

# Discourse 15

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

Delivered on the 10<sup>th</sup> of Shvat, 5723<sup>574</sup>

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

### 1.

The verse states,<sup>575</sup> “I have come to My garden, My sister My bride.” [In his discourse], his honorable holiness, my father-in-law, the Rebbe, brings the statement in Midrash<sup>576</sup> explaining [the words] “I have come to My garden-*Gani*-גני,” to mean, “to My wedding canopy-*Genuni*-גנוני – to the place where I primarily was at first, in that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds.

Then, through [various] sins, beginning with the sin of Adam, the first man, and over the course of seven generations, they caused the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, to withdraw from below to above. After this, Avraham began drawing down the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, from above to below, until

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<sup>574</sup> This discourse is primarily based on the 13<sup>th</sup> chapter of the *Hemshech* “*Bati LeGani*” 5710. In this discourse there are some citations that are marked as having originated from the hand-written notes of the Rebbe on the transcript of this discourse.

<sup>575</sup> Song of Songs 5:1

<sup>576</sup> Midrash Shir HaShirim Rabba to Song of Songs 5:1

Moshe, who was the seventh [generation from Avraham], and all sevens are beloved,<sup>577</sup> came and drew the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, from the first firmament to the earth." About this [the Torah] commands, "They shall make a Sanctuary for Me and I shall dwell within them,"<sup>578</sup> this being the matter of a dwelling place for the *Shechinah* in the lower worlds.

This is brought about through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, as in the precise wording of the verse, "I will dwell within **them**-*b'Tocham*-בתוכם," meaning, "within each and every Jew,"<sup>579</sup> in that they are the ones who draw *HaShem*'s-יהו"ה indwelling presence, the *Shechinah*, to dwell below.

To explain, the general service of "You shall make a Sanctuary for Me," refers to making the Tabernacle (*Mishkan*), about which the verse states,<sup>580</sup> "You shall make the planks of the Tabernacle of acacia wood (*Atzei Sheeteem*-עצי שטים), standing erect." As explained at length in the *Hemshech* discourse,<sup>581</sup> the primary toil is to transform the "folly-*Shtut*-שטות" ("acacia-*Sheeteem*-שטים") of the side opposite holiness,

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<sup>577</sup> Midrash Vayikra Rabba 29:11

<sup>578</sup> Exodus 25:8

<sup>579</sup> 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 Shnei Luchot HaBrit, and the ShaLaH's citation there).

<sup>580</sup> Exodus 26:15

<sup>581</sup> *Hemshech* "*Bati LeGani*" 5710, Ch. 5 and on.

meaning, the folly of the world, into the “folly-*Shtut*-שטות” of holiness (*Kedushah*).

This is the matter of the “planks-*Kerashim*-קרשים,” in which the word “plank-*Keresh*-קרש” shares the same letters as “falsehood-*Sheker*-שקר.” In other words, from the falsehoods (*Sheker*-שקר) of the world they should erect a building that will be the sanctuary and dwelling place (*Mishkan*) for *HaShem*-יהו"ה, blessed is He.

As this matter relates to the service of *HaShem*-יהו"ה of each and every Jew (“I will dwell within them-*b'Tocham*-בתוכם,” meaning, “within each and every Jew”), it is to affect closeness to *HaShem*'s-יהו"ה Godliness. It is in this regard that the primary mode of serving *HaShem*-יהו"ה, blessed is He, in the Tabernacle (*Mishkan*), was service of Him through sacrificial offerings (*Korbanot*-קרבנות), referring to the matter of “bringing close-*Keeroov*-קירוב” all our soul powers (as stated by Rabbeinu Bacheye),<sup>582</sup> in a way that they ascend “to the mystery of the Unlimited One.”<sup>583</sup> Through doing so, a drawing down from Above to below is caused, this being the matter of “it is a satisfaction of spirit before Me, that I spoke and My will was done.”<sup>584</sup>

Now, in the *Hemshech* discourse,<sup>585</sup> the one whose *Hilulah* we are celebrating explains that to transform the falseness of the world and the folly of the side opposite holiness, for there to be [the fulfillment of] “I shall dwell within you,”

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<sup>582</sup> Rabbeinu Bachaye to Leviticus 1:9; See Sefer HaBahir, Section 46 (109).

<sup>583</sup> See Zohar II 239a; Zohar III 26b

<sup>584</sup> Torat Kohanim and Rashi to Leviticus 1:9 *ibid*. Sifri and Rashi to Numbers 28:8.

<sup>585</sup> *Hemshech* “*Bati LeGani*” 5710, Ch. 10-11

this comes about through the war waged by the Jewish people, who are called “the army of *HaShem-Tziv’ot HaShem*- צבאות יהוה.”<sup>586</sup>

He explains that the word “*Tzava*-צבא” has three meanings, all of which exist in one’s service of fulfilling the mission given him in the world by the Holy One, blessed is He. He then continues by explaining that in a time of war, to be victorious, the king expends all his treasures, including treasures that are so precious that generally, not only would he never spend them, but he would not even display them. Furthermore, not only does he spend the treasures that have been amassed in this generation, but even treasures that were amassed from generation to generation by his ancestors.

Moreover, this is to such an extent that in the matter of spending the treasures, this includes the king placing himself into danger to be victorious in the war. Now, to grant the treasures from Above, there also must be a receptacle below. This is the matter of the treasury below, in our service of *HaShem*-יהוה, blessed is He.<sup>587</sup>

He continues and explains that even though the granting of the treasures is through the commanding officers of the troops, nonetheless, the intention is to give them over to the soldiers, since they are specifically the ones who achieve the victory. From this it is understood that the treasury must even be present in each and every one. This is because all Jews,

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<sup>586</sup> Exodus 12:41

<sup>587</sup> See Talmud Bavli, Brachot 33b – “Rabbi Chaninah said in the name of Rabbi Shimon bar Yochai, ‘The Holy One, blessed is He, has nothing in His treasury other than the treasury of fear of Heaven, as it states (Isaiah 33:6), ‘The fear of *HaShem*-יהוה, that is His treasury.’”

including those who are not commanding officers, are in the “army of *HaShem-Tziv’ot HaShem*-יהו"ה.”

He then begins to explain<sup>588</sup> the matter of the treasury Above in *HaShem*’s-יהו"ה Godliness, based on the teaching of the Tikkunei Zohar,<sup>589</sup> “The limitless light of the Unlimited One is high above to no end, and down below to no conclusion.” As he also explains at the conclusion of the *Hemshech* discourse,<sup>590</sup> the matter of the treasury is that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is “high above to no end.”

However, to understand the elevation of “the limitless light of the Unlimited One, which is high above to no end,” he first explains the matter of “down below to no conclusion,” which is lower than the matter of “the limitless light of the Unlimited One is high above to no end.” Then, through understanding the elevation of the matter of “down below to no conclusion,” we thereby can understand the elevation of “high above to no end.” He therefore begins to explain the matter of “down below to no conclusion” since it is the matter of the coming into being of the worlds, (explained in the chapter [of the *Hemshech* discourse] preceding this).

## 2.

In chapter thirteen (“One-*Echad*-אחד-13”), he continues by explaining an additional matter in “below to no conclusion,”

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<sup>588</sup> *Hemshech* “*Bati LeGani*” 5710, Ch. 12

<sup>589</sup> Tikkun 57 (also see Tikkun 19 there 40b); Zohar Chadash, Yitro 34c

<sup>590</sup> *Hemshech* “*Bati LeGani*” 5710, Ch. 17

(not about **the coming into being**, but about the **spreading forth and revelation of the limitless light of the Unlimited One**. These are his words, “In regard to the statement ‘down below to no conclusion,’ this refers to the revelation and spreading forth without end and measure, literally in a limitless way, all the way far down below, in the final and lowest levels. This is the meaning of, ‘The limitless light of the Unlimited One is down below to no end.’ That is, the state of the spreading forth of the light is altogether without limit, all the way down to the lowest of the lowest level.”

In other words, what is meant is not just that there is an abundance of chaining down (*Hishtalshelut*) to no end, which is why He is called the Endless One (*Ein Sof*), but even as He is found “down below to no conclusion,” there itself it is in a limitless way (*Ein Sof*).

He continues the discourse [by explaining] that the praise we say in regard to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that it can spread forth and come into revelation (meaning, not only spread forth but also be revealed) far below to no conclusion, that what is meant is not the spreading forth and revelation in the Worlds of the Limitless (*Olamot HaEin Sof*) nor even in the world of Emanation (*Atzilut*).

For, even though relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, even the Worlds of the Limitless (*Olamot HaEin Sof*), and this certainly is so of the world of Emanation (*Atzilut*), are called “worlds-*Olamot*-עולמות,”<sup>591</sup> nonetheless, it cannot be said that the praise that “the

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<sup>591</sup> See Sefer HaMaamarim 5637 Vol. 2, p. 506.

limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is down below to no conclusion" refers to the Worlds of the Limitless (*Olamot HaEin Sof*) and the world of Emanation (*Atzilut*).

This is because "the Worlds of the Limitless (*Olamot HaEin Sof*) which precede the restraint of *Tzimtzum*, as well as the world of Emanation (*Atzilut*), in which there is openly revealed illumination of the limitless light of the Unlimited One, are receptacles for the limitless light of the Unlimited One. Thus, being that they are receptacles [for this], they actually are Godliness.

This being so, it is no wonder that the limitless light of the Unlimited One illuminates there in an openly revealed way. It likewise is no wonder that they can receive the limitless light of the Unlimited One in an openly revealed way." That is, it is not wondrous that the limitless light of the Unlimited One can spread forth there, nor is it even wondrous that the limitless light of the Unlimited One can be there in an openly revealed way. In contrast, this is not so of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), (as will be explained in chapter three).

This may be better understood with additional explanation, based on the teaching of the Baal Shem Tov,<sup>592</sup> transmitted by the Rav, the Maggid of Mezhritch, in Ohr Torah,<sup>593</sup> in explanation of the verse,<sup>594</sup> "Make a light (*Tzohar*-צהר) for the ark (*Teivah*-תיבה)... you shall make it with lower,

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<sup>592</sup> Tzava'at HaRivash, translated as The Way of The Baal Shem Tov, Section 75.

<sup>593</sup> Ohr Torah, No'ach 7b

<sup>594</sup> Genesis 6:16

second, and third stories,” as cited and explained by the Alter Rebbe and printed in Likkutei Torah L’Gimmel Parshiyot:<sup>595</sup>

Now, Shnei Luchot HaBrit (ShaLa”H)<sup>596</sup> explains that “lower, second, and third stories” refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). Ohr Torah of the Maggid, whose soul is in Eden, explains in greater depth, in the name of the Baal Shem Tov, that “lower, second, and third stories” refer to the three aspects; worlds (*Olamot*), souls (*Neshamot*), and Godliness (*Elokut*), about which they stated in Zohar,<sup>597</sup> “The Holy One, blessed is He, has three worlds.”

This then, is the meaning of [the verse], “Make a light (*Tzohar*-צהר) for the ark (*Teivah*-תיבה).” This refers to words (*Teivot*-תיבות) of prayer and Torah study, and that their state must be that of brilliance and illumination. The worlds (*Olamot*) then become bound to Godliness (*Elokut*) through the souls (*Neshamot*) in a way that they ascend and are bound and unified to each other.

The Alter Rebbe continues [and explains] that on the teaching of the Zohar that, “The Holy One, blessed is He, has three worlds,” there are two explanations. The Mikdash Melech explained that these are [the worlds] of Emanation, Creation, and Formation (*Atzilut, Briyah, Yetzirah*). It can be said that this what the Baal Shem Tov meant in saying, “worlds (*Olamot*), souls (*Neshamot*), and Godliness (*Elokut*).” That is, “worlds” (*Olamot*) refers to Formation (*Yetzirah*), “souls”

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<sup>595</sup> Note: [Ohr HaTorah L’Gimmel Parshiyot] 63b (subsequently printed in Ohr HaTorah, No’ach (Vol. 3) p. 614a).

<sup>596</sup> Shnei Luchot HaBrit 276a

<sup>597</sup> Zohar III 159a

(*Neshamot*) refers to Creation (*Briyah*), and Godliness (*Elokut*) refers to Emanation (*Atzilut*).

However, Ramaz explained that they are; Primordial Man (*Adam Kadmon*), Emanation (*Atzilut*), Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). [It should be pointed out that this aligns with the explanation of the Shnei Luchot HaBrit (ShaLa”H), that it refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), only that what is meant is the general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), meaning, Primordial Man (*Adam Kadmon*), (which is the Worlds of Limitlessness (*Olamot HaEin Sof*)), the world of Emanation (*Atzilut*), and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*.)]

The Alter Rebbe explains that according to the explanation of Ramaz, the explanation of the Baal Shem Tov, whose soul is in Eden, becomes more brilliant, namely, that these are the three aspects; worlds (*Olamot*), souls (*Neshamot*), and Godliness (*Elokut*). (He adds) that this is a wondrous concept by which to conceptualize the difference between the world of Emanation (*Atzilut*), and that which transcends the world of Emanation (*Atzilut*), since this is the substance of the difference between souls (*Neshamot*) and Godliness (*Elokut*).

That is, souls (*Neshamot*) are drawn from the vessels (*Keilim*) of the world of Emanation (*Atzilut*), and though they too are Godliness (*Elokut*), [as it states], “He and His organs are one,”<sup>598</sup> nonetheless, this cannot compare to the lights (*Orot*) which are actual Godliness. This itself is also the difference

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<sup>598</sup> Introduction to Tikkunei Zohar 3b

between the world of Emanation (*Atzilut*), which is the aspect of the vessels (*Keilim*), and the Worlds of the Limitless (*Olamot HaEin Sof*) which transcend the aspect of the vessels (*Keilim*) of the world of Emanation (*Atzilut*), which is why they are called actual Godliness.

We can also say that the difference between these two aspects, is like the matter of the difference between the union of “He and His life force are one,” and the union of “He and His organs are one.”<sup>599</sup> Below this are the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are actual creations, (meaning that they are separate).

The explanation is that, in the discourse of the one whose *Hilulah* we are celebrating, they are divided into two categories. The Worlds of the Limitless (*Olamot HaEin Sof*), and the world of Emanation (*Atzilut*) [are one category], and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) [are another category].

However, more specifically, there is a greater difference between the Worlds of the Limitless (*Olamot HaEin Sof*) and the world of Emanation (*Atzilut*). This is because the Worlds of the Limitless (*Olamot HaEin Sof*) are actual Godliness, which is not so of the world of Emanation (*Atzilut*), in which the matter of vessels (*Keilim*) is also possible, only that this is in a way that the Godliness comes in a way of constriction (*Tzimtzum*) and inner manifestation (*Hitlabshut*), until it can bond with the vessels (*Keilim*).

This is as mentioned above, that the difference between the Worlds of the Limitless (*Olamot HaEin Sof*) and the world

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<sup>599</sup> See Sefer HaMaamarim 5629 p. 204; p. 378, and elsewhere.

of Emanation (*Atzilut*) is like the difference between the union of “He and His life force are one,” and the union of “He and His organs are one.” That is, although in both of them, He “is one,” there nevertheless is a difference between them.

However, since in both of them He “is one,” (unlike the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) which are in a state of separateness [from His Godliness]), about this he explains in the discourse, that both in regard to the Worlds of the Limitless (*Olamot HaEin Sof*) as well as in regard to the world of Emanation (*Atzilut*), “it is not at all wondrous that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates there in an openly revealed way... being that they are receptacles for the limitless light of the Unlimited One.”

In other words, because of the matter of oneness (*Achdut*), since the oneness is a receptacle to accept the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, therefore “even the vessels (of the world of Emanation-*Atzilut*) are actual Godliness,” being that “He and His organs are one.”

It therefore cannot be said that the [praise], “the limitless light of the Unlimited One is below to no conclusion” refers to the revelation and spreading forth in the Worlds of the Limitless (*Olamot HaEin Sof*) and the world of Emanation (*Atzilut*), since this is no great wonder at all.

### 3.

He continues the discourse [and explains] that the matter of “the limitless light of the Unlimited One is below to

no conclusion,” refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is because “the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the aspect of the lower.

This is because the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are like the body relative to the soul, whereas the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the aspect of the garments (*Levushim*). This is as explained in Patach Eliyahu,<sup>600</sup> ‘You made various garments (*Levushim*) for them,’ referring to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),<sup>601</sup> which only are garments (*Levushim*) for the light (*Ohr*) of the vessels (*Keilim*) of the world of Emanation (*Atzilut*).”

He adds, “This is like the teaching,<sup>602</sup> ‘The Supernal Mother (*Imma Ila’ah*) dwells in the Throne.’ The Supernal Mother (*Imma Ila’ah*) refers to the aspect of Understanding-*Binah* of the world of Emanation (*Atzilut*). It “dwells in the Throne,” referring to the World of the Throne (*Olam HaKiseh*) which is the world of Creation (*Briyah*). The six *Sefirot* are in the world of Formation (*Yetzirah*), and the Cycle-*Ophan* is in the world of Action (*Asiyah*).”

It can be said that his intention here is to explain that this matter, that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the garments (*Levushim*) for the light of the world of Emanation (*Atzilut*), is not in a way that the world of Creation (*Briyah*) is the garment of the world of

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<sup>600</sup> Introduction to Tikkunei Zohar 17a

<sup>601</sup> See Torah Ohr, Vayera 13c

<sup>602</sup> Tikkunei Zohar, Tikkun 6 (23a)

Emanation (*Atzilut*) and the world of Formation (*Yetzirah*) is the garment for the world of Creation (*Briyah*) and the world of Action (*Asiyah*) is the garment for the world of Formation (*Yetzirah*).

This is because there then would be room to say, that the praise that “the limitless light of the Unlimited One is far below to no conclusion” would be sufficient, even if only in relation to the spreading forth and revelation in the world of Creation (*Briyah*) alone, being that this too is itself something wondrous. Rather, [here] the matter of the garments (*Levushim*) is in a way that all three worlds Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) are considered as a single world.

[This accords to the explanation above on the teaching, “The Holy One, blessed is He, has three worlds,” these being the Worlds of the Limitless (*Olamot HaEin Sof*), the world of Emanation (*Atzilut*), and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). In other words, the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) are considered to be one “world” (*Olam*)] and all together they are the garments of the world of Emanation (*Atzilut*).

About this he brings proof from the teaching “The Supernal Mother-*Imma Ila'ah* (Understanding-*Binah* of the world of Emanation-*Atzilut*) dwells in the Throne (the world of Creation-*Briyah*). The six *Sefirot* are in the world of Formation-*Yetzirah*, and the Cycle-*Ophan* is in the world of Action-*Asiyah*.” That is, this is not in a way that after the manifestation of Understanding-*Binah* of the world of Emanation (*Atzilut*) within the world of Creation (*Briyah*), there then is a manifestation of the world of Creation (*Briyah*) in the

world of Formation (*Yetzilah*), and [a manifestation of the world of] Formation (*Yetzilah*) in [the world of Action (*Asiyah*)].

It rather is in a way that all the *Sefirot* of the world of Emanation (*Atzilut*) - Understanding-*Binah*, *Zeir Anpin* (“the six *Sefirot*”), and Kingship-*Malchut* (“the Cycle-*Ophan*”) - manifest in all three worlds of Creation, Formation, and Action (*Briyah*, *Yetzilah*, *Asiyah*) as a single stature. (Only that this manifestation is in a way that the place of the Understanding-*Binah* is in the world of Creation (*Briyah*), *Zeir Anpin* is in the world of Formation (*Yetzilah*), and Kingship-*Malchut* is in the world of Action (*Asiyah*).)

From this it is understood that the [praise that] “the limitless light of the Unlimited One is below to no conclusion” refers to all three worlds of Creation, Formation, and Action (*Briyah*, *Yetzilah*, *Asiyah*), in that they all are garments for the light of the world of Emanation (*Atzilut*).

#### 4.

The discourse continues, “About the garments of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzilah*, *Asiyah*) [Zohar] states, ‘From them, souls issue forth to man,’ these beings souls (*Neshamot*).” Now, we can say that the explanation of the continuation of the matters, is that since the general *Hemshech* discourse of the day of his *Hilulah*, speaks about the souls of the Jewish people and their toil in affecting the drawing down of *HaShem*’s-יהוה Godliness to below, [being that the essential root of the Indwelling Presence of

*HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds, meaning, in this world, which is the lowest level, of which there is no lower level (as explained in Tanya),<sup>603</sup> or in the words of the discourse, "in the most final and lowest levels," it thus must be said that all these matters also are present in the souls of the Jewish people.

This is why he explains that the matter of the garments of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) relate to the souls of the Jewish people. For, in regard to the garments of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) it states, "From them, souls issue forth to man, these being souls (*Neshamot*)."

He continues and explains that "most souls are souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). Only one in a generation, in previous generations, is a soul of the world of Emanation (*Atzilut*). However, most souls are souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)."

The explanation, as explained at greater length by the Alter Rebbe in Likkutei Torah,<sup>604</sup> is that the soul of Moshe is rooted in the essence of the Supernal Wisdom (*Chochmah Ila'ah*), this being the source of the Torah. (That is, [his soul] is higher than the Torah, being that the wisdom of the Torah only is the excess fallout of the Supernal Wisdom. This is as

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<sup>603</sup> Tanya, Likkutei Amarim, Ch. 36

<sup>604</sup> Note: "*Od Biur HaDevarim Al Pi Yonati*" ([Likkutei Torah] Shir HaShirim 19a and on).

our sages, of blessed memory, taught,<sup>605</sup> “The excess of the Upper Wisdom-*Chochmah* is Torah.”

It is because of this that the Torah was given specifically through Moshe.) This is why about Moshe it states that he was “heavy of mouth and heavy of speech.” For, as Zohar states,<sup>606</sup> “[He was] heavy of mouth’ (*Kaved Peh*-כבד פה) in regard to the Oral Torah, and ‘Heavy of speech’ (*Kaved Lashon*-כבד לשון) in regard to the Written Torah.” That is, he could not lower himself for Torah to be drawn down from him, Torah being the aspect of the excess [and overflow] of Wisdom-*Chochmah* etc.

He continues [to say] there that though this is the aspect of Moshe, there nevertheless are very lofty souls that have [an element] of the aspect of Moshe in them. This is as Rav Safra said to Rava,<sup>607</sup> “Moshe, did you speak well?” These souls are called the “brothers” and “friends” of the Ever Present One.<sup>608</sup> In other words, [like *Zeir Anpin*] they are drawn down from the union of the Father-*Abba* (Wisdom-*Chochmah*) and the Mother-*Imma* (Understanding-*Binah*) of the world of Emanation (*Atzilut*), and are therefore called “brothers” of *Zeir Anpin* of the world of Emanation (*Atzilut*) and transcend the aspect of Torah.

However, souls that are drawn from the union of *Zeir Anpin* and *Nukvah* of the world of Emanation (*Atzilut*) are born

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<sup>605</sup> Midrash Bereishit Rabba 17:5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and elsewhere.

<sup>606</sup> Zohar III 28a

<sup>607</sup> Talmud Bavli, Shabbat 101b

<sup>608</sup> In the glosses of the Tzemach Tzedek to Likkutei Torah there, he cites Zohar II 121b and 94b; Zohar III 7b; Also see Biurei HaZohar of the Mittler Rebbe, Pinchas 114d and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 546 and on, and elsewhere.

into the world of Creation (*Briyah*). Even though it states elsewhere that from the union of *Zeir Anpin* and *Nukvah* of the world of Emanation (*Atzilut*) there also is the birth and drawing down of very lofty souls, souls that are called actual souls of the world of Emanation (*Atzilut*), nonetheless, since they are rooted in the union of *Zeir Anpin* and *Nukva* of the world of Emanation (*Atzilut*), they only are a single drop drawn from the intellectual aspects (*Mochin*) of *Zeir Anpin* and *Nukvah* of the world of Emanation, whereas Torah is the actual essence of the qualities of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* of *Zeir Anpin* and *Nukvah* of the world of Emanation (*Atzilut*) themselves.

How much more is this so in regard to all other souls, which actually are souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), and certainly are lower than the Torah. About this they stated,<sup>609</sup> “The Jewish people bond with the Torah.”

This also is what he explains in the discourse, that “most souls are souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), and it only is one in a generation, in previous generations, that is a soul of the world of Emanation (*Atzilut*).” This is especially so in our generation, in which it is certain that there only is one in the generation, meaning, one upon whom the entire generation stands, like Moshe in his generation, who was equal to all six-hundred thousand Jews.<sup>610</sup>

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<sup>609</sup> See Zohar III 73a

<sup>610</sup> See Mechilta and Rashi to Exodus 18:1 and elsewhere; Also see Etz Chayim, Shaar 32 (Shaar Ha'arat HaMochin) Ch. 2.

This is as explained elsewhere<sup>611</sup> on the verse,<sup>612</sup> “Did I conceive this entire people or did I give birth to it, that You say to me, ‘Carry them in your bosom, as a nursemaid carries a suckling etc.’” This is because, included within Moshe were all six-hundred thousand souls that include all the Jewish people. The same applies to the branch of Moshe present in each and every generation,<sup>613</sup> these being the leaders of the Jewish people, each leader in his generation, all the way to the leader of our generation. However, all the souls of the generation are souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and about them it states “You made garments for them, from which souls issue forth to man.”

The discourse continues, “However, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves, the souls are inner (*Pnimitiyim*), the angels are outer (*Chitzoniyim*), and the worlds are the outer of the outer (*Chitzoniyim d’Chitzoniyim*).”

The explanation of this, (in that at first glance, its relevance is not understood) is that the entire substance and point of the discourse is that the ultimate intent is to make use of the “treasury,” so that the soul will be able fulfill the mission it was sent to this world for, to make the world into “standing acacia wood (*Atzei Sheeteem Omdim*-עומדים שטים)” and planks for the Tabernacle (*Mishkan*).

Now, at first glance, even souls that are from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),

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<sup>611</sup> See Pardes Rimmonim, Shaar 8 (Shaar Mehut v’Hanhagah) Ch. 22

<sup>612</sup> Numbers 11:12

<sup>613</sup> Tikkunei Zohar, Tikkun 69 (112a, 114a)

which only are separate garments, nonetheless, specifically through them the toil in serving *HaShem*-יהו"ה, blessed is He, in a way of "you shall make a Sanctuary for Me and I shall dwell within them," is accomplished.

About this he explains that in each world the souls are the inner aspect (*Pnimiyyim*), whereas the worlds themselves are the outer of the outer aspect (*Chitzoniyyim d'Chitzoniyyim*). Therefore, the souls, who are the inner aspect (*Pnimiyyim*), are the ones who bring about the fulfillment of the mission in the worlds, which are the outer of the outer (*Chitzoniyyim d'Chitzoniyyim*), through the medium of the angels-*Malachim*-מלאכים (this being a term meaning "emissaries-*Shluchim*-שלוחים"), who are the outer aspect (*Chitzoniyyim*).

This may be understood based on the teaching of the Rav, the Maggid of Mezhritch,<sup>614</sup> on the teaching of our sages, of blessed memory,<sup>615</sup> "The ministering angels do not recite their song [above,] until the Jewish people recite their song [below], as the verse states,<sup>616</sup> 'When the morning stars sang'<sup>617</sup> together (and only afterwards continues) and all the sons of God shouted for joy."

Now, we must understand the meaning of their waiting, that is, that the angels wait until the Jewish people begin. This may be explained based on the well-known introduction that "the Jewish people arose first in thought to be created."<sup>618</sup> For,

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<sup>614</sup> Note: Rimzei Torah to Tehillim (Psalms) at the beginning (65d and on).

<sup>615</sup> Talmud Bavli, Chullin 91b; See Midrash Shemot Rabba 23

<sup>616</sup> Job 38:7

<sup>617</sup> Referring to the Jewish people who are compared to the stars. See Rashi to Chullin 91b there.

<sup>618</sup> See Midrash Bereishit Rabba 1:4

in thought (*Machshavah*) there are all twenty-two letters, as well as the five sources of speech in the mouth, and the root of all the letters is there.

That is, a person does not emit any speech from his mouth if he does not first think. If a person does emit speech without thought, the speech lacks all wisdom and intellect. We thus find that the Jewish people, who are called the “beginning-*Reishit*-ראשית,” are the root of all the worlds and angels etc., (which were revealed through the [Supernal] speech). This is why the angels are incapable of emitting any speech without the Jewish people, who are the root of them all, since they are the first thought (*Machshavah*).

We thus find that when the Jewish people begin to recite their song, the angels likewise are empowered to recite their song. This is the meaning of the name, “the Song of songs-*Shir HaShirim* שיר השירים.” That is, the “song” (*Shir*-שיר) of the Jewish people causes the many “songs” (*Shirim*-שירים in the plural) of the upper beings. This is likewise the meaning of the statement in the discourse that the souls are the inner aspect (*Pnimiyyim*), and through the inner aspect (*Pnimiyyim*) matters are caused to also be in the external aspect (*Chitzoniyyut*), these being the angels, and [even] in the externality of the externality (*Chitzoniyyut d'Chitzoniyyut*), these being the worlds.

## 5.

This then, is the meaning of [the praise], “The limitless light of the Unlimited One is below to no conclusion.” That is, it refers to the revelation and spreading forth of the aspect of the

limitlessness of the Unlimited One, all the way down in the lowest and most final of levels, meaning, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are the aspect of “below-*Matah*-מטה.”

This is as explained in short in the teaching of the Baal Shem Tov cited in Likkutei Torah L’Gimmel Parshiyot, that “the three worlds,” which are Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) of the general worlds (*Olamot d’Klallut*), meaning, Primordial Man-*Adam Kadmon* (the Worlds of the Limitless-*Olamot HaEin Sof*), the world of Emanation (*Atzilut*), and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and about the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) it is written,<sup>619</sup> “I even actualized it-*Af Aseeteev*-אף עשיתיו,” in which the word “even-*Af*-אף” causes a separation,<sup>620</sup> in that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are called “the world of separation” (*Alma d’Prooda*).<sup>621</sup>

However, this matter (not only applies to worlds and angels, but also) applies to **souls** (*Neshamot*). That is, most souls are souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is to say that they too are included in those matters that come after the separation indicated by the words “I even actualized it-*Af Aseeteev*-אף עשיתיו.” Moreover, there is a drawing down of the light (*Ohr*) in a way of descent even further down.

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<sup>619</sup> Isaiah 43:7

<sup>620</sup> See Likkutei Torah, Balak, and elsewhere.

<sup>621</sup> See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot) in the introduction to the Drush, and elsewhere.

The explanation of this is that, as he continues [to explain] in the discourse, the chaining down (*Hishtalshelut*) of the light (*Ohr*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) from level to level with an abundance of levels, is in a way that from level to level the light becomes more hidden and concealed, so much so that when the light (*Ohr*) reaches the celestial spheres and constellations, it becomes gross and physical.

Therefore, all the bestowal and revelation in this physical lowest world, comes through the celestial spheres and the constellations, as in the verse,<sup>622</sup> “With the bounty of the sun’s crop, and with the bounty of the moon’s yield,” and as in the teaching,<sup>623</sup> “There is no plant below that does not have a constellation above that strikes it and tells it to grow.” This comes from the light and Godly vitality that is bestowed by way of the celestial spheres and constellations.

To further explain, at first glance, this matter is not understood. For, it makes sense to say that in regard to the **existence** of the plant, that it should be brought into being in a way that is appropriate to this physical world, it is understood that this does not need to be by way of the constellation. However, in regard to the **growth** of the plant – which as the Alter Rebbe points out in Iggeret HaKodesh,<sup>624</sup> “As for the constellation that strikes it and tells it to grow, this is already after the plant has already sprouted, and it does not tell it to sprout from nothing to something, but only from being small to

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<sup>622</sup> Deuteronomy 33:14

<sup>623</sup> See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot) and elsewhere.

<sup>624</sup> Note: [Tanya, Iggeret HaKodesh] Epistle 20 (132a)

becoming big... However, before it sprouts, to whom would the particular constellation of each particular plant ordain all its details?" – and it thus is not understood why this matter must be by way of the constellation.

It is in this regard that he explains in the discourse that since upon the descent of the light it becomes gross and physical, therefore, the entire matter of the bestowal in this physical world (not only in regard to the existence of the thing, but also in regard to its growth), is by way of the celestial spheres and constellations.

The discourse continues [and explains] that this is an extremely great lowering, in that *HaShem's* יהו"ה Godliness comes forth with such great concealment and hiddenness, with many concealments brought about by the many chainings down in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) until the influence comes to be bestowed as an external and physical bestowal. From this it is understood that since this is such a great descent, there is the matter of wondrousness and wonder in it, that "the limitless light of the Unlimited One is below to no conclusion."

## 6.

To further explain, even though the above-mentioned descent is "to no conclusion," nonetheless, even its lowest descent is solely within the levels on the side of holiness (*Kedushah*), or at the very least, related to the aspect of holiness (*Kedushah*), and is not the actual lowest descent. It is in this regard that, in the discourse, he continues [to explain] that there

is an even greater descent, “That as there comes to be an abundance of chaining down of concealments and hiddenness, to such an extent that the opposite of Godliness can possibly come from it.

That is, it is possible for a person to forget about *HaShem*-יהו"ה completely, Heaven forbid. Worse than this, is as it is in the external husks of *Kelipah* and the side opposite holiness, [that he can come] to say,<sup>625</sup> ‘My river in mine and I have made myself [powerful],’ which literally is the very opposite of the truth. For, the truth is that ‘Yaakov blessed Pharaoh,’<sup>626</sup> (and as it states in Midrash Tanchuma, cited in Rashi there), with what did he bless him? He blessed him that the Nile should rise at his approach. This is the bestowal of the upper goodness that was drawn down. However, Pharaoh, king of Egypt-*Mitzrayim*-מצרים – which means constraint (*Meitzarim*-מצרים) and limitations – was also an ingrate, who said, ‘My river in mine and I made myself [powerful],’ which is the opposite of the truth.”

The explanation is that even in the external husks (*Kelipah*) and the side opposite holiness, there also is a drawing down of vitality from the limitless light of the Unlimited One, since, as the verse states, “You enliven them all.”<sup>627</sup> Only that as the vitality descends, it becomes gross and physicalized, and is bestowed by way of the celestial spheres and constellations, until there can be something that literally is the opposite of Godliness. Moreover, there can even be something that is the

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<sup>625</sup> Ezekiel 29:3

<sup>626</sup> Genesis 47:10

<sup>627</sup> Nehemiah 9:6; See Ch. 14 of *Hemshech “Bati LeGani”* 5710.

opposite of Godliness, in such a way that he **does not know** his Master, but intends to rebel against Him, in which case, it is not ungrateful to the same degree. There is an even lower way than this, which is that he **knows** his Master, but rebels against Him, saying, “My river is mine and I have made myself [powerful],” in which case he also in an ingrate.

About this the discourse brings the example from Pharaoh. For, even though he knew that the Nile rose upon his approach because of Yaakov’s blessing, he nevertheless was ungrateful to be egotistical and an existence unto himself. (Moreover, he was not only unto himself, but beyond that) he said, “My river is mine and I made myself [powerful].”

The great descent of this may be understood in greater depth, according to the explanation of the Mittler Rebbe in *Torat Chayim*,<sup>628</sup> in the discourse on the verse,<sup>629</sup> “It happened at the end of two years to the day: Pharaoh was dreaming, and behold, he was standing over the river,” in regard to the matter of the Nile River. [This is what is hinted at in the discourse, by [citing] the matter of [the verse], “Yaakov blessed Pharaoh. With what did he bless him? He blessed him that the Nile should rise at his approach.”

Now, seemingly, this particular detail is of no relevance, since he could have stated that Yaakov blessed him with goodness for the Land of Egypt.] Namely, the “river” referred to in this verse is the Nile River, which is the first of the four rivers that branch out from the river that goes out of Eden to

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<sup>628</sup> Note: [Torat Chayim], Mikeitz 88b

<sup>629</sup> Genesis 41:1

water the Garden.<sup>630</sup> This is as the verse states,<sup>631</sup> “From there it divides and becomes four headwaters. The name of the first is Pishon etc.”

That is, this River is still in a state of inclusion and union with the river that goes out of Eden itself. [That is, even though all four rivers generally are after “it divides,” nonetheless, since this is the first river, it still is included and united with the river that goes out from Eden itself.] This river watered all the desirable trees etc., planted in the Garden. Therefore, this river certainly has the power within it to grow all aspects of the Supernal pleasure, which is good in essence, such as all trees that are desirable and good etc.

With this in mind we can understand the greatness of the blessing that Yaakov blessed Pharaoh with, that the Nile should rise at his approach. That is, this is no ordinary blessing, but is rather the loftiest and ultimate blessing. That is, it is a drawing down of the aspect that is inclusive and united with the river that goes forth from Eden itself, this being the matter of the Supernal pleasure.

We should add to the explanation of the elevated level of goodness drawn down through Yaakov’s blessing of Pharaoh, as explained by the Tzemach Tzeddek in Ohr HaTorah,<sup>632</sup> on the verse,<sup>633</sup> “They came to Goren HaAtad... and they said ‘This is a grievous mourning for Egypt.’”

To preface, the Zohar asks a question [about this verse that discusses the mourning of Yaakov], “It should have stated,

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<sup>630</sup> Genesis 2:10

<sup>631</sup> Genesis 2:11

<sup>632</sup> Note: [Ohr HaTorah], Vayechi 418b

<sup>633</sup> Genesis 50:10-11

‘This is a grievous mourning for Israel.’ Why does it say, ‘for Egypt’? Rather, this is what they were saying. For the entire duration that Yaakov lived in Egypt, the land was blessed in his merit etc. This is why the Egyptians were in mourning.” In other words, their mourning was over the withdrawal of the blessing drawn down by Yaakov, as it states, “Yaakov blessed Pharaoh.”

The Tzemach Tzedek explains that Yaakov’s blessing to Pharaoh was that the house of Egypt should be blessed in the merit of the Jewish people, and that the Jewish people should not be enslaved. (This is as Zohar states,<sup>634</sup> “When Yaakov was alive in the world, no nation ruled over his children.”) It then was a period of goodness for Egypt and goodness for the Jewish people. [Moreover], they elevated the sparks, (as explained previously, that this blessing was drawn from a level that transcends the shattering (*Shevirah*) and repair (*Tikkun*), so that it thus was possible to elevate the sparks that fell into Egypt), and there thus was ascent for them [the Egyptians] as well.

This is similar to the matter of “to serve as companions to this one-*Letzavot LaZeh* לְצִוּוֹת לַזֶּה.” [As in the teaching of our sages, of blessed memory,<sup>635</sup> “The entire world was only created to serve as the companions of this one,” [referring to each and every person, in that<sup>636</sup> “every person is obligated to say ‘the world was created for me.’”)]

As Rambam explains at length in his commentary to Mishnah,<sup>637</sup> the ultimate intent in all of creation is for there to

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<sup>634</sup> Zohar I 249a

<sup>635</sup> Talmud Bavli, Brachot 6b

<sup>636</sup> Talmud Bavli, Sanhedrin 37a (in the Mishnah).

<sup>637</sup> In his introduction to Mishnah, (section entitled “*Achar Kach Re’eh*”).

be adhesion and companions for a wise sage etc. As understood, beside the goodness and benefit for the wise sage, this bond also causes elevation in those who adhere to him.]

In contrast, after the passing of Yaakov, the Egyptians enslaved the Jewish people, which caused them to be smitten with ten plagues, [as it states],<sup>638</sup> “If a finger struck them with ten plagues etc.” Therefore, at Goren HaAtad the Egyptians also mourned.

We thus find that the effect of Yaakov’s blessing was in two matters. The first matter is that there should not be the hiddenness and concealment over holiness, brought about by the Egyptians enslaving the Jewish people, Heaven forbid. Rather, the opposite was true, that they had all the goodness and beneficence of the land of Egypt, and could refine the sparks of holiness in the land of Egypt. The second matter is that through this, it also was beneficial to Pharaoh and the entire the land of Egypt, in that the land of Egypt was blessed in all physical matters.

Therefore, upon Yaakov’s passing, when the blessing of Yaakov was withdrawn, the Egyptians began to enslave the Jewish people. Through doing so, they ultimately lost not only the elevation brought about through the matter of “serving as companions to this one,” but beyond that, they were struck with ten plagues etc. Therefore, “This is (not simply a “mourning,” but is rather) a grievous mourning for Egypt.

From the above we also can understand the matter as it relates to what the discourse explains about the matter of “the

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<sup>638</sup> Mechilta to Exodus 14:31; Pesach Haggadah, section beginning “*Rabbi Yossi HaGleelee Omer.*”

limitless light of the Unlimited One is below to no conclusion.” That is, this refers to the descent all the way to lowest level, such as Pharaoh, who said, “My river is mine and I made myself [powerful].”

For, even though in truth “Yaakov blessed Pharaoh” that the Nile should rise upon his approach, this being the matter of bestowal of the ultimate Supernal goodness of the side of holiness, drawn from the river that goes forth from Eden, and in a way that it was drawn down below, even to the land of Egypt, so that instead of being “the [most] immoral land,”<sup>639</sup> there would be the matter of “being companions to this one,” and bonding to holiness, up to the ultimate goodness of holiness, nevertheless, instead this caused Pharaoh to say “My river is mine and I have made myself [powerful],” this being the conduct of the ultimate ingrate. However, even in this lowest of levels, there is the matter of “the limitless light of the Unlimited One is far below to no conclusion.”

## 7.

Now, based on the statement (in chapter four) that the general content of the *Hemshech* discourse of the day of his *Hilulah* relates to our service of *HaShem*-יהו"ה, it is understood that even when discussing Pharaoh, this too relates to our service of *HaShem*-יהו"ה, blessed is He. About this the discourse continues and states, “This likewise is present in the service of *HaShem*-יהו"ה of every single one, whether he is engaged in business, or whether he is a Torah scholar.”

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<sup>639</sup> See Genesis 42:9; 42:12; Midrash Kohelet Rabba 1:4

He explains, “In regard to those who are engaged in business, this is when they think to themselves, ‘my strength and the might of my hand made all this wealth for me.’<sup>640</sup> That is, even though he knows and believes that it ‘is He who gives you strength to make wealth,’<sup>641</sup> and,<sup>642</sup> ‘It is the blessing of *HaShem*-יהו"ה that enriches,’ and moreover, in every matter relating to his business he mentions the Name of Heaven, he nevertheless thinks it is by his own strength and the might of his hand. That is, he thinks his own wisdom stood for him. Therefore, when he is in a state of elevation, in all matters he becomes ‘audacious in his own existence,’<sup>643</sup> meaning that he is arrogant in the essence of his being.”

The Rebbe Maharash explains this in greater detail in the beginning of the *Hemshech* discourse “*Mayim Rabim*.” That is, the verse states,<sup>644</sup> “*HaShem*-יהו"ה your God will bless you in all that you do.” The explanation is that if you remember *HaShem*-יהו"ה your God, that it is “He who gives you strength to make wealth,” and do not say [to yourself], “my strength and the might of my hand made all this wealth for me,” then “*HaShem*-יהו"ה your God will bless you in all that you do.”

The meaning of the word “in all-*b'Khol*” here, is that **whatever you do** will come out good and will be successful. Moreover, it could be that the greatest success can come by doing a **minor act** through which one is blessed with tremendous wealth.

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<sup>640</sup> Deuteronomy 8:17

<sup>641</sup> Deuteronomy 8:18

<sup>642</sup> Proverbs 10:22

<sup>643</sup> See Psalms 52:9

<sup>644</sup> Deuteronomy 15:18

However, when “a man’s foolishness corrupts his way,”<sup>645</sup> to follow the “many schemes in the heart of man,”<sup>646</sup> that because he wants to be like his fellow, he pursues expensive things beyond his means and stature, and beyond his state and standing, thinking that it depends on his investment of himself and the strength and might of his own hand, then not only will he lose the matter of “*HaShem*-יהו"ה your God will bless you in all that you do,” but beyond this, he even will undergo losses in his physical matters, compared to what he had until now, until he even can come to incur damage to the point of endangerment, about which he brings several examples. All this begins from one’s premise that it is “my strength and the might of my hand etc.”

He continues the discourse and explains that the same is so of those who are engaged in the study of Torah. That is, even though he studies Torah and knows it is the Torah of *HaShem*-יהו"ה, (and makes a blessing over the Torah before studying it), even so, he can possibly render a Halachic ruling that is contrary to the Torah.

This is similar to those who are engaged in business. The fact that he believes that *HaShem*-יהו"ה, blessed is He, is the One who grants the strength to make wealth, is only in a way of simple faith, whereas the foundation of how he conducts himself in his business dealings is not as it should be according to Torah, and therefore the result is as stated above.

The same is so of those who are engaged in Torah study. Although they study Torah and know it is the Torah of *HaShem*-

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<sup>645</sup> Proverbs 19:3

<sup>646</sup> Proverbs 19:21

יהו"ה, blessed is He, nonetheless, in essence their study and actual knowledge is not as it should be. That is, since for him Torah is a matter of intellect, when he studies it, he forgets the Giver of the Torah. It therefore is possible for him to, Heaven forbid, say and be exacting with his own intellect, but arrive at a conclusion that is contrary to the Torah.

That is, initially he begins with the premise of simple faith, that there is a Giver of the Torah, and that the Torah is the Torah of *HaShem*-יהו"ה. He then begins to mix [his own] intellect (*Sechel*) into it, after which all that remains is the matter of intellect alone. This can persist until, as a result of his intellect, he uses the Torah to derive [a Halachic ruling] and give instruction that is contrary to the will of the Giver of the Torah.

The explanation of this is elucidated at length in Kuntres Etz HaChayim<sup>647</sup> of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, that the Oral Torah is compared to a fig,<sup>648</sup> and the fig tree is the Tree of Knowledge, (as in the view of Rabbi Shimon Bar Yochai in Midrash Rabba,<sup>649</sup> and Rabbi Nechemiah in Talmud).<sup>650</sup> However, at first glance, it seems astonishing to say that the Oral Torah is the Tree of Knowledge etc.

However, the truth is as explained in Ra'aya Mehemna,<sup>651</sup> that "the Oral Torah is the Tree of the Knowledge

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<sup>647</sup> Note: [Kuntres Etz HaChayim], Ch. 11 and on.

<sup>648</sup> See Talmud Bavli, Eruvin 54a; Midrash Bamidbar Rabba 12:9, cited in Kuntres Etz HaChayim, Ch. 5.

<sup>649</sup> Midrash Bereishit Rabba 19:6 (cited in Kuntres Etz HaChayim *ibid.*); Also see Midrash Bereishit Rabba 15:7

<sup>650</sup> Talmud Bavli, Brachot 40a

<sup>651</sup> Zohar III 124b

of Good and Evil.” However, what is meant here is not that the Torah itself is the aspect of the Tree of the Knowledge of Good and Evil,<sup>652</sup> heaven forbid to think so think so. Rather, because it manifests in physical things etc., meaning that it manifests in garments of actual goodness and evil, because of this, when a person studies it, he can come to forget the Giver of the Torah and that the Torah is the will and wisdom of יהו"ה-*HaShem*, blessed is He.

In other words, because Torah manifests in physical matters, and in order to refine and clarify these matters, it is necessary to use human intellect in a way of physical grasp and understanding, it therefore is possible that the intellect of it can become dominant and cover over and conceal the Godliness of it, until he can come to forget the Godliness in it. It then becomes the very opposite of goodness for the person who studies it.

This is as stated in Talmud,<sup>653</sup> “If he is not meritorious (*Zachah*-זכה), (meaning that he lacks the matter of refinement (*Zachut*-זכות) and radiance),<sup>654</sup> it becomes the opposite of an elixir of life for him.” All this is similar to what was stated before about Pharaoh, that he was an ingrate who said, “My river is mine and I have made myself [powerful].”

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<sup>652</sup> See Tanya, Iggeret HaKodesh, Epistle 26 (143b) in explanation of the Ra'aya Mehemna cited above.

<sup>653</sup> Talmud Bavli, Yoma 72b

<sup>654</sup> Also see Metzudat David to Job 25:5

He concludes the chapter saying, “This is because the light comes with a great abundance of constrictions, hiddenness, and concealments. This is the matter of ‘the natural order-*HaTeva*-הטבע’ which shares the same root as in the verse, ‘sunken (*Toovoo*-טבעו) in the sea of reeds.’<sup>655</sup> That is, because of the abundant chaining down of the light, which chains down from level to level until the final most levels, the light is sunken and extremely hidden and concealed.”

It is in this regard that he continues in the next chapter and explains that even in the final most levels, “below to no conclusion,” there is the drawing down and presence of the limitless light of the Unlimited One, (as a result of which the matter of,<sup>656</sup> “no one banished from Him will remain banished” is caused).

In the chapters that follow, he continues by explaining the matter of “the limitless light of the Unlimited One is high above to no end,” and that from this aspect there is a drawing down of the treasures that are expended and given to the legions of *HaShem-Tziv’ot HaShem*-יהו"ה-צבאות. This not only includes the commanding officers, but all the soldiers.

On the contrary, the victory is primarily brought about by the soldiers, to transform the lies (*Sheker*-שקר) and folly (*Shtut*-שטות) of the world and make them into planks (*Kerashim*-קרשים) and “standing acacia wood” (*Atzei Sheeteem*

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<sup>655</sup> Exodus 15:4; See Ohr HaTorah, Shir HaShirim Vol. 1, p. 315; Sefer HaMaamarim 5689 p. 51.

<sup>656</sup> Samuel II 14:14; See Tanya, Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3.

*Omdeem*-עומדים שטים), (specifying “standing-*Omdeedim*-עומדים” similar to “pillars-*Amudim*-עמודים” that connect the ceiling to the floor)<sup>657</sup> in order to bring about, “They shall build a Sanctuary for Me and I will dwell within them.”

Through taking advantage of the treasures that were expended for the sake of fulfilling the mission and achieving victory in the war, we thereby fulfill the ultimate intent in service of *HaShem*-יהו"ה, blessed is He, this being the matter of “They shall build a Sanctuary for Me and I will dwell within them,” meaning, within each and every Jew.

Through the toil of each and every Jew serving *HaShem*-יהו"ה, blessed is He, we thereby cause the primary essence of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, to be in the lower worlds. In other words, just as when “I came to My garden,” meaning “My wedding canopy,” the primary essence of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, was in the lower worlds, so likewise will this come about with the arrival of our righteous Moshiach, in the near future, and in the most literal sense!

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<sup>657</sup> See *Hemshech* “*Bati LeGani*” 5710 – Ch. 9