

Discourse 13

“Bati Legani - I have come to My garden”

Delivered on Erev Shabbat Parshat Beshalach,
11th of Shvat, upon conclusion of Shabbat (Discourse 2 of 2),¹⁰¹⁹ 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰²⁰ “I have come to My garden, My sister, My bride.” It states in Midrash Rabbah,¹⁰²¹ “The verse does not say ‘to a garden-*LeGan*-לֵגָן,’ but specifies, ‘to My garden-*LeGani*-לִגְנִי,’ that is, ‘to My wedding canopy-*LeGenuni*-לִגְנוּנִי,’ meaning, to the place where I primarily was at first. For, at first, upon the creation of the world, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the lowest of worlds.” However, after the sin of the tree of the knowledge of good and evil, the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) withdrew from the earth to the first firmament. Then, through the sins that followed, it withdrew from firmament to firmament, until the

¹⁰¹⁹ 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.

¹⁰²⁰ 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*).

¹⁰²¹ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

seventh firmament. Subsequently, the righteous-*Tzaddikim* came, and through their toil in serving *HaShem*-יהו"ה, blessed is He, they drew down the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from the seventh firmament to the sixth, and subsequently drew it further down. This was so until Moshe, who was the seventh, and “all sevens are beloved,”¹⁰²² came and drew the *Shechinah* down from the first firmament to the earth.

This is the meaning of the verse,¹⁰²³ “You shall build a Sanctuary for Me, and I will dwell within them-*V’Shachanti b’Tocham* בשכנתי בתוכם,” to bring about that the primary root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, will be in the lower worlds, just as it was at the beginning of creation – “to My garden-*LeGanee* לגני,” that is, “to My wedding canopy-*LeGenunee* לגנוני.”

This is brought about by the toil in service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim*. For it is they who cause the dwelling (*Mashkeeneem* משכנינם)¹⁰²⁴ and draw down the aspect of,¹⁰²⁵ “He who dwells forever (*Shochen Ad* שוכן עד), who is exalted and holy,”¹⁰²⁶ so that He will be openly revealed below. This is done through their toil in restraining (*Itkafia*) the side opposite holiness, through which they cause

¹⁰²² Midrash Vayikra Rabba 29:11

¹⁰²³ Exodus 25:8

¹⁰²⁴ See Matnat Kehunah and Maharzu commentaries to Midrash Bamidbar Rabba 13:2, and Maharzu to Bereishit Rabba 19:2.

¹⁰²⁵ See the prayer liturgy of the morning prayers (*Shacharit*) of Shabbat and the Festivals (*Yom Tov*) “*Shochen Ad*” section; Also see Isaiah 57:15.

¹⁰²⁶ 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).

“the Glory of the Holy One, blessed is He, to be elevated in all worlds.”¹⁰²⁷

Now, as known about the precise wording “in all worlds (*b’Koolhoo Almin* עלמין בכלהו),” it refers to the Glory of the Holy One, blessed is He, which is present in all worlds equally. That is, this does not refer to the light of *HaShem*-יהוה that fills all worlds (*Memaleh Kol Almin*), for in that aspect each world is different than the others. Rather, it refers to the light of *HaShem*-יהוה that surrounds and transcends all worlds (*Sovev Kol Almin*), relative to which all worlds are equal. This revelation is drawn down through fulfilling the verse,¹⁰²⁸ “You shall build a Sanctuary for Me, and I will dwell within them-*V’Shachanti b’Tocham* בשכנתי בתוכם.”

The discourse continues¹⁰²⁹ that this is why one of the forms of service of *HaShem*-יהוה in the Holy Temple, was the service of offering sacrifices (*Korbanot*). (It should be pointed out that when it states “one of-*Achat* אחת,” the word “one-*Achat* אחת” indicates that it is “unique-*Meyuchad* מיוחד,”¹⁰³⁰ meaning that this was a uniquely special form of service of *HaShem*-יהוה, blessed is He.) For,¹⁰³¹ “The mystery of the sacrifices ascends to the mystery of the Unlimited One (*Ein Sof*),” in that the sacrifices (*Korbanot* קרבנות) are the matter of bringing one’s soul powers close (*Kiruv* קירוב) to *HaShem*’s-

¹⁰²⁷ 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

¹⁰²⁸ Exodus 25:8

¹⁰²⁹ In chapter two of the discourse entitled “*Bati Legani*” of the year 5710.

¹⁰³⁰ See Tosefot entitled “*Ad Achat* עד אחת” to Talmud Bavli, Menachot 18a; Also see the discourse entitled “*Bati LeGani*” 5732, Ch. 4, note 22 (Torat Menachem, Sefer HaMaamarim, Bati Legani, p. 53) and elsewhere.

¹⁰³¹ See Zohar II 239a; Zohar III 26b

יהו"ה Godliness (which is a matter of elevation and ascent – *Ha'ala'ah*).¹⁰³²

This brings about the matter of a “pleasing aroma to *HaShem*-יהו"ה (*Rei'ach Nicho'ach L'HaShem*-ריח נִיחֹחַ)”,¹⁰³³ as in the teaching,¹⁰³⁴ “It is pleasing before Me (*Nachat Ru'ach*-נַחַח רוּחַ) that I commanded and My will was done.” This refers to the matter of drawing down (*Hamshachah*), until the matter of, “I will dwell within them-*V'Shachanti b'Tocham*-וְשַׁכַּנְתִּי בְּתוֹכָם,” is fulfilled, meaning, within every single Jew.¹⁰³⁵

Now, as explained in the discourse, just as the physical service of sacrificial offerings (*Korbanot*) took place in the Holy Temple when it was physically standing, so likewise there is the matter indicated by the verse,¹⁰³⁶ “When a man amongst you brings a sacrifice from yourselves (*Mikem*-מִכֶּם) close to *HaShem*-יהו"ה,” meaning that he affects the general matter of service of *HaShem*-יהו"ה in himself, of the sacrificial offerings (*Korbanot*).

He then continues¹⁰³⁷ and explains that this is why the Tabernacle was specifically made of acacia wood (*Atzei Shitim*-

¹⁰³² See Sefer HaMaamarim 5709 p. 29.

¹⁰³³ Leviticus 1:9; Numbers 28:8, and elsewhere.

¹⁰³⁴ Torat Kohanim and Rashi to Leviticus *ibid.* and Sifrei and Rashi to Numbers *ibid.*

¹⁰³⁵ 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.

¹⁰³⁶ Leviticus 1:2

¹⁰³⁷ In chapter three of the discourse entitled “*Bati Legani*” of the year 5710.

(עצי שטים). For the root “שטה” means “to stray,” as in “to stray from the path,” as it states,¹⁰³⁸ “Any man whose wife shall go astray-*Tisteh*-תשטה.” This refers to a Jewish soul that has strayed from the straightforward path, the path of the King, King of the world. This refers to the folly-*Shtut*-שטות of the side opposite holiness.

It is in this regard that there must be the labor of serving *HaShem*-יהו"ה, blessed is He, of restraining (*Itkafia*) the side opposite holiness, which then brings about the transformation (*It'hapcha*) of darkness into light and bitter into sweet. For, from the folly-*Shtut*-שטות of the side opposite holiness, we make holy folly-*Shtut d'Kedushah*-שטות דקדושה, as in the teaching,¹⁰³⁹ “Leave the old man to his folly-*Shtuteih*-שטותיה,” through which he merited to be a member of the coming world (*Olam HaBa*).

This then, is why we construct the Tabernacle (*Mishkan*-משכן) from acacia wood (*Atzei Shitim*-עצי שטים) within which the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, manifests.¹⁰⁴⁰

2.

The discourse continues¹⁰⁴¹ and explains why the wood used for the Tabernacle (*Mishkan*) is called by the term “boards-*Kerashim*-קרשים.” That is, the word “board-*Keresh*-קרש” has three letters (*Otiyot*); *Kof*-ק, *Reish*-ר, and *Shin*-ש. The matter of

¹⁰³⁸ Numbers 5:12

¹⁰³⁹ Talmud Bavli, Ketubot 17a

¹⁰⁴⁰ As will be further discussed in chapter 5.

¹⁰⁴¹ In chapter six of the discourse entitled “*Bati Legani*” of the year 5710.

these letters – [and as known, the “letters-*Otiyot*-אותיות” of Torah are of the same root as in the verse,¹⁰⁴² “The morning is coming-*Ata*-אתא,”¹⁰⁴³ indicating that they draw light into revelation, from which it is understood that the letters themselves indicate the inner matter of the name by which they are called] – as stated in Zohar,¹⁰⁴⁴ that the letters *Kof*-ק and *Reish*-ר have the form of the side of shame, (that is, the side opposite holiness) and that for them to be sustained, they took the letter *Shin*-ש to be amongst them, in order to derive vitality from holiness. For, without this, falsehood-*Sheker*-שקר could not at all exist.¹⁰⁴⁵ As this relates to serving *HaShem*-יהו"ה, blessed is He, it is the matter of taking the letters of the side opposite holiness and transforming them in a “board-*Keresh*-שקר” for holiness.

The discourse continues and explains why the letters *Kof*-ק and *Reish*-ר are letters of the side opposite holiness. For, the letters *Kof*-ק and *Reish*-ר are the opposites of the letters *Dalet*-ד and *Hey*-ה. That is, the letter *Reish*-ר is similar in form to the letter *Delet*-ד, and the letter *Kof*-ק is similar in form to the letter *Hey*-ה. For, although the letters *Dalet*-ד and *Reish*-ר are similar to each other (being almost equal in appearance), both in their form, as well as the in meaning of their names, in that both are terms that mean “poverty,” they nonetheless are opposites, as we find that if a person exchanges a *Reish*-ר in

¹⁰⁴² Isaiah 21:12

¹⁰⁴³ 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.

¹⁰⁴⁴ Introduction to Zohar 2b

¹⁰⁴⁵ Talmud Bavli, Shabbat 104a

place of a *Dalet*-ד or a *Dalet*-ד in place of a *Reish*-ר [when reading from the Torah scroll] he causes the destruction of the worlds, Heaven forbid.¹⁰⁴⁶

For example, in the verse,¹⁰⁴⁷ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד,” in which the *Dalet*-ד must be emphasized, if a person exchanged the letter *Dalet*-ד with the letter *Reish*-ר, Heaven forbid, he destroys worlds. Likewise, in the verse,¹⁰⁴⁸ “You shall not prostrate yourselves to a different god-*el acher*-אל אחר,” in which the *Reish*-ר must be emphasized, if he exchanges it with the letter *Dalet*-ד, he destroys worlds.

The discourse continues to explain the difference between these two letters according to their appearance, (as explained in Shaar HaYichud VeHaEmunah,¹⁰⁴⁹ that each letter has a unique form that indicates the form and manner of the light and revelation drawn through that letter.) That is, the letter *Dalet*-ד has a *Yod*-י behind it, the matter of the letter *Yod*-י being that it is in the form of a point, which does not spread out, and therefore indicates self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

The general difference between the side of holiness and the side opposite holiness, is that on the side of holiness a person is nullified (*Batel*-בטל) to *HaShem*-יהו"ה, blessed is He,

¹⁰⁴⁶ Midrash Vayikra Rabba 19:2

¹⁰⁴⁷ Deuteronomy 6:4

¹⁰⁴⁸ Exodus 34:14

¹⁰⁴⁹ See Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 11 & 12.

whereas on the side opposite holiness, he has ego, self-inflation, and a sense of independent existence, as explained in Tanya.¹⁰⁵⁰

Thus, because of the self-nullification (*Bittul*) of the letter *Dalet*-ד, it has a *Yod*-י behind it. For, although it is in a state of poverty-*Dalut*-דלות, it nevertheless is in a state of holiness (*Kedushah*). In contrast, the letter *Reish*-ר is formed without the self-nullification (*Bittul*) of the *Yod*-י behind it, and thus is a letter of the side opposite holiness. We now¹⁰⁵¹ come to the explanation of the letter *Kof*-ק which is formed from the letter *Reish*-ר. For, on the side opposite holiness, the *Kof*-ק is formed from the *Reish*-ר, as will soon be explained.

3.

To further understand this, the discourse explains that on the side of holiness, the letter *Hey*-ה is formed from the letter *Dalet*-ד. However, the *Hey*-ה also has a *Yod*-י in front of it, this being the left leg of the letter *Hey*-ה. The difference is that in the letter *Hey*-ה, the *Yod*-י is in front of it, whereas in the letter *Dalet*-ד, the *Yod*-י is behind it. This indicates the manner of its union (*Yichud*). That is, the letter *Dalet*-ד receives from the letter *Gimel*-ג which precedes it, which is a back-to-back union (*Yichud Achor b'Achor*). In contrast, in the letter *Hey*-ה the *Yod*-י is in front of it, indicating a face-to-face union (*Panim b'Panim*).

¹⁰⁵⁰ See Tanya, Likkutei Amarim, Ch. 6, Ch. 22, Ch. 29, and elsewhere.

¹⁰⁵¹ That is, in the eighth chapter of the discourse entitled “*Bati LeGani*” of the year 5710, which corresponds to this year, the eighth year of the Rebbe’s leadership.

This is brought about through charity (*Tzedakah*-צדקה). For, as stated in the writings of the Arizal,¹⁰⁵² the word “charity-*Tzedakah*-צדקה” divides into “the righteousness of the *Hey-Tzedek Hey*-ה' צדק.”¹⁰⁵³ That is, the letter *Hey*-ה is formed from the letter *Dalet*-ד. This is like the teaching of our sages, of blessed memory,¹⁰⁵⁴ “*Gimel*-ג *Dalet*-ד means ‘give to the poor-*Gemol Dalim*-גמול דלים.” That is, the letter *Dalet*-ד receives from the letter *Gimel*-ג, and through this, the letter *Hey*-ה is made.

This may be better understood according to the explanation of the Alter Rebbe¹⁰⁵⁵ about the shape of the letter *Gimel*-ג. (As mentioned before, the shapes of the letters indicate the manner that the light (*Ohr*) is drawn forth.) Now, the form of the letter *Gimel*-ג is that it has one line in the shape of a *Vav*-ו, and the point of a *Yod*-י beneath it, indicating the aspect of Foundation-*Yesod*. This is why it is called “*Gimel*-ג” in that it “gives to the poor-*Gomel Dalim*-גמול דלים.” That is, it bestows kindness and influence to the *Sefirah* of Kingship-*Malchut*, which is called “poor-*Dal*-דל.”

Now, the matter of the *Vav*-ו and *Yod*-י of the *Gimel*-ג is similar to the letter *Vav*-ו, except that the letter *Vav*-ו starts with the letter *Yod*-י [and then extends into the letter] *Vav*-ו. As known, this indicates the seminal drop that begins as a *Yod*-י at the beginning of the influence, is then drawn down as a *Vav*-ו, as known.

¹⁰⁵² Note: Shaar HaMitzvot and Ta'amei HaMitzvot, Parshat Re'eh.

¹⁰⁵³ Zohar III 72a and elsewhere.

¹⁰⁵⁴ See Talmud Bavli, Shabbat 104a

¹⁰⁵⁵ Note: Torah Ohr 58a; Biurei HaZohar [of the Mittler Rebbe] Balak, to Zohar III 204a [p. 107d]; Ohr HaTorah, [Drushei Chanukah] p. 334.

In contrast, the letter *Gimel*-ג is the opposite of this, in that the *Vav*-ו is above and the *Yod*-י is below, which indicates the conclusion of the bestowal of influence into the *Sefirah* of Kingship-*Malchut*, after the light and influence has already been drawn from the bestower of influence etc. (This concludes the excerpt from the words of the Alter Rebbe.)

To further explain, the letter *Vav*-ו begins with the letter *Yod*-י at its head, from which a thin line is drawn down. Generally, this indicates the drawing down from above to below. That is, for there to be a drawing down from the upper to the lower, from a teacher to his student, the upper one must first constrict himself so that he can relate to the capacity of the lower one. This is why all that remains is a *Yod*-י at its head, which is the beginning of the drawing.

Then, once the influence has been measured, the more that it actually is drawn down from above to below, the more [the influence] becomes constrained and abbreviated. This is indicated by the shape of the letter *Vav*-ו, in that after the *Yod*-י at its head, a line is drawn down, which becomes narrower as it descends. However, after this, in order for it to be drawn into the recipient, who is of no comparison to the giver of the influencer, the matter of constriction (*Tzimtzum*) is necessary, so that the influence will be commensurate to the capacity of the recipient to receive.¹⁰⁵⁶

That is, the recipient himself must be in a state of the constriction (*Tzimtzum*) and self-nullification (*Bittul*) of his

¹⁰⁵⁶ For further elucidation regarding the difference between these two constraints of *Tzimtzum*, see the preceding discourse “*Bati LeGani* – I have come to My garden” of this year, 5718, Ch. 2 & 4 (Torat Menachem, Sefer HaMaamarim, Bati Legani, p. 232 and on, p. 234 and on).

own existence, and this self-nullification (*Bittul*) is the receptacle that allows him to receive influence from the bestower. This is the matter of the *Yod-י* that is beneath the *Vav-ו* (in the form of the letter *Gimel-ג*), which indicates the conclusion of the drawing forth of influence, when it must come (and enter) the recipient, who has nothing of his own, and is the matter of the *Dalet-ד*.¹⁰⁵⁷

This is the meaning of “give to the poor-*Gemol Dalim-גמול דלים*,” in its simple meaning. That is, the wealthy, who has surplus over and above his needs, gives to the poor and destitute, who has nothing of his own. The manner of this bestowal is hinted in the letter *Gimel-ג*, from which [the *Yod-י*] is drawn to the letter *Dalet-ד*.

Now, through the act of giving charity (*Tzedakah-צדקה*), the *Hey-ה* is made from the *Dalet-ד*. This is explained in the writings of the Arizal,¹⁰⁵⁸ on the verse,¹⁰⁵⁹ “There is one who scatters and gathers more,” about which our sages, of blessed memory, explained,¹⁰⁶⁰ refers to the matter of giving charity-*Tzedakah* (that, “If you see someone who scatters his money to charity, you should know that he gathers more”). For, the Foundation-*Yesod* of the Mother-*Imma* (Understanding-*Binah*) within *Zeir Anpin*, or alternatively, the Foundation-*Yesod* of *Zeir Anpin* itself, is called a “charity fundraiser” (*Gabai Tzedakah*).

¹⁰⁵⁷ For further elucidation see the preceding discourse entitled “*Bati LeGani* – I have come to My garden” of this year, 5718, Ch. 5-6 (Torat Menachem, Sefer HaMaamarim, Bati Legani, p. 236 and on).

¹⁰⁵⁸ Note: Shaar HaMitzvot and Ta’amei HaMitzvot, Parshat Re’eh.

¹⁰⁵⁹ Proverbs 11:24

¹⁰⁶⁰ Note: Yalkut Shimoni to Proverbs 11:24 [Remez 947]

That is, this is the quality that collects all the lights [from above] and distributes to the poor, referring to those who are of the aspect of Kingship-*Malchut* [who has nothing of her own]. Now, the charity (*Tzedakah*) that is distributed to them are the kindnesses (*Chassadim*) that descend [from above] into Foundation-*Yesod* of *Zeir Anpin* etc. Although according to reason, it could seem that through this distribution, the lights of the kindnesses (*Chassadim*) of *Zeir Anpin* would be diminished, the verse therefore informs us that, “There is one who scatters and gathers more,” meaning that specifically because of the scattering and distribution, there actually is additional (*Hosafah*) influence added to it, than what it previously had, in that the body of *Zeir Anpin* is caused to grow.

Now, the one who gives the charity (*Tzedakah*) should also be so. That is, even though, in his own eyes, it appears as if he is reducing his wealth, in truth, he actually is adding to his wealth.

The discourse continues and explains another matter regarding the giving of charity-*Tzedakah*-צדקה. Namely, that the letter *Tzadi*-צ of the word “charity-*Tzedakah*-צדקה” indicates that *Zeir Anpin* and *Nukvah* are in a state of back-to-back union (*Yichud Achor b’Achor*). That is, the form of the letter *Tzadi*-צ is that of a *Yod*-י and a bent *Nun*-נ facing away from each other and positioned back-to-back (*Achor b’Achor*). The letter *Dalet*-ד [of the word charity-*Tzedakah*-צדקה] indicates that the female-*Nukvah* (the recipient) is in a state of poverty [and has nothing of her own]. The letter *Kof*-ק [of the word charity-*Tzedakah*-צדקה] indicates that its long leg spreads

down and descends to the external husks of *Kelipah* (as will be explained in chapter eight).

He concludes that when *Zeir Anpin* and *Nukvah* are in a state of back-to-back union (*Yichud Achor b'Achor*), this is a poor and lowly form of union. It is thus necessary to rectify this, so that the union (*Yichud*) will be according to the primary and true intention of union. This is the matter of the letter *Hey-ה* of the word charity-*Tzedakah-צדקה*, (as stated in the discourse there).

To this end, he also explains in the discourse, that the letter *Dalet-ד*, which has the letter *Yod-י* behind it, indicates back-to-back union (*Yichud Achor b'Achor*). In contrast, in the *Hey-ה*, the *Yod-י* is in front of it, indicating face-to-face union (*Panim b'Panim*). In other words, through the giving charity (*Tzedakah-צדקה*) to one who has nothing of his own, which is the matter of the bestowal from the *Gimel-ג* to the *Dalet-ד*, as in,¹⁰⁶¹ “give to the poor-*Gemol Dalim-גמול דלים*,” this brings about the matter of giving to the poor (*Gemol Dalim-גמול דלים*) above in *HaShem's-יהוה's* Godliness as well. Through this, the *Hey-ה* is subsequently made from the *Dalet-ד*, in that the additional left leg [of the letter *Hey-ה*] comes about, which is the matter of the *Yod-י* in front of it, meaning that the union (*Yichud*) is face-to-face (*Panim b'Panim*).

4.

The discourse continues by explaining this matter in terms of the teachings of Chassidus. Namely, that there are

¹⁰⁶¹ See Talmud Bavli, Shabbat 104a

three lines in the letter *Hey-ה*, which indicate the chaining down of the worlds (*Hishtalshehut*), that divide into the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as hinted in the verse,¹⁰⁶² “I created it (*Barativ-בראתיו*), I formed it (*Yatzartiv-יצרתיו*), I even actualized it (*Af Aseeteev-אף עשיתיו*).”

The matter of these [three worlds] as they are in man (as in the teaching on the verse,¹⁰⁶³ “From my flesh I behold God”) is that the three lines of the letter *Hey-ה* are the three garments of the soul, which are thought, speech and action (*Machshavah, Dibur, Ma’aseh*).¹⁰⁶⁴ This is why the left leg of the letter *Hey-ה* is separate from the other two lines, (those being the upper and right lines that indicate thought and speech, respectively). This indicates that action (*Ma’aseh*) is separate from thought and speech (*Machshavah* and *Dibur*). This is why [about action-*Ma’aseh*], the above-mentioned verse states, “I **even** actualized it-*Af Aseeteev-אף עשיתיו*,” in which the word “even-*Af-אף*” creates a separation.

To clarify, though thought, speech and action (*Machshavah, Dibur, Ma’aseh*) are only garments (*Levushim*) of the soul, nevertheless, within the garments themselves, there is a difference between thought and speech (*Machshavah* and *Dibur*) which do not become separate from the person himself, and action (*Ma’aseh*), which becomes completely separate from him. This is because in action (*Ma’aseh*), there is the power of the actor which manifests within the acted upon, such

¹⁰⁶² Isaiah 43:7

¹⁰⁶³ Job 19:26

¹⁰⁶⁴ See Torah, Ohr, Megillat Esther 95b and on; Likkutei Torah, Balak 67a and on.

as the power of action of a craftsman as it is in the vessel that his hands made.

Moreover, even animals (*Chayot*) have the power of action (*Ma'aseh*) though they have no intellect at all.¹⁰⁶⁵ In contrast, thought and speech (*Machshavah* and *Dibur*) are exclusive to mankind, which is why man is called the “speaker” (*Medaber*).

The discourse continues and explains that when the three garments of the soul – thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*) – are filled with the light of holiness, so that one's thought, speech, and action are as they should be, meaning that all his matters relate to Torah and *mitzvot* and are not lacking in any way, but instead are in a state of perfection in him, then even when he is engaged in matters of the world as prescribed by Torah and detailed in Shulchan Aruch, they are in a way that all his deeds are for the sake of Heaven.¹⁰⁶⁶

In other words, not only matters that relate to serving *HaShem*-יהוה are for the sake of Heaven, but all his ways are for the sake of Heaven, as in the verse,¹⁰⁶⁷ “Know Him in all your ways,” such that not only his deeds that are *mitzvot* are holy, such as eating on Shabbat, but all his other matters are done in preparation to the *mitzvot* that follow them.¹⁰⁶⁸

This accords with the example given in the discourse about engaging in business dealings, “that one's intention in earning a profit, should be so that he can fulfill the *mitzvot* in

¹⁰⁶⁵ See Ohr HaTorah, Inyanim p. 143; Sefer HaMaamarim 5627 p. 56 and on.

¹⁰⁶⁶ See Mishnah Avot 2:12

¹⁰⁶⁷ Proverbs 3:6

¹⁰⁶⁸ Mishneh Torah, Hilchot De'ot 3:3

action, such as the *mitzvah* of giving charity and doing acts of lovingkindness. (In other words, he fulfills the *mitzvot* through the profit, whether it is the *mitzvah* of giving charity (*Tzedakah*) or whether it is any other *mitzvah*. For, as known, *mitzvot* are not to be done for free, without any expenditure,¹⁰⁶⁹ but one must acquire them at a cost.) Similarly, [his engaging in securing a livelihood is] so that his mind and heart will be free to be occupied in the study of Torah and the service of the heart, which is prayer,” (which also is like preparing oneself to fulfill the *mitzvot*).

The discourse adds another matter that, “when one does so, not only does he profit during the time that he learns Torah, by literally enlivening his soul and illuminating it with the light of Torah and prayer, but beyond this, when he engages in business as it should essentially be, (that is, for the sake of Heaven), he then is automatically careful [to conduct himself according to Torah law (*Halachah*) by] refraining from deception, theft, dishonesty and falsehood, because he knows that these things are detestable to *HaShem*-יהו"ה, blessed is He, and therefore, how can he do something that is in opposition to *HaShem*'s-יהו"ה Godliness.

Furthermore, there is an illumination of the simple faith that is embedded in the heart of every Jew in him, which is the faith that “it is the blessing of *HaShem*-יהו"ה that enriches,”¹⁰⁷⁰ and that blessings only come from *HaShem*-יהו"ה, blessed is He, if his business dealings are done in a manner that the blessings of *HaShem*-יהו"ה, blessed is He, are fitting for him.”

¹⁰⁶⁹ See Zohar II 128a

¹⁰⁷⁰ Proverbs 10:22

(In contrast, if a person becomes completely entrenched and preoccupied [both intellectually and emotionally] in his business affairs, to the point that he is completely absorbed in them, then in addition to the detriment of this undesirable matter, in and of itself, which indicates that he harbors the thought that “my own strength and the might of my own hand has made all this wealth for me,”¹⁰⁷¹ but it also causes a lack and diminishment in all matters and levels of ascent that he attained through serving *HaShem*-יהו"ה, blessed is He, in prayer and in fulfilling Torah and *mitzvot*.)

5.

This may be understood according to the lengthy explanation of his honorable holiness, the Mittler Rebbe, in his introduction to *Derech Chayim*.¹⁰⁷² [He points out that] there are those who do not have fear of sin (*Yirat Cheit*) in themselves to the same extent that they have fear of God (*Yirat Elohi*”m) in serving *HaShem*-יהו"ה in prayer, Torah study, and doing good deeds.

The cause of this, is due to the depth that their hearts and minds are entrenched in earning a livelihood, as well as [being influenced by] the vanities of the times,¹⁰⁷³ which bring confusion and slowly but surely, cause fear of God and fear of *HaShem*-יהו"ה, blessed is He, to be uprooted. This is what causes the descent of most people etc.

¹⁰⁷¹ See Deuteronomy 8:17

¹⁰⁷² See the introduction to *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*.

¹⁰⁷³ Also see *Mishneh Torah*, *Hilchot Yesodei HaTorah* 7:1

In other words, their preoccupation with earning a livelihood is not as indicated by the verse,¹⁰⁷⁴ “By the labor of your hands shall you eat,” meaning that the labor is solely done with the hands, [that is, in action, rather than in the preoccupation of one’s mind and heart.] If only his mind would primarily be preoccupied in the matter of the teaching,¹⁰⁷⁵ “I was created to serve my Maker!” Rather, [he earns his livelihood] in a way that his head is also entrenched and absorbed in it, until his entire being becomes entrenched in his business affairs and preoccupation in earning his livelihood.

This is to such an extent, that he worries that perhaps¹⁰⁷⁶ “his bread will be lacking,” causing his entire being to be consumed by this. When a person reaches this point, not only are his actions not as they should be, but beyond this, it even causes lacking and diminishment in matters that he has attained through serving *HaShem*-יהו"ה, blessed is He, in prayer, the study of Torah, and doing *mitzvot*, as well as in his understanding and grasp of *HaShem*'s-יהו"ה Godliness. This can come to the point that he even becomes lacking in fear of God (*Yirat Elohi"m*) and even in fear of sin (*Yirat Cheit*) as it relates to his actual deeds.

The discourse continues and explains a general matter in regard to the root of the matter of livelihood. That is, the verse states,¹⁰⁷⁷ “At its left [is] wealth and honor.” At first

¹⁰⁷⁴ Psalms 128:2; See Likkutei Torah, Shlach 42d, Chukat 66c, and elsewhere.

¹⁰⁷⁵ Mishnah and Braita at the end of Kiddushin (according to the handwritten verse of the Shas (printed in Osaf Kitvei HaYad shel Talmud Bavli – Jerusalem 5724); Also see Melechet Shlomo to Mishnayot Kiddushin there, and elsewhere.)

¹⁰⁷⁶ See Isaiah 51:14

¹⁰⁷⁷ Proverbs 3:16

glance, it is not understood why the verse divides them into two separate things. However, the explanation is that there are two ways in which one's livelihood may be earned.

The first way is as stated by our sages, of blessed memory,¹⁰⁷⁸ “What should a person do to become wealthy? He should increase his business transactions etc.” [Since this advice is given in Torah, it is understood that even on the side of holiness, it is possible for it to be in this way.] In other words, he should increase in procuring and purchasing merchandise and increase the volume of his transactions, to a much greater degree than his capital.

That is, he should do so beyond the measure of his own capacity and ability, to the extent that he even borrows money from others. All this comes from the reasoning that his sustenance and livelihood are drawn to him specifically according to the natural order. Therefore, for there to be additional abundance in his livelihood, there must necessarily be an additional abundance in the vessels, and since his principal capital and vessels are inadequate, he therefore requires the vessels of others, and must borrow money from them etc. However, this way is only the limited aspect (*Gvul*) on the side of holiness.

Now, there is another way to earn a livelihood, which is not only called (“wealth-*Osher* עושר, but is called) “wealth and honor (*Osher v'Kavod* וכבוד עושר).” In this case, even with a small number of transactions, “it is the blessing of *HaShem*-יהו"ה that enriches,”¹⁰⁷⁹ in that he is given wondrous success that

¹⁰⁷⁸ Talmud Bavli, Niddah 70b

¹⁰⁷⁹ Proverbs 10:22

is not commensurate to the receptacles that he made, in that this is a type of success that transcends the natural order.

About this our sages, of blessed memory, said,¹⁰⁸⁰ “Whoever takes the yoke of Torah upon himself – [the yoke of the government and] the yoke of worldly cares is removed from him; however whoever casts off the yoke of Torah from himself – [the yoke of the government and] the yoke of worldly cares are placed upon him.”

In other words, if he casts the yoke of Torah from himself, his powers of delving his understanding, grasp, and reasoning, all of which should have been involved only in matters of Torah, become entrenched and absorbed in matters of livelihood, [until he descends] to the lowest level, and the yoke of worldly worries is placed upon him.

That is, his livelihood will have to be earned by increasing the volume of his transactions etc., to the point that it becomes a heavy yoke upon him, meaning that for the sake of earning a livelihood he will even do things for which there is no intellectual room, but are solely done in the way of a yoke, only that this yoke is from the opposite side, meaning the yoke of the side opposite holiness, rather than the yoke of holiness.

The advice given to remedy this, is to accept the yoke of Torah and the yoke of *mitzvot* upon himself. That is, even though, in his current state, due to the constraints and pressure he endures on account of his coarseness, or even simply due to his physicality, to the extent that he has no relation to understanding and grasping matters of *HaShem*'s יהו"ה's Godliness, and certainly has no relation to delving into them

¹⁰⁸⁰ Mishnah Avot 3:5

(*Ha'amakah*), he nevertheless gives himself over and invests himself into accepting the yoke of Torah upon himself, and he also does so in regard to the yoke of serving *HaShem*-יהו"ה in prayer, as well as accepting the yoke of the *mitzvot*.

This causes that “the yoke of worldly cares is removed from him,” whether it in a manner that accords to the natural order, or even success in a manner that is beyond the natural order, so that with only a minimum of vessels he nonetheless receives abundance of livelihood.

6.

The discourse continues to explain the matter of the letter *Hey*-ה of the side of holiness. Namely, it refers to when the three garments of the soul – thought, speech and action (*Machshavah, Dibur, Ma'aseh*) – are filled with the light of holiness, in which case all one's actions are for the sake of Heaven. Automatically, this leads to the fact that the essence of the one who acts is as it should be.

The example given for this is that of a charity fundraiser (*Gabai Tzedakah*) and the like. That is, because of his elevation (in that he is like the “charity fundraiser” (*Gabai Tzedakah*) above, in *HaShem's*-יהו"ה Godliness, which is the matter of Foundation-*Yesod* of *Zeir Anpin*, as discussed above in chapter three), he can possibly come to have a sense of ego and self-importance. Nevertheless, his words are soft-spoken and are said in such a way that he brings others close to his views.

Even though, at times, his occupation [in collecting charity (*Tzedakah*)] must be by way of forcefulness, [to the

extent that sometimes force must be exerted in this, as it states,¹⁰⁸¹ “Charity may be extracted by force,”] in that he must stand his ground about the matter, with strength of conviction and forcefulness, so that it should be done beyond the letter of the law, and the like, nevertheless, he speaks softly and with words of reason, distancing himself from haughtiness to the endth degree.

This is as explained in the teaching of the Baal Shem Tov¹⁰⁸² on the verse,¹⁰⁸³ “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 etc.” (That is, at first glance, this appears to be a contradiction. For, if “any leavening or [date] honey” is undesirable, why then is it brought as a first-fruit offering?)

He explains that when the verse states, “You may not burn up any leaven and any [date] honey as a fire-offering to *HaShem*-יהו"ה,” this refers to the matter of serving *HaShem*-יהו"ה, blessed is He, with haughtiness and self-elevation. For it only is a first-fruit offering, meaning, that when a person first comes close to *HaShem*-יהו"ה, blessed is He, is it permissible for him to have a degree of self-elevation.

[This is like¹⁰⁸⁴ the teaching of our sages, of blessed memory,¹⁰⁸⁵ “A Torah scholar must have an eighth of an eighth

¹⁰⁸¹ See Beit Yosef and Tur, Yore De'ah, Siman 248

¹⁰⁸² Keter Shem Tov, Section 393

¹⁰⁸³ Leviticus 2:11 and on.

¹⁰⁸⁴ 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).

¹⁰⁸⁵ Talmud Bavli, Sotah 5a

[of arrogance],” which only applies at the beginning of one’s service of *HaShem*-יהו"ה, blessed is He, since, if he has no sense of self-importance at all, his heart will not be uplifted to come and serve *HaShem*-יהו"ה, blessed is He, in the first place, for he will say to himself, ‘Who am I and what am I [that I could come to serve *HaShem*-יהו"ה].’”¹⁰⁸⁶

The same applies to the matter of [date] honey (*Dvash*-דבש), which refers to pleasure (*Ta'anug*). That is, [at the beginning of one’s service of *HaShem*-יהו"ה, blessed is He, his study of Torah may be] as in the teaching of our sages, of blessed memory, who said,¹⁰⁸⁷ “A person should always engage in the study of Torah, even if it is not for the sake of Heaven,” meaning that he studies because of the pleasure he has from the intellect of Torah.]

However, later, in regard to the upper altar, the verse specifies,¹⁰⁸⁸ “You may not burn up any leaven and any [date] honey as a fire-offering to *HaShem*-יהו"ה.” That is, they do not ascend as a pleasing aroma to *HaShem*-יהו"ה (*Rei'ach Nicho'ach LaHaShem*-ריח ניחוח ליהו"ה), meaning that self-elevation does not bring satisfaction of spirit (*Nachat Ru'ach*-נחת רוח) before Him, God forbid that one should think so. For, as the verse states,¹⁰⁸⁹ “Every haughty heart is an abomination to *HaShem*-יהו"ה,” which applies to even the minutest measure

¹⁰⁸⁶ Torah Ohr, Megillat Esther 92b; Likkutei Torah, Bamidbar 15c; Also see the introduction of the Mittler Rebbe to Imrei Binah, translated as The Gateway to Understanding.

¹⁰⁸⁷ Talmud Bavli, Pesachim 50b

¹⁰⁸⁸ Leviticus 2:11 and on.

¹⁰⁸⁹ Proverbs 16:5

of haughtiness, (as in the words of Talmud there,¹⁰⁹⁰ “he should have no element of it and no part of it”).

7.

The discourse continues that all the above applies in regard to the letter *Hey-ה* of the side of holiness (*Kedushah*), referring to the three garments of the soul – thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*) – that are filled with the light of holiness, thus leaving no room for any matters of darkness which cause lacking, diminishment, or opposition to the light of holiness and to matters that relate to holiness.

However, the letter *Kof-כ* refers to thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*) of the side opposite holiness. The letter *Kof-כ* is made from the letter *Reish-ר*. That is, [the two lines of] the letter *Reish-ר* refer to thought and speech (*Machshavah* and *Dibur*) of the side opposite holiness.

That is, when a person is full of distracting thoughts that are alien to Godliness, and has shameful ruminations in his mind, and similarly, when he speaks words that are not directed to serving *HaShem-יהוה*, blessed is He, which not only refers forbidden speech, such as the evil tongue and slander or the like, but also refers frivolous chatter (*Dvarim Beteilim*), this brings about the long leg of the letter *Kof-כ* [that descends unto death] and refers to wrong action (*Ma'aseh*), meaning that he also falls into actions that are the opposite of goodness, Heaven forbid.

(In other words, not only are thought and speech (*Machshavah* and *Dibur*) of the side opposite holiness not in

¹⁰⁹⁰ Talmud Bavli, Sotah 5a ibid.

accord to how they should be, but beyond this, they ultimately bring a person to wrong action (*Ma'aseh*). This is like the explanation above regarding worrying about one's livelihood, that these worries even cause a lacking and diminishment in the levels he attained through toiling in serving *HaShem*-יהו"ה through prayer and Torah study.)

This is similar to the explanation of the Rav, the Maggid of Mezhrich¹⁰⁹¹ on the verse,¹⁰⁹² "Who has no slander on his tongue," that when a person speaks frivolous chatter (*Devarim Beteilim*) or the evil tongue (*Lashon HaRa*), the breath of his voice ascends above and accuses him. Then, when he subsequently studies Torah, the voice and breath of his Torah learning also ascends. However, his first voice accuses and blocks his second voice from ascending.

This is the meaning of verse, "Who has no slander on his tongue." That is, the righteous (*Tzaddik*) does not slander himself, whereas the wicked (*Rasha*) slanders himself. In other words, his evil tongue slanders and accuses the words of Torah that he subsequently learns.

The explanation is that the tongue of man is as expressed in the verse,¹⁰⁹³ "I place before you today the life and the good, and the death and the evil." That is, it is possible for a person to speak holy words, which generally are the letters of Torah and prayer, and it also is possible for him to speak forbidden speech, or at the very least, empty and frivolous chatter (*Devarim Beteilim*). However, when he speaks

¹⁰⁹¹ Ohr Torah, Section 204; Likkutei Amarim, Section 219

¹⁰⁹² Psalms 15:3

¹⁰⁹³ Deuteronomy 30:15

forbidden speech and even when he speaks empty and frivolous chatter (*Devarim Beteilim*), his words ascend above to act as accusers and castigators against his words of Torah and prayer etc.

Thus, the toil of the righteous (*Tzaddik*) must be in a way that,¹⁰⁹⁴ “He has no slander on his tongue,” meaning that he does not permit frivolous chatter (*Devarim Beteilim*) to come upon his tongue, so that they cannot act as slanderers who obstruct his words of Torah and prayer. However, if a person is not careful in this, he causes a lacking and diminishment in himself, to the point that he can fall into undesirable acts and even forbidden acts.

8.

The discourse continues and explains that this is the meaning of the leg of the letter *Kof*-ך descending below. For, as explained before, the form of the letter *Kof*-ך is similar to the form of the letter *Hey*-ה. The difference between them is that the letter *Hey*-ה has two legs of equal length, whereas the left leg of the letter *Kof*-ך, descends below, as in the verse,¹⁰⁹⁵ “Her feet descend unto death,” which refers to the leg of the letter *Kof*-ך.

This is as in the teaching of our sages, of blessed memory,¹⁰⁹⁶ “Gavriel descended and implanted a reed into the sea, and a sandbar grew around it, and upon it the great city of

¹⁰⁹⁴ Psalms 15:3

¹⁰⁹⁵ Proverbs 5:5

¹⁰⁹⁶ Talmud Bavli, Shabbat 56b; Sanhedrin 21a

Rome, who is the oppressor of Israel, was built.”¹⁰⁹⁷ The “reed” refers to the [leg of the] letter *Kof*-ק, which becomes the external husks of *Kelipah* and the side opposite holiness, that acts as the oppressor of Israel.

On the teaching of Zohar that,¹⁰⁹⁸ “He planted a reed into the Great Sea,” his honorable holiness, the Tzemach Tzeddek, explains¹⁰⁹⁹ that the “reed” (*Kaneh*-קנה) refers to the masculine aspect of the side opposite holiness, which derives vitality from the aspect of Kingship-*Malchut* of the side of holiness, which is called the Great Sea (*Yama Rabba*-יָמָא רַבָּא).¹¹⁰⁰ For, the *Sefirah* of Kingship-*Malchut* of the world of Emanation (*Atzilut*), (called the Great Sea), her “feet descend unto death.”

It thus is possible for the side opposite holiness to derive vitality from her, (that is, “He planted a reed into the Great Sea”). This comes about when a person falls into doing things that are the opposite of goodness etc., by which he adds vitality to the external husks of *Kelipah*, to the point that “the great city of Rome, the oppressor of Israel,” is built upon it. About this our sages, of blessed memory, said,¹¹⁰¹ “Tyre did not become filled [that is, it did not become a great metropolis] until Yerushalayim was destroyed.”

¹⁰⁹⁷ See Rashi to Talmud Bavli, Shabbat 56b *ibid*.

¹⁰⁹⁸ Note: Zohar III 251b

¹⁰⁹⁹ Ohr HaTorah [Toldot] 141b

¹¹⁰⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹¹⁰¹ Rashi to Genesis 25:23

More specifically, [this may be better understood] according to the lengthy explanation¹¹⁰² of the verse,¹¹⁰³ “For he found her in the field-*Sadeh*-שדה, the betrothed girl cried out, but she had no savior.” The meaning of “field-*Sadeh*-שדה” here is “wilderness-*Midbar*-מדבר,” (as explained by Radak),¹¹⁰⁴ as in the verse,¹¹⁰⁵ “A wilderness where no man dwells.” For the toil of man is to bring about what the verse states,¹¹⁰⁶ “It is the splendor of man to dwell in a house,” referring to,¹¹⁰⁷ “A beautiful dwelling, a beautiful wife, and beautiful vessels.” As Tikkunei Zohar states,¹¹⁰⁸ this refers to the soul and its service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* in a beautiful way, by which he fulfills the verse, “It is the splendor of man to dwell in a house.”

However, a “wilderness-*Midbar*-מדבר” is a place “where no man dwells,” meaning that the “Supernal Man” upon the throne¹¹⁰⁹ does not dwell there. About this the verse states, “For he found her in the field-*Sadeh*-שדה, the betrothed girl cried out, but she had no savior.” That is, the field-*Sadeh*-שדה is where Esav is, about whom the verse states,¹¹¹⁰ “Esav [was a skillful hunter] a man of the field-*Sadeh*-שדה,” in that he is of the side opposite holiness.

¹¹⁰² Note: Ohr HaTorah [Toldot] 143b [and on].

¹¹⁰³ Deuteronomy 22:27

¹¹⁰⁴ See Sefer HaShoroshim and Sefer Michlol of the Radak, cited in Ohr HaTorah *ibid*.

¹¹⁰⁵ See Jeremiah 2:6

¹¹⁰⁶ Isaiah 44:13

¹¹⁰⁷ Talmud Bavli, Brachot 57b

¹¹⁰⁸ Tikkunei Zohar, Tikkun 6 (22b)

¹¹⁰⁹ See Likkutei Torah, Naso 20c and elsewhere.

¹¹¹⁰ Genesis 25:27

It is in the field-*Sadeh*-שדה that he finds the “girl-*Na’arah*-נערה,” which in the verse is spelled, “*Na’ar*-נער” missing the letter *Hey*-ה, in that “she has not yet received a male”¹¹¹¹ (meaning that she lacks the *Hey*-ה of the side of holiness). In that case, “the man seizes her etc.”¹¹¹² meaning that he temporarily has power over her, to the point that, “the girl cried out, but she had no savior.” (In contrast, if the light of holiness fills all of one’s matters, he does not come to be in the “field-*Sadeh*-שדה,” which is “a wilderness where no man dwells.”)

Even so, the verse states,¹¹¹³ “no one shall be banished from Him,” which is the meaning of the continuation of the verses,¹¹¹⁴ “Only the man shall die, but you shall do nothing to the girl.” This is as explained by his honorable holiness, the Tzemach Tzedek,¹¹¹⁵ on the word only-*Levado*-לבדו,” that when all the sparks of holiness that were in him, are refined and extracted from him, so that all that remains is the evil alone, he automatically falls.

This is because all the vitality that [the husks-*Kelipot* of evil] have is just what they derive from the sparks of holiness. [This is like the explanation (in chapter one) that the letters *Kof*-ק and *Reish*-ר derive their sustenance from the letter *Shin*-ש.] Thus, when all the sparks of holiness are extracted from him, as explained about the verse,¹¹¹⁶ “He devoured wealth but he will

¹¹¹¹ Zohar II 38b

¹¹¹² Deuteronomy 22:25

¹¹¹³ Samuel II 14:14

¹¹¹⁴ Deuteronomy 22:24-26

¹¹¹⁵ Ohr HaTorah Toldot ibid. p. 144b and on.

¹¹¹⁶ Job 20:15; See Torah Ohr, Chayei Sarah 15c

vomit it; God will purge it from his gut,” so that all that remains is the evil, and then “only the man shall die.”

However, “you shall do nothing to the girl,” and she shall rise again from her fall to the aspect of the field-*Sadeh*-שדה. This is because only her “feet descend unto death,” whereas [about her innerness]¹¹¹⁷ the verse states,¹¹¹⁸ “I shall not give My glory to another,” and she therefore remains in her state of wholeness.

Nevertheless, since she was temporarily in the field-*Sadeh*-שדה, this caused vitality to be derived by the side opposite holiness, which is the matter of the “reed” of the letter *Kof*-ק that descends below. All this is because the light of holiness did not fill the three garments of thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*).

9.

The discourse continues that this is the meaning of the verse,¹¹¹⁹ “The pit (*Bor*-בור) was empty, no water was in it.” That is, there is a “well-*Be’er*-באר,” spelled with the letter *Aleph*-א, and there is a “pit-*Bor*-בור,” spelled with the letter *Vav*-ו. The “well-*Be’er*-באר” with the letter *Aleph*-א refers to the soul, as the verse states,¹¹²⁰ “[You are] a spring of gardens, a well of living waters-*Be’er Mayim Chayim*-מִים חַיִּים.” That is, just as a well (*Be’er*-באר) flows from below to above, through

¹¹¹⁷ See the preceding discourse of this year, 5718, entitled “*Bati LeGani* – I have come to My garden,” Ch. 5.

¹¹¹⁸ Isaiah 42:8

¹¹¹⁹ Genesis 37:24

¹¹²⁰ Song of Songs 4:15

which abundant waters come, the same is true of the soul, that through its descent into the body, which is like a lowly [and empty] pit-*Bor*-בור, nonetheless, when a person engages in the study of Torah and the fulfillment of the *mitzvot*, specifically through this, his soul ascends with greater strength, from elevation to elevation.

This is the meaning of the verse, “[You are] a spring of gardens-*Ma’ayan Ganim*-מעין גנים.” That is, through the soul coming to the aspect of being a “well-*Be’er*-באר” from which *HaShem*’s-יהו"ה Godliness flows into revelation, that comes about through toil in serving *HaShem*-יהו"ה, blessed is He, by refining the body and animalistic soul, it comes to be “a spring of gardens-*Ma’ayan Ganim*-מעין גנים.”

The garden-*Gan*-גן refers to the Garden of Eden, as the verse states,¹¹²¹ “*HaShem*-יהו"ה God, planted a garden-*Gan*-גן in Eden.” The word “gardens-*Ganim*-גנים” in the plural, refers to the two levels of the Garden of Eden (*Gan Eden*), these being the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), which is the “water trough”¹¹²² and the “river of delight” brought about by the ascent of the souls in the Garden of Eden (*Gan Eden*).

Now, this requires further explanation, because at first glance, it is not understood. Namely, since the word “gardens-*Ganim*-גנים” refers to the Garden of Eden (*Gan Eden*), whether the lower Garden of Eden (*Gan Eden HaTachton*) or the upper Garden of Eden (*Gan Eden HaElyon*), how can it be that through the “well of living waters-*Be’er Mayim Chayim*-באר

¹¹²¹ Genesis 2:8

¹¹²² See Targum Onkelos to Genesis 30:38 and elsewhere.

מים חיים,” referring to the toil of the soul as it is below, there can be additional influence in the “gardens-*Ganim*,” so that it becomes a “spring” (*Ma’ayan*-מעין) in the gardens (*Ganim*-גנים)?

This question is further strengthened based on the statement of his honorable holiness, the Rebbe Maharash,¹¹²³ in explanation of the words of our sages, of blessed memory,¹¹²⁴ “Know from where (*MeAyin*-מאין) you came, and to where (*LeAn*-לאן) you are going.” It is explained in Likkutei Torah¹¹²⁵ that “From where (*MeAyin*-מאין) you came” refers to the upper Garden of Eden (*Gan Eden HaElyon*), and “to where (*LeAn*-לאן) you are going” refers to the lower Garden of Eden (*Gan Eden HaTachton*). That is, the word “*An*-אן” means “place-*Makom*,” as in the verse,¹¹²⁶ “To which place-*Anah*-אנה is your face destined,” indicating that this word refers to physical space (*Makom*-מקום).

In the same way, in regard to the matter of “to where are you going-*LeAn Atah Holech* הולך אתה,” as it relates to the lower Garden of Eden (*Gan Eden HaTachton*), it is applicable to use the word “place-*Makom*” about it. (This is because [the lower Garden of Eden] is related to this world (*Olam HaZeh*) which is within the parameters of space and time.)

This accords with what his honorable holiness, the Rebbe Maharash, explained about the difference between the word “from where-*MeAyin*-מאין” and the word “to where-*LeAn*-

¹¹²³ Note: [*Hemshech*] “*v’Kachah*” [5637] Ch. 58 and on [Sefer HaMaamarim 5632 Vol. 2 p. 525].

¹¹²⁴ Mishnah Avot 3:1

¹¹²⁵ Likkutei Torah, Bamidbar 2a

¹¹²⁶ Ezekiel 21:21

לֵא.” That is, the word “from where-*MeAyin*-מֵאֵין” contains the letter *Yod*-י, whereas the word “to where-*An*-לֵאן” is missing the letter *Yod*-י.

The letter *Yod*-י here, refers “the letter *Yod*-י by which the coming world (*Olam HaBa*) was created,”¹¹²⁷ which is the aspect of Understanding-*Binah*.¹¹²⁸ Likewise, the upper Garden of Eden (*Gan Eden HaElyon*) is also the aspect of Understanding-*Binah*, and it is with the letter *Yod*-י of Wisdom-*Chochmah* that the coming world (*Olam HaBa*) was created.¹¹²⁹

However, according to this, we must understand why such a thing arose before Him, for the soul to descend and manifest within the body. Is it not so, that before its descent it was in the aspect of “nothingness-*Ayin*-אֵין”? Why then did it descend into the body, and descend “from a high peak to a deep pit”?¹¹³⁰

May it only be that it will return to the same place where it originally was before its descent! Is it not so that all paths are fraught with danger?¹¹³¹ Moreover, after all is said and done, it seems that its ascent is only to the lower Garden of Eden (*Gan Eden HaTachton*), which is the matter of the words, “To where (*LeAn*-לֵאן) you are going,” [without the *Yod*-י].

However, the explanation is what our sages, of blessed memory, stated,¹¹³² “One hour of repentance and good deeds in

¹¹²⁷ Talmud Bavli, Menachot 29b

¹¹²⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eighth (*Binah*).

¹¹²⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eighth (*Binah*) and Gate Nine (*Chochmah*) *ibid*.

¹¹³⁰ See Talmud Bavli, Chagigah 5b

¹¹³¹ See Talmud Yerushalmi Brachot 4:4; Likkutei Torah, Acharei 25c

¹¹³² Mishnah Avot 4:17

this world is better than all the life of the world to come (*Olam HaBa*).” The statement, “**all** the life of the world to come (*Olam HaBa*),” refers to all the upper worlds, including the upper Garden of Eden (*Gan Eden HaElyon*), about which they said that repentance (*Teshuvah*) and good deeds are even better.

It therefore is explained that there are three levels. The first level is this world (*Olam HaZeh*), the second level is the Garden of Eden (*Gan Eden*) as it is, in and of itself, and the third level is the addition, in that through working the garden, we add to it, as the verse states,¹¹³³ “*HaShem*-יהוה God took the man and placed him in the Garden of Eden (*Gan Eden*), to work it and to guard it.”

This indicates that through our toil we add to the Garden of Eden (*Gan Eden*). This is like how it physically is, that through toiling in a [physical] garden below, we add to the growth of better fruits etc. The same is true spiritually, in the Garden of Eden (*Gan Eden*). That is, through our toil in “working it” (*LeAvdah*-לעבדה) referring to fulfilling the 248 positive commandments, and our toil in “guarding it” (*LeShamrah*-לשמרה) referring to desisting from the 365 negative commandments (as translated by Targum Yonatan on this verse), additional light and illumination is drawn into the Garden of Eden (*Gan Eden*).

The general difference is that this world-*Olam HaZeh* is from the aspect of the emotional qualities (*Midot*), as the verse states,¹¹³⁴ “Remember Your mercies *HaShem*-יהוה, and Your

¹¹³³ Genesis 2:15

¹¹³⁴ Psalms 25:6; See Likkutei Torah, Masei 92a and elsewhere.

kindnesses, for they are of the world.”¹¹³⁵ Similarly, this is why it states,¹¹³⁶ “Six days did *HaShem*-יהו"ה make the heavens and the earth,” in which the verse specifies “six days-*Sheshet Yamim*-ששת ימים,” rather than, “In six days-*b'Sheshet Yamim*-בששת ימים.”¹¹³⁷

Higher than this [world] is the Garden of Eden (*Gan Eden*), which is the matter of the qualities of the mind (*Mochin*). This is why in the Garden of Eden (*Gan Eden*) there is the matter of understanding and grasp in a way that matters are perceived to their ultimate truth, so that it states about it,¹¹³⁸ “You have seen a clear world.” Nevertheless, even the revelations in the Garden of Eden (*Gan Eden*) are of the aspect of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). This is why repentance (*Teshuvah*) is of no assistance there, being that repentance (*Teshuvah*) stems specifically from the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*).

In other words, in the state that a person arrives at the Garden of Eden (*Gan Eden*), whether it is as expressed in the teaching,¹¹³⁹ “[Happy is he who arrives here] with his Torah learning in his hand,” or whether it is the opposite, Heaven forbid, they remain fixed in such a state. For, in the Garden of Eden (*Gan Eden*) there only is an illumination of the light of

¹¹³⁵ 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 explained in the earlier discourses of this year.

¹¹³⁶ Exodus 20:11

¹¹³⁷ See Zohar I 247a; Zohar III 298b; Sefer HaMaamarim 5708 p. 272.

¹¹³⁸ Talmud Bavli, Pesachim 50a

¹¹³⁹ Talmud Bavli, Pesachim 50a

HaShem-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and is in a manner that each matter comes to its specific place and level.¹¹⁴⁰

However, through our toil in serving *HaShem*-יהו"ה, blessed is He, by “working it” (*LeAvdah*-לעבדה) and “guarding it” (*LeShamrah*-לשמרה), through which we bring about “satisfaction of spirit (*Nachat Ru'ach*) before Me, that I commanded and My will was done,”¹¹⁴¹ referring to fulfilling of *HaShem*'s-יהו"ה Supernal will, which transcends the light of *HaShem*-יהו"ה, that fills all worlds (*Memaleh Kol Almin*), meaning, that it is the aspect of *HaShem*'s-יהו"ה Godliness that surrounds and transcends all worlds (*Sovev Kol Almin*), we thereby draw this additional light (*Ohr*) into the Garden of Eden (*Gan Eden*).

This is specifically brought about through our toil in serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* below [in this world]. That is, “the Torah was not given to the ministering angels,”¹¹⁴² but was specifically given to souls as they are within bodies, within the concealments and constraints of this physical world, which is the lowest level, in that there are no lower levels (as explained in Tanya).¹¹⁴³ That is, in spite of the constraints and difficulties, one toils in serving *HaShem*-יהו"ה, blessed is He, in a way of restraining (*Itkafiya*) and transforming (*It'hapcha*) the side opposite holiness.

¹¹⁴⁰ See Likkutei Torah Pinchas 75c; Drushim L'Yom HaKippurim 70a.

¹¹⁴¹ Torat Kohanim and Rashi to Leviticus 1:9; Sifrei and Rashi to Numbers 28:8.

¹¹⁴² Talmud Bavli, Brachot 25b; Kiddushin 54a

¹¹⁴³ See Tanya, Likkutei Amarim, Ch. 35 & 36, and elsewhere.

This then, is the meaning of “to where (*LeAn*-לָאן) you are going,” in that it is specifically through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) and good deeds in this world (*Olam HaZeh*), that we thereby even have an effect on the “nothing-*Ayin*-אֵין” that is higher than the life of the coming world (*Olam HaBa*), (that is, higher than the upper Garden of Eden – *Gan Eden HaElyon*).

This then, is the meaning of the verse,¹¹⁴⁴ “[You are] a spring of gardens-*Ma'ayan Ganim*-מַעַיִן גְּנוּיִם.” That is, even in the “gardens-*Ganim*-גְּנוּיִם,” meaning the lower Garden of Eden (*Gan Eden HaTachton*) and even the upper Garden of Eden (*Gan Eden HaElyon*), there is the addition of the matter of the “wellspring-*Ma'ayan*-מַעַיִן,” which refers to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). This is brought about through the “well of living waters-*Be'er Mayim Chayim*-בְּאֵר מַיִם חַיִּים,” which refers to the toil in service of *HaShem*-יהו"ה, blessed is He, as the soul serves Him within the constraints and difficulties of matters of this physical world. This is analogous to the waters of a well, which initially are salty, but by passing through the constraints and pressure of the veins of the earth, become living waters-*Mayim Chayim*-מַיִם חַיִּים.¹¹⁴⁵

¹¹⁴⁴ Song of Songs 4:15

¹¹⁴⁵ See Ohr HaTorah, Chukat p. 847 and p. 911 and on.

The discourse continues and explains that,¹¹⁴⁶ “The pit was empty-*Reik*-רַק.” The word “empty-*Reik*-רַק” (that is, the letters *Reish*-ר and *Kof*-ק, which cause the side of shame to appear), is the “pit-*Bor*-בּוֹר” (spelled with a *Vav*-ו, unlike the word “well-*Be’er*-בְּאֵר,” spelled with an *Aleph*-א). About this our sages, of blessed memory, commented [on the verse, “The pit was empty, there was no water in it],¹¹⁴⁷ “From the fact that it states ‘the pit was empty’ do we not already know that ‘there was no water in it’? Thus, what is the verse coming to teach us by adding, ‘there was no water in it’? It comes to teach us that though there was no water in it, but there were snakes and scorpions in it.”

That is, the “empty pit-*Bor Reik*-בּוֹר רַק,” is the pit (*Bor*-בּוֹר) of the animalistic soul, and “there is no water” in it.” However, it is filled with snakes and scorpions, these being distracting thoughts that are alien (*Machshavot Zarot*) to Godliness. This is the matter of the letter *Kof*-ק, in that they are “like an ape-*Kof*-קוֹף next to a man-*Adam*-אָדָם.”¹¹⁴⁸

The word “man-*Adam*-אָדָם” refers to thought, speech and action (*Machshavah*, *Dibur*, *Ma’aseh*) [of the side of holiness]. That is, the *Aleph*-א refers to thought (*Machshavah*), and the *Dalet*-ד and *Mem*-מ refer to speech (*Dibur*-דִּבּוּר) and action (*Ma’aseh*-מַעֲשֶׂה). However, the side of the external

¹¹⁴⁶ Genesis 37:24

¹¹⁴⁷ Talmud Bavli, Shabbat 22a; Midrash Bereishit Rabba 84:16

¹¹⁴⁸ 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.

husks of *Kelipah*, is only like “an ape-*Kof*-קוף next to man-*Adam*-אדם.” This is because on the side of holiness, the thought, speech and action (*Machshavah*, *Dibur*, *Ma’aseh*) are filled with the light and illumination of holiness (*Kedushah*), whereas on the side opposite holiness they are filled with distracting thoughts that are alien (*Machshavot Zarot*) to Godliness.

The explanation is that the primary matter of man-*Adam*-אדם, is as expressed in the verse,¹¹⁴⁹ “I am likened-*Adameh*-אדמה to the Supernal One,” referring to the man-*Adam*-אדם of the side of holiness. In contrast, the matter of the external husks of *Kelipah* is that they only liken themselves to holiness, to the extent that an ape-*Kof*-קוף is likened to a man-*Adam*-אדם. However, they are not the true matter of man-*Adam*-אדם, but are only “the man of the field-*Sadeh*-שדה,” (as explained above about the verse,¹¹⁵⁰ “If the man finds the betrothed girl in the field-*Sadeh*-שדה etc.”).

The same is so of thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*), in that they are matters of man-*Adam*-אדם. That is, the *Aleph*-א refers to thought (*Machshavah*), and the *Dalet*-ד and *Mem*-מ refer to speech (*Dibur*-דבור) and action (*Ma’aseh*-מעשה), (as explained in *Likkutei Torah*).¹¹⁵¹ That is, their true matter is as they are drawn from the Supernal thought, speech and action (*Machshavah*, *Dibur*, *Ma’aseh*), above, where they only are holy. In contrast, the thought, speech, and action (*Machshavah*,

¹¹⁴⁹ Isaiah 14:14; Sefer Asarah Ma’amarot, Maamar Em Kol Chai, Vol. 2, Ch. 33; Shnei Luchot HaBrit 3a, 20b, and elsewhere.

¹¹⁵⁰ Deuteronomy 22:25

¹¹⁵¹ *Likkutei Torah*, Beha’alotcha 31c

Dibur, *Ma'aseh*) of the side opposite holiness, is only “like an ape-*Kof*-קוף next to a man-*Adam*-אדם.”

Nonetheless, we still must better understand the statement that man-*Adam*-אדם refers to thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*), and that the *Aleph*-א refers to thought (*Machshavah*), and the *Dalet*-ד and *Mem*-מ refer to speech (*Dibur*-דבור) and action (*Ma'aseh*-מעשה).

That is, there is a separation between the *Aleph*-א and the “blood-*Dam*-דם,”¹¹⁵² in that the *Aleph*-א (thought-*Machshavah*) is unto itself, whereas the “blood-*Dam*-דם” (speech-*Dibur* and action-*Ma'aseh*) are unto themselves, in a way that the *Aleph*-א enlivens the “blood-*Dam*-דם.”

Now, at first glance, this appears to be in contradiction to what we explained before (in chapter four) about the letter *Hey*-ה. That is, it was explained that the two lines [of the letter *Hey*-ה which are bound to each other] indicate thought (*Machshavah*) and speech (*Dibur*), which are bound to each other, whereas the left leg [of the letter *Hey*-ה] refers to action (*Ma'aseh*) which is separate from them, and that this is the meaning of the words, “I even actualized it-*Af Aseeteev*-אף עשיתיו,” [in that the word “even-*Af*-אף,” makes a separation].

However, the explanation is according to what his honorable holiness, the Rebbe Rashab,¹¹⁵³ whose soul is in Eden, said about the three garments (*Levushim*) of the soul; thought, speech and action. He explains that the general difference between them is that the garment of thought

¹¹⁵² See *Shnei Luchot HaBrit* 21a; *Ohr HaTorah* ibid.

¹¹⁵³ Note: [In the discourse entitled] “*Vayomer... Lech*” 5671 [Sefer HaMaamarim 5671 p. 43 and on].

(*Machshavah*) is unique unto itself. In contrast, the garment of speech (*Dibur*) is separate and external,¹¹⁵⁴ whereas the garment of action (*Ma'aseh*) is the external of the external, in which there are two manners.

The first manner is as it is relative to the soul itself, in which case, thought is considered something unto itself (the *Aleph-א* of “man-Adam-אדם”), whereas speech (*Dibur*) and action (*Ma'aseh*) come together (the “blood-Dam-דם” of “man-Adam-אדם”). This is because the garment of thought (*Machshavah*) is unified to the powers of the soul, and therefore, just as the powers of the soul are constantly found in man (rather than in the manner expressed in the verse,¹¹⁵⁵ “You will exchange them like a garment (*Levush*) and they will pass on,”) so likewise, thought (*Machshavah*) is constant.

Though it is true that in thought (*Machshavah*) there is also the matter of a garment (*Levush*), in that one thought can be exchanged with another thought, nevertheless, thought itself flows constantly, in that it is impossible for thought to cease, being that it is a garment that is unified (*Levush Meyuchad*) to the powers of the soul.

In contrast, the garment of speech (*Dibur*) is a separate garment (*Levush Nivdal*), in that it is separate from the powers of the soul. Therefore the verse states,¹¹⁵⁶ “There is a time to speak and a time to be silent from speaking.” This is all the more so of the power of action (*Ma'aseh*), which not only is present in a human being (the speaker-*Medaber*) but is even

¹¹⁵⁴ See Likkutei Torah, Behar 41a; Ohr HaTorah ibid. p. 900, and elsewhere.

¹¹⁵⁵ Psalms 102:27

¹¹⁵⁶ See Ecclesiastes 3:7

present in an animal (*Chai*), though [animals] have no knowledge (*Da'at*), as explained above. Moreover, even in human beings (the speaker-*Medaber*), though little children and imbeciles have no knowledge (*Da'at*), they nevertheless have the power of action (*Ma'aseh*).¹¹⁵⁷

The general difference is that thought (*Machshavah*) is the revelation of one's hidden essence to himself, and is unrelated to someone outside of himself. This is not so of action (*Ma'aseh*) or even speech (*Dibur*). For, the entire matter of speech (*Dibur*) is specifically for the purpose of revealing something to another. From this it is understood that the distance between speech (*Dibur*) and action (*Ma'aseh*) relative to thought (*Machshavah*), is like the distance between one person relative to another person, compared to [the thoughts of] a person relative to himself.

However, the second manner, is after there already are the three matters of thought, speech, and action (*Machshavah*, *Dibur*, *Ma'aseh*) like the form of the letter *Hey*-ה. That is, the letter *Hey*-ה is a single letter that has all three matters of thought, speech, and action in itself, in which thought and speech are bound together. For, speech (*Dibur*) is the matter saying what he currently thinks, or at the very least, saying what he thought before. This is not so of the power of action (*Ma'aseh*), since an action can be done unintentionally and in something that he was never involved with before, only that when he does so, the action will be entirely disorderly, like the action of an animal

¹¹⁵⁷ See Mishnah Arachin 1:4; Taharot 8:6; Talmud Bavli, Chulin 12b; Also see Ohr HaTorah, Inyanim p. 143; Sefer HaMaamarim 5627 p. 56 and on.

(*Chai*), which possess the matter of action, even without thought and speech.

11.

The discourse concludes that this is what is meant by the statement in Zohar (about the letters *Kof*-ק and *Reish*-ר) that “they took hold of the letter *Shin*-ש,” meaning that they take a radiance of a radiance from the vitality of the side of holiness, and this is what sustains them.

This is as explained before, that all matters that are to their ultimate truth are of the side of holiness, whereas the side of the external husks of *Kelipah* is “like an ape-*Kof*-ק next a man-*Adam*-אדם.” It is in this that one must toil in service of *HaShem*-יהו"ה, blessed is He, to transform the darkness and bitterness to light and sweetness, and as the verse states,¹¹⁵⁸ “He [the side opposite holiness] devoured wealth, but will vomit it, God will purge it from his gut,” to the point that¹¹⁵⁹ “only the man shall die,” (as explained in chapter eight).

In other words, we must revert the *Kof*-ק"ף back to being a *Hey*-ה"א, in that all one's matters will be filled with the light of holiness (*Kedushah*). This comes about through repentance and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, in all three lines and modes of serving Him, that is, Torah study, prayer (*Avodah*), and acts of loving-kindness (*Gemilut Chassadim*).¹¹⁶⁰

¹¹⁵⁸ Job 20:15; See Torah Ohr, Chayei Sarah 15c

¹¹⁵⁹ Deuteronomy 22:24-26

¹¹⁶⁰ Mishnah Avot 1:2

Through doing so, we transform the “falsehood-*Sheker*-שקר” and “treachery-*Kesher*-קשר” of the world into a “board-*Keresh*-קרש” of holiness, meaning, into the “boards-*Kerashim*-קרשים” [of the Tabernacle (*Mishkan*)] which were made of standing acacia wood (*Atzei Shitim Omdim*-עצי שטים עומדים). That is, we must transform the folly-*Shtut*-שטות of the side opposite holiness into holy folly-*Shtut d’Kedushah*-שטות דקדושה, which is the matter of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect.

Through doing so, we build the Tabernacle (*Mishkan*-משכן), about which it states,¹¹⁶¹ “You shall build a Sanctuary for Me, and I will dwell within them-*V’Shachanti b’Tocham*-ושכנתי בתוכם,” so that the verse,¹¹⁶² “It is the splendor of man to dwell in a house,” which refers to the “dwelling place for the Holy One, blessed is He, in the lower worlds,”¹¹⁶³ will actually be fulfilled.

¹¹⁶¹ Exodus 25:8

¹¹⁶² Isaiah 44:13

¹¹⁶³ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.