

Discourse 17

*“Bati LeGani -
I have come to My garden”*⁹⁹⁹

10th of Shvat, 5722

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

1.

The verse states,¹⁰⁰⁰ “I have come to My garden, My sister, My bride.” The Rebbe, whose joyous occasion we are celebrating, explains this¹⁰⁰¹ based on the words of the Midrash,¹⁰⁰² “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where I essentially was at first.¹⁰⁰³ For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in this lowest of worlds.” Only that because of the sins [of mankind] they caused the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) to withdraw from below to above.

Afterwards, seven righteous *Tzaddikim* arose who drew the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) down from above to below, until Moshe, the

⁹⁹⁹ This discourse is based primarily on the 12th chapter of the discourse entitled “Bati LeGani” 5710 (Sefer HaMaamarim 5710 p. 132 and on).

¹⁰⁰⁰ Song of Songs 5:1

¹⁰⁰¹ Sefer HaMaamarim 5710 ibid. p. 111 and on.

¹⁰⁰² Midrash Shir HaShirim Rabba to Song of Songs 5:1

¹⁰⁰³ Midrash Bereishit Rabba 19:7

faithful shepherd of all Israel, who is the seventh [generation from Avraham], and all sevens are beloved,¹⁰⁰⁴ who drew the *Shechinah* down from the first firmament to the earth. This is *HaShem* 's-יהו"ה ultimate Supernal intent, for there to be “a dwelling place for the Holy One, blessed is He, in the lower worlds.”¹⁰⁰⁵

However, in order for this be established permanently, immediately after the *Shechinah* was drawn (with the giving of the Torah) from the first firmament to the earth, *HaShem*-יהו"ה commanded,¹⁰⁰⁶ “They shall make a Sanctuary for Me and I shall dwell within them.” About the Tabernacle-*Mishkan* (and as known, the Temple-*Mikdash* is called the Tabernacle-*Mishkan* and the Tabernacle-*Mishkan* is called the Temple-*Mikdash*),¹⁰⁰⁷ it states,¹⁰⁰⁸ “You shall make the planks (*Kerashim*-קרשים) of the Tabernacle of acacia wood (*Atzei Sheeteem*-עצי שטים) standing erect.”

In the discourse, my father-in-law, the Rebbe, explains at length¹⁰⁰⁹ that the word “plank-*Keresh*-קרש” indicates the manner of serving *HaShem*-יהו"ה, blessed is He, and that the ultimate service of Him is that the planks should be made of “acacia wood-*Atzei Sheeteem*-עצי שטים,” [indicating] “holy folly-*Shtut d'Kedushah*-שטות דקדושה.” This is because this form of service of *HaShem*-יהו"ה, blessed is He, transcends reason and intellect, through which we repair the “acacia-

¹⁰⁰⁴ Midrash Vayikra Rabba 29:11

¹⁰⁰⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁰⁰⁶ Exodus 25:8

¹⁰⁰⁷ Talmud Bavli, Eruvin 2a

¹⁰⁰⁸ Exodus 26:15

¹⁰⁰⁹ Sefer HaMaamarim 5710 p. 114 and on, p. 119 and on.

Sheeteem-שטײַם” (meaning, “folly-*Shtut*-שטוט”) of the side opposite holiness. This is as in the teaching of our sages, of blessed memory,¹⁰¹⁰ “A person does not sin unless a spirit of folly (*Ru'ach Shtut*-רוח שטוט) enters him.” Through this [mode of service] *HaShem*’s-ה' Supernal intent for a “dwelling place for the Holy One, blessed is He, in the lower worlds,” is fulfilled.

This service is accomplished by the Jewish people, for as explained in various places,¹⁰¹¹ the Jewish people have their effect specifically by fulfilling Torah and *mitzvot*. This is why they are called “the Legions of *HaShem-Tziv'ot HaShem*-צבאות יהוה,”¹⁰¹² which is of the root “*Tzava*-צבא,” and has three meanings.¹⁰¹³

The word “*Tzava*-צבא” means “men of accomplishment-*Anshei Chail*-אנשי חיל.” They are called “men of accomplishment-*Anshei Chail*-אנשי חיל,”¹⁰¹⁴ because they accomplish and fulfill the will of the King, King of kings, the Holy One, blessed is He. The word “*Tzava*-צבא” [also] indicates an allotment of time, as in the verse,¹⁰¹⁵ “Behold, man has an allotted time-*Tzava*-צבא upon the earth.” This indicates the manner of their service, in that the fulfillment of Torah and *mitzvot* is manifest below within the limitations of time (and space). The word “*Tzava*-צבא” [also] indicates “colorfulness-*Tzivyon*-צביון” and beauty, being that beauty comes about by the inter-inclusion of several colors. This is

¹⁰¹⁰ Talmud Bavli, Sotah 3a

¹⁰¹¹ See Torah Ohr, Shemot 53d and elsewhere.

¹⁰¹² Exodus 12:41

¹⁰¹³ Sefer HaMaamarim 5710 p. 125

¹⁰¹⁴ Exodus 18:21

¹⁰¹⁵ Job 7:1

when the service of the Jewish people is done in a way of inter-inclusion and union with each other. Through this, the matter of, “They shall make a Sanctuary for Me and I shall dwell within them” is fulfilled, meaning, in all the particulars of service of *HaShem*-יהו"ה, blessed is He, as they actually are fulfilled below by the Jewish people.

Now, after the Rebbe, whose joyous occasion we are celebrating, concludes the first two sections of the above-mentioned matter, he adds by explaining the powers granted from Above to fulfill this service. Before doing so, in the eleventh chapter he gives a general preface and explains that the matter of an “army-*Tzava*-צבא” is connected to war.

In Midrash,¹⁰¹⁶ we find about the name *HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאו"ת as it is Above (brought about through our toil [in the way indicated by] the word “*Tzava*-צבא”), that “When I wage war against the wicked I am called ‘*HaShem* of Legions-*Tzva'ot*-יהו"ה צבאו"ת.’” That is, the general service of the Jewish people in conducting themselves in the world according to Torah and *mitzvot*, and [their toil] in affecting the world to be conducted according to Torah and *mitzvot*, is in a way of battle, as in the teaching,¹⁰¹⁷ “Whosoever wishes to eat bread must do so by the blade of the sword.”

He explains that in war there are two matters. The first is [war for the sake of] taking spoils and seizing plunder, and the second, which is primary to war, is to achieve victory according to the will of the king. Now, taking spoils and

¹⁰¹⁶ Midrash Shemot Rabba 3:6

¹⁰¹⁷ Zohar III 188b

seizing plunder, is a matter of reason and intellect, in that there automatically is calculation as to how much effort must be invested into the war for it to be commensurate to the desire for spoils and plunder obtained through it. In contrast, in the primary matter of war, which is that the victory should be according to the will of the king, since here we are referring to will and desire, which is bound to the essential self of the king, it transcends all calculations and all reason and intellect.

This is why the form of toil sought from [those] below, must be in this way, as explained before, that our service of *HaShem*-יהו"ה, blessed is He, must be with holy folly (*Shtut d'Kedusha*), in a way that is beyond reason and intellect.

It is for this [kind of war and victory] that all the precious treasuries [of the King] that were hidden for many generations, are opened and given into the hands of the commanding officers for the sake of the soldiers, so that through this assistance of expending the treasuries, they will be victorious in war and will fulfill the will of the King.

The above is the general introduction to what he continues to explain in the discourse. That is, he explains the powers granted from Above. In general, he explains that they are hidden treasuries etc., and that the intention is specifically to open and give them to the recipients. This must be granted as [indicated by the verse],¹⁰¹⁸ “Open Your treasuries of **goodness for us.**” That is, the recipient should have the sense

¹⁰¹⁸ See the hymn “*Shaarei Shamayim*” that is recited at the end of the Ne’ilah prayer of Yom Kippur, and on Hosh’a’ana Rabba; Also see Likkutei Sichot Vol. 28 p. 526.

that this is **his** goodness, together with the sense that it is drawn from the hidden treasures Above.¹⁰¹⁹

2.

(In chapter twelve,¹⁰²⁰ which relates to this twelfth anniversary of his day of celebration) the Rebbe continues to explain the particulars of the upper treasury, (after having given a general preface about the empowerment granted from Above), stating, “In order to understand the matter of the upper treasury etc.”

The explanation is that, at first glance, it is not understood how the matter of a treasury applies Above, which is compared to the treasury that the king has no intention of opening or making use of for his personal needs, in that he carefully guards it, since it even includes treasures that were accumulated in previous generations and is more valuable than the personal needs of the king.

This being so, it is not understood how it applies to say that Above, in *HaShem*’s יהו"ה Godliness, there is a matter of “the personal needs of the King,” and that He nevertheless does not make use of His treasures for this purpose, but they remain concealed and sealed, except when there is the matter of war and it is necessary to bring about that the victory will be according to the will of the King.

¹⁰¹⁹ With respect to everything said up until now, see the discourses entitled “*Bati LeGani* – I have come to My garden” of the years 5711-5721, translated in The Teachings of The Rebbe 5711-5721.

¹⁰²⁰ Sefer HaMaamarim 5710 p. 132 and on.

At first glance, how does it apply to say that Above, in *HaShem*'s יהו"ה Godliness, there is a matter that is even higher than "the needs of the King," which is why [the treasuries] are not expended for the needs of the King. Moreover, [how does it apply to say that] specifically when there is war against an adversary, the upper hidden and sealed treasuries are then opened [for expenditure]?

About this, he explains that the matter of the upper treasury, [must be understood] based on the teaching in Tikkunei Zohar that,¹⁰²¹ "The Endless light of *HaShem*-יהו"ה (אור אין סוף-*Ohr Ein Sof*) is above to no end and below to no limit" (as will soon be explained in chapter seven).

3.

The explanation is that the term "*Ohr Ein Sof*-אור אין סוף" has two explanations.¹⁰²² The first is that it refers to the "Light-*Ohr*-אור" of the "Endless One-*Ein Sof*-אין סוף." The second is that the "Light-*Ohr*-אור" itself is "Endless-*Ein Sof*-אין סוף." He explains in the discourse that what we are discussing here, is that the "Light-*Ohr*-אור" itself is in a state of "Endlessness-*Ein Sof*-אין סוף."

The reason is because, in truth, the word "Endless-*Ein Sof*-אין סוף" only applies to the matter of the "Light-*Ohr*-אור." (Higher than this, it applies to the matter of the Name (*Shem*-

¹⁰²¹ Tikkunei Zohar, Tikkun 57; See Zohar Chadash Yitro 34c; Also see Tikkunei Zohar, Tikkun 19.

¹⁰²² See Likkutei Torah, Pekudei 7b; *Hemshech* 5666 p. 165 and on; p. 172 and on; *Hemshech* 5672 Vol. 1, p. 94 and on, and elsewhere. Also see the discourse entitled "ו' *Eileh Shemot* – These are the names of the Children of Israel," 5720, translated in The Teachings of The Rebbe 5720, Discourse 9, Ch. 5 and on.

שם), for in several details, the matter of the Name (*Shem*-שם) and the matter of the Light (*Ohr*-אור) are one.)¹⁰²³

This is like Rabbi Menachem Azaria de Fano's question in the introduction to his book *Yonat Elem*, as well as in his book *Pelach HaRimon*,¹⁰²⁴ cited in *Likkutei Torah* on the Torah portion of *Pekudei*.¹⁰²⁵ He asks why it is called the "Endless Light-*Ohr Ein Sof*-אור אין סוף" (or "The Light of the Endless One-*Ohr Ein Sof*-אור אין סוף")? At first glance, would it not be more appropriate to call it, "Without Beginning-*Ein Lo Techilah*-אין לו תחלה," meaning that it is preexistent?

This is because eternity is automatically included in "Preexistence-*Kadmon*-קדמון", whereas "Eternity-*Nitzchi*-נצח" does not necessarily include "Preexistence-*Kadmon*-קדמון." For, as known, the angels called "Separate Intellects" (*Sichliyim*) (and the language used elsewhere¹⁰²⁶ indicates that this also applies to various other creations,) exist eternally by the will of *HaShem*-יהו"ה, the Creator, blessed is He, (meaning that they have no end) though they are novel beings brought into existence from nothing to something, (meaning, that they have a beginning).

He answered that when we use the term "Endless-*Ein Sof*-אין סוף," we do not mean to ascribe description to the Essential Self and Being of *HaShem*-יהו"ה Himself, may He be elevated, Heaven forbid to think so. Rather, what is meant is

¹⁰²³ See *Likkutei Torah*, *Pekudei* 7b *ibid.*, Behar 41c; *Maamarei Admor HaZaken* 5562 Vol. 1, p. 261; *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10; *Sefer HaMitzvot* of the Tzemach Tzedek, p. 152b; *Hemshech* 5672 *ibid.* p. 623 and on, and elsewhere.

¹⁰²⁴ *Pelach HaRimon*, *Shaar* 4, Ch. 3

¹⁰²⁵ *Likkutei Torah*, *Pekudei* 7b *ibid.*

¹⁰²⁶ *Pelach HaRimon ibid. Hemshech* 5666 p. 165.

that this refers solely to the aspect of His Name (*Shmo*-שמו), blessed is He, which is the aspect of an endless (*Ein Sof*-אין סוף) light and ray of radiance.) Now, since we say that this light (*Ohr*-אור) “is above to no end and below to no limit,” meaning that it is free of all limitations, it is understood that the “Light-*Ohr*” itself is “Endless-*Ein Sof*”.

The Rebbe continues the discourse by explaining that the reason the “Light-*Ohr*” itself is “Endless-*Ein Sof*” is because Light is similar to its Luminary (*Ma’or*-מאור). This is as explained elsewhere,¹⁰²⁷ that to say that the “Light-*Ohr*” itself is “Endless-*Ein Sof*” seems self-contradictory. This is because the matter of “Light” (*Ohr*-אור) is as its name indicates, that it solely is a radiance of illumination. This being so, how can it possibly be said that it is “Endless-*Ein Sof*” in the truest sense of the word, meaning that it altogether is free of all limitations?

However, the explanation is that the endlessness (*Ein Sof*-אין סוף) of the Light (*Ohr*-אור) is not because of the Light (*Ohr*-אור) itself, but because the Light (*Ohr*-אור) is from and similar to its Luminary (*Ma’or*-מאור) [which is endless].

To further explain, as known,¹⁰²⁸ there are two ways influence is bestowed from the Luminary (*Ma’or*-מאור). The first is called “Light” (*Ohr*-אור), and the second is called “Influence” (*Shefa*-שפע). The difference is that “Influence” (*Shefa*-שפע) refers to a drawing of the tangible existence of

¹⁰²⁷ See *Hemshech* 5666 cited in Ch. 5 (discourse entitled “*Vayolech HaShem et HaYam*,” and the discourses after it [p. 165 and on]).

¹⁰²⁸ See *Hemshech* 5666 *ibid.* p. 173 and on; *Hemshech* 5672 *ibid.* p. 95 and on.

something. This is like the verse,¹⁰²⁹ “A torrent (*Shifat*-שפעת) of waters drenches you,” in which the flow of waters from a spring is in a way that the actual existence of the waters are drawn forth. However, this is not so of Light (*Ohr*-אור), such as the light of the sun, which is not the actual existence and being [of the sun] but is merely a radiance (*Ha'arah*-הארה) from it. This is why the radiance affects no change or loss in the sun.

However, in this respect there is an element of superiority to the Light (*Ohr*-אור). Namely, that through the light (*Ohr*-אור) there can be a relation to the luminary (*Ma'or*-מאור), being that a light (*Ohr*-אור) is similar to its luminary (*Ma'or*-מאור), whether it is the light of a candle, the light of the moon, or the light of the sun.¹⁰³⁰

Now, this matter – that Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור) – is to such an extent that because of this, the creation of actual novel existence from nothing to something (*Yesh MeAyin*) comes about through the Light-*Ohr*-אור).¹⁰³¹ This is as the Alter Rebbe explained in the well-known letter in Iggeret HaKodesh¹⁰³² entitled, “He and His life force are One; He and His organs are One.”

He explains that the [actual] creation of something from nothing (*Yesh MeAyin*) is from the vessels (*Keilim*) of the ten *Sefirot*, within which the Line-*Kav* is drawn down from the Endless Light (*Ohr Ein Sof*-אור אין סוף) and that the Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור), [the

¹⁰²⁹ Job 22:11; 38:34

¹⁰³⁰ See *Hemshech* 5672 *ibid.* Vol. 2, p. 676.

¹⁰³¹ See *Hemshech* 5666 p. 168

¹⁰³² Note: (Tanya, Iggeret HaKodesh) Epistle 20 (p. 130a and on)

Luminary being] the Essential Self and Being of the Emanator, *HaShem*-יהו"ה, the Singular Preexistent Unlimited Being, whose existence is intrinsic to Him and is not caused by any cause that precedes Him, Heaven forbid to think so. It therefore is solely within His power and ability to create something from absolute nothingness, without any other cause or reason preceding the existence of this something, [except *HaShem*-יהו"ה Himself, blessed is He.]

To explain, the creation of a novel being that does not sense itself as having a cause that precedes it, can only come from the One who truly has no cause that precedes Him.¹⁰³³ For, if its creation indeed stemmed from that which has a cause that precedes it, the newly created being would also be so. That is, it would have the constant sense of having a cause.

However, being that we observe that the lower creatures have no sense of having a cause that precedes them and that they were created from this cause – that is, even those creatures that [intellectually] grasp and understand with an ultimate level of comprehension that there is a cause that precedes them, and that this cause created them, nevertheless, what they sense of their creation is the creation of something from nothing.

That is, they sense that the novel created being is an existent “something” (*Yesh*), whereas they call the Creator who brings them into being, “nothing” (*Ayin*), meaning that

¹⁰³³ See Sefer HaMaamarim 5677 p. 150; *Hemshech* 5672 *ibid.* p. 684

[they have no sense of] His existence.¹⁰³⁴ In other words, they have no palpable sense of having a cause that precedes them.

It thus must be said [that since they sense that they have no cause that brought them into existence,] therefore their existence is from the Essential Self and Being of the Singular Preexistent Unlimited One, *HaShem*-יהו"ה, blessed is He, the Emanator whose existence [truly] is intrinsic to Him, and is not caused by any cause that precedes Him, Heaven forbid to think so.

Nevertheless, the actual creation of something from nothing is from the vessels (*Keilim*) of the ten *Sefirot*, within which there is a manifestation of the Line-*Kav* [drawn down] from the Endless Light (*Ohr Ein Sof*-אין סוף), which is a Light (*Ohr*-אור) that is similar to its Luminary (*Ma'or*-מאור), this being the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is as explained in Iggeret HaKodesh there, that “in order that this ‘something’ (*Yesh*) created by the power of the Unlimited One (*Ein Sof*-אין סוף) should have limit and measure, the Endless Light (*Ohr Ein Sof*-אין סוף) manifested in the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*) and became so absolutely unified with them [to the point that ‘He and His organs are one’], so that with and through them He creates creatures that are limited and finite.”

¹⁰³⁴ See Likkutei Torah, Drushim L'Shmini Atzeret 83a; Sefer HaMitzvot of the Tzemach Tzedek 94b

However, the actual creation of the novel created being is essentially from the Endless Light (*Ohr Ein Sof*-אור אין סוף), [or more specifically] as he states there, “by the power of the Endless One (*Ein Sof*-אין סוף),” meaning, by the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. The specific use of the term “power-*Ko'ach*-כח” here is because this is not in a way of light (*Ohr*-אור) and revelation, but in a way of concealment, which is why He is called “nothing-*Ayin*-אין,” as explained before.

From this, the extent and degree to which the Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור) is understood. For, not only is it that through the Light (*Ohr*-אור) some relation to the Luminary (*Ma'or*-מאור) comes about, but beyond this, since the Light is similar to its Luminary (*Ma'or*-מאור), it also has no cause that precedes it.

In other words, even though, in and of itself, the Light (*Ohr*-אור) is a mere glimmer of radiance (*Ha'arah*-הארה) from the Luminary (*Ma'or*-מאור), to such an extent that when the sun sets under the horizon, there is a general nullification of the light (*Ohr*-אור), (unlike an ‘Influence-*Shefa*-שפע,’ which remains even after the withdrawal of the bestower), nevertheless, the Light is similar to its Luminary (*Ma'or*-מאור), which is why it has the power of Limitlessness (*Ein Sof*-אין סוף) in it, and it even has the matter of not having a cause that precedes it, Heaven forbid to think so. Therefore, by it and through it, the creation of something from nothing is possible.

In the discourse he explains that this is the meaning of the statement in Tikkunei Zohar, that,¹⁰³⁵ “The Endless Light (*Ohr Ein Sof*-אור אין סוף) is above to no end and below to no limit.” That is, its revelation and spreading forth is in a state of limitlessness and endlessness (*Ein Sof*-אין סוף), through which there was caused to be the creation of the entire totality of the chaining down of the worlds (*Seder Hishtalshelut*) all the way down to no end.

4.

He continues the discourse and states, “Now, from this Light (*Ohr*-אור) were worlds and *Sefirot* to no end and without limit at all.” That is, since the Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור) and is therefore unlimited (*Ein Sof*-אין סוף), it is understood that the creations brought forth from it, even as they are below, are in a way that is free of limitation, and are in the truest sense of the word limitless (*Bli Gvul*-בלי גבול). He explains that the true matters of Limitlessness (*Bli Gvul*-בלי גבול) and Endlessness (*Ein Sof*-אין סוף), as they are in the matters that were brought forth into being from the Endless Light (*Ohr Ein Sof*-אור אין סוף), are present on all levels.

He then begins to explain this matter from the loftiest level high above. About this, he brings the teaching of Idra Zuta,¹⁰³⁶ “[The Holy Ancient One-*Atika Kadisha* is] like a

¹⁰³⁵ Tikkunei Zohar, Tikkun 57; See Zohar Chadash Yitro 34c; Also see Tikkunei Zohar, Tikkun 19.

¹⁰³⁶ Zohar III 288a

flame, the light of which spreads to all sides and directions... but when one approaches to know [where the light is coming from], he discovers that there only is a single flame.”

That is, even though the light illuminates to all directions and in every corner – which on a spiritual level refers to the fact that its spreading forth is utterly free of any limitations – nevertheless, in reality it is but “a single flame,” meaning, a single matter. In other words, there are two opposites here. That is, [on the one hand] it is one essential simplicity, [but on the other hand,] it spreading to all sides and directions is a single matter.¹⁰³⁷

He continues that this is the meaning of [the teaching in the introduction to Zohar], “*Patach Eliyahu*,”¹⁰³⁸ that “You are He who is One, but not in enumeration.”¹⁰³⁹ He explains that this also refers to the ultimate level of elevation, above in the Limitless Light of the Unlimited One (*Ohr Ein Sof*- אור אין סוף), *HaShem*-יהו"ה, blessed is He.

This is as his honorable holiness, the Mittler Rebbe, explains in *Torat Chayim*, at the end of the Torah portion of No'ach.¹⁰⁴⁰ He explains that “*Patach Eliyahu*” enumerates several levels, beginning with the highest level, and about this highest level it states, “You are He who is One, but not in enumeration.”

¹⁰³⁷ Also see the notes to the discourse entitled “*Patach Eliyahu*” in Torah Ohr 5658 p. 56 and on; *Sefer HaMaamarim* p. 330; *Hemshech* 5666 p. 186 and elsewhere.

¹⁰³⁸ Introduction to Tikkunei Zohar 17a

¹⁰³⁹ Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.

¹⁰⁴⁰ Note: *Torat Chayim*, No'ach 66a and on.

The words, “You are He who is One,” refer to the simple Oneness of *HaShem*-יהו"ה, blessed is He. The words, “but not in enumeration” mean that He is not at all in the category of numeration or calculation (*Cheshbon*-חשבון), being that He utterly transcends the matter of *Sefirot*. Nonetheless, it must ultimately be said that from His simple Oneness, an abundance of creations were brought into being, as explained at length in *Torat Chayim* there.

This is also explained in the section of *Iggeret HaKodesh* cited above, that the creation of something from nothing comes from the Endless Light (*Ohr Ein Sof*-אור אין סוף), and that this Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור), [the Luminary being] the Essential Self and Being of the Singular Preexistent Unlimited One, *HaShem*-יהו"ה, the Emanator, blessed is He, whose existence is intrinsic to Him, and is not caused by any cause that precedes Him, Heaven forbid to think so. This being so, the many creations specifically come from such a “place” in which He is a simple Oneness, in which there is no cause that precedes Him, Heaven forbid to think so.

This necessitates a second explanation of the words, “(You are He who is one) but not in enumeration,” namely, that it indicates the aspect of the greatest multiplicity, entirely beyond any comparison to the enumeration of ten *Sefirot*. In this way we can also understand the words, “but not in enumeration.” This is because these words seem to imply that even though He is not in the category of enumeration, there nevertheless is room to think that He may be in the category of

enumeration, [which is why this is negated].¹⁰⁴¹ However, in relation to the simple Oneness of *HaShem*-יהו"ה, blessed is He, it does not even apply to think that this matter must be negated.¹⁰⁴²

This is similar to the explanation in Shaar HaYichud VeHaEmunah,¹⁰⁴³ that “this is like saying that it is impossible to touch a very sublime and deep wisdom with one’s hands.” It thus is necessary to explain these words with the second explanation given above, that the words “but not in enumeration” indicate that it is the greatest of multiplicity, beyond all comparison to the enumeration of ten *Sefirot*.

This is likewise explained in Torat Chayim there, that the revelation of the matter of, “You are He who is One (but not in enumeration),” referring to the simple Oneness of *HaShem*-יהו"ה, blessed is He, is neither on the level of *Akudim*, nor on the level of *Nekudim*, but is specifically on the level of *Berudim*.¹⁰⁴⁴

¹⁰⁴¹ By virtue of the fact that the matter must be explicitly negated.

¹⁰⁴² Thus, the words “not in enumeration” require the second explanation.

¹⁰⁴³ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 9 (86b)

¹⁰⁴⁴ The two levels of the world of Tohu, and the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Berudim*. These terms, which mean “bound,” “speckled” and “splotched,” have their source in the Torah account of how Lavan (Leah and Rachel’s father) tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Berudim*). These Torah terms hint at the three levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the *sefirot* are all “bound” up in a single vessel and are thus indistinguishable from each other. They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up in itself. The small speckles (*Nekudim*) represent the level of *Sefirah*, in which the

The likeness to this in the powers of the soul, is that the true matter of inter-inclusion, to the point of simple oneness, is not in the *Heyulie* powers of the soul, nor is it in the powers of the soul, nor even in the powers [of the soul] as they spread from the soul but have yet to manifest in the particular parts of the body. Rather, specifically after they come into division in the various parts of the body, there then is caused to be an inter-inclusion of the powers one with the other, to the point of ultimate inter-inclusion one with the other, and to the point of simple oneness.

This is also explained in the continuation of the Rebbe's discourse, whose joyous occasion we are celebrating. That is, the words,¹⁰⁴⁵ “the endless light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף) is above without end and below without limit” mean that the revelation and spreading forth is itself in a state of Endlessness (*Ein Sof*-אין סוף) and Limitlessness (*Bli Gvul*-בלי גבול), or in the words of Idra Zuta, “[it spreads forth] to all sides and directions.” Thus, it is from this Light (*Ohr*-אור) that worlds and *Sefirot* without end are created.

particular divisions of each *Sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction, as a unified system. The large splotches (*Brudim*) represent the level of *Partzuf*, in which the sefirot are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch, and is the aspect of the world of Repair-*Tikkun*. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there. Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 1; Shaar 7 (Shaar Mati v'Lo Mati) Ch. 1, and elsewhere; Also see Torah Ohr, No'ach 10c and on, Torat Chayim, No'ach ibid., and elsewhere.

¹⁰⁴⁵ Tikkunei Zohar, Tikkun 57; See Zohar Chadash Yitro 34c; Also see Tikkunei Zohar, Tikkun 19.

However, all the above only refers to that which transcends the restraint of the *Tzimtzum*. For, it is specifically there that there is this matter of *Sefirot* without end. This is known from a discourse of the Alter Rebbe (cited by the Tzemach Tzeddek¹⁰⁴⁶ from the manuscript of Rabbi Pinchas Reizes) entitled “*Sheesheem Heimah Malchot*,”¹⁰⁴⁷ in explanation of *Sefirot* to no end.

He explains that in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the matter of *Sefirot* is altogether inapplicable, whereas after the restraint of the *Tzimtzum* it does not apply to say that there are *Sefirot* to no end, since [after the *Tzimtzum*] there are ten *Sefirot*, as it states,¹⁰⁴⁸ “Ten and not nine, ten and not eleven.” (In other words, not only [does it state,] “Ten and not nine,” but it also states, “Ten and not eleven,” meaning that there are no more than ten.) Rather, it only is before and higher than the restraint of the *Tzimtzum* that there is a matter of *Sefirot* to no end.

It is in this regard that he continues the discourse stating,¹⁰⁴⁹ “Now, the fact that the *Sefirot* were emanated as the number ten etc., is brought about through the restraint of the *Tzimtzum* etc. Notwithstanding this, (even) after the

¹⁰⁴⁶ Ohr HaTorah, Inyanim p. 284 and on; Shir HaShirim Vol. 3, p. 965 and on; Also see the glosses to the discourse entitled “*Patach Eliyahu*” there; Sefer HaMaamarim 5689 p. 29; Also see the preceding discourse of this year, 5722, entitled “*V’Hayah Zar’acha* – Your offspring shall be as the dust of the earth,” Discourse 9.

¹⁰⁴⁷ The Song of Songs 6:8. Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 164 and on.

¹⁰⁴⁸ Sefer Yetzirah 1:4

¹⁰⁴⁹ Sefer HaMaamarim 5710 p. 133

restraint of the *Tzimtzum* there nevertheless was the coming into being of worlds without limit or measure.”

The explanation is that when the *Sefirot* were drawn down in the world of Emanation (*Atzilut*), even though the world of Emanation is the World of Oneness (*Olam HaAchdut*) and its *Sefirot* are “without being” (*Bli Mah*- בלי מה),¹⁰⁵⁰ they nevertheless are specifically ten in number. Beyond this, even the Hidden *Sefirot* (*Sefirot HaGenuzot*)¹⁰⁵¹ specifically number ten, “ten and not nine, ten and not eleven.”

Now, at first glance, since in and of themselves, the *Sefirot* are to no end, how is it that in the world of Emanation (*Atzilut*) they specifically are in the enumeration of ten *Sefirot*? The explanation is that this stems from the restraint of the *Tzimtzum* and empty space (*Makom Panuy*), which is what is meant when it states that the first restraint of *Tzimtzum* was in way of the complete withdrawal of the Light (*Ohr*-אור). Thus, since because of the restraint of *Tzimtzum* the light (*Ohr*-אור) and revelation came in a state of measure and limitation, this caused there to be *Sefirot* in enumeration of ten.

About this the discourse explains that the matter of Limitlessness (*Bli Gvul*) is not only before the restraint of the *Tzimtzum*. That is, even after the restraint of the *Tzimtzum*, when the limitation of “ten and not nine, ten and not eleven” was brought about, the matter of *Sefirot* in a way of

¹⁰⁵⁰ Sefer Yetzirah 1:4

¹⁰⁵¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

Limitlessness (*Bli Gvul*) is still present. This is as the Alter Rebbe explained, (cited in [the discourse] Drush Gimel Shitot,¹⁰⁵² and cited at greater length in several discourses that have yet to be printed),¹⁰⁵³ that the *Sefirot* of the world of Emanation (*Atzilut*), as they are in the world of Emanation (*Atzilut*), are in a way of limitlessness (*Bli Gvul*).

This is to such an extent that for there to be the creation of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are limited creations, this is brought about specifically through the aspect of the “shoe” (*Na'al*-נעל) of the Indwelling Presence of *HaShem*-יהוה, blessed is He, the *Shechinah*, as in the verse,¹⁰⁵⁴ “How lovely are your feet in shoes (*Ne'alim*-נעלים),” referring to the matter of the angels Metatron-מטטרון and Sandalfon-סנדלפון.¹⁰⁵⁵

Beyond this, even the *Sefirot* of Kingship-*Malchut*, which is the end of the world of Emanation (*Atzilut*), to the point that in the world of Emanation (*Atzilut*) itself, it is the beginning of the worlds and is the source and root of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) - being that the general matter [of Kingship-*Malchut*] is that of revelation (*Giluy*) and letters (*Otiyot*) - therefore, as they are in the world of Emanation (*Atzilut*) they are letters without limit (*Otiyot Bli Gvul*).¹⁰⁵⁶

¹⁰⁵² Ohr HaTorah, Inyanim p. 272 and on

¹⁰⁵³ See the glosses to the discourse entitled “*Patach Eliyahu*” *ibid.* p. 9 and on; p. 61 and on; Sefer HaMaamarim 5668 p. 212 and on, and elsewhere.

¹⁰⁵⁴ Song of Songs 7:2

¹⁰⁵⁵ Note: See Likkutei Torah, Shir HaShirim (43d).

¹⁰⁵⁶ See *Hemshech* 5666 p. 448 and on, and elsewhere.

He continues the discourse and explains that even in regard to the statement in Idra Rabba,¹⁰⁵⁷ “Twelve thousand worlds sit in the skull (*Galgalta*),” the number twelve thousand is only in regard to the matter being discussed there, but in truth, it is limitless (*Bli Gvul*). This is as the Tzemach Tzedek explained in Likkutei Torah, in the Torah portion of Bamidbar,¹⁰⁵⁸ that “the thousands and tens of thousands of worlds that sit in the skull (*Galgalta*) etc., are not actual worlds etc.,¹⁰⁵⁹ and it only is as they are drawn down to below that many worlds are actually created from them.”

From all the above, it is understood that the matter of,¹⁰⁶⁰ “the Endless Light (*Ohr Ein Sof*-אור אין סוף) is above to no end and below to no limit,” does not only apply before the restraint of the *Tzimtzum*, but even applies after the restraint of the *Tzimtzum*.

5.

He continues the discourse [by explaining] that from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) there comes to be an abundance of multiplicity and existence beyond number, as stated in the verse,¹⁰⁶¹ “How abundant are Your works *HaShem*-יהוה” referring to the

¹⁰⁵⁷ Zohar III 128b; See the note of the Rebbe to Sefer HaMaamarim 5703 p. 112.

¹⁰⁵⁸ Note: [Likkutei Torah, Bamidbar] 8b

¹⁰⁵⁹ Iggeret HaKodesh, Epistle 20 ibid. (130a)

¹⁰⁶⁰ Tikkunei Zohar, Tikkun 57; See Zohar Chadash Yitro 34c; Also see Tikkunei Zohar, Tikkun 19.

¹⁰⁶¹ Psalms 104:24

abundance of creations, and the verse,¹⁰⁶² “How great are Your works, *HaShem*-יהו” referring to the great creations.¹⁰⁶³

The explanation is that even after the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), through manifestation in the aspect of the “shoe” (*Na’al*-נעל) of the *Shechinah*, this being the angelic beings in general and the angels Metatron-מטטרון and Sandalfon-סנדלפון in particular, (as mentioned above), through this, separate creations are caused to be, whether “great beings,” as in, “How great are Your works, *HaShem*-יהו” which generally refer to the hosts of the heavens, in whom greatness is emphasized, or whether earthly creatures, who are tremendous in abundance, as in, “How abundant are Your works, *HaShem*-יהו” for in this too, there is a matter of limitlessness (*Bli Gvul*), not just potential limitlessness, but actual limitlessness.

This is explained at length by the Rebbe Maharash in his continuum (*Hemshech*) of discourses called “*Mayim Rabim*,”¹⁰⁶⁴ on the verse,¹⁰⁶⁵ “Raise your eyes on high and see Who created these! He brings their legions forth by number; He calls to each by name; by the abundance of His power and by the vigor of His strength, not one is missing!”

This contemplation (*Hitbonenut*) is demanded of each and every Jew, in that through it he will come to the matter of, “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema*

¹⁰⁶² Psalms 92:6

¹⁰⁶³ See Torah Ohr, Va’era 56b

¹⁰⁶⁴ Note: [*Hemshech* “*Mayim Rabim*” 5636,] Ch. 31 and on.

¹⁰⁶⁵ Isaiah 40:26

Yisroel HaShem Elohei”nu HaShem Echad- שמע ישראל יהו"ה אחד
 "אלהינו יהו"ה אחד," in that the word "Listen-*Shema*-שמע" is an acronym for, "Raise your eyes on high-*Se'u Marom*
Eineichem-שאו מרום עיניכם." The purpose and intent of this [contemplation] is to come to [grasp] the matter of *HaShem* is One-*HaShem Echad*-יהו"ה אחד, as it ultimately is, this being the matter of "You are He who is One."

Now, at first glance, it is not understood how a person could come to this by, "Raising your eyes on high." About this he explains that through "Raising your eyes on high," referring to contemplating the hosts of the heavens, about whom the verse states, "How great are Your works *HaShem*-יהו"ה," one comes to the realization that even the hosts of the earth, whose existence is not sustained individually, but only by their species, (which is why about them, it does not say "How great are your works" but only, "How abundant are your works"), they too have a matter of limitlessness (*Bli Gvul*) to them, up to and including actual limitlessness (*Bli Gvul*).

The explanation is that if the will of the Creator, *HaShem*-יהו"ה, blessed is He, was for the worlds to exist without end, then the drawing forth of creatures from the earth (as it states,¹⁰⁶⁶ "A land from which food grows," and,¹⁰⁶⁷ "All originate from the dust") would be in a way of limitlessness (*Bli Gvul*). Thus, since in the land there was a drawing forth of creatures in a way of limitlessness (*Bli Gvul*), it is necessary to state that in this land there is a manifestation of a power that

¹⁰⁶⁶ Job 28:5

¹⁰⁶⁷ Ecclesiastes 3:20

is endless (*Ein Sof*-אין סוף) and limitless (*Bli Gvul*-בלי גבול). However, this matter is only in potential, and is not actualized. For, at every moment [in time] we count and discover that it is measured and limited.

However, in addition, there also is the matter of actual limitlessness (*Bli Gvul*), demonstrated by the very fact that there is a matter of limitlessness (*Bli Gvul*) in potential. For, at first glance, it is not understood how it even is applicable for there to be a matter of limitlessness (*Bli Gvul*) only in potential. For, as known¹⁰⁶⁸ something that is limitless cannot come to be manifest in something that is limited. Therefore, if we were to say that the creation is entirely limited from all angles, the manifestation of a power that is limitless would not be possible in it, (even) in potential.

However, since there is a manifestation of a limitless power in the creation, it must be said that it also comes into actuality and actualization. This is as he explains, that we observe that the limitless power also comes into actualization within the creations. For, if the power of the Actor that is in the acted upon and in the creation, was only a limited power, and this limitless power only remained in potential, then there would be a difference [and diminishment] in the creations from the day they were created and thereafter. However, Talmud Yerushalmi states¹⁰⁶⁹ on the verse,¹⁰⁷⁰ “These are the offspring of the heavens and the earth when they were

¹⁰⁶⁸ Emunot V’De’ot of Rabbi Sa’adya Gaon, Maamar 1, Ch. 1; Moreh Nevuchim, Introduction to Part 2 (Introduction 12); Sefer HaChakirah of the Tzemach Tzedek 1a and on.

¹⁰⁶⁹ Talmud Yerushalmi, Brachot 1:1

¹⁰⁷⁰ Genesis 2:4

created,” that, “They are as strong as they were on the day they were created.” That is, they have the same strength and endurance as they did on day they were created, without any change [or diminishment] whatsoever, this being a matter of eternity. Through this, we recognize that the power of limitlessness (*Bli Gvul*) is also drawn down into the creations, even in a way of actualization (*b’Poel*).

However, at first glance, it could be said that the matter of being “as strong as the day they were created” does not prove the manifestation of the power of limitlessness (*Bli Gvul*). For, even without this, there could be the matter of their being as strong as the day they were created. This is because their existence is brought forth anew at every moment every day, as the verse states,¹⁰⁷¹ “Forever, *HaShem*-יהו"ה, Your speech stands in the heavens.”

Rather, it must be said that there is a difference between the power of the Actor in the acted upon (*Ko’ach HaPo’el BaNifal*) as it was during the six days of creation, and the [continuous] renewal of that which already was created, that follows it. For, our sages, of blessed memory, stated in Midrash,¹⁰⁷² “Rabbi Yossi [bar Chalafta] was asked, ‘In how many days did the Holy One, blessed is He, create His world?’ He responded, ‘In six days.’ [They asked,] ‘And from then until now, what does He do?’ He responded, ‘He sits and makes marital matches.’” Now, if we were to say that the act of the [continuous] renewal of existence of that which already

¹⁰⁷¹ Psalms 119:89; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

¹⁰⁷² Midrash Bereishit Rabba 68:4; Also see Igrot Kodesh, Vol. 3, p. 390

was brought into being, is similar to their original creation, there would be no question as to what He does now. This proves that the [continued] renewal of that which already has been brought into being, is not in the same way as it was during the six days of creation, so much so, that it is possible for Him to be involved in something other than creating (such as “sitting and making marital matches”).

Thus, since the creations are “as strong as the day they were created,” meaning, as strong as they were during the six days of creation, this proves that the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) is in a way of actual limitlessness (*Bli Gvul b'Po'el*). That is, the matter of limitlessness (*Bli Gvul*) is drawn down in the heavens and the earth as they are after the restraint of the *Tzimtzum*, and even after the world of Emanation (*Atzilut*) is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way to the very lowest level of the world of Action (*Asiyah*).

He concludes the chapter [by explaining] that all this is because the Light (*Ohr*-אור) is Endless (*Ein Sof*-אין סוף) without Limit (*Bli Gvul*-בלי גבול). For, as explained in the beginning of the chapter, the reason is because the Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור), and as explained (in chapter three), since it is similar to its Luminary (*Ma'or*-מאור), it therefore is free of all measure and limitation in the most ultimate sense, to such an extent that it does not have a cause that precedes it, Heaven forbid to think so.

This is as explained at length by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in [the

continuum of discourses known as] *Hemshech* 5666,¹⁰⁷³ namely, that [at first glance] the matter of an “Endless Light-*Ohr Ein Sof*-אור אין סוף” seems self-contradictory.

This is because “Light-*Ohr*-אור” is just a radiance (*Ha’arah*-הארה) [from the Luminary]. This being so, the term “Endless-*Ein Sof*-אין סוף” does not apply to it in the truest sense. That is, though it could be “Endless-*Ein Sof*-אין סוף” in its spreading forth [from its Luminary], nonetheless, it must ultimately be said that at its beginning it has an end point, in that its cause [the Luminary] precedes it. This is because Light (*Ohr*-אור) comes from the Luminary (*Ma’or*-מאור), or as Rabbi Menachem Azaria de Fano put it,¹⁰⁷⁴ “The Bearer of the Name precedes the Name.” However, at the very same time, the Light (*Ohr*-אור) is similar to its Luminary (*Ma’or*-מאור), and as a result, it’s having a beginning is also nullified. This is why from it, the creation of novel existence is brought about from nothing to something (as explained before).

He explains at length there, that though, in and of itself, the Light (*Ohr*-אור) is only a radiance (*Ha’arah*-הארה), and loftier still, it only is a Name (*Shem*-שם), and loftier still, it only is an ability (*Yecholet*-יכולת), nonetheless, all matters that are present in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, are present in this ability (*Yecholet*-יכולת), being that it is impossible to differentiate between the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

¹⁰⁷³ Note: [See the] discourse entitled “*Vayolech HaShem et HaYam*,” and the discourses after it [*Hemshech* 5666, p. 165 and on].

¹⁰⁷⁴ Pelach HaRimon, Shaar 4, Ch. 3

יהו"ה Himself, blessed is He, and His ability (*Yecholet*-יכולת). Therefore, the Light (*Ohr*-אור) also possesses the true matter indicated by the words “but not in enumeration,” meaning, that it is free of measure and limitation, not only that it is “Without End-*Ein Sof*-אין סוף,” but also that it is without beginning, meaning that it has no cause that precedes it.¹⁰⁷⁵ This is why the creation of novel existence can come from it in a way that [the creature] senses itself as not having a beginning, (in addition to spreading forth below in an endless way (*Ein Sof*-אין סוף)).

6.

It should be added that all this is also necessitated by the general matter of our service of *HaShem*-יהו"ה, blessed is He. To explain, the teaching of the Rav, the Maggid of Mezhritch,¹⁰⁷⁶ regarding the teaching of our sages, of blessed memory, is well known. They said,¹⁰⁷⁷ “The handiwork of the righteous *Tzaddikim* is greater than the creation of the heavens and the earth.” About this he explained that the act of creation was in a way of something from nothing (meaning that from nothing (*Ayin*) there came to be something (*Yesh*)), whereas the righteous *Tzaddikim* make something (*Yesh*) into nothing (*Ayin*) etc.

¹⁰⁷⁵ Also see the glosses to the discourse entitled “*Patach Eliyahu*” *ibid.* p. 42.

¹⁰⁷⁶ Note: Ohr Torah of the Rav, the Maggid of Mezhritch, towards the end, section entitled “*Gedolim*” (Section 500).

¹⁰⁷⁷ Talmud Bavli, Ketuvot 5a

However, at first glance, this is not understood, because the handiwork of the righteous *Tzaddikim* in making something (*Yesh*) into nothing (*Ayin*), only reaches the aspect of the Godly “nothingness” (*Ayin*), which is the “place” [and limit] to which man’s toil in serving *HaShem*-יהו"ה, blessed is He, can reach. (For, about the aspect that transcends this, the verse states,¹⁰⁷⁸ “If you were righteous, what have you given Him? If your transgressions multiply, what have you done to Him?”)

This is to such an extent that our sages, of blessed memory, stated,¹⁰⁷⁹ “I do not know which of these He desires, the actions of the righteous or the opposite etc.”) This being so, how could it be said about the acts of the righteous *Tzaddikim*, which only reach the aspect of the Godly “nothingness” (*Ayin*), are greater than the act of creating the heavens and the earth from nothing to something (*Yesh MeAyin*) from the Limitless Light (*Ohr Ein Sof*-אור אין סוף) which is similar to its Luminary (*Ma'or*-מאור), referring to the Essential Self of the Singular Preexistent and Unlimited Emanator, *HaShem*-יהו"ה, blessed is He, whose existence is intrinsic to Him, and who is not caused by any cause that precedes Him, Heaven forbid to think so?

However, the explanation is that even though the aspect that transcends the “place” to which man’s toil reaches, is indeed in a way that “darkness and light are the same,”¹⁰⁸⁰ [such that], “If you were righteous... [or] if your

¹⁰⁷⁸ Job 35:6-7

¹⁰⁷⁹ Midrash Bereishit Rabba 2:5

¹⁰⁸⁰ Psalms 139:12

transgressions multiply...” [before Him it is equal], there nevertheless is an even higher and deeper matter, which sometimes is called the inner aspect (*Pnimityut*) of the encompassing transcendent light (*Makif*), to the extent that it reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in which He specifically desires the deeds of the righteous *Tzaddikim*,¹⁰⁸¹ and “He consults with the souls of the righteous *Tzaddikim*.”¹⁰⁸²

This is as stated,¹⁰⁸³ “But I loved Yaakov, and I hated Esav.” It is in this aspect that there is the matter of free choice (*Bechirah*), about which the verse states,¹⁰⁸⁴ “He will choose our heritage for us, the pride of Yaakov that He loves always!” This is the matter of ultimate free choice (*Bechirah*),¹⁰⁸⁵ which only applies where there altogether is no matter of revelations (*Gilyim*). This is because whenever there is the matter of revelation (*Gilyu*), there already is a matter of a leaning [to one side or the other].¹⁰⁸⁶

This also is understood from the (above-mentioned) explanation of his honorable holiness, the Rebbe Rashab, whose soul is in Eden. That is, even in the aspect of the Light (*Ohr*-אור) (that is, the aspect of the Godly “nothingness” (*Ayin*) where man’s service reaches), the matter that it is similar to the Luminary (*Ma’or*-מאור) is present until the Essential Self of the Singular Preexistent Intrinsic and

¹⁰⁸¹ See Kuntres U’Maayon, Maamar 10, Ch. 2 and elsewhere.

¹⁰⁸² See Ruth Rabba 2:3

¹⁰⁸³ Malachi 1:2-3

¹⁰⁸⁴ Psalms 47:5

¹⁰⁸⁵ See Sefer HaMaamarim 5703, p. 24

¹⁰⁸⁶ See Likkutei Sichot Vol. 4, p. 1,309, p. 1,341, and elsewhere.

Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, from whom the matter [expressed in the verse],¹⁰⁸⁷ “He will choose our heritage for us, the pride of Yaakov that He loves, always,” is drawn down.

It is for this reason that the acts of the righteous *Tzaddikim* are greater than the act of the creation of the heavens and the earth, being that they reach the aspect of the Godly “nothingness” (*Ayin*) as it is included in the True Something (*Yesh HaAmeete*), so much so, that [they reach] the aspect of the His ability (*Yecholet*-יכולת), which altogether is indistinguishable from the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה Himself, blessed is He, (as explained before).

This also explains how it is that through the general matter of serving *HaShem*-יהו"ה, blessed is He, Shabbat comes about, (as in the teaching of our sages, of blessed memory,¹⁰⁸⁸ “Whosoever toils on the eve [before] Shabbat will eat on Shabbat”), the matter of which is tranquility (*Menuchah*). This is as our sages, of blessed memory, stated,¹⁰⁸⁹ “What did the world lack? Rest! Shabbat came and rest came!” (This is why the verse states,¹⁰⁹⁰ “God finished (*Vayechal Elohi*”מ-ויכל אלהים” on the seventh day etc.” even though the preceding verse already stated,¹⁰⁹¹ “The heavens and the earth were finished (*Vayechulu*-ויכלו) and all of their hosts.”)

¹⁰⁸⁷ Psalms 47:5

¹⁰⁸⁸ Talmud Bavli, Avodah Zarah 3a

¹⁰⁸⁹ Rashi to Genesis 2:2; Rashi to Talmud Bavli, Megillah 9a (passed entitled “*Vayechal*”ויכל); Tosefot to Talmud Bavli, Sanhedrin 38a (passage entitled “*Chatzvah*”חצבה); Also see Midrash Bereishit Rabba 10:9

¹⁰⁹⁰ Genesis 2:2 *ibid*.

¹⁰⁹¹ Genesis 2:1

The teaching of the Baal Shem Tov is well-known,¹⁰⁹² namely, that the Holy One, blessed is He, is called “rest-*Menuchah*-מנוחה,” being that the matter of motion (change) is inapplicable to Him. This is because motion only applies to something that is within time and space. (That is, time is the matter of undergoing change from past, to present, to future, which as understood, also applies to space, in that space is related to time.)¹⁰⁹³

However, the Holy One, blessed is He, is Unlimited (*Ein Sof*-אין סוף) and does not become uprooted from one place and moved to another place, nor is He within the parameters of time. He therefore is called “rest-*Menuchah*-מנוחה,” and that is where the Great Brilliance is etc.

Now, the matter of “Shabbat came and rest (*Menuchah*) came!” is that after the act of creation was completed, *HaShem*-יהו"ה, blessed is He, illuminated the brilliance, (of the aspect of “rest-*Menuchah*-מנוחה,” which is the aspect of the Luminary (*Ma'or*-מאור) from which the entire the chaining down of creation was drawn from, and of which only an impression remained in the creation itself).

This caused an awaking in the creatures of the desire and yearning to ascend to the aspect of “rest-*Menuchah*-מנוחה.” This then, is the meaning of the words “The heavens and the earth were finished (*Vayechulu*-ויכלו),” in which the

¹⁰⁹² Note: Keter Shem Tov (Slavita edition), Vol. 2, 33c (Section 400a in Kehot edition).

¹⁰⁹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the name ‘Sphere-*Galgal*-גלגל,’ and what it is; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 7; Likkutei Torah, Zot HaBrachah 98a.

word “finished-*Vayechulu*-ויכלו” denotes “expiry-*Kilayon*-כליון” and yearning.¹⁰⁹⁴

From this teaching it is understood that the matter of the “rest-*Menuchah*-מנוחה” of Shabbat, is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, besides Him, the term “rest-*Menuchah*-מנוחה” is not applicable in the truest sense. This is as explained in the teachings of Chassidus,¹⁰⁹⁵ that Shabbat transcends time, which is why every [day of the] week we recite, “Today is the first day of the Shabbat, [today is the second day of the Shabbat] etc.,” being that the matter of time begins anew.

That is, there once again is a renewal of the first day of the act of creation etc. In other words, the matter of Shabbat transcends time, even as time is in the highest level of the matter of time. For, as known,¹⁰⁹⁶ before actual time, there is the matter of the order of times,¹⁰⁹⁷ (from which time is drawn down below), up to the matters of “running and returning” (*Ratzo v'Shov*) and “coming and not coming” (*Mati v'Lo Mati*), which are present on the highest of heights, up to the Limitless Light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף).

From this it is understood that the matter of the rest (*Menuchah*) of Shabbat, (which entirely transcends the matter of time, even as time is on the highest of levels, which is the matter of radiance (*Ha'arah*-הארה) and revelation (*Gilyu*),

¹⁰⁹⁴ See Ohr HaTorah, Bereishit 42b and on.

¹⁰⁹⁵ See Likkutei Torah, Shir HaShirim 25a; Ohr HaTorah, Zot HaBrachah p. 1,891; p. 1,997 and on, and elsewhere.

¹⁰⁹⁶ See Sefer HaMitzvot of the Tzemach Tzedek 57b and on.

¹⁰⁹⁷ See Midrash Bereishit Rabba 3:7

even in the way of a Name (*Shem*-שם)), is in the Essential Self and Being of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. It is to this aspect that our service reaches, being that the rest of Shabbat comes about through the general matter of toiling in service *HaShem*-יהו"ה, blessed is He, (as in the teaching,¹⁰⁹⁸ “Whosoever toils on the eve [before] Shabbat will eat on Shabbat”).

7.

This then, is the general matter explained in this paragraph [of the discourse]. That is, to understand the matter of the upper treasury, and the value of the treasury that is opened and given to the commanding officers, and through them, to the soldiers, he first explains the greatness of [the teaching], “The Limitless Light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף) is below to no limit.”

This refers to the matter of revelation and spreading forth of the aspects of Endlessness (*Ein Sof*-אין סוף) and Limitlessness (*Bli Gvul*-בלי גבול) all the way down without limit, even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), not only in the “great creations” indicated by the verse, “How great are Your works *HaShem*-יהו"ה,” but even in the abundant creations indicated by the verse, “How abundant are Your works *HaShem*-יהו"ה,” in a way of abundance and multiplicity beyond count, which is the true matter of “Endlessness-*Ein Sof*-אין סוף.”

¹⁰⁹⁸ Talmud Bavli, Avodah Zarah 3a

From this we can understand the greatness and elevation of the levels above [the aspect of] “below to no limit,” this being the matter of “the Limitless Light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף) is above to no end,” this being the matter of the upper treasury, as explained in the chapters [of the discourse] that follow.

This then, is the point he begins explaining in this part of the discourse. Namely, that Above in *HaShem*’s-יהו"ה Godliness there is the opening and granting of the sealed treasuries, these being even loftier than the matter of “the Limitless Light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף) is below to no limit.”

The intention in the granting of these treasuries by the commanding officers to the soldiers, is for the sake of the war, and in this itself, it is not just to take spoils and seize plunder. That is, it is not for serving *HaShem*-יהו"ה, blessed is He, for the sake of receiving reward, even the highest reward. Rather, it is for serving Him by being victorious, so that the will of the King is fulfilled, meaning the desire of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is as the Essential Self of *HaShem*-יהו"ה, blessed is He, manifests in the desire (*Ratzon*-רצון), as desire is included in His Essential Self. It then is drawn down below to no limit, until this physical world of Action (*Asiyah*).

This also is the general matter of what was discussed (in chapter one [of the discourse]), and in the continuum [of the discourse] in general. Namely, that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the

Ikkar Shechinah, was in the lower worlds, only that it was then withdrawn etc.

However, the toil of the Jewish people is to bring about the return and drawing down of the essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, as it was at first. This is brought about through serving *HaShem*-יהו"ה, blessed is He, by studying His Torah and fulfilling His *mitzvot* as indicated by the word "*Tzava*-צבא." In other words, our fulfillment of Torah and *mitzvot* must be in a way that befits the conduct of soldiers (in that the word "*Tzava*-צבא" means army), that is, by accepting the yoke of His Kingship.

Additionally, this must specifically be in a way that it manifests within limited time and space, ("*Tzava*-צבא" meaning a limited allotment of time). Moreover, it must be in a way of inter-inclusion, (in that the word "*Tzava*-צבא" indicates "colorfulness-*Tzivyon*-צביון" and beauty, which is comes about through the inter-inclusion of many colors).

This refers to the inter-inclusion of all Jewish people, from "the heads of your tribes until the drawers of your water,"¹⁰⁹⁹ as well as the inter-inclusion of all the powers of one's soul. This is as discussed (in chapter four), that specifically through the above, we take hold of the aspect of "You are He who is One," the likeness of which in the soul, is the simplicity of the essential self of the soul. Through the above, we fulfill *HaShem*'s-יהו"ה Supernal will, blessed is He, of bringing about "a dwelling place for Him, blessed is He, in the lower worlds," within which the Essential Being of the

¹⁰⁹⁹ See Deuteronomy 29:9-10

King resides,¹¹⁰⁰ as will be revealed in the near future with the coming of King Moshiach, below ten handbreadths.

¹¹⁰⁰ See Maamarei Admor HaZaken 5565 Vol. 1, p. 489; Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3.