

Discourse 22

*“Eehoo v’Chayohee Chad, Eehoo v’Garmohee Chad
He and His life are one, He and His organs are one”*

Delivered on the 2nd day of Shavuot, 5716¹⁴²⁰

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

1.

Zohar states,¹⁴²¹ “He and His life force are one, He and His organs are one.” Now, “His life force” (*Chayohee*-חיוהי) refers to the matter of the intellectual faculties (*Mochin*).¹⁴²² For the manifestation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, within them, is like the union of the soul (*Neshamah*) within the brains (*Mochin*) in the head. “His organs” (*Garmohee*-גרמוהי) refers to the matter of the emotive qualities (*Midot*), since the manifestation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within them, is similar to the union of the soul (*Neshamah*) in the organs and limbs of the body.

In man’s service of *HaShem*-יהו"ה, blessed is He, the difference between them is the difference between the study of

¹⁴²⁰ This is the second of two discourses that were said on the 2nd day of Shavuot of this year, 5716; On the copy of the transcript in the library of Agudath Chassidei Chabad, the Rebbe made a handwritten note “ע”ב” (72). (See *Hemshech* 5672 Vol. 1, p. 366 and on.)

¹⁴²¹ Introduction to Tikkunei Zohar 3b

¹⁴²² See *Kitzurim v’Ha’arot l’Tanya* p. 105; *Sefer HaMaamarim* 5633 Vol. 2, p. 348; 5653 p. 228; *Hemshech* 5672 Vol. 1, p. 301; *Sefer HaMaamarim* 5708 p. 161.

Torah and the fulfillment of the *mitzvot*. For, in Torah study, the matter of which is intellect and brains (*Mochin*), the union is similar to the union of “He and His life force are one.” In contrast, with the fulfillment of the *mitzvot*, the union is similar to the union of “He and His organs are one.” This is as the Alter Rebbe stated in Tanya,¹⁴²³ that the 248 positive *mitzvot* are the 248 limbs and organs of the King. Thus, the union of the organs is comparable to the union indicated by the words, “He and His organs are one.” In contrast, Torah, is in a different manner, since,¹⁴²⁴ “The Torah and the Holy One, blessed is He, are entirely one,” (and is not just “the organs of the King”). It therefore is similar to “He and His life force are one.”

2.

Based on this, we must understand the statement elsewhere in Zohar that,¹⁴²⁵ “There are three knots¹⁴²⁶ (*Ksharin*-קשרין) that are bound (*Mitkashrin*-מקשרין) to each other. Israel are bound to the Torah and the Torah is bound to the Holy One, blessed is He.” For, if it is so that, “The Torah and the Holy One, blessed is He, are entirely one,” then what is the meaning of this bonding (*Hitkashroot*-התקשרות) of the Torah to the Holy One, blessed is He? For, bonding (*Hitkashroot*-התקשרות) specifically applies to two things that are separate, as explained

¹⁴²³ Tanya, Likkutei Amarim, Ch. 23.

¹⁴²⁴ Tanya, Ch. 4 and Ch. 23 citing Zohar;

¹⁴²⁵ Zohar III 73a

¹⁴²⁶ See Sefer HaMaamarim 5657 p. 28 in the glosses; Sefer HaMaamarim 5700 p. 61 and the note of the Rebbe there.

before at length.¹⁴²⁷ This being so, what is the meaning of the “bonding (*Hitkashroot*-התקשרות)” of Torah to the Holy One, blessed is He?

However, the explanation is that the external aspect (*Chitzoniyut*) of Torah and different than the inner aspect (*Pnimiyyut*) of Torah. The external aspect (*Chitzoniyut*) of Torah are the revealed parts of Torah, which manifest in relation to physical matters, even in false arguments, that are separate things. This causes the Torah that manifests within them, to also be in a temporary state of separateness. Therefore, the matter of bonding (*Hitkashroot*) is applicable to this aspect of Torah. That is, when the Jewish people bond themselves to Torah, in a manner of studying Torah with (the double knot of) love and fear of *HaShem*-יהו"ה, blessed is He, just as an everlasting knot¹⁴²⁸ is specifically a double knot, through doing so, they bind the Torah to the Holy One, blessed is He. This is as stated,¹⁴²⁹ “Whosoever reads and studies Torah, the Holy One, blessed is He, reads and studies opposite him,” meaning that he draws down the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, into the Torah, thus bringing about a bond (*Hitkashroot*-התקשרות) between the Torah and the Holy One, blessed is He.

¹⁴²⁷ See the previous discourse, “*Anochi HaShem*-יהו"ה *Elohe"cha* – I am *HaShem*-יהו"ה, your God,” Discourse 21, Ch. 3.

¹⁴²⁸ See the prior discourse, Ch. 3 *ibid.*; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), end of the section entitled “The Name *Eheye"he*-אֶהְיֶה which is drawn from the reality of The Name *HaShem*-יהו"ה,” and the notes there.

¹⁴²⁹ Tanna d’Bei Eliyahu Rabba, Ch. 18.

However, in truth, this answer is not yet adequate, for Zohar states that, “There are three levels, Israel, the Torah, and the Holy One, blessed is He, that are bound (*Mitkashrin*-מתקשרין) to each other, level upon level, and they each have a concealed part and a revealed part. That is, the concealed part of the Jewish people bonds (*Mitkasher*-מתקשר) with the concealed part of the Torah, and the concealed part of the Torah bonds (*Mitkasher*-מתקשר) with the concealed part of the Holy One, blessed is He.” We thus see that the term bond (*Kesher*-קשר) is even used in relation to the concealed part of Torah. This must be better understood, for since the concealed part of Torah does not manifest in physical matters, how is the matter of bonding (*Kesher*-קשר) applicable here?

3.

This may be understood by prefacing that all matters that are found in the revealed aspects of Torah, are also present in the concealed aspects of the Torah. Moreover, from the very fact that the revealed aspects of Torah are called the body (*Guf*) of Torah, as in the teaching,¹⁴³⁰ “The laws... are themselves the body (*Gufei*) of Torah,” whereas the concealed aspects of Torah are called¹⁴³¹ “the soul (*Neshamah*) of Torah,” [and altogether they are called Torah,] the revealed aspects of Torah and the concealed aspects of Torah, the external aspect (*Chitzoniyyut*) of Torah and the inner aspect (*Pnimiyyut*) of Torah, it therefore is

¹⁴³⁰ Talmud Bavli, Shabbat 32a and elsewhere.

¹⁴³¹ Zohar III 152a

understood that in actuality the two are one, only that one is external (*Chitzoniyut*) and the other is inner (*Pnimiyut*), one is revealed (*Galiya*) and one is concealed (*Sateem*), one is the body (*Guf*) and the other is the soul (*Neshamah*), but (like body and soul) they are unified as one. We thus understand that all matters that are found in the revealed part of Torah are also present in the concealed part of Torah.

This then, explains the matter of Torah study in the Garden of Eden (*Gan Eden*). That is, in the Garden of Eden (*Gan Eden*) the same laws (*Halachot*) that we learn here below are studied, only that here below, the study of these laws is physical, whereas in the Garden of Eden (*Gan Eden*) it is spiritual. However, it must be understood that even there it is not actual Godliness, but creation, only that this is not physical but spiritual.

An example is the study of the laws of *Nega'im*.¹⁴³² The manner these laws are studied below, is about their physical aspect. That is, the afflictions (*Nega'im*) are caused by an area on a person's skin where the flow of blood is not as it should be. The remedy is as stated,¹⁴³³ "He shall be brought to Aharon the Priest (*Kohen*) or to one of his sons, the priests (*Kohanim*)... then the priest shall quarantine the afflicted person for a period of seven days," through which he becomes rectified and the flow of blood returns to how it should be.

¹⁴³² The laws regarding the affliction of *Tzara'at* – See Mishnah Nega'im.

¹⁴³³ Leviticus 13:2 and on.

Now, in the Garden of Eden (*Gan Eden*) this is learned spiritually. As explained in the teachings of Chassidut,¹⁴³⁴ the Aramaic translation of the word “*Tzara’at*-צִרְעָת” is “closed-*Segeeroota*-סגירותא,”¹⁴³⁵ (indicating that the flow of blood has become blocked and closed). This refers to the stoppage and concealment of the light of wisdom-*Chochmah*, so that it does not illuminate within understanding-*Binah*. In other words, even though the person occupies himself in contemplating (*Hitbonenut*) *HaShem*’s יהו"ה Godliness, nevertheless, since he lacks self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which comes from the light and illumination of wisdom-*Chochmah*, therefore, even though he occupies himself in contemplation etc., because of his ego and sense of self (*Yeshut*), it is possible for vitality to be derived from the opposite of holiness. This is the spiritual meaning of a, “white hair in the bright spot (*Baheret*).”¹⁴³⁶ The remedy is that “he should be brought to the priest” (*Kohen*), who is a man of kindness (*Ish HaChessed*) and is rooted in wisdom-*Chochmah*, and should be quarantined for seven days, referring to the cycling of seven days (*Sheva Yemei HaHekef*). That is, the priest brings draws down the light of wisdom-*Chochmah* into understanding-*Binah*, thus bringing about, “a point in the sanctuary” (*Nekudah b’Heichalah*).¹⁴³⁷ Then, through nullification (*Bittul*) to *HaShem*-יהו"ה that comes from the light

¹⁴³⁴ Likkutei Torah, Tazria 23b

¹⁴³⁵ See Zohar III 39b; Etz Chayim, Shaar 32 (Shaar Le’ah v’Rachel), Ch. 7.

¹⁴³⁶ See Leviticus ibid., Mishnah Nega’im ibid.

¹⁴³⁷ See Zohar I 6a; Zohar II 180a; Tikkunei Zohar, Tikkun 5 (19a); Tikkun 28 (72b); Tanya, Iggeret HaKodesh, Epistle 5 (107a); Likkutei Torah, Re’eh 18b.

of wisdom-*Chochmah*, his service of *HaShem*-יהו"ה, blessed is He, becomes as it should be.

Another example is the law about a person who exchanges a cow for a donkey.¹⁴³⁸ The way this is learned below, is that the law (*Halachah*) relates solely to the physical, that is, it is about, "a person who exchanged a cow for a donkey, and it (the cow) gave birth."¹⁴³⁹ In contrast, the way this law is learned in the Garden of Eden (*Gan Eden*) relates to the spirituality of the matter.

To further elucidate, all creations below are rooted in the ten utterances of creation.¹⁴⁴⁰ Now, of the creations, there are those whose names are explicitly mentioned in Torah, and others whose vitality is drawn down by means of permutations of letters (*Chiluf*-חלוף), letter exchanges (*Temurah*-תמורה), and permutations of permutations and exchanges of exchanges, as discussed in *Shaar HaYichud veHaEmunah*.¹⁴⁴¹ Now, both the cow (*Parah*-פרה) and the donkey (*Chamor*-חמור) are rooted in the face of the ox (*Pnei HaShor*-פני השור)¹⁴⁴² of the Supernal Chariot. However, in the face of the ox (*Pnei HaShor*) itself, there are two forms of service of *HaShem*-יהו"ה, blessed is He.

¹⁴³⁸ Mishnah Bava Metziyah 8:4; Talmud Bavli, Bava Metziyah 100a

¹⁴³⁹ That is, by virtue of the act of the owner of the cow in acquiring the donkey, the owner of the donkey simultaneously acquires the cow, wherever it happens to be located, and afterward, if the cow is found to have calved, the question then arises as to who owns the calf etc.

¹⁴⁴⁰ Mishnah Avot 5:1

¹⁴⁴¹ See Tanya, *Shaar HaYichud VeHaEmunah*, Ch. 1, Ch. 12; For a full explanation, see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKimuy*), and Vol 2 & 3 – The Letters of Creation, Part 1 & 2, and Vol. 4 – The Vowels of Creation.

¹⁴⁴² Ezekiel 1:10

The first form is service of *HaShem*-יהו"ה by way of refinement (*Birur*), indicated by the cow (*Parah*-פרה), which is in a straightforward manner. In other words, a cow is a pure (kosher) animal, and therefore, through it a person able to serve *HaShem*-יהו"ה in a straightforward manner. In contrast, the service of *HaShem*-יהו"ה, blessed is He, indicated by the donkey (*Chamor*-חמור) cannot be in a straightforward manner, since a donkey is an impure (non-kosher) animal. Moreover, it states that,¹⁴⁴³ "A donkey is cold even in the month of Tammuz." It therefore cannot be refined in a straightforward manner, but only through serving *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship. This is indicated by the verse,¹⁴⁴⁴ "Yissachar is a strong boned donkey... but he bent his shoulder to bear," and by the teaching,¹⁴⁴⁵ "A person should always subjugate himself to matters of Torah, like an ox to a yoke and like a donkey to a burden." In other words, through serving *HaShem*-יהו"ה, blessed is He, in a way of accepting the yoke of His kingship upon oneself, a person can even use the coldness (*Kreeroot*) of the donkey for the side of holiness. For, even though generally, coldness (*Kreeroot*) is the opposite of holiness, nevertheless, through serving *HaShem*-יהו"ה, blessed is He, like "a donkey to a burden," a person even uses the coldness of the donkey (*Chamor*-חמור) for holiness.

This refers to serving *HaShem*-יהו"ה, blessed is He, through contemplation (*Hitbonenut*), which must specifically

¹⁴⁴³ Talmud Bavli, Shabbat 53a

¹⁴⁴⁴ Genesis 49:14-15

¹⁴⁴⁵ Talmud Bavli, Avodah Zarah 5b

be done in a way of coldness (*Kreeroot*). For, the brains and intellect are generally a matter of coldness, in that they are cold and moist, and it is specifically through coldness (*Kreeroot*) that he grasps matters well and takes hold of them.

Now, the explanation of a person who exchanges a cow for a donkey, is that though for himself, it is sufficient for him to serve *HaShem*-יהו"ה, blessed is He, in the manner indicated by a cow (*Parah*-פרה), such as serving *HaShem*-יהו"ה, blessed is He, through eating etc., in a straightforward and proper manner, nevertheless, he instead serves *HaShem*-יהו"ה, blessed is He, in the manner indicated by a donkey (*Chamor*-חמור), meaning that "he bends his shoulder to bear," and is "like a donkey to a burden." Through doing so, he reaps greater benefit from his service of *HaShem*-יהו"ה, as indicated by the matter the birth of a calf on a spiritual level.

Another example is the matter of laws of unfair gain (*Ona'ah*). The way these laws are studied below, relates to the physical. That is, there is money and there is an object, and if the monetary exchange is not proportionate to the value of the object, this is unfair gain (*Ona'ah*). However, there are two possibilities here. Either the seller received unfair gain, or the buyer received unfair gain.

Now, in the Garden of Eden (*Gan Eden*), the study of these laws is spiritual. The explanation is that a person's service of *HaShem*-יהו"ה, blessed is He, affects a drawing down from above. However, it is possible that the drawing down is not proportional to the manner that *HaShem*-יהו"ה, is being served. However, there are two possibilities here; either the seller or

the buyer has received unfair gain. In the Garden of Eden (*Gan Eden*) the Torah is studied in this way. That is, the study of the laws (*Halachot*) is about the spirituality of the matter.

4.

Now, all the above relates to the study of Torah in the Garden of Eden (*Gan Eden*), which is in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). That is, the lower Garden of Eden (*Gan Eden HaTachton*) is in the world of Formation (*Yetzirah*) and the upper Garden of Eden (*Gan Eden HaElyon*) is in the world of Creation (*Briyah*), neither of which are actual Godliness itself, but are merely creations.

In contrast, about the world of Emanation (*Atzilut*), which itself is Godliness, it states, “He and His life force are one, He and His organs are one.” Thus, in the world of Emanation (*Atzilut*), the study of Torah is into *HaShem*’s יהו"ה Godliness, itself. To clarify, in the Garden of Eden (*Gan Eden*), the study of the laws still relates to created beings, only that it relates to the spiritual aspects of the matters under discussion. In contrast, in the world of Emanation (*Atzilut*), the study is into the matter of *HaShem*’s יהו"ה Godliness itself.

To bring an example from the laws of *Nega'im*, the way this is studied in the world of Emanation (*Atzilut*) is in relation to the titles by which *HaShem* יהו"ה is called, and by which the *Sefirot* are called. That is, the name *Eheye*”ה אהי”ה squared (*Ribua*) [א"ה א"ה 44] is numerically equal to “blood-

Dam-דמ-44.”¹⁴⁴⁶ In the *Sefirot*, this corresponds to the *Sefirah* of understanding-*Binah*, for as known,¹⁴⁴⁷ the name *Eheye*”ה-ה”ה corresponds to the *Sefirah* of understanding-*Binah*. Thus, the affliction (*Nega*) is that the light of the *Sefirah* of wisdom-*Chochmah* does not illuminate within the *Sefirah* of understanding-*Binah*.¹⁴⁴⁸ The remedy is that, “he should be brought to the priest” (*Kohen*) and a drawing down of wisdom-*Chochmah* should be affected, so that there is “a point in the sanctuary” (*Nekudah b’Heichalah*). He should then be quarantined for seven days, referring to the seven emotive *Sefirot* (*Midot*), meaning that the light of the *Sefirah* of wisdom-*Chochmah* should be drawn down into all the *Sefirot* and through this, the matter is rectified.

With the above in mind, we can understand the difference between Torah as it is in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) and Torah as it is in the world of Emanation (*Atzilut*). For, in the Torah of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), even though the study is about the spiritual aspects of these matters, nevertheless, since the subject of the study relates to man’s service of *HaShem*-ה'יה, blessed is He, therefore, even in these concealed aspects of Torah, the matter of bonding (*Hitkashroot*) is applicable. For, since it is not

¹⁴⁴⁶ See Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 1 and elsewhere – That is, דמ-44 אה”ה א”ה is equal to “blood-*Dam*-דמ-44.”; Etz Chayim, Shaar HaKlallim Ch. 3; Shaar Ha’arat HaMochin Ch. 7; Me’orei Ohr 4:16, and elsewhere.

¹⁴⁴⁷ Zohar III 11b; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 1 *ibid.*, and elsewhere.

¹⁴⁴⁸ See Zohar I 6a; Zohar II 180a; Tikkunei Zohar, Tikkun 5 (19a); Tikkun 28 (72b); Tanya, Iggeret HaKodesh, Epistle 5 (107a); Likkutei Torah, Re’eh 18b.

actually *HaShem*'s-יהו"ה Godliness itself, therefore it too is separate, and the matter bonding (*Hitkashroot*) to the Holy One, blessed is He, is therefore applicable.

On an even deeper level, it can be said that even in the Torah of the world of Emanation (*Atzilut*), the matter of bonding (*Hitkashroot*) to the Holy One, blessed is He, is also applicable. For, since the subject of the study is the titles by which *HaShem*-יהו"ה is called, which is the matter of garments (*Levushim*) and vessels (*Keilim*), and their adhesion to *HaShem*-יהו"ה, blessed is He, is such that it is not recognized, therefore, even in the concealed aspects of Torah, as they are in the world of Emanation (*Atzilut*), the matter of bonding (*Hitkashroot*) to *HaShem*-יהו"ה Himself, blessed is He, is applicable.¹⁴⁴⁹

This then, is the meaning of the teaching,¹⁴⁵⁰ “There are three knots that are bound to each other. Israel are bound to the Torah and the Torah is bound to the Holy One, blessed is He.” For, the matter of binding (*Hitkashroot*-התקשרות) specifically applies to something that is separate. However, through binding (*Hitkashroot*-התקשרות) we cause the bond to even be greater than how it was before their separation (as explained above at length).¹⁴⁵¹ In other words, this is brought about when the Jewish people study *HaShem*'s-יהו"ה Torah with both love and fear of Him, blessed is He, which brings about an “everlasting knot.” Through doing so, we cause the Torah of

¹⁴⁴⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁴⁵⁰ Zohar III 73a

¹⁴⁵¹ See the previous discourse, “*Anochi HaShem*-יהו"ה *Elohe"cha* – I am *HaShem*-יהו"ה, your God,” Discourse 21, Ch. 5.

the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to bond with the Torah of the world of Emanation (*Atzilut*). Moreover, even the Torah of the world of Emanation (*Atzilut*), which is the study of the titles by which *HaShem* יהו"ה is called, has some element of existence to it. For, even though, "He and His life force are one," they nevertheless have some element of existence, only that it is a unified existence. That is, it is like letters written in ink upon parchment, in that, even though the letters are unified with the parchment, they still are like two separate things that have become unified.

However, the true matter of bonding Torah to the Holy One, blessed is He, is that Torah becomes elevated even higher than the world of Emanation (*Atzilut*) and becomes like engraved letters (*Otiyot HaChakikah*). Moreover, even the engraved letters (*Otiyot HaChakikah*), become elevated to letters that are engraved through and through, which have no separate existence at all, like the letters *Mem* מ and *Samech* ס that were engraved through and though in the Tablets (*Luchot*) and stood there miraculously.¹⁴⁵²

Nevertheless, even the matter of engraving (*Chakikah*) already has some element of form to it. This is true even though such letters are entirely and completely unified, and are part and parcel of the stone. They nevertheless still have some element of form. Therefore, even the matter of engraved letters is not fully adequate. Rather, it is necessary to bring about a bond

¹⁴⁵² Talmud Bavli, Shabbat 104a

between the Torah and the Holy One, blessed is He, in a way that even transcends engraved letters, literally. This is specifically brought about through man's service of *HaShem*-יהו"ה, blessed is He.

To explain, as the Torah is, in and of itself, and even as it is in its source, it has some element of tangible existence. Although it is stated that, "The Torah and the Holy One, blessed is He, are entirely one," nevertheless, Torah has an element of tangible existence to it. For example, when it states that "He and His life force are one," the very fact that it is necessary to say this, indicates that there is a certain tangible existence to "His life force," only that it is unified with Him. However, this is only how Torah is, in and of itself.

However, through man's service of *HaShem*-יהו"ה, blessed is He, in that he brings about a bond of the Torah with the Holy One, blessed is He, the bond that is brought about is loftier than how it was, before its separation. In other words, through man's service of *HaShem*-יהו"ה, blessed is He, he literally bonds the Torah to the Holy One, blessed is He, not only as indicated by the words, "He and His life force are one," but it literally becomes "He Himself." This is brought about specifically by studying Torah with love and fear of *HaShem*-יהו"ה, blessed is He, below, in this physical world, for through this *HaShem's*-יהו"ה Supernal intent of make a dwelling place for the Holy One, blessed is He, in the lower worlds, is fulfilled.