

Discourse 12

“*Bati LeGani –*
I have come to My garden”⁷³²

Delivered on 10 Shevat, 5716

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

1.

The verse states,⁷³³ “I have come to My garden My sister, My bride.” About this Midrash states⁷³⁴ 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, and the sins that followed, they caused a withdrawal of the Indwelling Presence of *HaShem*-יהו"ה - the *Shechinah* – from below to above.

Then, the righteous-*Tzaddikim* drew down *HaShem*'s-יהו"ה Indwelling Presence from Above to below, until our

⁷³² This discourse is primarily founded upon the sixth chapter of the discourse entitled “*Bati LeGani – I have come to My garden*” 5710 (Sefer HaMaamarim 5710). On the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe added some citations to his references to the words of the prior Rebbes and leaders of Chabad that he had mentioned in the discourse. These were included in the printed discourse as additional notes that are distinctly marked.

⁷³³ Song of Songs 5:1

⁷³⁴ Midrash Rabba, Shir HaShirim 5:1

teacher Moshe, who was the seventh - and “all sevens are beloved”⁷³⁵ – drew down the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, from the first firmament to earth, this being *HaShem*'s-יהו"ה ultimate Supernal Intent. Namely, *HaShem*-יהו"ה, blessed is He, desired that there should be “a dwelling place for Himself, blessed is He, in the lower worlds,”⁷³⁶ meaning, “My wedding canopy-*Genuni*-גנוני.” For, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, was initially in the lowest of worlds.

About this drawing down, the verse states,⁷³⁷ “And they shall make a sanctuary for Me and I will dwell within them (*V'Shachanti B'Tocham*-בְּתוֹכָם),” meaning, within each and every Jew.⁷³⁸ That is, it is they who will actualize a dwelling place for the Holy One, blessed is He, in the lower worlds.

It is for this reason that one of the primary forms of service of *HaShem*-יהו"ה, blessed is He, in the Tabernacle (*Mishkan*-מִשְׁכָּן) and in the Holy Temple was the service of the sacrificial offerings (*Korbanot*). The substance of the sacrificial offerings (*Korbanot*-קִרְבָּנוֹת) is the matter of offering and bringing the animalistic soul close (*Hakravah*-הַקְרָבָה),⁷³⁹

⁷³⁵ Midrash Vayikra Rabba 29:11

⁷³⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁷³⁷ Exodus 25:8

⁷³⁸ 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.

⁷³⁹ See Likkutei Torah, Vayikra 2c and on; Discourse entitled “*U'She'avtem Mayim b'Sasson*” 5701, Ch. 3 (Sefer HaMaamarim, Kuntreisim Vol. 2 p. 450a and on, which is cited in HaYom Yom 12 Adar II.)

through which a closeness (*Kiruv*-קירוב) is affected in all the powers of a person's soul.⁷⁴⁰ This then becomes,⁷⁴¹ “a pleasing aroma to *HaShem*-יהו"ה,” which is a matter of drawing down to below.⁷⁴²

Similarly, for this reason the Tabernacle (*Mishkan*) was constructed of Acacia wood (*Atzei Shittim*-עצי שטים),⁷⁴³ in that the word “Acacia-*Shittim*-שטים” is of the same root as the word “folly-*Shtut*-שטות.” This is because the service of *HaShem*-יהו"ה, blessed is He, by which we actualize a dwelling place for the Holy One, blessed is He, in the lower worlds, (which is the matter of the “dwelling-*Mishkan*-משכן”) is through drawing forth the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and is equally present in all worlds. This is accomplished through serving *HaShem*-יהו"ה, blessed is He, by first restraining (*Itkafia*) the “other side” (*Sitra Achara*) and then through serving Him by transforming it into holiness (*It'hapcha*).

This accords with the teaching that, “Through restraining (*Itkafia*) the ‘other side-*Sitra Achara*,’⁷⁴⁴ the glory of the Holy One, blessed is He, is elevated-*Istalek* in all worlds.”⁷⁴⁵ The meaning of the word “elevated-*Istalek*-אסתלק” here, is the matter of revelation to below, only that the

⁷⁴⁰ See Sefer HaBahir, Section 46 (109), Section 48 (123); Also see Sefer HaMaamarim 5709 p. 29 (second print).

⁷⁴¹ Leviticus 1:9; Numbers 29:8, and elsewhere, referring to the sacrifices.

⁷⁴² See Likkutei Torah Pinchas 76a.

⁷⁴³ Exodus 26:15; 36:20

⁷⁴⁴ The “Other Side-*Sitra Achara*,” means whatever is the opposite of holiness.

⁷⁴⁵ 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

revelation is in a manner of elevated transcendence and exaltedness (*Histalkoot*),⁷⁴⁶ in that it is a matter that is equally present in all worlds.

Now, because this matter is accomplished through serving *HaShem*-יהו"ה, blessed is He, by way of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), it is for this reason that the Tabernacle (*Mishkan*) was constructed of Acacia wood (*Atzei Shittim*-שטים), which indicates the transformation of the folly (*Shtut*-שטות) of the side that opposes holiness and is the matter of sin, as in the teaching,⁷⁴⁷ "A person does not transgress a sin except if a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him." For, it was through sin that they caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, from below to above. Thus, our service of *HaShem*-יהו"ה, blessed is He, must be in a way of holy folly (*Shtut d'Kedushah*), which refers to serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect. Through this we come to the matter indicated by the teaching,⁷⁴⁸ "His folly (*Shtut*-שטות) assisted him," in that the folly (*Shtut*-שטות) of the side opposed to holiness is transformed, and a dwelling place for the Holy One, blessed is He, is made in the lower worlds.⁷⁴⁹

⁷⁴⁶ See Torah Ohr *ibid*.

⁷⁴⁷ Talmud Bavli, Sotah 3a

⁷⁴⁸ Talmud Bavli, Ketuvot 17a

⁷⁴⁹ With respect to this summary of everything that has been said in the discourse thus far, see the discourses entitled "*Bati LeGani* – I have come to My garden," from the years 5711 through 5715, translated in *The Teachings of The Rebbe*, 5711-5715.

2.

His honorable holiness, my father-in-law, the Rebbe, whose day of celebration is today, continues and states in the discourse:⁷⁵⁰ “With the above in mind, we can understand why the wood used in building the Tabernacle (*Mishkan*) is called “planks-*Krashim*-קְרָשִׁים,” as the verse states,⁷⁵¹ ‘You shall make the planks (*Krashim*-קְרָשִׁים) of the Tabernacle of acacia wood (*Atzei Sheetim*-עֲצֵי שִׁטִּים), standing erect.’”

In other words, the wood already had the definition of being “acacia wood (*Atzei Sheetim*-עֲצֵי שִׁטִּים)” even before any relationship to the Tabernacle (*Mishkan*), and to construct the Tabernacle (*Mishkan*) they needed to take acacia wood (*Atzei Sheetim*-עֲצֵי שִׁטִּים) and make planks (*Krashim*-קְרָשִׁים) out of it. The discourse explains that the word, “plank-*Keresh*-קֶרֶשׁ,” is related to the above-mentioned manner of serving *HaShem*-יהו"ה, blessed is He. That is, through serving *HaShem*-יהו"ה, blessed is He, with self-restraint (*Itkafia*), which then brings to self-transformation (*It'hapcha*), we transform the folly-*Shtut*-שטות of the opposite of holiness, to be a matter of holiness (as will soon be explained).

Now, in order to better understand this, we must begin by explaining the matter of a name (*Shem*-שֵׁם). (That is, the word “plank-*Keresh*-קֶרֶשׁ” is its name). Through the name (*Shem*-שֵׁם) that something is called by in the Holy Tongue,⁷⁵² it

⁷⁵⁰ See Chapter 6 of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim, 5710 p. 119 and on).

⁷⁵¹ Exodus 26:15; 36:20

⁷⁵² *Lashon HaKodesh* – Biblical Hebrew

is brought into being, is vitalized and its existence is sustained. To further elucidate, the teaching of the Baal Shem Tov⁷⁵³ about the verse,⁷⁵⁴ “Forever, *HaShem*-יהו"ה, Your speech stands firmly in the heavens,” is well-known:

Namely,⁷⁵⁵ “Your speech, that You said,⁷⁵⁶ ‘Let there be a firmament in the midst of the waters;’ these very words and letters are established and stand continuously within the firmament of the heavens and are vested within all the firmaments always, to enliven them. This is because if these letters would be withdrawn, even for a moment, and revert to their source, God forbid, all the heavens would revert to nothingness, literally! Moreover, they would be as if they never were, literally like before the statement, ‘Let there be a firmament.’”⁷⁵⁷ This is true of all the creatures in all the worlds,

⁷⁵³ Note of the Rebbe: Shaar HaYichud VeHaEmunah, Ch. 1

⁷⁵⁴ Psalms 119:89

⁷⁵⁵ The following section is an excerpt of Tanya, Shaar HaYichud VeHaEmunah, Ch. 1, *ibid.*

⁷⁵⁶ Genesis 1:6

⁷⁵⁷ Midrash Tehillim (Psalms 119:89) similarly states, “What is the meaning of the words, ‘Forever *HaShem*-יהו"ה Your speech stands in the heavens’? What word stands in the heavens? Rather, understand it as follows: The Holy One, blessed is He, said, ‘Upon what do the heavens stand? Upon My words that I have spoken (Gen. 1:6-7), ‘Let there be a firmament in the midst of the waters; And it was so.’” Similarly, the verse states (Ps. 33:9), ‘For He spoke and it came to be,’ meaning that with the words that He spoke, He did. The verse thus continues (*ibid.*) ‘He commanded and it stood firm,’ and similarly (Ps. 33:6), ‘By the word of *HaShem*-יהו"ה the heavens were made.’ Thus, it is with the speech by which He created them that they are eternally sustained. It is for this reason that the verse states (Ps. 119:89), ‘Forever *HaShem*-יהו"ה Your speech stands in the heavens.’” The Rebbe Maharash therefore posed a question to his father, the Tzemach Tzedek, the grandson of the Alter Rebbe, as to why the Alter Rebbe cited this teaching in the name of the Baal Shem Tov, rather than

both the upper ones and the lower ones, even this physical planet Earth, which is in the aspect of inanimate matter. If the letters from the ten utterances⁷⁵⁸ through which the Earth was created in the six days of creation would withdraw from it, even momentarily, it would revert to actual nothingness, literally as it was before the six days of creation.⁷⁵⁹ This is what the Arizal meant when he said⁷⁶⁰ that even actual inanimate matter (the

citing the Midrash directly. The Tzemach Tzedek responded that just as the Midrash Rabbah begins with an attribution and memorialization of Rabbi Hoshayah, who compiled it, and just as Rashi begins his commentary on Torah with an attribution and memorialization of his father, Rabbi Yitzchak, so likewise, the Alter Rebbe wanted to make an eternal memorial for the Baal Shem Tov, who was born on the 18th of Elul, 5458, on the second day of the week, the day on which the utterance ‘Let there be a firmament in the midst of the waters’ was said. It is further explained that the Alter Rebbe is being very specific in stating that this matter was “explained” (ופירש) by the Baal Shem Tov. That is, the subject of this teaching is central to the inner teachings of Torah, as further elucidated in the teachings of Chabad Chassidut. See Sefer HaSichot 5703, p. 146; Hayom Yom, 26 Tishrei; Sefer HaSichot 5703 p. 146-147, note 15 & p. 150-151; Sichas Shabbat Parshat Vayera 5728; Also see Likkutei Sichot Vol. 25 p. 200 and on; Vol. 29 p. 29 and on; Sichah of Simchat Beit HaSho’eava 5712 (Torat Menachem Vol. 4, p. 55), and elsewhere.

⁷⁵⁸ Mishnah, Avot 5:1; Genesis 1

⁷⁵⁹ To clarify, our sages, of blessed memory, stated (Pirke d’Rabbi Eliezer, Ch. 3), “Before to the creation of the world, there was Him and His Name alone.” In other words, all novel created constructs and beings, in all worlds, whether in the Spiritual realms or in this lowly physical world, have no being-*Havayah*-הו"י of their own, and their being-*Havayah*-הו"י is entirely and constantly dependent upon the Singular Preexistent Intrinsic Essential Name (*Shem HaEtzem*) of the Singular Preexistent Intrinsic Essential Being, *HaShem*-ה' Himself, blessed is He. See Mishneh Torah, Hilchot Yesodei HaTorah Ch. 1; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being - *Shaar HaHavayah*.

⁷⁶⁰ See Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D), Drush 3; Shaar 50 (Kitzur ABY”A) Ch. 2.

Domem – which is the lowest category of the four categories of the speaker-*Medaber*, the living animal-*Chay*, the vegetative-*Tzome'ach*, and the inanimate-*Domem*), such as stones, dust and water, have an aspect of a soul and spiritual vitality; that is, an aspect of an investment of the letters of speech from the ten utterances that give vitality and existence to inanimate matter and bring it into being from its nonexistence, as it was before the six days of creation. Even though the word “stone-*Even*-אבן” is not mentioned in the ten utterances of the Torah, nonetheless, vitality is drawn to the stone through combinations and exchanges of the letters that revolve forwards and backwards in the 231 gates mentioned in Sefer Yetzirah,⁷⁶¹ until they chain down from the ten utterances and the combination of the name “stone-*Even*-אבן” is drawn from them, this being the vitality of the stone etc. This likewise applies to all creatures in the world; the names by which they are called in the Holy Tongue (which are not merely a matter of convention like other languages) are the very letters of speech that chain down from level to level from the ten utterances of the Torah, through exchanges and permutations of the letters in the 231 gates, until they reach and vest within that creature to give it vitality. This is because individual creatures do not have the capacity to receive their vitality directly from the ten utterances of the Torah themselves, since the vitality that is drawn from them is

⁷⁶¹ Sefer Yetzirah 2:4-5; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2-3, The Letters of Creation.

too great relative to the individual creatures.⁷⁶² They only have the capacity to receive the vitality as it chains down, from level to lesser level, by means of permutations of letters (*Chiluf*-חלוף), exchanges (*Temurah*-תמורה), and *gematriot* (גימטריאות), which are the numerical values (*Cheshbon*-חשבון) of the letters, until through this, an individual creature of diminished capacity can be vested and brought into being from it.”

Now, this was also stated by the Rav, the Maggid of Mezhritch⁷⁶³ at great length in explanation of the verse,⁷⁶⁴ “Whatever Adam called each living creature, that was its name.” That is, it states in Midrash,⁷⁶⁵ that when the angels asked the Holy One, blessed is He, what man’s superiority would be, He responded to them, “His wisdom will be greater than yours.” The Holy One, blessed is He, then brought all beasts, animals, and birds before the angels, and asked them what their names are, but they did not know. After He created man, he likewise brought them all before him and said to him, “What are their names?” Adam properly responded, “This one is fitting to be call ‘ox-*Shor*-שׁוֹר,’ etc.”

The Rav, the Maggid of Mezhritch, asks a question on this, for at first glance it is not understood. That is, what and why exactly is it such a great wisdom to call them names?

⁷⁶² That is, if they would receive directly from the ten utterances and the name of *HaShem*-יהו"ה, blessed is He, and His titles, they would be entirely nullified of their sense of independent existence, as will soon be further explained.

⁷⁶³ Note from the Rebbe: Ohr Torah, at the end of Bereishit, section 14.

⁷⁶⁴ Genesis 2:19

⁷⁶⁵ Midrash Tanchuma, Chukat 6; Midrash Bereishit Rabba 17:4; Also see Shnei Luchot HaBrit 14a

Moreover, we must understand the meaning of his words, “This one is fitting (*Na’eh*-נאה) to be called...” Why is it that the name that he called each creature by is “fitting (*Na’eh*-נאה)” to it?

However, the explanation is that though all the other languages of the seventy nations of the world also call each thing by a particular name, nevertheless, that name is not its essential name (*Shem HaEtzem*). Rather, it only is a name by human convention, in order to differentiate between it and other things. However, this is not so of the Holy Tongue (*Lashon HaKodesh*).⁷⁶⁶ Rather, the name something is called by in the Holy Tongue (*Lashon HaKodesh*) is its true and essential name (*Shem HaEtzem*) stemming from its root. For example, below in this world, the ‘ox-*Shor*-שׁוֹר’ is called by the three letters שׁו"ר because this is how it is called in its root above, in *HaShem*’s-יהו"ה Godliness. The same applies to all creatures.

Thus, Adam, the first man, possessed greater wisdom than the angels, in that he grasped and knew the spiritual root of every species and class, and could therefore call them by their true names. This is why he said, “This one is fitting (*Na’eh*-נאה) to be called...” In other words, he was saying, “I am calling it by this name not as a matter of human convention, merely to recognize and differentiate it from other things, but only because it is appropriate and fitting (*Na’eh*-נאה) to call it by this name, being that this is its name in its spiritual root, and therefore, this name fits (*Na’eh*-נאה) it.”

⁷⁶⁶ Biblical Hebrew

The Rav, the Maggid of Mezhritch, continues and explains that this likewise applies to the personal names of individuals. Now, at first glance, it makes sense that the ancients,⁷⁶⁷ who called their children names relating to matters that would happen to them (as stated in Midrash),⁷⁶⁸ were knowledgeable of the soul-roots of their offspring. Thus, since they were knowledgeable of what would later happen with the newborn child, they would name him accordingly. This itself proves that they were actually knowledgeable of what would be with the child at his root and source, since whatever happens with the soul over the course of its time in the body, depends on this. However, nowadays, when we generally name our children after our ancestors (as stated in the Midrash there), it seems that we do not know their root and source.

Nevertheless, the Arizal revealed⁷⁶⁹ that even these names are not by way of happenstance, or that it simply is that the father and mother want to call the child by that particular name. Rather, the Holy One, blessed is He, instills intellect, wisdom, and knowledge, into the heart of the father and mother, so that they call their child by the name that the soul of their child is rooted in.

The Maggid of Mezhritch thus concludes and explains that this is also the meaning of the statement of our sages, of

⁷⁶⁷ That is, the generations of Biblical times, such as our forefathers and the like.

⁷⁶⁸ Midrash Bereishit Rabba 37:7

⁷⁶⁹ Shaar HaGilgulim, Hakdamah 23; end of Shaar Maamarei Rabboteinu Zichronam L'Brachah; Emek HaMelech, Shaar 1, end of Ch. 4.

blessed memory,⁷⁷⁰ “Rabbi Meir would analyze names.” For, in the Torah scroll of Rabbi Meir, the words⁷⁷¹ “cloak of light-*Katnot Ohr*-כתנות אור” were written⁷⁷² (not with the letter *Ayin*-ע, meaning “skin-*Or*-עור” but with the letter *Aleph*-א, meaning “light-*Ohr*-אור”). This is because Rabbi Meir⁷⁷³ had no element at all of the external husk of *Kelipah*,⁷⁷⁴ being that, as known, “he threw away the husk (*Kelipah*).”⁷⁷⁵ That is, for him the truth shone forth (*Meir*-מאיר) as it is, and he could therefore recognize the root of the soul in the body by its name. He therefore automatically knew everything that would happen with that particular soul as it is in the body.

Now, this being so, the names that things are called by in the Holy Tongue (*Lashon HaKodesh*) are not merely names assigned by human convention. Rather, every name is the root of that which is called by it, and is also its lifeforce and vitality, through which it is created and brought into being from nothing to something (*Yesh m’Ayin*). Moreover, it is not in a manner that it was originally created by that name, but no longer

⁷⁷⁰ Talmud Bavli, Yoma 83b

⁷⁷¹ Genesis 3:21 – which is normally written “cloak of skin-*Katnot Or*-כתנות עור,” with the letter *Ayin*-ע, rather than “cloak of light-*Katnot Ohr*-כתנות אור” with the letter *Aleph*-א.

⁷⁷² Midrash Bereishit Rabba 20:12; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44-46.

⁷⁷³ It is noteworthy that the name of Rabbi Meir (מאיר) itself is of the root “light-*Ohr*-אור” and means “he illuminates.”

⁷⁷⁴ See Shaar HaYichud of the Mittler Rebbe *ibid.* that the “cloak of light-*Katnot Ohr*-כתנות אור” (as opposed to the “cloak of leather-*Katnot Or*-כתנות עור”) in the Torah scroll of Rabbi Meir, refers to the completion of the refinements (*Birurim*) and the state of complete repair (*Tikkun*).

⁷⁷⁵ Talmud Bavli, Chagigah 15b

requires it. Rather, its name gives it existence at all times, at every moment.

This is further explained at length by the Alter Rebbe,⁷⁷⁶ in response to the error of those who deny Torah. He states that their denial is, “because they compare the deed of *HaShem*-יהו"ה, the Maker of heaven and earth, to the deeds and schemes of man, since once a vessel has left the hand of the craftsman, the vessel no longer depends on the hands of the craftsman.” In other words, the formation of a vessel by the craftsman is in a manner of “something from something” (*Yesh m'Yesh*), and he merely changes its form. (That is, he reveals the form that it latently possessed in a concealed manner.) However, this is not so when it comes to the creation of something from nothing, in which the power of the Creator must constantly be within the created, since without this, it would revert to absolute naught and nothingness.

It therefore is understood that every incident that will occur with every particular thing, also is bound to its name in the Holy Tongue (*Lashon HaKodesh*), which gives it its existence at all times and at every moment. This is true even if it only happens years after it was given its name.

With the above in mind, this is also understood as it relates to the name “plank-*Keresh*-קרש.” For, this was the name that *HaShem*-יהו"ה gave the acacia wood (*Atzei Sheetim*-עצי שטים) in the Holy Tongue (*Lashon HaKodesh*) when they were to begin preparing it for constructing the Tabernacle (*Mishkan*).

⁷⁷⁶ Note of the Rebbe: Shaar HaYichud VeHaEmunah, Ch. 2

(As He stated,⁷⁷⁷ “You shall make the planks (*Krashim*-קרשים) of the Tabernacle of acacia wood (*Atzei Sheetim*-עצי שטים), standing erect.”) Thus, this name gives them their existence and vitalizes and sustains them. Therefore, this name also relates to everything that must be affected through the acacia wood (*Atzei Sheetim*), (namely, the transformation of the folly-*Shtut*-שטות of the opposite of holiness, into holiness).

3.

This matter is explained by his honorable holiness, my father-in-law, the Rebbe, in his discourse, regarding the three letters *Kof*-ק, *Reish*-ר, and *Shin*-ש, of the word, “plank-*Keresh*-קרש.” However, we must first preface that everything we said above about names, also applies to the names of the letters (*Otiyot*). That is, every letter in the Holy Tongue (*Lashon HaKodesh*) also has a name, which is bound to the qualities and matter of that letter. Moreover, this also applies to the image and form of each letter, in that it too is bound to the quality of that letter and is related to it.

This accords with the explanation of the Alter Rebbe,⁷⁷⁸ that, “Each of the twenty-two letters of the Torah is the drawing forth of a specific vitality and power (from the Holy One, blessed is He), which is not drawn forth from a different letter. Therefore, even the written image of each letter, is specific and

⁷⁷⁷ Exodus 26:15; 36:20

⁷⁷⁸ Tanya, Shaar HaYichud VeHaEmunah, Ch. 12, in the gloss.

unique, and indicates the form of influence and revelation of light, vitality and power revealed and drawn from this letter.”

Thus, his honorable holiness, my father-in-law, the Rebbe, continues in his discourse,⁷⁷⁹ citing the teaching in the introduction of the Zohar⁷⁸⁰ about the matter of the letters (*Otiyot*), each of which ascended before the Holy One, blessed is He, with the desire that the world would be created through it. It states there that “the letters *Kof*-ק and *Reish*-ר are letters that give some appearance and indication of the side of shame,” meaning that they have some relation to matters that are the opposite of holiness, (and were therefore rejected). Similarly, when it came to the letter *Shin*-ש, even though, in and of itself, it would be fitting to create the world with it, since it is a letter of truth, and moreover, it hints at our three forefathers⁷⁸¹ who are the foundation of holiness, it nevertheless was also rejected. For, the Zohar states there that, “Since the letters *Kof*-ק and *Reish*-ר took hold of the *Shin*-ש in order to be sustained, thus making a combination of letters that form the word ‘falsehood-*Sheker*-שקר,’ the Holy One, blessed is He, told the letter *Shin*-ש, ‘Since letters of falseness have taken hold of you, to be amongst them, therefore I do not wish to create the world through you.’” Moreover, the Zohar concludes there and states, “From here we see that whoever wants to tell a lie, must first

⁷⁷⁹ See Chapter 6 of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim, 5710 p. 119 and on).

⁷⁸⁰ Introduction to Zohar, 2b

⁷⁸¹ See Zohar *ibid.*; Also see Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on the word “*Shabbat*-שבת,” and Shaar 27 (Shaar HaOtiyot), Ch. 24; Also see Keter Shem Tov, Sections 272 and 347.

take hold of a true foundation for himself, so that afterwards his lie will be sustained.”⁷⁸² In other words, in order for falsehood (*Sheker*-שקר) to have any existence in the first place (in that, being that it is the opposite of the truth (*Emet*-אמת), it has no inherent existence of its own at all), it is specifically through mixing words of truth into it. This is seen from the letters *Kof*-ק and *Reish*-ר “which give some appearance and indication to the side of shame,” and thus “took hold of the letter *Shin*-ש by which to be sustained.”

Now, since the three letters of the word “plank-*Keresh*-קרש” are related to the opposite of holiness, (which goes without saying about the letters *Kof*-ק and *Reish*-ר, but is also true of the letter *Shin*-ש, which the letters *Kof*-ק and *Reish*-ר, “from the side of shame” attach themselves to), we therefore find that the word “plank-*Keresh*-קרש” is related to the matter of service of *HaShem*-יהוה, blessed is He, in the work that was done with the “acacia wood-*Atzei Sheetim*-עצי שטים,” namely, transforming the “folly-*Shtut*-שטות” of the opposite of holiness, into holiness.

4.

Now, the explanation of the letters *Kof*-ק and *Reish*-ר, and that they are letters that indicate the side of shame, may be better understood through explaining the difference between the

⁷⁸² That is, the letter *Shin*-ש is a letter of truth, and thus begins the word “lie-*Sheker*-שקר,” and is only subsequently followed by the misleading letters *Kof*-ק and *Reish*-ר. In other words, a lie must have some element of truth in it order to be sustained, for otherwise, it is readily recognized as being false.

letters *Kof*-ק and *Reish*-ר and letters that are similar to them on the side of holiness. About this, his honorable holiness, my father-in-law, the Rebbe, continues in his discourse and states:

The letters *Kof*-ק and *Reish*-ר are opposite to the letters *Dalet*-ד and *Hey*-ה. (That is, the *Reish*-ר is similar to the *Dalet*-ד, and the *Kof*-ק is similar to the *Hey*-ה.) This is because the *Dalet*-ד and the *Reish*-ר are similar to each other, both in appearance and in the meaning of their names. (In other words, this is in accordance with what we explained before, that both the image and form of the letters – their likeness – as well as their names – their meaning – indicate the essential being of the letters.)

He continues and explains that the similarity between the *Dalet*-ד and the *Reish*-ר in meaning (that is, their names), is that the name *Dalet*-דל"ת, is of the same root as the word "*Dal*-דל," meaning poor and impoverished. Similarly, the *Reish*-ר"ש is of the same root as the word "*Rash*-רש," which also means poor and impoverished. This is as stated,⁷⁸³ "Their poverty (*Reisham*-רישם) is the ruin of the poor (*Dalim*-דלים)," and similarly,⁷⁸⁴ "Give me neither poverty (*Reish*-ראש) nor wealth."

Now, it may be said that the reason that his honorable holiness, my father-in-law the Rebbe, specifically cites these two verses, is because from these verses, (not only is the similarity of meaning between the letters *Reish*-ר and *Dalet*-ד understood, but in addition,) the difference between them is also understood. That is, just as in their image and form they look

⁷⁸³ Proverbs 10:15

⁷⁸⁴ Proverbs 30:8

similar, but are not exactly the same, the same is likewise so of their meaning. In other words, the poverty indicated by the letter *Reish*-ר is a much lower category of poverty than the poverty indicated by the letter *Dalet*-ד. Proof of this is in the verse, “Their poverty (*Reisham*-רישם) is the ruin of the poor (*Dalim*-דלים),” meaning that the sense of worry and brokenness of the poor (*Dalim*-דלים), is what brings their ruination and impoverishment (*Reisham*-רישם). This demonstrates that the poverty indicated by the word “*Reisham*-רישם” in the verse, is lower than the poverty indicated by the word “*Dalim*-דלים” in the verse.

This is also the case with the other verse, “Give me neither poverty (*Reish*-ראש) nor wealth.” That is, this verse indicates that the diametric opposite of wealth, which indicates riches far beyond merely “having whatever he needs,”⁷⁸⁵ is *Reish*-ריש, thus indicating that *Reish*-ריש it is the lowest level and form of poverty, and that there is nothing lower than it, meaning, it is the poorest of the poor.

The discourse continues that although the *Dalet*-ד and *Reish*-ר are similar in their image and form, as well as in meaning, they nevertheless are utterly different and distance from each other. (That is, not only are they entirely different and unlike each other, but more so, they are diametric opposites of each other.) For, the letter *Dalet*-ד is on the side of holiness and the letter *Reish*-ר indicates the opposite side of shame.

⁷⁸⁵ Deuteronomy 15:8

The explanation is that even though the letter *Dalet*-ד indicates poverty (“*Dal*-דל”), the poverty that it indicates is the matter of self-nullification and humility, which is the whole matter of holiness, that is, to be in an ultimate state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

To understand this better, he explains in the discourse that poverty (“*Dal*-דל”) on the side of holiness (*Kedushah*), is the matter of the *Sefirah* of kingship-*Malchut*, about which it states,⁷⁸⁶ “She has nothing of her own.” This is because the *Sefirah* of kingship-*Malchut* is in the ultimate state of nullification and humility, to such an extent that,⁷⁸⁷ “She made herself small,” meaning that the *Sefirah* of kingship-*Malchut* diminished herself to be in the ultimate state of nullification and humility.

In the powers of the human soul, the *Sefirah* of kingship-*Malchut* refers to the power of speech, which “has nothing of her own,” and is merely the recipient and garment that enclothes the higher powers of the soul, such as the manifestation of intellect (*Sechel*) and emotions (*Midot*).

The explanation is that the *Sefirah* of kingship-*Malchut* is the quality of exaltedness and rulership, from which the entirety of the chaining down of the worlds (*Seder*

⁷⁸⁶ See Zohar I 181a; 249b; Zohar II 218b; Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 5, and elsewhere.

⁷⁸⁷ Zohar I 20a

HaHishtalshelut) was brought into being. Nevertheless, it must be in an ultimate state of nullification and humility. For, specifically through this, it possesses two matters. The first, is that it receives all matters that are above it, as indicated by the verse,⁷⁸⁸ “All the rivers flow into the sea.”⁷⁸⁹ The second is that it gives existence to all matters below it.

In greater detail, the matter of the *Sefirah* of kingship-*Malchut* and how “she has nothing of her own,” may be better understood as his honorable holiness, the Mittler Rebbe, explains it at great length.⁷⁹⁰ He states that this matter has two explanations. The first is that, in and of herself, she has no light except what she receives from above her. This is like the moon, which has no essential light of its own, but merely reflects what it receives from the sun. The second meaning of the words “she has nothing of her own,” is that she only has what she receives from below to above, through the arousal of the feminine waters (*Mayim Nukvin*) of the angels and souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The explanation is that the matter of the *Sefirah* of kingship-*Malchut* is revelation to another, meaning that novel creation should be brought into being from it. However, the entire matter of novel creation is utterly incomparable to the Singular Preexistent Intrinsic Essential Being of the Unlimited

⁷⁸⁸ Ecclesiastes 1:7; Also see *Hemshech* “v’Hechereem” 5631 (Sefer HaMaamarim 5631 p. 305 and on), and elsewhere.

⁷⁸⁹ The *Sefirah* of kingship-*Malchut* is called the sea-*Yam-Da*. See Shaarei Orah of Rabbi Yosef Gikatilla, Gate 1 (*Malchut*).

⁷⁹⁰ Note of the Rebbe: Torat Chayim Shemot p. 370 (p. 96d and on in the new edition).

One, *HaShem*-יהו"ה, blessed is He. About this the verse states,⁷⁹¹ "He established His throne with kindness," meaning that the matter of the throne (*HaKis'eh*-הכסא),⁷⁹² of the King, is solely an act of kindness from *HaShem*-יהו"ה above, blessed is He.⁷⁹³ This is because the nature of the good is to bestow goodness.⁷⁹⁴ He therefore restrained Himself with the *Tzimtzum* and drew forth lights and illuminations etc., so that the general matter of creation through His *Sefirah* of kingship-*Malchut*, could be possible.

Now, in this there is yet another matter, which is that the aspect of kingship-*Malchut* comes about through the arousal of the feminine waters (*Mayim Nukvin*) from the worlds below. This matter is indicated by the teaching,⁷⁹⁵ "There is no king without a nation." That is, through this arousal they cause His essential exaltedness to be drawn down to be an exalted ruler over a nation, and through this, the existence of novel creation, as well as its vitality and sustainment, is caused to be.

⁷⁹¹ Isaiah 16:5

⁷⁹² Creation as a whole is referred to as the throne (*HaKiseh*-הכסא), as it states (Isaiah 66:1), "Thus said *HaShem*-יהו"ה: The heavens are My throne and the earth is My footrest." Furthermore, the numerical value of "The Throne-*HaKiseh*-הכסא-86," is the same as "the natural order-*HaTeva*-הטבע-86" which is brought into existence with *HaShem*'s-יהו"ה title God-*Elohi*'m-אלהים-86. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

⁷⁹³ 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 that *HaShem*-יהו"ה, blessed is He, is the place-*Makom* of all beings."

⁷⁹⁴ See Emek HaMelech, Shaar 1 (Shaar Shaashu'ei HaMelech) Ch. 1; Also see the note of the Rebbe to Maamarei Admor HaEmtza'ee, Kuntreisim p. 5.

⁷⁹⁵ Rabbeinu Bachaye to Genesis 38:30, and the beginning of the Torah portion of Balak; Kad HaKemach, Rosh HaShanah (2), section entitled "*V'Od*" (in the Shavel print, p. 379); Tanya, Shaar HaYichud VeHaEmunah, beginning of Ch. 7 (p. 81b), and elsewhere.

This may be understood by way of analogy to the matter of kingship as it is below. Since the king himself “is higher than the entire nation from his shoulders and up,”⁷⁹⁶ it therefore is necessary to awaken and affect the desire to be the king over the nation in him. This is because, from his essential exaltedness, in and of himself, there will not be a drawing forth of rulership over them, being that they are utterly incomparable to him. Rather, this is accomplished through the arousal of the nation to accept the yoke of his kingship upon themselves and crowning him as king. Only then is his kingship built, so that he agrees to rule over them.

Similarly, this is how it is above, in *HaShem*’s יהוה’s Godliness, as our sages, of blessed memory, stated,⁷⁹⁷ “Recite verses of kingship (*Malchiyot*) before Me in order to crown Me as king over you.” This is because, in and of Himself, He utterly has no relation to this.

Now, the difference between these two matters is that, in regard to the first matter, it primarily occurs at the time that the initial drawing forth of kingship-*Malchut* is necessary. For example, this is like the construction of *HaShem*’s יהוה’s Kingship-*Malchut* as it is on Rosh HaShanah. In other words, it is in such a manner that, in and of itself, the aspect of Kingship-*Malchut*, “has nothing of her own,” but only what she receives from above her, meaning, from the quality of kindness-

⁷⁹⁶ Samuel I 9:2; See Ohr HaTorah, Vayera Vol. 4, 764b; Shir HaShirim Vol. 2, p. 414 and on.

⁷⁹⁷ Talmud Bavli, Rosh HaShanah 16a

Chessed, as expressed in the verse,⁷⁹⁸ “He established His throne with kindness.”

In contrast, the second matter primarily occurs when it is necessary to strengthen and renew the matter of kingship-*Malchut* (meaning, after novel creation has already been brought into being). That is, in this too “she has nothing of her own,” since this matter is brought about through the arousal of the feminine waters (*Mayim Nukvin*) from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), to the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

Thus, from all the above, we may understand the matter of poverty (“*Dal-לָדָל*”) as it is on the side of holiness. Namely, it is the matter of the utter sublimation, nullification (*Bittul*) and humility (*Shiflut*) of the *Sefirah* of kingship-*Malchut*, the matter of which is exalted rulership, and through this the entirety of novel creation is caused to be brought into being.

6.

He continues in the discourse and explains that the difference in appearance and form between the letter *Dalet-ד* and the letter *Reish-ר*, is that the letter *Dalet-ד* has a little letter *Yod-י* protruding from behind it. The letter *Yod-י* itself indicates the ultimate sublimation, nullification and humility of the *Sefirah* of kingship-*Malchut*, through which it becomes a

⁷⁹⁸ Isaiah 16:5

receptacle (*Klee*) capable of receiving. This is like the teaching,⁷⁹⁹ “An empty vessel holds what is placed into it, whereas a full vessel does not hold it.” An example is a student, who receives the teachings of his teacher. He specifically will be a fitting receptacle to receive the teachings, if he is in an ultimate state of sublimation and humility before his teacher.⁸⁰⁰ Specifically then, he will be a fitting receptacle to truly receive what the teacher bestows to him. Moreover, it is insufficient for the student to merely lack ego, self-awareness and independent existence. Rather, [he becomes a fitting receptacle] specifically when he is in a state of complete nullification (*Bittul*) and the absence of awareness of his own existence. (This concludes the quote of his language in the discourse.)

The explanation is that the true matter of the student-teacher relationship is when they utterly are of no comparison to each other. Thus, for the student to be capable of receiving the bestowal of intellect from the teacher, this occurs specifically when he is in a state of complete nullification of self-existence (*Bittul b'Metziyut*). In other words, on the one hand, it is not suitable for him to have no sense of self-existence to the point that he does not hear the words of the teacher. But on the other hand, it is not suitable for him to remain within his

⁷⁹⁹ Talmud Bavli, Brachot 40a, and see Chiddushei Aggadot of the Maharsha there; Also see Torah Ohr, Mishpatim; See the discourse entitled “*Ani LeDodi*” 5700, Ch. 3 (and the note of the Rebbe to Sefer HaMaamarim 5710 p. 120).

⁸⁰⁰ See at length in Listen Israel, a translation of Rabbi Hillel Paritcher’s commentary to Chapter 1 of Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe.

sense of self-existence, in which he only causes himself to listen and receive the intellect that the teacher bestows. Rather, when he receives the bestowal, he must be in a state of complete nullification and absence of his own existence.

In other words, while he hears the intellect from the teacher, he cannot be in the aspect of an influencer (*Mashpia*) even to himself, even to the extent that his mind should desire to understand [and analyze] the teacher's words. For then, he will be incapable of receiving the intellect of the teacher, who is totally beyond him. Rather, it is specifically an empty vessel that holds what is placed into it. That is, since he must receive and hold a matter that is entirely beyond relativity to himself, in order to do so, he must become a completely empty vessel. This is to such an extent, that he should not even have the desire to understand and grasp the intellect being bestowed to him by the master teacher.

Furthermore, while it is being bestowed, even the student's yearning to receive influence from the master teacher, does not need to be palpably felt by him. Now, the yearning of the student to receive from the master teacher is necessary, both for the student, as well as the teacher. It is necessary for the student, since this yearning is what causes him to be in a state of the nullification of existence (*Bittul b'Metziyut*), to be a receptacle to receive the intellect of the teacher. It is necessary for the teacher, because since he is beyond all comparison to the student, for him to bestow influence to the student is a very great descent, which, in and of himself, he would not do. Only when the teacher sees the great yearning of the student, this

affects him to desire to constrain himself and bring the matters down to bestow them to the student. This is to such an extent that it reaches a much greater depth within the powers of the teacher himself, and reveals additional matters in him that previously were not revealed. This is the meaning the statement,⁸⁰¹ “From my students I have learned more than all.”

However, all the above specifically applies before the bestowal of the influence, when the yearning desire must be present. For, without it, it would be impossible for two matters that are utterly of no comparison to each other to bond. However, at the time of the actual bestowal, this does not apply. For, we can clearly see that if the student remains in the same state of arousal and yearning, in that he yearns to receive the bestowal of intellect from the teacher, the yearning itself will distract him from listening and receiving the intellect in the words of his teacher.

Rather, to receive the intellect of the teacher, he must be in a state of complete nullification and non-awareness of self-existence, to the degree that he does not even feel the yearning to receive the intellect of the teacher. This is the matter of an empty vessel, meaning that the vessel of his own intellect must become empty. To clarify, the student must have a vessel of intellect by which to receive. That is, in order to receive a matter of intellect, there must be a “space” that is similar to it, which is the vessel of intellect. However, to be a receptacle, the vessel of the student’s intellect must be empty, and specifically

⁸⁰¹ Talmud Bavli, Taanit 7a

then, he can receive the bestowal of influence of a teacher who is completely beyond any comparison to himself.

With the above in mind, we can understand why it is specifically the *Sefirah* of Kingship-*Malchut* that “has nothing of her own.” At first glance, this is not understood, since all the *Sefirot* are ordered from above to below, so that the *Sefirot* below receive from the *Sefirot* above them, until the first *Sefirah*, which receive from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. This being so, why is it specifically said about the *Sefirah* of kingship-*Malchut* that “she has nothing of her own”?

However, the explanation is that in regard to the aspect of *Zeir Anpin* - and this generally applies to all the *Sefirot* above the *Sefirah* of kingship-*Malchut* - the manner they receive from the *Sefirot* above them, is in a way of cause and effect (*Ilah v'Alul*). Now, the matter of cause and effect (*Ilah v'Alul*), is that it is not in a manner that they are incomparable to each other, or that their being is not the same as each other. For, there indeed is an existence of the effect (*Alul*) as it is in the cause (*Ilah*). Furthermore, even when the effect (*Alul*) becomes an existence unto itself, its cause (*Ilah*) is nevertheless in a state of proximity to it. The same is likewise true in regard to how the other *Sefirot* receive from each other. That is, they receive in a way of proximity. In other words, the existence of the other *Sefirot* is such, that they are of relative comparison to each other.

Furthermore, even as the *Sefirot* receive from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is

He, by means of the first restraint of *Tzimtzum*, which was in a way of complete withdrawal,⁸⁰² nevertheless, the bestowal to the *Sefirot* is through the fact that the light returned and illuminated.⁸⁰³ However, this is not so regarding the *Sefirah* of Kingship-*Malchut*, since through it, the creation of an entirely novel “something” (*Yesh*), which is a completely separate entity, is brought into being. This is something of which there is utterly no relative comparison. Thus, the true recipient (*Mekabel*) is specifically the *Sefirah* of Kingship-*Malchut*, and therefore it is specifically about the *Sefirah* of Kingship-*Malchut* that we find the matter of, “she has nothing of her own.”

This then, is the matter of the poverty (“*Dal-לֵדָל*”) of the *Sefirah* of Kingship-*Malchut*. In other words, it is the matter of sublimation and nullification (*Bittul*), in that “she made herself small,” meaning, the total and complete nullification of self-existence, and through this she receives from the *Sefirot* above her.

7.

The discourse continues and states, “This then, is the whole matter of holiness (*Kedushah*), that there should be a

⁸⁰² See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2; Also see the beginning of Otzrot Chayim and Mevo She’arim; Likkutei Torah, Hosafot to Vayikra 51c, and elsewhere.

⁸⁰³ See Etz Chayim ibid. Anaf 2-3; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-15; Sefer HaMaamarim 5661 p. 161 and on.

state of utter self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and this is the whole matter of serving *HaShem*-יהו"ה.”

In other words, since the discussion here is the general matter of man's purpose in the chaining down of the worlds (*Hishtalshehut*), and that *HaShem* 's-יהו"ה Supernal intention is that we should, “make a dwelling place for the Holy One, blessed is He, in the lower worlds,” he therefore explains that the entire matter of holiness (*Kedushah*) and the entire matter of serving *HaShem*-יהו"ה, blessed is He, is to come to be in a state of utter sublimation and nullification (*Bittul*) to Him, blessed is He, and that this is called “the side of holiness (*Sitra d’Kedushah*).”⁸⁰⁴

To further explain, the general totality of man's service of *HaShem*-יהו"ה, blessed is He, is called, “prayer-*Tefillah*,” since the prayers were established in place of the sacrificial offerings.⁸⁰⁵ Moreover, one of the primary services of *HaShem*-יהו"ה, blessed is He, in the Holy Temple, was the service of the sacrificial offerings (*Korbanot*), (as explained in the previous chapters).⁸⁰⁶ Therefore, the general totality of man's service of *HaShem*-יהו"ה, blessed is He, is serving Him in prayer (*Tefillah*).⁸⁰⁷ This is as stated,⁸⁰⁸ “Serve Him with all your hearts,” about which our sages, of blessed memory, stated,⁸⁰⁹

⁸⁰⁴ See Tanya, Ch. 6.

⁸⁰⁵ See Talmud Bavli, Brachot 26a-b; Zohar II 20b

⁸⁰⁶ See Ch. 2 of the discourse entitled “*Bati LeGani* – I have come to My garden” of the year 5710 (Sefer HaMaamarim 5710, p. 112 and on); Also see the discourse by the same title of the year 5712, translated in The Teachings of The Rebbe – 5712, Discourse 8.

⁸⁰⁷ See Tanya, Kuntres Acharon 155a, 162b

⁸⁰⁸ Deuteronomy 11:13

⁸⁰⁹ Talmud Bavli, Taanit 2a

“Which service of Him is performed in the heart? This is prayer (*Tefillah*).” Prayer is the matter of sublimation, nullification, and humility, as he continues to explain in the discourse (and as will be explained further, in chapter nine).

8.

With this in mind, we can understand the statement in Talmud,⁸¹⁰ “At the beginning (of the *Amidah* prayer) one recites,⁸¹¹ ‘My Lord-*Adonay*-”וַיִּפְתָּח, open my lips, that my mouth may declare Your praise,’” and,⁸¹² “Since the Sages instituted (the recital of this verse) it is considered as an extended prayer,” (which is why it is not considered to be a separation between the blessing of redemption and the commencement of the *Amidah* prayer).

Now, this must be better understood. Why did the Sages institute the recital of this verse, “My Lord-*Adonay*-”וַיִּפְתָּח, open my lips, that my mouth may declare Your praise,” at the beginning of the *Amidah* prayer? In doing so, they brought this question about, thus making it necessary to give an answer. At first glance, it would seem that the *Amidah* prayer was sufficient as it was, meaning that there were the eighteen blessings of the *Amidah* prayer, without this additional verse, “My Lord-*Adonay*-”וַיִּפְתָּח, open my lips, that my mouth may declare Your

⁸¹⁰ Talmud Bavli, Brachot 4b

⁸¹¹ Psalms 51:17

⁸¹² Talmud Bavli, Brachot 9b

praise.” However, what this proves and demonstrates, is that this verse is relevant to the entire matter of prayer (*Tefillah*).

This may be understood by prefacing that this matter is also found in Torah, which precedes prayer (*Tefillah*), as in the teaching,⁸¹³ “He gazed into the Torah and created the world.” In other words, the entire order of the chaining down of the worlds (*Seder HaHishtalshelut*) exists first in Torah. Therefore, since the chaining down (*Seder HaHishtalshelut*) of man’s service of *HaShem*-יהו"ה, blessed is He (that is, the matter of prayer-*Tefillah*) depends entirely on nullification (*Bittul*) and humility (*Shiflut*) before *HaShem*-יהו"ה, blessed is He, it is understood that this is how it is in Torah.

As he states in the discourse, the explanation is based on the teaching in Talmud,⁸¹⁴ “The Torah is not found with those who are haughty of spirit, nor with someone who expands his heart over it like the sea.” He explains that the haughty of spirit (*Gasei HaRu'ach*) refers to those who have no sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Now, the intention here is not to negate the matter of haughtiness of spirit (*Gasei HaRu'ach*) as it is simply understood, that is, that it means the arrogant, as commonly understood by all. For, since it states,⁸¹⁵ “Every haughty heart is the abomination of *HaShem*-יהו"ה,” and similarly,⁸¹⁶ “Any person who has arrogance within him, the Holy One, blessed is He, says, ‘I and he cannot dwell together in the world’,” it therefore does not

⁸¹³ Zohar II 161a and on

⁸¹⁴ Talmud Bavli, Eruvin 55a

⁸¹⁵ Proverbs 16:5

⁸¹⁶ Talmud Bavli, Sotah 5a

require any great insight or proofs from verses, that such a person has no relation to Torah.

Rather, the explanation is that, as known,⁸¹⁷ the meaning of the term, “haughty of spirit (*Gasei HaRu'ach* גסי הרוח)” is that his spirituality (*Ruchaniyut* רוחניות) itself is coarse (*Gas-* גס). In other words, though such a person possesses a Godly soul, and the Godly soul has its effects, and furthermore, even the lowest level of the Godly soul still is spiritual, nonetheless, because it manifests in the animalistic soul, and thereby in the body, and moreover, the revelation of the Godly soul itself is only of its lowest level in him, therefore, the coarseness of the body and animalistic soul cause his spirituality (*Ruchaniyut*) to be coarse as well, to such an extent, that even his spirituality (*Ruchaniyut*) becomes coarse and physical. It goes without saying that for such a person, it is entirely inapplicable for him to transform his physicality (*Gashmiyut*) into spirituality.

The solution is to break his coarse spirit. This is as stated in Zohar,⁸¹⁸ “A wooden beam that does not catch fire should be broken-up, a body into which the light of the soul does not penetrate should be broken-up.” This is similar to the verse,⁸¹⁹ “The sacrifices of God-*Elohi*”מ-אלהי are a broken spirit; a heart broken and humbled, O God-אלהי, You will not despise.” In other words, the breaking of the spirit is the sacrifice of God-*Elohi*”מ-אלהי. This is further indicated by the verse that precedes it,⁸²⁰ “For You do not desire an [animal]

⁸¹⁷ Likkutei Torah, Nitzavim 62a

⁸¹⁸ Zohar III 168a, cited in Tanya Ch. 29.

⁸¹⁹ Psalms 51:19

⁸²⁰ Psalms 51:18

sacrifice, else I would give it; You do not want a burnt-offering,” and it then continues, “The sacrifices of God-*Elohi*”*m*-אלהי”*m* are a broken spirit; a heart broken and humbled, O God-אלהי”*m*, You will not despise.”

The Zohar poses a question about this and states,⁸²¹ “Is it so that the Holy One, blessed is He, does not desire sacrificial [animal] offerings...? Rather, in this verse, David used the title God-*Elohi*”*m*-אלהי”*m*, and sacrificial [animal] offerings are not to be offered to the title God-*Elohi*”*m*-אלהי”*m*, but only to the Name *HaShem*-יהו”*e* etc.” In other words, all animal sacrificial offerings must be to the Name *HaShem*-יהו”*e*, which is the quality of mercy. However, we offer no animal sacrifices to His title God-*Elohi*”*m*-אלהי”*m*, which is the quality of judgment. This is as stated,⁸²² “Whosoever sacrifices to God-*Elohi*”*m*-אלהי”*m*, other than to *HaShem*-יהו”*e* alone, shall be obliterated.”⁸²³

Thus, to bring about that even from the aspect of *HaShem*’s-יהו”*e* title God-*Elohi*”*m*-אלהי”*m*, which is the quality of judgment, there should be pardon and forgiveness in a manner that, “it shall be accepted for him, to atone for him,”⁸²⁴ the verse states,⁸²⁵ “The sacrifices of God-*Elohi*”*m*-אלהי”*m* are a

⁸²¹ Zohar II 108a; Zohar III 5a; Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” of the year 5712, Ch. 2, translated in The Discourses of The Rebbe – 5712, Discourse 8

⁸²² Exodus 22:19; Also see Midrash HaNe’elam in Zohar Chadash Bereishit 4a.

⁸²³ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and The Gate of His Title (*Shaar HaKinuy*).

⁸²⁴ Leviticus 1:4

⁸²⁵ Psalms 51:19

broken spirit,”⁸²⁶ referring to breaking the coarseness one’s spirit.

Now, his honorable holiness, the Tzemach Tzedek, explains:⁸²⁷ At first glance, how is it that a person who sinned and did not listen to the voice of *HaShem*-יהו"ה, blessed is He, is forgiven and atoned for by offering a sacrificial [animal]? (In other words, since he remains in the same state as he was before, why is he granted atonement through a sacrificial [animal] offering for the inappropriate thing he did?) This is only because the quality of the Name *HaShem*-יהו"ה is mercy. Moreover, he only is granted atonement for his unintentional sins. However, a broken spirit and a broken heart is something that even the quality of judgment “does not despise.”⁸²⁸

He explains that this is because the sacrificial animal offering, it is the matter of refining (*Birur*) the external husk of *Kelipat Nogah* [which is not entirely impure] and through this offering, only *HaShem*’s-יהו"ה quality of mercy is appeased. However, a broken spirit even appeases of the quality of judgment (*Din*) through breaking one’s coarse spirit (*Gasoot HaRu’ach*). For, through this he comes to serve *HaShem*-יהו"ה, blessed is He, in a manner of restraining (*Itkafiya*) and transforming (*It’hapcha*) the opposite of holiness within

⁸²⁶ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, ibid.

⁸²⁷ Note of the Rebbe: Ohr HaTorah (Yahal Ohr) to Psalms 51 (p. 199 and on).

⁸²⁸ Psalm 51:19 – That is, the entire verse reads, “The sacrifices of God-*Elohi*”m-אלהי"ם are the broken spirit; a heart broken and humbled, O God-*Elohi*”m-אלהי"ם, You will not despise.”

himself, which even transforms the three entirely impure husks of *Kelipah*.⁸²⁹

This then, is why the verse states, “The sacrifices of God-*Elohi*” מִזְבְּחֵי אֱלֹהִים are a broken spirit,” since through this, the quality of judgment (*Din*) is also appeased, (which relates to the three completely impure husks of *Kelipah*), so that even from the perspective of the quality of judgment (*Din*), “it shall be accepted for him, to atone for him.”⁸³⁰

Now, just as in the study of Torah there must be the matter of sublimation and nullification (*Bittul*) to *HaShem*-יְהוָה, blessed is He, this likewise is so of prayer (*Tefillah*) and this is why the *Amidah* prayer commences with the verse, “My Lord-*Adonay*” אֲדֹנָי, open my lips, that my mouth may declare Your praise.”

The explanation may be understood from the explanations of his honorable holiness, the Rebbe Maharash,⁸³¹ based on the words of our master and teacher, Rabbi Moshe Alshich,⁸³² on this verse.⁸³³ He explains that the meaning of the verse, “My Lord-*Adonay*” אֲדֹנָי, open my lips, that my mouth

⁸²⁹ See Yahel Ohr *ibid.* – “For when the evil inclination in him causes him to sin, it is worse than the husk of *Kelipat Nogah*, but rather, it causes him to come to have an adhesion to the three completely impure husks of *Kelipah*... However, when the heart is broken and humbled, this also breaks the three completely impure husks of *Kelipah*.”

⁸³⁰ Leviticus 1:4

⁸³¹ Note of the Rebbe: See the discourse by this same title of the year 5626 (The discourse entitled “*Adona*”’ *Sefatai Tiftach*” 5628, (printed in *Sefer HaMaamarim* 5627 p. 469 and on) at its beginning and end (also see *Sefer HaMaamarim* there p. 465) and elsewhere).

⁸³² See Alshich to this verse of Psalms 51:17

⁸³³ Also see the discourse entitled “*Al Shloshah Dvarim* – The world stands upon three things” 5714, translated in *The Teachings of The Rebbe* – 5714, Discourse 15, Ch. 3, and the citations there.

may declare Your praise,” is that just as one’s approach to the study of Torah must be in a manner of “My Lord-*Adonay*”-יְהוָה, open my lips,” (as Targum translates, “My Lord-*Adona*”-יְהוָה, open my lips in Torah”) being that the Torah is the word of *HaShem*-יהוה, blessed is He, and therefore one’s study of it must be in a manner of “You open my lips,” as the verse states,⁸³⁴ “And as for Me, this is My covenant with them, said *HaShem*-יהוה, My spirit which is upon you and **My words that I have placed in your mouth**, shall not withdraw from your mouth, nor from the mouth of your children, nor from the mouth of your children’s children, said *HaShem*-יהוה, from now to eternity,” in that [when studying Torah] a person is simply⁸³⁵ “like a person who repeats after the reader.”⁸³⁶ So likewise, we request that our prayers should also be in a manner of “My Lord-*Adona*”-יְהוָה, open my lips, that my mouth may declare **Your praise.**” That is, we request that our prayers should also be in this manner.

In other words, even though prayer must be as indicated by the verse,⁸³⁷ “Serve Him with all your hearts,” meaning that our service of *HaShem*-יהוה, blessed is He, must stem from our own efforts, we nonetheless request of the Holy One, blessed is He, that “my mouth may declare (in which the word “declare-

⁸³⁴ Isaiah 59:21

⁸³⁵ See Torah Ohr, Yitro 66c and on; Likkutei Torah, Shir HaShirim 44b; See the discourse entitled “*Bachodesh HaShlishi*” 5729 Ch. 2 (Torat Menachem, Sefer HaMaamarim Sivan p. 299) and note 11 there; Also see the discourse entitled “*B'Sha'ah SheHeekdeemoo* – At the time when Israel gave precedence to ‘We will do’ over ‘We will listen’” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 17 (Ch. 5 and on).

⁸³⁶ See Talmud Bavli, Sukkah 38b

⁸³⁷ Deuteronomy 11:13

Yagid-גייד” means “to speak and draw down-*Hamshachah*-המשכה”⁸³⁸) Your praises (which Targum translates as “Your praises-תושבחתך” which refers to the matter of prayer).” In other words, we request of *HaShem*-יהו"ה that our prayers should be, “like a person who repeats after the reader,” so that they will be the prayers of the Holy One, blessed is He, Himself. This prayer is as our sages, of blessed memory, taught, [that *HaShem*-יהו"ה Himself prays,⁸³⁹ “May it be My will that My mercy will overcome My anger.”

Therefore, the sages established that the *Amidah* prayer should commence with the verse, “My Lord-*Adonay*-אדני, open my lips, that my mouth may declare Your praise,” and that the inclusion of this verse “is considered to be an extension of the prayer.” That is, we ask that our prayer should be as it should be, which Rabbi Moshe Alshich⁸⁴⁰ explains to mean, “that our prayers should be as effective as the prayers of Rabbi Chiyya and his sons.”⁸⁴¹ [Now, at first glance, how can this be demanded of every Jew? Moreover, how can anyone even demand this of himself?] Concerning this, we make the request that just as You “open my lips” in Torah study, in that one’s study of Torah is “like a person who repeats after the reader,” in the same way, “open my lips that my mouth may declare Your praise,” in a manner that one is not an independent being

⁸³⁸ See Pri Etz Chayim, Shaar HaAmidah, Ch. 1; Likkutei Torah, Shir HaShirim 2c, and elsewhere.

⁸³⁹ Talmud Bavli, Brachot 7a

⁸⁴⁰ See Alshich to this verse of Psalms 51:17; Also see Ohr HaTorah (Yahal Ohr) to the verse.

⁸⁴¹ Talmud Bavli, Bava Metziya 85b

unto himself, but simply speaks-*Yagid*-גייד and draws down-*Hamshacha*-המשכה, the prayer of the Holy One, blessed is He, Himself, that His mercies should overcome His anger. That is, that the quality of judgment (*Din*), which is the matter of measurement and limitation, should be overpowered, and a bond between the lower and upper should be affected (which is the general matter of prayer-*Tefilah*), to make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”

9.

Now, his honorable holiness, my father-in-law, the Rebbe, continues the discourse, by explaining the matter of prayer in greater detail, as follows: Through the [above] explanation we may understand the verse,⁸⁴² “A prayer of David; *HaShem*-יהו"ה, incline Your ear, answer me, for I am poor and destitute.” The prayer of David refers to the bond and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the aspect of kingship-*Malchut*. (That is, King David was the chariot for the *Sefirah* of kingship-*Malchut*.⁸⁴³) Now, the great strength of his request (which King David prayed on behalf of the entire Jewish people and on behalf of the ingathering of the souls of the Jewish people, that is, on behalf of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*) was, “incline Your ear, answer me.” And why should You answer me? Because “I

⁸⁴² Psalms 86:1

⁸⁴³ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), as well as Erchei HaKinuyim by the author of Seder HaDorot, and elsewhere.

am poor and destitute.” (This concludes the quote from the discourse.)

That is, in addition to the fact that one’s approach to prayer must be with the general introduction of, “let my mouth declare Your praise,” there must also be a sense of, “I am poor and destitute.”

The explanation is as stated in Zohar,⁸⁴⁴ that there is a kind of prayer that is called the prayer of the wealthy, which generally is the matter of the “prayer of Moshe” (*Tefillah l’Moshe* למשה).⁸⁴⁵ [Moshe was called wealthy, as it states in Talmud,⁸⁴⁶ “The Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, only rests upon a person who is wise, mighty, wealthy and tall, all of which were qualities that Moshe possessed... He was wealthy, as written,⁸⁴⁷ ‘Hew (*Psal*-פסל) **for yourself** two stone Tablets,’ meaning that ‘their waste-product (*Psoltan*-פסולתן) shall be yours,’ and it is from the waste-product of the Tablets that Moshe became wealthy.”⁸⁴⁸] There is another kind of prayer, which is “the prayer of the poor”, as written,⁸⁴⁹ “The prayer of the poor (*Tefillah l’Ani*-תפלה לעני) when he swoons and pours out his supplications before *HaShem*-יהו"ה.”

⁸⁴⁴ Zohar III 195a and elsewhere; Also see the discourse entitled “*Padah b’Shalom Nafshi* – He redeemed my soul in peace” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 5, Ch. 7, and elsewhere.

⁸⁴⁵ Psalms 90:1

⁸⁴⁶ Talmud Bavli, Shabbat 92a; Nedarim 38a

⁸⁴⁷ Exodus 34:1

⁸⁴⁸ See Talmud Bavli, Nedarim 38a *ibid*.

⁸⁴⁹ Psalms 102:1

Now, the Zohar states that the prayer of the poor takes precedence over the prayer of the wealthy. In other words, even though the prayer of Moshe (about whom it states,⁸⁵⁰ “The man Moshe was exceedingly humble, more than any person on the surface of the earth,”) was certainly in a manner of “my mouth shall declare Your praise,” nevertheless, “The prayer of the poor, when he swoons and pours out his supplications before *HaShem*-יהו"ה,” even takes precedence over the prayer of Moshe, whose prayer was the prayer of the wealthy.

The explanation is that the prayer of Moshe, which is the prayer of the wealthy, is of a much greater and superior quality, as explained by his honorable holiness, the Rebbe Rashab, at great length.⁸⁵¹ He explains that the true matter of wealth is not as one might think, that it only means that he lacks for nothing. For, in truth, this is not yet the matter of wealth, but is just the matter indicated by the verse,⁸⁵² “If there is a destitute person amongst you... you shall open your hand to him... whatever he lacks.”

In other words, there is a matter of poverty that is followed by the matter of satisfying what the poor person lacks, “whatever he lacks.” However, “a person is neither commanded nor obligated to make him wealthy.”⁸⁵³ There then is a higher level than this, which is the matter of wealth, meaning that he lacks absolutely nothing whatsoever. That is,

⁸⁵⁰ Numbers 12:3

⁸⁵¹ Note of the Rebbe: See the discourse entitled “*Tefillah L'Moshe*” 5660 (Sefer HaMaamarim, 5660 p. 49 and on).

⁸⁵² Deuteronomy 15:7-8

⁸⁵³ See Talmud Bavli, Ketuvot 67b

he does not even lack things that previously he had no connection to, but has rather been bestowed with complete abundance of beneficence etc.

The same is also spiritually true, that the prayer of the wealthy – the prayer of Moshe – was that he had all matters of holiness in abundance, without any lacking whatsoever, in a manner of wealth. Even so, the prayer of the poor takes precedence over the prayer of the wealthy. In other words, for one's prayer to be completely well received, it must be like the prayer of the poor, as in the verse,⁸⁵⁴ “יהו"ה-*HaShem*, incline Your ear, answer me, for I am poor and destitute.” This is because nullification and sense of lowliness reaches a much loftier depth above (and automatically draws this down as well), even loftier than the prayer of the wealthy, who not only does not lack matters of holiness, but in whom matters of holiness are in complete abundance and wealth.

10.

He concludes in the discourse and states: This then, is the meaning of the letter *Dalet*-ד, which is not so of the letter *Reish*-ר, since the *Reish*-ר lacks the *Yod*-י, meaning that it lacks the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. On the contrary, this indicates that he is in a state of ego and coarseness. This is why the letter *Reish*-ר is one of the letters that “indicates the side of shame.” The poverty of the

⁸⁵⁴ Psalms 86:1

opposite of holiness (*Sitra Achara*) is that they have no relation to Godliness at all, and as a result, they are caused to have greater and greater degrees of ego and sense of self-existence. (This concludes the quote from the discourse.)

In other words, the difference between the letter *Dalet*-ד and the letter *Reish*-ר is that they are diametric opposites. For, not only is the letter *Dalet*-ד on the side of holiness, whereas the letter *Reish*-ר “indicates of the side of shame,” but beyond this, within holiness (*Kedushah*) itself, the letter *Dalet*-ד is a very lofty level. This is because the letter *Dalet*-ד is the matter of the *Sefirah* of kingship-*Malchut*, which although she is poor (“*Dal*-לד”), in that “she has nothing of her own,” nonetheless, specifically because of this, she accumulates all the lights and illuminations that are above her. Moreover, it is from her that the matter of *HaShem*’s-יהוה exaltedness and rulership is generally drawn down below, to make “a dwelling place for the Holy One, blessed is He in the lower worlds.”

(This accords with the above explanation, that through utter self-nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, we reach a loftier aspect than even the prayer of the wealthy.)

In contrast, even within the side that opposes holiness (*Sitra Achara*), the letter *Reish*-ר indicates the ultimate form of ego and selfishness, since it is a matter of utter poverty. In other words, not only does it indicate poverty (“*Dal*-לד”) in matters of holiness, but in fact, it indicates **utter** impoverishment (“*Rash*-רש”) of all matters of holiness, the result of which is the aspect of coarse materiality and the ultimate form of ego and selfishness.

This then, is why the letter *Reish*-ר is one of the letters of the word “plank-*Keresh*-קֶרֶשׁ,” about which it states,⁸⁵⁵ ‘You shall make the planks (*Krashim*-קֶרָשִׁים) of the Tabernacle of acacia wood (*Atzei Sheetim*-עֲצֵי שִׁטִּים), standing erect.’” That is, the ultimate Supernal intent in man’s service of *HaShem*-יהו"ה, blessed is He, is to find the matter in holiness that gives room for such an existence [as the opposite of holiness], that through chaining down, constraints-*Tzimtzumim* and fallings, there can be such a matter as the opposite of holiness (*Sitra Achera*). This is the matter of the letters Kof-ק and Reish-ר, as stated in books of Kabbalah,⁸⁵⁶ that the letters *Kof*-ק and *Reish*-ר are the matter of the *Sefirot* of *Netzach* and *Hod*, which is the matter of lower and lower severities and constraints within holiness itself, from which (after the constrains and falls) there can subsequently be the matter of the opposite of holiness, in an ultimate state of lowliness. However, through serving *HaShem*-יהו"ה, blessed is He, by restraining and transforming the opposite of holiness, we make them into planks for the Tabernacle, and through this we fulfill the ultimate purpose of the creation of the world, that “I will dwell within them,” within each and every Jew, as it was in the beginning of creation, in that the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה was in the lowest of worlds (and in an even loftier way than originally).

⁸⁵⁵ Exodus 26:15; 36:20

⁸⁵⁶ See Likutei Torah of the Arizal, Parashat VaYakhel-Pekudei; Also see Sefer HaArachim-Chabad, section on “Otiyot HaTorah-The Letters of the Torah” on the letter Kof-ק (page 322 and on.)