

Discourse 12

“Bati LeGani I have come to My garden”

Delivered at the conclusion of Shabbat Parshat Beshalach,
10th of Shvat, 5717⁸⁴¹

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

1.

The verse states,⁸⁴² “I have come to My garden, My sister, My bride.” Midrash Rabbah states on this verse,⁸⁴³ “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני’ in that, at first, the essential root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the lowest of worlds.” However, because of the sin of the tree of the knowledge of good and evil, and the sins that followed after it, this caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from the earth until the seventh firmament (as explained in the Midrash). Subsequently, through the service of *HaShem*-יהו"ה, blessed is He, of the righteous (*Tzaddikim*), they drew down the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from

⁸⁴¹ This discourse is primarily based upon the seventh chapter of the discourse entitled “*Bati LeGani*” 5710. (There is a handwritten summary of notes to this discourse [Torat Menachem, Sefer HaMaamarim 5717, p. 106 which was not translated here, however,] the transcribers included the citations and notes in the footnotes to this discourse.)

⁸⁴² Song of Songs 5:1

⁸⁴³ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

above to below. Then came Moshe, who is the seventh generation from Avraham, and “all sevens are beloved,”⁸⁴⁴ and he drew the *Shechinah* down from the first firmament to the earth, which is the ultimate culmination of all drawings of Divine influence down.

Now, the primary revelation of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*), as it states,⁸⁴⁵ “And they shall make a sanctuary for Me and I will dwell within them.” In other words, through the Sanctuary (*Mikdash*), there is the fulfillment of “I will dwell within them (*v'Shachanti b'Tocham* בשכנתי בתוכם),” meaning that “I will dwell within each and every one,”⁸⁴⁶ which comes about through the righteous (*Tzaddikim*) serving *HaShem*-יהו"ה, blessed is He.

This is as explained at length by his honorable holiness, my father-in-law, the Rebbe, whose day of rejoicing we are celebrating, in the discourse⁸⁴⁷ dated for this day, in explanation of the teaching of Zohar,⁸⁴⁸ “Through restraining (*Itkafia*) ‘the other side (*Sitra Achara*)’ (and transforming (*It'hapcha*) ‘the other side (*Sitra Achara*)’ the glory of the Holy One, blessed is He, is elevated in all worlds.” That is, by serving *HaShem*-יהו"ה

⁸⁴⁴ Midrash Vayikra Rabba 29:11

⁸⁴⁵ Exodus 25:8

⁸⁴⁶ See Reishit Chochmah, Shaar HaAhavah toward the beginning of Ch. 6 (section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (section entitled “*Shamaati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, Torah SheBiKtav, Terumah 325b, 326b; Likkutei Torah, Naso 20b and elsewhere.

⁸⁴⁷ See the discourse entitled “*Bati LeGani*” 5710, Ch. 1 (Sefer HaMaamarim 5710 p. 111).

⁸⁴⁸ See Tanya, Ch. 27 (34a); Likkutei Torah, Pekudei cites to Zohar II 128b (and the Likkutei Torah there also cites to Zohar II 67b, 184a); Also see Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c

with self-restraint (*Itkafia*) and self-transformation (*It'hapcha*) the glory of the Holy One, blessed is He, is drawn forth (a revelation of light and illumination that He is) in all worlds equally. In other words, there is a drawing forth of a light and illumination (*Ohr*) that utterly transcends the worlds and is even loftier than the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*) – (at least as that light (*Ohr*) relates to worlds, in that it transcends and surrounds them).⁸⁴⁹ This is what is meant by the drawing down of the essential root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) in a manner that is even superior to how it was drawn down at the beginning of creation.

This likewise is the matter of serving *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings (*Korbanot*) that took place in the Tabernacle (*Mishkan*) and in the Holy Temple (*Mikdash*). That is, they are an elevation from below to *HaShem*-יהו"ה above, blessed is He, which brings about a drawing forth of “satisfying aroma”⁸⁵⁰ from *HaShem*-יהו"ה above, blessed is He, to below.

He continues the discourse⁸⁵¹ and explains that this is the meaning of the statement about the Tabernacle (about which it states,⁸⁵² “And they shall make a sanctuary for Me”), “And you shall make the planks (*Krashim*-קרשים) of the Tabernacle of acacia wood (*Atzei Sheeteem*-עצי שטים), standing erect.”⁸⁵³

⁸⁴⁹ See Torah Ohr, Megilat Esther 98b; Sefer HaMaamarim 5679 p. 371; 5689 p. 48; 5697 p. 192 and elsewhere.

⁸⁵⁰ See Leviticus 1:9 and elsewhere.

⁸⁵¹ See “*Bati LeGani*” 5710, Ch. 3 (Sefer HaMaamarim 5710 p. 114).

⁸⁵² Exodus 25:8

⁸⁵³ Exodus 26:15

The meaning of the word “*Sheetah*-שטה” is to turn (*Netiyah*-נטייה),⁸⁵⁴ as it states,⁸⁵⁵ “The people turned to and fro (*Shatoo*-שטו).” In other words, this refers to their having turned away (*Netiyah*-נטייה) from the way of the King, King of kings, the Holy One, blessed is He.⁸⁵⁶ This comes about because of the spirit of folly (*Ru’ach Shtut*-רוח שטות) that enters them, as in the teaching,⁸⁵⁷ “A person does not transgress unless a spirit of folly (*Ru’ach Shtut*-רוח שטות) enters him.” The toil in serving *HaShem*-יהו"ה, blessed is He, is to transform the folly (*Shtut*-שטות) of the opposite of holiness, through holy folly (*Shtut d’Kedushah*, that is, the “acacia wood-*Sheeteem*-שטיים”), and through our toil in this service of *HaShem*-יהו"ה, blessed is He, we draw down the essential root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) into the lower worlds.

He continues and explains⁸⁵⁸ that with the above in mind, we can understand the precise wording of the Torah in stating that the planks (*Krashim*-קרשים) of the Tabernacle were made of acacia wood standing erect (*Atzei Sheeteem Omdeem*-עצי שטים עומדים).⁸⁵⁹ For, the word “plank-*Keresh*-קרש” is composed of the three letters *Kof*-ק, *Reish*-ר and *Shin*-ש, and Zohar states⁸⁶⁰ that the letter *Shin*-ש is of the side of truth, whereas the letters *Kof*-ק and *Reish*-ר are of the side opposite

⁸⁵⁴ See *Hemshech* “v’Kachah” 5637, Ch. 39 and on (Sefer HaMaamarim 5637 Vol. 2 p. 472 and on, and the citations there); Kuntres U’Maayon, Maamar 1, Ch. 1;

⁸⁵⁵ Numbers 11:8 (see Ibn Ezra there).

⁸⁵⁶ See Numbers 20:17

⁸⁵⁷ Talmud Bavli, Sotah 3a

⁸⁵⁸ See “*Bati LeGani*” 5710, Ch. 6 (Sefer HaMaamarim 5710 p. 119); Also see the discourse entitled “*Bati LeGani*” 5716, translated in The Teachings of The Rebbe 5716, Discourse 12.

⁸⁵⁹ Exodus 26:15

⁸⁶⁰ Introduction to Zohar 2b

holiness. In the discourse he explains that opposite the letter *Reish*-ר is the letter *Dalet*-ד on the side of holiness. This is so, even though the names of both the *Dalet*-ד and the *Reish*-ר mean “poorness-*Dalut*-דלות” and “poverty-*Reishut*-רישות,” that is, they both indicate the matter of poverty. Nevertheless, they are so different from each other⁸⁶¹ that if a *Dalet*-ד is exchanged in the Torah with a *Reish*-ר, they destroy worlds.⁸⁶²

He further explains that another difference between the letter *Dalet*-ד and the letter *Reish*-ר is in their form. That is, the letter *Dalet*-ד on the side of holiness, has a small *Yod*-י protruding from its back, which the letter *Reish*-ר lacks. This is because the letter *Yod*-י is a small point (*Nekudah*), indicating that “she made herself small.”⁸⁶³ That is, it indicates a person who is nothing in his own eyes, which is the matter of sublimation and self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, through which he becomes a receptacle that can receive. An analogy for this is a student. It is specifically through the student sublimating and nullifying (*Bittul*) himself to his teacher that he can become a receptacle for the teachings bestowed by his teacher.⁸⁶⁴

The same is so of the general matter of the side of holiness, that specifically through self-nullification (*Bittul*) to

⁸⁶¹ See Pardes Rimmonim, Shaar HaOtiyot (Shaar 27), Ch. 23, cited in Torah Ohr, Megilat Esther 118a; Ohr HaTorah, Lech Lecha 88a

⁸⁶² Midrash Vayikra Rabba 19:2 – “The verse states (Deut. 6:4), ‘Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אהד יהו"ה.’ If you exchange the *Dalet*-ד for a *Reish*-ר, you destroy the entire world, as it states, (Ex. 34:14), ‘You shall not prostrate yourselves to a foreign god-*el acher*-אל אחר.’”

⁸⁶³ Zohar I 20a

⁸⁶⁴ Also see Rabbi Hillel of Paritch’s commentaries to Ch. 1 of Shaar HaYichud of the Mittler Rebbe, translated as Listen Israel, and elsewhere.

HaShem-יהו"ה, blessed is He, which is the aspect of the letter *Yod*-י,⁸⁶⁵ one becomes a receptacle (*Klee*) to receive all the higher matters of *HaShem*'s-יהו"ה Godliness. All this is explained at length in the discourse of this day,⁸⁶⁶ through the course⁸⁶⁷ of the preceding chapters (one through six).⁸⁶⁸

2.

Now, this next chapter⁸⁶⁹ of his discourse continues and explains the *Yod*-י that protrudes behind the letter *Dalet*-ד. He explains that though the *Yod*-י is the smallest of all letters (this being the matter of self-nullification (*Bittul*), in that “she made herself small,” as mentioned above), nevertheless, the *Yod*-י is the beginning of all letters. This is because in order to write any letter, one must begin with the point of the letter *Yod*-י.⁸⁷⁰ This is the meaning of the teaching,⁸⁷¹ “The coming world was created with the letter *Yod*-י.”

The general explanation is that, as explained previously in the above discourse about the letter *Yod*-י, the words “she made herself small,” refer to the self-nullification (*Bittul*) of the student who is the recipient, by which he becomes a receptacle

⁸⁶⁵ Also see the preceding discourse of this year, 5717, entitled “*HaYoshevet BaGanim* – You who dwell in the gardens,” Discourse 11, Ch. 5.

⁸⁶⁶ The discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710, p. 111 and on).

⁸⁶⁷ The discourse entitled “*HaYoshevet BaGanim*” 5710 (Sefer HaMaamarim 5710, p. 119 and on).

⁸⁶⁸ With regard to all that has been stated thus far in the discourse, also see the discourses entitled “*Bati LeGani*” 5711-5716.

⁸⁶⁹ Chapter 7 – Sefer HaMaamarim 5710 p. 120 and on.

⁸⁷⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

⁸⁷¹ Talmud Bavli, Menachot 29b

to receive the teachings that are drawn from above. However, in this chapter, he continues with a loftier explanation, that is, he explains how the letter *Yod*-י is in the teacher who bestows the influence. That is, the manner that the influence is drawn down from the teacher to the student, is also hinted in the letter *Yod*-י. This is what it means that the letter *Yod*-י is the beginning of all letters. In other words, all drawing down of influence – all of which come about through letters (*Otiyot*-אותיות), being that the word “letters-*Otiyot*-אותיות” is of the same root as in the verse,⁸⁷² “The morning comes-*Ata Boker*-אתא בוקר,” indicating a general novelty that is drawn down and bestowed below – begin with the point (*Nekudah*) of the letter *Yod*-י (in that it is the beginning of all letters – *Otiyot*). He continues to explain this as it applies to our subject here, that this is the meaning of the teaching,⁸⁷³ “The coming world was created with the letter *Yod*-י.”

The explanation is that the general matter of the *Yod*-י is that, “she made herself small,” which is the matter of utter self-nullification (*Bittul b’Tachlit*) as it is in the Bestower of the influence, referring to the restraint of *Tzimtzum* to the point of complete withdrawal (*Siluk*)⁸⁷⁴ and that specifically through this it becomes possible for the influence to be drawn down below.

⁸⁷² Isaiah 21:12; 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 the difference between the various names of general classification.”; Also see Torah Ohr, Mikeitz 42b; Likkutei Torah, Bamidbar 11c; Shir HaShirim 33c, and elsewhere.

⁸⁷³ Talmud Bavli, Menachot 29b

⁸⁷⁴ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 12-15.

This is like the explanation of the Baal Shem Tov⁸⁷⁵ on the verse,⁸⁷⁶ “And God-*Elohi*”*m*-אלהי”*m* said, ‘Let there be light (*Yehiy Ohr*-יהי אור).’” (At first glance, this is not understood. What relationship is there between *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”*m* and light (*Ohr*), which is the matter of illumination and revelation and the drawing down of influence below?) The Baal Shem Tov explains that the words, “And God-*Elohi*”*m*-אלהי”*m* said, ‘Let there be light-אור’ and there was light-אור, ויהי אור,’ means that *HaShem*-יהו”ה, blessed is He, said through the power of His title God-*Elohi*”*m*-אלהי”*m*, which is the quality of might-*Gevurah* that constricts the light, and through this, ‘Let there be light (*Yehiy Ohr*-יהי אור)’ comes about - meaning a light (*Ohr*) that the world can withstand.”

The Rav, the Maggid of Mezhritch, adds to this by explaining⁸⁷⁷ the conclusion of the verse, “and there was light-*VaYehiy Ohr*-ויהי אור.” He explains, “Our sages, of blessed memory, stated,⁸⁷⁸ ‘Wherever the word ‘*VaYehiy*-ויהי’ is used, it indicates suffering, and here too, this is the meaning of ‘and there was light-*VaYehiy Ohr*-ויהי אור.’ That is, it is specifically because of the restraint and withholding of *Tzimtzum*, which in the eyes of the world appears to be painful, that the contrary is true, in that through this, a limited light that sustains the world comes about.” He continues, “This is similar to the verse,⁸⁷⁹ ‘And there was evening (*VaYehiy Erev*-ויהי ערב) and there was morning (*VaYehiy Boker*-ויהי בקר).’ That is, because there was

⁸⁷⁵ Note: Keter Shem Tov, end of Vol. 2 (section 247)

⁸⁷⁶ Genesis 1:3

⁸⁷⁷ Note: Ohr Torah to Genesis 1:3 (section 2)

⁸⁷⁸ Talmud Bavli, Megillah 10b

⁸⁷⁹ Genesis 1:5, 8, 13, 19, 23, 31

evening (*Erev*-ערב), which is the matter of the restraint and withholding of *Tzimtzum*, the existence of morning (*Boker*-בקר) came to be.”

In other words, this is not the same light that there was before the restraint of the *Tzimtzum*, when the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, filled the space and void, and there altogether was no “room” for the existence of worlds.⁸⁸⁰ Rather, this light is drawn down by means of restraint and withholding (*Tzimtzum*). This is the meaning of “And there was light-*VaYehiy Ohr*-ויהי אור,” in which the word “*VaYehiy*-ויהי” indicates suffering, referring to the restraint of *Tzimtzum*, through which the existence of a lower light (*Ohr*) came to be.

He continues elsewhere and explains,⁸⁸¹ “This is analogous to a father who holds back his own intellect and instead speaks simple words for the benefit of his little child. Moreover, all kinds of childish emotions are born in the father, in that he delights in behaving childishly in order to bring joy to his child etc.” Now, as this is in the analogue, through *Tzimtzum*, the Holy One, blessed is He, restrains Himself for the benefit of His children, the Jewish people. This is as our sages, of blessed memory, stated about the word “In the beginning-*Bereishit*-בראשית (God-*Elohi*”m-אלהים created”) which refers to the restraint of *Tzimtzum*), that it means,⁸⁸² “For the sake of Israel who are called ‘the beginning-*Reishit*-ראשית.’” That is, the Jewish people are the children of the Holy

⁸⁸⁰ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

⁸⁸¹ See the beginning of Ohr Torah and Likkutei Amarim.

⁸⁸² See Rashi and Ramban to Genesis 1:1

One, blessed is He, as it states,⁸⁸³ “You are children to *HaShem*-יהוה your God.” Thus, the Holy One, blessed is He, restrains Himself for their sake.

The Rav, the Maggid of Mezhritch, concludes, “The restraint of *Tzimtzum* is called wisdom-*Chochmah*. This is because wisdom-*Chochmah* is called nothingness-*Ayin*, as in the verse,⁸⁸⁴ ‘And wisdom-*Chochmah* is found from nothing-*Ayin*.’”

This then, is the matter of the point (*Nekudah*) of the letter *Yod*-י as it is in the Bestower of influence (that is similar to the letter *Yod*-י of the recipient, which is the matter of self-nullification (*Bittul*), in that “she made herself small,” through which she becomes a fitting and receptacle to receive whatever the Teacher bestows). That is, in order for the light (*Ohr*) to exist, that is, in order for there to be “room” for novel existence and that the novel existence will be capable of receiving the light, this comes about specifically through the matter indicated by the word, “*VaYehiy*-ויהי,” which indicates suffering and refers to the restraint of the *Tzimtzum*, which is called wisdom-*Chochmah* and is the point (*Nekudah*) of the letter *Yod*-י.

3.

To explain this,⁸⁸⁵ and also to understand the statement that the coming world was created with the letter *Yod*-י, as

⁸⁸³ Deuteronomy 14:1

⁸⁸⁴ Job 28:12

⁸⁸⁵ Note: In regard to the next two chapters (3-4) see the discourse entitled “*u’Biur Halnyan*” 5668 (Sefer HaMaamarim 5668 p. 162 and on). [Also see the letter of the 16th of Shvat of this year, 5717 (Igrot Kodesh, Vol. 14, p. 357) and the note

known, generally speaking, the coming world (*Olam HaBa*) is the reward for studying Torah, fulfilling its mitzvot and serving *HaShem*-יהו"ה, blessed is He, during "the six thousand years of the world,"⁸⁸⁶ which is called "This World (*Olam HaZeh*)."⁸⁸⁷ This world is then followed by the coming world (*Olam HaBa*), which comes about through studying Torah, fulfilling *mitzvot* and serving *HaShem*-יהו"ה, blessed is He, in this world. Moreover, the soul had such a great descent, "from a high peak to a deep pit,"⁸⁸⁸ specifically for the reward of the coming world (*Olam HaBa*). For, though before its descent the soul was in the highest state of elevation and only related to matters of *HaShem*'s-יהו"ה Godliness, as it states,⁸⁸⁹ "*HaShem*-יהו"ה before Whom I stood (*Amadetei*-עמדתי) lives," and as known, "the word 'standing' (*Amidah*-עמידה) refers solely to prayer,"⁸⁹⁰ this being so, the descent to "the deep pit" is a very great descent indeed. Nevertheless, the descent is for the purpose of ascent. For, through this, the soul ascends to a much higher state than before its descent.

Now, in general, the matter of the ascent is like the verse,⁸⁹⁰ "One thing, I asked of *HaShem*-יהו"ה... to behold the

there that cites to the discourse entitled "*Margela b'Pumei*" 5709 (Sefer HaMaamarim 5709 p. 132 and on).]

⁸⁸⁶ Zohar III 253a and elsewhere

⁸⁸⁷ Talmud Bavli, Chagigah 5b

⁸⁸⁸ Kings II 5:16

⁸⁸⁹ Talmud Bavli, Brachot 6b; Also see the continuum of the previous discourse of this year, 5717, entitled "*v'Atah b'Rachamecha HaRabim Amadeta La*," Discourse 10, and "*HaYoshevet BaGanim* – You who sits in the gardens," Discourse 11.

⁸⁹⁰ Psalms 27:4

pleasantness of *HaShem*-יהו"ה," (and as stated in Zohar),⁸⁹¹ the primary aspect in this is the letter *Yod*-י (since that is the first letter of the Name *HaShem*-יהו"ה).⁸⁹² This is what is meant that, "the coming world (*Olam HaBa*) was created with the letter *Yod*-י," and that the descent is entirely worthwhile in order "to behold the pleasantness of *HaShem*-יהו"ה."

The explanation is that the "pleasantness" (*No'am*-נועם) refers to the matter of pleasure (*Ta'anug*), as in the verse,⁸⁹³ "Let the pleasantness (*No'am*-נועם) of the Lord, our God, be upon us," in which the word "*No'am*-נועם" is the matter of pleasure (*Ta'anug*).⁸⁹⁴ This may be understood from the power of pleasure (*Ta'anug*) as it is in mankind below, which is higher and different than the other powers of the soul. That is, it even is higher than the spreading forth of effusiveness and enthusiasm in the soul stemming from joy (*Simchah*)⁸⁹⁵ which "breaks boundaries"⁸⁹⁶ and nullifies all measure and limitation. For, the effect of joy (*Simchah*) is that the soul and all its powers are in a motion of the spreading forth of unbridled enthusiasm, to the point that even the limbs of the body, including the feet, are affected, this being the matter of dancing. Nonetheless, it is

⁸⁹¹ See the citations in the notes of the Tzemach Tzedek to Psalms (Yahal Ohr) to Psalms 27:4 (p. 100 and on) – also see the places in Zohar that were cited in Sefer HaMaamarim 5668 *ibid.*, and in Likkutei Torah, Beshalach.

⁸⁹² See Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 12.

⁸⁹³ Psalms 90:17

⁸⁹⁴ See Metzudat Tziyon to Psalms 90:17 – "The word '*No'am*-נועם' is indicative of the matter of sweetness and delight, as in the verse (Proverbs 9:17), 'Stolen waters are sweet, and bread [eaten] in secret places is delightful-*Yin'am*-ינעם.'"

⁸⁹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26.

⁸⁹⁶ See Sefer HaMaamarim 5657 p. 223 and on, and elsewhere.

not a revelation of the inner aspect (*Pnimiyut*) of the soul powers. It only is that the soul powers – as they are – spread forth in a way of great enthusiasm, to the point that they even become revealed externally (*Chitzoniyut*) with the dancing of the feet.

In contrast, though the effect of pleasure (*Ta'anug*) is also a matter of expansion and spreading forth, as in the verse,⁸⁹⁷ “Good news fattens the bone,” nevertheless, it is not in a way of external effusiveness and expression. This is clearly observable, that when a person delights in something, it does not come out in the external motions of his body, such as dancing and the like. Rather, the opposite is true. As a result of the pleasure (*Ta'anug*), he comes to be in a state of tranquility. This being so, the effect of the spreading forth (that is, the expansion or “fattening of the bone-*Tidshan Etzem*-תִּדְשָׁן עֵצֶם”) is not in a way that the soul powers come out **as they are**, except that they are expansive and expressive, but rather, the innerness (*Pnimiyut*) and essential aspect (*Atzmiyut*-עֶצְמִיּוּת) of the soul powers is drawn forth, and this drawing forth (of the inner essence of the soul powers) also becomes revealed in the powers of the soul as they are. We thus find that pleasure (*Ta'anug*) brings about the revelation of the inner essence and actualizes it.

Now, as this is in the analogue, that is, in *HaShem*'s-יהו"ה Godliness, the “pleasantness (*No'am*-נוֹעַם) of *HaShem*-יהו"ה,” which is the pleasure (*Ta'anug*) drawn from the Name *HaShem*-יהו"ה, blessed is He, the primary aspect of which the letter *Yod*-י, by which the coming world (*Olam HaBa*) was

⁸⁹⁷ Proverbs 15:30; See Talmud Bavli, Gittin 56b

created, is the revelation of the inner essence of *HaShem*-יהו"ה above, blessed is He. However, for the “pleasantness (*No'am*-נועם) of *HaShem*-יהו"ה” to be revealed, meaning, the revelation of the inner essence of *HaShem*-יהו"ה, blessed is He, as He is above, there first must be the restraint of *Tzimtzum*, as hinted by the letter *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He. Through this there can subsequently be the revelation of the inner essence of *HaShem*-יהו"ה, which is the matter of “the pleasantness (*No'am*-נועם) of *HaShem*-יהו"ה” that will be revealed in the coming world (*Olam HaBa*). About this, our sages, of blessed memory, said,⁸⁹⁸ “The coming world was created with the letter *Yod*-י.”

4.

The explanation is that at first, the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, filled the space and void, and there altogether was no “room” for novel existence to be.⁸⁹⁹ And although the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, also included the limited light, which was subsequently brought into novel existence, nevertheless, since it was included in His limitless light it was totally unrecognizable as an independent existence, and therefore, the restraint (*Tzimtzum*) and withdrawal (*Siluk*) was necessary, thereby bringing about “room” for novel existence.

⁸⁹⁸ Talmud Bavli, Menachot 29b

⁸⁹⁹ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

As known, the analogy for this is the matter of a teacher and student.⁹⁰⁰ That is, when the teacher wants to bestow intellect to a student who cannot at all compare to himself, even though, within himself, the teacher certainly has intellect which is commensurate to the capacity of the student, nonetheless, this intellect is totally subsumed and nullified by the light of intellect as the teacher conceptualizes it in and of himself. This is to such an extent that the intellect which is commensurate to the capacity of the student is unrecognizable in himself. Therefore, in order to teach, he must completely remove the light of his own intellect, and it is specifically when he does so, that he can then draw down intellectual light commensurate to the capacity of the student.

Moreover, even this is not yet adequate, for even after the initial drawing forth of intellectual light according to the capacity of the student, it still is only according to how the teacher draws the matter down within himself. Therefore, even after this drawing forth of intellect commensurate to the student, the teacher must first make an estimation and measure the capacity of the intellectual vessels of the student. Only once he makes this estimation can he then draw out the intellectual point according to the current capacity of the student, as he is in the presence of his teacher. That is, only after this estimation can there be a drawing down to the level of the recipient.

As this relates to the analogue, as it is above in *HaShem*'s יהו"ה Godliness, in relation to the coming into being

⁹⁰⁰ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 12-13; Also see *Listen Israel*, a translation of Rabbi Hillel of Paritch's commentary to Shaar HaYichud, Ch. 1, and the citations there and elsewhere.

of all novel existence, including the entire chaining down of the worlds (*Seder Hishtalshehut*), it all is brought into being from the Name *HaShem*-יהו"ה, blessed is He, which means that He was and He is and He will be as one (*Hayah v'Hoveh v'Yihyeh K'Echad*-יהי"ה כ אחד והי"ה כ אחד).⁹⁰¹ Now, in regard to this, there are the four letters of His Name *HaShem*-יהו"ה, blessed is He, beginning with the letter *Yod*-י that hints to the restraint of the *Tzimtzum* and concluding with the final letter *Hey*-ה that hints to the length and width of the recipient.

To further explain, for the externality of the light to become apparent, meaning, a limited light that gives “room” for novel existence, there had to be restraint (*Tzimtzum*) and withdrawal (*Siluk*). For, at first, when the limitless light of *HaShem*-יהו"ה, the Unlimited One, filled the space and void, the limited light was not apparent. For, though this only is the light (*Ohr*) of *HaShem*-יהו"ה, rather than His Essential Self, nevertheless, as it is without any restraints of *Tzimtzum*, it is like His Essential Self, meaning that it is completely limitless. Nevertheless, since He is the absolute perfection of all perfections, therefore, just as He possesses the power of limitlessness, He likewise possesses the power of limitation.⁹⁰² Nevertheless, being that the presence of His power of limitlessness was openly revealed, this being the light of His limitlessness (*Ohr HaBlee Gvul*), therefore His power of

⁹⁰¹ See Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud v'HaEmunah, translated as *The Gate of Unity and Faith*, Ch. 7 (82a).

⁹⁰² *Avodat HaKodesh* of Rabbi Meir Ibn Gabbai, Part 1, Ch. 8.

limitation is unrecognizable. It therefore was necessary for there first to be the restraint of *Tzimtzum*, which is called a withdrawal (*Siluk*), through which the externality of His light became separate and recognizable. Moreover, there even was a restrain and constriction of the externality of His light, so that the novel existence of the worlds could be brought forth from it.

To clarify, the *Tzimtzum* has two effects. The first is that the limited light (*Ohr HaGvul*) was separated from His limitless light (*Ohr HaBli Gvul*) and became independently recognizable. The second effect is beyond this, in that within the limited light itself (after it became independently recognizable), there is not the same abundance of light as it had before the restraint of the *Tzimtzum*. This is because before the restraint of the *Tzimtzum*, the limited light (*Ohr HaGvul*) was also like His Essential Self, and therefore had a great abundance of light. Thus, the second effect of the restraint of the *Tzimtzum* is a lessening of the abundance of light and illumination of the limited light (*Ohr HaGvul*).

However, all this only applies to the **light** (*Ohr*) of *HaShem*-יהו"ה, the Unlimited One, blessed is He. For, since it only exists as light and illumination and is not His Essential Self, blessed is He, therefore these two matters can apply to it. That is, the difference between the innerness of the light (*Pnimityut HaOhr*) and the externality of the light (*Chitzoniyut HaOhr*) – (That is, the limitless light (*Ohr HaBlee Gvul*) and the limited light (*Ohr HaGvul*)), as well as the restraint of the *Tzimtzum*, only apply to the light (*Ohr*), but not to the Luminary (*Ma'or*), *HaShem*-יהו"ה, blessed is He.

The same applies to the creation of the worlds. That is, the arousal of the desire (*Ratzon*) for worlds was in the limitless light of *HaShem*-יהו"ה, blessed is He, before the restraint of the *Tzimtzum*, and in this desire (*Ratzon*) there also was the matter of pleasure (*Ta'anug*). This is as our sages, of blessed memory, explained⁹⁰³ about the verse,⁹⁰⁴ "His thighs (*Shokav*-שוקי) are like marble pillars," that "the word, 'His thighs-*Shokav*-שוקי' refers to this world, which the Holy One, blessed is He, desired-*Nishtokek*-נשתוקק to create," which is the matter of pleasure (*Ta'anug*).

However, before the restraint of *Tzimtzum*, this pleasure (*Ta'anug*) is with great abundance and overpowering strength. Therefore, the creation of novel existence cannot come from this and the matter of *Tzimtzum* was necessary, in that He removed His great light. Through this there also was an effect on the light of the desire and pleasure for worlds, so that just a point (*Nekudah*) comes from the essential desire and pleasure for creating the worlds, with less of the abundance and overpowering strength as it is before the restraint of *Tzimtzum*. In general, this is called the point (*Nekudah*) of the impression (*Reshimu*),⁹⁰⁵ and is the *Yod*-י of the Name *HaShem*-יהו"ה, which is just a point (*Nekudah*). And from this point (*Nekudah*) the revelation of the line (*Kav*) is drawn down, as hinted in the letter *Vav*-ו of the Name *HaShem*-יהו"ה, which indicates the drawing down to below. However, the *Vav*-ו must be preceded by the first letter *Hey*-ה of the Name *HaShem*-יהו"ה, which is the

⁹⁰³ Midrash Bamidbar Rabba 10:1

⁹⁰⁴ Song of Songs 5:15

⁹⁰⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-13.

estimation and measurement of the vessel of the recipient, as it still is in the Bestower before the bestowal, (It therefore is sometimes called the plane (that is, the length and width) of Primordial Man-*Adam Kadmon*).⁹⁰⁶ After all this comes the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, indicating the length and width of the recipient, which is the world of Emanation (*Atzilut*), in which the lights (*Orot*) manifest in vessels (*Keilim*).

Now, all the above is from the perspective of the chaining down of the worlds (*Seder HaHishtalshelut*), wherein the desire and pleasure in the worlds is in the state of the letter *Yod*-י, which is just a point (*Nekudah*) and is the point (*Nekudah*) of the impression (*Reshimu*). However, after this, the matter of the coming world (*Olam HaBa*), which is created from the *Yod*-י, comes to be. That is, through the Jewish people serving *HaShem*-יהו"ה, blessed is He, in studying His Torah and fulfilling His *mitzvot* (which is the ultimate intent of all of creation, as it states,⁹⁰⁷ “The word ‘In the beginning-*Bereishit*-בראשית’ means ‘For Israel who are called ‘The beginning-*Reishit*-ראשית,’ and for the Torah which is called ‘The beginning-*Reishit*-ראשית,’”)) we bring about and actualize that the coming world (*Olam HaBa*) will be created from the letter *Yod*-י (which is the reward of their study of Torah and service of *HaShem*-יהו"ה, blessed is He). In other words, we affect that the essential desire and pleasure in the worlds – which is the matter of the “pleasantness (*No'am*-נועם) of *HaShem*-יהו"ה” –

⁹⁰⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-19.

⁹⁰⁷ Genesis 1:1 and Rashi there.

should not only remain as a point (*Nekudah*), but should be drawn down and revealed with great expansiveness and spreading forth.

This then, is what is meant that the descent below was for the purpose of the coming world (*Olam HaBa*), because the revelation of the “pleasantness (*No’am*-נועם) of *HaShem*-יהו”ה becomes much greater than the level of the soul before its descent. This is because the pleasure (*Ta’anug*) is the revelation of the innermost aspect of the Essential Self of *HaShem*-יהו”ה, blessed is He, as it is in a way of great expansiveness and spreading forth (as explained before about how it is in the soul of man, and the same applies above in *HaShem*’s-יהו”ה Godliness).

This then, is the matter of the letter *Yod*-, as it is in the Bestower, *HaShem*-יהו”ה, blessed is He, in that even above, in *HaShem*’s-יהו”ה Godliness, there is the matter of “she made herself small,” so to speak, referring to the matter of the restraint of *Tzimtzum* and the withdrawal (*Siluk*) into the point (*Nekudah*) of the impression (*Reshimu*), which contains all matters that one wishes to give below to the recipient, as they come forth with much greater expansiveness and spreading forth, this being the matter of the coming world (*Olam HaBa*), which is the “pleasantness (*No’am*-נועם) of *HaShem*-יהו”ה,” blessed is He.

5.

Now, his honorable holiness, my father-in-law, the Rebbe, whose joyous day we are celebrating, continues in the

discourse and explains that this matter, that⁹⁰⁸ “The coming world was created with the letter *Yod*-י,” is drawn forth and revealed through the letter *Yod*-י of the *Sefirah* of foundation-*Yesod*⁹⁰⁹ (the form of which is like the letter *Yod*-י).⁹¹⁰ About the *Sefirah* of foundation-*Yesod* the verse states,⁹¹¹ “For all (*Kee Kol*-כִּי כֹל) in the heavens and on earth is Yours,”⁹¹² which Targum translates as, “He unites the heavens and the earth.” In other words, the aspect of Kingship-*Malchut* receives from the *Sefirah* of foundation-*Yesod*.

What is meant by “He unites the heavens and the earth,” is that “the heavens-*Shamayim*-שָׁמַיִם” refer to the aspects of “fire-*Aish*-אֵשׁ” and “water-*Mayim*-מַיִם” (as stated in Midrash),⁹¹³ which are the qualities of kindness-*Chessed* and judgment-*Gevurah* (the emotions) and earth-*Aretz*-אֶרֶץ is the quality of Kingship-*Malchut*.⁹¹⁴ That is, through the *Sefirah* of foundation-*Yesod*, kindness-*Chessed* and judgment-*Gevurah* become unified with Kingship-*Malchut*.

Now, this may be better understood based on what was explained above (in chapter two), that the chapter of the

⁹⁰⁸ Talmud Bavli, Menachot 29b

⁹⁰⁹ Note: This is as stated in the discourse entitled “*Bati LeGani*” 5658 (Sefer HaMaamarim 5658 p. 212).

⁹¹⁰ See Zohar I 56a; Zohar III 74b and elsewhere.

⁹¹¹ Chronicles I 29:11; See Zohar I 31a; Zohar II 116a; Zohar III 257a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁹¹² The *Sefirah* of foundation-*Yesod* is called All-*Kol*-כֹּל, because it draws down the influence from all of the *Sefirot* above it, to the *Sefirah* of Kingship-*Malchut*, which is called the bride-*Kalah*-כֹּלֶה (the recipient). In addition, the words “For all-*Kee Kol*-כִּי כֹל-80” of the verse, have the same numerical value as “foundation-*Yesod*-יְסוֹד-80.” See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 2 (*Yesod*), and elsewhere.

⁹¹³ Midrash Bereishit Rabba 4:7

⁹¹⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*).

discourse before this chapter, explains the matter of the *Yod* and the matter of “she made herself small” as it is in the recipient, and that through this, the recipient becomes a fitting vessel (*Klee*) to receive. However, in this current chapter, my father-in-law, the Rebbe explains the matter of the letter *Yod* and the matter of “she made herself small,” as it is above in *HaShem*’s יהו"ה Godliness, blessed is He, who is the Bestower, and that it refers to the matter of the restraint of *Tzimtzum*, through which all matters that are desired to be bestowed to the recipient below, are prepared.

Nonetheless, for there to be actual bestowal, then even after the receptacle (of the recipient) has been made fitting, and even after the influence (of the Bestower) is ready to be bestowed, there must be a bond (“He unites”) between the Bestower and the recipient, in that they become united. This is brought about through the *Sefirah* of foundation-*Yesod*, which has two matters within it. The first matter is that the *Sefirah* of Kingship-*Malchut* receives from it, (indicating the preparation of the receptacle of the recipient and the preparation of the light of the Bestower), and the second matter is that “He unites the heavens and the earth,” which is the bond of the Bestower and the recipient.

This may be better understood according to the Alter Rebbe’s explanation⁹¹⁵ of the verse,⁹¹⁶ “A charming son (*Ben Porat*) is Yosef, a charming son (*Ben Porat*) to the eye.” That is, we must understand why the verse repeats the words “A charming son (*Ben Porat*)... a charming son (*Ben Porat*)”

⁹¹⁵ Note: Hosafot to Torah Ohr, Vayechi (105a and on)

⁹¹⁶ Genesis 49:22

(twice). Additionally, we must understand the meaning of the words, “A charming son to the eye (*Alei Ayin* עַל־יָיִן).” He explains⁹¹⁷ that the matter of Yosef is expressed in the verse,⁹¹⁸ “the righteous (*Tzaddik*) is the foundation (*Yesod*) of the world.” That is, the matter of Yosef, who is called righteous-*Tzaddik*, is the *Sefirah* of foundation (*Yesod*).⁹¹⁹ It states about this,⁹²⁰ “*Yesod* is the extremity, at the end of the body,” and it similarly states,⁹²¹ “The body and the covenant of circumcision (*Brit*) are considered as one.”

Now, at first glance, these two statements seem to be opposites. For, it first states, “*Yesod* is the extremity, at the end of the body,” and it then adds, “The body and the covenant of circumcision (*Brit*) are considered as one.” The Alter Rebbe therefore explains that the *Sefirah* of foundation-*Yesod* reaches much higher, so much so, that it reaches the highest state of elevation. This is clearly observable in man below, in that “an erection is not possible without knowledge-*Da’at*.”⁹²² This demonstrates that the bond between the male reproductive organ and the brain in the head is much stronger than it is with all the other organs of the body. For, in all the other limbs and organs of the body, even if a person has lustful thoughts, his

⁹¹⁷ Hosafot to Torah Ohr Vayechi ibid. p. 105c and on

⁹¹⁸ Proverbs 10:25; See Zohar I 59b;

⁹¹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36; Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 2 (*Yesod*).

⁹²⁰ Introduction to Tikkunei Zohar (Patach Eliyahu) 17a – i.e., the *Sefirah* of foundation-*Yesod* corresponds to the male reproductive organ which bears the covenant of the circumcision (*Brit*), by which it is also sometimes referred to.” Also see Shaarei Orah of Rabbi Yosef Gikatilla ibid. Shaar 2 (*Yesod*).

⁹²¹ Zohar III 223b, 236a, 279a, 283a and elsewhere.

⁹²² Talmud Bavli, Yevamot 53b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

hand or foot do not become aroused, which is not so of this organ. From this it is understood that the *Sefirah* of foundation-*Yesod* reaches the highest of heights etc. The same applies to the drawing down of influence from it, such as the seminal drop which is drawn down from the choicest aspect of the brain⁹²³ and comes all the way down through “the extremity at the end of the body.”

Now, these two matters also exist in the service of *HaShem*-יהו"ה of the “righteous (*Tzaddik*) who is the foundation (*Yesod*) of the world.” For, there are various levels in the service of the righteous (*Tzaddikim*). There are righteous people (*Tzaddikim*) whose adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, is in a way of total divestment of physicality, with true and absolute self-sacrifice (*Mesirat Nefesh*). On the other hand, there are righteous people (*Tzaddikim*) who do not have the true self-sacrifice (*Mesirat Nefesh*) of the first category, but even so, are on a very lofty level, even higher than those of the first category. This is like the difference between Rabbi Yochanan ben Zachai and Rabbi Chaninah ben Dosa,⁹²⁴ in that

⁹²³ See Tanya, Kuntres Acharon 157a; Maamarei Admor HaZaken 5568 Vol. 1 p. 283; Biurei HaZohar of the Mittler Rebbe, Balak 106a; Biurei HaZohar of the Tzemach Tzedek Vol. 2 p. 613 and on; Ohr HaTorah, BeHa'alotcha p. 426 and elsewhere.

⁹²⁴ Talmud Bavli, Brachot 34b (and Rashi there) – There was an incident involving Rabbi Chaninah ben Dosa who went to study Torah before Rabbi Yochanan ben Zachai, and Rabbi Yochanan's son fell ill. He said to him, “Chaninah, my son, pray for mercy on his behalf so that he will live.” Rabbi Chaninah ben Dosa placed his head between his knees and prayed for mercy on his behalf, and he lived. Rabbi Yochanan ben Zachai said about himself, “Had ben Zachai placed his head between his knees all day long, they would have paid no attention to him.” His wife said to him, “And is Chaninah greater than you?” He replied, “No, but he is like a servant before the King [and can therefore come and go from the presence of the King without requiring special permission], whereas I am like a minister [who can only come before the King when summoned or at auspicious times].”

one was like a servant before the King and the other was like a minister before the King.

In other words, even though one had truer self-sacrifice (*Mesirat Nefesh*), nevertheless, the root of his soul and his grasp and comprehension did not reach as high as the other. That is, one stemmed from the aspect of kindness-*Chessed*, whereas the other stemmed from the aspect of wisdom-*Chochmah*. However, if the self-sacrifice (*Mesirat Nefesh*) of the righteous (*Tzaddik*) who stems from wisdom-*Chochmah* is truer and greater than the self-sacrifice (*Mesirat Nefesh*) of the righteous (*Tzaddik*) who stems from kindness-*Chessed*, his greatness and superiority is inestimable. For, in the case of such righteous ones (*Tzaddikim*), they affect an arousal in *HaShem*'s יְהוָה's Godliness above, on both levels, in that they have both levels of superiority. Firstly, they reach a much higher level and secondly, they draw down and effect a greater illumination below.

This then, is the superior level of Yosef *HaTzaddik*, who is called,⁹²⁵ “The righteous one (*Tzaddik*), the foundation (*Yesod*) of the world.” That is, he possessed both above-mentioned matters. Namely, on the one hand, the root of his soul was much higher, and in addition, his self-sacrifice (*Mesirat Nefesh*) below was of the most superior and lofty level. He therefore reached the most exalted levels and from there, he drew down much more illumination.

The verse therefore states,⁹²⁶ “A charming son (*Ben Porat*) is Yosef, a charming son (*Ben Porat*) to the eye.” That

⁹²⁵ Proverbs 10:25; See Zohar I 59b;

⁹²⁶ Genesis 49:22

is, the verse repeats itself in order to hint at the two kinds of connection discussed above (namely, the connection from above to below and the connection from below to above). This is because the word “charming-*Porat*-פּוֹרֶת” is of the same root as, “being fruitful and multiplying-*Periyah v’Reviyah*-פְּרִיָּה וְרִבְיָה,” referring to the bond from above to below (that is, the drawing down of influence from above to below) to give birth to souls and angels. He continues and explains that the reason Yosef is called, “A charming son (*Ben Porat*-בֶּן פּוֹרֶת),” is specifically because he is a charming son (*Ben Porat*) to the eye (*Alei Ayin*-עַיִן אֵלֵי).” That is, he deepens the bond from below to *HaShem*-יְהוָה, blessed is He, who is high above, and this is why the words here are, “above the *Ayin-Alei Ayin*-עַיִן אֵלֵי,” meaning, higher than the large letter⁹²⁷ *Ayin*-ע of the *Shema*-שְׁמַע (as explained there at greater length).

This is similar to what the Rav, the Maggid of Mezhrich explains elsewhere, that⁹²⁸ “Foundation-*Yesod* has the power to ascend to knowledge-*Da’at* and draw down influence from the intellect (*Mochin*) etc., and it is he who unites everything, as it states,⁹²⁹ ‘For all (*Kee Kol*-כִּי כָל) in the heavens and on earth is Yours,’ meaning, ‘He unites the heavens and the earth.’ That is, being the he is righteous (*Tzaddik*) they are united by his hand, in that,⁹³⁰ ‘The righteous (*Tzaddik*) is the foundation (*Yesod*) of the world.’ As a result, he brings beneficence to the world of Action-*Asiyah*, being that beneficence only comes to

⁹²⁷ See Deuteronomy 6:4

⁹²⁸ Ohr Torah 33d and on; Also see there 5c

⁹²⁹ Chronicles I 29:11; See Zohar I 31a; Zohar II 116a; Zohar III 257a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁹³⁰ Proverbs 10:25; See Zohar I 59b;

the world through a righteous one (*Tzaddik*) who is in the world of Action-*Asiyah* etc. Understand this.”

This is connected to the Torah teaching of the Maggid of Mezhrich (in chapter two), in the analogy of a father who holds back his own intellect for the benefit of his little child. The explanation as it is in the analogue, is that *HaShem*-יהו"ה, blessed is He, brought about the restraint of the *Tzimtzum* for the benefit of the Jewish people, for the Jewish people to be righteous (*Tzaddikim*). This is connected to “the righteous one (*Tzaddik*) who is the foundation (*Yesod*) of the world,” as discussed above, since the drawing down of all matters from *HaShem*-יהו"ה, blessed is He, is by his hand.

With this, he concludes the third matter of the letter *Yod*-י, in that it indicates the *Sefirah* of foundation-*Yesod*, which is called “the extremity at the end of the body,” and “unites the heavens and the earth.” That is, the *Sefirah* of foundation-*Yesod* unites the Bestower, *HaShem*-יהו"ה, blessed is He, to the recipient, the Jewish people. In other words, once there already is self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, on the part of the recipient (which is the first matter indicated by the letter *Yod*-י), as well as the self-nullification (*Bittul*) on the part of the Bestower of the influence, *HaShem*-יהו"ה, blessed is He (as explained about the second matter indicated by the letter *Yod*-י) there also is the third matter indicated by the letter *Yod*-י, in that it brings about a bond between the Bestower, *HaShem*-יהו"ה, blessed is He, and the recipient, the Jewish people. That is, all the letters (*Otiyot*) – which are all the drawings down from above – should be drawn below in the recipient and be well-received in a way of inner absorption.

His honorable holiness, my father-in-law, the Rebbe, continues the discourse by explaining that all the aspects mentioned above are present in the *Yod*-י of the letter *Dalet*-ד, which is from the side of holiness. However, this is not so of the opposite of holiness, which is the letter *Reish*-ר, about which the verse states,⁹³¹ “The pauper (*Rash*-רש) lacks all (*Kol*-כל).” That is, they do not have the matter of “all-*Kol*,” referring to the matter indicated by the verse,⁹³² “For all (*Kee Kol*-כי כל) that is in the heavens and on earth is Yours,” meaning, “He unites the heavens and the earth.” That is, they lack the *Sefirah* of foundation-*Yesod* which brings about the union, and as a result, they lack all (*Kol*-כל) in its most literal and simple meaning. (In other words, he has nothing.) This is the very opposite of Yaakov (who represents the matter of holiness) and stated,⁹³³ “I have all (*Kol*-כל).”

In explaining this he adds an additional matter, that the letter *Dalet*-ד indicates speech-*Dibur*-דבור. That is, that the letter *Dalet*-ד is of the side of holiness, means that it indicates the revelation of the word of *HaShem*-יהו"ה, blessed is He, through which all of novel existence is sustained and brought into being (as the verse states,⁹³⁴ “By the word of *HaShem*-יהו"ה

⁹³¹ Samuel II 12:3

⁹³² Chronicles I 29:11; See Zohar I 31a; Zohar II 116a; Zohar III 257a; Shaarei Orah of Rabbi Yosef Gikatilla *ibid.* Shaar 2 (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁹³³ Genesis 33:11

⁹³⁴ Psalms 33:6

the heavens were made, and by the breath of His mouth all their hosts.”) In contrast, this is not so of the opposite of holiness, especially when the opposite of holiness dominates. This causes that even speech of holiness becomes utterly concealed and hidden, as written,⁹³⁵ “I became mute with stillness, I was silent [even] from good, though my pain was intense.”

This may be further understood by explaining the connection and relevance (between the hiddenness of *HaShem*’s יהו"ה Supernal speech and the verse, “The pauper (*Rash*-רש) lacks all (*Kol*-כל)”), from the opposite extreme, that is, how it will be in the coming future when the matter of *Tzimtzum* will be rectified. Now, about the coming future it is written,⁹³⁶ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” The question about the precise wording of this verse is well known. Namely, the novel existence of the world through the speech of the Holy One, blessed is He, in ten utterances, was specifically brought about with His title “God-*Elohi*”מ-אלהי” (as it states throughout the account of creation,⁹³⁷ “And God-*Elohi*”מ-אלהי” said”). This being so, why is it that the verse states, “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken”?

⁹³⁵ Psalms 39:3

⁹³⁶ Isaiah 40:5

⁹³⁷ Genesis 1:3 and on; See Zohar III 216b and elsewhere; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

However, this may be understood as explained by the Mittler Rebbe,⁹³⁸ on the Psalm,⁹³⁹ “Praise *HaShem*-יהו"ה from the heavens; praise Him in the heights... Praise *HaShem*-יהו"ה from the earth... beasts and all cattle etc.” That is, all the creatures in the heavens and earth, even the lowest creatures, praise the Name *HaShem*-יהו"ה. However, at first glance, this is not understood. For, how can it apply that creatures whose existence is brought about from His title God-*Elohi*"m-אלהי"ם, should praise His Name *HaShem*-יהו"ה?

Now, it makes sense that they say, “Holy, Holy, Holy is *HaShem*-יהו"ה,”⁹⁴⁰ (since “holy-*Kadosh*-קדוש” means “exalted separateness”),⁹⁴¹ being that this is also applicable to the novel creatures which were brought into being through the title God-*Elohi*"m-אלהי"ם with ten utterances. This is because, even from the title God-*Elohi*"m-אלהי"ם it is possible to come to recognize that “*HaShem*-יהו"ה is holy-*Kadosh*-קדוש,” meaning that *HaShem*-יהו"ה, blessed is He, is exalted and separate. Nonetheless, by the fact that the Psalm specifies that all creatures will specifically **praise *HaShem*-יהו"ה** (so much so, that even about the nations of the world the verse states,⁹⁴² “Praise *HaShem*-יהו"ה, all nations; Praise Him, all regimes,”) this is not understood. That is, how does it apply for novel creatures, whose existence comes from the title God-*Elohi*"m, to praise the Name *HaShem*-יהו"ה, blessed is He?

⁹³⁸ Note: Torat Chayim, Vol. 2 p. 964 (Parshat Tetzave, p. 328d and on in the new edition.)

⁹³⁹ Psalms 148:1 and on. See the whole Psalm.

⁹⁴⁰ Isaiah 6:3

⁹⁴¹ Likkutei Torah, Emor 31a and elsewhere.

⁹⁴² Psalms 117:1

Now, he explains this at great length, based on the verse,⁹⁴³ “Know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elohi*"מ-אלהי"ם,” about which Zohar states,⁹⁴⁴ “The knowledge that *HaShem*-יהו"ה is the God-*Elohi*"מ-אלהי"ם and that they are entirely one, is the primary foundation of everything.” This being so, the novel existence of the creatures from His title God-*Elohi*"מ-אלהי"ם is in a way that *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם are entirely one, only that His title God-*Elohi*"מ-אלהי"ם is like a shield and sheath that covers and conceals His Name *HaShem*-יהו"ה, as the verse states,⁹⁴⁵ “For *HaShem*-יהו"ה God-*Elohi*"מ-אלהי"ם is a sun and a shield.” Nonetheless, since the title God-*Elohi*"מ-אלהי"ם is a **holy** shield and sheath, it therefore is possible that through it, all creatures can come to “praise *HaShem*-יהו"ה,” so much so, that the verse even states, “Praise *HaShem*-יהו"ה, all nations.”

Nevertheless, all the above is as it is currently, in which it only is through the ten utterances of creation that were brought forth with the title God-*Elohi*"מ-אלהי"ם that they reach the Name *HaShem*-יהו"ה. This means that the “sun,” that is the Name *HaShem*-יהו"ה, can only be perceived as He is in the shield and sheath, which is His title God-*Elohi*"מ-אלהי"ם. However, in the coming future there will be a novelty in this, because “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has

⁹⁴³ Deuteronomy 4:39; See Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

⁹⁴⁴ Zohar I 12a; Zohar II 26b, 161a; Zohar III 143a, 264a, and elsewhere.

⁹⁴⁵ Psalms 84:12; See Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 4, and elsewhere.

spoken.” That is,⁹⁴⁶ “The Holy One, blessed is He, will remove the sun from its sheath,” meaning that the “sun” of *HaShem-יהו"ה* will come out of the “shield” and “sheath” of His title God-*Elohi"m-אלהי"ם*, and they then will behold the revelation of the Name *HaShem-יהו"ה*, blessed is He, as He is, in and of Himself, and that “the mouth of *HaShem-יהו"ה* has spoken.”⁹⁴⁷

Moreover, this revelation will be in all novel creation, as it states, “all flesh will see,” meaning that this revelation will not only be to souls and angels, but rather, “**all flesh**,” including wild animals and beasts below, who will recognize that “the mouth of *HaShem-יהו"ה* has spoken.” This will be like what it states (about the cows that pulled the Holy Ark),⁹⁴⁸ “And the cows went straight-*Vayisharnah-וישרנה*.” The word *Vayisharnah-וישרנה* also means,⁹⁴⁹ “and they sang,” meaning that they sang a song-*Shirah-שירה*. Now, what song did they sing? They sang,⁹⁵⁰ ‘Sing to *HaShem-יהו"ה* a **new** song (*Shir-שיר*),’” this being the song (*Shir-שיר*) of the coming future. For, as Midrash states,⁹⁵¹ the song of the coming future, when the ultimate redemption that is not followed by another exile will come about, will be in the masculine form, “Sing to *HaShem-יהו"ה* a new song (*Shir-שיר*).” We thus see that the revelation of the coming future will be in a way that, “all flesh will see that the mouth of *HaShem-יהו"ה* has spoken,” even beasts and wild

⁹⁴⁶ Talmud Bavli, Nedarim 8b

⁹⁴⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁹⁴⁸ Samuel I 6:12 (see Rashi)

⁹⁴⁹ Talmud Bavli, Avodah Zarah 24b; Zohar II 137b and on

⁹⁵⁰ Psalms 98:1

⁹⁵¹ Midrash Tanchuma Beshalach 10 and elsewhere.

animals, meaning that His speech (*Dibur*-דבור) will be in the ultimate state of revelation.

In contrast, as it is now, in the time of exile, it is the diametric opposite of the above. That is, the speech of *HaShem*-יהו"ה, blessed is He, is utterly concealed and hidden, as the verse states,⁹⁵² "I became mute with stillness, I was silent [even] from good, though my pain was intense." The root of the word, "I became mute-*Ne'elamti*-נאלמתי" is "mute-*Eeleim*-אלם,"⁹⁵³ which is the opposite of speech (*Dibur*). This is as explained by the Tzemach Tzedek,⁹⁵⁴ that about the time of exile the verse states,⁹⁵⁵ "Like a ewe that is mute (*Ne'elamah*-נאלמה) in the presence of her shearers," which is the opposite of speech (*Dibur*).

He continues and explains that the verse specifies, "Like a ewe that is mute (*Ne'elamah*-נאלמה) **in the presence of her shearers,**" specifically. For, the ewe (*Rachel*-רחל) refers to the ingathering of the souls of Israel (*Knesset Yisroel*), which is the *Sefirah* of kingship-*Malchut*.⁹⁵⁶ However, during exile, "her shearers," who "shear" the aspect of her "hairs" (*Sa'arot*) are

⁹⁵² Psalms 39:3

⁹⁵³ Similarly, if the Name *Ya''h*-יה"ה (the first half of the Name *HaShem*-יהו"ה-26 which is like the whole Name *HaShem*-יהו"ה-26 to which it is equal, as in *Yod-Hey*-ה"י-26) is lacking from His title God-*Elohi*"מ-אלהי, then it remains "mute-*Eelem*-אלם." See 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*); Also see his *Shaarei Orah*, Gate Nine (*Chochmah*), and *Avodat HaKodesh* of Rabbi Meir Ibn Gabbai, Part 3, Ch. 14.

⁹⁵⁴ Note: See his notes to *Eichah* (Lamentations) p. 19 (*Ohr HaTorah*, *Nevi'im u'Ketuvim* Vol. 2 p. 1,048); *Ohr HaTorah*, *Bereishit* 51a; Notes to *Tehillim* (*Yahal Ohr*), Psalm 39:3 (p. 146 and on).

⁹⁵⁵ Isaiah 53:7

⁹⁵⁶ *Zohar* II 29b; *Shaarei Orah* of Rabbi Yosef Gikatilla, *Shaar* 1 (*Malchut*); *Tanya*, Ch. 45 (64b) and elsewhere.

present, and she therefore is “mute” (*Ne’elamah*-נְאֵלָמָה). In other words, the aspect of the speech (*Dibur*) of *HaShem*-יְהוָה, blessed is He, in the ten utterances of creation, is in a state of silence and muteness, and the Godly vitality is drawn down by way of extraneous garments and “hairs,” which conceal the aspect of the speech of *HaShem*-יְהוָה, blessed is He.⁹⁵⁷

This is as explained by his honorable holiness, my father-in-law, the Rebbe, whose joyous day we are celebrating, in the continuation of this chapter of the discourse. Namely, he explains that the light and vitality that enlivens the opposite of holiness is only a glimmer of a glimmer of light, which is the external of the external, and comes in a way of the utter concealment. By way of analogy, this is compared to hair, in that their vitality is not revealed in them. Therefore, when the hairs are sheared, there is no pain, being that their vitality is completely constricted, and moreover, is the most external of the external, being that it is drawn through the separation of the skull.⁹⁵⁸ This is why at such a time she is called, “mute” (*Ne’elamah*-נְאֵלָמָה), which is the opposite of the speech of *HaShem*-יְהוָה, blessed is He.

The Tzemach Tzedek continues and explains that this also is the meaning of the verse,⁹⁵⁹ “I became mute with stillness,” according to the explanation in *Reishit Chochmah*.⁹⁶⁰ That is, the beginning letters of the words, “I became mute with

⁹⁵⁷ Note: Likkutei Torah, Masei 88c

⁹⁵⁸ See the prior discourse of this year, 5717, entitled “*Mayim Rabim* – Many waters cannot extinguish the love,” Discourse 6, Ch. 7, and elsewhere.

⁹⁵⁹ Psalms 39:3

⁹⁶⁰ *Reishit Chochmah*, Shaar HaKedushah, Ch. 17 (section entitled “*Gam Tzarich L’Hizaher*”)

stillness-*Ne'elamti Dumiyah Hechesheiti*-החשיתי דומיה” form an acrostic of the word “wanderer-*Nidah*-נדדה.” (That is, the term “wanderer-*Nidah*-נדדה” is a reference to the general time of exile, as it states,⁹⁶¹ “Jerusalem... has become a wanderer-*Nidah*-נדדה,” and,⁹⁶² “Tyre only became empowered upon the destruction of Jerusalem.” The word “wanderer-*Nidah*-נדדה” consists of the letters “The *Hey*-ה has wandered-*Nad Hey*-ה נד,” meaning that the final *Hey*-ה of the Name *HaShem*-יהו”ה has become distant from the letter *Vav*-ו. In other words, the final *Hey*-ה of the Name *HaShem*-יהו”ה, which is the *Sefirah* of Kingship-*Malchut*, and is the aspect of speech (*Dibur*), wanders (*Noded*-נודד) and becomes distant from the letter *Vav*-ו, in that the letter *Vav*-ו indicates a drawing down from *HaShem*-יהו”ה above, blessed is He. Because of this, the speech of *HaShem*-יהו”ה, blessed is He, is hidden and concealed. This is as stated in *Zohar*,⁹⁶³ that “Because of the separation (of the letter *Hey*-ה from the letter *Vav*-ו of the Name *HaShem*-יהו”ה, blessed is He) ‘I became mute with stillness.’ For, being that the *Vav*-ו withdrew from the *Hey*-ה, the speech (*Dibur*) became mute (*It’alem*-אתאלם).”⁹⁶⁴

⁹⁶¹ Lamentations 1:8 (See Rashi there)

⁹⁶² Rashi to Genesis 25:23; Also see Talmud Bavli, Megillah 6b

⁹⁶³ *Zohar* I 116b and elsewhere.

⁹⁶⁴ Note: Therefore, in the coming future there will specifically be the “great voice-*Kol Gadol*-קול גדול” [Deut. 5:19; Shemot Rabba 28:6] and “the voice of the bride-*Kol Kalah*-קול כלה” [Jer. 33:11; Vayikra Rabba 9:7; Also see Torah Ohr, Vayigash 45b, Likkutei Sichot Vol. 35 p. 197]. Similarly, in Midrash Tehillim to the verse [Psalms 146:7], “*HaShem*-יהו”ה sets the imprisoned free (*Matir Asurim*-מתיר אסורים),” it states that “in the coming future, the Holy One, blessed is He, will make the menstrual woman (*Nidah*-נדדה) [i.e., Jerusalem] permissible to her Husband.” [See Ohr HaTorah, Nevi'im u'Ketuvim Vol. 2 p. 1,048; Ohr HaTorah, Bereishit 51a].

From the above it is understood that the matter indicated by the verse, “I became mute with stillness-*Ne’elamti Dumiyah* *Hechesheiti* החשיתי דומיה באלמתי,” which is an acrostic of the word “wanderer-*Nidah* נדה,” in which “the *Hey*-ה wandered-*Nad* נד from the *Vav*-ו,” is the very opposite of the matter indicated by the word “all-*Kol* כל,” which is the *Sefirah* of foundation-*Yesod* that “unites the heavens and the earth,” meaning that it unites the letter *Vav*-ו (“the heavens-*Shamayim* שמים,” which refers to *Zeir Anpin*) with the letter *Hey*-ה (“the earth-*Aretz* ארץ,” which refers to *Malchut*). This then, is the meaning of the verse,⁹⁶⁵ “The pauper (*Rash* רש) lacks all (*Kol* כל).” That is, since he lacks the aspect indicated by the word “all” (*Kol* כל) which “unites the heavens and the earth,” meaning that he lacks the drawing forth of the (six) emotions (*Midot*) indicated by the letter *Vav*-ו-6 into the *Sefirah* of kingship-*Malchut*, indicated by the letter *Hey*-ה – in that the *Hey*-ה has “wandered-*Nad* נד” and become distant from the *Vav*-ו – there therefore is caused to be the matter of “impoverishment-*Reishut* רישות” and poorness.

7.

He continues the discourse and explains that this is the meaning of what our forefather Yaakov said,⁹⁶⁶ “I have all (*Kol* כל),” in contrast what his brother Esav said,⁹⁶⁷ “I have plenty (*Rav* רב).” For, the aspect indicated by “all-*Kol* כל” which

⁹⁶⁵ Samuel II 12:3

⁹⁶⁶ Genesis 33:11

⁹⁶⁷ Genesis 33:9

“unites the heavens and earth,” is specifically on the side of holiness. In contrast, Esav, who is from the extraneous husks (*Kelipah*) and the opposite of holiness (*Sitra Achara*) lacks the aspect of “all-*Kol*-כל” that brings this bond, but instead has the aspect indicated by “I have plenty (*Rav*-רב).”

The explanation is that “plenty-*Rav*-רב” indicates abundance and division, which is the opposite of the unity of the side of holiness (as in “He unites the heavens and the earth”). This is as stated about Esav in Midrash that,⁹⁶⁸ “Esav’s family consisted of only six members.” Nonetheless, Torah states a plurality of souls about him (similar to his statement, ‘I have plenty (*Rav*-רב)’ as it states,⁹⁶⁹ ‘The souls-*Nafshot*-נפשות of his house,’ in the plural. In contrast, Yaakov’s family consisted of seventy members, but Torah calls them one soul-*Nefesh*-נפש, as written,⁹⁷⁰ ‘And all the soul-*Nefesh*-נפש who emerged from Yaakov’s loins were seventy soul-*Nafesh*-נפש,” in the singular.

He continues and explains that although Esav said, “I have plenty (*Rav*-רב),” this does not contradiction what was explained above about the verse,⁹⁷¹ “The pauper (*Rash*-רש) lacks all (*Kol*-כל).” He explains this based on the teaching of the Head of the Academy (in the Zohar),⁹⁷² “He who is small (*Ze’ir*-זעיר) is great (*Rav*-רב) and he who is great (*Rav*-רב) is small (*Ze’ir*-זעיר).”

⁹⁶⁸ Midrash Vayikra Rabba 4:6, cited in Rashi to Genesis 46:26

⁹⁶⁹ Genesis 36:6 – [Also see Kedushat Levi to Parshat Toldot]

⁹⁷⁰ Exodus 1:5

⁹⁷¹ Samuel II 12:3

⁹⁷² Zohar I 122b; Zohar III 168a

That is, in the side of holiness “he who is small (*Ze’ir-זעיר*)” means that “she made herself small,” as written,⁹⁷³ “Who shall give rise to Yaakov, for he is small (*Katon-קטן*).” However, it is specifically through this that “He is great (*Rav-רב*),” since through his self-nullification (*Bittul*) to *HaShem-יהוה*, blessed is He, he receives all beneficial influence from *HaShem-יהוה* above, up to and including the revelation of the letter *Yod-י* by which the coming world was created, which is the aspect of “beholding the pleasantness of *HaShem-יהוה*”⁹⁷⁴ (as explained in chapter three).

In contrast, in the opposite of holiness, which is “he who is great (*Rav-רב*),” meaning haughty and boastful (*Hitravrevut-התרברבות*) – (and is the opposite of the self-nullification (*Bittul*) to *HaShem-יהוה* of the side of holiness) – the bestowal that he receives is merely from the most external of external, which is why “he is small,” meaning that he is inferior and has lackings. This is because he only receives physical influence, and in and of itself, physicality has no true existence and is therefore small – even when it is abundant, as Esav said, “I have plenty (*Rav-רב*).”

Beyond all this, the very abundance of physicality (“I have plenty-*Rav-רב*”) is what causes him to be in a state of smallness and immaturity (*Katnut*). This should also be understood as it relates to serving *HaShem-יהוה*, blessed is He, as explained at length by the Rebbe Maharash⁹⁷⁵ on the verse,⁹⁷⁶ “A man’s foolishness corrupts his ways, and his heart rages

⁹⁷³ Amos 7:2, 7:5

⁹⁷⁴ Psalms 27:4

⁹⁷⁵ Note: At the beginning of *Hemshech “Mayim Rabim”* 5636.

⁹⁷⁶ Proverbs 19:3

against *HaShem*-יהו"ה." For example, air is necessary for a person at every moment, and is everywhere, in that no toil is needed to obtain it. In contrast the need for food and drink is not as constant as the need for air, and is not as readily found as air. Moreover, to drink is more necessary than to eat and water is more readily accessible and cheaper than food. In contrast, food is not as necessary as water, and is more expensive. Now, the need for clothing is not as pressing as the need for drinking and eating (being that even without clothing a person can live) and is even more expensive. Finally, a house is less necessary than clothing and is significantly more expensive. Moreover, it comes through great toil and effort. This is all the more so regarding things that are entirely unnecessary to life. Yet, there are those who will sacrifice and even endanger themselves for matters that are utterly unnecessary, though this is completely counter to reason and intellect.

It is about this that the verse states, "A man's foolishness corrupts his ways." In other words, this conduct itself, that he acts foolishly in pursuit of matters that are entirely secondary and in excess of his needs, "corrupt his ways," so that not only does he not achieve his goal, but on the contrary, as a result, he becomes diminished and lacking, since he becomes stressed and perturbed by frivolous matters and has no peace of mind, and because of his pursuit of the frivolous, he ultimately comes to even lack legitimate physical needs. This then, is the meaning of "A person who is great (*Rav*-רב) is small (*Ze'ir*-זעיר)," in that the overabundance (*Ribuy*-רבוּי) of physicality is itself what causes him to become diminished and small (*Ze'ir*-זעיר).

He continues there and states that this is the meaning of the words,⁹⁷⁷ “The needs of your nation are plenty (*Merubim*-מְרֻבִּים) but their knowledge-*Da’at* is short.” That is, the whole reason that “the needs of your nation are plenty (*Merubim*-מְרֻבִּים)” in that they pursue physical excesses, is because “their knowledge-*Da’at* is short” (which is the same as, “a man’s foolishness”). That is, they lack the understanding that because of their pursuit of excess, they abandon necessary matters and lose them.

He explains this further in a more inner way, that the essential meaning of the words, “their knowledge-*Da’at* is short,” is as it relates to delving the concentration of one’s mind (*Ha’amakat HaDa’at*) in bonding to *HaShem*’s-יהו"ה Godliness.⁹⁷⁸ [This is similar to the explanation (in chapter five) about the matter of the “foundation-*Yesod*, which is the extremity at the end of the body,” but that “the body and the covenant of circumcision are considered as one.”] For, if instead of pursuing excesses, he would delve his mind into matters of *HaShem*’s-יהו"ה Godliness, to know that, in reality, it is⁹⁷⁹ “*HaShem*-יהו"ה your God who gives you the power to make wealth,” he would not attempt to devise schemes and wander to all ends of the earth, at the same time that he is faithful and cognizant (with true knowledge (*Da’at*) in a way of bonding to *HaShem*-יהו"ה, blessed is He, that permeates all the powers of

⁹⁷⁷ See Talmud Bavli, Brachot 29b; Also see the hymn in the *Selichot* of the evening of Rosh HaShanah, and in the *Ne’ilah* prayer of Yom Kippur.

⁹⁷⁸ The faculty of knowledge-*Da’at* refers to adhesion and concentration of the mind. See Tanya, Ch. 3, and Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1; Also see Listen Israel, a translation of Rabbi Hillel of Paritch’s commentary to Shaar HaYichud of the Mittler Rebbe, Ch. 1.

⁹⁷⁹ Deuteronomy 8:18

his soul) of the verse,⁹⁸⁰ “*HaShem*-יהו"ה your God, will bless you in all that you do.” That is, *HaShem*-יהו"ה, can bless everything that a person does in his place, without having to wander to places of danger, and without having to scheme and manipulate.

This then, is why “the needs of your nation are plenty (*Merubim*-מרביתם).” It is because, “their knowledge-*Da'at* is short.” In other words, it is because of lack of knowledge and bonding the mind to the fact that, “*HaShem*-יהו"ה your God will bless you in all that you do,” that a person comes to a state in which “a man’s foolishness corrupts his ways,” so that he pursues all sorts of schemes etc. The automatic result of this is that whatever beneficence comes to him in a crooked way, in exchange of “plenty (*Rav*-רב)” (of physical abundance), he becomes small (*Ze'ir*-זעיר), as explained above.⁹⁸¹

8.

His honorable holiness, my father-in-law, the Rebbe, whose joyous occasion we are celebrating, continues the discourse and explains that the bestowal of beneficence to the external husks (*Kelipah*) and the opposite of holiness (*Sitra Achara*) is in such a way that the beneficence itself causes increased ego and sense of self-importance in them, similar to

⁹⁸⁰ Deuteronomy 15:18

⁹⁸¹ Note: It is worthy to note the teaching regarding the matter of [Midrash Kohelet Rabba 1:13], “No man leaves this world with even half of his desires fulfilled,” as explained in Sefer HaMaamarim 5700 p. 153.

Pharaoh who said,⁹⁸² “the Nile is mine and I made myself,” which is the exact opposite of the truth. For, in reality, it was through the blessing of Yaakov that Pharaoh was blessed, as it states,⁹⁸³ “Then Yaakov blessed Pharaoh,” that is,⁹⁸⁴ “He blessed him that when he comes to the Nile River, it’s waters will rise up to his feet and irrigate the land.” However, the name Pharaoh-פרעה shares the same letters as “stubbornness-*HaOreph*-הערף,”⁹⁸⁵ for not only did he deny [that Yaakov was the source of his blessings], but was ungrateful and instead said, “The Nile is mine and I made myself.” In other words, specifically because of the abundance of influence, he became even more egotistical and his sense of self-importance (*Yesh*) increased.

The explanation is that though there may be abundant blessings (“I have plenty-*Rav*-רב”), nevertheless, it is solely from the external of the external, and therefore the matter of “her shearers” is applicable (meaning, only the aspect of the “hair”), by which “she is mute (*Ne’elamah*-נאלמה).” This was so of Pharaoh-פרעה who shares the same letters as “stubbornness-*HaOreph*-הערף,” and denied the true source of his blessings with ungratefulness, saying, “The Nile is mine and I made myself.” As a result, the matter indicated by the

⁹⁸² Ezekiel 29:3 - The language utilized in the discourse of 5710 is “The river is mine” (*Li Ye’or*-לי יאור without the possessive suffix *Yod*-י, “My river is mind-*Li Ye’ori*-לי יאורי), which seemingly should be stated as it is here in line with the language of the verse in Ezekiel 29:3. See, however, Tanya Ch. 22 (28a), and the glosses and corrections there (and also see Igrot Kodesh Vol. 3 p. 290).

⁹⁸³ Genesis 47:10

⁹⁸⁴ See Rashi to Genesis 47:10 citing Midrash Tanchuma, Nasso 26.

⁹⁸⁵ Likkutei Torah of the Arizal to Genesis 40:1, and the beginning of Exodus, and elsewhere.

verse,⁹⁸⁶ “The pauper (*Rash*-רש) lacks all (*Kol*-כל)” comes about. In other words, such a person utterly lacks all spiritual beneficence, and ultimately comes to even lack physical beneficence. For, since the bestowal is only of the external of the external, it cannot be sustained over time, being that it is the opposite of the truth.⁹⁸⁷

Now, this must be better understood. For, though it is true that the external husks (*Kelipah*) only receive beneficence from the external of the external, nevertheless, the bestowal itself also stems from holiness (*Kedushah*). This being so, how is it possible that from this, they can come to be in state of great self-importance and ego (*Yesh*) to say, “The Nile is mine and I made myself”?

This may be understood according to the explanation of the Rebbe Rashab, whose soul is in Eden,⁹⁸⁸ that the opposite of holiness (*Sitra Achara*) elevates itself to say, “The Nile is mine and I made myself,” because the light of holiness (*Kedushah*) does not illuminate in them in an openly revealed manner, but is in a state of exile within them.

To clarify, when influence is drawn from *HaShem*-יהו"ה above, blessed is He, and comes to the side of holiness (*Kedushah*), it is drawn to the Jewish people. This is because, in essence, they are receptacles for *HaShem*'s-יהו"ה Godliness, in that through their sublimation and nullification (*Bittul*) to

⁹⁸⁶ Samuel II 12:3

⁹⁸⁷ That is, the quality of truth is that it is sustaining, whereas that which is false is ultimately fleeting. See Likkutei Torah, Tzav 12d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35; Kuntres u'Maayon, Discourse 14, Ch. 4 (p. 80).

⁹⁸⁸ Note: Kuntres U'Maayon, Discourse 3 (p. 68).

HaShem-יהו"ה, blessed is He, they become fitting receptacles to receive influence from above, as explained in Tanya⁹⁸⁹ that the Supernal Holiness of *HaShem*-יהו"ה only dwells where there is nullification (*Bittul*) to Him. Therefore, because of their nullification, the Godly light of *HaShem*-יהו"ה, blessed is He, becomes revealed and unified in them.

However, this is not so of the opposite of holiness (*Sitra Achara*). This because, in essence, they altogether are not fitting receptacles for *HaShem*'s-יהו"ה Godliness, being that they are in a state of separation from Him. This is as stated,⁹⁹⁰ "Lest you... be drawn astray and bow to them and worship them, which *HaShem*-יהו"ה your God, has separated as the portion of all the peoples under all heavens." That is, He separated them from His Oneness,⁹⁹¹ and therefore, they are in a state that is the diametric opposite of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Therefore, the light of *HaShem*'s-יהו"ה Holiness does not manifest and become one with them, but is within them in a state of exile.

The difference may be understood by the difference between the manifestation of the human soul as it is within one's own body, and the matter of reincarnation (*Gilgulim*). That is, the manifestation of the soul in the human body is like the manifestation of light (*Ohr*) within a vessel (*Klee*) that is appropriate to it (wherein the light (*Ohr*) has an effect on the vessel (*Klee*) and the vessel (*Klee*) has an effect on the light (*Ohr*)). This is because the human body is the appropriate and

⁹⁸⁹ Tanya, Ch. 6

⁹⁹⁰ Deuteronomy 4:19

⁹⁹¹ See Maamarei Admor HaZaken 5571 p. 173; Torat Chayim Noach 75c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 48.

fitting vessel to receive the human soul, meaning that the human body is similar in form to the form of the human soul that manifests within it. Therefore, the body has an effect on the soul and the soul has an effect on the body, so much so, that they become unified as one.

In contrast, in the matter of reincarnations (*Gilgulim*) it is possible that a human soul reincarnates into the body of an animal. In such a case, the human soul has no effect on the animal at all, so much so, that it is entirely unrecognizable in the animal. This is because the body of the animal is not a fitting receptacle to receive the human soul that is incarnated in it. Rather, this is analogous to a person who is tied up in a sack, in which he altogether has no effect on the sack.

As this relates to the bestowal given to the external husks (*Kelipah*) and the opposite of holiness (*Sitra Achara*), is that even this constricted bestowal, which is the external of the external, when it comes into them, it is not in a way of a manifestation of light (*Ohr*) within the vessel (*Klee*) (being that, in essence, the external husks (*Kelipah*) and the opposite of holiness (*Sitra Achara*), are not fitting receptacles for *HaShem*'s יהו"ה Godliness and beneficence). On the contrary, it is in a state of exile within them. Therefore, not only does the bestowal of holiness not affect sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה in them, but the opposite is true, that through this, strength is temporarily added to the external husks (*Kelipah*), which causes them to have a heightened sense of self-importance and ego (*Yesh*), to the point that they can even say, "The Nile is mine and I have made myself."

The general summation of this is that the opposite of holiness (*Sitra Achara*) lacks the central matter, that is, the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of “making herself small.” For, with the lack of sublimation and nullification (*Bittul*) on the part of the recipient “making herself small,” the One who bestows the influence also lacks the self-restraint of *Tzimtzum* that is necessary for the bestowal, the result of which is that “the pauper (*Rash*-רש) lacks all (*Kol*-כל).”

It is to this end that the general matter of the service of *HaShem*-יהו"ה of the Jewish people is necessary. [For the Jewish people are called,⁹⁹² “The righteous one (*Tzaddik*), the foundation (*Yesod*) of the world.” That is, they are the child for whom the entire matter of *Tzimtzum* was brought about from *HaShem*-יהו"ה above, blessed is He, in a way that all these matters should be drawn down below (as known regarding the meaning⁹⁹³ of the words,⁹⁹⁴ “He rolls away light before darkness and darkness before light.”) This is as explained above (in chapter five) about the verse,⁹⁹⁵ “A charming son (*Ben Porat*) is Yosef, a charming son (*Ben Porat*) to the eye.” This is also hinted at in the Tabernacle (*Mishkan*) and the Holy

⁹⁹² Proverbs 10:25; See Zohar I 59b;

⁹⁹³ See Maamarei Admor HaZaken, Inyanim p. 317; Torat Chayim, Tetzaveh 464b; Shaarei Orah of the Mittler Rebbe, discourse entitled “*b'Chaf Hey b'Kislev*,” Ch. 57; Sefer HaMaamarim 5659 p. 79; *Hemshech* 5672 Vol. 1 p. 554; Sefer HaMaamarim 5678 p. 378; Discourse entitled “*VaYikach HaShem Elokim*” 5695, Ch. 29; Sefer HaSichot 5689-5691 p. 260.

⁹⁹⁴ See the liturgy of the first blessing of the *Shema* in the evening prayers.

⁹⁹⁵ Genesis 49:22

Temple (*Mikdash*),⁹⁹⁶ – beginning with the boards (*Krashim*-קרשים) of the Tabernacle (*Mishkan*). That is, even the *Reish*-ר should come to have the addition of the *Yod*-י, meaning sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in that “she made herself small,” through which they become a fitting receptacle to receive from the *Yod*-י, which refers to the coming world (*Olam HaBa*) that was created from the *Yod*-י, and refers to the revelation of the “pleasantness (*No'am*-נעים) of *HaShem*-יהו"ה,” brought about by the aspect of foundation-*Yesod* who “unites the heavens and the earth.”

This is brought about through serving *HaShem*-יהו"ה, blessed is He, by studying Torah and fulfilling *mitzvot* throughout the duration of the six-thousand years of this world and especially applies to the time of the footsteps of Moshiach, when our service of *HaShem*-יהו"ה, blessed is He, is with even greater constraint. Nevertheless, it is specifically when “I called out to *Ya'h*-יה"י from the constraints,”⁹⁹⁷ that there is a much higher drawing down of influence from above, through which we bring about the revelation of the coming future, so that⁹⁹⁸ “The glory of *HaShem*-יהו"ה is revealed.” The verse specifies “**is revealed**-*Niglah*-נגלה” meaning that it already is present, only that it is currently concealed, and the novelty of the coming future is only that it will be openly revealed, to the point that “all flesh together will see” – including even beasts

⁹⁹⁶ About which it states (Exodus 25:8), “And they shall make a sanctuary for Me and I will dwell within them.” In other words, by means of the Sanctuary (*Mikdash*), there is the fulfillment of “I will dwell within them (*v'Shachanti b'Tocham*-ושכנתי בתוכם),” which also means that “I will dwell within each and every one,” (as discussed in chapter one).

⁹⁹⁷ Psalms 118:5; See *Sefer HaMaamarim* 5671 p. 1

⁹⁹⁸ Isaiah 40:5

and wild animals (as stated above). This will take place speedily in our days, as it states, “The glory of *HaShem*-יהו"ה is revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken!”