

# Discourse 11

## *“HaYoshevet BaGanim You who dwells in the gardens”*

Delivered on Shabbat Parshat Va'era,  
25<sup>th</sup> of Tevet, Shabbat Mevarchim Shvat, 5717  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>773</sup> “You who dwell in the gardens, the companions listen to your voice; Let me hear. Flee, my beloved, and be swift as a gazelle or a young stag, to the mountains of spices!” His honorable holiness, the Tzemach Tzedek,<sup>774</sup> cites the translation of Targum which states, “At the end of days the Master of the world is destined to say to the congregation of Israel, ‘You, O’ congregation of Israel, who are like a little garden amongst the nations, and sit in the House of Torah Study with the members of the Sanhedrin, and the remainder of the people who listen to the voice of the Head of the Academy (that is, “the companions listen to your voice” refers to the students who are listening to the voice of the Head of the Academy), let me hear the sound of your words when you sit to either acquit or convict and I will be in agreement with all that you do (that is, every Torah judgment that is rendered by

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<sup>773</sup> Song of Songs 8:13-14 (and see Targum there)

<sup>774</sup> In the discourse entitled “*HaYoshevet BaGanim*” in *Ohr HaTorah*, *Shir HaShirim* Vol. 2 p. 763 and on.

the Jewish people, whether it is to acquit or to convict, the Holy One, blessed is He, listens to their voice).”

The next verse continues, “Flee, my beloved,” referring to the matter of fleeing from the land of impurity and hurrying to the redemption.<sup>775</sup> The continuing words, “Be as swift as a gazelle or a young stag,” mean that even in the time of exile, the Holy One, blessed is He, is compared to a gazelle, which even while sleeping, sleeps with one eye closed and one eye open, as written,<sup>776</sup> “Behold, the Guardian of Israel neither sleeps nor slumbers.” He also is compared to a young stag, who even while running, turns his head to look back. That is, even in the time of exile, the Holy One, blessed is He, supervises over the Jewish people, until the time of the redemption when He will bring them to “the mountains of spices,” referring to “the mountain of Jerusalem, and there the Kohanim (priests) will burn the incense of spices before You.”

The Tzemach Tzedek continues that there is an additional explanation based on the teaching in Talmud.<sup>777</sup> The Talmud states, “When two Torah scholars listen to each other in their discussion of Torah law (*Halachah*), the Holy One, blessed is He, listens to their voice, as written, ‘You who dwell in the gardens, the companions listen to your voice; Let Me hear it.’” In other words, “the gardens” refer to the Houses of Prayer and Houses of Study, and “those who dwell in the gardens” refers to the Torah scholars who sit in the Houses of Prayer and

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<sup>775</sup> See Targum *ibid.* and Rashi

<sup>776</sup> Psalms 121:4

<sup>777</sup> Talmud Bavli, Shabbat 63a

the Houses of Study and engage in the study of Torah.<sup>778</sup> The words “the companions listen to your voice” mean that “they listen to each other in discussing Torah law (*Halachah*).” [That is, according to Targum, “the companions listen to your voice” refers to the students who listen to the voice of the Head of the Academy, whereas according to the Talmud, “the companions listen to your voice” refers to the Torah scholars themselves, who listen to each other in matters of Torah law (*Halachah*).] When this is so, “the Holy One, blessed is He, listens to their voice.”

The Talmud concludes, “If they do not do so, they cause the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, to withdraw from Israel, as written, ‘Flee, my beloved etc.’” In other words, even though Targum translates the words “Flee, my beloved,” in a positive way, referring to fleeing from exile to redemption, nevertheless, Talmud explains that the words “Flee, my beloved” refers to the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from the Jewish people, God forbid.

However, the two explanations are not in contradiction to each other, as the Tzemach Tzedek added, “See Chidushei Aggadot of Maharsha there,<sup>779</sup> who connected the explanation of Talmud with the translation of Targum.” That is, if you listen to each other, this brings about the matter of, “Flee, my beloved... to the mountain of spices,” in that this causes the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the

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<sup>778</sup> Also see Midrash Shir HaShirim Rabba and Rashi to Song of Songs 8:13; See the discourse entitled “*HaYoshevet BaGanim*” 5710 (Sefer HaMaamarim 5710 p. 119).

<sup>779</sup> To Talmud Bavli, Shabbat 63a *ibid*.

*Shechinah*) to dwell in the place of the Holy Temple. However, from this positive statement, you can infer the negative, that if they do not listen to each other, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*) withdraws.

The Tzemach Tzedek further explains the statement, "When two Torah scholars listen to each other in their discussion of Torah law (*Halachah*), the Holy One, blessed is He, listens to their voice." That is, when two Torah scholars are engaged in the study of Torah and they listen to each other, so much so, that they are called "companions-*Chaveirim*-חברים," which is a term indicating bonding-*Chibur*-חיבור and inter-inclusion, through doing so, blessing dwells upon them. In other words, this is additional to the drawing down affected by Torah study, as our sages, of blessed memory, stated,<sup>780</sup> "Whosoever studies and reviews the Torah, the Holy One, blessed is He, studies and reviews opposite him." That is, this drawing down is present even when a single individual sits and engages in the study of Torah. However, through listening to each other, they bring about an additional drawing down, as it states,<sup>781</sup> "Then those who fear *HaShem*-יהו"ה spoke to one another and *HaShem*-יהו"ה listened and heard, and the book of remembrance was written before Him for those who fear *HaShem*-יהו"ה and those who contemplate His Name."

With the above in mind, we can understand the statement in Mishnah,<sup>782</sup> "When ten people sit together and engage in Torah study, the Indwelling Presence of *HaShem*-

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<sup>780</sup> See Tanna d'Bei Eliyahu Rabba, Ch. 18; Yalkut Shimoni, Eicha, Remez 1,034.

<sup>781</sup> Malachi 3:16; See Talmud Bavli, Shabbat 63a ibid.

<sup>782</sup> Mishnah Avot 3:6

יהו"ה (the *Shechinah*) rests within them, as it states,<sup>783</sup> ‘God stands in the congregation of God.’ How do we know that the same is even so of five? As it states,<sup>784</sup> ‘This band of His, He has established on earth.’ How do we know that the same is even so of three? As it states,<sup>785</sup> ‘In the midst of the judges, He judges.’ How do we know that the same is even so of two? As it states,<sup>786</sup> ‘Then those who fear *HaShem*-יהו"ה spoke to one another, and *HaShem*-יהו"ה listened and heard.’ How do we know that this even applies to one? As it states,<sup>787</sup> “In every place where I permit the mention of My Name, I shall come to you and bless you.”

Now, at first glance, if even a solitary individual who sits engaged in Torah study affects a drawing down of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, what is added by two or three etc.? However, the explanation is that there are different levels in the manifestation of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*). Thus, that which is drawn forth by the Torah study of a single individual cannot compare to that which is drawn forth by two or three etc., until ten. For, when a single individual studies Torah, since there is only one line and no inter-inclusion and union between the two lines, therefore, the drawing down of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*), is only from the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*).

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<sup>783</sup> Psalms 82:1

<sup>784</sup> Amos 9:6

<sup>785</sup> Psalms 82:1

<sup>786</sup> Malachi 3:16; See Talmud Bavli, Shabbat 63a *ibid*.

<sup>787</sup> Exodus 20:21

In contrast, when two sit and engage in the study of Torah and listen to each other, since in them, there is a bond and union of the two lines, they therefore bring about a loftier drawing forth of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*). This is because above, in *HaShem* 's-יהו"ה Godliness, they bring about a union of the Holy One, blessed is He, and His *Shechinah*. That is, they bring about the union of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) with the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). However, in the union (*Yichud*) itself there are a number of levels, from three people, up to ten people who engage in Torah study, ten being the most elevated of all. This is because when there is a minyan of ten Jews, all ten levels of Jewish souls become inter-included, as enumerated in the verse,<sup>788</sup> "The heads of your tribes, your elders, and your officers, all the men of Israel; your small children, your women, and your proselyte who is in the midst of your camp, from the hewer of your wood to the drawer of your water." These correspond to the ten *Sefirot*, and therefore, when ten Jews gather together to engage in Torah study, the drawing down of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*), is in the ultimate state of wholeness and perfection.

## 2.

In the discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, which he said on the 24<sup>th</sup> of

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<sup>788</sup> Deuteronomy 29:9-10

Tevet,<sup>789</sup> he explained that in this verse “You who dwell in the gardens,” the word “gardens-*Ganim*-גנים” refers to the Garden of Eden (*Gan Eden*).<sup>790</sup> Moreover, the word “gardens-*Ganim*-גנים” is plural, referring to the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).<sup>791</sup> For, although, more particularly, there are innumerable levels in the Garden of Eden (*Gan Eden*) to no end, nevertheless, in general, they are two aspects; the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).<sup>792</sup>

The lower Garden of Eden (*Gan Eden HaTachton*) is in the world of Action-*Asiyah*, and the upper Garden of Eden (*Gan Eden HaElyon*) goes as high as the world of Creation-*Briyah*. The words “those who dwell in the gardens,” refers to the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, which lowers and constricts itself to dwell in the gardens. This refers to the revelation from the world of Emanation-*Atzilut* within the world of Creation-*Briyah*. The souls join with Kingship-*Malchut* of the world of Emanation-*Atzilut* to receive the light and illumination of the Garden of Eden (*Gan Eden*).

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<sup>789</sup> The fifth day of the week of the Torah portion of Va'era, 24<sup>th</sup> of Tevet 5667, in Wurzburg, (printed in *Hamshech* 5666 (5759 edition) p. 599 and on); Also see the discourse entitled “*HaYoshevet BaGanim* – You who dwell in the gardens,” 5713 (Sefer HaMaamarim 5713 p. 65 and on; Torat Menachem, Sefer HaMaamarim Teivet p. 230 and on, translated in The Teachings of The Rebbe – 5713, Discourse 8.) Also see the discourse entitled “*B'rach Dodi*” and its explanation of the year 5570 (Maamarei Admor HaZaken 5570 p. 54 and on); Discourse entitled “*HaYoshevet BaGanim*” in Ohr HaTorah *ibid.* p. 770 and on; p. 779 and on, p. 784 and on; Vol. 3 p. 1,016 and on.

<sup>790</sup> Zohar I 77b, 92a; Zohar II 46a; Zohar III 13a, 213a and elsewhere.

<sup>791</sup> See Mikdash Melech to Zohar II 46a *ibid.*

<sup>792</sup> See Torah Ohr 49a and elsewhere.

Now,<sup>793</sup> in the continuation of the verse, “the companions listen to your voice,” the “companions” (*Chaverim*-חברים) refers to the angels,<sup>794</sup> who are called the companions of the souls. The word “companion-*Chaver*-חבר” indicates two matters. On the one hand, the word “companion-*Chaver*-חבר” indicates that the “companion” is secondary and sublimated to the primary, in that he himself is not primary, but is only a “companion-*Chaver*-חבר.” On the other hand, the word “companion-*Chaver*-חבר” indicates that the “companion” indeed has some relation to the primary. That is, he is connected-*Chibur*-חיבור and conjoined-*Hitchabroot*-התחברות to the primary, even though he is not primary. It is in this respect that the angels are called the “companions-*Chaverim*-חברים” of the souls, being that the angels are below the souls and secondary to them.<sup>795</sup> Nevertheless, they do have some relationship and bond with the souls, in that the angels refine the words of the Torah study of the souls, in that “they hug them and they kiss them.”<sup>796</sup> They therefore merit to listen to the voice of the Torah study of the souls in the Garden of Eden (*Gan Eden*).

Now, all the above relates to the revelations (*Giluyim*) of the Garden of Eden (*Gan Eden*). However, the verse then continues, “Flee, my beloved,” referring to fleeing from the revelations of the Garden of Eden to the revelations of the coming future, which are much loftier. That is, the revelations

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<sup>793</sup> See the end of the aforementioned discourse in *Hemshech* 5666 p. 604.

<sup>794</sup> Midrash Shir HaShirim Rabba and Rashi to Song of Songs 8:13

<sup>795</sup> See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 2.

<sup>796</sup> See Zohar I 23b; Zohar II 201b; Torah Ohr, Miketz 43b and on.



of the coming future are exalted beyond the revelations of the Garden of Eden (*Gan Eden*) to such an extent that there is altogether no comparison between them. This is understood from the specific wording, “Flee-*B’rach*-ברח,” indicating an ascent from the revelation of the Garden of Eden (*Gan Eden*) to the revelation of the coming future in way of flight (meaning, a quantum leap – *Dilug*).

This is why all the souls in the Garden of Eden (*Gan Eden*), even the souls of our forefathers, the prophets and our teacher Moshe, who have been there for thousands of years, will nevertheless manifest in bodies to receive the revelations of the world of the resurrection (*Olam HaTechiyah*).<sup>797</sup> For, even though the whole time they were in the Garden of Eden (*Gan Eden*) they were constantly ascending from level to level, which is automatically understood by the fact that even souls below, in this world, are in constant ascent from level to level, as our sages, of blessed memory, stated,<sup>798</sup> “The righteous have no rest, neither in this world nor in the coming world, as it states,<sup>799</sup> ‘They go from strength to strength.’” Thus, it most certainly is the case that the souls in the Garden of Eden (*Gan Eden*) constantly ascend from level to level. They nevertheless will manifest in bodies to receive the revelations of the resurrection of the dead (*Techiyat HaMeitim*). With this in mind, we can understand the greatness and superiority of the revelations of

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<sup>797</sup> See the previous discourse of this year, 5717, entitled “*Mayim Rabim* – Many waters cannot extinguish the love,” Discourse 6, Ch. 5-6.

<sup>798</sup> Talmud Bavli, Brachot 64a; Mo’ed Katan 29a – (There it states, “Torah scholars-*Talmidei Chachamim*,” however in various places this is cited as stating “Righteous-*Tzaddikim*” – See Likkutei Sichot, Vol. 14 p. 173, note 3.)

<sup>799</sup> Psalms 84:8

the coming future, over and above the revelations of the Garden of Eden (*Gan Eden*).

### 3.

The explanation is that the revelations of the Garden of Eden (*Gan Eden*) are vastly superior to the revelations within the worlds. For, the revelations in the worlds are only from the seven lower *Sefirot*. This is as stated,<sup>800</sup> “The world is built on kindness-*Chessed*.” This means that the revelations in the worlds are only from the *Sefirah* of kindness-*Chessed* down. Moreover, even when it comes to the seven lower *Sefirot* themselves, there only is the knowledge of their existence, but their essential being is not grasped. In contrast, the revelations in the Garden of Eden (*Gan Eden*) are of the first three *Sefirot*, and additionally, they are in a way that their essential being is grasped.<sup>801</sup> Nevertheless, even with all this superiority, the revelations in the Garden of Eden (*Gan Eden*) are solely of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). In contrast, the revelations of the coming future are of the aspect of *HaShems*-יהו"ה light that encompasses all worlds (*Sovev Kol Almin*).

This then, is the meaning of the words, “Flee, my beloved... to the mountains of spices (*Harei Besamim*-הרי בשמים).” To clarify, the word “spices-*Besamim*-בשמים” shares the same letters as “in the heavens-*Shamayim*-בשמים.” Now,

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<sup>800</sup> Psalms 89:3

<sup>801</sup> See Biurei HaZohar of the Mittler Rebbe, Acharei 75a; Ohr HaTorah Bereishit Vol. 3, p. 529b and on; Discourse entitled “*Bati LeGani*” 5692 (Sefer HaMaamarim 5692 p. 288 and on).

the difference between the earth and the heavens (*Shamayim*-שמים) is that the earth is merely a point, whereas the heavens are a sphere surrounding the earth. In other words, the earth (*Eretz*-ארץ) is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds, whereas the heavens (*Shamayim*-שמים) are the aspect of light of *HaShem*-יהו"ה, blessed is He, that encompasses all worlds (*Sovev Kol Almin*).

Now, when the verse states, “to the mountains of the heavens (*Harei BaShamayim*-הרי בשמים)” the word “mountain-*Har*-הר” indicates the matter of ascent. It thus is understood that just as on earth, the mountains are higher than the general whole of earth, so likewise in the heavens (*Shamayim*-שמים), “the mountains of the heavens (*Harei BaShamayim*-הרי בשמים)” are higher than the general whole of the heavens. In other words, this refers to the light of *HaShem*-יהו"ה, blessed is He, that even transcends His light that encompasses all worlds (*Sovev Kol Almin*). Thus, “the mountains of the heavens (*Harei BaShamayim*-הרי בשמים)” refer to the simple Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the general difference between the revelations of the Garden of Eden (*Gan Eden*) and the revelations of the coming future. For, the revelations of the Garden of Eden (*Gan Eden*) are from the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). In contrast, the revelations of the coming future are from the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*).

Now, the general difference between the revelations of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) and His light that surrounds all worlds (*Sovev*), is that<sup>802</sup> there are divisions in the revelation of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) . There thus are many levels in the Garden of Eden (*Gan Eden*), in that each person grasps according to his measure. Moreover, there also are levels in the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) which have no relation to being grasped altogether. In contrast, there are no levels of division at all in the revelations of the coming future, as our sages, of blessed memory, said,<sup>803</sup> "All Israel have a share in the coming world." That is, even though there also will be many levels in the coming world, nonetheless, as a whole, they all are one level. This is because the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*), is utterly simple without division of levels, whereas the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) comes in a way of division.

#### 4.

Now, we must understand why the light of *HaShem*-יהו"ה that fills all worlds, comes in a way of division. For after all, even this is an aspect of light (*Ohr*), and by definition, light (*Ohr*) adheres to its Luminary (*Ma'or*) and is similar to its Luminary (*Ma'or*). In other words, even though the light (*Ohr*)

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<sup>802</sup> See the previous discourse of this year, 5717, entitled "*Mayim Rabim – Many waters cannot extinguish the love*," Discourse 6, Ch. 5-6.

<sup>803</sup> Mishnah Sanhedrin 10:1

cannot compare to the Luminary (*Ma'or*), and moreover, it cannot even compare to the light (*Ohr*) as it is included in the Luminary (*Ma'or*) – similar to the analogy of the light of the sun, which cannot at all compare to the light as it is included in the sun itself – nevertheless, the light (*Ohr*) adheres to its source and is similar to it. By way of analogy, if there is a heavy cloud blocking the sun, its light will not illuminate. This is because the entire matter of light is that it adheres to its source. Thus, this may be understood as it is above, in *HaShem*'s-יהו"ה Godliness, that the light (*Ohr*) adheres to its Source and is similar to it. This being so, that even the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) is the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is utterly simple, it therefore is not understood how it comes to be in a state of division.

The explanation is elucidated in *Pardes Rimonim*,<sup>804</sup> that in truth, the light (including the light of *HaShem*-יהו"ה that fills all worlds – *Memaleh Kol Almin*), is in a state of simplicity. That is, since light is similar to its Luminary (*Ma'or*), therefore, the light of *HaShem*-יהו"ה that fills all worlds is also simple, and whatever divisions there are in it, are only because of the receiving vessels (*Keilim*). That is, because this light (*Ohr*) manifests within vessels (*Keilim*), it appears in them and affects them according to the parameters of the vessels (*Keilim*). That is, even as it manifests in the vessels (*Keilim*) the light (*Ohr*) itself is simple, only that it takes on appearance and bestows influence according to the parameters of the vessels (*Keilim*).

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<sup>804</sup> See *Pardes Rimonim*, Shaar 4 (Shaar Atzmut v'Keilim) Ch 4

By way of analogy, this may be compared to water that is poured into vessels. Now, in reality, the water is simple, even as it is in the vessel. Nonetheless, it takes on the appearance of the vessel. That is, if the vessel is white, the water will appear to be white, if the vessel is green, the water will appear to be green, and if it is red, the water will appear to be red.

However, this explanation is not adequate.<sup>805</sup> For, if we say that, in and of itself, the light (*Ohr*) is utterly simple, it therefore is inapplicable for any divisions to be in it whatsoever, even as a result of the vessels (*Keilim*). Thus, being that as a result of the vessels (*Keilim*) division becomes apparent in the light (*Ohr*), this indicates that even as the light (*Ohr*) is in and of itself, it is not in a state of the utter simplicity. Proof for this is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which indeed is utterly simple, so that even when it manifests in vessels (*Keilim*) it nevertheless remains simple.<sup>806</sup> Using a well-known example, even when the light of *Atik Yomin* is drawn into *Zeir Anpin*, it remains as it is, in a state of simplicity. In other words, the vessels (*Keilim*) cause no apparent division in it. This being so, since in the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Ohr Memaleh*) division becomes apparent as a result of the vessels (*Keilim*), at the very least, this proves that even as this light (*Ohr*) is in and of itself, it is not in a state of ultimate simplicity.

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<sup>805</sup> Also see the discourse entitled “*Vayehi HaAnan*” 5675 (*Hemshech* 5672 Vol. 2 p. 939); *Hemshech Rosh HaShanah* 5694, Ch. 20, and elsewhere.

<sup>806</sup> See *Hemshech* 5666 p. 467 and on.

The explanation is that the way the light of *HaShem*-יהו"ה that fills all worlds (*Mamaleh*) is drawn down, is through the restraint of the *Tzimtzum* and the empty space (*Makom Panuy*).<sup>807</sup> Now, as known about the restraint of the *Tzimtzum* and the empty space (*Makom Panuy*), it was not in a way of complete withdrawal of the light (*Ohr*). Rather, the light of the impression (*Reshimu*) remained.<sup>808</sup> Now, the light of the impression (*Reshimu*) brought about divisions in the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*). That is, though the light that was subsequently drawn down is the same light that preceded the restraint of the *Tzimtzum* – for as known, the light of *HaShem*-יהו"ה, blessed is He, that preceded the *Tzimtzum* returned and illuminated, as it states, “At first there was darkness and then the light returned”<sup>809</sup> – nevertheless, since it was drawn down through the restraint of *Tzimtzum* and the empty space (*Makom Panuy*) and through the light of the impression (*Reshimu*), therefore, the light of the impression (*Reshimu*) affected it, in that, at the very least, division became apparent in it as a result of the vessels (*Keilim*).

This is the true difference between the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) and the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*). That is, the light of *HaShem*-יהו"ה that transcends all

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<sup>807</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12 and on.

<sup>808</sup> See the note at the beginning of Otzrot Chayim of Rabbi Chayim Vital; Also see Likkutei Torah, Hosafot to Vayikra, discourse entitled “To understand what is written in Otzrot Chayim (52b and on); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12 and on.

<sup>809</sup> See (Rashi) to Talmud Bavli, Shabbat 77b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13.

worlds (*Sovev*) is not drawn by means of the restraint of the *Tzimtzum* or the light of the impression (*Reshimu*). In other words, the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*) remains entirely unaffected by the light of the impression (*Reshimu*). In contrast, though the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) also adheres to the Luminary, that is, to *HaShem*-יהו"ה, blessed is He, nevertheless, at the very least, since it comes by way of the light of the impression (*Reshimu*), division is applicable in it as a result of the vessels.

By way of analogy, this may be understood through the difference between the vitality of the limbs and organs of the body and the vitality in the hair.<sup>810</sup> That is, if any damage should happen to one of his limbs, a person feels pain. However, this is not so of one's hair, in that if it is cut, he feels no pain. The reason is because though the vitality in the hair is in a state of adhesion, nevertheless, it is drawn to the hair through the skull, which separates. It therefore is applicable for hair to be cut off (from its source) without any pain.

The same is understood as it is above in *HaShem*'s-יהו"ה Godliness in regard to the light of *HaShem*-יהו"ה that fills all worlds. That is, even though it is in a state of adhesion, nevertheless, since it is drawn down by way of the separation of *Tzimtzum*, at the very least, division and separation is applicable to it, as a result of the vessels (*Keilim*).

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<sup>810</sup> See Sefer HaMaamarim 5661 p. 166; *Hemshech* 5666 p. 466, and elsewhere.



The explanation of the matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is as follows: As known, the entire matter of serving *HaShem*-יהו"ה, blessed is He, is included in the verse,<sup>811</sup> "Listen Israel, *HaShem* our God, *HaShem* is One-*Shema Yisroel HaShem Elohei*"nu *HaShem Echad*-יהו"ה אחד." <sup>812</sup> Now, the Name *HaShem*-יהו"ה is mentioned twice in this verse, with *HaShem*'s-יהו"ה title God-*Elohi*"m-אלהי"ם in between. We similarly find that in the thirteen attributes of mercy, it is written,<sup>813</sup> "*HaShem*-יהו"ה, *HaShem*-יהו"ה," and between the two, there is a pause in the cantillation.<sup>814</sup> From this it is understood that they are two levels. The first Name *HaShem*-יהו"ה is the upper Name *HaShem*-יהו"ה and the second Name *HaShem*-יהו"ה is the lower Name *HaShem*-יהו"ה.<sup>815</sup> This is why there is a pause between them. The same is so in the recital of *Shema*, within which *HaShem*-יהו"ה, blessed is He, is mentioned twice. That is, the first *HaShem*-יהו"ה refers to the upper Name *HaShem*-יהו"ה and the second *HaShem*-יהו"ה refers to the lower Name *HaShem*-יהו"ה.<sup>816</sup> This then, is why *HaShem*'s-יהו"ה title God-*Elohi*"m-

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<sup>811</sup> Deuteronomy 6:4; Also see the Opening Words of the Mittler Rebbe to Imrei Binah, translated as The Gateway to Understanding, in the name of his father, the Alter Rebbe.

<sup>812</sup> See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>813</sup> Exodus 34:6

<sup>814</sup> Zohar III 138a (Idra Rabba)

<sup>815</sup> Likkutei Torah, Drushim l'Rosh HaShanah 59a and on; *Hemshech* 5672 Vol. 2 p. 988, p. 995, and elsewhere.

<sup>816</sup> See *Hemshech* 5672 *ibid.* p. 987 and on; p. 994 and on; Also see the discourse entitled "*HaYoshevet BaGanim* – You who dwell in the gardens," 5713 (Sefer HaMaamarim 5713 p. 65 and on; Torat Menachem, Sefer HaMaamarim

אלהי"ם separates between them. For, the upper Name *HaShem*-יהו"ה is the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev*), whereas the lower Name *HaShem*-יהו"ה is the light of *HaShem*-יהו"ה, that fills all worlds (*Memaleh*), and separating between them is His title God-*Elohi*"מ-אלהי"ם, which is the matter of the concealing restraint of the *Tzimtzum*, which separates.

However, *HaShem*'s-יהו"ה ultimate Supernal intent is for there to be a union of the light of *HaShem*-יהו"ה that transcends and encompasses all worlds (*Sovev*) and the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*).<sup>817</sup> In other words, His Supernal intent is for His light that transcends all worlds (*Sovev*) to be drawn into His light that fills all worlds (*Memaleh*). This is why the verse specifically mentions the title “our God-*Elohei*”*nu*-אלהינו,” rather than just the title “God-*Elohi*”*m*-אלהי"ם.” This is because *HaShem*'s-יהו"ה title God-*Elohi*”*m*-אלהי"ם is the quality of judgment and restraint, which conceals. In contrast, in His title “our God-*Elohei*”*nu*-אלהינו,” the quality of judgment and restraint leans toward kindness-*Chessed* and mercy-*Rachamim*.<sup>818</sup> Thus, through “our God-

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Teivet p. 230 and on, translated in The Teachings of The Rebbe – 5713, Discourse 8.)

<sup>817</sup> See the Opening Words of the Mittler Rebbe to Imrei Binah, translated as The Gateway to Understanding, in the name of his father, the Alter Rebbe.

<sup>818</sup> To clarify, *HaShem*'s-יהו"ה title “God-*Elohi*”*m*-אלהי"ם is filled with the name *Ya*"ה-י, which consists of the letters *Yod*-Hey-ו"א-י"ד 26, the numerical value the Name *HaShem*-יהו"ה-26. In contrast, His title “Our God-*Elohei*”*nu*-אלהינו” also includes the letter *Vav*-ו of His Name *HaShem*-יהו"ה and therefore leans toward kindness and mercy, in that there is a greater revelation of the Name *HaShem*-יהו"ה and His Oneness. That is, this title is more revealing of “*HaShem* is One-*HaShem Echad*”-יהו"ה אחד-39, in that it is filled with the letters *Yod*-Hey-*Vav*-ו"א-י"ד 39, which have the same numerical value as *HaShem* is One-יהו"ה אחד-39. Moreover, the possessive “our God-*Elohei*”*nu*-אלהינו” indicates that the God of

*Elohei"nu* אלהינו" a bond is made between the light of *HaShem* יהו"ה that transcends and surrounds all worlds (*Sovev*) and the light of *HaShem* יהו"ה that fills all worlds (*Memaleh*).

This is especially so when we consider the well-known<sup>819</sup> explanation of *HaShem*'s יהו"ה title "our God-*Elohei"nu* אלהינו", that it means, "Our God, our strength and our life." This refers to the Name *HaShem* יהו"ה as it exists in the Jewish soul, as it states,<sup>820</sup> "For His people are part of *HaShem* יהו"ה." It thus is certain that the Name *HaShem* יהו"ה as it is in the Jewish soul, has the ability to bond the light of *HaShem* יהו"ה that transcends and encompasses all worlds (*Sovev*) with the light of *HaShem* יהו"ה that fills all worlds, so that His transcendent light and illumination (*Sovev*) is drawn into His light that fills the all worlds (*Memaleh*), this being *HaShem*'s יהו"ה ultimate Supernal intent, blessed is He.

Now, the matter of the name *HaShem* יהו"ה as it is in the Jewish soul, is explained at length in various places.<sup>821</sup> However, the general explanation is that, just as the general matter of the four letters of the lower Name *HaShem* יהו"ה

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Israel is the Singular Preexistent Intrinsic and Essential Being, *HaShem* יהו"ה alone, blessed is He, for only He is **our** God-*Elohei"nu* אלהינו". 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*), and Vol. 3 (The Letters of Creation, Part 2), section entitled "The Gate explaining that *Yod-Hey* יהו"ה is Judgment and *Vav-Hey* ו"ה is Mercy."

<sup>819</sup> Likkutei Torah, Balak 73b

<sup>820</sup> Deuteronomy 32:9; See Tanya Iggeret HaTeshuvah, Ch. 4 (cited in Likkutei Torah *ibid.*); See the discourse entitled "*HaYoshevet BaGanim*" in Ohr HaTorah, Shir HaShirim Vol. 2, p. 773, 781, 787 and on, Vol. 3, p. 1,020 and on; Likkutei Torah, Re'eh 18a and on; Sefer HaMaamarim 5679 p. 611 and on, and elsewhere.

<sup>821</sup> Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1); Shaarei Kedushah of Rabbi Chayim Vital, translated as *Gates of Holiness*; Likkutei Torah, Re'eh 18a and on; Sefer HaMaamarim 5679 p. 611 and on, and elsewhere.

indicate the order of the drawing down and bestowal of His light and illumination, this is likewise so of the Name *HaShem*-יהו"ה as it is in the Jewish soul.

To further explain, the letter *Yod*-י of the Name *HaShem*-יהו"ה as it is in the Jewish soul, is the aspect of a point (*Nekudah*), indicating complete nullification of one's existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, in that he entirely sets himself aside. That is, he is not an independent being unto himself, but his existence is solely to fulfill the Supernal will of *HaShem*-יהו"ה, blessed is He. Because of this, he has no need to take anything else into consideration. That is, it makes utterly no difference to him whether this makes intellectual sense or not, nor does he care if people say that he is not acting according to reason and intellect. Rather, since he knows that this is what he must do, he does so without calculation. In general, his service of *HaShem*-יהו"ה, blessed is He, does not stem from service that accords to reason and intellect, but rather, his service is axiomatic and foundational to his very existence and transcends reason and intellect. This is the matter of nullifying (*Bittul*) the very essence of one's being to *HaShem*-יהו"ה and His Supernal will, blessed is He.

Now, the letter *Hey*-ה of the Name *HaShem*-יהו"ה as it is in the Jewish soul, is that following the service of *HaShem*-יהו"ה, blessed is He, that stems from the letter *Yod*-י of his soul, he then comes to the aspect of the letter *Hey*-ה, which has length and width, indicating understanding and comprehension. However, even then, his understanding and comprehension fully accord to the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the letter *Yod*-י of his soul. This is the matter

of “the point (*Nekudah*) in the sanctuary (*Heichala*).”<sup>822</sup> In other words, he contemplates his spiritual condition and is honest with himself, in that he realizes how far he is from *HaShem*’s יהו"ה Godliness.

That is, even though he has been engaged in serving *HaShem* יהו"ה, blessed is He, for many years and has even merited attaining various matters, nevertheless, if he truly and honestly contemplates the condition of his soul, he realizes his general spiritual condition and that he has not moved from it at all, in that he remains in the same condition as before. Moreover, though he may be embarrassed to admit this in the presence of others, he nevertheless, recognizes this about himself. That is, at the very least, in the few minutes that he honestly contemplates the condition of his soul and adheres to this truth, in that he realizes what he is, this causes him much anguish. This is explained by his honorable holiness, the Mittler Rebbe,<sup>823</sup> in the analogy of a pauper who, when he recalls his situation, is immediately brought to tears with bitterness in his soul.

Now, in addition to his anguish over his personal condition, he becomes even more anguished when he contemplates how distant the entire chaining down of the worlds (*Hishtalshelut*) is from *HaShem* יהו"ה and that it all is but a mere glimmer from Him, blessed is He. This goes without saying about the light of *HaShem* יהו"ה that fills all worlds (*Memaleh*), which certainly is but a mere glimmer of His

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<sup>822</sup> See Zohar I 6a; Tikkunei Zohar, Tikkun 5 19a, and elsewhere.

<sup>823</sup> See *Derech Chayim* of the Mittler Rebbe 5c and on, translated as *The Way of Life*.

Godliness. However, even the light that transcends all worlds (*Sovev*) is but a glimmer. This is as stated,<sup>824</sup> “I am *HaShem*-יהו"ה, that is My Name.” That is, even the upper Name *HaShem*-יהו"ה, which is the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev*)<sup>825</sup> is only the Name and radiance of His light alone. This causes him even greater anguish.

Now, in truth, the two are interdependent. That is, because of the distance from *HaShem*-יהו"ה of the entire chaining down of the worlds (*Hishtalshelut*), there is the possibility for him to be in such a condition. For, wherever there is a great illumination of *HaShem*'s-יהו"ה light, there is no “room” for darkness whatsoever. This being so, the very fact that he finds himself this condition, is because the entire chaining down of the worlds (*Hishtalshelut*) is distant from *HaShem*-יהו"ה, blessed is He. Thus, when he contemplates all this and is greatly anguished over it, the verse, “then they cried out to *HaShem*-יהו"ה in their distress,” applies.<sup>826</sup> That is, he prays and rouses mercy and compassion upon the totality of the chaining down of the worlds (*Hishtalshelut*), pleading that there should be an illumination of *HaShem*'s-יהו"ה Godliness, through which he too will be brought close.

Now, the matter of the letter *Vav*-ו-6 of the Name *HaShem*-יהו"ה as it is in the Jewish soul, is that after prefacing with the letters *Yod*-י and *Hey*-ה, there then is caused to be a drawing forth of influence through Torah. This is because the Torah consists of six-*Vav*-ו directions. These are: fit (*Kosher*)

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<sup>824</sup> Isaiah 42:8

<sup>825</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>826</sup> Psalms 107:6, 28

and unfit (*Pasul*), pure (*Tahor*) and impure (*Tameh*), permissible (*Mutar*) and forbidden (*Assur*), which are called “the six chambers (*Vav Chadarim*).”<sup>827</sup>

This is followed by the final letter *Hey*-ה of the Name *HaShem*-יהו"ה as it is in the Jewish soul, which is the matter of accepting the yoke of *HaShem*'s-יהו"ה Kingship upon oneself by fulfilling His *mitzvot*-commandments. This then, is the general order of the drawing forth. That is, he starts off with the letter *Yod*-י until he comes to the final letter *Hey*-ה, which is the length and width of the recipient.

## 6.

Now, based on the above, this seems to indicate that the Torah is higher than the *mitzvot*. For, the Torah corresponds to the letter *Vav*-ו, whereas the *mitzvot* correspond to the final letter *Hey*-ה. Moreover, this is simply understood from the fact that Torah precedes the *mitzvot*, in that first a person must study Torah, and it is specifically then that he will know how to fulfill the *mitzvot*, as our sages, of blessed memory, said,<sup>828</sup> “Torah study is greater, since it leads to action.”

However, in truth, there is an element of superiority that the *mitzvot* have, over and above the study of Torah. For, although the Torah is on a higher level, in that it states, “Torah came forth from wisdom-*Chochmah*,”<sup>829</sup> – which is especially

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<sup>827</sup> See Likkutei Torah, Vayikra 2d; Pardes Rimmonim, Shaar 3, Ch. 8 (Shaar Im HaEin Sof Hoo HaKeter), cited in Ohr HaTorah, Nevi'im u'Ketuvim Vol. 1 p. 621.

<sup>828</sup> Talmud Bavli, Bava Kamma 17a

<sup>829</sup> Zohar II 62a, 85a, 121a; Zohar II 81a, 182a, 261a

so considering the explanation<sup>830</sup> about the precise wording, “Torah came forth (*Nafkat*-נפקת) from wisdom-*Chochmah*,” that it only **came forth** from wisdom-*Chochmah*, but its root is higher than wisdom-*Chochmah*, meaning that the Torah is rooted in *HaShem*’s יהו"ה will and desire (*Ratzon*) and is the will and wisdom of the Holy One, blessed is He – nevertheless, after all is said and done, this desire (*Ratzon*) is comingled with wisdom-*Chochmah*. In other words, Torah is not a simple desire and pleasure (*Ratzon v'Ta'anug Pashut*), but a composite desire and pleasure (*Ratzon v'Ta'anug Murkav*).<sup>831</sup> In contrast, the *mitzvot* are the simple desire and pleasure (*Ratzon v'Ta'anug Pashut*) of *HaShem*-יהו"ה, blessed is He.<sup>832</sup>

To explain, even though the desire of *HaShem*-יהו"ה for the *mitzvot* is also for composite physical things, such as *Tefillin* made of physical parchment, and similarly, there are *mitzvot* that are duties of the heart, such as love of *HaShem*-יהו"ה and fear of *HaShem*-יהו"ה, blessed is He, which must be felt in the physical heart,<sup>833</sup> and similarly, when it comes to grasping and comprehending Torah, a person must toil in himself to such a degree, that it causes wrinkles to develop in his physical brain,<sup>834</sup> nevertheless, in truth, it is not a matter of a composite. This is because there is utterly no comparison whatsoever between spirituality and physicality, and it

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<sup>830</sup> Likkutei Torah, Bamidbar 7c; Ohr HaTorah Bereishit, Vol. 6, p. 1,023b

<sup>831</sup> See *Hemshech* 5666 p. 34, (translated as Revealing the Infinite)

<sup>832</sup> See *Hemshech* 5666 *ibid.* p. 54, (translated as Revealing the Infinite)

<sup>833</sup> See Mishneh Torah, Hilchot Yesodei HaTorah 2:1-2 and on; Also see Sefer HaMaamarim 5697 p. 215.

<sup>834</sup> See Sefer HaMaamarim 5697 *ibid.* p. 254



therefore is inapplicable for the physical to be a composite with the spiritual.

In other words, when it comes to Torah, it is a composite of desire (*Ratzon*) and wisdom (*Chochmah*). For, since wisdom (*Chochmah*) is also spiritual, therefore there can be a composition of desire (*Ratzon*) with wisdom (*Chochmah*). In contrast, when it comes to *mitzvot*, it is not that the desire (*Ratzon*) actually manifests in the physical. For, since the physical cannot at all compare to the spiritual and has no relation whatsoever to desire (*Ratzon*), it is not applicable to say that the physical can be composed of desire (*Ratzon*). We therefore see that the desire (*Ratzon*) for the *mitzvot* is the simple desire and pleasure (*Ratzon v'Ta'anug Pashut*) of *HaShem*-יהו"ה, blessed is He.

We thus find that though Torah study is necessary in order to properly fulfill the *mitzvot*, nonetheless, through subsequently fulfilling the *mitzvot*, we reach much higher than the study of Torah, including all aspects of Torah, even as Torah is above in *HaShem*'s-יהו"ה Godliness. For, after all, Torah is a composite desire (*Ratzon Murkav*). This is so much so, that Torah is elevated through the fulfillment of *mitzvot*. That is, by fulfilling *mitzvot*, the Torah is elevated as well. In other words, first the study of Torah brings to fulfilling the *mitzvot*, but afterwards, the performance of *mitzvot* elevates the Torah, as the verse states,<sup>835</sup> "Teach me good reasoning and knowledge, for I had faith in Your *mitzvot*." That is, through fulfilling the *mitzvot* ("Your *mitzvot*-מצותיך") – and especially if the *mitzvot* are not fulfilled out of intellectual reasoning or intent, but solely

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<sup>835</sup> Psalms 119:66

out of simple faith (“I had faith-האמנתי”) – we then come to “good reasoning and knowledge” in Torah.<sup>836</sup>

With the above in mind, we can understand the superiority of the revelation of the resurrection of the dead (*Techiyat HaMeitim*) over and above the revelations of the Garden of Eden (*Gan Eden*). For, in the Garden of Eden (*Gan Eden*), there specifically is the matter of Torah study, whereas it is inapplicable to fulfill *mitzvot* in the Garden of Eden (*Gan Eden*).<sup>837</sup> Moreover, even the reward for fulfilling the *mitzvot* in the Garden of Eden (*Gan Eden*) is only the product of the *mitzvot*, rather than the principal reward. In contrast, in the coming future even the principal reward of the *mitzvot* will be drawn forth.<sup>838</sup> That is, even according to the opinion<sup>839</sup> that *mitzvot* will not be performed in the coming future, nevertheless, there indeed will be the reward for the *mitzvot* (including the principal reward). We thus see that in the Garden of Eden (*Gan Eden*) there only is a drawing forth of the composite desire (*Ratzon Murkav*) – (which generally is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds – *Memaleh*) – whereas in the coming future there will be a drawing forth of the simple desire (*Ratzon Pashut*) – (which generally is the light of *HaShem*-יהו"ה that transcends all worlds – *Sovev*).

This then, is the meaning of the words, “Flee, my beloved.” That is, the ascent from the Garden of Eden (*Gan*

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<sup>836</sup> See the discourse entitled “*Tuv Ta'am v'Da'at*” 5665 (Sefer HaMaamarim 5665, p. 19).

<sup>837</sup> See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Tzitzit 15b.

<sup>838</sup> See Mishnah Pe'ah 1:1 recited in the liturgy of the morning blessings.

<sup>839</sup> See Talmud Bavli, Nidah 61b

*Eden*) to the revelation of the coming future will be in a way of fleeing, like a quantum leap (*Dilug*), being that the superiority of the revelations of the coming future over the revelations of the Garden of Eden (*Gan Eden*) are utterly beyond all comparison.

7.

This then, is the meaning of the verse,<sup>840</sup> “You who dwell in the gardens, the companions listen to your voice; Let me hear. Flee, my beloved, and be swift as a gazelle or a young stag, to the mountains of spices!” The words “You who dwell in the gardens (*Ganim*-גנים)” refer to the revelations of the Garden of Eden (*Gan Eden*). The “companions” refer to the angels, who are called “companions” (*Chaverim*-חברים) being that they are below [and secondary to] the souls of Israel. Nonetheless, since the angels refine the Torah study of the souls of the Jewish people, in that “they hug them and kiss them,” they therefore merit to hear the voice of the Torah study of the souls of the Jewish people. However, all this is regarding the revelations of the Garden of Eden. The next verse continues, “Flee, my beloved,” referring to the revelations of the coming future, which are the primary revelation. The words, “Be as swift as a gazelle or a young stag” refer to the fact that even during exile, the Holy One, blessed is He, watches over the Jewish people, like the gazelle who even when sleeping, sleeps with one eye open, and like the young stag who turns his head to look back, even when running forward etc. However, the

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<sup>840</sup> Song of Songs 8:13-14

ultimate culmination is “the mountains of spices” (*Harei Besamim*-הרי בשמים) referring to the revelations of the coming future, at which time “the mountains of the heavens” (*Harei BaShamayim*-הרי בשמים) will be revealed.