

Discourse 23

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

Delivered on the 10th of Shvat, 5725
By the grace of *HaShem*, blessed is He,

1.

The¹⁰⁹⁴ verse states,¹⁰⁹⁵ “I have come to My garden, My sister My bride.” The Rebbe, whose Hilulah we are celebrating, brings the teaching of the Midrash [that states],¹⁰⁹⁶ “I have come to My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני – to the place where I primarily was at first,¹⁰⁹⁷ in that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds.

Afterwards, through the sin of the tree of the knowledge of good and evil, Adam caused the withdrawal of the *Shechinah* from the earth to the firmament. Subsequently, in the following generations in which they transgressed the commandment of *HaShem*-יהו"ה, the *Shechinah* withdrew from firmament to firmament until the seventh firmament.

Afterwards, righteous *Tzaddikim* came, the forefathers of the world, and they drew the *Shechinah* down from the

¹⁰⁹⁴ This discourse is **primarily** based on the fifteenth chapter of *Hemshech* “*Bati LeGani*” 5710.

¹⁰⁹⁵ Song of Songs 5:1

¹⁰⁹⁶ Midrash Shir HaShirim Rabba to Song of Songs 5:1

¹⁰⁹⁷ See Midrash Bereishit Rabba 19:7

seventh firmament, until the seventh [generation] came, this being our teacher Moshe, and “all sevens are beloved,”¹⁰⁹⁸ and he drew it down from the firmament to the earth. For, this was *HaShem*’s-יהו"ה Supernal intent, that the *Shechinah* should return to be in the lower world, to “the place where I primarily was at first.”

This also is the meaning of the verse,¹⁰⁹⁹ “The righteous shall [inherit the earth], and dwell (ו'ישכנו-*Yishkenu*) upon it forever.” That is, the matter and toil of the righteous (*Tzaddikim*) and “Your people are all righteous (*Tzaddikim*),”¹¹⁰⁰ is to make a dwelling place for the Holy One, blessed is He, in the lower worlds. For, through their toil in serving *HaShem*-יהו"ה, blessed is He, with the restraint (*Itkafiya*), and transformation (*It'hapcha*) of the side opposite holiness, they cause the glory of the Holy One, blessed is He, to be elevated (*Istalek*) in all the worlds.¹¹⁰¹

That is, they cause the illumination and revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). This is the meaning of “the glory of the Holy One, blessed is He,” which is “in all the worlds,” equally. That is, this refers to the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and illuminates in all worlds equally, in a way of “elevation” (*Estalek*-אסתלק).¹¹⁰²

¹⁰⁹⁸ Midrash Vayikra Rabba 29:11

¹⁰⁹⁹ Psalms 37:29

¹¹⁰⁰ Isaiah 60:21; Mishnah Sanhedrin 10:1

¹¹⁰¹ Tanya, Likkutei Amarim, Ch. 27 (34a); Likkutei Torah, Pekudei cites Zohar II 128b (and also cites to Zohar II 67b. Also see Zohar II 184a); Also see Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c.

¹¹⁰² See Torah Ohr, Vayakhel ibid.

This likewise is the meaning of the verse,¹¹⁰³ “They shall build a Sanctuary for Me, and I will dwell within them (v’*Shachanti b’Tocham*-בְּתוֹכְכֶם),” meaning, within the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*) and also “within **them-b’Tocham**-בְּתוֹכְכֶם,” meaning, within each and every Jew.¹¹⁰⁴ For, it is they who draw down (*Mashkeeneem*-מַשְׁכִּינִים) His Indwelling Presence, blessed is He, the *Shechinah*, to below, this being the matter [expressed in the words], “and dwell (v’*Yishkenu*-וַיִּשְׁכְּנוּ) upon it forever.”

He continues to explain¹¹⁰⁵ that the primary way of serving *HaShem*-יְהוָה, blessed is He, in the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*) (the substance of which is to affect the matter of “I shall dwell”) is through the matter of the sacrificial offerings (*Korbanot*) (and the incense-*Ketoret*).¹¹⁰⁶ Their matter is as in the teaching,¹¹⁰⁷ “The mystery of the sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*).” Afterwards, there is caused to be the matter [expressed in the teaching],¹¹⁰⁸ “It brings satisfaction of spirit before Me that I spoke and My will was done,” this being the matter of drawing down to below.

¹¹⁰³ Exodus 25:8

¹¹⁰⁴ See [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; Likkutei Torah, Naso (20b); [Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there)], and elsewhere.

¹¹⁰⁵ In chapter two (of the aforementioned discourse) and on.

¹¹⁰⁶ See the beginning of chapter three (of the aforementioned discourse).

¹¹⁰⁷ See Zohar II 239a; Zohar III 26b

¹¹⁰⁸ Torat Kohanim and Rashi to Leviticus 1:9; Sifri and Rashi to Numbers

This is also why the Tabernacle (*Mishkan*) was made of acacia wood (*Atzei Sheeteem*-שטיים-עצי), as the verse states,¹¹⁰⁹ “And you shall make the boards for the Tabernacle of acacia-wood (*Shitim*-שטים) standing up.” This is because “acacia wood-*Sheeteem*-שטיים” is a word that denotes “folly-*Shtut*-שטות,” (as stated in Midrash).¹¹¹⁰ In other words, it is necessary to transform worldly folly (*Shtut*-שטות) and make it into boards for the Tabernacle (*Mishkan*).

This is also emphasized in the word for “board-*Keresh*-קרש,” which shares the same letters as “falsehood-*Sheker*-שקר,” (as explained at length in the continuation of the discourse regarding the significance of these letters, both as to what they hint at Above, as well as in man’s service of *HaShem*-יהו"ה, blessed is He, below). In other words, from the falsehood (*Sheker*-שקר) of the world we make the boards (*Kerashim*-קרשים) of the Tabernacle (*Mishkan*), and in a way that they are called “standing-*Omdeem*-עומדים.” This is like the matter of pillars (*Amudim*-עמודים) which connect that which is Above to that which is below, and that which is below to that which is Above, to the point that they become one.

All this comes about through serving *HaShem*-יהו"ה, blessed is He, in a way of “holy folly” (*Shtut d’Kedushaah*), this being service of Him that transcends reason and intellect. This service is rendered by the Jewish people, who are called “the Legions of *HaShem*-*Tzivot HaShem* יהו"ה-צבאות.”¹¹¹¹

¹¹⁰⁹ Exodus 26:15

¹¹¹⁰ Sifri to Numbers 25:1; Bamidbar Rabba 20:22; Tanchuma Balak 16.

¹¹¹¹ Exodus 12:41

He continues to explain on a deeper level¹¹¹² why the Jewish people are called “the Legions of *HaShem-Tzivot* *HaShem*-צבאות יהו"ה.” For, the matter of an “army-*Tzava*-צבא” is that through them it is possible to go out to war and be victorious in it. As we see with earthly kings, that the matter of victory affects the king to such a great degree, to the point that all his treasures, both what he himself amassed, as well as what his forefathers amassed, which are so precious that he never displays them, and certainly does he not use them, yet when it comes to being victorious in the war, the king opens his treasures and squanders them. That is, they are given into the hands of the officers of the army, for the purpose of the soldiers of the army, the Legions of *HaShem-Tzivot* *HaShem*-צבאות יהו"ה, so that they will be victorious in the war.

Now, to understand the matter of the treasury as it is Above, he prefaces¹¹¹³ with the statement in (Zohar and) Tikkunei Zohar,¹¹¹⁴ “The limitless light of the Unlimited One is high above to no end, and far below to no conclusion.” As he concludes later [in the discourse],¹¹¹⁵ the matter of “high above to no end” is the matter of the treasury. However, in order to understand the greatness of the matter of “high above to no end” in a way of expansiveness and depth, in the preceding chapters¹¹¹⁶ he first explains the matter of the greatness of “far

¹¹¹² In chapter 11 (of the aforementioned discourse).

¹¹¹³ In chapter 12 (of the aforementioned discourse).

¹¹¹⁴ Zohar Chadash, Yitro 34c; Tikkunei Zohar, end of Tikkun 57; Also see Tikkun 19 there.

¹¹¹⁵ In chapter 17 (of the aforementioned discourse).

¹¹¹⁶ In chapter 13 (of the aforementioned discourse). Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5723 (Torat Menachem, Sefer HaMaamarim, Bati LeGani Vol. 2, p. 453) translated in The Teachings of The Rebbe 5723, Discourse 15.

below to no conclusion.” This refers to the aspect of the spreading forth of the aspect of His limitlessness (*Ein Sof*) all the way far below, in a way that wherever it is drawn forth, even “far below,” it remains in a state of limitlessness (*Ein Sof*), thus indicating the greatness of the matter.

Afterwards, he begins explaining the matter of “high above to no end,” this being an even loftier matter than “far below to no conclusion.” He then concludes [and explains] that this is the matter of the treasury, and that even this matter is granted to the soldiers. Moreover, not only is it merely granted, but this is done in a way of squandering. From this it is understood to what degree the matter of victory is so important to the King Himself.

2.

In the fifteenth chapter he begins by explaining: “Now, just as the limitless light of the Unlimited One is far below and spreads forth in revelation to no end or enumeration whatsoever, in the same way the limitless light of the Unlimited One is high above to no end in the aspect of the concealment of the light, with concealment after concealment, in elevation after elevation, in a state of the absence of light and the absence of revelation. In general, this is the matter of the restraint-*Tzimtzum* of the light of the Unlimited One, blessed is He, which is the concealment of the light and its becoming subsumed in His Essential Self, blessed is He.”

The explanation is that, though it makes sense in regard to the matter of “the limitless light of the Unlimited One is

below to no end,” that since the limitless light of the Unlimited One, is essentially as it is before the restraint of the *Tzimtzum*, we thus can understand the greatness of its being drawn down to below, far below to which there is no lower, this being in a way of “no conclusion,” compared to how it was before the restraint of the *Tzimtzum*.

However, the matter of “the limitless light of the Unlimited One is high above to no end” is not understood. For, it goes without saying that the limitless light of the Unlimited One is present before the restraint of the *Tzimtzum*, and this being so, what is the meaning of stating that it is “above to no end?” Thus, it is in this regard that the discourse explains that it “is high above to no end in **a state of the concealment of the light**,” this being concealment after concealment and elevation upon elevation etc., which in general is the matter of the *Tzimtzum* etc.

The explanation is as explained in the teaching of the Baal Shem Tov^A (printed in Keter Shem Tov) in explanation of the verse,¹¹¹⁷ “In the beginning God created the-*Bereishit Bara Elohi*”*m Et-*את-אלהים בראשית ברא אלהים,” as follows: [In regard to the word] “In the beginning-*Bereishit*-בראשית,” Targum Yerushalmi states, “With Wisdom-*b’Chochmah*-בהכמה,” which is the letter *Aleph*-א, as the verse states,¹¹¹⁸ “I will teach you wisdom-*A’Alephcha Chochmah*-אאלפך חכמה.” He cloaked

^A Keter Shem Tov, Part 2, close to the end, in the section entitled “From the Baal Shem Tov, of righteous memory, “*Bereishit*-בראשית,” to which Targum Yerushalmi states, “With Wisdom-*b’Chochma*-בהכמה” etc. (p. 58). [Section 355 – in the edition published by Kehot 5764, see p. 222 and on].

¹¹¹⁷ Genesis 1:1

¹¹¹⁸ Job 33:33

Himself within it, (within the letter *Aleph*-א) and created the “Light-*Ohr*-אור” from the letter *Aleph*-א, this being the light (*Ohr*-אור) of the world of Emanation-*Atzilut*-אצילות. He then cloaked the letter *Aleph*-א in the letter *Beit*-ב and created the world of Creation-*Briyah*-בריאה. He then cloaked the letter *Beit*-ב again within the letter *Gimmel*-ג and created the worlds that are below the world of Creation (*Briyah*), until He was cloaked in the letter *Tav*-ת and created the lower worlds.

Thus, this is the meaning of the verse, “In the beginning God created the-*Bereishit Bara Elohi*”m *Et*-בראשית ברא אלהים” [in which the word “the-*Et*-ת”א includes all 22-כ”ב letters from *Aleph*-א to *Tav*-ת. Within them is His spiritual presence, blessed is He, which is called “heaven-*Shamayim*-שמים,” in that the Holy One, blessed is He, cloaked and garbed Himself within these 22-כ”ב letters, and created “the earth-*Aretz*-ארץ,” this being all coarse earthly matters.

This is through the four-hundred garments from *Aleph*-א-1 through *Tav*-ת-400, this being the lower earth of which there is no lower. Afterwards, the Holy One, blessed is He, once again concealed himself with many coverings and many shells, these being chaos (*Tohu*-תוהו), void (*Vohu*-בוהו), darkness (*Choshech*-חושך) and the abyss (*Tehom*-תהום), about which the verse states,¹¹¹⁹ “And the earth was chaos and void etc.” All this was brought about through His title “God-*Elohi*”m-אלהים” (“In the beginning God-*Elohi*”m-אלהים created”), this being the matter of the [power of] *Might-Gevurah* and constriction-*Tzimtzum*.

¹¹¹⁹ Genesis 1:2

From this it is understood that there is the presence of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as He is revealed before the restraint of the *Tzimtzum*. This is as he cites later in the discourse, that there was an upper simple light that filled the totality of all existence.¹¹²⁰ Then this was constricted and the light was garbed in many garments, as mentioned above, or in the words of the discourse, “with concealment after concealment, in elevation after elevation, in a state of the absence of light and absence of revelation.”

In other words, the concealment and elevation is in two ways: There is the aspect of the absence of the light, and the aspect of absence of revelation. The absence of the light refers to “His withdrawal of His light to the side,” and the absence of revelation means that even in the place that the light is present, it is in a way that the light is not revealed. It is with the above in mind that, in the discourse, he explains the matter of “high above to no end,” just as he previously explained the matter of “far below to no conclusion.”

Now, we should add in regard to the matter of the constriction (*Tzimtzum*) and concealment “high above to no end,” based on the explanation in the teachings of the Rav, the Maggid of Mezhritch,^B in *Rimzei Torah* to the Torah portion of Beha'alotcha,¹¹²¹ on the verse,¹¹²² “Make for yourself two silver trumpets.” [There he explains]: The Holy One, blessed is He,

¹¹²⁰ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

^B Ohr Torah, Beha'alotcha (explained in *Yahal Ohr* [to Psalms] 98:6 (p. 357 and on), and in the discourses of Va'era and Bo of 5675 (*Hemshech* 5672 Vol. 2 p. 830 and on)).

¹¹²¹ Section 134

¹¹²² Numbers 10:2

made various constrictions (*Tzimtzumim*) by way of numerous worlds, in order that there be union with man, who cannot bear His brilliance, and man must separate himself from all physicality until he ascends by way of all the worlds and comes to oneness with the Holy One, blessed is He. He then is called “man-Adam-אדם.” This is because man (below) is only *Dalet-ד* and *Mem-מ* [meaning, speech (*Dibur-דבור*) and thought (*Machshavah-מחשבה*)]. However, when he cleaves to the Holy One, blessed is He, who is the Master of the World-*Alupho Shel Olam-אלופו של עולם*, he then becomes “man-Adam-אדם.”

This then, is the meaning of the “two silver trumpets-*Chatzotzrot-חצוצרות*.” That is, man is only a “half form-*Chatzi Tzurah-חצי צורה*,” this being only the “blood-*Dam-דם*,” whereas the *Aleph-א* is alone, so to speak, and is also not a complete “form-*Tzurah-צורה*.” However, when they cleave together, they are made into a complete “form-*Tzurah-צורה*.”

From this it is understood that even though there are various constrictions (*Tzimtzumim*), concealment after concealment etc., nonetheless, this is not in a way that the light (*Ohr-אור*) has no relation to the place in which it is concealed, meaning, that it is not at all applicable for it to become revealed. Rather, *HaShem's* יהו"ה ultimate Supernal intent is for the light (*Ohr-אור*) to be drawn down below in the place of man (*Adam-אדם*) and in a way of union that has an inner (*Pnimi*) effect.

In other words, man (who, in and of himself, is only “blood-*Dam-דם*”) should break through his physicality and ascend from below to Above, until he bonds to the Holy One, blessed is He, this being the *Aleph-א*, the Master of the

World-*Alupho Shel Olam*-אלופו של עולם, in a way of oneness (*Achdut*-אחדות), this being the complete form (*Tzurah*-צורה).

3.

He continues in the discourse, “For, before the restraint of the *Tzimtzum* the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, was openly revealed. This is as stated in Etz Chayim, that before the emanation of the emanated, the upper simple light filled all of existence etc. However, through the restraint of the *Tzimtzum* the limitless light of the Unlimited One was concealed etc.”

From this we can understand an additional matter. Namely, that the restraint of the *Tzimtzum* is solely in the aspect of the light “that **filled** (*Memaleh*) all existence.” However, this was not so of the limitless light of the Unlimited One as it is Above etc., in its root, in the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He. For, it is inapplicable to speak of “an upper simple light that filled all existence” there, since there only is the matter of His ability there, and it therefore is also inapplicable for there to be a matter of constriction (*Tzimtzum*) there.

For, as explained at length by the Alter Rebbe in Torah Ohr^C and Likkutei Torah,¹¹²³ the matter of the constriction (*Tzimtzum*) and empty space (*Makom Panuy*) is only in the light

^C [Torah Ohr] beginning of Vayera (14b) (see the notes of the Rebbe Rashab whose soul is in Eden) [The notes of the Rebbe Rashab whose soul is in Eden to the discourse entitled “*Patach Eliyahu*: in Torah Ohr 5658 p. 52 and on.]

¹¹²³ Likkutei Torah, Nitzavim 49a

(*Ohr*), whereas in the Luminary (*Ma'or*) a matter of constriction (*Tzimtzum*) is inapplicable, Heaven forbid to think so. In other words, in the matter of the light (*Ohr*), in which it is applicable for there to be a matter of spreading forth (*Hitpastut*), it thus is also applicable for there to be constriction (*Tzimtzum*) in it. Thus, when it is said that through the constriction (*Tzimtzum*) of the light (*Ohr*) there remained a void and empty space, this solely is in relation to the light (*Ohr*).

That is, at first the light (*Ohr*) was openly revealed in a manner in which it filled all of existence, which is why there was no room for the existence of the worlds, due to the brilliance of the light (*Ohr*) (as in the words of the teaching of the Maggid of Mezhritch). Then, upon the concealment of the light (*Ohr*) there was caused to be an empty space and void, the meaning of which is that it is a space that is empty of the light (*Ohr*), meaning that there is no light and revelation in it at all.

However, in regard to the Luminary (*Ma'or*), even after the restraint of the *Tzimtzum*, the Luminary (*Ma'or*) is revealed in every place. This is as cited in Torah Ohr, that this is why even small children know that “there is a God present there etc.”¹¹²⁴ this being the matter of “the name of Heaven is frequent upon the mouths of everyone.”¹¹²⁵

However, we still must understand the matter as it relates to the revelation of the limitless light of the Unlimited One before the restraint of the *Tzimtzum*, when “there was an upper simple light that filled all of existence.” For, at first

¹¹²⁴ Mishneh Torah, Hilchot Yesodei HaTorah

¹¹²⁵ Maamarei Admor HaZaken 5565 Vol. 1, p. 12; Inyanim p. 68, p. 70; Sefer HaMaamarim 5689 p. 23 and on.

glance, since this is truly the limitless light of the Unlimited One, it is not applicable for any descriptive terms or limitations to be used about it whatsoever. It thus is necessary to state that in it, there is both the aspect of limited light (*Ohr HaGvul*), as well as the aspect of the limitless light (*Ohr HaBli Gvul*).

That is, [it possesses] both the light that gives room for the existence [of the worlds], as well as the light that does not give room for the existence of the worlds. This being so, why was the revelation of the limitless light of the Unlimited One in a way in which there was “an upper simple light that filled all of existence” without giving any room for the existence of the worlds?

About this he continues in the discourse [stating]: “The explanation is that it states in Avodat HaKodesh¹¹²⁶ that just as the Unlimited One, blessed is He, has the power of limitlessness (*Bli Gvul*), so likewise, He has the power of limitation (*Gvul*). For, if you were to say that He only has the power of limitlessness (*Bli Gvul*) and does not have the power of limitation (*Gvul*), then you would be causing [a limitation and] deficiency in His perfection. Nonetheless, the Unlimited One is the ultimate perfection of all, and the perfection of the Unlimited One, blessed is He, means that He includes both the power of limitlessness (*Bli Gvul*), as well as the power of limitation (*Gvul*).”

Nevertheless, “before the restraint of the *Tzimtzum*, the limitless light of the Unlimited One, which is free of limitation (*Bli Gvul*) was revealed, whereas the power of limitation (*Ko'ach HaGvul*) of the Unlimited One, was concealed. Thus,

¹¹²⁶ Avodat HaKodesh, Part 1, Ch. 8.

about this he states that there was an upper simple light, this being the limitless light of the Unlimited One, which is free of limitation (*Bli Gvul*) and filled all the space of existence.

That is, all that was sensed was the aspect of the limitlessness (*Bli Gvul*) of the Unlimited One, whereas the power of limitation (*Ko'ach HaGvul*) of the Unlimited One, this being the aspect of [novel] existence and “somethingness” (*Yeshut*) was not at all sensed.”

In other words, when the limitless light (*Ohr HaBli Gvul*) of the Unlimited One was openly revealed, the limited light (*Ohr HaGvul*) was not sensed. In other words, even though the limited light (*Ohr HaGvul*) was present, nonetheless, it was not sensed, and all that was sensed was the limitless light (*Ohr HaBli Gvul*). Therefore, there automatically was no room for the existence of the worlds.

Thus, it was to this end that there was the matter of the constriction of the *Tzimtzum*, in a way that He completely constricted His light, which is why there was caused to be the empty space and void, this being a void that is empty of the light, such that there is altogether no revelation of light (*Ohr*) within it (as mentioned before). Afterwards, He drew forth a short thin Line-*Kav*, from which there subsequently was caused to be the creation and [novel] existence of the worlds.

4.

He continues in the discourse [and states], “The constriction (*Tzimtzum*) is only relative to us, whereas relative to Him, blessed is He, the constriction (*Tzimtzum*) does not at

all conceal, and He illuminates after the *Tzimtzum* just as He illuminates before the *Tzimtzum*. This is like the words,¹¹²⁷ ‘You are He before to the creation of the world, and You are He after the creation of the world,’ in a way of total equality, and the *Tzimtzum* affects no concealment whatsoever.”

This matter requires explanation, being that at first glance, it is not understood. For, the matter of the *Tzimtzum*, after which there was caused to be the creation of the worlds, all the way to “far below to no conclusion,” is the greatest of all changes.

However, the explanation is as explained by his honorable holiness, the Mittler Rebbe,^D in Shaar HaYichud¹¹²⁸ (chapter nine). Namely, that at first glance, the verse that states, “I *HaShem*-יהו"ה have not changed,” is not understood. For [“I *HaShem-Ani* *HaShem*-יהו"ה אֲנִי”] refers to the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), and [the verse states],¹¹²⁹ “Your Kingship is the Kingship over all the worlds.” In other words, “Your Kingship” as it is before the restraint of the *Tzimtzum* “is the Kingship over all the worlds,” even the lowest world. This being so, when there is a change even in Kingship-*Malchut* of the world of Action (*Asiyah*), this also affects a change in the aspect of “Your Kingship-*Malchut*”-מלכותך.”

He explains that “the resolution of all this is the matter of the *Tzimtzum*, as known. For, if the influence was in a way of cause and effect, then the matter of change and reaction

¹¹²⁷ After the “small Shema” in the Korbanot section of the morning prayers.

^D See Maamarei (Admor HaZaken) 5562 (Vol. 1) (p. 280).

¹¹²⁸ Translated as The Gate of Unity.

¹¹²⁹ Psalms 145:13

would fall upon it etc. However, since the aspect of the drawing down [of influence] is only in a way of a light and ray, [and as he specifies [there] that there is a known difference between “light” (*Ohr*-אור) and “influence” (*Shefa*-שפע), as also explained in the discourse entitled “*Lehavin Inyan Ohr Ein Sof Baruch Hoo SheHoo LeMaalah Ad Ein Keitz uLeMata Ad Ein Tachlit*,”¹¹³⁰ the intention in [using] the specific word “Light-*Ohr*-אור” is in order to negate the matter of “Influence-*Shefa*-שפע” which affects change in the bestower] and this too is by means of *Tzimtzum* [especially the first *Tzimtzum*, which is in a way of withdrawal and a leap,¹¹³¹ such that the light was withdrawn and there was caused to be a void and empty space, after which only a small thin Line-*Kav* was drawn forth, which is in addition to the fact that the *Tzimtzum* itself was only in the light and radiance]. This being so, there utterly is no change whatsoever in the Essential Self of *HaShem*’s יהוה Godliness etc.”

Beyond this, even in the matter of the light (*Ohr*) no change was caused. In other words, even though the matter of the *Tzimtzum* took place in the light (*Ohr*), and beyond that, even though the light (*Ohr*) that was drawn down after the *Tzimtzum* is only a short thin Line-*Kav*, and the very fact that there is a drawing forth in a way of a shortness and thinness is a matter of *Tzimtzum* (in addition to the fact that the beginning of its drawing forth was through the *Tzimtzum*), nevertheless, the matter of “I have not changed” was also in the Light (*Ohr*).

¹¹³⁰ Maamarei Admor HaZaken 5562 Vol. 2, p. 370, and with additions etc., in *Ohr HaTorah Inyanim*, p. 110 and on; *Sefer HaMaamarim* 5627 p. 456 and on.

¹¹³¹ See *Likkutei Torah*, *Shir HaShirim* 45b

This is as stated by the Tzemach Tzeddek^E in Mitzvat Ha'amanat Elokut, that this matter (that it is inapplicable for there to be change even in the light (*Ohr*)) is explained in the explanations of Otzrot Chayim.

This may be understood by way of the example brought for this.¹¹³² That is, the soul of our teacher Moshe was from the aspect of the world of Emanation (*Atzilut*). In other words, there was an illumination within him of the world of Emanation (*Atzilut*) in a state of revelation [as he was] below. In other words, even as he was below, he was in a state of the world of Emanation (*Atzilut*).

Now, from the perspective of the world of Emanation (*Atzilut*) itself, there is no obstruction, such that if Moshe was present with us today, the light of the world of Emanation (*Atzilut*) would be revealed in him. It only is that in this generation there is no revelation of the light of the world of Emanation (*Atzilut*) below. However, even so, it must be said that there is the presence of the light of the world of Emanation (*Atzilut*) below as well, only that in this generation it is not revealed.

The same is so of the matter of prophecy, that even though since the destruction of the Holy Temple, prophecy was nullified,¹¹³³ nevertheless, there is the presence of prophecy

^E Chapter 6 [Derech Mitzvotcha, 51b] (he cites there to the explanation in Otzrot Chayim, see) Shoresch Mitzvat HaTefillah, Ch. 34 and on [p. 134b and on] (beginning of Ch. 35, "Three columns in the manuscript of his holy handwriting" [a note of the publisher of the first edition of Derech Mitzvotcha], "To elucidate based upon what it states in Likkutei Torah, in the additions (Hosafot) to Vayikra [51b and on] in the discourse entitled "*Lehavin Mah SheKatuv b'Otzrot Chayim, Perek Hey*") – Also see Likkutei Torah, Nitzavim (49b).

¹¹³² See Likkutei Torah Nitzavim [49]b *ibid*.

¹¹³³ See Talmud Bavli, Bava Batra 12a.

even in this world, except that the obstruction stems from the recipients. Nevertheless, from the perspective of the light and bestowal, there is no obstruction, in that even today there is the presence of the existence of the light and bestowal, except that they are not seen and revealed except according to the capacities of the recipients. In other words, the change is not in the light (*Ohr*), but in the fact that there are none who are capable of receiving the light (*Ohr*).

Another example of this is brought in Mitzvat Ha'amanat Elokut,¹¹³⁴ in the analogy of a teacher who lowers himself in order to engage in wisdom with a small child, according to the capacity of [the child's] intellect etc. This is as he explains in the discourse, with the analogy of "a teacher who bestows intellect to his student, that his desire is that "his saplings will [ultimately] be like himself."¹¹³⁵

However, for the recipient to be able to absorb the bestowal, the teacher must completely withdraw the light of his own intellect (being that his intellect is much loftier, beyond all relative comparison to the intellect and understanding of the student) and bring forth an intellectual light that accords to the capacity of the recipient. He does this through various constrictions and concealments, so that the matter can be received by the student. This being so, all the constrictions are only in relation to the recipient, whereas from the teacher's perspective, there is no constriction at all."¹¹³⁶

¹¹³⁴ Ch. 4 – in Mahadura Batra (48b)

¹¹³⁵ See Talmud Bavli, Taanit 5b and on.

¹¹³⁶ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12 & 13.

In other words, the withdrawal of the teacher's intellect is not in a way that his intellect no longer exists, only that it has no relation to the recipient student. For, the fact that the teacher has a great and broad intellect etc., is not relevant to the connection between the student and the teacher. Therefore, when the teacher must bestow and reveal intellect to his student, the intellect of the teacher is then not revealed, not even his intellect as it is limited to that which relates to the student, as it is in the teacher himself, with the intellect of the teacher as it is, in and of himself.

From all the above it is understood that even from the perspective of the light (*Ohr*), there is no matter of change, since the change is only in the lack of the capacity of the recipient to receive the light, like the light of the world of Emanation (*Atzilut*) or the light of prophecy, such that they would be revealed, like Moshe in his times or the prophets in their times.

Beyond this, the one whose Hilulah we are celebrating explains in the discourse, that even from the perspective of the *Tzimtzum* itself, there is no matter of change, “for even relative to us, the first constriction of *Tzimtzum* and all the constrictions of the chaining down of the worlds, are for the sake of revelation. This is because the primary matter of the *Tzimtzum* is so that [the light] will be received, as explained before in the analogy. This being so, the *Tzimtzum* does not affect a concealment.”

The explanation is as he explains in the analogy, that the desire of the teacher is that “his saplings should [ultimately] be like himself.” That is, his intent is that the student should

ultimately come to be like the teacher, only that for the student to come to this, there first must be the constriction (*Tzimtzum*) and withdrawal (*Siluk*) of the teacher's intellect altogether, like the first restraint of *Tzimtzum*, which is in a way of withdrawal (*Siluk*).

Then, afterwards, there must be the drawing forth of a thin short Line-*Kav*. That is, he must draw forth the light of the intellect as it accords to the capacity of the student. Moreover, even after the teacher has come up with the light of intellect as it accords to the capacity of the student, he cannot to draw it down according to how it is in himself, but must make many additional constrictions and concealments, this being the matter of the short thin Line-*Kav*, so that the matter can be received by the student. Through this he ultimately causes that "his saplings will be like himself."

From this it is understood that not only is it so, that from the perspective of the light (*Ohr*) there is no matter of change, since, in and of itself, the light (*Ohr*) is present in open revelation, only that it is of no relation to the student, but beyond this, even the constriction (*Tzimtzum*) itself, since its ultimate purpose as for the student to be like the teacher ("his saplings should be like himself") meaning that the student too should receive the limitless light (*Ohr HaBli Gvul*) of the teacher, therefore, at the time of the constriction (*Tzimtzum*) itself, within the *Tzimtzum*, there is the presence of the limitless light (*Ohr HaBli Gvul*) of the teacher.

Except that for the student to receive the limitless light (*Ohr HaBli Gvul*), the drawing forth must be in a way that it appears to the student that this is a matter of change and

constriction. However, this is not a true change, but is rather as the teacher sees it [in the first place], this being the matter of “his saplings should be like himself,” except that this is only the beginning and is only in potential, whereas it subsequently is drawn forth and revealed in actuality.

5.

However, even though after all the matters of the effect of the *Tzimtzum*, this is in a way of “I have not changed,” nevertheless, when it comes to the matter of revelation, this is in a way of concealment after concealment. This is as discussed before, citing the teaching of the Baal Shem Tov about the matter of the manifestation within the 22-כ”ב letters from *Aleph*-א through *Tav*-ת, until the manifestation within chaos (*Tohu*-תוהו), void (*Vohu*-בוהו), and darkness (*Choshech*-חושך) etc. Thus, it is in this regard that he continues the discourse [stating], “Nevertheless, the limitless light of the Unlimited One is not sensed.

Moreover, even in the aspect of the inner manifest light (*Ohr Pnimi*), which is the light and vitality that vitalizes and enlivens all beings that exist, there nevertheless are creatures such as those who do not sense that the vitality is Godly vitality. That is, even though every person senses that there is a vitality that enlivens him, and he clearly knows that the primary aspect [of his being] is the vitality, whereas the body is nothing at all [in comparison] and the vitality is primary, nonetheless, he does not sense that the vitality is Godly vitality.”

Beyond this, as he continues in the discourse and adds, “The light is concealed and hidden from level to level, until it is possible for a person to say [to himself], ‘My river is mine etc.,’¹¹³⁷ and,¹¹³⁸ ‘My strength and the might of my hand etc.’”

The explanation is that, at first glance, through contemplation (*Hitbonenut*), one should come to the recognition that it is “with the speech of *HaShem*-יהוה that the heavens were made, and all their hosts with the breath of His mouth.” For, as explained by the Rebbe Maharash in the continuum of discourses (*Hemshech*) [known as] “*Mayim Rabim*,”^F (this being one of the discourses that was repeated many times),¹¹³⁹ every physical thing is composed of the four foundational elements of fire, air, water, and earth,¹¹⁴⁰ and when they separate [and decompose] nothing remains of it.

We thus find that the primary existence of all physical things is the power that composes, bonds and unifies all the foundational elements (in that [this power] is above them), its root being the utterance that enlivens that thing and brings it into existence at all times and at every moment, in a way that “forever *HaShem*-יהוה Your word stands firmly in the heavens.”¹¹⁴¹

¹¹³⁷ Ezekiel 29:3

¹¹³⁸ Deuteronomy 8:17

^F 5637 ch. 159, and elsewhere.

¹¹³⁹ See HaYom Yom for the 28th of Tammuz, that one of the Maamarim that the Rebbe Maharash would repeat on various occasions was the discourse entitled “*Mi Kamocha*” 5629, the substance of which is found in the continuum (*Hemshech*) of “*Mayim Rabim*” Ch. 155-160.

¹¹⁴⁰ See Mishneh Torah, Hilchot Yesodei HaTorah 4:1 and on.

¹¹⁴¹ Psalms 119:89; See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 1.

As he adds there,¹¹⁴² “If permission would be granted to the eye to see and perceive the vitality and spirituality within every creature, flowing to it from that which comes out from the mouth and breath of *HaShem*-יהוה, then the physicality, materiality, and actuality of the creature would not be apparent to us at all etc.”

Now, even though it is possible for us to come to this recognition through contemplation (*Hitbonenut*), nonetheless, there is the presence of concealment after concealment etc., to the point that we can come to a state and standing that is the very opposite, to say “mine is my river etc.,” and, “my strength and the might of my hand etc.,” in a way that “darkness is on the surface of the abyss,” as mentioned before, this being the matter of the concealment and elevation “above to no end.”

6.

He continues in the discourse [and states], “All this is in the power of the Unlimited One, to bring about concealments and hiddenness such as these. For, just as when it comes to the spreading forth of the light to the most final levels, this specifically is in the power of the Unlimited One, (this being the matter of “the limitless light of the Unlimited One is far below to no conclusion”), so likewise, is it in the power of the Unlimited One to conceal and hide with many concealments and hiddenness,” (this being the matter of “the limitless light of the Unlimited One is high above to no end”).

¹¹⁴² Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 3.

He continues, “This is the meaning of the verse,¹¹⁴³ ‘Indeed, You are a God-*E”l-l”א* who conceals Himself.’ That is, this matter that He conceals Himself with many coverings and concealments, is [itself] the aspect of “You-*Atah-אתה*,” literally. For, just as [the verse states],¹¹⁴⁴ ‘The Kindness of God-*E”l-l”א* is all day long,’ in that ‘day-*Yom-יום*’ is the aspect of revelation, and just as the revelation is that of Kindness-*Chessed* and His title ‘God-*E”l-l”א*,’ in the same way; that which He conceals and hides Himself is the aspect of ‘You-*Atah-אתה*,’ literally.”

The explanation is as explained at length by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in the continuum (*Hemshech*) 5666^G and 5672¹¹⁴⁵ and in various other places. Namely, that just as the limitless power (*Ko’ach HaBli Gvul*) is drawn from the Truly Limitless One, so likewise, this so of the power that limits (*Ko’ach HaMagbeel*), as well as the power of limitation (*Ko’ach HaGvul*) that is below it, that they too are specifically drawn from the aspect of the Truly Limitless One.

Proof for this is that, as known, when it comes to all light and revelation, it is impossible that it constricts and limits itself, but rather, this is drawn from the place from where the light and revelation is drawn forth, and it is from there that there is a drawing forth of the power to restrain and limit. [On the contrary, due to this, it must be said that the matter of Him

¹¹⁴³ Isaiah 45:15

¹¹⁴⁴ Psalms 52:3

^G In the discourse entitled “*Adam Ki Yakriv*” and the adjacent [discourses] (*Hemshech* 5666 p. 188 and on).

¹¹⁴⁵ Ch. 12 & Ch. 153 (*Hemshech* 5672 Vol. 1, p. 19 and on, p. 301 and on).

concealing Himself, this being the power of limitation (*Ko'ach HaGvul*), reaches the [aspect of] “You-*Atah*-אתה” to a greater extent than the matter indicated by His title “God-*E*”ל-ל”א,” this being the matter of revelation.]

[To explain this] he brings examples and analogies of how the matter is below the restraint of the *Tzimtzum*, in the worlds, in the vessels (*Keilim*) of the world of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as well as how the matter is even higher, in the vessels (*Keilim*) of the world of Emanation (*Atzilut*), and even before the restraint of the *Tzimtzum*, as it is in the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, where it is the matter of His ability (*Yecholet*), in that He has the ability to illuminate, as well as the ability not to illuminate, in that they are equal.¹¹⁴⁶

It is from this that there is a drawing forth of the two matters of “far below to no conclusion” and “high above to no end,” being that both are within the power of the Unlimited One, *HaShem*-יהו”ה, blessed is He. It is in this regard that we say that it is “the light of the Unlimited One that is high above to no end and far below to no conclusion.” Except that the matter of “far below to no conclusion” stems from the power to illuminate, whereas the matter of “high above to no end” stems

¹¹⁴⁶ See the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always,” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21 (Sefer HaMaamarim 5721 p. 160 and on), and the citation there to Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see the continuum of the discourses of the 12th of Tammuz 5717, entitled “*HaShem Lee b'Ozrai*,” “*Se'u Yedeichem Kodesh*” and “*Baruch HaGomel*,” translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 28, 29 and 30, and elsewhere.

from the power not to illuminate, this being the power to constrict and conceal, with concealment upon concealment, this being the meaning of the verse,¹¹⁴⁷ “Indeed, You are a God-*E*”/לֹא-יְהוָה who conceals Himself,” to the point that He conceals Himself in various coverings and various husks (as in the above-mentioned teaching of the Baal Shem Tov) to the point that, as this is drawn forth in man’s service of *HaShem*-יְהוָה, blessed is He, it is possible for a person to come to say “mine is my river etc.,” and “my strength and the might of my hand etc.”

As he concludes in the discourse, this matter is specifically within the power of the Unlimited One, since it only is in the power of the Unlimited One to conceal and cover [Himself] with many kinds of concealments and hiddenness, this being the matter of “the light of the Unlimited One is high above to no end.”

7.

This then, is the matter of the treasury (*Otzar*-אוצר) that is given to be victorious in the war. In other words, he is not only given the matter of “the limitless light of the Unlimited One is far below to no conclusion,” but they even squander the treasuries, and the matter of the treasury is that it is concealed, this being the matter of the concealment and elevation “above to no end.” Through this, the soldiers are victorious in the war. For, as stated, even though the treasuries are given to the officers, the intention is that through the officers, the treasuries will reach the soldiers, the men of the army, who are called “the

¹¹⁴⁷ Isaiah 45:15

Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות," since it is they who are actually victorious in the war.

Now, just as upon the exodus from Egypt the Jewish people were called "the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות," as the verse states,¹¹⁴⁸ "All the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות left the land of Egypt... in their Legions," so likewise [the verse states],¹¹⁴⁹ "Like the days when you left the land of Egypt, I will show them wonders," with the coming of our righteous Moshiach.

This is brought about through our service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile and in going out to war, in a way that we take "the treasury of fear of Heaven,"¹¹⁵⁰ by means of which we also receive the treasury that is Above, and we are victorious in the war, [so that] "the children of Israel went out with an upraised arm,"¹¹⁵¹ through our righteous Moshiach, speedily in our days.

¹¹⁴⁸ Exodus 12:41, 12:51

¹¹⁴⁹ Micah 7:15

¹¹⁵⁰ Talmud Bavli, Brachot 33b

¹¹⁵¹ As stated in regard to the exodus from Egypt in Exodus 14:8, the Torah portion of this week – *Beshalach*.