

Discourse 8

“Bati LeGani - I have come to My garden”

Delivered on the 10th of Shvat, 5715
By the grace of *HaShem*, blessed is He,

1.

The⁴¹⁷ verse states,⁴¹⁸ “I have come to My garden My sister, My bride.” About this Midrash states⁴¹⁹ 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, blessed is He, the *Ikar Shechinah*, was in the lowest of worlds.⁴²⁰ Only afterwards, because of the sin of the tree of the knowledge of good and evil, which was the root cause of all subsequent sins, the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was withdrawn from below to Above.

⁴¹⁷ On the copy of the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe added citations to the various teachings of the previous Rebbe of Chabad mentioned in the discourse, which were included in the final printed text. This discourse is primarily founded upon the fifth chapter of the discourse entitled “*Bati LeGani* – I have come to My garden” 5710 (Sefer HaMaamarim 5710 p. 117 and on).

⁴¹⁸ Song of Songs 5:1

⁴¹⁹ Midrash Rabba, Shir HaShirim 5:1

⁴²⁰ See the discourse entitled “*Bati LeGani* – I have come to My garden” 5710, Ch. 1-4 (Sefer HaMaamarim p. 111 and on); Also see the discourse entitled “*Bati LeGani* – I have come to My garden” of the preceding years 5711 through 5714, translated in The Teachings of The Rebbe.

After this, righteous-*Tzaddikim* arose and through their service of *HaShem*-יהו"ה, blessed is He, they 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”⁴²¹ – drew down the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, from the first (and lowest of the seven firmaments) to earth, thus returning it to the lower worlds.

This is likewise the service of all the righteous-*Tzaddikim*, in that they draw down and bring about the dwelling⁴²² of the aspect of⁴²³ “He who dwells forever, who is exalted and holy,” to be revealed below. This comes about through their service of *HaShem*-יהו"ה, blessed is He, of restraining the opposing side of evil, through which they cause⁴²⁴ “the glory of the Holy One, blessed is He, to be elevated in all worlds.” [To clarify, the meaning of the term “elevated” (*Istalek*-אסתלק) here is that His presence is openly revealed here below, only that it is in a manner of exaltedness, which is called by the term “elevated” (*Istalek*-אסתלק).]⁴²⁵ In other words, they cause an illumination and revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends (*Sovev*) and is equally present in all worlds.

⁴²¹ Midrash Vayikra Rabba 29:11 משכינים -

⁴²² See Maharzu commentary to Midrash Bereishit Rabba 19:7; Matnot Kehunah and Maharzu to Midrash Bamidbar Rabba 13:2.

⁴²³ See the liturgy of the morning Shabbat prayers – שוכן עד מרים וקדוש, and Shir HaShirim Rabba ibid. Also see Isaiah 57:15 – “He who dwells forever and Whose Name is holy.”

⁴²⁴ 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.

⁴²⁵ See Torah Ohr, Vayakhel 89d

Now, in general, the matter of drawing down the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah* (שכינה), is the matter of the Tabernacle (*Mishkan*-משכן) and the Holy Temple. This is as stated,⁴²⁶ “They shall make a sanctuary (*Mikdash*) for Me, and I will dwell (*V'Shachanti*-ושכנתי) within them.” It is why the primary mode of serving *HaShem*-יהו"ה, blessed is He, in the Holy Temple was the service of the sacrificial offerings, which possesses two motions, the motion of ascent and the motion of drawing down. For, about the sacrificial offerings it is written,⁴²⁷ “A fire-offering, a satisfying aroma to *HaShem*-יהו"ה,” which is a matter of ascent from below to Above. In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of offering and bringing one's strengths and talents close to *HaShem*-יהו"ה, blessed is He.⁴²⁸ Through doing so, one brings about a “satisfying aroma (*Rei'ach Nicho'ach*-ריח ניחוח) to *HaShem*-יהו"ה,” in that,⁴²⁹ “It brings satisfaction of spirit (*Nachat Ru'ach*-נחת רוח) before Me that I spoke and My will was done.” That is, the term “satisfaction-*Nachat*-נחת” is of the same root as in the phrase⁴³⁰ “descending a level-*Nachot Darga*-נחות דרגא,”⁴³¹ thus indicating the matter of drawing down from Above to below.

The same applies to serving *HaShem*-יהו"ה, blessed is He. That is, through the toil of restraining the opposing side of

⁴²⁶ Exodus 25:8

⁴²⁷ Leviticus 1:9; Numbers 28:8

⁴²⁸ See *Sefer HaBahir*, Siman 46 (109)

⁴²⁹ *Torat Kohanim* and *Rashi* to Leviticus *ibid.*, and *Sifrei* and *Rashi* to Numbers *ibid.*

⁴³⁰ *Talmud Bavli*, *Yavmot* 63a

⁴³¹ See *Likkutei Torah Pinchas* 76a; *Teitzei* 35c

evil, which is a matter of ascent, we affect a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that is equally present in all worlds.

Now, in order for this kind of service of *HaShem*-יהו"ה, blessed is He, to be applicable, the opposite of holiness, which covers over the truth of *HaShem*-יהו"ה, must necessarily be. Because of this, a person could err and think that even when he transgresses the will of *HaShem*-יהו"ה, blessed is He, he nevertheless retains his Jewishness.⁴³² This is because a spirit of folly (*Ru'ach Shtut*-רוח שטות) has entered him, the result of which is that he could possibly transgress and sin.⁴³³

Thus, when we remove and nullify the spirit of folly, which is the matter of restraining (*Itkafia*) and thus subduing the opposing side of evil, followed by the matter of transformation (*It'hapcha*), meaning that the folly of the opposite of holiness is transformed into holiness, with this the Tabernacle (*Mishkan*-משכן) is built. This is because the Tabernacle was built of acacia wood (*Atzei Shittim*-עצי שטים) and the term "*Shittim*-שטים" is of the same root as "folly-*Shtut*-שטות." It is within the Tabernacle (*Mishkan*-משכן) that the sacrificial offerings (*Korbanot*-קרבנות) were brought in service of *HaShem*-יהו"ה, blessed is He, which is the matter of bringing one's strengths close (*Kiruv*-קירוב) to *HaShem*-יהו"ה, blessed is He, in a manner of ascent from below to Above. This affects a

⁴³² See Tanya, Ch. 14

⁴³³ See Talmud Bavli, Sota 3a; Tanya Ch. 24

drawing forth from Above to below, as expressed in the verse,⁴³⁴ “I shall dwell (וּשְׁכַנְתִּי-*v'Shachanti*) within them.”

The same applies even after the destruction of the Holy Temple, for all these matters are still present spiritually. This means that through serving *HaShem*-יהו"ה, blessed is He, by restraining the opposite of holiness in oneself, the matter of the sacrificial offerings is spiritually affected in him. About this the verse states,⁴³⁵ “When a man brings an offering **from you** (*Mikhem*-מִכֶּם).” That is, the primary aspect of bringing sacrificial offerings is that they must specifically be “from you (*Mikhem*-מִכֶּם).” This applies to all its particular levels,⁴³⁶ “From the animals, from the cattle or from the sheep,” as these matters exist in one’s personal service of *HaShem*-יהו"ה, blessed is He. Through doing so, we bring about the matter of “I shall dwell (וּשְׁכַנְתִּי-*v'Shachanti*) within them” in actuality.⁴³⁷

2.

Now, to conquer (and overcome) the folly of the opposite of holiness, one’s service of *HaShem*-יהו"ה, blessed is He, must be in a manner of holy folly. This accords with what his honorable holiness, my father-in-law, the Rebbe, whose day of passing is commemorated today, explained in his

⁴³⁴ Exodus 25:8

⁴³⁵ Leviticus 1:2

⁴³⁶ See Kuntres HaTefilah Ch. 8 (p. 20); Sefer HaSichot, Torat Shalom p. 10, and elsewhere.

⁴³⁷ In regards to all that was stated thus far, see the discourses entitled “*Bati LeGani* – I have come to My garden” of the preceding years 5711-5714, translated in The Teachings of The Rebbe.

discourse,⁴³⁸ that just as there are proclivities and leanings that are lower than knowledge (*Da'at*) and are called, “the folly of the external husks of *Kelipah*,” so likewise, there are proclivities and leanings that transcend knowledge (*Da'at*) and are called “holy folly.”

For, as previously explained,⁴³⁹ the term “*Shitah*-שטה” also means “turning away” or “deviating” (as Rashi explains).⁴⁴⁰ Thus, this also explains the meaning of the term “folly-*Shtut*-שטות,” that it is a turning away and deviation from the matter of knowledge (*Da'at*), whether it is a turning to below knowledge or a turning to above knowledge. Only that a turning to below is the folly (*Shtut*-שטות) of the opposite of holiness, whereas a turning to Above is holy folly. In other words, even in matters of holiness that are below reason and intellect, their root cause is because in the essence of one’s soul they transcend reason and intellect and at their source they are an aspect of Godly sight, in the most literal sense.

The discourse then continues and explains that we indeed find the matter of holy folly (*Shtut d’Kedushah*) in Torah, as our sages, of blessed memory, stated,⁴⁴¹ “They said of Rabbi Yehudah bar Rabbi Ela’i that he would take a myrtle branch and dance before the bride etc. Rav Shmuel bar Rav Yitzchak would dance with three (meaning that he would dance juggling three branches). Rabbi Zeira said: ‘The old man is

⁴³⁸ See the discourse entitled “*Bati LeGani* – I have come to My garden” 5710 *ibid.*, Ch. 5 (which relates to this discourse).

⁴³⁹ In chapter 3 of the aforementioned discourse.

⁴⁴⁰ Numbers 5:12

⁴⁴¹ Talmud Bavli, Ketuvot 17a

humiliating us (that is, his behavior is unbecoming of a Torah scholar and through this he demeans the honor of Torah and of Torah scholars).” In other words, Rabbi Zeira, who was one of the leading Amora'im, was of the opinion that according to reason and intellect of the side of holiness, there is no justification for such conduct. However, the Talmud concludes by stating, “When (Rav Shmuel bar Rav Yitzchak) passed away, a pillar of fire demarcated between him and everyone else. Moreover, it is an established principle that a pillar of fire only demarcates for one or two people in a generation. The same Rabbi Zeira, (who had previously said, ‘The old man is humiliating us’) then said, ‘His branch (*Shotitei*-שׁוֹטִיתֵיהּ) was effective for the old man.’ Some say that he said, ‘His folly (*Shtutei*-שְׁטוּתֵיהּ) was effective for the old man,” and others say that he said, ‘His method (*Shitatei*-שִׁיטָתֵיהּ) was effective for the old man,”” (as the above discourse elucidates the particulars of each of these terms). That is, his “method-*Shitatei*-שִׁיטָתֵיהּ” and custom was that he would take a “branch-*Shot*-שׁוֹט” of myrtle and dance with it, which is a conduct of holy “folly-*Shtut*-שְׁטוּת.” Moreover, as stated there, this “was effective for him,” in that through this he attained such a level that a pillar of light and illumination separated between him and the entire nation, which is the aspect of revelation of light and illumination in a manner of open revelation, literally.

The discourse then continues to explain the relationship between this and the matter of dancing at a wedding. At first glance, although it is understood that to battle and transform the folly of the opposite of holiness, there must be holy folly, we

nevertheless must understand the connection between the conduct of holy folly and dancing at a wedding. This is especially so since he did not just conduct himself in this way at that particular wedding or at that particular time and place. On the contrary, this was his method (*Shitato*-שיטתו) and custom, that on the occasion of a wedding he would conduct himself in a way of holy folly (*Shtut d'Kedushah*-שטות דקדושה). To answer this, the discourse explains that the matter of marriage is very lofty (as will soon be explained) and therefore the conduct of dancing (*Rikud*) etc., is necessary.

To further explain, the difference between dancing (*Rikud*) and walking (*Halichah*) should be understood as the Alter Rebbe explains it in Likkutei Torah.⁴⁴² That is, although it is true that walking (*Halichah*) refers to the matter of ascending from level to level and from world to world, nevertheless, the ascent of walking is in a way of order and gradation. In contrast, dancing (*Rikud*) indicates a manner of serving *HaShem*-יהו"ה, blessed is He, in which a person becomes completely uprooted (and uplifted) from his previous level, thus skipping to an entirely different state and standing that is not at all in a way of order and gradation.

About this the verse states,⁴⁴³ “The mountains danced (*Rakdu*-רקדו) like rams.” In other words, the matter of dancing (*Rikud*) indicates great ascent that is not at all in a manner of order and gradation, “like rams,” who lack intellect, in that the root of this aspect transcends intellect. That is, the conduct

⁴⁴² Note: Tzav 16d

⁴⁴³ Psalms 114:4

indicated by dancing (*Rikud*) in a way of folly, is the matter of ascent that is completely and incomparably beyond reason and intellect and because of the greatness of marriage, this matter relates to it.

Now, as he continues to elucidate in the discourse, our sages, of blessed memory, stated about marriage,⁴⁴⁴ “If a man (*Ish*-איש) and woman (*Ishah*-אשה) are meritorious,⁴⁴⁵ the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, dwells with them.” For, the man-*Ish*-איש is fire-*Aish*-אש with the letter *Yod*-י of the Name *HaShem*-יהו"ה and the woman-*Ishah*-אשה is fire-*Aish*-אש with the letter *Hey*-ה of the Name *HaShem*-יהו"ה.⁴⁴⁶ Thus, if they are meritorious, together they are *Yod-Hey*-יה"י. In other words, the Indwelling of the Presence of *HaShem*-יהו"ה is a very lofty level, being that the letters *Yod-Hey*-יה"י are the loftier part of the Name *HaShem*-יהו"ה.⁴⁴⁷ Moreover, specifically the letters *Yod-Hey*-יה"י come to be bestowed to the man-*Ish*-איש and woman-*Ishah*-אשה.

⁴⁴⁴ Talmud Bavli, Sotah 17a

⁴⁴⁵ Meritorious through following the straight path of Torah and *mitzvot* and by being faithful to one another (See Rashi to Sotah 17a *ibid.*).

⁴⁴⁶ See Rashi to Sotah 17a *ibid.*

⁴⁴⁷ As explained regarding the verse (Exodus 3:15), “This is My Name (*Shmi*-שמי) forever, this is My remembrance (*Zichri*-זכרי) for all generations,” the word “My Name” (*Shmi*-שמי) corresponds to the letters *Yod-Hey*-יה"י, which is like the whole of the Name *HaShem*-יהו"ה. For, when *Yod-Hey*-יה"י is spelled as spoken, as such, י"ד-ה"א-26, it equals numerical value of the full Name *HaShem*-יהו"ה-26. In contrast, the word “My remembrance” (*Zichri*-זכרי) corresponds to the letters *Vav-Hey*-וה"י. (See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), section entitled, “The Gate explaining how the Torah is sustained by the true reality of the Singular Name *HaShem*-יהו"ה, blessed is He.” Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, Shaar 2; *Avodat HaKodesh* of Rabbi Meir ibn Gabbai 3:14:5 and elsewhere.

However, the primary aspect and root of the matter is from a much loftier level than this (as will be explained), the result of which is that the matter of marriage becomes an everlasting edifice (*Binyan Adei Ad*). (This accords with what his honorable holiness, my father-in-law, the Rebbe, adds in his discourse that, “It comes to be revealed as an everlasting edifice (*Binyan Adei Ad*) etc.”) That is, it is an eternal matter that transcends time and space.

This may be better understood according to the Mittler Rebbe’s explanation in the Siddur⁴⁴⁸ about the marriage blessing,⁴⁴⁹ “Grant abundant joy to these loving friends, as You bestowed joy to the one who You formed in the Garden of Eden from before (*MiKedem*-מקדם).” He explains that the word “from before-*MiKedem*-מקדם” refers to the aspect of Primordial Man-*Adam Kadmon* (אדם קדמון), which precedes (*Kedem*-קדם) the chaining down of the worlds.⁴⁵⁰ It is from this aspect that the joy of marriage is caused, not only in the manner indicated by the words, “He gladdens the groom **and** the bride” (משמח חתן וכלה) which indicates that the bride is secondary to the groom, but beyond this, the higher rejoicing indicated at the conclusion of the marriage blessings, “Who gladdens the groom **with** the bride” (משמח חתן עם הכלה), indicating that the primary joy is from the bride and that it is from the bride that the groom comes to also be in a state of joy. This is similar to the statement

⁴⁴⁸ Note: Siddur Im Divrei Elokim Chayim, Drushim L’Chatunah (134a, 136b).

⁴⁴⁹ Talmud Bavli, Ketubot 8a

⁴⁵⁰ See Maamarei Admor HaEmtza’ee, Drushei Chatunah Vol. 2, p. 430 and on.

about the coming future,⁴⁵¹ “For *HaShem*-יהו"ה has created something new in the land – that the woman shall encompass the man.” (Similarly, in the rejoicing of the wedding ceremony, the bride circles around the groom under the wedding canopy.)⁴⁵²

Now, this matter is drawn from a level that transcends the entire chaining down of the worlds (and is called “preceding-*MiKedem*-מקדם), since in the chaining down of the worlds (*Hishtalshelut*) the male is above and the female is below. Thus, for the matter of marital joy to be in a manner that not only are the groom and bride equal in stature,⁴⁵³ (as indicated by the words, “the voice of the groom and the voice of the bride” (קול חתן וקול כלה) in which they are equal) - but beyond this, that the bride should be loftier than the groom, to the point that the joy is drawn to the groom from her, meaning that he comes into the aspect of being a recipient - this specifically is possible through drawing from the aspect of “preceding-*MiKedem*-מקדם,” that is, from the aspect that transcends the entire chaining down of the worlds (*Hishtalshelut*).

About this the discourse adds, “It comes into revelation in an everlasting edifice (*Binyan Adei Ad*) etc.” For, since the source of this matter is a level that transcends creation and is above the chaining down of the worlds (*Seder Hishtalshelut*),

⁴⁵¹ Jeremiah 31:21

⁴⁵² See Likkutei Torah, Shir HaShirim 48b; Maamarei Admor HaEmtza'ee ibid. p. 636 and on.

⁴⁵³ See Likkutei Torah, Shir HaShirim ibid. and Maamarei Admor HaEmtza'ee ibid.

therefore a matter that transcends the creation and the chaining down of the worlds (*Seder Hishtalshelut*) is also drawn into the chaining down of the worlds, this being the matter of the “everlasting edifice” (*Binyan Adei Ad*). For, as known,⁴⁵⁴ the power of the Unlimited One, *HaShem*-יהוה, blessed is He, within the worlds in a manner of manifesting the power of the Actor within the acted upon, is specifically revealed in the matter of giving birth to offspring. Moreover, this is the ultimate purpose of marriage, to bring about an everlasting edifice, until “one’s offspring shall be mighty in the land, a generation of the upright who shall be blessed.”⁴⁵⁵

Now, based on what was said, that the matter of marriage is that something that is above the chaining down of the worlds is drawn down, it is understood that for this to happen there must be a kind of conduct that transcends reason and intellect. This is like the kind of conduct of Rabbi Yehudah bar Rabbi Ila’i and Rav Shmuel bar Rav Yitzchak who would dance at wedding celebrations and is a matter that transcends reason and intellect, through which the drawing down of that which transcends the chaining down of the worlds is affected. For in this way they caused a matter that transcends the chaining down of the worlds (*Seder Hishtalshelut*) to be drawn down below.

Furthermore, this also explains how this matter was effective for him to such an extent that “a pillar of fire

⁴⁵⁴ Likkutei Torah, Shir HaShirim 39d and on; Discourse entitled “*Samach T’Samach*” 5657 (Sefer HaMaamarim 5657 p. 179), and elsewhere.

⁴⁵⁵ Psalms 112:2

demarcated between him and everyone else in the whole world,” in that in the world below there was an open revelation of the demarcation between him and the rest of the world, since his conduct was such that there was a separation and difference from the regular conduct of the world.

3.

Let us now understand the relationship between serving *HaShem*-יהו"ה with holy folly and the general matter of making a dwelling place for Him in the lower worlds. At first glance, it is true that one must serve *HaShem*-יהו"ה with holy folly because through it, it becomes possible to battle and nullify the opposing folly. Nonetheless, since the general matter of the world and the battle that takes place in it (whether from the angle of the opposing folly, which covers over and conceals the reality of *HaShem*-יהו"ה, or whether from the angle of the holy folly, which conquers and nullifies it) is only to arrive at the ultimate purpose of creation, of making a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds, it is understood that one must connect the matter of holy folly, that is, folly that transcends reason and intellect, to the general matter of making a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds.

About this, his honorable holiness, my father-in-law, the Rebbe, continued in his discourse, “The explanation of the matter is that no thought at all can grasp the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. For since He

is beyond the category of comprehension, it therefore is altogether impossible for Him to be grasped within comprehension etc. Rather, the way to reach His Essential Self, blessed is He, is through nullifying one's desire, which transcends reason and intellect, to *HaShem*-יהו"ה, blessed is He. This is why this aspect and level is called "folly," in that it is beyond reason and intellect.

Now, his precise wording, that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, not only transcends comprehension, but is even beyond the **category** of comprehension, must be explained. For, the meaning of "comprehension-*Hasagah*-השגה" is that one understands and grasps the matter. However, there is a manner in which though one is incapable of understanding and grasping the matter, nonetheless he has some measure of relationship to it, to the degree that he knows what should be eliminated from it.

The explanation is that regarding the general matter of adjectives, Rambam explains at length in his book *Moreh Nevuchim*⁴⁵⁶ that there are two kinds of adjectives. That is, there are positive adjectives (which describe what something is) and negative adjectives (which describe what it is not-*Shlilah*).

An example is the adjective, "wise-*Chacham*-חכם." Since it is a positive description, whoever bears this adjective possesses all the particulars that relate to the matter of wisdom (*Chochmah*). The same is true of the adjective "kind-*Chasdan*-חסדן" and the like. However, relative to *HaShem*-יהו"ה Above,

⁴⁵⁶ *Moreh Nevuchim*, 1:52-58

blessed is He, positive adjectives are inapplicable. Rather, only negative adjectives (which describe what He is not-*Shlilah*) apply. In the language of Chassidut, this is known as knowledge through negation (*Yediyat HaShlilah*). That is, when we use adjectives in reference to *HaShem*-יהו"ה, blessed is He, such as stating that He is “wise-*Chacham*-חכם,” “kind-*Chasdan*-חסדן,” “living-*Chay*-חי,” “capable-*Yachol*-יכול” and the like, we only do so to negate matters that are the opposite of wisdom-*Chochmah* from Him. The same applies to all other adjectives by which we may call Him.

Now, although knowledge through negation (*Yediyat HaShlilah*) is not direct knowledge of the thing itself (and thus differs from positive knowledge – *Yediyat HaChiyuv*) since it only is in a manner of eliminating characteristics that are found in other things, nonetheless, Rambam writes that through many negative adjectives, that is, through much knowledge by way of elimination, in which the matter is stripped of several characteristics, we can advance and come closer to grasping the matter as it is, in and of itself.

It is explained⁴⁵⁷ that this applies not only to grasping physical things, but even spiritual matters. From this it is understood that even though knowledge through negation (*Yediyat HaShlilah*) is not direct grasp and understanding of the thing itself (as is positive knowledge – *Yediyat HaChiyuv*), it nevertheless falls into the definition of grasp, through which a

⁴⁵⁷ See the discourse entitled “*Karov HaShem*” 5668 (Sefer HaMaamarim 5668 p. 210 and on.)

person eliminates many matters (from the object of his contemplation).

Now, according to the teachings of Chassidut,⁴⁵⁸ the matter of positive adjectives applies to Godliness too, except that it only applies to the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh Kol Almin*). In other words, this refers to the aspect of the vessels (*Keilim*) that manifest within the world.

To further clarify, as known, the position of the Rambam is that,⁴⁵⁹ “He is the knowledge, He is the knower and He is the known,” through which he resolves that the knowledge of the Holy One, blessed is He, affects no change in Him, since “His knowledge is not of something outside of Himself,” but rather, “He is the intellect, He is the one who conceptualizes and He is the concept itself.”⁴⁶⁰

However, there are those who disagree with Rambam. Maharal of Prague explains at length⁴⁶¹ that it cannot be said about the Holy One, blessed is He, that “He is the intellect, He is the one who conceptualizes and He is the concept itself, and that it all is one,” because like everything else in creation, intellect is too a novel creation, whereas the Holy One, blessed is He, is utterly beyond the definition of intellect.

⁴⁵⁸ Note: For this section, see the teaching called “*Gimel Shitor*” (Ohr HaTorah, Inyanim p. 258 and on), [the discourse entitled “*Ki Karov*” 5668.]

⁴⁵⁹ Mishneh Torah, Hilchot Yesodei HaTorah 2:10; Hilchot Teshuvah 5:5; Also see the end of his Shemoneh Prakim; (See however, Moreh HaNevuchim 1:61.)

⁴⁶⁰ Also see Chayei HaNefesh of Rabbi Avraham Abulafia, Section 1, Sod 10 & 11.

⁴⁶¹ See the introduction of the Maharal to his work *Gevurot HaShem*. (See however Moreh HaNevuchim 1:52-53, 1:57-58, 1:61.)

Now, the Tzemach Tzedek explained,⁴⁶² that although it is true that the Alter Rebbe openly stated that the words of Maharal are correct, in that intellect (*Sechel*) too is a novel creation and is not the Essential Self of *HaShem*-יהו"ה, blessed is He, nevertheless, it also cannot be said that intellect is a creation like all other novel creations. For, if that were the case, it would be the same as saying that *HaShem*-יהו"ה, blessed is He, knows in a manner that is outside of Himself.⁴⁶³ Rather, once intellect is created, it is not something separate from Him, but is in a manner that "He and His life force are One and He and His organs are One,"⁴⁶⁴ as explained in the note in Tanya⁴⁶⁵ that once there is the matter of restraints (*Tzimtzumim*) and the chaining down of the worlds (*Hishtalshelut*), there is a place and level in which "He is the Knowledge, He is the Knower and He is the Known."

⁴⁶² Note: See Shoresht Mitzvat HaTefilah, Ch. 28 and on.

⁴⁶³ Which would bring to the very error that the Rambam is negating, as he states, "Were He to live as life is usually conceived, or know with a knowledge that is external to Him, there would be many gods - Him, His life, and His knowledge. However this is not so. Rather, He is one from all sides and angles, in every manner of unity." (See Hilchot Yesodei HaTorah *ibid.*)

⁴⁶⁴ See Introduction to Tikkunei Zohar 3b

⁴⁶⁵ Tanya, Ch. 2; Shaar HaYichud v'HaEmunah Ch. 9 (That is, "The Kabbalists agreed with him (the Rambam, that the terms "He is the Knowledge, the Knower, and the Known" may be applied) as stated in Pardes Rimonim (Shaar Mahut v'HaHanhagah Ch. 13) of Rabbi Moshe Cordovero and even according to the Kabbalah of the Arizal, the words of the Rambam stand in good stead. It is to be understood according to the mystery of the manifestation (*Hitlabshoot*) of the limitless light of the Unlimited One, blessed is He, by means of numerous restraints (*Tzimtzumim*) within the vessels of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* of the world of Emanation-*Atzilut* etc.") [Also of significant note is Sefer HaSichot, Kayitz 5700 p. 41-42, regarding the depth of the view, knowledge, and position of the Rambam.]

The same principle applies to all adjectives we say of Him during prayer, because our intention is to His Singular Preexistent Intrinsic and Essential Being, blessed is He, as He manifests in these matters, not in a manner that they are something separate from Him. We thus find that even in Godliness there indeed is a matter of positive adjectives in reference to Him, such as the statement, “He is the Knowledge, He is the Knower and He is the Known,” only that these terms only apply after various restraints (*Tzimtzumim*) as He manifests within the aspect of the vessels (*Keilim*).

However, the matter of negative adjectives (*Shlilah*), generally refer to the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds. That is, even though we do not grasp the matter directly (as we do with positive knowledge – *Yediyat HaChiyuv*), nevertheless, by means of knowledge through negation (*Yediyat HaShlilah*), at the very least, it falls into the category of grasp and comprehension.

However, when is it that either positive or negative adjectives apply? Only in reference to the matter of “Filling all worlds” (*Memaleh Kol Almin*) and the matter of “Encompassing all worlds” (*Sovev Kol Almin*). However, on the level that transcends both, that is, on the level of *HaShem*’s-יהו"ה Essential Self, blessed is He, it even is beyond the **category** of grasp and comprehension (as his honorable holiness, my father-in-law, the Rebbe, stated in his discourse). That is, not only is positive knowledge inapplicable, but even negative knowledge is negated and is inapplicable.

Now, in truth, these three categories exist even in the aspect of the lights, as explained elsewhere at length.⁴⁶⁶ However, generally speaking, positive adjectives, that is, positive knowledge, applies to the aspect of the vessels. On the other hand, negative knowledge applies to the lights and revelation, in that though it is not in a manner of grasp, it nonetheless is related to the category of grasp. However, in the aspect of *HaShem* 's יהוה-ה"ה Essential Self, which is beyond lights and vessels, it is in a way of absolute negation, in that adjectives altogether do not apply, neither positive adjectives nor negative adjectives.⁴⁶⁷

Accordingly, it is understood about the matter of making a dwelling place for Him in the lower worlds, that since what is meant is for His Essential Self (**for Him**) - which is beyond the category of grasp and comprehension – to dwell in the lower worlds, therefore our service of Him must also be in a way that is beyond the category of grasp, this being the matter of holy folly (which nullifies and overturns the folly of the opposing side). Moreover, from this it is understood that since this is not a level of understanding and comprehension, it therefore can be demanded of every single person.

⁴⁶⁶ See the discourse entitled, “*Ki Karov HaShem*” 5668 *ibid.* (Sefer HaMaamarim 5668 p.210 and on.

⁴⁶⁷ The Rebbe further elucidates about this in the beginning of the *Sicha* of Shabbat Parashat BeShalach, 13th of Shvat (Torat Menachem volume 13, p.254 and on. Also see Ginat Egoz of Rabbu Yosef Gikatilla, translated under the title *HaShem is One*, volume one, The Gate of Intrinsic Being (Shaar HaHavayah).

It could be said that this is the inner meaning of the Baal Shem Tov's teaching⁴⁶⁸ on the verse,⁴⁶⁹ "I have set *HaShem*-יהו" before me always," that the word, "I have set-*Shiviti*-שויתי," is of the same root as the word, "equanimity-*Hishtavut*-השתוות." That is, being that "*HaShem*-יהו" is before me always," all one's matters should be in a state of equanimity-*Hishtavut*-השתוות.

Now, we must understand this. For, it makes sense that in connection to physical matters of good and bad, since *HaShem*-יהו" is before him always, there is room for a person to be in a state of equanimity. However, when discussing equanimity in all matters and levels, and moreover, that the equanimity must be constant without change, it is not understood how it could be demanded of a created being to remain in a state of no change, and that all matters of creation and the chaining down of the worlds (*Hishtalshelut*) should be equal to him.

However, the explanation is that the matter of equanimity (*Hishtavut*-השתוות) only applies to a creature who is within the chaining down of the worlds (*Hishtalshelut*). However, since our service of *HaShem*-יהו"ה, blessed is He, is to make the lower worlds a dwelling place for *HaShem*-יהו"ה, blessed is He, that is, to make it a dwelling place for His

⁴⁶⁸ Note: Keter Shem Tov 220; Beginning of Tzavaat HaRivash [translated as The Way of The Baal Shem Tov].

⁴⁶⁹ Psalms 16:8

Essential Self which transcends the category of grasp and comprehension and is beyond change, therefore the vessel for this must be similar. Thus, the matter of “יהו"ה-*HaShem* is before me” can literally bring about equanimity (*Hishtavut*-השתוות) in all matters, in a way of constancy, without any change at all.

With the above in mind, we may also understand what the Alter Rebbe related about the Baal Shem Tov that he heard from the Maggid of Mezhritch. That is, that the Baal Shem Tov was accustomed to travel from city to city and from village to village and ask the Jews he met about their health, livelihood and children and the like - (and as his honorable holiness, my father-in-law the Rebbe added: this was so, whether they were men or women, elders or youngsters and likewise, scholars or simple folk). His did this to awaken “the praises of Israel” within them (as in the verse,⁴⁷⁰ “And You, the Holy One, are enthroned upon the praises of Israel”). That is, his intention was for them to praise the Holy One, blessed is He, by saying “*Baruch HaShem*-blessed is *HaShem*-יהו"ה ברוך,” and “Praise the One Above,” and the like.

The explanation is as known regarding the matter of, “The Name of Heaven is common in all mouths.”⁴⁷¹ Namely, that what they meant in saying this was not in reference to matters of lights and revelations, but rather to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה,

⁴⁷⁰ Psalms 22:4

⁴⁷¹ See Torah Ohr, Vayera 14b; Maamarei Admor HaZaken 5565 Vol. 1, p. 12; Sefer HaMaamarim p. 23 and on.

blessed is He. This is because the matter of lights and revelations cannot be “common in all mouths,” since revelation is something that applies to each person according to his measure. Rather, only in the matter of the Essential Self of the Luminary Himself, who is equally beyond all creatures and before whom all creatures great and the small are equal,⁴⁷² is it possible for it to be that “the Name of Heaven is common in all mouths.”

This then, was the motivation of this practice of the Baal Shem Tov. His intention was to activate the matter indicated by the verse,⁴⁷³ “And You, the Holy One, are enthroned upon the praises of Israel.” This is to say that be they simple folk or Torah scholars, the “praises of Israel,” in that they praise and glorify the Name of Heaven, affects a drawing down of *HaShem*’s יהו"ה Godliness below. [This is also the meaning of the word “praises-*Tehilot*-תהלות” in the above verse, which is of the same root as in the verse,⁴⁷⁴ “When His flame would **shine**-*bHilo* *Neiro* נרו בהלו,” which is the matter of drawing down.]⁴⁷⁵ Moreover, this drawing down is not merely of the aspect of vessels (*Keilim*), lights (*Orot*) or revelations (*Gilyim*), but is the drawing down of *HaShem*’s יהו"ה Essential Self, blessed is He and blessed is His Name, who utterly transcends the category of grasp and comprehension.

⁴⁷² Paraphrased from the liturgy of the Piyut “*v’Khol Ma’aminim*” of the Rosh HaShanah and Yom Kippur prayers.

⁴⁷³ Psalms 22:4

⁴⁷⁴ Job 29:3

⁴⁷⁵ See Pri Etz Chayim, Shaar HaAmidah 2:2

The discourse continues that this is also why a prophet is called a “lunatic” (*Meshuga*-משוגע), as in the verse,⁴⁷⁶ “Why did this lunatic-*Meshuga*-משוגע come to you?” This is because during prophetic revelation a prophet must be divested of physicality.⁴⁷⁷ (As Zohar explains,⁴⁷⁸ the manifestation of the spirit of prophecy comes about through the divestment of the physical.) This is to say that there must be a divestment of the intellect (*Sechel*) and emotions (*Midot*). This is also why during prophecy the prophet would shed his garments (*Levushim*), as it states about Shaul,⁴⁷⁹ “He too shed his garments and prophesied,” (and as Radak wrote,⁴⁸⁰ upon receiving prophecy the senses and faculties of the prophet become nullified and dormant.) This is the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect and is called by the term, “folly-*Shtut*-שטות.”

However, we must further understand the matter of prophecy. That is, although there must be a nullification (*Bittul*) of the senses and soul powers of intellect (*Sechel*) and emotions (*Midot*), to the point that even the actual garments of the prophet were literally shed, nevertheless, the matter of speech (*Dibur*) remains. This is because the matter of prophecy

⁴⁷⁶ Kings II 9:11

⁴⁷⁷ See Ohar HaTorah, Sukkot p. 1,715 and on.

⁴⁷⁸ See Zohar II 116b; Tanya Kuntres Acharon, section entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” (156a).

⁴⁷⁹ Samuel I 19:24

⁴⁸⁰ Radak commentary to Kings II 9:11 *ibid.* and Samuel I 19:24 *ibid.*

is specifically revelation below through the physical voice and speech, as stated,⁴⁸¹ “The spirit of *HaShem*-יהו"ה spoke within me and His word is upon my tongue.”

This could be explained based on the teaching of the Maggid of Mezhritch⁴⁸² on the words of our sages, of blessed memory,⁴⁸³ “If the righteous wished it, they could create a world, for as the verse states,⁴⁸⁴ ‘By the word of *HaShem*-יהו"ה the heavens were made,’ and it likewise is written,⁴⁸⁵ ‘and He blew into his nostrils the soul of life (*Nishmat Chayim*-נשמת חיים),’ which Targum translates as, ‘a speaking spirit (*Ru'ach Memalela*-רוח ממללא.’ Now, since *HaShem*-יהו"ה is limitless, it is entirely inapplicable to speak of parts in relation to Him. Therefore, it is entirely inapplicable to state that the Limitless One, *HaShem*-יהו"ה, blessed is He, only blew the power of speech into Adam’s nostrils. This being so, the totality of everything was included in the power of speech that was blown into him.

Based on this, ‘if the righteous wished it, they could create a world.’ This is because the speech of the righteous (*Tzaddik*) is pure and clean, without any separating partitions (since it is only⁴⁸⁶ ‘your iniquities that have separated between you and your God’). However, the speech of the righteous (*Tzaddik*) adheres to its Source in *HaShem*-יהו"ה and is bonded

⁴⁸¹ Samuel II 23:2

⁴⁸² Note: Ohr Torah, Vayechi 21c

⁴⁸³ Talmud Bavli, Sanhedrin 65b

⁴⁸⁴ Psalms 33:6

⁴⁸⁵ Genesis 2:7

⁴⁸⁶ Isaiah 59:2; See Sanhedrin 65b *ibid.*; Tanya, Iggeret HaTeshuvah Ch. 5.

to Him. It therefore is literally like the speech of *HaShem*-יהו"ה Himself, blessed is He, through which the heavens were made etc.”

From this it is understood that it is possible for the speech of the righteous to be so bonded to its source and root in *HaShem*-יהו"ה that through his speech a world can be created – something which is exclusively within the power of the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He, to do. This is as stated in Iggeret HaKodesh,⁴⁸⁷ that “the existence of the Emanator, *HaShem*-יהו"ה, blessed is He, is from His Essential Self and is not an effect of a cause that preceded Him, heaven forbid to think so. Therefore, He alone has the power and ability to create something from absolute nothingness etc.,”⁴⁸⁸ and this power is drawn forth and revealed through the matter of speech (*Dibur*).

The discourse then continues by discussing the matter of the shedding of garments during prophecy, that garments (*Levushim*) came about because of the sin of the tree of the knowledge of good and evil. However, before the sin it states,⁴⁸⁹ “They both were naked, the man and his wife, and they were not ashamed.” Then, through the sin of the tree of knowledge, the matter of garments was introduced. Now, as known,⁴⁹⁰ the primary aspect of sin is sensation intermingled

⁴⁸⁷ Tanya, Iggeret HaKodesh, Epistle 20 (130b)

⁴⁸⁸ See Ginat Egoz, translated as *HaShem is One*, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁴⁸⁹ Genesis 2:25

⁴⁹⁰ See Maamarei Admor HaZaken, Et'halech Liozhna p. 55 and on; Sefer HaMaamarim 5677 p. 89 and on.

with good and evil. Thus after the sin the verse states,⁴⁹¹ “They realized that they were naked,” indicating a novel introduction in them of a sense composed of both good and evil, which likewise is the matter of garments.

This is explained further by his honorable holiness, the Rebbe Maharash.⁴⁹² That is, at first glance it is not understood why Adam, the first man, was granted additional wisdom through sinning with the tree of knowledge, as stated,⁴⁹³ “your eyes will be opened and you will be like God, knowing good from evil,” and it then states,⁴⁹⁴ “Then the eyes of both were opened etc.,” (and, as Rashi comments,⁴⁹⁵ “here the Torah speaks in reference to wisdom-*Chochmah*”). According to this, it seems as if the sinner is rewarded for his sin.⁴⁹⁶

However, what is meant is not that he was granted wisdom that he did not already have. For, if we were to say that previous to the sin he had no wisdom, how then could the Holy One, blessed is He, command him not to eat from the tree? Is it not so that a person who is devoid of wisdom is incapable of fulfilling cautionary instructions?

However, the opposite is true. That is, when he was first created, he possessed perfect and complete wisdom, that is, he had the intellectual perception and Godly knowledge of Godly wisdom. In contrast, he had no knowledge whatsoever of

⁴⁹¹ Genesis 3:7

⁴⁹² Note: *Hemshech Mayim Rabim* 5636, Ch. 117.

⁴⁹³ Genesis 3:5

⁴⁹⁴ Genesis 3:7

⁴⁹⁵ Rashi to Genesis 3:7

⁴⁹⁶ See Moreh HaNevuchim 1:2

matters that the masses popularly accept as being knowledge, such as things that relate to the physical senses and faculties. [About this the verse states, “they were not ashamed.” In other words, he had no relationship to such matters at all, but rather, since his intellect and grasp was solely into true wisdom, which is Godly wisdom, he therefore was in a state of absolute equanimity (*Hishtavut*) about such matters.]

However, after the sin, he fell from his previous level and came to the lesser level of knowing what the masses generally accept as being knowledge, such as knowledge of what is popularly considered to be good or bad etc., which acts as a garment that covers over and conceals the true knowledge of Godly wisdom. As a result, the matter of garments became necessary for them, (as the verse states,⁴⁹⁷ “And *HaShem*-יהוה God, made garments of skin for Adam and He clothed them,”) the purpose of which was to cover and conceal matters of the opposing side of evil, since without these garments their shame would be revealed and cause them to veer from the straight path of righteousness.

It thus is understood that for the Godly revelation of prophecy to be, a person must come to the state indicated by the verse about Shaul,⁴⁹⁸ “He too shed his garments and he too prophesied before Shmuel etc.,” meaning that to achieve prophecy, the need for garments (*Levushim*) must be nullified, akin to Adam’s state and standing before the sin.

⁴⁹⁷ Genesis 3:21

⁴⁹⁸ Samuel I 19:24

The discourse continues and explains that the ultimate intent in serving *HaShem*-יהו"ה, blessed is He, is to transform darkness into light, so that the darkness itself illuminates. That is, one must transform the folly of the opposite of holiness and turn it into holy folly (*Shtut d'Kedushah*). (To clarify, the nullification of the folly of the opposite of holiness through holy folly is not merely in a manner of subjugating it, but is in a manner that completely nullifies it. Moreover, its nullification must be to such an extent that the darkness itself illuminates.)

The explanation is as follows: In the general battle against the opposition, there are various approaches. That is, when a person first begins serving *HaShem*-יהו"ה, blessed is He, the manner of his service is in restraining himself (*Itkafia*). In such a case, because the side of goodness in him is overpowering, the evil in him becomes subjugated to it, and thus his conduct accords to the goodness in him. Nevertheless, the evil remains in him as it is, only that it has no control over the three garments (*Levushim*) of his soul, these being his thoughts, speech and actions. In general, this is the state and level of the intermediate person (*Beinoni*), that is, a person who is neither wicked nor righteous, as explained in Tanya at great length.⁴⁹⁹

However, there is a much loftier level, which is the matter of self-transformation (*It'hapcha*), in which case, not

⁴⁹⁹ See Tanya, Ch. 12

only does the impulse for evil not have control over the three garments - thought, speech, and action – of his soul, in that it essentially remains in its original full strength, but rather, the goodness in him is so strong and overpowering that it battles against the evil in him and weakens it. In other words, though there still is evil in him, it becomes diminished and insignificant in proportion to the goodness in him. Nevertheless, even here, his evil is only nullified because the goodness in him is proportionally much greater and stronger and overpowers it.

However, there is an even loftier manner of self-transformation (*It'hapcha*). In this case not only is the evil in him nullified because it is an unnoticeable minority relative to the abundant goodness in him, but the evil itself is transformed into goodness.

These two modes of serving *HaShem*-יהו"ה through self-transformation (*It'hapcha*) may be understood as follows: We observe that when a person who, because of his negative spiritual condition, has the heat of strong and fiery passions into lusts that are the opposite of holiness, comes to serve *HaShem*-יהו"ה, blessed is He, through self-restraint (*It'kafia*), he nonetheless is still aroused by the lusts and passions of the alien fire as it is in its full strength, except that it no longer controls his thoughts, speech and actions, because immediately upon noticing it, he pushes it away and nullifies it, as explained in Tanya. However, when he becomes stronger and labors in his service of *HaShem*-יהו"ה with the toil of his soul and the toil of his flesh, then because of the strength of his goodness, he causes a transformation (*It'hapcha*) within himself, in that he loses all

passion for the alien fire and becomes cold to all these matters. Nevertheless, this is not yet the self-transformation (*It'hapcha*) of actually overturning his natural inclinations, until his natural inclination itself becomes transformed to goodness. Rather, it only is that his natural inclinations become weakened and nullified in proportion to the abundant goodness in him, (whether it is nullified to a proportion of one-sixtieth, one-thousandth, or one in ten-thousand, as explained in Tanya).⁵⁰⁰

However, there is an even loftier level of serving *HaShem*-יהו"ה, blessed is He. This is when his service of *HaShem*-יהו"ה becomes so greatly strengthened that his natural passions become consumed in the fires of holiness. We find a similar statement about the coming future, that instead of the lusts of man-*Ish*-איש and woman-*Ishah*-אשה, the fire-*Aish*-אש of the man-*Ish*-איש (*Aish Yod*-אש יי) and the fire-*Aish*-אש of the woman-*Ishah*-אשה (*Aish Hey*-אש ה) will be transformed into holy fire.⁵⁰¹ That is, the fire of passion itself will be transformed into holy fire, similar to the verse,⁵⁰² “Night shall illuminate like day,” meaning that the darkness itself will become light.

This is also the meaning of the verse in this week’s Torah portion,⁵⁰³ “They came to Marah, but they could not drink the waters of Marah because they were bitter; therefore, they named it, ‘*Marah*-מרה-bitter.’” The people complained to Moshe, saying, ‘What shall we drink?’ He cried out to *HaShem*-יהו"ה and *HaShem*-יהו"ה showed him a tree; he threw it

⁵⁰⁰ See Tanya, Ch. 10

⁵⁰¹ See Tikkunei Zohar, Tikkun 22 (68a)

⁵⁰² Psalms 139:12

⁵⁰³ Exodus 15:23-25

into the water and the water became sweet.” His honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained⁵⁰⁴ that Zohar⁵⁰⁵ states that this “tree” refers to Torah, as the verse in Proverbs states about Torah,⁵⁰⁶ “It is a tree of life for those who hold on to it.” However, Midrash states⁵⁰⁷ that it was a bitter tree. [More particularly, there are various views regarding this, including the view that it was an Oleander Tree (*Hardufni*), which is poisonous.⁵⁰⁸ However, they generally state that it was a bitter tree.] Nevertheless, it was specifically through this bitter tree that the waters were transformed from bitter waters to sweet waters. This also the meaning of the matter that, “the prosecutor becoming the defender,”⁵⁰⁹ or in the language of the Midrash,⁵¹⁰ “The same thing that smites (a scalpel) also brings healing.”

His honorable holiness, my father-in-law, the Rebbe, concludes this chapter of his discourse with an explanation about serving *HaShem*-יהוה, blessed is He, by transforming that which is below knowledge (*Da'at*) until it itself becomes higher than knowledge (*Da'at*). That is, there are many ways by which a person conducts himself and things that he does (not because he understands and comprehends them, but only) because “this

⁵⁰⁴ Note: *Hemshech* 5672 p. 203 and on (in the print of the manuscript). [In the printed edition it is Vol. 3, p. 1,315).

⁵⁰⁵ Zohar II 60b

⁵⁰⁶ Proverbs 3:18

⁵⁰⁷ Midrash Shemot Rabba 23:3; 50:3

⁵⁰⁸ See Matnat Kehunah commentary to Shemot Rabba 23:3 and 50:3 *ibid*. Also see Mishnah Chullin 3:5 and elsewhere.

⁵⁰⁹ See Zohar II 60b *ibid*.

⁵¹⁰ Midrash Shemot Rabba 26:2; Vayikra Rabba 18:5; Mekhilta d'Rabbi Yishmael 14:24 and elsewhere.

is what the world does” (meaning popular views and norms that are accepted without thought, merely because “everyone” thinks or does this).

Examples are times for meals and the times for sleep, which, according to popular worldly view should be fixed and established. Thus, even at times when he is pressed by urgent business matters, his times for eating and sleeping generally remain fixed and unmoved. (In other words, even if he has various distractions, he does not postpone his times for eating and sleeping and as a general rule, they are rarely changed.)

However, when it comes to having fixed times for the study of Torah and for prayer, they often are pushed off and have no fixed time. (That is, even the slightest distraction will cause him to either modify his established times for Torah study and prayer or to diminish his occupation in them.) In some instances, these times will become completely pushed off, heaven save us.

Now, a person must make a calculation and consideration of this matter in his soul and ask himself if there is any wisdom in such conduct. For, after all, who knows how much time is apportioned to him in this world and when it will conclude? As Midrash Rabba puts it,⁵¹¹ “The verse states,⁵¹² ‘There is no authority over the day of death.’ That is, no man has the authority to say, ‘Wait until I finish taking care of my accounts and instruct my household. When I am finished, I then will come.’” This being so, how can a person invest his whole

⁵¹¹ Midrash Dvarim Rabba 9:3

⁵¹² Ecclesiastes 8:8

soul into matters that are meaningless, matters that literally have no ultimate value in them whatsoever. How is it that such matters are so entrenched and affixed in him, but matters of Torah and *mitzvot*, which are the most primary and important matters of all, are entirely secondary to him and are either pushed off, changed, minimized or totally abrogated?!

This is why a person must control his spirit and cause himself to take advantage of the power he has in matters that are the opposite of holiness and to use this power for the side holiness. That is, to use the same power and strength in connection to times for Torah study and the times for prayer, including all other matters that relate to fulfilling the *mitzvot* in a way of beautifying them.

7.

Now, through perfecting one's service of *HaShem*-יהו"ה, blessed is He, in a manner of self-transformation (*It'hapcha*), in which the folly of the opposing side is transformed to holy folly (*Shtut d'Kedusha*), that instead of conducting himself with folly that is below reason and intellect, he conducts himself with holy folly that transcends reason and intellect, he brings about the matter of the "acacia wood-*Atzei Shittim*-עצי שטים" of holiness, and thereby builds a Tabernacle (*Mishkan*) and Sanctuary (*Mikdash*) for the Holy One, blessed is He. That is, through serving *HaShem*-יהו"ה, blessed is He, in this way, he actualizes a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds. For, "through the restraint (*Itkafia*) and

transformation (*It'hapcha*) of the opposing side (*Sitra Achara*), (which should not be done in a manner of merely weakening and nullifying the opposing side, but should be in a manner of actually transforming it to holiness) the glory of the Holy One, blessed is He, is elevated in all worlds.”⁵¹³ That is, there is an illumination and revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds, in that *HaShem*-יהו"ה is present in all worlds equally. Through doing so, there is a drawing down and revelation in this lowly world, through the heads and leaders of the Jewish people who bind their generation to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, as our teacher Moshe stated,⁵¹⁴ “I stand between *HaShem*-יהו"ה and you...to tell you the word of *HaShem*-יהו"ה,”⁵¹⁵ as a medium that bonds,⁵¹⁶ and through this bond we actualize a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds!

⁵¹³ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

⁵¹⁴ Deuteronomy 5:5

⁵¹⁵ See Sefer HaSichot, Torat Shalom p. 158.

⁵¹⁶ See Sefer HaMaamarim 5659 p. 190 and on.