

Discourse 18

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

Delivered on Motzei Shabbat Parshat Bo,

10th of Shvat, 5730¹²⁷⁵

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

1.

The verse states,¹²⁷⁶ “I have come to My garden, My sister, My bride.” In the discourse of the day of his passing, the day of his Hilulah,¹²⁷⁷ his honorable holiness, my father-in-law, the Rebbe, whose Hilulah we are celebrating, brings what it states in Midrash Rabbah (on the verse),¹²⁷⁸ “‘to My garden-*LeGani*-לגני,’ – ‘to My wedding canopy-*L’Genuni*-לגנוני,’ meaning, to the place where I primarily was at first, in that, at

¹²⁷⁵ The original discourse was edited by his honorable holiness, the Rebbe, and published as a pamphlet for the 10th of Shvat 5750. This discourse is primarily founded on the twentieth chapter of the discourse of the Hilulah, which is the conclusion and end of the continuum (*Hemshech*), and was published in honor of the 10th of Shvat [5750] at which time this chapter is being learned for the second time.* This discourse was said twice – first at the gathering of the day of Shabbat, the 10th of Shvat, and then in the gathering upon the conclusion of Shabbat. What is printed here is the discourse that was said with greater attendance, at the gathering upon the conclusion of Shabbat, and included within it are also the additions on the discourse that were said at the gathering of the day of Shabbat. [* See the “*Petach Davar*” [opening words] to the discourse by this title of the year 5728 – Torat Menachem, Sefer HaMaamarim Shvat p. 306 and in gloss 2 there.]

¹²⁷⁶ Song of Songs 5:1

¹²⁷⁷ The discourse entitled “*Bati LeGani*” 5710 (printed in Sefer HaMaamarim 5710 p. 111 and on), which was given out by the author of the discourse for the 10th of Shvat 5710, the day of his passing.

¹²⁷⁸ [Midrash Rabba, Shir HaShirim 5:1]

first, the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lowest of worlds.

However, because of undesirable matters (beginning with the sin of the tree of the knowledge of good and evil) the *Shechinah* withdrew from below to above, up to the seventh firmament. There then arose seven righteous *Tzaddikim* (beginning with Avraham [about whom the verse states],¹²⁷⁹ “Avraham was one”) and they drew the *Shechinah* down from above to below, until Moshe came, who was the seventh, and all sevens are beloved,¹²⁸⁰ and he drew the *Shechinah* down to the earth.”

This matter (the drawing down and descent of the *Shechinah* below in the earth) was brought about primarily¹²⁸¹ through the Tabernacle (*Mishkan*) that Moshe made. This is as the verse states,¹²⁸² “They shall make a Sanctuary for Me, and I will dwell within them.”

In the discourse he explains that the reason the essential root of the *Shechinah* was in the lower worlds is because *HaShem*’s-יהו"ה ultimate Supernal intent in the creation and existence of the worlds is that “the Holy One, blessed is He, desired a dwelling place for Himself, blessed is He, in the lower worlds.”¹²⁸³

¹²⁷⁹ Ezekiel 33:24

¹²⁸⁰ Midrash Vayikra Rabba 29:11

¹²⁸¹ In contrast, this was not so at the giving of the Torah – see the discourse entitled “*Bati LeGani*” 5728, note 5 (Torat Menachem, Sefer HaMaamarim Shvat p. 306).

¹²⁸² Exodus 25:8

¹²⁸³ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

Now, it can be said that just as the descent (and chaining down – *Hishtalshelut*) in the worlds in general, is for the sake of ascent, in that the descent of the Godly light to bring the creations into being and enliven them in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) up to and including the creations of this lower world, is for the sake of the ascent that will then be brought about through this,¹²⁸⁴ the same is so in regard to the descent in this world itself.

That is, the descent brought about by the sin of the tree of the knowledge of good and evil and the undesirable matters that followed, is for the sake of ascent.¹²⁸⁵ That is, it is so that, presently, the drawing down of the essential root of the *Shechinah* (after it was withdrawn) will be more elevated than the drawing down of the essential root of the *Shechinah* in the lower worlds as it was at the beginning of the creation.

2.

He continues the discourse [and explains] that what is meant by the Holy One, blessed is He, desiring a dwelling place

¹²⁸⁴ Sefer HaMaamarim 5685p. 135; p. 150. It can be said that the ascent brought about through the coming into being of the creations, is also in **the light** that descended to bring the creations into being – see later in Ch. 7.

¹²⁸⁵ See Likkutei Sichot, Vol. 5, p. 66, that even though the sins themselves are the opposite of the will of the Supernal One – the descent that is brought about through them in man and in the world is according to the desire of the Supernal One (similar to what is explained in Iggeret HaKodesh, Epistle 25 (138b) that even though the one who causes the damage has free choice, nevertheless, the damaged is due to a decree from Heaven). It should be pointed out from Torat Chayim, Toldot 13a and on (in regard to the matters in general, such as the sin of the tree of knowledge and the like) is that even the sins themselves came about because “Above they steer him from the path of goodness to the path of evil,” but that even so, this is not a contradiction to the matter of free choice, as explained there at length.

for Himself in the lower worlds, is that Godliness should be revealed below through man's toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

Now, in this there are two matters. [Firstly], that the revelation of Godliness below ("a dwelling place in the lower worlds,") should not be through a drawing down from Above, but should be through man's toil. [Secondly], that the toil by which the revelation of Godliness is brought about in the world should be the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

It can be said that the reason he adds that the perfection of the dwelling place in the lower worlds is when the dwelling is brought about through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*),¹²⁸⁶ is because according to this, there presently is greater emphasis on the superiority of drawing down the essential root of the *Shechinah*, compared to the drawing down at the beginning of the creation.

That is, the reason that presently the drawing down (after the descent was caused in the world) is higher than how it was at the beginning of the creation, is not just because every ascent that follows a descent is an ascent to a higher level than the level that preceded the descent,¹²⁸⁷ but is also because presently, the drawing down is brought about through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

¹²⁸⁶ It should be pointed out, that in the summary to the first chapter he only brings that the dwelling is brought about "through restraint (*Itkafiya*) and transformation (*It'hapcha*)," and he does not mention that the dwelling is brought about through man's toil.

¹²⁸⁷ See *Torat Menachem*, *Sefer HaMaamarim* Av p. 167 and the citations there in note 9.

In contrast, this was not so before the sin of the tree of the knowledge of good and evil. For, although at that time the drawing down of the essential root of the *Shechinah* in the lower worlds was also by the toil of Adam, the first man, [who was commanded]¹²⁸⁸ “to work it and to guard it,”¹²⁸⁹ nevertheless, at that time, the toil was to draw Godliness from Above, rather than the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

3.

Now, it can be said that this is why the Tabernacle (*Mishkan*) was made after the sin of the [golden] calf.¹²⁹⁰ For, the intention in the descent of the world (through the sin of the [golden] calf)¹²⁹¹ before making the Tabernacle (*Mishkan*), is so that the work of “They shall make a Sanctuary for Me” will (not only be the fulfillment of the command of the Holy One,

¹²⁸⁸ Genesis 2:15

¹²⁸⁹ See Sefer HaMaamarim 5670 p. 215-217 that the reason that at the outset of creation the essential root of the *Shechinah* was in the lower worlds, was because the world was created in a way in which it was **fit** that the essential root of the *Shechinah* be drawn down in it, but the drawing down itself was brought about through the toil of “to work it and to guard it.”

¹²⁹⁰ For, even according to the opinions that state that the commandment regarding the Tabernacle (*Mishkan*) was given before to the sin of the [golden] calf (Zohar II 195a*) nevertheless the [actual] **making** of the Tabernacle (*Mishkan*) was after the sin of the [golden] calf. Additionally, according to various views (Rashi on Exodus 31:18; 33:11; Midrash Tanchuma, Terumah 8), the **command** about making of the Tabernacle (*Mishkan*) also was **after** to the sin of the [golden] calf. (* According to the view of the Zohar there (224a), even **the donations** toward the Tabernacle (*Mishkan*) took place before to the sin of the [golden] calf.)

¹²⁹¹ See the preceding note 9 [in the original discourse, [to Likkutei Sichot Vol. 5 *ibid.*, and Torat Chayim Toldot *ibid.*].

blessed is He, but will also be) the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

As explained in the discourse,¹²⁹² the work of, “you shall make a Sanctuary for Me,” is to transform the folly-*Shtut*-שטות of the side opposite holiness to holy folly-*Shtut*-שטות, and to transform the falseness-*Sheker*-שקר of the world¹²⁹³ into a board-*Keresh*-קרש of the Tabernacle (*Mishkan*). This thereby brings about that “I shall dwell within them,” in that there is a drawing down of the primary root of the *Shechinah* in the lower worlds in an even higher way than how it was before the sin.

This matter (that the drawing down of the *Shechinah* in the lower worlds, as it was in the Tabernacle (*Mishkan*), was even higher than how it was before the sin) is also understood by the fact that the conduct of the world (even before the sin) was according to the natural order, and the root of the natural order is from the light that has a relation to the worlds.¹²⁹⁴

In contrast, the conduct in the Tabernacle (*Mishkan*) was a miraculous conduct, that transcends the natural order.

¹²⁹² In Ch. 3 and on and Ch. 6 and on.

¹²⁹³ The falseness (*Sheker*-שקר) of the world is that the world appears to be an existence [unto itself], which is the opposite of the truth, in that the primary aspect is the Godly vitality that enlivens it. (See the *Hemshech* of the Hilulah, end of Ch. 10.) To point out based upon Tanya Ch. 36 (46a) which discusses the matter of the revelation at the giving of the Torah, “You have been shown... there is nothing besides Him” (Deuteronomy 4:35) and in the continuation of the matter there (46b) it states, “It only is that subsequently, their sin caused them **and the world** to become coarse again.” This indicates that the revelation of “there is nothing besides Him” that was revealed at the giving of the Torah, also illuminated (to a small degree) after the giving of the Torah until the sin of the [golden] calf, and that this revelation was also **in the world**. Thus, from this it is understood that the falseness (*Sheker*-שקר) of the world primarily is after the sin of the [golden] calf.

¹²⁹⁴ See at length in the discourse entitled “*Zeh HaYom*” of the 12th of Tammuz 5738 Ch. 5 (Torat Menachem, Sefer HaMaamarim Tammuz p. 67 and on).

[This is as in the teaching of our sages, of blessed memory,¹²⁹⁵ “Ten miracles were wrought for our ancestors in the Holy Temple,” and the same was so in the Tabernacle (*Mishkan*).]¹²⁹⁶ This is because miracles are rooted in the light that transcends the worlds.

Beyond this, in the Holy of Holies “the space of the Ark was not according to measure,”¹²⁹⁷ in that there was space and that which transcends space as one, and for there to be a bond of two opposites, space and higher than space,¹²⁹⁸ this comes about specifically through the revelation of the limitless light of the Unlimited One that even transcends the light that is higher than the worlds,¹²⁹⁹ for Whom all impossibilities¹³⁰⁰ are possible.¹³⁰¹

Now, the same is so of the descent of the world brought about through the exile, which is a descent for the sake of ascent. That is, since the primary toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) is during the time of exile, therefore, the drawing down brought about through the toil of

¹²⁹⁵ [Mishnah] Avot 5:5

¹²⁹⁶ Which is called the “Holy Temple-*Mikdash*-מִקְדָּשׁ” – Eruvin 2a, and most of the miracles enumerated there that were wrought for our ancestors also related to the Tabernacle (*Mishkan*).

¹²⁹⁷ Talmud Bavli, Yoma 21a

¹²⁹⁸ See Imrei Binah, Petach HaShaar [translated as The Gateway to Understanding], Ch. 6 (3b) that when it states that “the space of the Ark was not according to measure,” this means (**not** that in the space of the Ark there was a revelation of an aspect that transcends space, but rather) that “even within the aspect of the limitation (*Gvul*) and measure of the Ark (itself) there was the aspect of the absence of limitation (*Bli Gvul*).”

¹²⁹⁹ See Imrei Binah *ibid.* [translated as The Gateway to Understanding.]

¹³⁰⁰ See Shaalot uTeshuvot HaRashba, Section 418, cited in Sefer HaChakirah of the Tzemach Tzeddek, p. 68.

¹³⁰¹ See at length in Likkutei Sichot Vol. 3, p. 904.

the time of exile is higher than the drawing down brought about through the toil during the time of the Holy Temple.

This is one reason why the revelation of the coming future will be higher than the revelation there was in the Holy Temple, being that the revelation of the coming future¹³⁰² will be the revelation of that which was drawn down through serving *HaShem*-יהו"ה, blessed is He, in the time of the exile.

4.

The discourse continues¹³⁰³ (after having explained at length that the drawing down of the *Shechinah* in the lower worlds is primarily through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*)) which is why the Jewish people are called "the Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה"¹³⁰⁴ on account of their toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

It can be said that the explanation is that the difference between an army-*Tzava*-צבא (the soldiers) and ministers and the like, who are engaged in the betterment of matters in the country, is in two ways. Firstly, there is the effect on the country brought about through them. That is, through [the soldiers] going out to war to conquer the enemy, a novelty is caused in the country of the king, such that even the country that at first was in the possession of the enemy, becomes part of the country of the king. (In contrast, this is not so of the

¹³⁰² Tanya, beginning of Ch. 37

¹³⁰³ In Ch. 10

¹³⁰⁴ As it states (Exodus 12:41) "It was on that very day that all the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות left the land of Egypt."

betterment of the country and the increase of its power brought about through the ministers, in which there is no novelty).

Secondly, it also is in regard to the army-*Tzava*-צבא themselves. That is, the way they are invested and given over to the king transcends all limitations, such that they risk their lives by going out to war. Beyond this, they always are in a state of readiness (even when it is not a time of war) to give up their lives without any deviation from their orders,¹³⁰⁵ this being the superiority of self-nullification (*Bittul*).

This is why the Jewish people are called “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-הצבאות,” because of their toil in serving *HaShem*-יהו"ה, blessed is He, with self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*). The matter of self-transformation (*It'hapcha*) is that they transform the world, which appears to be an existence [unto itself] [this being the falseness-*Sheker*-שקר of the world],¹³⁰⁶ into be a sanctuary and dwelling place for Him, blessed is He, this being similar to the conquest brought about through war. One of the elements of the superiority of self-transformation (*It'hapcha*) is its **novelty**,¹³⁰⁷ in that when darkness is transformed into light, this is a novelty.

¹³⁰⁵ See Sefer HaMaamarim 5701 p. 82 that this is the primary matter of an army-*Tzava*-צבא.

¹³⁰⁶ See the *Hemshech* of the Hilulah ibid., copied in note 17 [of the original discourse].

¹³⁰⁷ To explain based on the explanation in the *Hemshech* of the Hilulah in Ch. 1, about the superior quality of transformation (*It'hapcha*),* that when the darkness is transformed to light, an advantage is caused to the light, like the advantage of light that comes out of darkness. Also see Ohr HaTorah Pinchas p. 1,205 and on, and elsewhere, that the advantage of light that comes from transforming the darkness, stems from the **novelty** in it, and this is why the advantage is that there is a drawing down of a **novel** light. [* Also see the discourse entitled “*Bati LeGani*” 5729, Ch. 3 (Torat Menachem, Sefer HaMaamarim Shvat p. 329 [translated in The Teachings of

The matter of self-restraint (*Itkafiya*) is the war itself, in that he fights against his inclination. The superiority of self-restraint (*Itkafiya*) is in the matter of self-nullification (*Bittul*),¹³⁰⁸ in that because of the will of the Holy One, blessed is He, he sets himself aside.¹³⁰⁹

In the discourse¹³¹⁰ he continues [and explains] that just as in a physical war, to win the war they squander the treasures and (through the officers) give them to the soldiers so that they will be victorious in the war, the same is so Above, that for the Legions of *HaShem-Tzivot HaShem* צבאות יהו"ה to win the war, they are given the Supernal treasury, in a way of squandering it.

5.

Now, the difference between the toil of self-restraint (*Itkafiya*) and toil of self-transformation (*It'hapcha*) is also in the drawing down brought about through them. That is, the drawing down brought about through the toil of self-restraint (*Itkafiya*) is higher than the drawing down brought about through the toil of self-transformation (*It'hapcha*).¹³¹¹

the Rebbe, 5729 Vol. 1, Discourse 16]) that the intention there is (primarily) to the matter of **transformation (*It'hapcha*)**.]

¹³⁰⁸ See at length in Torah Ohr, Vayakhel 89c-d and in the Hosafot to Torah Ohr there p. 114c and on; Sefer HaLikkutim Da"Ch Tzemach Tzeddek, section on "*Itkafiya v'Ithapcha*" Ch. 3 (p. 1,658 and on).

¹³⁰⁹ As in the language of the Tzemach Tzeddek in Ohr HaTorah Vayakhel p. 2,164.

¹³¹⁰ Ch. 11 and on.

¹³¹¹ See at length in Torah Ohr, Vayakhel 89c-d and in the Hosafot to Torah Ohr there p. 114c and on; Sefer HaLikkutim Da"Ch Tzemach Tzeddek, section on "*Itkafiya v'Ithapcha*" Ch. 3 (p. 1,658 and on).

This is because “when the side opposite holiness is restrained (specifically restrained-*Itkafiya*) the glory of the Holy One, blessed is He, is elevated in all worlds.”¹³¹² That is, the drawing down and revelation of the Essential Self of the limitless light of the Unlimited One, who transcends relation to worlds, is caused.¹³¹³ This is why this drawing down is called “elevation-*Istalek*-אסתלק,” being that it is a revelation of the light in a way of elevated exaltedness (*Romemut*).¹³¹⁴

[To pointed out, the same is so of the passing (*Histalkut*-הסתלקות) of the righteous *Tzaddikim*, that it is not a passing in the literal sense, Heaven forbid to think so, being that the shepherds of Israel do not leave the flock of their pastures.¹³¹⁵ Rather, the opposite is true, that there is a higher drawing down, the drawing down of the soul of the righteous *Tzaddik* itself, in that it [no longer] is limited in the vessel and garment.¹³¹⁶

The reason it is called an “elevation-*Histalkut*-הסתלקות” is because it is revelation that transcends manifestation in vessels. This is especially so after twenty years [from the passing] at which time there also is the additional matter of “being able to sell the properties of his father.”¹³¹⁷ [This also refers to the students of the righteous *Tzaddik* who are called

¹³¹² See Tanya, Ch. 27 and Likkutei Torah, beginning of Pekudei (from Zohar II 128b; Also see there 67b and 184a); Torah Ohr *ibid.* 89d; Likkutei Torah, Chukat 65c.

¹³¹³ *Hemshech* of the Hilulah, Ch. 1.

¹³¹⁴ Torah Ohr *ibid.* Also see Sefer HaMaamarim 5671 p. 159 that the reason it is called “elevated-*Istalek*-אסתלק” is because it is removed from the aspect that is inwardly manifest (*Pnimiyut*).

¹³¹⁵ As his honorable holiness, my father-in-law the Rebbe writes in his Igrat Kodesh (Vol.1, p. 141).

¹³¹⁶ See Iggeret HaKodesh, in the explanation to Epistle 27 (146b and on).

¹³¹⁷ Talmud Bavli, Bava Batra 156a

his “sons.”]¹³¹⁸ In Likkutei Torah¹³¹⁹ it is explained that the reason our sages, of blessed memory, stated,¹³²⁰ that one must be twenty years old to sell the properties of his father, is because the encompassing lights (*Makifim*) of the Father-*Abba* (Wisdom-*Chochmah*) which are encompassing lights (*Makifim*) that transcend manifestation in vessels (*Keilim*) then enter him.

This may also be connected to the fact that the word “twenty-*Esreem*-עשרים-620” has the same numerical value (*Gematria*) as the Crown-*Keter*-כתר-620.¹³²¹ According to Likkutei Torah there, on the verse,¹³²² “Take a census... according to [the count of] their skulls (*Gulgelotam*-גלגלותם), from twenty-years and up etc.,” the explanation is that “their skulls-*Gulgelotam*-גלגלותם” refers to the Crown-*Keter* (the “skull-*Galgalta*-גלגלתא”). Thus, through drawing down the encompassing lights (*Makifim*) of the Father-*Abba*, it is possible for there to be ascent to the “skull-*Galgalta*-גלגלתא,” that is, the Crown-*Keter*.

That is, after twenty years [from his passing] it is possible to receive more than the *Chayah* level of the soul of the righteous *Tzaddik*, but even the aspect of his *Yechidah*. For, as explained in Likkutei Torah there, the encompassing lights (*Makifim*) of the Father-*Abba* and the Skull-*Galgalta* are the aspects of the *Chayah* and *Yechidah*.]

¹³¹⁸ Sifri and Rashi to Deuteronomy 6:7

¹³¹⁹ Likkutei Torah, Bamidbar, in the discourse entitled “*MiBen Esreem*” (2a)

¹³²⁰ Bava Batra 156a *ibid*.

¹³²¹ See Torat Olah of the Rama Vol. 1, Ch. 4 (6c); Likkutei Torah, Shir HaShirim 35c; Kehilat Yaakov in its section.

¹³²² Numbers 1:2-3

In the twentieth chapter [of the discourse] (the chapter that relates to this year),¹³²³ he continues [and explains] that the descent of the soul into the body is not for its own sake, being that the soul itself is not in need of repair. Rather, its descent is to repair, refine, and clarify the body and the natural soul, as the Alter Rebbe states in Tanya,¹³²⁴ founded on what is stated in Etz Chayim.¹³²⁵ He explains that this is comparable to the mystery of the exile of the *Shechinah* for the sake of refining the sparks.

It can be said that the reason he states that this is comparable to the mystery of the exile of the *Shechinah*, is because through this example it is understood that when it states that the soul does not require repair, this is in addition to the fact that it does not require any actual repair (like all the creations),¹³²⁶ but rather, that it altogether does not require repair.¹³²⁷

For, just as with the *Shechinah*, it obviously does not apply that she requires repair altogether, and the fact that she comes into exile is **solely** for the sake of refining sparks, the

¹³²³ 5730 (the year this discourse was said) – the twentieth year of the study of the *Hemshech*. This year (5750) is the twentieth year of the study of the *Hemshech* for the **second** time. See the “*Petach Davar*” to the discourse by this title of the year 5728 (Torat Menachem, Sefer HaMaamarim Shvat p. 306 and gloss b there).

¹³²⁴ [Tanya], Ch. 37 (48b)

¹³²⁵ [Etz Chayim], Shaar 26 (Shaar HaTzelem) Ch. 1

¹³²⁶ As stated in Midrash (Bereishit Rabba 11:6), “Everything that was created during the six days of creation requires some action” ([to bring it to] repair-*Tikkun* – Rashi there).

¹³²⁷ Even though the language of Tanya (even prior) is that it “does not require any repair altogether,” it can be explained that what is meant is that it does not at all require the [same] repair as **the creations** require.

same is so of the descent of the soul to below [which is comparable to the mystery of the exile of the *Shechinah*], in that she requires no repair at all.

7.

Now, after the discourse explains the great level of the soul (as it was before the descent)¹³²⁸ which is why it does not require repair, he states that the descent of the soul is to clarify and refine one's body and natural soul, and to illuminate his portion of the world. That is, at first he says that the intent of the descent is for the sake of one's body and natural soul, and he then adds "his portion in the world."¹³²⁹

It can be said that the explanation is that this chapter, which is the final chapter, conclusion and end of the continuum (*Hemshech*), explains the sum-total and inner and central point of the entire continuum. This may be connected to the fact that this is the twentieth chapter [of the continuum], "twenty-*Esreem*-עשרים-620" being the same numerical value as the word Crown-*Keter*-כתר-620, and the Crown-*Keter* is the desire (*Ratzon*), in that the essential point and sum total of every matter is the fulfillment of the desire (*Ratzon*).

It can be said that this is why at the beginning of the discourse he explains *HaShem's* יהו"ה Supernal intent in the creation and existence of the worlds, and at the beginning of the chapter that concludes the continuum (*Hemshech*), he explains

¹³²⁸ As quoted later in the discourse in Ch. 8

¹³²⁹ Another variation in the language, is that at the beginning of the matter he says "to repair, to refine, and to clarify," and he then states "to clarify and refine."

HaShem's יהו"ה Supernal intent in the descent of the soul into the body, the creation of man.¹³³⁰ This is because all of creation in its entirety is for the sake of man,¹³³¹ [referring to the Jewish people, about whom it states],¹³³² “You are called ‘man-*Adam*-אדם.””

This is because even the Supernal intent in the creation of the worlds, because “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” is for the sake¹³³³ of the Jewish people.¹³³⁴ Therefore, in the twentieth chapter, in which he explains the inner point of all matters of the preceding chapters, he discusses the matter of *HaShem's* יהו"ה Supernal intent in the creation of man.

With the above in mind, that it can be said that the reason at the beginning of the matter, he states that *HaShem's* יהו"ה Supernal intent in the descent of the soul is in order to repair the body and natural soul, and does not mention his portion in the world, is to emphasize that the primary and inner intention is man.

Now, as known, even *HaShem's* יהו"ה Supernal intent in the descent of the soul to below to refine and clarify the body and animalistic soul, is not for her own sake. Nonetheless,

¹³³⁰ See Likkutei Torah, Re'eh 28c in explanation of the teaching of our sages, of blessed memory (Eruvin 13b), “It is preferable for man that he had been created,” that this refers to the descent of the soul from the aspect of “she is pure” (*Tehorah Hee*-אתה בראתה-*Atah Baratah*) to the aspect of “You created her” (*Atah Baratah Hee*-אתה בראתה-*Atah Baratah*) etc.

¹³³¹ See the discourse entitled “*Zeh HaYom*” of the night of Erev Rosh HaShanah 5742, Ch. 2 (Torat Menachem, Sefer HaMaamarim Tishrei p. 41) and on.

¹³³² Talmud Bavli, Yevamot 61a

¹³³³ Rashi to the beginning of Bereishit [Genesis 1:1]

¹³³⁴ As explained in the discourse entitled “*Bati LeGani*” of the year 5737 (Torat Menachem, Sefer HaMaamarim Shvat p. 386 and on).

through her descent to below, she is caused to have an ascent.¹³³⁵

Now, her ascent is in two matters. There is the ascent brought about in her through fulfilling *HaShem's* יהו"ה Supernal intent,¹³³⁶ and from this there is a chaining down that she also is caused to ascend in regard to the matter of revelations (*Gilyum*). That is, while she was Above she was in a state of being perfectly righteous (*Tzaddik Gamur*) and by her descent to below she came to be in the aspect of one who returns to *HaShem* יהו"ה in repentance (*Baal Teshuvah*).¹³³⁷

It can be said that being that the creation of the worlds is for the sake of the Jewish people, as discussed before, therefore, just as it is with the Jewish people, that through the descent of their souls to below there is caused to be the ascent of the soul, and the ascent is in two matters, in that she fulfills *HaShem's* יהו"ה Supernal intent and in that she comes to the

¹³³⁵ To point out what it states in Sefer HaMaamarim 5700 p. 8, "She does not require repair, but she does require ascent." Also see Maamarei Admor HaEmtza'ee, Vayikra Vol. 2, p. 745.

¹³³⁶ Likkutei Torah, Re'eh 28d; See Likkutei Sichot Vol. 15 p. 248.

¹³³⁷ Likkutei Torah, Balak 73a; Torat Menachem, Sefer HaMaamarim Tishrei p. 229, and the citations there in note 25; Also see Likkutei Sichot ibid. p. 249 in the notes. It should be pointed out, that in the superiority of those who return in repentance (*Baalei Teshuvah*) over and above the righteous (*Tzaddikim*), there are two matters: That is, the repentant (*Baalei Teshuvah*) conquer their inclination to a greater degree than the righteous (*Tzaddikim*) (Mishneh Torah, Hilchot Teshuvah 7:4) – this being the superiority of self-restraint (*Itkafiya*). There then is the fact that "previously, this person was despised by the Ever Present One etc., and today he is beloved... previously he was separate from *HaShem* יהו"ה, the God of Israel... and today he adheres to the *Shechinah*" (Mishneh Torah ibid. 7:6-7) – this being the matter of the **novelty** that is (similar to) the superiority of self-transformation (*It'hapcha*), as explained in chapter four. How much more is this so when the repentance is in a way that willful transgressions are made to be as merits for him (Yoma 86b), in which case, there literally is the matter of transformation (*It'hapcha*).

aspect of one who returns in repentance (*Baal Teshuvah*), and from this there also is a chaining down in the worlds.

That is, through the descent of the Supernal worlds to bring this lower world into being, they too are caused to have an ascent, and this ascent is in two matters. That is, they are the preparation by which the existence of this lower world is made, within which *HaShem* 'ס יהו"ה Supernal intent for “a dwelling place in the lower worlds” is fulfilled.¹³³⁸

Additionally, there also is the elevation (in the matter of the revelations) in this world, in that through self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) there is a drawing down of the light that transcends relation to worlds, and this drawing down also is present in the upper worlds, being that through them this lowly world is brought into being.¹³³⁹

8.

He explains in the discourse that the reason the soul does not require repair is because “every single soul stands in its form before the Holy King.”¹³⁴⁰ He adds that before the soul descended it was in a state of ultimate adhesion (*Dveikut*) to the source from which it was hewn in the Living God – true and complete adhesion, without any separation whatsoever.

¹³³⁸ See Sefer HaMaamarim 5643 p. 38, “It is impossible for there to be the existence of this physical world were there not first the upper worlds, (and therefore it is also the case) that there is intent in the upper worlds.”

¹³³⁹ See Sefer HaMaamarim 5658 p. 32.

¹³⁴⁰ Cited to Zohar in many places in the teachings of Chassidus. See Zohar III 104b; Zohar I 90b; 227b; 233b; Zohar II 96b; Zohar III 61b

These two matters (that it “stood in its form before the Holy King” and that it was in a state of ultimate adhesion (*Dveikut*)) are two levels in the nullification (*Bittul*) of the soul. That it “stands... before the Holy King” is like one who stands before a king. That is, when one is standing before the king he is in a state of ultimate nullification (*Bittul*), in that “one who makes gestures in the presence of the king” is caused to undergo the opposite of life.¹³⁴¹ Nevertheless, in and of himself, he is an existence, and he only is nullified (*Bittul*) because he is standing before the king. However, the fact that the soul is in the ultimate state of adhesion (*Dveikut*) etc., is¹³⁴² because she is not an existence unto herself.

In the discourse, after stating that as the soul was before to its descent it was in a state of ultimate adhesion (*Dveikut*) etc., he adds that its one singular desire was for *HaShem*-יהו"ה alone, and nothing foreign with it. Now, we must better understand this. For, after having stated that the soul is in the ultimate state of adhesion, what is added and introduced [by stating] that she had no foreign desire.

This can explained according to the statement in Talmud,¹³⁴³ “Yaakov wanted to reveal the end of days to his sons, but the *Shechinah* withdrew from him. He said, ‘Perhaps, Heaven forbid, one of my descendants is unfit etc.’ His sons said to him, ‘Just as there only is One in your heart, so too there only is One in our hearts.’”

¹³⁴¹ See Talmud Bavli, Pesachim 57b; Chagigah 5b

¹³⁴² This is clarified by the explanation in *Hemshech* 5672 Vol. 1. 356) about to the difference between “connection-*Hitkashrut*-התקשרות” and “adhesion-דביקות.”

¹³⁴³ Talmud Bavli, Pesachim 56a

Now, we must better understand this, because the nullification (*Bittul*) of the tribes (“there only is One in our hearts”) is lower in level than the nullification (*Bittul*) of Yaakov. [This is as also understood from the fact that Yaakov (who is the quality of Truth (*Emet*-אמת))¹³⁴⁴ was in doubt that perhaps one of his descendants was unfit.] However, the terminology, “Just as... so too,” indicates that the two matters are equal.

We also must understand their statement, “[just as] there only is One in your heart.” This is because the nullification (*Bittul*) of the forefathers is that “they themselves are the Supernal Chariot (*Merkavah*)”¹³⁴⁵ [and how much more is this so of Yaakov, who is the choicest of the forefathers],¹³⁴⁶ with all the limbs of the body.¹³⁴⁷ This being so, why did they say “there only is One **in your heart-b’Leebcha**-בלבך.”

What is further not understood, is that “**in your heart-b’Leebcha**-בלבך,” (with the [prefix letter] *Beit*-ב) means “that which is in your heart,”¹³⁴⁸ [similar to the meaning of [the word] “in the voice-b’Kol-בקול”].¹³⁴⁹ This indicates that even in the

¹³⁴⁴ As it states (Micah 7:20), “Give truth (*Emet*-אמת) to Yaakov” – Zohar I 139a; 161a; Zohar III 302a; Also see Zohar I 161a; Tanya, Ch. 13 (19a).

¹³⁴⁵ Midrash Bereishit Rabba 47:6; 82:6; See Maamarei Admor HaEmtza’ee, Devarim Vol. 1, p. 215.

¹³⁴⁶ Shaar HaPesukim of the Arizal to Genesis 27:25 (Toldot); Also see Bereishit Rabba 76:1; Zohar I 119b; 147b, and elsewhere.

¹³⁴⁷ See Tanya, Ch. 23 (28b) that “**all their limbs etc.**”

¹³⁴⁸ Shaarei Teshuvah of the Mittler Rebbe, Vol. 2 (Shaar HaTeshuvah), discourse entitled “*Eeta b’Ra’aya Mehemna*” Ch. 26 (19a).

¹³⁴⁹ See Likkutei Torah, Re’eh 23b that “‘b’Kol-בקול’ refers to the inner aspect (*Pnimitiyut*) of the voice,” and in the continuation of the matter there, “that which manifests within the innerness (*Pnimitiyut*) of the voice-Kol-קול.” It should also further be pointed out from Shulchan Aruch of the Alter Rebbe, Hilchot Rosh HaShanah 585:4 (from Turei Zahav and Magen Avraham there, S”K 2) that it states, “One should not say ‘*Lishmo’ah b’Kol Shofar*-לשמע בקול שופר’ as this would imply

heart of Yaakov, the matter of “only One” is only in the innerness (*Pnimiyyut*) of the heart.

Now, in Shaarei Teshuvah,¹³⁵⁰ the Mittler Rebbe explains this with a preface of the difference between the nullification (*Bittul*) of speech (*Dibur*) to thought (*Machshavah*), and the nullification (*Bittul*) of thought (*Machshavah*) to the intellect (*Sechel*).

That is, the nullification (*Bittul*) of speech (*Dibur*) to thought (*Machshavah*) is not the ultimate nullification (*Bittul*). For, even though for speech be ordered, it is through the speech receiving from the thought, in that in addition to the fact that before speaking one must organize his thoughts as to how to speak, [as known¹³⁵¹ about the matter of¹³⁵² “He [first] said it four times to Himself”], moreover, even during speech itself, the thought must illuminate within the speech, so that the speech will be according to the instruction of the thought.¹³⁵³

Nevertheless, at the essence of its being, speech (*Dibur*) is separate from thought (*Machshavah*), and its nullification (*Bittul*) to the thought is only in regard to the fact that the order

‘to heed the sound of the Shofar.’” That is, the meaning of “to heed the sound of-the voice-*l’Tzayet L’Kol*-לְצַיֵּית לְקוֹל” indicates the matter that is manifest in the voice. This is similar to “to heed My voice-*b’Kolee Tishma’u*-בְּקוֹלִי תִשְׁמָעוּ” the meaning of which is “to heed **the matter** that I am speaking.”

¹³⁵⁰ Shaarei Teshuvah *ibid.* Ch. 24 (17c-d)

¹³⁵¹ See Ohr HaTorah, Va’era Vol. 7 p. 2,579.

¹³⁵² Midrash Shemot Rabba 40:1; Also see Bereishit Rabba 24:5; Midrash Tanchuma Vayakhel 4; Zohar I 5a, and elsewhere.

¹³⁵³ Also see Sefer HaMaamarim 5704 p. 143 and on, that “in order that the speech be according to how he ordered it in the speech of the thought (*Dibur SheBMachshavah*)*... it is necessary that at the time that he speaks... his mind should be bound to the speech of thought (*Dibur SheBMachshavah*).” [* The thought (in which he organizes) how to speak is called “speech of thought” (*Dibur SheB’Machshavah*). (Sefer HaMaamarim *ibid.* p. 142, also see the subsequent note 79 [in the original discourse, “When he thinks the intellect in letters etc.”])]

of the letters of speech (*Dibur*) must accord to the instructions of the thought (*Machshavah*). This is comparable to the nullification (*Bittul*) of the chariot to the rider, in that the chariot is an existence unto itself, and the nullification of the horses (the chariot) to the rider, is only in so far as their movement is according to the desire of the rider.

In contrast, the nullification (*Bittul*) of the letters of thought (*Machshavah*) to the intellect (*Sechel*) is (not just in relation to order of the letters but is also) in the essence of their existence. That is, for there to be the [existence] of letters of thought (*Machshavah*) this specifically is through the intellect (*Sechel*) (or the emotions (*Midot*)) being manifest within them. [The reason that thought (*Machshavah*) flows constantly is because the intellect (*Sechel*) and emotions (*Midot*) are constantly felt in a person.]¹³⁵⁴ Beyond this, the matter of the letters of thought (*Machshavah*) is that they receive from the intellect (*Sechel*) or the emotions (*Midot*) that manifest within them.

The explanation is that the difference between thought (*Machshavah*) and speech (*Dibur*) is also in the way they relate to the intellect (*Sechel*) and emotions (*Midot*) that manifest within them. That is, thought (*Machshavah*) is a unified garment, whereas speech (*Dibur*) is a separate garment.

The matter of speech (*Dibur*) is that man enclothes his intellect (*Sechel*) and emotions (*Midot*) within an existence (letters) that is external to him. Therefore, even though for there to be speech (from the person who speaks) this specifically is when the speech (*Dibur*) receives from his intellect (*Sechel*) and

¹³⁵⁴ See *Hemshech* 5672 p. 263 (p. 534).

emotions (*Midot*), nonetheless, after there already is speech (*Dibur*) it also is heard by his fellow, who is separate from the speaker. In contrast, the matter of the letters of thought (*Machshavah*) is that the intellect (*Sechel*) and the emotions (*Midot*) of the one who thinks, are revealed through them. Therefore, even after the letters of thought (*Machshavah*) are present, they do not go outside of himself.¹³⁵⁵

Now, in the nullification (*Bittul*) of the letters of thought (*Machshavah*) to the intellect (*Sechel*), there are two general levels. There is when he thinks about the intellectual matter in its letters [and how much more is this so when he thinks how to give over the intellect to his fellow, and as mentioned above, before speaking he must organize his thoughts as to how to speak]. In this thought (*Machshavah*) the letters (*Otiyot*) are sensed, except that they are unified to the intellect, as mentioned above.

Then there is when he thinks about the intellect itself [this being the aspect of] thought of thought (*Machshavah SheB'Machshavah*)],¹³⁵⁶ and in this thought (*Machshavah*) the letters (*Otiyot*) are not sensed, being that they are subsumed and nullified to the intellect (*Sechel*).¹³⁵⁷

About this the tribes said to Yaakov, “Just as there only is One in your heart,” (specifying “in your heart-*b'Leebcha*-בלבך”). This is because the matter of “One-*Echad*-אחד” is that

¹³⁵⁵ See Sefer HaMaamarim 5659 p. 3.

¹³⁵⁶ However, when he thinks about the intellectual matter in its letters (*Otiyot*) – even though it is higher than the thought of how to speak – it nevertheless is called “speech of thought” (*Dibur SheBMachshavah*). (Sefer HaMaamarim Kuntreisim Vol. 3, p. 41; 5704 *ibid.* and elsewhere.)

¹³⁵⁷ See Shaarei Teshuvah *ibid.* (17d); Sefer HaMaamarim Kuntreisim and 5704 *ibid.*

there is no existence besides Him, not even an existence that is nullified to Him. They therefore said, “there only is One in your heart,” (even though “our forefathers are themselves the Supernal Chariot (*Merkavah*),” and the nullification of the chariot (*Merkavah*) is in all the limbs).

This is because the matter of “One-*Echad*-אחד” is specifically in his heart, and in his heart itself – in the innerness (*Pnimityut*) of the heart. [This is as explained above that the meaning of “**in** your heart-*b’Leebcha*-בְּלִבְךָ” refers to the innerness of the heart.] This is because on the level of the heart, including the heart of the Supernal Man, since the matter of emotions (*Midot*) is present, even though “He and His life force are literally one,”¹³⁵⁸ this is not the true matter of “only One-*Echad*-אחד.” They therefore said, “**in** your heart-*b’Leebcha*-בְּלִבְךָ,” meaning in the innerness of the heart, in that it is in the essential point of the heart that there is an illumination of the Simple Oneness, “only One-*Echad*-אחד.”

With this in mind, we can explain why after the discourse states that when the soul is above “it stands in its form before the Holy King and (beyond this) that it was in a state of the ultimate adhesion etc.,” he then adds that “it had the one desire for *HaShem*-יהו"ה alone, and nothing foreign with it.” This is because the meaning of [the word] “foreign-*Zar*-זר” (here) also is to an existence that is completely nullified, (like

¹³⁵⁸ As in the language of Shaarei Teshuvah ibid. Ch. 26 (19a); Now, at first glance, the intention seems to be the lights (*Orot*) (of the emotions)* since even the unity of the lights (*Orot*) is not the true reality of the matter of “only One-*Echad*-אחד.” Also see Torat Menachem, Sefer HaMaamarim Iyaar p. 287. [* It can be said that this is why he specifies “He and His life force are **literally** (*Mamash*-ממש) one,”

the nullification of the letters (*Otiyot*) of thought (*Machshavah*) that are subsumed in the intellect (*Sechel*). About this he states, “and nothing foreign with it.” This is because when the soul was above, there was an illumination in it of the revelation of the essential point of the heart, and because of this revelation there is “nothing foreign with Him,” and “there only is One-*Echad*-אחד in your heart.”

9.

Now, according to the above, we must understand the meaning of what the tribes said, “so too there only is One in our hearts,” being that the tribes are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). [This is as explained in various places¹³⁵⁹ about the difference between the forefathers and the tribes, in that the forefathers are in the world of Emanation (*Atzilut*), whereas the tribes are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).]

The nullification (*Bittul*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the nullification (*Bittul*) of the Lower Unity of *HaShem*-יהוה (*Yichuda Tata'ah*), (which is lower than the nullification (*Bittul*) of the Supernal Chariot (*Merkavah*) of the world of Emanation (*Atzilut*). However, even so, they said, “there only is One in our hearts,” the matter of “One-*Echad*-אחד” being that there is no existence besides Him (this being even higher than the Supernal Chariot (*Merkavah*) of the world of Emanation (*Atzilut*)). Beyond this, they said, “**Just as** there only is One in

¹³⁵⁹ Torah Ohr, Vayeitzei 24a; Torat Chayim ibid. 35c and on, and elsewhere.

your heart, **so too** there only is One in our hearts,” in that the matter of “only One-*Echad*-אחד” in them, and the matter of “only One-*Echad*-אחד” in Yaakov, are equal.

In Shaarei Teshuvah there,¹³⁶⁰ the Mittler Rebbe explains that the root of all the differences in the order of the chaining down of the worlds (*Seder Hishtalshelut*) [including the difference between the Lower Unity of *HaShem*-יהו"ה, blessed is He (*Yichuda Tata'ah*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and His Upper Unity (*Yichuda Ila'ah*) in the world of Emanation (*Atzilut*), and even higher, the nullification of “only One-*Echad*-אחד”] in the desire (*Ratzon*) for the worlds, in that it arose in His simple desire to emanate and to create.

However, the root of the souls is in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, who transcends the simple desire (*Ratzon Pashut*) [about which it states],¹³⁶¹ “In whom did He consult? In the souls of the righteous *Tzaddikim*.”]¹³⁶²

Thus, since in relation to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, (the root of the souls) all matters are equal, therefore, the matter of “only One-*Echad*-אחד” of Yaakov, is also drawn down in the tribes, souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

¹³⁶⁰ [Shaarei Teshuvah of the Mittler Rebbe *ibid.*] Ch. 26 (19c).

¹³⁶¹ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

¹³⁶² In other words, “In whom did He consult” also includes the consultation regarding the simple desire (*Ratzon Pashut*) (*Hemshech Rosh HaShanah* 5703 Ch. 6 and elsewhere).

With the above in mind, we can say that the reason he [explains] at length the matter of the greatness of the soul as it is above, up to and including the elevation of “there is nothing foreign with Him” [even though the content of this chapter primarily is in regard to the toil of the soul specifically as it is below,] is (also) to hint at the strength of the soul to overcome all obstacles and impediments upon its descent to below.

The explanation is that the reason that the soul had “one desire for *HaShem*-יהו"ה alone, and nothing foreign with Him,” is (primarily) because of its root in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the desire to emanate and create.

[For, when it comes to the desire to emanate and create, since the desire is for there to be worlds, there therefore is the root and possibility for a foreign desire (not only for the level of a foreign desire mentioned before, which is an existent being that is completely nullified, but rather, even an actual foreign desire in its simple sense. This is because the desire for there to be worlds, is for there also to be the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) up to and including this physical world.)

Thus, in regard to the fact that the soul had “one desire for *HaShem*-יהו"ה alone, and nothing foreign with Him,” it can be said that this means that there also was no room for the possibility for a different desire (not even [in a way of] an existence that is completely nullified). This matter in the soul is because it is rooted in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One,

HaShem-יהו"ה Himself, blessed is He, who transcends the desire for worlds, in which there is no room for the possibility of any existence outside of Himself.]

Thus, since because of its root in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the matter of the “only One-*Echad*-אחד” of Yaakov (the soul as it is above) is drawn down and revealed in the tribes as well (the soul as it is below). Therefore, even when it is in a body filled with foreign desires (foreign in the literal sense) such as physical and material lusts which obstruct the soul from Godly service,¹³⁶³ there is the power to overcome them.

10.

Now, in the discourse, after he explains that the purpose of the descent of the soul is to clarify and refine the body and natural soul, and to illuminate his portion in the world, he adds that the primary work (of the soul) is specifically below. For, since the body is filled with foreign desires and physical and material lusts, which obstruct the soul from its Godly service, the soul must therefore labor with great toil and in a very difficult battle.

It can be said that the reason he specifically adds that the primary work is below, is to explain another matter brought about in the soul by its descent to below – this being the superiority of self-restraint (*Itkafiya*). For, in regard to his

¹³⁶³ As in the language of the *Hemshech* of the Hilulah ibid. (quoted later in Ch. 10).

previous statement that the descent of the soul is to clarify and refine the body and natural soul etc., this is so that through the descent it comes to the ascent of self-transformation (*It'hapcha*). However, about the fact that the primary work is below (“labor with great toil and a very difficult battle”) this is so that through the descent it comes to the ascent of self-restraint (*Itkafiya*).

Now, according to the explanation before (in chapter seven) that in the twentieth chapter he explains the inner point of all matters in the continuum (*Hemshech*) and that the inner point of all matters in the world is as these matters are in man, we should add that in the previous chapters he (primarily) explains the matter of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) as they are in the world, which come about through man's toil in serving *HaShem*-יהו"ה, blessed is He. However, in the twentieth chapter he explains the matter of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) as they are in man's work itself.

11.

Now, in man's work of serving *HaShem*-יהו"ה, blessed is He, there are three columns; Torah, the Temple service (*Avodah*), and acts of lovingkindness.¹³⁶⁴ Now, it can be said that one reason that the column of Temple Service is called “work-*Avodah*-עבודה,” is because the granting of empowerment for the work in all three columns (“labor with great toil and with a very difficult battle”) is through the column of “work-*Avodah*-

¹³⁶⁴ Mishnah Avot 1:2

”עבודה” referring to the service of the sacrificial offerings (*Avodat HaKorbanot*) [in the Holy Temple],¹³⁶⁵ and during exile, through the service of prayer (*Avodat HaTefillah*).¹³⁶⁶

This can be better understood by what the Tzemach Tzedek explains in the discourse¹³⁶⁷ entitled “You shall serve *HaShem* your God-*v’Avadetem et HaShem Elohei*”*chem-*”¹³⁶⁸ that this refers to serving Him in prayer (*Avodat HaTefillah*).¹³⁶⁹ The matter of prayer (“prayer-*Tefillah*” being a word that indicates “bonding”)¹³⁷⁰ is to affect the bond of Kingship-*Malchut* - this being the aspect of the light of *HaShem*, יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) - with the aspect of His surrounding transcendent light (*Sovev*).

Now, there are two matters in this. There is the prayer itself (this being man’s service of *HaShem*-יהו"ה in prayer), which is to affect the elevation of Kingship-*Malchut* to His surrounding transcendent light (*Ohr HaSovev*) [as in the verse],¹³⁷¹ “I will exalt You, my God, the King,” this being the bond of His inner manifest light (*Memaleh*) with His

¹³⁶⁵ See the commentators to Mishnah Avot ibid.

¹³⁶⁶ Rabbeinu Yona to Mishnah Avot ibid.

¹³⁶⁷ Ohr HaTorah, Mishpatim p. 1,208

¹³⁶⁸ [Exodus 23:25]

¹³⁶⁹ Talmud Bavli, Bava Kamma 95b [92b]; Bava Metziya 107b; Mishneh Torah, Hilchot Tefilah, beginning of Ch. 1.

¹³⁷⁰ As it states in Rashi on the Torah portion of Vayeitzei ([Genesis] 30:8) in regard to “Sacred schemes (*Naftulei*-נפתולי)... I have maneuvered (*Niftalti*-נפתלתי) with my sister,” that “there are those who explain that it is of the root ‘*Pteel*-פתיל’ as in ‘a covering closely bound-*Tzmeed Pteel*-פתיל צמיד” and likewise in the Mishnah (Keilim 1:5) [it states], “One who binds-*HaTofel*-התופל *an earthenware vessel” – Ohr HaTorah ibid. p. 1,198 (in “the second version”). [* This is as it also appears in Torah Ohr, Terumah 79d; Sefer HaMaamarim 5634 p. 154 **and elsewhere**. See Sefer HaMaamarim 5683 p. 215 (and Sefer HaMaamarim 5709 p. 79 b) and the note there.]

¹³⁷¹ Psalms 145:1

surrounding transcendent light (*Sovev*) in a way of [ascent] from below to Above.

There then is the drawing down from Above brought about through prayer, which is the bonding of His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*) in a way [of descent] from Above to below, so that His surrounding transcendent light (*Ohr HaSovev*), which transcends the chaining down of the worlds, (*Hishtalshelut*) will be drawn down and revealed within Kingship-*Malchut*.

It can be said that this is the meaning of [the verse], “You shall serve HaShem your God-*v’Avadetem et HaShem Elohei”chem-יהו"ה אלהיכם*.” That is, *HaShem-יהו"ה* is the surrounding transcendent [aspect] (*Sovev*) and God-*Elohi”m-אלהי”ם* is the inner manifest [aspect] (*Memaleh*).¹³⁷² Thus, the meaning of “You shall serve HaShem your God-*v’Avadetem et HaShem Elohei”chem-יהו"ה אלהיכם*,” *וַעֲבַדְתֶּם אֶת יְהוָה אֱלֹהֵיכֶם*,” is that the matter of “you shall serve-*v’Avadetem-וַעֲבַדְתֶּם*” (referring to the service of prayer) is that *HaShem-יהו"ה* (the surrounding transcendent aspect – *Sovev*) should be “**your** God-*Elohei”chem-אלהיכם*,” meaning, your strength and your vitality.¹³⁷³

In regard to the fact that through prayer (*Tefillah*) there is caused to be the union of His surrounding transcendent [light] (*Sovev*) and His inner manifest [light] (*Memaleh*), the Tzemach Tzedek explains there, that prayer is “a ladder set earthward

¹³⁷² See the discourse entitled “*Shuvah Yisroel*” of the 6th of Tishrei 5737 (Torat Menachem, Sefer HaMaamarim Tishrei p. 89 and on), Ch. 2 and on.

¹³⁷³ See Ohr HaTorah ibid. p. 1,224.

whose head reaches heavenward.”¹³⁷⁴ This refers to the bond between the soul as it is in the body (“earthward”) and the soul as it is Above (“heavenward”).

This is because the soul as it is in the body is comparable to His inner manifest light (*Memaleh*), whereas the soul as it is Above [which is the aspect of the encompassing light (*Makif*) of the soul that is in the body] is comparable to His surrounding transcendent light (*Sovev*).¹³⁷⁵ Through the union of the inner manifest light (*Memaleh*) and surrounding transcendent light (*Sovev*) as they are in man, there is caused to be the union of His inner manifest light (*Memaleh*) with His surrounding transcendent light (*Sovev*).

Now, this can be connected to the matter of prayer in the simple sense, which is that man pleads for his needs. This is because the satisfaction of the requests of prayer is brought about through the union (*Yichud*) of His surrounding transcendent light (*Sovev*) with His inner manifest light (*Memaleh*).

That is, the reason **change** is caused in the creations below¹³⁷⁶ (that the sick are healed etc.) is through a drawing down of the limitless light of the Unlimited One who transcends the chaining down of the worlds (*Hishtalshelut*). (This is because from the perspective of the chaining down of the worlds (*Hishtalshelut*) it was decreed upon him to be sick). The reason that through the drawing down of the light that

¹³⁷⁴ Genesis 28:12, as per the explanation of Zohar (Zohar I 266b; Zohar III 306b; Also see Tikkunei Zohar, Tikkun 45 – 83a): “The ladder refers to prayer.”

¹³⁷⁵ Likkutei Torah, Drushim L’Rosh HaShanah 62c and elsewhere.

¹³⁷⁶ See Kuntres Acharon (in Tanya), discourse entitled “*Lahavin Mah SheKatuv b’Pri Etz Chayim*” (155a).

transcends the chaining down of the worlds (*Hishtalshelut*) there are particular bestowals (such as healing the sick, blessing the years, and the like) is because of the light that transcends the chaining down of the worlds (*Hishtalshelut*) being drawn down into the chaining down of the worlds (*Hishtalshelut*).

Now, as known,¹³⁷⁷ for there to be the bond between His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*), this comes about through a drawing down of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One who transcends both His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*).

The same is so of the soul, that the bond of the soul as it is Above with the soul as it is in the body, is brought about through drawing down the essential self of the soul, which in general is the *Yechidah*. This drawing down is brought about through the labor of “[You shall love *HaShem*-יהוה your God...] with all your more”¹³⁷⁸ (*Bechol Me’odecha*-בכל מאדך), meaning,¹³⁷⁹ “With every measure (*Midah*-מדה) that He metes out to you, thank Him.”

That is, the fact that he thanks the Holy One, blessed is He, “with every measure” equally, stems from the revelation of the *Yechidah*. [The soul within the body consists of the aspects of *Nefesh*, *Ru’ach*, and *Neshamah*. The soul that is above is the aspect of the *Chayah*, whereas the essential self of the soul is the *Yechidah*.]

¹³⁷⁷ See the discourse entitled “*Shuvah Yisroel*” *ibid.*, Ch. 6 (Torat Menachem, Sefer HaMaamarim *ibid.* p. 94) and note 53 there.

¹³⁷⁸ Deuteronomy 6:5

¹³⁷⁹ Talmud Bavli, Brachot 54a in the Mishnah.

With the above in mind, it is understood that service of *HaShem*-יהו"ה in prayer (*Avodat HaTefillah*-עבודת התפלה) is the granting of empowerment for the “work-*Avodah*-עבודה” (“labor with great toil and with a very difficult battle”) in all three columns. This is because the power to overcome all obstacles stems from the essential self of the soul (as discussed in chapter nine) and through prayer (*Tefillah*), this being the bond of the soul as it is in the body (*Nefesh, Ru'ach, Neshamah*) to the soul as it is above (*Chayah*) there also is a drawing down of the revelation of the *Yechidah*.

12.

Now, it was explained before (at the end of chapter three) that the primary matter of self-restraint (*Itkafiya*) (as well as self-transformation (*It'hapcha*)) and the drawing down brought about through this, is during the time of the exile. To point out, this matter is also emphasized in prayer. For, as explained by the Tzemach Tzedek in the above-mentioned discourse,¹³⁸⁰ during the time of exile prayer is much higher than prayer during the time of the Holy Temple.

As the Alter Rebbe stated,¹³⁸¹ during the time of exile, Kingship-*Malchut* herself is in a state of prayer (*Tefillah*). This is because during the time of the Holy Temple, Kingship-*Malchut* requests her needs from her Husband, *Zeir Anpin*, (meaning that the drawing down of the light that transcends the chaining down of the worlds (*Hishtalshelut*) into Kingship-

¹³⁸⁰ P. 1,209

¹³⁸¹ Torah Ohr, Megillat Esther 93d – cited in Ohr HaTorah ibid.

Malchut is by way of *Zeir Anpin*). However, during the time of the exile it is unnecessary to draw down by way of the Supernal attributes (*Midot*).

In the discourse, the Tzemach Tzeddek explains this as it is in man's service of *HaShem*-יהו"ה, blessed is He. That is, during the time of the Holy Temple, the ascent of the soul that is in the body to its root Above, was through love (*Ahavah*) and fear (*Yirah*). However, during the time of the exile, when "My dove is in the cleft of the rocks, hidden by the cliff,"¹³⁸² the love (*Ahavah*) and fear (*Yirah*) of the soul are hidden, and the solution for this is, "Show me your reflection."¹³⁸³

Now, a "reflection-*Mareh*-מראה" is the rebounding light (*Ohr Chozer*) and refers to service of Him "with all your more" (*Bechol Me'odecha*-בכל מאדך) which transcends limitation and is awakened by the concealment. Through this, the ascent of the soul to its root is in a way of a leap (*Dilug*), the ascent being much higher than the ascent that comes through love (*Ahavah*) and fear (*Yirah*), which is in a way of order and gradation.

It can be said that this is why the above-mentioned discourse states that through the concealment during the time of the exile we come to [love of Him] "with all your more," this being the revelation of the *Yechidah* (as mentioned at the end of chapter eleven), even though the bond of the *Nefesh*, *Ru'ach* and *Neshamah* with the *Chayah* (even in the time of the Holy Temple) was through the drawing down of the *Yechidah* (as said before), because during the time of the Holy Temple the

¹³⁸² Song of Songs 2:14; See Likkutei Torah, Shir HaShirim, discourse entitled "Yonati" (17b and on) – cited in Ohr HaTorah *ibid*.

¹³⁸³ Song of Songs 2:14 *ibid*.; Likkutei Torah, Shir HaShirim *ibid*.

service itself was (primarily) service that stemmed from the *Nefesh*, *Ru'ach*, and *Neshamah*, as well as service that stemmed from the *Chayah*, and it only is that the bond of these two modes of service was brought about through the drawing down of the *Yechidah*. However, during the time of the exile, when the service itself is in a way of self-sacrifice (*Mesirat Nefesh*), the *Yechidah* **itself** is revealed.

13.

Now, it can be said that through the *Yechidah* being revealed through service of *HaShem*-יהו"ה, blessed is He, during the time of the exile, there is caused to be ascent in it. This is because *HaShem*'s-יהו"ה ultimate Supernal intent in all matters of the world, including the soul, is for the sake of man's service of *HaShem*-יהו"ה, blessed is He. Therefore, the fact that the revelation of the *Yechidah* is caused through service of Him, is a matter of elevation relative to the *Yechidah* as it is, in and of itself.

We can connect this to what we recite before the prayers, "We are fortunate! How good is our portion! How pleasant is our lot! How beautiful is our inheritance!" In his discourse by this title,¹³⁸⁴ His honorable holiness, my father-in-law, the Rebbe, explains these three matters; a "portion-*Chelek*-חלק," a "lot-*Goral*-גורל," and an "inheritance-*Yerushah*-ירושה."

To preface, there are two general levels in the soul of man; [firstly] that it is alive in essence (*Chai b'Etzem*), [and

¹³⁸⁴ Of the 2nd of Nissan 5700 (Sefer HaMaamarim 5700 p. 30 and on).

secondly] that it lives to enliven (*Chai LeHachyot*),¹³⁸⁵ referring to the vitality that spreads from the soul to enliven the body. In this vitality itself, there are two levels. There is the general vitality that enlivens all the limbs of the body equally, and there is the particular vitality that manifests in each limb according to what it is.

The same is so of the soul (that is, the Godly soul), which has (a likeness to) these three levels. That is, there is the essential self of the soul, there is its illumination within the body and natural soul in a general way, being that the body and natural soul are not receptacles for this light, and there is its manifestation within the body and natural soul. He explains that these three matters are a “portion-*Chelek*-חלק,” a “lot-*Goral*-גורל,” and an “inheritance-*Yerushah*-ירושה.”

It can be said that (in general) these three matters are the *Nefesh*, *Ru'ach*, *Neshamah*, and the *Chayah*, and the *Yechidah*. As he explains there,¹³⁸⁶ “our inheritance” refers to the essential point of Jewishness in every single Jew, and as known, the essential point of Jewishness is the *Yechidah* of the soul. He explains there, that the reason these three matters are mentioned according to their order from below to above, is because *HaShem*’s-יהו"ה ultimate intent is that even in the revelation of the essential point of Jewishness, though it is an inheritance

¹³⁸⁵ See Sefer HaSichot 5705 p. 23 and on, and the discourse said by the Rebbe Rashab, whose soul is in Eden, on Rosh HaShanah 5663, which speaks about the matter of being alive in essence (*Chai b'Etzem*) and alive to enliven (*Chai LeHachyot*) as it related to the fact that in the year 5663 it was the conclusion of twenty years since the passing of his father. In the notes there [it states], “With this we can understand the content of the discourse entitled ‘*Ashreinu*’ of the 2nd of Nissan 5700.”

¹³⁸⁶ In the above-mentioned discourse of the year 5700, Ch. 6 (Sefer HaMaamarim ibid. p. 36).is

(*Yerushah*) that comes automatically, it nonetheless should be brought about through man's toil by his own strength.

14.

He continues the discourse and explains that specifically at times of serving *HaShem*-יהו"ה, blessed is He, that is when one's inclination overpowers him to thwart and distract him. This is clearly observable, that specifically during service of Him, in studying Torah, praying or fulfilling a *mitzvah*, it is specifically then, that it seems to him that he must do some [other] matter that is of great importance to himself. These thoughts of the animalistic soul are meant to distract the Godly soul. Proof of this, is the fact that at other times, such thoughts do not fall upon him.

Now, according to the explanation before (in chapters seven and ten) that the matters in man (explained in the twentieth chapter) are the root for those matters in the world (explained in the previous chapters) it can be said that the fact that a person accepts these thoughts, even though he sees that they specifically fall upon him at times of serving *HaShem*-יהו"ה [from which one should understand, even with the intellect of his animalistic soul, that these thoughts are only there to distract him from his Torah study and from his Godly service], but even so, he accepts these thoughts, in that this is the matter of falseness (*Sheker*-שקר) in a person, from which there is a chaining down of the falseness (*Sheker*-שקר) of the world, in that the world appears to be an [independent] existence (as explained in the previous chapters).

Now, the teaching of the Rebbe Maharash at the beginning of *Hemshech* “*Mayim Rabim*” (5636) on the verse,¹³⁸⁷ “A man’s foolishness corrupts his way, and his heart rages against *HaShem*-ה' יהו” is well known. That is, all evil that befalls a person is caused by himself. For example, one who places himself at risk in the pursuit of excess, when calamity befalls him, it is he himself who caused it, since he could have sufficed with bread to eat and a garment to wear.

Beyond this, even if he lusts for wealth, if he would know (and if this knowledge would be affixed in him) that “it is the blessing of *HaShem*-ה' יהו that enriches,” and the only reason there must to be action according to the natural order, as it states,¹³⁸⁸ “*HaShem*-ה' יהו your God will bless you in all that you **do**,” is because the Holy One, blessed is He, wants the blessing (from Above) to be drawn down through the garments of the natural order. [With this realization] his action would only be done in a way of “the toil of your hands,”¹³⁸⁹ meaning, toiling with the hands and external limbs, but not with the toil of the mind and heart,¹³⁹⁰ and he certainly would not endanger himself for this.

¹³⁸⁷ Proverbs 19:3

¹³⁸⁸ Deuteronomy 15:18; See *Derech Mitzvot* 107a (also see 8a there); Kuntres U'Maayan, Maamar 25, Ch. 1.

¹³⁸⁹ Psalms 128:2

¹³⁹⁰ See *Likkutei Torah*, Shlach 42d; Chukat 66c; *Drushim L'Rosh HaShanah* 63d; *Maamarei Admor HaZaken Al Parshiyot HaTorah*, Vol. 1, p. 54; Discourse entitled “*Mayim Rabim*” 5738 Ch. 2 (*Torat Menachem*, *Sefer HaMaamarim Cheshvan* p. 246).

We can connect this with the explanation at the beginning¹³⁹¹ of the above-mentioned *Hemshech*, that the “many waters” (*Mayim Rabim*) refers to preoccupation in the pursuit of livelihood and thoughts of worldly matters. This is because, [the verse], “A man’s foolishness corrupts his way etc.,” in that whatever evil befalls a person it is he himself who caused it, also refers to the above-mentioned “many waters” (*Mayim Rabim*).

That is, the reason that thoughts of livelihood distract him, such that because of this he is unable to [properly] engage in the study of Torah and service of *HaShem*-יהו"ה, is because himself caused it. This is because if he would properly contemplate that “it is the blessing of *HaShem*-יהו"ה that enriches,” then thoughts pertaining to livelihood would not distract him. The same applies to all thoughts that distract a person from Torah study and service of *HaShem*-יהו"ה, that in most of them, it is the person himself who brings it upon himself.

In other words, because the concealment and hiddenness of the world, including the concealment and hiddenness of the body and animalistic soul, as it is unto itself, even after the descent caused by the sin of the tree of the knowledge of good and evil and even in the time of the exile, they would not be hidden and concealed to such an extent, in that the hiddenness and concealment is primarily caused by the person himself.

¹³⁹¹ Also see Torah Ohr, beginning of Noach; Torat Chayim Noach 58d and on; Discourse entitled “*Mayim Rabim*” 5738 *ibid*.

From this it is understood how much more this is so of the thoughts mentioned above (in chapter fourteen) which fall upon a person at times of Torah study and prayer, that if he would consider that they specifically fall upon him at times of serving *HaShem*-יהו"ה, blessed is He, because their entire matter is to distract him from the study of Torah and service of *HaShem*-יהו"ה, not only would he not entertain these thoughts, but they would not fall upon him in the first place.

16.

Now, even when a person brings himself to a such a state, at which time his toil in serving *HaShem*-יהו"ה, blessed is He, is very difficult, nevertheless, through serving Him in prayer, empowerment is granted to overcome it. Being that all matters are measure for measure, therefore, service Him in prayer also comes though great and difficult toil. This is so of the contemplation (*Hitbonenut*) during prayer itself, which is a very great toil, as explained in Tanya,¹³⁹² especially since the contemplation (*Hitbonenut*) must be a particular contemplation (*Hitbonenut Pratit*), as a result of which the work is even more difficult for him, as explained by the Rebbe Rashab, whose soul is in Eden, in Kuntres HaAvodah.¹³⁹³

Moreover, this also is so of the preparation that precedes prayer, as explained by the Rebbe Rashab, whose soul is in Eden, in Kuntres HaTefillah.¹³⁹⁴ That is, before prayer one

¹³⁹² [Tanya], Ch. 42 (59b)

¹³⁹³ [Kuntres HaAvodah], Ch. 6; See p. 40 and p. 42 there.

¹³⁹⁴ [Kuntres HaTefillah], Ch. 11 (p. 23 and on).

must toil to remove all other preoccupations from his mind, so that they will not distract him during prayer. He explains there that even those for whom it seems that they are incapable of removing distractions from their hearts, if they were to set their hearts [to understand] that when they go to sleep they remove all preoccupations and worries from themselves, and if it is so, that for the sake of a physical matter necessary for the body [such as sleep] they are capable of removing these preoccupations, this being so, they certainly are capable of doing so for something that is important to their souls.

17.

He continues the discourse [and explains] that the solution to be free of thoughts that fall upon him at times of Torah study and prayer is to awaken the quality of Victory-*Netzach* in his soul. For, since the quality of victory is embedded in the essence of the soul, which transcends the revealed powers, therefore, through the quality of Victory-*Netzach* he can overcome and push away all preoccupations and distractions.

At first glance, it seems possible to say that the reason he states in the discourse that the solution is to specifically awaken to quality of Victory-*Netzach*, is because the remedy brought earlier (in chapter sixteen) from Kuntres Tefillah, only pertains to foreign thoughts that fall upon a person during prayer because of his preoccupations, but when the thoughts specifically fall upon him during prayer in order to distract him

(and the discourse is speaking about these thoughts) the solution is to awaken the quality of Victory-*Netzach*.

However, we must better understand this. For, at first glance, even about such thoughts, it is possible to be free of them by contemplating that they fall upon him specifically at times of serving *HaShem*-יהו"ה, blessed is He, because their matter is entirely to distract him from Torah study and service of *HaShem*-יהו"ה. However, it states in the discourse that the solution to be free of these thoughts is not through contemplation (*Hitbonenut*), but specifically by way of victory (*Nitzachon*).

18.

Now, in Tanya¹³⁹⁵ it is explained that foreign thoughts that fall upon a person during prayer in order to distract him, are analogous to a person praying with devotion, and a wicked uncircumcised¹³⁹⁶ person stands in front of him and chats and speaks with him to distract him.

The teaching of the Baal Shem Tov [about this] is well-known.¹³⁹⁷ That is, when another person (and certainly a non-Jew or a child)¹³⁹⁸ speaks to him and distracts him during prayer, he should contemplate that being that everything [that

¹³⁹⁵ [Tanya], Ch. 28.

¹³⁹⁶ In Tanya there it states, “an idolater” but in the “*Luach Tikkun*” [corrections] to Tanya there, it is corrected as it is above [in the discourse, i.e. “uncircumcised-*Arel*-ערל.”]

¹³⁹⁷ Tzavaat HaRivash, Kehot edition, Section [translated as The Way of The Baal Shem Tov], cited in Iggeret HaKodesh, Epistle 25 (141a).

¹³⁹⁸ In which case there is greater emphasis that this is by, Divine Providence (*Hashgachah Pratit*), being that they do not have free-choice (*Bechirah*) to such an extent.

happens] is by Divine Providence (*Hashgachah Pratit*), it is understood that this is the descent of the *Shechinah*, so to speak, which wondrously descended [innumerable levels] to manifest a spark of her radiance into the mouth of this person who is causing the distraction, and the reason the *Shechinah* descended to such a degree is so that I should strengthen myself in prayer. Through this contemplation he rouses himself to pray with even greater devotional intent from the very depths of his heart, until he does not hear the words of the one causing the distraction.

Now, we should connect this to the teaching of the Rav, the Maggid of Mezhritch,¹³⁹⁹ at the beginning of this week's Torah Portion (Bo), on the verse,¹⁴⁰⁰ "So that I may place these signs of Mine in his midst." That is, the reason that the Holy One, blessed is He, hardened the heart of Pharaoh and brought three additional plagues upon him, was in order to refine the sparks in Egypt that had previously not been refined.

This is the meaning of the words, "So that I may place these signs of Mine," in which the word "signs of Mine-*Ototai-אותות*" is of the same root as "letters-*Otiyot-אותיות*." This is because the sparks that fell into the external husks (*Kelipot*) are from the letters (*Otiyot-אותיות*) that shattered. [This is as known about the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*,¹⁴⁰¹ that the shattering of the vessels (*Shevirat HaKeilim*) was the shattering of the letters (*Otiyot*), and this then caused that sparks of them fell into the external husks (*Kelipot*).] Their primary refinement comes about

¹³⁹⁹ Ohr Torah, beginning of the Torah portion of Bo.

¹⁴⁰⁰ At the beginning of the Torah portion [Exodus 10:1].

¹⁴⁰¹ See Sefer HaMaamarim 5679 p. 432; 5700 p. 104, and elsewhere.

through placing them (after changing the permutation (*Tziruf*)) in the Torah.

The refinement of the letters (*Otiyot*-אותיות) that shattered and fell into the external husks of Egypt, and were not previously refined, comes through the Holy One, blessed is He, putting them into the stories at the beginning of the Torah portion. This then, is the meaning of, “So that I may place My letters-*Ototai*-אותות etc.” That is, the reason the Holy One, blessed is He, hardened Pharaoh’s heart is “so that I may place My letters-*Ototai*-אותות,” meaning, in order to refine those letters (*Otiyot*-אותיות) that fell in the shattering by placing them in the stories of the Torah. [Except that, even so, since there remained sparks in Egypt that were not refined, there thus was the command,¹⁴⁰² “Let each man request of his fellow... silver vessels and gold vessels,” in order to refine all the sparks in Egypt.]

19.

Now, this matter, that the remedy to be free of distractions during prayer is through contemplating that the purpose of the distractions is to awaken one to pray with greater devotional intent, is when the distractions are caused by the speech of another person who distracts him. In contrast, when the distractions come from foreign thoughts that fall upon him from his animalistic soul in order to distract him, (even though when his animalistic soul distracts him with foreign thoughts, it is analogous to a wicked uncircumcised person who distracts

¹⁴⁰² In this week’s Torah portion (Bo) [Exodus] 11:2

him by speaking [to him], as cited above from Tanya), nevertheless, at the time that the foreign thoughts fall upon him, there is no room to contemplate about the descent of the *Shechinah* and the manifestation of the spark of its radiance within the foreign thought.

As stated in Tanya there, “He should answer nothing at all, nor should he engage in argument against the foreign thought.” [It can be said that even contemplating the cause of the foreign thought is included in the “answer and argument,” and should be avoided]. Thus, the solution is to make himself as if he does not know and did not hear the thoughts that fell upon him, thus removing his attention from them. [That is, if he contemplates the reason for the foreign thoughts at a later date, the contemplation may be of benefit to him, so that during prayer he will not have foreign thoughts. However, while the foreign thoughts fall upon him [during prayer] the solution is to make himself as if he does not know and has not heard the foreign thoughts that fell upon him.]

The discourse thus states that the solution to be free of the thoughts that fall upon him during Torah study and prayer, is to awaken the quality of Victory-*Netzach*. For, during the time that foreign thoughts fall upon him [during prayer or Torah study], there is no room for contemplation, as explained above.

20.

Now, through contemplating the cause of the distractions [coming through the speech of another person who distracts him, and similarly, contemplating the cause of the

distractions of the foreign thoughts coming from the animalistic soul, which he contemplates at a later date], that the descent of the *Shechinah* and the manifestation of the spark of its radiance into the distracting speech and thought, is in order to rouse him with greater devotional intent, this being descent for the sake of ascent, he thereby elevates the sparks that fell in the speech, this being the matter of self-transformation (*It'hapcha*). However, when he awakens the quality of Victory-*Netzach* within himself and overcomes the distractions and pushes them away, making himself as if he did not hear the thoughts, this is a matter of self-restraint (*Itkafiya*).

Now, according to the explanation before (in chapter five) that the drawing down through the toil of self-restraint (*Itkafiya*) is higher than the drawing down through the toil of self-transformation (*It'hapcha*), it can be said that by pushing away the thoughts in a way of self-restraint (*Itkafiya*), he thereby adds strength to the devotional intent of his prayer to a greater degree than the devotional intent brought about through the above-mentioned contemplation.

21.

Now, for a person to be able to overcome the distractions and push them away, this being a very great and difficult toil, he is granted help from Above, and in a way of squandering the Supernal treasury.

Now, we should explain the connection between the two matters. For, since the treasury is concealed, in that “no eye has

seen it,”¹⁴⁰³ the granting and revealing of the treasure, especially in a way of squandering it, is difficult before the Holy One, blessed is He, so to speak. However, nevertheless this is done for man’s sake, so that he will be capable of performing the above-mentioned difficult labor.

We should add that according to what is known,¹⁴⁰⁴ that the drawing down from Above brought about through man’s labor, is higher than the drawing down from Above as a granting of empowerment for man to be capable of performing his labor, we can say that through man overcoming the distractions and pushing them away (through the empowerment granted by the drawing down of the Supernal treasury) the drawing down of the treasury brought about by his labor is even higher.

It can be said that this is the meaning of his statement in the discourse (at the end and conclusion of the twentieth chapter, which also is the end and conclusion of the whole continuum (*Hemshech*)), that through the victory, in that man is victorious over his animalistic soul, he causes¹⁴⁰⁵ the drawing down of the Supernal treasury, this being the revelation of the innerness and Essential Self of the Unlimited One, *HaShem*-יהו"ה blessed is He.

In the earlier chapters, where he explains the matter of the treasury, he does not use such terminology (“the innerness

¹⁴⁰³ Isaiah 64:3; *Hemshech* of the Hilulah, Ch. 17.

¹⁴⁰⁴ Likkutei Torah, Shir HaShirim 24a-b

¹⁴⁰⁵ It can be said that the word “causes-*Gorem* גורם” is [used] because in this aspect the labor does not awaken or draw it forth, and it only is that through the perfection of the labor there is **caused** to be the drawing down from Above.

and Essential Self of the Unlimited One, blessed is He”).¹⁴⁰⁶ This is because there it discusses the matter of the drawing down and revelation of the treasury for the sake of victory. In contrast, at the end and conclusion of the continuum (*Hemshech*), in which he speaks about the drawing down of the treasury brought about through man’s victory, he says that it is “the revelation of the innerness and Essential Self of the Unlimited One, blessed is He.”

22.

Now, we should explain the relation between this matter and the end and conclusion of the twentieth chapter, based on the explanation in Likkutei Torah,¹⁴⁰⁷ that the reason that the way to the Entrance Hall (*Ulam*) [of the Holy Temple] was forty cubits high,¹⁴⁰⁸ two times twenty, is because “twenty-*Esreem*-עשרים-620” is the numerical value of the Crown-*Keter*-כתר-620, and two times “twenty-*Esreem*-עשרים” (forty) refers to the two aspects of the Crown-*Keter* - the Ancient One-*Atik* and the Long Patient One-*Arich*.

It is explained there that the reason the way to the Entrance Hall (*Ulam*) did not have doors and was always opened, in and of itself,¹⁴⁰⁹ is because man’s service is of no comparison to awaken and draw down the aspect of the Crown-

¹⁴⁰⁶ In the above-mentioned *Hemshech*, in Ch. 17 [it states], “This is the aspect of His Essential Self,” but in the continuation of the matter there, it seems to refer to the essence of the light (*Etzem HaOhr*).

¹⁴⁰⁷ [Likkutei Torah] Shir HaShirim 35c

¹⁴⁰⁸ [Mishnah] Midot 2:3

¹⁴⁰⁹ Midot 2:3 *ibid*.

Keter, which transcends the chaining down of the worlds (*Hishtalshelut*), and it only is that through perfecting [one's] service of Him it is drawn down on its own.

Now, according to the explanation elsewhere,¹⁴¹⁰ that the arousal from below not only reaches the Hidden Wisdom (*Chochmah Stima'ah*) but also reaches the Skull-*Galgalta* of the Long Patient One-*Arich*, it can be said that the fact that the entrance to the Hall was always open in and of itself, primarily stems from the aspect of the Ancient One-*Atik* within it.

With this in mind, we can explain the relation between the revelation of the innerness and Essential Self of the Unlimited One, blessed is He, and the end and concluding signet of the twentieth chapter. That is, the end and concluding signet of “twenty-*Esreem*-עשרים” is the second aspect of the Crown-*Keter*, this being the Ancient One-*Atik*, and in the Ancient One-*Atik* Himself, it is the innerness (*Pnimityut*) of the Ancient One-*Atik*, up to and including the innerness and Essential Self of the Unlimited One, *HaShem*-יהו"ה blessed is He. The perfection of this revelation will be in the opening to the Entrance Hall (*Ulam*) of the third Holy Temple, may it soon be built in our days through our righteous Moshiach, speedily and in the most literal sense!

¹⁴¹⁰ Likkutei Levi Yitzchak to Tanach and Maamarei Chachameinu Zichronam L'Brachah, p. 109.