

Discourse 18

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

Delivered on Motzaei Shabbat Parshat Beshalach,

10th of Shvat, 5727¹²⁵⁶

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

1.

The verse states,¹²⁵⁷ “I have come to My garden, My sister, My bride.” In the continuum (*Hemshech*) of discourses of the day of his Hilulah,¹²⁵⁸ the Rebbe whose Hilulah we are celebrating, brings the teaching in Midrash [that states],¹²⁵⁹ “I have come to My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני” – to the place where I primarily was at first,¹²⁶⁰ in that the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, was in the lower worlds.

However, through sins, beginning with the sin of the tree of knowledge by Adam, the first man, and subsequently

¹²⁵⁶ This is the second of two discourses. The first discourse has not been located or published as of the date of this publication. This discourse includes some notes and citations (notes A-G) from the handwritten notes of the Rebbe. This discourse is **primarily** based on the seventeenth chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 152 and on).

¹²⁵⁷ Songs of Songs 5:1

¹²⁵⁸ In the discourse entitled “*Bati LeGani*” 5710 (printed in Sefer HaMaamarim 5710 p. 111 and on), which was given out by him for the 10th of Shvat, 5710, the day of his passing.

¹²⁵⁹ Midrash Shir HaShirim Rabba to Song of Songs 5:1

¹²⁶⁰ See Midrash Bereishit Rabba 19:7

through the sins of the generations that followed, they caused the withdrawal of His Indwelling Presence, the *Shechinah*, from below to above, up to the seventh firmament.

Afterwards, Avraham began and drew it down from the seventh firmament to the sixth, and so likewise with the righteous *Tzaddikim* who followed after him, until our teacher Moshe, who was the seventh, and all sevens are beloved,¹²⁶¹ who drew down and returned the *Shechinah* to “My garden,” to “My wedding canopy,” from the first firmament to the earth.

This is why immediately after the giving of the Torah, the command was given through our teacher Moshe,¹²⁶² “I will dwell within them,”¹²⁶³ that there should be the dwelling for His Indwelling Presence in the Jewish people below. This is indicated by the specific wording, “I will dwell within **them-***v’Shachanti b’Tocham*—וְשָׁכַנְתִּי בְּתוֹכָם,” in that, “it does not say ‘within it-*b’Tocho*—בְּתוֹכוֹ,’ but ‘within them-*b’Tocham*—בְּתוֹכָם,’ meaning, within each and every Jew.”¹²⁶⁴

This comes about through the service of the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*) “called the

¹²⁶¹ Midrash Vayikra Rabba 29:11; See the discourse entitled “*Bati LeGani* – I have come to My garden,” 5711 Ch. 2 and on (Torat Menachem, Sefer HaMaamarim, Bati LeGani Vol. 1, p. 7 and on, translated in The Teachings of The Rebbe 5711, Discourse 1).

¹²⁶² See the discourse entitled “*Bati LeGani*” 5743 toward the beginning.

¹²⁶³ Exodus 25:8

¹²⁶⁴ 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.

Dwelling (*Mishkan*-משכן).¹²⁶⁵ [This also accords to the simple meaning of the verse, in that the commandment is primarily in regard to the service of the Tabernacle (*Mishkan*-משכן) and the Holy Temple (*Mikdash*), by which the matter of “I will dwell within them-*v'Shachanti b'Tocham* בשכנתי בתוכם” is drawn down, meaning in each and every Jew.]

Through this, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*-שכינה, is caused to dwell below, about which the verse states,¹²⁶⁶ “The righteous shall inherit the earth and dwell (*v'Yishkenu*-וישכנו) **upon it** forever,” and,¹²⁶⁷ “Your people are all righteous (*Tzaddikim*)” [in that they are the ones] who bring about the dwelling (*Mashkinim*-משכנים) and draw down¹²⁶⁸ the aspect of “He who is forever-*La'ad* לעד” ([as in the verse], “He who dwells forever-*Shochen Ad* עד, ¹²⁶⁹**שוכן** who is exalted and holy)¹²⁷⁰ **upon it**, meaning, [upon] the earth.

In other words, through their toil in the service of *HaShem*-יהו"ה, blessed is He, the Jewish people cause that “I will dwell within them-*v'Shachanti b'Tocham* בשכנתי בתוכם,” so that, by their hand, the world comes to be a dwelling place

¹²⁶⁵ Talmud Bavli, Eruvin 2a

¹²⁶⁶ Psalms 37:29; Midrash Shir HaShirim Rabba ibid.; Bereishit Rabba 19:7; Bamidbar Rabba 13:2

¹²⁶⁷ Isaiah 60:21; See Talmud Bavli, Sanhedrin, beginning of Perek Chelek (Ch. 10).

¹²⁶⁸ See Maharzu to Midrash Bereishit Rabba ibid. and Matnot Kehunah and Maharzu to Midrash Bamidbar Rabba ibid.

¹²⁶⁹ See the liturgy of the morning prayers (*Shacharit*) of Shabbat and the holidays; Also see Midrash Shir HaShirim Rabba ibid., “He who dwells forever and Whose Name is holy” (Isaiah 57:15).

¹²⁷⁰ See Zohar II, beginning of the Torah portion of Va'era and Biurei HaZohar there; Likkutei Torah, Pekudei 4d and on; 7a-b.

for Him too, “a dwelling place in the lower worlds,”¹²⁷¹ specifically in this lowest world of which there is no lower.

Now, the toil of the Jewish people (“Your people are all righteous *Tzaddikim*”) in bringing the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, to dwell below, is derived from the Tabernacle (*Mishkan*) according to its simple meaning. That is, the primary service of *HaShem*-יהו"ה, blessed is He, in the Tabernacle (*Mishkan*) was the matter of sacrificial offerings (*Korbanot*).

About this, in the continuum (*Hemshech*) of discourses of the day of his Hilulah, he explains at length that the word “sacrifice-*Korban*-קרבן” is of the same root as “coming close-*Kiruv*-קירוב,” (as stated in *Sefer HaBahir*¹²⁷² and cited by *Rabbeinu Bachaye*).¹²⁷³

Through the sacrificial offerings (*Korbanot*), “the ascent to the mystery of the Unlimited One (*Ein Sof*),” is brought about,¹²⁷⁴ and a “satisfying aroma (*Rei'ach Nicho'ach*-ריח ניחוח)”¹²⁷⁵ is caused, in that “it brings satisfaction of spirit (*Nachat Ru'ach*-נחת רוח) to Me that I spoke and My will was done.”¹²⁷⁶

¹²⁷¹ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

¹²⁷² *Sefer HaBahir*, Section 46 (109)

¹²⁷³ *Rabbeinu Bachaye* to Leviticus 1:9, cited in *Rekanati* to Genesis 4:3 (16a); Exodus 29:18 (15a); *Shnei Luchot HaBrit* 211b; *Zohar III* 5a (cited in *ShaLa*”H *ibid*); Also see *Pri Etz Chayim*, *Shaar HaTefillah*, Ch. 5; *Ramban* to Leviticus *ibid.*, toward the end.

¹²⁷⁴ See *Zohar II* 239a; *Zohar III* 26b

¹²⁷⁵ Leviticus 1:9 *ibid.*; Numbers 28:8, and elsewhere.

¹²⁷⁶ *Torat Kohanim* (cited in *Rashi*) to Leviticus 1:9 *ibid.*; *Sifrei* (cited in *Rashi*) to Numbers 28:8 *ibid.*

This causes the drawing down to below. This is because the word “satisfying-*Nicho’ach*-נִיחָה” is of the same root as “descend a level-*Neichot Darga*-נִיחָה דָּרָגָה,”¹²⁷⁷ referring to the descent of the Indwelling Presence of *HaShem*-יְהוָה, the *Shechinah*, to dwell below (“I will dwell-*v’Shachanti*-וְשָׁכַנְתִּי”).

He continues and explains¹²⁷⁸ that this is also the inner matter of the construction of the Tabernacle (*Mishkan*-מִשְׁכָּן), about which the verse states,¹²⁷⁹ “And you shall make the boards (*Kerashim*-קֶרָשִׁים) for the Tabernacle of acacia-wood (*Sheeteem*-שֵׁטִים) standing erect.” The word “acacia-wood-*Sheeteem*-שֵׁטִים” is of the same root as “folly-*Shtut*-שִׁטּוֹת.” This is as Talmud explains¹²⁸⁰ the verse,¹²⁸¹ “[Any man] whose wife shall go astray-*Tisteh*-תִּשְׁטֶה,” that, “A person only commits a transgression if a spirit of folly-*Shtut*-שִׁטּוֹת enters him.” This is likewise the matter of the “acacia-wood-*Atzei Sheeteem*-עֲצֵי שֵׁטִים” etc.¹²⁸²

¹²⁷⁷ Sefer HaBahir, Section 46 (109) *ibid.*; Rabbeinu Bachaye *ibid.*; Talmud Bavli, Yevamot 63a; [The word utilized in the written discourse here is “חות” (which is of similar root that means “settlement” (see Radak, Sefer HaShoroshim on the roots “*Chavah*-חַוָּה” and “*Chayah*-חַיָּה” [in which he points out the interchangeability of the *Yod*-י and *Vav*-ו in this root). However, from the audio of the discourse, it sounds as though the Rebbe said either “*Cheit*-חֵית” or “*Ncheit*-נְחֵית” (which is as it appears in Bahir *ibid.*) though the *Nun*-נ at the beginning of the word sounds swallowed in the enunciation, or alternatively the *Tzeirei* vowel that moves the letter *Yod*-י can be confused with the Yiddish enunciation of the *Cholem* vowel, and thus the *Yod*-י and *Vav*-ו are exchangeable (which is so of this root in general, as mentioned by Radak *ibid.*) Also see Torah Ohr 106a; Likkutei Torah, beginning of Shir HaShirim, and elsewhere.]

¹²⁷⁸ In Ch. 3

¹²⁷⁹ Exodus 26:15

¹²⁸⁰ Talmud Bavli, Sotah 3a; See Likkutei Torah, Teitzei 38c

¹²⁸¹ Numbers 5:12

¹²⁸² See Talmud Bavli, Sanhedrin 106a; Sifri end of the Torah portion of Balak; Midrash Bamidbar Rabba 2:22; Tanchuma, Balak 16.

The matter of the “boards-*Kerashim*-קרשים” of the Tabernacle (*Mishkan*) made of the “acacia-wood” (*Atzei Sheeteem*-עצי שטים) is to transform the “falsehood-*Sheker*-שקר” of the world, ([which is called] “the world of falsehood” (*Alma d'Shikra*-עלמא דשקרא)) into a “board-*Keresh*-קרש” (meaning to transform the permutation “falsehood-*Sheker*-שקר” into the permutation “board-*Keresh*-קרש”)¹²⁸³ from which the Tabernacle (*Mishkan*) is constructed, so that “I will dwell within them,” [thus making] “a dwelling place for the Holy One, blessed is He.”

Based on this, it also is understood in regard to our spiritual service of *HaShem*-יהו"ה, blessed is He, this being the matter of “transforming darkness into light.”¹²⁸⁴ That is, the darkness of the body and animalistic soul and one’s portion in the world, must be transformed into holy folly (*Shtut d'Kedushah*). (This is as in the teaching of our sages, of blessed memory,¹²⁸⁵ “His folly (*Shtuteih*-שטותיה) was effective for the old man.”) Through doing so, the same effect brought about through the physical Tabernacle (*Mishkan*), is literally brought about spiritually.

2.

Now, to actualize this service, the matter of soldiers is necessary. This is why upon their exodus from Egypt

¹²⁸³ Also see Ohr HaTorah, Toldot 147b and on.

¹²⁸⁴ See Zohar I 4a; Tanya, Likkutei Amarim, Ch. 10 (15a)

¹²⁸⁵ Talmud Bavli, Ketubot 17a

(“to serve God on this mountain”)¹²⁸⁶ the Torah calls the Jewish people, “the legions of *HaShem-Tzivot HaShem*”-צבאות יהוה-*HaShem-Tzivot*.¹²⁸⁷

As he explains in the discourse,¹²⁸⁸ the root “*Tzava*-צבא” has three meanings. The first meaning is “army” (this being the simple literal meaning of “*Tzava*-צבא,” that is, “soldiers”). The second meaning is a limited allotment of time, as in the verse,¹²⁸⁹ “Behold, man has an allotted time-*Tzava*-צבא upon the earth.” The third meaning [of “*Tzava*-צבא”] is “colorful-*Tziyyon*”-צביון, as in the statement,¹²⁹⁰ “They were created in all their colors-*b’Tziyyonam*”-בצביונם.” This refers to the beauty that comes through the inter-inclusion of many colors.

Now these must be present in each and every Jew. That is, he must have the matter of “*Tzava*-צבא” meaning an “army,” in that an army (*Tzava*-צבא) is founded and sustained through accepting the yoke [of the King], as in the known saying,¹²⁹¹ “A Jew is one who accepts the yoke.”

He also must have the matter of beauty, brought about through the matter of inter-inclusion. This is why before prayer (which starts one’s day,¹²⁹² in that prayer precedes Torah study and Torah study precedes the *mitzvot*) one should say,¹²⁹³ “I

¹²⁸⁶ Exodus 3:12 and Rashi there (Midrash Shemot Rabba 3:4)

¹²⁸⁷ Exodus 12:41

¹²⁸⁸ Ch. 10

¹²⁸⁹ Job 7:1

¹²⁹⁰ Talmud Bavli, Rosh HaShanah 11a.

¹²⁹¹ Sefer HaMaamarim 5704 p. 5, copied in HaYom Yom, Vol. 2 (Torat Menachem, Reshimat HaYoman p. 476).

¹²⁹² See Likkutei Torah, Zot HaBrachah 96b; Kuntres HaTefillah, Ch. 8 & 10.

¹²⁹³ See the beginning Shaar HaKavanot; Pri Etz Chayim, Shaar Olam HaAsiyah, Ch. 1; Siddur of the Arizal and Alter Rebbe, prior to “*Mah Tov*”; Also see Maamarei Admor HaZaken, Al Parshiyot HaTorah, Vol. 2, p. 591 and on; Sefer HaMitzvot of the Tzemach Tzedek 28a and on.

hereby accept upon myself [the *mitzvah* of],¹²⁹⁴ ‘You shall love your fellow as yourself,’ thus including himself in the Jewish people as a whole [in all their colors].¹²⁹⁵

He continues and explains,¹²⁹⁶ that the victory in this war by the army, is as we observe in an earthly kingdom.¹²⁹⁷ That is, there are two kinds of war the a king fights. The first is [an offensive war] to take spoils and seize plunder, whereas the second is [an existential war] to be victorious over his sworn enemy. (This is as stated in the Torah portion of this week,¹²⁹⁸ “*HaShem*-יהוה maintains a war against Amalek,” in that Amalek is an enemy, in that “he knows his Master and intends to rebel against Him.”)¹²⁹⁹

The difference between these two kinds of war is that achieving victory in war for the sake of taking spoils and seizing plunder, depends on measure and limitation. That is, the king estimates what resources would be necessary and possible to expend to achieve this. Thus, this estimation has no relation to his personal treasures and the treasures amassed by his ancestors. That is, in regard to these treasuries, not only would he not squander them, but he would never use them altogether, and moreover, he would never even display them. Rather, though they contain every precious thing, they are hidden and concealed from the eye of every beholder.

¹²⁹⁴ Leviticus 19:18

¹²⁹⁵ See the writings of the Arizal *ibid.* Siddur Im Da’Ch, Shaar HaTefilah 22b; Maamarei Admor HaEmtza’ee, Devarim Vol. 3 p. 749 and on.

¹²⁹⁶ In Ch. 11

¹²⁹⁷ See Talmud Bavli, Brachot 58a

¹²⁹⁸ Exodus 17:16

¹²⁹⁹ As is mentioned in various places in Chassidus in regard to Amalek. See Likkutei Sichot Vol. 21 p. 193, note 38.

In contrast, in an [existential] war of victory over the enemy (who rebels against him intentionally) there utterly is no limitation to achieving victory whatsoever, such that the king will even put his own life at risk, and will certainly expend all his treasuries to be victorious in the war.¹³⁰⁰ As he explains at length in the discourse, to be victorious in this war, the king opens his treasuries and gives them to the commanding officers. However, his intention is for them to reach the soldiers, and that with the help of the treasuries they be victorious in the war.

Now, as this relates to the Heavenly Kingdom, is that the Holy One, blessed is He, has treasuries called, “the Concealed of all concealments” (*Steema d’Kol Steemeen*).¹³⁰¹ However, when there is a war of victory over the opposition, to cause the folly (*Shtut*-שטות) of the opposite of holiness to be transformed to folly of holiness (*Shtut d’Kedushah*-שטות דקדושה), the above-mentioned treasuries are granted, to the point of squandering them etc.

¹³⁰⁰ In regard to the matter of the difference between these two manners of war, whether to take spoils and seize plunder, or whether to be victorious over an opposing force, wherein the expenditure of the treasuries is not for the sake of taking plunder but solely for the sake of being victorious over the opposing force – the Rebbe added an additional point in the first discourse of Shabbat. Namely, that due to the greatness of the treasury that he himself amassed and that which was amassed by his ancestors, as this is Above, it is understood that a treasury such as this cannot be found in the side opposite holiness. What is understood for this, is that there is no need for war in order to take spoils, but solely for the sake of being victorious over the opposing force.

¹³⁰¹ Introduction to Tikkunei Zohar 17a

3.

He continues to explain¹³⁰² the matter of the treasury as it is Above. However, to explain the great elevation of the treasury, he begins by explaining the greatness of matters that **are** drawn down to below and are **not** the matter of the treasury. About this he brings the teaching of Tikkunei Zohar,¹³⁰³ “The limitless light of the Unlimited One is high above to no end, and down below to no conclusion.” He [first] explains¹³⁰⁴ the greatness and wondrousness of the matter of “far below to no conclusion,” which refers to matters that are drawn down below in a way of revelation (which is not the matter of treasury). Through this, it is understood that the matter of “high above to no end” is much loftier than the matter of “far below to no conclusion,” even as it is in its loftiest level of elevation.

In general the explanation is that “high above to no end” (which is the matter of the treasury) refers to before the restraint of the *Tzimtzum*, which relative to the world, is in a state of concealment. Moreover, before the restraint of the *Tzimtzum* there is no existence of worlds.¹³⁰⁵ “Far below to no end” refers to after the restraint of the *Tzimtzum*.

He then adds a higher way of [understanding] the matter of the treasury. That is, more particularly, even before the

¹³⁰² In Ch. 12

¹³⁰³ See Tikkunei Zohar, end of Tikkun 57; Tikkun 19 (40b); Zohar Chadash Yitro 34c, cited and explained in the discourse entitled “*Lehavin Inyan Ohr Ein Sof Baruch Hoo Lemaalah Ad Ein Keiz* etc.,” in Ohr HaTorah, Inyanim p. 110 and on; Discourse by the same title, and the two discourses that follow it of the year 5627 (Sefer HaMaamarim 5627 p. 456 and on); *Hemshech* 5666 p. 165 and on.

¹³⁰⁴ In Ch. 13-14

¹³⁰⁵ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2; Sefer HaMaamarim 5702 p. 28 and on, and elsewhere.

restraint of the *Tzimtzum*, there are the two matters of “far below etc.” and “high above etc.” It is about this that he explains (in the chapter of the preceding year)¹³⁰⁶ that “far below to no end” is that which is within the category of revelation (*Giluy*), meaning that even though it is still **to Himself**, nevertheless, it is **the revelation** to Himself.

In contrast, “high above to no end” is that which is not in the category of revelation (*Giluy*) even to Himself, but is rather in the category of a “treasury” (*Otzar*), even in regard to Himself, as he explains with the detailed analogy of a teacher who bestows intellect to his student etc.

Now, in the chapter that relates to this year,¹³⁰⁷ he continues and explains the particulars of this, as it is in the analogue. He states as follows, “The likeness of all this may be understood as it relates Above in two matters, in that “the limitless light of the Unlimited One is high above to no end and far below to no conclusion. That is, that which is far below to no conclusion is the light of *HaShem*-יהו"ה, blessed is He, that is in a state of having relation to the worlds, which in general is in a state of revelation within His Essential Self.”

He then continues, “For, it states in Pirke d’Rabbi Eliezer,¹³⁰⁸ ‘Before the world was created, [and as known, this is the correct version [of this text],¹³⁰⁹ as cited and explained in

¹³⁰⁶ Ch. 16, explained in the discourse entitled “*Bati LeGani* – I have come to My garden” 5726 & 5746 (Torat Menachem, Sefer HaMaamarim Bati LeGani, Vol. 2, p. 535 and on; p. 556 and on) translated in The Teachings of The Rebbe 5726, Discourse 15.

¹³⁰⁷ Ch. 17

¹³⁰⁸ Pirkei d’Rabbi Eliezer, Ch. 3

¹³⁰⁹ [That is “*Ad Shelo Nivra HaOlam*-עד שלא נברא העולם” or “*Kodem Shenivra HaOlam*-קודם שנברא העולם” as opposed to “*Kodem SheBarah HaOlam*-קודם שברא

the introduction of Shnei Luchot HaBrit,¹³¹⁰ and also brought in Pardes Rimonim,¹³¹¹ as well as in Likkutei Torah¹³¹² and Torah Ohr,¹³¹³ as well as in other teachings of Chassidus],¹³¹⁴ there was Him and His Name alone.”

Then, after explaining the particulars of the differences between “Him” (*Hoo*-הוּא) and “His Name” (*Shmo*-שְׁמוֹ) (as will be explained in chapter six) he concludes stating, “Him (*Hoo*-הוּא) refers to the essence of the light, which is not in the category of being revealed and drawn in the worlds altogether, but on the contrary, is concealed and subsumed in His Essential Self.

This aspect and level is called the ‘treasury’ (*Otzar*-אוצר). For, just as a treasury is concealed and hidden from the eyes of all beholders, so is the Essential Self of the Singular Preexistent Intrinsic and Unlimited One concealed and hidden, and ‘there is no thought that grasps Him altogether.’”¹³¹⁵

4.

Now, the explanation of the above-mentioned teaching of Pirkei d’Rabbi Eliezer, “Before the world was created there was Him and His Name alone,” that it refers to the limitless

העולם.” (See the coming citation to Shnei Luchot HaBrit, Introduction 3b, and his elucidation there.)]

¹³¹⁰ See the beginning of Shnei Luchot HaBrit 3b

¹³¹¹ Pardes Rimonim, Shaar 3 (Shaar Im HaEin Sof Hoo HaKeter), Ch 1.

¹³¹² Likkutei Torah, Shir HaaShirim 14c and elsewhere

¹³¹³ Torah Ohr, Vayera 14a; Beshalach 63b; Yitro 68a; Vayakhel 87b and elsewhere.

¹³¹⁴ See the citations in the discourse entitled “*Tze’ena U’re’ena*” 5654 (Sefer HaMaamarim 5654 p. 298 and on).

¹³¹⁵ Introduction to Tikkunei Zohar 17a

light of the Unlimited One before the restraint of the *Tzimtzum*, is founded on the statement in the beginning of Avodat HaKodesh,¹³¹⁶ (in explanation of the teaching of Pirkei d'Rabbi Eliezer, that “Before the world was created there was Him and His Name alone”) that this likewise is so before He emanated the Supernal emanation.

About this it is explained^A that what is meant here is not only the particular worlds (*Olamot HaPratit*) of Creation (*Briyah*), (“[before the world] was created-*Nivra*-נִבְרָא”), or Emanation (*Atzilut*), (“or emanated-*Ne’etzel*-נִאֲצֵל”), but it also refers to the general worlds (*Olamot HaKlalliyim*) of Creation (*Briyah*) and Emanation (*Atzilut*).¹³¹⁷

The explanation of the matter is that the world of Creation (*Briyah*) of the general worlds (*Olamot d’Klallut*) is the aspect of Primordial Man (*Adam Kadmon*).¹³¹⁸ The reason it is possible to use the word “creation” about it, is because there already is the presence of the matter of vessels (*Keilim*). [Even though the vessels (*Keilim*) of Primordial Man (*Adam Kadmon*) are only the root of souls and bodies (as explained in Etz Chayim),¹³¹⁹ nevertheless, relative to the light (*Ohr*),

¹³¹⁶ Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Part 1 (Chelek HaYichud), Ch. 2.

^A In the discourse entitled “*Tze’ena U’Re’ena*” 5654 (Sefer HaMaamarim 5654 p. 298 and on).

¹³¹⁷ In regard to the coming section see Sefer HaMaamarim 5654 in the prior note (A); Also see Sefer HaArachim Chabad, Vol. 4, section on “*Ohr Ein Sof*” (5), Section 1:1 (p. 440 and on).

¹³¹⁸ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18, Ch. 43, and elsewhere.]

¹³¹⁹ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 2; Also see Ohr HaTorah ibid. p. 87; Sefer HaMaamarim 5692 ibid.

Primordial Man (*Adam Kadmon*) is in a way of vessels (*Keilim*).]

Now, the matter of vessels (*Keilim*) is a matter of Creation (*Briyah*), this being something novel (a novel creation) relative to the light (*Ohr*). In contrast, about the light (*Ohr*), even relative to He who preceded it, it is a matter of the revelation (*Giluy*) of that which was concealed (*He'elem*). It therefore applies to use the word Emanation (*Atzilut*) about this, (since [Emanation (*Atzilut*)] is the revelation of the concealed).¹³²⁰

This is why the world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*) refers to the beginning of the revelation of the Line-*Kav*. For, although it is only a short Line-*Kav* etc.,¹³²¹ its matter is light (*Ohr*), and it therefore is called “Emanation” (*Atzilut*).

Based on this, it is understood that when it states, “Before the world was created (*Nivra*-נִבְרָא),” it also includes, “Before the world was emanated (*Ne'etzel*-נִאֲצֵל)” (as in the explanation of Avodat HaKodesh) (meaning the beginning of the revelation of the Line-*Kav*). For, the matter of the creation of the world, meaning the coming into being of the vessels (*Keilim*), stems from the restraint of the *Tzimtzum*. (This is as stated at the beginning of Etz Chayim,¹³²² that through the restraint of the *Tzimtzum* there was caused to be the revelation

¹³²⁰ See Torah Ohr, Bereishit 3a; Vayera 14a; Mishpatim 76b; Ohr HaTorah Inyanim, p. 201 and on; p. 267 and on; Hemshech 5666 p. 160 and on.

¹³²¹ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.]

¹³²² Etz Chayim, Shaar 1 (Shaar Iggulim v'Yosher) Anaf 2, in the note that begins “v'Nireh Lefi Aniyut Da'ati” etc.; Also see the end of Anaf 3 there.

of the root of judgment (*Din*) and the source of the vessels (*Keilim*).¹³²³

Now, as known, the restraint of the *Tzimtzum* precedes the Line-*Kav*.¹³²⁴ This is as our sages, of blessed memory, stated,¹³²⁵ “At first it was darkness (this being the aspect of the restraint of the *Tzimtzum*) and then the light returned (this being the aspect of the revelation of the Line-*Kav*).” This being so, when it states, “Before the world was created,” meaning, before the restraint of the *Tzimtzum*, it is understood that this also is before the beginning of the revelation of the Line-*Kav* (meaning before it was emanated). This is because the beginning of the revelation of the Line-*Kav* only came about after the restraint of the *Tzimtzum*.

Now, the reason that, even though the above is so, the terminology in Pirkei d’Rabbi Eliezer is, “Before the world was **created** (*Nivra*-נברא),” may be understood according to the explanation in Likkutei Torah¹³²⁶ (founded on the explanation in books of Kabbalah, that above the skull (*Galgalta*) of Primordial Man (*Adam Kadmon*) there is a likeness to the aspect of the Ancient One-*Atik*).¹³²⁷

That is, just as Kingship-*Malchut* of the particular world of Emanation (*Atzilut*) becomes the [aspect of] the Ancient One-*Atik* of the world of Creation (*Briyah*) of the particular worlds, so likewise, Kingship-*Malchut* of the Unlimited One

¹³²³ See *Hemshech* 5666 p. 184.

¹³²⁴ Etz Chayim *ibid.*, Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe *ibid.*, translated as The Gate of Unity, Ch. 12-15.

¹³²⁵ Talmud Bavli, Shabbat 77b

¹³²⁶ Likkutei Torah, Masei 95b-c

¹³²⁷ Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6; Zohar HaRakiya to Zohar I 15a.

(*Ein Sof*) becomes the Ancient One-*Atik* of the general world of Creation (*Briyah*).

Therefore, just as Kingship-*Malchut* of the world of Emanation (*Atzilut*) is called by the name of Creation (*Briyah*), that is, the Ancient One-*Atik* of the world of Creation (*Briyah*), so likewise, this is so of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) (that although it is unlimited, nevertheless) it is called by the word “Creation” (*Briyah*).¹³²⁸

This then, is the reason for the precise wording, “Before the world was **created** (*Nivra*-נִבְרָא).” That is, this is so even though this also includes the beginning of the revelation of the Line-*Kav*, this being the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*).

All the above indicates that “**Before** the world was created etc.,” – which also includes “before the Supernal emanation was emanated,” and not just the particular worlds of Creation (*Briyah*) and Emanation (*Atzilut*), but even the general worlds of Creation (*Briyah*) and Emanation (*Atzilut*), meaning [before] the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) became the Ancient One-*Atik* of the world of Creation (*Briyah*), this being the aspect of the beginning of the revelation of the Line-*Kav* – refers to before the restraint of the *Tzimtzum*.

5.

About this it states “(Before the world was created) there was Him and His Name alone.” This is as explained by

¹³²⁸ Also see *Hemshech* 5666 p. 516.

the Alter Rebbe (in the discourse entitled “*Mah HaShem Elokecha Sho’el MeImach*” of the year 5562),¹³²⁹ that first we must understand the matter of “The Name” (*HaShem*-השם) and it then will be understood how “His Name” (*Shmo*-שמו) also was with Him alone.

To explain, “The Name” (*HaShem*-השם) is like the matter of light (*Ohr*-אור).¹³³⁰ That is,¹³³¹ it is not like the bestowal of influence (*Shefa*-שפע), which is the existence of something, as in the verse,¹³³² “A torrent (*Shifat*-שפעת) of water drenches you,” in which the bestowal causes change in the bestower such that through the bestowal, a loss can be caused in the bestower, and there certainly is a change in him as to whether he will bestow or not.

In contrast, this is not so of the bestowal of light (*Ohr*-אור), like the light of the sun. For, in the sun, it makes no difference whether its light illuminates below or not. The same is so of a person’s name, that whether his name is called or not, causes no change in his essential self. This is because one’s name is only a radiance of him, and therefore affects no change in him.

This is why in Zohar and books of Kabbalah it is established that all the lights and drawings down to below, are with the matter of names (*Shemot*-שמות), such as the Name of

¹³²⁹ Ch. 3 (Maamarei Admor HaZaken 5562 Vol. 1, p. 261, also printed in Shaarei Teshuvah Vol. 1, p. 1 and on).

¹³³⁰ See Likkutei Torah, Behar 41c; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Hallel (152b); Sefer HaMaamarim 5691 p. 264 and on; 5708 p. 154, and elsewhere. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.]

¹³³¹ See at length in *Hemshech* 5666 p. 173 and on; *Hemshech* 5672 Vol. 1, Ch. 53 and on, and elsewhere.

¹³³² Job 22:11; 38:34

A"V-ע"ב-72 [י"ד ה"י ו"י ה"י], the Name of *SaG*-ס"ג-63 [י"ד ה"י], the Name of *Ma"H*-מ"ה-45 [י"ד ה"א ו"א ה"א] and the Name of *Ba"N*-ב"ן-52 [י"ד ה"ה ו"י ה"ה], and likewise all the particular names and their expansions and the expansions of their expansions. This is because they are like a name (*Shem*-שם) which only is a radiance (*Ha'arah*).

Moreover, not only is it like the name of a person below, which only is a radiance compared to the essence of his soul, but beyond that, even as it is in the essence of a person's soul, and the same is likewise so of the Supernal Man, it is in the way of a name.

This is as he brings with the example of the *Sefirah* of Wisdom-*Chochmah*, which is the first of the ten *Sefirot*, that not only is it in a way of "You are He who is wise but not with a knowable wisdom" (as stated in *Patach Eliyahu*),¹³³³ meaning that when it comes to the revealed Wisdom-*Chochmah*, even though it is the first of the *Sefirot*, it is of no comparison whatsoever to the Wisdom-*Chochmah* as it is concealed in the Emanator Himself, and the same is so of the Understanding-*Binah* ([about which it states], "You are He who is understanding, but not with a knowable understanding"), and the same with all the *Sefirot*.

This is because they only are a radiance, which is utterly of no comparison whatsoever to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. However, beyond that, about how they are concealed in their Emanator, it states in *Zohar*,¹³³⁴

¹³³³ Introduction to Tikkunei Zohar 17b

¹³³⁴ See *Zohar* II 239a; 269a; Also see *Zohar* I 65a

“They are neither lights, nor are they desires etc.” That is, it is impossible to call them by the name “light-*Ohr*-אור” or by the name “desire-*Ratzon*-רצון,” but rather, they are analogous to a name (*Shem*-שם), in that before being called by name (by another), they have no existence at all.¹³³⁵

This then, is the meaning of, “There was Him and His Name alone.” That is, even the names of the ten *Sefirot* as they are concealed within the Emanator (before the restraint of the *Tzimtzum*, i.e., “Before the creation of the world”) are in the aspect of His Essential Self, as His Essential Self, and are not yet called “lights” etc.¹³³⁶

6.

In elucidation of the teaching of Pirkei d’Rabbi Eliezer, “Until the world was created there was Him and His Name alone,” it explains that “Him-*Hoo*-הוא’ refers to the essence of the light (*Etzem HaOhr*). About this it uses the word ‘Him-*Hoo*-הוא,’ which [indicates] a concealed and hidden aspect, in that the essence of the light (*Etzem HaOhr*) is concealed and hidden. That is, it is not in the category of revelation (*Giluy*) even in His Essential Self. ‘His Name-*Shmo*-שמו’ refers to the revelation and spreading forth of the light (*Hitpashtut HaOhr*).”

He continues and explains in greater detail that “as known, there are two levels in ‘His Name-*Shmo*-שמו.” There are ‘names-*Shemot*-שמות’ and there is ‘Name-*Shem*-שם.’

¹³³⁵ See Torah Ohr, Hosafot 103b and on; Sefer HaMitzvot of the Tzemach Tzedek ibid. Ohr HaTorah, Inyanim p. 279 and on; Hemshech 5666 p. 183 and on.

¹³³⁶ See *Hemshech* 5672 ibid. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.]

‘Names-*Shemot*-שמות’ is plural and ‘Name-*Shem*-שם’ is singular. ‘Names-*Shemot*-שמות’ is plural referring to the seven names¹³³⁷ [that are not to be erased] and more specifically, to the ten names¹³³⁸] these being the ten *Sefirot* that are hidden in their Emanator (*Eser Sefirot HaGenuzot*). This refers to “what He estimated within Himself in potential, of what is destined to be in actuality.”¹³³⁹

In contrast, ‘Name-*Shem*-שם’ in the singular (*Yachid*) refers to the fact that there is no number to the *Sefirot*. These two aspects are in a state of revelation (*Gilyu*) in His Essential Self, blessed is He, and come into revelation in the worlds in the aspects of the inner manifest light (*Ohr Pnimi*) and the transcendent encompassing light (*Ohr Makif*).

That is, they are the root of the two levels of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and His light that transcends and surrounds all worlds (*Sovev Kol Almin*). In contrast, ‘Him-*Hoo*-הוא’ refers to the essence of the light (*Etzem HaOhr*), which is not in the category of being revealed and drawn into the worlds altogether. On the contrary, it is concealed and subsumed in His Essential Self. This aspect and level is called the ‘treasury-*Otzar*-אוצר’ etc.” (as discussed in chapter three).

This may be understood with greater elucidation according to the explanation of the Mittler Rebbe in Shaar

¹³³⁷ Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Shulchan Aruch, Yoreh De’ah, 276:9; Shulchan Aruch of the Alter Rebbe 5:3

¹³³⁸ Shaarei Orah by Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) through Gate Ten (*Keter*); Pardes Rimonim, end of Shaar 1 (Shaar Eser v’Lo Teisha); Also see Likkutei Sichot, Vol. 21, p. 195, note 60.

¹³³⁹ See Etz Chayim, beginning of Shaar 1 (Drush Iggulim v’Yosher); Mikdash Melech to Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 10-11.

HaYichud^B about the three levels [called] ‘Singular-*Yachid*,’ ‘One-*Echad*,’ and ‘Preceding-*Kadmon*,’ which are present before the restraint of the *Tzimtzum*. That is, as known, before the restraint of the *Tzimtzum*, it arose in His desire, “I will reign” (*Ana Emloch*), and,¹³⁴⁰ “It arose in His desire to do goodness with His creations.” Then, (after consulting with the souls of the righteous *Tzaddikim*,¹³⁴¹ and the decision remained to create the world) He estimated within Himself in potential, what is destined to be in actuality.”¹³⁴²

Now, the reason that this arose in His will etc., is because “He desires kindness,”¹³⁴³ since He is the essence of goodness, and it is the nature of the good to do good.¹³⁴⁴ Because of this, “it arose in His desire to do goodness with His creations,” and He then “estimated within Himself in potential, all that is destined to be in actuality.”

Now, since all these matters are caused “because He desires kindness,” it therefore must be said that within this aspect, all these matters are present. However, since the aspect of “He desires kindness” is of the utmost simplicity, it does not apply to say that there are multiple matters there, even in a way that they become united.

^B Ch. 12 [Translated as The Gate of Unity; Also see Sefer HaMaamarim 5654 p. 302 and on *ibid.*; 5663 Vol. 1 p. 96 and on; 5692 p. 68 and on.]

¹³⁴⁰ See Etz Chayim, beginning of Shaar 1 (Drush Iggulim v’Yosher); Mikdash Melech to Zohar I 15a

¹³⁴¹ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

¹³⁴² See Etz Chayim, beginning of Shaar 1 (Drush Iggulim v’Yosher); Mikdash Melech to Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 10-11.

¹³⁴³ Micah 7:18; Also see Likkutei Torah, Nitzavim 47b; Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 10-11 *ibid.*

¹³⁴⁴ See Emek HaMelech, Shaar 1 (Shaar Sha’ashuey HaMelech) Ch. 1; Tanya, Shaar HaYichud VeHaEmunah, Ch. 4; Also see the note of the Rebbe to Maamarei Admor HaEmtza’ee, Kuntreisim p. 5.

This is like the fact that it does not apply to say that the essence becomes divided into many particulars, even as they are united, being that division into particulars is the opposite of an essence, and the same applies to every matter that adheres to and is found within the essence etc.

This then, is the aspect [called] “Singular-*Yachid*” which transcends the aspect [called] “One-*Echad*.” This is because the word “One-*Echad*-אחד” indicates the unity of particulars,¹³⁴⁵ as known about the explanation¹³⁴⁶ of the word “One-*Echad*-אחד”¹³⁴⁷ [in the recital of *Shema*], hinted in the words of the Talmud,¹³⁴⁸ “Crown Him above and below and in the four directions of the heavens,” in that the letters *Chet*-ח-8 and *Dalet*-ד-4 [of the word *Echad*-אחד] include all directions (these being the seven firmaments and the earth [which are the two vertical direction of up and down] and the four [horizontal] directions) [east, west, south and north] into which we draw down the *Aleph*-א-1, which is the matter of *HaShem*’s-ה"ה Oneness.] Higher than this is the matter of “Singular-*Yachid*-יחיד,” in which it does not apply to discuss a unity of parts, being that He is utterly simple.

Only after the revelation from the matter of “He desires kindness,” in that it arose in His desire that “I will reign,” and “to do goodness with His creations,” and the like, in this level

¹³⁴⁵ See at length in Imrei Binah, Shaar HaKriyat Shema, Ch. 8; Sefer HaMitzvot of the Tzemach Tzedek, Shores Mitzvat HaTefilah, Ch. 18, and elsewhere. Also see Torah Ohr, Va’era 55b-c; Likkutei Torah, VaEtchanan, discourse entitled “*Shema Yisroel*” (11c).

¹³⁴⁶ Sefer Mitzvot Katan, cited in Beit Yosef to Orach Chayim 61; Shulchan Aruch (and Shulchan Aruch of the Alter Rebbe) 61:6

¹³⁴⁷ Of the *Shema* recital; Deuteronomy 6:4

¹³⁴⁸ Talmud Bavli, Brachot 13b

all the particulars are present in a way of a unity, as indicated by the aspect of “One-*Echad*-אחד.” He then “estimated within Himself in potential all that is destined to be in actuality,” this being the aspect of “*Preceding-Kadmon*-קדמון.”

This also relates to the three matters explained by the Rebbe whose Hilulah we are celebrating, about the matter of “Him and His Name.” That is, the aspect of “Him-*Hoo*-הוא” which “refers to the essence of the light (*Etzem HaOhr*) that is not in the category of being revealed and drawn down into the worlds altogether, but on the contrary, is concealed and subsumed in His Essential Self,” is like the aspect of “He desires kindness,” in which it does not apply for there even to be a unity of particulars, this being the aspect of “Singular-*Yachid*-יחיד.” There then is the aspect of “His Name-*Shmo*-שמו,” which includes the two kinds of names, “Name-*Shem*-שם” in the singular and “names-*Shemot*-שמות” in the plural. About “names-*Shemot*-שמות” in the plural, “they are ten *Sefirot* hidden (*Eser Sefirot HaGenuzot*) in their Emanator,” this being “that which He estimated within Himself in potential of that which is destined to be in actuality,” this being the aspect of “*Preceding-Kadmon*-קדמון.” In contrast, “Name-*Shem*-שם” in the singular, refers to “the fact that there is no number to the *Sefirot*,” this being the aspect of “One-*Echad*-אחד,” (which is why it is one name-*Shem Echad*-שם אחד).

7.

Now, based on the above, we can understand the greatness of the treasury (“the treasury of the Holy One, blessed

is He”) which is concealed and hidden from the eye of all beholders. This is as explained above, that the matter of the treasury is such, that not only is it not used, but whatever is concealed in the treasury is never even displayed, being that it is the aspect of “the Concealed of all concealments,” meaning that even in His Essential Self it is not in the category of revelation, as is the aspect of His Name (*Shmo*-שמו). [This is so even though the aspect of the Name (*Shem*-שם) even transcends the matter of light (*Ohr*-אור) (as will be explained (in chapter eleven)). This is why the teaching cited from Pirkei d’Rabbi Eliezer speaks of the matter of the Name (*Shem*-שם) and not the matter of the light (*Ohr*-אור).] Nor is it even like the aspect of “His Name-*Shmo*-שמו” (as it is in the aspect indicated by) **“alone-*Bilvad*-בלבד.”** Rather, the aspect indicated by “Him-*Hoo*-הוא” is “an aspect that is concealed and hidden,” and “refers to the essence of the light (*Etzem HaOhr*) that is not in the category of being revealed and drawn down into worlds altogether.” Moreover, “it is concealed and subsumed within His Essential Self,” meaning, “Him (as He is) **alone.**”

He continues in the discourse, “Now, the drawing down and revelation of the Supernal treasury is for the sake of victory in the war alone, to vanquish the opposition. This is as explained before in the analogy, that to be victorious in the war the treasuries that have been sealed and hidden from generation to generation,” are opened. As explained in the above chapters,¹³⁴⁹ the King’s intention in opening up His treasuries is for the sake of the soldiers, these being the Jewish people who Torah calls “the Legions of *HaShem-Tzivot HaShem*-צבאות

¹³⁴⁹ Ch. 11

יהו"ה," each of whom is called,¹³⁵⁰ "all who goes out to the legion (*Tzava*-צבא) in Israel." The Supernal treasury is specifically opened for them for the sake of victory in the war.

8.

However, based on the explanation above, that this Supernal treasury is the highest of heights, we must understand how this aligns with the statement in Talmud,¹³⁵¹ "The Holy One, blessed is He, has nothing in His treasury, other than the treasure of fear of Heaven."¹³⁵² Is it not so that fear of Heaven is the aspect of Kingship-*Malchut*?¹³⁵³

This is explained at length by the Tzemach Tzeddek in the discourses at the end of the Torah portion of Beshalach,^C that even though fear (*Yirah*) is the aspect of Kingship-*Malchut*, nevertheless, in order for this fear (*Yirah*) to be drawn all the way down below (which is why war must be waged) the source for the drawing must be from a much higher place (higher than the root of the *Sefirot*). This is the matter of the treasury (*Otzar*) of the Holy One, blessed is He, which is the aspect of "the Concealed of all concealments," the aspect of the Holy Ancient One-*Atika Kadisha*, up to the aspect of the "treasury" as it is before the restraint of the *Tzimtzum*, in the ten *Sefirot* hidden (*Eser Sefirot HaGenuzot*) within their Emanator, in the aspect

¹³⁵⁰ Numbers 1:3

¹³⁵¹ Talmud Bavli, Brachot 33b

¹³⁵² Also see the discourse entitled "*Tzidkat Pirzono*" in Torat Chayim Beshalach 337a (231d in the new edition); Ohr HaTorah Beshalach p. 673; 5689 p. 175 and on.

¹³⁵³ See Likkutei Torah, Korach 53d

^C Ohr HaTorah Beshalach p. 673

of the Name (*Shem*-שם) (which is even higher than the aspect of the light (*Ohr*-אור)), up to the aspect that even is higher than “His Name-*Shmo*-שמו,” as explained above.

It is from there that there is a drawing down of the treasury (*Otzar*) of fear of Heaven, about which our sages, of blessed memory, said,¹³⁵⁴ “Everything is in the hands of Heaven (which refers to the emotional qualities – *Midot*)¹³⁵⁵ except for the fear of Heaven (which is drawn from the aspect of the Ancient One-*Atik*),¹³⁵⁶ up to and including the lower fear (*Yirah Tata’ah*) according to its simple meaning.

This may be better understood from the teaching of the Baal Shem Tov (brought in Ma’or Einayim),^D on the teaching of our sages, of blessed memory,¹³⁵⁷ “Thunder was created only to [impose fear and] straighten the crookedness of the heart, as it states,¹³⁵⁸ ‘God has acted in order that [man] should stand in fear before Him.’”

That is, even though fear of thunder is an external fear, nonetheless, even in this fear there is the desire of the Creator, in that through it, a person ultimately comes to ultimate and perfect fear [of Him]. As he explains there at length, the matter of fear (*Yirah*) must be in a way of fear of His exaltedness (*Yirat HaRommemut*). (This is as stated in Zohar,¹³⁵⁹ there are two manners in fear (*Yirah*). There is the upper fear (*Yirah Ila’ah*)

¹³⁵⁴ Talmud Bavli, Brachot 33b *ibid*.

¹³⁵⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 33 and elsewhere.

¹³⁵⁶ See Likkutei Torah Bamidbar 15a-b

^D [Ma’or Einayim] Yitro (section entitled “*Vayedaber Elokim*” (35d and on)).

¹³⁵⁷ Talmud Bavli, Brachot 59a; Also see Ohr HaTorah, Nitzavim p. 1,282 and on; Na”Ch p. 464 and on; Likkutei Levi Yitzchak, Megillat Esther p. 74 and on.

¹³⁵⁸ Ecclesiastes 3:14

¹³⁵⁹ See Zohar I 11b; Introduction to Tikkunei Zohar 5b.

which is the fear of His exaltedness (*Yirat HaRommemut*), and there is the lower fear (*Yirah Tata'ah*) which is the fear of punishment (*Yirat HaOnesh*).

When a person of intellect contemplates *HaShem's*-יהו"ה Greatness, blessed is He, this should bring him to fear of *HaShem's*-יהו"ה exaltedness (*Yirat HaRommemut*). However, for a lesser person, who has not yet come to such grasp, to rid him of "the crookedness of the heart," he is aroused through the lowest form of fear, which is external fear, such as the fear of thunder. About this the verse states, "God has acted in order that [man] should stand in fear before Him."

HaShem's-יהו"ה, intention in this, is that through this one will come to the upper fear (*Yirah Ila'ah*), when he thinks to himself, "Is it not so that the thunder is but one of the mighty powers of the Holy One, blessed is He?"¹³⁶⁰ This being so, how can I not fear *HaShem's*-יהו"ה Himself, blessed is He, who is utterly exalted and transcendent compared to the thunder and punishments etc." As the teaching of the Baal Shem Tov concludes, this is the upper fear, which is fear of *HaShem's*-יהו"ה Himself, constricted to manifest in these [external] matters etc.

This may be understood with additional explanation, according to the teaching of the Rav, the Maggid of Mezhritch, in Ohr Torah^E on the verse,¹³⁶¹ "Now, O' Israel, what does *HaShem's*-יהו"ה your God ask of you? Only to fear *HaShem's*-יהו"ה your God." In other words, *HaShem's*-יהו"ה your God, asks of

¹³⁶⁰ See Me'orei Ohr Ma'arechet Reish, Section 25; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on "thunder-*Re'emim*-רעמים"; Ohr HaTorah, Likkutei Levi Yitzchak ibid. Megillat Esther p. 74 and on.

^E [Ohr Torah] Eikev (52b-c (p. 160 in Kehot 5740 edition)).

¹³⁶¹ Deuteronomy 10:12

you (each and every Jew) that your fear should ultimately be like the fear of *HaShem*-יהו"ה your God.

He explains this with the analogy of a father who warned his little child not to walk barefoot, lest a thorn become embedded in his foot. However, the child, who still lacked knowledge (and maturity) did not pay heed and went barefoot, and a thorn became embedded in his foot, though he did not have great pain from this.

However, the father feared that the child's foot would be infected and swollen. What did he do? He took an awl and cut the flesh around the thorn, thus removing the thorn from his foot. Now, while the father was removing the thorn, the child was in great pain and cried bitter cries. However, the father knew that this suffering is his cure etc.

Another time, the child again wanted to walk barefoot, whereupon his father scolded him and said, "Don't you remember the pain and suffering you went through when the thorn was removed from your foot? You should protect yourself and not walk around barefoot anymore, lest you come to suffer removing a thorn from your foot again."

However, in his warning to the child, the father did not include a thorn becoming embedded in his foot, even though that was the father's main concern. This is because the little child did not have the sense to be worried about this. He therefore warned him about what he knew the child was aware of its pain, this being the removal of the thorn, even though the father himself is neither fearful nor concerned about removing the thorn, since he knew that this is the cure.

We thus find that the fear of the father and the fear of the son are not the same fear, but are opposites. This is because that which the son fears (the pain in removing the thorn), is his cure.

Now, in the analogue, the likeness to this is that man's fear is fear of the punishment, and therefore is not the essential fear of the sin itself. In contrast, the Holy One, blessed is He, fears lest man sin, and is not fearful of the punishment for the sin, being that the punishment is the cure that heals and purifies him of his transgression.

This then, is the meaning of [the verse], "What does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God." That is, that ultimately, your fear should be like the fear of *HaShem*-יהו"ה your God. That is, not the fear of the punishment, but the fear of the sin.

Now, based on the explanation in several places,¹³⁶² that the matter of "sin-*Cheit*-חטא" is of the same root as in the verse,¹³⁶³ "I and my son Shlomo will be deemed deficient (*Chata'im*-חטאים)," in that it is a word indicating a "lacking," it is understood that as long as a person has not reached the ultimate perfection, he still has the matter of "sin-*Cheit*-חטא," ("deficiency").

Thus, since the ultimate perfection is specifically when he is nullified to He who is of the utmost perfection, this being the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, it is understood that the matter of "sin-*Cheit*-חטא" is present even

¹³⁶² See Likkutei Torah, Matot 82a; Sefer HaMaamarim 5691 p. 318 and on.

¹³⁶³ Kings I 1:21 and Rashi there

before the restraint of the *Tzimtzum* (in the aspect of the “treasury” of the Holy One, blessed is He), since there also are the particular levels of “Him-*Hoo*-הוּא” and “His Name-*Shmo*-שְׁמוֹ” there, whereas the ultimate perfection is in His Essential Self alone, blessed is He, (not even in the aspect indicated by “Him-*Hoo*-הוּא,” and how much more so, not in the aspect indicated by “His Name-*Shmo*-שְׁמוֹ.”)

Nevertheless, even a lofty level such as this, is attained through warning the child not to go barefoot, meaning through the fear of the suffering that will be endured upon the removal of the thorn embedded in his foot, this being the fear of punishment. Except that within this [kind of] fear of sin is manifest (even though the little child has not yet reached this level), to the point of deficiency in the matter of perfection etc., (this being the root of the matter from which it then is possible for there to be a drawing down and descent, to the point of something in opposition, as with the analogy of the thorn becoming embedded in his foot).

9.

The discourse continues [and states] that “the likeness to this (opening of the treasuries for the sake of victory in the war) is understood as it is Above. For, the verse states,¹³⁶⁴ “He brings forth wind from His treasuries; it was He who smote the firstborn of Egypt.” [At first glance, it is not understood why in the nine plagues that preceded this one, there was no need for

¹³⁶⁴ Psalms 135:7-8; See Torat Chayim, Beshalach, discourse entitled “*Tzidkat Pirzono*” (331a (227d in the new edition)).

the matter of “He brings forth wind from His treasures,” but specifically when “He smote the firstborn of Egypt” it was necessary that “He bring forth wind from His treasures.”

About this he explains] that for there to be the smiting of the firstborn of Egypt, in which the word “Egypt-*Mitzrayim*-מצרים” means “constraints-*Meitzarim*-מיצרים” and limitations, and “the firstborns of Egypt” are the strength and force¹³⁶⁵ of the external husks (*Kelipot*), [since, at first glance, how is it possible for there to be the existence of the external husks (*Kelipot*)? Rather, it is [because] there first is the matter of constraints (*Meitzarim*-מיצרים) and limitations on the side of holiness, through which there subsequently chained down the matter of Egypt (*Mitzrayim*-מצרים) of the side opposite holiness, to the point of “the firstborns of Egypt” which indicate the strength of the external husks (*Kelipot*), at which point the battle becomes even stronger] and this is why for the sake of this “He brings forth wind from His treasures.”

Now, although “wind-*Ru'ach*-רוח” is one of the four foundational elementals below, the matter of which above in the *Sefirot* is the aspect of *Zeir Anpin*,¹³⁶⁶ this being so, what is the relationship between “wind” (*Ru'ach*) and “His treasures”? About this, he explains in the discourse, “It states in Zohar, Tikkun 69¹³⁶⁷ ‘The spirit of *HaShem* (*Ru'ach HaShem*-רוח יהי"ה)¹³⁶⁸ this refers to the Primordial Air (*Avira Kadma'ah*-

¹³⁶⁵ See Targum Onkelos to Genesis 49:3

¹³⁶⁶ See Ohr HaTorah, Na"Ch Vol. 1, p. 508; *Hemshech* 5666 p. 111.

¹³⁶⁷ Tikkunei Zohar 107a

¹³⁶⁸ Isaiah 11:2

הוא (אִירָה קְדָמָה),”¹³⁶⁹ and from there empowerment is drawn down for the smiting of the firstborn of Egypt.

He continues the discourse, “For, it is written,¹³⁷⁰ ‘He is exalted above the exalted (*Ga’oh Ga’ah*-גָּאָה גָּאָה),’ which Targum translates as, ‘He is arrogant above the arrogant.’ Now, as known, “He is arrogant above the arrogant” (*Ga’oh Ga’ah*-גָּאָה גָּאָה) refers to the innerness (*Pnimityut*) of the Crown-*Keter*. [That is, ‘arrogant-*Ga’ah*-גָּאָה’ refers to the *Sefirah* of the Crown-*Keter* which is higher than all the *Sefirot*, including the *Sefirah* of Wisdom-*Chochmah*, which is the beginning of the *Sefirot*.

About this the verse states,¹³⁷¹ ‘Your hand will be raised,’ this being in a way of an uplifting and elevated separateness from them. However, He is arrogant above the arrogant (*Ga’oh Ga’ah*-גָּאָה גָּאָה)’ refers to the innerness (*Pnimityut*) of the Crown-*Keter*.]¹³⁷² Its root is in the aspect of the innerness of the Essential Self of the Unlimited One, *HaShem*-ה' Himself, blessed is He. And what is His arrogance? [As the verse continues],¹³⁷³ ‘He hurled horse and rider into the sea.’ That is, the root of victory (*Netzach*) is in the innerness (*Pnimityut*) of the Crown-*Keter* etc.”

¹³⁶⁹ See Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 7; Shaar 23 (Shaar Erchei HaKinuyim) Ch. 1 there; Me'orei Ohr, Ma'arechet Aleph, Section 153.

¹³⁷⁰ Exodus 15:1

¹³⁷¹ Micah 5:8

¹³⁷² See Ohr HaTorah, Megillat Esther (5750 edition) p. 180.

¹³⁷³ Exodus 15:1 *ibid*.

This may be understood based on the explanation in Torah Ohr, on the verse, “He hurled horse and rider into the sea.” To explain, the verse states,¹³⁷⁴ “You ride upon Your horses; Your chariots were [our] salvation,” and it is written,¹³⁷⁵ “I have compared you, My beloved, to My horse in Pharaoh’s chariots.”

The matter of horses (*Sooseem*-סוסים) refers to the letters (*Otiyot*-אותיות).¹³⁷⁶ The one who rides upon the horse, (as it states “Horse and rider”) refers to the intellect and the matter of understanding and comprehending the letters (*Otiyot*).

Now, in the letters (*Otiyot*-אותיות) themselves, there are various categories. However, there are two general categories. One category is the letters of prayer (*Tefillah*), which are fashioned by the hands of man, being that prayer is man’s service of *HaShem*-יהו"ה, blessed is He, from below to Above. Then there is the category of the letters of the Torah, about which the verse states,¹³⁷⁷ “Behold, My word is like fire,” this being the matter of drawing down from Above to below. (This is why the verse, “You ride upon Your horses; Your chariots were [our] salvation,” was stated about the giving of the Torah.)¹³⁷⁸

¹³⁷⁴ Habakkuk 3:8

¹³⁷⁵ Song of Songs 1:9

¹³⁷⁶ Introduction to Tikkunei Zohar (8a); Tikkun 5 (20b); Also see introduction to Tikkunei Zohar 3b; Tikkun 47 (84b).

¹³⁷⁷ Jeremiah 23:29; Talmud Bavli, Brachot 22a

¹³⁷⁸ See Torah Ohr, Megillat Esther 90a; Likkutei Torah, Shir HaShirim 33c, and elsewhere.

About this it states, “He hurled horse and rider into the sea.” The word “hurled-*Ramah*-רמה” has two meanings. It is a word of “elevation-*Hitrommemut*-התרוממות”¹³⁷⁹ indicating ascent (like the letters of prayer) and it is a word that means “to hurl” or “cast down-*Hashlachah*-השלכה,”¹³⁸⁰ from Above to below (like the letters of the Torah). This is caused by the aspect of “He is arrogant above the arrogant (*Ga’oh Ga’ah*-גאה גאה),” which is the aspect of the revelation of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, who transcends and surrounds all worlds (*Sovev Kol Almin*), for Whom above and below are equal.

Now, the explanation of the elevation brought about in the letters (“horse and rider”) through the matter of “He is arrogant above the arrogant (*Ga’oh Ga’ah*-גאה גאה),” may be understood according to the explanation of his honorable holiness, the Rebbe Maharash, in the discourse entitled “*v’Atah Yigdal Na Ko’ach Adona’y*,”^F on the teaching of our sages, of blessed memory,¹³⁸¹ “When Moshe ascended on high, he found the Holy One, blessed is He, tying crowns to the letters.”

There he explains that the matter of tying crowns to the letters of the Torah (“Behold, My word is like fire”) refers to the aspect of the cantillations (*Ta’amim*) or also to the matter of the crowns (*Tagin*) [of the letters]. That is, since they are a very lofty aspect, they therefore were not revealed like the letters of the Torah.

¹³⁷⁹ See Rashi (citing Mechilta) to Exodus 15:1

¹³⁸⁰ See Rashi to Exodus 15:1 *ibid*.

^F 5626 (Sefer HaMaamarim 5626, p. 135 and on).

¹³⁸¹ Talmud Bavli, Shabbat 89a

This is why only Rabbi Akiva, whose soul was extremely lofty, would expound mounds and mounds of Torah laws from every thorn [of the letters] (which are the aspect of the crowns (*Tagin*)).¹³⁸² This is because, in and of themselves, they are concealed, and how much more is this so the matter of the cantillations (*Taamim*), which are even higher than the crowns (*Tagin*) etc. This then, is the meaning of “the Holy One, blessed is He, tying crowns to the letters,” since it only is the Holy One, blessed is He, who knows their matter.

Yet, even so, (as in the continuation of the above-mentioned teaching), “The Holy One, blessed is He, said to Moshe, ‘In your city, do they not greet one another?’ Moshe said before Him, ‘Does a servant greet his master?’ He said to him, ‘You should have [at least] assisted Me.’ Moshe immediately said to Him,¹³⁸³ ‘And now, may the strength of my Lord-*Adona*”י-”אדנא be magnified as You have spoken to say.” That is, it is through saying words of praise etc., that he drew down the revelation of the above-mentioned crowns (*Ketarim*).

The same is so of the matter of prayer (in which there also is the matter of praise. For, before requesting one’s needs one must set forth the praise of the Ever Present One).¹³⁸⁴ As he brings in the discourse, this refers to the teaching of our sages, of blessed memory,¹³⁸⁵ “[The angel] Metatron ties crowns for his Maker from the prayers of the Jewish people.”

The explanation is that through the letters (*Otiyot*) of the prayer crowns are made. This is because through prayer we

¹³⁸² Talmud Bavli, Menachot 29b; See Likkutei Torah, Zot HaBrachah 95d

¹³⁸³ Numbers 14:17

¹³⁸⁴ Talmud Bavli, Brachot 32a; Mishneh Torah, Hilchot Tefillah 1:2

¹³⁸⁵ See Sefer HaMaamarim 5708 p. 202, note 1.

draw down [the aspect of], “Let it be desirable-*Yehiy Ratzon* יהי רצון,” meaning that there should be a new desire etc. This is accomplished through the angels, “who hug and kiss [the letters of the prayers].”¹³⁸⁶ That is, it comes about through the angels refining the prayers from their physicality (as explained in Torah Ohr).¹³⁸⁷

This is because the prayer is [offered] by a soul in a body, and therefore, because of the descent of the soul below into the concealment and hiddenness of the body, a refinement must be brought about by the angels for the prayer to ascend and elicit the drawing down of a new desire and Crown-*Keter*.

The same is understood about the matter of “tying crowns to the letters,” that it is like the crowns made by the angels from the letters of the prayer, and that Holy One, blessed is He, also made crowns from the letters of the Torah. This matter, that elevation is brought in the letters of prayer and in the letters of Torah through “the tying of crowns,” is similar to the matter of “He elevates and hurls (*Ramah*-רמה) horse and rider in the sea.”

(This is as explained before, that the word “*Ramah*-רמה” indicates ascent from below to Above of the letters of prayer, as well as indicating the matter of “hurling” from Above to below, referring to the letters of the Torah.) This is because to Him, blessed is He, above and below are totally equal, this being the matter of “He is arrogant above the arrogant” (*Ga’oh* גא’ה-גאה גאה).

¹³⁸⁶ See Zohar I 23b; Zohar II 201b

¹³⁸⁷ Torah Ohr, Mikeitz 42b

As he continues in the discourse, the matter of “and now, may the strength of my Lord-*Adona*” *יְיָ אֲדֹנָי* be magnified,” is not just in regard to the matter of [His quality of being] slow to anger (*Erech Apayim*). [As stated in Tractate Sanhedrin,¹³⁸⁸ “When Moshe ascended on high, he found the Holy One, blessed is He, sitting and writing, ‘Slow to anger-*Erech Apayim*-*אֶרֶךְ אַפַּיִם*’ etc. He said before Him, ‘Master of the world, did You not tell me that [this is an attribute that is even extended to the wicked?’ This is the meaning of the verse, ‘And now, may the strength of my Lord-*Adona*” *יְיָ אֲדֹנָי* be magnified as You have spoken, to say.’” This refers to the aspect of the Long Patient One-*Arich Anpin*. However, as explained in Zohar to the Torah portion of Shlach,¹³⁸⁹ the “strength of my Lord-*Ko’ach Adona*” *יְיָ אֲדֹנָי כֹּחַ*” is drawn from the Holy Ancient One-*Atika Kadisha*, the Concealed of all concealments, this being the innerness (*Pnimityut*) of the Crown-*Keter*.

This is also the meaning of the statement in the discourse of the day of the Hilulah, that the matter of, “He is arrogant above the arrogant” (*Ga’oh Ga’ah*-*גָּאוֹה גָּאָה*) is the innerness (*Pnimityut*) of the Crown-*Keter*, through which “He elevates and hurls (*Ramah*-*רָמָה*) horse and rider in the sea.” That is, the root of the quality of Victory-*Netzach* is in the innerness (*Pnimityut*) of the Crown-*Keter*.

¹³⁸⁸ Talmud Bavli, Sanhedrin 111a

¹³⁸⁹ Zohar III 161b

Now, it can be said that the ascent brought about in the letters (*Otiyot*) (“He elevates and hurls (*Ramah*-רמה) horse and rider in the sea”) through the aspect of “He is arrogant above the arrogant” (*Ga’oh Ga’ah*-גאה גאה), is to the aspect that transcends the matter of names (*Shemot*-שמות). (This is because names (*Shemot*-שמות) are composed of letters (*Otiyot*-אותיות).)¹³⁹⁰ Moreover, [the elevation is] even to higher than the aspect of “His Name-*Shmo*-שמו” as it is “alone-*Bilvad*-בלבד.”

This may be understood by prefacing about the precise wording of the teaching of Pirkei d’Rabbi Eliezer, “Before the world was created there was Him and His Name alone,” in which the word “Name-*Shem*-שם” (“His Name-*Shmo*-שמו”) is specifically used, rather than the word “light-*Ohr*-אור,” even though, at first glance, the matter of a “Name-*Shem*-שם” is the same matter as “light-*Ohr*-אור,” (as mentioned in chapter five).

As explained in the above-mentioned discourse of the Alter Rebbe, the Kabbalists called the Godly emanations by the term “lights-*Orot*-אורות” ([or] “lights-*Nehorin*-נהורין” [in Aramaic]), and they also are called “the Mystery of the Holy Name” (*Raza d’Shma Kadisha*). Likewise, in the Kabbalah of the Arizal, all the particulars of the ten *Sefirot* are [included] in the matter of the Names (*Shemot*-שמות) etc.¹³⁹¹

However, the explanation is as his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explains at length in

¹³⁹⁰ Also see *Hemshech* 5672 Vol. 3 p. 1,417.

¹³⁹¹ Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) through Gate Ten (*Keter*).

Hemshech 5672,^G about the difference between the “Name-*Shem*-שם” and “Light-*Ohr*-אור.” That is, light (*Ohr*-אור) bears a similarity to its Luminary (*Ma’or*-מאור), and even though, through the light (*Ohr*) it is not possible to know all matters that are present in the Luminary (*Ma’or*) (and how much more is this so of the Supernal Luminary), nonetheless, at the very least, it is possible to know of the existence of the Luminary (*Ma’or*), in that it is that which illuminates, such as the light of a candle or the sun, or the light of day.

In contrast, this is not so of the matter of the Name (*Shem*-שם), in that through it, even this cannot be known. Proof for this, is that many people are called by the same name, such as Avraham, or the like, and yet they all are completely different from each other. Even in the matter of drawing down and revelation of vitality through the Name (*Shem*-שם),¹³⁹² it is in a way that we do not perceive it in an openly revealed manner, but we only know that this is the way it is.

The reason is because the matter of the “Name-*Shem*-שם” is not in a way of recognizable adhesion (*Dveikut Nikeret*), meaning, openly revealed adhesion, but is rather an adhesion (*Dveikut*) that is concealed. Therefore, relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, even the matters that are called “light-*Ohr*-אור,” and not just the revelation and spreading forth of the light itself, but even the essence of the light (*Etzem*

^G In the discourse entitled “*Atem Nitzavim*” (*Hemshech* 5672 (Vol. 1, p. 627 and on)).

¹³⁹² Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1; Ohr Torah of the Rav, the Maggid of Mezhrich, 4b and on; Likkutei Torah Behar 41c *ibid.*, and elsewhere.

HaOhr), their true matter is that they only are in the way of a name (*Shem*-שם),¹³⁹³ since they utterly are of no comparison, not even like the comparison of light (*Ohr*) in relation to its Luminary (*Ma'or*), to the point that from them it is not possible to know His Essential Self,¹³⁹⁴ except what His Essential Self desires to reveal in any event.¹³⁹⁵

This is why Pirkei d'Rabbi Eliezer is precise in stating, “Him and His Name (*Shmo*-שמו) alone,” specifically using the word “Name-*Shem*-שם,” and not “light-*Ohr*-אור.” This then, is the meaning of “He elevates and hurls (*Ramah*-רמה) horse and rider in the sea,” which refers to the matter of the ascent of the names (*Shemot*-שמות) (which are made of letters (*Otiyot*-אותיות)), to come to be in the aspect of “His Name alone (*Shmo Bilvad*-שמו בלבד),” until they ascend to the aspect of “Him-*Hoo*-הוא (which is higher than “His Name-*Shmo*-שמו”) alone.”

12.

Now, this treasury that is “high above to no end,” such that even before the restraint of the *Tzimtzum*, this is even higher than the aspect of “His Name-*Shmo*-שמו” (as it is) [in the aspect of] “alone-*Bilvad*-בלבד,” but rather, only the aspect of “Him-*Hoo*-הוא” (as He is) “alone-*Bilvad*-בלבד,” can be drawn down to each and every Jew, being that it relates to the Legions of *HaShem-Tzivot HaShem*-יהו"ה-הצבאות. That is, [a person who]

¹³⁹³ Also see *Hemshech* 5666 p. 462 and on.

¹³⁹⁴ See at length in *Hemshech* 5666 *ibid.* p. 463 and on; *Sefer HaMaamarim* 5679 p. 440; 5705 p. 186 and on.

¹³⁹⁵ [Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.]

has the matter of accepting the yoke, which is the matter of fear (*Yirah*), such that even its lowest level is a receptacle for the fear of *HaShem* 's-יהו"ה exaltedness (*Yirat HaRommamut*) (as in the above-mentioned teachings of the Baal Shem Tov and the Rav, the Maggid of Mezhritch (mentioned in chapter eight)).

It is through the power of these treasures that the soldiers bring victory in the war, thus returning the essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, to the lower worlds, [as the verse states], "I will dwell within them (*b'Tocham*-בתוכם)," meaning in each and every Jew, as well as, "I will dwell within them," according to its simple meaning, in the Tabernacle (*Mishkan*) and subsequently in the Holy Temple (*Mikdash*) (in that the "Holy Temple (*Mikdash*) is also called the Dwelling (*Mishkan*)"),¹³⁹⁶ up to and including the construction of the third Holy Temple, which should be constructed and revealed¹³⁹⁷ speedily in our times, with the coming of our righteous Moshiach, with the true and complete redemption!

¹³⁹⁶ Talmud Bavli, Eruvin 2a

¹³⁹⁷ See Rashi to Talmud Bavli, Sukkah 41a; Rosh HaShanah 30a; Tosefot to Sukkah ibid.; Shevuot 15b, section entitled "*Ein*"; Also see Likkutei Sichot, Vol. 11, p. 98; Vol. 13 p. 84; Vol. 18 p. 418; Vol. 27 p. 204 and on.