

Discourse 12

“Bati Legani - I have come to My garden”

Delivered on Erev Shabbat Parshat Beshalach,
11th of Shvat, after welcome the Shabbat (Discourse 1 of 2),⁹¹⁸ 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹¹⁹ “I have come to My garden, My sister, My bride.” It states in Midrash Rabbah (on this verse),⁹²⁰ “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place that I primarily was at first. For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the lowest of worlds.” However, the sin of the tree of the knowledge of good and evil caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from the earth to the first firmament. Then, through the sins that followed, it withdrew from firmament to firmament, until the seventh firmament. Subsequently, the righteous-*Tzaddikim* came and drew down

⁹¹⁸ This discourse includes additional notes and citations of the Rebbe, which were added from the hand-written notes of the Rebbe regarding this discourse. [These notations are marked.] This discourse is primarily based upon the eighth chapter of the *Hemshech* entitled “*Bati Legani*” of the year 5710.

⁹¹⁹ Song of Songs 5:1 – Also see the first chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 111), and Shaarei Orah of Rabbi Yosef Gikatilla, Shaar One (*Malchut*).

⁹²⁰ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from above to below, until Moshe came, who was the seventh, and “all sevens are beloved,”⁹²¹ and drew the *Shechinah* down from the first firmament to the earth.

This is the meaning of the verse,⁹²² “The righteous (*Tzaddikim*) will inherit the earth, and will dwell forever (*Yishkenu La’ad*-לְעַד יִשְׁכְּנוּ) upon it.” That is, they bring the dwelling about (*Mashkeeneem*-מִשְׁכֵּנִים),⁹²³ drawing down the aspect of,⁹²⁴ “He Who dwells forever (*Shochen Ad*-שׁוֹכֵן עַד), who is exalted and holy,”⁹²⁵ to be openly revealed below.

This they do through their toil in serving *HaShem*-יהו"ה, blessed is He, by restraining (*Itkafiya*) and transforming (*It'hapcha*) the opposite of holiness [to holiness]. This causes “the Glory of the Holy One, blessed is He, to be elevated in all worlds,”⁹²⁶ referring to the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) and radiates equally in all worlds.

Now, this revelation was primarily in the Holy Temple, as the verse states,⁹²⁷ “You shall build a Sanctuary for Me, and I will dwell within them-*V'Shachantee b'Tocham*-וְשָׁכַנְתִּי בְּתוֹכָם.” The verse does not say “within it-*b'Tocho*-בְּתוֹכוֹ” but,

⁹²¹ Midrash Vayikra Rabba 29:11

⁹²² Psalms 37:29

⁹²³ See Matnat Kehunah and Maharzu commentaries to Midrash Bamidbar Rabba 13:2, and Maharzu to Bereishit Rabba 19:2.

⁹²⁴ See the prayer liturgy of the morning prayers (*Shacharit*) of Shabbat and the Festivals (*Yom Tov*) “*Shochen Ad*” section; Also see Isaiah 57:15.

⁹²⁵ See the discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 4 (Torat Menachem, Sefer HaMaamarim, Bati LeGani, Vol. 1, p. 9).

⁹²⁶ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

⁹²⁷ Exodus 25:8

“within them-*b'Tocham*-בתוכם,” meaning, within each and every Jew.⁹²⁸

It is to this end that one of the forms of service in the Holy Temple was that of sacrificial offerings (*Korbanot*).⁹²⁹ For, there are two matters in sacrificial offerings (*Korbanot*). First there is the ascent from below to Above, as expressed in the teaching,⁹³⁰ “The mystery of the sacrifices ascends to the mystery of the Unlimited One (*Ein Sof*),” in that offering sacrifices (*Korbanot*-קרבנות) is the matter of bringing the powers of the soul close (*Kiruv*-קירוב) to *HaShem*-יהו"ה, blessed is He.⁹³¹ This causes the matter of a “pleasing aroma to *HaShem*-יהו"ה (*Rei'ach Nicho'ach*-ריח ניחוח ליהו"ה),”⁹³² and is the matter of drawing from Above to below, thus bringing about the matter of “I will dwell within them-*V'Shachanti b'Tocham*-ושכנתי בתוכם.”

This is also why the Tabernacle (*Mishkan*-משכן) was made of acacia wood (*Atzei Shitim*-עצי שטים). For the root “שטה” means “to stray,” as in “to stray from the path.” This is as stated,⁹³³ “Any man whose wife shall go astray-*Tisteh-Tesheta*.” This refers to a Jewish soul that descended below and strayed from the straightforward path. However, if this folly-

⁹²⁸ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of the Rishon, Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45.

⁹²⁹ See the second chapter of the discourse entitled “*Bati LeGani*” 5710.

⁹³⁰ See Zohar II 239a; Zohar III 26b

⁹³¹ See Sefer HaMaamarim 5709 p. 29.

⁹³² Leviticus 1:9; Numbers 28:8, and elsewhere.

⁹³³ Numbers 5:12

Shtut-שטות of the opposite of holiness exists, it must be transformed into holy folly (*Shtut d'Kedushah*). This is why the Tabernacle (*Mishkan*-משכן) was made of acacia wood (*Atzei Shitim*-עצי שטים), because the matter of serving *HaShem*-יהו"ה, blessed is He, in the Tabernacle and in Holy Temple, is to transform the folly-*Shtut* of the opposite of holiness, into holy folly (*Shtut d'Kedushah*-שטות דקדושה).

The discourse continues⁹³⁴ and explains that the boards-*Kerashim*-קרשים of the Tabernacle (*Mishkan*) were specifically made of acacia wood (*Atzei Shitim*-עצי שטים). The word “board-*Keresh*”-קרש consists of three letters, which are *Kof*-ק, *Reish*-ר and *Shin*-ש. The Zohar⁹³⁵ states that the letters *Kof*-ק and *Reish*-ר are letters of the side opposite holiness, and that for them to be sustained, they took the letter *Shin*-ש to be amongst them, thus deriving vitality from holiness. However, the ultimate intent in serving *HaShem*-יהו"ה, blessed is He, is to transform the matter of the “board-*Keresh*” to holiness.

The discourse explains that the letter *Kof*-ק and the letter *Reish*-ר are similar to the letters *Dalet*-ד and *Hey*-ה. That is, the letter *Reish*-ר is similar to the letter *Dalet*-ד both in its shape and in the meaning of its name. Nevertheless, there is a vast difference between them. That is, the letter *Dalet*-ד has a *Yod*-י behind it, and the letter *Yod*-י indicates self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Because of this the letter *Dalet*-ד is on the side of holiness.

In contrast, the letter *Reish*-ר lacks the *Yod*-י behind it, meaning that it does not have self-nullification (*Bittul*) to

⁹³⁴ See the third chapter of the discourse entitled “*Bati LeGani*” 5710.

⁹³⁵ Introduction to Zohar 2b

HaShem-יהו"ה, blessed is He, and is therefore a letter of the side opposite holiness. All this was explained in the preceding chapters of the discourse.⁹³⁶

2.

Now, after the discourse explained the difference between the letter *Dalet*-ד and the letter *Reish*-ר, it continues and explains⁹³⁷ that this also is the difference between the letter *Hey*-ה and the letter *Kof*-ק. That is, even though they are similar to each other, there nevertheless is a vast difference between them. This is because the letter *Hey*-ה is of the side of holiness, whereas the letter *Kof*-ק is of the side opposite holiness.

It explains there that the letter *Hey*-ה is made of the letter *Dalet*-ד, but also has a foot in the front. That is, in the letter *Dalet*-ד the *Yod*-י is behind it, indicating a back-to-back union (*Achor b'Achor*), whereas the letter *Hey*-ה (also) has a *Yod*-י, but to its front, indicating a face-to-face union (*Panim b'Panim*), which perfects the union (*Yichud*). About the letter *Dalet*-ד (which has the *Yod*-י behind it), the discourse explains that the letter *Dalet*-ד receives from the letter *Gimel*-ג, as in the teaching of our sages, of blessed memory,⁹³⁸ “*Gimel*-ג *Dalet*-ד means ‘give to the poor-*Gemol Dalim*-דלים.”

⁹³⁶ That is, see the discourse entitled “*Bati LeGani* – I have come to My garden” from the years 5711 through 5717 (translated in The Teachings of The Rebbe), each of which expounded upon the respective chapter of the discourse of 5710.

⁹³⁷ That is, in the chapter that aligns with this year, chapter eight.

⁹³⁸ See Talmud Bavli, Shabbat 104a

This may be understood as the Alter Rebbe explained about the shape of the letter *Gimel*-ג.⁹³⁹ (For, as known, the shape of the letters indicates the manner of the drawing down [of influence] from Above. For, the “letters-*Otiyot* אותיות” are of the same root as in the verse,⁹⁴⁰ “The morning is coming-*Ata*-אתה,”⁹⁴¹ indicating drawing down and coming into revelation. The shapes of the letters indicate the manner of the light and revelation.)⁹⁴² That is, [the shape of the letter *Gimel*-ג] is that it has one line in the shape of a *Vav*-ו, with a point, which is a *Yod*-י, towards its bottom.

To explain, the shape of the letter *Vav*-ו indicates drawing down from Above to below. This is why the letter *Vav*-ו begins with a letter *Yod*-י. This is because every drawing down (*Hamshachah*) is preceded by a constriction-*Tzimtzum*.⁹⁴³ For, in order for a teacher, who is the bestower, to give over a teaching to his student, he must first constrict the intellectual matter, so that all that remains is a solitary point commensurate to the capacity of the student to receive. This constriction (*Tzimtzum*) is the beginning of the drawing down (*Hamshachah*), and is the letter *Yod*-י at the head of the *Vav*-ו.

⁹³⁹ Note: Torah Ohr 59a; Also see Biurei HaZohar of the Mittler Rebbe, Balak, to Zohar III 204 (p. 107d); Ohr HaTorah, Drushei Chanukah, p. 334.

⁹⁴⁰ Isaiah 21:12

⁹⁴¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), “The Gate explaining the difference between the various names of general classification.” Also see Torah Ohr, Mikeitz 42b; Likkutei Torah, Bamidbar 11c, and elsewhere.

⁹⁴² See Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 11 & 12.

⁹⁴³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13-15.

Then, once the general bestowal has been measured according to the capacity of the recipient, there must be the actual matter of bestowal from above to below. The order of this bestowal from above to below, is that to the degree that the matter is drawn down, to that degree it becomes more constrained and abbreviated. The same is so of the shape of the letter *Vav*-ו, that the further it is drawn down, the narrower it becomes.

Now, all the above is from the perspective of the bestower of influence (*Mashpia*). However, once the intellect enters the receptacle of the recipient, it becomes even more constrained. That is, a further constraint (*Tzimtzum*) is brought about due to the receptacle of the recipient. In other words, in addition to the constraint (*Tzimtzum*) stemming from the bestower (*Mashpia*), when the influence enters the receptacle of the recipient, it becomes even more constrained, due to the limitation of the capacity of the student to receive. This is the matter of the *Yod*-י at the bottom of the *Vav*-ו of the letter *Gimel*-ג, which indicates the constraint (*Tzimtzum*) caused by the receptacle of the recipient. This is to say that from the entire bestowal [of influence], he only receives a point (*Nekudah*).

The above explains the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) which are present in every drawing down and bestowal [of influence]. In other words, the recipient only receives the aspect of Action (*Asiyah*), which is the fourth part. This is why the *Yod*-י at the bottom of the *Vav*-ו of the letter *Gimel*-ג only [comes out] of the lower quarter of the line of the *Vav*-ו. This

explains the teaching,⁹⁴⁴ “*Gimel-ג Dalet-ד* means ‘give to the poor-*Gemol Dalim* גמול דלים,’” indicating the bestowal [of influence] from the letter *Gimel-ג* to the letter *Dalet-ד*.

Now, through the bestowal from the letter *Gimel-ג* to the letter *Dalet-ד*, which is the matter of bestowing to one who has nothing of his own, the letter *Hey-ה* is then made from the letter *Dalet-ד*. In other words, the bestowal bring about additional light and illumination, as explained before about the superiority of the letter *Hey-ה* over the letter *Dalet-ד*. That is, in the letter *Hey-ה* the union (*Yichud*) is face-to-face (*Panim b’Panim*). This comes about through giving charity (*Tzedakah*), in that the word “charity-*Tzedakah*-צדקה” divides into “the righteousness of the *Hey-Tzedek Hey-ה* צדק.”⁹⁴⁵ That is, the letter *Hey-ה* is made from the letter *Dalet-ד*.

The explanation may be understood from the verse,⁹⁴⁶ “There is one who scatters and gathers more,” about which our sages, of blessed memory, explained,⁹⁴⁷ “If you see a person who scatters his money to charity, know that he gathers more.” In other words, one could possibly think that through scattering his money, his money will become diminished and lacking. Therefore, the verse informs us, “There is one who scatters and gathers more.” That is, not only will he not be diminished or lacking, but on the contrary, he will come to have additional surplus.⁹⁴⁸

⁹⁴⁴ See Talmud Bavli, Shabbat 104a

⁹⁴⁵ Zohar III 72a and elsewhere.

⁹⁴⁶ Proverbs 11:24

⁹⁴⁷ Note: Yalkut Shimoni to Proverbs 11:24 [Remez 947]

⁹⁴⁸ Also see Shulchan Aruch, Yoreh De’ah 247

About this, the writings of the Arizal⁹⁴⁹ explain about the matter of a charity fundraiser” (*Gabai Tzedakah*) as it is Above, that this is the aspect of Foundation-*Yesod* of Understanding-*Binah* as it is in *Zeir Anpin*, or alternatively, it is the aspect of Foundation-*Yesod* of *Zeir Anpin* itself, through which all kindnesses (*Chassadim*) are drawn down, through which all bestowal [of influence] comes to the *Sefirah* of Kingship-*Malchut*.⁹⁵⁰ That is, not only does the bestowal not cause any lacking, but on the contrary, specifically through this he comes to the aspect of the maturation (*Gadlut*) and expansiveness of *Zeir Anpin*.

This then, explains the term “charity-*Tzedakah*-צדקה,” which divides into “the righteousness of the *Hey-Tzedek Hey*-צדק ה,” in that “righteousness-*Tzedek*-צדק” refers to the *Sefirah* of Kingship-*Malchut*.⁹⁵¹ However, the letters of the word “righteousness-*Tzedek*-צדק” indicate the light (*Ohr*) as it is in a lowly level. For, the shape of the letter *Tzadik*-צדיק (צ) is a *Yod*-י and a *Nun*-נ that are faced away from each other and are unified back-to-back (*Achor b’Achor*). The same is so of the letter *Dalet*-ד, which is unified back-to-back (*Achor b’Achor*), as explained before.

Likewise, the long leg of the letter *Kof*-ק indicates that it spreads down and descends into the external husks of *Kelipah*, (as will soon be explained). All this is because the union (*Yichud*) is back-to-back (*Achor b’Achor*), which is an

⁹⁴⁹ Note: *Shaar HaMitzvot* and *Ta’amei HaMitzvot*, Parshat Re’eh.

⁹⁵⁰ Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) and Gate Two (*Yesod*).

⁹⁵¹ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

undesirable and lowly form of union (*Yichud*), resulting in the possibility of the external forces taking some hold in it. In other words, even though the letter *Kof*-ק itself is still in holiness, nevertheless, since some hold on it is possible etc., this indicates that, in the first place, it is in an undesirable and lowly form of union (*Yichud*).

All this is so of the letters of “righteousness-*Tzedek*-צדק,” as they are, in and of themselves. However, through the bestowal [of influence] affected by the act of charity-*Tzedakah*-צדקה, the letter *Hey*-ה is made, which is the matter of face-to-face union (*Panim b’Panim*). Moreover, through the act of charity-*Tzedakah*-הצדקה, it is from the aspect of “righteousness-*Tzedek*-צדק” itself – which is an undesirable and lowly union (*Yichud*) – that the letter *Hey*-ה is made, which a face-to-face union (*Panim b’Panim*), and is the complete and perfect union (*Yichud*).

Now, about the letter *Kof*-ק, although it generally is similar to the letter *Hey*-ה, nonetheless, there is a vast difference between them. That is, the left leg of the letter *Kof*-ק descends below, as indicated by the verse,⁹⁵² “Her feet descend unto death.” About this our sages, of blessed memory, said,⁹⁵³ “Gavriel descended and implanted a reed into the sea, and a sandbar grew around it, upon which the great city of Rome, who oppresses Israel, was built.”⁹⁵⁴ The word “sea-*Yam*-ים” refers to Kingship-*Malchut* of the world of Emanation (*Atzilut*).⁹⁵⁵

⁹⁵² Proverbs 5:5

⁹⁵³ Talmud Bavli, Shabbat 56b; Sanhedrin 21a

⁹⁵⁴ See Rashi to Talmud Bavli, Shabbat 56b *ibid*.

⁹⁵⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

Thus, the words, “He implanted a reed into the sea-*Yam*-ים” refer to the matter indicated by the verse, “Her feet descend unto death.” Due to this, the side opposite holiness derives vitality, thus increasing the strength of the external husks of *Kelipah*, until “a sandbar grew around it, and upon it the great city of Rome, who oppresses Israel, was built.”

In other words, whereas the toil and service of *HaShem*-יהו"ה of the Jewish people, is as stated, “You shall make a Sanctuary for Me, and I will dwell within them,” the city of Rome stands [in opposition to this] to obstruct and withhold the manifestation of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, from the Jewish people. All this results from the “reed” of the letter *Kof*-ק which descends below. This is the difference between the letter *Kof*-ק and the letter *Hey*-ה, and is why the letter *Kof*-ק is a letter of the side opposite holiness, whereas the letter *Hey*-ה is of the side of holiness.

3.

According to the teachings of Chassidus, this may be understood through the verse,⁹⁵⁶ “I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתי), I even actualized it (*Af Aseeteev*-אף עשיתיו).” This refers to the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). In the soul of man these

⁹⁵⁶ Isaiah 43:7

are the three garments; thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*).⁹⁵⁷

Now, in regard to these three levels, though they all are garments (*Levushim*) [of the soul], there nevertheless is a difference between them. That is, thought (*Machshavah*) and speech (*Dibur*) are not separate from man, for which reason they only are found in man. That is, the faculty of speech (*Dibur*) is exclusive to mankind. This is why man is called the “speaker” (*Medaber*). Moreover, speech (*Dibur*) is specifically understood by man.

However, this is not so of the power of action (*Ma'aseh*), being that we find that the power of the actor on the acted upon is even present in the inanimate (*Domem*). In other words, the effects of the power of action (*Ma'aseh*) are present even in the inanimate (*Domem*). Similarly, the power to act (*Ma'aseh*) is even present in animals (*Chai*).⁹⁵⁸ This is because the power of action (*Ma'aseh*) is separate from man.

The same is true in regard to the three worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*). That is, about the world of Action (*Asiyah*) the verse states, “I even actualized it-*Af Aseeteev* עשיתיו-אף,” wherein the term “even-*Af*-אף” causes a separation in the matter. This is also hinted in the three lines that form the letter *Hey*-ה. That is, the upper line and the right line indicate thought (*Machshavah*) and speech (*Dibur*), whereas the line to the left indicates action (*Ma'aseh*). This is why the left line is separate from the other

⁹⁵⁷ See Torah Ohr, Megillat Esther 95b and on; Likkutei Torah, Balak 67a and on, and elsewhere.

⁹⁵⁸ See Ohr HaTorah, Inyanim p. 143; Sefer HaMaamarim 5627 p. 56 and on.

two lines, since the power of action (*Ma'aseh*) is separate from the powers of thought (*Machshavah*) and speech (*Dibur*).

Now, the matter of the three lines of the letter *Hey-ה*, is that one's thought, speech, and action (*Machshavah*, *Dibur*, *Ma'aseh*) are filled with the light of holiness. In other words, aside for the fact that he fulfills all matters of Torah and *mitzvot* in his thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*), beyond this, even in permissible matters, all his thoughts, speech and actions (*Machshavah*, *Dibur*, *Ma'aseh*), are for the sake of Heaven. Moreover, this is not only so in regard to physical matters, by which he performs the *mitzvah*, such as eating on Shabbat, at which time the eating itself is a *mitzvah*. But even in permissible matters, his entire intent in doing them is solely to make himself fitting and ready to fulfill the *mitzvot*, in that he does them in the way indicated by the verse,⁹⁵⁹ "Know Him in all your ways."

An example is his occupation in earning a livelihood. Not only will his business dealings be in the most fitting and appropriate manner, in that he takes care not to engage in any deception, encroachment, borrowing without repaying his debt, and the like, but he also does not become [intellectually and emotionally] preoccupied and entrenched in his business dealings. Rather, he engages in it solely with the power of action (*Ma'aseh*), as in the verse,⁹⁶⁰ "By the labor of your hands shall you eat," whereas his mind and heart are free to be occupied in the study of Torah and prayer.

⁹⁵⁹ Proverbs 3:6; See Mishneh Torah, Hilchot De'ot, Ch. 3.

⁹⁶⁰ Psalms 128:2; See Likkutei Torah, Shlach 42d, Chukat 66c, and elsewhere.

Beyond this, his entire intention in occupying himself in business is for the sake of Heaven, to be able to give charity (*Tzedakah*) and fulfill the other *mitzvot*, and it is to this end that he is occupied in earning a livelihood, to be able to properly serve *HaShem*-יהו"ה, blessed is He.

To explain further, when one's occupation in earning a livelihood is not as it should be, not only does he forget that "it is the blessing of *HaShem*-יהו"ה that enriches,"⁹⁶¹ but instead, it seems to him that "it is his own strength and the might of his own hand that has made him all this wealth,"⁹⁶² but beyond this, he brings about a lacking and diminishment even in matters that he attained through serving *HaShem*-יהו"ה in prayer.

This is explained by his honorable holiness, the Mittler Rebbe.⁹⁶³ That is, we observe amongst many people that on the one hand, in serving *HaShem*-יהו"ה in prayer, they attain love (*Ahavah*) and fear (*Yirah*), these being fear of God (*Yirat Elohi'm*), or at the very least, fear of sin (*Yirat Cheit*). However, even so, in their actions they are lacking. This being so, the question arises as to where their love (*Ahavah*) and fear (*Yirah*) is? He explains that, in general, there are two manners by which livelihood is procured, as the verse states,⁹⁶⁴ "At its left [is] wealth and honor." That is, there is the way of "wealth" (*Osher*-עושר) and there is the way of "honor" (*Kavod*-כבוד).

The way of "wealth" (*Osher*-עושר) means that he desires to be wealthy. Due to this, he invests much money into his

⁹⁶¹ Proverbs 10:22

⁹⁶² See Deuteronomy 8:17

⁹⁶³ Note: In the introduction to his *Derech Chayim*, [translated as *The Path of Life*].

⁹⁶⁴ Proverbs 3:16

business and even borrows money from others. However, there also is another manner, in which a person is granted livelihood in a way of “honor” (*Kavod*-כבוד). That is, even though he is not overly preoccupied in making receptacles [to receive sustenance], he nevertheless is granted sustenance in a way that transcends the natural order.

Now, even when one engages in earning a livelihood according to the first manner, he still must take care to ensure that it all is in a way of holiness. That is, he should not become so preoccupied and invested in his business, that it distracts him from setting times to Torah study and pray. That is, he still must know that “it is the blessing of *HaShem*-יהוה that enriches.” Moreover, his entire involvement in his business must be for the sake of Heaven.

However, if he becomes [intellectually and emotionally] entrenched and preoccupied in his business dealings, this also causes lacking and diminishment in the fear of God (*Yirat Elohi*’m) and fear of sin (*Yirat Cheit*) that he attained through toiling in serving *HaShem*-יהוה, blessed is He, in prayer. In other words, because he is entrenched in his business, this causes a lacking in all his matters, to the point that he even no longer has any relation to fear of sin (*Yirat Cheit*).

The advice for this problem accords to the teaching of our sages, of blessed memory,⁹⁶⁵ “Whoever takes the yoke of Torah upon himself – [the yoke of government and] the yoke of worldly cares, are removed from him.” In other words, even if, because of his [spiritual] state and because of the strain and difficulty he is in, it becomes inapplicable for him to sense any

⁹⁶⁵ Mishnah Avot 3:5

Godly delight in studying Torah, and moreover, it even becomes inapplicable for him to sense any intellectual delight in studying Torah – for although it states about the Torah,⁹⁶⁶ “It is your wisdom and understanding (even) in the eyes of the nations,” nonetheless, because of his [spiritual] state, it even is inapplicable for him to sense any intellectual delight in studying Torah – nevertheless, by accepting the yoke of Torah upon himself and stubbornly forcing himself to invest himself in the study of Torah, by way of accepting the yoke upon himself, “the yoke of worldly cares is removed from him.”

4.

Now, when one’s service of *HaShem*-יהו"ה, blessed is He, is like the form of the letter *Hey*-ה, meaning that all his thoughts, speech, and actions, are filled with the light of holiness, this likewise affects his emotional qualities (*Midot*) to be fitting. This is explained in the discourse on the matter of a charity fundraiser (*Gabai Tzedakah*).⁹⁶⁷ That is, the words of a charity fundraiser (*Gabai Tzedakah*) are soft-spoken and said in such a way that he brings others close to his views, in a way of peace and pleasantness.

The reason the discourse specifically brings the example of a charity fundraiser (*Gabai Tzedakah*) is based on the above explanation (in chapter three) of the matter of a charity fundraiser (*Gabai Tzedakah*) as it is above, in *HaShem*’s-יהו"ה Godliness. That is, this refers to the aspect of Foundation-

⁹⁶⁶ Deuteronomy 4:6

⁹⁶⁷ In the eighth chapter of the discourse entitled “*Bati LeGani*” 5710.

Yesod of Understanding-*Binah* as it is in *Zeir Anpin*, or alternatively, the aspect of Foundation-*Yesod* of *Zeir Anpin* itself, who relative to Kingship-*Malchut*, is the bestower (*Mashpia*) of influence. That is, through the bestowal there is an addition, in that through the act of charity (*Tzedakah*-צדקה) the aspect of the “righteousness-*Tzedek*-צדק” of the *Hey*-ה is made, which is union (*Yichud*) as it is in a state of perfection and completion.

Thus, in the discourse, when he explains the matter of the letter *Hey*-ה as it relates to serving *HaShem*-יהו"ה, blessed is He, he specifically brings the example of a charity fundraiser (*Gabai Tzedakah*). He explains that the way a charity fundraiser (*Gabai Tzedakah*) speaks, is with [peace and] pleasantness etc., and even though sometimes he must engage in [procuring] charity (*Tzedakah*) with forcefulness, in that it sometimes becomes necessary to exert pressure, as it states,⁹⁶⁸ “Charity may be extracted by force,” nevertheless, the charity fundraiser (*Gabai Tzedakah*) does so in a pleasant and peaceful way, distancing himself from pride to the endth degree.

This may be better understood according to the Baal Shem Tov’s teaching⁹⁶⁹ on the verse,⁹⁷⁰ “Any meal-offering that you bring to *HaShem*-יהו"ה may not be made leavened, for you may not burn up any leaven and any [date] honey as a fire-offering to *HaShem*-יהו"ה. You shall bring them as a first fruit-offering to *HaShem*-יהו"ה.”

⁹⁶⁸ See Beit Yosef and Tur, Yore De’ah, Siman 248

⁹⁶⁹ Keter Shem Tov, Section 393

⁹⁷⁰ Leviticus 2:11 and on.

At first glance, this appears to be contradictory. About this he explains that at the beginning of one's service of *HaShem*-יהו"ה, blessed is He, [that is, the "first-fruit offering"] one must indeed have some small measure of ego, which is like the rising of leavened dough. This is so that his evil inclination will not come and say, "Who am I and what am I [that I could come to serve *HaShem*-יהו"ה, blessed is He]." Thus, a measure of self-elevation is required in his service of *HaShem*-יהו"ה, blessed is He, as indicated by the teaching,⁹⁷¹ "[A Torah scholar] must have an eighth of an eighth [of pride]."

However, this is only true at the beginning of one's service of *HaShem*-יהו"ה, blessed is He.⁹⁷² However, afterwards, the verse specifies, "You may not burn up any leaven and any [date] honey as a fire-offering to *HaShem*-יהו"ה." Thus, a charity fundraiser (*Gabai Tzedakah*) who has already completed his own toil in serving *HaShem*-יהו"ה, blessed is He, to the point that he now comes to bestow influence (*Mashpia*) to others, must distance himself from pride to the endth degree, so that "he should not have any element of it nor any part of it."⁹⁷³

5.

However, the shape of the letter *Kof*-ק is that its left leg descends below. As explained above (in chapter two), this

⁹⁷¹ Talmud Bavli, Sotah 5a

⁹⁷² Keter Shem Tov, Section 393 *ibid.*; Also see Likkutei Sichot, Vol. 22, p. 162, note 32; Reshimot, Booklet 15, p. 34 and on; Sichah talk of the 2nd day of Shavuot, 5711 (Torat Menachem, Vol. 3, p. 151 and on).

⁹⁷³ Talmud Bavli, Sotah 5a *ibid.*

refers to the matter indicated by the verse,⁹⁷⁴ “Her feet descend unto death,” to the point that “upon it the city of Rome, who oppresses Israel, was built.”⁹⁷⁵ This refers to the matter of the “field-*Sadeh*-שדה” of the side opposite holiness.

The explanation is [as stated in Zohar],⁹⁷⁶ “There is one field-*Sadeh*-שדה, and there is another field-*Sadeh*-שדה.” That is, there is a field-*Sadeh*-שדה of the side of holiness, and there is a field-*Sadeh*-שדה of the side opposite holiness.⁹⁷⁷ About this the verse, states,⁹⁷⁸ “For he found her in the field-*Sadeh*-שדה, and the betrothed girl cried out, but she had no savior.”

As explained by his honorable holiness, the Tzemach Tzedek,⁹⁷⁹ the “betrothed girl” refers to the Godly soul that descended below. “The man who found her in the field,” refers to the field-*Sadeh*-שדה of the side opposite holiness. For, in the field-*Sadeh*-שדה of the side of holiness, the opposite is true, as the verse states,⁹⁸⁰ “Seek *HaShem*-יהו"ה when He is to be found; call upon Him when He is near.”

In contrast, about the field-*Sadeh*-שדה of the side opposite holiness, the verse states,⁹⁸¹ “Esav [became a skillful hunter] a man of the field-*Sadeh*-שדה,” in that he became a ruler who exerts dominion over it, to the point that even when “the betrothed girl cried out,” she nonetheless, “had no savior.” This

⁹⁷⁴ Proverbs 5:5

⁹⁷⁵ See Rashi to Talmud Bavli, Shabbat 56b *ibid*.

⁹⁷⁶ Zohar I 122a

⁹⁷⁷ Zohar I 122a *ibid*.

⁹⁷⁸ Deuteronomy 22:27

⁹⁷⁹ Note: Ohr HaTorah [Toldot] 143b [and on].

⁹⁸⁰ Isaiah 55:6

⁹⁸¹ Genesis 25:27

is because the one who rules and dominates over that field-*Sadeh*-שדה is Esav, the “man of the field-*Sadeh*-שדה.”

The [above-mentioned] passage states,⁹⁸² “The man alone shall die, but you shall do nothing to the girl.” This may be explained through the verse,⁹⁸³ “no one shall be banished from Him,” and it thus is “the man alone [who] shall die.” For, all the vitality of the external husks of *Kelipah* is derived from the side of holiness. Therefore, when he remains alone, meaning that all the vitality of the side of holiness is removed from him, “the man shall die.”

However, “you shall do nothing to the girl,” for even at the moment of the sin, she remained faithful to *HaShem*-יהוה, blessed is He.⁹⁸⁴ That is, only “her feet descended unto death,” whereas about her inner aspect, the verse states,⁹⁸⁵ “I shall not give My glory to another.” Even so, on an external level – and only temporarily – she is ruled and dominated by “Esav, the man of the field-*Sadeh*-שדה.”

This then, is the matter of the “reed” of the letter *Kof*-ק, “upon which the great city of Rome, who oppresses Israel, was built.” This matter begins with the letters of distracting thoughts that are alien (*Machshavot Zarot*) [to Godliness] and vain and empty chatter (*Dvarim Beteilim*), stemming from thoughts and speech that are the opposite of goodness. He thereby also falls into actions that are the opposite of goodness, which is the “reed” of the letter *Kof*-ק that descends below.

⁹⁸² Deuteronomy 22:24-26

⁹⁸³ Samuel II 14:14

⁹⁸⁴ Tanya, Ch. 24.

⁹⁸⁵ Isaiah 42:8

In other words, not only is it that distracting thoughts that are alien (*Machshavot Zarot*) [to Godliness] and vain and empty chatter (*Dvarim Beteilim*) are deficient, in and of themselves, but beyond this, they cause diminishment and deficiency in the totality of his service of *HaShem*-יהו"ה, blessed is He.

This accords with what the Rav, the Maggid of Mezhritch, explained⁹⁸⁶ on the verse,⁹⁸⁷ “Who has no slander on his tongue,” that the letters of distracting alien thoughts (*Machshavot Zarot*) and vain and empty chatter (*Dvarim Beteilim*) (not just forbidden talk, such as evil speech and actual slander, but even empty chatter (*Devarim Beteilim*)), act as slanderers and forces of accusation against all his toil in serving *HaShem*-יהו"ה, blessed is He. Thus, the meaning of the verse, “Who has no slander on his tongue,” is that he is careful in all matters that can act as forces of accusation against him.

6.

The discourse continues that this is also the meaning of the verse,⁹⁸⁸ “The pit was empty-*Reik*-רק, no water was in it.” That is, the word “empty-*Reik*-רק” consists of the letters *Reish*-ר and *Kof*-ק, and about this it states, “no water was in it.”

The discourse continues and explains the difference between a “pit-*Bor*-בור” and a “well-*Be'er*-באר.” That is, a “well-*Be'er*-באר” refers to the soul (*Neshamah*), about which

⁹⁸⁶ Ohr Torah, Section 204; Likkutei Amarim, Section 219

⁹⁸⁷ Psalms 15:3

⁹⁸⁸ Genesis 37:24

the verse states,⁹⁸⁹ “[You are] a spring of gardens, a well of living waters-*Be’er Mayim Chayim*-מים חיים.” That is, initially, the waters of a well are salty, but by passing through the constraints and pressure of the veins of the earth, they become living waters-*Mayim Chayim*-מים חיים.⁹⁹⁰

The same is true of the soul, that through its descent below to become garbed in the constraints and pressures of the body and animalistic soul, it thereby causes a drawing forth of the aspect of a wellspring-*Ma’ayan*-מעין, the aspect of the living waters-*Mayim Chayim*-מים חיים in the upper Garden of Eden (*Gan Eden HaElyon*), which is like a “water trough.”⁹⁹¹ This is the meaning of the verse,⁹⁹² “[You are] a spring of gardens-*Ma’ayan Ganim*-מעין גנים, a well of living waters-*Be’er Mayim Chayim*-מים חיים.”

However, we must better understand this. For, how is it possible that through the service of *HaShem*-יהו"ה of the soul as it is below in this world, this would cause additional light and illumination in the upper Garden of Eden? The explanation is as our sages, of blessed memory, stated,⁹⁹³ “One hour of repentance and good deeds in this world is better than all the life of the coming world (*Olam HaBa*).” His honorable holiness, the Rebbe Maharash,⁹⁹⁴ explains that specifically through the toil of serving *HaShem*-יהו"ה, blessed is He, in this

⁹⁸⁹ Song of Songs 4:15

⁹⁹⁰ See Ohr HaTorah, Chukat p. 847 and p. 911 and on.

⁹⁹¹ See Targum Onkelos to Genesis 30:38 and elsewhere.

⁹⁹² Song of Songs 4:15

⁹⁹³ Mishnah Avot 4:17

⁹⁹⁴ *Hemshech “V’Kacha”* 5637, Ch. 9 (Sefer HaMaamarim 5637, Vol. 2, p. 405 and on).

world, we reach the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).

In general, there are three aspects in this. There is this world (*Olam HaZeh*), there is the lower Garden of Eden (*Gan Eden HaTachton*) which is still within the parameters of the world of Action (*Asiyah*), and there is the upper Garden of Eden (*Gan Eden HaElyon*), which transcends the parameters of space and time. However, there is an even higher aspect, that is newly introduced through the toil in serving *HaShem*-יהו"ה, blessed is He.

To explain, in the descent of the soul to below, it descends from the upper Garden of Eden (*Gan Eden HaElyon*) to the lower Garden of Eden (*Gan Eden HaTachton*) – in that as known, the explanation⁹⁹⁵ of the teaching of our sages,⁹⁹⁶ “Know from where (*MeAyin*-מאיין) you came, and to where (*LeAn*-לאן) you are going,” is that the soul came from the aspect of “nothingness-*Ayin*-אין,”⁹⁹⁷ which contains the letter *Yod*-י and refers to the upper Garden of Eden (*Gan Eden HaElyon*), as our sages, of blessed memory, taught,⁹⁹⁸ “The coming world (*Olam HaBa*) was created with the letter *Yod*-י.”

Through the soul’s toil in serving *HaShem*-יהו"ה, blessed is He, it comes to the aspect of “where-*An*-אן,” which lacks the letter *Yod*-י, and refers to the lower Garden of Eden (*Gan Eden HaTachton*), which is within the parameters of the space and

⁹⁹⁵ Likkutei Torah, Bamidbar 2a; *Hemshech “V’Kachah”* 5637, Ch. 58 (Sefer HaMaamarim 5637 Vol. 2, p. 525).

⁹⁹⁶ Mishnah Avot 3:1

⁹⁹⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

⁹⁹⁸ Talmud Bavli, Menachot 29b

time of the world of Action (*Asiyah*). This is especially so in its descent to this world (*Olam HaZeh*), which is of utterly no comparison to the coming world (*Olam HaBa*), which is the upper Garden of Eden (*Gan Eden HaElyon*). Nevertheless, through its service of *HaShem*-יהו"ה, blessed is He, in this world (*Olam HaZeh*), something novel is introduced, as will be explained.

To explain, the existence of the worlds is brought forth from the Supernal emotional qualities (*Midot*), as it states,⁹⁹⁹ “Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses, for they are of the world.”¹⁰⁰⁰ Now, the Garden of Eden (*Gan Eden*) is the aspect of the three upper *Sefirot* of each world.¹⁰⁰¹ This being so, the superiority of the Garden of Eden (*Gan Eden*) over and above the world, is like the superiority of the intellect (*Mochin*) over and above the emotions (*Midot*). For, in general, the chaining down of the worlds (*Hishtalshehut*) is divided into three aspects.

This is similar to how it is in the body of man below, in that it has three aspects; the head, the torso, and the legs.¹⁰⁰² The head contains his brain and intellect (*Mochin*) and is the most elevated and superior aspect. The torso contains his emotional qualities (*Midot*), whereas the legs only have the power of action (*Ma'aseh*, which is the lowest power.

⁹⁹⁹ Psalms 25:6; See Likkutei Torah, Masei 92a and elsewhere.

¹⁰⁰⁰ Though the word “*MeiOlam*-מעולם” is normally translated as “[for they are] eternal,” nevertheless, it is explained that the word also bears the additional meaning, “of the world-*MeiOlam*-מעולם,” in that the seven lower *Sefirot* relate outward, to the worlds, as will be explained shortly.

¹⁰⁰¹ Also see Sefer HaMaamarim 5679 p. 268.

¹⁰⁰² See Biurei HaZohar of the Mittler Rebbe, Acharei p. 75a; Sefer HaMaamarim 5698 p. 222.

Now, although it is true that there is an element of superiority in the legs, in that they have the power to transport the head and torso, meaning that by themselves, the head and torso are incapable of going to their desired destination, except by means of the legs, nevertheless, for the legs to move the head, they require the understanding of the mind, for it is the mind that understands that it must go to a specific place. Moreover, it is through the emotions of the heart that the understanding of the mind is brought down to the legs, and only then do the legs transport the heart and brain to their desired destination. In other words, since the legs are the lowest level, they must receive from the head and torso.

Now, the torso is above the legs, and even though there is an element of superiority to the heart [which is in the torso] over and above the brain, in that the desire of the heart (*Re'uta d'Leeba*) transcends reason and intellect, nonetheless, there are desires of the heart (*Re'uta d'Leeba*) that are specifically preceded and come about from the contemplation (*Hitbonenut*) of the mind, except that the contemplation (*Hitbonenut*) of the mind is into matters that lead to astonishment (*Hafla'ah*).

Furthermore, even the desire of the heart (*Re'uta d'Leeba*) that utterly transcends reason and intellect, comes from the brain and intellect (*Mochin*). An example is the matter of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה, blessed is He. That is, even though this self-sacrifice (*Mesirat Nefesh*) comes from the essential strength of the soul, which transcends intellect, nevertheless, in truth, the strength of self-sacrifice (*Mesirat Nefesh*) is the matter of strength of mind (*Tokef HaDa'at*), meaning that he is

strong-minded, to the point of actual self-sacrifice (*Mesirat Nefesh*).

We thus find that all the limbs receive from the brain and intellect (*Mochin*). The same is understood in regard to how it is above, in the matter of the Garden of Eden (*Gan Eden*), which is the aspect of the first three *Sefirot*.

Nevertheless, it is specifically through our toil in serving *HaShem*-יהו"ה in this world (*Olam HaZeh*), that we increase additional light and illumination in the upper Garden of Eden (*Gan Eden HaElyon*).¹⁰⁰³

This then, is the meaning of,¹⁰⁰⁴ “[You are] a spring of gardens-*Ma’ayan Ganim* גנים.” That is, as the Garden of Eden (*Gan Eden*) is on its own, there only is an illumination of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). This is what is meant by the fact that [the souls in the Garden of Eden] “sit and delight in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.”¹⁰⁰⁵ In other words, they only grasp the aspect of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). (This is why in the Garden of Eden, repentance and

¹⁰⁰³ There are those who recall that the Rebbe further explained that the analogy of the head, torso, and legs, was brought in order to explain that it is specifically through our toil in serving *HaShem*-יהו"ה, blessed is He, in this world, that we increase additional light and illumination in the upper Garden of Eden (*Gan Eden HaElyon*). For, although the strength for this is granted from above, meaning, from the upper worlds, nevertheless, after the drawing down of the strength and empowerment from above, it is through our toil that we reach much higher. This is analogous to the legs, in that even though the very fact that the legs bring the head and torso to their desired destination is itself drawn from the head (as mentioned above), nevertheless, once the legs receive from the head, it is the legs that uphold the head.

¹⁰⁰⁴ Song of Songs 4:15

¹⁰⁰⁵ See Tanya, Ch. 4 and the citations there.

return (*Teshuvah*) is no longer helpful.) However, through our toil in serving *HaShem*-יהו"ה, blessed is He, in this world (*Olam HaZeh*), we draw down the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).¹⁰⁰⁶

7.

Now, all the above applies to the aspect of the “well-*Be'er*” באר, which is spelled with the letter *Aleph*-א. However, about the “pit-*Bor*” בור, which spelled with the letter *Vav*-ו, the verse states,¹⁰⁰⁷ “The pit (*Bor*-בור) was empty-*Reik*-רק, no water was in it.” That is, because of the letters *Reish*-ר and *Kof*-ק “no water was in it.” About this our sages, of blessed memory, stated,¹⁰⁰⁸ “No water was in it, but snakes and scorpions were in it.” In other words, because of lack of toil in serving *HaShem*-יהו"ה, blessed is He, a person actually increases strength in the external husks of *Kelipah* and the side opposite holiness. This is the matter of the “reed” of the letter *Kof*-ק, about which the verse states,¹⁰⁰⁹ “Her feet descend unto death.”

This likewise is why [the external husks of *Kelipah*] are compared to “an ape-*Kof*-קוף next to a man.”¹⁰¹⁰ In other words, though the external husks of *Kelipah* also have thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*), and compare themselves to the side of holiness, nevertheless, it is “like an

¹⁰⁰⁶ See Zohar I 247a; Zohar III 298b; Sefer HaMaamarim 5708 p. 272.

¹⁰⁰⁷ Genesis 37:24

¹⁰⁰⁸ Talmud Bavli, Shabbat 22a; Midrash Bereishit Rabba 84:16

¹⁰⁰⁹ Proverbs 5:5

¹⁰¹⁰ See Zohar 148b; Etz Chayim, Shaar 48, Ch. 3; Shaar 49, Ch. 3; Shaar HaKavanot, Drushei Seder Shabbat, Drush 1 (*Kabbalat Shabbat*); Ohr HaTorah (Yahal Ohr) to Tehillim, p. 358.

ape-Kof-קוף next to a man.” In other words, true thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*) only exist on the side of holiness, which is the aspect of man-*Adam*-אדם.

The word “man-*Adam*-אדם” consists of the letter *Aleph*-א and the word blood-*Dam*-דם.¹⁰¹¹ The word “blood-*Dam*-דם” is an acronym for “speech-*Dibur*-דיבור” and “action-*Ma’aseh*-מעשה,” and the letter *Aleph*-א refers to thought (*Machshavah*).¹⁰¹² It is the *Aleph*-א that enlivens the “blood-*Dam*-דם.”

Now, in regard to what we explained here, that thought (*Machshavah*) is on its own and independent, whereas speech (*Dibur*) and action (*Ma’aseh*) come together, this does not contradict the explanation above (in chapter three) about the verse, “I even actualized it-*Af Aseeteev*-אף עשיתיו,” in which the word “even-*Af*-אף” separates the action (*Ma’aseh*), whereas speech (*Dibur*) and thought (*Machshavah*) are bonded together. This is because there is a distinction between how the garments (*Levushim*) are relative to the soul of man, and how they are relative to the garments (*Levushim*) themselves.

This was explained by his honorable holiness, the Rebbe Rashab, whose soul is in Eden,¹⁰¹³ about the three garments (*Levushim*); thought, speech and action (*Machshavah*, *Dibur*, *Ma’aseh*). That is, the garment of thought (*Machshavah*) is united with the soul, and is the matter of the revelation of the concealed essence of the soul as it relates to itself. In contrast,

¹⁰¹¹ Shnei Luchot HaBrit 21a; Also see Ohr HaTorah (Yahal Ohr) to Tehillim, p. 358 *ibid*.

¹⁰¹² See Likkutei Torah, Beha’alotcha 31c.

¹⁰¹³ Note: [In the discourse entitled] “*Vayomer... Lech*” 5671 [Sefer HaMaamarim 5671 p. 43 and on].

speech (*Dibur*) is a garment that is separate (*Levush HaNifsak*) from the soul,¹⁰¹⁴ and is the matter of revelation to another. Nevertheless, there is an element of superiority to speech (*Dibur*) over and above action (*Ma'aseh*), in that speech (*Dibur*) becomes unified to the soul.

That is, there is an adhesion (*Dveikut*) [between the soul and speech] in that a person speaks what he thinks, or at the very least, speaks what he previously thought. This is why speech (*Dibur*) is specifically only found in mankind (*Adam*) and is only understood by mankind. However, this is not so of action (*Ma'aseh*), which becomes completely separate. This is why the power of action (*Ma'aseh*) can even be drawn down into the inanimate (*Domem*), such as the power of action of a craftsman, which he draws down into an inanimate object (*Domem*) [such as turning a lump of silver into a vessel].¹⁰¹⁵ Moreover, even animals (*Chai*) have the power to act (*Ma'aseh*),¹⁰¹⁶ (as explained above in chapter three).

Thus, when the garments (*Levushim*) are compared to themselves, that is, as they already are revealed from the soul, action (*Ma'aseh*) is separate, whereas speech (*Dibur*) is in a state of adhesion. This further clarifies the statement above about the matter of “I even actualized it-*Af Aseeteev* עשיתיו-*אף*.” However, when the garments (*Levushim*) are compared to the soul itself, it is specifically thought (*Machshavah*) that is united with the soul and is not something novel or additional to the

¹⁰¹⁴ See Likkutei Torah, Behar 41a; Ohr HaTorah ibid. p. 900, and elsewhere.

¹⁰¹⁵ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2.

¹⁰¹⁶ See Ohr HaTorah, Inyanim p. 143; Sefer HaMaamarim 5627 p. 56 and on.

soul, whereas speech (*Dibur*), is something novel that is brought forth from the soul.

This is because the matter of speech (*Dibur*) is revelation to another, and this being so, relative to himself, the other is of some consequence. In contrast, relative to the soul itself, the other is of no consequence, and speech (*Dibur*) likewise is of no consequence, being that the matter of speech is revelation to another. This being so, speech (*Dibur*) is novel (like action-*Ma'aseh*).

This then, is the meaning of the word “man-*Adam*-אדם,” which consists of the letter *Aleph*-א and the word blood-*Dam*-דם, hinting to thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*) as they are on the side of holiness. However, the thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*) of the side opposite holiness, are only comparable to the side of holiness like “an ape-*Kof*-ק next to a man-*Adam*-אדם.”

8.

This then, is the matter of the Tabernacle (*Mishkan*), which was made of “boards-*Kerashim*-קרשים.” For, the ultimate Supernal intent in serving *HaShem*-יהו"ה in the Tabernacle (*Mishkan*), is the transformation of darkness into light. The empowerment for this comes from the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim*. This is especially true of the [spiritual] leaders of the Jewish people in each generation, up to and including the leader of our generation, whose day we are celebrating. He certainly empowers and grants strength to all who are bonded to him and all who have a

relation to him, for them to have the capability and strength to serve *HaShem*-יהו"ה, blessed is He, by restraining (*Itkafia*) and transforming (*It'hapcha*) the side opposite holiness.

It is through this manner of serving *HaShem*-יהו"ה, blessed is He, that "the Glory of the Holy One, blessed is He, is elevated in all worlds."¹⁰¹⁷ This brings about the matter of "I have come to My garden" in the way that it was before the sin, and even higher, until *HaShem* 's-יהו"ה's ultimate Supernal intent, that "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds."¹⁰¹⁸

¹⁰¹⁷ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

¹⁰¹⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.