

Discourse 13

“Bati Legani - I have come to My garden”

Delivered on the 10th of Shvat, 5719⁹⁶⁵

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

1.

The verse states,⁹⁶⁶ “I have come to My garden, My sister, My bride.” His honorable holiness, my father-in-law, the Rebbe, whose joyous day we are celebrating, explained [this verse] in [his] discourse,⁹⁶⁷ based on what is explained in Midrash,⁹⁶⁸ “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where 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.” For, initially the world was created in a state of wholeness.⁹⁶⁹ However, through the sin of the tree of the knowledge of good and evil, and the sins that followed it, they

⁹⁶⁵ The original text of this discourse was edited by his honorable holiness, the Rebbe. In this edition of the discourse (Sefer HaMaamarim 5719), there were some additional citations added by the publisher (Lahak Hanachos). This discourse is primarily founded upon the ninth chapter of the discourse entitled “*Bati LeGani*” of the year 5710 (Sefer HaMaamarim, 5710 p. 123 and on).

⁹⁶⁶ Song of Songs 5:1

⁹⁶⁷ The discourse entitled “*Bati LeGani*” of the year 5710, Ch. 1 (Sefer HaMaamarim, 5710 p. 111).

⁹⁶⁸ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

⁹⁶⁹ See Midrash Bereishit Rabba 12:6; 13:3; 14:7

caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*), to be withdrawn from below to above, up to the seventh firmament.

Then [came the] righteous-*Tzaddikim*, who through their toil drew down the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, from above to below. The beginning of this drawing down started with Avraham, who was the first, and he drew it down from the seventh firmament to the sixth firmament... until Moshe, who is the seventh, came – and “all sevens are beloved”⁹⁷⁰ – and drew it down from the first firmament below to the earth.

This is why Moshe was told,⁹⁷¹ “You shall build a Sanctuary for Me, and I will dwell within them.” The simple meaning is that this refers to drawing down *HaShem*’s-יהו"ה Godliness, to be [present] below on earth. This also accords to the teaching of our sages, of blessed memory, that,⁹⁷² “The verse does not say ‘within it-*b’Tocho* בְּתוֹכוֹ’ but, ‘within them-*b’Tocham* בְּתוֹכָם,’ meaning, within each and every Jew.”

With the above in mind, the discourse continues⁹⁷³ and explains the reason that the Tabernacle (*Mishkan*) – and, as known “the Tabernacle (*Mishkan*) is the Temple (*Mikdash*) and

⁹⁷⁰ Midrash Vayikra Rabba 29:11

⁹⁷¹ Exodus 25:8

⁹⁷² This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of 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 (citing Shalah, and the Shalah’s citation there).

⁹⁷³ In Ch. 3 (Sefer HaMaamarim 5710 *ibid.* p. 114 and on).

the Temple (*Mikdash*) is the Tabernacle (*Mishkan*)⁹⁷⁴ – was made of “acacia wood-*Atzei Shitim*-עצי שטים.”⁹⁷⁵

That is, the word “*Shitim*-שטים” means “to stray-*Hatayah*-הטיה”⁹⁷⁶ as in the verse,⁹⁷⁷ “The people strayed-*Shatut*-שטט,” referring to straying from the straightforward middle path, in which there are two possibilities. There is veering from the middle path in the negative sense, and there is the veering from the middle path in the positive sense. Veering [from the middle path] in the negative sense is like the teaching of our sages, of blessed memory,⁹⁷⁸ “A person does not sin except if a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him.” This folly (*Shtut*-שטות) is the folly of the world and the folly of the side opposite holiness, which must be transformed into holy folly (*Shtut d'Kedushah*-שטות דקדושה), which is service of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect.

This (transformation of the folly opposite holiness to the folly of holiness) is the primary toil in the service of *HaShem*-יהו"ה of the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*). Through this there is the actualization of, “I will dwell within them,” so that “the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) is in the lowest of worlds,” which is [the meaning of], “I have come to My garden-*LeGani*-לגני – to My wedding canopy-*LeGenuni*-לגנוני.”⁹⁷⁹

⁹⁷⁴ See Talmud Bavli, Eiruvim 2a

⁹⁷⁵ Exodus 26:15; 36:20

⁹⁷⁶ See *Hemshech “V’Kachah”* 5637, Ch. 39 and on (Sefer HaMaamarim 5637 Vol. 2 p. 472 and on); Kuntres U’Maayon, Maamar 1, Ch. 1.

⁹⁷⁷ Numbers 11:8; Zohar II 62b and on.

⁹⁷⁸ Talmud Bavli, Sotah 3a

⁹⁷⁹ Ch. 5 of “*Bati Legani*” 5710 (Sefer HaMaamarim 5710 *ibid.* p. 117 and on).

Based on the above,⁹⁸⁰ he also explains the reason why the “acacia wood-*Atzei Shitim*-עצי שטים” [in the Tabernacle (*Mishkan*)] is called “boards-*Kerashim*-קרשים.”⁹⁸¹ For, all names by which things are called in Torah are precise and appropriate to their inner matter.⁹⁸² The letters of the word “board-*Keresh*-קרש” are the same letters as the words “falsehood-*Sheker*-שקר” and “bond-*Kesher*-קשר.” In other words, from the “falsehood-*Sheker*-שקר” of the world we must transform and make the “boards-*Kerashim*-קרשים” of the Tabernacle (*Mishkan*), and the aspect of “bonding-*Kesher*-קשר.”

That is, we must bond all worldly matters to the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*), and to the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Ikkar Shechinah*), referring to the innermost Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

This is as he explains in detail about the letters *Kof*-ך and *Reish*-ר, and how it applies for them to have their opposites within holiness, and that it is necessary to transform them from “letters of falseness”⁹⁸³ to matters of goodness and

⁹⁸⁰ Ch. 6 of “*Bati Legani*” 5710 (Sefer HaMaamarim 5710 *ibid.* p. 119 and on).

⁹⁸¹ Exodus 26:15; 36:20

⁹⁸² See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on, and elsewhere. [See at greater length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

⁹⁸³ See Zohar I 2b

holiness, all of which was explained at great length [in the discourses] on the previous chapters.⁹⁸⁴

2.

Now, in (chapter nine) of the discourse,⁹⁸⁵ it is explained that this also is why the boards (*Kerashim*-קרשים) are called “standing-*Omdeem*-עומדים.” This is as stated,⁹⁸⁶ “You shall make the boards of the Tabernacle (*Mishkan*) of acacia wood standing erect (*Atzei Sheeteem Omdeem*-עצי שטים עומדים).” He explains that the word “standing-*Omdeem*-עומדים” is the same matter as “supporting pillars-*Amudim*-עמודים,” in that the letters of this word are the same as the letters of that word. This is also as stated in Tractate Yoma⁹⁸⁷ about the words “acacia wood standing erect-*Atzei Sheeteem Omdeem*-עצי שטים עומדים,” that the word “standing-*Omdeem*-עומדים” is the same as the matter of “upholding pillars-*Ma'ameedeem*-מעמידים.”

The discourse explains that the matter of a “pillar-*Amud*-עמוד” is that it connects the roof to the floor, so that they are as one, and that this is the matter of the boards (*Kerashim*-קרשים) which are called “pillars-*Amudim*-עמודים.” They are similar to the matter of *mitzvot*, which also are called “pillars-*Amudim*-עמודים,” since they literally draw down and bond the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is

⁹⁸⁴ See the discourses entitled “*Bati LeGani*” 5711-5718 (translated in The Teachings of The Rebbe 5711-5718).

⁹⁸⁵ That is, the chapter that corresponds to and relates to this year’s discourse (Sefer HaMaamarim 5710 p. 123 and on).

⁹⁸⁶ Exodus 26:15; 36:20

⁹⁸⁷ Talmud Bavli, Yoma 72a

He, with the worlds. Similarly, the boards (*Kerashim*-קרשים) bond the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to the worlds.

Now, in regard to the *mitzvot*, which are “pillars-*Amudim*-עמודים,” his honorable holiness, the Alter Rebbe, explained in *Iggeret HaKodesh*,⁹⁸⁸ that *HaShem*-יהו"ה's Supernal desire (*Ratzon HaElyon*) is called the Crown-*Keter*-כתר, and that it states in the prayer of Rabbi Nechunia ben HaKanna⁹⁸⁹ that in the Crown-*Keter*-כתר-620, there are 620-תר"ך pillars of light (*Amudei Ohr*-עמודי אור). He explains that just as a large walled building has pillars (*Amudim*-עמודים) that stand upon the earth and their head is connected to the roof, so likewise, the *mitzvot* stand in the loftiest heights of *HaShem*-יהו"ה's Supernal desire, blessed is He, and are drawn down to the earth. This is because the *mitzvot* manifest in physicality, and even those *mitzvot* that do not manifest physically, were given to physical man, who has free choice and can turn his heart to goodness etc.

Now, from the precise wording of the discourse, it is understood that there is a difference between the boards (*Kerashim*-קרשים) and the *mitzvot*. It is for this reason that the discourse states that the boards (*Kerashim*-קרשים) are “similar to the *mitzvot*” (just using a term of similitude). That is, the *mitzvot* are actual pillars (*Amudim*-עמודים), whereas the boards (*Kerashim*-קרשים) are “similar” to the *mitzvot*.

This is why when describing the *mitzvot* he says “they **draw down** and bond the limitless light of the Unlimited One,

⁹⁸⁸ Tanya, *Iggeret HaKodesh*, Epistle 29 (149b and on).

⁹⁸⁹ See *Pardes Rimmonim*, Shaar 8 (Shaar Mehut v'Hanhagah), Ch. 3.

HaShem-יהו"ה, blessed is He, to the worlds," whereas in reference to the boards (*Kerashim*-קרשים), he does not say that "they draw down (*Mamsheechem*-ממשיכים)," but only that they "bond the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to the worlds," similar to the *mitzvot*.

Now, in Tanya, we likewise find a difference between the analogy of the pillars (*Amudim*-עמודים) and the analogue of the *mitzvot*. Namely, about the pillars (*Amudim*-עמודים) he states that "they stand upon the earth and their head is connected to the roof." However, in the analogue of the *mitzvot* it states that "they stand in the loftiest heights and are drawn down until the earth."

This difference between the analogy and the analogue is understood simply. For, in regard to the pillars (*Amudim*-עמודים), their beginning is that they stand upon the earth, and then from there they reach the roof, whereas this is not so of the *mitzvot* which stand Above, as we recite [in the blessings], "Who has sanctified us with His *mitzvot*," meaning that they are His *mitzvot* which are Above, and from there they are drawn down below.

This aligns with the well-known principle,⁹⁹⁰ that there is a difference between a foundation (*Yesod*) as it is below, and the foundation (*Yesod*) as it is Above in *HaShem*'s-יהו"ה Godliness. That is, as it is below, the foundation (*Yesod*) is below, and the building is constructed upon it. In contrast, above in *HaShem*'s-יהו"ה Godliness, the foundation (*Yesod*) is

⁹⁹⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section entitled "The three letters א"ש correspond to the aspects of Upper-*Elyon*, Intermediate-*Teechon*, and Lower-*Tachton*"; Also see Vol. 4 (The Vowels of Creation), The Gate of The Foundation.

above the construct. Therefore, in regard to the matter of the pillars (*Amudim*-עמודים) he says that they stand upon the earth, using the term “standing-*Nitzav*-נצב” which indicates that they stand affixed with strength, as in the verse,⁹⁹¹ “The commissioner-*Nitzav*-נצב reigned.” That is, as things are below, the strength and foundation of something is below on the earth, and the building is constructed upon it. However, about the *mitzvot* he says that “they stand (*Nitzavim*-נצבים) in the highest of heights, since the way matters are above in *HaShem*’s יהו"ה Godliness, the strength and foundation (*Yesod*) of something is above it.

3.

However, this itself must be better understood. Namely, why is it that the foundation (*Yesod*) as it is below, is different than the foundation (*Yesod*) as it is Above? This may be better understood based on what is explained about various matters, among which is the matter of the created “something” (*Yesh HaNivra*).⁹⁹²

That is, the reason [the created “something” (*Yesh HaNivra*)] senses itself as existing independently without any sense of the cause that preceded and produced it, is because its existence comes into being from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

⁹⁹¹ Kings I 22:48; See Ohr HaTorah, *Nitzavim* p. 1,201 and on.

⁹⁹² See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c; Sefer HaMaamarim 5677 p. 150; Discourse entitled “*Bati LeGani*” 5711 (translated in The Teachings of The Rebbe 5711, Discourse 1), Ch. 4 (Torat Menachem, Sefer HaMaamarim Shvat p. 266 and on).

יהו"ה, blessed is He. His existence is indeed intrinsic to Him, and He has no cause or source that preceded Him, Heaven forbid to think so. For, it is solely within His power and ability to bring something into being from absolute nothingness and zero, as explained in Iggeret HaKodesh.⁹⁹³

Therefore, in the coming future, when the truth and the inner aspect of all matters will be revealed, the true root will be revealed in the created “something” (*Yesh HaNivra*), this being the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He, who has no cause or source that precedes Him.

With the above in mind, we can understand [the teaching],⁹⁹⁴ “Their beginning is wedged in their end.” That is, it is specifically in their end that their beginning is wedged, their beginning referring to that which transcends the aspect of the head (*Rosh*-ראש). That is, the beginning refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who is specifically found in the end (*Sof*-סוף), within the physical “something” (*Yesh*) to which there is no lower level. It is specifically he [the physical “something”] who is the dwelling place for the Essential Self of *HaShem*-יהו"ה, blessed is He,⁹⁹⁵ as will be openly revealed in the coming future, and which in truth, is the true reality even now.

This then, is the reason that below, the foundation (*Yesod*) is specifically below, in the “something” (*Yesh*) of the

⁹⁹³ Tanya, Iggeret HaKodesh, Epistle 20 (130a and on). [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

⁹⁹⁴ Sefer Yetzira 1:7; See *Hemshech* 5666 p. 338, p. 346, and elsewhere.

⁹⁹⁵ See the discourse entitled “*Bati LeGani*” *ibid.* Ch. 4-5.

world of Action (*Asiyah*), and upon it the upper worlds are built. In contrast, in regard to the upper [worlds] it is explained in Tanya⁹⁹⁶ that *HaShem* 's-יהו"ה ultimate Supernal intent is not for the upper worlds, that they merely are a glimmer of His radiance, and that their entire matter is solely to facilitate the fulfillment of *HaShem* 's-יהו"ה, inner Supernal intent, blessed is He, which specifically is below.

[However], the loftier the light and radiance of *HaShem*-יהו"ה, blessed is He, the more elevated it is, and therefore, as matters are Above, the pillars (*Amudim*-עמודים) stand in the heights of the levels, being that the foundation (*Yesod*) and strength of the thing is Above, and from there it is drawn to below.

4.

However, we still must understand why it is that the True Something (*Yesh HaAmeete*) is specifically in the created something (*Yesh HaNivra*) and not found spiritually. For, at first glance, it would seem that the True Something (*Yesh HaAmeete*) should be found in the spirituality of matters and in spiritual matters, being that this is why they are called “Upper” (*Elyonim*), since they are lofty in level.

However, the explanation is as his honorable holiness, the Mittler Rebbe, whose soul is in Eden,⁹⁹⁷ explained with

⁹⁹⁶ Tanya, Likkutei Amarim, Ch. 36

⁹⁹⁷ Shaarei Orah, Shaar HaPurim, discourse entitled “*Yaviyu Levush Malchut*,” Ch. 12 and on (58a and on).

three examples⁹⁹⁸ explaining the principle that whatever is higher descends, manifests, and is revealed, further below.⁹⁹⁹

The first example is that of a large torch, the light of which is very great and illuminates to a great distance. That is, when a distant place must receive illumination, a greater torch and flame is needed. This being so, it is understood that what brings about the recognition of the greatness of a large torch, over and above a small torch, is specifically when its illumination shines at a distance.

That is, it is specifically [at a distance] that the superiority of the torch is revealed. For, even though there, the light that illuminates from a great distance is much less brilliant, to the point that if a candle would be lit there, it would illuminate with greater brilliance than the light of the [distant] torch, nevertheless, the great strength of the torch is specifically recognized in this.

The second example is a barrel filled with water, or a wise sage filled with wisdom. The abundance of its waters is specifically recognized when the barrel is filled to its brim until some water overflows and spills out. For, although the volume of water that spills out is inconsequential compared to the water in the barrel, nevertheless, it is specifically in the spillage that the barrel is recognized as being full to its brim. The same is so of wisdom-*Chochmah*. It is specifically through the excess overflow of wisdom, such as the mundane speech of Torah

⁹⁹⁸ See the discourse entitled “*Bati LeGani*” of the 10th of Shvat 5738 Ch. 6 (Sefer HaMaamarim 5738 p. 174).

⁹⁹⁹ See the citations in Sefer HaMaftachot (Kehot 5741) l’Sifrei Admor HaZaken, section on “Kol HaGavo’ah”; Also see Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

scholars,¹⁰⁰⁰ that it is recognized that it is drawn from a great sage who relates to the depth of wisdom (*Omek HaChochmah*).¹⁰⁰¹

The third example is the bestowal of the physical seminal drop, from which there is the new birth of one being from another being. This is in contrast to the bestowal of intellect, which is only spiritual, in which new birth is not possible. That is, it is specifically only when the student has intellect in and of himself, that he will understand the intellect bestowed to him by his teacher. This being so, we can understand the superiority of the physical seminal drop, in that specifically from it, a new being who is separate from the first being who bestowed the seminal drop, is born.

Now, as a possible explanation of the three examples, it could be said that [the principle] that whatever is higher descends further down, refers to drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For, in the world of Emanation (*Atzilut*) itself, "He and His life force are one and He and His organs are one,"¹⁰⁰² and it therefore is called the Godly world of *HaShem*-יהו"ה.¹⁰⁰³ This being so, it is not lowly. Thus, what is meant by "lowly" is the matter of novel creation, referring to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

¹⁰⁰⁰ Talmud Bavli, Sukkah 21b

¹⁰⁰¹ See Likkutei Torah, Teitzei 37b; Sefer HaMitzvot of the Tzemach Tzedek 105a and on.

¹⁰⁰² Introduction to Tikkunei Zohar (3b).

¹⁰⁰³ Tanya, Likkutei Amarim, Ch. 49 (69a) and elsewhere.

Now, the order of the drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is in a way of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע,”¹⁰⁰⁴ as explained at length in the discourses of the month of Tishrei.¹⁰⁰⁵ This then, is the meaning of the three examples. That is, the example of the torch is the matter of light (*Ohr*-אור), the example of the barrel is the matter of water (*Mayim*-מים), and the example of the seminal drop is the matter of the firmament (*Rakiya*-רקיע), which becomes a novel physical being. This is why frozen waters cannot be considered to be drawn waters, so much so, that according to various Halachic opinions, [ice or snow] raises [the waters of a Mikvah] up [to the required volume] without making it invalid, and it is permissible to fill a Mikvah with them in the first place (*Lechatchilah*).¹⁰⁰⁶

Now, it was explained in the Tishrei discourses that the matters of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע” are not only present in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but are also present in the world of Emanation (*Atzilut*), in the Crown-*Keter* [of the world of Emanation] and even higher,¹⁰⁰⁷ until they even are present in *HaShem*’s-יהו"ה light that precedes the restraint of the *Tzimtzum*.¹⁰⁰⁸ This being so, it is understood that all three examples – the torch, the barrel, and the seminal

¹⁰⁰⁴ See Sefer HaMaamarim 5635 Vol. 2, p. 454 and on.

¹⁰⁰⁵ See the discourse entitled “*Torah Tzivah* – The Torah that Moshe commanded us,” Discourse 6, and “*Tzor Te’udah* – Fasten this warning,” Discourse 7, of this year 5719 (Sefer HaMaamarim 5719, p. 48 and on; p. 51 and on).

¹⁰⁰⁶ Mishnah Mikvaot 7:1; Tur & Shulchan Aruch, Yore De’ah 201:31

¹⁰⁰⁷ See Sefer HaMaamarim 5635 Vol. 2, p. 454 and on.

¹⁰⁰⁸ See Sefer HaMaamarim 5678 p. 43 and on.

drop – apply there too. Moreover, in every place and on every level, the loftiest level is revealed in its lowest level. (That is, the loftiest aspect of each world is revealed in the lowest aspect of that world.)

To further explain, in the general totality of the chaining down of the worlds (*Seder HaHishtalshelut*), the lowest aspects are the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), until the world of Action (*Asiyah*). It is there that there is a revelation of the loftiest aspect, which even transcends the loftiest aspect relative to the world of Emanation (*Atzilut*), and even the world of Emanation (*Atzilut*) as it transcends and precedes the restraint of the *Tzimtzum*.

This refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. It is He who is revealed in the lowest lowest aspect (*Tachton Tachton*-תחתון תחתון). The double terminology “lowest lowest-*Tachton Tachton*-תחתון תחתון” indicates the lowest possible level, of which there is no lower level, this being the world of Action (*Asiyah*).

This then, is the matter of the pillars (*Amudim*-עמודים), that when one wants to construct a large walled building, the pillars are specifically positioned standing upon the earth. This refers to *HaShem*’s-יהו"ה greatness, blessed is He, that “in the place of His greatness, that is where you will find His humility.”¹⁰⁰⁹

That is, throughout the whole chaining down of the worlds (*Hishtalshelut*), though there are the aspects of “Light-

¹⁰⁰⁹ See Talmud Bavli, Megillah 31a; Sefer HaMaamarim 5700 p. 40 in the note.

Ohr-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע” on all levels, nevertheless, for there to be the revelation of the loftiest of all, which is the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, He specifically is revealed in the lowest level, which is the world of Action (*Asiyah*). Moreover, in the world of Action (*Asiyah*) itself, He is not revealed in the spiritual world of Action (*Asiyah HaRuchnit*), but specifically in the physical world of Action (*Asiyah HaGashmeet*).

From this it is understood that even in the physical world of Action (*Asiyah*) itself, this must be in its lowest aspect. That is, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is not in the spiritual toil of this physical world, but specifically in physical action.

This is why in the discourses on *Tzitzit* in Likkutei Torah,¹⁰¹⁰ the Alter Rebbe is precise with the analogy of the pillars (*Amudim*-עמודים), stating that they are positioned standing upon the earth, and that for the pillars to be strong and capable of supporting the building and its roof, the pillars must be positioned on firm ground, rather than soft soil. The same is so of the *mitzvot*. They must specifically be founded on firm ground, and as he concludes there in reference to *mitzvot* that are manifest in physicality, “action (*Asiyah*) is rooted high above.”

¹⁰¹⁰ Likkutei Torah, Shlach 50a

With this in mind, we can understand the precision in the discourse about the difference between the boards (*Kerashim*) and the *mitzvot*, in that the boards (*Kerashim*) are (only) similar to the *mitzvot*. We also can understand why about the boards (*Kerashim*), the discourse only says that “they bind,” but not that “they draw down.”

That is, based on the explanations of the preceding chapters, the service of *HaShem*-יהו"ה, blessed is He, indicated by the boards (*Kerashim*) is our spiritual service of *HaShem*-יהו"ה, blessed is He. This is similar to what was explained¹⁰¹¹ about the service of the sacrificial offerings (*Korbanot*), that a Jew must serve *HaShem*-יהו"ה, blessed is He, with the fire of his Godly soul, which is the upper fire as it is in man, as well as with the fire of his animalistic soul, which is the lower fire as it is in man. He likewise must refine his animalistic soul in all the particular levels within it, as explained before¹⁰¹² about the matter of the bullocks, sheep, and goats.

Therefore, even though this service of *HaShem*-יהו"ה, blessed is He, is in this physical world, nevertheless, relative to the physical world itself, it is a spiritual form of serving *HaShem*-יהו"ה, blessed is He, and not a physical service of Him, and is not a matter of actual physical action (about which it is said, “action (*Asiyah*) is rooted high above”). That is, this is not the firmest and strongest ground.

¹⁰¹¹ In Ch. 2 of the “*Bati LeGani*” discourse of 5710 (Sefer HaMaamarim 5710 p. 113).

¹⁰¹² See the preceding discourse of this year, 5719, entitled “*U'She'avtem Mayim b'Sasson* – You shall draw water with joy,” Discourse 5.

This likewise is the meaning of what the Baal Shem Tov, whose soul is in Eden, stated,¹⁰¹³ that the board (*Keresh*-קרש) refers to man, whose matter is to bind the worlds to *HaShem*'s-יהו"ה Godliness. This is as stated in Tikkunei Zohar¹⁰¹⁴ on the verse,¹⁰¹⁵ "Ten cubits, the length of each board," – "This is the measure of the body of man."

That is, man consists of ten powers, these being the seven emotions (*Midot*) and the three intellectual powers (*Mochin*). Thus, this is the matter of service of *HaShem*-יהו"ה, blessed is He, indicated by the boards (*Kerashim*), which is the toil of the Godly soul and the animalistic soul, to take physical things that are the folly (*Shtut*-שטוט) of the side opposite holiness, and transform them to folly (*Shtut*-שטוט) of holiness.

However, because the service of *HaShem*-יהו"ה, blessed is He, indicated by the boards (*Kerashim*) is a spiritual toil in man, therefore it not possible to draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, with this. This is because the drawing down of the light (*Ohr*-אור) is from the Essential Self of *HaShem*-יהו"ה, blessed is He, and the drawing down of His Essential Self is solely brought about by the toil of the lowest level, referring to fulfilling physical *mitzvot*.

It is for this reason that when it comes to the *mitzvot* he says that they "draw down" (*Mamsheecheem*-ממשיעים), because the *mitzvot* are done physically. This is as explained in several discourses by his honorable holiness, my father-in-law, the

¹⁰¹³ Degel Machaneh Efraim, Terumah

¹⁰¹⁴ Tikkunei Zohar, Tikkun 19 (41a)

¹⁰¹⁵ Exodus 26:16

Rebbe, whose joyous day we are celebrating.¹⁰¹⁶ Namely, that even in regard to *mitzvot* that are the duties of the heart, the commandment is that they be felt in the physical flesh of the brain and heart.

For example, in regard to fear of *HaShem*-יהו"ה, blessed is He, this must cause the physical constriction of the brain and heart. Likewise, in regard to comprehension and grasp, this must cause additional lines and folds in the physical brain stemming from delving and contemplating in comprehending Torah. Similarly, in regard to the general matter of serving *HaShem*-יהו"ה, blessed is He, in which one must have pleasure (*Ta'anug*) in serving his Creator, the pleasure must cause additional fat, as the verse states,¹⁰¹⁷ "Good tidings fatten the bone," referring to physical fatness in the physical flesh.

This then, is why the discourse states that the boards (*Kerashim*) are similar to the *mitzvot*, in that through the boards there is also a drawing down of the lofty, but not of the **loftiest**. For, that is solely drawn down specifically through the *mitzvot*, through which there is a drawing down of the **loftiest**, meaning, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is the matter of the *mitzvot*, which are drawn down from the Essential Self of *HaShem*-יהו"ה, blessed is He, and bond the limitless light of the Unlimited One, *HaShem*-יהו"ה,

¹⁰¹⁶ The discourse entitled "*De'u*" 5693, Ch. 3 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 267b; Sefer HaMaamarim 5692 p. 257); "*Ta'amu u'Re'u*" 5694 Ch. 1 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 290b and on (copied in HaYom Yom for the 20th of Av)); Sefer HaMaamarim 5697 p. 215, p. 282; 5698 p. 180; Sefer HaMaamarim 5700 p. 112 and on.

¹⁰¹⁷ Proverbs 15:30; See Talmud Bavli, Gittin 56b

blessed is He, to the worlds. Thus, through man fulfilling the *mitzvot*, he first bonds them to the worlds, which is the beginning of service of *HaShem*-יהו"ה, blessed is He, through spiritual toil, which is the toil indicated by the boards (*Kerashim*), and then (through their physical fulfillment) he bonds them to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is similar to what we find about David, that he would bind the Torah as it is Above, with the Holy One, blessed is He.¹⁰¹⁸ The same is so of the *mitzvot*, that before doing them, when we recite the blessing over the *mitzvah*, we say, "Who has sanctified us in His commandments," meaning His *mitzvot*, as they were already drawn forth in *HaShem*'s-יהו"ה Supernal kindness.

One draws them upon himself and binds them to the worlds. Then, through his actual fulfillment of the *mitzvot*, even "the Holy One, blessed is He, nods his head,"¹⁰¹⁹ referring to the drawing down of His Essential Self, blessed is He. Likewise, in regard to Torah study, "the Holy One, blessed is He, sits and learns opposite him."¹⁰²⁰ The same is so of all matters, that the Holy One, blessed is He, conducts Himself with him measure for measure.¹⁰²¹ That is, that which He

¹⁰¹⁸ Sefer HaBahir, Section 196 (58); Zohar II 222b (Ra'aya Mehemna); Tola'at Yaakov (by the author of Avodat HaKodesh, Rabbi Meir Ibn Gabbai), Sod HaShabbat 28d; Avodat HaKodesh, Chelek HaAvodah, Ch. 24; Likkutei Torah, Shlach 47c, 51a; Ohr HaTorah, Na"Ch, Tehillim, Vol. 2, p. 914; See *Hemshech* 5666 p. 390. Also see *Hemshech* 5666 p. 390.

¹⁰¹⁹ Talmud Bavli, Brachot 3a; See Likkutei Torah *ibid.* 48b and on.

¹⁰²⁰ See Tanna d'Bei Eliyahu Rabba, Ch. 18, and elsewhere.

¹⁰²¹ See Talmud Bavli, Sanhedrin 90a and elsewhere.

commands the Jewish people to do, He does himself.¹⁰²² In other words, the action performed by a Jew draws them down anew with additional strength from the Essential Self of *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of what the Maggid of Mezhritch explained¹⁰²³ on the verse,¹⁰²⁴ "You shall observe My decrees and My laws, which man shall do and by which he shall live." He explains that "My decrees-*Chukotai*-חוקותי" refers to thought (*Machshavah*), which is the garment [of the soul] that is unified with him, and is like letters that are engraved (*Chakikah*-חקיקה). "My laws-*Mishpatai*-משפטי" refers to speech (*Dibur*), as it states,¹⁰²⁵ "The word of the king rules," and,¹⁰²⁶ "Through justice (*Mishpat*-משפט) a king establishes the land." The words, "which man shall do (*Ya'aseh*-יעשה)" refer to the actual deed, which is the ultimate intent. It is through this that "he shall live by them." That is, through serving *HaShem*-יהו"ה, blessed is He, in thought (*Machshavah*), and then drawing it down from the thought (*Machshavah*) through speech (*Dibur*) to action (*Ma'aseh*), he thereby "lives by them," in that he draws vitality into the *mitzvot*.

This then, is the matter of the boards (*Kerashim*) as they are in a Jew's spiritual service of *HaShem*-יהו"ה, blessed is He. Through this he thereby comes to the physical fulfillment of the

¹⁰²² See Midrash Shemot Rabba 30:9; Sefer HaMaamarim 5636 Vol. 2 p. 327; Discourse entitled "*Bati LeGani*" 5711, Ch. 6 and note 14 there (Torat Menachem, Sefer HaMaamarim Shvat p. 268).

¹⁰²³ Oh Torah, Acharei [Section 110 – p. 153 in the 5766 edition].

¹⁰²⁴ Leviticus 18:5

¹⁰²⁵ Ecclesiastes 8:4

¹⁰²⁶ Proverbs 29:4

mitzvot, through which we draw down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and bond Him to the worlds, as in the statement, "so that the roof to the floor are literally as one," meaning that there is a revelation of the True Something (*Yesh HaAmeetee*) in the created "something" (*Yesh HaNivra*).

6.

Now, the discourse¹⁰²⁷ continues and explains what is hinted by the letter *Kof*-ק, whose left leg is drawn far below. In general,¹⁰²⁸ this is the meaning of the verse,¹⁰²⁹ "Rebuke the animal of the reed-*Kaneh*-קנה." For, the "reed-*Kaneh*-קנה" is long and drawn down below, indicating the masculine aspect of the external husks (*Kelipah*). The "animal of the reed-*Chayat Kaneh*-חית קנה" is the feminine (*Nukvah*) aspect of the external husks (*Kelipah*), which is the aspect of Kingship-*Malchut* of the external husks (*Kelipah*), that receives from the masculine. It is necessary to cut them off, in that the meaning of the words is, "Destroy the animal of the reed-*Ge'ar Chayat Kaneh*-גער חית קנה."¹⁰³⁰

In our service of *HaShem*-יהו"ה, blessed is He, the masculine aspect of the extraneous husks (*Kelipah*) refers to negative emotions (*Midot*). The aspect of Kingship-*Malchut* of

¹⁰²⁷ In the chapter corresponding to this year – Ch. 9 (Sefer HaMaamarim 5710 ibid. p. 124).

¹⁰²⁸ See Zohar III 251b; Sefer HaLikkutim of the Arizal to Psalms 68:31

¹⁰²⁹ Psalms 68:31

¹⁰³⁰ See Sefer HaShorashim of Radak, in which the root גער can also mean destruction.

the external husks (*Kelipah*) is the matter of “making oneself like the lower stoop that is trampled on etc.,” and refers to accepting the yoke of the side opposite holiness, Heaven forbid. It is necessary for there to be the matter of “Destroy the animal of the reed-*Ge'ar Chayat Kaneh*-קנה-הית גער,” in that the “reed-*Kaneh*-קנה” of the *Kof*-ק must be cut off, and,¹⁰³¹ “the haughtiness of the mighty broken.” Through cutting off the “reed-*Kaneh*-קנה” of the *Kof*-ק, it is transformed into the letter *Hey*-ה, and the word is then changed to “Here-*Hineih*-הנה.” The term “here-*Hineih*-הנה” indicates revelation, and revelation is of the side of holiness. Therefore, about the coming future, when all the inner matters of holiness will be revealed and clearly seen with our eyes of flesh, the verse states,¹⁰³² “And they will say on that day, “Here-*Heinei*-הנה! This is our God.”

Now, the revelations of the coming future are brought about through our toil in serving *HaShem*-יהו"ה, blessed is He, right now. This was explained in the preceding chapters of the discourse,¹⁰³³ and also mentioned in short in this chapter, that it refers to the toil of “transforming darkness to light and bitter to sweet.”¹⁰³⁴ That is, we transform the side opposite holiness to goodness and holiness.

This is especially so when there are concealments, hiddenness, tests, and challenges, but nonetheless, one does not become moved by this at all. On the contrary, through the tests and challenges he becomes strengthened with additional strength to serve *HaShem*-יהו"ה, blessed is He, in his particular

¹⁰³¹ See Isaiah 13:11

¹⁰³² Isaiah 25:9

¹⁰³³ Ch. 1 and on (Sefer HaMaamarim 5710 *ibid.* p. 111 and on).

¹⁰³⁴ See Zohar I 4a

service. Through doing so, he transforms the folly (*Shtut*-שטות) of the side opposite holiness to holy folly (*Shtut d'Kedushah*-שטות דקדושה).

Through doing so, he brings about the revelation of the coming future, about which the verse states,¹⁰³⁵ “And they will say on that day, “Here! This (*Zeh*-זה) is our God; we hoped for Him that He would save us; This (*Zeh*-זה) is *HaShem*-יהו"ה for whom we hoped etc.,” in which the word “this-*Zeh*-זה” is mentioned twice.¹⁰³⁶ That is, there will be a revelation of the aspect of,¹⁰³⁷ “I *HaShem*-יהו"ה have not changed.” This is brought about through our serving *HaShem*-יהו"ה, blessed is He, right now, specifically in the physical.¹⁰³⁸

7.

This is explained at length by his honorable holiness, the Tzemach Tzedek,¹⁰³⁹ on the verse,¹⁰⁴⁰ “[Days] are coming when Yaakov will take root; Yisroel will bud and blossom.” That is, the *mitzvot* are called the sowing of seed (*Zriyah*-זריעה), and just as it is in the physical sowing of seed, that it specifically must be sown in the earth, and it is specifically then that there will be a blossoming etc., this likewise is so in the sowing of *mitzvot* for them to have their effect, as stated, “[Yisroel] will bud and blossom.” This refers to the revelation of the coming

¹⁰³⁵ Isaiah 25:9

¹⁰³⁶ See Midrash Shemot Rabba 23:15

¹⁰³⁷ Malachi 3:6

¹⁰³⁸ See Sefer HaMaamarim 5635 Vol. 1 p. 89; 5654 p. 154.

¹⁰³⁹ Ohr HaTorah, end of Shemot.

¹⁰⁴⁰ Isaiah 27:6

future, at which time there will be [the revelation of], “Here, this is our God,” brought about by sowing the *mitzvot* specifically in the physical earth.

Now, this is [because of] two matters. [The first] is from the angle of the *mitzvot* themselves, which manifest in physicality, as discussed before. [The second] is from the angle of the person who is serving *HaShem*-יהו"ה, blessed is He, [by fulfilling them]. This is because the *mitzvot* were specifically given to the soul as it is in a body, rather than the soul as it is above, nor were they given to the angels. Rather, they specifically were given to the soul as it is in the physical body, and it is specifically in this, that there must be the sowing of the seed of the *mitzvot*, through which there is thereby caused to be the budding and blossoming etc.

This is similar to what it explains there about the matter of drawing down the essential exalted rulership, referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, “there is no king without a nation-*Am*-עם,”¹⁰⁴¹ which is a term of “dimness-*Omehut*-עוממות” indicating that the nation-*Am*-עם is separate [from the level of the king].¹⁰⁴²

It is for this reason that the drawing down of His essential Kingship and Rulership is not brought about by the angels, and certainly not by souls as they are above, since they are in a state of complete nullification (*Bittul*) to *HaShem*-יהו"ה,

¹⁰⁴¹ Rabbeinu Bachaye to Genesis 38:30 (*Vayeishev*), and beginning of Balak; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (81b) and elsewhere.

¹⁰⁴² See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 *ibid*.

blessed is He, as stated,¹⁰⁴³ “As *HaShem*-יהו"ה, the God of Israel, before Whom I stood, lives.”

Rather, the drawing down of the Essential Kingship and Rulership of *HaShem*-יהו"ה, blessed is He, is through the toil of the souls of the Jewish people as they are below, manifest within the physical body, in this physical world, in which there are two paths. This is as stated,¹⁰⁴⁴ “See – I have placed before you this day [the life and the good] etc.,” and it also is possible to choose the opposite [of life and goodness], heaven forbid.

This is the aspect of the “dimness-*Omemeut*-עוממות” and separateness [of the nation-*Am*-עם] by means of whom there is the revelation of the essential Kingship and Rulership of *HaShem*-יהו"ה, blessed is He, which transcends all lights and revelations, and which is the aspect of “I *HaShem*-יהו"ה have not changed.”

Now, even though the matter of “I *HaShem*-יהו"ה have not changed” is a constant, since that is the very truth of reality, nevertheless, for this to be openly revealed – as it states, “Here, this is our God etc.,” in that each one will point [to *HaShem*-יהו"ה] with his finger [and say this] etc.,¹⁰⁴⁵ – this open revelation will specifically be in the coming future, but it is specifically brought about through our toil in serving *HaShem*-יהו"ה, blessed is He, right now, here below, in the physical.

The explanation of the matter may be understood based on what his honorable holiness, the Rebbe Maharash, whose

¹⁰⁴³ Kings I 17:1; See Sefer HaMaamarim 5700 p. 13 in the note; Likkutei Sichot, Vol. 25 p. 147, note 53.

¹⁰⁴⁴ Deuteronomy 30:15

¹⁰⁴⁵ Talmud Bavli, Taanit 31a and Rashi there.

soul is in Eden, explained¹⁰⁴⁶ on the verse,¹⁰⁴⁷ “I have loved you with an eternal love (*Ahavat Olam*), therefore I have extended kindness to you.” About the love of the Holy One, blessed is He, for the Jewish people, it states in Tanna D’Bei Eliyahu,¹⁰⁴⁸ “Lest you say that this love is a love of three years, or a love of ten years, or a love of one-hundred years, it is not so, but rather, ‘I have loved you with an eternal love (*Ahavat Olam*).’”

About this, his honorable holiness, the Rebbe Maharash, whose soul is in Eden, explained in the continuum (*Hemshech*) of discourses entitled “*Mayim Rabim*,”¹⁰⁴⁹ that the word “*Olam-עולם*” indicates “eternity,” and that the meaning of “*Ahavat Olam-אהבת עולם*” is “eternal love.”

Now, this does not contradict the explanation in various other places¹⁰⁵⁰ about the matter of “worldly love-*Ahavat Olam-אהבת עולם*,” that it is lower than the love called “abundant love-*Ahavah Rabbah-אהבה רבה*.” In contrast, here it is explained that “eternal love-*Ahavat Olam-אהבת עולם*” is the loftiest level of love, and that there is nothing higher than it.

About this it is explained that there are two meanings of the word “*Olam-עולם*,” one being “eternity” and the other being “world,” and that there are two worlds.¹⁰⁵¹ This is as stated,¹⁰⁵²

¹⁰⁴⁶ Sefer HaMaamarim 5626 p. 215 and on; *Hemshech* “*Mayim Rabim*” Ch. 57 and on; See Likkutei Torah, Bamidbar 9d; Ohr HaTorah, Tehillim (Yahal Ohr) p. 418 and on.

¹⁰⁴⁷ Jeremiah 31:2

¹⁰⁴⁸ Tanna D’Bei Eliyahu Rabba, Ch. 6

¹⁰⁴⁹ *Hemshech* “*Mayim Rabim*” Ch. 57 and on

¹⁰⁵⁰ See Tanya, Likkutei Amarim, Ch. 43 and elsewhere.

¹⁰⁵¹ See Zohar I 153b and on; cited in Sefer HaMaamarim 5626 and *Hemshech* “*Mayim Rabim*” *ibid.* Also see Likkutei Torah *ibid.*, and Ohr HaTorah (Yahal Ohr) *ibid.* p. 415 and on.

¹⁰⁵² Psalms 106:48

“Blessed is *HaShem*-יהו"ה, the God of Israel, from [one] world (*Min HaOlam*-מִן הָעוֹלָם) to the [other] world (*v'Ad HaOlam*-וְעַד הָעוֹלָם).” For, although there are many worlds to no end, as written,¹⁰⁵³ “And maidens-*Alamot*-עַלְמוֹת beyond number,” about which it states,¹⁰⁵⁴ “Do not only read it as ‘maidens-*Alamot*-עַלְמוֹת’ but read it as, ‘worlds-*Olamot*-עוֹלָמוֹת,’” nevertheless, they generally are divided into two general categories, these being the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*).¹⁰⁵⁵

Now, the revealed world (*Alma d'Itgaliya*) is with greater measure, limitation, and constriction. Thus, when the love stems from the contemplation (*Hitbonenut*) of the light of *HaShem*-יהו"ה, blessed is He, that is constrained within the measure and limitation of the world, which generally refers to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), and due to this he is roused with love (*Ahavah*), then because this love stems from that which is measured, limited, and constrained, the love is also constrained and is below the “abundant love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He.

In contrast, the concealed world (*Alma D'Itkasiya*) transcends measure and limitation. This is similar to the statement in Talmud¹⁰⁵⁶ about something that is hidden from the eye, and upon which blessing rests, meaning that it is unlimited. This refers to the matter of “eternal love-*Ahavat*

¹⁰⁵³ Song of Songs 6:8

¹⁰⁵⁴ See Zohar III 71b; Introduction to Tikkunei Zohar 14b; Also see Zohar III 58b; Talmud Bavli, Avodah Zarah 35b

¹⁰⁵⁵ See Zohar I (153b) *ibid.*, and elsewhere.

¹⁰⁵⁶ Talmud Bavli, Taanit 8b

Olam-עולם” as a term of eternity, which not only transcends “worldly love-*Ahavat Olam*-עולם” that stems from the limitations of the light of *HaShem*-יהו”ה that fills all worlds (*Memaleh Kol Almin*), but even [transcends] the light of *HaShem*-יהו”ה that surrounds and transcends all worlds (*Sovev Kol Almin*).

This then, explains the matter of “the love of three years, or ten years, or one-hundred years.” For, the Godly vitality that is in a state of limitation in the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is the matter of the three years. For, since each world has the matter of “world-*Olam*-עולם,” “year-*Shanah*-שנה” and “soul-*Nefesh*-נפש,” therefore, the three worlds are called “three years.”

The love of ten years refers to the aspect of the world of Emanation (*Atzilut*). This is because the world of Emanation (*Atzilut*) is the matter of ten *Sefirot*, which is the aspect of “ten years.” It transcends the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), for, in the world of Emanation (*Atzilut*), they are “ten *Sefirot* without being (*Bli Ma*”h-מ”ה-בלי).”¹⁰⁵⁷ For, even though they are ten *Sefirot*, that are “ten and not nine, ten and not eleven,” nevertheless, they are “without being (*Bli Ma*”h-מ”ה-בלי)” and transcend the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is through the medium of a

¹⁰⁵⁷ See *Sefer Yetzirah* 1:4 [Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Gate of Motion of the Components, and elsewhere therein.]

separating veil (*Parsa*). In contrast, the world of Emanation-*Atzilut* אצילות means “near Him-*Etzlo*-לו” indicating closeness,¹⁰⁵⁸ and is called the World of Oneness (*Olam HaAhdut*). Nevertheless, even the world of Emanation (*Atzilut*) is in a state of limitation and is not the ultimate love (*Ahavah*).

There then is “the love of one-hundred years,” referring to the light of *HaShem*-יהו"ה, blessed is He, as it is in the aspect of the Crown-*Keter*, which transcends the world of Emanation (*Atzilut*). The general worlds of the Unlimited One (*Ein Sof*) that transcend the world of Emanation (*Atzilut*) are all generally included in the aspect of the Crown-*Keter*, which is the aspect of one-hundred years, as explained in Zohar¹⁰⁵⁹ on the verse,¹⁰⁶⁰ “Sarah’s lifetime was one-hundred years, twenty years, and seven years.” That is, the “one-hundred years” refers to the aspect of the Crown-*Keter*, and “this upper place includes everything,” meaning that it is the aspect of the ten *Sefirot* as each includes ten, which is the matter of the one-hundred years.

However, even so, the aspect of the Crown-*Keter* is also included in the category of worlds. Even though it is the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends the worlds (*Sovev Kol Almin*), nevertheless, even this aspect relates to worlds, at the very least in a way of surrounding and transcending them. This is why it is called the light of *HaShem*-

¹⁰⁵⁸ Pardes Rimmonim, Shaar 16 (Shaar ABY”A) Ch. 1

¹⁰⁵⁹ Zohar I 123a; See Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 12c and on; 131b and on.

¹⁰⁶⁰ Genesis 23:1

יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).¹⁰⁶¹

However, the matter of “eternal love-*Ahavat Olam*-אהבת עולם” – as [the term “*Olam*-עולם”] means “eternity” – stems from the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, who is utterly limitless (*Bli Gvul*), and even transcends the aspect of “one-hundred years.” In general, this refers to the ten *Sefirot* of the Emanator Himself, blessed is He, which are the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*),¹⁰⁶² from which the aspect of eternal love stems.

However, the meaning of,¹⁰⁶³ “Blessed is *HaShem*-יהו"ה, the God of Israel, from [one] world (*Min HaOlam*-מן העולם) to the [other] world (*v'Ad HaOlam*-ועד העולם,” is that it is necessary to draw down from the uppermost world to the lowermost world, as in the wording of the discourse, “so that the roof and the floor are literally as one.”

These then, are the two meanings of the words “*Ahavat Olam*-אהבת עולם.” That is, it means “world-*Olam*-עולם” in the literal since, referring to this physical world. For, the verse does not depart from its simple meaning.¹⁰⁶⁴ However, in the world itself – as in the simple meaning – there should be a drawing down of the aspect of “*Olam*-עולם” as it means “eternity.” This is as explained before, that the aspect of “I *HaShem*-יהו"ה have

¹⁰⁶¹ See Torah Ohr, Megillat Esther 98b; Torat Chayim, Vayechi 99d; Sefer HaMaamarim 5679 p. 371; 5689 p. 48.

¹⁰⁶² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁰⁶³ Psalms 106:48

¹⁰⁶⁴ Talmud Bavli, Shabbat 63a

not changed,” is the absence of change and is that which transcends change, referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends all the lights – for, in every aspect of light (*Ohr*) there is change – the drawing down of this aspect of, “I *HaShem*-יהו"ה have not changed,” is in this lower world, and specifically in the coming future.

8.

To further explain, about the matter of, “I *HaShem*-יהו"ה have not changed,” his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained that at first glance, this is not understood.¹⁰⁶⁵ For, there indeed is the chaining down of the worlds (*Seder HaHishtalshehut*), and from world to world the light (*Ohr*) changes and becomes constrained commensurate to each world, to the point that, in this world, the light is constrained to the greatest degree, and is in the state of utmost concealment and hiddenness. This is why it is called the “lower [world]” (*Tachton*-תחתון), in that no level is lower than it. This being so, this indeed is a change in the light (*Ohr*-אור).

He [therefore] explains, that even so, this is not a change that stems from the lights (*Orot*). For, even though there are various distinctions in the light (*Ohr*), in that there is no comparison between how the light (*Ohr*) is in the world of Action (*Asiyah*) and how it is in the world of Formation (*Yetzirah*), and [there is no comparison] between how it is in the

¹⁰⁶⁵ In the discourse entitled “*Neirot Chanukah*” 5643 – printed in *HaTamim*, Vol. 3, p. 46 [278] and on; *Sefer HaMaamarim* 5643 p. 35 and on.

world of Formation (*Yetzirah*) and how it is in the world of Creation (*Briyah*), and [there is no comparison] between how it is in the world of Creation (*Briyah*) and how it is in the world of Emanation (*Atzilut*), and likewise even higher, nevertheless, these distinctions are only from the angle of the worlds, in that the world is not a receptacle that can receive a higher light. However, the light (*Ohr*) itself remains in its state of wholeness and perfection, below as above.

Nevertheless, this still is not fully understood. For, the very fact that the worlds are incapable of receiving, is itself a change. He therefore explains this as well, that even the changes that stem from the worlds and the recipients is not a change. For, the fact that the recipients are incapable of receiving the light (*Ohr*), stems from the shield that covers over the Name *HaShem*-יהו"ה, this being the concealment caused by His title God-*Elohi*"m-אלהי"ם.

For, *HaShem*'s-יהו"ה title God-*Elohi*"m-אלהי"ם is one of the seven holy names that may not be erased.¹⁰⁶⁶ Therefore, relative to the light (*Ohr*) itself, it does not affect any concealment whatsoever,¹⁰⁶⁷ since relative to the Essential Self it does not conceal, as known. In other words, even from the angle of the concealments and hiddenness, there is no change whatsoever in the light (*Ohr*) itself.

Nevertheless, we still must understand this better. For, at first glance, from the perspective of novel creatures there indeed is change in the light (*Ohr*). This is because novel

¹⁰⁶⁶ Talmud Bavli, Shevuot 35a

¹⁰⁶⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), *The Gate of Intrinsic Being (Shaar HaHavayah)* and *The Gate of His Title (Shaar HaKinuy)*.

creatures are distinct and different from each other, and the existence of novel creatures is from the aspect of the light (*Ohr*) of “the word of *HaShem*-יהו”ה.” That is, each novel creature is from a different utterance that is separate from its fellow utterance. This being so, there seems to be a change in the light (*Ohr*).

He explains this [too], that in truth, this too is not a change. He explains this based on the analogy of the light of the sun explained in Tanya.¹⁰⁶⁸ That is, it is specifically when the light (*Ohr*) exits the luminary (*Ma’or*) that it then has the existence of light (*Ohr*). However, as it is within the luminary (*Ma’or*) it has no existence whatsoever, since it is utterly and literally nullified of its existence in the luminary (*Ma’or*).

Therefore, the “word of *HaShem*-יהו”ה” that constantly brings novel creatures into being, is the primary aspect of their existence. For, as known,¹⁰⁶⁹ this cannot be compared to when a craftsman forms a vessel, in which the existence of the vessel is sustained even without the craftsman. This is because in that case, the [formation of the vessel] is in a way of something from something (*Yesh m’Yesh*), and the craftsman did not create the existence of the “something” (*Yesh*).

In contrast, this is not so of the coming into being of something from absolute nothingness, in which the light (*Ohr*) must be constant in order to bring about the continued existence of the novel created beings, and is the entire basis and primary

¹⁰⁶⁸ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 3 (78a and on); Tanya, Likkutei Amarim, Ch. 33 (42a).

¹⁰⁶⁹ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 2; Iggeret HaKodesh, Epistle 25 (138b and on).

aspect of their existence, and in which the light (*Ohr*) is always present in the Luminary (*Ma'or*).

For, in the Luminary (*Ma'or*), that is, *HaShem*-יהו"ה Himself, blessed is He, the matter of restraint (*Tzimtzum*) or withdrawal (*Siluk*) is not at all applicable, heaven forbid to think so.¹⁰⁷⁰ Rather, He literally is present everywhere, including the place of the novel created something and in the speech that brings the novel created something into being, sustaining and enlivening it.

Thus, since novel created beings and the light (*Ohr*) that brings them into being, are always [immersed] in the Luminary (*Ma'or*), therefore, they are in a state of utter nullification to Him, blessed is He, like the nullification of the ray of the sun as it is in the sun. This being so, it is understood that even from the perspective of the “somethingness” (*Yeshut*) of novel created beings, there is no change whatsoever.

Now, through contemplating (*Hitbonenut*) the matter of “I *HaShem*-יהו"ה have not changed,” a person is caused to yearn for two matters, spiritually and physically. The first matter is that when he contemplates that the entire chaining down of the worlds (*Hishtalshelut*) causes no change whatsoever, he will desire that all his strengths and desires will be solely invested into *HaShem*'s-יהו"ה Godliness.

The second matter is that when he contemplates that “I *HaShem*-יהו"ה have not changed,” and that everything is present within the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, he will desire that even the novel created being (*Yesh HaNivra*) will not need

¹⁰⁷⁰ Torah Ohr, Vayera 14b

be sustained by matters in which the Godliness is not externally recognized, but rather, that he should be sustained by the Essential Self of *HaShem*-יהו"ה, blessed is He, meaning that he will be sustained by the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.

The difference between these two matters is that, the first matter – that all his spiritual strengths, which generally include the inner powers [of his soul], as well as his desire and pleasure, should be invested into *HaShem*'s-יהו"ה Godliness – this is something that is within the power of the person himself, and this itself is the toil in service of *HaShem*-יהו"ה, blessed is He, that is demanded of him.

That is, this is the matter of the sacrificial offerings (*Korbanot*), in which one offers the blood and fat. For, the “blood is the soul,”¹⁰⁷¹ meaning the vitality, and the fat is the pleasure, meaning, the enjoyment and delight. He brings them upon the Altar to *HaShem*-יהו"ה, blessed is He, meaning that they are to be directed solely toward *HaShem*'s-יהו"ה Godliness.

This is something that a person can affect within himself, not only when the Holy Temple was standing, but even now during exile. On the contrary, it is specifically because of the constraint,¹⁰⁷² in which one must specifically toil to overcome the doubled and quadrupled darkness, that he thereby can reach a much loftier level. This stems from the power of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, which currently is present to an even greater degree than when the Holy Temple was standing.

¹⁰⁷¹ See Deuteronomy 12:23

¹⁰⁷² See Zohar II 201b

However, the second matter – which is that he should not need to be sustained by matters that are not [openly] *HaShem*'s יהו"ה Godliness, but that he should be sustained solely by the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah* – this will take place when “I will remove the spirit of impurity from the land.”¹⁰⁷³

That is, this is the revelation of the coming future, about which it states,¹⁰⁷⁴ “And they will say on that day, ‘Here! This is our God,’” meaning that *HaShem*'s יהו"ה Godliness will be openly and clearly revealed and apparent. There will then be a revelation of the power of the Actor within the acted upon,¹⁰⁷⁵ and it will be sensed that “there is nothing but Him alone.”¹⁰⁷⁶

This then, is the matter of “I יהו"ה-*HaShem* have not changed.” For, even though He is present at every moment, at all times and in all places, nevertheless, for this to be openly and clearly revealed in all of one's matters, this will specifically be revealed in the coming future, through our toil in serving *HaShem*-יהו"ה, blessed is He, right now.

This includes both spiritual service of Him, which is the toil of the boards (*Kerashim*-קרשים), and the physical fulfillment of the *mitzvot*, through which we thereby transform the falseness-*Kesher*-שקר of the world, and bind-*Mekashrim*-מקשרים them to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, so that “the roof and the floor are literally one.”

¹⁰⁷³ Zachariah 13:2

¹⁰⁷⁴ Isaiah 25:9

¹⁰⁷⁵ See *Torat Chayim*, Tetzaveh 482a [Vol. 2, p. 329a in the new edition], and elsewhere.

¹⁰⁷⁶ Deuteronomy 4:35

This then, is the meaning of, “I have come to My garden, My sister, My bride,” and that, “The essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Ikkar Shechinah*, was in the lower worlds,” as well as the toil of,¹⁰⁷⁷ “You shall build a Sanctuary for Me, and I will dwell within them-*V'Shachantee b'Tocham*-ושכנתי בתוכם.”

This is brought about through the “standing acacia wood-*Atzei Shitim Omdim*-עצי שטים עומדים,” which is a word indicating “pillars-*Amudim*-עמודים that are standing upon the earth,” in that the foundation (*Yesod*) is specifically firm and strong ground, since that is the beginning. They are then drawn above until their head is bound to the roof, even reaching high above.

This is as the Alter Rebbe continues to explain in Iggeret HaKodesh, that they “stand in the highest of heights, as in the verse,¹⁰⁷⁸ ‘The commissioner-*Nitzav*-נצב reigned.’” This refers to drawing down the Essential Rulership of *HaShem*-יהו"ה, blessed is He, through the aspect of the “nation-*Am*-עם,”¹⁰⁷⁹ which is a term of “dimness-*Omemeut*-עוממות.”

That is, through the above, we take hold of the Essential Rulership of *HaShem*-יהו"ה, blessed is He, to the point that we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is

¹⁰⁷⁷ Exodus 25:8

¹⁰⁷⁸ Kings I 22:48; See Ohr HaTorah, Nitzavim p. 1,201 and on.

¹⁰⁷⁹ Rabbeinu Bachaye to Genesis 38:30 (*Vayeishev*), and beginning of Balak; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (81b) and elsewhere.

He, and draw Him down through our toil, so that there is the actualization of,¹⁰⁸⁰ “‘My garden-*LeGani*-לגני’ - ‘My wedding canopy-*LeGenuni*-לגנוני,’ meaning, the place where I was primarily at first.”

For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the lowest of worlds.” For, just as at the beginning of creation the verse states,¹⁰⁸¹ “These are the progeny-*Toldot*-תולדות,” spelling it fully,¹⁰⁸² so does it state about the coming redemption,¹⁰⁸³ “These are the progeny-*Toldot*-תולדות of Peretz,” spelling “progeny-*Toldot*-תולדות” fully. May this be brought down below ten-handsbreadths in the near future and in the most literal sense by our righteous Moshiach!

¹⁰⁸⁰ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

¹⁰⁸¹ Genesis 2:4

¹⁰⁸² Midrash Bereishit Rabba 12:6

¹⁰⁸³ Ruth 4:18