernal Intent.

About this drawing down, the verse states,<sup>646</sup> “And they shall make a sanctuary for Me and I will dwell within them (*V'Shachanti B'Tocham*-וְשַׁכַּנְתִּי בְּתוֹכָם),” through which,<sup>647</sup> “The righteous shall inherit the earth and dwell (*v'Yishkhenu*-וְיִשְׁכְּנוּ) forever upon it.” In other words, through their service of יהו"ה-*HaShem*, blessed is He, the righteous-*Tzaddikim* (draw down) and bring about the dwelling<sup>648</sup> of,<sup>649</sup> “He who dwells forever-*Shochen Ad*-עַד שׁוֹכֵן,” יהו"ה-*HaShem*, blessed is He. (This is why they inherit the earth.) This brings about the actualization of, “I will dwell within **them** (*V'Shachanti B'Tocham*-וְשַׁכַּנְתִּי בְּתוֹכָם),” meaning, within each and every Jew.<sup>650</sup>

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<sup>645</sup> Midrash Vayikra Rabba 29:11

<sup>646</sup> Exodus 25:8

<sup>647</sup> Psalms 37:29

<sup>648</sup> See Matnat Kehunah and commentary of the Maharz"u to Bamidbar Rabba 13:2, and Maharz"u to Bereishit Rabba 19:7.

<sup>649</sup> See Isaiah 57:15 and the liturgy of the Shabbat prayers.

<sup>650</sup> See Reishit Chochmah, Shaar HaAhavah, Ch. 6; Alshich to Exodus 25:8; Shnei Luchot HaBrit 69a, 201a, Chelek Torah SheB'Chtav, Terumah 325b, 326b; Likkutei Torah Naso 20b, and elsewhere.

This is accomplished through our service of *HaShem*-יהו"ה, blessed is He, of restraining (*Itkafia*) the opposing side of evil. For,<sup>651</sup> "Through the restraint (*Itkafia*) of the other side (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated in all worlds." His honorable holiness, my father-in-law the Rebbe, explains this in the discourse<sup>652</sup> dated for the day of his passing – the day of his *Yahrtzeit* – that this refers to the level of *HaShem*'s-יהו"ה light that is equal in all worlds, and that this is what is meant by the matter of drawing forth the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, in the lower worlds.

Likewise, this is the substance of the Tabernacle (*Mishkan*-משכן) and the Holy Temple, and the service of *HaShem*-יהו"ה, blessed is He, that took place within them. The primary service of *HaShem*-יהו"ה there, was the offering of sacrifices, and primarily the incense (*Ketoret*), through which the opposing side is restrained. This also is why the Tabernacle (*Mishkan*-משכן) was made specifically of acacia wood – *Atzei Shittim*-עצי שטים.

This is because service of *HaShem*-יהו"ה, blessed is He, in a way of restraining the opposing side (*Sitra Achara*), is only possible if room is first given for an opposing side to exist. This comes about through the spirit of folly – *Ru'ach Shtut*-רוח שטות, as our sages, of blessed memory, stated,<sup>653</sup> "A person does not

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<sup>651</sup> 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.

<sup>652</sup> The discourse entitled "*Bati LeGani* – I have come to My garden" 5710, Ch. 1 (Sefer HaMaamarim 5710 ibid. p. 111-112).

<sup>653</sup> Talmud Bavli, Sotah 3a

transgress unless a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him.”

As his honorable holiness, my father-in-law, the Rebbe, explains in the above-mentioned discourse (in chapter three), this is due to the strength of one's lust, and more primarily (not because of the desire itself, but) because of the pleasure and heated passion he has for physical matters (even in permissible things). The result is that his vitality and enthusiasm, which in reality is meant for matters of *HaShem's* יהו"ה Godliness, is removed to matters of the world.

He thus descends lower and lower, until it can be that a spirit of folly (*Ru'ach Shtut*-רוח שטות) brings him to actual sin, Heaven forbid! This is because it covers over the truth, so that he does not feel that by doing this, he separates himself from *HaShem's* יהו"ה Oneness, blessed is He. That is, it seems to him that his Jewishness remains completely intact etc.

Because of this, the way to rectify the spirit of folly (*Ru'ach Shtut*-רוח שטות) is in like manner to it, which is the matter of the acacia wood-*Atzei Shitim*-עצי שטים of the Tabernacle (*Mishkan*-משכן). That is, they represent the folly of holiness (*Shtut d'Kedushah*-שטות דקדושה), which rectifies the folly of the other side (*Sitra Acherá*).<sup>654</sup>

We should add that, as understood from the above, this matter not only applies to special individuals or at special times.<sup>655</sup> Rather, this is a complete obligation that relates to the

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<sup>654</sup> See the discourses entitled “*Bati LeGani* – I have come to My garden” of the years 5711-5713 at length, translated in *The Teachings of The Rebbe*, 5711-5713.

<sup>655</sup> See the discourses entitled “*Bati LeGani* – I have come to My garden” 5710, Ch. 5 (*Sefer HaMaamarim* 5710 *ibid.* p. 118).

service of *HaShem*-יהו"ה, blessed is He, of every Jew in general. For, it is specifically through folly of holiness (*Shtut d'Kedushah*) that we rectify the spirit of folly (*Ru'ach Shtut*-רוח שטות) which gives room for the possibility of transgression.

We should also add that this matter even applies to the righteous-*Tzaddikim*. For, when our sages, of blessed memory, stated, "A man does not transgress unless a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him," this applies to any and all sins, even those referring to the righteous-*Tzaddikim* in the verse,<sup>656</sup> "For there is no man so righteous-*Tzaddik* on earth who does only good and never sins." In other words, this too is because a spirit of folly enters him.

Thus, the righteous-*Tzaddik* must also act with folly of holiness (*Shtut d'Kedusha*) in his service of *HaShem*-יהו"ה, blessed is He. [This is so, not just because "all Jews are guarantors for each other,"<sup>657</sup> which is why<sup>658</sup> even the perfectly righteous (*Tzaddikim Gemurim*) recite the confession; "We have trespassed, we have betrayed etc.,"<sup>659</sup> (which is ordered according to the letters of the *Aleph-Beit*), but it applies to the *Tzaddik*, in and of himself.] In other words, the folly of holiness is for the purpose of rectifying the spirit of folly (*Ru'ach Shtut*),

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<sup>656</sup> Ecclesiastes 7:20

<sup>657</sup> Talmud Bavli, Shevuot 39a

<sup>658</sup> See Ta'amei HaMitzvot of Rabbi Chayim Vital, Kedoshim; Maamarei Admor HaZaken, Parshiyot, Vol. 2 p. 591 and on; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ahavat Yisroel (Derech Mitzvotecha 28a-b); Likkutei Sichot Vol. 25 p. 16-17; Vol. 27 p. 105.

<sup>659</sup> See the liturgy of the confession, "We have trespassed-*Ashamnu*-אשמונו, we have betrayed-*Bagadnu*-בגדנו, We have stolen-*Gazalnu*-גזלנו, etc.," which is ordered according to the letters of the *Aleph-Beit*.

through which “sin” comes, each *Tzaddik* according to his level (as in the verse, “There is no man so righteous etc.”).

## 2.

Now, the strength that the opposing side has to build up the spirit of folly, to the point that the animalistic soul can cover over the Godly soul, is a quality that is particular to all of creation, namely, that the worlds-Olamot-עולמות cover over and conceal מעלימים Godliness.<sup>660</sup> This is like the well-known teaching that,<sup>661</sup> “In the worlds (particularly the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*), the sense of independent existence is taken for granted, whereas *HaShem*’s-יהו"ה Godliness is considered to be a novelty.” However, all this is in order to make it possible for us to serve *HaShem*-יהו"ה, blessed is He, by restraining the opposing side, as explained before.

This is similar to the explanation in Tanya,<sup>662</sup> that “in regard to the holiness of the Godly soul, the Holy One, blessed is He, has given it (the opposing side) the permission and ability to raise itself against it (the Godly soul) in order that man be roused to overpower it,” and vanquish it. Thus, through this, the possibility for the general matter of service of *HaShem*-יהו"ה, blessed is He, is brought about.

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<sup>660</sup> See the aforementioned discourse entitled “*Bati LeGani*” Ch. 4 (Sefer HaMaamarim *ibid.* p. 116), the chapter corresponding to this year.

<sup>661</sup> *Hemshech* 5672 Vol. 2, p. 933 and on; Sefer HaMaamarim 5689 p. 44.

<sup>662</sup> See Tanya, end of Ch. 29

In other words, because the Holy One, blessed is He, is the Essence of Goodness,<sup>663</sup> it is His desire to bestow the ultimate goodness – in a manner that there will be no, “bread of shame,”<sup>664</sup> - but rather, in a manner that is earned through serving Him, blessed is He, specifically in a way of toil and effort. This is like the teaching,<sup>665</sup> “The reward is commensurate to the toil.”

Thus, in order make room for service of *HaShem*-יהו"ה to exist, and in a manner of toil, it was necessary for all of creation to be brought forth in a manner that it conceals and hides *HaShem*'s-יהו"ה Godliness, to the point that we are told,<sup>666</sup> “See, I have placed before you today the life and the good,” and also the opposite thereof etc. For, only then is a person’s service of *HaShem*-יהו"ה, blessed is He, specifically because he chooses to do so, as the Torah continues,<sup>667</sup> “and you shall **choose** life.”

Now, all the above only explains the reason that the concealment of Godliness is necessary. However, we still must understand how this concealment is possible. For, the Godly soul indeed is a true existence, whereas the existence of the animalistic soul and the whole world is only for the purpose of bringing about the matter of service of *HaShem*-יהו"ה, blessed is He, and toil in a manner of, “the reward is commensurate to the toil.” This being so, how is it possible that the animalistic

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<sup>663</sup> See Maamarei Admor HaEmtza'ee, Kuntreisim p. 5 and the notes of the Rebbe there.

<sup>664</sup> See Talmud Yerushalmi Orla 1:3; Maggid Meisharim, Bereishit (14<sup>th</sup> of Tevet); Likkutei Torah, Tzav 7d; Likkutei Sichot Vol. 15, p. 95.

<sup>665</sup> Mishnah Avot 5:21

<sup>666</sup> Deuteronomy 30:15

<sup>667</sup> Deuteronomy 30:19

soul has the power to conceal and cover over the Godly soul? More particularly, how is it that the spirit of folly can cover over the truth, to the point that it is possible for a person to actually transgress and sin?

3.

This may be understood by prefacing with something that we find about a person's general existence as he performs his service of *HaShem*-יהו"ה, blessed is He, and refines his refinements. Namely, he requires things to refine, such as things within the three categories; inanimate (*Domem*), vegetative (*Tzome'ach*) and animal (*Chay*), since they are integral to sustaining his life and existence.

In other words, it is not like how the inanimate, vegetative and animal (*Domem*, *Tzome'ach*, *Chay*) depend on man to refine them, in that through man's service of *HaShem*-יהו"ה, blessed is He, they too come to reach their ultimate purpose. [For, as known,<sup>668</sup> the purpose of the inanimate (*Domem*) is to be elevated and included in the vegetative (*Tzome'ach*), the purpose of the vegetative (*Tzome'ach*) is to be elevated and included in the animal (*Chay*), the purpose of the animal (*Chay*), is to be elevated and included in the human (*Medaber*-speaker), and the purpose of the human (*Medaber*-speaker) is to serve *HaShem*-יהו"ה, blessed is He, and by doing so, he uplifts all of creation.] That is, when we say that the

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<sup>668</sup> See Ikkarim, Maamar 3, Ch. 1; Kuntres U'Maayon, Maamar 1, Ch. 3; Sefer HaSichot, Torat Shalom p. 243.

inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*) depend on man, this only is in reference to their ultimate purpose and elevation. However, the sustainment of their life and existence is not dependent on man.

In contrast, man's need for the inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*), is not only because by serving *HaShem*-יהו"ה through them, he fulfills his service of *HaShem*-יהו"ה and purpose for being. Man also needs them because they are integral to sustaining his very life and being.

Moreover, man's need for them is not only for his body. [That is, one could say that through consuming them, the soul adheres to the body, similar to the nature of fire, which is to ascend, and only by its adhesion to the wick, does it remain below. In the soul, this is because, in and of itself, the soul desires to ascend and adhere to its Source and Root Above (as explained in Tanya).<sup>669</sup> Therefore, to adhere to the physical body below, it needs the inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*), just as it needs the physical body itself.] Rather, even the soul (*Neshamah*) itself requires the Godly spark that manifests within them.

To explain, the verse states,<sup>670</sup> “not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.” The Baal Shem Tov,<sup>671</sup> citing the Arizal,<sup>672</sup> explains that the philosophers had an (unresolved) question about the source of the soul's vitality, because reason

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<sup>669</sup> Tanya, Ch. 19 (24a and on).

<sup>670</sup> Deuteronomy 8:3

<sup>671</sup> Keter Shem Tov 194

<sup>672</sup> Likkutei Torah of the Arizal to Deuteronomy 8:3

does not dictate that the vitality of the soul, which is spiritual, should come from physical bread and food, yet, at the same time, it is undeniable that the soul cannot be sustained without food. For, if this was actually the case, (that the vitality of the soul is not from physical bread and food), why is it, that if a person goes without food for a number of days, he will die of hunger? Why is it, that if he does not eat, his soul will depart?

The Arizal answered that the philosophers did not know the answer to this question, because on the matter of the Source and manner of creation, they were fools, for as our sages, of blessed memory, stated,<sup>673</sup> “With ten utterances the world was created.” The explanation is that all things are brought into existence with the ten utterances themselves, which are their inner vitality, and this inner vitality within them, is what nourishes the soul.<sup>674</sup>

He continues there and states, “About this the verse states,<sup>675</sup> ‘Hungry as well as thirsty, their soul grew faint within them.’” That is, the verse comes to explain the reason for the hunger and thirst. (For, according to the above, why should the soul become hungry or thirsty for physical food and drink?) The reason is because, “their soul grew faint within them,” meaning that the spark of Godliness in the food and drink (“their soul”), is in a state of concealment (“is faint within them”), and it is man’s responsibility to reveal the spark of

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<sup>673</sup> Mishnah Avot 5:1

<sup>674</sup> See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1; Also see *Tanya*, *Shaar HaYichud VeHaEmunah*.

<sup>675</sup> Psalms 107:5

Godliness, since that which relates to him in the food is the spark of Godliness in it.

The Alter Rebbe explains this further in Torah Ohr,<sup>676</sup> and states that even though man likewise chains down from the utterance, “Let us make man,”<sup>677</sup> still and all, man requires that which, “emanates from the mouth of *HaShem*-יהו"ה,” which is in the bread. This is because the “emanation of the mouth of *HaShem*-יהו"ה” in the inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*), is loftier than the “emanation of the mouth of *HaShem*-יהו"ה” in the soul and body of man, as he explains there at length. We thus find that man’s need of the inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*) (is not just to fulfill his ultimate purpose and elevation, but) is even to sustain his very life and being, not only his physical being, but also his spiritual being.

This can be understood based on the known matter that the world of chaos-*Tohu* preceded the world of rectification-*Tikkun*. For, the order of the chaining down of the worlds (*Seder HaHishtalshelut*) is in a manner of building in order to demolish, and demolishing in order to build. That is, the world of chaos-*Tohu* was demolished for the purpose of constructing the world of rectification-*Tikkun*.<sup>678</sup> It thus is understood that the building that was demolished preceded the building that was built in its place. To clarify, this precedence is not in time, but

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<sup>676</sup> Torah Ohr 65d; Likkutei Torah Tzav 13b and elsewhere.

<sup>677</sup> Genesis 1:26

<sup>678</sup> See Maamarei Admor HaZaken 5563 Vol. 2 p. 728; Maamarei Admor HaEmtza'ee, Dvarim Vol. 2 p. 582 and on; Sefer HaMaamarim 5663 p. 53 and on; 5700 p. 65, and elsewhere.

is rather in a manner of cause and effect. That is, it is not possible for a building to replace that which was demolished, if not for the building that preceded it and was then demolished.<sup>679</sup>

Moreover, the precedence of the world of chaos-*Tohu* over the world of rectification-*Tikkun* is not just in a way of cause and effect, but is also a precedence in superiority. This is because in the world of chaos-*Tohu*, the lights (*Orot*) are abundant, whereas in the world of rectification (*Tikkun*) they are few.<sup>680</sup> The explanation is that not only are the lights (*Orot*) of the world of chaos-*Tohu* abundant in quantity (in a physical manner), but they also are abundant in quality (in a spiritual manner). In other words, the light of the world of chaos-*Tohu* is an entirely different quality of light and illumination, that is far superior.

Therefore, the same is true of matters that are rooted in the world of chaos-*Tohu*. They too are in a manner that they precede first. For example, the peel (*Kelipah*) precedes the fruit and this precedence is not just physically, but also spiritually, in that the vitality of the peel (*Kelipah*) precedes the vitality of the fruit, just as chaos-*Tohu* precedes rectification-*Tikkun*.

It is for this reason that man needs the inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*). That is, he needs them not only for their physicality, but also for the spirituality within them – that is, the Godly spark within them.

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<sup>679</sup> See the citations in the prior note.

<sup>680</sup> See Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 5; Shaar 11 (Shaar HaMelachim) Ch. 1-2, and elsewhere.

This is because they are rooted in the world of chaos-*Tohu* which precedes the world of rectification-*Tikkun*.

Now, with the above in mind, we can understand how it is possible for the animalistic soul to cover over and conceal the Godly soul. It is because the root of the animalistic soul is loftier than the root of the Godly soul. This accords with what his honorable holiness, the Mittler Rebbe,<sup>681</sup> explained, that the root of the animalistic soul is from the aspect of chaos-*Tohu*, which preceded rectification-*Tikkun*.

This is also the meaning of the statement about the evil inclination (*Yetzer Hara*) that, “his arguments came first.”<sup>682</sup> For, the evil inclination is rooted in the world that precedes the world that the good inclination (*Yetzer Tov*) is rooted in. As a result, there can subsequently be a spirit (which in reality is nothing but) folly, that covers over the truth – at least as the truth is perceived in the chaining down of the worlds (*Seder HaHishtalshelut*) and as it is drawn in the soul of man. This is because it is rooted in the world of chaos-*Tohu* that preceded the world of rectification-*Tikkun*.

#### 4.

Now, based on this, the opposite view must be taken into consideration and understood. That is, at first glance, since the world of chaos-*Tohu* preceded the world of rectification-*Tikkun*, in both level and superiority, would it not then be, that

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<sup>681</sup> Torat Chayim, Noach 60c and on

<sup>682</sup> See Zohar I 179a and on

the spirit of folly (*Ru'ach Shtut*) would be capable of completely covering over the truth and there would be nothing it could not cover over?

However, in reality, we observe that when it comes to a test of faith in *HaShem*-יהו"ה, blessed is He, even the lowest and simplest of Jews – including a person who has spent most of his days engaged in all kinds of severe sins and transgressions – nevertheless, if he finds himself in such a situation, in which he realizes, that if he does this act, he will be cutting himself off from *HaShem*-יהו"ה, blessed is He, then there utterly is no room for the spirit of folly to even attempt to conceal this truth from him.

Rather, he stands up to the test, to such an extent that the power of his faith compels him to take a stand (not only in regard to his faith itself, but) even in matters relating to his thought, speech, and action. That is, he stands up to the test with self-sacrifice of his soul, and will give up his life rather than do even the slightest act that goes against his faith in “*HaShem* is One-*HaShem Echad*-יהו"ה אחד,” even though, in his heart, he does not believe in the act at all [and would just be doing it to save his life]. The same is true of anything that diverges from the true reality of *HaShem's*-יהו"ה Singularity, blessed is He. He will stand strong with self-sacrifice, even if (he can save his life) by professing something with his mouth that does not equate to what he believes in his heart (as explained in Tanya).<sup>683</sup>

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<sup>683</sup> See Tanya, Ch. 19 (25b)

We similarly find an even greater wonder; that even amongst the Jewish masses - who are ignorant in Torah or are weak minded, we nevertheless observe that there are a number of Torah prohibitions that they are in fear of transgressing. This has nothing to do with their understanding and comprehension, [since they have no relation to understanding and comprehension. On the contrary, they relate much more to physicality and coarseness - certainly much more than an intermediate-*Beinoni*, in whom the evil inclination has gained strength over time, through having used it abundantly in eating, drinking, and other mundane pursuits of this physical world (as explained in Tanya).]<sup>684</sup> Rather, this is because they have natural fear of sin, and because of this, they fear certain forbidden matters, particularly matters for which a person is culpable of becoming cut off spiritually (*Karet*) or of receiving death at the hand of the earthly court.

Rather, the explanation is that the precedence of the world of chaos-*Tohu* over the world of rectification-*Tikkun* is only within the chaining down of the worlds (*Seder HaHishtalshehut*). For, both the world of chaos-*Tohu* and the world of rectification-*Tikkun* are called by the term, “world-*Olam*-עולם,” and both are novel in their existence. Thus, within the order of their novel existence and the chaining down of the worlds, the world of chaos-*Tohu* preceded the world of rectification-*Tikkun*. However, higher than the chaining down of the worlds (*Seder HaHishtalshehut*), such is not the case.

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<sup>684</sup> See Tanya, Ch. 13 (18b)

That is, in relation to *HaShem*-יהו"ה, as He transcends the chaining down of the worlds, not only are they equal, but on the contrary, rectification-*Tikkun* is primary, because in relation to His Essential Self, there utterly is no room for a spirit of folly (*Ru'ach Shtut*) to exist!

5.

This may be understood with an introductory explanation of the verse,<sup>685</sup> “For *HaShem*’s-יהו"ה portion is His people; Yaakov is the rope of His inheritance.” Two matters are conveyed in this verse. The first is conveyed by the words “Yaakov is the rope (*Chevel*-חבל) of His inheritance,” and the second, loftier matter, is conveyed in the words, “*HaShem*’s-יהו"ה portion (*Chelek*-חלק) is His people.”

His honorable holiness, my father-in-law, the Rebbe, explained in the discourse,<sup>686</sup> that the words, “Yaakov is the rope (*Chevel*-חבל) of His inheritance,” teach that the soul of a Jew is like a rope that binds him to *HaShem*’s-יהו"ה.<sup>687</sup> Like a rope that has one end bound above and the other end bound below, so it is, that the soul (which is called a rope-*Chevel*-חבל) binds the Jew below to his source and root in *HaShem*-יהו"ה Above. He continues and explains that the soul itself (which is the rope-*Chevel*-חבל) is braided with six-hundred and thirteen

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<sup>685</sup> Deuteronomy 32:9

<sup>686</sup> The discourse entitled “*Bati Legani*” 5710, Ch. 4 (Sefer HaMaamarim 5710 p. 116 and on).

<sup>687</sup> See Tanya, Iggeret HaTeshuvah Ch. 5-6

strands, meaning that it includes six-hundred and thirteen powers.<sup>688</sup>

The reason is as our sages, of blessed memory, stated,<sup>689</sup> “Each and every person has an obligation to say: The world was created for me.” The term “world-*Olam*-עולם” is of the root “concealment-*He’elem*-העלם.”<sup>690</sup> That is, every person has an obligation to say that “the concealment (*He’elem*-העלם) and first restraint-*Tzimtzum* was created for me,” - in order to refine and purify him.

Now, since man was created in the form of two-hundred and forty-eight limbs and organs and three-hundred and sixty-five veins and sinews, which equal six-hundred and thirteen in number – for which reason, all the levels of the chaining down of the worlds (which were created for him) are of like number – so likewise, the soul also possesses six-hundred and thirteen powers. [It should be noted that the novelty of this discourse, is the statement that because the form of his body numbers six-hundred and thirteen, therefore his soul also possesses six-hundred and thirteen powers.]<sup>691</sup>

The discourse then continues to explain that the six hundred and thirteen *mitzvot* depend on these six hundred and thirteen powers. In other words, this is an additional explanation to the verse, “Yaakov is the rope (*Chevel*-חבל) of His

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<sup>688</sup> See Tanya, Ch. 51

<sup>689</sup> Mishnah Sanhedrin 4:5

<sup>690</sup> Likkutei Torah, Shlach 37d and elsewhere

<sup>691</sup> This is explained at greater length at the beginning of the Sicha-talk of Shabbat Parshat Beshalach (Torat Menachem, Vol. 11 p. 51 and on).

inheritance,” namely, that the rope refers to the *mitzvot*, which are the six-hundred and thirteen commandments.

Now, these two matters are interdependent. For, since man, for whom the world was created (beginning with the restraint of the first *Tzimtzum*), possesses a form that is six-hundred and thirteen in number, therefore, it likewise is the case that the *mitzvot*, which are the paths, channels and drawings forth, through which he can rectify the world (beginning with the restraint of the first *Tzimtzum*, and everything that follows it), also number six-hundred and thirteen.

Now, in regard to the rope (*Chevel*-חבל) of the *mitzvot* that is braided with six-hundred and thirteen strands - each specific commandment-*mitzvah* is a particular strand. If a Jew transgresses any particular sin, may the Merciful One save us, then that particular strand alone is severed and ceases (even though that strand also possesses the essence of this particular). Nevertheless, his general bond, as a whole, remains intact.

However, this is not so of matters in which one becomes culpable of being cut off spiritually (*Karet*) or death by the hands of the earthly court etc., because these matters effect the general bond of his soul to its source and root in *HaShem*-יהו"ה Above. Therefore, even the masses - that is, those who are ignorant in Torah or weak minded - fear and tremble when it comes to transgressing such sins. This is not because they understand and comprehend, but only because of their natural fear of sin (as discussed in chapter four). For, they sense that the matter relates to their general bond with the Source of their

vitality Above in *HaShem*-יהו"ה, blessed is He (as explained in the discourse).

Nevertheless, when it comes to the general matter of the creation of the world-*Olam*-עולם (which is of the root “concealment-*He'elem*-העלם,” beginning with the restraint of the first *Tzimtzum*) and includes the entire order of the chaining down of the worlds (*Seder HaHishtalshelut*), in which the world of chaos-*Tohu* preceded the world of rectification-*Tikkun* (as explained in chapter four), it is possible that the spirit of folly (*Ru'ach Shtut*) (due to the animalistic soul that is rooted in the world of chaos-*Tohu*) can cover over the truth, even in regard to sins that are punishable by spiritual severance from Above or death by the earthly court.

That is, even under such circumstances, it can appear to a person that he retains his Jewishness and continues to be bound to the Source of his vitality in *HaShem*-יהו"ה. He thus,<sup>692</sup> “blesses himself in his heart, saying, ‘Peace will be with me, though I walk as my heart sees fit in order to quench the craving and thirst,’” That is, he thinks he will benefit from the sin, in that through it, more vitality will be drawn to him.<sup>693</sup> However, all this is only within the chaining down of the worlds (*Seder HaHishtalshelut*), which is the general matter indicated by the verse, “Yaakov is the rope (*Chevel*-חבל) of His inheritance.”

However, there is another, loftier matter than this, about which the verse states, “For *HaShem*’s-יהו"ה portion (*Chelek*-חלק) is His people.” This matter transcends the chaining down

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<sup>692</sup> Deuteronomy 29:18

<sup>693</sup> See Kuntres U'Maayon Maamar 10, Ch. 1

of the worlds (*Hishtalshehut*). For, in general, the Name *HaShem*-יהו"ה – which means, “He Was and Is and Will Be as One-*Hayah v’Hoveh v’Yihyeh*-יהי"ה והי"ה ויהי"ה”<sup>694</sup> – transcends the chaining down of the worlds (*Hishtalshehut*).

The explanation is that, “the portion of *HaShem-Chelek HaShem*-יהו"ה חלק,” means that it is part (*Chelek*-חלק) of His Essential Self, and in regard to His Essence, if a person takes hold of part of Him, he takes hold of all of Him (as taught by the Baal Shem Tov).<sup>695</sup> Thus, since “the portion (*Chelek*-חלק) of *HaShem*-יהו"ה is His people,” in that the soul of a Jew is literally “part (*Chelek*-חלק) of God from on high,”<sup>696</sup> he therefore is one with the Essential Self of *HaShem*-יהו"ה, blessed is He.

This is true to such an extent that the Holy Rav, the Maggid of Mezheritch, explains the words of the Midrash as follows:<sup>697</sup> The Midrash states,<sup>698</sup> “It says in the verse,<sup>699</sup> ‘You shall be holy,’ Can one be holy like Me? (*Yachol Kamoni*). The verse therefore continues, ‘For I, *HaShem*-יהו"ה your God, am holy,’ – that is, My holiness is higher than your holiness.”

The Maggid explains that His holiness Above [indicated by the words, “My holiness,” is the aspect of “I am holy

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<sup>694</sup> Zohar III 257b (Ra’aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9; Tanya Shaar HaYichud v’HaEmunah Ch. 7 (82a)

<sup>695</sup> *Hemshech* 5666 p. 522; Also see *Sefer HaSichot* 5701 p. 32, note 19.

<sup>696</sup> Tanya, Ch. 2; Job 31:2

<sup>697</sup> *Ohr HaTorah* of the Holy Maggid, Rabbi Dovber of Mezhritch 39b

<sup>698</sup> Midrash Vayikra Rabba 24:9

<sup>699</sup> Leviticus 19:2

(*Kadosh Ani*-קדוש אני-)<sup>700</sup> and is higher (and loftier) than “your holiness” which is the matter of “you shall be holy (*Kedoshim Tihyu*-תהיו קדושים).”<sup>701</sup> This may be understood through the story of the people of a land who made three crowns for their king... In the same manner, *HaShem*-יהו"ה placed one crown upon his own head (“I am holy (*Kadosh Ani*-קדוש אני-)”), and He placed two crowns upon the heads of the children of Israel<sup>702</sup> (“You shall be holy-*Kedoshim Tihyu*-תהיו קדושים).] However, all this is dependent on “your holiness.”

This seems to indicate that the Rav, the Maggid of Mezheritch, explains the words of Midrash, “*Yachol Kamoni*-יכול כמוני” not as a question, “Can one be holy like Me?” But as a positive instruction, “He can be holy like Me,”<sup>703</sup> and he brings proof from the continuation of the verse, “For I, *HaShem*-יהו"ה your God, am holy.” That is, “My Holiness is higher than your holiness.” That is, because the essential self of the Jewish soul is bound to the Essential Self of *HaShem*-יהו"ה, blessed is He, which is the matter of, “*HaShem*’s-יהו"ה-s portion (*Chelek*-חלק) is His people,” he therefore can be, “holy like Me.”

Moreover, this matter applies to every single Jew, as the verse explicitly states, “For *HaShem*’s-יהו"ה-s portion (*Chelek*-חלק) is His people,” – specifying “His people-*Amo*-עמו.” The term “His people-*Amo*-עמו” here is understood to indicate their

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<sup>700</sup> That is, in the singular form.

<sup>701</sup> That is, in the plural form.

<sup>702</sup> Midrash Vayikra Rabba 24:8

<sup>703</sup> See Me’or Eynayim, Kedoshim p. 93

lofty status, as Midrash states,<sup>704</sup> “The word ‘His people-*Amo-עמו*’ is similar to saying, ‘with Him-*Eemo-עמו*.’”<sup>705</sup>

However, the word “people-*Am-עם*” is also related to, “dimmed coals-*Gechalim Omemot-עוממות*,”<sup>706</sup> in that “a king without a nation (*Am-עם*) is not a king.”<sup>707</sup> This is because the subjects of the king are separate, unrelated and distant from the level of the king.<sup>708</sup> In other words, just as in the matter of, “the rope of His inheritance,” the verse specifies, “*Yaakov-יעקב*,” indicating that the bond brought about by the rope of the Jewish soul, applies even to its lowest levels, which is the aspect of the “heels-*Akavayim-עקביים*” (as explained in the discourse), it likewise is so in regard to, “the portion of *HaShem-יהוה*,” in which the verse specifies, “His people-*Amo-עמו*,” which even includes those who are like separate entities. In other words, regardless of their state and standing, they nevertheless are “a portion of *HaShem-יהוה*,” that is, part of His Essential Being, and are therefore one with Him, blessed is He.

Now, because of this matter of “*HaShem*’s-*יהוה*’s portion is His people,” meaning that each and every Jew transcends the order of the chaining down of the worlds (*Seder Hishtalshehut*)

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<sup>704</sup> Midrash Shemot Rabba 31

<sup>705</sup> See Likkutei Torah, Bamidbar 6b; Ohr HaTorah Shemot p. 89-90.

<sup>706</sup> Midrash Eicha Rabba 4:1; Talmud Bavli, Pesachim 27a, and elsewhere; Also see Sefer HaShoroshim Radak; Ezekiel 31:8; Also see Tanya, Shaar HaYichud v’HaEmunah, Ch. 7; Sefer HaMaamarim 5660 p. 6, and elsewhere.

<sup>707</sup> See Etz Yosef to Midrash Bamidbar Rabba citing Yalkut Shimoni who cites Pirke d’Rabbi Eliezer; Also see the beginning of Rabbi Eliezer of Worms (Rokeach) commentary to Sefer Yetzirah citing Pirke d’Rabbi Eliezer; Also see Rabbeinu Bachaye to Genesis 38:30, and elsewhere; Also see Tanya, Shaar HaYichud v’HaEmunah, Ch. 7.

<sup>708</sup> See Tanya, Shaar HaYichud v’HaEmunah, Ch. 7 *ibid*.

and is one with *HaShem* 's-יהו"ה Essential Being, blessed is He, it therefore is utterly impossible for the spirit of folly of the animalistic soul to cover over the truth.

This is because the power to cover over and conceal, that the animalistic soul has, is only because it is rooted in the world of chaos-*Tohu*, which preceded the world of rectification-*Tikkun*. However, this precedence of chaos-*Tohu* over rectification-*Tikkun* is only within the chaining down of the worlds (*Seder Hishtalshelut*). However, higher than the chaining down of the worlds (*Seder Hishtalshelut*) this is not applicable. That is, although in regard to this, the verse states,<sup>709</sup> “Was not Esav the brother of Yaakov?” the verse nonetheless continues, “but I loved Yaakov” specifically, for, “*HaShem*’s-יהו"ה portion is His people.”

The explanation of this, as it applies to serving *HaShem*-יהו"ה, blessed is He, is that the spirit of folly can only cover and conceal matters in a person, that relate to the chaining down of the world and the powers of his soul. This generally includes serving *HaShem*-יהו"ה, blessed is He, in a way that accords to the parameters of reason and intellect, in a way of give and take, questions and answers.

However, this is not so of the aspect that transcends the chaining down of the worlds, that is, service of *HaShem*-יהו"ה, blessed is He, that stems from the essential self of the soul, in other words, from the aspect of its singular essence-*Yechidah*. The essential self of the soul is called singular-*Yechidah*

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<sup>709</sup> Malachi 1:2

(יחידה)<sup>710</sup> because it receives from the Singular One-*Yachid* (יחיד),<sup>711</sup> which refers to the matter of, “the one created spark that receives from the one spark of the Creator,”<sup>712</sup> [in a manner that they are not two separate entities, but become one]. On this level of the soul, concealment and hiddenness is utterly inapplicable.

As explained at length by his honorable holiness, the Tzemach Tzeddek,<sup>713</sup> the birthright of Esav only relates to the matter of the intangible nothing (*Ayin*) that refines the tangible something (*Yesh*). That is, since the intangible nothing (*Ayin*) is drawn forth for the purpose of refining the tangible something (*Yesh*), it must be said that the tangible something (*Yesh*) preceded the intangible nothing (*Ayin*), since it is only once there is an existence of tangible something (*Yesh*) that the intangible nothing (*Ayin*) can come and refine it. However, the intangible nothing (*Ayin*) of the True Something (*Yesh HaAmeete*) most certainly precedes the created something (*Yesh HaNivra*). Because of this, Yaakov took (not only the blessing (*Brachah*), as it states,<sup>714</sup> “now he took my blessing,” but also) the birthright (as the verse states, “He took my

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<sup>710</sup> The suffix letter *Hey*-ה makes the term feminine, indicating that it is the recipient of the Singular Essence of *HaShem*-יהוה, blessed is He, which is called *Yachid*-יחיד, in the masculine, as He is the Singular Preexistent Intrinsic and Essential Being who bestows existence to all that is.

<sup>711</sup> Likkutei Torah, Re’eh 25a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11; Sefer HaMaamarim 5696 p. 57.

<sup>712</sup> Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1, cited in Likkutei Torah Re’eh 27a; Also see the note of the Rebbe to Sefer HaMaamarim 5710 p. 115. Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5713, translated in The Teachings of The Rebbe 5713, Discourse 9.

<sup>713</sup> Ohr HaTorah, Vayishlach 231b and on

<sup>714</sup> Genesis 27:36

birthright”), so that it is specifically Yaakov who is the firstborn.

Now, these two aspects also exist within man himself. The intangible nothing (*Ayin*) that refines the tangible something (*Yesh*), is the matter of the illumination of the light of wisdom-*Chochmah* which manifests within the limbs and organs of the body, beginning with the brain in the head, which is the matter of intellect. This generally refers to all service of *HaShem*-יהו"ה, blessed is He, that accords to the dictates of reason and intellect.

This aspect precedes and transcends the level of the tangible something (*Yesh*), and it is because of this aspect, that a spirit of folly (*Ru'ach Shtut*) is possible. However, this is not so of the essence of the wisdom-*Chochmah* **itself**, which is comparable to the intangible nothing (*Ayin*) of the True Something (*Yesh HaAmeete*), in which case, it is utterly inapplicable for the spirit of folly to cover and conceal.

This is similar to the explanation in Tanya,<sup>715</sup> that it is only in the aspects that spread forth **from** wisdom-*Chochmah* that the matter of exile and the garment of sackcloth of the extraneous husks (*Kelipah*), through which the folly to sin enters, is possible. However, in regard to the essence of wisdom-*Chochmah* itself, all the extraneous husks (*Kelipot*) are utterly and completely nullified and melt away like wax before *HaShem*-יהו"ה, blessed is He.<sup>716</sup>

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<sup>715</sup> Tanya Ch. 19 (25a)

<sup>716</sup> See Psalms 97:5

This aspect comes to be revealed within every Jew, (even a person whose state and standing is such, that he is called by the lesser meaning of the term, “His people-*Amo*-עמו,” indicating that he is like a separate entity, nonetheless) if he is put into a situation that his faith in *HaShem*-יהו"ה, blessed is He, is tested, he stands up to the test. That is, this is something that relates to that which transcends the chaining down of the worlds (*Hishtalshlut*) and bonds him to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He. When it comes to this, the precedence of the world of chaos-*Tohu* is utterly nullified, and it thus is impossible for the spirit of folly to cover over and conceal. He therefore stands up to the test with self-sacrifice.

Moreover, when this power of faith in *HaShem*-יהו"ה, blessed is He, is awakened and revealed in a Jew, meaning that the essence of wisdom-*Chochmah* becomes revealed, and by its radiance, it also spreads and illuminates the rest of his body, then it also affects all his particulars, which are like the individual strands of the rope. This is because all the particulars of a Jew are of the essence, and thus come to be illuminated by the essence of his soul. [This is the meaning of his honorable holiness, my father-in-law, the Rebbe's parenthetical statement in the discourse, that “within the particular, is the whole essence of the particular.”] He thus stands up to the test of faith in *HaShem*-יהו"ה, blessed is He, even in a case that the faith of his heart would not be with him, if he did an act or professed something with his mouth [to save his life].

Now, in explanation of the specific wording, “For *HaShem*’s-יהו"ה portion (*Chelek*-חלק) is His people,” we may add that the verse specifically uses the term “portion-*Chelek*-חלק,” which is a term of “apportioning-*Chalukah*-חלוקה,” rather than a term of “giving-*Netinah*-נתינה.” The difference between, “apportioning-*Chalukah*-חלוקה” and “giving-*Netinah*-נתינה,” is as follows:

It states in Tractate Berachot,<sup>717</sup> “One who sees a sage of Israel recites the blessing: ‘Blessed are You *HaShem*-יהו"ה... Who has **apportioned** (*Chalak*-חלק) His wisdom to those who fear Him,” and “One who sees a king of Israel recites the blessing, ‘Blessed are You *HaShem*-יהו"ה... Who has **apportioned** (*Chalak*-חלק) His glory to those who fear Him.’” In contrast, upon seeing a sage of the nations of the world, one recites, “Blessed are You *HaShem*-יהו"ה... Who has **given** (*Natan*-נתן) of His wisdom to flesh and blood,” and if he sees a king of the nations of the world, he recites, “Blessed are You *HaShem*-יהו"ה... “Who has **given** (*Natan*-נתן) of His glory to flesh and blood.” The reason is stated in Magen Avraham,<sup>718</sup> that “the Jewish people are a portion (*Chelek*-חלק) of *HaShem*-

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<sup>717</sup> Talmud Bavli, Brachot 58a

<sup>718</sup> Shulchan Aruch, Orach Chayim 224:4 (Also see the Turei Zahav there, section 1, “Whenever the term ‘apportioned-*Chalak*-חלק’ is used, you must know from Whom it is apportioned. In other words, there is a relationship between the one to whom it is apportioned and the One from Whom it is apportioned. In contrast, in regard to the nations of the world, who do not have such a relationship with the Giver, it is like a gift (*Matanah*-מתנה) which, once given, is no longer the responsibility of the Giver. That is, once the gift is given, it no longer is connected to the Giver.”)

יהו"ה and are in a state of adhesion (*Dveikut*) to Him. Therefore, the term ‘apportioned-*Chalak*-חלק’ is used. However, in regard to the nations of the world, who see themselves as separate entities, the word ‘gift-*Matanah*-מתנה,’ is used.”

Based on this, we can explain that the verse specifies, “For *HaShem*’s-יהו"ה portion (*Chelek*-חלק) is His people,” specifically using the term “portion-*Chelek*-חלק,” which indicates that each and every Jew (even those who are in the state indicated by the term, “His people-*Amo*-עמו”) have adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He. Moreover, since the Jewish people are a “portion of *HaShem*-יהו"ה,” therefore, even those matters that are given to them in a way of a gift, are not given in a way of separation (*Pirud*), but in a way of adhesion (*Dveikut*).

This is further explained by his honorable holiness, the Rebbe Maharash,<sup>719</sup> (based on the teachings of the Tzemach Tzedek),<sup>720</sup> regarding matters in which there is superiority to the aspect of a gift-*Matanah*-מתנה. That is, although there is a difference between a gift-*Matanah*-מתנה and an inheritance-*Yerushah*-ירושה, in that a gift-*Matanah*-מתנה has an end (similar to the matter of separation-*Pirud*), whereas an inheritance-*Yerushah*-ירושה has no end,<sup>721</sup> nevertheless, when a person gives a gift to someone who is fit to inherit, then even the gift-*Matanah*-מתנה is in such a way that it too has no end.<sup>722</sup>

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<sup>719</sup> Sefer HaMaamarim 5627 p. 154 and on; Sefer HaMaamarim 5634 p. 278 and on.

<sup>720</sup> Ohr HaTorah, Tisah p. 1,969 and on.

<sup>721</sup> Talmud Bavli, Bava Batra 129a-b; 133a

<sup>722</sup> Talmud Bavli, Bava Batra 133a ibid.

More particularly, this may be understood in regard to the Torah itself, in that we find that it too is called a “gift-*Matanah*-מתנה.”<sup>723</sup> That is, when it comes to the revealed aspects of Torah, these being *Pshat*-פשט, *Remez*-רמז and *Drush*-דרוש, that form the acronym פ”ר, which is the root of the word, “separation-*Pirud*-פירוד,”<sup>724</sup> a person indeed can remain in a state of separation (as explained in the Zohar).<sup>725</sup> This is similar to the teaching of our sages, of blessed memory,<sup>726</sup> “Woe to so-and-so, who has studied Torah... see how destructive are his deeds and how ugly are his ways,” (since his study lacks the fear of Heaven). This is so much so, that for an unmeritorious person, his Torah study becomes the opposite of an elixir of life for him. That is, it is similar to a gift-*Matanah*-מתנה that has an end.

However, since the mysteries-*Sod* and inner teachings of Torah are the aspect of the Tree of Life,<sup>727</sup> which transcends the matter of refinement (*Birurim*),<sup>728</sup> and within which the coverings and concealments of the spirit of folly are entirely inapplicable, then even his study of *Pshat*, *Remez*, and *Drush* will be elevated to be in a manner of bonding and adhering to *HaShem*-יהו”ה, blessed is He. In such a case, even the gifts-*Matanah*-מתנה of the revealed parts of Torah, are in such a

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<sup>723</sup> Talmud Bavli, Brachot 5a and elsewhere.

<sup>724</sup> See Rabbi Moshe Zacuto (Ramaz) to Zohar I 4b

<sup>725</sup> See Zohar III 275b (*Ra’ayah Mehemna*); Also see Igrot Kodesh, Vol. 9 p. 233, letter dated 11 Menachem Av 5714.

<sup>726</sup> Talmud Bavli, Yoma 86b

<sup>727</sup> Zohar III 124b (*Ra’ayah Mehemnah*); Tanya, Egeret HaKodesh, Epistle 26; Kuntras Etz HaChayim Ch.11 and on.

<sup>728</sup> Which relate to the Tree of the Knowledge of good and evil

manner that they have no end, since it is a gift to a person who is fit to inherit. This is because his connection to the inner aspects of Torah is in a manner of an inheritance, in which there is no end.

Moreover, in this, there also is the superiority of the aspect of a gift-*Matanah*-מתנה, (for, we find that when the term “gift-*Matanah*-מתנה” is used in reference to Torah, it indicates superiority), in that the gift is not commensurate to the labor and toil of the person receiving the gift. Rather, it is given to him as a gift-*Matanah*-מתנה from Above.

What this refers to is that through the study of Torah, “It is I (the Essential Being of *HaShem*-יהו"ה Himself, blessed is He) that you are taking,”<sup>729</sup> since,<sup>730</sup> “I have placed Myself into My writings.” In other words, *HaShem*-יהו"ה, blessed is He, invested the very Essence of His Being into the Torah.

The Midrash<sup>731</sup> makes a similar statement in explaining the verse,<sup>732</sup> “And let them take a portion for Me,” that, “This is analogous to a king who had an only daughter. Another king married her and wanted to take her back to his land. The king said to him: ‘The daughter I have given you is my only child and I cannot bear to be separated from her, but since she is your wife, I cannot tell you not to take her. However, do me this favor; wherever you go, provide a small room for me to live with you, for I cannot leave my daughter.’ So likewise, the

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<sup>729</sup> Midrash Shemot Rabba 33:6; Tanya Ch. 47 (67a).

<sup>730</sup> Talmud Bavli, Shabbat 105a (Ein Yaakov version), and elsewhere; Also see Likkutei Torah, Shelach 48d and on.

<sup>731</sup> Midrash Shemot Rabba 33:1

<sup>732</sup> Exodus 25:2

Holy One, blessed is He, said to the Jewish people: ‘I have given you the Torah, but I cannot bear to be separated from her. On the other hand, I cannot tell you not to take her. However, wherever you go, make a house for me to dwell in.’

In other words, the giving of the Torah is in such a way that it also bears the existence and superiority of the One who bestows the inheritance. It thus has both elements of superiority - the superiority of an inheritance-*Yerushah*-ירושה that has no end, and the superiority of a gift-*Matanah*-מתנה that transcends what a person is capable of attaining through his own toil and effort. (This is in addition to the fact that the gift-*Matanah*-מתנה is also in a way that there is no end, since the study of the inner teachings of the Torah is also included in it.)

## 7.

This then, is the meaning of the verse,<sup>733</sup> “For *HaShem*’s יהו"ה portion is His people; Yaakov is the rope of His inheritance.” That is, even when because of the aspect of “Yaakov is the rope of His inheritance,” there is the matter of the spirit of folly that covers over and conceals, to the point that it is possible for the rope that bonds to be severed, due to sins, may the Merciful One save us, nevertheless, even then, there still is the matter of “*HaShem*’s יהו"ה portion (*Chelek*-חלק) is His people,” which is a bond due to one’s very essence, in which concealment and hiddenness is entirely inapplicable.

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<sup>733</sup> Deuteronomy 32:9

Moreover, due to this matter of “*HaShem*’s-יהו"ה portion (*Chelek*-חלק) is His people,” there ultimately is even a rectification of, “the rope (*Chevel*-חבל) of His inheritance.” That is, even the particular strands of his soul that were severed, return and become bonded, thus effecting a bond between the Jew below and the root of his vitality Above in *HaShem*-יהו"ה.

This is similar to the explanation of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,<sup>734</sup> on the verse,<sup>735</sup> “Your iniquities have separated between you and your God.” He explains that the wording here indicates that the separation brought about through sin is solely, “between you,” specifically. However, from the vantage of, “your God,” even sin does not separate. He adds that, as stated in Iggeret HaTeshuvah, in reality, nothing actually divides or separates except for “your iniquities,” since they are in opposition to *HaShem*’s-יהו"ה Supernal will. In other words, this only relates to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and aspects that are not openly revealed and illuminated. This is not the case however, when it comes to the Essential Being of the Light of *HaShem*-יהו"ה Himself, blessed is He.

The explanation is that, in addition to the fact that the separation caused by sin is from man’s side (“between you”), the separation is only “between you and your God-*Elohei*”*chem*-אלהיכם.” The term “your God-*Elohei*”*chem*-אלהיכם” means the source of your strength and vitality, and

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<sup>734</sup> Sefer HaMaamarim 5671 p. 74

<sup>735</sup> Isaiah 59:2

primarily refers to the aspect of *HaShem* 's-יהו"ה light that fills all worlds (*Memale Kol Almin*). It sometimes also refers to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), (since the sins transgress *HaShem* 's-יהו"ה, Supernal will, blessed is He).

However, this is only in regard to matters that are not revealed in open illumination, but are concealed. In contrast, when it comes to the Singular Preexistent Intrinsic and Essential Being of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, there utterly is nothing whatsoever that can cover over and conceal. Moreover, from the perspective of His Essential Self, blessed is He, (before Whom concealment and hiddenness is utterly inapplicable), concealment is utterly nullified, even below.

This is similar to what we find about the exodus from Egypt, as written,<sup>736</sup> "I shall go through the land of Egypt on this night, and I shall strike every firstborn in the land of Egypt, from man to beast; and against all the gods of Egypt I shall mete out punishment – I am *HaShem*-יהו"ה." Our sages, of blessed memory, expounded upon this saying,<sup>737</sup> "I and not an angel... I and not a *seraph*... I and not an emissary... I am He, and no other." That is, the Holy One, blessed is He, in His glory, redeemed them Himself.<sup>738</sup>

In other words, in order to bring about the exodus of the children of Israel from the power of the extraneous husks

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<sup>736</sup> Exodus 12:12

<sup>737</sup> Liturgy of the Haggadah for Pesach, section entitled "*VaYotzi'einu*."

<sup>738</sup> Zohar I 117b; Likkutei Torah Tzav 12c, 16a; Torat Chayim Bereishit 27b; Siddur Im Divrei Elokim Chayim 299a, and elsewhere.

(*Kelipot*), in that they were entrenched in the forty-nine gates of impurity,<sup>739</sup> may the Merciful One save us, it was necessary for there to specifically be a drawing forth of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He. For, He is capable of drawing forth even in a place of darkness, such as the external husks (*Kelipot*) of Egypt, and in a manner that they utterly derive no sustenance whatsoever from it, God forbid.

(In other words, this is unlike drawing forth revelations (*Giluyim*), in which the opposing side of evil can possibly derive sustenance.) On the contrary, this caused the complete shattering of the external husk (*Kelipah*), together with the exodus and redemption of the Jewish people from Egypt. About this it states that for the Egyptians it was an affliction, but for the Jewish people it was healing.<sup>740</sup>

The same applies to the spiritual exodus from Egypt (which is the inner theme of every particular in a person's service of *HaShem*-יהו"ה, blessed is He).<sup>741</sup> That is, even if there is a strong impulse from the spirit of folly to transgress, thereby causing the aspect of,<sup>742</sup> "Your iniquities have separated between you," to the point that the rope that bonds him to the source of his vitality Above is severed, nevertheless, even the most unworthy Jew retains the bond of the essence of his soul to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He (a bond of essence to essence).

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<sup>739</sup> See Zohar Chadash Yitro and elsewhere.

<sup>740</sup> See Isaiah 19:22; Zohar II 36a

<sup>741</sup> See Tanya, Ch. 47; Torah Ohr, Shemot 49d; Va'era 57b and on; Yitro 71c-d, and elsewhere.

<sup>742</sup> Isaiah 59:2

Because of this, in reality, it is inapplicable for there to be any true separation or cessation caused through the sin, whatever sin it may be. Moreover, this matter (that the sin does not cause separation) is in such a way that it is inapplicable for the external husks of evil (*Kelipot*) to derive any benefit from it, Heaven forbid. Quite the contrary, because of this essential bond, he utterly nullifies the spirit of folly completely, (similar to how, for the Egyptians, there was affliction), and “in a single hour or moment he (can) return”<sup>743</sup> to *HaShem*-יהו"ה, blessed is He, and be propelled from the depths of the abyss to the depths of the heights (such that, for the Jewish people, it is healing).

This then, is what his honorable holiness, the Rebbe Rashab, whose soul is in Eden, meant in *Kuntras HaAvodah*.<sup>744</sup> Namely, that when it comes to a test in matters of faith in *HaShem*-יהו"ה, blessed is He, at which point there is a revelation of the singular-*Yechidah* essence of his soul, then not only will a Jew stand up to the test itself, but beyond this, the revelation of the singular-*Yechidah* essence of his soul will cause a complete change in him, in all his matters.

## 8.

Now, beyond what was stated above, that when it comes to a test in a matter of faith in *HaShem*-יהו"ה, blessed is He, the spirit of folly is nullified; a person must also serve *HaShem*-יהו"ה, blessed is He, in such a manner that there is no room for

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<sup>743</sup> Zohar I 129a

<sup>744</sup> *Kuntres HaAvodah* Ch. 5

the spirit of folly in the first place. To further elucidate, it was explained at length in the discourse,<sup>745</sup> that the reason there is a spirit of folly is because of lack of knowledge of *HaShem*-יהו"ה, blessed is He. This is because most souls of our generation (and many of souls of earlier generations) are (not in the aspect indicated by the words, "the seed of man," but are rather) the aspect of, "the seed of animal," who do not have knowledge of *HaShem*-יהו"ה.<sup>746</sup> In other words, the lacking is (not merely in knowledge-*Da'at*, but) in recognition and sensitivity to Godliness (to the point of actually seeing Godliness), and because of this, they are overpowered by the spirit of folly (*Ru'ach Shtut*).

The remedy for this, is to draw forth the aspect of knowledge of *HaShem*-יהו"ה, blessed is He, through our teacher Moshe, the first redeemer<sup>747</sup> and shepherd of the children of Israel, and from him there is assistance for this. This accords with the explanation in Tanya,<sup>748</sup> that Moshe is the last of the seven shepherds, and includes them all. This is why specifically he is called, "The shepherd of faith" (*Ra'aya Mehemna*).

For, it is our teacher Moshe who draws knowledge of *HaShem*-יהו"ה to all the souls of the Jewish people, including those who are in the category of, "the seed of animal." About

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<sup>745</sup> See the discourse entitled "*Bati LeGani*" of the past year 5713, Ch. 7 (Torat Menachem, Sefer HaMaamarim Shvat p. 292; Sefer HaMaamarim 5713 p. 85 and on, translated in The Teachings of The Rebbe – 5713).

<sup>746</sup> See Torah Ohr, Mishpatim 74c and on.

<sup>747</sup> See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Vayechi 49:10; Torah Ohr, Mishpatim 75b.

<sup>748</sup> Tanya, Ch. 42

this<sup>749</sup> the verse states,<sup>750</sup> “I shall provide grass (*Eisev*-עשב) in your field for your cattle, and you will eat and be satisfied.” The term “grass-*Eisev*-עשב” refers to the matter of knowledge of *HaShem*-יהו"ה, blessed is He, as indicated by the fact that the term “grass-*Eisev*-עשב” consists of the Name of Seventy-Two-ב"ב(י"ד ה"י ו"ו ה"י) with the inclusion of the letter *Sin*-ש in the middle of the word (indicating the three emotive qualities; kindness-*Chessed*, might-*Gevurah*, and beauty-*Tiferet*, the existence of which is sustained by knowledge-*Da'at*).<sup>751</sup> This is drawn forth “in your field for your **cattle**,” referring to those souls that are in the category of, “the seed of animal” (*Zera Beheima*). About this the verse states,<sup>752</sup> “Dwell in the land and nourish faith.” That is, our teacher Moshe, the shepherd of faith, shepherds and nourishes the faith of the Jewish people, so that it does not remain transcendent and dissonant. For, if faith only remains transcendent, it is then possible that, “even a thief while standing on the threshold, calls out to the Merciful One for assistance.”<sup>753</sup> Rather, the faith is drawn in an inner manner, in which case, it becomes impossible for a person to transgress and sin, since it is the opposite of *HaShem*'s-יהו"ה, Supernal will, blessed is He.

The same applies to the offshoot of Moshe in each generation,<sup>754</sup> that is, the Rebbes and princes of the generations,

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<sup>749</sup> See Torah Ohr Mishpatim ibid.

<sup>750</sup> Deuteronomy 11:15

<sup>751</sup> See Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 7.

<sup>752</sup> Psalms 37:3

<sup>753</sup> Talmud Bavli, Brachot 63a (Ein Yaakov version).

<sup>754</sup> Tikkunei Zohar, Tikkun 69 (112a, 114a)

all the way to his honorable holiness, my father-in-law, the Rebbe, whose *Hilulah* we are celebrating today. He toiled on behalf of each and every Jew, including those whose state and standing is that they see themselves as separate, that is, those who are in the category indicated by the term, “His people-*Amo*-עמו,” meaning “dimness-*Omamut*-עוממות,” in that they have become distant and entrenched in the lusts, pleasures and passions of the physical world.

Moreover, he even toiled on behalf of those in whom the rope of their souls has become cut off through sins that are punishable by spiritual severance (*Karet*) or death by the hands of the earthly court. This is the very essence of a Rebbe, in that he is an intermediary who connects<sup>755</sup> the Jewish people to *HaShem*-יהו"ה, blessed is He, as our teacher, Moshe stated,<sup>756</sup> “I stood between *HaShem*-יהו"ה and you.” Moreover, he affects that the aspect of the singular-*Yechidah* essence can be revealed in them and actualize its effects, beginning with the matter of tests, by explaining that in matters such as these, a person must stand up to the test. Subsequently, over time, he affects a bond of the rope of their soul, even in regard to its particular strands.

How much more is it so, that he affects those who are in the aspect indicated by the word, “His people-*Amo*-עמו,” as a term of elevation (as mentioned in chapter five), so that they

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<sup>755</sup> See Sefer HaSichot, Torat Shalom p. 158; Discourse entitled “*Bati LeGani* – I have come to My garden” 5712, Ch. 5, translated in The Teachings of The Rebbe 5712 (Sefer HaMaamarim Shvat p. 283; Sefer HaMaamarim 5712 p. 212, and elsewhere).

<sup>756</sup> Deuteronomy 5:5

never come to a state that the spirit of folly can cover over the truth.

Similarly, he bequeathed the matter of “the rope of His inheritance” to the generation that follows him; granting us the merit to continue his works, and instructing us to do so, and we, in turn, shall follow in his ways.<sup>757</sup> For, he has cleared the path and guided us on how to actualize all the above. We shall do so with great success, in a manner that transcends the natural order, but within the natural order, and we shall fulfill *HaShem*’s יהוה” ultimate Supernal intent in creating the worlds, to make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”<sup>758</sup> May all this be accomplished with kindness and mercy,<sup>759</sup> with wondrous success, below ten-handsbreadths!

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<sup>757</sup> See Tanya, Iggeret HaKodesh, Epistle 27 (146a).

<sup>758</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba Ch. 3; Bamidbar Rabba 13:6; Tanya Ch. 36; and elsewhere.

<sup>759</sup> See Sichat Simchat Torah 5693 (Igrot Kodesh Vol. 3, p. 353; Torat Menachem – Reshimat HaYoman p. 242; HaYom Yom 20 Cheshvan).