

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Bati LeGani 5711-5721

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

Adapted into English by:
Rabbi Amiram Markel
Rabbi Yehudah S. Markel

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Acknowledgements

As known, many of the Rebbe's teachings, particularly his Chassidic Discourses (Maamarim), adapted here into English, were originally spoken at Chassidic gatherings on Shabbat and holidays, when the use of electronic recording equipment is prohibited by Torah law. Moreover, unlike his predecessors, who predominantly wrote their discourses, as well as delivering them orally, the Rebbe only delivered them orally, though many were reviewed by him, and some were edited by his holy hand for distribution in later years.

Thus, the effort and dedication required to mentally record, review, transcribe, edit, research, translate, annotate, index, typeset, print and publish the corpus of these teachings, all with incredible attention to detail and accuracy, required unfathomable toil and exertion with literal self-sacrifice and utter devotion by the teams of dedicated individuals, and Kehot Publications and Lahak Hanachos. Moreover, the Chassidic Discourses of the Rebbe represent but a small portion of the full corpus of the seven oceans of Chabad Chassidism that literally can fill an entire library, most of which were painstakingly published from manuscript for the benefit of Klal Yisroel by these same individuals.

Truly, words cannot possibly capture or express our great depth of gratitude, both personally and of the Jewish people collectively, to these teams of devoted Chassidim, for their preservation, publication, and dissemination of these holy teachings, which are the very lifeblood of Chassidism and Torah True Judaism.

We therefore stand with complete awe and humility before them, in that all our efforts in adapting these works into English utterly pale in comparison to the efforts of those who preceded us with the original publications, to which any translation can never do full justice. It is our sincere prayer and supplication before *HaShem*,

blessed is He and blessed is His Name, that their merit should stand in good stead on behalf of the Jewish people and the entire world, and usher in the time of complete peace and tranquility with the true and complete redemption, when “the earth shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.”

Warning

The Holy Torah, the living words of the Living God, commands us,¹ “You shall not desecrate My Holy Name.” In explaining the true unity and service of *HaShem*, blessed is He, this book necessarily and unavoidably makes use of His Holy Name. It therefore is holy and sacred and great care should be taken not to desecrate it in any way, shape or form.²

Now that we have entered the era of the true and complete redemption, it is our mitzvah and obligation to disseminate these teachings,³ “So that all the peoples of the earth may know that *HaShem*, He is God, there is none else.” Nevertheless, it behooves us to do so with the utmost reverence and care to sanctify His Great and Awesome Name. Therefore, wherever His Divine names are found in this book we have placed quotation marks between the letters, thus assuring that they are not the actual Divine names themselves.

In addition, it should be noted that the ineffable name of *HaShem* is not to be pronounced whatsoever. This is as stated by the Prophet Amos,⁴ “Then he shall say: ‘Silence, for we must not make mention of the name of *Hashem*!’” Rather, one must toil only to **know** *HaShem* and thereby know His name, as stated,⁵ “For he has loved Me, therefore I shall deliver him; I

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

⁵ Psalms 91:14

will set him on high, because he knows My Name.” The verse specifies, “because he *knows* My Name,” and not because, “he says My Name,” or because, “he uses My Name.” As known, the Ten Commandments warns us that the only sin *HaShem* does not forgive, is the sin of bearing His Holy Name in vain.⁶ It is thus of critical importance that we alert you to this.

Therefore, because the focus of this book is solely on the unity and service of *HaShem*, blessed is He, great care must be taken to treat it with the utmost respect. Be aware that it should not be defaced, destroyed or taken into any impure place, such as the toilet or bathroom. If, for whatever reason, you need to dispose of this book, do not discard it in the trash. Instead, drop it off at your local Orthodox Jewish Synagogue, where it can either be enjoyed by someone who will appreciate its value, or be respectfully disposed of, according to the manner prescribed by Torah law.

On the other hand, whosoever studies this work and contemplates its great depth, is assured abundant blessings from *HaShem*. This is as stated,⁷ “Whosoever lengthens their contemplation of His Oneness shall be rewarded with length of days and years.”

It is our sincere hope and prayer that our humble offering will find favor before *HaShem*, blessed is He, and that the dissemination of these teachings will be the final act that ushers in the true and complete redemption. May we fully

⁶ Exodus 20:6

⁷ Talmud Bavli, Brachot 13b

realize the time,⁸ “When there will be neither famine nor war, envy nor competition, for goodness will flow in abundance and all delights will be as freely available as dust. The occupation of the **entire** world will be solely to know *HaShem*. Therefore, the Jews will be great sages⁹ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, ‘The world will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

The Translators

⁸ Mishneh Torah, Melachim u’Milchamot 12:5

⁹ Who will teach the entire world about *HaShem*, for all the nations will be thirsty for this knowledge and will greatly desire it.

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

Delivered on 10th of Shvat, 5711

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

1.

His honorable holiness, my father-in-law, our master, teacher and rabbi,¹⁰ wrote as follows in his discourse,¹¹ dated for the day of his passing, the 10th day of *Shvat*, 5710:

“The verse states,¹² ‘I have come to My garden My sister, My bride.’ Midrash Rabbah comments,¹³ ‘The verse does not say, ‘to a garden-*Gan*-גן,’ but specifies, ‘to My garden-*Gani*-גני,’ meaning ‘to My wedding canopy-*Genuni*-גנוני,’ in that, at first, the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lowest of worlds.”

Now, we must understand why the term, “The **essential root** of the Indwelling Presence of *HaShem*-יהו"ה-*Shechinah*,” was used. In clarifying the term, “The Indwelling Presence-*Shechinah*,” our master, teacher and rabbi, the Alter¹⁴ Rebbe,¹⁵

¹⁰ Rabbi Yosef Yitzchak Schneerson, the sixth Lubavitcher Rebbe.

¹¹ Discourse entitled “*Bati LeGani*” 5710 (*Sefer HaMaamarim* 5710. P. 111)

¹² Song of Songs 5:1

¹³ Midrash Rabba, Shir HaShirim 5:1

¹⁴ The Elder Rebbe of the Chabad Chassidic Dynasty, the author of the Tanya and the Shulchan Aruch, Rabbi Schneur Zalman of Liadi.

¹⁵ Tanya, Ch. 41

explained that it is called the Indwelling Presence-*Shechinah*-שכינה because it dwells-*Shochenet*-שוכנת and is invested within, as in the verse,¹⁶ “And I will dwell-*V’Shachanti*-ושכנתי **within** them,” this being the inception of the revelation of the Unlimited Light of *HaShem*-ה"ה, (*Ohr Ein Sof*), blessed is He.

Now, from what he writes,¹⁷ that the beginning of the revelation of the Unlimited Light of *HaShem*-ה"ה (*Ohr Ein Sof*), is called, the Indwelling Presence-*Shechinah*-שכינה, it is understood that the matter of the Indwelling Presence-*Shechinah*-שכינה is much higher and loftier even than the world of Emanation-*Atzilut*,¹⁸ and is an aspect of the light that even precedes the restraint-*Tzimtzum* of the light. For, the beginning of the revelation, is in the Unlimited Light of *HaShem*-ה"ה (*Ohr Ein Sof*), that precedes the restraint-*Tzimtzum*.¹⁹

Now, his honorable holiness, our master, teacher, and rabbi, the Mittler²⁰ Rebbe, wrote²¹ that relative to the essential

¹⁶ Exodus 25:8

¹⁷ Tanua, Ch. 52

¹⁸ It is called Emanation, because it is the world of Godly revelation and light, and just like light, which when emanated from the luminary, reveals the luminary and has no existence without the luminary, so too with the world of Emanation-*Atzilut*.

¹⁹ The Unlimited light and revelation of *HaShem* was restrained in order to make room, so to speak, for limited worlds. That is, by restraining the unlimited revelation of Godliness, the existence of limited worlds and beings becomes possible. (For a more extensive explanation of the first *Tzimtzum*-restraint, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.)

²⁰ The *Mittler*-Middle Rebbe, Rabbi DovBer of Lubavitch.

²¹ See the explanation of the verse (Psalms 118:7), “*HaShem*-ה"ה is with me, to my aide” (cited in the long *Hemshech* discourse entitled “*Vakachah*” Ch. 27 – Sefer HaMaamarim 5637 Vol. 2, p. 445 and on), also printed in Ohr HaTorah, Haazinu, p. 1,825; Maamarei Admor HaZaken, 5564, p. 235. Also see Biurei HaZohar of the Tzemach Tzedek Vol. 2, p. 819 and on; Sefer HaMaamarim 5657 p. 199 and on; 5679 p. 100 and on.

Light of the Unlimited One, blessed is He, the radiance of the line and thread (*Kav V'Chut*)²² is called by the term, “Indwelling Presence-*Shechinah*.” It thus is a relative term that is applied according to the matter under discussion.

For example, relative to the world of Emanation-*Atzilut*, the attribute of Kingship-*Malchut* is called by the term Indwelling Presence-*Shechinah*. However, even in regard to this, his honorable holiness, our master, teacher and rabbi, the Tzemach Tzedek explained,²³ that the fact that the attribute of Kingship-*Malchut* of the world of Emanation-*Atzilut* is called by the term, Indwelling Presence-*Shechinah*, specifically refers to how the attribute of Kingship-*Malchut* of the world of Emanation-*Atzilut* descends to become the aspect of the crown of *Atik*²⁴ of the world of Creation-*Briyah*. However, as it is in Emanation-*Atzilut* it is unified with the *Sefirot* of Emanation-*Atzilut* and the term Indwelling Presence does not apply. However, this does not at all contradict what was said above, that the line and thread (*Kav V'Chut*) is called by the term, Indwelling Presence-*Shechinah*.

²² The limited revelation of Godliness that follows the restraint-*Tzimtzum* is called by the term “the line and thread” (*Kav V'Chut*) in that it is a thin band of revelation, as opposed to the unlimited revelation that preceded the restraint-*Tzimtzum*. (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-17.)

²³ See Likkutei Torah, Shir HaShirim, the explanation of the verse, (Song of Songs 1:5) “I am blackened, but attractive,” beginning of Ch. 2 (p. 8b).

²⁴ *Atik* of the world of Creation-*Briyah*, is the inner aspect of the crown-*Keter* of the world of Creation-*Briyah*. In general, *Atik* of Emanation-*Atzilut* refers to the pleasure to bring about the world of Creation (whereas, *Arich Anpin* refers to the desire). (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23-24.)

Nonetheless, when the sages, of blessed memory, made mention of the Indwelling Presence-*Shechinah*, they were referring to the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, and even then, only as it descends to become the aspect of *Atik* of the world of Creation-*Briyah*. But in its root, that is, relative to the Unlimited Light of *HaShem*-יהו"ה, even the line and thread (*Kav V'Chut*) is called, the Indwelling Presence-*Shechinah*.

His honorable holiness, our master, teacher and rabbi, the Rebbe Maharash, wrote²⁵ that the reason the line-*Kav* is called the Indwelling Presence-*Shechinah* is because it was drawn down in order to become invested within the worlds and within the souls of the Jewish people. Therefore, even at its inception, it is called by the term, Indwelling Presence-*Shechinah*.

Now, his honorable holiness, our master, teacher and rabbi, the Rebbe Rashab, whose soul is in Eden, explained²⁶ that the revelation of light, as it is even before the restraint-*Tzimtzum*, is called by the term, Indwelling Presence-*Shechinah*. That is, in the general light that precedes the restraint-*Tzimtzum*, there are three levels.²⁷ There is the essence

²⁵ In the *Hemshech* discourse entitled "*Vakachah*" *ibid*.

²⁶ In the discourse entitled "*Kodesh Yisroel*" in *Hemshech* 5666, p. 516 and on. Also see the discourse entitled *VaYedaber Elokim* of the year 5699, (*Sefer HaMaamarim* 5699 p. 175).

²⁷ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11 and the explanation of the three levels *Yachid*-Singular, *Echad*-One, and *Kadmon*-Preexistent. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, *The Gate of Intrinsic Being*, and the explanation of the three names of Being-*Havayah* that are drawn forth from the Singular Preexistent Intrinsic Name of *HaShem*-יהו"ה, blessed is He.

of the light (*Etzem Ha'Ohr*) and the light that spreads forth (*Hitpashtut Ha'Ohr*), and in the light that spreads forth itself, there also are two levels. That is, there is the revelation of the light as it is, in and of itself, which is the source of the light of how *HaShem*-יהו"ה transcends all worlds – *Sovev Kol Almin* – and there is the revelation of light that relates to worlds, which is the source of how *HaShem*-יהו"ה fills all worlds – *Memaleh Kol Almin*, and is the revelation of light that is called, the Indwelling Presence-*Shechinah*. In other words, even though it precedes the restraint-*Tzimtzum* and cannot be the direct source of the worlds, for which reason there needed to be a restraint-*Tzimtzum*, and moreover, the first restraint-*Tzimtzum* is specifically an aspect of withdrawal, nevertheless, this light is called, the Indwelling Presence-*Shechinah*.

Thus, through the above, we may understand why the terminology is specifically that, “The **essential root** of the Indwelling Presence – *Ikkar Shechinah* – was originally in the lower worlds.” In other words, the revelation of the Indwelling Presence of *HaShem*-יהו"ה, as it originally was in the lower worlds, was not the Indwelling Presence as it relates to the world of Emanation-*Atzilut*, which is the aspect of Kingship-*Malchut*. It likewise was not the Indwelling Presence-*Shechinah* of the line-*Kav*, as it relates to the Unlimited light of *HaShem*-יהו"ה (*Ohr Ein Sof*). Rather, this refers to the essential and innermost aspect of *HaShem*'s-יהו"ה Indwelling Presence-*Shechinah*, that was originally in this lowest world, specifically.

For, the light²⁸ that manifests within the worlds comes forth in a manner of order and gradation. In other words, there is great revelation above, and as it is drawn forth and chains down, the light becomes diminished. This principle applies to all the light generally throughout the entire chaining down of the worlds (*Hishtalshelut*). Thus, although before the sin of the tree of the knowledge of good and evil, there also was openly revealed light below, nevertheless, at the very same time, there was also a much greater revelation of light above. This is as our sages, of blessed memory, stated,²⁹ “He stretched forth His right hand and created the heavens, and He stretched forth His left hand and created the earth.”³⁰

Rather, the words, “The **essential root** of the Indwelling Presence – *Ikkar Shechinah* – was originally in the lowest world,” are referring to the light that entirely transcends all worlds.

2.

Now, regarding this fact that the root of the Indwelling Presence-*Shechinah* of *HaShem*-יהו"ה, was in the lowest world, the Midrash explains that, “the lowest world,” refers to this

²⁸ See a lengthier discussion of this in the discourse entitled “*Eichah*,” in the section on the Torah portion of *Devarim* from the year 5670 (Sefer HaMaamarim 5670, p. 215).

²⁹ Pirke D’Rabbi Eliezer Ch. 18; Zohar I 30a; Zohar II 20a, 37a, 85b

³⁰ The heavens were created with His right hand, referring to His attribute of *Chessed*-Kindness, which is an expansive revelation of Godly light, whereas, the left hand, by which the earth was created, refers to *Gevurah*-Might, which, in comparison, is a more restrained revelation of Godly light. We thus see that there was a greater degree of revelation in the heavens than in the earth.

physical world. This is explained in the continuation of the Midrash there, that through the sin of the tree of the knowledge of good and evil, the Indwelling Presence of *HaShem*-יהו"ה withdrew from the earth to the firmament, and that at the giving of the Torah at Mount Sinai, "I came to My garden – to My wedding canopy."

Now, the primary withdrawal caused by sin, specifically resulted from the sin of the tree of the knowledge of good and evil. This is true of the matter of sin in general, in that the primary aspect of **all** sins was the sin of the tree of the knowledge of good and evil. This is because it was specifically this sin that gave "room" for all other sins. That is, the repercussions of this sin brought about the subsequent sins of Cain, the generation of Enosh, and so on.

The same is true of the **effect** of sin, which is the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, caused by sin. However, the primary withdrawal is what was withdrawn because of the sin of the tree of the knowledge of good and evil. For in that case, the withdrawal was specifically from this lowly world. In other words, just as the primary aspect of the Indwelling Presence of *HaShem*-יהו"ה was in the lowest world, specifically meaning this world, so likewise, this was so of the primary withdrawal.

That is, the primary withdrawal was specifically a withdrawal from the earth. This withdrawal was caused through the sin of the tree of the knowledge of good and evil, which caused the Indwelling Presence of *HaShem*-יהו"ה to be withdrawn from the earth to the firmament. This is also why

the aforementioned discourse specifies this sin, in and of itself, thus separating between this sin and all other sins, such as those of Cain and the generation of Enosh etc.

This is because the sins of Cain and the generation of Enosh, caused the Indwelling Presence of *HaShem*-יהו"ה to be withdrawn from one firmament to a higher firmament. However, the sin of the tree of the knowledge of good and evil, caused His Indwelling Presence to be withdrawn from the earth to the firmament. In other words, besides the fact that the withdrawal from the earth directly affects us, in addition, it is **the** primary matter of withdrawal (*Siluk*).

The discourse³¹ then continues and explains that subsequent to the withdrawal, there were seven righteous-*Tzaddikim* who drew the Indwelling Presence of *HaShem*-יהו"ה back down below. Avraham was meritorious and brought the Indwelling Presence down from the seventh firmament to the sixth firmament etc., until finally, Moshe, who was the seventh generation from Avraham (and “all sevens are beloved”³²), brought the Indwelling Presence of *HaShem*-יהו"ה down below, to earth.

That is, the primary matter of drawing down the Indwelling Presence was accomplished by Moshe, since it was specifically Moshe who brought it back down to earth. In other words, just as the primary aspect of withdrawal, from below to above, was through the sin of the tree of the knowledge of good

³¹ The aforementioned discourse of Rabbi Yosef Yitzchak Schneerson, the sixth Lubavitcher Rebbe.

³² Midrash Vayikra Rabba 29:11

and evil, wherein the withdrawal was from the earth, as said above, so likewise, the primary aspect of drawing down the Indwelling Presence, is specifically **to the earth**.

That is, besides the fact that this drawing down most directly affects and relates to us, in addition, it is **the** primary matter of drawing down His Indwelling Presence. This was accomplished specifically by Moshe. The reason for this was explained parenthetically in the (Previous Rebbe's) discourse, namely, that, "all sevens are beloved."

3.

Now, from the language of our sages, of blessed memory, that, "all sevens are beloved," and not, "all beloved are sevens," we must say that Moshe's primary advantage over and above the righteous-*Tzaddikim* who preceded him, was that he was the seventh. In other words, it is specifically because he was the seventh that he is beloved. That is, the reason he was beloved is not dependent on his choice, or his will, or his service of *HaShem*-יהו"ה, but rather, because he was the seventh generation. In other words, this is something that is dependent upon birth, and even so, "all sevens are beloved." This then, is why Moshe merited that the Torah was given by his hand.

His honorable holiness, my father-in-law, the Rebbe, explained (in a discourse said soon after his arrival to America)³³ that even in this matter of the seventh being

³³ At the end of the discourse entitled "*HaChodesh HaZeh Lachem*" 5700 (Sefer HaMaamarim 5700 p. 29 and on).

beloved, we can recognize the greatness of the first. In other words, the entire matter of the seventh, is that he is seventh from the first. He thus explained the greatness of the first generation, that is, our forefather Avraham, and the greatness of his service of *HaShem*-יהו"ה, which was in a way of complete self-sacrifice.

However, he did not stop there, but continued to explain (even though it does not seem relevant to the subject) that the manner of Avraham's self-sacrifice was not that he sought out self-sacrifice. This is the difference between the self-sacrifice of our forefather Avraham and the self-sacrifice of Rabbi Akiva. That is, the self-sacrifice of Rabbi Akiva, was such, that he sought out self-sacrifice, and stated, "When will I be given the opportunity to fulfill the verse in *Shema*,³⁴ 'with all your soul'?"³⁵

In contrast, the self-sacrifice of our forefather Avraham was a byproduct of his service of *HaShem*-יהו"ה. In other words, for Avraham, his primary service of *HaShem*-יהו"ה, was as stated,³⁶ "And he called-*Vayikra*-ויקרא there in the name of *HaShem*-יהו"ה, the God of the world," about which we are taught,³⁷ "Do not read, 'And he called-*Vayikra*-ויקרא' but read, 'and he caused others to call-*Vayakri*-ויקריא." That is, he realized that his primary service was to cause others to call out to *HaShem*-יהו"ה, and his service was such, that if this would entail self-sacrifice, he would be ready to serve *HaShem*-יהו"ה in this way too.

³⁴ Deuteronomy 6:5

³⁵ Talmud Bavli, Brachot 61b – "Even if He takes your soul."

³⁶ Genesis 21:33

³⁷ Talmud Bavli, Sota 10a

Now, Avraham's service and self-sacrifice for *HaShem*-יהו"ה was so great, that Moshe merited that the Torah be given by his hand only because he was the seventh generation from Avraham, who was the first. Thus, we find that even the Holy One, blessed is He, told Moshe,³⁸ "Do not stand in the place of great men," (referring to Avraham).

Now, although the seventh is more beloved, not by choice or through his own toil, but simply as a result of his birth, nonetheless, this is in an unrestricted manner. In other words, a person should not say to himself, "this is beyond me,"³⁹ or that, "this only applies to unique individuals."

Rather, as explained in Tanna D'Vei Eliyahu (Chapters 9 & 25) and cited throughout the words of the Living God,⁴⁰ **every single Jew**, even a servant or a maid,⁴¹ is able to attain a manifestation of Divine inspiration through the Holy Spirit-*Ru'ach HaKodesh*. Additionally, every Jew is obligated to ask himself, "When will my deeds reach the deeds of my forefathers, Avraham, Yitzchak and Yaakov?"⁴²

Nevertheless, one must not delude himself in this, but must know that he, "should not stand in the place of great men."

³⁸ Midrash Dvarim Rabba 2:7; Proverbs 25:6

³⁹ Deuteronomy 30:11

⁴⁰ Chassidut

⁴¹ The Rebbe adds: In Tanna D'Vei Eliyahu Ch. 9 it states that this applies even to an idolater. At first glance, this presents a difficulty when compared to what it states in Talmud Bavli, Bava Batra 15b, wherein it is evident that all opinions agree that the Divine Presence (*Shechinah*) does not dwell upon idolaters. See the Chiddushei Agadot and his citations there. Also see Iggeret Teiman of the Rambam, wherein it indicates that it is possible for there to be a prophet from amongst the idolaters. Thus, this requires further analysis.

⁴² Tanna D'Vei Eliyahu 25:1

In other words, one must realize that the entire advantage of the seventh, is only in that he is seventh from the first, and that he thus has the ability to fulfill the service and mission of the first, which is, as stated above, “Do not read, ‘and he called-*Vayikra*-ויקרא’ but rather, ‘and he caused others to call-*Vayakri*-ויקריא.”

It is in this, specifically, that the seventh is the most beloved, since it is he who draws down the Indwelling Presence of *HaShem*-יהו"ה. More so, he draws down the, “**essential root** of the Indwelling Presence – *Ikkar Shechinah*,” and moreover, he draws it **all the way down** into this lowest world!

This then, is demanded of each and every one of us who belong to this seventh generation. For, all sevens are beloved. In other words, even though we find ourselves in the seventh generation, not as a matter of choice and not because of our service of *HaShem*-יהו"ה, and there may be a number of things that are not according to our will, nevertheless, all sevens are beloved. That is, we find ourselves in the times of the, “heels of Moshiach.”⁴³ Not only that, but at the end of the “heels.” Thus, our service is specifically to **complete** the drawing down of Indwelling Presence of *HaShem*-יהו"ה-*Shechinah*, not merely the Indwelling Presence-*Shechinah*, but the **essential root** of His Indwelling Presence-*Ikkar Shechinah*, and to draw it down specifically into this lowest world.

⁴³ Talmud Bavli, Sotah 49b

4.

Now, after he explained in the aforementioned discourse that, at first, the essential root of the Indwelling Presence of *HaShem*-יהו"ה was in the lowest world, and that it was subsequently drawn down by Moshe (who was the seventh), specifically to the earth, he then states that the primary revelation of Godliness was in the Holy Temple, by citing the verse,⁴⁴ “They shall build a sanctuary for Me and I will dwell within them-*BeTocham*-בתוכם.” The verse specifies, “within **them**-*BeTocham*-בתוכם,” and not “within **it**-*BeTocho*-בתוכו,” indicating that, “I will dwell within **each and every Jew**.”⁴⁵ This is also the meaning of the verse,⁴⁶ “The righteous shall inherit the land, and dwell-*V’Yishkenu*-וישכנו upon it forever.” That is, “the righteous shall inherit the land,” refers to the Garden of Eden, which they inherit because they cause to dwell, (that is, they draw forth)⁴⁷ “He who dwells forever and Whose Name is exalted and holy,”⁴⁸ to be revealed below. (This matter of, “He who dwells forever,” was not explained in the

⁴⁴ Exodus 25:8

⁴⁵ Cited in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b; Reishit Chochmah, Shaar HaAhavah Ch. 6; Alshich to Exodus 25:8; Shnei Luchot HaBrit 69a; 201a; 325b; 326b; Likkutei Sichot, Volume 26, p. 173, note 45.

⁴⁶ Psalms 37:29; Midrash Rabba, Shir HaShirim 5:1; Bereishit Rabba 19:7; Bamidbar Rabba 13:2

⁴⁷ Also see the commentary of the Maharzu to Bereishit Rabba *ibid*; and the Matnot Kehunah and Maharzu to Bamidbar Rabba *ibid*.

⁴⁸ See Shabbat prayer liturgy – “*Shochein Ad*-עד שוכן”; Isaiah 57:15

aforementioned discourse, but was explained in Likkutei Torah,⁴⁹ according to the teaching of the Zohar.⁵⁰)

This then, is the meaning of,⁵¹ “I have come to My garden,’ meaning ‘to My wedding canopy-*Genuni*-גנוני,’ in other words, to the place where He originally dwelt.” For, the essential root of the Indwelling Presence of *HaShem*-יהו"ה – the *Shechinah* – was originally in the lowest world, as explained above. The explanation (of why the essential root of His Indwelling Presence was specifically in the lowest world) is because *HaShem*’s-יהו"ה ultimate intention in the creation and chaining down of the worlds, was that,⁵² “The Holy One, blessed is He, desired to have a dwelling place in the lowest world.”

The Alter Rebbe explains further,⁵³ that the ultimate purpose in the descent and chaining down of the worlds is actually not for the upper worlds, since for them, it is a great descent from the light of the Countenance of *HaShem*-יהו"ה, blessed is He, and it cannot be said that the purpose is for descent.⁵⁴ Moreover, as known, the creation of something out of nothing is only within the power of the Essential Self of *HaShem*-יהו"ה, blessed is He. This is as stated in Iggeret

⁴⁹ Likkutei Torah Pekudai 4d and on; 7b and on.

⁵⁰ Zohar II, beginning of Parshat Va’era; Also see Biurei HaZohar there.

⁵¹ Song of Songs 5:1

⁵² Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

⁵³ Tanya Ch. 36

⁵⁴ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, Vol. 2, section entitled “The twelve letters ל"י ל"נ ט"ז צ"ק correspond to the twelve tribes of Israel”

HaKodesh,⁵⁵ in the section entitled, “He and His vitality are one.” That is, it is only in the power of *HaShem*-יהו"ה, blessed is He, whose Essential Being is intrinsic to Him and who has no cause that precedes Him, to create something from absolute nothingness.⁵⁶

In other words, the coming into being of novel existence is not from the revelations of His Godliness, but is from His Essential Self, blessed is He. Thus, it cannot be said that the ultimate purpose of novel existence is for the upper worlds, because even the world of Emanation-*Atzilut* is a revelation of that which is concealed (*Giluy HaHe'elem*).⁵⁷ This being so, it is a descent from the light of the Countenance of *HaShem*-יהו"ה, blessed is He. For, as the lights of the world of Emanation-*Atzilut* were still concealed in their source, they were on a significantly higher level and state. Moreover, since the world of Emanation-*Atzilut* is solely an aspect of revelation, it is not possible to say that the essence of creation is for revelations. Rather, the ultimate purpose is for this lowest world.

This is as stated by the Mittler Rebbe on the Torah portion of this week (the Torah portion of *Beshalach*),⁵⁸ regarding the difference between the upper worlds and this world. He explains that in this world, we feel ourselves to exist

⁵⁵ Tanya, Pg. 130b

⁵⁶ See Ginat Egoz *ibid.* translated as *HaShem is One*, Volume 1.

⁵⁷ For example, speech is a revelation and indication of the concealed intellect, but itself is not essential or necessary to the intellect at all, and is a complete diminishment relative to the intellect. For a lengthier explanation of the subject of “a revelation of that which is concealed” (*Giluy HaHe'elem*) see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 19.

⁵⁸ See Biurei HaZohar, *Beshalach*, at the end of the discourse entitled “*Kegavna d’L’Eyla*” (p. 43c).

independently. (This is similar to the explanations of the continuing discourses on Rosh HaShanah, printed this year,⁵⁹ regarding the difference between a creation-*Nivra* and a light-*Ohr*.

That is, the existence of light is itself the proof that there is a luminary. Thus, when we see light, the light itself demonstrates and reveals that there is a luminary. However, such is not the case with tangible creations. Not only do they not reveal the Creator, but on the contrary, they actually conceal Him. This is because they actually experience themselves as existing independently (and it is only through intellect that it becomes obvious that this is not truly so).⁶⁰ Although this sense of independent existence is solely within a person's sensory experience, nonetheless, the very fact that it seems to him that he exists intrinsically and independently, is specifically because he is rooted in the Essential Being of *HaShem*-יהו"ה, whose existence **is** intrinsic to Him.

It thus is understood that the intention in creation and in the chaining down of the worlds, is not for the upper worlds, which are the matter of revelations (*Gilyim*). Rather, the intention is specifically for this lowest world, which appears to be essential and intrinsic, rather than an aspect of revelations. That is, a person's experience of himself is that his existence is intrinsic and independent. Thus, it is through the service of *HaShem*-יהו"ה, blessed is He, in this world, through self-

⁵⁹ *Hemshech* Rosh HaShanah 5794, which was printed in 5711. Subsequently printed in *Sefer HaMaamarim* 5711 p. 4 and on (and see p. 37 and on).

⁶⁰ Also see *Sefer HaMaamarim* 5677 p. 150.

restraint (*Itkafia*) and self-transformation (*It'hapcha*), that the Essence, for which the chaining down of the worlds were created, is revealed.

5.

Now, it goes without saying, that according to the view cited by the Tzemach Tzedek,⁶¹ even the vessels of the world of Emanation-*Atzilut* are in the category of a revelation of the concealed (*Giluy HaHe'elem*). Therefore, according to this view, the intention is certainly not for the world of Emanation-*Atzilut*, since it constitutes a descent, and is merely a matter of revelations (*Giluyim*).⁶²

Rather, even according to the second opinion that he cites, that the vessels are in fact creations of something from nothing, it is explained in various places⁶³ that when we state that the vessels are creations of something from nothing, what is meant is not that they actually are created something from nothing, but that they only are called thus, relative to the light.

This is because the root of the vessels is in the impression-*Reshimu*,⁶⁴ which is the aspect of concealment, and

⁶¹ Sefer HaMaamarim 5661 p. 178 and on.

⁶² See Shaar HaYichud translated as The Gate of Unity, Ch. 19 *ibid*.

⁶³ See the discourse on “the three views” printed at the back of Sefer HaMitzvot of the Tzemach Tzedek, Volume 2; Ohr HaTorah Inyanim p. 259 and on; The discourse entitled “*VaYedaber Elokim*” 5664, Sefer HaMaamarim 5664 p. 230 and on; Notes on the discourse entitled “*Patach Eliyahu*” in Torah Ohr, 56658 p. 9 and on; Discourse entitled “*Adam Ki Yakriv*” 5666, *Hemshech* 5666, p. 191 and on.

⁶⁴ The *Reshimu* is the impression of the, “empty space-*Makom Panuy*,” that remained after the restraint-*Tzimtzum* of the Unlimited light and revelation, before the introduction of the line and thread-*Kav V'Chut*, which is the limited ray of light

therefore, their coming into existence is in such a way that their source is concealed. Thus, relative to the light, they are compared to the creation of something from nothing, but relative to the impression-*Reshimu*, they are the aspect of the revelation of the concealed (*Giluy HaHe'elem*).

With the above in mind, it is understood that the intention was not for the upper worlds, but rather, for our service of self-restraint (*Itkafia*) and self-transformation (*It'hapcha*) in this world. Now, it is indeed true that when we currently perform the commandments, we add additional light to the world of Emanation-*Atzilut*. This being so, how can we say that the primary intention is specifically for this world?

In response to this question, the Rebbe Maharash⁶⁵ explains that these lights that are added to the world of Emanation-*Atzilut* are like something that is placed in storage. That is, they in fact, are not for the world of Emanation-*Atzilut*, but are for this lowly world, and are not revealed in the world of Emanation-*Atzilut*.

This then, is what is explained by the Rebbe Rashab, whose soul is in Eden,⁶⁶ regarding this matter, that it is

and revelation that powers all the world. For a lengthier explanation of this subject, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

⁶⁵ In the discourse entitled “*Pizar Natan*” 5642; Also see the second note in Tanya Ch. 40; discourse entitled “*Erda Na*” 5648 (Sefer HaMaamarim 5648, p. 33); See Hemshech *Mi Yitenchah* 5642, Ch. 14 (Sefer HaMaamarim 5642 p. 313), founded on the discourse entitled “*Pizar Natan*” of the Alter Rebbe printed in Hanachot of R’ Pinchas Reices of blessed memory, p. 57-58. Also see it with the glosses in Ohr HaTorah Bamidbar, Vol. 4, p. 1,487 and on.

⁶⁶ In the discourse entitled “*Mitzvatah MiShetishka*” 5678, Sefer HaMaamarim 5678 p. 112 and on; Also see the discourse entitled “*Erda Na*” 5658, p. 38.

impossible to say that the intention was for the upper worlds, since their existence constitutes a descent from the Countenance of *HaShem*-יהו"ה, blessed is He. The explanation is that the matter of the upper worlds is the matter of revelations (*Giluyim*), which is a descent from the Essential Being of *HaShem*-יהו"ה, since His Essential Being transcends and is removed from the matter of revelations (*Giluyim*).

Rather, the ultimate intention is for this lowly world, for thus it arose in His will, blessed is He, that He finds delight when we restrain the side of evil and transform darkness into light.⁶⁷ For, as explained in the discourse,⁶⁸ the whole of man's service of *HaShem*-יהו"ה, is to transform the foolishness (*Shtut*) of the side of evil into foolishness (*Shtut*) of holiness, and through this, "It causes satisfaction of spirit before Me, that I spoke and my will was actualized."⁶⁹

Thus, it is through this that we draw forth that this world becomes a dwelling place for *HaShem*-יהו"ה, blessed is He. Just as a person's entire essence and being inhabits his dwelling place, it is the same way with this lowly world, which is the dwelling place of *HaShem*-יהו"ה, blessed is He.⁷⁰ In other words, His Divine intention is that we not only draw forth revelations, but beyond that, that the very Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He, will be within

⁶⁷ Zohar I 4a

⁶⁸ Chapter 3 and on; Sefer HaMaamarim 5710, p. 114 and on.

⁶⁹ Torat Kohanim and Rashi commentary to Leviticus 1:9

⁷⁰ See Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with glosses printed in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah Balak p. 997 and on; Sefer HaMaamarim 5635 Vol. 2, p. 353; 5662 p. 335; *Hemshech* 5666 p. 3 & p. 445.

us. This then, is the ultimate purpose of the creation of the entire chaining down of the worlds.

6.

Now, at the conclusion of the discourse,⁷¹ it is explained that the essential root of *HaShem*'s-ה"ה Indwelling Presence in this lowest world, was primarily revealed in the Holy Temple, and that because of this, the Tabernacle-*Mishkan* was built specifically of acacia wood (*Atzei Shittim*-שטיים). For, the intended purpose is to transform the foolish impulse (*Shtut*-שטות) for the opposite of holiness, such as the desires and passions of the animalistic soul, into foolish impulse for holiness.⁷² This is like what our sages, of blessed memory, said about such conduct,⁷³ “The elder sage was well served by his foolishness (*Shtut*-שטות).” That is, he served *HaShem*-ה"ה and was given over to Him, in a manner that transcended reasoning and knowledge.

Now, all matters that were demanded of us by his honorable holiness, my father-in-law, the Rebbe, and likewise, by all of the Rebbes that preceded him, were what they themselves fulfilled. This is similar to what our sages, of blessed memory, commented on the verse,⁷⁴ “He tells **His** word

⁷¹ The aforementioned discourse of Rabbi Yosef Yitzchak Schneerson, the sixth Lubavitcher Rebbe, Chapter 5, Sefer HaMaamarim 5710, p. 117-118

⁷² What is meant here by foolish impulse is that it is not subject to the calculations of rational measure, but is rather unrestrained and uncalculated.

⁷³ Talmud Bavli, Ketuvot 17a

⁷⁴ Psalms 147:19

to Yaakov, **His** statutes and ordinances to Israel.” That is,⁷⁵ “that which He does, He tells the Jewish people to do and to keep.” That is, that which He commands Israel to do, He does Himself. The same can be said about the instructions of our Rebbes; that which they demanded of those who were connected to them, they themselves fulfilled and did as well. Moreover, they revealed that they fulfilled these things, to make it easier for us to fulfill them too.

An example is the *mitzvah*-commandment to love of one’s fellow Jew (*Ahavat Yisroel*). There are many anecdotes relating to the conduct of each Rebbe regarding this. For example, the Alter Rebbe once interrupted his prayers⁷⁶ and went to chop wood and cook soup for a woman who had just given birth, because there was no one at home to help her.

Similarly, during a private audience with the Mittler Rebbe, a young man bemoaned about what young men bemoan about, and the Rebbe uncovered his arm and said to him, “Do you see how my skin is shriveled upon my bones?”⁷⁷ This is

⁷⁵ The Rebbe adds: Midrash Shmot Rabba 30:9; Talmud Yerushalmi Rosh HaShanah 1:3 – This refers to the awakening from Above (*It’aruta d’L’Eyla*) that precedes the awakening from below (*It’aruta D’L’Tata*). That is, first “He sanctified us with **His** commandments,” and then afterwards, “whoever sits and studies Torah, the Holy One, blessed is He, sits and studies opposite him.” That is, it is only afterwards that the donning of *Tzitzit*-fringes from below (for example) awakens the Supernal *Tzitzit*-fringes Above, to draw forth additional illuminations of light etc., through an awakening from below (*It’aruta D’L’Tata*) that subsequently affects an awakening from Above (*It’aruta d’L’Eyla*). This is the meaning of the words of the discourse that, “that which He commands Israel to do, He does Himself.” See the explanation in Torah Ohr, in the discourse entitled “*Ki Imcha M’kor Chayim*” (p. 35c) and various other places. (Also see Sefer HaMaamarim 5636 Vol. 2, p. 327.)

⁷⁶ Torat Menachem Reshimat HaYoman p. 361

⁷⁷ Lamentations 4:8

because of the, ‘sins of your youth!’”⁷⁸ Now, the Mittler Rebbe’s exalted spiritual stature was so wondrously exalted beyond people who are drawn to such matters, in every way, both generally and particularly. Nevertheless, his bond with them was so great that their unsatisfactory behaviors even affected his health, to the point that his skin shriveled upon his bones.

It is related⁷⁹ that before his prayers, the Tzemach Tzedek, would go out of his way to make a charitable loan to a simple person in financial need.

It is related that the Rebbe Maharash once traveled⁸⁰ from a health spa to Paris, for the sole purpose of meeting with a certain young man. He told him, “Young man, forbidden wine spiritually dulls the mind and heart! Be a Jew!” The young man returned home and could not quiet his heart until he came to the Rebbe Maharash and fully repented. He subsequently became the head of a God fearing and observant family.

Moreover, it is known that time was extremely precious to the Rebbe Maharash, to such an extent that even when he would say a Chassidic discourse, he would do so briefly, and on certain known occasions, he had already concluded his morning prayers by eight in the morning. Nevertheless, as precious as time was for him, he traveled a great distance and stayed there

⁷⁸ Beit Rebbi Vol. 2, see note on p. 283

⁷⁹ Sefer HaSichot, Kayitz 5700, p. 98; Sefer HaMaamarim 5711 p. 153; Igrot Kodesh of the Previous Rebbe, Vol. 4, p. 522.

⁸⁰ See Sefer HaToldot Rebbe Maharash p. 77 at length. (Also printed in Sefer HaSichot 5705, p. 30 and on; Igrot Kodesh Vol. 15, p. 199.)

for an extended period of time, for the benefit of this young man.

Likewise, it is known that early in the reign of the Rebbe Rashab, whose soul is in Eden, an anti-Semitic decree was newly issued, and he wanted to travel to Moscow to work on nullifying it. His older brother, Rabbi Zalman Aharon, whose soul is in Eden, said to him, “Your time is very precious and you are not fluent in Russian, but you will need to make certain acquaintances there.” (Rabbi Zalman Aharon was a linguist and spoke Russian fluently) “Let me go instead and deal with it according to your instructions.”⁸¹ The Rebbe Rashab, did not agree, traveled to Moscow himself and was successful.

There are many similar stories about how his honorable holiness, my father-in-law, the Rebbe, went out of his way and toiled to do a favor for another, even for single individuals, regardless of whether it involved a spiritual matter or a physical one. He set himself aside selflessly, both physically and spiritually, even when the recipient of his benevolence not only was not in the category of,⁸² “your peer in Torah and *mitzvot*,” but could not compare to him in any way.

⁸¹ See Igrot Kodesh of the Rebbe Rashab Vol. 4, p. 245 where he indicates a deficiency in the language of the land. Also see the notes of the Rebbe Rayatz there, that the Rebbe Rashab was indeed fluent in the language, and was able to understand even deep matters that were read to him in that language, but that he did not wish to speak it. When the Rebbe Rayatz asked his father why he does not speak Russian, he gave three answers.

⁸² See Tanya Ch. 32

Now, it is through self-restraint (*Itkafia*) and self-transformation (*It'hapcha*) from unholy foolishness to holy foolishness (*Shtut D'Kedusha*), that we fulfill the intention in creation, which is for *HaShem*-יהו"ה, blessed is He, to have a dwelling place in this lowest world. Moreover, when we say that it is through our self-restraint (*Itkafia*) and self-transformation (*It'hapcha*) that a dwelling place is made for Him below, that is, "I have come to My garden," this actually is in a way that is loftier than how the world was before the sin of the Tree of the knowledge of good and evil.

This is like demolishing a house in order to build a new one. Obviously, the new house must be an improvement over the old house. In the same way, we must say that the dwelling place for *HaShem*-יהו"ה that is made through our self-restraint (*Itkafia*) and self-transformation (*It'hapcha*) will be on a much higher level than it originally was before the sin.

This was explained in the aforementioned discourse,⁸³ that through the restraint (*Itkafia*) and transformation (*It'hapcha*) of the "other side-*Sitra Achara*,"⁸⁴ "the glory of the Holy One, blessed is He, is elevated-*Istalek* in all worlds."⁸⁵ This refers to the light that is in all worlds equally. In other words, although the language of the discourse seems to be

⁸³ The aforementioned discourse of Rabbi Yosef Yitzchak Schneerson, the sixth Lubavitcher Rebbe, Chapter 1, Sefer Hama'amarim 5710, p. 111-112.

⁸⁴ The "Other Side-*Sitra Achara*," means whatever is the opposite of holiness.

⁸⁵ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

referring to the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds-*Sovev Kol Almin*, nevertheless, we cannot say that the intention in creation is that there should be a drawing forth of light that is still in the category of worlds-*Almin*, only that it transcends and encompasses them. Rather, the intention is that there should be a drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that is completely beyond the category of worlds, altogether.

It is for this reason that the revelation of this light is called elevation-*Istalek*-אסתלק, and this is likewise why the passing of the righteous-*Tzaddikim* is called, *Histalkut*-הסתלקות.⁸⁶ This is because the word *Histalkut*-הסתלקות refers to the revelation of a higher and more elevated light. There are two letters in Iggeret HaKodesh⁸⁷ that explain the matter of *Histalkut*-הסתלקות. In the second letter, the matter of *Histalkut*-הסתלקות is explained as it relates to the sin offering of the Red Heifer (*Parah Adumah*). It explains there that matters that are performed in an inner way cannot purify the three impure husks that are entirely evil (*Shalosh Kelipot HaTmei'ot*). To do so, requires matters that are performed specifically from the outside, just like the Red Heifer was offered outside the camps.

It is in this regard that a comparison is made to the passing of the righteous-*Tzaddikim*.⁸⁸ That is, nowadays we do not have the Red Heifer to purify us, since, “because of our sins,” it became necessary that, “we were exiled from our

⁸⁶ See Torah Ohr, Vayakhel 89d

⁸⁷ Iggeret HaKodesh, Epistle 27 and 28.

⁸⁸ Talmud Bavli, Mo'ed Katan 28a; Talmud Yerushalmi Yoma 1:5

land.”⁸⁹ However, we still have the passing of the righteous-*Tzaddikim*. Regarding the passing of the righteous-*Tzaddikim*, our sages, of blessed memory, taught us two things.⁹⁰ The first states, “The passing of the righteous-*Tzaddikim* is equal to the Temple of our God being burned down.” The second states, “The passing of the righteous-*Tzaddikim* is worse than the destruction of the Holy Temple.” Nevertheless, it is through this that the glory of the Holy One, blessed is He, is elevated-*Istalek*.

Now, the term *Histalkut*-הסתלקות, was explained by all the Rebbes. That is, this was explained by the Alter Rebbe, the Mittler Rebbe, the Tzemach Tzeddek, the Rebbe Maharash, the Rebbe Rashab, and my father-in-law, the Rebbe.⁹¹ They all explained that the intention and meaning of the word *Histalkut*-הסתלקות is not that he withdraws and ascends above, God forbid. Rather, the intention is that he indeed is found below, but in an aspect of exaltedness.

This then, is what is demanded of each and every one of us who finds himself in the seventh generation from the Alter Rebbe. For, “all sevens are beloved,” and therefore, although we have neither earned it, nor labored for it, nonetheless, “all sevens are beloved,” and it thus is the mission and responsibility of this seventh generation to drawn down the Indwelling Presence of *HaShem*-יהו"ה into this lowly world, **literally!** That is, we must transform the foolishness and passions of our

⁸⁹ Yom Tov Mussaf liturgy

⁹⁰ Talmud Bavli Rosh HaShanah 18b; Midrash Eicha Rabba 1:37

⁹¹ Torah Ohr, Vayakhel; Ohr HaTorah, Shlach Vol. 6 p. 1,781; Sefer HaMaamarim 5671 p. 157 and on; and elsewhere.

animalistic soul, which each person knows he has, and transform it to foolishness for the holy (*Shtut D’Kedusha*).

8.

This then, is the matter of the passing of the righteous.⁹² Although there were already numerous concealments, as well as many questions and matters that are not understood, all this was inadequate. That is, in order that the glory of the Holy One, blessed is He, be elevated in all the worlds, there was also the matter of the passing of the righteous-*Tzaddik*, which not only equals the destruction of the Temple, but is actually worse than it. However, the ultimate intention is that, through this, there is an elevation of the glory of the Holy One, blessed is He.

It is thus demanded of each and every one of us, to recognize that we find ourselves in the seventh generation, and that the elevated level of the seventh is that he is seventh from the first. The conduct of the first was that he did not seek anything for himself, not even self-sacrifice. For, he knew that the entire purpose of his being was as stated, “And he called there in the name of *HaShem*-יהוה, God of the world.” An example of a person who conducts himself like our forefather Avraham, is that, if he arrives in a place where no one knows of Godliness and Judaism, or even knows the *Aleph-Beit*,⁹³ as long as he is there, he sets himself completely aside and fulfills the

⁹² Zohar III 71b; Iggeret HaKodesh, Ibid. (Epistle 27).

⁹³ The Hebrew alphabet.

dictum,⁹⁴ “Do not read, ‘and he called-*Vayikra*-ויקרא,’ but rather read, ‘and he caused others to call-*Vayakri*-ויקריא.”

Now, as known,⁹⁵ whenever the sages expounded on biblical terms and used the principle of, “Do not read...but rather read...” both interpretations of the word are sustained intact. Here too, the written Torah explicitly states, “and he called-*Vayikra*-ויקרא in the name of *HaShem*-יהו”ה.” Nevertheless, one must know that if he wants to succeed in the aspect of, “and he called-*Vayikra*-ויקרא in the name of *HaShem*-יהו”ה,” he must necessarily have the aspect of, “and he caused others to call-*Vayakri*-ויקריא in the name of *HaShem*-יהו”ה,” and he must therefore see to it that others not only know, but themselves, “call out in the name of *HaShem*-יהו”ה.” In other words, even if until now, his fellow was entirely ignorant of *HaShem*-יהו”ה, one must now see to it that he now calls out to “*HaShem*-יהו”ה, God of the world-*E”l Olam*-אל עולם.”

Moreover, the verse actually reads, “God world-*E”l Olam*-אל עולם” and not “God **of the** world-*E”l HaOlam*-אל העולם.”⁹⁶ In other words, one must realize that Godliness is not one independent thing unto itself and the world is another independent thing unto itself, only that the Godliness has dominion and rule over the world. Rather, the world and Godliness are entirely one.

⁹⁴ Talmud Bavli, Sota 10a

⁹⁵ Halichot Elai Section 3

⁹⁶ Likkutei Torah Tavo 42d, 43a; Discourse entitled “*Anochi HaShem Elokecha*” 5673, *Hemshech* 567 Vol. 1, p. 257

Now, although on the one hand,⁹⁷ “Who is he and where is he who dares to presume in his heart” to say “I will serve *HaShem*-יהו"ה like the service of our forefather Avraham,” nevertheless, to a small extent this type of service is applicable to each and every one of us, and is obligatory.⁹⁸ Moreover, we are granted the power to do this through the conduct that was demonstrated by the first, and those who followed after him, up until and including the conduct demonstrated by his honorable holiness, my father-in-law, the Rebbe. They paved the way and granted us the necessary powers for this. This itself is what makes the seventh generation so beloved, in that so many powers were given and revealed for our sakes.

Thus, it is through service of *HaShem*-יהו"ה, in this manner, that we draw forth the primary aspect of the Indwelling Presence of *HaShem*-יהו"ה below, in this physical and material world. Moreover, this will be on an even higher level than before the sin, as stated about Moshiach,⁹⁹ “He will be exalted and high and exceedingly lofty,” more than Adam, the first man, and even higher than he was before the sin.¹⁰⁰

⁹⁷ Esther 7:5

⁹⁸ See Torah Ohr, Va'era (p. 55a), and Vayeitze (p. 23c and on).

⁹⁹ Isaiah 52:13

¹⁰⁰ Likkutei Torah of the Arizal, Tisa; Sefer HaLikkutim Shemot; This requires further analysis based on Sefer HaGilgulim Ch. 19 cited in Likkutei Torah Tzav 17a, but perhaps may be resolved by what it states in Sefer HaGilgulim, Ch. 7 cited in Likkutei Torah Shir HaShirim 51c.

His honorable holiness, my father-in-law, the Rebbe, who, “bore our ills and carried our suffering,”¹⁰¹ and who “was anguished by our sins and crushed because of our iniquities,” – just as he saw us in our afflictions, so will he redeem his flock from both spiritual and physical exile simultaneously, and uplift us to the rays of light, speedily in our days and rapidly in our times. However, all this is only the aspect of revelations (*Gilyim*) of Godliness. Beyond this, however, he will bond and unify us to the very Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He. For, this is the inner intent in the descent and chaining down of the worlds, as well as the matter of sin and its rectification, as well as the passing of the righteous, through which there will be an elevation of the Glory of the Holy One, blessed is He. When He redeems us from the exile “with an outstretched arm”¹⁰² and “all the dwelling places of the children of Israel will be filled with light,”¹⁰³ “Then Moshe and the children of Israel shall sing... *HaShem*-יהו"ה will reign over the whole world forever,”¹⁰⁴ (as we recite in the prayer liturgy), and even in the language of translation,¹⁰⁵ “The Kingship of *HaShem*-יהו"ה is established forever, for all eternity.” We conclude the prayer with the words,¹⁰⁶ “*HaShem*-יהו"ה will be King over all the earth, on that day *HaShem*-יהו"ה will be One and His Name One.” That is, there will be no

¹⁰¹ Isaiah 53:4-5

¹⁰² Exodus 14:8

¹⁰³ Exodus 10:23

¹⁰⁴ Exodus 15:1, 15:18

¹⁰⁵ Targum Onkelos Ibid.; Also see Likkutei Torah, Shir HaShirim, discourse entitled “*Hinach Yafah*” Ch. 2 (p. 13d).

¹⁰⁶ Zacharia 14:9

difference between *HaShem*-יהו"ה and His Name.¹⁰⁷ All this is accomplished through the passing of the righteous, which is even harsher than the destruction of the Holy Temple. Since we have already experienced all these things, this matter is now entirely dependent on us, the seventh generation.

May we merit to see¹⁰⁸ and meet with the Rebbe, here below in a physical body, below ten handbreadths (*Tfachim*),¹⁰⁹ and he will redeem us.

¹⁰⁷ Talmud Bavli Pesachim 50a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1.

¹⁰⁸ See the end of Sefer Chassidim (and Gilyon HaShas to Ketuvot 103a); Bamidbar Rabba 19:13.

¹⁰⁹ In regard to the laws of carrying on Shabbat, there are two primary domains, the private domain-*Reshut HaYachid*, and the public domain-*Reshut HaRabim*. It is explained that the space above ten handbreadths is not considered the public domain-*Reshut HaRabim* (See Shulchan Aruch of the Alter Rebbe, Orach Chaim 345:17). That is, the matter of the public domain-*Reshut HaRabim* is applicable only below ten handbreadths. The Arizal explains (and as cited in Tanya Ch. 33) that the public domain-*Reshut HaRabim* indicates the multiplicity of the separate worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* and the multiplicity indicated by the shared term God-*Elohi* "מ-אלהי"ם, which is in the plural form and conceals the Singular Intrinsic and Essential Name of *HaShem*-יהו"ה Himself, blessed is He. In contrast, the world of Emanation-*Atzilut* is the world of the Oneness of the Singular Intrinsic Being, the private domain-*Reshut HaYachid*. This is further indicated by the fact that the minimum requirements of a private domain-*Reshut HaYachid*, is that has a minimum area of four handbreadths, and is surrounded by walls with a minimum height of ten handbreadths. These correspond to the four letters of the Singular Name *HaShem*-יהו"ה, blessed is He, which when spelled out as the Name of *Ma" H-M" H-45*, (י"ד ה"א ו"א ה"א) consists of ten letters that enliven the ten *Sefirot* of the world of Emanation-*Atzilut*. The ultimate intent, however, is that the Singularity of the Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, should be revealed in the lower world, specifically below ten handbreadths. (See the Sichs of Motzei Shabbat Parshat Bo, 10 Shvat 5737 toward the end. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem is One*, Volume 1.)

“HaYoshevet BaGanim -
You who dwells in the gardens”

Delivered on the 13th of Shvat, 5711

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

1.

The verse states,¹¹⁰ “You who dwells in the gardens, the companions listen to your voice.” His honorable holiness, my father-in-law, our master, teacher and rabbi, brings two seemingly contradictory explanations of this verse (in the discourse that continues from the discourse of the day of his passing.¹¹¹)

The first explanation of the term, “gardens-*Ganim*” is that it refers to this physical world,¹¹² and, “You who dwell in the gardens,” refers to the Congregation of Israel who are scattered in exile, pasturing in the gardens of the other nations. Nevertheless, when they sit in the houses of worship and the houses of Torah study, the “companions,” which refers to the ministering angels, who have neither jealousy, hatred or competition between them, “listen to your voice.”

¹¹⁰ Song of Songs 8:13

¹¹¹ See discourse entitled *HaYoshevet BaGanim* 5710, Sefer HaMaamarim 5710 p. 119.

¹¹² Rashi to Song of Songs 8:13; See also Midrash Shir HaShirim Rabba.

The second explanation is that the term “gardens-*Ganim*” refers to the Garden of Eden.¹¹³ Now, although there are myriads of different levels of the Garden of Eden, to no end, they generally are divided into two levels that are called the lower Garden of Eden and the upper Garden of Eden.¹¹⁴ According to this explanation, when the verse states, “the companions listen to your voice,” it is referring to the souls in the Garden of Eden who are called by the term, “companions.” This was explained in a parenthetical note in the aforementioned discourse, that at times, one soul is emanated of another soul.¹¹⁵ It could be said that this parenthetical note

¹¹³ Zohar I 77b; 92a; Zohar II 46a, and Mikdash Melech commentary there; Zohar III 13a; 213a; Also see the discourse entitled *HaYoshevet BaGanim* in Ohr HaTorah, Shir HaShirim, Vol. 2, p. 765-766 & p. 779, and elsewhere.

¹¹⁴ See Torah Ohr, Tetzaveh 81c and elsewhere.

¹¹⁵ Note of the Rebbe: In the prayer “*Ana Adon HaOlamim*” (*Ma’aneh Lashon* p. 10 [p.13]) it states: “For there are many times that a soul is emanated (*Ne’etzelet*-נאצל) from a soul, like a branch that adheres (*Dvukah*-דבוקה) to a tree, clinging (*Chavukah*-חבוקה) like a link in a chain.” It can be said that the reason for the use of these three terms is because the unity of souls that occurs when one prostrates at the gravesite of a *Tzaddik* (*Hishtachut*) must be with the aspects of his *Nefesh*, *Ru’ach* and *Neshamah* bonding with the *Nefesh*, *Ru’ach* and *Neshamah* of the *Tzaddik*. (See *Mishnat Chassidim*, *Mesechet Yichudim*; Also see the discourse on prostrating at the gravesites of the righteous by Rabbi Hillel of Paritch.) Thus, the term emanated-*Ne’etzelet*-נאצל corresponds to the *Neshamah*, the adhesion-*Dvukah*-דבוקה of the branch to the tree corresponds to the *Ru’ach* (since the emotive attributes correspond to the category of the vegetative-*Tzome’ach*) and the clinging-*Chuvukah*-חבוקה like a link in a chain, corresponds to the inanimate, which is the aspect of kingship-*Malchut*, and is the *Nefesh* level of the soul.

We possibly can also explain these three terms, emanated-*Ne’etzelet*-נאצל, adhering-*Dvukah*-דבוקה and clinging-*Chuvukah*-חבוקה, and their relationship to the levels of *Nefesh*, *Ru’ach* and *Neshamah*, from Above to below, as follows: The matter of emanation-*Atzilut* is only the aspect of the revelation of the concealed (*Giluy HaHe’elem*). The matter of adhesion-*Dveikut* indicates that they are one essential and inner being, like the branch and the tree. The matter of clinging-*Chibuk* indicates a bond in a way of transcendence (*Makif*). (See the distinction between the term adhesion-*Dveikut*-דביקות and bonding-*Hitkashrut*-התקשרות elucidated in the discourse entitled “*VeHayah Eikev*” 5673 (*Hemshech* 5672 Vol. 1, p. 356 and on)).

comes to inform us that the relationship between souls is not arbitrary, but rather, that one soul is emanated from another soul.

We explained (in the previous discourse,¹¹⁶ entitled “I have come to My garden,”) that the matter of Emanation-*Atzilut* refers to the revelation of that which is concealed (*Giluy HaHe’elem*). In other words, it is one thing, except that it descends to be revealed from its state of concealment. This is comparable to the hidden powers of the soul that subsequently descend and become revealed from their concealment. Because of this, we cannot say that the intention of creation was for the world of Emanation-*Atzilut*, because, since the world of Emanation-*Atzilut* is the revelation of the concealed (*Giluy HaHe’elem*), it is only a matter of descent.¹¹⁷

Rather, the intention of creation is for this lowly world. We can likewise apply this to the aforementioned relationship between souls, since that too is a matter of emanation-*Atzilut* and the revelation of that which is concealed (*Giluy HaHe’elem*).

We can also connect this to the three categories of prayer, Torah which is the bond of spirit to spirit (*Rucha b’Rucha*), and the commandments, which are indicated by the verse (Song of Songs 2:6) “His right hand shall hug me-*Techabkeini* תחבקני. (Also see the discourse later this year entitled “*VeHayah Eikev*” 5711 where this distinction of terms will be further elucidated.)

¹¹⁶ See the previous discourse, Chapter 4.

¹¹⁷ For example, speech is a revelation and indication of the concealed intellect, but it itself is not essential or necessary to the intellect at all, and is a complete diminishment in relation to the intellect. For a lengthier explanation of the subject of “a revelation of that which is concealed” (*Giluy HaHe’elem*) see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 19.

2.

Now, to understand the relationship between these two explanations, we should preface with what he explains earlier in his discourse.¹¹⁸ Namely, that when the soul descends to manifest within the body, although the body indeed conceals and hides, nevertheless, through toil in the service of *HaShem*-יהו"ה, blessed is He, one eliminates the concealment and hiddenness. On the contrary, it is specifically through its descent and manifestation that the soul is actually strengthened with even greater strength.

Now, we can examine his use of the term, “On the contrary,” specifically, and understand it in line with what the Alter Rebbe explains (in *Iggeret HaKodesh*, Epistle 25¹¹⁹) regarding the teaching of his honorable holiness, the Baal Shem Tov, about the matter of anger.¹²⁰ That is, if during prayer, a gentile¹²¹ stands opposite a person and talks to him to confuse him, not only should he not be affected by him and continue to pray, as if the gentile was not disturbing him at all, but more so, it should affect him to have even greater strength and power in his prayers, when he contemplates and considers that the exile

¹¹⁸ That is, in the discourse of Rabbi Yosef Yitzchak Schneerson, Ch. 9 (Sefer HaMaamarim 5710 *ibid.* p. 124).

¹¹⁹ Pg. 141a

¹²⁰ See Tzava'at HaRivash, translated into English under the title, The Way of The Baal Shem Tov, Teaching 120.

¹²¹ Note from the Rebbe: It should be pointed out that in the correct version of Tanya, towards the end of Chapter Twenty-Eight, the word used here is an “uncircumcised one,” (meaning any gentile), but that due to censorship it was replaced with the term “idolater.” This being the case, we can be certain that this is in fact also the correct word in the aforementioned epistle in *Iggeret HaKodesh*.

of the Indwelling Presence of *HaShem*-יהו"ה, is to such an extent, that it is exiled into this disturbing speech. We thus find that it is specifically through the opposition of the disturbance, that he is awakened to an even greater extent, specifically because of the disturbance.

His honorable holiness, the Mittler Rebbe, explains this the same way. (In *Torah Ohr*¹²² this matter is only touched upon in short, but in *Torat Chaim* of the same Torah portion,¹²³ it is explained at great length.) There it is explained in regard to the verse,¹²⁴ “And it came to pass, when Pharaoh sent the people,” that this means that not only did the external husk of evil, known as Pharaoh, not conceal and hide, but on the contrary, it actually assisted. This is as stated,¹²⁵ “And when Pharaoh came near-*Hikriv*-הִקְרִיב,” about which the Midrash states,¹²⁶ “The word ‘*Hikriv*-הִקְרִיב means, ‘brought close,’ that is, he brought the hearts of Israel close to their Father in heaven.” Moreover, the continuing words of the verse are understood to mean that Pharaoh himself went with the nation, meaning that the sparks that had fallen into this husk, ascended with them.

This then, also explains why the term, “On the contrary,” was specifically used. In other words, not only does the body not conceal and hide over the soul, which remains in its original condition, as if there is no concealment or

¹²² *Torah Ohr*, Beshalach 61a-61c

¹²³ *Torat Chaim*, Beshalach 169b and on; 174a; Also see *Ohr HaTorah Beshalach* p. 363 and on.

¹²⁴ Exodus 13:17

¹²⁵ Exodus 14:10

¹²⁶ *Shmot Rabba* 21:5; *Tanchuma Beshalach* 8; *Pirke D’Rabbi Eliezer* Ch. 42; *Zohar* II 47b

hiddenness, but on the contrary, it is specifically because there is concealment at first, that a person fortifies himself with even greater strength to overcome it. Moreover, this is the primary intention in the creation of the worlds, to restrain (*Itkafiah*) and transform (*Ithafcha*) the foolishness of the opposing side and the drive of the animalistic soul for worldly matters – into holiness.

Although it indeed is explained in various places that the performance of the *mitzvot*-commandments is in order to add additional illumination in the world of Emanation-*Atzilut*, it was already explained before¹²⁷ that the essential purpose in this, is for this world. This is as stated by his honorable holiness, the Tzemach Tzeddek and his honorable holiness, the Rebbe Maharash,¹²⁸ that as the lights are in the world of Emanation-*Atzilut*, they are comparable to something that is placed in storage. More so, the essential revelation and root of the Indwelling Presence of *HaShem*-יהו"ה, is specifically in this world. This accords with what we previously explained at length in the name of his honorable holiness, the Rebbe Rashab,¹²⁹ whose soul is in Eden, regarding the term, “the **essential root** of the Indwelling Presence – *Ikkar Shechinah*.” This was expressed to an even greater degree by his honorable

¹²⁷ In the previous discourse entitled “*Bati LeGani*,” Ch. 5

¹²⁸ See Hemshech *Mi Yitenchah* 5642, Ch. 14 (Sefer HaMaamarim 5642 p. 313), founded on the discourse entitled *Pizar Natan* of the Alter Rebbe printed in *Hanachot* of R’ Pinchas Reices of blessed memory, p. 57-58. Also see it with the glosses in *Ohr HaTorah Bamidbar*, Vol. 4, p. 1,487 and on.

¹²⁹ In the previous discourse, “*Bati LeGani*,” Ch. 1

holiness, the Alter Rebbe,¹³⁰ and his honorable holiness the Maggid of Mezhritch,¹³¹ where they explained the teaching of our sages, of blessed memory,¹³² “Know what is above you.” They explained that, “You should know that, that which is above, is from you,” meaning that all matters that are above, are from and of your doing, and are entirely dependent upon you.

3.

This then, explains of the matter of, “You who dwell in the gardens.” Namely, that the souls who dwell in the lower Garden of Eden and the upper Garden of Eden, come to hear the voices of the Jewish people below. This includes both the souls as they are above,¹³³ before descending into bodies, as well as souls that have been in bodies and already have attained the advantage brought about through the service of *HaShem*-יהו"ה within a body. For, about the time that they were in the body, the verse states,¹³⁴ “though they are fashioned in many days, to Him they are one.”¹³⁵ That is, these souls drew forth the Oneness of, “*HaShem* is One-*HaShem Echad*-יהו"ה אחד” into themselves and completed all their service, for which

¹³⁰ See Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 303; HaYom Yom 13 Iyyar.

¹³¹ Likkutei Amarim of the Maggid of Mezhritch p. 198; Also see Tzava'at HaRivash translated into English as The Way of The Baal Shem Tov, Num. 142.

¹³² Mishnah Avot 2:1

¹³³ See Likkutei Torah, Shir HaShirim, “*Tzena U're'ena*” (p. 22b).

¹³⁴ Psalms 139:16

¹³⁵ See Likkutei Torah ibid. as well as the end of Shlach; Also see the discourse entitled “*Tov Li*” and “*Beyadcha Afkeed*” (Sefer HaMaamarim Yiddish, p. 82, p. 102).

reason the Jewish people are called,¹³⁶ “The legions of *HaShem-Tziv’ot HaShem*-יהו"ה צבאות.” (as explained by my father-in-law, the Rebbe, in the aforementioned discourse.¹³⁷)

That is, the term “*Tzva*-צבא” has three meanings. The first meaning is, “army,” and refers to accepting the yoke of Heaven. The second meaning is, “an appointed time,” which means that in the fixed time that was apportioned to them, they completed all their service of *HaShem*-יהו"ה. The third is that it is a term for, “colors-*Tzivyon*-צביון,” meaning beauty. In other words, it does not just mean, “desirable,” but “beautiful,” indicating that it comes from the innermost aspect of the crown-*Keter* and causes pleasure. It is for these reasons that the Jewish people are called by the title “*Tziv’ot HaShem*-יהו"ה צבאות.”

Nevertheless, even these souls come to hear the voices of souls that are manifest within bodies, even if their service is not yet completed to perfection. That is, they have not perfected their service according to the first explanation of the word, “army-*Tzva*-צבא,” referring to accepting the yoke of Heaven. Nor have they attained the second meaning of the term, “time-*Tzva*-צבא,” meaning the attainment of complete and perfect days, that are not wasteful and lacking.¹³⁸ They also have not attained the third meaning of “*Tzva*-צבא,” which is “beauty.”

This is as mentioned in his aforementioned discourse, that when we learn Torah unconditionally and when we fulfill the commandments-*mitzvot* unconditionally, we then transform

¹³⁶ Exodus 12:41

¹³⁷ Discourse entitled *HaYoshevet BaGanim* 5710, *Sefer HaMaamarim* 5710.

¹³⁸ Zohar I 224a; Torah Ohr Chayeh Sarah, *Yafe Sha'a Achat*, p. 16a.

the “treason-*Kesher*-קשר” and “lies-*Sheker*-שקר,” referring to the falseness of the world, into the “boards-*Keresh*-קרש” of the Tabernacle, about which the verse states¹³⁹ “And you shall make the boards for the Tabernacle of acacia-wood-*Shitim*-שטים, standing up.”

That is, the standing boards of acacia-wood-*Shitim* bond the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, with the world, and transform it from one extreme to the other extreme. For, one of the letter permutations of the word, “board-*Keresh*-קרש,” is “bond-*Kesher*-קשר,” which in holiness, refers to the matter of bonding-*Hitkashrut*-התקשרות to *HaShem*-יהו"ה. In contrast, regarding the opposing side, the word means, “a treasonous conspiracy-*Kesher*-קשר,” as in the verse,¹⁴⁰ “Do not speak treasonous conspiracy-*Kesher*-קשר, for everything this people speaks of is treasonous conspiracy-*Kesher*-קשר.” In other words, the opposing side is the matter of separation and division.¹⁴¹

However, in the “bonding-*Hitkashrut*-התקשרות” of the side of holiness, all are called “companions,” and thus, “the companions listen to your voice.” That is, the souls that are yet above, as well as the souls that have already been in a body and already have the advantage of the service of *HaShem*-יהו"ה that is attained through the body, having already completed all their work in this world, according to all three aforementioned

¹³⁹ Exodus 26:15

¹⁴⁰ Isaiah 8:12; Talmud Bavli, Sanhedrin 26a

¹⁴¹ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 4, The Gate of the Vowels, section on the *Shoorook*-שורק vowel.

meanings of the term “*Tzva*-צבא,” all come to listen and receive the voice of the souls that are manifest within bodies.

This is so, even if they have not yet completed their work. For, although they are scattered in exile and are, “pasturing in the gardens of others,” even so, they raise themselves above the world and take their bodies and their animalistic souls to the houses of worship and houses of Torah study, and recite *Shema* and are involved in the study of Torah. This literally is the matter of self-sacrifice (*Mesirat Nefesh*),¹⁴² which is only possible to attain in this world. Thus, even the “companions,” which refers to the souls in the Garden of Eden,¹⁴³ listen to their voice. Moreover, even the Holy One, blessed is He, states, “I and My entourage come to listen to your voice.”

This itself is the meaning of the verse, “though they are fashioned in many days, to Him-*Lo*-לו they are one.” That is, the verse is written as “naught-*Lo*-לא,” but is read, “to Him-*Lo*-לו.”¹⁴⁴ In other words, it is specifically through the service of *HaShem*-יהו"ה with the soul as it is invested within the body, both in the body and with the body, that they draw forth He who is higher than the whole chaining down of the worlds to below the chaining down of the worlds. That is, they draw the “One-

¹⁴² See Tanya, end of Ch. 41

¹⁴³ Note: The relationship between the two explanations of the term “companions” - the angels, and the souls in the Garden of Eden - is understood according to that which is well known. Namely, that in order for there to be an ascension of the letters of the words of Torah study and prayer, it is necessary for the words to be refined by the angelic beings “who hug and kiss them” (See Zohar I 23b; Zohar II 201b; Torah Ohr 42b; Sefer HaMaamarim 5708 p. 202.) It is in this merit that the angels likewise listen (as explained in Torat Shalom end of p. 85 and on.)

¹⁴⁴ See Torah Ohr, beginning of Parshat Lech Lecha.

Echad-אחד within them,”¹⁴⁵ in order to fulfill,¹⁴⁶ “*HaShem* is One-*HaShem Echad*-אחד יהו"ה and His Name is One-*Echad*-אחד.”

¹⁴⁵ See the introduction and Petach HaShaar to Imrei Binah of the Mittler Rebbe, translated into English as The Gateway to Understanding. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, Volume 1.

¹⁴⁶ Zachariah 14:9; Talmud Bavli, Pesachim 50a

“Bati LeGani -
I have come to My garden”

Delivered on 10th of Shvat, 5712

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

1.

The¹⁴⁷ verse states,¹⁴⁸ “I have come to My garden My sister, My bride.” It states in Midrash Rabbah (commenting on this verse),¹⁴⁹ “The word, ‘to My garden-*Gani*-גני,’ means, ‘to My wedding canopy-*Genuni*-גנוני,’ to the primary place that I was at first.” For, the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, was in the lowest of worlds. However, due to sins, it was withdrawn. That is, because of the sin of the tree of the knowledge of good and evil, the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, withdrew from the earth to the firmament. Then, because of subsequent sins it withdrew from firmament to firmament, until the seventh firmament. Subsequently, there arose seven

¹⁴⁷ Note: This discourse is primarily founded upon the second chapter of the discourse entitled “*Bati LeGani*” 5710. This discourse was printed and distributed by his honorable holiness, my father-in-law, the Rebbe, may the memory of the righteous be for eternal blessing, and may his soul repose in Eden, and may his merit protect us. It was given to be studied on the 10th of Shvat 5710, the day of his passing. The discourse entitled “*Bati LeGani*” 5711 (adapted into English in The Teachings of The Rebbe 5711, discourse 1) is primarily based upon the first chapter of the discourse entitled “*Bati LeGani*” 5710.

¹⁴⁸ Song of Songs 5:1

¹⁴⁹ Midrash Rabba, Shir HaShirim 5:1

righteous *Tzaddikim* who drew down the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, down from firmament to firmament, until the seventh *Tzaddik* came, and, "all sevens are beloved."¹⁵⁰ This refers to our teacher Moshe, who brought the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, down to earth. This is the meaning of the verse,¹⁵¹ "The righteous shall inherit the land, and dwell (*V'Yishkhenu*-וישכנו) forever upon it." The meaning of "the righteous shall inherit the land," is that they inherit the Garden of Eden (*Gan Eden*), since they draw forth and cause the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah* (שכינה) to dwell (משכינים)¹⁵² in the earth below, for this is the ultimate Supernal intent for which reason the worlds were created and are brought forth into existence.

Now, the revelation of the drawing forth of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, primarily took place in the Holy Temple. This is as stated,¹⁵³ "And they shall make a sanctuary for Me and I will dwell within them (*V'Shachanti B'Tocham*-ושכנתי בתוכם)." Now, our sages, of blessed memory, noted that this verse is precise in its wording, and said,¹⁵⁴ "The verse does not say, 'within it-*B'Tocho*-בתוכו' but rather says, 'within them-*B'Tocham*-בתוכם,' meaning that He dwells within each and every single Jew." In other words,

¹⁵⁰ Midrash Vayikra Rabba 29:11

¹⁵¹ Psalms 37:29

¹⁵² See Maharz"u commentary to Midrash Bereishit Rabba 19:7; Matnat Kehunah and Maharz"u to Bamidbar Rabba 13:2

¹⁵³ Exodus 25:8

¹⁵⁴ Cited in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b and elsewhere; Reishit Chochmah Shaar HaAhavah Ch. 6; Alshich to Exodus 25:8; Shnei Luchot HaBrit 69a, 201a; Chelek Torah SheBichtav Trumah 325b-326b.

when each and every single Jew works on himself with the same kinds of service of *HaShem*-יהו"ה, blessed is He, that took place in the Holy Temple, through this, the primary root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, dwells within him, just as it was at the beginning of the creation of the worlds, and actually, even more than how it was it first. It is through this that the primary matter of a, "dwelling place for the Holy One, blessed is He," is actualized.¹⁵⁵

Now,¹⁵⁶ one of the primary¹⁵⁷ modes of service of *HaShem*-יהו"ה, blessed is He, that took place in the Holy Temple, was the service of offering sacrificial offerings (*Korbanot*) before *HaShem*-יהו"ה, blessed is He, which is a form of spiritual service. For, although in the service of *HaShem*-יהו"ה through sacrificial offerings (*Korbanot*) that took place in the Holy Temple, a physical animal was offered in sacrifice, nevertheless, this too was a spiritual service of *HaShem*-יהו"ה, blessed is He. Proof for this is from the participation of the Priests (*Kohanim*) in their service, together with the songs and melodies of the Levites, at the time that the sacrifices were offered, which are spiritual matters. This is as stated in Zohar,¹⁵⁸ that the service of the Priests (*Kohanim*) was

¹⁵⁵ For the lengthier explanation of all that has been stated thus far, see the discourse entitled "I have come to My garden – *Bati LeGani*" of the year 5711, adapted into English in The Teachings of The Rebbe 5711, discourse 1.

¹⁵⁶ With respect to the continuation, see the discourse entitled "*Bati LeGani* – I have come to My garden" 5710, ch. 2 (Sefer HaMaamarim 5710, p. 112 and on).

¹⁵⁷ See discourse entitled "*Bati LeGani*" 5728 Ch. 2 (Torat Menachem Sefer HaMaamarim Shvat p. 307); 5732 Ch. 4, note 22 (Torat Menachem ibid. p. 369).

¹⁵⁸ Note: Zohar III 39a; Also see Biurei HaZohar beginning of Parshat VaYeitzei (of the Mittler Rebbe p. 133a and on; and of the Rebbe, the Tzemach Tzedek, Vol. 1, p. 102); Likkutei Torah V'Etchanan in the second discourse entitled

performed silently, and affected a drawing forth to below with the inner desires of the heart (*Re'uta d'Leeba*). In contrast, the service of the Levites was with song and melody, which is a matter of ascension from below to Above.¹⁵⁹

We thus see that even the service of bringing sacrificial offerings to *HaShem*-יהו"ה, blessed is He, which took place in the Holy Temple, was a spiritual service. This is certainly the case regarding the service of sacrificial offerings to *HaShem*-יהו"ה as it is within each and every Jew, which is a form of spiritual service of *HaShem*-יהו"ה, blessed is He. This is what is meant by the verse at the beginning of the Torah portion that deals with sacrificial offerings,¹⁶⁰ “When a man brings an offering to *HaShem*-יהו"ה from you.”

The explanation of this verse by his honorable holiness, the Alter Rebbe, is well known.¹⁶¹ Namely, it would have been more grammatically correct to have instead stated, “When a man from among you brings an offering to *HaShem*.” Why then does the verse state, “When a man brings an offering to *HaShem*-יהו"ה from you”? However, the meaning of the words “When a man brings-*Adam Ki Yakriv*-אדם כי יקריב,” is that, “when a man desires to come close-*Yakriv*-יקריב to Godliness.” For, that is the meaning of the word, “sacrifice-*Korban*-קרבן,”

“*V'Yada'ata HaYom*” Ch. 2 (8b); *ibid.* Sukkot, second discourse entitled “*U'She'avtem*,” Ch. 1 (80a).

¹⁵⁹ See the aforementioned discourse entitled “*Bati LeGani*” 5732 Ch. 5, note 24 (Torat Menachem, Sefer HaMaamarim *ibid.* p. 370).

¹⁶⁰ Leviticus 1:2 – אדם כי יקריב מכם קרבן ליהו"ה

¹⁶¹ See discourse entitled “*U'She'avtem Mayim*” of the Holiday of Sukkot 5701 Ch. 3 (*Kuntres* 43; Sefer HaMaamarim Kuntreisim Vol. 2, p. 450a and on; copied in HaYom Yom 12 Adar II); Also see Kuntres Limud HaChassidut Ch. 12 (*Igrot Kodesh* of the Rebbe, Rabbi Yosef Yitzchak Schneerson, Vol. 3, p. 354).

as it states,¹⁶² “Why is it called a ‘*Korban*’-קרבן? Because it brings one close-*Mekarev*-מקרב to *HaShem*-יהו”ה.” In other words, the matter of the sacrificial offerings (*Korbanot*) is the matter of bringing one’s strengths and senses close to *HaShem*-יהו”ה, blessed is He. This then, is the meaning of the continuation of the verse, “from you-*Mikhem*-מכם an offering to *HaShem*-יהו”ה.” That is, one must “sacrifice” and bring **himself** close (*Makriv*-מקריב) to *HaShem*-יהו”ה, blessed is He.

Now, this is similar to the matter of the physical sacrifices, wherein they would take a living animal that was perfect and without blemish, and slaughter it, removing its vitality from it. They then would offer the limbs and organs of the animal (*Eimorim*-אימורים),¹⁶³ burning the fats in the fire that was upon the altar. This matter was to an even greater extent in regard to the burnt offering (*Olah*-עולה), the first of the sacrifices mentioned,¹⁶⁴ which was “burnt in its entirety to *HaShem*-יהו”ה upon the altar.”¹⁶⁵

It is this same way when it comes to a person’s spiritual sacrificial service of *HaShem*-יהו”ה. That is, first of all, one’s animal must be perfect and whole, meaning that he must inspect himself to ensure that the animal within him is whole and complete. This even includes his body and animalistic soul. Moreover, this self-inspection must be done willingly and

¹⁶² Sefer HaBahir 46 (p. 111); Also see Zohar III 5a; Shnei Luchot HaBrit, Mesechet Taanit (211b); Pri Etz Chaim, Shaar HaTefilah Ch. 5.

¹⁶³ Mishneh Torah, Maaseh HaKorbanot 1:18

¹⁶⁴ In Leviticus 1

¹⁶⁵ Samuel I 7:9

intentionally, and not merely¹⁶⁶ “like the commandments of people done by rote.” For, if he only inspects himself in such a manner, the self-inspection will certainly not be good or adequate. However, if he instead realizes that this literally relates to the very life of his soul, then he certainly will inspect himself within his soul from all angles, intellectually, emotionally and particularly in the three garments of his soul, which are his thought, speech and action. He then will come to recognize all matters within himself that require rectification. Moreover, because this matter relates to the very life of his soul, he will see to ensure that he actually fulfills and rectifies all of rectifications that are necessary, so that he will be without blemish (*Mum*-מום).¹⁶⁷

Now, after the self-inspection, he will desire to be a sacrifice (*Korban*-קרבן)¹⁶⁸ that is slaughtered (*Shochato*-ששוחטו).¹⁶⁹ In other words, the flesh remains whole, except that the vitality has been drawn out of it, meaning that he no longer is enlivened toward physical, material matters. That is, the body of the physical matters remains, but he only uses them to provide himself with additional strength in his service of

¹⁶⁶ Isaiah 29:13; Tanya Ch. 39 (53b).

¹⁶⁷ Note: The explanation of the matter is understood in accordance with what is explained in Torah Ohr Mikeitz (36c) and in the additions to Torah Ohr (111d) and elsewhere.

¹⁶⁸ Which, as mentioned above, also means “coming close” to *HaShem*-יהו"ה, blessed is He.

¹⁶⁹ The root “slaughter-*Shachat*-שחט” also means “to be drawn” as per the verse (Chronicles II 9:15), “drawn gold-*Zahav Shachut*-זהב שחוט.” (Also see Talmud Bavli, Chullin 30b).

HaShem-יהו"ה, blessed is He. This is like the teaching,¹⁷⁰ "Wine and fragrance make my mind more receptive,"¹⁷¹ and similarly,¹⁷² "Because I had not eaten ox meat, I was unable to concentrate on the reasoning of the matter."

In other words, these all are permissible matters, and this certainly is the case when it comes to matters that themselves are *mitzvot*, such as the food that one eats on Shabbat and on holy days, or the fringes (*Tzitzit*) that are made from physical wool, or the phylacteries (*Tefillin*) that are made of physical parchment. In other words, these are physical things through which the *mitzvot* themselves are performed, and are not just a part of the general command to,¹⁷³ "know Him in all your ways."¹⁷⁴

This then, is the meaning of the service of *HaShem*-יהו"ה through sacrificial offerings (*Korbanot*). That is, to remove the vitality that one has from physical and material matters, and to instead use them solely in the service of *HaShem*-יהו"ה, blessed is He. For, specifically then, it is an offering "from you-*Mikhem*-מכם," meaning, from yourself. Then, "when a man brings an offering (*Korban*-קרבן) from you," it then is an offering (*Korban*-קרבן) "to *HaShem*-יהו"ה," meaning that he

¹⁷⁰ Note: Talmud Bavli, Yoma 76b, according to the version of the text cited in Tanya Ch. 7, and various other places in the Words of the Living God (Chassidic teachings).

¹⁷¹ Also see Zohar I 206a; Shnei Luchot HaBrit I 9b.

¹⁷² Talmud Bavli, Bava Kamma 72a and Rashi there

¹⁷³ Proverbs 3:6

¹⁷⁴ Note: See Mishneh Torah of the Rambam, Hilchot De'ot Ch. 3; Tur and Shulchan Aruch, Siman 231.

comes close (*Mitkarev*-מתקרב) and becomes one with *HaShem*-יהו"ה, blessed is He.

2.

Now, when one honestly contemplates his state and standing with self-interest and intent, as mentioned above, it often will occur that he will see, without any doubt, that although he may be free of sin at the moment, nevertheless, as the Psalmist said,¹⁷⁵ “my sin is constantly before me.” That is, all the sins that he perpetrated throughout his lifespan, including even those perpetrated before his Bar Mitzvah, are still extant and have yet to be rectified, as stated by his honorable holiness, the Mittler Rebbe.¹⁷⁶ The definitive proof that he has not yet rectified them, is that had he fully repented as necessary, then not only would there be no aspect of¹⁷⁷ “one transgression leads to another transgression,” but on the contrary, because he has become a true penitent (*Baal Teshuvah*), his service of *HaShem*-יהו"ה, blessed is He, from that point forward, must be with much greater strength and vigor¹⁷⁸ than how it was until this point, because since previously he was,¹⁷⁹ “in a land of drought and the shadow of death,” his *Teshuvah*-repentance

¹⁷⁵ Psalms 51:5

¹⁷⁶ Note: Poke'ach Ivrim (translated as Opening the Eyes of the Blind) Ch. 21-22 (Maamarei Admor HaEmtza'ee Kuntreisim p. 488 and on); Also see Shulchan Aruch, Orach Chayim 343; Talmud Bavli, Sanhedrin 55b

¹⁷⁷ Mishnah Avot 4:2

¹⁷⁸ Zohar I 129b

¹⁷⁹ Jeremiah 2:6

should awaken in him to a much greater thirst and yearning for Godliness. However, if he contemplates his true state and standing without excusing himself and without deluding himself in any way, he then will feel in his soul that, in fact, he is in the very opposite state than how he should be. That is, not only did his previous state and standing not bring him to a state of abundant love of *HaShem*-יהו"ה, blessed is He, to the point that,¹⁸⁰ "his intentional sins come to be counted as merits,"¹⁸¹ but on the contrary, it caused him to become coarse and thick, to the point that he has taken on the epitome of the statement,¹⁸² "one transgression leads to another transgression."

What this demonstrates and proves to him is that the matter of,¹⁸³ "my sin is constantly before me" is not such that he has properly repented, only that based upon his current state and standing, whatever repentance (*Teshuvah*) he did previously was inadequate, and that it now is necessary for him to repent to a much higher level of repentance (*Teshuvah*). Rather, what this demonstrates and proves is that he never rectified his problems in the first place and that they remain as a veil that separates between him and His father in Heaven,¹⁸⁴ causing barriers and obstructions in his service of *HaShem*-יהו"ה, blessed is He.

Now, when he contemplates all this, and also recognizes the great value of the matter of sacrificial offerings (*Korbanot*-

¹⁸⁰ Talmud Bavli, Yoma 86b

¹⁸¹ See Tanya Ch. 7

¹⁸² Mishnah Avot 4:2

¹⁸³ Psalms 51:5

¹⁸⁴ See Tanya Ch. 29; Iggeret HaTeshuvah, end of Ch. 11.

(קרבנות), namely, the bringing close (*Kiruv*-קירוב) of his strengths and senses, to the point that they become included in the Supernal fire, as stated,¹⁸⁵ “The mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*),” as will soon further be explained, he then asks himself, “What relationship do I have to the matter of sacrificial offerings? How can I possibly be a desirable offering to *HaShem*-יהו"ה, blessed is He, as long as,¹⁸⁶ ‘nothing in him is whole’?”

Thus, in order to remove this question, his honorable holiness, my father-in-law the Rebbe, added¹⁸⁷ to the explanation of his honorable holiness, the Alter Rebbe, of the word “from you-*Mikhem*-מכם,” and explained that the word, “from you-*Mikhem*-מכם,” means that this matter is entirely from you and dependent on you. That is, this matter is completely and entirely in your hands alone. In other words, without any consideration of one’s current state and standing and all that he has undergone up to this point, and even with the knowledge of the ails his heart, nonetheless, “it is entirely dependent on you.” This is true to such an extent that each and every Jew is capable of saying to himself,¹⁸⁸ “When will my deeds reach the deeds of my forefathers, Avraham, Yitzchak and Yaakov?”

This then, is the meaning of the words, “from you-*Mikhem*-מכם an offering to *HaShem*-יהו"ה.” That is, it is entirely dependent on you to be a sacrificial offering (*Korban*-קרבן) to

¹⁸⁵ Zohar II 239a; Zohar III 26b

¹⁸⁶ Isaiah 1:6

¹⁸⁷ Discourse entitled “*Bati LeGani*” 5710, Ch. 2 (*Sefer HaMaamarim* 5710 p. 113).

¹⁸⁸ Tanna D’Vei Eliyahu 25:1

HaShem-יהו"ה, blessed is He, and to come close (*L'Hitkarev*-להתקרב) and become one with *HaShem*-יהו"ה, blessed is He. For, the sacrificial offerings are specifically to *HaShem*-יהו"ה **alone**, blessed is He. That is, sacrifices are not to be offered to God-*Elohi*"מ-אלהים-86 which has the same numerical value as Nature-*HaTeva*-הטבע-86,¹⁸⁹ but rather, solely and specifically to *HaShem*-יהו"ה Himself, blessed is He. This is as explained in Zohar¹⁹⁰ about the verse,¹⁹¹ "Whoever sacrifices to God-*Elohi*"מ-אלהים shall be obliterated, except to *HaShem*-יהו"ה alone." That is, the matter of sacrifices (*Korbanot*) are specifically to *HaShem*-יהו"ה, blessed is He, Himself, higher than His title God-*Elohi*"מ-אלהים.¹⁹²

Moreover, in truth, one's sacrifices reach even higher, to the aspect of "before *HaShem*-יהו"ה."¹⁹³ For,¹⁹⁴ "The mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*)," who is higher than the aspect of the name of *HaShem*-

¹⁸⁹ Pardes Rimmonim Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah Shaar HaTeshuvah Ch. 6 section entitled "*HaMargil*" (121b); Shnei Luchot HaBrit 89a, 189a, 308b; Shaalot uTeshuvot Chacham Tzvi, Section 18 (cited in Likkutei Torah Re'eh 22c); Tanya Shaar HaYichud v'HaEmunah Ch. 6.

¹⁹⁰ Note: Zohar III 5a; Zohar II 108a; Midrash HaNe'elam (Zohar Chadash) Bereishit 4a – Based upon this, the sweetness of the precise wording of our sages, of blessed memory (in Menachot 110a) is understood: Rabbi Shimon ben Azai stated, 'Come and see what is written in the portion of the offerings: The names *E'l*-אל and *Elohi*"מ-אלהים are not written, but only *HaShem*-יהו"ה, so there is no room for the litigant (those who erroneously and heretically claim there are any other domains) to argue.'" With regards to the Talmud's mention of the title *E'l*-אל as well, see Zohar III 31a & 132a.

¹⁹¹ Exodus 22:19

¹⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of Intrinsic Being.

¹⁹³ Leviticus 1:3

¹⁹⁴ Zohar II 239a; Zohar III 26b

יהו"ה, blessed is He, as manifest in letters.¹⁹⁵ That is, although His Name *HaShem*-יהו"ה, blessed is He, utterly transcends His title God-*Elohi*"מ-אלהים, nevertheless, the four letters of His Name indicate the diminishment and restraint of *Tzimtzum* (י), and the subsequent spreading forth (ה), drawing down (ו), and expression (ה),¹⁹⁶ all of which relate to the chaining down of the worlds (*Seder Hishtalshelut*). However, the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He, transcends the four letters of His Name *HaShem*-יהו"ה,¹⁹⁷ and the service of the sacrificial offerings (*Korbanot*) reach all the way to the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of the conclusion of the verse regarding the sacrificial offerings,¹⁹⁸ "That he may be desirable before *HaShem*-יהו"ה." For, the earlier verse first stated, "an offering to *HaShem*-יהו"ה," whereas at the conclusion of the matter, after it states, "of the cattle, and of the herd or of the flock," the matter concludes with the words, "That he may be desirable before *HaShem*-יהו"ה." His honorable holiness, the Rebbe, the Tzemach Tzeddek, explained¹⁹⁹ that, "before *HaShem*-יהו"ה," means "even higher than the letters of the Name *HaShem*-יהו"ה."

¹⁹⁵ See the discourse entitled "*Shiviti*" 5720, and the citations there, as well as Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of Intrinsic Being.

¹⁹⁶ See Biurei HaZohar Acharei of the Mittler Rebbe (p. 76c and on); and Biurei HaZohar of the Tzemach Tzeddek (Vol. 1, p. 363 and on) and elsewhere.

¹⁹⁷ See the Opening Gateway (Petach HaShaar) to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*, Ch. 17 and on.

¹⁹⁸ Leviticus 1:3

¹⁹⁹ Likkutei Torah Vayikra discourse entitled "*Leva'er... Adam Ki Yakriv*" 3c.

This then, is the meaning of the service of sacrificial offerings (*Korbanot*). That is, one's service of *HaShem*-יהו"ה, blessed is He, must not be only with one's Godly soul, but rather, it must be, "of the cattle and of the herd or of the flock," which refers to the animalistic soul. This is certainly true of the service as it was in the Holy Temple, wherein one was able to perform the service of sacrificial offerings (*Korbanot*) to *HaShem*-יהו"ה, blessed is He, with an actual physical animal. For, it is through this that he reaches, "before *HaShem*-יהו"ה," meaning that it reaches the Singular Preexistent Intrinsic Essential Being of the Limitless One Himself, *HaShem*-יהו"ה blessed is He.

3.

Now, when it comes to the sacrifices (*Korbanot*), and this likewise applies to the bringing close (*Kiruv*-קירוב) of one's personal strengths and senses, the physical sacrifice would become included in the Supernal fire. His honorable holiness, my father-in-law the Rebbe, explained in the discourse,²⁰⁰ that the service of *HaShem*-יהו"ה, blessed is He, of each and every single Jew, is in the same manner, that is, the sacrificial offerings must become included in the Supernal fire. This refers to the fiery passions of the Godly soul, which is the upper fire. This is as stated,²⁰¹ "It's flashes are flashes of fire, the flame of *Ya'h*-יה"י." That is, the root of the love of *HaShem*-

²⁰⁰ In Ch. 2 *ibid.* (Sefer HaMaamarim 5710 p. 113 and on).

²⁰¹ Song of Songs 8:6; Midrash Shir HaShirim Rabba 8:6

יהו"ה that the Godly soul possesses, is of the Upper fire, which is called, "the flame of *Ya'h*" (*Shalhevet Ya'h*-ה"ה-יה). Thus, even the love of *HaShem*-יהו"ה that the Godly soul possesses as it is below, is called the Upper fire.

The explanation of why the supernal love of *HaShem*-יהו"ה that the Godly soul possesses is called, "the flame of *Ya'h*-ה"ה" is as follows: It states in *Sefer Yetzirah*²⁰² that the ten *Sefirot* are, "like a flame that is bound to the coal." His honorable holiness, the Rebbe Maharash, explains²⁰³ that there are two aspects in this. That is, there is the flame that is within the coal, and there is the flame that is on the surface of the coal. Now, when it comes to the flame that is on the surface of the coal, it is possible for it to be considered independently of the coal, only that it has no substance or existence, in and of itself. It is for this reason that it states in the *Mishnah* that,²⁰⁴ "One who transfers a flame to the public domain on Shabbat is not liable." Based on this, we can determine and know two things. Namely, that on the one hand, there is a flame that is considered something unto itself, to the point that it is applicable to have a Halachic ruling regarding, "one who transfers a flame." However, on the other hand, the flame has no substance or independent existence, in and of itself, whatsoever, and

²⁰² *Sefer Yetzirah* 1:7

²⁰³ *Hemshech* entitled "*Mayim Rabim*" 5636, Ch. 62 and on; Also see the explanation of the discourse "*V'Oolam Chai Ani*" printed at the end of *Derech Mitzvotcha* of the Tzemach Tzeddek (182a and on).

²⁰⁴ *Talmud Bavli Beitza* 39a; Cited in *Mishneh Torah* of the Rambam, *Hilchot Shabbat* 18:5

therefore, “One who transfers a flame to the public domain on Shabbat is not liable.”

Now, “prior to the creation of the world” – and as stated in the works of the received knowledge, that is, *Kabbalah*,²⁰⁵ this also applies prior to emanation – “there was Him and His Name alone.”²⁰⁶ He then subsequently emanated the *Sefirot*. Thus, these two matters – that is, the ten *Sefirot* as they are concealed in the Emanator, and the ten *Sefirot* as they are emanated – are comparable to the two aspects of the flame. Now, when it comes to the flame as it is within the coal, even though it is much stronger there,²⁰⁷ nevertheless, as it is within the coal, there is no actual existence of the flame, and there certainly is no existence of all of the particulars of the flame. Rather, its existence there is entirely undiscernible, and there is only the existence of the coal. It is only that there are proofs and demonstrations that necessitate the existence of the flame, even within the coal, and on the contrary, it is of much greater strength there. However, all that is recognizable and discernible is the coal itself.

It is the same way – and to a much greater extent – when it comes to the general matter of the ten *Sefirot* as they are concealed within the One who emanates them, blessed is He. That is, all that there is there, is the Emanator Himself, blessed

²⁰⁵ See Avodat HaKodesh Vol. 1 (Chelek HaYichud), Ch. 2; Sefer HaMaamarim 5679 p. 198; 5687 p. 157 and elsewhere.

²⁰⁶ Pirke D'Rabbi Eliezer Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

²⁰⁷ See Shaar HaYichud v'HaEmunah of the Alter Rebbe Ch. 3.

is He, only that there is proof from the existence of the ten emanated *Sefirot*, that there must also be ten *Sefirot* concealed within He who emanates them.

The ten *Sefirot* were subsequently emanated. However, even after being emanated, they are completely bound to their Source in the ten *Sefirot* that are concealed in He who emanates them, blessed is He. This is comparable to the flame on the surface of the coal that is entirely bound to the flame within the coal. Moreover, this bond sustains the entire existence of the surface flame, since if it becomes separated from its source, it will revert to absolute nothingness.

This then, is the meaning of, “the flame of *Ya”h*” (*Shalhevet Ya”h* - שִׁלְהֶבֶת יְיָ-הֵהוּא). That is, it is like the flame as it is within the coal and is like the flame as it is on the surface of the coal, which is, nonetheless, bound up with the coal. However, it is possible for the flame that is upon the coal to be considered separately, in and of itself. It is the same way with the order of the chaining down of the worlds (*Seder HaHishtalshelut*) of the ten revealed *Sefirot*. For, although they are entirely bound up with their Source in *HaShem* - יהו"ה, since, “He and his life for are one and He and His organs are one,”²⁰⁸ and are like the flame on the surface of the coal that is entirely one with the flame within the coal and utterly united with the coal, nevertheless, due to the abundant chaining down, it is possible that, at the end of it all, there will be room to err and think that they are separate. This is as our sages, of blessed memory,

²⁰⁸ Introduction to Tikkunei Zohar 3b; Tanya Iggeret HaKodesh, Epistle 20 (129a).

stated,²⁰⁹ “When Moshe was writing the Torah... he arrived at the verse,²¹⁰ ‘And God said, ‘Let us make man in our image and in our likeness.’” He questioned this and said, ‘Master of the universe, why are You giving room for the heretics to open their mouth?’ *HaShem*-יהו"ה responded, ‘Write it and let those who wish to err, err.’” In other words, the One Above stated, “Let those who wish to err (by what is written), err.” This is to say that from the perspective of the flame, it is possible to come to a place of error, to think that it is separate.

However, in reality, the flame itself is, “the flame of *Ya”h*” (*Shalhevet Ya”h*-יה"ה). That is, in the *Yod*-י"ד that is within it, there is also the aspect of the thorn of the letter *Yod*-י"ד. In other words, there are the ten revealed *Sefirot*, and the ten concealed *Sefirot*, and both are, “the flame of *Ya”h*-יה"ה,” with utterly no separation between them, God forbid that one should think so.²¹¹

Likewise, the love of *HaShem*-יהו"ה, blessed is He, that the Godly soul possesses, is also called, “the flame of *Ya”h*-יה"ה.” For, the Torah begins with the word, “In the beginning-*Bereishit*-בראשית,” which refers to the Jewish people, who are called, “the beginning-*Reishit*-ראשית.”²¹² This is to say that the entirety of the chaining down of the worlds (*Hishtalshelut*) is for the Jewish people. It is thus understood that all matters within the chaining down of the worlds (*Hishtalshelut*) can be

²⁰⁹ Midrash Bereishit Rabba 8:8

²¹⁰ Genesis 1:26

²¹¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 – 11.

²¹² Genesis 1:1 and Rashi there.

found to have a likeness in the Jewish people and affect the Jewish people. The same is true of the matter of, “the flame of *Ya ”h-ה”י*,” which affects the Jewish people to likewise possess “the flame of *Ya ”h-ה”י*,” that is, a love of Godliness.

For, it is written,²¹³ “Because *HaShem-יהו”ה* your God, loves you.” In the teachings of Chassidut²¹⁴ this verse is explained to mean that He draws forth love within you and that He loves you, and that these two aspects are entirely interdependent. Moreover, when it states that “*HaShem-יהו”ה* your God loves you,” it is referring to the Singular Preexistent Intrinsic and Essential Being of the Limitless One, *HaShem-יהו”ה* Himself, blessed is He. Thus, it is due to the Supernal “flame of *Ya ”h-ה”י*” that this aspect is also caused within the Jewish people themselves.

Now, in general, there are two manners to this love (*Ahavah*).²¹⁵ That is, just as Above there are the ten *Sefirot* as they are included in the Emanator, blessed is He, and as they are emanated, so likewise, this love also possesses these two aspects. For, the emotions arise from the intellect. That is, when a person contemplates matters that bring one to love of *HaShem-יהו”ה*, blessed is He, then the love of *HaShem-יהו”ה* will be born in him. However, when he delves his mind and invests himself into the intellect itself, as he should, and is immersed

²¹³ Deuteronomy 23:6

²¹⁴ See Likkutei Torah Teitzei, discourse entitled “*V’Lo Ava*” 38c and on; Discourse entitled “*Hashkifah*” of the Summer of 5700, (Sefer HaMaamarim 5700 p. 155 and on).

²¹⁵ See *Hemshech “Mayim Rabim”* ibid. Ch. 70 and on; Maamarei Admor HaZaken ibid. p. 193 and on; Derech Mitzvotcha ibid. p. 183a

and unified with the intellect itself, then the emotion has no existence at all, since the emotion is entirely included in its cause, and does not exist independently. It is only when he removes himself from the cause, and he lowers himself to the effect that the opposite is caused to occur, that then, it is the existence of the emotion that is primarily felt, for it has become revealed. Nevertheless, it is entirely bound up with the contemplation that gave birth to it, or more particularly, it is entirely bound up with the intellectual arousal of the contemplation, and it is specifically the intellectual arousal that vitalizes and gives strength to the emotion.

This is like the analogy of the flame that is on the surface of the coal, which is entirely bound up with the flame that is within the coal. For, it is through this bond that there is a constant sustainment of the vitality and strength of the flame. It is the same way when it comes to love of *HaShem*-יהו"ה, blessed is He. It must be entirely bound up with the love as it is included in the Cause. This then, is the meaning of the "flame of *Ya"ha*-יה"י," within which all the sacrificial offerings (*Korbanot*) that are offered become included.

4.

Now, we explained before that the sacrifices (*Korbanot*) are, "before *HaShem*-יהו"ה," meaning that they transcend the letters of the Name *HaShem*-יהו"ה. It therefore is automatically understood that in the same way, the Supernal fire, within

which the sacrifice becomes included, likewise transcends the letters of the Name *HaShem*-יהו"ה, blessed is He.

In man's service of *HaShem*-יהו"ה, blessed is He, this refers to the service of *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect. For, just as in the service of *HaShem*-יהו"ה with sacrificial offerings that took place in the Holy Temple, it specifically was an animal that was offered, it is the same way now, since the "prayers were established corresponding to the daily *Tamid* offerings."²¹⁶ Thus, the Godly soul must specifically work with the animalistic soul,²¹⁷ in that the service of the Godly soul should not be separated unto itself. It is specifically through this kind of service of *HaShem*-יהו"ה, blessed is He, that one attains a transcendence of reason and intellect, thus entirely transcending the chaining down of the worlds (*Seder HaHishtalshehut*).

Now, although it is true that even the service of *HaShem*-יהו"ה with the soul, in and of itself, is also by means of the body and with the body, since the Torah was specifically given to souls within bodies and the fulfillment of the commandments-*mitzvot* is through the use of the body, and this also applies to *mitzvot* that are called, "The duties of the heart," as explained in various places,²¹⁸ nevertheless, it is entirely possible for it not to relate to the body or affect the body at all.

²¹⁶ Talmud Bavli, Brachot 26b

²¹⁷ See Chullin 5b in explanation of the verse (Psalms 36:7), "Man and animal You preserve, *HaShem*-יהו"ה."

²¹⁸ See discourse entitled "*V'Khol HaAm*" 5697 (*Kuntres* 79 – *Chag HaShavuot* 5710 (printed in *Sefer HaMaamarim* 5710 p. 224; 5697 p. 283)).

For example, it is possible that while a person prays or studies Torah, and is within the four cubits of the Torah law (*Halachah*) and the four cubits of prayer, he is in a state of refinement and refined behavior. However, as soon as he removes himself from that, such as when he concludes his prayers or Torah study, he is pulled into the very same state of coarseness as he was before. Moreover, at times, it is possible for his sense of self to actually increase, because of the self-satisfaction he has in his service of *HaShem*-יהו"ה.

Similarly, we may compare this to the distinction of *mitzvot* that are fulfilled with a separate object, in contrast to *mitzvot* that are fulfilled with the body itself. That is, there is no discernable change in the physical parchment of the phylacteries (*Tefillin*) or the wool of the *Tzitzit* to the physical eye.²¹⁹ That is, whatever changes the parchment and wool must undergo in order to be made fitting for the performance of the *mitzvah*, are changes that are due to the work of the craftsman. However, the changes that are caused by the actual preparation and performance of the *mitzvah* itself, are not recognizable or discernable to the eye.

In the same manner, it is entirely possible for it to likewise be so in fulfilling *mitzvot* that are by the body and of the body. That is, it could remain as if the fulfillment of *the mitzvah* is being done with a separate object. In other words, in such a case, the body only acts as a medium through which the

²¹⁹ See Tanya Kuntres Acharon, section entitled, "*LeHavin Mah SheKatuv b'Pri Etz Chaim*" 155a; It is understood that this does not contradict what it states in Tanya Ch. 37 (46b) and in Torah Ohr at the beginning of Megillat Esther (90c-d) and elsewhere.

soul studies Torah and fulfills the *mitzvot*. However, this is not the ultimate purpose of the service of *HaShem*-יהו"ה, blessed is He.

Rather, the ultimate objective is for a person to serve *HaShem*-יהו"ה, blessed is He, with his body and animalistic soul, until they become completely transformed, from one extreme to the opposite extreme. That is, it should be recognizable in the body, that this is a body that studies Torah and performs *mitzvot*, and this should certainly be discernable and recognizable and in the animalistic soul. When this is accomplished, then not only does such a person have no relation to forbidden things altogether, but he also will be entirely removed from excess in permissible matters. That is, even in regard to permissible matters, he only will want and desire whatever is necessary for the health of his body, so that he will be able to properly serve *HaShem*-יהו"ה, blessed is He.²²⁰

However, if his service of *HaShem*-יהו"ה is such that it only is the service of the soul, as it is independent unto itself, in that the body is just the medium for this service, then this is not the ultimate intention, and his sacrificial offering is undesirable before *HaShem*-יהו"ה, blessed is He. It therefore is necessary that one's service of *HaShem*-יהו"ה, blessed is He, include both the body and animalistic soul, specifically. That is, he must serve the One Above with his body and his animalistic soul.

²²⁰ See Mishneh Torah of the Rambam, Hilchot De'ot, Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 4, The Gate of Unity.

This is as explained by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, that the coming into being of the soul is from the lights (*Orot*), and that the general matter of the lights (*Orot*) is the aspect of revelations (*Giluyim*). In contrast, the coming into being of the body is from the Essential Being of *HaShem*-יהו"ה Himself, whose existence is intrinsic to Him, and who is the Preexistent Cause of all causes, who is not preceded by any other cause whatsoever, God forbid to think so. Thus, the soul, which recognizes this superiority of the body, desires to cleave to and receive the Essence. For this reason, the soul desires to bond with the body and the animalistic soul, and to work with them. Thus, the desire and intellect of the soul itself, necessitate and demand that it bond with the body, not just as a separate thing that acts as a medium through which to serve *HaShem*-יהו"ה, blessed is He, but rather, to bond with the body, so that body and soul serve *HaShem*-יהו"ה together as one.

However, in truth, even this is still not sufficient for his offering to be, “desirable before *HaShem*-יהו"ה.” For, all this is still servicing *HaShem*-יהו"ה, blessed is He, according to the dictates of reason and intellect. That is, the soul understands the superiority of the essence and thus desires the essence. Because of this, it endeavors to serve *HaShem*-יהו"ה with the body. Although this indeed is reason and intellect from the side of holiness, it nevertheless is still reason and intellect. However, the ultimate service of *HaShem*-יהו"ה is not for any benefit or goodness that one may receive through it. Rather, one’s sole intention is to fulfill the Supernal will of *HaShem*-

יהו"ה, blessed is He. The Supernal will of *HaShem*-יהו"ה is that there be, "a dwelling place for the Holy One, blessed is He, in the lower world,"²²¹ referring specifically to this world.²²² Therefore, the Jewish soul, which is a "portion of God from on high,"²²³ as stated,²²⁴ "You are children to *HaShem*-יהו"ה your God," senses and feels the will of the father, and it is because of this that it performs its service of *HaShem*-יהו"ה, blessed is He, specifically with the body.

Now, there is a superiority in this, over and above the aspect of a servant (*Eved*).²²⁵ That is, a servant only fulfills the command of the Master with which he has been charged (without reason and intellect). In other words, he knows the task that the Master has charged him with, but does not have a sensitivity or feel for His will, nor does he have knowledge of why the Master wants it.

However, this is not the case with the souls about whom it states,²²⁶ "You are children to *HaShem*-יהו"ה your God." That is, although in this case too, the service of the soul is not out of reason and intellect, but only to fulfill the will of the Father, nevertheless, the soul senses and feels the will of the Father, and knows its reason.

²²¹ Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabba 3; Bamidbar Rabba 13:5; Tanya Ch. 36.

²²² Tanya Ch. 36 *ibid*.

²²³ Job 31:2; Tanya Ch. 2

²²⁴ Deuteronomy 14:1

²²⁵ See Sefer HaSichot Torat Shalom p. 132; Torat Chayim Vayakhel 588b and on (In the new print, Vol. 2, p. 396a and on); *Hemshech* 5666 p. 308 and on.

²²⁶ Deuteronomy 14:1

This is why after the verse states, “From you a sacrifice to *HaShem*-יהו"ה,” it concludes, “of the cattle, and of the herd or of the flock.” For, the beginning words, “From you a sacrifice to *HaShem*-יהו"ה,” refer to the Godly soul. However, in order to bring about that²²⁷ “the mystery of the sacrifice should ascend to the mystery of the Unlimited One (*Ein Sof*),” even higher than the letters of the Name *HaShem*-יהו"ה, blessed is He, it is necessary that the service be, “of the cattle,” which refers to the service of *HaShem*-יהו"ה, blessed is He, with the animal soul and the body. Moreover, this service needs to be in a particular and specific manner, just as the verse continues and specifies, “of the herd or of the flock.” That is, one must contemplate and delve into the particular details of the matter of his soul and of his service of *HaShem*-יהו"ה, blessed is He, with his body and animal soul. It is specifically then that, “he will be desirable before *HaShem*-יהו"ה.”

5.

Now, the Torah portion of the sacrificial offerings begins with the words,²²⁸ “And He called to Moshe-*Vayikra el Moshe*-ויקרא אל משה,” and these words empower us with the service of *HaShem*-יהו"ה through the sacrificial offerings (*Korbanot*). For, although the offering is, “from you-*Mikhem*-מכם, a sacrifice to *HaShem*-יהו"ה,” and it is entirely dependent upon you to present yourself as an offering to *HaShem*-יהו"ה,

²²⁷ Zohar II 239a; Zohar III 26b

²²⁸ Leviticus 1:1

blessed is He, nevertheless, due to one's lowly state, the more he contemplates, the more he will see his lowliness and distance and his spirit will fall and be lowered. Thus, the opening words are, "And He called to Moshe." These words give each and every single Jew the ability to be an offering to *HaShem*-יהו"ה, and beyond that, even an offering, "before *HaShem*-יהו"ה."

It is for this reason²²⁹ that the verse does not specify who it is who is calling,²³⁰ since it is from a most supernal and awesome place, the light of the Unlimited One blessed is He, who transcends all worlds. This refers to the aspect of, "You are holy-*Ata Kadosh*-אתה קדוש," which transcends "Your Name is Holy-*Shimcha Kadosh*-שמך קדוש."²³¹ For, Moshe is the shepherd of Israel, and it states in the Midrash²³² that he was tested to see whether he tended to the younger sheep of the flock. That is, it was specifically this aspect that demonstrated that he was a proper shepherd. The same is true in each and every generation, since "there is an extension of Moshe in each and every generation,"²³³ who are the shepherds of Israel in each and every generation.²³⁴ It is they who draw forth strength for this service of *HaShem*-יהו"ה through sacrificial offerings (*Korbanot*). This is because they are intermediaries that bond,²³⁵ and act as intermediaries who stand, "between

²²⁹ See discourse entitled "*Vayikra*" 5675 (*Hemshech* 5672 Vol. 2, p. 918); 5632 Ch. 9 (Torat Menachem Sefer HaMaamarim Nissan p. 120 and on); 5643 and 5647.

²³⁰ See Zohar I 102b; Likkutei Torah Vayikra 1d

²³¹ Liturgy of the *Amidah* prayer.

²³² Midrash Shmot Rabba 2:2

²³³ Tikkunei Zohar, Tikkun 69 (112a, 114a)

²³⁴ Tanya Ch. 42 (59a)

²³⁵ See Torat Shalom, Sichah of Simchat Torah 5673 (p. 158)

HaShem-יהו"ה and you."²³⁶ That is, they are the intermediary who bonds and unites the worlds with Godliness, through souls.

This then, is what actualizes the “dwelling place for the Holy One, blessed is He, in the lower worlds.” Namely, this refers to the obligation placed upon each and every Jew to,²³⁷ “make a sanctuary for Me and I will dwell within them,” within each and every Jew. One of the primary services in the Holy Temple is the service of *HaShem*-יהו"ה through sacrificial offerings (*Korbanot*), which, as mentioned before, means that one must truly and honestly contemplate his state and standing with self-interest in his soul, without fooling himself. Nevertheless, he is told that it is, “from you-*Mikhem*-מכם,” and it is entirely dependent upon you to rectify yourself to be whole and perfect, without blemish, and that you must bring an offering, “from you-*Mikhem*-מכם,” and it should be an offering “of the cattle.”

This is accomplished through ones bond – to which he adds and ascends – to the “extension of Moshe in each and every generation.” For, it is in this extension that the essence is also found. Thus, through strengthening this bond he connects to the One who, “called to Moshe,” He who is “not graspable by any thought whatsoever.”²³⁸ This draws forth the “flame of *Ya'h*-יה"ה,” the Supernal fire, within which the sacrificial offering becomes included, through which, “I will dwell within them”²³⁹ is realized.

²³⁶ Deuteronomy 5:5; Also see Sefer HaMaamarim 5659 p. 190 and on.

²³⁷ Exodus 25:8

²³⁸ Introduction to Tikkunei Zohar 17a

²³⁹ Exodus 25:8

All this likewise applies to our generation. For, we have a shepherd and prince of Israel who has instructed us in the straightforward path, and we must follow in his ways and in his paths and perform the deeds that must be done and desist from those deeds that should not be done. Thus, it is through this that power and strength has been drawn forth and given to each and every Jew, in whatever state and standing he finds himself, so that even in,²⁴⁰ “one hour, one day, or in even a single moment, they are able to come close to the Holy One, blessed is He,” and prepare themselves to offer, “from you-*Mikhem* מכם a sacrifice to *HaShem*-יהו”ה.” That is, he is given the ability to affect that his powers and senses should become included in the Supernal fire. Beyond that, he is even able to bring his body and animalistic soul, “of the cattle and of the herd or of the flock,” close to *HaShem*-יהו”ה, through which they will be desirable “before *HaShem*-יהו”ה,” meaning to He who transcends the letters of the Name *HaShem*-יהו”ה, blessed is He.

As stated by his honorable holiness, the Rebbe, in the discourse,²⁴¹ that “through the restraint (*Itkafia*) of the opposing side (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated in all worlds.”²⁴² That is, the aspect of how *HaShem*-יהו”ה, blessed is He, transcends all worlds (*Sovev Kol Almin*) which is equal to all worlds, is drawn forth through the service of *HaShem*-יהו”ה by restraining the opposing side (*Sitra*

²⁴⁰ Zohar I 129a

²⁴¹ Discourse entitled “*Bati Legani*” 5710 Ch. 1 (Sefer HaMaamarim 5710 p. 111).

²⁴² Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

Achara), which refers to the service of *HaShem*-יהו"ה with the body and the animal soul. Thus, when each and every one fulfills this,²⁴³ then the general vitality of the entire world will ascend to holiness, and,²⁴⁴ “The whole earth shall be filled with the glory of *HaShem*-יהו"ה.” For, this is the ultimate intention of the days of Moshiach and the revival of the dead, and is the ultimate purpose and perfection for which the worlds were created. May it happen speedily in our days!

²⁴³ See Tanya Ch. 37 & 36.

²⁴⁴ Numbers 14:21

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

Delivered on 10th of Shvat, 5713

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

1.

The²⁴⁵ verse states,²⁴⁶ “I have come to My garden My sister, My bride.” It states in Midrash Rabbah (commenting on this verse),²⁴⁷ “The word, ‘to My garden-*Gani*-לגני,’ means, ‘to My wedding canopy-*Genuni*-לגנוני,’ to the primary place that I was at first.” For, the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, was in the lowest of worlds. However, due to the sin of the tree of the knowledge of good and evil, as well as the sins that followed it, the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, withdrew from below to above and ascended until the seventh firmament. Subsequently, there arose righteous *Tzaddikim*, until our teacher Moshe who was the seventh, and “all sevens are

²⁴⁵ Note: This discourse is primarily founded upon the third chapter of the discourse entitled “*Bati LeGani*” 5710. This discourse was printed and distributed by his honorable holiness, my father-in-law, the Rebbe, may the memory of the righteous be for eternal blessing, and may his soul repose in Eden, and may his merit protect us. It was given to be studied on the 10th of Shvat 5710, the day of his passing. The discourse entitled “*Bati LeGani*” 5711 and 5712 (adapted into English in The Teachings of The Rebbe 5711 & 5712, Discourse 1 & Discourse 8 respectively) are primarily based upon the first and second chapters of the discourse entitled “*Bati LeGani*” 5710.

²⁴⁶ Song of Songs 5:1

²⁴⁷ Midrash Rabba, Shir HaShirim 5:1

beloved,”²⁴⁸ who drew down the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, from above to below from firmament to firmament, until the Indwelling Presence of *HaShem*-יהו"ה, was drawn down to the physical earth, in the most literal sense.

It is about this drawing forth that the verse states,²⁴⁹ “And they shall make a sanctuary for Me and I will dwell within them (*V'Shachanti B'Tocham* בתוכם).” Our sages, of blessed memory, stated,²⁵⁰ “The verse does not say, ‘within it-*B'Tocho* בתוכו’ but rather says, ‘within **them**-*B'Tocham* בתוכם,’ meaning that He dwells within each and every Jew.” In other words, when the righteous *Tzaddikim* affect all these matters within themselves, and by doing so, affect this in the people of their generation, they thereby draw forth the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, in the lower worlds, just as it was at first. Moreover, they draw forth the **essential** root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, into the lower worlds.

This is as stated in the discourse²⁵¹ of the day of my father-in-law, the Rebbe’s passing – his *Yahrtzeit* – in explanation of the teaching in Zohar,²⁵² “Through the restraint

²⁴⁸ Midrash Vayikra Rabba 29:11

²⁴⁹ Exodus 25:8

²⁵⁰ Cited in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b and elsewhere; Reishit Chochmah Shaar HaAhavah Ch. 6; Alshich to Exodus 25:8; Shnei Luchot HaBrit 69a, 201a; Chelek Torah SheBichtav Trumah 325b-326b.

²⁵¹ See the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 111).

²⁵² See Tanya, Ch. 27 (34a); Likkutei Torah Pekudei citing Zohar II 128b (and Zohar ibid 67b, 184a); Torah Ohr, Vayakhel 89d; Likkutei Torah Chukat 65c.

(*Itkafia*) of the opposing side-*Sitra Achara*,²⁵³ the glory of the Holy One, blessed is He, is elevated in all worlds.” The explanation is that this refers to the light that illuminates in all worlds equally, that is drawn forth specifically through serving *HaShem*-יהו"ה, blessed is He, by restraining the opposing side (*Sitra Achara*). In the service of *HaShem*-יהו"ה, blessed is He, of the Holy Temple, this was accomplished through serving Him with the sacrificial offerings, and more particularly, by performing the service of the incense.²⁵⁴

This is also the reason that the Tabernacle (*Mishkan*-משכן) was made specifically of acacia-wood (*Atzei Shittim*-עצי שטים).²⁵⁵ For, the term “*Shita*-שטה” also means²⁵⁶ “an intellectual leaning,” and is also of the same root as “folly-*Shtut*-שטות.”²⁵⁷ In other words, something that is an intermediate that can lean to either side or can lean either upward or downward, is called a “*Shita*-שטה.” When the leaning is upward, then it is “holy folly-*Shtut d'Kedushah*-שטות דקדושה,” whereas when the leaning is downward, it is the folly-*Shtut*-שטות of the opposing side.

Now, in general, the path of Torah and *mitzvot*, is the intermediate path, as stated by the Rambam in *Hilchot De'ot*.²⁵⁸ Leaning to that which is above the intermediate path, is holy

²⁵³ The “Other Side-*Sitra Achera*,” means whatever is the opposite of holiness.

²⁵⁴ See the discourse entitled “*Bati Legani*” 5710 *ibid.* Ch. 3 (Sefer HaMaamarim 5710 p. 114).

²⁵⁵ Exodus 26:15

²⁵⁶ See the discourse entitled “*Bati Legani*” 5710 *ibid.* Ch. 3-5 (Sefer HaMaamarim 5710 *ibid.* p. 114 and on).

²⁵⁷ See *Hemshech “V’Kachah”* 5637 Ch. 39 and on (Sefer HaMaamarim 5637 Vol. 2, p. 472 and on); *Kuntres U’Maayon*, Maamar 1, Ch. 1 and on.

²⁵⁸ *Mishneh Torah*, *Hilchot De’ot* 1:4

folly (*Shtut d’Kedushah*-שטות דקדושה), for there also must be holy folly (*Shtut d’Kedushah*-שטות דקדושה). Moreover, it is especially the case, that when a person needs to be careful (and cautious) not to fall into the folly (*Shtut*-שטות) of the opposing side, he must do so specifically by means of holy folly (*Shtut d’Kedushah*-שטות דקדושה). This is similar to the teaching,²⁵⁹ “The elder sage was well served by his foolishness (*Shtut*-שטות).” That is, the folly of holiness (*Shtut d’Kedushah*-שטות דקדושה) serves and repairs the folly of the opposing side. This is as stated similarly about the coming future,²⁶⁰ “And a spring will go out from the House of *HaShem*-יהו"ה and will water the brook of *Shittim*-שטים,” by means of which, “the glory of the Holy One, blessed is He, is elevated in all worlds.”²⁶¹

2.

Now, in order to understand the general matter of the folly (*Shtut*-שטות) of the opposing side, because of which, the folly of holiness (*Shtut d’Kedushah*-שטות דקדושה) is necessary, through which “the glory of the Holy One, blessed is He, is elevated in all worlds,” we must begin with the following explanation:²⁶² The verse states,²⁶³ “When any man’s wife goes

²⁵⁹ Talmud Bavli, Ketuvot 17a

²⁶⁰ Joel 4:18

²⁶¹ For all that has been said thus far, see the lengthier explanations in the discourses entitled “*Bati Legani* – I have come to My garden” of the years 5711 and 5712 (adapted into English in The Teachings of The Rebbe 5711 and 5712).

²⁶² See the discourse entitled “*Bati LeGani*” 5710 *ibid.* Ch. 3-5 (Sefer HaMaamarim 5710 *ibid.* p. 114 and on).

²⁶³ Numbers 5:12

astray-*Ti'ste*-תשטה,” which Rashi explains means, “deviates from the paths of modesty.” Similarly, another verse states,²⁶⁴ “Israel settled in *Shittim*,” about which the Midrash comments,²⁶⁵ “*Shittim*-שטים refers to a place that causes one to be involved in folly-*Shtut*-שטות, through which he then is brought to sins of licentiousness.” Similarly, our sages, of blessed memory, commented on the aforementioned verse, “When any man’s wife goes astray-*Ti'ste*-תשטה,” and stated,²⁶⁶ “A person only commits a transgression if a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him.” For, in and of himself, it is not possible for a Jew to come to transgress the will of *HaShem*-יהו"ה and commit any sin whatsoever.

This is as Zohar states²⁶⁷ regarding the verse,²⁶⁸ “If a soul sins,” stating, “The Torah and the Holy One, blessed is He, are astonished about this, and state, ‘If a soul sins-*Nefesh Ki Techeteh*-נפש כי תחטא’ (in the form of a question). That is, the astonishment is even in regard to the lowest level of the soul, which called the *Nefesh*-נפש²⁶⁹ and is not the essence of the soul. Moreover, of the five names by which the soul is called,²⁷⁰ this is the lowest level. For, as the Zohar specifies there, the matter of sin specifically applies only to the *Nefesh*-נפש level of the soul, whereas in the levels of *Neshamah*-נשמה and *Ru'ach*-

²⁶⁴ Numbers 25:1

²⁶⁵ Midrash Rabba, Balak; Tanchuma to Numbers ibid.; Also see Talmud Bavli, Sanhedrin 106a.

²⁶⁶ Talmud Bavli, Sotah 3a; Tanya Ch. 24 (30a).

²⁶⁷ Zohar III 16a, 13b.

²⁶⁸ Leviticus 4:2

²⁶⁹ See Maamarei Admor HaEmtza'ee, Hanachot 5577 p. 302.

²⁷⁰ Midrash Bereishit Rabba 14:9

רוח, sin is not applicable. Nevertheless, even so, it is in regard to this lower level, the *Nefesh* נפש of the soul, that the verse is astonished and questions the possibility of sin. Moreover, this even includes unintentional sins, since the verse specifically discusses the matter of unintentional sins (*Shogeg*). In other words, even unintentional sins are actually not possible, if not for the spirit of folly (*Ru'ach Shtut* שטות-רוח) that has entered him.

This is because the nature of every Jew, in and of himself, is that he neither wishes nor is capable of separating himself from Godliness.²⁷¹ However, because of the spirit of folly (*Ru'ach Shtut* שטות-רוח) that covers over the truth, it seems to him that even when he transgresses, he still retains his Jewishness. Because of this, it is possible for him to come to transgress the will of *HaShem* יהו"ה, blessed is He, and sin. However, when the truth is illuminated in him, which is the aspect of “the eternal truth of *HaShem* יהו"ה,”²⁷² he senses that through the sin – whether the transgression is only of a Rabbinic prohibition or is merely a scrupulous detail ratified by our sages – he becomes utterly separated from Godliness, even more than the separation from Godliness of the extraneous husks (*Kelipah*) and the opposing side (*Sitra Achara*) themselves, God forbid.

This is as stated by his honorable holiness, the Alter Rebbe, in Tanya,²⁷³ that when a person transgresses the will of

²⁷¹ See the discourse entitled “*Bati LeGani*” 5710 *ibid.* Ch. 3-5 (*Sefer HaMaamarim* 5710 *ibid.* p. 115 & p. 117).

²⁷² Psalms 117:2

²⁷³ See Tanya Ch. 24-25; Kuntres U'Maayon, Maamar 2 and on.

HaShem-יהו"ה, blessed is He, he is worse and lesser than even an impure animal etc., being that "they do not deviate from their appointed tasks,"²⁷⁴ and even if he does not see this, his soul (*Mazal*) sees this.²⁷⁵ It is for this reason that a person who always has the image of God (*Tzelem Elohi*"מ-אלהים) upon his face, cannot be dominated by the extraneous forces whatsoever. This is as stated,²⁷⁶ "Your ordinances protected my spirit," and similarly, it states,²⁷⁷ "The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens etc." Thus, it is only because the aspect of²⁷⁸ "in Our image and in Our likeness" is not apparent in him, that the extraneous forces are able to dominate him.

Moreover, even the nations of the world, the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*) do not transgress His will, blessed is He, only that they consider Him to be the, "God of the gods,"²⁷⁹ in thinking that they too have power and dominion. Nevertheless, they do not rebel against Him.²⁸⁰ That is, since they do indeed consider Him to be the "God of the gods," they can never transgress the will of *HaShem*-יהו"ה, blessed is He.

In contrast, a person who rebels against the will of *HaShem*-יהו"ה, blessed is He, and sins, is even worse than the extraneous husks (*Kelipot*), the opposing side (*Sitra Achara*)

²⁷⁴ See Talmud Bavli, Sanhedrin 42a

²⁷⁵ See Talmud Bavli, Megilah 3a

²⁷⁶ Job 10:12

²⁷⁷ Genesis 9:2

²⁷⁸ Genesis 1:26

²⁷⁹ Talmud Bavli, Menachot 110a

²⁸⁰ See the notes of the Rebbe in the appendix to this discourse.

and everything that is under their influence, such as impure animals and wild beasts etc. This is to such an extent that even²⁸¹ “a mosquito” – “who only takes in, but does not give out”²⁸² – “preceded you.”

3.

Now, at first glance, it is not understood how a person who transgresses and sins is more separated from Godliness than even the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*), who do not transgress the will of the King, but consider Him to be the “God of the gods.” For since they ascribe dominion to the stars and constellations or to the supernal ministering angels above, by calling Him “the God of the gods,” they are committing idolatry. Thus, in this itself, they transgress the Supernal will of *HaShem*-יהו"ה, blessed is He. This being the case, how can it be said that a Jew who transgresses *HaShem* 's-יהו"ה will and sins is worse than them?

The explanation is that the matter of, “the God of the gods” is the matter of ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, and only the Jewish people, rather than the children of Noah, are warned against ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, as the Rama stated and as stated in various other

²⁸¹ Talmud Bavli, Sanhedrin 38a

²⁸² Talmud Bavli, Gittin 56b

places.²⁸³ The Rambam, who wrote (in Sefer HaMitzvot),²⁸⁴ that the commandment regarding the unity and singularity of *HaShem*-יהו"ה, blessed is He, is derived from the verse,²⁸⁵ "Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד," also seems to indicate²⁸⁶ that the children of Noach, are not warned against this, since the verse specifies "Listen **Israel**-ישראל."

The explanation is as follows: There are two aspects of the Godly vitality in the worlds. There is the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh Kol Almin*) and the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*).²⁸⁷ The Godly vitality from the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh Kol Almin*), comes to actually manifest within the worlds.

²⁸³ Orach Chayim 156 and the Darchei Moshe there. In the discourse entitled "*Mi Kamocha*" 5637 it states that this is based upon the Tosefot beginning with the word "*Shema*-שמע" in Bechorot 2b, and Tosefot beginning with the word "*Asur*-אסור" in Sanhedrin 63b, the Ra"N at the end of the first chapter of tractate Avoda Zarah; Rabbeinu Yerucham, Toldot Adam, Netiv 17, Section 5; The Shaalot u'Teshuvot V'Shav HaKohen 38 and Shaar Efraim 24 disputed this. Also see the Noda b'Yehuda, Mahadura Tinyana to Yore De'ah 148; Pitchei Teshuvah to Yore De'ah 147, note 2; Pri Megadim, Sifte Da'at, Siman 65; Minchat Chinuch, Mitzvah 417; Sdei Chemed, Pe'at HaSadeh, Klallim, 3:6:111 and the books that he cites there. Also see Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Achdut HaShem. Also see the discourse entitled "*Kol HaMa'arich*" (Kuntres 99, [now printed in Sefer HaMaamarim Kuntreisim Vol. 3; 5686 p. 151 and on]). (Also see the discourse entitled "*Mayim Rabim*" 5717, Torat Menachem, Sefer HaMaamarim Cheshvan p. 320 and on; Sefer HaMaamarim 5717 p. 48 and on.)

²⁸⁴ Sefer HaMitzvot, Positive commandment (*Mitzvat Aseh*) 20

²⁸⁵ Deuteronomy 6:4

²⁸⁶ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Achdut HaShem, Ch. 1 (Derech Mitzvotecha 59b).

²⁸⁷ See Likkutei Torah, Emor 31b and on, and elsewhere.

This is like the teaching of our sages, of blessed memory,²⁸⁸ “Just as the soul fills the body, so likewise, the Holy One, blessed is He, fills the world.” In other words, the revealed vitality that manifests within the body comes to be divided according to the various limbs and organs, so that the vitality in one limb is not like the vitality in another limb. That is, because of the differences between the limbs and organs, there also is a difference of the vitality in them. Thus, since we see that based upon the particular limb or organ, the vitality that manifests within it undergoes change, it is understood that the body indeed is of some consequence in relation to this vitality, in that because of it, the vitality changes according to the particular limb or organ. Therefore, since the body is of some consequence in relation to this vitality, even though it senses the vitality and is sublimated to it, nevertheless, it is not entirely nullified of its existence.

Similarly, this may be understood in regard to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which comes to be manifest within the worlds. That is, it is understood that the sublimation (*Bitul*) of the creatures to this vitality is not a nullification of their existence (*Bitul b'Metziyut*). However, such is not the case in regard to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), which is understood to be like the vitality of the soul that is not revealed within the body, in relation to which, the creatures are of utterly no consequence.

²⁸⁸ Midrash Tehilim 103a cited in Likkutei Torah ibid.

It is for this reason that this aspect of vitality is concealed. For, although we comprehend that indeed there also is the vitality of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), nevertheless, we do not sense it.²⁸⁹ This is similar to the creation of something from nothing (*Yesh Me'Ayin*), in which the intangible Godliness (*Ayin*) remains concealed. For, although the tangible created being grasps and comprehends that it is the intangible Godliness (*Ayin*) that brings him into existence, nonetheless, since it is concealed, he does not sense the intangible Godliness (*Ayin*).

4.

Based on the above, we may understand why the Jewish people, specifically, are warned against assigning “partnership” (*Shituf*) to *HaShem*-יהו"ה, blessed is He, and not the children of Noach. For, the souls of the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and below this, they are rooted in the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*). Therefore, since from the perspective of that level, there utterly is no room for anything aside for *HaShem*'s-יהו"ה Godliness, our faith is that “there is nothing else besides Him.”²⁹⁰ This is to say that not only is there no Godliness aside for Him, but more so, there utterly is

²⁸⁹ See Tanya Ch. 48 (p. 67b and on).

²⁹⁰ Deuteronomy 4:39; See Sefer HaMitzvot of the Tzemach Tzedek 23a; Sefer HaMaamarim 5661 p. 197 and on; Likkutei Sichot, Vol. 25, p. 202 note 86.

no existence besides Him. Moreover, it goes without saying, that nothing besides Him has any power or dominion. All this is due to the root of the souls of Jewish people, in the level in which there utterly is no room for any existence, other than *HaShem* 's-יהו"ה existence, blessed is He. Therefore, they were commanded concerning this.

In contrast, the nations of the world have no relationship to the light *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), since their existence is only from the externality of His will. As known,²⁹¹ the Jewish people are rooted in the inner essence of *HaShem* 's-יהו"ה will, whereas the nations of the world are rooted in the externality of His will. This is especially true of the extraneous husks (*Kelipot*) and the opposing side (*Sitra Acher*a), since *HaShem* 's-יהו"ה only intention in giving them existence at all is for man to overpower and restrain them. Thus, since the root of their existence is from the externality of His will, and only the externality of His will manifests within the light that fills all worlds (*Memaleh*), and since in *HaShem* 's-יהו"ה light that fills all worlds, room is given for the existence of something outside of Himself, they therefore are not commanded against giving *HaShem*-יהו"ה a “partner” (*Shituf*). Rather, through contemplation and grasp (*Hitbonenut*), they come to know and therefore are commanded, that in reality, there is a Being who transcends both them and their vitality. They therefore call Him, “The God of the gods.”

²⁹¹ See Sefer HaMitzvot of the Tzemach Tzedek 78b and on; Kuntres U'Maayan, Maamar 7, Ch. 1 and on, and elsewhere.

For the above reason, a Jew who transgresses the will of *HaShem*-יהו"ה and sins, is even worse than the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*). For, even though, in truth, by calling Him, "The God of the gods," they are committing idolatry, which is the diametric opposite of *HaShem*'s-יהו"ה Supernal will, blessed is He, nonetheless, (since they are rooted in the externality of His will, that is, in the level of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh kol Almin*), which gives room for the existence of something outside of Himself) they are not acting in opposition to the level that they relate to, which is the external level of *HaShem*'s-יהו"ה will.

However, this is not so, in the case of a Jew who transgresses *HaShem*'s-יהו"ה Supernal will and sins. For, since a Jew is rooted in the inner essence of *HaShem*'s-יהו"ה Supernal will, blessed is He, therefore, although for a non-Jew, this is not a matter of rebellion, for a Jew, it indeed is rebellion, since it is the diametric opposite of *HaShem*'s-יהו"ה, Supernal will, blessed is He, to which he is bound. It therefore is even worse than the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*) and is the utmost separation from *HaShem*'s-יהו"ה Godliness.

Now, since the nature of every Jew is that he neither wishes nor is able to be separated from *HaShem*-יהו"ה, therefore, in truth, the transgression of any sin is inapplicable to him, but for the spirit of folly (*Ru'ach Shtut*) that covers over this truth, the result of which, is that it seems to him that the sin does not cause him to be separated from *HaShem*-יהו"ה. The

test of this, is that when it does indeed come to a situation in which there is no room to err and delude himself that by doing so, he is not separating himself from *HaShem*-יהו"ה, even the lowest of the low and simplest Jew will stand with utter self-sacrifice, rather than to transgress the will of *HaShem*-יהו"ה, blessed is He.²⁹² This is because he recognizes that through this sin, he would be separating himself from *HaShem*-יהו"ה, may *HaShem*-יהו"ה, Merciful One, save us from such things. This is as stated by his honorable holiness, the Mittler Rebbe,²⁹³ that even a Jew who becomes increasingly wicked and has succumbed to all the sins in the world, even he will willingly give up his life, with actual self-sacrifice for the sanctification of the Name of *HaShem*-יהו"ה, blessed is He, if he knows that by committing this sin, he will be separating himself from *HaShem*-יהו"ה, blessed is He, because this he cannot do under any circumstance.

Now, since the source of this self-sacrifice is the fact that the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends all matters of division, as mentioned before, *HaShem*-יהו"ה is therefore found in each and every Jew, without any divisions whatsoever. That is, in this regard, the greatest of the great and the lowest of the low, are equal. Moreover, even in the lowest of the low, when he has this inner arousal to be moved to self-sacrifice (*Mesirat Nefesh*), all his

²⁹² See Tanya, Ch. 18.

²⁹³ *Derech Chayim*, Ch. 8 and elsewhere. Also see *Likkutei Torah*, Emor 32b; *Kuntres HaAvoda* Ch. 5.

other matters become aligned with this inner movement. In other words, he stands with self-sacrifice (*Mesirat Nefesh*) even in speech and action alone – even if his mouth and heart are not in equilibrium – since this inner movement of his soul transcends all division. It therefore includes all the powers of the soul within it.

5.

Now, the explanation of the matter of why every Jew neither wishes nor is able to be separate from Godliness, is as follows: It states in Etz Chayim,²⁹⁴ “There is one small spark of the Creator that manifests within one created spark called the *Yechidah*.” The manner of this manifestation is that they become utterly one. This is found within each and every Jew, without taking into consideration (and looking at) the revealed powers of his soul and other matters that relate to the four other names by which the soul is called.

Now, although the created spark is rooted in the vessels (*Keilim*), as explained at length by his honorable holiness, the Tzemach Tzedek,²⁹⁵ and although the matter of vessels (*Keilim*) is that of limitation and division, nevertheless, as known, the root of the souls is from the inner aspect of the vessels

²⁹⁴ See Etz Chayim, Shaar Drushei ABY”A, Ch. 1, (cited in Likkutei Torah, Re’eh 27a).

²⁹⁵ See Likkutei Torah ibid. Also see Shaarei Kedusha of Rabbi Chaim Vital, Section 3, Shaar 2.

(*Keilim*).²⁹⁶ This is especially true of the *Yechidah* essence of the soul, which is rooted in the light from which the souls are hewn and is the garment for the source from which the *Sefirot* are hewn.²⁹⁷ These two aspects refer to the externality of the Primordial Stature of Man (*Adam Kadmon*) and the inner aspect of the Primordial Stature of Man (*Adam Kadmon*). This is to say that the source from which the souls are hewn is from the externality of the Primordial Stature of Man (*Adam Kadmon*), whereas the source from which the *Sefirot* are hewn is from the inner aspect of the Primordial Stature of Man (*Adam Kadmon*). However, these are not two separate things that are disconnected from each other. Rather, when it is said that the souls are rooted in the inner aspect of the vessels (*Pnimiyyut HaKeilim*), what is meant is that the inner aspect of the vessels are unified with the light that is manifest within them. This is similar to how it is physically, where the inner part of the vessel is in close juxtaposition to that which is placed within it. It is the same way spiritually, that the inner aspect of the vessel (*Pnimiyyut HaKli*) is unified with the light that is manifest within it.

However, beyond this, it even is actually unified with the essence of the light. For, when it comes to the externality of the vessel (*Chitzoniyyut HaKli*), the purpose of which is to

²⁹⁶ See Likkutei Torah, Re'eh 26c and on; Drushim L'Yom HaKippurim 70c; Biurei HaZohar of the Mittler Rebbe Pinchas 114d and on.

²⁹⁷ See Shaarei Kedushah of Rabbi Chaim Vital *ibid.*, Section 3, Shaar 2; Likkutei Torah *ibid.*; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 272 and on; Sefer HaMaamarim 5679 p. 309; Also see the later discourse of this year, 5713, entitled "*VaYehiy Omein et Hadasah*" (Sefer HaMaamarim 5713, p. 102 and on); Also see the discourse by the same title of the year 5724.

bestow influence to the outside, not only is it not unified with the light that is manifest in it, but more so, the light that passes through the vessel (*Kli*) and is drawn to the outside, is only light that is drawn forth to another. In other words, it is only the light and illumination (*Ohr*) that relates to the bestowal of influence and revelation to that which is external to himself. However, this is not the case when it comes to the inner aspect of the vessel (*Pnimiyut HaKli*). That is, not only is it unified with the light (*Ohr*) that is in it, but it even is unified with the essence of the light (*Etzem HaOhr*) that is not transmitted in a manner of chaining down (*Hishtalshelut*) to that which is outside of it.

The difference between these two aspects may be understood as being similar to the difference between the bestowal of intellect and the bestowal of the seminal drop.²⁹⁸ That is, the bestowal of intellect from a teacher to a student is only an external bestowal of influence. It is for this reason that,²⁹⁹ “It can take forty years for a person to grasp the depth of his teacher’s intent.” For, although he understands everything his teacher taught him, nevertheless, since it is only an external bestowal of influence, he does not grasp the depth of his teacher’s intent.

However, such is not the case, when it comes to the bestowal of the seminal drop, which is an inner bestowal of influence, to give birth to someone who is similar to himself. That is, when we say that, through the seminal drop, he gives birth to someone who is similar to himself, it does not only

²⁹⁸ See Sefer HaMaamarim 5657 p. 267 and on; 5659 p. 3, and elsewhere.

²⁹⁹ Talmud Bavli, Avoda Zara 5b

mean that he will be similar to him in revealed matters and the revealed powers of the soul, but rather, that he is similar in essence. It is for this very reason that it is possible for, “the power of the son to be greater than that of the father,”³⁰⁰ even though this itself, is also from the power of the father. This is because being the father of someone who is like him, means that he is like him in his essence. Thus, when we say that he gives birth to someone who is like him – like his essence – this is because it is the bestowal of essential influence, meaning that he bestows his very essence, which comes forth in the essential light that is unified with the inner aspect of the vessel.

Now, even though this also comes forth by means of the externality of the vessel and the drawing forth is outside of himself, nevertheless, it does not come forth in a way of chaining down (*Hishtalshelut*), but only in a way of separation (*Hefsek*), in a way of a leap (*Dilug*). This is because it is not possible for the essence to be bestowed by way of chaining down (*Hishtalshelut*), since it is an essential bestowal of essential influence.

The same is understood regarding how it is above, in the source of the souls. That is, their source is in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, who even draws forth His essential light to them. This drawing forth does not exist in the angelic beings, but solely and specifically in souls. For, they are rooted in the inner aspect of the vessels (*Pnimityut HaKeilim*) which are

³⁰⁰ Talmud Bavli, Shevuot 48a

unified with the essence of the light, and through this, they also are unified with the source of the essence of the light (to the Luminary from where the light itself comes forth).

Thus, with the above in mind, it is understood that even though the root of the souls is from the vessels (*Keilim*) or from the source from where the souls are hewn, which is the externality of the Primordial Stature of Man (*Adam Kadmon*), nevertheless, since the inner aspect of the vessel (*Pnimiyyut HaKli*) is unified with the essence of the light, as explained above, therefore the soul, likewise, is unified with the inner aspect of the Primordial Stature of Man (*Adam Kadmon*).

This is similar to what is explained in Likkutei Torah, in the discourse entitled “*Lamenatze ’ach al HaShminit*,”³⁰¹ that the covenant of circumcision (*Milah*) transcends Shabbat. For, Shabbat is the matter of the cycle of seven days and because of this, rains descend on Shabbat, since it is from the externality of the Primordial Stature of Man (*Adam Kadmon*). In contrast, the covenant of circumcision (*Milah*) is from the inner aspect of the Primordial Stature of Man (*Adam Kadmon*), which transcends Shabbat. It is for this reason that we must wait for one Shabbat to pass before performing the covenant of circumcision (*Milah*). Nevertheless, it still has a relation to Shabbat, which is the external aspect of the Primordial Stature of Man (*Adam Kadmon*), since it is through the passing of one Shabbat – the external aspect of the Primordial Stature of Man (*Adam Kadmon*) – that it then is possible for the covenant of

³⁰¹ See Likkutei Torah Tazria 21a

circumcision to take place, which is the inner aspect of the Primordial Stature of Man (*Adam Kadmon*).

Similarly, this may be understood in regard to the root of the souls. That is, although they are rooted in the externality of the Primordial Stature of Man (*Adam Kadmon*), they nevertheless are unified with the inner aspect of the Primordial Stature of Man (*Adam Kadmon*).

With this in mind, we may understand why the nature of every Jew is that he is unable to be separated from Godliness. For, since a Jew is rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, he thus is similar to Him, so to speak. Thus, since in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, there is no room for the existence of anything aside for *HaShem* 's-יהו"ה Godliness, it likewise is the nature of every single Jew that he is unable to be separated from *HaShem* 's-יהו"ה Godliness in any way.

6.

Nevertheless, because of the spirit of folly (*Ru'ach Shtut*) that enters him, it is possible for him to transgress *HaShem* 's-יהו"ה will and sin. For, the matter of the spirit of folly (*Ru'ach Shtut*) is that it is the strength of lust for physical pleasures. What arises from this is that, even though his lusts may be only for permissible things, nevertheless, because he invests himself in it, and because of the vitality and pleasure he

has in it, it takes away his taste for Godliness and causes him to become cold to matters of Godliness. This is as stated in Zohar,³⁰² “The strength of the body is the weakness of the soul.” Now, what is meant here is not the physical strength of the body, as it might appear from a literal reading. On the contrary, the opposite is true, that “maintaining the health and soundness of the body is amongst the ways of *HaShem*-יהו"ה, blessed is He.”³⁰³

This is like the well-known teaching of the Baal Shem Tov on the verse,³⁰⁴ “If you see the donkey of someone who hates you crouching under its burden, would you refrain from helping him? – Rather, help you shall help him.” That is, “When you see the donkey-*Chamor*-חמור” – meaning when you see and contemplate your materiality-*Chomer*-חומר, which is your body, and contemplate it well, you will see that, “it hates you.” That is, it hates the soul that yearns for Godliness and spirituality. You also will see that it is, “couching under its burden,” in that the Holy One, *HaShem*-יהו"ה, blessed is He, gave the Torah and *mitzvot* to the body by which to become refined, but nonetheless, it considers them to be a burden and is lazy in fulfilling them. Now, it might arise in your heart to “refrain from helping him” in fulfilling his mission, and instead, to break the coarseness of the body through self-flagellation.

³⁰² See Zohar I 180b, 140b; Discourse entitled “*Vayomer Moshe*” 5709, Ch. 12 (Sefer HaMaamarim 5709 p. 63).

³⁰³ See Rambam Hilchot De’ot, Ch. 4 – Note: This is the literal translation of the text as it appears in all the available renditions. It seems clear, however, that there is a word missing in the text here, and it should read, “the ways of **the service of HaShem**,” or “the ways of **the knowledge of HaShem**.”

³⁰⁴ Exodus 23:5

Know then, that this is not the way in which the light of Torah dwells. Rather, “help, you shall surely help him,” that is repeatedly. In other words, the body must be clarified and refined, rather than broken with self-flagellation. Similarly, the words of the Rav, the Maggid of Mezeritch, are well known, that “a small hole in the body becomes a big hole in the soul.”

From all the above, it is understood that the words of Zohar, “The strength of the body is the weakness of the soul,” does not refer to the physical body, but refers to the animalistic soul. In other words, when the animalistic soul is strong, in that it rules over a person and causes him to indulge in physical pleasures, even though he indulges in permissible things, nonetheless, this cools down the warmth he should have for matters of holiness, in that it removes taste he should have for Godliness.

Therefore, it states about the coming future,³⁰⁵ “And a spring will go out from the House of *HaShem*-יהו"ה and water the brook of *Shittim*-שטים.” A brook (*Nachal*-נחל) simply means water, and thus “the brook of *Shittim-Nachal Shittim*-נחל שטים,” refers to the matter of physical pleasures. This is as stated by his honorable holiness, the Rebbe Maharash,³⁰⁶ “Water promotes the growth of all kinds of pleasurable things.”³⁰⁷ That is, although for things to grow, a number of

³⁰⁵ Joel 4:18

³⁰⁶ See *Hemshech “V’Kachah”* 5637 Ch. 51 (Sefer HaMaamarim 5637 Vol. 2, p. 504 and on); Likkutei Torah Shlach 46d; Pardes Rimonim, Shaar Erchei HaKinuyim, Kirvayim-קרביים.

³⁰⁷ Tanya Ch. 1 (5b)

things are necessary, nevertheless, the growth is primarily from the water.

Now, the reason why physical pleasures are a folly-*Shtut*-שטות is because, aside for the fact that many physical pleasures end in bitterness, a deeper explanation is known from the verse,³⁰⁸ “All my innards [bless] His Holy Name.” Namely, it is explained that, “the innards-*Kravay*-קרבי,” refer to the angelic beings called, “innards-*Kirvayim*-קרביים.”³⁰⁹ That is, just as the innards separate the food from the waste and excrete the waste to the outside, so likewise above, in Godliness, there are angelic beings that separate the influence of pleasure that is bestowed from Above, particularly the Godly pleasures of holiness, and excrete that which, in relation to them, is waste product and excrement. This waste product chains down and descends, giving existence to physical pleasures.

This is why physical pleasures are called, “folly-*Shtut*-שטות,” since in reality, they are waste and excrement. This being so, to delight in them is surely a folly, especially when a person knows that through indulging in them, he will suffer loss and diminishment of Godly pleasure. This being the case, it is a particularly great folly to choose to exchange Godly delight and pleasure, which is the primary essence of pleasure, for physical pleasure, which, in reality, is nothing but waste and excrement.

³⁰⁸ Psalms 103:1

³⁰⁹ Zohar I 87a; Zohar III 234b and on; Sefer HaMaamarim Admor HaEmtza'ee Vayikra Vol. 2, p. 668; Dvarim Vol. 1 p. 155 and the citations there; Bamidbar Vol. 5, p. 1,633.

Now, the cause of this spirit of folly (*Ru'ach Shtut*-רוח שטות) is as stated in Mishnah regarding the matter of,³¹⁰ “When any man’s wife goes astray-*Ti'ste*-תשטה.” It states that,³¹¹ “Just as her deeds are the deeds of an animal, so likewise, her offering is of animal fodder.” In other words, the reason the spirit of folly (*Ru'ach Shtut*-רוח שטות) entered him, is because he is like an animal, who lacks knowledge of *HaShem*-יהו"ה, blessed is He. This is why he lusts for the folly of physical pleasure, and deludes himself to err and think that the sin does not separate him from *HaShem*’s-יהו"ה Godliness.

Moreover, even though he indeed may possess intellect and understanding in matters of holiness, nevertheless, this itself is insufficient, for he must specifically possess the matter of knowledge of *HaShem*-יהו"ה, blessed is He. This is the reason why almost all the souls in our generation are called,³¹² “the seed of animal.” For, although many, if not most people, are capable of grasping and understanding matters of holiness in general, and particularly the greatness of *HaShem*-יהו"ה, the Creator, blessed is He, whether from books or from authors, and they can indeed have great grasp and understanding, nevertheless, they still are called, “the seed of animal,” since

³¹⁰ Numbers 5:12

³¹¹ Talmud Bavli, Sotah 14a

³¹² Torah Ohr, Mishpatim; Also see the previous discourse of this year, “*V'Hoo Omeid Aleihem* - He stood over them beneath the tree and they ate” 5712, Discourse 4; The Teachings of The Rebbe 5711, Discourse 3 entitled “*V'Eleh HaMishpatim* – These are the ordinances.” Also see the note of the Rebbe printed as an appendix to this discourse (Sefer HaMaamarim 5713, p. 89).

they lack this matter of knowledge (*Da'at*) of *HaShem*-יהו"ה, blessed is He, and therefore lack sensitivity to Godliness in their souls.

The matter of knowledge-*Da'at* is to be understood as explained in Tanya,³¹³ that it is a term utilized in the verse,³¹⁴ “And Adam knew-*Yada*-ידע his wife Chava, and she conceived etc.” In other words, knowledge-*Daat* refers to the matter of bonding and connecting to the matter, in that he does not merely contemplate it in a fleeting and passing way, in which case, it will easily be uprooted from his mind and intellect.³¹⁵ Rather, he bonds his mind to the matter and dwells on it. An even higher aspect of knowledge-*Da'at*-דעת, is the matter of having a “feel” for it, in that he develops a feel and sensitivity for the matter. Moreover, not only does he have a sense and feel of the matter in his mind, but he even has a sense and feel for it in his heart, which is the true matter of knowledge-*Da'at*-דעת.

This is as explained³¹⁶ by his honorable holiness, the Rebbe Rashab, whose soul is in Eden. Namely, the reason a minor is not obligated in the commandments-*mitzvot*, is because even though he may understand the matter clearly, he nevertheless has not come to have competency in knowledge-*Da'at*-דעת (*Bar Da'at*). What is meant is that he does not yet have a sensitivity and appreciation of its greatness and

³¹³ Tanya Ch. 3 & Ch. 42 (49b)

³¹⁴ Genesis 4:1

³¹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

³¹⁶ Kuntres HaTefilah Ch. 5; Discourse entitled “*Sheshet Yamim*” 5678 (Sefer HaMaamarim 5678 p. 246 and on).

magnitude. Thus, since he is lacking in this feel and sensitivity, it is not possible to obligate him or to place the responsibility of the positive or negative commandments upon him. As stated regarding the matter of oaths and consecrations,³¹⁷ they must know in whose Name, blessed is He, they are taking the vow and consecrating. The specific term used is that, “they must know-*Yodim*-יודעים,” specifically, meaning that they must have sensitivity, feel and appreciation for it.

An even loftier aspect of knowledge-*Da'at*-דעת is the matter of recognition (*Hakarah*). For, when it comes to sensitivity and feeling, it is possible to have this even if the matter is not revealed for him. This is as stated,³¹⁸ “The heart alone knows-*Yode'ah*-יודע its bitterness,” even though the reason might be concealed from him. In contrast, recognition (*Hakarah*) is when it comes into revelation to such an extent that it becomes so true for him, as if literally he sees it with his eyes, to the point that he needs no other proofs or substantiations for it.

However, lack of knowledge of *HaShem*-יהו"ה, is why the spirit of folly (*Ru'ach Shtut*) covers over the truth and causes a person to err, so much so, that it seems to him that even when he transgresses the Supernal Will of *HaShem*-יהו"ה, blessed is He, he remains in his Jewishness.

Now, the way to remove the spirit of folly (*Ru'ach Shtut*) of the opposing side, is specifically through the spirit of folly of holiness (*Shtut d'Kedushah*). For, although a person

³¹⁷ Mishneh Torah, Hilchot Nedarim 11:1

³¹⁸ Proverbs 14:10

should generally go on the straight and balanced path,³¹⁹ this specifically applies if he has gone on the straight and balanced path throughout his life and continues to do so. However, if he has veered away from that path to the other extreme of the opposing side (*Le'umat Zeh*), he then must specifically veer to the opposite extreme on the side of Holiness (*Kedushah*).

This is similar to what is explained regarding a true penitent (*Ba'al Teshuvah*). Namely, he should not take the position that,³²⁰ “Indeed I desire it, but what can I do if my Father in heaven has decreed that I refrain from it.” Rather, he must take the position of saying, “I do not desire it.” For, since he is a true penitent (*Ba'al Teshuvah*), he must take special measures in placing additional safeguards upon himself.³²¹

The same is true here. Since they caused the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*) to be withdrawn, because of the folly-*Shtut*-שטות of the opposing side (*Sitra Acher*), therefore, in order for,³²² “I will dwell within them (*V'Shachanti B'Tocham*-ושכנתי בתוכם),” to be fulfilled, it is necessary that, “they shall make a sanctuary for Me,” out of acacia wood-*Atzei Shittim*-עצי שיטים, that is, specifically from the folly of holiness (*Shtut d'Kedushah*).

8.

³¹⁹ Mishneh Torah Hilchot De'ot 1:4-5

³²⁰ Torat Kohanim 20:128 and Rashi to Leviticus 20:26

³²¹ This is as stated by the Rav, the Maggid of Mezeritch, cited in Likkutei Torah VaEtchanan 9d; Also see Rambam Hilchot De'ot Ch. 2; Shemoneh Prakim of the Rambam, Ch. 4.

³²² Exodus 25:8

Now, the actualization of the Sanctuary (*Mikdash*) and the service performed in it was accomplished by Moshe and by Aharon,³²³ and the primary³²⁴ service of Aharon was,³²⁵ “When you uplift (*B’Ha’alotcha*-בהעלותך)³²⁶ the flames (*Neirot*) etc.”³²⁷ For,³²⁸ “the soul of man is the flame of *HaShem*-יהו"ה,” and the seven flames of the Menorah are seven rungs in the service of *HaShem*-יהו"ה, blessed is He. The matter of Aharon is that he³²⁹ “is loving of all creatures and brings them close to Torah.” By specifically using the lesser term, “creatures” (*Briyot*-בריות) it refers those who are far from the Torah of *HaShem*-יהו"ה, blessed is He, and the service of Him. That is, they have no other redeeming qualities, other than the fact that they are created, in that *HaShem*-יהו"ה, the Holy One, blessed is He, created them.³³⁰ However, even in them he drew forth the aspect of love (*Ahavah*) of *HaShem*-יהו"ה, and beyond that, even abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, which is the general difference between the love of Avraham and the love of Aharon. That is, the love of Aharon is the matter

³²³ See Mishnah Shevuot 2:2 and the Tosefot Yom Tov commentary there (which differs from the Talmud Yerushalmi, Sanhedrin 1:3). Also see Talmud Bavli, Yoma 72b, and the Chiddushei Agadot there.

³²⁴ See Rashi and Ramban to Numbers 8:2, beginning of Parshat Be’Ha’alotcha.

³²⁵ Numbers 8:2

³²⁶ Although generally translated as “When you kindle the flames,” the term “*B’Ha’alotcha*-בהעלותך” literally means “When you uplift.”

³²⁷ See the explanation at length in the prior discourse of this year 5713 (Discourse 7) entitled, “*Mitzvatah* – The commandment is from sunset.”

³²⁸ Proverbs 20:27

³²⁹ Mishnah Avot 1:12

³³⁰ See Tanya Ch. 32; Talmud Bavli, Taanit 20b

of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He.³³¹

Thus, it was through Moshe and Aharon that Godliness was drawn forth in the Tabernacle (*Mishkan*-משכן) and (in this respect) Moshe and Aharon are equal to each other.³³² Now, this is so in each and every generation, for “there is an offshoot of Moshe in each generation.”³³³ This is especially true of our Rebbes, the leaders of the Jewish people, whose entire beings in all their matters – whether in their involvement with Torah, their involvement with the commandments-*mitzvot*, or their involvement in directing the Jewish people – are all done with the love of Israel, love of Torah, and love of *HaShem*-יהו"ה, blessed is He.

Regarding the matter of love of one's fellow Jew (*Ahavat Yisroel*-love of Israel) his honorable holiness, my father-in-law, the Rebbe, added³³⁴ in the name of his honorable holiness, the Alter Rebbe, that the commandment of³³⁵ “You shall love your fellow as yourself” is a vessel for the commandment of³³⁶ “You shall love *HaShem*-יהו"ה your God,” and that, of the two, the commandment to love one's fellow Jew (*Ahavat Yisroel*) is the greater, since by doing so, he loves what the loved One loves. The Rebbes drew this forth to all the Chassidim, that is, to all those who are connected to them, have

³³¹ Torah Ohr, Tetzaveh 82a and on, and elsewhere.

³³² Midrash Tanchumah, Bereishit 14

³³³ Tikkunei Zohar, Tikkun 69 (112a, 114a)

³³⁴ In his letter printed in Hatomim Vol. 4, p. 44 (Igrot Kodesh Vol. 3, p. 425).

³³⁵ Leviticus 19:18

³³⁶ Deuteronomy 6:5; 11:1

some relation to them, and cling to them, each person according to his state and standing. However, the toil must be done on one's own.³³⁷ Nonetheless, since it is necessary for there be a granting of strength and assistance from Heaven, both generally, and particularly from that soul which one is a spark of, this drawing forth of influence was affected by our holy leaders, through which the Tabernacle-*Mishkan*-משכן of acacia wood-*Atzei Shitim*-שטים is built. That is, through one's clarification and refinement of the folly (*Shtut*-שטות) of the opposing side (*Sitra Achera*), the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*) rests upon the work of our hands.³³⁸ Through this, "the pleasantness of *HaShem*-יהו"ה will be upon a person, and his handiwork will be established"³³⁹ with success, until the coming of Moshiach, our righteous redeemer, may it be speedily in our days.

³³⁷ See the Sichah of the 10th of Shvat, 5711 (Likkutei Sichot, Vol. 2, p. 500; Torat Menachem, Vol. 2, p. 212 and on).

³³⁸ See Midrash Bamidbar Rabba 12:9; Seder Olam Rabba, Ch. 6; Rabbeinu Bachaye, Pekudei 39:43.

³³⁹ Psalms 90:17

Insights of the Rebbe to:
“*Bati LeGani* – I have come to My garden” 5713

In response to the questions the public has posed in regard to the discourse “*Bati LeGani* – I have come to My garden” of the year 5713, and the words at the end of chapter two, as follows: “The nations of the world, the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*) do not transgress His will, blessed is He. It is only that ‘they call Him the God of the gods,’³⁴⁰ etc. Nevertheless, they do not rebel against Him.”

At first glance, this may be questioned as follows:

1. We find that the nations of the world transgress the seven laws of Noach that they were commanded.

The simple answer is that this is similar to what was explained regarding the Jewish people. That is, due to the spirit of folly (*Ru'ach Shtut*) that enters a person, the truth becomes covered over and concealed, and thus stands in opposition to calling Him “The God of the gods.” In and of themselves, however, the manner in which they are bestowed influence from the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*), is in such a way that they should not transgress and should not rebel. This is similar to Bilaam who said,³⁴¹ “I

³⁴⁰ Talmud Bavli, Menachot 110a

³⁴¹ Numbers 22:18

cannot transgress the word of *HaShem*-יהו"ה" (See Tanya, Ch. 24), even though he had relations with his donkey (Sanhedrin 105b; Zohar I 128b), thereby transgressing one of the seven commandments-*mitzvot* that the sons of Noach were commanded. An alternative answer is that, "due to the great strength of their sins," their hearts rule over their minds (similar to what was explained regarding the Jewish people – see Tanya, Ch. 17) even though that is the opposite of their nature from birth, even for the sons of Noach (see Tanya Ch. 51).

2. We find that there are those amongst the nations of the world who deny the existence of God altogether.

This question is not really a question on the discourse, but is rather a question on the teaching of our sages, of blessed memory (end of Tractate Menachot), which states that "they call Him the God of the gods." (The Talmud there learns this from Scripture, which states,³⁴² "From the rising of the sun until it sets, My Name is great among the nations etc."). It is this teaching of our sages, of blessed memory, which is the foundation for what was explained in the discourse.

This may be understood from what is written in Sefer HaMitzvot of the Tzemach Tzedek, at the end of Mitzvat Achdut HaShem (the *mitzvah* of *HaShem*'s-יהו"ה Oneness). Study the discourse there for the explanation, as this is not the place for it.

³⁴² Malachi 1:11

3. In the aforementioned discourse, at the beginning of chapter seven, it was stated that almost all the souls of this generation are called, “the seed of animal.” What is the source for this statement?

These words are found in Torah Ohr of the Alter Rebbe (the author of the Tanya and the Shulchan Aruch), at the beginning of Parashat Mishpatim. It is founded upon the statement in Zohar Vol. 2, at the beginning of Parashat Mishpatim (94b). Also see the commentary of Rabbi Moshe Zacuto there. Also see Likkutei Torah of the Alter Rebbe, Parashat Tzav (8b and on), Shaarei Teshuvah (of his son, the Mittler Rebbe), Vol. 1, the discourse entitled “*Shishim Heimah*,” and is found in various other places as well.

Additional Appendix:³⁴³
“*Bati LeGani* – I have come to My garden” 5713

In regard to what was stated in the discourse “*Bati LeGani* – I have come to My garden” of the year 5713, and the words at the end of chapter two, as follows: “The nations of the world, the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*) do not transgress His will, blessed is He... a person who transgresses a sin, rebelling against the will of *HaShem*-יהו"ה, blessed is He, is worse etc.”

To further explain, a person who transgresses a sin is worse than the nations of the world as they essentially are, in and of themselves, (before doing anything). In other words, according to the natural order of creation, they always should have recognition of, “The God of the gods,” in which case they would be incapable of transgressing His will, blessed is He, like Bilaam, who said,³⁴⁴ “I cannot transgress the word of *HaShem*-יהו"ה.”

However, it certainly is the case, that due to the matter of free choice (*Bechirah*), the nations of the world are also capable of pursuing the spirit of folly (*Ru'ach Shtut*) and transgressing the seven commandments for the children of Noach. An example of this is Bilaam who, because of the spirit of folly that conceals and hides the truth, came to the matter

³⁴³ This appendix is gleaned from the words of the Rebbe said on the night of fifth day of the week, Parshat Terumah, Rosh Chodesh Adar Rishon 5714, in response to the questions that arose from that which was explained in the discourse.

³⁴⁴ Numbers 22:18

indicated by the words³⁴⁵ “Have I ever been accustomed to doing this to you?” (See Sanhedrin 105b), whereby he transgressed one of the seven commandments-*mitzvot* that the children of Noah were commanded.

[When it comes to the spirit of folly – it certainly is so, that a Jewish person who transgresses the will of *HaShem*-יהו"ה, blessed is He, is no worse than the nations of the world who transgress His will, blessed is He.

On the contrary, the nations of the world are on a lower level than the Jewish people (even though, in this respect, they are not *worse*). This is because, for them, it is possible that the spirit of folly even covers and conceals the matter that, “they call Him ‘The God of the gods,’” and they can come to deny the existence of God altogether. This is not how it is amongst the Jewish people, in which the spirit of folly of the extraneous husks (*Kelipah*) “garbs the Godly soul up until the aspect of wisdom-*Chochmah* within it. However, it only up until the wisdom of the Godly soul, but not including it, due to the light of *HaShem*-יהו"ה that is manifest within wisdom-*Chochmah*,” (Tanya Ch. 24). In contrast, the nations of the world do not possess the aspect of the wisdom-*Chochmah* of the Godly soul.]

Thus, the language used in Tanya Ch. 24 is that, “The person who violates His will, blessed is He, is greatly inferior and lesser than the opposing side (*Sitra Achara*) and the extraneous husks (*Kelipah*)... and more than all things in the world that are derived from them, such as impure cattle, beasts,

³⁴⁵ Numbers 22:30

impure fowl, vermin and reptiles.” However, it does not include or state that, “he is worse than the nations of the world.” For, due to the spirit of folly, it is also possible for the nations of the world to transgress the will of *HaShem*-יהו"ה, blessed is He. Rather, it is solely the opposing side (*Sitra Achara*) and the extraneous husks (*Kelipah*) and all the impure living beings that are derived from them, and in whom the spirit of folly is not applicable, that they are utterly incapable of transgressing the will of *HaShem*-יהו"ה, blessed is He, whatsoever. (Thus, the example given for this is that³⁴⁶ “A wild beast can never exert dominion over man, unless he appears to be like an animal etc.,” in that it is impossible for this to be any other way.)

The reason the discourse includes the nations of the worlds also, is in relation to the continuation of the discourse about the matter of “partnering” (*Shituf*), (in that they call Him, “The God of the gods”). That is, this is something about which the Jewish people were specifically commanded, rather than the nations of the worlds. (When it comes to other living creatures that are impure, the matter of commanding-*mitzvah* is altogether inapplicable.) It thus was stated that, in truth, even the nations of the world – as they are according to the true nature of creation (meaning, without the spirit of folly) – do not transgress the will of *HaShem*-יהו"ה, blessed is He, in this matter, as explained.

³⁴⁶ Talmud Bavli, Sanhedrin 38b; See Tanya Ch. 24 *ibid*.

“*Bati LeGani* –
I have come to My garden”³⁴⁷

Delivered on 10 Shvat, 5714

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

1.

The verse states,³⁴⁸ “I have come to My garden My sister, My bride.” About this Midrash states³⁴⁹ that the word, “to My garden-*Gani*-גני,” means, “to My wedding canopy-*Genuni*-גנוני,” to the place of My primary dwelling at first. For, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, was in the lowest of worlds. Subsequently, due to the sin of the tree of the knowledge of good and evil, which is the root of all subsequent sins, there was a change to the place of “My primary dwelling,” in that the Indwelling Presence of *HaShem*-יהו"ה - the *Shechinah* - withdrew from the earth to the first firmament etc., until because of the sins of the generations that followed, it ascended above to the seventh firmament.

Then, through their service of *HaShem*-יהו"ה, blessed is He, beginning with our forefather, Avraham, peace be upon him, six righteous-*Tzaddikim* drew down *HaShem*'s-יהו"ה

³⁴⁷ This discourse is primarily founded upon the fourth chapter of the discourse entitled “*Bati LeGani* – I have come to My garden” 5710 (Sefer HaMaamarim 5710, p. 116 and on).

³⁴⁸ Song of Songs 5:1

³⁴⁹ Midrash Rabba, Shir HaShirim 5:1

Indwelling Presence from Above to below, until our teacher Moshe, who was the seventh - and “all sevens are beloved,”³⁵⁰ actualized the most essential and primary matter of all – that of the drawing down the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, from the first firmament to earth, which is *HaShem*’s-יהו"ה ultimate Supernal Intent.

About this drawing down, the verse states,³⁵¹ “And they shall make a sanctuary for Me and I will dwell within them (*V'Shachanti B'Tocham*-ושכנתי בתוכם),” through which,³⁵² “The righteous shall inherit the earth and dwell (*v'Yishkhenu*-וישכנו) forever upon it.” In other words, through their service of *HaShem*-יהו"ה, blessed is He, the righteous-*Tzaddikim* (draw down) and bring about the dwelling³⁵³ of,³⁵⁴ “He who dwells forever-*Shochen Ad*-שוכן עד,” *HaShem*-יהו"ה, blessed is He. (This is why they inherit the earth.) This brings about the actualization of, “I will dwell within **them** (*V'Shachanti B'Tocham*-ושכנתי בתוכם),” meaning, within each and every Jew.³⁵⁵

This is accomplished through our service of *HaShem*-יהו"ה, blessed is He, of restraining (*Itkafia*) the opposing side of

³⁵⁰ Midrash Vayikra Rabba 29:11

³⁵¹ Exodus 25:8

³⁵² Psalms 37:29

³⁵³ See Matnat Kehunah and commentary of the Maharz"u to Bamidbar Rabba 13:2, and Maharz"u to Bereishit Rabba 19:7.

³⁵⁴ See Isaiah 57:15 and the liturgy of the Shabbat prayers.

³⁵⁵ See Reishit Chochmah, Shaar HaAhavah, Ch. 6; Alshich to Exodus 25:8; Shnei Luchot HaBrit 69a, 201a, Chelek Torah SheB'Chtav, Terumah 325b, 326b; Likkutei Torah Naso 20b, and elsewhere.

evil. For,³⁵⁶ “Through the restraint (*Itkafia*) of the other side (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated in all worlds.” His honorable holiness, my father-in-law the Rebbe, explains this in the discourse³⁵⁷ dated for the day of his passing – the day of his *Yahrtzeit* – that this refers to the level of *HaShem*’s יהו"ה light that is equal in all worlds, and that this is what is meant by the matter of drawing forth the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, in the lower worlds.

Likewise, this is the substance of the Tabernacle (*Mishkan*-משכן) and the Holy Temple, and the service of *HaShem*-יהו"ה, blessed is He, that took place within them. The primary service of *HaShem*-יהו"ה there, was the offering of sacrifices, and primarily the incense (*Ketoret*), through which the opposing side is restrained. This also is why the Tabernacle (*Mishkan*-משכן) was made specifically of acacia wood – *Atzei Shittim*-עצי שטים.

This is because service of *HaShem*-יהו"ה, blessed is He, in a way of restraining the opposing side (*Sitra Achara*), is only possible if room is first given for an opposing side to exist. This comes about through the spirit of folly – *Ru'ach Shtut*-רוח שטות, as our sages, of blessed memory, stated,³⁵⁸ “A person does not transgress unless a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him.”

³⁵⁶ See Tanya, Ch. 27 (34a); Likkutei Torah Pekudei citing Zohar II 128b (and Zohar ibid 67b, 184a); Torah Ohr, Vayakhel 89d; Likkutei Torah Chukat 65c.

³⁵⁷ The discourse entitled “*Bati LeGani* – I have come to My garden” 5710, Ch. 1 (Sefer HaMaamarim 5710 ibid. p. 111-112).

³⁵⁸ Talmud Bavli, Sotah 3a

As his honorable holiness, my father-in-law, the Rebbe, explains in the above-mentioned discourse (in chapter three), this is due to the strength of one's lust, and more primarily (not because of the desire itself, but) because of the pleasure and heated passion he has for physical matters (even in permissible things). The result is that his vitality and enthusiasm, which in reality is meant for matters of *HaShem's* יהו"ה Godliness, is removed to matters of the world.

He thus descends lower and lower, until it can be that a spirit of folly (*Ru'ach Shtut*-רוח שטות) brings him to actual sin, Heaven forbid! This is because it covers over the truth, so that he does not feel that by doing this, he separates himself from *HaShem's* יהו"ה Oneness, blessed is He. That is, it seems to him that his Jewishness remains completely intact etc.

Because of this, the way to rectify the spirit of folly (*Ru'ach Shtut*-רוח שטות) is in like manner to it, which is the matter of the acacia wood-*Atzei Shitim*-עצי שטים of the Tabernacle (*Mishkan*-משכן). That is, they represent the folly of holiness (*Shtut d'Kedushah*-שטות דקדושה), which rectifies the folly of the other side (*Sitra Achera*).³⁵⁹

We should add that, as understood from the above, this matter not only applies to special individuals or at special times.³⁶⁰ Rather, this is a complete obligation that relates to the service of *HaShem's* יהו"ה, blessed is He, of every Jew in general. For, it is specifically through folly of holiness (*Shtut*

³⁵⁹ See the discourses entitled "*Bati LeGani* – I have come to My garden" of the years 5711-5713 at length, translated in *The Teachings of The Rebbe*, 5711-5713.

³⁶⁰ See the discourses entitled "*Bati LeGani* – I have come to My garden" 5710, Ch. 5 (*Sefer HaMaamarim* 5710 *ibid.* p. 118).

d’Kedushah) that we rectify the spirit of folly (*Ru’ach Shtut*-רוח שטות) which gives room for the possibility of transgression.

We should also add that this matter even applies to the righteous-*Tzaddikim*. For, when our sages, of blessed memory, stated, “A man does not transgress unless a spirit of folly (*Ru’ach Shtut*-רוח שטות) enters him,” this applies to any and all sins, even those referring to the righteous-*Tzaddikim* in the verse,³⁶¹ “For there is no man so righteous-*Tzaddik* on earth who does only good and never sins.” In other words, this too is because a spirit of folly enters him.

Thus, the righteous-*Tzaddik* must also act with folly of holiness (*Shtut d’Kedusha*) in his service of *HaShem*-יהו"ה, blessed is He. [This is so, not just because “all Jews are guarantors for each other,”³⁶² which is why³⁶³ even the perfectly righteous (*Tzaddikim Gemurim*) recite the confession; “We have trespassed, we have betrayed etc.”,³⁶⁴ (which is ordered according to the letters of the *Aleph-Beit*), but it applies to the *Tzaddik*, in and of himself.] In other words, the folly of holiness is for the purpose of rectifying the spirit of folly (*Ru’ach Shtut*), through which “sin” comes, each *Tzaddik* according to his level (as in the verse, “There is no man so righteous etc.”).

³⁶¹ Ecclesiastes 7:20

³⁶² Talmud Bavli, Shevuot 39a

³⁶³ See Ta’amei HaMitzvot of Rabbi Chayim Vital, Kedoshim; Maamarei Admor HaZaken, Parshiyot, Vol. 2 p. 591 and on; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ahavat Yisroel (Derech Mitzvotecha 28a-b); Likkutei Sichot Vol. 25 p. 16-17; Vol. 27 p. 105.

³⁶⁴ See the liturgy of the confession, “We have trespassed-*Ashamnu*-אשמו, we have betrayed-*Bagadnu*-בגדנו, We have stolen-*Gazalnu*-גזלנו, etc.” which is ordered according to the letters of the *Aleph-Beit*.

2.

Now, the strength that the opposing side has to build up the spirit of folly, to the point that the animalistic soul can cover over the Godly soul, is a quality that is particular to all of creation, namely, that the worlds-Olamot-עולמות cover over and conceal מעלימים Godliness.³⁶⁵ This is like the well-known teaching that,³⁶⁶ “In the worlds (particularly the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*), the sense of independent existence is taken for granted, whereas *HaShem*’s-יהו"ה Godliness is considered to be a novelty.” However, all this is in order to make it possible for us to serve *HaShem*-יהו"ה, blessed is He, by restraining the opposing side, as explained before.

This is similar to the explanation in Tanya,³⁶⁷ that “in regard to the holiness of the Godly soul, the Holy One, blessed is He, has given it (the opposing side) the permission and ability to raise itself against it (the Godly soul) in order that man be roused to overpower it,” and vanquish it. Thus, through this, the possibility for the general matter of service of *HaShem*-יהו"ה, blessed is He, is brought about.

In other words, because the Holy One, blessed is He, is the Essence of Goodness,³⁶⁸ it is His desire to bestow the

³⁶⁵ See the aforementioned discourse entitled “*Bati LeGani*” Ch. 4 (Sefer HaMaamarim ibid. p. 116), the chapter corresponding to this year.

³⁶⁶ *Hemshech* 5672 Vol. 2, p. 933 and on; Sefer HaMaamarim 5689 p. 44.

³⁶⁷ See Tanya, end of Ch. 29

³⁶⁸ See Maamarei Admor HaEmtza’ee, Kuntreisim p. 5 and the notes of the Rebbe there.

ultimate goodness – in a manner that there will be no, “bread of shame,”³⁶⁹ - but rather, in a manner that is earned through serving Him, blessed is He, specifically in a way of toil and effort. This is like the teaching,³⁷⁰ “The reward is commensurate to the toil.”

Thus, in order make room for service of *HaShem*-יהו"ה to exist, and in a manner of toil, it was necessary for all of creation to be brought forth in a manner that it conceals and hides *HaShem* 's-יהו"ה Godliness, to the point that we are told,³⁷¹ “See, I have placed before you today the life and the good,” and also the opposite thereof etc. For, only then is a person’s service of *HaShem*-יהו"ה, blessed is He, specifically because he chooses to do so, as the Torah continues,³⁷² “and you shall **choose** life.”

Now, all the above only explains the reason that the concealment of Godliness is necessary. However, we still must understand how this concealment is possible. For, the Godly soul indeed is a true existence, whereas the existence of the animalistic soul and the whole world is only for the purpose of bringing about the matter of service of *HaShem*-יהו"ה, blessed is He, and toil in a manner of, “the reward is commensurate to the toil.” This being so, how is it possible that the animalistic soul has the power to conceal and cover over the Godly soul? More particularly, how is it that the spirit of folly can cover over

³⁶⁹ See Talmud Yerushalmi Orla 1:3; Maggid Meisharim, Bereishit (14th of Tevet); Likkutei Torah, Tzav 7d; Likkutei Sichot Vol. 15, p. 95.

³⁷⁰ Mishnah Avot 5:21

³⁷¹ Deuteronomy 30:15

³⁷² Deuteronomy 30:19

the truth, to the point that it is possible for a person to actually transgress and sin?

3.

This may be understood by prefacing with something that we find about a person's general existence as he performs his service of *HaShem*-יהו"ה, blessed is He, and refines his refinements. Namely, he requires things to refine, such as things within the three categories; inanimate (*Domem*), vegetative (*Tzome'ach*) and animal (*Chay*), since they are integral to sustaining his life and existence.

In other words, it is not like how the inanimate, vegetative and animal (*Domem*, *Tzome'ach*, *Chay*) depend on man to refine them, in that through man's service of *HaShem*-יהו"ה, blessed is He, they too come to reach their ultimate purpose. [For, as known,³⁷³ the purpose of the inanimate (*Domem*) is to be elevated and included in the vegetative (*Tzome'ach*), the purpose of the vegetative (*Tzome'ach*) is to be elevated and included in the animal (*Chay*), the purpose of the animal (*Chay*), is to be elevated and included in the human (*Medaber*-speaker), and the purpose of the human (*Medaber*-speaker) is to serve *HaShem*-יהו"ה, blessed is He, and by doing so, he uplifts all of creation.] That is, when we say that the inanimate, vegetative and animal (*Domem*, *Tzome'ach*, *Chay*) depend on man, this only is in reference to their ultimate

³⁷³ See Ikkarim, Maamar 3, Ch. 1; Kuntres U'Maayon, Maamar 1, Ch. 3; Sefer HaSichot, Torat Shalom p. 243.

purpose and elevation. However, the sustainment of their life and existence is not dependent on man.

In contrast, man's need for the inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*), is not only because by serving *HaShem*-יהו"ה through them, he fulfills his service of *HaShem*-יהו"ה and purpose for being. Man also needs them because they are integral to sustaining his very life and being.

Moreover, man's need for them is not only for his body. [That is, one could say that through consuming them, the soul adheres to the body, similar to the nature of fire, which is to ascend, and only by its adhesion to the wick, does it remain below. In the soul, this is because, in and of itself, the soul desires to ascend and adhere to its Source and Root Above (as explained in Tanya).³⁷⁴ Therefore, to adhere to the physical body below, it needs the inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*), just as it needs the physical body itself.] Rather, even the soul (*Neshamah*) itself requires the Godly spark that manifests within them.

To explain, the verse states,³⁷⁵ “not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.” The Baal Shem Tov,³⁷⁶ citing the Arizal,³⁷⁷ explains that the philosophers had an (unresolved) question about the source of the soul's vitality, because reason does not dictate that the vitality of the soul, which is spiritual, should come from physical bread and food, yet, at the same

³⁷⁴ Tanya, Ch. 19 (24a and on).

³⁷⁵ Deuteronomy 8:3

³⁷⁶ Keter Shem Tov 194

³⁷⁷ Likkutei Torah of the Arizal to Deuteronomy 8:3

time, it is undeniable that the soul cannot be sustained without food. For, if this was actually the case, (that the vitality of the soul is not from physical bread and food), why is it, that if a person goes without food for a number of days, he will die of hunger? Why is it, that if he does not eat, his soul will depart?

The Arizal answered that the philosophers did not know the answer to this question, because on the matter of the Source and manner of creation, they were fools, for as our sages, of blessed memory, stated,³⁷⁸ “With ten utterances the world was created.” The explanation is that all things are brought into existence with the ten utterances themselves, which are their inner vitality, and this inner vitality within them, is what nourishes the soul.³⁷⁹

He continues there and states, “About this the verse states,³⁸⁰ ‘Hungry as well as thirsty, their soul grew faint within them.’” That is, the verse comes to explain the reason for the hunger and thirst. (For, according to the above, why should the soul become hungry or thirsty for physical food and drink?) The reason is because, “their soul grew faint within them,” meaning that the spark of Godliness in the food and drink (“their soul”), is in a state of concealment (“is faint within them”), and it is man’s responsibility to reveal the spark of Godliness, since that which relates to him in the food is the spark of Godliness in it.

³⁷⁸ Mishnah Avot 5:1

³⁷⁹ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1; Also see *Tanya*, *Shaar HaYichud VeHaEmunah*.

³⁸⁰ Psalms 107:5

The Alter Rebbe explains this further in Torah Ohr,³⁸¹ and states that even though man likewise chains down from the utterance, “Let us make man,”³⁸² still and all, man requires that which, “emanates from the mouth of *HaShem*-יהוה,” which is in the bread. This is because the “emanation of the mouth of *HaShem*-יהוה” in the inanimate, vegetative and animal (*Domem*, *Tzome’ach*, *Chay*), is loftier than the “emanation of the mouth of *HaShem*-יהוה” in the soul and body of man, as he explains there at length. We thus find that man’s need of the inanimate, vegetative and animal (*Domem*, *Tzome’ach*, *Chay*) (is not just to fulfill his ultimate purpose and elevation, but) is even to sustain his very life and being, not only his physical being, but also his spiritual being.

This can be understood based on the known matter that the world of chaos-*Tohu* preceded the world of rectification-*Tikkun*. For, the order of the chaining down of the worlds (*Seder HaHishtalshelut*) is in a manner of building in order to demolish, and demolishing in order to build. That is, the world of chaos-*Tohu* was demolished for the purpose of constructing the world of rectification-*Tikkun*.³⁸³ It thus is understood that the building that was demolished preceded the building that was built in its place. To clarify, this precedence is not in time, but is rather in a manner of cause and effect. That is, it is not

³⁸¹ Torah Ohr 65d; Likkutei Torah Tzav 13b and elsewhere.

³⁸² Genesis 1:26

³⁸³ See Maamarei Admor HaZaken 5563 Vol. 2 p. 728; Maamarei Admor HaEmtza’ee, Dvarim Vol. 2 p. 582 and on; Sefer HaMaamarim 5663 p. 53 and on; 5700 p. 65, and elsewhere.

possible for a building to replace that which was demolished, if not for the building that preceded it and was then demolished.³⁸⁴

Moreover, the precedence of the world of chaos-*Tohu* over the world of rectification-*Tikkun* is not just in a way of cause and effect, but is also a precedence in superiority. This is because in the world of chaos-*Tohu*, the lights (*Orot*) are abundant, whereas in the world of rectification (*Tikkun*) they are few.³⁸⁵ The explanation is that not only are the lights (*Orot*) of the world of chaos-*Tohu* abundant in quantity (in a physical manner), but they also are abundant in quality (in a spiritual manner). In other words, the light of the world of chaos-*Tohu* is an entirely different quality of light and illumination, that is far superior.

Therefore, the same is true of matters that are rooted in the world of chaos-*Tohu*. They too are in a manner that they precede first. For example, the peel (*Kelipah*) precedes the fruit and this precedence is not just physically, but also spiritually, in that the vitality of the peel (*Kelipah*) precedes the vitality of the fruit, just as chaos-*Tohu* precedes rectification-*Tikkun*.

It is for this reason that man needs the inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*). That is, he needs them not only for their physicality, but also for the spirituality within them – that is, the Godly spark within them. This is because they are rooted in the world of chaos-*Tohu* which precedes the world of rectification-*Tikkun*.

³⁸⁴ See the citations in the prior note.

³⁸⁵ See Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 5; Shaar 11 (Shaar HaMelachim) Ch. 1-2, and elsewhere.

Now, with the above in mind, we can understand how it is possible for the animalistic soul to cover over and conceal the Godly soul. It is because the root of the animalistic soul is loftier than the root of the Godly soul. This accords with what his honorable holiness, the Mittler Rebbe,³⁸⁶ explained, that the root of the animalistic soul is from the aspect of chaos-*Tohu*, which preceded rectification-*Tikkun*.

This is also the meaning of the statement about the evil inclination (*Yetzer Hara*) that, “his arguments came first.”³⁸⁷ For, the evil inclination is rooted in the world that precedes the world that the good inclination (*Yetzer Tov*) is rooted in. As a result, there can subsequently be a spirit (which in reality is nothing but) folly, that covers over the truth – at least as the truth is perceived in the chaining down of the worlds (*Seder HaHishtalshelut*) and as it is drawn in the soul of man. This is because it is rooted in the world of chaos-*Tohu* that preceded the world of rectification-*Tikkun*.

4.

Now, based on this, the opposite view must be taken into consideration and understood. That is, at first glance, since the world of chaos-*Tohu* preceded the world of rectification-*Tikkun*, in both level and superiority, would it not then be, that the spirit of folly (*Ru'ach Shtut*) would be capable of

³⁸⁶ Torat Chayim, Noach 60c and on

³⁸⁷ See Zohar I 179a and on

completely covering over the truth and there would be nothing it could not cover over?

However, in reality, we observe that when it comes to a test of faith in *HaShem*-יהו"ה, blessed is He, even the lowest and simplest of Jews – including a person who has spent most of his days engaged in all kinds of severe sins and transgressions – nevertheless, if he finds himself in such a situation, in which he realizes, that if he does this act, he will be cutting himself off from *HaShem*-יהו"ה, blessed is He, then there utterly is no room for the spirit of folly to even attempt to conceal this truth from him.

Rather, he stands up to the test, to such an extent that the power of his faith compels him to take a stand (not only in regard to his faith itself, but) even in matters relating to his thought, speech, and action. That is, he stands up to the test with self-sacrifice of his soul, and will give up his life rather than do even the slightest act that goes against his faith in “*HaShem* is One-*HaShem Echad*-יהו"ה אחד,” even though, in his heart, he does not believe in the act at all [and would just be doing it to save his life]. The same is true of anything that diverges from the true reality of *HaShem*’s-יהו"ה Singularity, blessed is He. He will stand strong with self-sacrifice, even if (he can save his life) by professing something with his mouth that does not equate to what he believes in his heart (as explained in Tanya).³⁸⁸

³⁸⁸ See Tanya, Ch. 19 (25b)

We similarly find an even greater wonder; that even amongst the Jewish masses - who are ignorant in Torah or are weak minded, we nevertheless observe that there are a number of Torah prohibitions that they are in fear of transgressing. This has nothing to do with their understanding and comprehension, [since they have no relation to understanding and comprehension. On the contrary, they relate much more to physicality and coarseness - certainly much more than an intermediate-*Beinoni*, in whom the evil inclination has gained strength over time, through having used it abundantly in eating, drinking, and other mundane pursuits of this physical world (as explained in Tanya).]³⁸⁹ Rather, this is because they have natural fear of sin, and because of this, they fear certain forbidden matters, particularly matters for which a person is culpable of becoming cut off spiritually (*Karet*) or of receiving death at the hand of the earthly court.

Rather, the explanation is that the precedence of the world of chaos-*Tohu* over the world of rectification-*Tikkun* is only within the chaining down of the worlds (*Seder HaHishtalshehut*). For, both the world of chaos-*Tohu* and the world of rectification-*Tikkun* are called by the term, “world-*Olam*-עולם,” and both are novel in their existence. Thus, within the order of their novel existence and the chaining down of the worlds, the world of chaos-*Tohu* preceded the world of rectification-*Tikkun*. However, higher than the chaining down of the worlds (*Seder HaHishtalshehut*), such is not the case.

³⁸⁹ See Tanya, Ch. 13 (18b)

That is, in relation to *HaShem*-יהו"ה, as He transcends the chaining down of the worlds, not only are they equal, but on the contrary, rectification-*Tikkun* is primary, because in relation to His Essential Self, there utterly is no room for a spirit of folly (*Ru'ach Shtut*) to exist!

5.

This may be understood with an introductory explanation of the verse,³⁹⁰ “For *HaShem*’s-יהו"ה portion is His people; Yaakov is the rope of His inheritance.” Two matters are conveyed in this verse. The first is conveyed by the words “Yaakov is the rope (*Chevel*-חבל) of His inheritance,” and the second, loftier matter, is conveyed in the words, “*HaShem*’s-יהו"ה portion (*Chelek*-חלק) is His people.”

His honorable holiness, my father-in-law, the Rebbe, explained in the discourse,³⁹¹ that the words, “Yaakov is the rope (*Chevel*-חבל) of His inheritance,” teach that the soul of a Jew is like a rope that binds him to *HaShem*’s-יהו"ה.³⁹² Like a rope that has one end bound above and the other end bound below, so it is, that the soul (which is called a rope-*Chevel*-חבל) binds the Jew below to his source and root in *HaShem*-יהו"ה Above. He continues and explains that the soul itself (which is the rope-*Chevel*-חבל) is braided with six-hundred and thirteen

³⁹⁰ Deuteronomy 32:9

³⁹¹ The discourse entitled “*Bati Legani*” 5710, Ch. 4 (Sefer HaMaamarim 5710 p. 116 and on).

³⁹² See Tanya, Iggeret HaTeshuvah Ch. 5-6

strands, meaning that it includes six-hundred and thirteen powers.³⁹³

The reason is as our sages, of blessed memory, stated,³⁹⁴ “Each and every person has an obligation to say: The world was created for me.” The term “world-*Olam*-עולם” is of the root “concealment-*He’elem*-העלם.”³⁹⁵ That is, every person has an obligation to say that “the concealment (*He’elem*-העלם) and first restraint-*Tzimtzum* was created for me,” - in order to refine and purify him.

Now, since man was created in the form of two-hundred and forty-eight limbs and organs and three-hundred and sixty-five veins and sinews, which equal six-hundred and thirteen in number – for which reason, all the levels of the chaining down of the worlds (which were created for him) are of like number – so likewise, the soul also possesses six-hundred and thirteen powers. [It should be noted that the novelty of this discourse, is the statement that because the form of his body numbers six-hundred and thirteen, therefore his soul also possesses six-hundred and thirteen powers.]³⁹⁶

The discourse then continues to explain that the six hundred and thirteen *mitzvot* depend on these six hundred and thirteen powers. In other words, this is an additional explanation to the verse, “Yaakov is the rope (*Chevel*-חבל) of His

³⁹³ See Tanya, Ch. 51

³⁹⁴ Mishnah Sanhedrin 4:5

³⁹⁵ Likkutei Torah, Shlach 37d and elsewhere

³⁹⁶ This is explained at greater length at the beginning of the Sichah-talk of Shabbat Parshat Beshalach (Torat Menachem, Vol. 11 p. 51 and on).

inheritance,” namely, that the rope refers to the *mitzvot*, which are the six-hundred and thirteen commandments.

Now, these two matters are interdependent. For, since man, for whom the world was created (beginning with the restraint of the first *Tzimtzum*), possesses a form that is six-hundred and thirteen in number, therefore, it likewise is the case that the *mitzvot*, which are the paths, channels and drawings forth, through which he can rectify the world (beginning with the restraint of the first *Tzimtzum*, and everything that follows it), also number six-hundred and thirteen.

Now, in regard to the rope (*Chevel*-חבל) of the *mitzvot* that is braided with six-hundred and thirteen strands - each specific commandment-*mitzvah* is a particular strand. If a Jew transgresses any particular sin, may the Merciful One save us, then that particular strand alone is severed and ceases (even though that strand also possesses the essence of this particular). Nevertheless, his general bond, as a whole, remains intact.

However, this is not so of matters in which one becomes culpable of being cut off spiritually (*Karet*) or death by the hands of the earthly court etc., because these matters effect the general bond of his soul to its source and root in *HaShem*-יהו"ה Above. Therefore, even the masses - that is, those who are ignorant in Torah or weak minded - fear and tremble when it comes to transgressing such sins. This is not because they understand and comprehend, but only because of their natural fear of sin (as discussed in chapter four). For, they sense that the matter relates to their general bond with the Source of their

vitality Above in *HaShem*-יהו"ה, blessed is He (as explained in the discourse).

Nevertheless, when it comes to the general matter of the creation of the world-*Olam*-עולם (which is of the root “concealment-*He'elem*-העלם,” beginning with the restraint of the first *Tzimtzum*) and includes the entire order of the chaining down of the worlds (*Seder HaHishtalshelut*), in which the world of chaos-*Tohu* preceded the world of rectification-*Tikkun* (as explained in chapter four), it is possible that the spirit of folly (*Ru'ach Shtut*) (due to the animalistic soul that is rooted in the world of chaos-*Tohu*) can cover over the truth, even in regard to sins that are punishable by spiritual severance from Above or death by the earthly court.

That is, even under such circumstances, it can appear to a person that he retains his Jewishness and continues to be bound to the Source of his vitality in *HaShem*-יהו"ה. He thus,³⁹⁷ “blesses himself in his heart, saying, ‘Peace will be with me, though I walk as my heart sees fit in order to quench the craving and thirst,’” That is, he thinks he will benefit from the sin, in that through it, more vitality will be drawn to him.³⁹⁸ However, all this is only within the chaining down of the worlds (*Seder HaHishtalshelut*), which is the general matter indicated by the verse, “Yaakov is the rope (*Chevel*-חבל) of His inheritance.”

However, there is another, loftier matter than this, about which the verse states, “For *HaShem*’s-יהו"ה portion (*Chelek*-חלק) is His people.” This matter transcends the chaining down

³⁹⁷ Deuteronomy 29:18

³⁹⁸ See Kuntres U'Maayon Maamar 10, Ch. 1

of the worlds (*Hishtalshehut*). For, in general, the Name *HaShem*-יהו"ה – which means, “He Was and Is and Will Be as One-*Hayah v’Hoveh v’Yihyeh*-יהי"ה והי"ה ויהי"ה”³⁹⁹ – transcends the chaining down of the worlds (*Hishtalshehut*).

The explanation is that, “the portion of *HaShem-Chelek* *HaShem*-יהו"ה חלק,” means that it is part (*Chelek*-חלק) of His Essential Self, and in regard to His Essence, if a person takes hold of part of Him, he takes hold of all of Him (as taught by the Baal Shem Tov).⁴⁰⁰ Thus, since “the portion (*Chelek*-חלק) of *HaShem*-יהו"ה is His people,” in that the soul of a Jew is literally “part (*Chelek*-חלק) of God from on high,”⁴⁰¹ he therefore is one with the Essential Self of *HaShem*-יהו"ה, blessed is He.

This is true to such an extent that the Holy Rav, the Maggid of Mezheritch, explains the words of the Midrash as follows:⁴⁰² The Midrash states,⁴⁰³ “It says in the verse,⁴⁰⁴ ‘You shall be holy,’ Can one be holy like Me? (*Yachol Kamoni*). The verse therefore continues, ‘For I, *HaShem*-יהו"ה your God, am holy,’ – that is, My holiness is higher than your holiness.”

The Maggid explains that His holiness Above [indicated by the words, “My holiness,” is the aspect of “I am holy

³⁹⁹ Zohar III 257b (Ra’aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9; Tanya Shaar HaYichud v’HaEmunah Ch. 7 (82a)

⁴⁰⁰ *Hemshech* 5666 p. 522; Also see Sefer HaSichot 5701 p. 32, note 19.

⁴⁰¹ Tanya, Ch. 2; Job 31:2

⁴⁰² Ohr HaTorah of the Holy Maggid, Rabbi Dovber of Mezhritch 39b

⁴⁰³ Midrash Vayikra Rabba 24:9

⁴⁰⁴ Leviticus 19:2

(*Kadosh Ani*-קדוש אני-)⁴⁰⁵ and is higher (and loftier) than “your holiness” which is the matter of “you shall be holy (*Kedoshim Tihyu*-תהיו קדושים).”⁴⁰⁶ This may be understood through the story of the people of a land who made three crowns for their king... In the same manner, *HaShem*-יהו"ה placed one crown upon his own head (“I am holy (*Kadosh Ani*-קדוש אני-)”), and He placed two crowns upon the heads of the children of Israel⁴⁰⁷ (“You shall be holy-*Kedoshim Tihyu*-תהיו קדושים).] However, all this is dependent on “your holiness.”

This seems to indicate that the Rav, the Maggid of Mezheritch, explains the words of Midrash, “*Yachol Kamoni*-יכול כמוני” not as a question, “Can one be holy like Me?” But as a positive instruction, “He can be holy like Me,”⁴⁰⁸ and he brings proof from the continuation of the verse, “For I, *HaShem*-יהו"ה your God, am holy.” That is, “My Holiness is higher than your holiness.” That is, because the essential self of the Jewish soul is bound to the Essential Self of *HaShem*-יהו"ה, blessed is He, which is the matter of, “*HaShem*’s-יהו"ה-s portion (*Chelek*-חלק) is His people,” he therefore can be, “holy like Me.”

Moreover, this matter applies to every single Jew, as the verse explicitly states, “For *HaShem*’s-יהו"ה-s portion (*Chelek*-חלק) is His people,” – specifying “His people-*Amo*-עמו.” The term “His people-*Amo*-עמו” here is understood to indicate their

⁴⁰⁵ That is, in the singular form.

⁴⁰⁶ That is, in the plural form.

⁴⁰⁷ Midrash Vayikra Rabba 24:8

⁴⁰⁸ See Me’or Eynayim, Kedoshim p. 93

lofty status, as Midrash states,⁴⁰⁹ “The word ‘His people-*Amo-עמו*’ is similar to saying, ‘with Him-*Eemo-עמו*.’”⁴¹⁰

However, the word “people-*Am-עם*” is also related to, “dimmed coals-*Gechalim Omemot-עוממות*,”⁴¹¹ in that “a king without a nation (*Am-עם*) is not a king.”⁴¹² This is because the subjects of the king are separate, unrelated and distant from the level of the king.⁴¹³ In other words, just as in the matter of, “the rope of His inheritance,” the verse specifies, “*Yaakov-יעקב*,” indicating that the bond brought about by the rope of the Jewish soul, applies even to its lowest levels, which is the aspect of the “heels-*Akavayim-עקביים*” (as explained in the discourse), it likewise is so in regard to, “the portion of *HaShem-יהוה*,” in which the verse specifies, “His people-*Amo-עמו*,” which even includes those who are like separate entities. In other words, regardless of their state and standing, they nevertheless are “a portion of *HaShem-יהוה*,” that is, part of His Essential Being, and are therefore one with Him, blessed is He.

Now, because of this matter of “*HaShem*’s-*יהוה*’s portion is His people,” meaning that each and every Jew transcends the order of the chaining down of the worlds (*Seder Hishtalshehut*)

⁴⁰⁹ Midrash Shemot Rabba 31

⁴¹⁰ See Likkutei Torah, Bamidbar 6b; Ohr HaTorah Shemot p. 89-90.

⁴¹¹ Midrash Eicha Rabba 4:1; Talmud Bavli, Pesachim 27a, and elsewhere; Also see Sefer HaShoroshim Radak; Ezekiel 31:8; Also see Tanya, Shaar HaYichud v’HaEmunah, Ch. 7; Sefer HaMaamarim 5660 p. 6, and elsewhere.

⁴¹² See Etz Yosef to Midrash Bamidbar Rabba citing Yalkut Shimoni who cites Pirke d’Rabbi Eliezer; Also see the beginning of Rabbi Eliezer of Worms (Rokeach) commentary to Sefer Yetzirah citing Pirke d’Rabbi Eliezer; Also see Rabbeinu Bachaye to Genesis 38:30, and elsewhere; Also see Tanya, Shaar HaYichud v’HaEmunah, Ch. 7.

⁴¹³ See Tanya, Shaar HaYichud v’HaEmunah, Ch. 7 *ibid*.

and is one with *HaShem* 's-יהו"ה Essential Being, blessed is He, it therefore is utterly impossible for the spirit of folly of the animalistic soul to cover over the truth.

This is because the power to cover over and conceal, that the animalistic soul has, is only because it is rooted in the world of chaos-*Tohu*, which preceded the world of rectification-*Tikkun*. However, this precedence of chaos-*Tohu* over rectification-*Tikkun* is only within the chaining down of the worlds (*Seder Hishtalshelut*). However, higher than the chaining down of the worlds (*Seder Hishtalshelut*) this is not applicable. That is, although in regard to this, the verse states,⁴¹⁴ “Was not Esav the brother of Yaakov?” the verse nonetheless continues, “but I loved Yaakov” specifically, for, “*HaShem*’s-יהו"ה portion is His people.”

The explanation of this, as it applies to serving *HaShem*-יהו"ה, blessed is He, is that the spirit of folly can only cover and conceal matters in a person, that relate to the chaining down of the world and the powers of his soul. This generally includes serving *HaShem*-יהו"ה, blessed is He, in a way that accords to the parameters of reason and intellect, in a way of give and take, questions and answers.

However, this is not so of the aspect that transcends the chaining down of the worlds, that is, service of *HaShem*-יהו"ה, blessed is He, that stems from the essential self of the soul, in other words, from the aspect of its singular essence-*Yechidah*. The essential self of the soul is called singular-*Yechidah*

⁴¹⁴ Malachi 1:2

(יחידה)⁴¹⁵ because it receives from the Singular One-*Yachid* (יחיד),⁴¹⁶ which refers to the matter of, “the one created spark that receives from the one spark of the Creator,”⁴¹⁷ [in a manner that they are not two separate entities, but become one]. On this level of the soul, concealment and hiddenness is utterly inapplicable.

As explained at length by his honorable holiness, the Tzemach Tzedek,⁴¹⁸ the birthright of Esav only relates to the matter of the intangible nothing (*Ayin*) that refines the tangible something (*Yesh*). That is, since the intangible nothing (*Ayin*) is drawn forth for the purpose of refining the tangible something (*Yesh*), it must be said that the tangible something (*Yesh*) preceded the intangible nothing (*Ayin*), since it is only once there is an existence of tangible something (*Yesh*) that the intangible nothing (*Ayin*) can come and refine it. However, the intangible nothing (*Ayin*) of the True Something (*Yesh HaAmeete*) most certainly precedes the created something (*Yesh HaNivra*). Because of this, Yaakov took (not only the blessing (*Brachah*), as it states,⁴¹⁹ “now he took my blessing,” but also) the birthright (as the verse states, “He took my

⁴¹⁵ The suffix letter *Hey*-ה makes the term feminine, indicating that it is the recipient of the Singular Essence of *HaShem*-יהוה, blessed is He, which is called *Yachid*-יחיד, in the masculine, as He is the Singular Preexistent Intrinsic and Essential Being who bestows existence to all that is.

⁴¹⁶ Likkutei Torah, Re’eh 25a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11; Sefer HaMaamarim 5696 p. 57.

⁴¹⁷ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1, cited in Likkutei Torah Re’eh 27a; Also see the note of the Rebbe to Sefer HaMaamarim 5710 p. 115. Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5713, translated in The Teachings of The Rebbe 5713, Discourse 9.

⁴¹⁸ Ohr HaTorah, Vayishlach 231b and on

⁴¹⁹ Genesis 27:36

birthright”), so that it is specifically Yaakov who is the firstborn.

Now, these two aspects also exist within man himself. The intangible nothing (*Ayin*) that refines the tangible something (*Yesh*), is the matter of the illumination of the light of wisdom-*Chochmah* which manifests within the limbs and organs of the body, beginning with the brain in the head, which is the matter of intellect. This generally refers to all service of *HaShem*-יהו"ה, blessed is He, that accords to the dictates of reason and intellect.

This aspect precedes and transcends the level of the tangible something (*Yesh*), and it is because of this aspect, that a spirit of folly (*Ru'ach Shtut*) is possible. However, this is not so of the essence of the wisdom-*Chochmah* **itself**, which is comparable to the intangible nothing (*Ayin*) of the True Something (*Yesh HaAmeete*), in which case, it is utterly inapplicable for the spirit of folly to cover and conceal.

This is similar to the explanation in Tanya,⁴²⁰ that it is only in the aspects that spread forth **from** wisdom-*Chochmah* that the matter of exile and the garment of sackcloth of the extraneous husks (*Kelipah*), through which the folly to sin enters, is possible. However, in regard to the essence of wisdom-*Chochmah* itself, all the extraneous husks (*Kelipot*) are utterly and completely nullified and melt away like wax before *HaShem*-יהו"ה, blessed is He.⁴²¹

⁴²⁰ Tanya Ch. 19 (25a)

⁴²¹ See Psalms 97:5

This aspect comes to be revealed within every Jew, (even a person whose state and standing is such, that he is called by the lesser meaning of the term, “His people-*Amo*-עמו,” indicating that he is like a separate entity, nonetheless) if he is put into a situation that his faith in *HaShem*-יהו"ה, blessed is He, is tested, he stands up to the test. That is, this is something that relates to that which transcends the chaining down of the worlds (*Hishtalshlut*) and bonds him to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He. When it comes to this, the precedence of the world of chaos-*Tohu* is utterly nullified, and it thus is impossible for the spirit of folly to cover over and conceal. He therefore stands up to the test with self-sacrifice.

Moreover, when this power of faith in *HaShem*-יהו"ה, blessed is He, is awakened and revealed in a Jew, meaning that the essence of wisdom-*Chochmah* becomes revealed, and by its radiance, it also spreads and illuminates the rest of his body, then it also affects all his particulars, which are like the individual strands of the rope. This is because all the particulars of a Jew are of the essence, and thus come to be illuminated by the essence of his soul. [This is the meaning of his honorable holiness, my father-in-law, the Rebbe's parenthetical statement in the discourse, that “within the particular, is the whole essence of the particular.”] He thus stands up to the test of faith in *HaShem*-יהו"ה, blessed is He, even in a case that the faith of his heart would not be with him, if he did an act or professed something with his mouth [to save his life].

Now, in explanation of the specific wording, “For *HaShem*’s-יהו"ה portion (*Chelek*-חלק) is His people,” we may add that the verse specifically uses the term “portion-*Chelek*-חלק,” which is a term of “apportioning-*Chalukah*-חלוקה,” rather than a term of “giving-*Netinah*-נתינה.” The difference between, “apportioning-*Chalukah*-חלוקה” and “giving-*Netinah*-נתינה,” is as follows:

It states in Tractate Berachot,⁴²² “One who sees a sage of Israel recites the blessing: ‘Blessed are You *HaShem*-יהו"ה... Who has **apportioned** (*Chalak*-חלק) His wisdom to those who fear Him,” and “One who sees a king of Israel recites the blessing, ‘Blessed are You *HaShem*-יהו"ה... Who has **apportioned** (*Chalak*-חלק) His glory to those who fear Him.’” In contrast, upon seeing a sage of the nations of the world, one recites, “Blessed are You *HaShem*-יהו"ה... Who has **given** (*Natan*-נתן) of His wisdom to flesh and blood,” and if he sees a king of the nations of the world, he recites, “Blessed are You *HaShem*-יהו"ה... “Who has **given** (*Natan*-נתן) of His glory to flesh and blood.” The reason is stated in Magen Avraham,⁴²³ that “the Jewish people are a portion (*Chelek*-חלק) of *HaShem*-

⁴²² Talmud Bavli, Brachot 58a

⁴²³ Shulchan Aruch, Orach Chayim 224:4 (Also see the Turei Zahav there, section 1, “Whenever the term ‘apportioned-*Chalak*-חלק’ is used, you must know from Whom it is apportioned. In other words, there is a relationship between the one to whom it is apportioned and the One from Whom it is apportioned. In contrast, in regard to the nations of the world, who do not have such a relationship with the Giver, it is like a gift (*Matanah*-מתנה) which, once given, is no longer the responsibility of the Giver. That is, once the gift is given, it no longer is connected to the Giver.”)

יהו"ה and are in a state of adhesion (*Dveikut*) to Him. Therefore, the term ‘apportioned-*Chalak*-חלק’ is used. However, in regard to the nations of the world, who see themselves as separate entities, the word ‘gift-*Matanah*-מתנה,’ is used.”

Based on this, we can explain that the verse specifies, “For *HaShem*’s-יהו"ה portion (*Chelek*-חלק) is His people,” specifically using the term “portion-*Chelek*-חלק,” which indicates that each and every Jew (even those who are in the state indicated by the term, “His people-*Amo*-עמו”) have adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He. Moreover, since the Jewish people are a “portion of *HaShem*-יהו"ה,” therefore, even those matters that are given to them in a way of a gift, are not given in a way of separation (*Pirud*), but in a way of adhesion (*Dveikut*).

This is further explained by his honorable holiness, the Rebbe Maharash,⁴²⁴ (based on the teachings of the Tzemach Tzedek),⁴²⁵ regarding matters in which there is superiority to the aspect of a gift-*Matanah*-מתנה. That is, although there is a difference between a gift-*Matanah*-מתנה and an inheritance-*Yerushah*-ירושה, in that a gift-*Matanah*-מתנה has an end (similar to the matter of separation-*Pirud*), whereas an inheritance-*Yerushah*-ירושה has no end,⁴²⁶ nevertheless, when a person gives a gift to someone who is fit to inherit, then even the gift-*Matanah*-מתנה is in such a way that it too has no end.⁴²⁷

⁴²⁴ Sefer HaMaamarim 5627 p. 154 and on; Sefer HaMaamarim 5634 p. 278 and on.

⁴²⁵ Ohr HaTorah, Tisah p. 1,969 and on.

⁴²⁶ Talmud Bavli, Bava Batra 129a-b; 133a

⁴²⁷ Talmud Bavli, Bava Batra 133a ibid.

More particularly, this may be understood in regard to the Torah itself, in that we find that it too is called a “gift-*Matanah*-מתנה.”⁴²⁸ That is, when it comes to the revealed aspects of Torah, these being *Pshat*-פשט, *Remez*-רמז and *Drush*-דרוש, that form the acronym פ”ר, which is the root of the word, “separation-*Pirud*-פירוד,”⁴²⁹ a person indeed can remain in a state of separation (as explained in the Zohar).⁴³⁰ This is similar to the teaching of our sages, of blessed memory,⁴³¹ “Woe to so-and-so, who has studied Torah... see how destructive are his deeds and how ugly are his ways,” (since his study lacks the fear of Heaven). This is so much so, that for an unmeritorious person, his Torah study becomes the opposite of an elixir of life for him. That is, it is similar to a gift-*Matanah*-מתנה that has an end.

However, since the mysteries-*Sod* and inner teachings of Torah are the aspect of the Tree of Life,⁴³² which transcends the matter of refinement (*Birurim*),⁴³³ and within which the coverings and concealments of the spirit of folly are entirely inapplicable, then even his study of *Pshat*, *Remez*, and *Drush* will be elevated to be in a manner of bonding and adhering to *HaShem*-יהו”ה, blessed is He. In such a case, even the gifts-*Matanah*-מתנה of the revealed parts of Torah, are in such a

⁴²⁸ Talmud Bavli, Brachot 5a and elsewhere.

⁴²⁹ See Rabbi Moshe Zacuto (Ramaz) to Zohar I 4b

⁴³⁰ See Zohar III 275b (*Ra’ayah Mehemna*); Also see Igrot Kodesh, Vol. 9 p. 233, letter dated 11 Menachem Av 5714.

⁴³¹ Talmud Bavli, Yoma 86b

⁴³² Zohar III 124b (*Ra’ayah Mehemnah*); Tanya, Egeret HaKodesh, Epistle 26; Kuntras Etz HaChayim Ch.11 and on.

⁴³³ Which relate to the Tree of the Knowledge of good and evil

manner that they have no end, since it is a gift to a person who is fit to inherit. This is because his connection to the inner aspects of Torah is in a manner of an inheritance, in which there is no end.

Moreover, in this, there also is the superiority of the aspect of a gift-*Matanah*-מתנה, (for, we find that when the term “gift-*Matanah*-מתנה” is used in reference to Torah, it indicates superiority), in that the gift is not commensurate to the labor and toil of the person receiving the gift. Rather, it is given to him as a gift-*Matanah*-מתנה from Above.

What this refers to is that through the study of Torah, “It is I (the Essential Being of *HaShem*-יהו"ה Himself, blessed is He) that you are taking,”⁴³⁴ since,⁴³⁵ “I have placed Myself into My writings.” In other words, *HaShem*-יהו"ה, blessed is He, invested the very Essence of His Being into the Torah.

The Midrash⁴³⁶ makes a similar statement in explaining the verse,⁴³⁷ “And let them take a portion for Me,” that, “This is analogous to a king who had an only daughter. Another king married her and wanted to take her back to his land. The king said to him: ‘The daughter I have given you is my only child and I cannot bear to be separated from her, but since she is your wife, I cannot tell you not to take her. However, do me this favor; wherever you go, provide a small room for me to live with you, for I cannot leave my daughter.’ So likewise, the

⁴³⁴ Midrash Shemot Rabba 33:6; Tanya Ch. 47 (67a).

⁴³⁵ Talmud Bavli, Shabbat 105a (Ein Yaakov version), and elsewhere; Also see Likkutei Torah, Shelach 48d and on.

⁴³⁶ Midrash Shemot Rabba 33:1

⁴³⁷ Exodus 25:2

Holy One, blessed is He, said to the Jewish people: ‘I have given you the Torah, but I cannot bear to be separated from her. On the other hand, I cannot tell you not to take her. However, wherever you go, make a house for me to dwell in.’

In other words, the giving of the Torah is in such a way that it also bears the existence and superiority of the One who bestows the inheritance. It thus has both elements of superiority - the superiority of an inheritance-*Yerushah*-ירושה that has no end, and the superiority of a gift-*Matanah*-מתנה that transcends what a person is capable of attaining through his own toil and effort. (This is in addition to the fact that the gift-*Matanah*-מתנה is also in a way that there is no end, since the study of the inner teachings of the Torah is also included in it.)

7.

This then, is the meaning of the verse,⁴³⁸ “For *HaShem*’s יהו"ה portion is His people; Yaakov is the rope of His inheritance.” That is, even when because of the aspect of “Yaakov is the rope of His inheritance,” there is the matter of the spirit of folly that covers over and conceals, to the point that it is possible for the rope that bonds to be severed, due to sins, may the Merciful One save us, nevertheless, even then, there still is the matter of “*HaShem*’s יהו"ה portion (*Chelek*-חלק) is His people,” which is a bond due to one’s very essence, in which concealment and hiddenness is entirely inapplicable.

⁴³⁸ Deuteronomy 32:9

Moreover, due to this matter of “*HaShem*’s יהו"ה portion (*Chelek*-חלק) is His people,” there ultimately is even a rectification of, “the rope (*Chevel*-חבל) of His inheritance.” That is, even the particular strands of his soul that were severed, return and become bonded, thus effecting a bond between the Jew below and the root of his vitality Above in *HaShem*-יהו"ה.

This is similar to the explanation of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,⁴³⁹ on the verse,⁴⁴⁰ “Your iniquities have separated between you and your God.” He explains that the wording here indicates that the separation brought about through sin is solely, “between you,” specifically. However, from the vantage of, “your God,” even sin does not separate. He adds that, as stated in Iggeret HaTeshuvah, in reality, nothing actually divides or separates except for “your iniquities,” since they are in opposition to *HaShem*’s יהו"ה Supernal will. In other words, this only relates to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and aspects that are not openly revealed and illuminated. This is not the case however, when it comes to the Essential Being of the Light of *HaShem*-יהו"ה Himself, blessed is He.

The explanation is that, in addition to the fact that the separation caused by sin is from man’s side (“between you”), the separation is only “between you and your God-*Elohei*”chem-אלהיכם.” The term “your God-*Elohei*”chem-אלהיכם” means the source of your strength and vitality, and

⁴³⁹ Sefer HaMaamarim 5671 p. 74

⁴⁴⁰ Isaiah 59:2

primarily refers to the aspect of *HaShem* 's-יהו"ה light that fills all worlds (*Memale Kol Almin*). It sometimes also refers to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), (since the sins transgress *HaShem* 's-יהו"ה, Supernal will, blessed is He).

However, this is only in regard to matters that are not revealed in open illumination, but are concealed. In contrast, when it comes to the Singular Preexistent Intrinsic and Essential Being of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, there utterly is nothing whatsoever that can cover over and conceal. Moreover, from the perspective of His Essential Self, blessed is He, (before Whom concealment and hiddenness is utterly inapplicable), concealment is utterly nullified, even below.

This is similar to what we find about the exodus from Egypt, as written,⁴⁴¹ "I shall go through the land of Egypt on this night, and I shall strike every firstborn in the land of Egypt, from man to beast; and against all the gods of Egypt I shall mete out punishment – I am *HaShem*-יהו"ה." Our sages, of blessed memory, expounded upon this saying,⁴⁴² "I and not an angel... I and not a *seraph*... I and not an emissary... I am He, and no other." That is, the Holy One, blessed is He, in His glory, redeemed them Himself.⁴⁴³

In other words, in order to bring about the exodus of the children of Israel from the power of the extraneous husks

⁴⁴¹ Exodus 12:12

⁴⁴² Liturgy of the Haggadah for Pesach, section entitled "*VaYotzi'einu*."

⁴⁴³ Zohar I 117b; Likkutei Torah Tzav 12c, 16a; Torat Chayim Bereishit 27b; Siddur Im Divrei Elokim Chayim 299a, and elsewhere.

(*Kelipot*), in that they were entrenched in the forty-nine gates of impurity,⁴⁴⁴ may the Merciful One save us, it was necessary for there to specifically be a drawing forth of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He. For, He is capable of drawing forth even in a place of darkness, such as the external husks (*Kelipot*) of Egypt, and in a manner that they utterly derive no sustenance whatsoever from it, God forbid.

(In other words, this is unlike drawing forth revelations (*Giluyim*), in which the opposing side of evil can possibly derive sustenance.) On the contrary, this caused the complete shattering of the external husk (*Kelipah*), together with the exodus and redemption of the Jewish people from Egypt. About this it states that for the Egyptians it was an affliction, but for the Jewish people it was healing.⁴⁴⁵

The same applies to the spiritual exodus from Egypt (which is the inner theme of every particular in a person's service of *HaShem*-יהו"ה, blessed is He).⁴⁴⁶ That is, even if there is a strong impulse from the spirit of folly to transgress, thereby causing the aspect of,⁴⁴⁷ "Your iniquities have separated between you," to the point that the rope that bonds him to the source of his vitality Above is severed, nevertheless, even the most unworthy Jew retains the bond of the essence of his soul to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He (a bond of essence to essence).

⁴⁴⁴ See Zohar Chadash Yitro and elsewhere.

⁴⁴⁵ See Isaiah 19:22; Zohar II 36a

⁴⁴⁶ See Tanya, Ch. 47; Torah Ohr, Shemot 49d; Va'era 57b and on; Yitro 71c-d, and elsewhere.

⁴⁴⁷ Isaiah 59:2

Because of this, in reality, it is inapplicable for there to be any true separation or cessation caused through the sin, whatever sin it may be. Moreover, this matter (that the sin does not cause separation) is in such a way that it is inapplicable for the external husks of evil (*Kelipot*) to derive any benefit from it, Heaven forbid. Quite the contrary, because of this essential bond, he utterly nullifies the spirit of folly completely, (similar to how, for the Egyptians, there was affliction), and “in a single hour or moment he (can) return”⁴⁴⁸ to *HaShem*-יהו"ה, blessed is He, and be propelled from the depths of the abyss to the depths of the heights (such that, for the Jewish people, it is healing).

This then, is what his honorable holiness, the Rebbe Rashab, whose soul is in Eden, meant in Kuntras HaAvodah.⁴⁴⁹ Namely, that when it comes to a test in matters of faith in *HaShem*-יהו"ה, blessed is He, at which point there is a revelation of the singular-*Yechidah* essence of his soul, then not only will a Jew stand up to the test itself, but beyond this, the revelation of the singular-*Yechidah* essence of his soul will cause a complete change in him, in all his matters.

8.

Now, beyond what was stated above, that when it comes to a test in a matter of faith in *HaShem*-יהו"ה, blessed is He, the spirit of folly is nullified; a person must also serve *HaShem*-יהו"ה, blessed is He, in such a manner that there is no room for

⁴⁴⁸ Zohar I 129a

⁴⁴⁹ Kuntres HaAvodah Ch. 5

the spirit of folly in the first place. To further elucidate, it was explained at length in the discourse,⁴⁵⁰ that the reason there is a spirit of folly is because of lack of knowledge of *HaShem*-יהו"ה, blessed is He. This is because most souls of our generation (and many of souls of earlier generations) are (not in the aspect indicated by the words, "the seed of man," but are rather) the aspect of, "the seed of animal," who do not have knowledge of *HaShem*-יהו"ה.⁴⁵¹ In other words, the lacking is (not merely in knowledge-*Da'at*, but) in recognition and sensitivity to Godliness (to the point of actually seeing Godliness), and because of this, they are overpowered by the spirit of folly (*Ru'ach Shtut*).

The remedy for this, is to draw forth the aspect of knowledge of *HaShem*-יהו"ה, blessed is He, through our teacher Moshe, the first redeemer⁴⁵² and shepherd of the children of Israel, and from him there is assistance for this. This accords with the explanation in Tanya,⁴⁵³ that Moshe is the last of the seven shepherds, and includes them all. This is why specifically he is called, "The shepherd of faith" (*Ra'aya Mehemna*).

For, it is our teacher Moshe who draws knowledge of *HaShem*-יהו"ה to all the souls of the Jewish people, including those who are in the category of, "the seed of animal." About

⁴⁵⁰ See the discourse entitled "*Bati LeGani*" of the past year 5713, Ch. 7 (Torat Menachem, Sefer HaMaamarim Shvat p. 292; Sefer HaMaamarim 5713 p. 85 and on, translated in The Teachings of The Rebbe – 5713).

⁴⁵¹ See Torah Ohr, Mishpatim 74c and on.

⁴⁵² See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Vayechi 49:10; Torah Ohr, Mishpatim 75b.

⁴⁵³ Tanya, Ch. 42

this⁴⁵⁴ the verse states,⁴⁵⁵ “I shall provide grass (*Eisev*-עשב) in your field for your cattle, and you will eat and be satisfied.” The term “grass-*Eisev*-עשב” refers to the matter of knowledge of *HaShem*-יהו"ה, blessed is He, as indicated by the fact that the term “grass-*Eisev*-עשב” consists of the Name of Seventy-Two-ב"ב(י"ד ה"י ו"ו ה"י) with the inclusion of the letter *Sin*-ש in the middle of the word (indicating the three emotive qualities; kindness-*Chessed*, might-*Gevurah*, and beauty-*Tiferet*, the existence of which is sustained by knowledge-*Da'at*).⁴⁵⁶ This is drawn forth “in your field for your **cattle**,” referring to those souls that are in the category of, “the seed of animal” (*Zera Beheima*). About this the verse states,⁴⁵⁷ “Dwell in the land and nourish faith.” That is, our teacher Moshe, the shepherd of faith, shepherds and nourishes the faith of the Jewish people, so that it does not remain transcendent and dissonant. For, if faith only remains transcendent, it is then possible that, “even a thief while standing on the threshold, calls out to the Merciful One for assistance.”⁴⁵⁸ Rather, the faith is drawn in an inner manner, in which case, it becomes impossible for a person to transgress and sin, since it is the opposite of *HaShem*'s-יהו"ה, Supernal will, blessed is He.

The same applies to the offshoot of Moshe in each generation,⁴⁵⁹ that is, the Rebbes and princes of the generations,

⁴⁵⁴ See Torah Ohr Mishpatim ibid.

⁴⁵⁵ Deuteronomy 11:15

⁴⁵⁶ See Biurei HaZohar of the Tzemach Tzedek, Vol. 1 p. 7.

⁴⁵⁷ Psalms 37:3

⁴⁵⁸ Talmud Bavli, Brachot 63a (Ein Yaakov version).

⁴⁵⁹ Tikkunei Zohar, Tikkun 69 (112a, 114a)

all the way to his honorable holiness, my father-in-law, the Rebbe, whose *Hilulah* we are celebrating today. He toiled on behalf of each and every Jew, including those whose state and standing is that they see themselves as separate, that is, those who are in the category indicated by the term, “His people-*Amo*-עמו,” meaning “dimness-*Omamut*-עוממות,” in that they have become distant and entrenched in the lusts, pleasures and passions of the physical world.

Moreover, he even toiled on behalf of those in whom the rope of their souls has become cut off through sins that are punishable by spiritual severance (*Karet*) or death by the hands of the earthly court. This is the very essence of a Rebbe, in that he is an intermediary who connects⁴⁶⁰ the Jewish people to *HaShem*-יהו"ה, blessed is He, as our teacher, Moshe stated,⁴⁶¹ “I stood between *HaShem*-יהו"ה and you.” Moreover, he affects that the aspect of the singular-*Yechidah* essence can be revealed in them and actualize its effects, beginning with the matter of tests, by explaining that in matters such as these, a person must stand up to the test. Subsequently, over time, he affects a bond of the rope of their soul, even in regard to its particular strands.

How much more is it so, that he affects those who are in the aspect indicated by the word, “His people-*Amo*-עמו,” as a term of elevation (as mentioned in chapter five), so that they

⁴⁶⁰ See Sefer HaSichot, Torat Shalom p. 158; Discourse entitled “*Bati LeGani* – I have come to My garden” 5712, Ch. 5, translated in The Teachings of The Rebbe 5712 (Sefer HaMaamarim Shvat p. 283; Sefer HaMaamarim 5712 p. 212, and elsewhere).

⁴⁶¹ Deuteronomy 5:5

never come to a state that the spirit of folly can cover over the truth.

Similarly, he bequeathed the matter of “the rope of His inheritance” to the generation that follows him; granting us the merit to continue his works, and instructing us to do so, and we, in turn, shall follow in his ways.⁴⁶² For, he has cleared the path and guided us on how to actualize all the above. We shall do so with great success, in a manner that transcends the natural order, but within the natural order, and we shall fulfill *HaShem*’s יהו"ה ultimate Supernal intent in creating the worlds, to make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”⁴⁶³ May all this be accomplished with kindness and mercy,⁴⁶⁴ with wondrous success, below ten-handsbreadths!

⁴⁶² See Tanya, Iggeret HaKodesh, Epistle 27 (146a).

⁴⁶³ See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba Ch. 3; Bamidbar Rabba 13:6; Tanya Ch. 36; and elsewhere.

⁴⁶⁴ See Sichat Simchat Torah 5693 (Igrot Kodesh Vol. 3, p. 353; Torat Menachem – Reshimat HaYoman p. 242; HaYom Yom 20 Cheshvan).

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

Delivered on the 10th of Shvat, 5715

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

1.

The⁴⁶⁵ verse states,⁴⁶⁶ “I have come to My garden My sister, My bride.” About this Midrash states⁴⁶⁷ that the word, “to My garden-*Gani*-גני,” means, “to My wedding canopy-*Genuni*-גנוני,” to the place of My primary dwelling at first. For the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Ikar Shechinah*, was in the lowest of worlds.⁴⁶⁸ Only afterwards, because of the sin of the tree of the knowledge of good and evil, which was the root cause of all subsequent sins, the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was withdrawn from below to Above.

After this, righteous-*Tzaddikim* arose and through their service of *HaShem*-יהו"ה, blessed is He, they drew down

⁴⁶⁵ On the copy of the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe added citations to the various teachings of the previous Rebbe of Chabad mentioned in the discourse, which were included in the final printed text. This discourse is primarily founded upon the fifth chapter of the discourse entitled “*Bati LeGani* – I have come to My garden” 5710 (Sefer HaMaamarim 5710 p. 117 and on).

⁴⁶⁶ Song of Songs 5:1

⁴⁶⁷ Midrash Rabba, Shir HaShirim 5:1

⁴⁶⁸ See the discourse entitled “*Bati LeGani* – I have come to My garden” 5710, Ch. 1-4 (Sefer HaMaamarim p. 111 and on); Also see the discourse entitled “*Bati LeGani* – I have come to My garden” of the preceding years 5711 through 5714, translated in The Teachings of The Rebbe.

HaShem’s-יהו"ה Indwelling Presence from Above to below, until our teacher Moshe, who was the seventh – and “all sevens are beloved”⁴⁶⁹ – drew down the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, from the first (and lowest of the seven firmaments) to earth, thus returning it to the lower worlds.

This is likewise the service of all the righteous-*Tzaddikim*, in that they draw down and bring about the dwelling⁴⁷⁰ of the aspect of⁴⁷¹ “He who dwells forever, who is exalted and holy,” to be revealed below. This comes about through their service of *HaShem*-יהו"ה, blessed is He, of restraining the opposing side of evil, through which they cause⁴⁷² “the glory of the Holy One, blessed is He, to be elevated in all worlds.” [To clarify, the meaning of the term “elevated” (*Istalek*-אסתלק) here is that His presence is openly revealed here below, only that it is in a manner of exaltedness, which is called by the term “elevated” (*Istalek*-אסתלק).]⁴⁷³ In other words, they cause an illumination and revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends (*Sovev*) and is equally present in all worlds.

Now, in general, the matter of drawing down the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah* (שכינה), is

⁴⁶⁹ Midrash Vayikra Rabba 29:11 - משכנינים

⁴⁷⁰ See Maharzu commentary to Midrash Bereishit Rabba 19:7; Matnot Kehunah and Maharzu to Midrash Bamidbar Rabba 13:2.

⁴⁷¹ See the liturgy of the morning Shabbat prayers – שוכן עד מרום וקדוש – and Shir HaShirim Rabba ibid. Also see Isaiah 57:15 – “He who dwells forever and Whose Name is holy.”

⁴⁷² See Tanya, Ch. 27 (34a); Likkutei Torah Pekudei citing Zohar II 128b (and Zohar ibid 67b, 184a); Torah Ohr, Vayakhel 89d; Likkutei Torah Chukat 65c.

⁴⁷³ See Torah Ohr, Vayakhel 89d

the matter of the Tabernacle (*Mishkan*-משכן) and the Holy Temple. This is as stated,⁴⁷⁴ “They shall make a sanctuary (*Mikdash*) for Me, and I will dwell (*V'Shachanti*-ושכנתי) within them.” It is why the primary mode of serving *HaShem*-יהו"ה, blessed is He, in the Holy Temple was the service of the sacrificial offerings, which possesses two motions, the motion of ascent and the motion of drawing down. For, about the sacrificial offerings it is written,⁴⁷⁵ “A fire-offering, a satisfying aroma to *HaShem*-יהו"ה,” which is a matter of ascent from below to Above. In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of offering and bringing one's strengths and talents close to *HaShem*-יהו"ה, blessed is He.⁴⁷⁶ Through doing so, one brings about a “satisfying aroma (*Rei'ach Nicho'ach*-ריח ניחוח) to *HaShem*-יהו"ה,” in that,⁴⁷⁷ “It brings satisfaction of spirit (*Nachat Ru'ach*-נחת רוח) before Me that I spoke and My will was done.” That is, the term “satisfaction-*Nachat*-נחת” is of the same root as in the phrase⁴⁷⁸ “descending a level-*Nachot Darga*-נחות דרגא,”⁴⁷⁹ thus indicating the matter of drawing down from Above to below.

The same applies to serving *HaShem*-יהו"ה, blessed is He. That is, through the toil of restraining the opposing side of evil, which is a matter of ascent, we affect a drawing down of

⁴⁷⁴ Exodus 25:8

⁴⁷⁵ Leviticus 1:9; Numbers 28:8

⁴⁷⁶ See *Sefer HaBahir*, Siman 46 (109)

⁴⁷⁷ *Torat Kohanim* and *Rashi* to *Leviticus* *ibid.*, and *Sifrei* and *Rashi* to *Numbers* *ibid.*

⁴⁷⁸ *Talmud Bavli*, *Yavmot* 63a

⁴⁷⁹ See *Likkutei Torah Pinchas* 76a; *Teitzei* 35c

the light of *HaShem*-יהו"ה, blessed is He, that is equally present in all worlds.

Now, in order for this kind of service of *HaShem*-יהו"ה, blessed is He, to be applicable, the opposite of holiness, which covers over the truth of *HaShem*-יהו"ה, must necessarily be. Because of this, a person could err and think that even when he transgresses the will of *HaShem*-יהו"ה, blessed is He, he nevertheless retains his Jewishness.⁴⁸⁰ This is because a spirit of folly (*Ru'ach Shtut*-רוח שטות) has entered him, the result of which is that he could possibly transgress and sin.⁴⁸¹

Thus, when we remove and nullify the spirit of folly, which is the matter of restraining (*Itkafia*) and thus subduing the opposing side of evil, followed by the matter of transformation (*It'hapcha*), meaning that the folly of the opposite of holiness is transformed into holiness, with this the Tabernacle (*Mishkan*-משכן) is built. This is because the Tabernacle was built of acacia wood (*Atzei Shittim*-עצי שטים) and the term "*Shittim*-שטים" is of the same root as "folly-*Shtut*-שטות." It is within the Tabernacle (*Mishkan*-משכן) that the sacrificial offerings (*Korbanot*-קרבנות) were brought in service of *HaShem*-יהו"ה, blessed is He, which is the matter of bringing one's strengths close (*Kiruv*-קירוב) to *HaShem*-יהו"ה, blessed is He, in a manner of ascent from below to Above. This affects a drawing forth from Above to below, as expressed in the verse,⁴⁸² "I shall dwell (*v'Shachanti*-ושכנתי) within them."

⁴⁸⁰ See Tanya, Ch. 14

⁴⁸¹ See Talmud Bavli, Sota 3a; Tanya Ch. 24

⁴⁸² Exodus 25:8

The same applies even after the destruction of the Holy Temple, for all these matters are still present spiritually. This means that through serving *HaShem*-יהו"ה, blessed is He, by restraining the opposite of holiness in oneself, the matter of the sacrificial offerings is spiritually affected in him. About this the verse states,⁴⁸³ "When a man brings an offering **from you** (*Mikhem*-מכם)." That is, the primary aspect of bringing sacrificial offerings is that they must specifically be "from you (*Mikhem*-מכם)." This applies to all its particular levels,⁴⁸⁴ "From the animals, from the cattle or from the sheep," as these matters exist in one's personal service of *HaShem*-יהו"ה, blessed is He. Through doing so, we bring about the matter of "I shall dwell (ו'שכנתי-*Shachanti*) within them" in actuality.⁴⁸⁵

2.

Now, to conquer (and overcome) the folly of the opposite of holiness, one's service of *HaShem*-יהו"ה, blessed is He, must be in a manner of holy folly. This accords with what his honorable holiness, my father-in-law, the Rebbe, whose day of passing is commemorated today, explained in his discourse,⁴⁸⁶ that just as there are proclivities and leanings that

⁴⁸³ Leviticus 1:2

⁴⁸⁴ See Kuntres HaTefilah Ch. 8 (p. 20); Sefer HaSichot, Torat Shalom p. 10, and elsewhere.

⁴⁸⁵ In regards to all that was stated thus far, see the discourses entitled "*Bati LeGani* – I have come to My garden" of the preceding years 5711-5714, translated in The Teachings of The Rebbe.

⁴⁸⁶ See the discourse entitled "*Bati LeGani* – I have come to My garden" 5710 *ibid.*, Ch. 5 (which relates to this discourse).

are lower than knowledge (*Da'at*) and are called, “the folly of the external husks of *Kelipah*,” so likewise, there are proclivities and leanings that transcend knowledge (*Da'at*) and are called “holy folly.”

For, as previously explained,⁴⁸⁷ the term “*Shitah*-שטה” also means “turning away” or “deviating” (as Rashi explains).⁴⁸⁸ Thus, this also explains the meaning of the term “folly-*Shtut*-שטות,” that it is a turning away and deviation from the matter of knowledge (*Da'at*), whether it is a turning to below knowledge or a turning to above knowledge. Only that a turning to below is the folly (*Shtut*-שטות) of the opposite of holiness, whereas a turning to Above is holy folly. In other words, even in matters of holiness that are below reason and intellect, their root cause is because in the essence of one’s soul they transcend reason and intellect and at their source they are an aspect of Godly sight, in the most literal sense.

The discourse then continues and explains that we indeed find the matter of holy folly (*Shtut d’Kedushah*) in Torah, as our sages, of blessed memory, stated,⁴⁸⁹ “They said of Rabbi Yehudah bar Rabbi Ela’i that he would take a myrtle branch and dance before the bride etc. Rav Shmuel bar Rav Yitzchak would dance with three (meaning that he would dance juggling three branches). Rabbi Zeira said: ‘The old man is humiliating us (that is, his behavior is unbecoming of a Torah scholar and through this he demeans the honor of Torah and of

⁴⁸⁷ In chapter 3 of the aforementioned discourse.

⁴⁸⁸ Numbers 5:12

⁴⁸⁹ Talmud Bavli, Ketuvot 17a

Torah scholars).” In other words, Rabbi Zeira, who was one of the leading Amora'im, was of the opinion that according to reason and intellect of the side of holiness, there is no justification for such conduct. However, the Talmud concludes by stating, “When (Rav Shmuel bar Rav Yitzchak) passed away, a pillar of fire demarcated between him and everyone else. Moreover, it is an established principle that a pillar of fire only demarcates for one or two people in a generation. The same Rabbi Zeira, (who had previously said, ‘The old man is humiliating us’) then said, ‘His branch (*Shotitei*-שוטיתיה) was effective for the old man.’ Some say that he said, ‘His folly (*Shtutei*-שטותיה) was effective for the old man,” and others say that he said, ‘His method (*Shitatei*-שיטתיה) was effective for the old man,” (as the above discourse elucidates the particulars of each of these terms). That is, his “method-*Shitatei*-שיטתיה” and custom was that he would take a “branch-*Shot*-שוט” of myrtle and dance with it, which is a conduct of holy “folly-*Shtut*-שטות.” Moreover, as stated there, this “was effective for him,” in that through this he attained such a level that a pillar of light and illumination separated between him and the entire nation, which is the aspect of revelation of light and illumination in a manner of open revelation, literally.

The discourse then continues to explain the relationship between this and the matter of dancing at a wedding. At first glance, although it is understood that to battle and transform the folly of the opposite of holiness, there must be holy folly, we nevertheless must understand the connection between the conduct of holy folly and dancing at a wedding. This is

especially so since he did not just conduct himself in this way at that particular wedding or at that particular time and place. On the contrary, this was his method (*Shitato*-שיטתו) and custom, that on the occasion of a wedding he would conduct himself in a way of holy folly (*Shtut d'Kedushah*-שטות דקדושה). To answer this, the discourse explains that the matter of marriage is very lofty (as will soon be explained) and therefore the conduct of dancing (*Rikud*) etc., is necessary.

To further explain, the difference between dancing (*Rikud*) and walking (*Halichah*) should be understood as the Alter Rebbe explains it in Likkutei Torah.⁴⁹⁰ That is, although it is true that walking (*Halichah*) refers to the matter of ascending from level to level and from world to world, nevertheless, the ascent of walking is in a way of order and gradation. In contrast, dancing (*Rikud*) indicates a manner of serving *HaShem*-יהו"ה, blessed is He, in which a person becomes completely uprooted (and uplifted) from his previous level, thus skipping to an entirely different state and standing that is not at all in a way of order and gradation.

About this the verse states,⁴⁹¹ “The mountains danced (*Rakdu*-רקדו) like rams.” In other words, the matter of dancing (*Rikud*) indicates great ascent that is not at all in a manner of order and gradation, “like rams,” who lack intellect, in that the root of this aspect transcends intellect. That is, the conduct indicated by dancing (*Rikud*) in a way of folly, is the matter of ascent that is completely and incomparably beyond reason and

⁴⁹⁰ Note: Tzav 16d

⁴⁹¹ Psalms 114:4

intellect and because of the greatness of marriage, this matter relates to it.

Now, as he continues to elucidate in the discourse, our sages, of blessed memory, stated about marriage,⁴⁹² “If a man (*Ish*-איש) and woman (*Ishah*-אשה) are meritorious,⁴⁹³ the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, dwells with them.” For, the man-*Ish*-איש is fire-*Aish*-אש with the letter *Yod*-י of the Name *HaShem*-יהו"ה and the woman-*Ishah*-אשה is fire-*Aish*-אש with the letter *Hey*-ה of the Name *HaShem*-יהו"ה.⁴⁹⁴ Thus, if they are meritorious, together they are *Yod-Hey*-יה"ה. In other words, the Indwelling of the Presence of *HaShem*-יהו"ה is a very lofty level, being that the letters *Yod-Hey*-יה"ה are the loftier part of the Name *HaShem*-יהו"ה.⁴⁹⁵ Moreover, specifically the letters *Yod-Hey*-יה"ה come to be bestowed to the man-*Ish*-איש and woman-*Ishah*-אשה.

However, the primary aspect and root of the matter is from a much loftier level than this (as will be explained), the result of which is that the matter of marriage becomes an

⁴⁹² Talmud Bavli, Sotah 17a

⁴⁹³ Meritorious through following the straight path of Torah and *mitzvot* and by being faithful to one another (See Rashi to Sotah 17a *ibid.*).

⁴⁹⁴ See Rashi to Sotah 17a *ibid.*

⁴⁹⁵ As explained regarding the verse (Exodus 3:15), “This is My Name (*Shmi*-שמי) forever, this is My remembrance (*Zichri*-זכרי) for all generations,” the word “My Name” (*Shmi*-שמי) corresponds to the letters *Yod-Hey*-יה"ה, which is like the whole of the Name *HaShem*-יהו"ה. For, when *Yod-Hey*-יה"ה is spelled as spoken, as such, י"ה-26, it equals numerical value of the full Name *HaShem*-יהו"ה-26. In contrast, the word “My remembrance” (*Zichri*-זכרי) corresponds to the letters *Vav-Hey*-וה. (See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), section entitled, “The Gate explaining how the Torah is sustained by the true reality of the Singular Name *HaShem*-יהו"ה, blessed is He.” Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, Shaar 2; *Avodat HaKodesh* of Rabbi Meir ibn Gabbai 3:14:5 and elsewhere.

everlasting edifice (*Binyan Adei Ad*). (This accords with what his honorable holiness, my father-in-law, the Rebbe, adds in his discourse that, “It comes to be revealed as an everlasting edifice (*Binyan Adei Ad*) etc.”) That is, it is an eternal matter that transcends time and space.

This may be better understood according to the Mittler Rebbe’s explanation in the Siddur⁴⁹⁶ about the marriage blessing,⁴⁹⁷ “Grant abundant joy to these loving friends, as You bestowed joy to the one who You formed in the Garden of Eden from before (*MiKedem*-מקדם).” He explains that the word “from before-*MiKedem*-מקדם” refers to the aspect of Primordial Man-*Adam Kadmon* (אדם קדמון), which precedes (*Kedem*-קדם) the chaining down of the worlds.⁴⁹⁸ It is from this aspect that the joy of marriage is caused, not only in the manner indicated by the words, “He gladdens the groom **and** the bride” (משמח חתן וכלה) which indicates that the bride is secondary to the groom, but beyond this, the higher rejoicing indicated at the conclusion of the marriage blessings, “Who gladdens the groom **with** the bride” (משמח חתן עם הכלה), indicating that the primary joy is from the bride and that it is from the bride that the groom comes to also be in a state of joy. This is similar to the statement about the coming future,⁴⁹⁹ “For *HaShem*-יהו"ה has created something new in the land – that the woman shall encompass the man.” (Similarly, in the rejoicing of the wedding

⁴⁹⁶ Note: Siddur Im Divrei Elokim Chayim, Drushim L’Chatunah (134a, 136b).

⁴⁹⁷ Talmud Bavli, Ketubot 8a

⁴⁹⁸ See Maamarei Admor HaEmtza’ee, Drushei Chatunah Vol. 2, p. 430 and on.

⁴⁹⁹ Jeremiah 31:21

ceremony, the bride circles around the groom under the wedding canopy.)⁵⁰⁰

Now, this matter is drawn from a level that transcends the entire chaining down of the worlds (and is called “preceding-*MiKedem*-מקדם), since in the chaining down of the worlds (*Hishtalshelut*) the male is above and the female is below. Thus, for the matter of marital joy to be in a manner that not only are the groom and bride equal in stature,⁵⁰¹ (as indicated by the words, “the voice of the groom and the voice of the bride” (קול חתן וקול כלה) in which they are equal) - but beyond this, that the bride should be loftier than the groom, to the point that the joy is drawn to the groom from her, meaning that he comes into the aspect of being a recipient - this specifically is possible through drawing from the aspect of “preceding-*MiKedem*-מקדם,” that is, from the aspect that transcends the entire chaining down of the worlds (*Hishtalshelut*).

About this the discourse adds, “It comes into revelation in an everlasting edifice (*Binyan Adei Ad*) etc.” For, since the source of this matter is a level that transcends creation and is above the chaining down of the worlds (*Seder Hishtalshelut*), therefore a matter that transcends the creation and the chaining down of the worlds (*Seder Hishtalshelut*) is also drawn into the chaining down of the worlds, this being the matter of the

⁵⁰⁰ See Likkutei Torah, Shir HaShirim 48b; Maamarei Admor HaEmtza’ee ibid. p. 636 and on.

⁵⁰¹ See Likkutei Torah, Shir HaShirim ibid. and Maamarei Admor HaEmtza’ee ibid.

“everlasting edifice” (*Binyan Adei Ad*). For, as known,⁵⁰² the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within the worlds in a manner of manifesting the power of the Actor within the acted upon, is specifically revealed in the matter of giving birth to offspring. Moreover, this is the ultimate purpose of marriage, to bring about an everlasting edifice, until “one’s offspring shall be mighty in the land, a generation of the upright who shall be blessed.”⁵⁰³

Now, based on what was said, that the matter of marriage is that something that is above the chaining down of the worlds is drawn down, it is understood that for this to happen there must be a kind of conduct that transcends reason and intellect. This is like the kind of conduct of Rabbi Yehudah bar Rabbi Ila’i and Rav Shmuel bar Rav Yitzchak who would dance at wedding celebrations and is a matter that transcends reason and intellect, through which the drawing down of that which transcends the chaining down of the worlds is affected. For in this way they caused a matter that transcends the chaining down of the worlds (*Seder Hishtalshelut*) to be drawn down below.

Furthermore, this also explains how this matter was effective for him to such an extent that “a pillar of fire demarcated between him and everyone else in the whole world,” in that in the world below there was an open revelation of the demarcation between him and the rest of the world, since

⁵⁰² Likkutei Torah, Shir HaShirim 39d and on; Discourse entitled “*Samach T’Samach*” 5657 (Sefer HaMaamarim 5657 p. 179), and elsewhere.

⁵⁰³ Psalms 112:2

his conduct was such that there was a separation and difference from the regular conduct of the world.

3.

Let us now understand the relationship between serving *HaShem*-יהו"ה with holy folly and the general matter of making a dwelling place for Him in the lower worlds. At first glance, it is true that one must serve *HaShem*-יהו"ה with holy folly because through it, it becomes possible to battle and nullify the opposing folly. Nonetheless, since the general matter of the world and the battle that takes place in it (whether from the angle of the opposing folly, which covers over and conceals the reality of *HaShem*-יהו"ה, or whether from the angle of the holy folly, which conquers and nullifies it) is only to arrive at the ultimate purpose of creation, of making a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds, it is understood that one must connect the matter of holy folly, that is, folly that transcends reason and intellect, to the general matter of making a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds.

About this, his honorable holiness, my father-in-law, the Rebbe, continued in his discourse, "The explanation of the matter is that no thought at all can grasp the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. For since He is beyond the category of comprehension, it therefore is altogether impossible for Him to be grasped within comprehension etc. Rather, the way to reach His Essential Self,

blessed is He, is through nullifying one's desire, which transcends reason and intellect, to *HaShem*-יהו"ה, blessed is He. This is why this aspect and level is called "folly," in that it is beyond reason and intellect.

Now, his precise wording, that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, not only transcends comprehension, but is even beyond the **category** of comprehension, must be explained. For, the meaning of "comprehension-*Hasagah*-השגה" is that one understands and grasps the matter. However, there is a manner in which though one is incapable of understanding and grasping the matter, nonetheless he has some measure of relationship to it, to the degree that he knows what should be eliminated from it.

The explanation is that regarding the general matter of adjectives, Rambam explains at length in his book *Moreh Nevuchim*⁵⁰⁴ that there are two kinds of adjectives. That is, there are positive adjectives (which describe what something is) and negative adjectives (which describe what it is not-*Shlilah*).

An example is the adjective, "wise-*Chacham*-חכם." Since it is a positive description, whoever bears this adjective possesses all the particulars that relate to the matter of wisdom (*Chochmah*). The same is true of the adjective "kind-*Chasdan*-חסדן" and the like. However, relative to *HaShem*-יהו"ה Above, blessed is He, positive adjectives are inapplicable. Rather, only negative adjectives (which describe what He is not-*Shlilah*) apply. In the language of Chassidut, this is known as

⁵⁰⁴ *Moreh Nevuchim*, 1:52-58

knowledge through negation (*Yediyat HaShlilah*). That is, when we use adjectives in reference to *HaShem*-יהו"ה, blessed is He, such as stating that He is “wise-*Chacham*-חכם,” “kind-*Chasdan*-חסדן,” “living-*Chay*-חי,” “capable-*Yachol*-יכול” and the like, we only do so to negate matters that are the opposite of wisdom-*Chochmah* from Him. The same applies to all other adjectives by which we may call Him.

Now, although knowledge through negation (*Yediyat HaShlilah*) is not direct knowledge of the thing itself (and thus differs from positive knowledge – *Yediyat HaChiyuv*) since it only is in a manner of eliminating characteristics that are found in other things, nonetheless, Rambam writes that through many negative adjectives, that is, through much knowledge by way of elimination, in which the matter is stripped of several characteristics, we can advance and come closer to grasping the matter as it is, in and of itself.

It is explained⁵⁰⁵ that this applies not only to grasping physical things, but even spiritual matters. From this it is understood that even though knowledge through negation (*Yediyat HaShlilah*) is not direct grasp and understanding of the thing itself (as is positive knowledge – *Yediyat HaChiyuv*), it nevertheless falls into the definition of grasp, through which a person eliminates many matters (from the object of his contemplation).

⁵⁰⁵ See the discourse entitled “*Karov HaShem*” 5668 (Sefer HaMaamarim 5668 p. 210 and on.)

Now, according to the teachings of Chassidut,⁵⁰⁶ the matter of positive adjectives applies to Godliness too, except that it only applies to the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh Kol Almin*). In other words, this refers to the aspect of the vessels (*Keilim*) that manifest within the world.

To further clarify, as known, the position of the Rambam is that,⁵⁰⁷ “He is the knowledge, He is the knower and He is the known,” through which he resolves that the knowledge of the Holy One, blessed is He, affects no change in Him, since “His knowledge is not of something outside of Himself,” but rather, “He is the intellect, He is the one who conceptualizes and He is the concept itself.”⁵⁰⁸

However, there are those who disagree with Rambam. Maharal of Prague explains at length⁵⁰⁹ that it cannot be said about the Holy One, blessed is He, that “He is the intellect, He is the one who conceptualizes and He is the concept itself, and that it all is one,” because like everything else in creation, intellect is too a novel creation, whereas the Holy One, blessed is He, is utterly beyond the definition of intellect.

Now, the Tzemach Tzedek explained,⁵¹⁰ that although it is true that the Alter Rebbe openly stated that the words of

⁵⁰⁶ Note: For this section, see the teaching called “*Gimel Shitot*” (Ohr HaTorah, Inyanim p. 258 and on), [the discourse entitled “*Ki Karov*” 5668.]

⁵⁰⁷ Mishneh Torah, Hilchot Yesodei HaTorah 2:10; Hilchot Teshuvah 5:5; Also see the end of his Shemoneh Prakim; (See however, Moreh HaNevuchim 1:61.)

⁵⁰⁸ Also see Chayei HaNefesh of Rabbi Avraham Abulafia, Section 1, Sod 10 & 11.

⁵⁰⁹ See the introduction of the Maharal to his work *Gevurot HaShem*. (See however *Moreh HaNevuchim* 1:52-53, 1:57-58, 1:61.)

⁵¹⁰ Note: See *Shores Mitzvat HaTefilah*, Ch. 28 and on.

Maharal are correct, in that intellect (*Sechel*) too is a novel creation and is not the Essential Self of *HaShem*-יהו"ה, blessed is He, nevertheless, it also cannot be said that intellect is a creation like all other novel creations. For, if that were the case, it would be the same as saying that *HaShem*-יהו"ה, blessed is He, knows in a manner that is outside of Himself.⁵¹¹ Rather, once intellect is created, it is not something separate from Him, but is in a manner that "He and His life force are One and He and His organs are One,"⁵¹² as explained in the note in Tanya⁵¹³ that once there is the matter of restraints (*Tzimtzumim*) and the chaining down of the worlds (*Hishtalshelut*), there is a place and level in which "He is the Knowledge, He is the Knower and He is the Known."

The same principle applies to all adjectives we say of Him during prayer, because our intention is to His Singular Preexistent Intrinsic and Essential Being, blessed is He, as He manifests in these matters, not in a manner that they are

⁵¹¹ Which would bring to the very error that the Rambam is negating, as he states, "Were He to live as life is usually conceived, or know with a knowledge that is external to Him, there would be many gods - Him, His life, and His knowledge. However this is not so. Rather, He is one from all sides and angles, in every manner of unity." (See *Hilchot Yesodei HaTorah* *ibid.*)

⁵¹² See Introduction to Tikkunei Zohar 3b

⁵¹³ Tanya, Ch. 2; Shaar HaYichud v'HaEmunah Ch. 9 (That is, "The Kabbalists agreed with him (the Rambam, that the terms "He is the Knowledge, the Knower, and the Known" may be applied) as stated in *Pardes Rimonim* (Shaar Mahut v'HaHanhagah Ch. 13) of Rabbi Moshe Cordovero and even according to the Kabbalah of the Arizal, the words of the Rambam stand in good stead. It is to be understood according to the mystery of the manifestation (*Hitlabshoot*) of the limitless light of the Unlimited One, blessed is He, by means of numerous restraints (*Tzimtzumim*) within the vessels of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* of the world of Emanation-*Atzilut* etc.") [Also of significant note is *Sefer HaSichot*, Kayitz 5700 p. 41-42, regarding the depth of the view, knowledge, and position of the Rambam.]

something separate from Him. We thus find that even in Godliness there indeed is a matter of positive adjectives in reference to Him, such as the statement, “He is the Knowledge, He is the Knower and He is the Known,” only that these terms only apply after various restraints (*Tzimtzumim*) as He manifests within the aspect of the vessels (*Keilim*).

However, the matter of negative adjectives (*Shlilah*), generally refer to the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds. That is, even though we do not grasp the matter directly (as we do with positive knowledge – *Yediyat HaChiyuv*), nevertheless, by means of knowledge through negation (*Yediyat HaShlilah*), at the very least, it falls into the category of grasp and comprehension.

However, when is it that either positive or negative adjectives apply? Only in reference to the matter of “Filling all worlds” (*Memaleh Kol Almin*) and the matter of “Encompassing all worlds” (*Sovev Kol Almin*). However, on the level that transcends both, that is, on the level of *HaShem*’s-יהו"ה Essential Self, blessed is He, it even is beyond the **category** of grasp and comprehension (as his honorable holiness, my father-in-law, the Rebbe, stated in his discourse). That is, not only is positive knowledge inapplicable, but even negative knowledge is negated and is inapplicable.

Now, in truth, these three categories exist even in the aspect of the lights, as explained elsewhere at length.⁵¹⁴ However, generally speaking, positive adjectives, that is,

⁵¹⁴ See the discourse entitled, “*Ki Karov HaShem*” 5668 *ibid.* (Sefer HaMaamarim 5668 p.210 and on.

positive knowledge, applies to the aspect of the vessels. On the other hand, negative knowledge applies to the lights and revelation, in that though it is not in a manner of grasp, it nonetheless is related to the category of grasp. However, in the aspect of *HaShem* 's יהו"ה Essential Self, which is beyond lights and vessels, it is in a way of absolute negation, in that adjectives altogether do not apply, neither positive adjectives nor negative adjectives.⁵¹⁵

Accordingly, it is understood about the matter of making a dwelling place for Him in the lower worlds, that since what is meant is for His Essential Self (**for Him**) - which is beyond the category of grasp and comprehension – to dwell in the lower worlds, therefore our service of Him must also be in a way that is beyond the category of grasp, this being the matter of holy folly (which nullifies and overturns the folly of the opposing side). Moreover, from this it is understood that since this is not a level of understanding and comprehension, it therefore can be demanded of every single person.

4.

It could be said that this is the inner meaning of the Baal Shem Tov's teaching⁵¹⁶ on the verse,⁵¹⁷ "I have set *HaShem*-

⁵¹⁵ The Rebbe further elucidates about this in the beginning of the *Sicha* of Shabbat Parashat BeShalach, 13th of Shvat (Torat Menachem volume 13, p.254 and on. Also see Ginat Egoz of Rabbu Yosef Gikatilla, translated under the title *HaShem is One*, volume one, The Gate of Intrinsic Being (Shaar HaHavayah).

⁵¹⁶ Note: Keter Shem Tov 220; Beginning of Tzavaat HaRivash [translated as The Way of The Baal Shem Tov].

⁵¹⁷ Psalms 16:8

יהו"ה before me always," that the word, "I have set-*Shiviti*-שויתי," is of the same root as the word, "equanimity-*Hishtavut*-השתוות." That is, being that "*HaShem*-יהו"ה" is before me always," all one's matters should be in a state of equanimity-*Hishtavut*-השתוות.

Now, we must understand this. For, it makes sense that in connection to physical matters of good and bad, since *HaShem*-יהו"ה is before him always, there is room for a person to be in a state of equanimity. However, when discussing equanimity in all matters and levels, and moreover, that the equanimity must be constant without change, it is not understood how it could be demanded of a created being to remain in a state of no change, and that all matters of creation and the chaining down of the worlds (*Hishtalshelut*) should be equal to him.

However, the explanation is that the matter of equanimity (*Hishtavut*-השתוות) only applies to a creature who is within the chaining down of the worlds (*Hishtalshelut*). However, since our service of *HaShem*-יהו"ה, blessed is He, is to make the lower worlds a dwelling place for *HaShem*-יהו"ה, blessed is He, that is, to make it a dwelling place for His Essential Self which transcends the category of grasp and comprehension and is beyond change, therefore the vessel for this must be similar. Thus, the matter of "*HaShem*-יהו"ה" is before me" can literally bring about equanimity (*Hishtavut*-השתוות) in all matters, in a way of constancy, without any change at all.

With the above in mind, we may also understand what the Alter Rebbe related about the Baal Shem Tov that he heard from the Maggid of Mezhritch. That is, that the Baal Shem Tov was accustomed to travel from city to city and from village to village and ask the Jews he met about their health, livelihood and children and the like - (and as his honorable holiness, my father-in-law the Rebbe added: this was so, whether they were men or women, elders or youngsters and likewise, scholars or simple folk). His did this to awaken “the praises of Israel” within them (as in the verse,⁵¹⁸ “And You, the Holy One, are enthroned upon the praises of Israel”). That is, his intention was for them to praise the Holy One, blessed is He, by saying “*Baruch HaShem*-blessed is *HaShem*-יהו"ה-ברוך,” and “Praise the One Above,” and the like.

The explanation is as known regarding the matter of, “The Name of Heaven is common in all mouths.”⁵¹⁹ Namely, that what they meant in saying this was not in reference to matters of lights and revelations, but rather to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He. This is because the matter of lights and revelations cannot be “common in all mouths,” since revelation is something that applies to each person according to his measure. Rather, only in the matter of the Essential Self of the Luminary Himself, who is equally beyond all creatures and

⁵¹⁸ Psalms 22:4

⁵¹⁹ See Torah Ohr, Vayera 14b; Maamarei Admor HaZaken 5565 Vol. 1, p. 12; Sefer HaMaamarim p. 23 and on.

before whom all creatures great and the small are equal,⁵²⁰ is it possible for it to be that “the Name of Heaven is common in all mouths.”

This then, was the motivation of this practice of the Baal Shem Tov. His intention was to activate the matter indicated by the verse,⁵²¹ “And You, the Holy One, are enthroned upon the praises of Israel.” This is to say that be they simple folk or Torah scholars, the “praises of Israel,” in that they praise and glorify the Name of Heaven, affects a drawing down of *HaShem*’s יהו"ה Godliness below. [This is also the meaning of the word “praises-*Tehilot*-תהלות” in the above verse, which is of the same root as in the verse,⁵²² “When His flame would shine-*bHilo Neiro*-בהלי נרו,” which is the matter of drawing down.]⁵²³ Moreover, this drawing down is not merely of the aspect of vessels (*Keilim*), lights (*Orot*) or revelations (*Giluyim*), but is the drawing down of *HaShem*’s יהו"ה Essential Self, blessed is He and blessed is His Name, who utterly transcends the category of grasp and comprehension.

5.

The discourse continues that this is also why a prophet is called a “lunatic” (*Meshuga*-משוגע), as in the verse,⁵²⁴ “Why

⁵²⁰ Paraphrased from the liturgy of the Piyut “v’*Khol Ma’aminim*” of the Rosh HaShanah and Yom Kippur prayers.

⁵²¹ Psalms 22:4

⁵²² Job 29:3

⁵²³ See Pri Etz Chayim, Shaar HaAmidah 2:2

⁵²⁴ Kings II 9:11

did this lunatic-*Meshuga*-משוגע come to you?” This is because during prophetic revelation a prophet must be divested of physicality.⁵²⁵ (As Zohar explains,⁵²⁶ the manifestation of the spirit of prophecy comes about through the divestment of the physical.) This is to say that there must be a divestment of the intellect (*Sechel*) and emotions (*Midot*). This is also why during prophecy the prophet would shed his garments (*Levushim*), as it states about Shaul,⁵²⁷ “He too shed his garments and prophesied,” (and as Radak wrote,⁵²⁸ upon receiving prophecy the senses and faculties of the prophet become nullified and dormant.) This is the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect and is called by the term, “folly-*Shtut*-שטות.”

However, we must further understand the matter of prophecy. That is, although there must be a nullification (*Bittul*) of the senses and soul powers of intellect (*Sechel*) and emotions (*Midot*), to the point that even the actual garments of the prophet were literally shed, nevertheless, the matter of speech (*Dibur*) remains. This is because the matter of prophecy is specifically revelation below through the physical voice and speech, as stated,⁵²⁹ “The spirit of *HaShem*-יהו"ה spoke within me and His word is upon my tongue.”

⁵²⁵ See Ohar HaTorah, Sukkot p. 1,715 and on.

⁵²⁶ See Zohar II 116b; Tanya Kuntres Acharon, section entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” (156a).

⁵²⁷ Samuel I 19:24

⁵²⁸ Radak commentary to Kings II 9:11 *ibid.* and Samuel I 19:24 *ibid.*

⁵²⁹ Samuel II 23:2

This could be explained based on the teaching of the Maggid of Mezhritch⁵³⁰ on the words of our sages, of blessed memory,⁵³¹ “If the righteous wished it, they could create a world, for as the verse states,⁵³² ‘By the word of *HaShem*-יהו"ה the heavens were made,’ and it likewise is written,⁵³³ ‘and He blew into his nostrils the soul of life (*Nishmat Chayim*-נשמת חיים),’ which Targum translates as, ‘a speaking spirit (*Ru'ach Memalela*-רוח ממללא.’ Now, since *HaShem*-יהו"ה is limitless, it is entirely inapplicable to speak of parts in relation to Him. Therefore, it is entirely inapplicable to state that the Limitless One, *HaShem*-יהו"ה, blessed is He, only blew the power of speech into Adam’s nostrils. This being so, the totality of everything was included in the power of speech that was blown into him.

Based on this, ‘if the righteous wished it, they could create a world.’ This is because the speech of the righteous (*Tzaddik*) is pure and clean, without any separating partitions (since it is only⁵³⁴ ‘your iniquities that have separated between you and your God’). However, the speech of the righteous (*Tzaddik*) adheres to its Source in *HaShem*-יהו"ה and is bonded to Him. It therefore is literally like the speech of *HaShem*-יהו"ה Himself, blessed is He, through which the heavens were made etc.”

⁵³⁰ Note: Ohr Torah, Vayechi 21c

⁵³¹ Talmud Bavli, Sanhedrin 65b

⁵³² Psalms 33:6

⁵³³ Genesis 2:7

⁵³⁴ Isaiah 59:2; See Sanhedrin 65b *ibid.*; Tanya, Iggeret HaTeshuvah Ch. 5.

From this it is understood that it is possible for the speech of the righteous to be so bonded to its source and root in *HaShem*-יהו"ה that through his speech a world can be created – something which is exclusively within the power of the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He, to do. This is as stated in Iggeret HaKodesh,⁵³⁵ that “the existence of the Emanator, *HaShem*-יהו"ה, blessed is He, is from His Essential Self and is not an effect of a cause that preceded Him, heaven forbid to think so. Therefore, He alone has the power and ability to create something from absolute nothingness etc.,”⁵³⁶ and this power is drawn forth and revealed through the matter of speech (*Dibur*).

The discourse then continues by discussing the matter of the shedding of garments during prophecy, that garments (*Levushim*) came about because of the sin of the tree of the knowledge of good and evil. However, before the sin it states,⁵³⁷ “They both were naked, the man and his wife, and they were not ashamed.” Then, through the sin of the tree of knowledge, the matter of garments was introduced. Now, as known,⁵³⁸ the primary aspect of sin is sensation intermingled with good and evil. Thus after the sin the verse states,⁵³⁹ “They realized that they were naked,” indicating a novel introduction

⁵³⁵ Tanya, Iggeret HaKodesh, Epistle 20 (130b)

⁵³⁶ See Ginat Egoz, translated as *HaShem is One*, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁵³⁷ Genesis 2:25

⁵³⁸ See Maamarei Admor HaZaken, Et'halech Liozhna p. 55 and on; Sefer HaMaamarim 5677 p. 89 and on.

⁵³⁹ Genesis 3:7

in them of a sense composed of both good and evil, which likewise is the matter of garments.

This is explained further by his honorable holiness, the Rebbe Maharash.⁵⁴⁰ That is, at first glance it is not understood why Adam, the first man, was granted additional wisdom through sinning with the tree of knowledge, as stated,⁵⁴¹ “your eyes will be opened and you will be like God, knowing good from evil,” and it then states,⁵⁴² “Then the eyes of both were opened etc.,” (and, as Rashi comments,⁵⁴³ “here the Torah speaks in reference to wisdom-*Chochmah*”). According to this, it seems as if the sinner is rewarded for his sin.⁵⁴⁴

However, what is meant is not that he was granted wisdom that he did not already have. For, if we were to say that previous to the sin he had no wisdom, how then could the Holy One, blessed is He, command him not to eat from the tree? Is it not so that a person who is devoid of wisdom is incapable of fulfilling cautionary instructions?

However, the opposite is true. That is, when he was first created, he possessed perfect and complete wisdom, that is, he had the intellectual perception and Godly knowledge of Godly wisdom. In contrast, he had no knowledge whatsoever of matters that the masses popularly accept as being knowledge, such as things that relate to the physical senses and faculties. [About this the verse states, “they were not ashamed.” In other

⁵⁴⁰ Note: *Hemshech Mayim Rabim* 5636, Ch. 117.

⁵⁴¹ Genesis 3:5

⁵⁴² Genesis 3:7

⁵⁴³ Rashi to Genesis 3:7

⁵⁴⁴ See *Moreh HaNevuchim* 1:2

words, he had no relationship to such matters at all, but rather, since his intellect and grasp was solely into true wisdom, which is Godly wisdom, he therefore was in a state of absolute equanimity (*Hishtavut*) about such matters.]

However, after the sin, he fell from his previous level and came to the lesser level of knowing what the masses generally accept as being knowledge, such as knowledge of what is popularly considered to be good or bad etc., which acts as a garment that covers over and conceals the true knowledge of Godly wisdom. As a result, the matter of garments became necessary for them, (as the verse states,⁵⁴⁵ “And *HaShem*-יהוה God, made garments of skin for Adam and He clothed them,”) the purpose of which was to cover and conceal matters of the opposing side of evil, since without these garments their shame would be revealed and cause them to veer from the straight path of righteousness.

It thus is understood that for the Godly revelation of prophecy to be, a person must come to the state indicated by the verse about Shaul,⁵⁴⁶ “He too shed his garments and he too prophesied before Shmuel etc.,” meaning that to achieve prophecy, the need for garments (*Levushim*) must be nullified, akin to Adam’s state and standing before the sin.

⁵⁴⁵ Genesis 3:21

⁵⁴⁶ Samuel I 19:24

The discourse continues and explains that the ultimate intent in serving *HaShem*-יהו"ה, blessed is He, is to transform darkness into light, so that the darkness itself illuminates. That is, one must transform the folly of the opposite of holiness and turn it into holy folly (*Shtut d'Kedushah*). (To clarify, the nullification of the folly of the opposite of holiness through holy folly is not merely in a manner of subjugating it, but is in a manner that completely nullifies it. Moreover, its nullification must be to such an extent that the darkness itself illuminates.)

The explanation is as follows: In the general battle against the opposition, there are various approaches. That is, when a person first begins serving *HaShem*-יהו"ה, blessed is He, the manner of his service is in restraining himself (*Itkafia*). In such a case, because the side of goodness in him is overpowering, the evil in him becomes subjugated to it, and thus his conduct accords to the goodness in him. Nevertheless, the evil remains in him as it is, only that it has no control over the three garments (*Levushim*) of his soul, these being his thoughts, speech and actions. In general, this is the state and level of the intermediate person (*Beinoni*), that is, a person who is neither wicked nor righteous, as explained in Tanya at great length.⁵⁴⁷

However, there is a much loftier level, which is the matter of self-transformation (*It'hapcha*), in which case, not

⁵⁴⁷ See Tanya, Ch. 12

only does the impulse for evil not have control over the three garments - thought, speech, and action – of his soul, in that it essentially remains in its original full strength, but rather, the goodness in him is so strong and overpowering that it battles against the evil in him and weakens it. In other words, though there still is evil in him, it becomes diminished and insignificant in proportion to the goodness in him. Nevertheless, even here, his evil is only nullified because the goodness in him is proportionally much greater and stronger and overpowers it.

However, there is an even loftier manner of self-transformation (*It'hapcha*). In this case not only is the evil in him nullified because it is an unnoticeable minority relative to the abundant goodness in him, but the evil itself is transformed into goodness.

These two modes of serving *HaShem*-יהו"ה through self-transformation (*It'hapcha*) may be understood as follows: We observe that when a person who, because of his negative spiritual condition, has the heat of strong and fiery passions into lusts that are the opposite of holiness, comes to serve *HaShem*-יהו"ה, blessed is He, through self-restraint (*It'kafia*), he nonetheless is still aroused by the lusts and passions of the alien fire as it is in its full strength, except that it no longer controls his thoughts, speech and actions, because immediately upon noticing it, he pushes it away and nullifies it, as explained in Tanya. However, when he becomes stronger and labors in his service of *HaShem*-יהו"ה with the toil of his soul and the toil of his flesh, then because of the strength of his goodness, he causes a transformation (*It'hapcha*) within himself, in that he loses all

passion for the alien fire and becomes cold to all these matters. Nevertheless, this is not yet the self-transformation (*It'hapcha*) of actually overturning his natural inclinations, until his natural inclination itself becomes transformed to goodness. Rather, it only is that his natural inclinations become weakened and nullified in proportion to the abundant goodness in him, (whether it is nullified to a proportion of one-sixtieth, one-thousandth, or one in ten-thousand, as explained in Tanya).⁵⁴⁸

However, there is an even loftier level of serving *HaShem*-יהו"ה, blessed is He. This is when his service of *HaShem*-יהו"ה becomes so greatly strengthened that his natural passions become consumed in the fires of holiness. We find a similar statement about the coming future, that instead of the lusts of man-*Ish*-איש and woman-*Ishah*-אשה, the fire-*Aish*-אש of the man-*Ish*-איש (*Aish Yod*-אש יי) and the fire-*Aish*-אש of the woman-*Ishah*-אשה (*Aish Hey*-אש ה) will be transformed into holy fire.⁵⁴⁹ That is, the fire of passion itself will be transformed into holy fire, similar to the verse,⁵⁵⁰ “Night shall illuminate like day,” meaning that the darkness itself will become light.

This is also the meaning of the verse in this week’s Torah portion,⁵⁵¹ “They came to Marah, but they could not drink the waters of Marah because they were bitter; therefore, they named it, ‘*Marah*-מרה-bitter.’” The people complained to Moshe, saying, ‘What shall we drink?’ He cried out to *HaShem*-יהו"ה and *HaShem*-יהו"ה showed him a tree; he threw it

⁵⁴⁸ See Tanya, Ch. 10

⁵⁴⁹ See Tikkunei Zohar, Tikkun 22 (68a)

⁵⁵⁰ Psalms 139:12

⁵⁵¹ Exodus 15:23-25

into the water and the water became sweet.” His honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained⁵⁵² that Zohar⁵⁵³ states that this “tree” refers to Torah, as the verse in Proverbs states about Torah,⁵⁵⁴ “It is a tree of life for those who hold on to it.” However, Midrash states⁵⁵⁵ that it was a bitter tree. [More particularly, there are various views regarding this, including the view that it was an Oleander Tree (*Hardufni*), which is poisonous.⁵⁵⁶ However, they generally state that it was a bitter tree.] Nevertheless, it was specifically through this bitter tree that the waters were transformed from bitter waters to sweet waters. This also the meaning of the matter that, “the prosecutor becoming the defender,”⁵⁵⁷ or in the language of the Midrash,⁵⁵⁸ “The same thing that smites (a scalpel) also brings healing.”

His honorable holiness, my father-in-law, the Rebbe, concludes this chapter of his discourse with an explanation about serving *HaShem*-יהוה, blessed is He, by transforming that which is below knowledge (*Da'at*) until it itself becomes higher than knowledge (*Da'at*). That is, there are many ways by which a person conducts himself and things that he does (not because he understands and comprehends them, but only) because “this

⁵⁵² Note: *Hemshech* 5672 p. 203 and on (in the print of the manuscript). [In the printed edition it is Vol. 3, p. 1,315).

⁵⁵³ Zohar II 60b

⁵⁵⁴ Proverbs 3:18

⁵⁵⁵ Midrash Shemot Rabba 23:3; 50:3

⁵⁵⁶ See Matnat Kehunah commentary to Shemot Rabba 23:3 and 50:3 *ibid*. Also see Mishnah Chullin 3:5 and elsewhere.

⁵⁵⁷ See Zohar II 60b *ibid*.

⁵⁵⁸ Midrash Shemot Rabba 26:2; Vayikra Rabba 18:5; Mekhilta d'Rabbi Yishmael 14:24 and elsewhere.

is what the world does” (meaning popular views and norms that are accepted without thought, merely because “everyone” thinks or does this).

Examples are times for meals and the times for sleep, which, according to popular worldly view should be fixed and established. Thus, even at times when he is pressed by urgent business matters, his times for eating and sleeping generally remain fixed and unmoved. (In other words, even if he has various distractions, he does not postpone his times for eating and sleeping and as a general rule, they are rarely changed.)

However, when it comes to having fixed times for the study of Torah and for prayer, they often are pushed off and have no fixed time. (That is, even the slightest distraction will cause him to either modify his established times for Torah study and prayer or to diminish his occupation in them.) In some instances, these times will become completely pushed off, heaven save us.

Now, a person must make a calculation and consideration of this matter in his soul and ask himself if there is any wisdom in such conduct. For, after all, who knows how much time is apportioned to him in this world and when it will conclude? As Midrash Rabba puts it,⁵⁵⁹ “The verse states,⁵⁶⁰ ‘There is no authority over the day of death.’ That is, no man has the authority to say, ‘Wait until I finish taking care of my accounts and instruct my household. When I am finished, I then will come.’” This being so, how can a person invest his whole

⁵⁵⁹ Midrash Dvarim Rabba 9:3

⁵⁶⁰ Ecclesiastes 8:8

soul into matters that are meaningless, matters that literally have no ultimate value in them whatsoever. How is it that such matters are so entrenched and affixed in him, but matters of Torah and *mitzvot*, which are the most primary and important matters of all, are entirely secondary to him and are either pushed off, changed, minimized or totally abrogated?!

This is why a person must control his spirit and cause himself to take advantage of the power he has in matters that are the opposite of holiness and to use this power for the side holiness. That is, to use the same power and strength in connection to times for Torah study and the times for prayer, including all other matters that relate to fulfilling the *mitzvot* in a way of beautifying them.

7.

Now, through perfecting one's service of *HaShem*-יהו"ה, blessed is He, in a manner of self-transformation (*It'hapcha*), in which the folly of the opposing side is transformed to holy folly (*Shtut d'Kedusha*), that instead of conducting himself with folly that is below reason and intellect, he conducts himself with holy folly that transcends reason and intellect, he brings about the matter of the "acacia wood-*Atzei Shittim*-עצי שטים" of holiness, and thereby builds a Tabernacle (*Mishkan*) and Sanctuary (*Mikdash*) for the Holy One, blessed is He. That is, through serving *HaShem*-יהו"ה, blessed is He, in this way, he actualizes a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds. For, "through the restraint (*Itkafia*) and

transformation (*It'hapcha*) of the opposing side (*Sitra Achara*), (which should not be done in a manner of merely weakening and nullifying the opposing side, but should be in a manner of actually transforming it to holiness) the glory of the Holy One, blessed is He, is elevated in all worlds.”⁵⁶¹ That is, there is an illumination and revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds, in that *HaShem*-יהו"ה is present in all worlds equally. Through doing so, there is a drawing down and revelation in this lowly world, through the heads and leaders of the Jewish people who bind their generation to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, as our teacher Moshe stated,⁵⁶² “I stand between *HaShem*-יהו"ה and you...to tell you the word of *HaShem*-יהו"ה,”⁵⁶³ as a medium that bonds,⁵⁶⁴ and through this bond we actualize a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds!

⁵⁶¹ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

⁵⁶² Deuteronomy 5:5

⁵⁶³ See Sefer HaSichot, Torat Shalom p. 158.

⁵⁶⁴ See Sefer HaMaamarim 5659 p. 190 and on.

“*Bati LeGani* –
I have come to My garden”⁵⁶⁵

Delivered on 10 Shevat, 5716

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

1.

The verse states,⁵⁶⁶ “I have come to My garden My sister, My bride.” About this Midrash states⁵⁶⁷ that the word, “to My garden-*Gani*-גני,” means, “to My wedding canopy-*Genuni*-גנוני,” to the place of My primary dwelling at first. For, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, was in the lowest of worlds. Subsequently, due to the sin of the tree of the knowledge of good and evil, and the sins that followed, they caused a withdrawal of the Indwelling Presence of *HaShem*-יהו"ה - the *Shechinah* – from below to above.

Then, the righteous-*Tzaddikim* drew down *HaShem*’s-יהו"ה Indwelling Presence from Above to below, until our teacher Moshe, who was the seventh - and “all sevens are beloved”⁵⁶⁸ – drew down the Indwelling Presence of *HaShem*-

⁵⁶⁵ This discourse is primarily founded upon the sixth chapter of the discourse entitled “*Bati LeGani* – I have come to My garden” 5710 (Sefer HaMaamarim 5710). On the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe added some citations to his references to the words of the prior Rebbes and leaders of Chabad that he had mentioned in the discourse. These were included in the printed discourse as additional notes that are distinctly marked.

⁵⁶⁶ Song of Songs 5:1

⁵⁶⁷ Midrash Rabba, Shir HaShirim 5:1

⁵⁶⁸ Midrash Vayikra Rabba 29:11

יהו"ה, blessed is He, from the first firmament to earth, this being *HaShem's* יהו"ה ultimate Supernal Intent. Namely, *HaShem*-יהו"ה, blessed is He, desired that there should be “a dwelling place for Himself, blessed is He, in the lower worlds,”⁵⁶⁹ meaning, “My wedding canopy-*Genuni*-גנוני.” For, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, was initially in the lowest of worlds.

About this drawing down, the verse states,⁵⁷⁰ “And they shall make a sanctuary for Me and I will dwell within them (*V'Shachanti B'Tocham*-בְּתוֹכָם),” meaning, within each and every Jew.⁵⁷¹ That is, it is they who will actualize a dwelling place for the Holy One, blessed is He, in the lower worlds.

It is for this reason that one of the primary forms of service of *HaShem*-יהו"ה, blessed is He, in the Tabernacle (*Mishkan*-מִשְׁכָּן) and in the Holy Temple was the service of the sacrificial offerings (*Korbanot*). The substance of the sacrificial offerings (*Korbanot*-קִרְבָּנוֹת) is the matter of offering and bringing the animalistic soul close (*Hakravah*-הַקְרִיבָה),⁵⁷² through which a closeness (*Kiruv*-קִירּוּב) is affected in all the

⁵⁶⁹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁵⁷⁰ Exodus 25:8

⁵⁷¹ See Reishit Chochmah, Shaar HaAhavah, Ch. 6; Alshich to Exodus 25:8; Shnei Luchot HaBrit 69a, 201a, Chelek Torah SheB'Chtav, Terumah 325b, 326b; Likkutei Torah Naso 20b, and elsewhere.

⁵⁷² See Likkutei Torah, Vayikra 2c and on; Discourse entitled “*U'She'avtem Mayim b'Sasson*” 5701, Ch. 3 (Sefer HaMaamarim, Kuntreisim Vol. 2 p. 450a and on, which is cited in HaYom Yom 12 Adar II.)

powers of a person's soul.⁵⁷³ This then becomes,⁵⁷⁴ “a pleasing aroma to *HaShem*-יהוה,” which is a matter of drawing down to below.⁵⁷⁵

Similarly, for this reason the Tabernacle (*Mishkan*) was constructed of Acacia wood (*Atzei Shittim*-עצי שטים),⁵⁷⁶ in that the word “Acacia-*Shittim*-שטים” is of the same root as the word “folly-*Shtut*-שטות.” This is because the service of *HaShem*-יהוה, blessed is He, by which we actualize a dwelling place for the Holy One, blessed is He, in the lower worlds, (which is the matter of the “dwelling-*Mishkan*-משכן”) is through drawing forth the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and is equally present in all worlds. This is accomplished through serving *HaShem*-יהוה, blessed is He, by first restraining (*Itkafia*) the “other side” (*Sitra Achara*) and then through serving Him by transforming it into holiness (*It'hapcha*).

This accords with the teaching that, “Through restraining (*Itkafia*) the ‘other side-*Sitra Achara*,’⁵⁷⁷ the glory of the Holy One, blessed is He, is elevated-*Istalek* in all worlds.”⁵⁷⁸ The meaning of the word “elevated-*Istalek*-אסתלק” here, is the matter of revelation to below, only that the revelation is in a manner of elevated transcendence and

⁵⁷³ See Sefer HaBahir, Section 46 (109), Section 48 (123); Also see Sefer HaMaamarim 5709 p. 29 (second print).

⁵⁷⁴ Leviticus 1:9; Numbers 29:8, and elsewhere, referring to the sacrifices.

⁵⁷⁵ See Likkutei Torah Pinchas 76a.

⁵⁷⁶ Exodus 26:15; 36:20

⁵⁷⁷ The “Other Side-*Sitra Achara*,” means whatever is the opposite of holiness.

⁵⁷⁸ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

exaltedness (*Histalkoot*),⁵⁷⁹ in that it is a matter that is equally present in all worlds.

Now, because this matter is accomplished through serving *HaShem*-יהו"ה, blessed is He, by way of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), it is for this reason that the Tabernacle (*Mishkan*) was constructed of Acacia wood (*Atzei Shittim*-שטים), which indicates the transformation of the folly (*Shtut*-שטות) of the side that opposes holiness and is the matter of sin, as in the teaching,⁵⁸⁰ "A person does not transgress a sin except if a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him." For, it was through sin that they caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, from below to above. Thus, our service of *HaShem*-יהו"ה, blessed is He, must be in a way of holy folly (*Shtut d'Kedushah*), which refers to serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect. Through this we come to the matter indicated by the teaching,⁵⁸¹ "His folly (*Shtut*-שטות) assisted him," in that the folly (*Shtut*-שטות) of the side opposed to holiness is transformed, and a dwelling place for the Holy One, blessed is He, is made in the lower worlds.⁵⁸²

⁵⁷⁹ See Torah Ohr *ibid*.

⁵⁸⁰ Talmud Bavli, Sotah 3a

⁵⁸¹ Talmud Bavli, Ketuvot 17a

⁵⁸² With respect to this summary of everything that has been said in the discourse thus far, see the discourses entitled "*Bati LeGani* – I have come to My garden," from the years 5711 through 5715, translated in *The Teachings of The Rebbe*, 5711-5715.

2.

His honorable holiness, my father-in-law, the Rebbe, whose day of celebration is today, continues and states in the discourse:⁵⁸³ “With the above in mind, we can understand why the wood used in building the Tabernacle (*Mishkan*) is called “planks-*Krashim*-קְרָשִׁים,” as the verse states,⁵⁸⁴ ‘You shall make the planks (*Krashim*-קְרָשִׁים) of the Tabernacle of acacia wood (*Atzei Sheetim*-עֲצֵי שִׁטִּים), standing erect.’”

In other words, the wood already had the definition of being “acacia wood (*Atzei Sheetim*-עֲצֵי שִׁטִּים)” even before any relationship to the Tabernacle (*Mishkan*), and to construct the Tabernacle (*Mishkan*) they needed to take acacia wood (*Atzei Sheetim*-עֲצֵי שִׁטִּים) and make planks (*Krashim*-קְרָשִׁים) out of it. The discourse explains that the word, “plank-*Keresh*-קֶרֶשׁ,” is related to the above-mentioned manner of serving *HaShem*-יהו"ה, blessed is He. That is, through serving *HaShem*-יהו"ה, blessed is He, with self-restraint (*Itkafia*), which then brings to self-transformation (*It'hapcha*), we transform the folly-*Shtut*-שטות of the opposite of holiness, to be a matter of holiness (as will soon be explained).

Now, in order to better understand this, we must begin by explaining the matter of a name (*Shem*-שֵׁם). (That is, the word “plank-*Keresh*-קֶרֶשׁ” is its name). Through the name (*Shem*-שֵׁם) that something is called by in the Holy Tongue,⁵⁸⁵ it

⁵⁸³ See Chapter 6 of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim, 5710 p. 119 and on).

⁵⁸⁴ Exodus 26:15; 36:20

⁵⁸⁵ *Lashon HaKodesh* – Biblical Hebrew

is brought into being, is vitalized and its existence is sustained. To further elucidate, the teaching of the Baal Shem Tov⁵⁸⁶ about the verse,⁵⁸⁷ “Forever, *HaShem*-יהוה, Your speech stands firmly in the heavens,” is well-known:

Namely,⁵⁸⁸ “Your speech, that You said,⁵⁸⁹ ‘Let there be a firmament in the midst of the waters;’ these very words and letters are established and stand continuously within the firmament of the heavens and are vested within all the firmaments always, to enliven them. This is because if these letters would be withdrawn, even for a moment, and revert to their source, God forbid, all the heavens would revert to nothingness, literally! Moreover, they would be as if they never were, literally like before the statement, ‘Let there be a firmament.’”⁵⁹⁰ This is true of all the creatures in all the worlds,

⁵⁸⁶ Note of the Rebbe: Shaar HaYichud VeHaEmunah, Ch. 1

⁵⁸⁷ Psalms 119:89

⁵⁸⁸ The following section is an excerpt of Tanya, Shaar HaYichud VeHaEmunah, Ch. 1, *ibid.*

⁵⁸⁹ Genesis 1:6

⁵⁹⁰ Midrash Tehillim (Psalms 119:89) similarly states, “What is the meaning of the words, ‘Forever *HaShem*-יהוה Your speech stands in the heavens’? What word stands in the heavens? Rather, understand it as follows: The Holy One, blessed is He, said, ‘Upon what do the heavens stand? Upon My words that I have spoken (Gen. 1:6-7), ‘Let there be a firmament in the midst of the waters; And it was so.’” Similarly, the verse states (Ps. 33:9), ‘For He spoke and it came to be,’ meaning that with the words that He spoke, He did. The verse thus continues (*ibid.*) ‘He commanded and it stood firm,’ and similarly (Ps. 33:6), ‘By the word of *HaShem*-יהוה the heavens were made.’ Thus, it is with the speech by which He created them that they are eternally sustained. It is for this reason that the verse states (Ps. 119:89), ‘Forever *HaShem*-יהוה Your speech stands in the heavens.’” The Rebbe Maharash therefore posed a question to his father, the Tzemach Tzedek, the grandson of the Alter Rebbe, as to why the Alter Rebbe cited this teaching in the name of the Baal Shem Tov, rather than

both the upper ones and the lower ones, even this physical planet Earth, which is in the aspect of inanimate matter. If the letters from the ten utterances⁵⁹¹ through which the Earth was created in the six days of creation would withdraw from it, even momentarily, it would revert to actual nothingness, literally as it was before the six days of creation.⁵⁹² This is what the Arizal meant when he said⁵⁹³ that even actual inanimate matter (the

citing the Midrash directly. The Tzemach Tzedek responded that just as the Midrash Rabbah begins with an attribution and memorialization of Rabbi Hoshayah, who compiled it, and just as Rashi begins his commentary on Torah with an attribution and memorialization of his father, Rabbi Yitzchak, so likewise, the Alter Rebbe wanted to make an eternal memorial for the Baal Shem Tov, who was born on the 18th of Elul, 5458, on the second day of the week, the day on which the utterance ‘Let there be a firmament in the midst of the waters’ was said. It is further explained that the Alter Rebbe is being very specific in stating that this matter was “explained” (ופירש) by the Baal Shem Tov. That is, the subject of this teaching is central to the inner teachings of Torah, as further elucidated in the teachings of Chabad Chassidut. See Sefer HaSichot 5703, p. 146; Hayom Yom, 26 Tishrei; Sefer HaSichot 5703 p. 146-147, note 15 & p. 150-151; Sichas Shabbat Parshat Vayera 5728; Also see Likkutei Sichot Vol. 25 p. 200 and on; Vol. 29 p. 29 and on; Sichah of Simchat Beit HaSho’eava 5712 (Torat Menachem Vol. 4, p. 55), and elsewhere.

⁵⁹¹ Mishnah, Avot 5:1; Genesis 1

⁵⁹² To clarify, our sages, of blessed memory, stated (Pirke d’Rabbi Eliezer, Ch. 3), “Before to the creation of the world, there was Him and His Name alone.” In other words, all novel created constructs and beings, in all worlds, whether in the Spiritual realms or in this lowly physical world, have no being-*Havayah*-הו"י of their own, and their being-*Havayah*-הו"י is entirely and constantly dependent upon the Singular Preexistent Intrinsic Essential Name (*Shem HaEtzem*) of the Singular Preexistent Intrinsic Essential Being, *HaShem*-ה' Himself, blessed is He. See Mishneh Torah, Hilchot Yesodei HaTorah Ch. 1; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being - *Shaar HaHavayah*.

⁵⁹³ See Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D), Drush 3; Shaar 50 (Kitzur ABY”A) Ch. 2.

Domem – which is the lowest category of the four categories of the speaker-*Medaber*, the living animal-*Chay*, the vegetative-*Tzome'ach*, and the inanimate-*Domem*), such as stones, dust and water, have an aspect of a soul and spiritual vitality; that is, an aspect of an investment of the letters of speech from the ten utterances that give vitality and existence to inanimate matter and bring it into being from its nonexistence, as it was before the six days of creation. Even though the word “stone-*Even*-אבן” is not mentioned in the ten utterances of the Torah, nonetheless, vitality is drawn to the stone through combinations and exchanges of the letters that revolve forwards and backwards in the 231 gates mentioned in Sefer Yetzirah,⁵⁹⁴ until they chain down from the ten utterances and the combination of the name “stone-*Even*-אבן” is drawn from them, this being the vitality of the stone etc. This likewise applies to all creatures in the world; the names by which they are called in the Holy Tongue (which are not merely a matter of convention like other languages) are the very letters of speech that chain down from level to level from the ten utterances of the Torah, through exchanges and permutations of the letters in the 231 gates, until they reach and vest within that creature to give it vitality. This is because individual creatures do not have the capacity to receive their vitality directly from the ten utterances of the Torah themselves, since the vitality that is drawn from them is

⁵⁹⁴ Sefer Yetzirah 2:4-5; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2-3, The Letters of Creation.

too great relative to the individual creatures.⁵⁹⁵ They only have the capacity to receive the vitality as it chains down, from level to lesser level, by means of permutations of letters (*Chiluf*-חלוף), exchanges (*Temurah*-תמורה), and *gematriot* (גימטריאות), which are the numerical values (*Cheshbon*-חשבון) of the letters, until through this, an individual creature of diminished capacity can be vested and brought into being from it.”

Now, this was also stated by the Rav, the Maggid of Mezhritch⁵⁹⁶ at great length in explanation of the verse,⁵⁹⁷ “Whatever Adam called each living creature, that was its name.” That is, it states in Midrash,⁵⁹⁸ that when the angels asked the Holy One, blessed is He, what man’s superiority would be, He responded to them, “His wisdom will be greater than yours.” The Holy One, blessed is He, then brought all beasts, animals, and birds before the angels, and asked them what their names are, but they did not know. After He created man, he likewise brought them all before him and said to him, “What are their names?” Adam properly responded, “This one is fitting to be call ‘ox-*Shor*-שׁוֹר,’ etc.”

The Rav, the Maggid of Mezhritch, asks a question on this, for at first glance it is not understood. That is, what and why exactly is it such a great wisdom to call them names?

⁵⁹⁵ That is, if they would receive directly from the ten utterances and the name of *HaShem*-יהו"ה, blessed is He, and His titles, they would be entirely nullified of their sense of independent existence, as will soon be further explained.

⁵⁹⁶ Note from the Rebbe: Ohr Torah, at the end of Bereishit, section 14.

⁵⁹⁷ Genesis 2:19

⁵⁹⁸ Midrash Tanchuma, Chukat 6; Midrash Bereishit Rabba 17:4; Also see Shnei Luchot HaBrit 14a

Moreover, we must understand the meaning of his words, “This one is fitting (*Na’eh*-נאה) to be called...” Why is it that the name that he called each creature by is “fitting (*Na’eh*-נאה)” to it?

However, the explanation is that though all the other languages of the seventy nations of the world also call each thing by a particular name, nevertheless, that name is not its essential name (*Shem HaEtzem*). Rather, it only is a name by human convention, in order to differentiate between it and other things. However, this is not so of the Holy Tongue (*Lashon HaKodesh*).⁵⁹⁹ Rather, the name something is called by in the Holy Tongue (*Lashon HaKodesh*) is its true and essential name (*Shem HaEtzem*) stemming from its root. For example, below in this world, the ‘ox-*Shor*-שׁוֹר’ is called by the three letters שׁו"ר because this is how it is called in its root above, in *HaShem*’s-יהו"ה Godliness. The same applies to all creatures.

Thus, Adam, the first man, possessed greater wisdom than the angels, in that he grasped and knew the spiritual root of every species and class, and could therefore call them by their true names. This is why he said, “This one is fitting (*Na’eh*-נאה) to be called...” In other words, he was saying, “I am calling it by this name not as a matter of human convention, merely to recognize and differentiate it from other things, but only because it is appropriate and fitting (*Na’eh*-נאה) to call it by this name, being that this is its name in its spiritual root, and therefore, this name fits (*Na’eh*-נאה) it.”

⁵⁹⁹ Biblical Hebrew

The Rav, the Maggid of Mezhritch, continues and explains that this likewise applies to the personal names of individuals. Now, at first glance, it makes sense that the ancients,⁶⁰⁰ who called their children names relating to matters that would happen to them (as stated in Midrash),⁶⁰¹ were knowledgeable of the soul-roots of their offspring. Thus, since they were knowledgeable of what would later happen with the newborn child, they would name him accordingly. This itself proves that they were actually knowledgeable of what would be with the child at his root and source, since whatever happens with the soul over the course of its time in the body, depends on this. However, nowadays, when we generally name our children after our ancestors (as stated in the Midrash there), it seems that we do not know their root and source.

Nevertheless, the Arizal revealed⁶⁰² that even these names are not by way of happenstance, or that it simply is that the father and mother want to call the child by that particular name. Rather, the Holy One, blessed is He, instills intellect, wisdom, and knowledge, into the heart of the father and mother, so that they call their child by the name that the soul of their child is rooted in.

The Maggid of Mezhritch thus concludes and explains that this is also the meaning of the statement of our sages, of

⁶⁰⁰ That is, the generations of Biblical times, such as our forefathers and the like.

⁶⁰¹ Midrash Bereishit Rabba 37:7

⁶⁰² Shaar HaGilgulim, Hakdamah 23; end of Shaar Maamarei Rabboteinu Zichronam L'Brachah; Emek HaMelech, Shaar 1, end of Ch. 4.

blessed memory,⁶⁰³ “Rabbi Meir would analyze names.” For, in the Torah scroll of Rabbi Meir, the words⁶⁰⁴ “cloak of light-*Katnot Ohr*-כתנות אור” were written⁶⁰⁵ (not with the letter *Ayin*-ע, meaning “skin-*Or*-עור” but with the letter *Aleph*-א, meaning “light-*Ohr*-אור”). This is because Rabbi Meir⁶⁰⁶ had no element at all of the external husk of *Kelipah*,⁶⁰⁷ being that, as known, “he threw away the husk (*Kelipah*).”⁶⁰⁸ That is, for him the truth shone forth (*Meir*-מאיר) as it is, and he could therefore recognize the root of the soul in the body by its name. He therefore automatically knew everything that would happen with that particular soul as it is in the body.

Now, this being so, the names that things are called by in the Holy Tongue (*Lashon HaKodesh*) are not merely names assigned by human convention. Rather, every name is the root of that which is called by it, and is also its life force and vitality, through which it is created and brought into being from nothing to something (*Yesh m’Ayin*). Moreover, it is not in a manner that it was originally created by that name, but no longer

⁶⁰³ Talmud Bavli, Yoma 83b

⁶⁰⁴ Genesis 3:21 – which is normally written “cloak of skin-*Katnot Or*-כתנות עור,” with the letter *Ayin*-ע, rather than “cloak of light-*Katnot Ohr*-כתנות אור” with the letter *Aleph*-א.

⁶⁰⁵ Midrash Bereishit Rabba 20:12; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44-46.

⁶⁰⁶ It is noteworthy that the name of Rabbi Meir (מאיר) itself is of the root “light-*Ohr*-אור” and means “he illuminates.”

⁶⁰⁷ See Shaar HaYichud of the Mittler Rebbe *ibid.* that the “cloak of light-*Katnot Ohr*-כתנות אור” (as opposed to the “cloak of leather-*Katnot Or*-כתנות עור”) in the Torah scroll of Rabbi Meir, refers to the completion of the refinements (*Birurim*) and the state of complete repair (*Tikkun*).

⁶⁰⁸ Talmud Bavli, Chagigah 15b

requires it. Rather, its name gives it existence at all times, at every moment.

This is further explained at length by the Alter Rebbe,⁶⁰⁹ in response to the error of those who deny Torah. He states that their denial is, “because they compare the deed of *HaShem*-יהו"ה, the Maker of heaven and earth, to the deeds and schemes of man, since once a vessel has left the hand of the craftsman, the vessel no longer depends on the hands of the craftsman.” In other words, the formation of a vessel by the craftsman is in a manner of “something from something” (*Yesh m'Yesh*), and he merely changes its form. (That is, he reveals the form that it latently possessed in a concealed manner.) However, this is not so when it comes to the creation of something from nothing, in which the power of the Creator must constantly be within the created, since without this, it would revert to absolute naught and nothingness.

It therefore is understood that every incident that will occur with every particular thing, also is bound to its name in the Holy Tongue (*Lashon HaKodesh*), which gives it its existence at all times and at every moment. This is true even if it only happens years after it was given its name.

With the above in mind, this is also understood as it relates to the name “plank-*Keresh*-קרש.” For, this was the name that *HaShem*-יהו"ה gave the acacia wood (*Atzei Sheetim*-עצי שטים) in the Holy Tongue (*Lashon HaKodesh*) when they were to begin preparing it for constructing the Tabernacle (*Mishkan*).

⁶⁰⁹ Note of the Rebbe: Shaar HaYichud VeHaEmunah, Ch. 2

(As He stated,⁶¹⁰ “You shall make the planks (*Krashim*-קרשים) of the Tabernacle of acacia wood (*Atzei Sheetim*-עצי שטים), standing erect.”) Thus, this name gives them their existence and vitalizes and sustains them. Therefore, this name also relates to everything that must be affected through the acacia wood (*Atzei Sheetim*), (namely, the transformation of the folly-*Shtut*-שטות of the opposite of holiness, into holiness).

3.

This matter is explained by his honorable holiness, my father-in-law, the Rebbe, in his discourse, regarding the three letters *Kof*-ק, *Reish*-ר, and *Shin*-ש, of the word, “plank-*Keresh*-קרש.” However, we must first preface that everything we said above about names, also applies to the names of the letters (*Otiyot*). That is, every letter in the Holy Tongue (*Lashon HaKodesh*) also has a name, which is bound to the qualities and matter of that letter. Moreover, this also applies to the image and form of each letter, in that it too is bound to the quality of that letter and is related to it.

This accords with the explanation of the Alter Rebbe,⁶¹¹ that, “Each of the twenty-two letters of the Torah is the drawing forth of a specific vitality and power (from the Holy One, blessed is He), which is not drawn forth from a different letter. Therefore, even the written image of each letter, is specific and

⁶¹⁰ Exodus 26:15; 36:20

⁶¹¹ Tanya, Shaar HaYichud VeHaEmunah, Ch. 12, in the gloss.

unique, and indicates the form of influence and revelation of light, vitality and power revealed and drawn from this letter.”

Thus, his honorable holiness, my father-in-law, the Rebbe, continues in his discourse,⁶¹² citing the teaching in the introduction of the Zohar⁶¹³ about the matter of the letters (*Otiyot*), each of which ascended before the Holy One, blessed is He, with the desire that the world would be created through it. It states there that “the letters *Kof*-ק and *Reish*-ר are letters that give some appearance and indication of the side of shame,” meaning that they have some relation to matters that are the opposite of holiness, (and were therefore rejected). Similarly, when it came to the letter *Shin*-ש, even though, in and of itself, it would be fitting to create the world with it, since it is a letter of truth, and moreover, it hints at our three forefathers⁶¹⁴ who are the foundation of holiness, it nevertheless was also rejected. For, the Zohar states there that, “Since the letters *Kof*-ק and *Reish*-ר took hold of the *Shin*-ש in order to be sustained, thus making a combination of letters that form the word ‘falsehood-*Sheker*-שקר,’ the Holy One, blessed is He, told the letter *Shin*-ש, ‘Since letters of falseness have taken hold of you, to be amongst them, therefore I do not wish to create the world through you.’” Moreover, the Zohar concludes there and states, “From here we see that whoever wants to tell a lie, must first

⁶¹² See Chapter 6 of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim, 5710 p. 119 and on).

⁶¹³ Introduction to Zohar, 2b

⁶¹⁴ See Zohar *ibid.*; Also see Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on the word “*Shabbat*-שבת,” and Shaar 27 (Shaar HaOtiyot), Ch. 24; Also see Keter Shem Tov, Sections 272 and 347.

take hold of a true foundation for himself, so that afterwards his lie will be sustained.”⁶¹⁵ In other words, in order for falsehood (*Sheker*-שקר) to have any existence in the first place (in that, being that it is the opposite of the truth (*Emet*-אמת), it has no inherent existence of its own at all), it is specifically through mixing words of truth into it. This is seen from the letters *Kof*-ק and *Reish*-ר “which give some appearance and indication to the side of shame,” and thus “took hold of the letter *Shin*-ש by which to be sustained.”

Now, since the three letters of the word “plank-*Keresh*-קרש” are related to the opposite of holiness, (which goes without saying about the letters *Kof*-ק and *Reish*-ר, but is also true of the letter *Shin*-ש, which the letters *Kof*-ק and *Reish*-ר, “from the side of shame” attach themselves to), we therefore find that the word “plank-*Keresh*-קרש” is related to the matter of service of *HaShem*-יהוה, blessed is He, in the work that was done with the “acacia wood-*Atzei Sheetim*-עצי שטים,” namely, transforming the “folly-*Shtut*-שטות” of the opposite of holiness, into holiness.

4.

Now, the explanation of the letters *Kof*-ק and *Reish*-ר, and that they are letters that indicate the side of shame, may be better understood through explaining the difference between the

⁶¹⁵ That is, the letter *Shin*-ש is a letter of truth, and thus begins the word “lie-*Sheker*-שקר,” and is only subsequently followed by the misleading letters *Kof*-ק and *Reish*-ר. In other words, a lie must have some element of truth in it order to be sustained, for otherwise, it is readily recognized as being false.

letters *Kof*-ק and *Reish*-ר and letters that are similar to them on the side of holiness. About this, his honorable holiness, my father-in-law, the Rebbe, continues in his discourse and states:

The letters *Kof*-ק and *Reish*-ר are opposite to the letters *Dalet*-ד and *Hey*-ה. (That is, the *Reish*-ר is similar to the *Dalet*-ד, and the *Kof*-ק is similar to the *Hey*-ה.) This is because the *Dalet*-ד and the *Reish*-ר are similar to each other, both in appearance and in the meaning of their names. (In other words, this is in accordance with what we explained before, that both the image and form of the letters – their likeness – as well as their names – their meaning – indicate the essential being of the letters.)

He continues and explains that the similarity between the *Dalet*-ד and the *Reish*-ר in meaning (that is, their names), is that the name *Dalet*-דל"ת, is of the same root as the word "*Dal*-דל," meaning poor and impoverished. Similarly, the *Reish*-ר"ש is of the same root as the word "*Rash*-רש," which also means poor and impoverished. This is as stated,⁶¹⁶ "Their poverty (*Reisham*-רישם) is the ruin of the poor (*Dalim*-דלים)," and similarly,⁶¹⁷ "Give me neither poverty (*Reish*-ראש) nor wealth."

Now, it may be said that the reason that his honorable holiness, my father-in-law the Rebbe, specifically cites these two verses, is because from these verses, (not only is the similarity of meaning between the letters *Reish*-ר and *Dalet*-ד understood, but in addition,) the difference between them is also understood. That is, just as in their image and form they look

⁶¹⁶ Proverbs 10:15

⁶¹⁷ Proverbs 30:8

similar, but are not exactly the same, the same is likewise so of their meaning. In other words, the poverty indicated by the letter *Reish*-ר is a much lower category of poverty than the poverty indicated by the letter *Dalet*-ד. Proof of this is in the verse, “Their poverty (*Reisham*-רישם) is the ruin of the poor (*Dalim*-דלים),” meaning that the sense of worry and brokenness of the poor (*Dalim*-דלים), is what brings their ruination and impoverishment (*Reisham*-רישם). This demonstrates that the poverty indicated by the word “*Reisham*-רישם” in the verse, is lower than the poverty indicated by the word “*Dalim*-דלים” in the verse.

This is also the case with the other verse, “Give me neither poverty (*Reish*-ראש) nor wealth.” That is, this verse indicates that the diametric opposite of wealth, which indicates riches far beyond merely “having whatever he needs,”⁶¹⁸ is *Reish*-ריש, thus indicating that *Reish*-ריש it is the lowest level and form of poverty, and that there is nothing lower than it, meaning, it is the poorest of the poor.

The discourse continues that although the *Dalet*-ד and *Reish*-ר are similar in their image and form, as well as in meaning, they nevertheless are utterly different and distance from each other. (That is, not only are they entirely different and unlike each other, but more so, they are diametric opposites of each other.) For, the letter *Dalet*-ד is on the side of holiness and the letter *Reish*-ר indicates the opposite side of shame.

⁶¹⁸ Deuteronomy 15:8

The explanation is that even though the letter *Dalet*-ד indicates poverty (“*Dal*-דל”), the poverty that it indicates is the matter of self-nullification and humility, which is the whole matter of holiness, that is, to be in an ultimate state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

To understand this better, he explains in the discourse that poverty (“*Dal*-דל”) on the side of holiness (*Kedushah*), is the matter of the *Sefirah* of kingship-*Malchut*, about which it states,⁶¹⁹ “She has nothing of her own.” This is because the *Sefirah* of kingship-*Malchut* is in the ultimate state of nullification and humility, to such an extent that,⁶²⁰ “She made herself small,” meaning that the *Sefirah* of kingship-*Malchut* diminished herself to be in the ultimate state of nullification and humility.

In the powers of the human soul, the *Sefirah* of kingship-*Malchut* refers to the power of speech, which “has nothing of her own,” and is merely the recipient and garment that enclothes the higher powers of the soul, such as the manifestation of intellect (*Sechel*) and emotions (*Midot*).

The explanation is that the *Sefirah* of kingship-*Malchut* is the quality of exaltedness and rulership, from which the entirety of the chaining down of the worlds (*Seder*

⁶¹⁹ See Zohar I 181a; 249b; Zohar II 218b; Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 5, and elsewhere.

⁶²⁰ Zohar I 20a

HaHishtalshelut) was brought into being. Nevertheless, it must be in an ultimate state of nullification and humility. For, specifically through this, it possesses two matters. The first, is that it receives all matters that are above it, as indicated by the verse,⁶²¹ “All the rivers flow into the sea.”⁶²² The second is that it gives existence to all matters below it.

In greater detail, the matter of the *Sefirah* of kingship-*Malchut* and how “she has nothing of her own,” may be better understood as his honorable holiness, the Mittler Rebbe, explains it at great length.⁶²³ He states that this matter has two explanations. The first is that, in and of herself, she has no light except what she receives from above her. This is like the moon, which has no essential light of its own, but merely reflects what it receives from the sun. The second meaning of the words “she has nothing of her own,” is that she only has what she receives from below to above, through the arousal of the feminine waters (*Mayim Nukvin*) of the angels and souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The explanation is that the matter of the *Sefirah* of kingship-*Malchut* is revelation to another, meaning that novel creation should be brought into being from it. However, the entire matter of novel creation is utterly incomparable to the Singular Preexistent Intrinsic Essential Being of the Unlimited

⁶²¹ Ecclesiastes 1:7; Also see *Hemshech* “v’Hechereem” 5631 (Sefer HaMaamarim 5631 p. 305 and on), and elsewhere.

⁶²² The *Sefirah* of kingship-*Malchut* is called the sea-*Yam-Da*. See Shaarei Orah of Rabbi Yosef Gikatilla, Gate 1 (*Malchut*).

⁶²³ Note of the Rebbe: Torat Chayim Shemot p. 370 (p. 96d and on in the new edition).

One, *HaShem*-יהו"ה, blessed is He. About this the verse states,⁶²⁴ "He established His throne with kindness," meaning that the matter of the throne (*HaKis'eh*-הכסא),⁶²⁵ of the King, is solely an act of kindness from *HaShem*-יהו"ה above, blessed is He.⁶²⁶ This is because the nature of the good is to bestow goodness.⁶²⁷ He therefore restrained Himself with the *Tzimtzum* and drew forth lights and illuminations etc., so that the general matter of creation through His *Sefirah* of kingship-*Malchut*, could be possible.

Now, in this there is yet another matter, which is that the aspect of kingship-*Malchut* comes about through the arousal of the feminine waters (*Mayim Nukvin*) from the worlds below. This matter is indicated by the teaching,⁶²⁸ "There is no king without a nation." That is, through this arousal they cause His essential exaltedness to be drawn down to be an exalted ruler over a nation, and through this, the existence of novel creation, as well as its vitality and sustainment, is caused to be.

⁶²⁴ Isaiah 16:5

⁶²⁵ Creation as a whole is referred to as the throne (*HaKiseh*-הכסא), as it states (Isaiah 66:1), "Thus said *HaShem*-יהו"ה: The heavens are My throne and the earth is My footrest." Furthermore, the numerical value of "The Throne-*HaKiseh*-הכסא-86," is the same as "the natural order-*HaTeva*-הטבע-86" which is brought into existence with *HaShem*'s-יהו"ה title God-*Elohi*'m-אלהים-86. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

⁶²⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), Section entitled "The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom* of all beings."

⁶²⁷ See Emek HaMelech, Shaar 1 (Shaar Shaashu'ei HaMelech) Ch. 1; Also see the note of the Rebbe to Maamarei Admor HaEmtza'ee, Kuntreisim p. 5.

⁶²⁸ Rabbeinu Bachaye to Genesis 38:30, and the beginning of the Torah portion of Balak; Kad HaKemach, Rosh HaShanah (2), section entitled "*V'Od*" (in the Shavel print, p. 379); Tanya, Shaar HaYichud VeHaEmunah, beginning of Ch. 7 (p. 81b), and elsewhere.

This may be understood by way of analogy to the matter of kingship as it is below. Since the king himself “is higher than the entire nation from his shoulders and up,”⁶²⁹ it therefore is necessary to awaken and affect the desire to be the king over the nation in him. This is because, from his essential exaltedness, in and of himself, there will not be a drawing forth of rulership over them, being that they are utterly incomparable to him. Rather, this is accomplished through the arousal of the nation to accept the yoke of his kingship upon themselves and crowning him as king. Only then is his kingship built, so that he agrees to rule over them.

Similarly, this is how it is above, in *HaShem*’s יהוה’s Godliness, as our sages, of blessed memory, stated,⁶³⁰ “Recite verses of kingship (*Malchiyot*) before Me in order to crown Me as king over you.” This is because, in and of Himself, He utterly has no relation to this.

Now, the difference between these two matters is that, in regard to the first matter, it primarily occurs at the time that the initial drawing forth of kingship-*Malchut* is necessary. For example, this is like the construction of *HaShem*’s יהוה’s Kingship-*Malchut* as it is on Rosh HaShanah. In other words, it is in such a manner that, in and of itself, the aspect of Kingship-*Malchut*, “has nothing of her own,” but only what she receives from above her, meaning, from the quality of kindness-

⁶²⁹ Samuel I 9:2; See Ohr HaTorah, Vayera Vol. 4, 764b; Shir HaShirim Vol. 2, p. 414 and on.

⁶³⁰ Talmud Bavli, Rosh HaShanah 16a

Chessed, as expressed in the verse,⁶³¹ “He established His throne with kindness.”

In contrast, the second matter primarily occurs when it is necessary to strengthen and renew the matter of kingship-*Malchut* (meaning, after novel creation has already been brought into being). That is, in this too “she has nothing of her own,” since this matter is brought about through the arousal of the feminine waters (*Mayim Nukvin*) from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), to the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

Thus, from all the above, we may understand the matter of poverty (“*Dal*-לָדָל”) as it is on the side of holiness. Namely, it is the matter of the utter sublimation, nullification (*Bittul*) and humility (*Shiflut*) of the *Sefirah* of kingship-*Malchut*, the matter of which is exalted rulership, and through this the entirety of novel creation is caused to be brought into being.

6.

He continues in the discourse and explains that the difference in appearance and form between the letter *Dalet*-ד and the letter *Reish*-ר, is that the letter *Dalet*-ד has a little letter *Yod*-י protruding from behind it. The letter *Yod*-י itself indicates the ultimate sublimation, nullification and humility of the *Sefirah* of kingship-*Malchut*, through which it becomes a

⁶³¹ Isaiah 16:5

receptacle (*Klee*) capable of receiving. This is like the teaching,⁶³² “An empty vessel holds what is placed into it, whereas a full vessel does not hold it.” An example is a student, who receives the teachings of his teacher. He specifically will be a fitting receptacle to receive the teachings, if he is in an ultimate state of sublimation and humility before his teacher.⁶³³ Specifically then, he will be a fitting receptacle to truly receive what the teacher bestows to him. Moreover, it is insufficient for the student to merely lack ego, self-awareness and independent existence. Rather, [he becomes a fitting receptacle] specifically when he is in a state of complete nullification (*Bittul*) and the absence of awareness of his own existence. (This concludes the quote of his language in the discourse.)

The explanation is that the true matter of the student-teacher relationship is when they utterly are of no comparison to each other. Thus, for the student to be capable of receiving the bestowal of intellect from the teacher, this occurs specifically when he is in a state of complete nullification of self-existence (*Bittul b'Metziyut*). In other words, on the one hand, it is not suitable for him to have no sense of self-existence to the point that he does not hear the words of the teacher. But on the other hand, it is not suitable for him to remain within his

⁶³² Talmud Bavli, Brachot 40a, and see Chiddushei Aggadot of the Maharsha there; Also see Torah Ohr, Mishpatim; See the discourse entitled “*Ani LeDodi*” 5700, Ch. 3 (and the note of the Rebbe to Sefer HaMaamarim 5710 p. 120).

⁶³³ See at length in Listen Israel, a translation of Rabbi Hillel Paritcher’s commentary to Chapter 1 of Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe.

sense of self-existence, in which he only causes himself to listen and receive the intellect that the teacher bestows. Rather, when he receives the bestowal, he must be in a state of complete nullification and absence of his own existence.

In other words, while he hears the intellect from the teacher, he cannot be in the aspect of an influencer (*Mashpia*) even to himself, even to the extent that his mind should desire to understand [and analyze] the teacher's words. For then, he will be incapable of receiving the intellect of the teacher, who is totally beyond him. Rather, it is specifically an empty vessel that holds what is placed into it. That is, since he must receive and hold a matter that is entirely beyond relativity to himself, in order to do so, he must become a completely empty vessel. This is to such an extent, that he should not even have the desire to understand and grasp the intellect being bestowed to him by the master teacher.

Furthermore, while it is being bestowed, even the student's yearning to receive influence from the master teacher, does not need to be palpably felt by him. Now, the yearning of the student to receive from the master teacher is necessary, both for the student, as well as the teacher. It is necessary for the student, since this yearning is what causes him to be in a state of the nullification of existence (*Bittul b'Metziyut*), to be a receptacle to receive the intellect of the teacher. It is necessary for the teacher, because since he is beyond all comparison to the student, for him to bestow influence to the student is a very great descent, which, in and of himself, he would not do. Only when the teacher sees the great yearning of the student, this

affects him to desire to constrain himself and bring the matters down to bestow them to the student. This is to such an extent that it reaches a much greater depth within the powers of the teacher himself, and reveals additional matters in him that previously were not revealed. This is the meaning the statement,⁶³⁴ “From my students I have learned more than all.”

However, all the above specifically applies before the bestowal of the influence, when the yearning desire must be present. For, without it, it would be impossible for two matters that are utterly of no comparison to each other to bond. However, at the time of the actual bestowal, this does not apply. For, we can clearly see that if the student remains in the same state of arousal and yearning, in that he yearns to receive the bestowal of intellect from the teacher, the yearning itself will distract him from listening and receiving the intellect in the words of his teacher.

Rather, to receive the intellect of the teacher, he must be in a state of complete nullification and non-awareness of self-existence, to the degree that he does not even feel the yearning to receive the intellect of the teacher. This is the matter of an empty vessel, meaning that the vessel of his own intellect must become empty. To clarify, the student must have a vessel of intellect by which to receive. That is, in order to receive a matter of intellect, there must be a “space” that is similar to it, which is the vessel of intellect. However, to be a receptacle, the vessel of the student’s intellect must be empty, and specifically

⁶³⁴ Talmud Bavli, Taanit 7a

then, he can receive the bestowal of influence of a teacher who is completely beyond any comparison to himself.

With the above in mind, we can understand why it is specifically the *Sefirah* of Kingship-*Malchut* that “has nothing of her own.” At first glance, this is not understood, since all the *Sefirot* are ordered from above to below, so that the *Sefirot* below receive from the *Sefirot* above them, until the first *Sefirah*, which receive from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. This being so, why is it specifically said about the *Sefirah* of kingship-*Malchut* that “she has nothing of her own”?

However, the explanation is that in regard to the aspect of *Zeir Anpin* - and this generally applies to all the *Sefirot* above the *Sefirah* of kingship-*Malchut* - the manner they receive from the *Sefirot* above them, is in a way of cause and effect (*Ilah v'Alul*). Now, the matter of cause and effect (*Ilah v'Alul*), is that it is not in a manner that they are incomparable to each other, or that their being is not the same as each other. For, there indeed is an existence of the effect (*Alul*) as it is in the cause (*Ilah*). Furthermore, even when the effect (*Alul*) becomes an existence unto itself, its cause (*Ilah*) is nevertheless in a state of proximity to it. The same is likewise true in regard to how the other *Sefirot* receive from each other. That is, they receive in a way of proximity. In other words, the existence of the other *Sefirot* is such, that they are of relative comparison to each other.

Furthermore, even as the *Sefirot* receive from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is

He, by means of the first restraint of *Tzimtzum*, which was in a way of complete withdrawal,⁶³⁵ nevertheless, the bestowal to the *Sefirot* is through the fact that the light returned and illuminated.⁶³⁶ However, this is not so regarding the *Sefirah* of Kingship-*Malchut*, since through it, the creation of an entirely novel “something” (*Yesh*), which is a completely separate entity, is brought into being. This is something of which there is utterly no relative comparison. Thus, the true recipient (*Mekabel*) is specifically the *Sefirah* of Kingship-*Malchut*, and therefore it is specifically about the *Sefirah* of Kingship-*Malchut* that we find the matter of, “she has nothing of her own.”

This then, is the matter of the poverty (“*Dal-לֵדָל*”) of the *Sefirah* of Kingship-*Malchut*. In other words, it is the matter of sublimation and nullification (*Bittul*), in that “she made herself small,” meaning, the total and complete nullification of self-existence, and through this she receives from the *Sefirot* above her.

7.

The discourse continues and states, “This then, is the whole matter of holiness (*Kedushah*), that there should be a

⁶³⁵ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2; Also see the beginning of Otzrot Chayim and Mevo She’arim; Likkutei Torah, Hosafot to Vayikra 51c, and elsewhere.

⁶³⁶ See Etz Chayim ibid. Anaf 2-3; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-15; Sefer HaMaamarim 5661 p. 161 and on.

state of utter self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and this is the whole matter of serving *HaShem*-יהו"ה.”

In other words, since the discussion here is the general matter of man's purpose in the chaining down of the worlds (*Hishtalshehut*), and that *HaShem* 's-יהו"ה Supernal intention is that we should, “make a dwelling place for the Holy One, blessed is He, in the lower worlds,” he therefore explains that the entire matter of holiness (*Kedushah*) and the entire matter of serving *HaShem*-יהו"ה, blessed is He, is to come to be in a state of utter sublimation and nullification (*Bittul*) to Him, blessed is He, and that this is called “the side of holiness (*Sitra d’Kedushah*).”⁶³⁷

To further explain, the general totality of man's service of *HaShem*-יהו"ה, blessed is He, is called, “prayer-*Tefillah*,” since the prayers were established in place of the sacrificial offerings.⁶³⁸ Moreover, one of the primary services of *HaShem*-יהו"ה, blessed is He, in the Holy Temple, was the service of the sacrificial offerings (*Korbanot*), (as explained in the previous chapters).⁶³⁹ Therefore, the general totality of man's service of *HaShem*-יהו"ה, blessed is He, is serving Him in prayer (*Tefillah*).⁶⁴⁰ This is as stated,⁶⁴¹ “Serve Him with all your hearts,” about which our sages, of blessed memory, stated,⁶⁴²

⁶³⁷ See Tanya, Ch. 6.

⁶³⁸ See Talmud Bavli, Brachot 26a-b; Zohar II 20b

⁶³⁹ See Ch. 2 of the discourse entitled “*Bati LeGani* – I have come to My garden” of the year 5710 (Sefer HaMaamarim 5710, p. 112 and on); Also see the discourse by the same title of the year 5712, translated in The Teachings of The Rebbe – 5712, Discourse 8.

⁶⁴⁰ See Tanya, Kuntres Acharon 155a, 162b

⁶⁴¹ Deuteronomy 11:13

⁶⁴² Talmud Bavli, Taanit 2a

“Which service of Him is performed in the heart? This is prayer (*Tefillah*).” Prayer is the matter of sublimation, nullification, and humility, as he continues to explain in the discourse (and as will be explained further, in chapter nine).

8.

With this in mind, we can understand the statement in Talmud,⁶⁴³ “At the beginning (of the *Amidah* prayer) one recites,⁶⁴⁴ ‘My Lord-*Adonay*-”וַיִּפְתָּח, open my lips, that my mouth may declare Your praise,’” and,⁶⁴⁵ “Since the Sages instituted (the recital of this verse) it is considered as an extended prayer,” (which is why it is not considered to be a separation between the blessing of redemption and the commencement of the *Amidah* prayer).

Now, this must be better understood. Why did the Sages institute the recital of this verse, “My Lord-*Adonay*-”וַיִּפְתָּח, open my lips, that my mouth may declare Your praise,” at the beginning of the *Amidah* prayer? In doing so, they brought this question about, thus making it necessary to give an answer. At first glance, it would seem that the *Amidah* prayer was sufficient as it was, meaning that there were the eighteen blessings of the *Amidah* prayer, without this additional verse, “My Lord-*Adonay*-”וַיִּפְתָּח, open my lips, that my mouth may declare Your

⁶⁴³ Talmud Bavli, Brachot 4b

⁶⁴⁴ Psalms 51:17

⁶⁴⁵ Talmud Bavli, Brachot 9b

praise.” However, what this proves and demonstrates, is that this verse is relevant to the entire matter of prayer (*Tefillah*).

This may be understood by prefacing that this matter is also found in Torah, which precedes prayer (*Tefillah*), as in the teaching,⁶⁴⁶ “He gazed into the Torah and created the world.” In other words, the entire order of the chaining down of the worlds (*Seder HaHishtalshelut*) exists first in Torah. Therefore, since the chaining down (*Seder HaHishtalshelut*) of man’s service of *HaShem*-יהו"ה, blessed is He (that is, the matter of prayer-*Tefillah*) depends entirely on nullification (*Bittul*) and humility (*Shiflut*) before *HaShem*-יהו"ה, blessed is He, it is understood that this is how it is in Torah.

As he states in the discourse, the explanation is based on the teaching in Talmud,⁶⁴⁷ “The Torah is not found with those who are haughty of spirit, nor with someone who expands his heart over it like the sea.” He explains that the haughty of spirit (*Gasei HaRu'ach*) refers to those who have no sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Now, the intention here is not to negate the matter of haughtiness of spirit (*Gasei HaRu'ach*) as it is simply understood, that is, that it means the arrogant, as commonly understood by all. For, since it states,⁶⁴⁸ “Every haughty heart is the abomination of *HaShem*-יהו"ה,” and similarly,⁶⁴⁹ “Any person who has arrogance within him, the Holy One, blessed is He, says, ‘I and he cannot dwell together in the world’,” it therefore does not

⁶⁴⁶ Zohar II 161a and on

⁶⁴⁷ Talmud Bavli, Eruvin 55a

⁶⁴⁸ Proverbs 16:5

⁶⁴⁹ Talmud Bavli, Sotah 5a

require any great insight or proofs from verses, that such a person has no relation to Torah.

Rather, the explanation is that, as known,⁶⁵⁰ the meaning of the term, “haughty of spirit (*Gasei HaRu'ach* גסי הרוח)” is that his spirituality (*Ruchaniyut* רוחניות) itself is coarse (*Gas-* גס). In other words, though such a person possesses a Godly soul, and the Godly soul has its effects, and furthermore, even the lowest level of the Godly soul still is spiritual, nonetheless, because it manifests in the animalistic soul, and thereby in the body, and moreover, the revelation of the Godly soul itself is only of its lowest level in him, therefore, the coarseness of the body and animalistic soul cause his spirituality (*Ruchaniyut*) to be coarse as well, to such an extent, that even his spirituality (*Ruchaniyut*) becomes coarse and physical. It goes without saying that for such a person, it is entirely inapplicable for him to transform his physicality (*Gashmiyut*) into spirituality.

The solution is to break his coarse spirit. This is as stated in Zohar,⁶⁵¹ “A wooden beam that does not catch fire should be broken-up, a body into which the light of the soul does not penetrate should be broken-up.” This is similar to the verse,⁶⁵² “The sacrifices of God-*Elohi*”מ-אלהי are a broken spirit; a heart broken and humbled, O God-אלהי, You will not despise.” In other words, the breaking of the spirit is the sacrifice of God-*Elohi*”מ-אלהי. This is further indicated by the verse that precedes it,⁶⁵³ “For You do not desire an [animal]

⁶⁵⁰ Likkutei Torah, Nitzavim 62a

⁶⁵¹ Zohar III 168a, cited in Tanya Ch. 29.

⁶⁵² Psalms 51:19

⁶⁵³ Psalms 51:18

sacrifice, else I would give it; You do not want a burnt-offering,” and it then continues, “The sacrifices of God-*Elohi*”*m*-אלהי”*m* are a broken spirit; a heart broken and humbled, O God-אלהי”*m*, You will not despise.”

The Zohar poses a question about this and states,⁶⁵⁴ “Is it so that the Holy One, blessed is He, does not desire sacrificial [animal] offerings...? Rather, in this verse, David used the title God-*Elohi*”*m*-אלהי”*m*, and sacrificial [animal] offerings are not to be offered to the title God-*Elohi*”*m*-אלהי”*m*, but only to the Name *HaShem*-יהו”*h* etc.” In other words, all animal sacrificial offerings must be to the Name *HaShem*-יהו”*h*, which is the quality of mercy. However, we offer no animal sacrifices to His title God-*Elohi*”*m*-אלהי”*m*, which is the quality of judgment. This is as stated,⁶⁵⁵ “Whosoever sacrifices to God-*Elohi*”*m*-אלהי”*m*, other than to *HaShem*-יהו”*h* alone, shall be obliterated.”⁶⁵⁶

Thus, to bring about that even from the aspect of *HaShem*’s-יהו”*h* title God-*Elohi*”*m*-אלהי”*m*, which is the quality of judgment, there should be pardon and forgiveness in a manner that, “it shall be accepted for him, to atone for him,”⁶⁵⁷ the verse states,⁶⁵⁸ “The sacrifices of God-*Elohi*”*m*-אלהי”*m* are a

⁶⁵⁴ Zohar II 108a; Zohar III 5a; Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” of the year 5712, Ch. 2, translated in The Discourses of The Rebbe – 5712, Discourse 8

⁶⁵⁵ Exodus 22:19; Also see Midrash HaNe’elam in Zohar Chadash Bereishit 4a.

⁶⁵⁶ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and The Gate of His Title (*Shaar HaKinuy*).

⁶⁵⁷ Leviticus 1:4

⁶⁵⁸ Psalms 51:19

broken spirit,”⁶⁵⁹ referring to breaking the coarseness one’s spirit.

Now, his honorable holiness, the Tzemach Tzedek, explains:⁶⁶⁰ At first glance, how is it that a person who sinned and did not listen to the voice of *HaShem*-יהו"ה, blessed is He, is forgiven and atoned for by offering a sacrificial [animal]? (In other words, since he remains in the same state as he was before, why is he granted atonement through a sacrificial [animal] offering for the inappropriate thing he did?) This is only because the quality of the Name *HaShem*-יהו"ה is mercy. Moreover, he only is granted atonement for his unintentional sins. However, a broken spirit and a broken heart is something that even the quality of judgment “does not despise.”⁶⁶¹

He explains that this is because the sacrificial animal offering, it is the matter of refining (*Birur*) the external husk of *Kelipat Nogah* [which is not entirely impure] and through this offering, only *HaShem*’s-יהו"ה quality of mercy is appeased. However, a broken spirit even appeases of the quality of judgment (*Din*) through breaking one’s coarse spirit (*Gasoot HaRu’ach*). For, through this he comes to serve *HaShem*-יהו"ה, blessed is He, in a manner of restraining (*Itkafiya*) and transforming (*It’hapcha*) the opposite of holiness within

⁶⁵⁹ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, ibid.

⁶⁶⁰ Note of the Rebbe: Ohr HaTorah (Yahal Ohr) to Psalms 51 (p. 199 and on).

⁶⁶¹ Psalm 51:19 – That is, the entire verse reads, “The sacrifices of God-*Elohi”m*-אלהי"ם are the broken spirit; a heart broken and humbled, O God-*Elohi”m*-אלהי"ם, You will not despise.”

himself, which even transforms the three entirely impure husks of *Kelipah*.⁶⁶²

This then, is why the verse states, “The sacrifices of God-*Elohi*” מִזְבְּחֵי אֱלֹהִים are a broken spirit,” since through this, the quality of judgment (*Din*) is also appeased, (which relates to the three completely impure husks of *Kelipah*), so that even from the perspective of the quality of judgment (*Din*), “it shall be accepted for him, to atone for him.”⁶⁶³

Now, just as in the study of Torah there must be the matter of sublimation and nullification (*Bittul*) to *HaShem*-יְהוָה, blessed is He, this likewise is so of prayer (*Tefillah*) and this is why the *Amidah* prayer commences with the verse, “My Lord-*Adonay*” אֲדֹנָי, open my lips, that my mouth may declare Your praise.”

The explanation may be understood from the explanations of his honorable holiness, the Rebbe Maharash,⁶⁶⁴ based on the words of our master and teacher, Rabbi Moshe Alshich,⁶⁶⁵ on this verse.⁶⁶⁶ He explains that the meaning of the verse, “My Lord-*Adonay*” אֲדֹנָי, open my lips, that my mouth

⁶⁶² See Yahel Ohr *ibid.* – “For when the evil inclination in him causes him to sin, it is worse than the husk of *Kelipat Nogah*, but rather, it causes him to come to have an adhesion to the three completely impure husks of *Kelipah*... However, when the heart is broken and humbled, this also breaks the three completely impure husks of *Kelipah*.”

⁶⁶³ Leviticus 1:4

⁶⁶⁴ Note of the Rebbe: See the discourse by this same title of the year 5626 (The discourse entitled “*Adona*”’ *Sefatai Tiftach*” 5628, (printed in *Sefer HaMaamarim* 5627 p. 469 and on) at its beginning and end (also see *Sefer HaMaamarim* there p. 465) and elsewhere).

⁶⁶⁵ See Alshich to this verse of Psalms 51:17

⁶⁶⁶ Also see the discourse entitled “*Al Shloshah Dvarim* – The world stands upon three things” 5714, translated in *The Teachings of The Rebbe* – 5714, Discourse 15, Ch. 3, and the citations there.

may declare Your praise,” is that just as one’s approach to the study of Torah must be in a manner of “My Lord-*Adonay*”-אדוני, open my lips,” (as Targum translates, “My Lord-*Adona*”-אדני, open my lips in Torah”) being that the Torah is the word of *HaShem*-יהוה, blessed is He, and therefore one’s study of it must be in a manner of “You open my lips,” as the verse states,⁶⁶⁷ “And as for Me, this is My covenant with them, said *HaShem*-יהוה, My spirit which is upon you and **My words that I have placed in your mouth**, shall not withdraw from your mouth, nor from the mouth of your children, nor from the mouth of your children’s children, said *HaShem*-יהוה, from now to eternity,” in that [when studying Torah] a person is simply⁶⁶⁸ “like a person who repeats after the reader.”⁶⁶⁹ So likewise, we request that our prayers should also be in a manner of “My Lord-*Adona*”-אדני, open my lips, that my mouth may declare **Your praise**.” That is, we request that our prayers should also be in this manner.

In other words, even though prayer must be as indicated by the verse,⁶⁷⁰ “Serve Him with all your hearts,” meaning that our service of *HaShem*-יהוה, blessed is He, must stem from our own efforts, we nonetheless request of the Holy One, blessed is He, that “my mouth may declare (in which the word “declare-

⁶⁶⁷ Isaiah 59:21

⁶⁶⁸ See Torah Ohr, Yitro 66c and on; Likkutei Torah, Shir HaShirim 44b; See the discourse entitled “*Bachodesh HaShlishi*” 5729 Ch. 2 (Torat Menachem, Sefer HaMaamarim Sivan p. 299) and note 11 there; Also see the discourse entitled “*B'Sha'ah SheHeekdeemoo* – At the time when Israel gave precedence to ‘We will do’ over ‘We will listen’” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 17 (Ch. 5 and on).

⁶⁶⁹ See Talmud Bavli, Sukkah 38b

⁶⁷⁰ Deuteronomy 11:13

Yagid-גייד” means “to speak and draw down-*Hamshachah*-המשכה”⁶⁷¹) Your praises (which Targum translates as “Your praises-תושבחתך” which refers to the matter of prayer).” In other words, we request of *HaShem*-יהו”ה that our prayers should be, “like a person who repeats after the reader,” so that they will be the prayers of the Holy One, blessed is He, Himself. This prayer is as our sages, of blessed memory, taught, [that *HaShem*-יהו”ה Himself prays,⁶⁷² “May it be My will that My mercy will overcome My anger.”

Therefore, the sages established that the *Amidah* prayer should commence with the verse, “My Lord-*Adonay*-אדני, open my lips, that my mouth may declare Your praise,” and that the inclusion of this verse “is considered to be an extension of the prayer.” That is, we ask that our prayer should be as it should be, which Rabbi Moshe Alshich⁶⁷³ explains to mean, “that our prayers should be as effective as the prayers of Rabbi Chiyya and his sons.”⁶⁷⁴ [Now, at first glance, how can this be demanded of every Jew? Moreover, how can anyone even demand this of himself?] Concerning this, we make the request that just as You “open my lips” in Torah study, in that one’s study of Torah is “like a person who repeats after the reader,” in the same way, “open my lips that my mouth may declare Your praise,” in a manner that one is not an independent being

⁶⁷¹ See Pri Etz Chayim, Shaar HaAmidah, Ch. 1; Likkutei Torah, Shir HaShirim 2c, and elsewhere.

⁶⁷² Talmud Bavli, Brachot 7a

⁶⁷³ See Alshich to this verse of Psalms 51:17; Also see Ohr HaTorah (Yahal Ohr) to the verse.

⁶⁷⁴ Talmud Bavli, Bava Metziya 85b

unto himself, but simply speaks-*Yagid*-גייד and draws down-*Hamshacha*-המשכה, the prayer of the Holy One, blessed is He, Himself, that His mercies should overcome His anger. That is, that the quality of judgment (*Din*), which is the matter of measurement and limitation, should be overpowered, and a bond between the lower and upper should be affected (which is the general matter of prayer-*Tefilah*), to make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”

9.

Now, his honorable holiness, my father-in-law, the Rebbe, continues the discourse, by explaining the matter of prayer in greater detail, as follows: Through the [above] explanation we may understand the verse,⁶⁷⁵ “A prayer of David; *HaShem*-יהו"ה, incline Your ear, answer me, for I am poor and destitute.” The prayer of David refers to the bond and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the aspect of kingship-*Malchut*. (That is, King David was the chariot for the *Sefirah* of kingship-*Malchut*.⁶⁷⁶) Now, the great strength of his request (which King David prayed on behalf of the entire Jewish people and on behalf of the ingathering of the souls of the Jewish people, that is, on behalf of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*) was, “incline Your ear, answer me.” And why should You answer me? Because “I

⁶⁷⁵ Psalms 86:1

⁶⁷⁶ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), as well as Erchei HaKinuyim by the author of Seder HaDorot, and elsewhere.

am poor and destitute.” (This concludes the quote from the discourse.)

That is, in addition to the fact that one’s approach to prayer must be with the general introduction of, “let my mouth declare Your praise,” there must also be a sense of, “I am poor and destitute.”

The explanation is as stated in Zohar,⁶⁷⁷ that there is a kind of prayer that is called the prayer of the wealthy, which generally is the matter of the “prayer of Moshe” (*Tefillah l’Moshe* למשה-תפלה).⁶⁷⁸ [Moshe was called wealthy, as it states in Talmud,⁶⁷⁹ “The Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, only rests upon a person who is wise, mighty, wealthy and tall, all of which were qualities that Moshe possessed... He was wealthy, as written,⁶⁸⁰ ‘Hew (*Psal*-פסל) **for yourself** two stone Tablets,’ meaning that ‘their waste-product (*Psoltan*-פסולתן) shall be yours,’ and it is from the waste-product of the Tablets that Moshe became wealthy.”⁶⁸¹] There is another kind of prayer, which is “the prayer of the poor”, as written,⁶⁸² “The prayer of the poor (*Tefillah l’Ani*-תפלה לעני) when he swoons and pours out his supplications before *HaShem*-יהו"ה.”

⁶⁷⁷ Zohar III 195a and elsewhere; Also see the discourse entitled “*Padah b’Shalom Nafshi* – He redeemed my soul in peace” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 5, Ch. 7, and elsewhere.

⁶⁷⁸ Psalms 90:1

⁶⁷⁹ Talmud Bavli, Shabbat 92a; Nedarim 38a

⁶⁸⁰ Exodus 34:1

⁶⁸¹ See Talmud Bavli, Nedarim 38a *ibid*.

⁶⁸² Psalms 102:1

Now, the Zohar states that the prayer of the poor takes precedence over the prayer of the wealthy. In other words, even though the prayer of Moshe (about whom it states,⁶⁸³ “The man Moshe was exceedingly humble, more than any person on the surface of the earth,”) was certainly in a manner of “my mouth shall declare Your praise,” nevertheless, “The prayer of the poor, when he swoons and pours out his supplications before *HaShem*-יהו"ה,” even takes precedence over the prayer of Moshe, whose prayer was the prayer of the wealthy.

The explanation is that the prayer of Moshe, which is the prayer of the wealthy, is of a much greater and superior quality, as explained by his honorable holiness, the Rebbe Rashab, at great length.⁶⁸⁴ He explains that the true matter of wealth is not as one might think, that it only means that he lacks for nothing. For, in truth, this is not yet the matter of wealth, but is just the matter indicated by the verse,⁶⁸⁵ “If there is a destitute person amongst you... you shall open your hand to him... whatever he lacks.”

In other words, there is a matter of poverty that is followed by the matter of satisfying what the poor person lacks, “whatever he lacks.” However, “a person is neither commanded nor obligated to make him wealthy.”⁶⁸⁶ There then is a higher level than this, which is the matter of wealth, meaning that he lacks absolutely nothing whatsoever. That is,

⁶⁸³ Numbers 12:3

⁶⁸⁴ Note of the Rebbe: See the discourse entitled “*Tefillah L'Moshe*” 5660 (Sefer HaMaamarim, 5660 p. 49 and on).

⁶⁸⁵ Deuteronomy 15:7-8

⁶⁸⁶ See Talmud Bavli, Ketuvot 67b

he does not even lack things that previously he had no connection to, but has rather been bestowed with complete abundance of beneficence etc.

The same is also spiritually true, that the prayer of the wealthy – the prayer of Moshe – was that he had all matters of holiness in abundance, without any lacking whatsoever, in a manner of wealth. Even so, the prayer of the poor takes precedence over the prayer of the wealthy. In other words, for one's prayer to be completely well received, it must be like the prayer of the poor, as in the verse,⁶⁸⁷ “יהו"ה-*HaShem*, incline Your ear, answer me, for I am poor and destitute.” This is because nullification and sense of lowliness reaches a much loftier depth above (and automatically draws this down as well), even loftier than the prayer of the wealthy, who not only does not lack matters of holiness, but in whom matters of holiness are in complete abundance and wealth.

10.

He concludes in the discourse and states: This then, is the meaning of the letter *Dalet*-ד, which is not so of the letter *Reish*-ר, since the *Reish*-ר lacks the *Yod*-י, meaning that it lacks the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. On the contrary, this indicates that he is in a state of ego and coarseness. This is why the letter *Reish*-ר is one of the letters that “indicates the side of shame.” The poverty of the

⁶⁸⁷ Psalms 86:1

opposite of holiness (*Sitra Achara*) is that they have no relation to Godliness at all, and as a result, they are caused to have greater and greater degrees of ego and sense of self-existence. (This concludes the quote from the discourse.)

In other words, the difference between the letter *Dalet*-ד and the letter *Reish*-ר is that they are diametric opposites. For, not only is the letter *Dalet*-ד on the side of holiness, whereas the letter *Reish*-ר “indicates of the side of shame,” but beyond this, within holiness (*Kedushah*) itself, the letter *Dalet*-ד is a very lofty level. This is because the letter *Dalet*-ד is the matter of the *Sefirah* of kingship-*Malchut*, which although she is poor (“*Dal*-לד”), in that “she has nothing of her own,” nonetheless, specifically because of this, she accumulates all the lights and illuminations that are above her. Moreover, it is from her that the matter of *HaShem*’s-יהו"ה exaltedness and rulership is generally drawn down below, to make “a dwelling place for the Holy One, blessed is He in the lower worlds.”

(This accords with the above explanation, that through utter self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, we reach a loftier aspect than even the prayer of the wealthy.)

In contrast, even within the side that opposes holiness (*Sitra Achara*), the letter *Reish*-ר indicates the ultimate form of ego and selfishness, since it is a matter of utter poverty. In other words, not only does it indicate poverty (“*Dal*-לד”) in matters of holiness, but in fact, it indicates **utter** impoverishment (“*Rash*-רש”) of all matters of holiness, the result of which is the aspect of coarse materiality and the ultimate form of ego and selfishness.

This then, is why the letter *Reish*-ר is one of the letters of the word “plank-*Keresh*-קֶרֶשׁ,” about which it states,⁶⁸⁸ ‘You shall make the planks (*Krashim*-קֶרָשִׁים) of the Tabernacle of acacia wood (*Atzei Sheetim*-עֲצֵי שִׁטִּים), standing erect.’” That is, the ultimate Supernal intent in man’s service of *HaShem*-יהו"ה, blessed is He, is to find the matter in holiness that gives room for such an existence [as the opposite of holiness], that through chaining down, constraints-*Tzimtzumim* and fallings, there can be such a matter as the opposite of holiness (*Sitra Achera*). This is the matter of the letters Kof-ק and Reish-ר, as stated in books of Kabbalah,⁶⁸⁹ that the letters *Kof*-ק and *Reish*-ר are the matter of the *Sefirot* of *Netzach* and *Hod*, which is the matter of lower and lower severities and constraints within holiness itself, from which (after the constrains and falls) there can subsequently be the matter of the opposite of holiness, in an ultimate state of lowliness. However, through serving *HaShem*-יהו"ה, blessed is He, by restraining and transforming the opposite of holiness, we make them into planks for the Tabernacle, and through this we fulfill the ultimate purpose of the creation of the world, that “I will dwell within them,” within each and every Jew, as it was in the beginning of creation, in that the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה was in the lowest of worlds (and in an even loftier way than originally).

⁶⁸⁸ Exodus 26:15; 36:20

⁶⁸⁹ See Likutei Torah of the Arizal, Parashat VaYakhel-Pekudei; Also see Sefer HaArachim-Chabad, section on “Otiyot HaTorah-The Letters of the Torah” on the letter Kof-ק (page 322 and on.)

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

Delivered at the conclusion of Shabbat Parshat Beshalach,
10th of Shvat, 5717⁶⁹⁰

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

1.

The verse states,⁶⁹¹ “I have come to My garden, My sister, My bride.” Midrash Rabbah states on this verse,⁶⁹² “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני’ in that, at first, the essential root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the lowest of worlds.” However, because of the sin of the tree of the knowledge of good and evil, and the sins that followed after it, this caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from the earth until the seventh firmament (as explained in the Midrash). Subsequently, through the service of *HaShem*-יהו"ה, blessed is He, of the righteous (*Tzaddikim*), they drew down the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from above to below. Then came Moshe, who is the seventh generation from Avraham, and “all sevens are beloved,”⁶⁹³ and

⁶⁹⁰ This discourse is primarily based upon the seventh chapter of the discourse entitled “*Bati LeGani*” 5710. (There is a handwritten summary of notes to this discourse [Torat Menachem, Sefer HaMaamarim 5717, p. 106 which was not translated here, however,] the transcribers included the citations and notes in the footnotes to this discourse.)

⁶⁹¹ Song of Songs 5:1

⁶⁹² Midrash Shir HaShirim Rabbah to Song of Songs 5:1

⁶⁹³ Midrash Vayikra Rabba 29:11

he drew the *Shechinah* down from the first firmament to the earth, which is the ultimate culmination of all drawings of Divine influence down.

Now, the primary revelation of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*), as it states,⁶⁹⁴ “And they shall make a sanctuary for Me and I will dwell within them.” In other words, through the Sanctuary (*Mikdash*), there is the fulfillment of “I will dwell within them (*v'Shachanti b'Tocham* וְשָׁכַנְתִּי בְּתוֹכָם),” meaning that “I will dwell within each and every one,”⁶⁹⁵ which comes about through the righteous (*Tzaddikim*) serving *HaShem*-יהו"ה, blessed is He.

This is as explained at length by his honorable holiness, my father-in-law, the Rebbe, whose day of rejoicing we are celebrating, in the discourse⁶⁹⁶ dated for this day, in explanation of the teaching of Zohar,⁶⁹⁷ “Through restraining (*Itkafia*) ‘the other side (*Sitra Achara*)’ (and transforming (*It'hapcha*) ‘the other side (*Sitra Achara*)) the glory of the Holy One, blessed is He, is elevated in all worlds.” That is, by serving *HaShem*-יהו"ה with self-restraint (*Itkafia*) and self-transformation (*It'hapcha*) the glory of the Holy One, blessed is He, is drawn forth (a revelation of light and illumination that He is) in all worlds

⁶⁹⁴ Exodus 25:8

⁶⁹⁵ See Reishit Chochmah, Shaar HaAhavah toward the beginning of Ch. 6 (section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (section entitled “*Shamaati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, Torah SheBiKtav, Terumah 325b, 326b; Likkutei Torah, Naso 20b and elsewhere.

⁶⁹⁶ See the discourse entitled “*Bati LeGani*” 5710, Ch. 1 (Sefer HaMaamarim 5710 p. 111).

⁶⁹⁷ See Tanya, Ch. 27 (34a); Likkutei Torah, Pekudei cites to Zohar II 128b (and the Likkutei Torah there also cites to Zohar II 67b, 184a); Also see Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c

equally. In other words, there is a drawing forth of a light and illumination (*Ohr*) that utterly transcends the worlds and is even loftier than the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*) – (at least as that light (*Ohr*) relates to worlds, in that it transcends and surrounds them).⁶⁹⁸ This is what is meant by the drawing down of the essential root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) in a manner that is even superior to how it was drawn down at the beginning of creation.

This likewise is the matter of serving *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings (*Korbanot*) that took place in the Tabernacle (*Mishkan*) and in the Holy Temple (*Mikdash*). That is, they are an elevation from below to *HaShem*-יהו"ה above, blessed is He, which brings about a drawing forth of “satisfying aroma”⁶⁹⁹ from *HaShem*-יהו"ה above, blessed is He, to below.

He continues the discourse⁷⁰⁰ and explains that this is the meaning of the statement about the Tabernacle (about which it states,⁷⁰¹ “And they shall make a sanctuary for Me”), “And you shall make the planks (*Krashim*-קרשים) of the Tabernacle of acacia wood (*Atzei Sheeteem*-עצי שטים), standing erect.”⁷⁰² The meaning of the word “*Sheetah*-שטה” is to turn (*Netiyah*-נטיה),⁷⁰³ as it states,⁷⁰⁴ “The people turned to and fro (*Shatoo-*

⁶⁹⁸ See Torah Ohr, Megilat Esther 98b; Sefer HaMaamarim 5679 p. 371; 5689 p. 48; 5697 p. 192 and elsewhere.

⁶⁹⁹ See Leviticus 1:9 and elsewhere.

⁷⁰⁰ See “*Bati LeGani*” 5710, Ch. 3 (Sefer HaMaamarim 5710 p. 114).

⁷⁰¹ Exodus 25:8

⁷⁰² Exodus 26:15

⁷⁰³ See *Hemshech* “*v’Kachah*” 5637, Ch. 39 and on (Sefer HaMaamarim 5637 Vol. 2 p. 472 and on, and the citations there); Kuntres U’Maayon, Maamar 1, Ch. 1;

⁷⁰⁴ Numbers 11:8 (see Ibn Ezra there).

שטו).” In other words, this refers to their having turned away (*Netiyah*-נטייה) from the way of the King, King of kings, the Holy One, blessed is He.⁷⁰⁵ This comes about because of the spirit of folly (*Ru'ach Shtut*-רוח שטות) that enters them, as in the teaching,⁷⁰⁶ “A person does not transgress unless a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him.” The toil in serving *HaShem*-יהו"ה, blessed is He, is to transform the folly (*Shtut*-שטות) of the opposite of holiness, through holy folly (*Shtut d'Kedushah*, that is, the “acacia wood-*Sheeteem*-שטים”), and through our toil in this service of *HaShem*-יהו"ה, blessed is He, we draw down the essential root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) into the lower worlds.

He continues and explains⁷⁰⁷ that with the above in mind, we can understand the precise wording of the Torah in stating that the planks (*Krashim*-קרשים) of the Tabernacle were made of acacia wood standing erect (*Atzei Sheeteem Omdeem*-עצי שטים עומדים).⁷⁰⁸ For, the word “plank-*Keresh*-קרש” is composed of the three letters *Kof*-ק, *Reish*-ר and *Shin*-ש, and Zohar states⁷⁰⁹ that the letter *Shin*-ש is of the side of truth, whereas the letters *Kof*-ק and *Reish*-ר are of the side opposite holiness. In the discourse he explains that opposite the letter *Reish*-ר is the letter *Dalet*-ד on the side of holiness. This is so, even though the names of both the *Dalet*-ד and the *Reish*-ר mean “poorness-*Dalut*-דלות” and “poverty-*Reishut*-רישות,” that is,

⁷⁰⁵ See Numbers 20:17

⁷⁰⁶ Talmud Bavli, Sotah 3a

⁷⁰⁷ See “*Bati LeGani*” 5710, Ch. 6 (Sefer HaMaamarim 5710 p. 119); Also see the discourse entitled “*Bati LeGani*” 5716, translated in The Teachings of The Rebbe 5716, Discourse 12.

⁷⁰⁸ Exodus 26:15

⁷⁰⁹ Introduction to Zohar 2b

they both indicate the matter of poverty. Nevertheless, they are so different from each other⁷¹⁰ that if a *Dalet*-ד is exchanged in the Torah with a *Reish*-ר, they destroy worlds.⁷¹¹

He further explains that another difference between the letter *Dalet*-ד and the letter *Reish*-ר is in their form. That is, the letter *Dalet*-ד on the side of holiness, has a small *Yod*-י protruding from its back, which the letter *Reish*-ר lacks. This is because the letter *Yod*-י is a small point (*Nekudah*), indicating that “she made herself small.”⁷¹² That is, it indicates a person who is nothing in his own eyes, which is the matter of sublimation and self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, through which he becomes a receptacle that can receive. An analogy for this is a student. It is specifically through the student sublimating and nullifying (*Bittul*) himself to his teacher that he can become a receptacle for the teachings bestowed by his teacher.⁷¹³

The same is so of the general matter of the side of holiness, that specifically through self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which is the aspect of the letter *Yod*-י,⁷¹⁴ one becomes a receptacle (*Klee*) to receive all the higher matters of *HaShem*'s-יהו"ה Godliness. All this is

⁷¹⁰ See Pardes Rimonim, Shaar HaOtiyot (Shaar 27), Ch. 23, cited in Torah Ohr, Megilat Esther 118a; Ohr HaTorah, Lech Lecha 88a

⁷¹¹ Midrash Vayikra Rabba 19:2 – “The verse states (Deut. 6:4), ‘Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.’ If you exchange the *Dalet*-ד for a *Reish*-ר, you destroy the entire world, as it states, (Ex. 34:14), ‘You shall not prostrate yourselves to a foreign god-*el acher*-אל אחר.’”

⁷¹² Zohar I 20a

⁷¹³ Also see Rabbi Hillel of Paritch’s commentaries to Ch. 1 of Shaar HaYichud of the Mittler Rebbe, translated as Listen Israel, and elsewhere.

⁷¹⁴ Also see the preceding discourse of this year, 5717, entitled “*HaYoshevet BaGanim* – You who dwell in the gardens,” Discourse 11, Ch. 5.

explained at length in the discourse of this day,⁷¹⁵ through the course⁷¹⁶ of the preceding chapters (one through six).⁷¹⁷

2.

Now, this next chapter⁷¹⁸ of his discourse continues and explains the *Yod-ḥ* that protrudes behind the letter *Dalet-ḥ*. He explains that though the *Yod-ḥ* is the smallest of all letters (this being the matter of self-nullification (*Bittul*), in that “she made herself small,” as mentioned above), nevertheless, the *Yod-ḥ* is the beginning of all letters. This is because in order to write any letter, one must begin with the point of the letter *Yod-ḥ*.⁷¹⁹ This is the meaning of the teaching,⁷²⁰ “The coming world was created with the letter *Yod-ḥ*.”

The general explanation is that, as explained previously in the above discourse about the letter *Yod-ḥ*, the words “she made herself small,” refer to the self-nullification (*Bittul*) of the student who is the recipient, by which he becomes a receptacle to receive the teachings that are drawn from above. However, in this chapter, he continues with a loftier explanation, that is, he explains how the letter *Yod-ḥ* is in the teacher who bestows the influence. That is, the manner that the influence is drawn

⁷¹⁵ The discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710, p. 111 and on).

⁷¹⁶ The discourse entitled “*HaYoshevet BaGanim*” 5710 (Sefer HaMaamarim 5710, p. 119 and on).

⁷¹⁷ With regard to all that has been stated thus far in the discourse, also see the discourses entitled “*Bati LeGani*” 5711-5716.

⁷¹⁸ Chapter 7 – Sefer HaMaamarim 5710 p. 120 and on.

⁷¹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

⁷²⁰ Talmud Bavli, Menachot 29b

down from the teacher to the student, is also hinted in the letter *Yod*-י. This is what it means that the letter *Yod*-י is the beginning of all letters. In other words, all drawing down of influence – all of which come about through letters (*Otiyot*-אותיות), being that the word “letters-*Otiyot*-אותיות” is of the same root as in the verse,⁷²¹ “The morning comes-*Ata Boker*-אתא בוקר,” indicating a general novelty that is drawn down and bestowed below – begin with the point (*Nekudah*) of the letter *Yod*-י (in that it is the beginning of all letters – *Otiyot*). He continues to explain this as it applies to our subject here, that this is the meaning of the teaching,⁷²² “The coming world was created with the letter *Yod*-י.”

The explanation is that the general matter of the *Yod*-י is that, “she made herself small,” which is the matter of utter self-nullification (*Bittul b’Tachlit*) as it is in the Bestower of the influence, referring to the restraint of *Tzimtzum* to the point of complete withdrawal (*Siluk*)⁷²³ and that specifically through this it becomes possible for the influence to be drawn down below.

This is like the explanation of the Baal Shem Tov⁷²⁴ on the verse,⁷²⁵ “And God-*Elohi*”מ-אלהי said, ‘Let there be light (*Yehiy Ohr*-יהי אור).” (At first glance, this is not understood.

⁷²¹ Isaiah 21:12; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), Section entitled “The Gate explaining the difference between the various names of general classification.”; Also see Torah Ohr, Mikeitz 42b; Likkutei Torah, Bamidbar 11c; Shir HaShirim 33c, and elsewhere.

⁷²² Talmud Bavli, Menachot 29b

⁷²³ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 12-15.

⁷²⁴ Note: Keter Shem Tov, end of Vol. 2 (section 247)

⁷²⁵ Genesis 1:3

What relationship is there between *HaShem*'s יהו"ה title God-*Elohi*"מ-אלהי and light (*Ohr*), which is the matter of illumination and revelation and the drawing down of influence below?) The Baal Shem Tov explains that the words, "And God-*Elohi*"מ-אלהי said, 'Let there be light-אור' and there was light-אור,' means that *HaShem*, יהו"ה, blessed is He, said through the power of His title God-*Elohi*"מ-אלהי, which is the quality of might-*Gevurah* that constricts the light, and through this, 'Let there be light (*Yehiy Ohr*-אור)' comes about - meaning a light (*Ohr*) that the world can withstand."

The Rav, the Maggid of Mezhritch, adds to this by explaining⁷²⁶ the conclusion of the verse, "and there was light-*VaYehiy Ohr*-אור." He explains, "Our sages, of blessed memory, stated,⁷²⁷ 'Wherever the word '*VaYehiy*-ויהי' is used, it indicates suffering, and here too, this is the meaning of 'and there was light-*VaYehiy Ohr*-אור.' That is, it is specifically because of the restraint and withholding of *Tzimtzum*, which in the eyes of the world appears to be painful, that the contrary is true, in that through this, a limited light that sustains the world comes about." He continues, "This is similar to the verse,⁷²⁸ 'And there was evening (*VaYehiy Erev*-ערב) and there was morning (*VaYehiy Boker*-בקר).' That is, because there was evening (*Erev*-ערב), which is the matter of the restraint and withholding of *Tzimtzum*, the existence of morning (*Boker*-בקר) came to be."

⁷²⁶ Note: Ohr Torah to Genesis 1:3 (section 2)

⁷²⁷ Talmud Bavli, Megillah 10b

⁷²⁸ Genesis 1:5, 8, 13, 19, 23, 31

In other words, this is not the same light that there was before the restraint of the *Tzimtzum*, when the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, filled the space and void, and there altogether was no "room" for the existence of worlds.⁷²⁹ Rather, this light is drawn down by means of restraint and withholding (*Tzimtzum*). This is the meaning of "And there was light-*VaYehiy Ohr*-ויהי אור," in which the word "*VaYehiy*-ויהי" indicates suffering, referring to the restraint of *Tzimtzum*, through which the existence of a lower light (*Ohr*) came to be.

He continues elsewhere and explains,⁷³⁰ "This is analogous to a father who holds back his own intellect and instead speaks simple words for the benefit of his little child. Moreover, all kinds of childish emotions are born in the father, in that he delights in behaving childishly in order to bring joy to his child etc." Now, as this is in the analogue, through *Tzimtzum*, the Holy One, blessed is He, restrains Himself for the benefit of His children, the Jewish people. This is as our sages, of blessed memory, stated about the word "In the beginning-*Bereishit*-בראשית (God-*Elohi*"m-אלהי"m created") which refers to the restraint of *Tzimtzum*), that it means,⁷³¹ "For the sake of Israel who are called 'the beginning-*Reishit*-ראשית.'" That is, the Jewish people are the children of the Holy One, blessed is He, as it states,⁷³² "You are children to *HaShem*-יהו"ה your God." Thus, the Holy One, blessed is He, restrains Himself for their sake.

⁷²⁹ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

⁷³⁰ See the beginning of Ohr Torah and Likkutei Amarim.

⁷³¹ See Rashi and Ramban to Genesis 1:1

⁷³² Deuteronomy 14:1

The Rav, the Maggid of Mezhritch, concludes, “The restraint of *Tzimtzum* is called wisdom-*Chochmah*. This is because wisdom-*Chochmah* is called nothingness-*Ayin*, as in the verse,⁷³³ ‘And wisdom-*Chochmah* is found from nothing-*Ayin*.’”

This then, is the matter of the point (*Nekudah*) of the letter *Yod-י* as it is in the Bestower of influence (that is similar to the letter *Yod-י* of the recipient, which is the matter of self-nullification (*Bittul*), in that “she made herself small,” through which she becomes a fitting and receptacle to receive whatever the Teacher bestows). That is, in order for the light (*Ohr*) to exist, that is, in order for there to be “room” for novel existence and that the novel existence will be capable of receiving the light, this comes about specifically through the matter indicated by the word, “*VaYehiy-ויהי*,” which indicates suffering and refers to the restraint of the *Tzimtzum*, which is called wisdom-*Chochmah* and is the point (*Nekudah*) of the letter *Yod-י*.

3.

To explain this,⁷³⁴ and also to understand the statement that the coming world was created with the letter *Yod-י*, as known, generally speaking, the coming world (*Olam HaBa*) is the reward for studying Torah, fulfilling its mitzvot and serving

⁷³³ Job 28:12

⁷³⁴ Note: In regard to the next two chapters (3-4) see the discourse entitled “*u’Biur HaNyan*” 5668 (Sefer HaMaamarim 5668 p. 162 and on). [Also see the letter of the 16th of Shvat of this year, 5717 (Igrot Kodesh, Vol. 14, p. 357) and the note there that cites to the discourse entitled “*Margela b’Pumei*” 5709 (Sefer HaMaamarim 5709 p. 132 and on).]

HaShem-יהו"ה, blessed is He, during "the six thousand years of the world,"⁷³⁵ which is called "This World (*Olam HaZeh*)."⁷³⁵ This world is then followed by the coming world (*Olam HaBa*), which comes about through studying Torah, fulfilling *mitzvot* and serving *HaShem*-יהו"ה, blessed is He, in this world. Moreover, the soul had such a great descent, "from a high peak to a deep pit,"⁷³⁶ specifically for the reward of the coming world (*Olam HaBa*). For, though before its descent the soul was in the highest state of elevation and only related to matters of *HaShem*'s-יהו"ה Godliness, as it states,⁷³⁷ "*HaShem*-יהו"ה before Whom I stood (*Amadetei*-עמדתי) lives," and as known, "the word 'standing' (*Amidah*-עמידה) refers solely to prayer,"⁷³⁸ this being so, the descent to "the deep pit" is a very great descent indeed. Nevertheless, the descent is for the purpose of ascent. For, through this, the soul ascends to a much higher state than before its descent.

Now, in general, the matter of the ascent is like the verse,⁷³⁹ "One thing, I asked of *HaShem*-יהו"ה... to behold the pleasantness of *HaShem*-יהו"ה," (and as stated in *Zohar*),⁷⁴⁰ the primary aspect in this is the letter *Yod*-י (since that is the first

⁷³⁵ *Zohar* III 253a and elsewhere

⁷³⁶ Talmud Bavli, Chagigah 5b

⁷³⁷ Kings II 5:16

⁷³⁸ Talmud Bavli, Brachot 6b; Also see the continuum of the previous discourse of this year, 5717, entitled "*v'Atah b'Rachamecha HaRabim Amadeta La*," Discourse 10, and "*HaYoshevet BaGanim* – You who sits in the gardens," Discourse 11.

⁷³⁹ Psalms 27:4

⁷⁴⁰ See the citations in the notes of the Tzemach Tzeddek to Psalms (Yahal Ohr) to Psalms 27:4 (p. 100 and on) – also see the places in *Zohar* that were cited in *Sefer HaMaamarim* 5668 *ibid.*, and in *Likkutei Torah*, Beshalach.

letter of the Name *HaShem*-יהו"ה.⁷⁴¹ This is what is meant that, “the coming world (*Olam HaBa*) was created with the letter *Yod*-י,” and that the descent is entirely worthwhile in order “to behold the pleasantness of *HaShem*-יהו"ה.”

The explanation is that the “pleasantness” (*No'am*-נועם) refers to the matter of pleasure (*Ta'anug*), as in the verse,⁷⁴² “Let the pleasantness (*No'am*-נועם) of the Lord, our God, be upon us,” in which the word “*No'am*-נועם” is the matter of pleasure (*Ta'anug*).⁷⁴³ This may be understood from the power of pleasure (*Ta'anug*) as it is in mankind below, which is higher and different than the other powers of the soul. That is, it even is higher than the spreading forth of effusiveness and enthusiasm in the soul stemming from joy (*Simchah*)⁷⁴⁴ which “breaks boundaries”⁷⁴⁵ and nullifies all measure and limitation. For, the effect of joy (*Simchah*) is that the soul and all its powers are in a motion of the spreading forth of unbridled enthusiasm, to the point that even the limbs of the body, including the feet, are affected, this being the matter of dancing. Nonetheless, it is not a revelation of the inner aspect (*Pnimitiyut*) of the soul powers. It only is that the soul powers – as they are – spread forth in a way of great enthusiasm, to the point that they even

⁷⁴¹ See Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 12.

⁷⁴² Psalms 90:17

⁷⁴³ See Metzudat Tziyon to Psalms 90:17 – “The word ‘*No'am*-נועם’ is indicative of the matter of sweetness and delight, as in the verse (Proverbs 9:17), ‘Stolen waters are sweet, and bread [eaten] in secret places is delightful-*Yin'am*-ינועם.’”

⁷⁴⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26.

⁷⁴⁵ See Sefer HaMaamarim 5657 p. 223 and on, and elsewhere.

become revealed externally (*Chitzoniyut*) with the dancing of the feet.

In contrast, though the effect of pleasure (*Ta'anug*) is also a matter of expansion and spreading forth, as in the verse,⁷⁴⁶ “Good news fattens the bone,” nevertheless, it is not in a way of external effusiveness and expression. This is clearly observable, that when a person delights in something, it does not come out in the external motions of his body, such as dancing and the like. Rather, the opposite is true. As a result of the pleasure (*Ta'anug*), he comes to be in a state of tranquility. This being so, the effect of the spreading forth (that is, the expansion or “fattening of the bone-*Tidshan Etzem*-תדשן עצם”) is not in a way that the soul powers come out **as they are**, except that they are expansive and expressive, but rather, the innerness (*Pnimityut*) and essential aspect (*Atzmiyut*-עצמייות) of the soul powers is drawn forth, and this drawing forth (of the inner essence of the soul powers) also becomes revealed in the powers of the soul as they are. We thus find that pleasure (*Ta'anug*) brings about the revelation of the inner essence and actualizes it.

Now, as this is in the analogue, that is, in *HaShem*'s-יהו"ה Godliness, the “pleasantness (*No'am*-נועם) of *HaShem*-יהו"ה,” which is the pleasure (*Ta'anug*) drawn from the Name *HaShem*-יהו"ה, blessed is He, the primary aspect of which the letter *Yod*-י, by which the coming world (*Olam HaBa*) was created, is the revelation of the inner essence of *HaShem*-יהו"ה above, blessed is He. However, for the “pleasantness (*No'am*-נועם) of *HaShem*-יהו"ה” to be revealed, meaning, the revelation

⁷⁴⁶ Proverbs 15:30; See Talmud Bavli, Gittin 56b

of the inner essence of *HaShem*-יהו"ה, blessed is He, as He is above, there first must be the restraint of *Tzimtzum*, as hinted by the letter *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He. Through this there can subsequently be the revelation of the inner essence of *HaShem*-יהו"ה, which is the matter of “the pleasantness (*No'am*-נועם) of *HaShem*-יהו"ה” that will be revealed in the coming world (*Olam HaBa*). About this, our sages, of blessed memory, said,⁷⁴⁷ “The coming world was created with the letter *Yod*-י.”

4.

The explanation is that at first, the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, filled the space and void, and there altogether was no “room” for novel existence to be.⁷⁴⁸ And although the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, also included the limited light, which was subsequently brought into novel existence, nevertheless, since it was included in His limitless light it was totally unrecognizable as an independent existence, and therefore, the restraint (*Tzimtzum*) and withdrawal (*Siluk*) was necessary, thereby bringing about “room” for novel existence.

⁷⁴⁷ Talmud Bavli, Menachot 29b

⁷⁴⁸ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

As known, the analogy for this is the matter of a teacher and student.⁷⁴⁹ That is, when the teacher wants to bestow intellect to a student who cannot at all compare to himself, even though, within himself, the teacher certainly has intellect which is commensurate to the capacity of the student, nonetheless, this intellect is totally subsumed and nullified by the light of intellect as the teacher conceptualizes it in and of himself. This is to such an extent that the intellect which is commensurate to the capacity of the student is unrecognizable in himself. Therefore, in order to teach, he must completely remove the light of his own intellect, and it is specifically when he does so, that he can then draw down intellectual light commensurate to the capacity of the student.

Moreover, even this is not yet adequate, for even after the initial drawing forth of intellectual light according to the capacity of the student, it still is only according to how the teacher draws the matter down within himself. Therefore, even after this drawing forth of intellect commensurate to the student, the teacher must first make an estimation and measure the capacity of the intellectual vessels of the student. Only once he makes this estimation can he then draw out the intellectual point according to the current capacity of the student, as he is in the presence of his teacher. That is, only after this estimation can there be a drawing down to the level of the recipient.

As this relates to the analogue, as it is above in *HaShem*'s יהו"ה Godliness, in relation to the coming into being

⁷⁴⁹ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 12-13; Also see *Listen Israel*, a translation of Rabbi Hillel of Paritch's commentary to Shaar HaYichud, Ch. 1, and the citations there and elsewhere.

of all novel existence, including the entire chaining down of the worlds (*Seder Hishtalshehut*), it all is brought into being from the Name *HaShem*-יהו"ה, blessed is He, which means that He was and He is and He will be as one (*Hayah v'Hoveh v'Yihyeh K'Echad*-יהי"ה כ אחד והי"ה כ אחד).⁷⁵⁰ Now, in regard to this, there are the four letters of His Name *HaShem*-יהו"ה, blessed is He, beginning with the letter *Yod*-י that hints to the restraint of the *Tzimtzum* and concluding with the final letter *Hey*-ה that hints to the length and width of the recipient.

To further explain, for the externality of the light to become apparent, meaning, a limited light that gives “room” for novel existence, there had to be restraint (*Tzimtzum*) and withdrawal (*Siluk*). For, at first, when the limitless light of *HaShem*-יהו"ה, the Unlimited One, filled the space and void, the limited light was not apparent. For, though this only is the light (*Ohr*) of *HaShem*-יהו"ה, rather than His Essential Self, nevertheless, as it is without any restraints of *Tzimtzum*, it is like His Essential Self, meaning that it is completely limitless. Nevertheless, since He is the absolute perfection of all perfections, therefore, just as He possesses the power of limitlessness, He likewise possesses the power of limitation.⁷⁵¹ Nevertheless, being that the presence of His power of limitlessness was openly revealed, this being the light of His limitlessness (*Ohr HaBlee Gvul*), therefore His power of

⁷⁵⁰ See Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

⁷⁵¹ *Avodat HaKodesh* of Rabbi Meir Ibn Gabbai, Part 1, Ch. 8.

limitation is unrecognizable. It therefore was necessary for there first to be the restraint of *Tzimtzum*, which is called a withdrawal (*Siluk*), through which the externality of His light became separate and recognizable. Moreover, there even was a restrain and constriction of the externality of His light, so that the novel existence of the worlds could be brought forth from it.

To clarify, the *Tzimtzum* has two effects. The first is that the limited light (*Ohr HaGvul*) was separated from His limitless light (*Ohr HaBli Gvul*) and became independently recognizable. The second effect is beyond this, in that within the limited light itself (after it became independently recognizable), there is not the same abundance of light as it had before the restraint of the *Tzimtzum*. This is because before the restraint of the *Tzimtzum*, the limited light (*Ohr HaGvul*) was also like His Essential Self, and therefore had a great abundance of light. Thus, the second effect of the restraint of the *Tzimtzum* is a lessening of the abundance of light and illumination of the limited light (*Ohr HaGvul*).

However, all this only applies to the **light** (*Ohr*) of *HaShem*-יהו"ה, the Unlimited One, blessed is He. For, since it only exists as light and illumination and is not His Essential Self, blessed is He, therefore these two matters can apply to it. That is, the difference between the innerness of the light (*Pnimitiyut HaOhr*) and the externality of the light (*Chitzoniyut HaOhr*) – (That is, the limitless light (*Ohr HaBlee Gvul*) and the limited light (*Ohr HaGvul*)), as well as the restraint of the *Tzimtzum*, only apply to the light (*Ohr*), but not to the Luminary (*Ma'or*), *HaShem*-יהו"ה, blessed is He.

The same applies to the creation of the worlds. That is, the arousal of the desire (*Ratzon*) for worlds was in the limitless light of *HaShem*-יהו"ה, blessed is He, before the restraint of the *Tzimtzum*, and in this desire (*Ratzon*) there also was the matter of pleasure (*Ta'anug*). This is as our sages, of blessed memory, explained⁷⁵² about the verse,⁷⁵³ "His thighs (*Shokav*-שוקי) are like marble pillars," that "the word, 'His thighs-*Shokav*-שוקי' refers to this world, which the Holy One, blessed is He, desired-*Nishtokek*-נשתוקק to create," which is the matter of pleasure (*Ta'anug*).

However, before the restraint of *Tzimtzum*, this pleasure (*Ta'anug*) is with great abundance and overpowering strength. Therefore, the creation of novel existence cannot come from this and the matter of *Tzimtzum* was necessary, in that He removed His great light. Through this there also was an effect on the light of the desire and pleasure for worlds, so that just a point (*Nekudah*) comes from the essential desire and pleasure for creating the worlds, with less of the abundance and overpowering strength as it is before the restraint of *Tzimtzum*. In general, this is called the point (*Nekudah*) of the impression (*Reshimu*),⁷⁵⁴ and is the *Yod*-י of the Name *HaShem*-יהו"ה, which is just a point (*Nekudah*). And from this point (*Nekudah*) the revelation of the line (*Kav*) is drawn down, as hinted in the letter *Vav*-ו of the Name *HaShem*-יהו"ה, which indicates the drawing down to below. However, the *Vav*-ו must be preceded by the first letter *Hey*-ה of the Name *HaShem*-יהו"ה, which is the

⁷⁵² Midrash Bamidbar Rabba 10:1

⁷⁵³ Song of Songs 5:15

⁷⁵⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-13.

estimation and measurement of the vessel of the recipient, as it still is in the Bestower before the bestowal, (It therefore is sometimes called the plane (that is, the length and width) of Primordial Man-*Adam Kadmon*).⁷⁵⁵ After all this comes the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, indicating the length and width of the recipient, which is the world of Emanation (*Atzilut*), in which the lights (*Orot*) manifest in vessels (*Keilim*).

Now, all the above is from the perspective of the chaining down of the worlds (*Seder HaHishtalshelut*), wherein the desire and pleasure in the worlds is in the state of the letter *Yod*-י, which is just a point (*Nekudah*) and is the point (*Nekudah*) of the impression (*Reshimu*). However, after this, the matter of the coming world (*Olam HaBa*), which is created from the *Yod*-י, comes to be. That is, through the Jewish people serving *HaShem*-יהו"ה, blessed is He, in studying His Torah and fulfilling His *mitzvot* (which is the ultimate intent of all of creation, as it states,⁷⁵⁶ “The word ‘In the beginning-*Bereishit*-בראשית’ means ‘For Israel who are called ‘The beginning-*Reishit*-ראשית,’ and for the Torah which is called ‘The beginning-*Reishit*-ראשית,’”)) we bring about and actualize that the coming world (*Olam HaBa*) will be created from the letter *Yod*-י (which is the reward of their study of Torah and service of *HaShem*-יהו"ה, blessed is He). In other words, we affect that the essential desire and pleasure in the worlds – which is the matter of the “pleasantness (*No'am*-נועם) of *HaShem*-יהו"ה” –

⁷⁵⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-19.

⁷⁵⁶ Genesis 1:1 and Rashi there.

should not only remain as a point (*Nekudah*), but should be drawn down and revealed with great expansiveness and spreading forth.

This then, is what is meant that the descent below was for the purpose of the coming world (*Olam HaBa*), because the revelation of the “pleasantness (*No’am*-נועם) of *HaShem*-יהו”ה becomes much greater than the level of the soul before its descent. This is because the pleasure (*Ta’anug*) is the revelation of the innermost aspect of the Essential Self of *HaShem*-יהו”ה, blessed is He, as it is in a way of great expansiveness and spreading forth (as explained before about how it is in the soul of man, and the same applies above in *HaShem*’s-יהו”ה Godliness).

This then, is the matter of the letter *Yod*-, as it is in the Bestower, *HaShem*-יהו”ה, blessed is He, in that even above, in *HaShem*’s-יהו”ה Godliness, there is the matter of “she made herself small,” so to speak, referring to the matter of the restraint of *Tzimtzum* and the withdrawal (*Siluk*) into the point (*Nekudah*) of the impression (*Reshimu*), which contains all matters that one wishes to give below to the recipient, as they come forth with much greater expansiveness and spreading forth, this being the matter of the coming world (*Olam HaBa*), which is the “pleasantness (*No’am*-נועם) of *HaShem*-יהו”ה,” blessed is He.

5.

Now, his honorable holiness, my father-in-law, the Rebbe, whose joyous day we are celebrating, continues in the

discourse and explains that this matter, that⁷⁵⁷ “The coming world was created with the letter *Yod-י*,” is drawn forth and revealed through the letter *Yod-י* of the *Sefirah* of foundation-*Yesod*⁷⁵⁸ (the form of which is like the letter *Yod-י*).⁷⁵⁹ About the *Sefirah* of foundation-*Yesod* the verse states,⁷⁶⁰ “For all (*Kee Kol-כִּי כָל*) in the heavens and on earth is Yours,”⁷⁶¹ which Targum translates as, “He unites the heavens and the earth.” In other words, the aspect of Kingship-*Malchut* receives from the *Sefirah* of foundation-*Yesod*.

What is meant by “He unites the heavens and the earth,” is that “the heavens-*Shamayim-שָׁמַיִם*” refer to the aspects of “fire-*Aish-אֵשׁ*” and “water-*Mayim-מַיִם*” (as stated in Midrash),⁷⁶² which are the qualities of kindness-*Chessed* and judgment-*Gevurah* (the emotions) and earth-*Aretz-אֶרֶץ* is the quality of Kingship-*Malchut*.⁷⁶³ That is, through the *Sefirah* of foundation-*Yesod*, kindness-*Chessed* and judgment-*Gevurah* become unified with Kingship-*Malchut*.

Now, this may be better understood based on what was explained above (in chapter two), that the chapter of the

⁷⁵⁷ Talmud Bavli, Menachot 29b

⁷⁵⁸ Note: This is as stated in the discourse entitled “*Bati LeGani*” 5658 (Sefer HaMaamarim 5658 p. 212).

⁷⁵⁹ See Zohar I 56a; Zohar III 74b and elsewhere.

⁷⁶⁰ Chronicles I 29:11; See Zohar I 31a; Zohar II 116a; Zohar III 257a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁷⁶¹ The *Sefirah* of foundation-*Yesod* is called All-*Kol-כָּל*, because it draws down the influence from all of the *Sefirot* above it, to the *Sefirah* of Kingship-*Malchut*, which is called the bride-*Kalah-כֵּלָה* (the recipient). In addition, the words “For all-*Kee Kol-כִּי כָל*-80” of the verse, have the same numerical value as “foundation-*Yesod-יְסוֹד*-80.” See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 2 (*Yesod*), and elsewhere.

⁷⁶² Midrash Bereishit Rabba 4:7

⁷⁶³ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*).

discourse before this chapter, explains the matter of the *Yod* and the matter of “she made herself small” as it is in the recipient, and that through this, the recipient becomes a fitting vessel (*Klee*) to receive. However, in this current chapter, my father-in-law, the Rebbe explains the matter of the letter *Yod* and the matter of “she made herself small,” as it is above in *HaShem*’s יהו"ה Godliness, blessed is He, who is the Bestower, and that it refers to the matter of the restraint of *Tzimtzum*, through which all matters that are desired to be bestowed to the recipient below, are prepared.

Nonetheless, for there to be actual bestowal, then even after the receptacle (of the recipient) has been made fitting, and even after the influence (of the Bestower) is ready to be bestowed, there must be a bond (“He unites”) between the Bestower and the recipient, in that they become united. This is brought about through the *Sefirah* of foundation-*Yesod*, which has two matters within it. The first matter is that the *Sefirah* of Kingship-*Malchut* receives from it, (indicating the preparation of the receptacle of the recipient and the preparation of the light of the Bestower), and the second matter is that “He unites the heavens and the earth,” which is the bond of the Bestower and the recipient.

This may be better understood according to the Alter Rebbe’s explanation⁷⁶⁴ of the verse,⁷⁶⁵ “A charming son (*Ben Porat*) is Yosef, a charming son (*Ben Porat*) to the eye.” That is, we must understand why the verse repeats the words “A charming son (*Ben Porat*)... a charming son (*Ben Porat*)”

⁷⁶⁴ Note: Hosafot to Torah Ohr, Vayechi (105a and on)

⁷⁶⁵ Genesis 49:22

(twice). Additionally, we must understand the meaning of the words, “A charming son to the eye (*Alei Ayin*-עלי עין).” He explains⁷⁶⁶ that the matter of Yosef is expressed in the verse,⁷⁶⁷ “the righteous (*Tzaddik*) is the foundation (*Yesod*) of the world.” That is, the matter of Yosef, who is called righteous-*Tzaddik*, is the *Sefirah* of foundation (*Yesod*).⁷⁶⁸ It states about this,⁷⁶⁹ “*Yesod* is the extremity, at the end of the body,” and it similarly states,⁷⁷⁰ “The body and the covenant of circumcision (*Brit*) are considered as one.”

Now, at first glance, these two statements seem to be opposites. For, it first states, “*Yesod* is the extremity, at the end of the body,” and it then adds, “The body and the covenant of circumcision (*Brit*) are considered as one.” The Alter Rebbe therefore explains that the *Sefirah* of foundation-*Yesod* reaches much higher, so much so, that it reaches the highest state of elevation. This is clearly observable in man below, in that “an erection is not possible without knowledge-*Da’at*.”⁷⁷¹ This demonstrates that the bond between the male reproductive organ and the brain in the head is much stronger than it is with all the other organs of the body. For, in all the other limbs and organs of the body, even if a person has lustful thoughts, his

⁷⁶⁶ Hosafot to Torah Ohr Vayechi ibid. p. 105c and on

⁷⁶⁷ Proverbs 10:25; See Zohar I 59b;

⁷⁶⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36; Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 2 (*Yesod*).

⁷⁶⁹ Introduction to Tikkunei Zohar (Patach Eliyahu) 17a – i.e., the *Sefirah* of foundation-*Yesod* corresponds to the male reproductive organ which bears the covenant of the circumcision (*Brit*), by which it is also sometimes referred to.” Also see Shaarei Orah of Rabbi Yosef Gikatilla ibid. Shaar 2 (*Yesod*).

⁷⁷⁰ Zohar III 223b, 236a, 279a, 283a and elsewhere.

⁷⁷¹ Talmud Bavli, Yevamot 53b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

hand or foot do not become aroused, which is not so of this organ. From this it is understood that the *Sefirah* of foundation-*Yesod* reaches the highest of heights etc. The same applies to the drawing down of influence from it, such as the seminal drop which is drawn down from the choicest aspect of the brain⁷⁷² and comes all the way down through “the extremity at the end of the body.”

Now, these two matters also exist in the service of *HaShem*-יהו"ה of the “righteous (*Tzaddik*) who is the foundation (*Yesod*) of the world.” For, there are various levels in the service of the righteous (*Tzaddikim*). There are righteous people (*Tzaddikim*) whose adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, is in a way of total divestment of physicality, with true and absolute self-sacrifice (*Mesirat Nefesh*). On the other hand, there are righteous people (*Tzaddikim*) who do not have the true self-sacrifice (*Mesirat Nefesh*) of the first category, but even so, are on a very lofty level, even higher than those of the first category. This is like the difference between Rabbi Yochanan ben Zachai and Rabbi Chaninah ben Dosa,⁷⁷³ in that

⁷⁷² See Tanya, Kuntres Acharon 157a; Maamarei Admor HaZaken 5568 Vol. 1 p. 283; Biurei HaZohar of the Mittler Rebbe, Balak 106a; Biurei HaZohar of the Tzemach Tzedek Vol. 2 p. 613 and on; Ohr HaTorah, BeHa'alotcha p. 426 and elsewhere.

⁷⁷³ Talmud Bavli, Brachot 34b (and Rashi there) – There was an incident involving Rabbi Chaninah ben Dosa who went to study Torah before Rabbi Yochanan ben Zachai, and Rabbi Yochanan's son fell ill. He said to him, “Chaninah, my son, pray for mercy on his behalf so that he will live.” Rabbi Chaninah ben Dosa placed his head between his knees and prayed for mercy on his behalf, and he lived. Rabbi Yochanan ben Zachai said about himself, “Had ben Zachai placed his head between his knees all day long, they would have paid no attention to him.” His wife said to him, “And is Chaninah greater than you?” He replied, “No, but he is like a servant before the King [and can therefore come and go from the presence of the King without requiring special permission], whereas I am like a minister [who can only come before the King when summoned or at auspicious times].”

one was like a servant before the King and the other was like a minister before the King.

In other words, even though one had truer self-sacrifice (*Mesirat Nefesh*), nevertheless, the root of his soul and his grasp and comprehension did not reach as high as the other. That is, one stemmed from the aspect of kindness-*Chessed*, whereas the other stemmed from the aspect of wisdom-*Chochmah*. However, if the self-sacrifice (*Mesirat Nefesh*) of the righteous (*Tzaddik*) who stems from wisdom-*Chochmah* is truer and greater than the self-sacrifice (*Mesirat Nefesh*) of the righteous (*Tzaddik*) who stems from kindness-*Chessed*, his greatness and superiority is inestimable. For, in the case of such righteous ones (*Tzaddikim*), they affect an arousal in *HaShem*'s יְהוָה's Godliness above, on both levels, in that they have both levels of superiority. Firstly, they reach a much higher level and secondly, they draw down and effect a greater illumination below.

This then, is the superior level of Yosef *HaTzaddik*, who is called,⁷⁷⁴ “The righteous one (*Tzaddik*), the foundation (*Yesod*) of the world.” That is, he possessed both above-mentioned matters. Namely, on the one hand, the root of his soul was much higher, and in addition, his self-sacrifice (*Mesirat Nefesh*) below was of the most superior and lofty level. He therefore reached the most exalted levels and from there, he drew down much more illumination.

The verse therefore states,⁷⁷⁵ “A charming son (*Ben Porat*) is Yosef, a charming son (*Ben Porat*) to the eye.” That

⁷⁷⁴ Proverbs 10:25; See Zohar I 59b;

⁷⁷⁵ Genesis 49:22

is, the verse repeats itself in order to hint at the two kinds of connection discussed above (namely, the connection from above to below and the connection from below to above). This is because the word “charming-*Porat*-פורת” is of the same root as, “being fruitful and multiplying-*Periyah v’Reviyah*-פריה ורביה,” referring to the bond from above to below (that is, the drawing down of influence from above to below) to give birth to souls and angels. He continues and explains that the reason Yosef is called, “A charming son (*Ben Porat*-בן פורת),” is specifically because he is a charming son (*Ben Porat*) to the eye (*Alei Ayin*-עלי עין).” That is, he deepens the bond from below to *HaShem*-יהוה, blessed is He, who is high above, and this is why the words here are, “above the *Ayin-Alei Ayin*-עלי עין,” meaning, higher than the large letter⁷⁷⁶ *Ayin*-ע of the *Shema*-שמע (as explained there at greater length).

This is similar to what the Rav, the Maggid of Mezhrich explains elsewhere, that⁷⁷⁷ “Foundation-*Yesod* has the power to ascend to knowledge-*Da’at* and draw down influence from the intellect (*Mochin*) etc., and it is he who unites everything, as it states,⁷⁷⁸ ‘For all (*Kee Kol*-כי כל) in the heavens and on earth is Yours,’ meaning, ‘He unites the heavens and the earth.’ That is, being the he is righteous (*Tzaddik*) they are united by his hand, in that,⁷⁷⁹ ‘The righteous (*Tzaddik*) is the foundation (*Yesod*) of the world.’ As a result, he brings beneficence to the world of Action-*Asiyah*, being that beneficence only comes to

⁷⁷⁶ See Deuteronomy 6:4

⁷⁷⁷ Ohr Torah 33d and on; Also see there 5c

⁷⁷⁸ Chronicles I 29:11; See Zohar I 31a; Zohar II 116a; Zohar III 257a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁷⁷⁹ Proverbs 10:25; See Zohar I 59b;

the world through a righteous one (*Tzaddik*) who is in the world of Action-*Asiyah* etc. Understand this.”

This is connected to the Torah teaching of the Maggid of Mezhrich (in chapter two), in the analogy of a father who holds back his own intellect for the benefit of his little child. The explanation as it is in the analogue, is that *HaShem*-יהו"ה, blessed is He, brought about the restraint of the *Tzimtzum* for the benefit of the Jewish people, for the Jewish people to be righteous (*Tzaddikim*). This is connected to “the righteous one (*Tzaddik*) who is the foundation (*Yesod*) of the world,” as discussed above, since the drawing down of all matters from *HaShem*-יהו"ה, blessed is He, is by his hand.

With this, he concludes the third matter of the letter *Yod*-י, in that it indicates the *Sefirah* of foundation-*Yesod*, which is called “the extremity at the end of the body,” and “unites the heavens and the earth.” That is, the *Sefirah* of foundation-*Yesod* unites the Bestower, *HaShem*-יהו"ה, blessed is He, to the recipient, the Jewish people. In other words, once there already is self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, on the part of the recipient (which is the first matter indicated by the letter *Yod*-י), as well as the self-nullification (*Bittul*) on the part of the Bestower of the influence, *HaShem*-יהו"ה, blessed is He (as explained about the second matter indicated by the letter *Yod*-י) there also is the third matter indicated by the letter *Yod*-י, in that it brings about a bond between the Bestower, *HaShem*-יהו"ה, blessed is He, and the recipient, the Jewish people. That is, all the letters (*Otiyot*) – which are all the drawings down from above – should be drawn below in the recipient and be well-received in a way of inner absorption.

His honorable holiness, my father-in-law, the Rebbe, continues the discourse by explaining that all the aspects mentioned above are present in the *Yod*-י of the letter *Dalet*-ד, which is from the side of holiness. However, this is not so of the opposite of holiness, which is the letter *Reish*-ר, about which the verse states,⁷⁸⁰ “The pauper (*Rash*-רש) lacks all (*Kol*-כל).” That is, they do not have the matter of “all-*Kol*,” referring to the matter indicated by the verse,⁷⁸¹ “For all (*Kee Kol*-כי כל) that is in the heavens and on earth is Yours,” meaning, “He unites the heavens and the earth.” That is, they lack the *Sefirah* of foundation-*Yesod* which brings about the union, and as a result, they lack all (*Kol*-כל) in its most literal and simple meaning. (In other words, he has nothing.) This is the very opposite of Yaakov (who represents the matter of holiness) and stated,⁷⁸² “I have all (*Kol*-כל).”

In explaining this he adds an additional matter, that the letter *Dalet*-ד indicates speech-*Dibur*-דבור. That is, that the letter *Dalet*-ד is of the side of holiness, means that it indicates the revelation of the word of *HaShem*-יהו"ה, blessed is He, through which all of novel existence is sustained and brought into being (as the verse states,⁷⁸³ “By the word of *HaShem*-יהו"ה

⁷⁸⁰ Samuel II 12:3

⁷⁸¹ Chronicles I 29:11; See Zohar I 31a; Zohar II 116a; Zohar III 257a; Shaarei Orah of Rabbi Yosef Gikatilla *ibid.* Shaar 2 (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁷⁸² Genesis 33:11

⁷⁸³ Psalms 33:6

the heavens were made, and by the breath of His mouth all their hosts.”) In contrast, this is not so of the opposite of holiness, especially when the opposite of holiness dominates. This causes that even speech of holiness becomes utterly concealed and hidden, as written,⁷⁸⁴ “I became mute with stillness, I was silent [even] from good, though my pain was intense.”

This may be further understood by explaining the connection and relevance (between the hiddenness of *HaShem*’s יהו"ה Supernal speech and the verse, “The pauper (*Rash*-רש) lacks all (*Kol*-כל)”), from the opposite extreme, that is, how it will be in the coming future when the matter of *Tzimtzum* will be rectified. Now, about the coming future it is written,⁷⁸⁵ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” The question about the precise wording of this verse is well known. Namely, the novel existence of the world through the speech of the Holy One, blessed is He, in ten utterances, was specifically brought about with His title “God-*Elohi*”מ-אלהי” (as it states throughout the account of creation,⁷⁸⁶ “And God-*Elohi*”מ-אלהי” said”). This being so, why is it that the verse states, “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken”?

⁷⁸⁴ Psalms 39:3

⁷⁸⁵ Isaiah 40:5

⁷⁸⁶ Genesis 1:3 and on; See Zohar III 216b and elsewhere; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

However, this may be understood as explained by the Mittler Rebbe,⁷⁸⁷ on the Psalm,⁷⁸⁸ “Praise *HaShem*-יהו"ה from the heavens; praise Him in the heights... Praise *HaShem*-יהו"ה from the earth... beasts and all cattle etc.” That is, all the creatures in the heavens and earth, even the lowest creatures, praise the Name *HaShem*-יהו"ה. However, at first glance, this is not understood. For, how can it apply that creatures whose existence is brought about from His title God-*Elohi*"m-אלהי"ם, should praise His Name *HaShem*-יהו"ה?

Now, it makes sense that they say, “Holy, Holy, Holy is *HaShem*-יהו"ה,”⁷⁸⁹ (since “holy-*Kadosh*-קדוש” means “exalted separateness”),⁷⁹⁰ being that this is also applicable to the novel creatures which were brought into being through the title God-*Elohi*"m-אלהי"ם with ten utterances. This is because, even from the title God-*Elohi*"m-אלהי"ם it is possible to come to recognize that “*HaShem*-יהו"ה is holy-*Kadosh*-קדוש,” meaning that *HaShem*-יהו"ה, blessed is He, is exalted and separate. Nonetheless, by the fact that the Psalm specifies that all creatures will specifically **praise *HaShem*-יהו"ה** (so much so, that even about the nations of the world the verse states,⁷⁹¹ “Praise *HaShem*-יהו"ה, all nations; Praise Him, all regimes,”) this is not understood. That is, how does it apply for novel creatures, whose existence comes from the title God-*Elohi*"m, to praise the Name *HaShem*-יהו"ה, blessed is He?

⁷⁸⁷ Note: Torat Chayim, Vol. 2 p. 964 (Parshat Tetzave, p. 328d and on in the new edition.)

⁷⁸⁸ Psalms 148:1 and on. See the whole Psalm.

⁷⁸⁹ Isaiah 6:3

⁷⁹⁰ Likkutei Torah, Emor 31a and elsewhere.

⁷⁹¹ Psalms 117:1

Now, he explains this at great length, based on the verse,⁷⁹² “Know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elohi*"מ-אלהי"ם,” about which Zohar states,⁷⁹³ “The knowledge that *HaShem*-יהו"ה is the God-*Elohi*"מ-אלהי"ם and that they are entirely one, is the primary foundation of everything.” This being so, the novel existence of the creatures from His title God-*Elohi*"מ-אלהי"ם is in a way that *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם are entirely one, only that His title God-*Elohi*"מ-אלהי"ם is like a shield and sheath that covers and conceals His Name *HaShem*-יהו"ה, as the verse states,⁷⁹⁴ “For *HaShem*-יהו"ה God-*Elohi*"מ-אלהי"ם is a sun and a shield.” Nonetheless, since the title God-*Elohi*"מ-אלהי"ם is a **holy** shield and sheath, it therefore is possible that through it, all creatures can come to “praise *HaShem*-יהו"ה,” so much so, that the verse even states, “Praise *HaShem*-יהו"ה, all nations.”

Nevertheless, all the above is as it is currently, in which it only is through the ten utterances of creation that were brought forth with the title God-*Elohi*"מ-אלהי"ם that they reach the Name *HaShem*-יהו"ה. This means that the “sun,” that is the Name *HaShem*-יהו"ה, can only be perceived as He is in the shield and sheath, which is His title God-*Elohi*"מ-אלהי"ם. However, in the coming future there will be a novelty in this, because “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has

⁷⁹² Deuteronomy 4:39; See Tanya, Shaar HaYichud v’HaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

⁷⁹³ Zohar I 12a; Zohar II 26b, 161a; Zohar III 143a, 264a, and elsewhere.

⁷⁹⁴ Psalms 84:12; See Tanya, Shaar HaYichud v’HaEmunah, translated as The Gate of Unity and Faith, Ch. 4, and elsewhere.

spoken.” That is,⁷⁹⁵ “The Holy One, blessed is He, will remove the sun from its sheath,” meaning that the “sun” of *HaShem*-יהו"ה will come out of the “shield” and “sheath” of His title God-*Elohi*’m-אלהי"ם, and they then will behold the revelation of the Name *HaShem*-יהו"ה, blessed is He, as He is, in and of Himself, and that “the mouth of *HaShem*-יהו"ה has spoken.”⁷⁹⁶

Moreover, this revelation will be in all novel creation, as it states, “all flesh will see,” meaning that this revelation will not only be to souls and angels, but rather, “**all flesh**,” including wild animals and beasts below, who will recognize that “the mouth of *HaShem*-יהו"ה has spoken.” This will be like what it states (about the cows that pulled the Holy Ark),⁷⁹⁷ “And the cows went straight-*Vayisharnah*-וישרנה.” The word *Vayisharnah*-וישרנה also means,⁷⁹⁸ “and they sang,” meaning that they sang a song-*Shirah*-שירה. Now, what song did they sing? They sang,⁷⁹⁹ ‘Sing to *HaShem*-יהו"ה a **new** song (*Shir*-שיר),’” this being the song (*Shir*-שיר) of the coming future. For, as Midrash states,⁸⁰⁰ the song of the coming future, when the ultimate redemption that is not followed by another exile will come about, will be in the masculine form, “Sing to *HaShem*-יהו"ה a new song (*Shir*-שיר).” We thus see that the revelation of the coming future will be in a way that, “all flesh will see that the mouth of *HaShem*-יהו"ה has spoken,” even beasts and wild

⁷⁹⁵ Talmud Bavli, Nedarim 8b

⁷⁹⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁷⁹⁷ Samuel I 6:12 (see Rashi)

⁷⁹⁸ Talmud Bavli, Avodah Zarah 24b; Zohar II 137b and on

⁷⁹⁹ Psalms 98:1

⁸⁰⁰ Midrash Tanchuma Beshalach 10 and elsewhere.

animals, meaning that His speech (*Dibur*-דבור) will be in the ultimate state of revelation.

In contrast, as it is now, in the time of exile, it is the diametric opposite of the above. That is, the speech of *HaShem*-יהו"ה, blessed is He, is utterly concealed and hidden, as the verse states,⁸⁰¹ "I became mute with stillness, I was silent [even] from good, though my pain was intense." The root of the word, "I became mute-*Ne'elamti*-נאלמתי" is "mute-*Eeleim*-אלם,"⁸⁰² which is the opposite of speech (*Dibur*). This is as explained by the Tzemach Tzedek,⁸⁰³ that about the time of exile the verse states,⁸⁰⁴ "Like a ewe that is mute (*Ne'elamah*-נאלמה) in the presence of her shearers," which is the opposite of speech (*Dibur*).

He continues and explains that the verse specifies, "Like a ewe that is mute (*Ne'elamah*-נאלמה) **in the presence of her shearers,**" specifically. For, the ewe (*Rachel*-רחל) refers to the ingathering of the souls of Israel (*Knesset Yisroel*), which is the *Sefirah* of kingship-*Malchut*.⁸⁰⁵ However, during exile, "her shearers," who "shear" the aspect of her "hairs" (*Sa'arot*) are

⁸⁰¹ Psalms 39:3

⁸⁰² Similarly, if the Name *Ya''h*-יה"ה (the first half of the Name *HaShem*-יהו"ה-26 which is like the whole Name *HaShem*-יהו"ה-26 to which it is equal, as in *Yod-Hey*-ה"א-26) is lacking from His title God-*Elohi''m*-אלהי"ם, then it remains "mute-*Eelem*-אלם." See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Also see his *Shaarei Orah*, Gate Nine (*Chochmah*), and *Avodat HaKodesh* of Rabbi Meir Ibn Gabbai, Part 3, Ch. 14.

⁸⁰³ Note: See his notes to *Eichah* (Lamentations) p. 19 (*Ohr HaTorah*, *Nevi'im u'Ketuvim* Vol. 2 p. 1,048); *Ohr HaTorah*, *Bereishit* 51a; Notes to *Tehillim* (*Yahal Ohr*), Psalm 39:3 (p. 146 and on).

⁸⁰⁴ Isaiah 53:7

⁸⁰⁵ *Zohar* II 29b; *Shaarei Orah* of Rabbi Yosef Gikatilla, *Shaar* 1 (*Malchut*); *Tanya*, Ch. 45 (64b) and elsewhere.

present, and she therefore is “mute” (*Ne’elamah*-נְאֵלָמָה). In other words, the aspect of the speech (*Dibur*) of *HaShem*-יְהוָה, blessed is He, in the ten utterances of creation, is in a state of silence and muteness, and the Godly vitality is drawn down by way of extraneous garments and “hairs,” which conceal the aspect of the speech of *HaShem*-יְהוָה, blessed is He.⁸⁰⁶

This is as explained by his honorable holiness, my father-in-law, the Rebbe, whose joyous day we are celebrating, in the continuation of this chapter of the discourse. Namely, he explains that the light and vitality that enlivens the opposite of holiness is only a glimmer of a glimmer of light, which is the external of the external, and comes in a way of the utter concealment. By way of analogy, this is compared to hair, in that their vitality is not revealed in them. Therefore, when the hairs are sheared, there is no pain, being that their vitality is completely constricted, and moreover, is the most external of the external, being that it is drawn through the separation of the skull.⁸⁰⁷ This is why at such a time she is called, “mute” (*Ne’elamah*-נְאֵלָמָה), which is the opposite of the speech of *HaShem*-יְהוָה, blessed is He.

The Tzemach Tzedek continues and explains that this also is the meaning of the verse,⁸⁰⁸ “I became mute with stillness,” according to the explanation in *Reishit Chochmah*.⁸⁰⁹ That is, the beginning letters of the words, “I became mute with

⁸⁰⁶ Note: Likkutei Torah, Masei 88c

⁸⁰⁷ See the prior discourse of this year, 5717, entitled “*Mayim Rabim* – Many waters cannot extinguish the love,” Discourse 6, Ch. 7, and elsewhere.

⁸⁰⁸ Psalms 39:3

⁸⁰⁹ *Reishit Chochmah*, Shaar HaKedushah, Ch. 17 (section entitled “*Gam Tzarich L’Hizaher*”)

stillness-*Ne'elamti Dumiyah Hechesheiti*-החשיתי דומיה” form an acrostic of the word “wanderer-*Nidah*-נדדה.” (That is, the term “wanderer-*Nidah*-נדדה” is a reference to the general time of exile, as it states,⁸¹⁰ “Jerusalem... has become a wanderer-*Nidah*-נדדה,” and,⁸¹¹ “Tyre only became empowered upon the destruction of Jerusalem.” The word “wanderer-*Nidah*-נדדה” consists of the letters “The *Hey*-ה has wandered-*Nad Hey*-ה נד,” meaning that the final *Hey*-ה of the Name *HaShem*-יהו”ה has become distant from the letter *Vav*-ו. In other words, the final *Hey*-ה of the Name *HaShem*-יהו”ה, which is the *Sefirah* of Kingship-*Malchut*, and is the aspect of speech (*Dibur*), wanders (*Noded*-נודד) and becomes distant from the letter *Vav*-ו, in that the letter *Vav*-ו indicates a drawing down from *HaShem*-יהו”ה above, blessed is He. Because of this, the speech of *HaShem*-יהו”ה, blessed is He, is hidden and concealed. This is as stated in *Zohar*,⁸¹² that “Because of the separation (of the letter *Hey*-ה from the letter *Vav*-ו of the Name *HaShem*-יהו”ה, blessed is He) ‘I became mute with stillness.’ For, being that the *Vav*-ו withdrew from the *Hey*-ה, the speech (*Dibur*) became mute (*It’alem*-אתאלם).”⁸¹³

⁸¹⁰ Lamentations 1:8 (See Rashi there)

⁸¹¹ Rashi to Genesis 25:23; Also see Talmud Bavli, Megillah 6b

⁸¹² *Zohar* I 116b and elsewhere.

⁸¹³ Note: Therefore, in the coming future there will specifically be the “great voice-*Kol Gadol*-קול גדול” [Deut. 5:19; Shemot Rabba 28:6] and “the voice of the bride-*Kol Kalah*-קול כלה” [Jer. 33:11; Vayikra Rabba 9:7; Also see Torah Ohr, Vayigash 45b, Likkutei Sichot Vol. 35 p. 197]. Similarly, in Midrash Tehillim to the verse [Psalms 146:7], “*HaShem*-יהו”ה sets the imprisoned free (*Matir Asurim*-מתיר אסורים),” it states that “in the coming future, the Holy One, blessed is He, will make the menstrual woman (*Nidah*-נדדה [i.e., Jerusalem] permissible to her Husband.” [See Ohr HaTorah, Nevi'im u'Ketuvim Vol. 2 p. 1,048; Ohr HaTorah, Bereishit 51a].

From the above it is understood that the matter indicated by the verse, “I became mute with stillness-*Ne’elamti Dumiyah Hechesheiti* נחשיתי דומיה באלמתי,” which is an acrostic of the word “wanderer-*Nidah* נדה,” in which “the *Hey*-ה wandered-*Nad* נד from the *Vav*-ו,” is the very opposite of the matter indicated by the word “all-*Kol* כל,” which is the *Sefirah* of foundation-*Yesod* that “unites the heavens and the earth,” meaning that it unites the letter *Vav*-ו (“the heavens-*Shamayim* שמים,” which refers to *Zeir Anpin*) with the letter *Hey*-ה (“the earth-*Aretz* ארץ,” which refers to *Malchut*). This then, is the meaning of the verse,⁸¹⁴ “The pauper (*Rash* רש) lacks all (*Kol* כל).” That is, since he lacks the aspect indicated by the word “all” (*Kol* כל) which “unites the heavens and the earth,” meaning that he lacks the drawing forth of the (six) emotions (*Midot*) indicated by the letter *Vav*-ו-6 into the *Sefirah* of kingship-*Malchut*, indicated by the letter *Hey*-ה – in that the *Hey*-ה has “wandered-*Nad* נד” and become distant from the *Vav*-ו – there therefore is caused to be the matter of “impoverishment-*Reishut* רישות” and poorness.

7.

He continues the discourse and explains that this is the meaning of what our forefather Yaakov said,⁸¹⁵ “I have all (*Kol* כל),” in contrast what his brother Esav said,⁸¹⁶ “I have plenty (*Rav* רב).” For, the aspect indicated by “all-*Kol* כל” which

⁸¹⁴ Samuel II 12:3

⁸¹⁵ Genesis 33:11

⁸¹⁶ Genesis 33:9

“unites the heavens and earth,” is specifically on the side of holiness. In contrast, Esav, who is from the extraneous husks (*Kelipah*) and the opposite of holiness (*Sitra Achara*) lacks the aspect of “all-*Kol*-כל” that brings this bond, but instead has the aspect indicated by “I have plenty (*Rav*-רב).”

The explanation is that “plenty-*Rav*-רב” indicates abundance and division, which is the opposite of the unity of the side of holiness (as in “He unites the heavens and the earth”). This is as stated about Esav in Midrash that,⁸¹⁷ “Esav’s family consisted of only six members.” Nonetheless, Torah states a plurality of souls about him (similar to his statement, ‘I have plenty (*Rav*-רב)’ as it states,⁸¹⁸ ‘The souls-*Nafshot*-נפשות of his house,’ in the plural. In contrast, Yaakov’s family consisted of seventy members, but Torah calls them one soul-*Nefesh*-נפש, as written,⁸¹⁹ ‘And all the soul-*Nefesh*-נפש who emerged from Yaakov’s loins were seventy soul-*Nafesh*-נפש,” in the singular.

He continues and explains that although Esav said, “I have plenty (*Rav*-רב),” this does not contradiction what was explained above about the verse,⁸²⁰ “The pauper (*Rash*-רש) lacks all (*Kol*-כל).” He explains this based on the teaching of the Head of the Academy (in the Zohar),⁸²¹ “He who is small (*Ze’ir*-זעיר) is great (*Rav*-רב) and he who is great (*Rav*-רב) is small (*Ze’ir*-זעיר).”

⁸¹⁷ Midrash Vayikra Rabba 4:6, cited in Rashi to Genesis 46:26

⁸¹⁸ Genesis 36:6 – [Also see Kedushat Levi to Parshat Toldot]

⁸¹⁹ Exodus 1:5

⁸²⁰ Samuel II 12:3

⁸²¹ Zohar I 122b; Zohar III 168a

That is, in the side of holiness “he who is small (*Ze’ir-זעיר*)” means that “she made herself small,” as written,⁸²² “Who shall give rise to Yaakov, for he is small (*Katon-קטן*).” However, it is specifically through this that “He is great (*Rav-רב*),” since through his self-nullification (*Bittul*) to *HaShem-יהוה*, blessed is He, he receives all beneficial influence from *HaShem-יהוה* above, up to and including the revelation of the letter *Yod-י* by which the coming world was created, which is the aspect of “beholding the pleasantness of *HaShem-יהוה*”⁸²³ (as explained in chapter three).

In contrast, in the opposite of holiness, which is “he who is great (*Rav-רב*),” meaning haughty and boastful (*Hitravrevut-התרברבות*) – (and is the opposite of the self-nullification (*Bittul*) to *HaShem-יהוה* of the side of holiness) – the bestowal that he receives is merely from the most external of external, which is why “he is small,” meaning that he is inferior and has lackings. This is because he only receives physical influence, and in and of itself, physicality has no true existence and is therefore small – even when it is abundant, as Esav said, “I have plenty (*Rav-רב*).”

Beyond all this, the very abundance of physicality (“I have plenty-*Rav-רב*”) is what causes him to be in a state of smallness and immaturity (*Katnut*). This should also be understood as it relates to serving *HaShem-יהוה*, blessed is He, as explained at length by the Rebbe Maharash⁸²⁴ on the verse,⁸²⁵ “A man’s foolishness corrupts his ways, and his heart rages

⁸²² Amos 7:2, 7:5

⁸²³ Psalms 27:4

⁸²⁴ Note: At the beginning of *Hemshech “Mayim Rabim”* 5636.

⁸²⁵ Proverbs 19:3

against *HaShem*-יהו"ה." For example, air is necessary for a person at every moment, and is everywhere, in that no toil is needed to obtain it. In contrast the need for food and drink is not as constant as the need for air, and is not as readily found as air. Moreover, to drink is more necessary than to eat and water is more readily accessible and cheaper than food. In contrast, food is not as necessary as water, and is more expensive. Now, the need for clothing is not as pressing as the need for drinking and eating (being that even without clothing a person can live) and is even more expensive. Finally, a house is less necessary than clothing and is significantly more expensive. Moreover, it comes through great toil and effort. This is all the more so regarding things that are entirely unnecessary to life. Yet, there are those who will sacrifice and even endanger themselves for matters that are utterly unnecessary, though this is completely counter to reason and intellect.

It is about this that the verse states, "A man's foolishness corrupts his ways." In other words, this conduct itself, that he acts foolishly in pursuit of matters that are entirely secondary and in excess of his needs, "corrupt his ways," so that not only does he not achieve his goal, but on the contrary, as a result, he becomes diminished and lacking, since he becomes stressed and perturbed by frivolous matters and has no peace of mind, and because of his pursuit of the frivolous, he ultimately comes to even lack legitimate physical needs. This then, is the meaning of "A person who is great (*Rav*-רב) is small (*Ze'ir*-זעיר)," in that the overabundance (*Ribuy*-רבוּי) of physicality is itself what causes him to become diminished and small (*Ze'ir*-זעיר).

He continues there and states that this is the meaning of the words,⁸²⁶ “The needs of your nation are plenty (*Merubim*-מְרֻבִּים) but their knowledge-*Da’at* is short.” That is, the whole reason that “the needs of your nation are plenty (*Merubim*-מְרֻבִּים)” in that they pursue physical excesses, is because “their knowledge-*Da’at* is short” (which is the same as, “a man’s foolishness”). That is, they lack the understanding that because of their pursuit of excess, they abandon necessary matters and lose them.

He explains this further in a more inner way, that the essential meaning of the words, “their knowledge-*Da’at* is short,” is as it relates to delving the concentration of one’s mind (*Ha’amakat HaDa’at*) in bonding to *HaShem*’s-יהו"ה Godliness.⁸²⁷ [This is similar to the explanation (in chapter five) about the matter of the “foundation-*Yesod*, which is the extremity at the end of the body,” but that “the body and the covenant of circumcision are considered as one.”] For, if instead of pursuing excesses, he would delve his mind into matters of *HaShem*’s-יהו"ה Godliness, to know that, in reality, it is⁸²⁸ “*HaShem*-יהו"ה your God who gives you the power to make wealth,” he would not attempt to devise schemes and wander to all ends of the earth, at the same time that he is faithful and cognizant (with true knowledge (*Da’at*) in a way of bonding to *HaShem*-יהו"ה, blessed is He, that permeates all the powers of

⁸²⁶ See Talmud Bavli, Brachot 29b; Also see the hymn in the *Selichot* of the evening of Rosh HaShanah, and in the *Ne’ilah* prayer of Yom Kippur.

⁸²⁷ The faculty of knowledge-*Da’at* refers to adhesion and concentration of the mind. See Tanya, Ch. 3, and Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1; Also see Listen Israel, a translation of Rabbi Hillel of Paritch’s commentary to Shaar HaYichud of the Mittler Rebbe, Ch. 1.

⁸²⁸ Deuteronomy 8:18

his soul) of the verse,⁸²⁹ “*HaShem*-יהו"ה your God, will bless you in all that you do.” That is, *HaShem*-יהו"ה, can bless everything that a person does in his place, without having to wander to places of danger, and without having to scheme and manipulate.

This then, is why “the needs of your nation are plenty (*Merubim*-מרביתם).” It is because, “their knowledge-*Da'at* is short.” In other words, it is because of lack of knowledge and bonding the mind to the fact that, “*HaShem*-יהו"ה your God will bless you in all that you do,” that a person comes to a state in which “a man’s foolishness corrupts his ways,” so that he pursues all sorts of schemes etc. The automatic result of this is that whatever beneficence comes to him in a crooked way, in exchange of “plenty (*Rav*-רב)” (of physical abundance), he becomes small (*Ze'ir*-זעיר), as explained above.⁸³⁰

8.

His honorable holiness, my father-in-law, the Rebbe, whose joyous occasion we are celebrating, continues the discourse and explains that the bestowal of beneficence to the external husks (*Kelipah*) and the opposite of holiness (*Sitra Achara*) is in such a way that the beneficence itself causes increased ego and sense of self-importance in them, similar to

⁸²⁹ Deuteronomy 15:18

⁸³⁰ Note: It is worthy to note the teaching regarding the matter of [Midrash Kohelet Rabba 1:13], “No man leaves this world with even half of his desires fulfilled,” as explained in Sefer HaMaamarim 5700 p. 153.

Pharaoh who said,⁸³¹ “the Nile is mine and I made myself,” which is the exact opposite of the truth. For, in reality, it was through the blessing of Yaakov that Pharaoh was blessed, as it states,⁸³² “Then Yaakov blessed Pharaoh,” that is,⁸³³ “He blessed him that when he comes to the Nile River, it’s waters will rise up to his feet and irrigate the land.” However, the name Pharaoh-פרעה shares the same letters as “stubbornness-*HaOreph*-הערף,”⁸³⁴ for not only did he deny [that Yaakov was the source of his blessings], but was ungrateful and instead said, “The Nile is mine and I made myself.” In other words, specifically because of the abundance of influence, he became even more egotistical and his sense of self-importance (*Yesh*) increased.

The explanation is that though there may be abundant blessings (“I have plenty-*Rav*-רב”), nevertheless, it is solely from the external of the external, and therefore the matter of “her shearers” is applicable (meaning, only the aspect of the “hair”), by which “she is mute (*Ne’elamah*-נאלמה).” This was so of Pharaoh-פרעה who shares the same letters as “stubbornness-*HaOreph*-הערף,” and denied the true source of his blessings with ungratefulness, saying, “The Nile is mine and I made myself.” As a result, the matter indicated by the

⁸³¹ Ezekiel 29:3 - The language utilized in the discourse of 5710 is “The river is mine” (*Li Ye’or*-לי יאור without the possessive suffix *Yod*-י, “My river is mind-*Li Ye’ori*-לי יאורי), which seemingly should be stated as it is here in line with the language of the verse in Ezekiel 29:3. See, however, Tanya Ch. 22 (28a), and the glosses and corrections there (and also see Igrot Kodesh Vol. 3 p. 290).

⁸³² Genesis 47:10

⁸³³ See Rashi to Genesis 47:10 citing Midrash Tanchuma, Nasso 26.

⁸³⁴ Likkutei Torah of the Arizal to Genesis 40:1, and the beginning of Exodus, and elsewhere.

verse,⁸³⁵ “The pauper (*Rash*-רש) lacks all (*Kol*-כל)” comes about. In other words, such a person utterly lacks all spiritual beneficence, and ultimately comes to even lack physical beneficence. For, since the bestowal is only of the external of the external, it cannot be sustained over time, being that it is the opposite of the truth.⁸³⁶

Now, this must be better understood. For, though it is true that the external husks (*Kelipah*) only receive beneficence from the external of the external, nevertheless, the bestowal itself also stems from holiness (*Kedushah*). This being so, how is it possible that from this, they can come to be in state of great self-importance and ego (*Yesh*) to say, “The Nile is mine and I made myself”?

This may be understood according to the explanation of the Rebbe Rashab, whose soul is in Eden,⁸³⁷ that the opposite of holiness (*Sitra Achara*) elevates itself to say, “The Nile is mine and I made myself,” because the light of holiness (*Kedushah*) does not illuminate in them in an openly revealed manner, but is in a state of exile within them.

To clarify, when influence is drawn from *HaShem*-יהו"ה above, blessed is He, and comes to the side of holiness (*Kedushah*), it is drawn to the Jewish people. This is because, in essence, they are receptacles for *HaShem*'s-יהו"ה Godliness, in that through their sublimation and nullification (*Bittul*) to

⁸³⁵ Samuel II 12:3

⁸³⁶ That is, the quality of truth is that it is sustaining, whereas that which is false is ultimately fleeting. See Likkutei Torah, Tzav 12d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35; Kuntres u'Maayon, Discourse 14, Ch. 4 (p. 80).

⁸³⁷ Note: Kuntres U'Maayon, Discourse 3 (p. 68).

HaShem-יהו"ה, blessed is He, they become fitting receptacles to receive influence from above, as explained in Tanya⁸³⁸ that the Supernal Holiness of *HaShem*-יהו"ה only dwells where there is nullification (*Bittul*) to Him. Therefore, because of their nullification, the Godly light of *HaShem*-יהו"ה, blessed is He, becomes revealed and unified in them.

However, this is not so of the opposite of holiness (*Sitra Achara*). This because, in essence, they altogether are not fitting receptacles for *HaShem*'s-יהו"ה Godliness, being that they are in a state of separation from Him. This is as stated,⁸³⁹ "Lest you... be drawn astray and bow to them and worship them, which *HaShem*-יהו"ה your God, has separated as the portion of all the peoples under all heavens." That is, He separated them from His Oneness,⁸⁴⁰ and therefore, they are in a state that is the diametric opposite of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Therefore, the light of *HaShem*'s-יהו"ה Holiness does not manifest and become one with them, but is within them in a state of exile.

The difference may be understood by the difference between the manifestation of the human soul as it is within one's own body, and the matter of reincarnation (*Gilgulim*). That is, the manifestation of the soul in the human body is like the manifestation of light (*Ohr*) within a vessel (*Klee*) that is appropriate to it (wherein the light (*Ohr*) has an effect on the vessel (*Klee*) and the vessel (*Klee*) has an effect on the light (*Ohr*)). This is because the human body is the appropriate and

⁸³⁸ Tanya, Ch. 6

⁸³⁹ Deuteronomy 4:19

⁸⁴⁰ See Maamarei Admor HaZaken 5571 p. 173; Torat Chayim Noach 75c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 48.

fitting vessel to receive the human soul, meaning that the human body is similar in form to the form of the human soul that manifests within it. Therefore, the body has an effect on the soul and the soul has an effect on the body, so much so, that they become unified as one.

In contrast, in the matter of reincarnations (*Gilgulim*) it is possible that a human soul reincarnates into the body of an animal. In such a case, the human soul has no effect on the animal at all, so much so, that it is entirely unrecognizable in the animal. This is because the body of the animal is not a fitting receptacle to receive the human soul that is incarnated in it. Rather, this is analogous to a person who is tied up in a sack, in which he altogether has no effect on the sack.

As this relates to the bestowal given to the external husks (*Kelipah*) and the opposite of holiness (*Sitra Achara*), is that even this constricted bestowal, which is the external of the external, when it comes into them, it is not in a way of a manifestation of light (*Ohr*) within the vessel (*Klee*) (being that, in essence, the external husks (*Kelipah*) and the opposite of holiness (*Sitra Achara*), are not fitting receptacles for *HaShem*'s יהו"ה Godliness and beneficence). On the contrary, it is in a state of exile within them. Therefore, not only does the bestowal of holiness not affect sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה in them, but the opposite is true, that through this, strength is temporarily added to the external husks (*Kelipah*), which causes them to have a heightened sense of self-importance and ego (*Yesh*), to the point that they can even say, "The Nile is mine and I have made myself."

The general summation of this is that the opposite of holiness (*Sitra Achara*) lacks the central matter, that is, the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of “making herself small.” For, with the lack of sublimation and nullification (*Bittul*) on the part of the recipient “making herself small,” the One who bestows the influence also lacks the self-restraint of *Tzimtzum* that is necessary for the bestowal, the result of which is that “the pauper (*Rash*-רש) lacks all (*Kol*-כל).”

It is to this end that the general matter of the service of *HaShem*-יהו"ה of the Jewish people is necessary. [For the Jewish people are called,⁸⁴¹ “The righteous one (*Tzaddik*), the foundation (*Yesod*) of the world.” That is, they are the child for whom the entire matter of *Tzimtzum* was brought about from *HaShem*-יהו"ה above, blessed is He, in a way that all these matters should be drawn down below (as known regarding the meaning⁸⁴² of the words,⁸⁴³ “He rolls away light before darkness and darkness before light.”) This is as explained above (in chapter five) about the verse,⁸⁴⁴ “A charming son (*Ben Porat*) is Yosef, a charming son (*Ben Porat*) to the eye.” This is also hinted at in the Tabernacle (*Mishkan*) and the Holy

⁸⁴¹ Proverbs 10:25; See Zohar I 59b;

⁸⁴² See Maamarei Admor HaZaken, Inyanim p. 317; Torat Chayim, Tetzaveh 464b; Shaarei Orah of the Mittler Rebbe, discourse entitled “*b'Chaf Hey b'Kislev*,” Ch. 57; Sefer HaMaamarim 5659 p. 79; *Hemshech* 5672 Vol. 1 p. 554; Sefer HaMaamarim 5678 p. 378; Discourse entitled “*VaYikach HaShem Elokim*” 5695, Ch. 29; Sefer HaSichot 5689-5691 p. 260.

⁸⁴³ See the liturgy of the first blessing of the *Shema* in the evening prayers.

⁸⁴⁴ Genesis 49:22

Temple (*Mikdash*),⁸⁴⁵ – beginning with the boards (*Krashim*-קרשים) of the Tabernacle (*Mishkan*). That is, even the *Reish*-ר should come to have the addition of the *Yod*-י, meaning sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in that “she made herself small,” through which they become a fitting receptacle to receive from the *Yod*-י, which refers to the coming world (*Olam HaBa*) that was created from the *Yod*-י, and refers to the revelation of the “pleasantness (*No'am*-נועם) of *HaShem*-יהו"ה,” brought about by the aspect of foundation-*Yesod* who “unites the heavens and the earth.”

This is brought about through serving *HaShem*-יהו"ה, blessed is He, by studying Torah and fulfilling *mitzvot* throughout the duration of the six-thousand years of this world and especially applies to the time of the footsteps of Moshiach, when our service of *HaShem*-יהו"ה, blessed is He, is with even greater constraint. Nevertheless, it is specifically when “I called out to *Ya'h*-יה"ה from the constraints,”⁸⁴⁶ that there is a much higher drawing down of influence from above, through which we bring about the revelation of the coming future, so that⁸⁴⁷ “The glory of *HaShem*-יהו"ה is revealed.” The verse specifies “**is revealed**-*Niglah*-נגלה” meaning that it already is present, only that it is currently concealed, and the novelty of the coming future is only that it will be openly revealed, to the point that “all flesh together will see” – including even beasts

⁸⁴⁵ About which it states (Exodus 25:8), “And they shall make a sanctuary for Me and I will dwell within them.” In other words, by means of the Sanctuary (*Mikdash*), there is the fulfillment of “I will dwell within them (*v'Shachanti b'Tocham*-ושכנתי בתוכם),” which also means that “I will dwell within each and every one,” (as discussed in chapter one).

⁸⁴⁶ Psalms 118:5; See *Sefer HaMaamarim* 5671 p. 1

⁸⁴⁷ Isaiah 40:5

and wild animals (as stated above). This will take place speedily in our days, as it states, “The glory of *HaShem*-יהו"ה is revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken!”

*“Bati Legani -
I have come to My garden”*

Delivered on Erev Shabbat Parshat Beshalach,
11th of Shvat, after welcome the Shabbat (Discourse 1 of 2),⁸⁴⁸ 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁴⁹ “I have come to My garden, My sister, My bride.” It states in Midrash Rabbah (on this verse),⁸⁵⁰ “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place that I primarily was at first. For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the lowest of worlds.” However, the sin of the tree of the knowledge of good and evil caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from the earth to the first firmament. Then, through the sins that followed, it withdrew from firmament to firmament, until the seventh firmament. Subsequently, the righteous-*Tzaddikim* came and drew down the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from above to below, until Moshe came, who was the seventh, and

⁸⁴⁸ This discourse includes additional notes and citations of the Rebbe, which were added from the hand-written notes of the Rebbe regarding this discourse. [These notations are marked.] This discourse is primarily based upon the eighth chapter of the *Hemshech* entitled “*Bati Legani*” of the year 5710.

⁸⁴⁹ Song of Songs 5:1 – Also see the first chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 111), and Shaarei Orah of Rabbi Yosef Gikatilla, Shaar One (*Malchut*).

⁸⁵⁰ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

“all sevens are beloved,”⁸⁵¹ and drew the *Shechinah* down from the first firmament to the earth.

This is the meaning of the verse,⁸⁵² “The righteous (*Tzaddikim*) will inherit the earth, and will dwell forever (*Yishkenu La’ad*-לעַד) upon it.” That is, they bring the dwelling about (*Mashkeeneem*-משְׁכִינִים),⁸⁵³ drawing down the aspect of,⁸⁵⁴ “He Who dwells forever (*Shochen Ad*-שׁוֹכֵן עַד), who is exalted and holy,”⁸⁵⁵ to be openly revealed below.

This they do through their toil in serving *HaShem*-יהו"ה, blessed is He, by restraining (*Itkafiya*) and transforming (*It'hapcha*) the opposite of holiness [to holiness]. This causes “the Glory of the Holy One, blessed is He, to be elevated in all worlds,”⁸⁵⁶ referring to the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) and radiates equally in all worlds.

Now, this revelation was primarily in the Holy Temple, as the verse states,⁸⁵⁷ “You shall build a Sanctuary for Me, and I will dwell within them-*V'Shachantee b'Tocham*-וְשָׁכַנְתִּי בְּתוֹכָם.” The verse does not say “within it-*b'Tocho*-בְּתוֹכוֹ” but,

⁸⁵¹ Midrash Vayikra Rabba 29:11

⁸⁵² Psalms 37:29

⁸⁵³ See Matnat Kehunah and Maharzu commentaries to Midrash Bamidbar Rabba 13:2, and Maharzu to Bereishit Rabba 19:2.

⁸⁵⁴ See the prayer liturgy of the morning prayers (*Shacharit*) of Shabbat and the Festivals (*Yom Tov*) “*Shochen Ad*” section; Also see Isaiah 57:15.

⁸⁵⁵ See the discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 4 (Torat Menachem, Sefer HaMaamarim, Bati LeGani, Vol. 1, p. 9).

⁸⁵⁶ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

⁸⁵⁷ Exodus 25:8

“within them-*b’Tocham*-בתוכם,” meaning, within each and every Jew.⁸⁵⁸

It is to this end that one of the forms of service in the Holy Temple was that of sacrificial offerings (*Korbanot*).⁸⁵⁹ For, there are two matters in sacrificial offerings (*Korbanot*). First there is the ascent from below to Above, as expressed in the teaching,⁸⁶⁰ “The mystery of the sacrifices ascends to the mystery of the Unlimited One (*Ein Sof*),” in that offering sacrifices (*Korbanot*-קרבנות) is the matter of bringing the powers of the soul close (*Kiruv*-קירוב) to *HaShem*-יהו"ה, blessed is He.⁸⁶¹ This causes the matter of a “pleasing aroma to *HaShem*-יהו"ה (*Rei'ach Nicho'ach*-ריח ניחוח ליהו"ה),”⁸⁶² and is the matter of drawing from Above to below, thus bringing about the matter of “I will dwell within them-*V’Shachanti b’Tocham*-ושכנתי בתוכם.”

This is also why the Tabernacle (*Mishkan*-משכן) was made of acacia wood (*Atzei Shitim*-עצי שטים). For the root “שטה” means “to stray,” as in “to stray from the path.” This is as stated,⁸⁶³ “Any man whose wife shall go astray-*Tisteh*-תשטה.” This refers to a Jewish soul that descended below and strayed from the straightforward path. However, if this folly-

⁸⁵⁸ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of the Rishon, Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45.

⁸⁵⁹ See the second chapter of the discourse entitled “*Bati LeGani*” 5710.

⁸⁶⁰ See Zohar II 239a; Zohar III 26b

⁸⁶¹ See Sefer HaMaamarim 5709 p. 29.

⁸⁶² Leviticus 1:9; Numbers 28:8, and elsewhere.

⁸⁶³ Numbers 5:12

Shtut-שטות of the opposite of holiness exists, it must be transformed into holy folly (*Shtut d'Kedushah*). This is why the Tabernacle (*Mishkan*-משכן) was made of acacia wood (*Atzei Shitim*-עצי שטים), because the matter of serving *HaShem*-יהו"ה, blessed is He, in the Tabernacle and in Holy Temple, is to transform the folly-*Shtut* of the opposite of holiness, into holy folly (*Shtut d'Kedushah*-שטות דקדושה).

The discourse continues⁸⁶⁴ and explains that the boards-*Kerashim*-קרשים of the Tabernacle (*Mishkan*) were specifically made of acacia wood (*Atzei Shitim*-עצי שטים). The word “board-*Keresh*”-קרש consists of three letters, which are *Kof*-ק, *Reish*-ר and *Shin*-ש. The Zohar⁸⁶⁵ states that the letters *Kof*-ק and *Reish*-ר are letters of the side opposite holiness, and that for them to be sustained, they took the letter *Shin*-ש to be amongst them, thus deriving vitality from holiness. However, the ultimate intent in serving *HaShem*-יהו"ה, blessed is He, is to transform the matter of the “board-*Keresh*”-קרש to holiness.

The discourse explains that the letter *Kof*-ק and the letter *Reish*-ר are similar to the letters *Dalet*-ד and *Hey*-ה. That is, the letter *Reish*-ר is similar to the letter *Dalet*-ד both in its shape and in the meaning of its name. Nevertheless, there is a vast difference between them. That is, the letter *Dalet*-ד has a *Yod*-י behind it, and the letter *Yod*-י indicates self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Because of this the letter *Dalet*-ד is on the side of holiness.

In contrast, the letter *Reish*-ר lacks the *Yod*-י behind it, meaning that it does not have self-nullification (*Bittul*) to

⁸⁶⁴ See the third chapter of the discourse entitled “*Bati LeGani*” 5710.

⁸⁶⁵ Introduction to Zohar 2b

HaShem-יהו"ה, blessed is He, and is therefore a letter of the side opposite holiness. All this was explained in the preceding chapters of the discourse.⁸⁶⁶

2.

Now, after the discourse explained the difference between the letter *Dalet*-ד and the letter *Reish*-ר, it continues and explains⁸⁶⁷ that this also is the difference between the letter *Hey*-ה and the letter *Kof*-ק. That is, even though they are similar to each other, there nevertheless is a vast difference between them. This is because the letter *Hey*-ה is of the side of holiness, whereas the letter *Kof*-ק is of the side opposite holiness.

It explains there that the letter *Hey*-ה is made of the letter *Dalet*-ד, but also has a foot in the front. That is, in the letter *Dalet*-ד the *Yod*-י is behind it, indicating a back-to-back union (*Achor b'Achor*), whereas the letter *Hey*-ה (also) has a *Yod*-י, but to its front, indicating a face-to-face union (*Panim b'Panim*), which perfects the union (*Yichud*). About the letter *Dalet*-ד (which has the *Yod*-י behind it), the discourse explains that the letter *Dalet*-ד receives from the letter *Gimel*-ג, as in the teaching of our sages, of blessed memory,⁸⁶⁸ “*Gimel*-ג *Dalet*-ד means ‘give to the poor-*Gemol Dalim*-גמול דלים.’”

⁸⁶⁶ That is, see the discourse entitled “*Bati LeGani* – I have come to My garden” from the years 5711 through 5717 (translated in *The Teachings of The Rebbe*), each of which expounded upon the respective chapter of the discourse of 5710.

⁸⁶⁷ That is, in the chapter that aligns with this year, chapter eight.

⁸⁶⁸ See *Talmud Bavli*, *Shabbat* 104a

This may be understood as the Alter Rebbe explained about the shape of the letter *Gimel*-ג.⁸⁶⁹ (For, as known, the shape of the letters indicates the manner of the drawing down [of influence] from Above. For, the “letters-*Otiyot* אותיות” are of the same root as in the verse,⁸⁷⁰ “The morning is coming-*Ata*-אתה,”⁸⁷¹ indicating drawing down and coming into revelation. The shapes of the letters indicate the manner of the light and revelation.)⁸⁷² That is, [the shape of the letter *Gimel*-ג] is that it has one line in the shape of a *Vav*-ו, with a point, which is a *Yod*-י, towards its bottom.

To explain, the shape of the letter *Vav*-ו indicates drawing down from Above to below. This is why the letter *Vav*-ו begins with a letter *Yod*-י. This is because every drawing down (*Hamshachah*) is preceded by a constriction-*Tzimtzum*.⁸⁷³ For, in order for a teacher, who is the bestower, to give over a teaching to his student, he must first constrict the intellectual matter, so that all that remains is a solitary point commensurate to the capacity of the student to receive. This constriction (*Tzimtzum*) is the beginning of the drawing down (*Hamshachah*), and is the letter *Yod*-י at the head of the *Vav*-ו.

⁸⁶⁹ Note: Torah Ohr 59a; Also see Biurei HaZohar of the Mittler Rebbe, Balak, to Zohar III 204 (p. 107d); Ohr HaTorah, Drushei Chanukah, p. 334.

⁸⁷⁰ Isaiah 21:12

⁸⁷¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), “The Gate explaining the difference between the various names of general classification.” Also see Torah Ohr, Mikeitz 42b; Likkutei Torah, Bamidbar 11c, and elsewhere.

⁸⁷² See Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 11 & 12.

⁸⁷³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13-15.

Then, once the general bestowal has been measured according to the capacity of the recipient, there must be the actual matter of bestowal from above to below. The order of this bestowal from above to below, is that to the degree that the matter is drawn down, to that degree it becomes more constrained and abbreviated. The same is so of the shape of the letter *Vav*-ו, that the further it is drawn down, the narrower it becomes.

Now, all the above is from the perspective of the bestower of influence (*Mashpia*). However, once the intellect enters the receptacle of the recipient, it becomes even more constrained. That is, a further constraint (*Tzimtzum*) is brought about due to the receptacle of the recipient. In other words, in addition to the constraint (*Tzimtzum*) stemming from the bestower (*Mashpia*), when the influence enters the receptacle of the recipient, it becomes even more constrained, due to the limitation of the capacity of the student to receive. This is the matter of the *Yod*-י at the bottom of the *Vav*-ו of the letter *Gimel*-ג, which indicates the constraint (*Tzimtzum*) caused by the receptacle of the recipient. This is to say that from the entire bestowal [of influence], he only receives a point (*Nekudah*).

The above explains the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) which are present in every drawing down and bestowal [of influence]. In other words, the recipient only receives the aspect of Action (*Asiyah*), which is the fourth part. This is why the *Yod*-י at the bottom of the *Vav*-ו of the letter *Gimel*-ג only [comes out] of the lower quarter of the line of the *Vav*-ו. This

explains the teaching,⁸⁷⁴ “*Gimel-ג Dalet-ד* means ‘give to the poor-*Gemol Dalim* דלִיִּם גְּמוּל,’” indicating the bestowal [of influence] from the letter *Gimel-ג* to the letter *Dalet-ד*.

Now, through the bestowal from the letter *Gimel-ג* to the letter *Dalet-ד*, which is the matter of bestowing to one who has nothing of his own, the letter *Hey-ה* is then made from the letter *Dalet-ד*. In other words, the bestowal bring about additional light and illumination, as explained before about the superiority of the letter *Hey-ה* over the letter *Dalet-ד*. That is, in the letter *Hey-ה* the union (*Yichud*) is face-to-face (*Panim b’Panim*). This comes about through giving charity (*Tzedakah*), in that the word “charity-*Tzedakah*-צְדָקָה” divides into “the righteousness of the *Hey-Tzedek Hey-ה* צֶדֶק.”⁸⁷⁵ That is, the letter *Hey-ה* is made from the letter *Dalet-ד*.

The explanation may be understood from the verse,⁸⁷⁶ “There is one who scatters and gathers more,” about which our sages, of blessed memory, explained,⁸⁷⁷ “If you see a person who scatters his money to charity, know that he gathers more.” In other words, one could possibly think that through scattering his money, his money will become diminished and lacking. Therefore, the verse informs us, “There is one who scatters and gathers more.” That is, not only will he not be diminished or lacking, but on the contrary, he will come to have additional surplus.⁸⁷⁸

⁸⁷⁴ See Talmud Bavli, Shabbat 104a

⁸⁷⁵ Zohar III 72a and elsewhere.

⁸⁷⁶ Proverbs 11:24

⁸⁷⁷ Note: Yalkut Shimoni to Proverbs 11:24 [Remez 947]

⁸⁷⁸ Also see Shulchan Aruch, Yoreh De’ah 247

About this, the writings of the Arizal⁸⁷⁹ explain about the matter of a charity fundraiser” (*Gabai Tzedakah*) as it is Above, that this is the aspect of Foundation-*Yesod* of Understanding-*Binah* as it is in *Zeir Anpin*, or alternatively, it is the aspect of Foundation-*Yesod* of *Zeir Anpin* itself, through which all kindnesses (*Chassadim*) are drawn down, through which all bestowal [of influence] comes to the *Sefirah* of Kingship-*Malchut*.⁸⁸⁰ That is, not only does the bestowal not cause any lacking, but on the contrary, specifically through this he comes to the aspect of the maturation (*Gadlut*) and expansiveness of *Zeir Anpin*.

This then, explains the term “charity-*Tzedakah*-צדקה,” which divides into “the righteousness of the *Hey-Tzedek Hey*-צדק ה,” in that “righteousness-*Tzedek*-צדק” refers to the *Sefirah* of Kingship-*Malchut*.⁸⁸¹ However, the letters of the word “righteousness-*Tzedek*-צדק” indicate the light (*Ohr*) as it is in a lowly level. For, the shape of the letter *Tzadik*-צדיק (צ) is a *Yod*-י and a *Nun*-נ that are faced away from each other and are unified back-to-back (*Achor b’Achor*). The same is so of the letter *Dalet*-ד, which is unified back-to-back (*Achor b’Achor*), as explained before.

Likewise, the long leg of the letter *Kof*-ק indicates that it spreads down and descends into the external husks of *Kelipah*, (as will soon be explained). All this is because the union (*Yichud*) is back-to-back (*Achor b’Achor*), which is an

⁸⁷⁹ Note: *Shaar HaMitzvot* and *Ta’amei HaMitzvot*, Parshat Re’eh.

⁸⁸⁰ Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) and Gate Two (*Yesod*).

⁸⁸¹ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

undesirable and lowly form of union (*Yichud*), resulting in the possibility of the external forces taking some hold in it. In other words, even though the letter *Kof*-ק itself is still in holiness, nevertheless, since some hold on it is possible etc., this indicates that, in the first place, it is in an undesirable and lowly form of union (*Yichud*).

All this is so of the letters of “righteousness-*Tzedek*-צדק,” as they are, in and of themselves. However, through the bestowal [of influence] affected by the act of charity-*Tzedakah*-צדקה, the letter *Hey*-ה is made, which is the matter of face-to-face union (*Panim b’Panim*). Moreover, through the act of charity-*Tzedakah*-הצדקה, it is from the aspect of “righteousness-*Tzedek*-צדק” itself – which is an undesirable and lowly union (*Yichud*) – that the letter *Hey*-ה is made, which a face-to-face union (*Panim b’Panim*), and is the complete and perfect union (*Yichud*).

Now, about the letter *Kof*-ק, although it generally is similar to the letter *Hey*-ה, nonetheless, there is a vast difference between them. That is, the left leg of the letter *Kof*-ק descends below, as indicated by the verse,⁸⁸² “Her feet descend unto death.” About this our sages, of blessed memory, said,⁸⁸³ “Gavriel descended and implanted a reed into the sea, and a sandbar grew around it, upon which the great city of Rome, who oppresses Israel, was built.”⁸⁸⁴ The word “sea-*Yam*-ים” refers to Kingship-*Malchut* of the world of Emanation (*Atzilut*).⁸⁸⁵

⁸⁸² Proverbs 5:5

⁸⁸³ Talmud Bavli, Shabbat 56b; Sanhedrin 21a

⁸⁸⁴ See Rashi to Talmud Bavli, Shabbat 56b *ibid*.

⁸⁸⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

Thus, the words, “He implanted a reed into the sea-*Yam*-ים” refer to the matter indicated by the verse, “Her feet descend unto death.” Due to this, the side opposite holiness derives vitality, thus increasing the strength of the external husks of *Kelipah*, until “a sandbar grew around it, and upon it the great city of Rome, who oppresses Israel, was built.”

In other words, whereas the toil and service of *HaShem*-יהו"ה of the Jewish people, is as stated, “You shall make a Sanctuary for Me, and I will dwell within them,” the city of Rome stands [in opposition to this] to obstruct and withhold the manifestation of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, from the Jewish people. All this results from the “reed” of the letter *Kof*-ק which descends below. This is the difference between the letter *Kof*-ק and the letter *Hey*-ה, and is why the letter *Kof*-ק is a letter of the side opposite holiness, whereas the letter *Hey*-ה is of the side of holiness.

3.

According to the teachings of Chassidus, this may be understood through the verse,⁸⁸⁶ “I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתי), I even actualized it (*Af Aseeteev*-אף עשיתיו).” This refers to the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). In the soul of man these

⁸⁸⁶ Isaiah 43:7

are the three garments; thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*).⁸⁸⁷

Now, in regard to these three levels, though they all are garments (*Levushim*) [of the soul], there nevertheless is a difference between them. That is, thought (*Machshavah*) and speech (*Dibur*) are not separate from man, for which reason they only are found in man. That is, the faculty of speech (*Dibur*) is exclusive to mankind. This is why man is called the “speaker” (*Medaber*). Moreover, speech (*Dibur*) is specifically understood by man.

However, this is not so of the power of action (*Ma'aseh*), being that we find that the power of the actor on the acted upon is even present in the inanimate (*Domem*). In other words, the effects of the power of action (*Ma'aseh*) are present even in the inanimate (*Domem*). Similarly, the power to act (*Ma'aseh*) is even present in animals (*Chai*).⁸⁸⁸ This is because the power of action (*Ma'aseh*) is separate from man.

The same is true in regard to the three worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*). That is, about the world of Action (*Asiyah*) the verse states, “I even actualized it-*Af Aseeteev* עשיתיו-*אף*,” wherein the term “even-*Af*-*אף*” causes a separation in the matter. This is also hinted in the three lines that form the letter *Hey*-ה. That is, the upper line and the right line indicate thought (*Machshavah*) and speech (*Dibur*), whereas the line to the left indicates action (*Ma'aseh*). This is why the left line is separate from the other

⁸⁸⁷ See Torah Ohr, Megillat Esther 95b and on; Likkutei Torah, Balak 67a and on, and elsewhere.

⁸⁸⁸ See Ohr HaTorah, Inyanim p. 143; Sefer HaMaamarim 5627 p. 56 and on.

two lines, since the power of action (*Ma'aseh*) is separate from the powers of thought (*Machshavah*) and speech (*Dibur*).

Now, the matter of the three lines of the letter *Hey-ה*, is that one's thought, speech, and action (*Machshavah*, *Dibur*, *Ma'aseh*) are filled with the light of holiness. In other words, aside for the fact that he fulfills all matters of Torah and *mitzvot* in his thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*), beyond this, even in permissible matters, all his thoughts, speech and actions (*Machshavah*, *Dibur*, *Ma'aseh*), are for the sake of Heaven. Moreover, this is not only so in regard to physical matters, by which he performs the *mitzvah*, such as eating on Shabbat, at which time the eating itself is a *mitzvah*. But even in permissible matters, his entire intent in doing them is solely to make himself fitting and ready to fulfill the *mitzvot*, in that he does them in the way indicated by the verse,⁸⁸⁹ "Know Him in all your ways."

An example is his occupation in earning a livelihood. Not only will his business dealings be in the most fitting and appropriate manner, in that he takes care not to engage in any deception, encroachment, borrowing without repaying his debt, and the like, but he also does not become [intellectually and emotionally] preoccupied and entrenched in his business dealings. Rather, he engages in it solely with the power of action (*Ma'aseh*), as in the verse,⁸⁹⁰ "By the labor of your hands shall you eat," whereas his mind and heart are free to be occupied in the study of Torah and prayer.

⁸⁸⁹ Proverbs 3:6; See Mishneh Torah, Hilchot De'ot, Ch. 3.

⁸⁹⁰ Psalms 128:2; See Likkutei Torah, Shlach 42d, Chukat 66c, and elsewhere.

Beyond this, his entire intention in occupying himself in business is for the sake of Heaven, to be able to give charity (*Tzedakah*) and fulfill the other *mitzvot*, and it is to this end that he is occupied in earning a livelihood, to be able to properly serve *HaShem*-יהו"ה, blessed is He.

To explain further, when one's occupation in earning a livelihood is not as it should be, not only does he forget that "it is the blessing of *HaShem*-יהו"ה that enriches,"⁸⁹¹ but instead, it seems to him that "it is his own strength and the might of his own hand that has made him all this wealth,"⁸⁹² but beyond this, he brings about a lacking and diminishment even in matters that he attained through serving *HaShem*-יהו"ה in prayer.

This is explained by his honorable holiness, the Mittler Rebbe.⁸⁹³ That is, we observe amongst many people that on the one hand, in serving *HaShem*-יהו"ה in prayer, they attain love (*Ahavah*) and fear (*Yirah*), these being fear of God (*Yirat Elohi'm*), or at the very least, fear of sin (*Yirat Cheit*). However, even so, in their actions they are lacking. This being so, the question arises as to where their love (*Ahavah*) and fear (*Yirah*) is? He explains that, in general, there are two manners by which livelihood is procured, as the verse states,⁸⁹⁴ "At its left [is] wealth and honor." That is, there is the way of "wealth" (*Osher*-עושר) and there is the way of "honor" (*Kavod*-כבוד).

The way of "wealth" (*Osher*-עושר) means that he desires to be wealthy. Due to this, he invests much money into his

⁸⁹¹ Proverbs 10:22

⁸⁹² See Deuteronomy 8:17

⁸⁹³ Note: In the introduction to his *Derech Chayim*, [translated as *The Path of Life*].

⁸⁹⁴ Proverbs 3:16

business and even borrows money from others. However, there also is another manner, in which a person is granted livelihood in a way of “honor” (*Kavod*-כבוד). That is, even though he is not overly preoccupied in making receptacles [to receive sustenance], he nevertheless is granted sustenance in a way that transcends the natural order.

Now, even when one engages in earning a livelihood according to the first manner, he still must take care to ensure that it all is in a way of holiness. That is, he should not become so preoccupied and invested in his business, that it distracts him from setting times to Torah study and pray. That is, he still must know that “it is the blessing of *HaShem*-יהוה that enriches.” Moreover, his entire involvement in his business must be for the sake of Heaven.

However, if he becomes [intellectually and emotionally] entrenched and preoccupied in his business dealings, this also causes lacking and diminishment in the fear of God (*Yirat Elohi”m*) and fear of sin (*Yirat Cheit*) that he attained through toiling in serving *HaShem*-יהוה, blessed is He, in prayer. In other words, because he is entrenched in his business, this causes a lacking in all his matters, to the point that he even no longer has any relation to fear of sin (*Yirat Cheit*).

The advice for this problem accords to the teaching of our sages, of blessed memory,⁸⁹⁵ “Whoever takes the yoke of Torah upon himself – [the yoke of government and] the yoke of worldly cares, are removed from him.” In other words, even if, because of his [spiritual] state and because of the strain and difficulty he is in, it becomes inapplicable for him to sense any

⁸⁹⁵ Mishnah Avot 3:5

Godly delight in studying Torah, and moreover, it even becomes inapplicable for him to sense any intellectual delight in studying Torah – for although it states about the Torah,⁸⁹⁶ “It is your wisdom and understanding (even) in the eyes of the nations,” nonetheless, because of his [spiritual] state, it even is inapplicable for him to sense any intellectual delight in studying Torah – nevertheless, by accepting the yoke of Torah upon himself and stubbornly forcing himself to invest himself in the study of Torah, by way of accepting the yoke upon himself, “the yoke of worldly cares is removed from him.”

4.

Now, when one’s service of *HaShem*-יהו"ה, blessed is He, is like the form of the letter *Hey*-ה, meaning that all his thoughts, speech, and actions, are filled with the light of holiness, this likewise affects his emotional qualities (*Midot*) to be fitting. This is explained in the discourse on the matter of a charity fundraiser (*Gabai Tzedakah*).⁸⁹⁷ That is, the words of a charity fundraiser (*Gabai Tzedakah*) are soft-spoken and said in such a way that he brings others close to his views, in a way of peace and pleasantness.

The reason the discourse specifically brings the example of a charity fundraiser (*Gabai Tzedakah*) is based on the above explanation (in chapter three) of the matter of a charity fundraiser (*Gabai Tzedakah*) as it is above, in *HaShem*’s-יהו"ה Godliness. That is, this refers to the aspect of Foundation-

⁸⁹⁶ Deuteronomy 4:6

⁸⁹⁷ In the eighth chapter of the discourse entitled “*Bati LeGani*” 5710.

Yesod of Understanding-*Binah* as it is in *Zeir Anpin*, or alternatively, the aspect of Foundation-*Yesod* of *Zeir Anpin* itself, who relative to Kingship-*Malchut*, is the bestower (*Mashpia*) of influence. That is, through the bestowal there is an addition, in that through the act of charity (*Tzedakah*-צדקה) the aspect of the “righteousness-*Tzedek*-צדק” of the *Hey*-ה is made, which is union (*Yichud*) as it is in a state of perfection and completion.

Thus, in the discourse, when he explains the matter of the letter *Hey*-ה as it relates to serving *HaShem*-יהו"ה, blessed is He, he specifically brings the example of a charity fundraiser (*Gabai Tzedakah*). He explains that the way a charity fundraiser (*Gabai Tzedakah*) speaks, is with [peace and] pleasantness etc., and even though sometimes he must engage in [procuring] charity (*Tzedakah*) with forcefulness, in that it sometimes becomes necessary to exert pressure, as it states,⁸⁹⁸ “Charity may be extracted by force,” nevertheless, the charity fundraiser (*Gabai Tzedakah*) does so in a pleasant and peaceful way, distancing himself from pride to the endth degree.

This may be better understood according to the Baal Shem Tov’s teaching⁸⁹⁹ on the verse,⁹⁰⁰ “Any meal-offering that you bring to *HaShem*-יהו"ה may not be made leavened, for you may not burn up any leaven and any [date] honey as a fire-offering to *HaShem*-יהו"ה. You shall bring them as a first fruit-offering to *HaShem*-יהו"ה.”

⁸⁹⁸ See Beit Yosef and Tur, Yore De’ah, Siman 248

⁸⁹⁹ Keter Shem Tov, Section 393

⁹⁰⁰ Leviticus 2:11 and on.

At first glance, this appears to be contradictory. About this he explains that at the beginning of one's service of *HaShem*-יהו"ה, blessed is He, [that is, the "first-fruit offering"] one must indeed have some small measure of ego, which is like the rising of leavened dough. This is so that his evil inclination will not come and say, "Who am I and what am I [that I could come to serve *HaShem*-יהו"ה, blessed is He]." Thus, a measure of self-elevation is required in his service of *HaShem*-יהו"ה, blessed is He, as indicated by the teaching,⁹⁰¹ "[A Torah scholar] must have an eighth of an eighth [of pride]."

However, this is only true at the beginning of one's service of *HaShem*-יהו"ה, blessed is He.⁹⁰² However, afterwards, the verse specifies, "You may not burn up any leaven and any [date] honey as a fire-offering to *HaShem*-יהו"ה." Thus, a charity fundraiser (*Gabai Tzedakah*) who has already completed his own toil in serving *HaShem*-יהו"ה, blessed is He, to the point that he now comes to bestow influence (*Mashpia*) to others, must distance himself from pride to the endth degree, so that "he should not have any element of it nor any part of it."⁹⁰³

5.

However, the shape of the letter *Kof*-ק is that its left leg descends below. As explained above (in chapter two), this

⁹⁰¹ Talmud Bavli, Sotah 5a

⁹⁰² Keter Shem Tov, Section 393 *ibid.*; Also see Likkutei Sichot, Vol. 22, p. 162, note 32; Reshimot, Booklet 15, p. 34 and on; Sichah talk of the 2nd day of Shavuot, 5711 (Torat Menachem, Vol. 3, p. 151 and on).

⁹⁰³ Talmud Bavli, Sotah 5a *ibid.*

refers to the matter indicated by the verse,⁹⁰⁴ “Her feet descend unto death,” to the point that “upon it the city of Rome, who oppresses Israel, was built.”⁹⁰⁵ This refers to the matter of the “field-*Sadeh*-שדה” of the side opposite holiness.

The explanation is [as stated in Zohar],⁹⁰⁶ “There is one field-*Sadeh*-שדה, and there is another field-*Sadeh*-שדה.” That is, there is a field-*Sadeh*-שדה of the side of holiness, and there is a field-*Sadeh*-שדה of the side opposite holiness.⁹⁰⁷ About this the verse, states,⁹⁰⁸ “For he found her in the field-*Sadeh*-שדה, and the betrothed girl cried out, but she had no savior.”

As explained by his honorable holiness, the Tzemach Tzedek,⁹⁰⁹ the “betrothed girl” refers to the Godly soul that descended below. “The man who found her in the field,” refers to the field-*Sadeh*-שדה of the side opposite holiness. For, in the field-*Sadeh*-שדה of the side of holiness, the opposite is true, as the verse states,⁹¹⁰ “Seek *HaShem*-יהו"ה when He is to be found; call upon Him when He is near.”

In contrast, about the field-*Sadeh*-שדה of the side opposite holiness, the verse states,⁹¹¹ “Esav [became a skillful hunter] a man of the field-*Sadeh*-שדה,” in that he became a ruler who exerts dominion over it, to the point that even when “the betrothed girl cried out,” she nonetheless, “had no savior.” This

⁹⁰⁴ Proverbs 5:5

⁹⁰⁵ See Rashi to Talmud Bavli, Shabbat 56b *ibid*.

⁹⁰⁶ Zohar I 122a

⁹⁰⁷ Zohar I 122a *ibid*.

⁹⁰⁸ Deuteronomy 22:27

⁹⁰⁹ Note: Ohr HaTorah [Toldot] 143b [and on].

⁹¹⁰ Isaiah 55:6

⁹¹¹ Genesis 25:27

is because the one who rules and dominates over that field-*Sadeh*-שדה is Esav, the “man of the field-*Sadeh*-שדה.”

The [above-mentioned] passage states,⁹¹² “The man alone shall die, but you shall do nothing to the girl.” This may be explained through the verse,⁹¹³ “no one shall be banished from Him,” and it thus is “the man alone [who] shall die.” For, all the vitality of the external husks of *Kelipah* is derived from the side of holiness. Therefore, when he remains alone, meaning that all the vitality of the side of holiness is removed from him, “the man shall die.”

However, “you shall do nothing to the girl,” for even at the moment of the sin, she remained faithful to *HaShem*-יהוה, blessed is He.⁹¹⁴ That is, only “her feet descended unto death,” whereas about her inner aspect, the verse states,⁹¹⁵ “I shall not give My glory to another.” Even so, on an external level – and only temporarily – she is ruled and dominated by “Esav, the man of the field-*Sadeh*-שדה.”

This then, is the matter of the “reed” of the letter *Kof*-ק, “upon which the great city of Rome, who oppresses Israel, was built.” This matter begins with the letters of distracting thoughts that are alien (*Machshavot Zarot*) [to Godliness] and vain and empty chatter (*Dvarim Beteilim*), stemming from thoughts and speech that are the opposite of goodness. He thereby also falls into actions that are the opposite of goodness, which is the “reed” of the letter *Kof*-ק that descends below.

⁹¹² Deuteronomy 22:24-26

⁹¹³ Samuel II 14:14

⁹¹⁴ Tanya, Ch. 24.

⁹¹⁵ Isaiah 42:8

In other words, not only is it that distracting thoughts that are alien (*Machshavot Zarot*) [to Godliness] and vain and empty chatter (*Dvarim Beteilim*) are deficient, in and of themselves, but beyond this, they cause diminishment and deficiency in the totality of his service of *HaShem*-יהו"ה, blessed is He.

This accords with what the Rav, the Maggid of Mezhritch, explained⁹¹⁶ on the verse,⁹¹⁷ “Who has no slander on his tongue,” that the letters of distracting alien thoughts (*Machshavot Zarot*) and vain and empty chatter (*Dvarim Beteilim*) (not just forbidden talk, such as evil speech and actual slander, but even empty chatter (*Devarim Beteilim*)), act as slanderers and forces of accusation against all his toil in serving *HaShem*-יהו"ה, blessed is He. Thus, the meaning of the verse, “Who has no slander on his tongue,” is that he is careful in all matters that can act as forces of accusation against him.

6.

The discourse continues that this is also the meaning of the verse,⁹¹⁸ “The pit was empty-*Reik*-רק, no water was in it.” That is, the word “empty-*Reik*-רק” consists of the letters *Reish*-ר and *Kof*-ק, and about this it states, “no water was in it.”

The discourse continues and explains the difference between a “pit-*Bor*-בור” and a “well-*Be'er*-באר.” That is, a “well-*Be'er*-באר” refers to the soul (*Neshamah*), about which

⁹¹⁶ Ohr Torah, Section 204; Likkutei Amarim, Section 219

⁹¹⁷ Psalms 15:3

⁹¹⁸ Genesis 37:24

the verse states,⁹¹⁹ “[You are] a spring of gardens, a well of living waters-*Be’er Mayim Chayim* מים חיים.” That is, initially, the waters of a well are salty, but by passing through the constraints and pressure of the veins of the earth, they become living waters-*Mayim Chayim* מים חיים.⁹²⁰

The same is true of the soul, that through its descent below to become garbed in the constraints and pressures of the body and animalistic soul, it thereby causes a drawing forth of the aspect of a wellspring-*Ma’ayan* מעין, the aspect of the living waters-*Mayim Chayim* מים חיים in the upper Garden of Eden (*Gan Eden HaElyon*), which is like a “water trough.”⁹²¹ This is the meaning of the verse,⁹²² “[You are] a spring of gardens-*Ma’ayan Ganim* מעין גנים, a well of living waters-*Be’er Mayim Chayim* מים חיים.”

However, we must better understand this. For, how is it possible that through the service of *HaShem*-יהו"ה of the soul as it is below in this world, this would cause additional light and illumination in the upper Garden of Eden? The explanation is as our sages, of blessed memory, stated,⁹²³ “One hour of repentance and good deeds in this world is better than all the life of the coming world (*Olam HaBa*).” His honorable holiness, the Rebbe Maharash,⁹²⁴ explains that specifically through the toil of serving *HaShem*-יהו"ה, blessed is He, in this

⁹¹⁹ Song of Songs 4:15

⁹²⁰ See Ohr HaTorah, Chukat p. 847 and p. 911 and on.

⁹²¹ See Targum Onkelos to Genesis 30:38 and elsewhere.

⁹²² Song of Songs 4:15

⁹²³ Mishnah Avot 4:17

⁹²⁴ *Hemshech “V’Kacha”* 5637, Ch. 9 (Sefer HaMaamarim 5637, Vol. 2, p. 405 and on).

world, we reach the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).

In general, there are three aspects in this. There is this world (*Olam HaZeh*), there is the lower Garden of Eden (*Gan Eden HaTachton*) which is still within the parameters of the world of Action (*Asiyah*), and there is the upper Garden of Eden (*Gan Eden HaElyon*), which transcends the parameters of space and time. However, there is an even higher aspect, that is newly introduced through the toil in serving *HaShem*-יהו"ה, blessed is He.

To explain, in the descent of the soul to below, it descends from the upper Garden of Eden (*Gan Eden HaElyon*) to the lower Garden of Eden (*Gan Eden HaTachton*) – in that as known, the explanation⁹²⁵ of the teaching of our sages,⁹²⁶ “Know from where (*MeAyin*-מאיין) you came, and to where (*LeAn*-לאן) you are going,” is that the soul came from the aspect of “nothingness-*Ayin*-אין,”⁹²⁷ which contains the letter *Yod*-י and refers to the upper Garden of Eden (*Gan Eden HaElyon*), as our sages, of blessed memory, taught,⁹²⁸ “The coming world (*Olam HaBa*) was created with the letter *Yod*-י.”

Through the soul’s toil in serving *HaShem*-יהו"ה, blessed is He, it comes to the aspect of “where-*An*-אן,” which lacks the letter *Yod*-י, and refers to the lower Garden of Eden (*Gan Eden HaTachton*), which is within the parameters of the space and

⁹²⁵ Likkutei Torah, Bamidbar 2a; *Hemshech “V’Kachah”* 5637, Ch. 58 (Sefer HaMaamarim 5637 Vol. 2, p. 525).

⁹²⁶ Mishnah Avot 3:1

⁹²⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

⁹²⁸ Talmud Bavli, Menachot 29b

time of the world of Action (*Asiyah*). This is especially so in its descent to this world (*Olam HaZeh*), which is of utterly no comparison to the coming world (*Olam HaBa*), which is the upper Garden of Eden (*Gan Eden HaElyon*). Nevertheless, through its service of *HaShem*-יהו"ה, blessed is He, in this world (*Olam HaZeh*), something novel is introduced, as will be explained.

To explain, the existence of the worlds is brought forth from the Supernal emotional qualities (*Midot*), as it states,⁹²⁹ “Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses, for they are of the world.”⁹³⁰ Now, the Garden of Eden (*Gan Eden*) is the aspect of the three upper *Sefirot* of each world.⁹³¹ This being so, the superiority of the Garden of Eden (*Gan Eden*) over and above the world, is like the superiority of the intellect (*Mochin*) over and above the emotions (*Midot*). For, in general, the chaining down of the worlds (*Hishtalshehut*) is divided into three aspects.

This is similar to how it is in the body of man below, in that it has three aspects; the head, the torso, and the legs.⁹³² The head contains his brain and intellect (*Mochin*) and is the most elevated and superior aspect. The torso contains his emotional qualities (*Midot*), whereas the legs only have the power of action (*Ma'aseh*, which is the lowest power).

⁹²⁹ Psalms 25:6; See Likkutei Torah, Masei 92a and elsewhere.

⁹³⁰ Though the word “*MeiOlam*-מעולם” is normally translated as “[for they are] eternal,” nevertheless, it is explained that the word also bears the additional meaning, “of the world-*MeiOlam*-מעולם,” in that the seven lower *Sefirot* relate outward, to the worlds, as will be explained shortly.

⁹³¹ Also see Sefer HaMaamarim 5679 p. 268.

⁹³² See Biurei HaZohar of the Mittler Rebbe, Acharei p. 75a; Sefer HaMaamarim 5698 p. 222.

Now, although it is true that there is an element of superiority in the legs, in that they have the power to transport the head and torso, meaning that by themselves, the head and torso are incapable of going to their desired destination, except by means of the legs, nevertheless, for the legs to move the head, they require the understanding of the mind, for it is the mind that understands that it must go to a specific place. Moreover, it is through the emotions of the heart that the understanding of the mind is brought down to the legs, and only then do the legs transport the heart and brain to their desired destination. In other words, since the legs are the lowest level, they must receive from the head and torso.

Now, the torso is above the legs, and even though there is an element of superiority to the heart [which is in the torso] over and above the brain, in that the desire of the heart (*Re'uta d'Leeba*) transcends reason and intellect, nonetheless, there are desires of the heart (*Re'uta d'Leeba*) that are specifically preceded and come about from the contemplation (*Hitbonenut*) of the mind, except that the contemplation (*Hitbonenut*) of the mind is into matters that lead to astonishment (*Hafla'ah*).

Furthermore, even the desire of the heart (*Re'uta d'Leeba*) that utterly transcends reason and intellect, comes from the brain and intellect (*Mochin*). An example is the matter of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה, blessed is He. That is, even though this self-sacrifice (*Mesirat Nefesh*) comes from the essential strength of the soul, which transcends intellect, nevertheless, in truth, the strength of self-sacrifice (*Mesirat Nefesh*) is the matter of strength of mind (*Tokef HaDa'at*), meaning that he is

strong-minded, to the point of actual self-sacrifice (*Mesirat Nefesh*).

We thus find that all the limbs receive from the brain and intellect (*Mochin*). The same is understood in regard to how it is above, in the matter of the Garden of Eden (*Gan Eden*), which is the aspect of the first three *Sefirot*.

Nevertheless, it is specifically through our toil in serving *HaShem*-יהו"ה in this world (*Olam HaZeh*), that we increase additional light and illumination in the upper Garden of Eden (*Gan Eden HaElyon*).⁹³³

This then, is the meaning of,⁹³⁴ “[You are] a spring of gardens-*Ma’ayan Ganim* גנים.” That is, as the Garden of Eden (*Gan Eden*) is on its own, there only is an illumination of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). This is what is meant by the fact that [the souls in the Garden of Eden] “sit and delight in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.”⁹³⁵ In other words, they only grasp the aspect of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). (This is why in the Garden of Eden, repentance and return (*Teshuvah*)

⁹³³ There are those who recall that the Rebbe further explained that the analogy of the head, torso, and legs, was brought in order to explain that it is specifically through our toil in serving *HaShem*-יהו"ה, blessed is He, in this world, that we increase additional light and illumination in the upper Garden of Eden (*Gan Eden HaElyon*). For, although the strength for this is granted from above, meaning, from the upper worlds, nevertheless, after the drawing down of the strength and empowerment from above, it is through our toil that we reach much higher. This is analogous to the legs, in that even though the very fact that the legs bring the head and torso to their desired destination is itself drawn from the head (as mentioned above), nevertheless, once the legs receive from the head, it is the legs that uphold the head.

⁹³⁴ Song of Songs 4:15

⁹³⁵ See Tanya, Ch. 4 and the citations there.

is no longer helpful.) However, through our toil in serving *HaShem*-יהו"ה, blessed is He, in this world (*Olam HaZeh*), we draw down the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).⁹³⁶

7.

Now, all the above applies to the aspect of the “well-*Be'er*” באר, which is spelled with the letter *Aleph*-א. However, about the “pit-*Bor*” בור, which spelled with the letter *Vav*-ו, the verse states,⁹³⁷ “The pit (*Bor*-בור) was empty-*Reik*” ריק, no water was in it.” That is, because of the letters *Reish*-ר and *Kof*-ק “no water was in it.” About this our sages, of blessed memory, stated,⁹³⁸ “No water was in it, but snakes and scorpions were in it.” In other words, because of lack of toil in serving *HaShem*-יהו"ה, blessed is He, a person actually increases strength in the external husks of *Kelipah* and the side opposite holiness. This is the matter of the “reed” of the letter *Kof*-ק, about which the verse states,⁹³⁹ “Her feet descend unto death.”

This likewise is why [the external husks of *Kelipah*] are compared to “an ape-*Kof*” קוף next to a man.”⁹⁴⁰ In other words, though the external husks of *Kelipah* also have thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*), and compare themselves to the side of holiness, nevertheless, it is “like an

⁹³⁶ See Zohar I 247a; Zohar III 298b; Sefer HaMaamarim 5708 p. 272.

⁹³⁷ Genesis 37:24

⁹³⁸ Talmud Bavli, Shabbat 22a; Midrash Bereishit Rabba 84:16

⁹³⁹ Proverbs 5:5

⁹⁴⁰ See Zohar 148b; Etz Chayim, Shaar 48, Ch. 3; Shaar 49, Ch. 3; Shaar HaKavanot, Drushei Seder Shabbat, Drush 1 (*Kabbalat Shabbat*); Ohr HaTorah (Yahal Ohr) to Tehillim, p. 358.

ape-Kof-קוף next to a man.” In other words, true thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*) only exist on the side of holiness, which is the aspect of man-*Adam*-אדם.

The word “man-*Adam*-אדם” consists of the letter *Aleph*-א and the word blood-*Dam*-דם.⁹⁴¹ The word “blood-*Dam*-דם” is an acronym for “speech-*Dibur*-דיבור” and “action-*Ma’aseh*-מעשה,” and the letter *Aleph*-א refers to thought (*Machshavah*).⁹⁴² It is the *Aleph*-א that enlivens the “blood-*Dam*-דם.”

Now, in regard to what we explained here, that thought (*Machshavah*) is on its own and independent, whereas speech (*Dibur*) and action (*Ma’aseh*) come together, this does not contradict the explanation above (in chapter three) about the verse, “I even actualized it-*Af Aseeteev*-אף עשיתיו,” in which the word “even-*Af*-אף” separates the action (*Ma’aseh*), whereas speech (*Dibur*) and thought (*Machshavah*) are bonded together. This is because there is a distinction between how the garments (*Levushim*) are relative to the soul of man, and how they are relative to the garments (*Levushim*) themselves.

This was explained by his honorable holiness, the Rebbe Rashab, whose soul is in Eden,⁹⁴³ about the three garments (*Levushim*); thought, speech and action (*Machshavah*, *Dibur*, *Ma’aseh*). That is, the garment of thought (*Machshavah*) is united with the soul, and is the matter of the revelation of the concealed essence of the soul as it relates to itself. In contrast,

⁹⁴¹ Shnei Luchot HaBrit 21a; Also see Ohr HaTorah (Yahal Ohr) to Tehillim, p. 358 *ibid*.

⁹⁴² See Likkutei Torah, Beha’alotcha 31c.

⁹⁴³ Note: [In the discourse entitled] “*Vayomer... Lech*” 5671 [Sefer HaMaamarim 5671 p. 43 and on].

speech (*Dibur*) is a garment that is separate (*Levush HaNifsak*) from the soul,⁹⁴⁴ and is the matter of revelation to another. Nevertheless, there is an element of superiority to speech (*Dibur*) over and above action (*Ma'aseh*), in that speech (*Dibur*) becomes unified to the soul.

That is, there is an adhesion (*Dveikut*) [between the soul and speech] in that a person speaks what he thinks, or at the very least, speaks what he previously thought. This is why speech (*Dibur*) is specifically only found in mankind (*Adam*) and is only understood by mankind. However, this is not so of action (*Ma'aseh*), which becomes completely separate. This is why the power of action (*Ma'aseh*) can even be drawn down into the inanimate (*Domem*), such as the power of action of a craftsman, which he draws down into an inanimate object (*Domem*) [such as turning a lump of silver into a vessel].⁹⁴⁵ Moreover, even animals (*Chai*) have the power to act (*Ma'aseh*),⁹⁴⁶ (as explained above in chapter three).

Thus, when the garments (*Levushim*) are compared to themselves, that is, as they already are revealed from the soul, action (*Ma'aseh*) is separate, whereas speech (*Dibur*) is in a state of adhesion. This further clarifies the statement above about the matter of “I even actualized it-*Af Aseeteev* עשיתיו-אף.” However, when the garments (*Levushim*) are compared to the soul itself, it is specifically thought (*Machshavah*) that is united with the soul and is not something novel or additional to the

⁹⁴⁴ See Likkutei Torah, Behar 41a; Ohr HaTorah ibid. p. 900, and elsewhere.

⁹⁴⁵ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2.

⁹⁴⁶ See Ohr HaTorah, Inyanim p. 143; Sefer HaMaamarim 5627 p. 56 and on.

soul, whereas speech (*Dibur*), is something novel that is brought forth from the soul.

This is because the matter of speech (*Dibur*) is revelation to another, and this being so, relative to himself, the other is of some consequence. In contrast, relative to the soul itself, the other is of no consequence, and speech (*Dibur*) likewise is of no consequence, being that the matter of speech is revelation to another. This being so, speech (*Dibur*) is novel (like action-*Ma'aseh*).

This then, is the meaning of the word “man-*Adam*-אדם,” which consists of the letter *Aleph*-א and the word blood-*Dam*-דם, hinting to thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*) as they are on the side of holiness. However, the thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*) of the side opposite holiness, are only comparable to the side of holiness like “an ape-*Kof*-ק next to a man-*Adam*-אדם.”

8.

This then, is the matter of the Tabernacle (*Mishkan*), which was made of “boards-*Kerashim*-קרשים.” For, the ultimate Supernal intent in serving *HaShem*-יהו"ה in the Tabernacle (*Mishkan*), is the transformation of darkness into light. The empowerment for this comes from the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim*. This is especially true of the [spiritual] leaders of the Jewish people in each generation, up to and including the leader of our generation, whose day we are celebrating. He certainly empowers and grants strength to all who are bonded to him and all who have a

relation to him, for them to have the capability and strength to serve *HaShem*-יהו"ה, blessed is He, by restraining (*Itkafia*) and transforming (*It'hapcha*) the side opposite holiness.

It is through this manner of serving *HaShem*-יהו"ה, blessed is He, that "the Glory of the Holy One, blessed is He, is elevated in all worlds."⁹⁴⁷ This brings about the matter of "I have come to My garden" in the way that it was before the sin, and even higher, until *HaShem* 's-יהו"ה's ultimate Supernal intent, that "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds."⁹⁴⁸

⁹⁴⁷ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

⁹⁴⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

*“Bati Legani -
I have come to My garden”*

Delivered on Erev Shabbat Parshat Beshalach,
11th of Shvat, upon conclusion of Shabbat (Discourse 2 of 2),⁹⁴⁹ 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁵⁰ “I have come to My garden, My sister, My bride.” It states in Midrash Rabbah,⁹⁵¹ “The verse does not say ‘to a garden-*LeGan*-לֵגָן,’ but specifies, ‘to My garden-*LeGani*-לֵגָנִי,’ that is, ‘to My wedding canopy-*LeGenuni*-לֵגְנוּנִי,’ meaning, to the place where I primarily was at first. For, at first, upon the creation of the world, the Essential Root of the Indwelling Presence of *HaShem*-יְהו"ה (the *Shechinah*) was in the lowest of worlds.” However, after the sin of the tree of the knowledge of good and evil, the Indwelling Presence of *HaShem*-יְהו"ה (the *Shechinah*) withdrew from the earth to the first firmament. Then, through the sins that followed, it withdrew from firmament to firmament, until the seventh firmament. Subsequently, the righteous-*Tzaddikim* came, and through their toil in serving *HaShem*-יְהו"ה, blessed is

⁹⁴⁹ This discourse includes additional notes and citations of the Rebbe, which were added from the hand-written notes of the Rebbe regarding this discourse. [These notations are marked.] This discourse is primarily based upon the eighth chapter of the *Hemshech* entitled “*Bati Legani*” of the year 5710.

⁹⁵⁰ Song of Songs 5:1 – Also see the first chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 111), and Shaarei Orah of Rabbi Yosef Gikatilla, Shaar One (*Malchut*).

⁹⁵¹ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

He, they drew down the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from the seventh firmament to the sixth, and subsequently drew it further down. This was so until Moshe, who was the seventh, and “all sevens are beloved,”⁹⁵² came and drew the *Shechinah* down from the first firmament to the earth.

This is the meaning of the verse,⁹⁵³ “You shall build a Sanctuary for Me, and I will dwell within them-*V'Shachanti b'Tocham* בשכנתי בתוכם,” to bring about that the primary root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, will be in the lower worlds, just as it was at the beginning of creation – “to My garden-*LeGanee* לגני,” that is, “to My wedding canopy-*LeGenunee* לגנוני.”

This is brought about by the toil in service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim*. For it is they who cause the dwelling (*Mashkeeneem* משכניינם)⁹⁵⁴ and draw down the aspect of,⁹⁵⁵ “He who dwells forever (*Shochen Ad* שוכן עד), who is exalted and holy,”⁹⁵⁶ so that He will be openly revealed below. This is done through their toil in restraining (*Itkafia*) the side opposite holiness, through which they cause “the Glory of the Holy One, blessed is He, to be elevated in all worlds.”⁹⁵⁷

⁹⁵² Midrash Vayikra Rabba 29:11

⁹⁵³ Exodus 25:8

⁹⁵⁴ See Matnat Kehunah and Maharzu commentaries to Midrash Bamidbar Rabba 13:2, and Maharzu to Bereishit Rabba 19:2.

⁹⁵⁵ See the prayer liturgy of the morning prayers (*Shacharit*) of Shabbat and the Festivals (*Yom Tov*) “*Shochen Ad*” section; Also see Isaiah 57:15.

⁹⁵⁶ See the discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 4 (Torat Menachem, Sefer HaMaamarim, Bati LeGani, Vol. 1, p. 9).

⁹⁵⁷ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

Now, as known about the precise wording “in all worlds (*b’Koolhoo Almin*-עלמין-בכלהו),” it refers to the Glory of the Holy One, blessed is He, which is present in all worlds equally. That is, this does not refer to the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), for in that aspect each world is different than the others. Rather, it refers to the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), relative to which all worlds are equal. This revelation is drawn down through fulfilling the verse,⁹⁵⁸ “You shall build a Sanctuary for Me, and I will dwell within them-*V’Shachanti b’Tocham*-ושכנתי בתוכם.”

The discourse continues⁹⁵⁹ that this is why one of the forms of service of *HaShem*-יהו"ה in the Holy Temple, was the service of offering sacrifices (*Korbanot*). (It should be pointed out that when it states “one of-*Achat*-אחת,” the word “one-*Achat*-אחת” indicates that it is “unique-*Meyuchad*-מיוחד,”⁹⁶⁰ meaning that this was a uniquely special form of service of *HaShem*-יהו"ה, blessed is He.) For,⁹⁶¹ “The mystery of the sacrifices ascends to the mystery of the Unlimited One (*Ein Sof*),” in that the sacrifices (*Korbanot*-קרבנות) are the matter of bringing one’s soul powers close (*Kiruv*-קירוב) to *HaShem*’s-יהו"ה Godliness (which is a matter of elevation and ascent – *Ha’ala’ah*).⁹⁶²

⁹⁵⁸ Exodus 25:8

⁹⁵⁹ In chapter two of the discourse entitled “*Bati Legani*” of the year 5710.

⁹⁶⁰ See Tosefot entitled “*Ad Achat*-עד אחת” to Talmud Bavli, Menachot 18a; Also see the discourse entitled “*Bati LeGani*” 5732, Ch. 4, note 22 (Torat Menachem, Sefer HaMaamarim, Bati Legani, p. 53) and elsewhere.

⁹⁶¹ See Zohar II 239a; Zohar III 26b

⁹⁶² See Sefer HaMaamarim 5709 p. 29.

This brings about the matter of a “pleasing aroma to *HaShem*” יהו"ה-ה (Rei'ach Nicho'ach L'HaShem-ריח ניחוח),⁹⁶³ as in the teaching,⁹⁶⁴ “It is pleasing before Me (*Nachat Ru'ach*-נחת רוח) that I commanded and My will was done.” This refers to the matter of drawing down (*Hamshachah*), until the matter of, “I will dwell within them-*V'Shachanti b'Tocham*-ושכנתי בתוכם,” is fulfilled, meaning, within every single Jew.⁹⁶⁵

Now, as explained in the discourse, just as the physical service of sacrificial offerings (*Korbanot*) took place in the Holy Temple when it was physically standing, so likewise there is the matter indicated by the verse,⁹⁶⁶ “When a man amongst you brings a sacrifice from yourselves (*Mikem*-מכם) close to *HaShem*” יהו"ה-ה,” meaning that he affects the general matter of service of *HaShem* יהו"ה-ה in himself, of the sacrificial offerings (*Korbanot*).

He then continues⁹⁶⁷ and explains that this is why the Tabernacle was specifically made of acacia wood (*Atzei Shitim*-עצי שטים). For the root “שטה” means “to stray,” as in “to stray from the path,” as it states,⁹⁶⁸ “Any man whose wife shall go

⁹⁶³ Leviticus 1:9; Numbers 28:8, and elsewhere.

⁹⁶⁴ Torat Kohanim and Rashi to Leviticus *ibid.* and Sifrei and Rashi to Numbers *ibid.*

⁹⁶⁵ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orach of the Rishon, Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45.

⁹⁶⁶ Leviticus 1:2

⁹⁶⁷ In chapter three of the discourse entitled “*Bati Legani*” of the year 5710.

⁹⁶⁸ Numbers 5:12

astray-*Tisteh*-תשטה.” This refers to a Jewish soul that has strayed from the straightforward path, the path of the King, King of the world. This refers to the folly-*Shtut*-שטות of the side opposite holiness.

It is in this regard that there must be the labor of serving *HaShem*-יהו"ה, blessed is He, of restraining (*Itkafia*) the side opposite holiness, which then brings about the transformation (*It'hapcha*) of darkness into light and bitter into sweet. For, from the folly-*Shtut*-שטות of the side opposite holiness, we make holy folly-*Shtut d'Kedushah*-שטות דקדושה, as in the teaching,⁹⁶⁹ “Leave the old man to his folly-*Shtuteih*-שטותיה,” through which he merited to be a member of the coming world (*Olam HaBa*).

This then, is why we construct the Tabernacle (*Mishkan*-משכן) from acacia wood (*Atzei Shitim*-עצי שטים) within which the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, manifests.⁹⁷⁰

2.

The discourse continues⁹⁷¹ and explains why the wood used for the Tabernacle (*Mishkan*) is called by the term “boards-*Kerashim*-קרשים.” That is, the word “board-*Keresh*-קרש” has three letters (*Otiyot*); *Kof*-ק, *Reish*-ר, and *Shin*-ש. The matter of these letters – [and as known, the “letters-*Otiyot*-אותיות” of Torah are of the same root as in the verse,⁹⁷² “The morning is

⁹⁶⁹ Talmud Bavli, Ketubot 17a

⁹⁷⁰ As will be further discussed in chapter 5.

⁹⁷¹ In chapter six of the discourse entitled “*Bati Legani*” of the year 5710.

⁹⁷² Isaiah 21:12

coming-*Ata*-אתָּ⁹⁷³ indicating that they draw light into revelation, from which it is understood that the letters themselves indicate the inner matter of the name by which they are called] – as stated in Zohar,⁹⁷⁴ that the letters *Kof*-ק and *Reish*-ר have the form of the side of shame, (that is, the side opposite holiness) and that for them to be sustained, they took the letter *Shin*-ש to be amongst them, in order to derive vitality from holiness. For, without this, falsehood-*Sheker*-שקר could not at all exist.⁹⁷⁵ As this relates to serving *HaShem*-יהו"ה, blessed is He, it is the matter of taking the letters of the side opposite holiness and transforming them in a “board-*Keresh*-קרש” for holiness.

The discourse continues and explains why the letters *Kof*-ק and *Reish*-ר are letters of the side opposite holiness. For, the letters *Kof*-ק and *Reish*-ר are the opposites of the letters *Dalet*-ד and *Hey*-ה. That is, the letter *Reish*-ר is similar in form to the letter *Delet*-ד, and the letter *Kof*-ק is similar in form to the letter *Hey*-ה. For, although the letters *Dalet*-ד and *Reish*-ר are similar to each other (being almost equal in appearance), both in their form, as well as the in meaning of their names, in that both are terms that mean “poverty,” they nonetheless are opposites, as we find that if a person exchanges a *Reish*-ר in place of a *Dalet*-ד or a *Dalet*-ד in place of a *Reish*-ר [when

⁹⁷³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), “The Gate explaining the difference between the various names of general classification.” Also see Torah Ohr, Mikeitz 42b; Likkutei Torah, Bamidbar 11c, and elsewhere.

⁹⁷⁴ Introduction to Zohar 2b

⁹⁷⁵ Talmud Bavli, Shabbat 104a

reading from the Torah scroll] he causes the destruction of the worlds, Heaven forbid.⁹⁷⁶

For example, in the verse,⁹⁷⁷ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד,” in which the *Dalet*-ד must be emphasized, if a person exchanged the letter *Dalet*-ד with the letter *Reish*-ר, Heaven forbid, he destroys worlds. Likewise, in the verse,⁹⁷⁸ “You shall not prostrate yourselves to a different god-*el acher*-אחר,” in which the *Reish*-ר must be emphasized, if he exchanges it with the letter *Dalet*-ד, he destroys worlds.

The discourse continues to explain the difference between these two letters according to their appearance, (as explained in Shaar HaYichud VeHaEmunah,⁹⁷⁹ that each letter has a unique form that indicates the form and manner of the light and revelation drawn through that letter.) That is, the letter *Dalet*-ד has a *Yod*-י behind it, the matter of the letter *Yod*-י being that it is in the form of a point, which does not spread out, and therefore indicates self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

The general difference between the side of holiness and the side opposite holiness, is that on the side of holiness a person is nullified (*Batel*-בטל) to *HaShem*-יהו"ה, blessed is He, whereas on the side opposite holiness, he has ego, self-inflation, and a sense of independent existence, as explained in Tanya.⁹⁸⁰

⁹⁷⁶ Midrash Vayikra Rabba 19:2

⁹⁷⁷ Deuteronomy 6:4

⁹⁷⁸ Exodus 34:14

⁹⁷⁹ See Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 11 & 12.

⁹⁸⁰ See Tanya, Likkutei Amarim, Ch. 6, Ch. 22, Ch. 29, and elsewhere.

Thus, because of the self-nullification (*Bittul*) of the letter *Dalet*-ד, it has a *Yod*-י behind it. For, although it is in a state of poverty-*Dalut*-דלות, it nevertheless is in a state of holiness (*Kedushah*). In contrast, the letter *Reish*-ר is formed without the self-nullification (*Bittul*) of the *Yod*-י behind it, and thus is a letter of the side opposite holiness. We now⁹⁸¹ come to the explanation of the letter *Kof*-כ which is formed from the letter *Reish*-ר. For, on the side opposite holiness, the *Kof*-כ is formed from the *Reish*-ר, as will soon be explained.

3.

To further understand this, the discourse explains that on the side of holiness, the letter *Hey*-ה is formed from the letter *Dalet*-ד. However, the *Hey*-ה also has a *Yod*-י in front of it, this being the left leg of the letter *Hey*-ה. The difference is that in the letter *Hey*-ה, the *Yod*-י is in front of it, whereas in the letter *Dalet*-ד, the *Yod*-י is behind it. This indicates the manner of its union (*Yichud*). That is, the letter *Dalet*-ד receives from the letter *Gimel*-ג which precedes it, which is a back-to-back union (*Yichud Achor b'Achor*). In contrast, in the letter *Hey*-ה the *Yod*-י is in front of it, indicating a face-to-face union (*Panim b'Panim*).

This is brought about through charity (*Tzedakah*-צדקה). For, as stated in the writings of the Arizal,⁹⁸² the word “charity-*Tzedakah*-צדקה” divides into “the righteousness of the *Hey*-

⁹⁸¹ That is, in the eighth chapter of the discourse entitled “*Bati LeGani*” of the year 5710, which corresponds to this year, the eighth year of the Rebbe’s leadership.

⁹⁸² Note: Shaar HaMitzvot and Ta’amei HaMitzvot, Parshat Re’eh.

Tzedek Hey-ה' צדק.⁹⁸³ That is, the letter *Hey-ה* is formed from the letter *Dalet-ד*. This is like the teaching of our sages, of blessed memory,⁹⁸⁴ “*Gimel-ג Dalet-ד* means ‘give to the poor-*Gemol Dalim-דלים*.’” That is, the letter *Dalet-ד* receives from the letter *Gimel-ג*, and through this, the letter *Hey-ה* is made.

This may be better understood according to the explanation of the Alter Rebbe⁹⁸⁵ about the shape of the letter *Gimel-ג*. (As mentioned before, the shapes of the letters indicate the manner that the light (*Ohr*) is drawn forth.) Now, the form of the letter *Gimel-ג* is that it has one line in the shape of a *Vav-ו*, and the point of a *Yod-י* beneath it, indicating the aspect of Foundation-*Yesod*. This is why it is called “*Gimel-ג*” in that it “gives to the poor-*Gomel Dalim-דלים*.” That is, it bestows kindness and influence to the *Sefirah* of Kingship-*Malchut*, which is called “poor-*Dal-דל*.”

Now, the matter of the *Vav-ו* and *Yod-י* of the *Gimel-ג* is similar to the letter *Vav-ו*, except that the letter *Vav-ו* starts with the letter *Yod-י* [and then extends into the letter] *Vav-ו*. As known, this indicates the seminal drop that begins as a *Yod-י* at the beginning of the influence, is then drawn down as a *Vav-ו*, as known.

In contrast, the letter *Gimel-ג* is the opposite of this, in that the *Vav-ו* is above and the *Yod-י* is below, which indicates the conclusion of the bestowal of influence into the *Sefirah* of Kingship-*Malchut*, after the light and influence has already

⁹⁸³ Zohar III 72a and elsewhere.

⁹⁸⁴ See Talmud Bavli, Shabbat 104a

⁹⁸⁵ Note: Torah Ohr 58a; Biurei HaZohar [of the Mittler Rebbe] Balak, to Zohar III 204a [p. 107d]; Ohr HaTorah, [Drushei Chanukah] p. 334.

been drawn from the bestower of influence etc. (This concludes the excerpt from the words of the Alter Rebbe.)

To further explain, the letter *Vav*-ו begins with the letter *Yod*-י at its head, from which a thin line is drawn down. Generally, this indicates the drawing down from above to below. That is, for there to be a drawing down from the upper to the lower, from a teacher to his student, the upper one must first constrict himself so that he can relate to the capacity of the lower one. This is why all that remains is a *Yod*-י at its head, which is the beginning of the drawing.

Then, once the influence has been measured, the more that it actually is drawn down from above to below, the more [the influence] becomes constrained and abbreviated. This is indicated by the shape of the letter *Vav*-ו, in that after the *Yod*-י at its head, a line is drawn down, which becomes narrower as it descends. However, after this, in order for it to be drawn into the recipient, who is of no comparison to the giver of the influencer, the matter of constriction (*Tzimtzum*) is necessary, so that the influence will be commensurate to the capacity of the recipient to receive.⁹⁸⁶

That is, the recipient himself must be in a state of the constriction (*Tzimtzum*) and self-nullification (*Bittul*) of his own existence, and this self-nullification (*Bittul*) is the receptacle that allows him to receive influence from the bestower. This is the matter of the *Yod*-י that is beneath the *Vav*-ו (in the form of the letter *Gimel*-ג), which indicates the

⁹⁸⁶ For further elucidation regarding the difference between these two constraints of *Tzimtzum*, see the preceding discourse “*Bati LeGani* – I have come to My garden” of this year, 5718, Ch. 2 & 4 (Torat Menachem, Sefer HaMaamarim, Bati Legani, p. 232 and on, p. 234 and on).

conclusion of the drawing forth of influence, when it must come (and enter) the recipient, who has nothing of his own, and is the matter of the *Dalet-ḡ*.⁹⁸⁷

This is the meaning of “give to the poor-*Gemol Dalim* גמול דלים,” in its simple meaning. That is, the wealthy, who has surplus over and above his needs, gives to the poor and destitute, who has nothing of his own. The manner of this bestowal is hinted in the letter *Gimel-ḡ*, from which [the *Yod-י*] is drawn to the letter *Dalet-ḡ*.

Now, through the act of giving charity (*Tzedakah*-צדקה), the *Hey-ה* is made from the *Dalet-ḡ*. This is explained in the writings of the Arizal,⁹⁸⁸ on the verse,⁹⁸⁹ “There is one who scatters and gathers more,” about which our sages, of blessed memory, explained,⁹⁹⁰ refers to the matter of giving charity-*Tzedakah* (that, “If you see someone who scatters his money to charity, you should know that he gathers more”). For, the Foundation-*Yesod* of the Mother-*Imma* (Understanding-*Binah*) within *Zeir Anpin*, or alternatively, the Foundation-*Yesod* of *Zeir Anpin* itself, is called a “charity fundraiser” (*Gabai Tzedakah*).

That is, this is the quality that collects all the lights [from above] and distributes to the poor, referring to those who are of the aspect of Kingship-*Malchut* [who has nothing of her own]. Now, the charity (*Tzedakah*) that is distributed to them are the

⁹⁸⁷ For further elucidation see the preceding discourse entitled “*Bati LeGani* – I have come to My garden” of this year, 5718, Ch. 5-6 (Torat Menachem, Sefer HaMaamarim, Bati Legani, p. 236 and on).

⁹⁸⁸ Note: Shaar HaMitzvot and Ta’amei HaMitzvot, Parshat Re’eh.

⁹⁸⁹ Proverbs 11:24

⁹⁹⁰ Note: Yalkut Shimoni to Proverbs 11:24 [Remez 947]

kindnesses (*Chassadim*) that descend [from above] into Foundation-*Yesod* of *Zeir Anpin* etc. Although according to reason, it could seem that through this distribution, the lights of the kindnesses (*Chassadim*) of *Zeir Anpin* would be diminished, the verse therefore informs us that, “There is one who scatters and gathers more,” meaning that specifically because of the scattering and distribution, there actually is additional (*Hosafah*) influence added to it, than what it previously had, in that the body of *Zeir Anpin* is caused to grow.

Now, the one who gives the charity (*Tzedakah*) should also be so. That is, even though, in his own eyes, it appears as if he is reducing his wealth, in truth, he actually is adding to his wealth.

The discourse continues and explains another matter regarding the giving of charity-*Tzedakah*-צדקה. Namely, that the letter *Tzadi*-צדי of the word “charity-*Tzedakah*-צדקה” indicates that *Zeir Anpin* and *Nukvah* are in a state of back-to-back union (*Yichud Achor b’Achor*). That is, the form of the letter *Tzadi*-צ is that of a *Yod*-י and a bent *Nun*-נ facing away from each other and positioned back-to-back (*Achor b’Achor*). The letter *Dalet*-ד [of the word charity-*Tzedakah*-צדקה] indicates that the female-*Nukvah* (the recipient) is in a state of poverty [and has nothing of her own]. The letter *Kof*-ק [of the word charity-*Tzedakah*-צדקה] indicates that its long leg spreads down and descends to the external husks of *Kelipah* (as will be explained in chapter eight).

He concludes that when *Zeir Anpin* and *Nukvah* are in a state of back-to-back union (*Yichud Achor b’Achor*), this is a poor and lowly form of union. It is thus necessary to rectify

this, so that the union (*Yichud*) will be according to the primary and true intention of union. This is the matter of the letter *Hey-ה* of the word charity-*Tzedakah-צדקה*, (as stated in the discourse there).

To this end, he also explains in the discourse, that the letter *Dalet-ד*, which has the letter *Yod-י* behind it, indicates back-to-back union (*Yichud Achor b'Achor*). In contrast, in the *Hey-ה*, the *Yod-י* is in front of it, indicating face-to-face union (*Panim b'Panim*). In other words, through the giving charity (*Tzedakah-צדקה*) to one who has nothing of his own, which is the matter of the bestowal from the *Gimel-ג* to the *Dalet-ד*, as in,⁹⁹¹ “give to the poor-*Gemol Dalim-גמול דלים*,” this brings about the matter of giving to the poor (*Gemol Dalim-גמול דלים*) above in *HaShem's-יהו"ה* Godliness as well. Through this, the *Hey-ה* is subsequently made from the *Dalet-ד*, in that the additional left leg [of the letter *Hey-ה*] comes about, which is the matter of the *Yod-י* in front of it, meaning that the union (*Yichud*) is face-to-face (*Panim b'Panim*).

4.

The discourse continues by explaining this matter in terms of the teachings of Chassidus. Namely, that there are three lines in the letter *Hey-ה*, which indicate the chaining down of the worlds (*Hishtalshelut*), that divide into the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as hinted in the verse,⁹⁹² “I created it (*Barativ-בראתיו*), I formed

⁹⁹¹ See Talmud Bavli, Shabbat 104a

⁹⁹² Isaiah 43:7

it (*Yatzartiv*-יצרתיו), I even actualized it (*Af Aseeteev*-אף עשיתיו).”

The matter of these [three worlds] as they are in man (as in the teaching on the verse,⁹⁹³ “From my flesh I behold God”) is that the three lines of the letter *Hey*-ה are the three garments of the soul, which are thought, speech and action (*Machshavah*, *Dibur*, *Ma’aseh*).⁹⁹⁴ This is why the left leg of the letter *Hey*-ה is separate from the other two lines, (those being the upper and right lines that indicate thought and speech, respectively). This indicates that action (*Ma’aseh*) is separate from thought and speech (*Machshavah* and *Dibur*). This is why [about action-*Ma’aseh*], the above-mentioned verse states, “I **even** actualized it-*Af Aseeteev*-אף עשיתיו,” in which the word “even-*Af*-אף” creates a separation.

To clarify, though thought, speech and action (*Machshavah*, *Dibur*, *Ma’aseh*) are only garments (*Levushim*) of the soul, nevertheless, within the garments themselves, there is a difference between thought and speech (*Machshavah* and *Dibur*) which do not become separate from the person himself, and action (*Ma’aseh*), which becomes completely separate from him. This is because in action (*Ma’aseh*), there is the power of the actor which manifests within the acted upon, such as the power of action of a craftsman as it is in the vessel that his hands made.

Moreover, even animals (*Chayot*) have the power of action (*Ma’aseh*) though they have no intellect at all.⁹⁹⁵ In

⁹⁹³ Job 19:26

⁹⁹⁴ See Torah, Ohr, Megillat Esther 95b and on; Likkutei Torah, Balak 67a and on.

⁹⁹⁵ See Ohr HaTorah, Inyanim p. 143; Sefer HaMaamarim 5627 p. 56 and on.

contrast, thought and speech (*Machshavah* and *Dibur*) are exclusive to mankind, which is why man is called the “speaker” (*Medaber*).

The discourse continues and explains that when the three garments of the soul – thought, speech and action (*Machshavah*, *Dibur*, *Ma’aseh*) – are filled with the light of holiness, so that one’s thought, speech, and action are as they should be, meaning that all his matters relate to Torah and *mitzvot* and are not lacking in any way, but instead are in a state of perfection in him, then even when he is engaged in matters of the world as prescribed by Torah and detailed in Shulchan Aruch, they are in a way that all his deeds are for the sake of Heaven.⁹⁹⁶

In other words, not only matters that relate to serving *HaShem*-יהו"ה are for the sake of Heaven, but all his ways are for the sake of Heaven, as in the verse,⁹⁹⁷ “Know Him in all your ways,” such that not only his deeds that are *mitzvot* are holy, such as eating on Shabbat, but all his other matters are done in preparation to the *mitzvot* that follow them.⁹⁹⁸

This accords with the example given in the discourse about engaging in business dealings, “that one’s intention in earning a profit, should be so that he can fulfill the *mitzvot* in action, such as the *mitzvah* of giving charity and doing acts of lovingkindness. (In other words, he fulfills the *mitzvot* through the profit, whether it is the *mitzvah* of giving charity (*Tzedakah*) or whether it is any other *mitzvah*. For, as known, *mitzvot* are

⁹⁹⁶ See Mishnah Avot 2:12

⁹⁹⁷ Proverbs 3:6

⁹⁹⁸ Mishneh Torah, Hilchot De’ot 3:3

not to be done for free, without any expenditure,⁹⁹⁹ but one must acquire them at a cost.) Similarly, [his engaging in securing a livelihood is] so that his mind and heart will be free to be occupied in the study of Torah and the service of the heart, which is prayer,” (which also is like preparing oneself to fulfill the *mitzvot*).

The discourse adds another matter that, “when one does so, not only does he profit during the time that he learns Torah, by literally enlivening his soul and illuminating it with the light of Torah and prayer, but beyond this, when he engages in business as it should essential be, (that is, for the sake of Heaven), he then is automatically careful [to conduct himself according to Torah law (Halachah) by] refraining from deception, theft, dishonesty and falsehood, because he knows that these things are detestable to *HaShem*-יהו"ה, blessed is He, and therefore, how can he do something that is in opposition to *HaShem*'s-יהו"ה Godliness.

Furthermore, there is an illumination of the simple faith that is embedded in the heart of every Jew in him, which is the faith that “it is the blessing of *HaShem*-יהו"ה that enriches,”¹⁰⁰⁰ and that blessings only come from *HaShem*-יהו"ה, blessed is He, if his business dealings are done in a manner that the blessings of *HaShem*-יהו"ה, blessed is He, are fitting for him.”

(In contrast, if a person becomes completely entrenched and preoccupied [both intellectually and emotionally] in his business affairs, to the point that he is completely absorbed in them, then in addition to the detriment of this undesirable

⁹⁹⁹ See Zohar II 128a

¹⁰⁰⁰ Proverbs 10:22

matter, in and of itself, which indicates that he harbors the thought that “my own strength and the might of my own hand has made all this wealth for me,”¹⁰⁰¹ but it also causes a lack and diminishment in all matters and levels of ascent that he attained through serving *HaShem*-יהו"ה, blessed is He, in prayer and in fulfilling Torah and *mitzvot*.)

5.

This may be understood according to the lengthy explanation of his honorable holiness, the Mittler Rebbe, in his introduction to *Derech Chayim*.¹⁰⁰² [He points out that] there are those who do not have fear of sin (*Yirat Cheit*) in themselves to the same extent that they have fear of God (*Yirat Elohi*”m) in serving *HaShem*-יהו"ה in prayer, Torah study, and doing good deeds.

The cause of this, is due to the depth that their hearts and minds are entrenched in earning a livelihood, as well as [being influenced by] the vanities of the times,¹⁰⁰³ which bring confusion and slowly but surely, cause fear of God and fear of *HaShem*-יהו"ה, blessed is He, to be uprooted. This is what causes the descent of most people etc.

In other words, their preoccupation with earning a livelihood is not as indicated by the verse,¹⁰⁰⁴ “By the labor of your hands shall you eat,” meaning that the labor is solely done

¹⁰⁰¹ See Deuteronomy 8:17

¹⁰⁰² See the introduction to *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*.

¹⁰⁰³ Also see *Mishneh Torah*, *Hilchot Yesodei HaTorah* 7:1

¹⁰⁰⁴ *Psalms* 128:2; See *Likkutei Torah*, *Shlach* 42d, *Chukat* 66c, and elsewhere.

with the hands, [that is, in action, rather than in the preoccupation of one's mind and heart.] If only his mind would primarily be preoccupied in the matter of the teaching,¹⁰⁰⁵ "I was created to serve my Maker!" Rather, [he earns his livelihood] in a way that his head is also entrenched and absorbed in it, until his entire being becomes entrenched in his business affairs and preoccupation in earning his livelihood.

This is to such an extent, that he worries that perhaps¹⁰⁰⁶ "his bread will be lacking," causing his entire being to be consumed by this. When a person reaches this point, not only are his actions not as they should be, but beyond this, it even causes lacking and diminishment in matters that he has attained through serving *HaShem*-יהו"ה, blessed is He, in prayer, the study of Torah, and doing *mitzvot*, as well as in his understanding and grasp of *HaShem*'s-יהו"ה Godliness. This can come to the point that he even becomes lacking in fear of God (*Yirat Elohi*"m) and even in fear of sin (*Yirat Cheit*) as it relates to his actual deeds.

The discourse continues and explains a general matter in regard to the root of the matter of livelihood. That is, the verse states,¹⁰⁰⁷ "At its left [is] wealth and honor." At first glance, it is not understood why the verse divides them into two separate things. However, the explanation is that there are two ways in which one's livelihood may be earned.

¹⁰⁰⁵ Mishnah and Braita at the end of Kiddushin (according to the handwritten verse of the Shas (printed in *Osaf Kitvei HaYad shel Talmud Bavli* – Jerusalem 5724); Also see Melechet Shlomo to Mishnayot Kiddushin there, and elsewhere.)

¹⁰⁰⁶ See Isaiah 51:14

¹⁰⁰⁷ Proverbs 3:16

The first way is as stated by our sages, of blessed memory,¹⁰⁰⁸ “What should a person do to become wealthy? He should increase his business transactions etc.” [Since this advice is given in Torah, it is understood that even on the side of holiness, it is possible for it to be in this way.] In other words, he should increase in procuring and purchasing merchandise and increase the volume of his transactions, to a much greater degree than his capital.

That is, he should do so beyond the measure of his own capacity and ability, to the extent that he even borrows money from others. All this comes from the reasoning that his sustenance and livelihood are drawn to him specifically according to the natural order. Therefore, for there to be additional abundance in his livelihood, there must necessarily be an additional abundance in the vessels, and since his principal capital and vessels are inadequate, he therefore requires the vessels of others, and must borrow money from them etc. However, this way is only the limited aspect (*Gvul*) on the side of holiness.

Now, there is another way to earn a livelihood, which is not only called (“wealth-*Osher*-עושר, but is called) “wealth and honor (*Osher v'Kavod*-עושר וכבוד).” In this case, even with a small number of transactions, “it is the blessing of *HaShem*-יהוה that enriches,”¹⁰⁰⁹ in that he is given wondrous success that is not commensurate to the receptacles that he made, in that this is a type of success that transcends the natural order.

¹⁰⁰⁸ Talmud Bavli, Niddah 70b

¹⁰⁰⁹ Proverbs 10:22

About this our sages, of blessed memory, said,¹⁰¹⁰ “Whoever takes the yoke of Torah upon himself – [the yoke of the government and] the yoke of worldly cares is removed from him; however whoever casts off the yoke of Torah from himself – [the yoke of the government and] the yoke of worldly cares are placed upon him.”

In other words, if he casts the yoke of Torah from himself, his powers of delving his understanding, grasp, and reasoning, all of which should have been involved only in matters of Torah, become entrenched and absorbed in matters of livelihood, [until he descends] to the lowest level, and the yoke of worldly worries is placed upon him.

That is, his livelihood will have to be earned by increasing the volume of his transactions etc., to the point that it becomes a heavy yoke upon him, meaning that for the sake of earning a livelihood he will even do things for which there is no intellectual room, but are solely done in the way of a yoke, only that this yoke is from the opposite side, meaning the yoke of the side opposite holiness, rather than the yoke of holiness.

The advice given to remedy this, is to accept the yoke of Torah and the yoke of *mitzvot* upon himself. That is, even though, in his current state, due to the constraints and pressure he endures on account of his coarseness, or even simply due to his physicality, to the extent that he has no relation to understanding and grasping matters of *HaShem*’s-יהו"ה Godliness, and certainly has no relation to delving into them (*Ha’amakah*), he nevertheless gives himself over and invests himself into accepting the yoke of Torah upon himself, and he

¹⁰¹⁰ Mishnah Avot 3:5

also does so in regard to the yoke of serving *HaShem*-יהו"ה in prayer, as well as accepting the yoke of the *mitzvot*.

This causes that “the yoke of worldly cares is removed from him,” whether it in a manner that accords to the natural order, or even success in a manner that is beyond the natural order, so that with only a minimum of vessels he nonetheless receives abundance of livelihood.

6.

The discourse continues to explain the matter of the letter *Hey*-ה of the side of holiness. Namely, it refers to when the three garments of the soul – thought, speech and action (*Machshavah, Dibur, Ma'aseh*) – are filled with the light of holiness, in which case all one's actions are for the sake of Heaven. Automatically, this leads to the fact that the essence of the one who acts is as it should be.

The example given for this is that of a charity fundraiser (*Gabai Tzedakah*) and the like. That is, because of his elevation (in that he is like the “charity fundraiser” (*Gabai Tzedakah*) above, in *HaShem's*-יהו"ה Godliness, which is the matter of Foundation-*Yesod* of *Zeir Anpin*, as discussed above in chapter three), he can possibly come to have a sense of ego and self-importance. Nevertheless, his words are soft-spoken and are said in such a way that he brings others close to his views.

Even though, at times, his occupation [in collecting charity (*Tzedakah*)] must be by way of forcefulness, [to the extent that sometimes force must be exerted in this, as it

states,¹⁰¹¹ “Charity may be extracted by force,”] in that he must stand his ground about the matter, with strength of conviction and forcefulness, so that it should be done beyond the letter of the law, and the like, nevertheless, he speaks softly and with words of reason, distancing himself from haughtiness to the endth degree.

This is as explained in the teaching of the Baal Shem Tov¹⁰¹² on the verse,¹⁰¹³ “Any meal offering that you bring to *HaShem*-יהו"ה may not be made leavened, for you may not burn up any leaven and any [date] honey as a fire-offering to *HaShem*-יהו"ה. You shall bring them as a first-fruit offering etc.” (That is, at first glance, this appears to be a contradiction. For, if “any leavening or [date] honey” is undesirable, why then is it brought as a first-fruit offering?)

He explains that when the verse states, “You may not burn up any leaven and any [date] honey as a fire-offering to *HaShem*-יהו"ה,” this refers to the matter of serving *HaShem*-יהו"ה, blessed is He, with haughtiness and self-elevation. For it only is a first-fruit offering, meaning, that when a person first comes close to *HaShem*-יהו"ה, blessed is He, is it permissible for him to have a degree of self-elevation.

[This is like¹⁰¹⁴ the teaching of our sages, of blessed memory,¹⁰¹⁵ “A Torah scholar must have an eighth of an eighth [of arrogance],” which only applies at the beginning of one’s

¹⁰¹¹ See Beit Yosef and Tur, Yore De’ah, Siman 248

¹⁰¹² Keter Shem Tov, Section 393

¹⁰¹³ Leviticus 2:11 and on.

¹⁰¹⁴ See Likkutei Sichot Vol. 22, p. 162, note 32; Reshimot, Booklet 15, p. 34 and on; Sichah talk of the 2nd day of Shavuot, 5711 (Torat Menachem, Vol. 3, p. 151 and on).

¹⁰¹⁵ Talmud Bavli, Sotah 5a

service of *HaShem*-יהו"ה, blessed is He, since, if he has no sense of self-importance at all, his heart will not be uplifted to come and serve *HaShem*-יהו"ה, blessed is He, in the first place, for he will say to himself, 'Who am I and what am I [that I could come to serve *HaShem*-יהו"ה].'¹⁰¹⁶

The same applies to the matter of [date] honey (*Dvash*-דבש), which refers to pleasure (*Ta'anug*). That is, [at the beginning of one's service of *HaShem*-יהו"ה, blessed is He, his study of Torah may be] as in the teaching of our sages, of blessed memory, who said,¹⁰¹⁷ "A person should always engage in the study of Torah, even if it is not for the sake of Heaven," meaning that he studies because of the pleasure he has from the intellect of Torah.]

However, later, in regard to the upper altar, the verse specifies,¹⁰¹⁸ "You may not burn up any leaven and any [date] honey as a fire-offering to *HaShem*-יהו"ה." That is, they do not ascend as a pleasing aroma to *HaShem*-יהו"ה (*Rei'ach Nicho'ach LaHaShem*-ליהו"ה), meaning that self-elevation does not bring satisfaction of spirit (*Nachat Ru'ach*-נחת רוח) before Him, God forbid that one should think so. For, as the verse states,¹⁰¹⁹ "Every haughty heart is an abomination to *HaShem*-יהו"ה," which applies to even the minutest measure of haughtiness, (as in the words of Talmud there,¹⁰²⁰ "he should have no element of it and no part of it").

¹⁰¹⁶ Torah Ohr, Megillat Esther 92b; Likkutei Torah, Bamidbar 15c; Also see the introduction of the Mittler Rebbe to Imrei Binah, translated as The Gateway to Understanding.

¹⁰¹⁷ Talmud Bavli, Pesachim 50b

¹⁰¹⁸ Leviticus 2:11 and on.

¹⁰¹⁹ Proverbs 16:5

¹⁰²⁰ Talmud Bavli, Sotah 5a ibid.

The discourse continues that all the above applies in regard to the letter *Hey*-ה of the side of holiness (*Kedushah*), referring to the three garments of the soul – thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*) – that are filled with the light of holiness, thus leaving no room for any matters of darkness which cause lacking, diminishment, or opposition to the light of holiness and to matters that relate to holiness.

However, the letter *Kof*-ק refers to thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*) of the side opposite holiness. The letter *Kof*-ק is made from the letter *Reish*-ר. That is, [the two lines of] the letter *Reish*-ר refer to thought and speech (*Machshavah* and *Dibur*) of the side opposite holiness.

That is, when a person is full of distracting thoughts that are alien to Godliness, and has shameful ruminations in his mind, and similarly, when he speaks words that are not directed to serving *HaShem*-יהו"ה, blessed is He, which not only refers forbidden speech, such as the evil tongue and slander or the like, but also refers frivolous chatter (*Dvarim Beteilim*), this brings about the long leg of the letter *Kof*-ק [that descends unto death] and refers to wrong action (*Ma'aseh*), meaning that he also falls into actions that are the opposite of goodness, Heaven forbid.

(In other words, not only are thought and speech (*Machshavah* and *Dibur*) of the side opposite holiness not in accord to how they should be, but beyond this, they ultimately bring a person to wrong action (*Ma'aseh*). This is like the explanation above regarding worrying about one's livelihood,

that these worries even cause a lacking and diminishment in the levels he attained through toiling in serving *HaShem*-יהוה through prayer and Torah study.)

This is similar to the explanation of the Rav, the Maggid of Mezhritch¹⁰²¹ on the verse,¹⁰²² “Who has no slander on his tongue,” that when a person speaks frivolous chatter (*Devarim Beteilim*) or the evil tongue (*Lashon HaRa*), the breath of his voice ascends above and accuses him. Then, when he subsequently studies Torah, the voice and breath of his Torah learning also ascends. However, his first voice accuses and blocks his second voice from ascending.

This is the meaning of verse, “Who has no slander on his tongue.” That is, the righteous (*Tzaddik*) does not slander himself, whereas the wicked (*Rasha*) slanders himself. In other words, his evil tongue slanders and accuses the words of Torah that he subsequently learns.

The explanation is that the tongue of man is as expressed in the verse,¹⁰²³ “I place before you today the life and the good, and the death and the evil.” That is, it is possible for a person to speak holy words, which generally are the letters of Torah and prayer, and it also is possible for him to speak forbidden speech, or at the very least, empty and frivolous chatter (*Devarim Beteilim*). However, when he speaks forbidden speech and even when he speaks empty and frivolous chatter (*Devarim Beteilim*), his words ascend above to act as

¹⁰²¹ Ohr Torah, Section 204; Likkutei Amarim, Section 219

¹⁰²² Psalms 15:3

¹⁰²³ Deuteronomy 30:15

accusers and castigators against his words of Torah and prayer etc.

Thus, the toil of the righteous (*Tzaddik*) must be in a way that,¹⁰²⁴ “He has no slander on his tongue,” meaning that he does not permit frivolous chatter (*Devarim Beteilim*) to come upon his tongue, so that they cannot act as slanderers who obstruct his words of Torah and prayer. However, if a person is not careful in this, he causes a lacking and diminishment in himself, to the point that he can fall into undesirable acts and even forbidden acts.

8.

The discourse continues and explains that this is the meaning of the leg of the letter *Kof*-ך descending below. For, as explained before, the form of the letter *Kof*-ך is similar to the form of the letter *Hey*-ה. The difference between them is that the letter *Hey*-ה has two legs of equal length, whereas the left leg of the letter *Kof*-ך, descends below, as in the verse,¹⁰²⁵ “Her feet descend unto death,” which refers to the leg of the letter *Kof*-ך.

This is as in the teaching of our sages, of blessed memory,¹⁰²⁶ “Gavriel descended and implanted a reed into the sea, and a sandbar grew around it, and upon it the great city of Rome, who is the oppressor of Israel, was built.”¹⁰²⁷ The “reed” refers to the [leg of the] letter *Kof*-ך, which becomes the

¹⁰²⁴ Psalms 15:3

¹⁰²⁵ Proverbs 5:5

¹⁰²⁶ Talmud Bavli, Shabbat 56b; Sanhedrin 21a

¹⁰²⁷ See Rashi to Talmud Bavli, Shabbat 56b *ibid*.

external husks of *Kelipah* and the side opposite holiness, that acts as the oppressor of Israel.

On the teaching of Zohar that,¹⁰²⁸ “He planted a reed into the Great Sea,” his honorable holiness, the Tzemach Tzeddek, explains¹⁰²⁹ that the “reed” (*Kaneh*-קנה) refers to the masculine aspect of the side opposite holiness, which derives vitality from the aspect of Kingship-*Malchut* of the side of holiness, which is called the Great Sea (*Yama Rabba*-יָמָא רַבָּא).¹⁰³⁰ For, the *Sefirah* of Kingship-*Malchut* of the world of Emanation (*Atzilut*), (called the Great Sea), her “feet descend unto death.”

It thus is possible for the side opposite holiness to derive vitality from her, (that is, “He planted a reed into the Great Sea”). This comes about when a person falls into doing things that are the opposite of goodness etc., by which he adds vitality to the external husks of *Kelipah*, to the point that “the great city of Rome, the oppressor of Israel,” is built upon it. About this our sages, of blessed memory, said,¹⁰³¹ “Tyre did not become filled [that is, it did not become a great metropolis] until Yerushalayim was destroyed.”

More specifically, [this may be better understood] according to the lengthy explanation¹⁰³² of the verse,¹⁰³³ “For he found her in the field-*Sadeh*-שדה, the betrothed girl cried out, but she had no savior.” The meaning of “field-*Sadeh*-שדה” here

¹⁰²⁸ Note: Zohar III 251b

¹⁰²⁹ Ohr HaTorah [Toldot] 141b

¹⁰³⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹⁰³¹ Rashi to Genesis 25:23

¹⁰³² Note: Ohr HaTorah [Toldot] 143b [and on].

¹⁰³³ Deuteronomy 22:27

is “wilderness-*Midbar*-מדבר,” (as explained by Radak),¹⁰³⁴ as in the verse,¹⁰³⁵ “A wilderness where no man dwells.” For the toil of man is to bring about what the verse states,¹⁰³⁶ “It is the splendor of man to dwell in a house,” referring to,¹⁰³⁷ “A beautiful dwelling, a beautiful wife, and beautiful vessels.” As Tikkunei Zohar states,¹⁰³⁸ this refers to the soul and its service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* in a beautiful way, by which he fulfills the verse, “It is the splendor of man to dwell in a house.”

However, a “wilderness-*Midbar*-מדבר” is a place “where no man dwells,” meaning that the “Supernal Man” upon the throne¹⁰³⁹ does not dwell there. About this the verse states, “For he found her in the field-*Sadeh*-שדה, the betrothed girl cried out, but she had no savior.” That is, the field-*Sadeh*-שדה is where Esav is, about whom the verse states,¹⁰⁴⁰ “Esav [was a skillful hunter] a man of the field-*Sadeh*-שדה,” in that he is of the side opposite holiness.

It is in the field-*Sadeh*-שדה that he finds the “girl-*Na'arah*-נערה,” which in the verse is spelled, “*Na'ar*-נער” missing the letter *Hey*-ה, in that “she has not yet received a male”¹⁰⁴¹ (meaning that she lacks the *Hey*-ה of the side of holiness). In that case, “the man seizes her etc.”¹⁰⁴² meaning

¹⁰³⁴ See Sefer HaShoroshim and Sefer Michlol of the Radak, cited in Ohr HaTorah *ibid*.

¹⁰³⁵ See Jeremiah 2:6

¹⁰³⁶ Isaiah 44:13

¹⁰³⁷ Talmud Bavli, Brachot 57b

¹⁰³⁸ Tikkunei Zohar, Tikkun 6 (22b)

¹⁰³⁹ See Likkutei Torah, Naso 20c and elsewhere.

¹⁰⁴⁰ Genesis 25:27

¹⁰⁴¹ Zohar II 38b

¹⁰⁴² Deuteronomy 22:25

that he temporarily has power over her, to the point that, “the girl cried out, but she had no savior.” (In contrast, if the light of holiness fills all of one’s matters, he does not come to be in the “field-*Sadeh*-שדה,” which is “a wilderness where no man dwells.”)

Even so, the verse states,¹⁰⁴³ “no one shall be banished from Him,” which is the meaning of the continuation of the verses,¹⁰⁴⁴ “Only the man shall die, but you shall do nothing to the girl.” This is as explained by his honorable holiness, the Tzemach Tzeddek,¹⁰⁴⁵ on the word only-*Levado*-לבדו,” that when all the sparks of holiness that were in him, are refined and extracted from him, so that all that remains is the evil alone, he automatically falls.

This is because all the vitality that [the husks-*Kelipot* of evil] have is just what they derive from the sparks of holiness. [This is like the explanation (in chapter one) that the letters *Kof*-ק and *Reish*-ר derive their sustenance from the letter *Shin*-ש.] Thus, when all the sparks of holiness are extracted from him, as explained about the verse,¹⁰⁴⁶ “He devoured wealth but he will vomit it; God will purge it from his gut,” so that all that remains is the evil, and then “only the man shall die.”

However, “you shall do nothing to the girl,” and she shall rise again from her fall to the aspect of the field-*Sadeh*-שדה. This is because only her “feet descend unto death,”

¹⁰⁴³ Samuel II 14:14

¹⁰⁴⁴ Deuteronomy 22:24-26

¹⁰⁴⁵ Ohr HaTorah Toldot ibid. p. 144b and on.

¹⁰⁴⁶ Job 20:15; See Torah Ohr, Chayei Sarah 15c

whereas [about her innerness]¹⁰⁴⁷ the verse states,¹⁰⁴⁸ “I shall not give My glory to another,” and she therefore remains in her state of wholeness.

Nevertheless, since she was temporarily in the field-*Sadeh*-שדה, this caused vitality to be derived by the side opposite holiness, which is the matter of the “reed” of the letter *Kof*-ק that descends below. All this is because the light of holiness did not fill the three garments of thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*).

9.

The discourse continues that this is the meaning of the verse,¹⁰⁴⁹ “The pit (*Bor*-בור) was empty, no water was in it.” That is, there is a “well-*Be’er*”-באר, spelled with the letter *Aleph*-א, and there is a “pit-*Bor*”-בור, spelled with the letter *Vav*-ו. The “well-*Be’er*”-באר with the letter *Aleph*-א refers to the soul, as the verse states,¹⁰⁵⁰ “[You are] a spring of gardens, a well of living waters-*Be’er Mayim Chayim*”-באר מים חיים.” That is, just as a well (*Be’er*-באר) flows from below to above, through which abundant waters come, the same is true of the soul, that through its descent into the body, which is like a lowly [and empty] pit-*Bor*-בור, nonetheless, when a person engages in the study of Torah and the fulfillment of the *mitzvot*, specifically

¹⁰⁴⁷ See the preceding discourse of this year, 5718, entitled “*Bati LeGani* – I have come to My garden,” Ch. 5.

¹⁰⁴⁸ Isaiah 42:8

¹⁰⁴⁹ Genesis 37:24

¹⁰⁵⁰ Song of Songs 4:15

through this, his soul ascends with greater strength, from elevation to elevation.

This is the meaning of the verse, “[You are] a spring of gardens-*Ma’ayan Ganim*-מעין גנים.” That is, through the soul coming to the aspect of being a “well-*Be’er*-באר” from which *HaShem*’s יהו"ה Godliness flows into revelation, that comes about through toil in serving *HaShem*-יהו"ה, blessed is He, by refining the body and animalistic soul, it comes to be “a spring of gardens-*Ma’ayan Ganim*-מעין גנים.”

The garden-*Gan*-גן refers to the Garden of Eden, as the verse states,¹⁰⁵¹ “*HaShem*-יהו"ה God, planted a garden-*Gan*-גן in Eden.” The word “gardens-*Ganim*-גנים” in the plural, refers to the two levels of the Garden of Eden (*Gan Eden*), these being the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), which is the “water trough”¹⁰⁵² and the “river of delight” brought about by the ascent of the souls in the Garden of Eden (*Gan Eden*).

Now, this requires further explanation, because at first glance, it is not understood. Namely, since the word “gardens-*Ganim*-גנים” refers to the Garden of Eden (*Gan Eden*), whether the lower Garden of Eden (*Gan Eden HaTachton*) or the upper Garden of Eden (*Gan Eden HaElyon*), how can it be that through the “well of living waters-*Be’er Mayim Chayim*-באר מים חיים,” referring to the toil of the soul as it is below, there can be additional influence in the “gardens-*Ganim*-גנים,” so that it becomes a “spring” (*Ma’ayan*-מעין) in the gardens (*Ganim*-גנים)?

¹⁰⁵¹ Genesis 2:8

¹⁰⁵² See Targum Onkelos to Genesis 30:38 and elsewhere.

This question is further strengthened based on the statement of his honorable holiness, the Rebbe Maharash,¹⁰⁵³ in explanation of the words of our sages, of blessed memory,¹⁰⁵⁴ “Know from where (*MeAyin*-מֵאֵין) you came, and to where (*LeAn*-לְאֵן) you are going.” It is explained in Likkutei Torah¹⁰⁵⁵ that “From where (*MeAyin*-מֵאֵין) you came” refers to the upper Garden of Eden (*Gan Eden HaElyon*), and “to where (*LeAn*-לְאֵן) you are going” refers to the lower Garden of Eden (*Gan Eden HaTachton*). That is, the word “*An*-אֵן” means “place-*Makom*-מָקוֹם,” as in the verse,¹⁰⁵⁶ “To which place-*Anah*-אֵנָה is your face destined,” indicating that this word refers to physical space (*Makom*-מָקוֹם).

In the same way, in regard to the matter of “to where are you going-*LeAn Atah Holech*-לְאֵן אַתָּה הוֹלֵךְ,” as it relates to the lower Garden of Eden (*Gan Eden HaTachton*), it is applicable to use the word “place-*Makom*-מָקוֹם” about it. (This is because [the lower Garden of Eden] is related to this world (*Olam HaZeh*) which is within the parameters of space and time.)

This accords with what his honorable holiness, the Rebbe Maharash, explained about the difference between the word “from where-*MeAyin*-מֵאֵין” and the word “to where-*LeAn*-לְאֵן.” That is, the word “from where-*MeAyin*-מֵאֵין” contains the letter *Yod*-י, whereas the word “to where-*An*-אֵן” is missing the letter *Yod*-י.

¹⁰⁵³ Note: [*Hemshech*] “*v’Kachah*” [5637] Ch. 58 and on [Sefer HaMaamarim 5632 Vol. 2 p. 525].

¹⁰⁵⁴ Mishnah Avot 3:1

¹⁰⁵⁵ Likkutei Torah, Bamidbar 2a

¹⁰⁵⁶ Ezekiel 21:21

The letter *Yod-י* here, refers “the letter *Yod-י* by which the coming world (*Olam HaBa*) was created,”¹⁰⁵⁷ which is the aspect of Understanding-*Binah*.¹⁰⁵⁸ Likewise, the upper Garden of Eden (*Gan Eden HaElyon*) is also the aspect of Understanding-*Binah*, and it is with the letter *Yod-י* of Wisdom-*Chochmah* that the coming world (*Olam HaBa*) was created.¹⁰⁵⁹

However, according to this, we must understand why such a thing arose before Him, for the soul to descend and manifest within the body. Is it not so, that before its descent it was in the aspect of “nothingness-*Ayin-אין*”? Why then did it descend into the body, and descend “from a high peak to a deep pit”?¹⁰⁶⁰

May it only be that it will return to the same place where it originally was before its descent! Is it not so that all paths are fraught with danger?¹⁰⁶¹ Moreover, after all is said and done, it seems that its ascent is only to the lower Garden of Eden (*Gan Eden HaTachton*), which is the matter of the words, “To where (*LeAn-אן*) you are going,” [without the *Yod-י*].

However, the explanation is what our sages, of blessed memory, stated,¹⁰⁶² “One hour of repentance and good deeds in this world is better than all the life of the world to come (*Olam HaBa*).” The statement, “**all** the life of the world to come (*Olam HaBa*),” refers to all the upper worlds, including the upper

¹⁰⁵⁷ Talmud Bavli, Menachot 29b

¹⁰⁵⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eighth (*Binah*).

¹⁰⁵⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eighth (*Binah*) and Gate Nine (*Chochmah*) *ibid*.

¹⁰⁶⁰ See Talmud Bavli, Chagigah 5b

¹⁰⁶¹ See Talmud Yerushalmi Brachot 4:4; Likkutei Torah, Acharei 25c

¹⁰⁶² Mishnah Avot 4:17

Garden of Eden (*Gan Eden HaElyon*), about which they said that repentance (*Teshuvah*) and good deeds are even better.

It therefore is explained that there are three levels. The first level is this world (*Olam HaZeh*), the second level is the Garden of Eden (*Gan Eden*) as it is, in and of itself, and the third level is the addition, in that through working the garden, we add to it, as the verse states,¹⁰⁶³ “*HaShem-יהוה* God took the man and placed him in the Garden of Eden (*Gan Eden*), to work it and to guard it.”

This indicates that through our toil we add to the Garden of Eden (*Gan Eden*). This is like how it physically is, that through toiling in a [physical] garden below, we add to the growth of better fruits etc. The same is true spiritually, in the Garden of Eden (*Gan Eden*). That is, through our toil in “working it” (*LeAvdah-לעבדה*) referring to fulfilling the 248 positive commandments, and our toil in “guarding it” (*LeShamrah-לשמרה*) referring to desisting from the 365 negative commandments (as translated by Targum Yonatan on this verse), additional light and illumination is drawn into the Garden of Eden (*Gan Eden*).

The general difference is that this world-*Olam HaZeh* is from the aspect of the emotional qualities (*Midot*), as the verse states,¹⁰⁶⁴ “Remember Your mercies *HaShem-יהוה*, and Your kindnesses, for they are of the world.”¹⁰⁶⁵ Similarly, this is why

¹⁰⁶³ Genesis 2:15

¹⁰⁶⁴ Psalms 25:6; See Likkutei Torah, Masei 92a and elsewhere.

¹⁰⁶⁵ Though the word “*MeiOlam-מעולם*” is normally translated as “[for they are] eternal,” nevertheless, it is explained that the word also bears the additional meaning, “of the world-*MeiOlam-מעולם*,” in that the seven lower *Sefirot* relate outward, to the worlds, as explained in the earlier discourses of this year.

it states,¹⁰⁶⁶ “Six days did *HaShem*-יהו"ה make the heavens and the earth,” in which the verse specifies “six days-*Sheshet Yamim*-ששת ימים,” rather than, “In six days-*b'Sheshet Yamim*-בששת ימים.”¹⁰⁶⁷

Higher than this [world] is the Garden of Eden (*Gan Eden*), which is the matter of the qualities of the mind (*Mochin*). This is why in the Garden of Eden (*Gan Eden*) there is the matter of understanding and grasp in a way that matters are perceived to their ultimate truth, so that it states about it,¹⁰⁶⁸ “You have seen a clear world.” Nevertheless, even the revelations in the Garden of Eden (*Gan Eden*) are of the aspect of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). This is why repentance (*Teshuvah*) is of no assistance there, being that repentance (*Teshuvah*) stems specifically from the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*).

In other words, in the state that a person arrives at the Garden of Eden (*Gan Eden*), whether it is as expressed in the teaching,¹⁰⁶⁹ “[Happy is he who arrives here] with his Torah learning in his hand,” or whether it is the opposite, Heaven forbid, they remain fixed in such a state. For, in the Garden of Eden (*Gan Eden*) there only is an illumination of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and is in a manner that each matter comes to its specific place and level.¹⁰⁷⁰

¹⁰⁶⁶ Exodus 20:11

¹⁰⁶⁷ See Zohar I 247a; Zohar III 298b; Sefer HaMaamarim 5708 p. 272.

¹⁰⁶⁸ Talmud Bavli, Pesachim 50a

¹⁰⁶⁹ Talmud Bavli, Pesachim 50a

¹⁰⁷⁰ See Likkutei Torah Pinchas 75c; Drushim L'Yom HaKippurim 70a.

However, through our toil in serving *HaShem*-יהו"ה, blessed is He, by “working it” (*LeAvdah*-לעבדה) and “guarding it” (*LeShamrah*-לשמרה), through which we bring about “satisfaction of spirit (*Nachat Ru'ach*) before Me, that I commanded and My will was done,”¹⁰⁷¹ referring to fulfilling of *HaShem*’s-יהו"ה Supernal will, which transcends the light of *HaShem*-יהו"ה, that fills all worlds (*Memaleh Kol Almin*), meaning, that it is the aspect of *HaShem*’s-יהו"ה Godliness that surrounds and transcends all worlds (*Sovev Kol Almin*), we thereby draw this additional light (*Ohr*) into the Garden of Eden (*Gan Eden*).

This is specifically brought about through our toil in serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* below [in this world]. That is, “the Torah was not given to the ministering angels,”¹⁰⁷² but was specifically given to souls as they are within bodies, within the concealments and constraints of this physical world, which is the lowest level, in that there are no lower levels (as explained in Tanya).¹⁰⁷³ That is, in spite of the constraints and difficulties, one toils in serving *HaShem*-יהו"ה, blessed is He, in a way of restraining (*Itkafiya*) and transforming (*It'hapcha*) the side opposite holiness.

This then, is the meaning of “to where (*LeAn*-לָאן) you are going,” in that it is specifically through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) and good deeds in this world (*Olam HaZeh*), that we thereby even have an effect on the “nothing-*Ayin*-אֵין” that is higher than the life of the

¹⁰⁷¹ Torat Kohanim and Rashi to Leviticus 1:9; Sifrei and Rashi to Numbers 28:8.

¹⁰⁷² Talmud Bavli, Brachot 25b; Kiddushin 54a

¹⁰⁷³ See Tanya, Likkutei Amarim, Ch. 35 & 36, and elsewhere.

coming world (*Olam HaBa*), (that is, higher than the upper Garden of Eden – *Gan Eden HaElyon*).

This then, is the meaning of the verse,¹⁰⁷⁴ “[You are] a spring of gardens-*Ma’ayan Ganim*-מַעְיִן גַּנִּים.” That is, even in the “gardens-*Ganim*-גַּנִּים,” meaning the lower Garden of Eden (*Gan Eden HaTachton*) and even the upper Garden of Eden (*Gan Eden HaElyon*), there is the addition of the matter of the “wellspring-*Ma’ayan*-מַעְיִן,” which refers to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). This is brought about through the “well of living waters-*Be’er Mayim Chayim*-בְּאֵר מַיִם חַיִּים,” which refers to the toil in service of *HaShem*-יהו"ה, blessed is He, as the soul serves Him within the constraints and difficulties of matters of this physical world. This is analogous to the waters of a well, which initially are salty, but by passing through the constraints and pressure of the veins of the earth, become living waters-*Mayim Chayim*-מַיִם חַיִּים.¹⁰⁷⁵

10.

The discourse continues and explains that,¹⁰⁷⁶ “The pit was empty-*Reik*-רֵק.” The word “empty-*Reik*-רֵק” (that is, the

¹⁰⁷⁴ Song of Songs 4:15

¹⁰⁷⁵ See Ohr HaTorah, Chukat p. 847 and p. 911 and on.

¹⁰⁷⁶ Genesis 37:24

letters *Reish*-ר and *Kof*-ק, which cause the side of shame to appear), is the “pit-*Bor*” (spelled with a *Vav*-ו, unlike the word “well-*Be’er*” באר, spelled with an *Aleph*-א). About this our sages, of blessed memory, commented [on the verse, “The pit was empty, there was no water in it”],¹⁰⁷⁷ “From the fact that it states ‘the pit was empty’ do we not already know that ‘there was no water in it’? Thus, what is the verse coming to teach us by adding, ‘there was no water in it’? It comes to teach us that though there was no water in it, but there were snakes and scorpions in it.”

That is, the “empty pit-*Bor Reik*” בור רק, is the pit (*Bor* בור) of the animalistic soul, and “there is no water” in it.” However, it is filled with snakes and scorpions, these being distracting thoughts that are alien (*Machshavot Zarot*) to Godliness. This is the matter of the letter *Kof*-ק, in that they are “like an ape-*Kof* קוף next to a man-*Adam* אדם.”¹⁰⁷⁸

The word “man-*Adam* אדם” refers to thought, speech and action (*Machshavah*, *Dibur*, *Ma’aseh*) [of the side of holiness]. That is, the *Aleph*-א refers to thought (*Machshavah*), and the *Dalet*-ד and *Mem*-מ refer to speech (*Dibur* דבור) and action (*Ma’aseh* מעשה). However, the side of the external husks of *Kelipah*, is only like “an ape-*Kof* קוף next to man-*Adam* אדם.” This is because on the side of holiness, the thought, speech and action *Machshavah*, *Dibur*, *Ma’aseh* are filled with the light and illumination of holiness (*Kedushah*), whereas on

¹⁰⁷⁷ Talmud Bavli, Shabbat 22a; Midrash Bereishit Rabba 84:16

¹⁰⁷⁸ See Zohar 148b; Etz Chayim, Shaar 48, Ch. 3; Shaar 49, Ch. 3; Shaar HaKavanot, Drushei Seder Shabbat, Drush 1 (*Kabbalat Shabbat*); Ohr HaTorah (Yahal Ohr) to Tehillim, p. 358.

the side opposite holiness they are filled with distracting thoughts that are alien (*Machshavot Zarot*) to Godliness.

The explanation is that the primary matter of man-*Adam*-אדם, is as expressed in the verse,¹⁰⁷⁹ “I am likened-*Adameh*-אדמה to the Supernal One,” referring to the man-*Adam*-אדם of the side of holiness. In contrast, the matter of the external husks of *Kelipah* is that they only liken themselves to holiness, to the extent that an ape-*Kof*-קוף is likened to a man-*Adam*-אדם. However, they are not the true matter of man-*Adam*-אדם, but are only “the man of the field-*Sadeh*-שדה,” (as explained above about the verse,¹⁰⁸⁰ “If the man finds the betrothed girl in the field-*Sadeh*-שדה etc.”).

The same is so of thought, speech, and action (*Machshavah, Dibur, Ma’aseh*), in that they are matters of man-*Adam*-אדם. That is, the *Aleph*-א refers to thought (*Machshavah*), and the *Dalet*-ד and *Mem*-מ refer to speech (*Dibur*-דבור) and action (*Ma’aseh*-מעשה), (as explained in Likkutei Torah).¹⁰⁸¹ That is, their true matter is as they are drawn from the Supernal thought, speech and action (*Machshavah, Dibur, Ma’aseh*), above, where they only are holy. In contrast, the thought, speech, and action (*Machshavah, Dibur, Ma’aseh*) of the side opposite holiness, is only “like an ape-*Kof*-קוף next to a man-*Adam*-אדם.”

Nonetheless, we still must better understand the statement that man-*Adam*-אדם refers to thought, speech and action (*Machshavah, Dibur, Ma’aseh*), and that the *Aleph*-א

¹⁰⁷⁹ Isaiah 14:14; Sefer Asarah Ma’amarot, Maamar Em Kol Chai, Vol. 2, Ch. 33; Shnei Luchot HaBrit 3a, 20b, and elsewhere.

¹⁰⁸⁰ Deuteronomy 22:25

¹⁰⁸¹ Likkutei Torah, Beha’alotcha 31c

refers to thought (*Machshavah*), and the *Dalet*-ד and *Mem*-מ refer to speech (*Dibur*-דבור) and action (*Ma'aseh*-מעשה).

That is, there is a separation between the *Aleph*-א and the “blood-Dam-ם”¹⁰⁸² in that the *Aleph*-א (thought-*Machshavah*) is unto itself, whereas the “blood-Dam-ם” (speech-*Dibur* and action-*Ma'aseh*) are unto themselves, in a way that the *Aleph*-א enlivens the “blood-Dam-ם”.

Now, at first glance, this appears to be in contradiction to what we explained before (in chapter four) about the letter *Hey*-ה. That is, it was explained that the two lines [of the letter *Hey*-ה which are bound to each other] indicate thought (*Machshavah*) and speech (*Dibur*), which are bound to each other, whereas the left leg [of the letter *Hey*-ה] refers to action (*Ma'aseh*) which is separate from them, and that this is the meaning of the words, “I even actualized it-*Af Aseeteev*-אף עשיתי,” [in that the word “even-*Af*-אף,” makes a separation].

However, the explanation is according to what his honorable holiness, the Rebbe Rashab,¹⁰⁸³ whose soul is in Eden, said about the three garments (*Levushim*) of the soul; thought, speech and action. He explains that the general difference between them is that the garment of thought (*Machshavah*) is unique unto itself. In contrast, the garment of speech (*Dibur*) is separate and external,¹⁰⁸⁴ whereas the garment of action (*Ma'aseh*) is the external of the external, in which there are two manners.

¹⁰⁸² See Shnei Luchot HaBrit 21a; Ohr HaTorah ibid.

¹⁰⁸³ Note: [In the discourse entitled] “*Vayomer... Lech*” 5671 [Sefer HaMaamarim 5671 p. 43 and on].

¹⁰⁸⁴ See Likkutei Torah, Behar 41a; Ohr HaTorah ibid. p. 900, and elsewhere.

The first manner is as it is relative to the soul itself, in which case, thought is considered something unto itself (the *Aleph-א* of “man-Adam-אדם”), whereas speech (*Dibur*) and action (*Ma’aseh*) come together (the “blood-Dam-דם” of “man-Adam-אדם”). This is because the garment of thought (*Machshavah*) is unified to the powers of the soul, and therefore, just as the powers of the soul are constantly found in man (rather than in the manner expressed in the verse,¹⁰⁸⁵ “You will exchange them like a garment (*Levush*) and they will pass on,”) so likewise, thought (*Machshavah*) is constant.

Though it is true that in thought (*Machshavah*) there is also the matter of a garment (*Levush*), in that one thought can be exchanged with another thought, nevertheless, thought itself flows constantly, in that it is impossible for thought to cease, being that it is a garment that is unified (*Levush Meyuchad*) to the powers of the soul.

In contrast, the garment of speech (*Dibur*) is a separate garment (*Levush Nivdal*), in that it is separate from the powers of the soul. Therefore the verse states,¹⁰⁸⁶ “There is a time to speak and a time to be silent from speaking.” This is all the more so of the power of action (*Ma’aseh*), which not only is present in a human being (the speaker-*Medaber*) but is even present in an animal (*Chai*), though [animals] have no knowledge (*Da’at*), as explained above. Moreover, even in human beings (the speaker-*Medaber*), though little children and

¹⁰⁸⁵ Psalms 102:27

¹⁰⁸⁶ See Ecclesiastes 3:7

imbeciles have no knowledge (*Da'at*), they nevertheless have the power of action (*Ma'aseh*).¹⁰⁸⁷

The general difference is that thought (*Machshavah*) is the revelation of one's hidden essence to himself, and is unrelated to someone outside of himself. This is not so of action (*Ma'aseh*) or even speech (*Dibur*). For, the entire matter of speech (*Dibur*) is specifically for the purpose of revealing something to another. From this it is understood that the distance between speech (*Dibur*) and action (*Ma'aseh*) relative to thought (*Machshavah*), is like the distance between one person relative to another person, compared to [the thoughts of] a person relative to himself.

However, the second manner, is after there already are the three matters of thought, speech, and action (*Machshavah*, *Dibur*, *Ma'aseh*) like the form of the letter *Hey*-ה. That is, the letter *Hey*-ה is a single letter that has all three matters of thought, speech, and action in itself, in which thought and speech are bound together. For, speech (*Dibur*) is the matter saying what he currently thinks, or at the very least, saying what he thought before. This is not so of the power of action (*Ma'aseh*), since an action can be done unintentionally and in something that he was never involved with before, only that when he does so, the action will be entirely disorderly, like the action of an animal (*Chai*), which possess the matter of action, even without thought and speech.

11.

¹⁰⁸⁷ See Mishnah Arachin 1:4; Taharot 8:6; Talmud Bavli, Chulin 12b; Also see Ohr HaTorah, Inyanim p. 143; Sefer HaMaamarim 5627 p. 56 and on.

The discourse concludes that this is what is meant by the statement in Zohar (about the letters *Kof*-ק and *Reish*-ר) that “they took hold of the letter *Shin*-ש,” meaning that they take a radiance of a radiance from the vitality of the side of holiness, and this is what sustains them.

This is as explained before, that all matters that are to their ultimate truth are of the side of holiness, whereas the side of the external husks of *Kelipah* is “like an ape-*Kof*-קוף next a man-*Adam*-אדם.” It is in this that one must toil in service of *HaShem*-יהוה, blessed is He, to transform the darkness and bitterness to light and sweetness, and as the verse states,¹⁰⁸⁸ “He [the side opposite holiness] devoured wealth, but will vomit it, God will purge it from his gut,” to the point that¹⁰⁸⁹ “only the man shall die,” (as explained in chapter eight).

In other words, we must revert the *Kof*-ף back to being a *Hey*-ה, in that all one’s matters will be filled with the light of holiness (*Kedushah*). This comes about through repentance and returning (*Teshuvah*) to *HaShem*-יהוה, blessed is He, in all three lines and modes of serving Him, that is, Torah study, prayer (*Avodah*), and acts of loving-kindness (*Gemilut Chassadim*).¹⁰⁹⁰

Through doing so, we transform the “falsehood-*Sheker*-שקר” and “treachery-*Kesher*-קשר” of the world into a “board-*Keresh*-קרש” of holiness, meaning, into the “boards-*Kerashim*-קרשים” [of the Tabernacle (*Mishkan*)] which were made of

¹⁰⁸⁸ Job 20:15; See Torah Ohr, Chayei Sarah 15c

¹⁰⁸⁹ Deuteronomy 22:24-26

¹⁰⁹⁰ Mishnah Avot 1:2

standing acacia wood (*Atzei Shitim Omdim*-עצי שטים עומדים). That is, we must transform the folly-*Shtut* of the side opposite holiness into holy folly-*Shtut d'Kedushah*-שטות דקדושה, which is the matter of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect.

Through doing so, we build the Tabernacle (*Mishkan*-משכן), about which it states,¹⁰⁹¹ "You shall build a Sanctuary for Me, and I will dwell within them-*V'Shachanti b'Tocham*-ושכנתי בתוכם," so that the verse,¹⁰⁹² "It is the splendor of man to dwell in a house," which refers to the "dwelling place for the Holy One, blessed is He, in the lower worlds,"¹⁰⁹³ will actually be fulfilled.

¹⁰⁹¹ Exodus 25:8

¹⁰⁹² Isaiah 44:13

¹⁰⁹³ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

*“Bati Legani -
I have come to My garden”*

Delivered on the 10th of Shvat, 5719¹⁰⁹⁴
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁹⁵ “I have come to My garden, My sister, My bride.” His honorable holiness, my father-in-law, the Rebbe, whose joyous day we are celebrating, explained [this verse] in [his] discourse,¹⁰⁹⁶ based on what is explained in Midrash,¹⁰⁹⁷ “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where I primarily was at first.

For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the lowest of worlds.” For, initially the world was created in a state of wholeness.¹⁰⁹⁸ However, through the sin of the tree of the knowledge of good and evil, and the sins that followed it, they caused the withdrawal of the Indwelling Presence of *HaShem*-

¹⁰⁹⁴ The original text of this discourse was edited by his honorable holiness, the Rebbe. In this edition of the discourse (Sefer HaMaamarim 5719), there were some additional citations added by the publisher (Lahak Hanachos). This discourse is primarily founded upon the ninth chapter of the discourse entitled “*Bati LeGani*” of the year 5710 (Sefer HaMaamarim, 5710 p. 123 and on).

¹⁰⁹⁵ Song of Songs 5:1

¹⁰⁹⁶ The discourse entitled “*Bati LeGani*” of the year 5710, Ch. 1 (Sefer HaMaamarim, 5710 p. 111).

¹⁰⁹⁷ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

¹⁰⁹⁸ See Midrash Bereishit Rabba 12:6; 13:3; 14:7

יהו"ה, blessed is He (the *Shechinah*), to be withdrawn from below to above, up to the seventh firmament.

Then [came the] righteous-*Tzaddikim*, who through their toil drew down the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, from above to below. The beginning of this drawing down started with Avraham, who was the first, and he drew it down from the seventh firmament to the sixth firmament... until Moshe, who is the seventh, came – and “all sevens are beloved”¹⁰⁹⁹ – and drew it down from the first firmament below to the earth.

This is why Moshe was told,¹¹⁰⁰ “You shall build a Sanctuary for Me, and I will dwell within them.” The simple meaning is that this refers to drawing down *HaShem*’s-יהו"ה Godliness, to be [present] below on earth. This also accords to the teaching of our sages, of blessed memory, that,¹¹⁰¹ “The verse does not say ‘within it-*b’Tocho* בְּתוֹכוֹ’ but, ‘within them-*b’Tocham* בְּתוֹכָם,’ meaning, within each and every Jew.”

With the above in mind, the discourse continues¹¹⁰² and explains the reason that the Tabernacle (*Mishkan*) – and, as known “the Tabernacle (*Mishkan*) is the Temple (*Mikdash*) and

¹⁰⁹⁹ Midrash Vayikra Rabba 29:11

¹¹⁰⁰ Exodus 25:8

¹¹⁰¹ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there).

¹¹⁰² In Ch. 3 (Sefer HaMaamarim 5710 *ibid.* p. 114 and on).

the Temple (*Mikdash*) is the Tabernacle (*Mishkan*)”¹¹⁰³ – was made of “acacia wood-*Atzei Shitim*-עצי שטים.”¹¹⁰⁴

That is, the word “*Shitim*-שטים” means “to stray-*Hatayah*-הטיה”¹¹⁰⁵ as in the verse,¹¹⁰⁶ “The people strayed-*Shatu*-שטו,” referring to straying from the straightforward middle path, in which there are two possibilities. There is veering from the middle path in the negative sense, and there is the veering from the middle path in the positive sense. Veering [from the middle path] in the negative sense is like the teaching of our sages, of blessed memory,¹¹⁰⁷ “A person does not sin except if a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him.” This folly (*Shtut*-שטות) is the folly of the world and the folly of the side opposite holiness, which must be transformed into holy folly (*Shtut d'Kedushah*-שטות דקדושה), which is service of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect.

This (transformation of the folly opposite holiness to the folly of holiness) is the primary toil in the service of *HaShem*-יהו"ה of the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*). Through this there is the actualization of, “I will dwell within them,” so that “the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) is in the lowest of worlds,”

¹¹⁰³ See Talmud Bavli, Eiruvim 2a

¹¹⁰⁴ Exodus 26:15; 36:20

¹¹⁰⁵ See *Hemshech “V’Kachah”* 5637, Ch. 39 and on (Sefer HaMaamarim 5637 Vol. 2 p. 472 and on); *Kuntres U’Maayon*, Maamar 1, Ch. 1.

¹¹⁰⁶ Numbers 11:8; *Zohar* II 62b and on.

¹¹⁰⁷ Talmud Bavli, Sotah 3a

which is [the meaning of], “I have come to My garden-*LeGani*-לגני – to My wedding canopy-*LeGenuni*-לגנוני.”¹¹⁰⁸

Based on the above,¹¹⁰⁹ he also explains the reason why the “acacia wood-*Atzei Shitim*-עצי שטים” [in the Tabernacle (*Mishkan*)] is called “boards-*Kerashim*-קרשים.”¹¹¹⁰ For, all names by which things are called in Torah are precise and appropriate to their inner matter.¹¹¹¹ The letters of the word “board-*Keresh*-קרש” are the same letters as the words “falsehood-*Sheker*-שקר” and “bond-*Kesher*-קשר.” In other words, from the “falsehood-*Sheker*-שקר” of the world we must transform and make the “boards-*Kerashim*-קרשים” of the Tabernacle (*Mishkan*), and the aspect of “bonding-*Kesher*-קשר.”

That is, we must bond all worldly matters to the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*), and to the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Ikkar Shechinah*), referring to the innermost Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

This is as he explains in detail about the letters *Kof*-ק"ף and *Reish*-ר"י, and how it applies for them to have their opposites within holiness, and that it is necessary to transform

¹¹⁰⁸ Ch. 5 of “*Bati Legani*” 5710 (Sefer HaMaamarim 5710 ibid. p. 117 and on).

¹¹⁰⁹ Ch. 6 of “*Bati Legani*” 5710 (Sefer HaMaamarim 5710 ibid. p. 119 and on).

¹¹¹⁰ Exodus 26:15; 36:20

¹¹¹¹ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on, and elsewhere. [See at greater length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

them from “letters of falseness”¹¹¹² to matters of goodness and holiness, all of which was explained at great length [in the discourses] on the previous chapters.¹¹¹³

2.

Now, in (chapter nine) of the discourse,¹¹¹⁴ it is explained that this also is why the boards (*Kerashim*-קרשים) are called “standing-*Omdeem*-עומדים.” This is as stated,¹¹¹⁵ “You shall make the boards of the Tabernacle (*Mishkan*) of acacia wood standing erect (*Atzei Sheeteem Omdeem*-עצי שטים עומדים).” He explains that the word “standing-*Omdeem*-עומדים” is the same matter as “supporting pillars-*Amudim*-עמודים,” in that the letters of this word are the same as the letters of that word. This is also as stated in Tractate Yoma¹¹¹⁶ about the words “acacia wood standing erect-*Atzei Sheeteem Omdeem*-עומדים עומדים,” that the word “standing-*Omdeem*-עומדים” is the same as the matter of “upholding pillars-*Ma’ameedeem*-מעמידים.”

The discourse explains that the matter of a “pillar-*Amud*-עמוד” is that it connects the roof to the floor, so that they are as one, and that this is the matter of the boards (*Kerashim*-קרשים) which are called “pillars-*Amudim*-עמודים.” They are similar to the matter of *mitzvot*, which also are called “pillars-

¹¹¹² See Zohar I 2b

¹¹¹³ See the discourses entitled “*Bati LeGani*” 5711-5718 (translated in The Teachings of The Rebbe 5711-5718).

¹¹¹⁴ That is, the chapter that corresponds to and relates to this year’s discourse (Sefer HaMaamarim 5710 p. 123 and on).

¹¹¹⁵ Exodus 26:15; 36:20

¹¹¹⁶ Talmud Bavli, Yoma 72a

Amudim-עמודים,” since they literally draw down and bond the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, with the worlds. Similarly, the boards (*Kerashim*-קרשים) bond the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to the worlds.

Now, in regard to the *mitzvot*, which are “pillars-*Amudim*-עמודים,” his honorable holiness, the Alter Rebbe, explained in Iggeret HaKodesh,¹¹¹⁷ that *HaShem*'s-יהו"ה Supernal desire (*Ratzon HaElyon*) is called the Crown-*Keter*-כתר, and that it states in the prayer of Rabbi Nechunia ben HaKanna¹¹¹⁸ that in the Crown-*Keter*-כתר-620, there are 620-ת"ך pillars of light (*Amudei Ohr*-עמודי אור). He explains that just as a large walled building has pillars (*Amudim*-עמודים) that stand upon the earth and their head is connected to the roof, so likewise, the *mitzvot* stand in the loftiest heights of *HaShem*'s-יהו"ה Supernal desire, blessed is He, and are drawn down to the earth. This is because the *mitzvot* manifest in physicality, and even those *mitzvot* that do not manifest physically, were given to physical man, who has free choice and can to turn his heart to goodness etc.

Now, from the precise wording of the discourse, it is understood that there is a difference between the boards (*Kerashim*-קרשים) and the *mitzvot*. It is for this reason that the discourse states that the boards (*Kerashim*-קרשים) are “similar to the *mitzvot*” (just using a term of similitude). That is, the *mitzvot* are actual pillars (*Amudim*-עמודים), whereas the boards (*Kerashim*-קרשים) are “similar” to the *mitzvot*.

¹¹¹⁷ Tanya, Iggeret HaKodesh, Epistle 29 (149b and on).

¹¹¹⁸ See Pardes Rimmonim, Shaar 8 (Shaar Mehut v'Hanhagah), Ch. 3.

This is why when describing the *mitzvot* he says “they **draw down** and bond the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to the worlds,” whereas in reference to the boards (*Kerashim*-קרשים), he does not say that “they draw down (*Mamsheechem*-ממשיכים),” but only that they “bond the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to the worlds,” similar to the *mitzvot*.

Now, in Tanya, we likewise find a difference between the analogy of the pillars (*Amudim*-עמודים) and the analogue of the *mitzvot*. Namely, about the pillars (*Amudim*-עמודים) he states that “they stand upon the earth and their head is connected to the roof.” However, in the analogue of the *mitzvot* it states that “they stand in the loftiest heights and are drawn down until the earth.”

This difference between the analogy and the analogue is understood simply. For, in regard to the pillars (*Amudim*-עמודים), their beginning is that they stand upon the earth, and then from there they reach the roof, whereas this is not so of the *mitzvot* which stand Above, as we recite [in the blessings], “Who has sanctified us with His *mitzvot*,” meaning that they are His *mitzvot* which are Above, and from there they are drawn down below.

This aligns with the well-known principle,¹¹¹⁹ that there is a difference between a foundation (*Yesod*) as it is below, and the foundation (*Yesod*) as it is Above in *HaShem*'s-יהו"ה Godliness. That is, as it is below, the foundation (*Yesod*) is

¹¹¹⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The three letters אמצ correspond to the aspects of Upper-*Elyon*, Intermediate-*Teechon*, and Lower-*Tachton*”; Also see Vol. 4 (The Vowels of Creation), The Gate of The Foundation.

below, and the building is constructed upon it. In contrast, above in *HaShem's* יהו"ה Godliness, the foundation (*Yesod*) is above the construct. Therefore, in regard to the matter of the pillars (*Amudim*-עמודים) he says that they stand upon the earth, using the term “standing-*Nitzav*-נצב” which indicates that they stand affixed with strength, as in the verse,¹¹²⁰ “The commissioner-*Nitzav*-נצב reigned.” That is, as things are below, the strength and foundation of something is below on the earth, and the building is constructed upon it. However, about the *mitzvot* he says that “they stand (*Nitzavim*-נצבים) in the highest of heights, since the way matters are above in *HaShem's* יהו"ה Godliness, the strength and foundation (*Yesod*) of something is above it.

3.

However, this itself must be better understood. Namely, why is it that the foundation (*Yesod*) as it is below, is different than the foundation (*Yesod*) as it is Above? This may be better understood based on what is explained about various matters, among which is the matter of the created “something” (*Yesh HaNivra*).¹¹²¹

That is, the reason [the created “something” (*Yesh HaNivra*)] senses itself as existing independently without any sense of the cause that preceded and produced it, is because its

¹¹²⁰ Kings I 22:48; See Ohr HaTorah, *Nitzavim* p. 1,201 and on.

¹¹²¹ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c; Sefer HaMaamarim 5677 p. 150; Discourse entitled “*Bati LeGani*” 5711 (translated in The Teachings of The Rebbe 5711, Discourse 1), Ch. 4 (Torat Menachem, Sefer HaMaamarim Shvat p. 266 and on).

existence comes into being from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He. His existence is indeed intrinsic to Him, and He has no cause or source that preceded Him, Heaven forbid to think so. For, it is solely within His power and ability to bring something into being from absolute nothingness and zero, as explained in *Iggeret HaKodesh*.¹¹²²

Therefore, in the coming future, when the truth and the inner aspect of all matters will be revealed, the true root will be revealed in the created “something” (*Yesh HaNivra*), this being the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He, who has no cause or source that precedes Him.

With the above in mind, we can understand [the teaching],¹¹²³ “Their beginning is wedged in their end.” That is, it is specifically in their end that their beginning is wedged, their beginning referring to that which transcends the aspect of the head (*Rosh*-ראש). That is, the beginning refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who is specifically found in the end (*Sof*-סוף), within the physical “something” (*Yesh*) to which there is no lower level. It is specifically he [the physical “something”] who is the dwelling place for the Essential Self of *HaShem*-יהו"ה, blessed is He,¹¹²⁴ as will be openly revealed in the coming future, and which in truth, is the true reality even now.

¹¹²² Tanya, *Iggeret HaKodesh*, Epistle 20 (130a and on). [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

¹¹²³ *Sefer Yetzirah* 1:7; See *Hemshech* 5666 p. 338, p. 346, and elsewhere.

¹¹²⁴ See the discourse entitled “*Bati LeGani*” *ibid.* Ch. 4-5.

This then, is the reason that below, the foundation (*Yesod*) is specifically below, in the “something” (*Yesh*) of the world of Action (*Asiyah*), and upon it the upper worlds are built. In contrast, in regard to the upper [worlds] it is explained in Tanya¹¹²⁵ that *HaShem*’s יהו"ה ultimate Supernal intent is not for the upper worlds, that they merely are a glimmer of His radiance, and that their entire matter is solely to facilitate the fulfillment of *HaShem*’s יהו"ה, inner Supernal intent, blessed is He, which specifically is below.

[However], the loftier the light and radiance of *HaShem*-יהו"ה, blessed is He, the more elevated it is, and therefore, as matters are Above, the pillars (*Amudim*-עמודים) stand in the heights of the levels, being that the foundation (*Yesod*) and strength of the thing is Above, and from there it is drawn to below.

4.

However, we still must understand why it is that the True Something (*Yesh HaAmeete*) is specifically in the created something (*Yesh HaNivra*) and not found spiritually. For, at first glance, it would seem that the True Something (*Yesh HaAmeete*) should be found in the spirituality of matters and in spiritual matters, being that this is why they are called “Upper” (*Elyonim*), since they are lofty in level.

¹¹²⁵ Tanya, Likkutei Amarim, Ch. 36

However, the explanation is as his honorable holiness, the Mittler Rebbe, whose soul is in Eden,¹¹²⁶ explained with three examples¹¹²⁷ explaining the principle that whatever is higher descends, manifests, and is revealed, further below.¹¹²⁸

The first example is that of a large torch, the light of which is very great and illuminates to a great distance. That is, when a distant place must receive illumination, a greater torch and flame is needed. This being so, it is understood that what brings about the recognition of the greatness of a large torch, over and above a small torch, is specifically when its illumination shines at a distance.

That is, it is specifically [at a distance] that the superiority of the torch is revealed. For, even though there, the light that illuminates from a great distance is much less brilliant, to the point that if a candle would be lit there, it would illuminate with greater brilliance than the light of the [distant] torch, nevertheless, the great strength of the torch is specifically recognized in this.

The second example is a barrel filled with water, or a wise sage filled with wisdom. The abundance of its waters is specifically recognized when the barrel is filled to its brim until some water overflows and spills out. For, although the volume of water that spills out is inconsequential compared to the water in the barrel, nevertheless, it is specifically in the spillage that

¹¹²⁶ Shaarei Orah, Shaar HaPurim, discourse entitled “*Yaviyu Levush Malchut*,” Ch. 12 and on (58a and on).

¹¹²⁷ See the discourse entitled “*Bati LeGani*” of the 10th of Shvat 5738 Ch. 6 (Sefer HaMaamarim 5738 p. 174).

¹¹²⁸ See the citations in Sefer HaMaftachot (Kehot 5741) l’Sifrei Admor HaZaken, section on “Kol HaGavo’ah”; Also see Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

the barrel is recognized as being full to its brim. The same is so of wisdom-*Chochmah*. It is specifically through the excess overflow of wisdom, such as the mundane speech of Torah scholars,¹¹²⁹ that it is recognized that it is drawn from a great sage who relates to the depth of wisdom (*Omek HaChochmah*).¹¹³⁰

The third example is the bestowal of the physical seminal drop, from which there is the new birth of one being from another being. This is in contrast to the bestowal of intellect, which is only spiritual, in which new birth is not possible. That is, it is specifically only when the student has intellect in and of himself, that he will understand the intellect bestowed to him by his teacher. This being so, we can understand the superiority of the physical seminal drop, in that specifically from it, a new being who is separate from the first being who bestowed the seminal drop, is born.

Now, as a possible explanation of the three examples, it could be said that [the principle] that whatever is higher descends further down, refers to drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For, in the world of Emanation (*Atzilut*) itself, "He and His life force are one and He and His organs are one,"¹¹³¹ and it therefore is called the Godly world of *HaShem*-יהו"ה.¹¹³² This being so, it is not

¹¹²⁹ Talmud Bavli, Sukkah 21b

¹¹³⁰ See Likkutei Torah, Teitzei 37b; Sefer HaMitzvot of the Tzemach Tzedek 105a and on.

¹¹³¹ Introduction to Tikkunei Zohar (3b).

¹¹³² Tanya, Likkutei Amarim, Ch. 49 (69a) and elsewhere.

lowly. Thus, what is meant by “lowly” is the matter of novel creation, referring to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Now, the order of the drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is in a way of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע,”¹¹³³ as explained at length in the discourses of the month of Tishrei.¹¹³⁴ This then, is the meaning of the three examples. That is, the example of the torch is the matter of light (*Ohr*-אור), the example of the barrel is the matter of water (*Mayim*-מים), and the example of the seminal drop is the matter of the firmament (*Rakiya*-רקיע), which becomes a novel physical being. This is why frozen waters cannot be considered to be drawn waters, so much so, that according to various Halachic opinions, [ice or snow] raises [the waters of a Mikvah] up [to the required volume] without making it invalid, and it is permissible to fill a Mikvah with them in the first place (*Lechatchilah*).¹¹³⁵

Now, it was explained in the Tishrei discourses that the matters of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע” are not only present in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but are also present in the world of Emanation (*Atzilut*), in the Crown-*Keter* [of the world of Emanation] and even higher,¹¹³⁶

¹¹³³ See Sefer HaMaamarim 5635 Vol. 2, p. 454 and on.

¹¹³⁴ See the discourse entitled “*Torah Tzivah* – The Torah that Moshe commanded us,” Discourse 6, and “*Tzor Te’udah* – Fasten this warning,” Discourse 7, of this year 5719 (Sefer HaMaamarim 5719, p. 48 and on; p. 51 and on).

¹¹³⁵ Mishnah Mikvaot 7:1; Tur & Shulchan Aruch, Yore De’ah 201:31

¹¹³⁶ See Sefer HaMaamarim 5635 Vol. 2, p. 454 and on.

until they even are present in *HaShem* 's-יהו"ה light that precedes the restraint of the *Tzimtzum*.¹¹³⁷ This being so, it is understood that all three examples – the torch, the barrel, and the seminal drop – apply there too. Moreover, in every place and on every level, the loftiest level is revealed in its lowest level. (That is, the loftiest aspect of each world is revealed in the lowest aspect of that world.)

To further explain, in the general totality of the chaining down of the worlds (*Seder HaHishtalshelut*), the lowest aspects are the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), until the world of Action (*Asiyah*). It is there that there is a revelation of the loftiest aspect, which even transcends the loftiest aspect relative to the world of Emanation (*Atzilut*), and even the world of Emanation (*Atzilut*) as it transcends and precedes the restraint of the *Tzimtzum*.

This refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. It is He who is revealed in the lowest lowest aspect (*Tachton Tachton*-תחתון תחתון). The double terminology “lowest lowest-*Tachton Tachton*-תחתון תחתון” indicates the lowest possible level, of which there is no lower level, this being the world of Action (*Asiyah*).

This then, is the matter of the pillars (*Amudim*-עמודים), that when one wants to construct a large walled building, the pillars are specifically positioned standing upon the earth. This refers to *HaShem* 's-יהו"ה greatness, blessed is He, that “in the

¹¹³⁷ See Sefer HaMaamarim 5678 p. 43 and on.

place of His greatness, that is where you will find His humility.”¹¹³⁸

That is, throughout the whole chaining down of the worlds (*Hishtalshelut*), though there are the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע” on all levels, nevertheless, for there to be the revelation of the loftiest of all, which is the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, He specifically is revealed in the lowest level, which is the world of Action (*Asiyah*). Moreover, in the world of Action (*Asiyah*) itself, He is not revealed in the spiritual world of Action (*Asiyah HaRuchnit*), but specifically in the physical world of Action (*Asiyah HaGashmeet*).

From this it is understood that even in the physical world of Action (*Asiyah*) itself, this must be in its lowest aspect. That is, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is not in the spiritual toil of this physical world, but specifically in physical action.

This is why in the discourses on *Tzitzit* in Likkutei Torah,¹¹³⁹ the Alter Rebbe is precise with the analogy of the pillars (*Amudim*-עמודים), stating that they are positioned standing upon the earth, and that for the pillars to be strong and capable of supporting the building and its roof, the pillars must be positioned on firm ground, rather than soft soil. The same is so of the *mitzvot*. They must specifically be founded on firm

¹¹³⁸ See Talmud Bavli, Megillah 31a; Sefer HaMaamarim 5700 p. 40 in the note.

¹¹³⁹ Likkutei Torah, Shlach 50a

ground, and as he concludes there in reference to *mitzvot* that are manifest in physicality, “action (*Asiyah*) is rooted high above.”

5.

With this in mind, we can understand the precision in the discourse about the difference between the boards (*Kerashim*) and the *mitzvot*, in that the boards (*Kerashim*) are (only) similar to the *mitzvot*. We also can understand why about the boards (*Kerashim*), the discourse only says that “they bind,” but not that “they draw down.”

That is, based on the explanations of the preceding chapters, the service of *HaShem*-יהו"ה, blessed is He, indicated by the boards (*Kerashim*) is our spiritual service of *HaShem*-יהו"ה, blessed is He. This is similar to what was explained¹¹⁴⁰ about the service of the sacrificial offerings (*Korbanot*), that a Jew must serve *HaShem*-יהו"ה, blessed is He, with the fire of his Godly soul, which is the upper fire as it is in man, as well as with the fire of his animalistic soul, which is the lower fire as it is in man. He likewise must refine his animalistic soul in all the particular levels within it, as explained before¹¹⁴¹ about the matter of the bullocks, sheep, and goats.

¹¹⁴⁰ In Ch. 2 of the “*Bati LeGani*” discourse of 5710 (Sefer HaMaamarim 5710 p. 113).

¹¹⁴¹ See the preceding discourse of this year, 5719, entitled “*U'She'avtem Mayim b'Sasson* – You shall draw water with joy,” Discourse 5.

Therefore, even though this service of *HaShem*-יהו"ה, blessed is He, is in this physical world, nevertheless, relative to the physical world itself, it is a spiritual form of serving *HaShem*-יהו"ה, blessed is He, and not a physical service of Him, and is not a matter of actual physical action (about which it is said, "action (*Asiyah*) is rooted high above"). That is, this is not the firmest and strongest ground.

This likewise is the meaning of what the Baal Shem Tov, whose soul is in Eden, stated,¹¹⁴² that the board (*Keresh*-קרש) refers to man, whose matter is to bind the worlds to *HaShem*'s-יהו"ה Godliness. This is as stated in Tikkunei Zohar¹¹⁴³ on the verse,¹¹⁴⁴ "Ten cubits, the length of each board," – "This is the measure of the body of man."

That is, man consists of ten powers, these being the seven emotions (*Midot*) and the three intellectual powers (*Mochin*). Thus, this is the matter of service of *HaShem*-יהו"ה, blessed is He, indicated by the boards (*Kerashim*), which is the toil of the Godly soul and the animalistic soul, to take physical things that are the folly (*Shtut*-שטוט) of the side opposite holiness, and transform them to folly (*Shtut*-שטוט) of holiness.

However, because the service of *HaShem*-יהו"ה, blessed is He, indicated by the boards (*Kerashim*) is a spiritual toil in man, therefore it not possible to draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, with this. This is because the drawing down of the light (*Ohr*-אור) is from the Essential Self of *HaShem*-יהו"ה, blessed is He, and the

¹¹⁴² Degel Machaneh Efraim, Terumah

¹¹⁴³ Tikkunei Zohar, Tikkun 19 (41a)

¹¹⁴⁴ Exodus 26:16

drawing down of His Essential Self is solely brought about by the toil of the lowest level, referring to fulfilling physical *mitzvot*.

It is for this reason that when it comes to the *mitzvot* he says that they “draw down” (*Mamsheecheem*-ממשׁיעים), because the *mitzvot* are done physically. This is as explained in several discourses by his honorable holiness, my father-in-law, the Rebbe, whose joyous day we are celebrating.¹¹⁴⁵ Namely, that even in regard to *mitzvot* that are the duties of the heart, the commandment is that they be felt in the physical flesh of the brain and heart.

For example, in regard to fear of *HaShem*-יהו״ה, blessed is He, this must cause the physical constriction of the brain and heart. Likewise, in regard to comprehension and grasp, this must cause additional lines and folds in the physical brain stemming from delving and contemplating in comprehending Torah. Similarly, in regard to the general matter of serving *HaShem*-יהו״ה, blessed is He, in which one must have pleasure (*Ta'anug*) in serving his Creator, the pleasure must cause additional fat, as the verse states,¹¹⁴⁶ “Good tidings fatten the bone,” referring to physical fatness in the physical flesh.

This then, is why the discourse states that the boards (*Kerashim*) are similar to the *mitzvot*, in that through the boards there is also a drawing down of the lofty, but not of the **loftiest**.

¹¹⁴⁵ The discourse entitled “*De'u*” 5693, Ch. 3 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 267b; Sefer HaMaamarim 5692 p. 257); “*Ta'amu u'Re'u*” 5694 Ch. 1 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 290b and on (copied in HaYom Yom for the 20th of Av)); Sefer HaMaamarim 5697 p. 215, p. 282; 5698 p. 180; Sefer HaMaamarim 5700 p. 112 and on.

¹¹⁴⁶ Proverbs 15:30; See Talmud Bavli, Gittin 56b

For, that is solely drawn down specifically through the *mitzvot*, through which there is a drawing down of the **loftiest**, meaning, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is the matter of the *mitzvot*, which are drawn down from the Essential Self of *HaShem*-יהו"ה, blessed is He, and bond the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to the worlds. Thus, through man fulfilling the *mitzvot*, he first bonds them to the worlds, which is the beginning of service of *HaShem*-יהו"ה, blessed is He, through spiritual toil, which is the toil indicated by the boards (*Kerashim*), and then (through their physical fulfillment) he bonds them to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is similar to what we find about David, that he would bind the Torah as it is Above, with the Holy One, blessed is He.¹¹⁴⁷ The same is so of the *mitzvot*, that before doing them, when we recite the blessing over the *mitzvah*, we say, “Who has sanctified us in His commandments,” meaning His *mitzvot*, as they were already drawn forth in *HaShem*’s-יהו"ה Supernal kindness.

One draws them upon himself and binds them to the worlds. Then, through his actual fulfillment of the *mitzvot*, even

¹¹⁴⁷ Sefer HaBahir, Section 196 (58); Zohar II 222b (Ra’aya Mehemna); Tola’at Yaakov (by the author of Avodat HaKodesh, Rabbi Meir Ibn Gabbai), Sod HaShabbat 28d; Avodat HaKodesh, Chelek HaAvodah, Ch. 24; Likkutei Torah, Shlach 47c, 51a; Ohr HaTorah, Na”Ch, Tehillim, Vol. 2, p. 914; See *Hemshech* 5666 p. 390. Also see *Hemshech* 5666 p. 390.

“the Holy One, blessed is He, nods his head,”¹¹⁴⁸ referring to the drawing down of His Essential Self, blessed is He. Likewise, in regard to Torah study, “the Holy One, blessed is He, sits and learns opposite him.”¹¹⁴⁹ The same is so of all matters, that the Holy One, blessed is He, conducts Himself with him measure for measure.¹¹⁵⁰ That is, that which He commands the Jewish people to do, He does himself.¹¹⁵¹ In other words, the action performed by a Jew draws them down anew with additional strength from the Essential Self of *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of what the Maggid of Mezhrich explained¹¹⁵² on the verse,¹¹⁵³ “You shall observe My decrees and My laws, which man shall do and by which he shall live.” He explains that “My decrees-*Chukotai*-חוקותי” refers to thought (*Machshavah*), which is the garment [of the soul] that is unified with him, and is like letters that are engraved (*Chakikah*-חקיקה). “My laws-*Mishpatai*-משפטי” refers to speech (*Dibur*), as it states,¹¹⁵⁴ “The word of the king rules,” and,¹¹⁵⁵ “Through justice (*Mishpat*-משפט) a king establishes the land.” The words, “which man shall do (*Ya'aseh*-יעשה)” refer to the actual deed, which is the ultimate intent. It is through this that “he shall live by them.” That is,

¹¹⁴⁸ Talmud Bavli, Brachot 3a; See Likkutei Torah ibid. 48b and on.

¹¹⁴⁹ See Tanna d'Bei Eliyahu Rabba, Ch. 18, and elsewhere.

¹¹⁵⁰ See Talmud Bavli, Sanhedrin 90a and elsewhere.

¹¹⁵¹ See Midrash Shemot Rabba 30:9; Sefer HaMaamarim 5636 Vol. 2 p. 327; Discourse entitled “*Bati LeGani*” 5711, Ch. 6 and note 14 there (Torat Menachem, Sefer HaMaamarim Shvat p. 268).

¹¹⁵² Oh Torah, Acharei [Section 110 – p. 153 in the 5766 edition].

¹¹⁵³ Leviticus 18:5

¹¹⁵⁴ Ecclesiastes 8:4

¹¹⁵⁵ Proverbs 29:4

through serving *HaShem*-יהו"ה, blessed is He, in thought (*Machshavah*), and then drawing it down from the thought (*Machshavah*) through speech (*Dibur*) to action (*Ma'aseh*), he thereby "lives by them," in that he draws vitality into the *mitzvot*.

This then, is the matter of the boards (*Kerashim*) as they are in a Jew's spiritual service of *HaShem*-יהו"ה, blessed is He. Through this he thereby comes to the physical fulfillment of the *mitzvot*, through which we draw down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and bond Him to the worlds, as in the statement, "so that the roof to the floor are literally as one," meaning that there is a revelation of the True Something (*Yesh HaAmeetee*) in the created "something" (*Yesh HaNivra*).

6.

Now, the discourse¹¹⁵⁶ continues and explains what is hinted by the letter *Kof*-ק, whose left leg is drawn far below. In general,¹¹⁵⁷ this is the meaning of the verse,¹¹⁵⁸ "Rebuke the animal of the reed-*Kaneh*-קנה." For, the "reed-*Kaneh*-קנה" is long and drawn down below, indicating the masculine aspect of the external husks (*Kelipah*). The "animal of the reed-*Chayat Kaneh*-חית קנה" is the feminine (*Nukvah*) aspect of the external husks (*Kelipah*), which is the aspect of Kingship-*Malchut* of the external husks (*Kelipah*), that receives from the masculine. It

¹¹⁵⁶ In the chapter corresponding to this year – Ch. 9 (Sefer HaMaamarim 5710 ibid. p. 124).

¹¹⁵⁷ See Zohar III 251b; Sefer HaLikkutim of the Arizal to Psalms 68:31

¹¹⁵⁸ Psalms 68:31

is necessary to cut them off, in that the meaning of the words is, “Destroy the animal of the reed-*Ge’ar Chayat Kaneh*- גער חית קנה.”¹¹⁵⁹

In our service of *HaShem*-יהו"ה, blessed is He, the masculine aspect of the extraneous husks (*Kelipah*) refers to negative emotions (*Midot*). The aspect of Kingship-*Malchut* of the external husks (*Kelipah*) is the matter of “making oneself like the lower stoop that is trampled on etc.,” and refers to accepting the yoke of the side opposite holiness, Heaven forbid. It is necessary for there to be the matter of “Destroy the animal of the reed-*Ge’ar Chayat Kaneh*-קנה,” in that the “reed-*Kaneh*-קנה” of the *Kof*-ק must be cut off, and,¹¹⁶⁰ “the haughtiness of the mighty broken.” Through cutting off the “reed-*Kaneh*-קנה” of the *Kof*-ק, it is transformed into the letter *Hey*-ה, and the word is then changed to “Here-*Hineih*-הנה.” The term “here-*Hineih*-הנה” indicates revelation, and revelation is of the side of holiness. Therefore, about the coming future, when all the inner matters of holiness will be revealed and clearly seen with our eyes of flesh, the verse states,¹¹⁶¹ “And they will say on that day, “Here-*Heinei*-הנה! This is our God.”

Now, the revelations of the coming future are brought about through our toil in serving *HaShem*-יהו"ה, blessed is He, right now. This was explained in the preceding chapters of the discourse,¹¹⁶² and also mentioned in short in this chapter, that it refers to the toil of “transforming darkness to light and bitter to

¹¹⁵⁹ See *Sefer HaShorashim* of Radak, in which the root גער can also mean destruction.

¹¹⁶⁰ See Isaiah 13:11

¹¹⁶¹ Isaiah 25:9

¹¹⁶² Ch. 1 and on (*Sefer HaMaamarim* 5710 *ibid.* p. 111 and on).

sweet.”¹¹⁶³ That is, we transform the side opposite holiness to goodness and holiness.

This is especially so when there are concealments, hiddenness, tests, and challenges, but nonetheless, one does not become moved by this at all. On the contrary, through the tests and challenges he becomes strengthened with additional strength to serve *HaShem*-יהו"ה, blessed is He, in his particular service. Through doing so, he transforms the folly (*Shtut*-שטות) of the side opposite holiness to holy folly (*Shtut d'Kedushah*-שטות דקדושה).

Through doing so, he brings about the revelation of the coming future, about which the verse states,¹¹⁶⁴ “And they will say on that day, “Here! This (*Zeh*-זה) is our God; we hoped for Him that He would save us; This (*Zeh*-זה) is *HaShem*-יהו"ה for whom we hoped etc.,” in which the word “this-*Zeh*-זה” is mentioned twice.¹¹⁶⁵ That is, there will be a revelation of the aspect of,¹¹⁶⁶ “I *HaShem*-יהו"ה have not changed.” This is brought about through our serving *HaShem*-יהו"ה, blessed is He, right now, specifically in the physical.¹¹⁶⁷

7.

This is explained at length by his honorable holiness, the Tzemach Tzedek,¹¹⁶⁸ on the verse,¹¹⁶⁹ “[Days] are coming

¹¹⁶³ See Zohar I 4a

¹¹⁶⁴ Isaiah 25:9

¹¹⁶⁵ See Midrash Shemot Rabba 23:15

¹¹⁶⁶ Malachi 3:6

¹¹⁶⁷ See Sefer HaMaamarim 5635 Vol. 1 p. 89; 5654 p. 154.

¹¹⁶⁸ Ohr HaTorah, end of Shemot.

¹¹⁶⁹ Isaiah 27:6

when Yaakov will take root; Yisroel will bud and blossom.” That is, the *mitzvot* are called the sowing of seed (*Zriyah*-זריעה), and just as it is in the physical sowing of seed, that it specifically must be sown in the earth, and it is specifically then that there will be a blossoming etc., this likewise is so in the sowing of *mitzvot* for them to have their effect, as stated, “[Yisroel] will bud and blossom.” This refers to the revelation of the coming future, at which time there will be [the revelation of], “Here, this is our God,” brought about by sowing the *mitzvot* specifically in the physical earth.

Now, this is [because of] two matters. [The first] is from the angle of the *mitzvot* themselves, which manifest in physicality, as discussed before. [The second] is from the angle of the person who is serving *HaShem*-יהו"ה, blessed is He, [by fulfilling them]. This is because the *mitzvot* were specifically given to the soul as it is in a body, rather than the soul as it is above, nor were they given to the angels. Rather, they specifically were given to the soul as it is in the physical body, and it is specifically in this, that there must be the sowing of the seed of the *mitzvot*, through which there is thereby caused to be the budding and blossoming etc.

This is similar to what it explains there about the matter of drawing down the essential exalted rulership, referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, “there is no king without a nation-*Am*-עם,”¹¹⁷⁰ which is a term

¹¹⁷⁰ Rabbeinu Bachaye to Genesis 38:30 (*Vayeishev*), and beginning of Balak; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (81b) and elsewhere.

of “dimness-*Omemut*-עוממות” indicating that the nation-*Am*-עם is separate [from the level of the king].¹¹⁷¹

It is for this reason that the drawing down of His essential Kingship and Rulership is not brought about by the angels, and certainly not by souls as they are above, since they are in a state of complete nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as stated,¹¹⁷² “As *HaShem*-יהו"ה, the God of Israel, before Whom I stood, lives.”

Rather, the drawing down of the Essential Kingship and Rulership of *HaShem*-יהו"ה, blessed is He, is through the toil of the souls of the Jewish people as they are below, manifest within the physical body, in this physical world, in which there are two paths. This is as stated,¹¹⁷³ “See – I have placed before you this day [the life and the good] etc.,” and it also is possible to choose the opposite [of life and goodness], heaven forbid.

This is the aspect of the “dimness-*Omemut*-עוממות” and separateness [of the nation-*Am*-עם] by means of whom there is the revelation of the essential Kingship and Rulership of *HaShem*-יהו"ה, blessed is He, which transcends all lights and revelations, and which is the aspect of “I *HaShem*-יהו"ה have not changed.”

Now, even though the matter of “I *HaShem*-יהו"ה have not changed” is a constant, since that is the very truth of reality, nevertheless, for this to be openly revealed – as it states, “Here, this is our God etc.,” in that each one will point [to *HaShem*-

¹¹⁷¹ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 *ibid*.

¹¹⁷² Kings I 17:1; See Sefer HaMaamarim 5700 p. 13 in the note; Likkutei Sichot, Vol. 25 p. 147, note 53.

¹¹⁷³ Deuteronomy 30:15

יהו"ה] with his finger [and say this] etc.,¹¹⁷⁴ – this open revelation will specifically be in the coming future, but it is specifically brought about through our toil in serving *HaShem*-יהו"ה, blessed is He, right now, here below, in the physical.

The explanation of the matter may be understood based on what his honorable holiness, the Rebbe Maharash, whose soul is in Eden, explained¹¹⁷⁵ on the verse,¹¹⁷⁶ “I have loved you with an eternal love (*Ahavat Olam*), therefore I have extended kindness to you.” About the love of the Holy One, blessed is He, for the Jewish people, it states in Tanna D’Bei Eliyahu,¹¹⁷⁷ “Lest you say that this love is a love of three years, or a love of ten years, or a love of one-hundred years, it is not so, but rather, ‘I have loved you with an eternal love (*Ahavat Olam*).’”

About this, his honorable holiness, the Rebbe Maharash, whose soul is in Eden, explained in the continuum (*Hemshech*) of discourses entitled “*Mayim Rabim*,”¹¹⁷⁸ that the word “*Olam*-עולם” indicates “eternity,” and that the meaning of “*Ahavat Olam*-אהבת עולם” is “eternal love.”

Now, this does not contradict the explanation in various other places¹¹⁷⁹ about the matter of “worldly love-*Ahavat Olam*-אהבת עולם,” that it is lower than the love called “abundant love-*Ahavah Rabbah*-אהבה רבה.” In contrast, here it is

¹¹⁷⁴ Talmud Bavli, Taanit 31a and Rashi there.

¹¹⁷⁵ Sefer HaMaamarim 5626 p. 215 and on; *Hemshech* “*Mayim Rabim*” Ch. 57 and on; See Likkutei Torah, Bamidbar 9d; Ohr HaTorah, Tehillim (Yahal Ohr) p. 418 and on.

¹¹⁷⁶ Jeremiah 31:2

¹¹⁷⁷ Tanna D’Bei Eliyahu Rabba, Ch. 6

¹¹⁷⁸ *Hemshech* “*Mayim Rabim*” Ch. 57 and on

¹¹⁷⁹ See Tanya, Likkutei Amarim, Ch. 43 and elsewhere.

explained that “eternal love-*Ahavat Olam*-אהבת עולם” is the loftiest level of love, and that there is nothing higher than it.

About this it is explained that there are two meanings of the word “*Olam*-עולם,” one being “eternity” and the other being “world,” and that there are two worlds.¹¹⁸⁰ This is as stated,¹¹⁸¹ “Blessed is *HaShem*-יהו"ה, the God of Israel, from [one] world (*Min HaOlam*-מִן הָעוֹלָם) to the [other] world (*v'Ad HaOlam*-וְעַד הָעוֹלָם).” For, although there are many worlds to no end, as written,¹¹⁸² “And maidens-*Alamot*-עלמות beyond number,” about which it states,¹¹⁸³ “Do not only read it as ‘maidens-*Alamot*-עלמות’ but read it as, ‘worlds-*Olamot*-עולמות,’” nevertheless, they generally are divided into two general categories, these being the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*).¹¹⁸⁴

Now, the revealed world (*Alma d'Itgaliya*) is with greater measure, limitation, and constriction. Thus, when the love stems from the contemplation (*Hitbonenut*) of the light of *HaShem*-יהו"ה, blessed is He, that is constrained within the measure and limitation of the world, which generally refers to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), and due to this he is roused with love (*Ahavah*), then because this love stems from that which is measured, limited, and constrained, the love is also constrained

¹¹⁸⁰ See Zohar I 153b and on; cited in Sefer HaMaamarim 5626 and *Hemshech "Mayim Rabim"* ibid. Also see Likkutei Torah ibid., and Ohr HaTorah (Yahal Ohr) ibid. p. 415 and on.

¹¹⁸¹ Psalms 106:48

¹¹⁸² Song of Songs 6:8

¹¹⁸³ See Zohar III 71b; Introduction to Tikkunei Zohar 14b; Also see Zohar III 58b; Talmud Bavli, Avodah Zarah 35b

¹¹⁸⁴ See Zohar I (153b) ibid., and elsewhere.

and is below the “abundant love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He.

In contrast, the concealed world (*Alma D'Itkasiya*) transcends measure and limitation. This is similar to the statement in Talmud¹¹⁸⁵ about something that is hidden from the eye, and upon which blessing rests, meaning that it is unlimited. This refers to the matter of “eternal love-*Ahavat Olam*-אהבת עולם” as a term of eternity, which not only transcends “worldly love-*Ahavat Olam*-אהבת עולם” that stems from the limitations of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), but even [transcends] the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).

This then, explains the matter of “the love of three years, or ten years, or one-hundred years.” For, the Godly vitality that is in a state of limitation in the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is the matter of the three years. For, since each world has the matter of “world-*Olam*-עולם,” “year-*Shanah*-שנה” and “soul-*Nefesh*-נפש,” therefore, the three worlds are called “three years.”

The love of ten years refers to the aspect of the world of Emanation (*Atzilut*). This is because the world of Emanation (*Atzilut*) is the matter of ten *Sefirot*, which is the aspect of “ten years.” It transcends the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), for, in the world of Emanation (*Atzilut*), they are “ten *Sefirot* without being (*Bli*

¹¹⁸⁵ Talmud Bavli, Taanit 8b

everything,” meaning that it is the aspect of the ten *Sefirot* as each includes ten, which is the matter of the one-hundred years.

However, even so, the aspect of the Crown-*Keter* is also included in the category of worlds. Even though it is the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends the worlds (*Sovev Kol Almin*), nevertheless, even this aspect relates to worlds, at the very least in a way of surrounding and transcending them. This is why it is called the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).¹¹⁹⁰

However, the matter of “eternal love-*Ahavat Olam*-אבהת עולם” – as [the term “*Olam*-עולם”] means “eternity” – stems from the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, who is utterly limitless (*Bli Gvul*), and even transcends the aspect of “one-hundred years.” In general, this refers to the ten *Sefirot* of the Emanator Himself, blessed is He, which are the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*),¹¹⁹¹ from which the aspect of eternal love stems.

However, the meaning of,¹¹⁹² “Blessed is *HaShem*-יהו"ה, the God of Israel, from [one] world (*Min HaOlam*-מן העולם) to the [other] world (*v'Ad HaOlam*-ועד העולם,” is that it is necessary to draw down from the uppermost world to the lowermost world, as in the wording of the discourse, “so that the roof and the floor are literally as one.”

¹¹⁹⁰ See Torah Ohr, Megillat Esther 98b; Torat Chayim, Vayechi 99d; Sefer HaMaamarim 5679 p. 371; 5689 p. 48.

¹¹⁹¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹¹⁹² Psalms 106:48

These then, are the two meanings of the words “*Ahavat Olam*-אהבת עולם.” That is, it means “world-*Olam*-עולם” in the literal since, referring to this physical world. For, the verse does not depart from its simple meaning.¹¹⁹³ However, in the world itself – as in the simple meaning – there should be a drawing down of the aspect of “*Olam*-עולם” as it means “eternity.” This is as explained before, that the aspect of “I יהו”ה-*HaShem* have not changed,” is the absence of change and is that which transcends change, referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, יהו”ה-*HaShem*, blessed is He, who transcends all the lights – for, in every aspect of light (*Ohr*) there is change – the drawing down of this aspect of, “I יהו”ה-*HaShem* have not changed,” is in this lower world, and specifically in the coming future.

8.

To further explain, about the matter of, “I יהו”ה-*HaShem* have not changed,” his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained that at first glance, this is not understood.¹¹⁹⁴ For, there indeed is the chaining down of the worlds (*Seder HaHishtalshelut*), and from world to world the light (*Ohr*) changes and becomes constrained commensurate to each world, to the point that, in this world, the light is constrained to the greatest degree, and is in the state of utmost concealment and hiddenness. This is why it is called the “lower

¹¹⁹³ Talmud Bavli, Shabbat 63a

¹¹⁹⁴ In the discourse entitled “*Neirot Chanukah*” 5643 – printed in HaTamim, Vol. 3, p. 46 [278] and on; Sefer HaMaamarim 5643 p. 35 and on.

[world]” (*Tachton*-תחתון), in that no level is lower than it. This being so, this indeed is a change in the light (*Ohr*-אור).

He [therefore] explains, that even so, this is not a change that stems from the lights (*Orot*). For, even though there are various distinctions in the light (*Ohr*), in that there is no comparison between how the light (*Ohr*) is in the world of Action (*Asiyah*) and how it is in the world of Formation (*Yetzirah*), and [there is no comparison] between how it is in the world of Formation (*Yetzirah*) and how it is in the world of Creation (*Briyah*), and [there is no comparison] between how it is in the world of Creation (*Briyah*) and how it is in the world of Emanation (*Atzilut*), and likewise even higher, nevertheless, these distinctions are only from the angle of the worlds, in that the world is not a receptacle that can receive a higher light. However, the light (*Ohr*) itself remains in its state of wholeness and perfection, below as above.

Nevertheless, this still is not fully understood. For, the very fact that the worlds are incapable of receiving, is itself a change. He therefore explains this as well, that even the changes that stem from the worlds and the recipients is not a change. For, the fact that the recipients are incapable of receiving the light (*Ohr*), stems from the shield that covers over the Name *HaShem*-יהו"ה, this being the concealment caused by His title God-*Elohi*"m-אלהי"ם.

For, *HaShem*'s-יהו"ה title God-*Elohi*"m-אלהי"ם is one of the seven holy names that may not be erased.¹¹⁹⁵ Therefore, relative to the light (*Ohr*) itself, it does not affect any

¹¹⁹⁵ Talmud Bavli, Shevuot 35a

concealment whatsoever,¹¹⁹⁶ since relative to the Essential Self it does not conceal, as known. In other words, even from the angle of the concealments and hiddenness, there is no change whatsoever in the light (*Ohr*) itself.

Nevertheless, we still must understand this better. For, at first glance, from the perspective of novel creatures there indeed is change in the light (*Ohr*). This is because novel creatures are distinct and different from each other, and the existence of novel creatures is from the aspect of the light (*Ohr*) of “the word of *HaShem*-יהו”ה.” That is, each novel creature is from a different utterance that is separate from its fellow utterance. This being so, there seems to be a change in the light (*Ohr*).

He explains this [too], that in truth, this too is not a change. He explains this based on the analogy of the light of the sun explained in Tanya.¹¹⁹⁷ That is, it is specifically when the light (*Ohr*) exits the luminary (*Ma’or*) that it then has the existence of light (*Ohr*). However, as it is within the luminary (*Ma’or*) it has no existence whatsoever, since it is utterly and literally nullified of its existence in the luminary (*Ma’or*).

Therefore, the “word of *HaShem*-יהו”ה” that constantly brings novel creatures into being, is the primary aspect of their existence. For, as known,¹¹⁹⁸ this cannot be compared to when a craftsman forms a vessel, in which the existence of the vessel

¹¹⁹⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

¹¹⁹⁷ See Tanya, *Shaar HaYichud VeHaEmunah* translated as *The Gate of Unity and Faith*, Ch. 3 (78a and on); Tanya, *Likkutei Amarim*, Ch. 33 (42a).

¹¹⁹⁸ See Tanya, *Shaar HaYichud VeHaEmunah* translated as *The Gate of Unity and Faith*, Ch. 2; *Iggeret HaKodesh*, Epistle 25 (138b and on).

is sustained even without the craftsman. This is because in that case, the [formation of the vessel] is in a way of something from something (*Yesh m'Yesh*), and the craftsman did not create the existence of the “something” (*Yesh*).

In contrast, this is not so of the coming into being of something from absolute nothingness, in which the light (*Ohr*) must be constant in order to bring about the continued existence of the novel created beings, and is the entire basis and primary aspect of their existence, and in which the light (*Ohr*) is always present in the Luminary (*Ma'or*).

For, in the Luminary (*Ma'or*), that is, *HaShem*-יהו"ה Himself, blessed is He, the matter of restraint (*Tzimtzum*) or withdrawal (*Siluk*) is not at all applicable, heaven forbid to think so.¹¹⁹⁹ Rather, He literally is present everywhere, including the place of the novel created something and in the speech that brings the novel created something into being, sustaining and enlivening it.

Thus, since novel created beings and the light (*Ohr*) that brings them into being, are always [immersed] in the Luminary (*Ma'or*), therefore, they are in a state of utter nullification to Him, blessed is He, like the nullification of the ray of the sun as it is in the sun. This being so, it is understood that even from the perspective of the “somethingness” (*Yeshut*) of novel created beings, there is no change whatsoever.

Now, through contemplating (*Hitbonenut*) the matter of “I *HaShem*-יהו"ה have not changed,” a person is caused to yearn for two matters, spiritually and physically. The first matter is that when he contemplates that the entire chaining down of the

¹¹⁹⁹ Torah Ohr, Vayera 14b

worlds (*Hishtalshelut*) causes no change whatsoever, he will desire that all his strengths and desires will be solely invested into *HaShem*'s-יהו"ה Godliness.

The second matter is that when he contemplates that "I *HaShem*-יהו"ה have not changed," and that everything is present within the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, he will desire that even the novel created being (*Yesh HaNivra*) will not need be sustained by matters in which the Godliness is not externally recognized, but rather, that he should be sustained by the Essential Self of *HaShem*-יהו"ה, blessed is He, meaning that he will be sustained by the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.

The difference between these two matters is that, the first matter – that all his spiritual strengths, which generally include the inner powers [of his soul], as well as his desire and pleasure, should be invested into *HaShem*'s-יהו"ה Godliness – this is something that is within the power of the person himself, and this itself is the toil in service of *HaShem*-יהו"ה, blessed is He, that is demanded of him.

That is, this is the matter of the sacrificial offerings (*Korbanot*), in which one offers the blood and fat. For, the "blood is the soul,"¹²⁰⁰ meaning the vitality, and the fat is the pleasure, meaning, the enjoyment and delight. He brings them upon the Altar to *HaShem*-יהו"ה, blessed is He, meaning that they are to be directed solely toward *HaShem*'s-יהו"ה Godliness.

This is something that a person can affect within himself, not only when the Holy Temple was standing, but even

¹²⁰⁰ See Deuteronomy 12:23

now during exile. On the contrary, it is specifically because of the constraint,¹²⁰¹ in which one must specifically toil to overcome the doubled and quadrupled darkness, that he thereby can reach a much loftier level. This stems from the power of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, which currently is present to an even greater degree than when the Holy Temple was standing.

However, the second matter – which is that he should not need to be sustained by matters that are not [openly] *HaShem*'s-יהו"ה Godliness, but that he should be sustained solely by the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah* – this will take place when “I will remove the spirit of impurity from the land.”¹²⁰²

That is, this is the revelation of the coming future, about which it states,¹²⁰³ “And they will say on that day, ‘Here! This is our God,’” meaning that *HaShem*'s-יהו"ה Godliness will be openly and clearly revealed and apparent. There will then be a revelation of the power of the Actor within the acted upon,¹²⁰⁴ and it will be sensed that “there is nothing but Him alone.”¹²⁰⁵

This then, is the matter of “I *HaShem*-יהו"ה have not changed.” For, even though He is present at every moment, at all times and in all places, nevertheless, for this to be openly and clearly revealed in all of one’s matters, this will specifically

¹²⁰¹ See Zohar II 201b

¹²⁰² Zachariah 13:2

¹²⁰³ Isaiah 25:9

¹²⁰⁴ See Torat Chayim, Tetzaveh 482a [Vol. 2, p. 329a in the new edition], and elsewhere.

¹²⁰⁵ Deuteronomy 4:35

be revealed in the coming future, through our toil in serving *HaShem*-יהו"ה, blessed is He, right now.

This includes both spiritual service of Him, which is the toil of the boards (*Kerashim*-קרשים), and the physical fulfillment of the *mitzvot*, through which we thereby transform the falseness-*Kesher*-שקר of the world, and bind-*Mekashrim*-מקשרים them to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, so that “the roof and the floor are literally one.”

9.

This then, is the meaning of, “I have come to My garden, My sister, My bride,” and that, “The essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Ikkar Shechinah*, was in the lower worlds,” as well as the toil of,¹²⁰⁶ “You shall build a Sanctuary for Me, and I will dwell within them-*V'Shachantee b'Tocham*-ושכנתי בתוכם.”

This is brought about through the “standing acacia wood-*Atzei Shitim Omdim*-עומדים שטים,” which is a word indicating “pillars-*Amudim*-עמודים that are standing upon the earth,” in that the foundation (*Yesod*) is specifically firm and strong ground, since that is the beginning. They are then drawn above until their head is bound to the roof, even reaching high above.

This is as the Alter Rebbe continues to explain in Iggeret HaKodesh, that they “stand in the highest of heights, as in the verse,¹²⁰⁷ ‘The commissioner-*Nitzav*-נצב reigned.’” This refers

¹²⁰⁶ Exodus 25:8

¹²⁰⁷ Kings I 22:48; See Ohr HaTorah, Nitzavim p. 1,201 and on.

to drawing down the Essential Rulership of *HaShem*-יהו"ה, blessed is He, through the aspect of the "nation-*Am*-עם,"¹²⁰⁸ which is a term of "dimness-*Omemeut*-עוממות."

That is, through the above, we take hold of the Essential Rulership of *HaShem*-יהו"ה, blessed is He, to the point that we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and draw Him down through our toil, so that there is the actualization of,¹²⁰⁹ "My garden-*LeGani*-לגני' - 'My wedding canopy-*LeGenuni*-לגנוני,' meaning, the place where I was primarily at first."

For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the lowest of worlds." For, just as at the beginning of creation the verse states,¹²¹⁰ "These are the progeny-*Toldot*-תולדות," spelling it fully,¹²¹¹ so does it state about the coming redemption,¹²¹² "These are the progeny-*Toldot*-תולדות of Peretz," spelling "progeny-*Toldot*-תולדות" fully. May this be brought down below ten-handsbreadths in the near future and in the most literal sense by our righteous Moshiach!

¹²⁰⁸ Rabbeinu Bachaye to Genesis 38:30 (*Vayeishev*), and beginning of Balak; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (81b) and elsewhere.

¹²⁰⁹ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

¹²¹⁰ Genesis 2:4

¹²¹¹ Midrash Bereishit Rabba 12:6

¹²¹² Ruth 4:18

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

Delivered on the 10th of Shevat, 5720¹²¹³
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²¹⁴ “I have come to My garden, My sister, My bride.” About this Midrash states,¹²¹⁵ “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where I essentially was at first. For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in this lowest of worlds.” Only that because of the sin of the tree of the knowledge of good and evil and the sins that followed it, the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) withdrew from the earth to the first firmament (*Rakiya*), and higher still, until the seventh firmament (*Rakiya*).

Then, our forefathers and the righteous-*Tzaddikim*, came and drew the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) down from Above to below, until Moshe came – who is the seventh [generation from Avraham], and all sevens are beloved¹²¹⁶ – and drew the *Shechinah* down to earth.

¹²¹³ This discourse is primarily based upon the tenth chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 124 and on).

¹²¹⁴ Song of Songs 5:1

¹²¹⁵ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

¹²¹⁶ Midrash Vayikra Rabba 29:11

This is the meaning of [the teaching],¹²¹⁷ “By restraining (*Itkafia*) the side opposite holiness (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated (*Istalek*) in all worlds.” That is, through the righteous-*Tzaddikim*, whose toil in serving *HaShem*-יהו"ה, blessed is He, is in restraining (*Itkafiya*) [the side opposite holiness], and [beyond even this,] with such a restraint (*Itkafiya*) that it leads to transformation (*It'hapcha*), the glory of the Holy One, blessed is He, is thereby elevated in all worlds. That is, they bring about a drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, as He equally is present in all worlds.

It therefore is called “the glory (*Yikra*-יקרא)” (of the Holy One, blessed is He), indicating the “value-*Yoker*-ווקר” of this light (*Ohr*). That is, this is not a particular light (*Ohr Prati*) that is bound to the particulars of the world, because of which there are particulars in the worlds, including the world of Emanation (*Atzilut*) and even the Worlds of endlessness (*Olamot HaEin Sof*).

Rather, this light (drawn down by the toil of restraining (*Itkafiya*) and transforming (*It'hapcha*) the side opposite holiness), is much higher than all the worlds and is drawn down equally in all of them. About this it states, “The glory (of the Holy One, blessed is He), is elevated (*Istalek*) in all worlds.” This is because this lofty revelation is called, “elevated-*Istalek*-אסתלק,” as explained elsewhere at length.¹²¹⁸

¹²¹⁷ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

¹²¹⁸ See the note of the Rebbe to Sefer HaMaamarim 5710 p. 112; Also see at length in the preceding discourse of this year, 5720, entitled “*Bereishit Bara* – In the beginning God created,” Discourse 4.

Now, this is brought about through the toil of the righteous-*Tzaddikim*, and “Your people are all righteous (*Tzaddikim*).”¹²¹⁹ For, they are the ones who bring about the matter of “I have come to My garden-*LeGani*-לגני,” meaning “to My wedding canopy-*LeGenuni*-לגנוני.” That is, they bring about that *HaShem*-יהו"ה returns to the place where His essential dwelling was originally.

The matter of a place of dwelling is that when the person [who dwells in it] is in it, not only are his revealed and concealed powers in the dwelling, but he himself is in it.¹²²⁰ This then, is what is means that through “the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated (*Istalek*) in all worlds.”

That is, there is a drawing down of the surrounding transcendent light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, which is in all worlds equally. Moreover, there even is a drawing down of the true matter of His surrounding and transcendent aspect (*Sovev*), meaning the actual Essential Self and Being of the Singular Preexistent One, *HaShem*-יהו"ה Himself, blessed is He, (the One who dwells in the dwelling place). All this is explained at length in the earlier chapters¹²²¹ of the discourse of he whose joyous occasion we are celebrating.

¹²¹⁹ Isaiah 60:21

¹²²⁰ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on; *Hemshech* 5666 p. 3 (translated as Revealing The Infinite, Discourse 1).

¹²²¹ *Hemshech* “*Bati LeGani*” 5710 Ch. 1-9 (Sefer HaMaamarim 5710 p. 111 and on); Also see the discourses entitled “*Bati LeGani* – I have come to My garden” from the years 5711 through 5719, translated in The Teachings of The Rebbe 5711-5719.

The discourse then continues in the tenth chapter,¹²²² – [and as the verse states,¹²²³ “The tenth shall be holy to *HaShem*-יהו"ה,” and as Talmud states,¹²²⁴ “[Even if it was not properly tithed], it nevertheless shall be holy.” How much more so when we increase in our service of *HaShem*-יהו"ה, blessed is He] – saying as follows: This is the meaning of the verse,¹²²⁵ “And they shall make a Sanctuary for Me, and I shall dwell within them (*B'Tocham*-בתוכם).”

The verse does not state “within it-*B'Tocho*-בתוכו,” but, “within them-*B'Tocham*-בתוכם,” meaning, within each and every Jew.¹²²⁶ That is, when every Jew transforms his darkness into light, “the glory of the Holy One, blessed is He, is elevated in all worlds etc.”

He then continues and explains that this is the meaning of “‘I have come to My garden-*LeGani*-לגני’ meaning ‘to My wedding canopy-*LeGenuni*-לגנוני,’ that is, to the place where I essentially was at first.” For, *HaShem*’s-יהו"ה ultimate Supernal intent in the creation and novel existence of the worlds, is that

¹²²² Sefer HaMaamarim 5710 p. 124

¹²²³ Leviticus 27:32; See Talmud Bavli, Bechorot 58b; Zohar II 271a; Rabbeinu Bachaye to the beginning of the Torah portion of Terumah.

¹²²⁴ Talmud Bavli, Bechorot 58b *ibid*.

¹²²⁵ Exodus 25:8

¹²²⁶ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there).

the Holy One, blessed is He, desired (*Nit'aveh*-נתאוה) a dwelling place for Himself in the lower worlds.¹²²⁷

Now, about the use of the word “desired (*Nit'aveh*-נתאוה)” [which literally means “lusted”], the explanation is well known. Namely, that this is the loftiest matter in *HaShem's*-יהו"ה Supernal intent, blessed is He, of creating and bringing the novel existence of worlds into being.

It even is higher than the intention of, “He desired to reveal the perfection of His powers and deeds,”¹²²⁸ and is even higher than creation as it stems from “the nature of the Good is to bestow goodness.”¹²²⁹ This is because these two reasons [for the creation] (“It is the nature of the Good to bestow goodness” and “He desired to reveal the perfection of His powers and deeds”) are explanations to a question.

In contrast, that “He lusted-*Nit'aveh*-נתאוה,” stems from a place in which questions are utterly inapplicable. This is like the well-known saying of the Alter Rebbe: “On a lust (*Ta'avah*-תאוה) there is no question.” In other words, the fact that the “the Holy One, blessed is He, lusted (*Nit'aveh*-נתאוה),” stems from His Essential Self, blessed is He.

Therefore, about the matter of a dwelling place, the word, “He lusted-*Nit'aveh*-נתאוה” was used (to indicate that this stems from *HaShem's*-יהו"ה Essential Self, blessed is He).

¹²²⁷ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹²²⁸ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Ch. 1; Shaar HaHakdamot, Hakdama 3.

¹²²⁹ See Etz Chayim, the beginning of Shaar HaKlallim; Emek HaMelech, Shaar 1 (Shaar Sha'ashu'ey HaMelech) Ch. 1.

This is because the dwelling place is for His Essential Self, blessed is He (as explained before in chapter one).

The inner substance of this chapter [of the discourse] may be better understood according to the teaching of the Baal Shem Tov,¹²³⁰ that because of the great humility of a person, he becomes distant from serving *HaShem*-יהו"ה, blessed is He. That is, because of his sense of lowliness, he does not believe that a human being, through his prayers and study of Torah, can bring about a bestowal of influence to all worlds, so that even the angels derive their sustenance from his Torah study and prayer. For, if he would believe this, there is no limit to how much he would serve *HaShem*-יהו"ה, blessed is He, with joy and fear, and with an abundance of all (*Rov Kol*-רוב כל) etc.

One must also set his heart to that which is written,¹²³¹ “Even if you lie amongst the cooking pots (*Shefatayim*-שפתים)”¹²³² - meaning that the Holy One, blessed is He, watches and listens to the “lips-*Sfat*-שפת” of man, and kisses them when a person speaks words of Torah and prayer etc.

This being so, who will not be gripped with shaking and trembling, in that the Great and Awesome King watches and listens to the lips (*Sefatayim*-שפתים) of man etc. It therefore is necessary that man pay heed and say etc., [in the realization] that all his movements, engagements, and speech make an impression Above etc.

In contrast, if a person thinks, “What am I that I should [serve in] the hidden interior, or that I should repair what is

¹²³⁰ Keter Shem Tov, Section 145

¹²³¹ Psalms 68:14

¹²³² Also see Samuel I 10:22

Above and below etc.?” As a result of this, he follows his capricious heart etc., and is similar to what our sages, of blessed memory, said,¹²³³ “The humility of Rabbi Zechariah ben Avkolas destroyed our Temple etc.” (This concludes the teaching of the Baal Shem Tov.)

Now, from the conclusion of this teaching of the Baal Shem Tov, that improper humility is similar to the humility of Rabbi Zechariah ben Avkolas, which caused the destruction of the Holy Temple, it is understood that when a person’s conduct is as it should be (which is the opposite of improper humility), this brings about the opposite of destruction. In other words, through this he builds the Holy Temple.¹²³⁴

This then, is the meaning of what he states in the discourse at the beginning of the chapter: “This is the meaning of the verse,¹²³⁵ ‘And they shall make a Sanctuary for Me, and I shall dwell within them (*B’Tocham*-בתוכם).’ The verse does

¹²³³ Talmud Bavli, Gittin 56a; Eichah Rabba 4:3 – [Upon the conclusion of the story of Kamtza and Bar Kamtza, Bar Kamtza went to the Roman emperor and said to him: The Jews have rebelled against you. The emperor said to him: Who says this is the case? Bar Kamtza said to him: Send them an offering and see whether they will sacrifice it. The emperor went and sent with him a choice three-year old calf. While Bar Kamtza was coming to the Temple mount, he made a blemish on the calf’s upper lip... The sages thought to offer the sacrifice to maintain peace with the government. Rabbi Zechariah ben Avkolas said to them: Then people will say that blemished animals may be sacrificed upon the altar. The sages thought to kill him so that he would not go and speak against them. Rabbi Zechariah ben Avkolas said to them: People will say that one who makes a blemish on a sacrificial offering is to be killed. [As a result, they did nothing, and Bar Kamtza’s slander was accepted by the authorities, and subsequently, the war between the Roman’s and the Jews began.]

¹²³⁴ Also see the Sichah talk of Shabbat Parshat Beshalach of this year 5720, Ch. 3 and on (Torat Menachem, Vol. 27 p. 356 and on).

¹²³⁵ Exodus 25:8

not state ‘within it-*B'Tocho*-בתוכו,’ but states, ‘within them-*B'Tocham*-בתוכם,’ meaning, within each and every Jew.”¹²³⁶

There also is another matter in this, which is that even though at the beginning of the teaching of the Baal Shem Tov it is explained that man’s service of *HaShem*-יהו"ה, blessed is He, in Torah study and prayer, brings about a drawing down of influence in all worlds, including to the angels, nevertheless, in the continuation of his words, he explains that the Great and Awesome King watches and listens to the lips of one who speaks words of Torah or prayer, (specifying “The Great and Awesome King”).

It is self-understood that the Baal Shem Tov’s intention here was to refer to the Essential Self of the King *HaShem*-יהו"ה, blessed is He, as He is, in and of Himself, (That is, as He transcends being a King over a nation, but rather) refers to His essential exaltedness [as He is, in and of Himself].¹²³⁷

This is why Kingship-*Malchut* is rooted in the Essential Self and Being of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and is higher than the root of the nine *Sefirot* of *Zeir Anpin*. In other words, through man’s toil in serving *HaShem*-יהו"ה, blessed is He, he brings about a drawing down of the Essential Self of the

¹²³⁶ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “v’*Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there).

¹²³⁷ See the discourse entitled “*Vayedaber Elohi”m et Kol HaDevarim HaEileh*” 5674 (*Hemshech* 5672 Vol. 1 p. 471); Sefer HaMaamarim 5703 p. 22 and on, and elsewhere.

Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This likewise is the meaning of what he continues to state that, "If he would believe this, there is no limit to how much he would serve *HaShem*-יהו"ה, blessed is He, with joy etc., with an **abundance of all-Rov Kol-רוב כל**." This is as known about the explanation of the verse,¹²³⁸ "You served *HaShem*-יהו"ה your God, with joy and goodness of heart, out of an abundance of all (*Rov Kol-רוב כל*)."

That is, it is similar to what our sages, of blessed memory, said,¹²³⁹ "One hour of repentance and good deeds in this world is more precious than **all (Kol-כל)** the life of the coming world." In other words, the life of the coming world (*Chayei Olam HaBa*) is the aspect of "all-Kol-כל,"¹²⁴⁰ in that it includes all the most Supernal pleasures etc.

(This is also understood from what was explained earlier in the continuation of the discourse,¹²⁴¹ in explanation of the verse,¹²⁴² "For all (*Ki Kol-כי כל*) that is in the heavens and earth [is Yours].") Therefore, repentance (*Teshuvah*) and good deeds in this world are even more precious than an "abundance of all-Rov Kol-רוב כל" (that is, more than all the life of the coming world). This is because through our service of *HaShem*-יהו"ה, blessed is He, in this world, we bring about a

¹²³⁸ Deuteronomy 28:47

¹²³⁹ Mishnah Avot 4:17

¹²⁴⁰ See at length in the preceding discourse of this year, 5720, entitled "*V'Eileh Shemot* – And these are the names of the Children of Israel," Discourse 8, Ch. 6 and on.

¹²⁴¹ That is, in the discourse entitled "*Bati LeGani*" 5710, Ch. 7 (Sefer HaMaamarim 5710 p. 121).

¹²⁴² Chronicles I 29:11

drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is likewise the meaning of what it states in the discourse in the continuation of the chapter, that “*HaShem*’s-יהו"ה ultimate Supernal intent in the creation and novel existence of the worlds, is that the Holy One, blessed is He, desired (*Nit’aveh*-נתאוה) a dwelling place for Himself in the lower worlds.” That is, this refers to the matter of drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Due to this, there is caused to be service of *HaShem*-יהו"ה, blessed is He, in actuality, with the “acacia wood-*Atzei Shittim*-עצי שטים,” meaning that one becomes refined from the “folly-*Shtut*-שטות” of the side opposite of holiness, and comes to be like “standing acacia wood-*Atzei Shitim Omdeem*-עצי עמודים עומדים,”¹²⁴³ similar to “pillars-*Amudim*-עמודים” that connect the floor to the ceiling.

This refers to the bond brought about between the world and *HaShem*’s-יהו"ה Godliness,¹²⁴⁴ until the world becomes a dwelling place for the Holy One, blessed is He, in the lowest world, meaning a dwelling place for His Essential Self and Being, blessed is He.

3.

¹²⁴³ Exodus 26:15

¹²⁴⁴ See the preceding chapter of the discourse entitled “*Bati LeGani*” 5710, Ch. 9, which is explained at length in the discourse entitled “*Bati LeGani*” 5719, translated in The Teachings of The Rebbe, 5719, Discourse 13.

The discourse continues in the above-mentioned chapter (after concluding to explain the matter of “I have come to My garden”), with the explanation of the verse,¹²⁴⁵ “You who dwell in the gardens, [friends listen to your voice; Let me hear your voice].” Now, there are three explanations of this verse¹²⁴⁶ (and as known,¹²⁴⁷ all the various explanations in Torah are connected and complete each other.)

The first explanation is that “gardens (*Ganim*-גנים)” [in the plural] refers to the two aspects of the Garden of Eden (*Gan Eden*), these being the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).¹²⁴⁸ (More specifically, the two above-mentioned aspects of the Garden of Eden (*Gan Eden*) include many different levels within them.)¹²⁴⁹

“You who dwell in the gardens” thus refers to the souls in the Garden of Eden (*Gan Eden*), each one according to the level of his service of *HaShem*-יהו"ה, blessed is He, (up to and including even the highest level of the Garden of Eden – *Gan Eden*).

They are called “friends,” which is (parenthetically) explained in the discourse, that sometimes one soul is emanated from another soul etc. It can be said that the specific word “Emanated-*Ne’etzelet*-נאצללת” is used, thus hinting to the highest

¹²⁴⁵ Song of Songs 8:13

¹²⁴⁶ The discourse only mentions two of the explanations, and not the third explanation. See the Sichah talk of Shabbat Parshat Beshalach, 15th of Shevat, Ch. 8 (Torat Menachem, Vol. 27, p. 359, where the third explanation is elucidated, and it is explained that the reason it is not mentioned is because it refers to the labor in service of *HaShem*, blessed is He, during the time when the Holy Temple is standing.

¹²⁴⁷ See Likkutei Sichot Vol. 3, p. 782, p. 896, and elsewhere.

¹²⁴⁸ Zohar II 46a, and Mikdash Melech there.

¹²⁴⁹ See Torah Ohr, Tetzaveh 81c, and elsewhere.

level of the Garden of Eden (*Gan Eden*). This refers to the matter of the Eden-עֵדֶן that is within the Garden-גַּן,¹²⁵⁰ meaning, the aspect of the world of Emanation (*Atzilut*), which transcends the world of Creation (*Briyah*).

This then, is the meaning of “friends listen to your voice.” That is, the souls in the Garden of Eden (*Gan Eden*), who are called “friends,” listen to the voice of the Torah study and prayer of souls who are manifest within bodies below. This then, is the meaning of the conclusion of the verse, “Let me hear [your voice].” That is, this is said (to souls that are manifest in bodies, that through their Torah study and prayers) they bring about an ascent and elevation of the souls (in the Garden of Eden – *Gan Eden*).

The second explanation is that “You who dwell in the gardens” (does not refer to this lofty matter, as the souls are in the Garden of Eden (*Gan Eden*), and does not refer to souls as they are in the loftiest of levels, of a soul being emanated from a soul, which is the aspect of the world of Emanation (*Atzilut*), but rather refers to far below). That is, it refers to the assembly of the souls of the Jewish people as they are scattered in exile, and pasture in foreign gardens.¹²⁵¹

That is, the souls below are found in the gardens of others, (meaning, in matters of the side opposite holiness), in a way of “dwelling” there, so to speak. However even so, they withstand the test and sit in the synagogues and study halls, to engage in the study of Torah. Thus, the “friends,” refers to the

¹²⁵⁰ See Talmud Bavli, Brachot 34b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), Nine (*Chochmah*), and Ten (*Keter*); Torah Ohr, Mishpatim 75d.

¹²⁵¹ See Rashi to Song of Songs 8:13

ministering angels – who are called “friends” being that there is no jealousy, hatred, nor competition amongst them¹²⁵² – “listen to your voice etc.”

In other words, even though the souls below are found in the foreign gardens of others, so that, in and of themselves, they are in a state that cannot be called “friends” – and therefore the word “friends” is explained to refer to the ministering angels – nonetheless, “friends listen to your voice.” That is, the ministering angels listen to the voice of the service of *HaShem*-יהו"ה, blessed is He, rendered by souls within bodies, even when they are on a level that they are scattered in the “gardens of others.”

Now, we must explain the continuation of the discourse. For, this matter, that through the service of *HaShem*-יהו"ה, blessed is He, of those who are below, there is caused to be an elevation of the souls that dwell in the Garden of Eden (*Gan Eden*), and even elevation in the loftiest levels of the Garden of Eden (*Gan Eden*), and similarly, there also is caused to be an elevation of the angels in every world, this is brought about by the additional Godly light drawn down to them.

From this it is understood that here we are not discussing the level of “the glory of the Holy One, blessed is He, is elevated in all worlds.” For, that is the surrounding transcendent light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, which illuminates in all worlds equally. Rather, what we are discussing here is *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*) and comes in a way of inner manifestation, with a chaining down of levels (*Hishtalshehut*),

¹²⁵² Midrash Shir HaShirim Rabba to Song of Songs 8:13

each level and world according to its matter. That is, in the upper Garden of Eden (*Gan Eden HaElyon*) it is in one way, and in the angels of the world of Action (*Asiyah*) it is in another way.

This then, is the explanation of the continuation of the discourse.¹²⁵³ That is, he first explains that it is through the toil of those below that “the glory of the Holy One, blessed is He, is elevated in all worlds,” meaning that there is a drawing down of *HaShem*’s-יהוה surrounding transcendent light (*Ohr HaSovev*), up to and including the true matter of His transcendence, meaning, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself.

He then adds that this toil itself also affects another matter, namely, the drawing down of His Godliness, such that there also is a drawing down of His light that fills the worlds (*Ohr HaMemaleh*) in all worlds, each world according to its matter, and likewise, to the souls and angels in each world according to their matter.

This may be understood according to the teaching of the Rav, the Maggid of Mezhritch,¹²⁵⁴ about the teaching of our sages, of blessed memory, on the Torah portion of this week.¹²⁵⁵ That is, “At the sea He appeared to them as a lad, and at the giving of the Torah He appeared to them as an elder.” However,

¹²⁵³ See the above-mentioned Sichah talk of Shabbat Parshat Beshalach, Ch. 9 and on (Torat Menachem, Vol. 27, p. 360 and on).

¹²⁵⁴ See Likkutei Amarim 53b and on; Ohr Torah, Section 402 (p. 424 in the 5766 edition).

¹²⁵⁵ See Mechilta and Midrash Lekach Tov to Exodus 15:3 (Beshalach), and Rashi to Exodus 20:2.

at first glance, this teaching is not understood. For, does the verse not state,¹²⁵⁶ “You did not see any likeness,” [and how much more so, it is not applicable for there to be any changes in Him, such that at times He is like a lad and at times he is like an elder].

However, this may be explained based on the analogy of a father who loves his child, and out of his great love for him, the image of his child is engraved in his mind, as though he is standing before him. When his child is still small, the image engraved in the mind of the father is the form of the child as he still is young, and when he is older, the image engraved in his mind is as he is older.

This is as known, that “the Jewish people arose in *HaShem*’s-יהו"ה Supernal thought.” That is, they are always engraved in *HaShem*’s-יהו"ה Supernal thought, just as a child is always engraved in his father thoughts. Now, when the deeds of the child are fitting and good in his father’s eyes, that is how he is engraved in his father’s thoughts.

However, if he is the opposite of good, Heaven forbid, the engraving is likewise so. About this the verse states,¹²⁵⁷ “When the Lord-*Adona*”י-אדני will have washed away the filth of the daughters of Tziyon.” That is, it is as though *HaShem*-יהו"ה, blessed is He, cleanses Himself¹²⁵⁸ of the filth of the daughters of Tziyon, being that this was engraved in His thought, so to speak.

¹²⁵⁶ Deuteronomy 4:15

¹²⁵⁷ Isaiah 4:4

¹²⁵⁸ The Rebbe said these words with a voice choked with tears.

Now, as known,¹²⁵⁹ when the Jewish people left Egypt, they were like a newborn that had just come out of its mother's womb. [For as known,¹²⁶⁰ exile is compared to the time of gestation and redemption is compared to birth.] When they came to the sea, they were like a young child who has been weaned from his mother, and they already had some level of speech, but in an incomplete way. This is the secret of why they were incapable of reciting the song at the sea by themselves, but instead, repeated whatever Moshe said etc.¹²⁶¹ In other words, they still were incapable of speaking in a complete way, but could only speak like a small lad.

This then, is the meaning of "at the sea He appeared to them as a lad." In other words, at that time, this is how the Jewish people were depicted in the engraving of their form in *HaShem's* יהו"ה Supernal thought, like a lad or a young man. When they then came to Marah, they were sweetened there.

This is the meaning of "They were bitter (*Marim*-מרים)," meaning that the Jewish people were still "bitter" (*Marim*-מרים), and "became sweetened there."¹²⁶² Then, when they came to Mount Sinai, and gained grasp of *HaShem's* יהו"ה Supernal Wisdom, they ascended to the level of "an elder who has acquired wisdom,"¹²⁶³ and it is in this regard that at Sinai "He

¹²⁵⁹ Mechilta Exodus 14:30 (Beshalach)

¹²⁶⁰ Ezekiel Ch. 16; Also see Torah Ohr, Va'era; Maamarei Admor HaEmtza'ee, Kuntreisim p. 223 and on, and elsewhere.

¹²⁶¹ See Mishnah Sotah 27b; Talmud Bavli, Sotah 30b; Yalkut Shimoni, Chukat, Remez 764.

¹²⁶² For further explanation, see the Sichah talk of Shabbat Parshat Beshalach ibid. Ch. 11 (Torat Menachem Vol. 27 p. 361).

¹²⁶³ Talmud Bavli, Kiddushin 32b; For the explanation of all the stages of maturation, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33-35 and the notes and commentary there.

appeared to them as an elder.” That is, their form was engraved in *HaShem*’s-יהו"ה Supernal thought as an elder, similar to the child whose image is engraved in his father thoughts according to his greatness and perfection. (This concludes the teaching of the Rav, the Maggid of Mezhritch.)

From this it is understood that according to the changes in the conduct below, from the lowest level in which it is necessary for *HaShem*-יהו"ה, blessed is He, to “wash away the filth of the daughters of Tziyon,” to the highest level as they are (not just as a lad or young man, but as) an elder, there also is caused to be a drawing down from Above to below in like manner. In other words, the drawing down is either from the aspect in which He appears as an elder, or from the aspect in which He appears as a young man, and even a drawing down of an aspect in which He must cleanse Himself, so to speak.

However, about this matter, the Rav, the Maggid of Mezhritch, is specific in adding language indicating that the matter “penetrates and ascends all the way to high Above.”¹²⁶⁴ That is, the changes to the manner of conduct below are “engraved in *HaShem*’s-יהו"ה Supernal thought,” meaning that they are specifically in a way of being engraved.

Now, in the matter of engraving, as known, it is in a way that the form of something external to the thing, is engraved in the thing itself, meaning, in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in Whom all the above-mentioned changes are engraved, so to speak, so that He appears either as a young man or as an elder etc.

¹²⁶⁴ See Rashi to Yoma 10a – passage entitled “*Ma’anikim*.”

Based on this, we can understand what is explained in the discourse, namely, that through the service of *HaShem*-יהו"ה, blessed is He, of those below, two matters are brought about. The first is that “the glory of the Holy One, blessed is He, is elevated in all worlds.” This refers to the drawing down of the light (*Ohr*) of *HaShem*-יהו"ה that is in all worlds equally, to the point that there is made to be a dwelling place for the Holy One, blessed is He, in the lower worlds, meaning, a dwelling place for His Essential Self. This is because of the engraving in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

The second matter is that the drawing down of the light (*Ohr*) is in a way of chaining down (*Hishtalshelut*), which is the aspect of *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), to souls and angels, and even to the souls of the Jewish people as they are scattered and grazing in the gardens of others.

This is because, in the Essential Self of *HaShem*-יהו"ה, blessed is He, there is an engraving of all the particular changes in the conduct of those below. It is for this reason that the drawing down can descend below, even to such a level in which “the filth of the daughters of Tziyon” is applicable, meaning the matter of the side opposite of holiness, Heaven forbid, so that even there, there literally is a sense of the engraving of *HaShem*'s-יהו"ה Essence, blessed is He,¹²⁶⁵ (which is the meaning of, “let me hear”).

¹²⁶⁵ See the above-mentioned Sichah talk of Shabbat Parshat Beshalach, Ch. 9 and on (Torat Menachem, Vol. 27, p. 360 and on).

The discourse continues and states: It is in this regard that the Jewish people are called “The Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות,” as it states,¹²⁶⁶ “It was on that very day that all the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות left the land of Egypt.” In other words, the name “The Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות” refers to the Jewish people, as the verse states,¹²⁶⁷ “It happened on that very day that *HaShem*-יהו"ה took the children of Israel out of the land of Egypt, in their Legions-*Tzivotam*-צבאותם.”

Now, we must explain why he does not suffice with the proof from the verse,¹²⁶⁸ “It was on that very day that all the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות left the land of Egypt.” This is because in Mechilta, it is explained that the words “all the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות” refer to the ministering angels. Similarly, in the Hosha’anah prayer we recite, “As You delivered a nation and its God... as You delivered the many legions (*Tzva’ot*-צבאות) [of Israel], and with them the angelic legions (*Tzva’ot*-צבאות).”

In other words, the angelic legions of ministering angels also went out of Egypt in the redemption. He therefore brings additional proof from the verse,¹²⁶⁹ “*HaShem*-יהו"ה took the children of Israel out of the land of Egypt, in their Legions-

¹²⁶⁶ Exodus 12:41

¹²⁶⁷ Exodus 12:51

¹²⁶⁸ Exodus 12:41

¹²⁶⁹ Exodus 12:51

Tzivotam-צבאותם,” in which the Jewish people are called “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות.”¹²⁷⁰

The discourse then continues and states that we must understand why the Jewish people are called “The Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות.” For, the name [*HaShem* of legions], *HaShem Tzva'ot*-יהו"ה צבאות is not mentioned in Torah itself, but [in this Torah verse] the Jewish people are called “The Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות.”

To further explain, exile is the matter of the concealment of *HaShem*'s-יהו"ה Godliness. From this it is understood that redemption (what redemption depends on) comes about through the revelation of *HaShem*'s-יהו"ה Godliness. Now, based on this, the Jewish people must be called by a name that is appropriate to the light (*Ohr*) drawn down through His Name that was revealed in that time, referring to the revelation of the Name *HaShem*-יהו"ה. This is as the verse states,¹²⁷¹ “I appeared to Avraham, Yitzchak, and Yaakov as *E'l Shadday*-א"ל שדי, but with My Name *HaShem*-יהו"ה I did not make Myself known through them.”¹²⁷²

Nevertheless, not only were the Jewish people not called by the name that was revealed to our forefathers, but beyond this, they were specifically called “the Legions of *HaShem-Tzivot HaShem* – צבאות יהו"ה corresponding to His name “*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות.”

¹²⁷⁰ See the above-mentioned Sichah talk of Shabbat Parshat Beshalach, Ch. 9 and on (Torat Menachem, Vol. 27, p. 360 and on).

¹²⁷¹ Exodus 6:3

¹²⁷² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Name (*Shaar HaShem*).

Now, even though this name is one of the seven holy names that is not to be erased,¹²⁷³ it was not present in the days of our forefathers, and certainly not in the days of Moshe. It likewise was not present during the exile in Egypt, and certainly not at the time of the redemption, which was a much higher state than during exile. Even so, it specifically was during the redemption that the Jewish people were called after the title “*HaShem* of legions-*Tzva*’ot-יהו"ה צבאו”.

In greater depth, this question may be understood based on what his honorable holiness, the Alter Rebbe, explains in the discourse entitled “*B’Etzem HaYom HaZeh Yatzo Kol Tzivot HaShem* etc.”,¹²⁷⁴ based on the teaching of our sages, of blessed memory,¹²⁷⁵ “From the day that the Holy One, blessed is He, created His world, there was no one who called the Holy One, blessed is He, ‘*HaShem* of Legions-*HaShem Tzva*’ot-יהו"ה צבאו” until Chanah came etc.”

He explains that the names by which the Holy One, blessed is He, is called, are the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*),¹²⁷⁶ and that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is manifest within them and unified with them in an ultimate state of unity, as in the teaching,¹²⁷⁷ “He and His organs are one.”

¹²⁷³ Talmud Bavli, Shevu’ot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

¹²⁷⁴ Torah Ohr, Bo 60a and on.

¹²⁷⁵ Talmud Bavli, Brachot 31b - The holy name “*HaShem* Master of Legions-*HaShem Tzva*’ot-יהו"ה צבאו” is first mentioned in Samuel I 1:11 in the prayer of Chanah, the mother of the Prophet Shmuel.

¹²⁷⁶ The ten primary names (corresponding to the ten *Sefirot*) and all the families of titles that correspond to each of them, are explained at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

¹²⁷⁷ Introduction to Tikkunei Zohar, 3b

The explanation is that the general matter of a “name-*Shem*” as it is Above, such as the seven names that are not to be erased, is similar to the matter of a “name” below, in that it merely is a glimmer of radiance. The same is so Above in *HaShem*’s יהו”ה Godliness, that the lights (*Orot*) that are revealed and drawn down from Above are called “names-*Shemot*” שמות.” However, for the lights (*Orot*) to be in a way of light and revelation (*Giluy*), this happens specifically when measure and limitation is imposed on them.

In other words, it is impossible to know and receive the light until there is some description, measure, and limitation, which is called the vessel (*Kli*) for the light (*Ohr*), through which it is possible to receive the light (*Ohr*). This then, is the matter of the seven names which are not to be erased. That is, they are the lights (*Orot*) as they come into vessels (*Keilim*), in that each light (*Ohr*) has an appropriate vessel (*Kli*) for it.

Now, in regard to the seven names which are not to be erased, there is the manner in which they are in the world of Emanation (*Atzilut*), in which “He and His life force are one, and He and His organs are one.”¹²⁷⁸ That is, they are not recognizable as having any existence, in and of themselves, but are subsumed and unified with *HaShem*-יהו”ה, blessed is He,¹²⁷⁹ for this is the state of the world of Emanation (*Atzilut*), which is called the World of Unity (*Olam HaAchdut*),¹²⁸⁰ meaning that it is entirely *HaShem*’s יהו”ה Godliness.

¹²⁷⁸ Introduction to Tikkunei Zohar, 3b *ibid*.

¹²⁷⁹ See at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

¹²⁸⁰ See Likkutei HaShas of the Arizal, beginning of Mesechet Shabbat, and elsewhere.

Therefore, not only are the lights (*Orot*) unified with the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as in the teaching "He and His life force are one," but He also is unified with the vessels (*Keilim*),¹²⁸¹ as in the teaching, "He and His organs are one."

Now, this was the state and standing during the days of Moshe. For, as known, even as he was below, Moshe was a soul of the world of Emanation (*Atzilut*) and his matter was to receive the Torah of the world of Emanation (*Atzilut*) and give it (as it is) to the generation of knowledge (*Dor De'ah*), which was the generation of Moshe.¹²⁸²

That is, they too were on Moshe's level, and this is why they are called "the generation of Moshe," in which the word "generation-*Dor*-דור" means "a row-*Shurah*-שורה [of surrounding troops]."¹²⁸³ That is, they were in the same "row-*Shurah*-שורה," meaning, the same state and standing as Moshe,¹²⁸⁴ meaning that they were in the state of serving *HaShem*-יהו"ה, blessed is He, in the way of the world of Emanation (*Atzilut*), in which "He and His life force are one, and He and His organs are one." However, the name "*HaShem* of Legions-*Tzva* 'ot-צבאו"ת" was not mentioned at that time, for in comparison to the other names, of what consideration is it?¹²⁸⁵

¹²⁸¹ Tanya, Iggeret HaKodesh, Epistle 20

¹²⁸² See Midrash Vayikra Rabba 9:1; Bamidbar Rabba 19:3

¹²⁸³ See Rashi to Isaiah 29:3; Mishnah Kelim 16:3; Likkutei Torah, Masei 95b; Ohr HaTorah (Yahal Ohr) to Psalms p. 549 and on, and elsewhere.

¹²⁸⁴ See Etz Chayim, Shaar HaKlallim, Ch. 11; Shaar HaPesukim of the Arizal, Shemot.

¹²⁸⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of Hosts (Shaar HaTzva 'ot)*, and the preceding gates.

The may be understood as explained there, that the word “*Tzva’ot*-ת-צבא” means “legions of troops.” This refers to the souls and angels of the world of Creation (*Briyah*), about which it states,¹²⁸⁶ “There is no number to His troops.” Similarly, in explanation of the name “*Tzva’ot*-ת-צבא” it states in Talmud,¹²⁸⁷ “He is a sign-*Ot*-אות in His legion-*Tzava*-צבא.”

In other words, even though this name [*HaShem* of Legions-ת-צבאות] is the matter of drawing down *HaShem*’s-יהו"ה Godliness, such that it is one of the unerasable names of the Holy One, blessed is He, nevertheless, this is in a way that in the abundance of legions “He is a sign-*Ot*-אות in His legion-*Tzava*-צבא,” meaning that even in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) there should be a drawing down and manifestation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in an ultimate union, just as He is drawn down to manifest within the vessels (*Keilim*) of the world of Emanation (*Atzilut*).

Now, since in the days of Moshe, the Jewish people were in a state that for them there was no existence of the “legion-*Tzava*-צבא” at all, since there was a revelation of the power of the Actor in the acted upon (*Ko’ach HaPoel BaNifal*) as it utterly is one with Him, it therefore was not applicable for there to be a revelation of “*HaShem* of Legions-*HaShem Tzva’ot*-ת-צבא” at that time. For, “of what use is the flame of candle in broad daylight?”¹²⁸⁸

¹²⁸⁶ Talmud Bavli, Chagigah 13b

¹²⁸⁷ Talmud Bavli, Chagigah 16a (Ein Yaakov edition)

¹²⁸⁸ See Talmud Bavli, Chullin 60b

However, this was not so of the generations that followed. For, after “the face of the sun” (which is the face of Moshe) was withdrawn, there then was “the face of the moon” (which is the face of Yehoshua).¹²⁸⁹ This was then drawn down even lower, with the transmission to the Elders, and from the Elders to the Prophets,¹²⁹⁰ at which time prophecy began amongst the Jewish people in a way that was unlike Moshe’s prophecy, whose prophecy was unique. For,¹²⁹¹ “there is no prophet like Moshe.” Thus, it was specifically then that the service of *HaShem*-יהו"ה, blessed is He, stemmed from how it is in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), in which “He and His life force are not one, and He and His organs are not one.”¹²⁹²

This is why the prophets (“Chanah came etc.”) needed to actualize the matter of “Legions-*Tzva*”-צבאות-*ot*,” that “He is a sign-*Ot*”-אות in His legion-*Tzava*”-צבא,” so that even in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), it should be that “He and His organs are one,” similar to how it is in the world of Emanation (*Atzilut*).

With the above in mind, we can understand the strength of the question in the discourse. That is, since from the perspective of Moshe and his generation, which was the generation of knowledge (*Dor De’ah*), the matter of a “Legion-*Tzava*”-צבא was inapplicable, why then were the Jewish people called “The Legions of *HaShem*”-יהו"ה *HaShem*-*Tzivot*”?

¹²⁸⁹ See Talmud Bavli, Bava Batra 75a; Sifri and Rashi to Numbers 27:20

¹²⁹⁰ Mishnah Avot 1:1

¹²⁹¹ See Mishneh Torah, Hilchot Yesodei HaTorah 7:6 and elsewhere.

¹²⁹² Introduction to Tikkunei Zohar 3b

This may be understood with an additional explanation based on what his honorable holiness, the Mittler Rebbe, explained at length in a discourse of the same title.¹²⁹³ He explained that the difference between the name “*HaShem Tzva’ot*”-ה' צבאו"ת and the other names, is like the difference between a verb (a term of action-*Shem HaPe’ulah*-שם הפעולה) a title (*Shem HaKinuy*-שם הכנוי), an adjective (a term of description-*Shem HaTo’ar*-שם התואר), and a noun or proper name (*Shem HaEtzem*-שם העצם).

To summarize by way of analogy, a noun (*Shem HaEtzem*-שם העצם) may be understood in relation to a wise man, in that he is wise in his essential self. That is, wisdom is essential to his soul always, without measure or limit. The adjective [“wise”] (*Shem HaTo’ar*-שם התואר) is that the spiritual vessels (*Keilim*) of his being (which must receive revelations from the essential power of wisdom) are very broad, and because of this, he is called by the adjective “wise-*Chacham*-חכם,” in that he is capable of receiving wisdom-*Chochmah* to no end.

With the above in mind, we can understand the verse,¹²⁹⁴ “He gives wisdom to the wise.” For, at first glance, since they [already] are wise, what is the meaning of [the first part of the verse], “He gives wisdom”? However, the explanation is that the word “the wise-*Chakeemeen*”-הַכִּימֵן here is an adjective (*Shem HaTo’ar*-שם התואר) for those whose intellect is capable of receiving very great and deep wisdom,

¹²⁹³ Torat Chaim, Bo 137a and on (p. 112a and on in the new edition), discourse entitled “*VaYehi B’Etzem HaYom HaZeh*.”

¹²⁹⁴ Daniel 2:21

and it is to such people that “He gives wisdom,” meaning that the essential power of wisdom-*Chochmah* is drawn to them, and they become essentially bonded with the essence of the wisdom-*Chochmah*, from which abundant bestowal is drawn without measure or limitation.

In addition to this, there also is the title [“wise”] (*Shem HaKinuy*-שם הכנוי) or the verb [“wise”] (*Shem HaPe’ulah*-שם הפעולה), referring to the actual effect of wisdom-*Chochmah*, meaning that the wisdom-*Chochmah* comes into actual revelation (*Giluy*), to the point that it even can come out of himself, which is the matter of revealing [the wisdom] to another. However, the actual revelation (*Giluy*) [of the wisdom] to the point that it is revealed to another, is measured and limited.

From this, the great comparative distance between the verb [“wise”] (*Shem HaPe’ulah*-שם הפעולה), (even as it is in the person himself, in that it can then come down to another), the adjective [“wise”] (*Shem HaTo’ar*-שם התואר) and the noun [“wise”] (*Shem HaEtzem*-שם העצם) (which become unified and essentially bonded to each other, as explained above about the verse, “He gives wisdom to the wise”) is understood. Namely, this is the difference between limitation (*Gvul*) and limitlessness (*Bli Gvul*). For, the matter of “He gives wisdom to the wise” (which are the matter of a noun (*Shem HaEtzem*) and an adjective (*Shem HaTo’ar*) is in a limitlessness way (*Bli Gvul*). In contrast, the verb (*Shem HaPe’ulah*) (which is the actual revelation to the point of being drawn to another) is with measure and limitation. Thus, the difference between them is a difference that is beyond all comparison.

Based on the above, he explains the difference between the seven names which are not to be erased, and the Name *HaShem*-יהו"ה, which is His Proper Name-*Shem HaEtzem*-שם העצם. The Name *HaShem*-יהו"ה is the inner aspect (*Pnimiyut*) of all the names, (which is why it joins with all the other names, such as *E"l*-א"ל, *Elohi"m*-אלהי"ם, and even the name *Tzva'ot*-צבאות). This is because the [Proper Name *HaShem*-יהו"ה] is the aspect of the light (*Ohr*), whereas the other names are the aspect of the vessels (*Keilim*).

However, in this itself, all the names are the inner aspects of the vessels (*Pnimiyut HaKeilim*) that are unified with the light (*Ohr*), similar to an adjective (*Shem HaTo'ar*-שם התואר) as it is unified to a noun (*Shem HaEtzem*). In contrast, the term Legions-*Tzva'ot*-צבאות is the aspect of the externality of the vessels (*Keilim*) and is similar to a verb (*Shem HaPe'ulah*-שם הפעולה), which is drawn forth with measure and limitation, until it is drawn to another. This is the matter of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

It is in this matter that the prophets have their effect in calling out with the name "*HaShem* of Legions-*HaShem* *Tzva'ot*-צבאות-יהו"ה," so that even there, there should be a drawing down that "He and His Life force and He and His organs are one." This was not so in the days of Moshe and his generation, when the Jewish people were in such a state, that they had no relation to the measure and limitation of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are the aspects of "another," and are not in a state of oneness.

Now, based in the comparative distance between the name *Tzva'ot*-צבאות and the other names, we may better understand the question in the discourse. Namely, what is the meaning of the matter that the Jewish people were called “The Legions of *HaShem-Tzivot HaShem*-יהוה-הצבאות” at that time?

5.

About this he answers and explains in the discourse that the name “Legions of *HaShem-Tzivot HaShem*-יהוה-הצבאות” is of the root “*Tzava*-צבא,” which has three meanings. The first is that it means “army-*Chayil*-חיל,” (as he explains in the continuing chapters that follow). The second is that it means a “limited allotted time,” as in the verse,¹²⁹⁵ “Behold, man has an allotted time-*Tzava*-צבא upon the earth etc.” The third is that it means “colorfulness-*Tzivyon*-צביון” and beauty.

He continues and explains the meaning of the word “*Tzava*-צבא” as it relates to “colorfulness-*Tzivyon*-צביון” and beauty, as it is in the souls of the Jewish people. Namely, just as the ultimate beauty is when something includes many colors in it, in that a single color is not beautiful, but it rather is specifically when there are many colors [that there is beauty]. (However, this is specifically when each color does not stand on its own, but is included with all the other colors.) The same is so of the Jewish people, who are divided into their various levels.

That is, there are those, such as the masters of Torah, the masters of the Supernal secrets and mysteries, and the masters

¹²⁹⁵ Job 7:1

of wisdom etc., who have grasp. There also are simple people, who are masters of good deeds only and fulfill Torah and *mitzvot* simply. This then, is the “colorfulness-*Tzivyon*-צביון” [of the Jewish people] which is the ultimate beauty, in that many colors are included in them.

Now, it should be added that beauty is not just [in the Jewish people] generally, but also applies to each and every Jew in and of himself. In other words, the matter of beauty, brought about through the inter-inclusion of all colors together, is drawn down and has an effect on each Jew in particular, as he is, in and of himself.

From this, we can also understand this as it is in the analogue, that through the inter-inclusion of all kinds of Jews together, the ultimate beauty is made, even in each type as it is, in and of itself, though it may be in his particular form of serving *HaShem*-יהוה, blessed is He, whether in masters of the secrets of the Torah, or even in those who fulfill Torah and *mitzvot* simply, and are masters of good deeds.

The discourse continues and explains the meaning of “*Tzava*-צבא” as it means “an allotted time,” similar to the verse,¹²⁹⁶ “Though they will be fashioned in many days, to Him they are one etc.” That is, the verse,¹²⁹⁷ “Behold, man has an allotted time-*Tzava*-צבא upon the earth etc.,” means that each person has an apportioned time in which he “will be fashioned in many days.” However, when he concludes the days of toil in affecting refinements (*Birurim*) through self-restraint (*Itkafiya*)

¹²⁹⁶ Psalms 139:16; See Likkutei Torah, Shlach 52a-b; Discourse entitled “*b’Yadcha Afkeed*” in Sefer HaMaamarim Yiddish p. 82, p. 102.

¹²⁹⁷ Job 7:1

and self-transformation (*It'hapcha*), he then becomes included in the “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-”

Now, we must better understand the meaning of the words, “they will be fashioned in many days,” which indicates that there specifically must be manifestation in the days. (This refers to the garments of Torah and *mitzvot* that a person learns and does every day.)¹²⁹⁸ That is, the refinement (*Birur*) of the world is brought about through Torah and *mitzvot*, and this being so, why must it specifically “come in days,”¹²⁹⁹ to the point that “if one day is lacking, then one garment is lacking.”¹³⁰⁰ For, this is the matter of “they will be fashioned in many days,” specifically through which we can reach the aspect of “and not One-*v'Lo Echad*-ולא אחד” (as will soon be explained).¹³⁰¹

The Tzemach Tzedek explains¹³⁰² that because Torah and *mitzvot* are fulfilled by the soul as it manifests in the body, it therefore applies for there to be an intermingling with matters that on account of them, there must be a cleansing and refining of the garments etc. This is like the explanation¹³⁰³ about why our sages, of blessed memory, stated “good deeds.” That is, “deed-*Ma'aseh*-מעשה” alone is not enough, but the deeds must be “good deeds-*Ma'aseem Tovim*-מעשים טובים.”

¹²⁹⁸ See Torah Ohr, Mishpatim 79b

¹²⁹⁹ Utilizing the language of Genesis 24:1

¹³⁰⁰ See Zohar I 224a, 129a; Torah Ohr *ibid.*; Discourse entitled “*v'Avraham Zaken*” 5738 Ch. 1 (Torat Menachem, Sefer HaMaamarim Tishrei p. 307).

¹³⁰¹ That is, the aspect of “His is One but not in enumeration” which transcends the chaining down of the worlds. (Introduction to Tikkunei Zohar 17a).

¹³⁰² See Ohr HaTorah, Yahal Ohr to Psalms 139:16, p. 527 and on; Also see Ohr HaTorah Bamidbar (Shavuot) p. 91; Balak p. 948; Pinchas p. 1,599; Discourse entitled “*v'Avraham Zaken*” 5738 *ibid.*

¹³⁰³ See Likkutei Torah, Matot 82a; Shmini Atzeret 85a; Shir HaShirim 17c

Now, the deeds of man are cleansed through serving *HaShem*-יהו"ה, blessed is He, in prayer. For, as known, the ascent of all matters of Torah and *mitzvot*, (as well as all the drawings down affected by them), is through the service of prayer (*Tefillah*). This is because prayer is "a ladder set earthward and its head reaches the heavens."¹³⁰⁴ Serving *HaShem*-יהו"ה in prayer, is the service of the day, including both day and night, in that the prayers were established corresponding to the daily *Tamid* offerings,¹³⁰⁵ which is the matter of the morning *Tamid* offering and the afternoon *Tamid* offering.¹³⁰⁶

This is explained in Likkutei Torah,¹³⁰⁷ on the verse,¹³⁰⁸ "You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elohi*"מ-אלהי"ם." ("Set it upon your heart" refers to the service of prayer, as our sages, of blessed memory, said,¹³⁰⁹ "What service of Him is done with the heart? You must say this is prayer-*Tefillah*." However, this is prefaced by the matter of "You shall know this day-*v'Yada'ata HaYom*-וידעת היום.")

Now, the explanation of "You shall know **this day**-*v'Yada'ata HaYom*-וידעת היום" is that just as day and night come together as one, as the verse states,¹³¹⁰ "And there was evening and there was morning – one day (*Yom Echad*-יום

¹³⁰⁴ Genesis 28:12; See Zohar I 266b, and elsewhere.

¹³⁰⁵ Talmud Bavli, Brachot 26b

¹³⁰⁶ Numbers 28:3 and on.

¹³⁰⁷ Deuteronomy 7:4; Also see the discourse entitled "*v'Yada'ata HaYom*" of the second day of Shavuot 5723.

¹³⁰⁸ Deuteronomy 4:39

¹³⁰⁹ Talmud Bavli, Taanit 2a

¹³¹⁰ Genesis 1:5

אהד),” this likewise is so of “set it upon your heart.” That is, just as this is so within time, it likewise so in the soul, that both “hearts,” these being the good inclination and the evil inclination (which are the matter of day and night as they are in the soul), should be together as one, so that even the evil inclination returns to serving *HaShem*-יהו"ה, blessed is He. This is as stated,¹³¹¹ “You shall love *HaShem*-יהו"ה your God, with all your heart (*Bechol Levavecha*-בכ"ל לבבך),” meaning,¹³¹² “With both your inclinations.” Through doing so, we bring about the matter of “*HaShem* is One-*HaShem Echad*-אהד יהו"ה,” (that is, “*HaShem*-יהו"ה, He is the God-*Elohi*”-אלהי"ם”).

This is the matter of toil in prayer (*Tefillah*) in general, which is toil that must take place each and every day (“they will be fashioned in many days”), which washes and cleanses the garments of Torah and *mitzvot*. Through doing so, one affects that “He is not one-*Lo Echad*-לא אהד” in them, meaning that he affects a drawing down from the aspect of “not-*Lo*-לא” with the letter *Aleph*-א (which is how it is written in the verse), referring to how *HaShem*-יהו"ה, blessed is He, transcends the chaining down of the worlds (*Hishtalshelut*), so that He is drawn down into the “One-*Echad*-אהד,” through the word “to Him-*Lo*-לו [they are one]” with the letter *Vav*-ו-6 (which is how the verse is read), referring to the six Supernal emotions (*Midot*).

This is the inner explanation of why there specifically must be the matter of “days-*Yamim*-ימים.” For, as the Tzemach Tzeddek explained,¹³¹³ the root of the physical days are the

¹³¹¹ Deuteronomy 6:5

¹³¹² Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

¹³¹³ Ohr HaTorah, Yahal Ohr to Psalms 139:16 ibid.

Supernal days, these being the Supernal emotions (*Midot*), being that through them there is a drawing down until the *Sefirah* of Kingship-*Malchut*, in serving *HaShem*-יהו"ה, blessed is He, with Torah and *mitzvot*.

6.

The discourse continues and explains that through the toil of affecting refinements (*Birurim*), in that we refine and clarify the world, we thereby turn “treason-*Kesher*-קשר” into the “boards-*Keresh*-קרש” [of the Tabernacle (*Mishkan*)]. In other words, the “treason-*Kesher*-קשר” of the world is that it appears to exist independently, which is “false-*Sheker*-שקר” etc.

However, by learning Torah and fulfilling the *mitzvot*, it is transformed into a “board-*Keresh*-קרש” (the board-*Keresh*-קרש for the Tabernacle (*Mishkan*), about which the verse states,¹³¹⁴ “And they shall make a Sanctuary for Me, and I shall dwell within them”). These boards are made of “standing acacia wood-*Atzei Sheeteem Omdeem*-עומדים עצי שקר,” which bond the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, [to the world] etc., (as explained at length in the previous chapters [of the discourse]).¹³¹⁵

Now, because the existence of the world must be affected so it will not be in a way of “falsehood-*Sheker*-שקר,” but instead will be in a way of a “board-*Keresh*-קרש” (brought about through the “bond-*Kesher*-קשר,” thus binding the “falseness-*Sheker*-שקר” of the world to *HaShem*’s-יהו"ה True

¹³¹⁴ Exodus 25:8

¹³¹⁵ See Ch. 6 and on (Sefer HaMaamarim 5710 p. 119 and on).

Existence Above), it is understood that existence itself must undergo change.

This may be better understood according to what his honorable holiness, the Rebbe Maharash explained (in the discourses said on the Shabbat following the birth and circumcision (*Brit*) of the one whose joyous occasion we are celebrating),¹³¹⁶ in elucidation of the teaching of our sages, of blessed memory,¹³¹⁷ “Why does the world [continue to] exist? Because of [the recitation of] ‘Let His Great Name be blessed’ [recited after] the study of Aggadah.”

Now, we must understand this question, “Why does the world [continue to] exist?” For, is it not so that “by the word of *HaShem*-יהוה the heavens were made,”¹³¹⁸ in that¹³¹⁹ “In His goodness He renews the act of creation every day, constantly”? This being so, there seems to be utterly no room to ask what the world exists on.

He therefore explains this¹³²⁰ based on what our sages, of blessed memory, said before this, “From the day that the Holy Temple was destroyed, every day is more accursed than the day before.” About this the Talmud continues and asks, “Why does the world [continue to] exist?” In other words, though it is true that “in His goodness He renews the act of creation every day, constantly,” nevertheless, since “every day is more accursed than the day before,” this being so, “why does

¹³¹⁶ That is, the Previous Rebbe, Rabbi Yosef Yitzchak Schneerson, the grandson of the Rebbe Maharash. Shabbat Parshat Matot-Masei 5640 – *Hemshech* “*Matzah Zu*” 5640 Ch. 59 and on (Sefer HaMaamarim 5640 Vol. 1 p. 248 and on).

¹³¹⁷ Talmud Bavli, Sotah 49a

¹³¹⁸ Psalms 33:6

¹³¹⁹ See the blessings of the morning *Shema* recital.

¹³²⁰ *Hemshech* “*Matzah Zu*” 5640 Ch. 61

the world [continue to] exist?” That is, on what basis is there the power to withstand this?

About this they answered, “Because of [the recitation of] ‘Let His Great Name be blessed’ [recited after] the study of Aggadah.” “His Great Name (*Shmei Rabba* שְׁמֵי רַבָּא)” [in Aramaic] refers to “His Great Name (*Shmo HaGadol* שְׁמוֹ הַגָּדוֹל)” which transcends the seven names that are not to be erased. This is specifically drawn down through the Aggadah of Torah, which are the secrets and inner aspects (*Pnimityut*) of Torah,¹³²¹ as explained at length in the discourse there.

He then adds another point, that the matter of “every day is more accursed than the day before,” refers to the state of the world’s existence. However, we must change the state of its existence through “[the recitation of] ‘Let His Great Name be blessed’ [recited after] the study of Aggadah.”

About this, he begins to explain¹³²² the matter of “the light (*Ohr* אוֹר) of Torah enlivens him,”¹³²³ and, “the dew (*Tal* טַל) of Torah enlivens him.”¹³²⁴ The meaning of “enlivens him” refers even to the body and this world, since one lives on the surface of the earth.

This is the matter of the verse,¹³²⁵ “Torah is light,” meaning that its light must be drawn all the way down. This is as we observe, that the luminous face of a person who is a master of Torah is incomparable different [than others]. This is

¹³²¹ See Tanya, Iggeret HaKodesh, Ch. 23.

¹³²² *Hemshech “Matzah Zu”* 5640 Ch. 60

¹³²³ Talmud Bavli, Ketubot 111b

¹³²⁴ Yalkut Shimoni to Isaiah 26:19

¹³²⁵ Proverbs 6:23

as stated by Rambam,¹³²⁶ that from the way a person walks and behaves, we can recognize his inner qualities. This is because the illumination of the light of his Torah study and service of *HaShem*-יהו"ה, blessed is He, illuminates all the way down to the body of a person. In other words, the toil should be in a way in which its effects are recognizable, along with the change brought about in the world.

This likewise is the meaning of what he continues to explain in the discourse, that the affect is upon the “falseness-*Sheker*-שקר” of the world’s existence itself. That is, [the objective] is to change the world’s existence and affect a “bond-*Kesher*-קשר” with the True Existence of *HaShem*-יהו"ה Above in it, until it becomes the “board-*Keresh*-קרש” in which “I shall dwell within them,” is actualized.

7.

He continues the discourse, stating that because of this, the Jewish people are called “the Legions of *HaShem-Tzivot* *HaShem*-יהו"ה צבאות.” For, it is they who reveal and draw down the revelation of *HaShem*-יהו"ה, blessed is He. The meaning of “*Tzava*-צבא,” as a limited allotment of time, is that their entire endeavor during “the days in which they are fashioned” which is given to every person, should be in a way that they are “One is his-*Lo Echad*-לו אחד,” meaning that through ones toil in serving *HaShem*-יהו"ה, blessed is He, there should be an illumination and revelation of the aspect of “*HaShem* is One-*HaShem Echad*-יהו"ה אחד.”

¹³²⁶ Mishneh Torah, Hilchot De’ot 5:1

However, it must be clarified that the word “*Tzava*-צבא” specifically means a limited allotment of time. For, time can also be in an unlimited way.¹³²⁷ This refers to the matter of “running” (*Ratzo*) and “returning” (*Shov*), which, at its root, is the matter of “coming and not coming” (*Mati v’Lo Mati*).¹³²⁸ He is therefore specific in the discourse, stating that “*Tzava*-צבא” means a limited allotment of time. For, the bond and relationship between “*Tava*-צבא” and time, specifically stems from the **limitation** in the matter of time.

This is as he (previously) brought proof from the verse,¹³²⁹ “Behold, man has an allotted time-*Tzava*-צבא upon the earth,” which specifically refers to a limited allotment of time. It is to this end that he explains in the discourse, that during this limited allotment of time, in “the days that he is fashioned” given to every person, we must affect there to be “One is his-*Lo Echad*-לו אחד,” meaning that there should be an illumination and revelation of the matter of “*HaShem* is One-*HaShem Echad*-יהוה אחד.”

This may be better understood based on what his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained in the discourse entitled “*LeMa’an Da’at Kol Amei HaAretz* [So that all the peoples of the earth shall know]”¹³³⁰ [in which he explains that even the peoples of the earth will undergo a “breaking-*Shevirah*-שבירה” (in that “knowledge-

¹³²⁷ See Sefer HaMitzvot of the Tzemach Tzeddek 57b and on; Also see the discourse entitled “*Baruch SheAsah Nissim*” 5664 (Sefer HaMaamarim 5664 p. 135); See the discourse entitled “*Bati LeGani*” 5722 (Torat Menachem, Sefer HaMaamarim “*Bati LeGani*” Vol. 2 p. 427 and on).

¹³²⁸ See Sefer HaMitzvot of the Tzemach Tzeddek ibid. 59a.

¹³²⁹ Job 7:1

¹³³⁰ Of the year 5680 (Sefer HaMaamarim 5680, p. 50 and on).

Da'at-דעת” also means “breaking-*Shevirah*-שבירה”),¹³³¹ brought about through the toil of the Jewish people in the matter of “*HaShem*-יהו"ה, He is the God,” (which is the continuation of the [above] verse)].¹³³²

There he explains the words,¹³³³ “There is none comparable to You, *HaShem*-יהו"ה our God, in this world.” That is, the matter of “there is none comparable to You” is specifically recognizable in this world (rather than the upper worlds). To explain this, he brings the teaching of the Rambam,¹³³⁴ that it is an error [to think] that the existence of beings who have measure (that is, physical beings) is intrinsic to them, even if they are beyond count.

This is because it is not possible for a limited “something” to come from another limited “something” to no end (in a limitless way). Rather, it must be said that their beginning is from nothing. In other words, the way that the tangible [limited] “something” is brought into being is in a way that is beyond all relativity. However, from the existence of the light (*Ohr*) alone, we would not know that there is no relativity, but would think that it is in a way of relativity, since the light (*Ohr*) has some measure of comparison to its Luminary (*Ma'or*).

He adds yet another matter, that once we know that the existence of creatures in this world that have measure, are brought into existence in a way that is beyond all relativity, it

¹³³¹ See Sefer HaMaamarim 5680, p. 54 – As in the verse (Judges 8:16), “He punished-*VaYoda*-וידע the people of Sukkot with them.”

¹³³² Kings I 8:60

¹³³³ Of the Shabbat morning liturgy, “*HaKol Yoducha*.”

¹³³⁴ Moreh Nevuchim, Introduction to Part 2 (Introductions 2-3)

therefore is also necessary to state that even the light (*Ohr*) is brought in a way that is beyond all relativity. For, if we were to say that the light (*Ohr*) has some aspect of relativity, how can there be existence in a way that is beyond all relativity?

This being so, from the very existence of the tangible [limited] “something” (*Yesh*), in a way that is beyond all relativity, we also come to know that the light too is [brought forth] in a way that is beyond all relativity. In other words, in all His matters, He is beyond all comparison and relativity, blessed is He.

Therefore, the true title that can be said about the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is the title “Creator-*Bor'eh*” בורא-יהו"ה.¹³³⁵ This is because the word “Luminary-*Ma'or*” מאור-יהו"ה would already be a description [of Him], whereas the word “Creator-*Bor'eh*” בורא-יהו"ה does not [at all] describe His Essential Self. It rather only indicates the existence of the tangible “something” (*Yesh*), which has measure and limitation, and must necessarily be brought into being [by the Essential Self of the Intrinsic Being, *HaShem*-יהו"ה, blessed is He] in a way that is beyond all comparison and relativity.

We thus find that not only is it that the matter of “there is none who compares to You” is specifically sensed only in this world, but beyond that, it is this world that brings about the recognition and knowledge that “there is none who compares to You,” as well as in the worlds above.

¹³³⁵ Sefer HaMaamarim 5668 p. 189 and on; *Hemshech* 5672 Vol. 1 p. 135; Vol. 2 p. 1,144 and on.

This then, is the explanation of the statement in the discourse, that the matter of “Not One in them-*Lo Echad BaHem* - לֹא אֶחָד בָּהֶם” (which refers to the drawing down of the aspect of “*HaShem* is One-*HaShem Echad*- אֶחָד יְהוָה”) is specifically brought about in the limited time of the “days in which one is fashioned.” (In other words, the matter of time, as it is in the aspects of “running” (*Ratzo*) and “returning” (*Shov*) are not adequate, nor even higher, in the aspects of “coming and not coming” (*Mati v’Lo Mati*).) For the matter of “Not One-*Lo Echad* - לֹא אֶחָד”¹³³⁶ refers to the aspect of “One-*Echad*” as it is in the aspect of the Singular One-*Yachid*- יָחִיד, meaning, “There is One, who has no second,”¹³³⁷ and even refers to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*- יְהוָה Himself, blessed is He.

For this reason, there must be the matter of limitation. For, it is specifically the [existence of] limitation that brings out the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*- יְהוָה Himself, blessed is He. (This is as explained before, that it only is possible to call Him the “Creator-*Bor’eh*” בּוֹרֵא due to the novel existence of the tangible limited “something.”)

Through this, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*- יְהוָה Himself, blessed is He, is brought about, even in all worlds in between, (meaning, even to the angels, and even to the souls as they are in the state and standing in which they “sit in the

¹³³⁶ That is, the aspect of “His is One but not in enumeration” which transcends the chaining down of the worlds. (Introduction to Tikkunei Zohar 17a).

¹³³⁷ See Ecclesiastes 4:8; Sefer HaMaamarim 5632 Vol. 1 p. 283.

gardens,” and are called “friends,” being that sometimes a soul is emanated from [another] soul, as explained before in chapter three.)

8.

Now, all this is brought about by the toil of the Jewish people, who are called “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות.” In other words, this is brought about through serving *HaShem*-יהו"ה, blessed is He, in the way indicated by the word “*Tzava*-צבא,” according to all three meanings.

The first is that it means an “army-*Tzava*-צבא” (as explained in the continuing discourses that followed).¹³³⁸ The second is that it means “colorful-*Tzivyon*-צביון” (meaning that it is the ultimate beauty and is the matter of inter-inclusion, both within oneself, as well as all the Jewish people together, and with the love of one’s fellow Jew (*Ahavat Yisroel*), which is the receptacle for “You shall love *HaShem*-יהו"ה your God,”¹³³⁹ to the point that it is an essential love of essence to essence). The third is that it means “a limited allotment of time-*Tzava*-צבא.”

Through these three matters, we bring about the matter of “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות,” even in the aspect of the “Legions-*Tzva'ot*-צבאות” as they are, in and of themselves. This refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are not in a state in which “He and His life force and He and His organs are one.”

¹³³⁸ Sefer HaMaamarim 5710 p. 125 and on

¹³³⁹ Sefer HaSichot, 5700 p. 3 and elsewhere

This is to such an extent that it is even within one's power to have an effect on the world in the most literal sense, even in the land of Egypt, which is the "nakedness of the earth." Even in the lowest of all exiles, it is in the power of a Jew to have an effect that they are secondary and nullified to the Name *HaShem*-יהו"ה.

It is for this reason that they are not [merely] called "Legions-*Tzva'ot*-צבאות" but instead are called "the Legions of *HaShem-Tzivot* *HaShem*-יהו"ה," in that they are secondary and nullified to the Name *HaShem*-יהו"ה,¹³⁴⁰ which is the innermost of all seven unerasable names.¹³⁴¹ Through this, the entire world is brought to be on the level of the world of Emanation (*Atzilut*).

This is *HaShem*'s-יהו"ה's ultimate Supernal intent in the service of Him, blessed is He, and is the most ultimate state of elevation. About this the verse states, "You who dwell in the gardens, friends (referring to the ministering angels) listen to your voice; let Me hear [your voice]," which refers to the Jewish people fulfilling Torah and *mitzvot*.

This is because through serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot* in "the days that you were fashioned," using them to bring about the revelation of "Not One in them-*Lo Echad BaHem*-לא אחד בהם," meaning, the revelation of "There is One, who has no second,"¹³⁴² and bringing about the matter of "the Legions of *HaShem-Tzivot*

¹³⁴⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Hosts (Shaar HaTzva'ot)*.

¹³⁴¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

¹³⁴² See Ecclesiastes 4:8; Sefer HaMaamarim 5632 Vol. 1 p. 283.

HaShem-יהו"ה "צבאות יהו"ה" wherever they can actualize it, this is the level of the world of Emanation (*Atzilut*) as it is openly revealed.

Through this we actualize and bring about the matter of,¹³⁴³ "I have come to My garden," meaning,¹³⁴⁴ "to My wedding canopy-*LeGenuni*-לגנוני,' meaning, to the place where My wedding canopy was at first, which is even higher than the world of Emanation (*Atzilut*). This is the matter of a dwelling place for the Holy One, blessed is He, meaning, a dwelling place for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which is brought about by the essential self of the soul, which bonds to *HaShem*'s-יהו"ה Essential Self above.

This is specifically actualized in this lowest world, so that it becomes a Tabernacle (*Mishkan*-dwelling) for *HaShem*-יהו"ה, blessed is He, as stated,¹³⁴⁵ "I shall dwell within them (*B'Tocham*-בתוכם)," meaning, within each and every Jew,¹³⁴⁶ as will openly be revealed with the coming of our righteous Moshiach, speedily in our days, in the most literal sense.

¹³⁴³ Song of Songs 5:1

¹³⁴⁴ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

¹³⁴⁵ Exodus 25:8

¹³⁴⁶ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled "v'Shnei Pesukim"); Alshich to Exodus 25:8 ("*Shamati Lomdim*"); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa"H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah's citation there).

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

Delivered on the eve of Shabbat Parshat Beshalach,
11th of Shvat, following Kabbalat Shabbat, 5721
By the grace of *HaShem*, blessed is He,

1.

The¹³⁴⁷ verse states,¹³⁴⁸ “I have come to My garden, My sister, My bride.” About this Midrash states,¹³⁴⁹ “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where I essentially was at first. For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in this lowest of worlds.” Only that because of sin they caused the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) to withdraw from below to above, until [it was withdrawn to] the seventh firmament (*Rakiya*).

Then, [our forefathers and the righteous-*Tzaddikim*, came and] drew the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) down from Above to below, until Moshe – who is the seventh [generation from Avraham] and all sevens are beloved¹³⁵⁰ – came and drew the *Shechinah* down to earth. This

¹³⁴⁷ This discourse is primarily founded upon the 11th chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710, p. 131 and on).

¹³⁴⁸ Song of Songs 5:1

¹³⁴⁹ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

¹³⁵⁰ Midrash Vayikra Rabba 29:11

is the meaning of “I have come to My Garden-*LeGani*-לגני,” meaning, “to My wedding canopy-*LeGenuni*-לגנוני.”

However, because of the sin of the golden calf, they again caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*. It is in regard to this that they were given the commandment,¹³⁵¹ “And they shall make a Sanctuary for Me, and I shall dwell within them (*B'Tocham*-בתוכם),” meaning, within each and every Jew.¹³⁵² In other words, we must affect the manifestation of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, within each and every Jew. This causes the drawing down in the literal Tabernacle (*Mishkan*), as well as in the world at large.

Now, the matter of the drawing down that took place in the Tabernacle (*Mishkan*) is the transformation of the lies (*Sheker*-שקר) and folly (*Shtut*-שטות) of the side opposite holiness to the bond (*Kesher*-קשר) and beams (*Kerashim*-קרשים) of the Tabernacle (*Mishkan*). This likewise is the general matter of the sacrificial offerings (*Korbanot*-קרבנות) that took place in the Holy Temple. That is, they offered physical animals, through which the bringing close (*Kiruv*-קירוב) of the powers and talents [of the animalistic soul] etc., was caused.¹³⁵³

¹³⁵¹ Exodus 25:8; See Rashi to Exodus 31:18, 33:11; Midrash Tanchumah, Terumah 8.

¹³⁵² This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation and further elucidation there).

¹³⁵³ See Sefer HaBahir, Section 46 (109); Rikanti to Genesis 4:3, Exodus 29:18; Shnei Luchot HaBrit 211b; Rabbeinu Bachaye to Leviticus 1:9

This was also brought about through the toil in serving *HaShem*-יהו"ה, blessed is He, done by every Jew, in that through bringing their animalistic soul close [to holiness] they transform the folly (*Shtut*-שטות) of the side opposite of holiness into holy folly (*Shtut d'Kedushah*-שטות דקדושה). They thereby also bring about the offering of physical animals in the Holy Temple in the most literal sense (which also includes all worldly matters).

In other words, through the toil of each and every Jew in serving *HaShem*-יהו"ה, blessed is He, we also affect the world at large, making it into a dwelling place for the Holy One, blessed is He and thereby actualizing *HaShem*'s-יהו"ה Supernal intent, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”¹³⁵⁴

Now, to actualize the above-mentioned service, one must enter (and be a part of) the army of *HaShem-Tzivot* *HaShem*-יהו"ה צבאות. As explained in the discourse, the word “*Tzava*-צבא” has three meanings. The first is that the term “*Tzava*-צבא” indicates an “allotted time,” as the verse states,¹³⁵⁵ “Behold, man has an allotted time-*Tzava*-צבא upon the earth.” The second is that “*Tzava*-צבא” means “colorful-*Tzivyon*-צביון” indicating beauty and desirability, which is the matter of inter-inclusion (*Hitkallelut*). The third is that “*Tzava*-צבא” means an “army-*Chail*-חיל.”

Through these three matters we fulfill *HaShem*'s-יהו"ה Supernal intent in bringing about “a dwelling place for Himself in the lower worlds,” as explained at length in the preceding

¹³⁵⁴ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹³⁵⁵ Job 7:1

chapters [of the discourse].¹³⁵⁶ After having explained the first two meanings of the word “*Tzava*-צבא” in the tenth chapter [of the discourse],¹³⁵⁷ in the eleventh chapter [of the discourse]¹³⁵⁸ he begins explaining the primary matter in the word “*Tzava*-צבא,” meaning an “army-*Chail*-חייל,” which in serving *HaShem*-יהו”ה, blessed is He, is the primary matter.

For, the meaning of the word “*Tzava*-צבא” as an “allotted time” is only a precondition to serving *HaShem*-יהו”ה, blessed is He, but is not the actual service itself. In other words, the service of fulfilling *HaShem*’s-יהו”ה Torah and *mitzvot* must be done within time, space, and the natural order of the world. The stories from our Rebbes and leaders about this are well known.¹³⁵⁹

Likewise, the meaning of the word “*Tzava*-צבא” as “colorful-*Tzivyon*-צביון” and inter-inclusion (*Hitkallelut*) is also not the actual service itself, but is just preparatory to serving *HaShem*-יהו”ה, blessed is He. That is, the preparation is to include oneself with all Jewish people. This is why before prayer one must accept upon himself the *mitzvah*¹³⁶⁰ of “love your fellow as yourself.”¹³⁶¹

¹³⁵⁶ In regard to all that was stated up until now, see at length in the preceding discourses from the years 5711-5720, translated in The Teachings of The Rebbe 5711-5720.

¹³⁵⁷ Sefer HaMaamarim 5710 p. 125

¹³⁵⁸ Sefer HaMaamarim 5710 p. 131

¹³⁵⁹ See Likkutei Diburim Vol. 4, p. 752b and on; Likkutei Sichot, Vol. 5 p. 80.

¹³⁶⁰ Pri Etz Chayim, Shaar Olam HaAsiyah, Ch. 1; Siddur HaArizal (at the commencement of the morning prayers); Magen Avraham, Orach Chayim 60:46; Siddur of the Alter Rebbe, before the “*Mah Tov*”; Also see Likkutei Sichot, Vol. 25, p. 374.

¹³⁶¹ Leviticus 19:18

This is foundational and preparatory to all of Torah,¹³⁶² and as explained in the discourse, there are different levels in souls of the Jewish people. There are those who grasp and are called “masters of Torah,” or “masters of the secrets” etc., and there are those who are simple Jews etc., and in preparation to serving *HaShem*-יהו"ה, blessed is He, there must be the matter of inter-inclusion (*Hitkallelut*) with all Jewish people.

However, the service itself must be done by accepting the yoke of *HaShem*'s-יהו"ה Kingship, as indicated by the word “*Tzava*-צבא” meaning an “army-*Chail*-חיל.” It is regarding this that in the eleventh chapter he explains the primary matter in the service of *HaShem*-יהו"ה of the Jewish people, who are called “the legions of *HaShem*-*Tzivot HaShem*-יהו"ה,” in that the word “*Tzava*-צבא” means an “army-*Chail*-חיל.”

2.

He begins by explaining that the term “*Tzava*-צבא” in the Jewish people, (namely, the fact that the Jewish people are called the “legions of *HaShem*-*Tzivot HaShem*-יהו"ה”),¹³⁶³ is related to the name “*HaShem Tzva'ot*-יהו"ה צבאות,” which is one of the holy names counted amongst the seven names that are not to be erased.¹³⁶⁴ For, as known, all powers of the souls of the Jewish people are drawn from matters as they are Above in *HaShem*'s-יהו"ה Godliness, as in the words [of Tanya], “they chained down from them.”¹³⁶⁵ This certainly is so of the most

¹³⁶² Torat Kohanim and Rashi to Leviticus 19:18; Talmud Bavli, Shabbat 31a.

¹³⁶³ Exodus 12:41

¹³⁶⁴ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

¹³⁶⁵ Tanya, Likkutei Amarim, Ch. 3

primary matter of the Jewish people, as the word “*Tzava*-צבא” means “army-*Chail*-חיל.”

This certainly is related and bound to the matter of “*Tzava*-צבא” above in *HaShem*’s יהו"ה Godliness, and more so, as it is in the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, which is the matter of His title “*HaShem Tzva’ot*-יהו"ה צבאות.”¹³⁶⁶

Now, he explains in the discourse that “this name was only revealed by the [later] prophets,¹³⁶⁷ since in the Torah itself the name *HaShem Tzva’ot*-יהו"ה צבאות is never mentioned, and only ‘The Legions of *Hashem-Tzivot HaShem*-יהו"ה צבאות,’¹³⁶⁸ are mentioned, referring to the Jewish people.” In other words, even though the matter of “The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות” is related to the name “*HaShem* of Legions-*HaShem Tzva’ot*-יהו"ה צבאות” which was revealed by the prophets, nevertheless, what is meant is not that prior to its revelation, the Jewish people were not “The Legions of *Hashem-Tzivot HaShem*-יהו"ה צבאות.” For, clearly, it certainly is so that even in Moshe’s days the Jewish people were called “The Legions of *Hashem-Tzivot HaShem*-יהו"ה צבאות.”

[This was especially so when the Torah was given, at which time the world returned to its state at the beginning of creation, when it was created in a state of wholeness and

¹³⁶⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Hosts (*Shaar HaTzva’ot*).

¹³⁶⁷ See Talmud Bavli, Brachot 31b; Ginat Egoz (*HaShem Is One*), Vol. 1, The Gate of the Hosts (*Shaar HaTzva’ot*) *ibid.*; Torah Ohr, Bo 60a and on.

¹³⁶⁸ Exodus 12:41 *ibid.*

perfection.¹³⁶⁹ This certainly was a much loftier level and state than the level of the world after the sin of the golden calf (and in the times of the [later] prophets), at which time the toil was to the rectify of the sin.]

Rather, at that time [in the days of Moshe] there only was the matter of “The Legions of *HaShem-Tzivot HaShem-יהו"ה*,” meaning that the name “*HaShem Tzva'ot-יהו"ה*” was not a name unto itself, but was utterly secondary and nullified to the Name *HaShem-יהו"ה*.¹³⁷⁰ Afterwards, (in the days of the [later] prophets), the name “*HaShem Tzva'ot-יהו"ה*” was made into a name unto itself, as one of the seven names that are not to be erased, (as will be explained later (in chapter seven), about the difference between these two ways).

3.

The discourse continues and explains that the general matter of the seven names [that are not to be erased] accords to the statement in Midrash Rabbah,¹³⁷¹ “The Holy One, blessed is He, said to Moshe: You wish to know My Name? [In My relationship to My world] I am called according to My deeds... and when I wage war on the wicked, I am called ‘*HaShem* of Legions-*HaShem Tzva'ot-יהו"ה*.’”

¹³⁶⁹ Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To'ar there); Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Sections 1-4.

¹³⁷⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Hosts (*Shaar HaTzva'ot*); Torah Ohr, Bo 60c.

¹³⁷¹ Midrash Shemot Rabba 3:6; Also see HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

Now, there are two opposites in the words “I am called according to My deeds (*Lefi Ma’asai Ani Nikra*- לפי מעשי אני- נקרא).” For, by stating, “according to My deeds (*Lefi Ma’asai*- לפי מעשי),” it is understood that this does not refer to His Essential Self, but is rather something that undergoes change according to the deed. In general, this refers to the fact that the various names relate to the *Sefirot*, (as cited from the statement in Shaarei Orah,¹³⁷² that the name *HaShem Tzva’ot*-יהו"ה צבאות corresponds to the *Sefirah* of Victory-*Netzach* and the name *Elohi”m Tzva’ot*-אלהי"ם צבאות corresponds to the *Sefirah* of Majesty-*Hod*).

On the other hand, by stating “I am called (*Ani Nikra*-אני נקרא)” it is understood that He who is called by this name, whether by the name “*Tzva’ot*” or by another name, is the very same One is also called by the other names, (and only the actions have changed). In other words, this is the meaning of “I-*Ani*-אני am called (referring to the One indicated by the word “I-*Ani*-אני).”

This accords to the Baal Shem Tov’s explanation¹³⁷³ of the seven names. That is, he explains that what is meant is not the *Sefirot* themselves, but the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that manifests within the *Sefirot*. Proof of this is that about the verse,¹³⁷⁴ “[For which is a great nation that has a

¹³⁷² Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light (Neirot), Gates 3 & 4 (*Netzach & Hod*).

¹³⁷³ Cited in Likkutei Torah, Behar 43b; Hosafot to Vayikra 51c; Ohr HaTorah, Shemot p. 106 and on; Yitro p. 849 and on; See Sefer HaMitzvot of the Tzemach Tzedek 115b; Also see the letter of the Rebbe Rayatz (Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144 and on; Sefer HaMaamarim 5709 p. 100, cited in HaYom Yom 11th of Tishrei).

¹³⁷⁴ Deuteronomy 4:7

God Who is close to it,] as is *HaShem*-יהו"ה our God, whenever we call **to Him**," our sages, of blessed memory, stated,¹³⁷⁵ "To Him and not to His attributes."

Thus, when we pray and make mention of the seven names in our prayers, it cannot be said that we are referring to the *Sefirot*, since that is not "**to Him**-*Eilav*-אֵלָיו." This is because even though "He and His life force and organs are one,"¹³⁷⁶ nevertheless, they only are *Sefirot*, and this would not be referring "to Him-*Eilav*-אֵלָיו." This proves that our intention in these names is to the light (*Ohr*) of *HaShem*-יהו"ה within the *Sefirot*, meaning, the vitality that enlivens the vessels (*Keilim*) of the *Sefirot*.

To explain, as known,¹³⁷⁷ in the vessels (*Keilim*) themselves, there [also] is vitality that is separate and apart from the light (*Ohr*) that manifests within them. As known,¹³⁷⁸ proof of this is from the teaching,¹³⁷⁹ "If You would withdraw from them, all the names would remain like a body [without a soul] etc." In other words, even when the light (*Ohr*) withdraws from them, they would remain. This is because the vessels (*Keilim*) have vitality that is independent of the light (*Ohr*).

This then, is the matter of the seven names, in that the intention in them is to the light (*Ohr*) that enlivens the *Sefirot*. That is, not to the lights (*Orot*) that manifest within the vessels (*Keilim*), but the vitality of the vessels (*Keilim*) themselves.

¹³⁷⁵ Sifri, cited in Pardes Rimmonim, Shaar 32 (Shaar HaKavanah) Ch. 2

¹³⁷⁶ Introduction to Tikkunei Zohar 3b

¹³⁷⁷ Siddur Im Divrei Elohi'm Chayim, discourse entitled "*Lehavin HaMaamar Kad Ant Tistalek*" 164b and on.

¹³⁷⁸ See the preceding note; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30

¹³⁷⁹ Introduction to Tikkunei Zohar, 17b.

Now, about the matter of the names, our sages, of blessed memory, stated,¹³⁸⁰ “I am not called as I am written. I am written with [the letters] *Yod-י Hey-ה* (*HaShem-יהו*), but pronounced with [the letters] *Aleph-א Dalet-ד* (*Adon”ay-אדני*).” We therefore must understand why *HaShem-יהו* is not read as He is written, and why He specifically is written *HaShem-יהו*, but pronounced “my Lord-*Adona”y-אדני*.”

Now, the Rav, the Maggid of Mezhritch, explains¹³⁸¹ that the Name *HaShem-יהו* is His Explicit Name (*Shem HaMeforash*),¹³⁸² and even higher, it is the Name of His Essential Self (*Shem HaEtzem*),¹³⁸³ in that it transcends all beings (*Havayot-הויות*), since He brings all novel beings into existence.

“Calling-*Kriyah-קריאה*,” refers to the matter of the revealing and publicizing. It therefore is not possible to call Him by His Name *HaShem-יהו*, since it is not possible for that which transcends all novel existence to be openly revealed in the worlds. Rather, all that is revealed in the worlds is His title “my Lord-*Adona”y-אדני*,” which is His aspect of Kingship-

¹³⁸⁰ Talmud Bavli, Pesachim 50a

¹³⁸¹ Likkutei Amarim, Section 260; Ohr Torah, Section 365 (p. 395 in the 5766 edition)

¹³⁸² Talmud Bavli, Sotah 38a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

¹³⁸³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Kessef Mishneh to Hilchot Avodah Zarah 2:7; Also see the citations in Likkutei Sichot, Vol. 15, p. 234.

Malchut, in that “there is no King without a nation,”¹³⁸⁴ and there is no Lord-*Adon*-אדון without servants. Thus, it is from this aspect that the worlds were brought into being, with servants.

This then, is what is meant that the name that is called (*Nikra*-נִקְרָא), meaning that which is subject to revelation, is the name “my Lord-*Adona*”-אֲדֹנָי-י, referring to the general matter of the light (*Ohr*) that relates to worlds. This itself includes all seven names that are not to be erased, such as the name *E*-ל"ל in Kindness-*Chessed*, the name God-*Elohi*”-מֵ-אֱלֹהִים in Might-*Gevurah* etc., the name *HaShem* of Legions-*Tzva*’ot-צְבָאוֹת in Victory-*Netzach* and the name God of Legions-*Elohi*”-מֵ-אֱלֹהִים in Majesty-*Hod*.¹³⁸⁵

This likewise is the meaning of what the Rav, the Maggid of Mezhritch, explained¹³⁸⁶ about the teaching of our sages, of blessed memory,¹³⁸⁷ “One who makes his name great (*Nageid Shmah*-נִגֵּד שְׁמָא) causes his name to be lost (*Avad Shmeih*-אָבַד שְׁמָא).” That is, the word “*Nageid*-נִגֵּד” is a term that means to draw down,¹³⁸⁸ and refers to the matter of drawing down and revealing the name “my Lord-*Adona*”-אֲדֹנָי-י. He explains that this comes about by “losing His Name (*Avad Shmeih*-אָבַד שְׁמָא),” referring to concealing the Name *HaShem*-

¹³⁸⁴ Rabbeinu Bachaye to Genesis 38:30; Sefer HaChayim, Ge’ulah, Ch. 2; Emek HaMelech, Shaar Shaashuei HaMelech, Ch. 1; Also see Pirkei d’Rabbi Eliezer, Ch. 3.

¹³⁸⁵ See at length in Shaarei Orah translated as Gates of Light, Gate One (*Malchut*) and on.

¹³⁸⁶ Likkutei Amarim, Section 202; Ohr Torah, Section 390 (p. 415 in the 5766 edition).

¹³⁸⁷ Mishnah Avot 1:13

¹³⁸⁸ See Daniel 7:10 – “A river of fire streamed forth-*Nageid*-נִגֵּד and came out from before Him.”

יהו"ה, blessed is He, because it is specifically then that the revelation of the name “my Lord-*Adona*”-אדני-י”ע” is possible.

It can also be said that the reason for this specific wording “**losing** His Name (*Avad Shmeih*-שמה אבד),” is that for it to be possible to draw down the general light of *HaShem*-יהו"ה, blessed is He, that relates to worlds, this being His title “my Lord-*Adona*”-אדני-י”ע”, there first must be the first restraint of *Tzimtzum* in a way of withdrawal (*Siluk*),¹³⁸⁹ indicated by the word “lost-*Avad*”-אבד,” indicating the complete withdrawal of *HaShem*’s-יהו"ה light, blessed is He.

The teaching of the Maggid of Mezhritch continues¹³⁹⁰ and explains that with the divestment of the physical and an overpowering of the power of spirituality – like the high priest (*Kohen Gadol*) on Yom HaKippurim, which is the “Shabbat of all Shabbats (*Shabbat Shabbaton*-שבת שבתון),”¹³⁹¹ in that the sanctity of Shabbat influences all the six mundane days of creation, whereas the sanctity of Yom HaKippurim is even loftier than this, in that there is no eating or drinking, (and moreover, the verse states about the high priest (*Kohen Gadol*),¹³⁹² “To set him apart, to sanctify him as holy of holies”) – it then is possible to attain a grasp etc., that transcends the worlds. He therefore would mention the Explicit Name (*Shem HaMeforash*) which is the Name of His Essential Self (*Shem*

¹³⁸⁹ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 2; Anaf 4; Also see the beginning of Otzrot Chayim and Mevo She’arim; Likkutei Torah, Hosafot to Vayikra 51b and on, and elsewhere.

¹³⁹⁰ Likkutei Amarim, Section 202; Ohr Torah, Section 390 (p. 415 in the 5766 edition).

¹³⁹¹ Leviticus 16:31; Leviticus 23:32

¹³⁹² See Chronicles I 23:13

HaEtzem), blessed is He. (That is, he then would call (*Koreh-*קורא) the Name *HaShem*-יהו"ה as it is written.)¹³⁹³

However, we still must better understand exactly what the elevation was that there then was a dominance of the power of spirituality (as in the words of the Maggid), through which it became possible for the Name *HaShem*-יהו"ה to be revealed as written. That is, the spiritual is also novel in its existence, whereas the Name *HaShem*-יהו"ה, blessed is He, utterly transcends all novel existence,¹³⁹⁴ as explained before.

Rather, the explanation is that the primary elevation was that there was a union of two opposites. This is because [on the one hand] the soul of the high priest (*Kohen Gadol*) was manifest within a body, and beyond that, for him to serve in the capacity [of the high priest, he had to have a “home, which refers to his wife.”¹³⁹⁵ [On the other hand,] even so, when fulfilling this service in actuality, he was in a state of being “set apart, and sanctified as holy of holies.”¹³⁹⁶

The same also applies to the matter of time, because the day of Yom HaKippurim is one of the three-hundred and sixty-five days of the year, but even so, there is no eating or drinking on it. The same is so of space, that in the Holy of Holies there was both the matter of space and the absence of space as one.¹³⁹⁷ That is, in all of these matters there was a bond and union of

¹³⁹³ See Mishnah Yoma 35b, and elsewhere.

¹³⁹⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹³⁹⁵ Mishnah Yoma 1:1

¹³⁹⁶ See Chronicles I 23:13

¹³⁹⁷ See Talmud Bavli, Yoma 21a; Also see the Opening Gateway (*Petach HaSha'ar*) to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*, Ch. 6.

two opposites, specifically stemming from He who bears all opposites and is capable of the impossible, this being the aspect of the Name *HaShem*-יהו"ה, blessed is He, which is the Name of His Essential Self (*Shem HaEtzem*).¹³⁹⁸

5.

This likewise is the substance of the Alter Rebbe's teaching about the matter of the names,¹³⁹⁹ that [directing our intention "to Him-*Eilav*-אליי"] means to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who bears all opposites and is capable of the impossible.

He mentions that Pardes Rimonim¹⁴⁰⁰ explained that ["to Him-*Eilav*-אליי"] refers to the lights (*Orot*) that manifest in the vessels (*Keilim*), whereas the Baal Shem Tov explained¹⁴⁰¹ that ["to Him-*Eilav*-אליי"] refers to the vitality of the vessels (*Keilim*) themselves, (as explained in chapter three). However, the Alter Rebbe concluded that ["to Him-*Eilav*-אליי"] refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and that

¹³⁹⁸ See Shaalot u'Teshuvot HaRashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzeddek 34b; Sefer HaMaamarim 5678 p. 420 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹³⁹⁹ See the letter of the Rebbe Rayatz (Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144 and on; Sefer HaMaamarim 5709 p. 100, cited in HaYom Yom 11th of Tishrei).

¹⁴⁰⁰ Pardes Rimonim, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 1 and on; Shaar 32 (Shaar HaKavanah), Ch. 2.

¹⁴⁰¹ Cited in Likkutei Torah, Behar 43b; Hosafot to Vayikra 51c; Ohr HaTorah, Shemot p. 106 and on; Yitro p. 849 and on; See Sefer HaMitzvot of the Tzemach Tzeddek 115b.

this is the true matter of praying “to Him and not to His attributes.”

That is, it refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who bears all opposites and is capable of the impossible, and this is the meaning of the statement,¹⁴⁰² “The Name of Heaven is frequent upon the mouths of all.”¹⁴⁰³

It is this matter that was renewed in the teachings of Chabad Chassidus. In other words, the explanation of Pardes Rimmonim includes the general matter [as explained from the perspective of] Kabbalah, that the names are the lights (*Orot*). The general teachings of Chassidus renewed that it refers to the vitality of the vessels (*Keilim*) themselves, which is loftier than the lights (*Orot*). For, as known, the aspect of “Him-*Eehoo*-איהו-22” in “His organs,” is loftier than the aspect of “Him-*Eehoo*-איהו” in “His life force,”¹⁴⁰⁴ in accordance to the principle that “whatever is higher descends further down.”¹⁴⁰⁵

However, in the teachings of Chabad Chassidus, the Alter Rebbe renewed that [“to Him-*Eilav*-אלי”] refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who bears all opposites and is capable of the impossible,¹⁴⁰⁶ and that

¹⁴⁰² See Torah Ohr, Vayera 14b; Sefer HaMaamarim 5689 p. 23 and on.

¹⁴⁰³ In other words, this refers to the simple faith that it is to the Essential Self of *HaShem*-יהו"ה, blessed is He, to Whom we direct all of our prayers, and that it is He who heals the sick, and He who blesses the years etc.

¹⁴⁰⁴ See *Hemshech* “*Mayim Rabin*” 5636, Ch. 32.

¹⁴⁰⁵ See Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

¹⁴⁰⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see Shnei Luchot HaBrit, Beit HaShem, 3c-4c.

it is He who brings about the bond between the aspect indicated by “Him-*Eehoo*-יהו-” and the aspect indicated by “His organs.”

Thus, the meaning of the teaching “I am called according to My deeds,” is that although all the names are in the *Sefirot*,¹⁴⁰⁷ nonetheless, our prayers themselves are to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He,¹⁴⁰⁸ which is the true meaning of “to Him-*Eilav*-אלי-.”

(This is like the statement,¹⁴⁰⁹ “I pray according to the knowledge of a small child.”) For, it is from *HaShem*-יהו"ה Himself, blessed is He, that all bestowals are drawn down, to heal the sick and bless the years etc., only that for the drawing to reach all the way down, this is through [the medium] of the lights (*Orot*) and vessels (*Keilim*) of the *Sefirot*, which is the meaning of “according to My deeds (*Lefi Ma'asai*-לפי מעשי).” Nonetheless, even in this itself, the “I-*Ani*-אני,” is present, referring to the simple Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, just as this is so of all His titles, it likewise is so of His title “*HaShem* of Legions-*Tzva'ot*-צבאות-יהו"ה.” It too refers to the simple Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This then, is the meaning of the continuation of the

¹⁴⁰⁷ See at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and on.

¹⁴⁰⁸ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁴⁰⁹ Of Rabbi Shimshon of Chinon – See Shaalot u'Teshuvot HaRivash (Rabbi Yitzchak ben Sheshet (c. 1350 - c. 1400), Siman 157 (cited in Derech Mitzvotecha, Shoresht Mitzvat HaTefilah, Ch. 8).

teaching, “When I wage war upon the wicked, I am called ‘*HaShem* of Legions-*Tzva’ot* צבאות יהו"ה [or *Elohi”m* of Legions-צבאות אלהי"ם]. That is, He Himself wages war against the wicked, only that it is drawing down through the *Sefirot* of Victory-*Netzach* and Majesty-*Hod*.¹⁴¹⁰

6.

Now, to explain the relation between the quality of Victory-*Netzach* and the matter of battle, he continues the discourse by prefacing with an explanation of the matter of Victory-*Netzach*, which specifically relates to a mature adult. (In contrast, a child is not affected by all matters to such an extent. That is, he will stand strongly against some things, but will not stand so strongly against other things that are of lesser significance to him. Specifically an adult cares that all matters should be according to his will.)

Moreover, the greater the person, the greater will be the quality of Victory-*Netzach* in him. An example is a king, about whom the verse states,¹⁴¹¹ “From his shoulders and up he was higher than any of the people.” In other words,¹⁴¹² even though the shoulder indicates the aspect of the hindside (*Achorayim*) and externality (*Chitzoniyyut*), in that it is lower than the head, nevertheless, even the shoulders of the king are higher than the head of all the people. Thus, in all matters, victory (*Nitzachon*)

¹⁴¹⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light (Neirot), Gates 3 & 4 (*Netzach & Hod*)

¹⁴¹¹ Samuel I 9:2

¹⁴¹² Ohr HaTorah, Vayera Vol. 4, p. 764b; Shir HaShirim Vol. 2, p. 414-415

specifically applies to the king. Moreover, the victory (*Nitzachon*) is with strength and totality.

This may be understood by the lengthy explanation of his honorable holiness, the Mittler Rebbe,¹⁴¹³ (and also explained in shorter form in the discourse), that there are two matters in war. The first is [that he goes to war] “to take spoils and seize plunder,”¹⁴¹⁴ and the second is that he [goes to war] specifically to exact victory in a way that is desirable to him.

The difference between [these two modes of war] is that in a war of taking spoils and seizing plunder, the war is conducted according to reason and intellect, meaning, with measure and limitation. For, he makes an assessment in himself of the degree to which he can take spoils and seize plunder, and he will invest himself in the war to that degree.

Being that this accords to the measures of intellect, a war such as this can also be delegated to a lesser minister. However, (as will be explained) a war of victory transcends measure and is therefore carried out specifically by the king himself, being that [the will] to be victorious (*Nitzachon*) is [specifically] his.

To further explain, when the war stems from the will to be victorious (*Nitzachon*), the king will squander his treasuries, as well as the treasuries of his forebears, all of which contain the royal treasure,¹⁴¹⁵ and dear and precious treasures.¹⁴¹⁶ This is why they always are sealed and hidden, in that treasures are sealed and hidden. Only on special occasions, such as on the

¹⁴¹³ Torat Chayim, Beshalach 322b and on (p. 222b and on in the new edition).

¹⁴¹⁴ Isaiah 10:6; Ezekiel 38:12

¹⁴¹⁵ Ecclesiastes 2:8

¹⁴¹⁶ Proverbs 24:4

wedding of his only son, does the king reveal his treasures to all, and even then, he only reveals them, but he does not spend or squander them.

However, this is not so in regard to being victorious in the war, that his victory should be as he wills it, especially if the opposition is rebellious against him. In such a case the king will squander all his treasures in order to be victorious (*Nitzachon*) without making any calculations. The reason is because victory (*Netzach*) is rooted in the very essence of the soul.¹⁴¹⁷

Moreover, for this same reason, not only will the king squander his treasures, but he even will endanger his own life and enter into the throes of battle. This stems from the root of the quality of Victory-*Netzach* rooted in the very essence of the soul, which even is higher than the revealed vitality of the soul. Thus, for the sake of victory rooted in the essence of his soul he will even endanger his revealed life.

From this example we likewise can understand this as it relates to the name “*HaShem* of Legions-*HaShem Tzva’ot*” יהו"ה צבאות, which is the *Sefirah* of Victory-*Netzach*. That is, this name is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, (as explained above in the analogy of [the quality of] Victory-*Netzach* rooted in the essential self of the soul.) Therefore, [because of this quality] there is a revelation from Above, and beyond that, to be victorious in the war against the

¹⁴¹⁷ See at length in the discourse entitled “*Amar Rabbi Oshiyah, Tzidkat Pirzono*” 5689 (Sefer HaMaamarim 5689 p. 167 and on).

side opposite holiness all the most Supernal treasures are squandered.

7.

The explanation is that it is written in the book of Yehoshua,¹⁴¹⁸ “He [the angel] said, ‘No, for I am the commander of *HaShem*’s Legion (*Sar Tzva HaShem*-שר צבא יהו"ה); now I have come.’” About this, our sages, of blessed memory stated,¹⁴¹⁹ “I came to Moshe your master, but he prayed etc.”¹⁴²⁰ That is, Moshe did not accept the accompaniment of the angel, which is why the name “*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות” is not mentioned in Torah itself.

The commander of *HaShem*’s Legion (*Sar Tzva HaShem*-שר צבא יהו"ה) only came in the days of Yehoshua, after which the name “*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות” was revealed to the prophets [who followed him], this being a lower aspect. This is because the ultimate level of attainment in serving *HaShem*-יהו"ה, blessed is He, is to come to the aspect of “the Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה,” being that the term “*Legions-Tzva'ot*-צבאות” is not an independent matter unto itself, but is entirely secondary and

¹⁴¹⁸ Joshua 5:14

¹⁴¹⁹ Midrash Bereishit Rabba 97:3; Also see Shemot Rabba 32:3

¹⁴²⁰ That is, he prayed that *HaShem*-יהו"ה Himself, accompany them, and not an angel, and was granted his request. However, the angel not having fulfilled the mission it was tasked with was not able to return and ascend above and thus returned in the days of Yehoshua. See Midrash Rabba ibid.

nullified to the Name *HaShem*-יהו"ה.¹⁴²¹ This aspect [the Legions of *HaShem*] was also mentioned in the Torah in Moshe's days.

Nevertheless, the beginning of serving *HaShem*-יהו"ה, blessed is He, is the aspect of "*HaShem* of Legions-*HaShem Tzva'ot*-צבאות יהו"ה," and only afterwards, through the intermediate aspect of "He is a sign-*Ot*-אות amongst His legion-*Tzava*-צבא"¹⁴²² do we then reach the aspect of "the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות יהו"ה."

As these three levels are elucidated by the Rebbe, the Tzemach Tzeddek,¹⁴²³ the explanation is as follows: The name "*HaShem* of Legions-*HaShem Tzva'ot*-צבאות יהו"ה" refers to when *HaShem*-יהו"ה, blessed is He, wages war upon the wicked. In other words, the aspect of the side opposite holiness, which stands in opposition to holiness, is present, only that "the Holy One, blessed is He, helps him, and he thus overcomes it."¹⁴²⁴

In general, this refers to the aspect of His Godliness as it is drawn down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) through the veil (*Parsa*) that conceals His Godliness, except that even so, there is a drawing down of light (*Ohr*) from the aspect of "*HaShem* of Legions-

¹⁴²¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Hosts (Shaar HaTzva'ot)*.

¹⁴²² See Talmud Bavli, Chagigah 16a (Ein Yaakov) and Chiddushei Aggadot of the Maharsha there; Ginat Egoz (*HaShem Is One*), Vol. 1, *The Gate of Hosts (Shaar HaTzva'ot)* *ibid.*; Likkutei Torah, Ha'azinu 74d; Torat Chaim, Bo 140b (114d in the new edition); Ohr HaTorah, Bo p. 329; Sefer HaMaamarim 5680 p. 247 and on; Discourse entitled "*Bati LeGani*" 5740, Ch. 5 (Torat Menachem, Shvat p. 399 and on).

¹⁴²³ Ohr HaTorah, Bo *ibid.* p. 327 and on.

¹⁴²⁴ See Talmud Bavli, Sukkah 52b

HaShem Tzva'ot יהו"ה צבאות" to be victorious over the side opposite holiness.

This then, is the difference between "the Legions of *HaShem-Tzivot HaShem* יהו"ה צבאות" and "*HaShem* of Legions-*HaShem Tzva'ot* יהו"ה צבאות." That is, in regard to "the Legions of *HaShem-Tzivot HaShem* יהו"ה צבאות," the Legions-*Tzivot* צבאות are nullified to *HaShem* יהו"ה, blessed is He, being that the primary aspect is the Name *HaShem* יהו"ה.

This refers to the aspect of the world of Emanation (*Atzilut*), since as known, the world of Emanation (*Atzilut*) is [entirely the world of] *HaShem*'s יהו"ה Godliness. In contrast, the aspect of "*HaShem* of Legions-*HaShem Tzva'ot* יהו"ה צבאות" refers to how the light (*Ohr*) is drawn down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

This explains why the beginning of serving *HaShem* יהו"ה, blessed is He, is in the aspect of "*HaShem* of Legions-*HaShem Tzva'ot* יהו"ה צבאות." Through this we subsequently come to the aspect of "He is a sign-*Ot* אות amongst His legion-*Tzava* צבא," which is the matter of drawing down the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). This is so until we also arrive at the aspect of "the Legions of *HaShem-Tzivot HaShem* יהו"ה צבאות," as it was in the days of Moshe, referring to the matter of the revelation of the world of Emanation (*Atzilut*) [itself].

We can add and state that the difference between these two matters; "*HaShem* of Legions-*HaShem Tzva'ot* יהו"ה צבאות" and "the Legions of *HaShem-Tzivot HaShem* צבאות

יהו"ה," is like the difference between the two ways of going to war [mentioned above], whether the war is "to take spoils and seize plunder,"¹⁴²⁵ or whether it is to exact victory.

In other words, when it comes to the aspect of "*HaShem* of Legions-*HaShem Tzva* 'ot-יהו"ה צבאות," in which there still is the presence of the side opposite holiness, and we are not vanquishing it, but only refining the holy sparks present in the side opposite holiness, this is the matter of taking spoils and seizing plunder.

However, *HaShem*'s-יהו"ה ultimate Supernal intent in our serving Him is for us to be completely victorious over [the side opposite holiness], meaning the complete nullification of the existence of the side opposite holiness, indicated by "the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות," meaning that except for *HaShem*'s-יהו"ה Godliness, there is no existence whatsoever.

The explanation of this matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is as explained by his honorable holiness, the Rebbe Maharash.¹⁴²⁶ He explains that as these two matters are in our service of *HaShem*-יהו"ה, blessed is He, they are the two toils, these being the toil of self-restraint (*Itkafiya*) and the toil of self-transformation (*It'hapcha*).

That is, in the toil of self-restraint (*Itkafiya*) there still is the existence of the side opposite of holiness. One has not vanquished it, but through serving *HaShem*-יהו"ה, blessed is He, he brings about its refinement (*Birurim*). In general, this matter

¹⁴²⁵ Isaiah 10:6; Ezekiel 38:12

¹⁴²⁶ At the end of the discourse entitled "*Tzidkat Pirzono*" 5629 (Sefer HaMaamarim 5629 (5752 edition) p. 67 and on).

is the toil of intermediates (*Beinonim*), who are called, “those who are serving God (*Oved Elohi*”מ-אלהי”עובד),¹⁴²⁷ in the present tense, meaning that he still is in the midst of the toil¹⁴²⁸ being that he has not conquered his, animalistic soul etc., only that because he conducts himself as he should, in that all his physical matters are done for the sake of Heaven,¹⁴²⁹ he thereby affects refinements (*Birurim*), which is the matter of taking spoils and seizing plunder.

In contrast, in the toil of self-transformation (*It'hapcha*) he transforms the evil into good. That is, the very existence of any evil [in him] becomes completely nullified, this being the primary matter of victory (*Nitzachon*). This is like the toil of the righteous (*Tzaddikim*) in their service of *HaShem*-יהו”ה, blessed is He. That is, a righteous *Tzaddik* is called by the title “the servant of *HaShem*-*Eved HaShem*”עבד יהו”ה-ה”ה,” meaning that he already is a servant and has already successfully completed the toil of battling etc.,¹⁴³⁰ since [for him] the side opposite of holiness has already been a completely nullified of existence.

It is in this way that Moshe was superior to Yehoshua. For, “the face of Yehoshua was like the face of the moon,”¹⁴³¹ in which there are changes. In contrast, “the face of Moshe was like the face of the sun,”¹⁴³² in which there are no changes. This is because he did not at all need to battle. This is why in the days of Moshe there was the matter of “the Legions of *HaShem*-

¹⁴²⁷ Malachi 3:18

¹⁴²⁸ Tanya, Likkutei Amarim, Ch. 15

¹⁴²⁹ See Mishnah Avot 2:12

¹⁴³⁰ Tanya, Likkutei Amarim, Ch. 15 *ibid*.

¹⁴³¹ Talmud Bavli, Bava Batra 75a

¹⁴³² Talmud Bavli, Bava Batra 75a *ibid*.

Tzivot HaShem-יהו"ה צבאות," rather than "*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות."

This then, explains why in beginning of serving *HaShem*-יהו"ה, blessed is He, one's toil is in a way of self-restraint (*Itkafiya*), as in the teaching,¹⁴³³ "Whosoever wishes to eat bread must do so by the blade of the sword." For, through this he affects refinements (*Birurim*) etc. However, *HaShem's*-יהו"ה ultimate Supernal intent in the toil is for it to be in a way of self-transformation (*It'hapcha*), which is the primary matter of victory (*Nitzachon*).

8.

Now, since all matters are drawn down through the Torah, therefore, these two matters are also present in Torah. This is the difference between the revealed aspects of Torah, and the inner aspects (*Pnimiyut*) of Torah. In general, this likewise is the difference between Torah study and prayer (*Tefillah*). That is, prayer (*Tefillah*) is the toil of serving *HaShem*-יהו"ה, blessed is He, by way of battle. In contrast, Torah is by way of peace, as the verse states,¹⁴³⁴ "He redeemed my soul in peace," referring to Torah, by which complete redemption from the side opposite holiness is caused.¹⁴³⁵

Nonetheless, in Torah itself there likewise is this difference between the revealed aspects of Torah and the inner

¹⁴³³ Zohar III 188b (Yenuka)

¹⁴³⁴ Psalms 55:19

¹⁴³⁵ See the discourse entitled "*Padah b'Shalom*" of the Mittler Rebbe, Ch. 11 (Shaarei Teshuvah, Vol. 1, p. 56a); Sefer HaMaamarim 5659 p. 163; 5704 p. 108.

aspects (*Pnimiyut*) of Torah.¹⁴³⁶ That is, in the revealed parts of Torah there are questions and disputes etc. In contrast, in the inner aspects (*Pnimiyut*) of Torah “there are no questions and no disputes there” (as stated in Raaya Mehemna).¹⁴³⁷

This is the true matter of redemption in peace, which refers to the inner aspects (*Pnimiyut*) of Torah. However, this will be revealed to its ultimate truth in the coming redemption, at which time, the prophecy,¹⁴³⁸ “I will remove the spirit of impurity from the land,” will be fulfilled. That is, there no longer will be any existence of the side opposite holiness, which is the matter of the victory (*Nitzachon*).

In other words, currently there is still the matter of affecting refinements (*Birurim*), in that we affect refinements every single day etc., until all that remains are “some small jars.”¹⁴³⁹ Nonetheless, it is not yet the fulfillment of *HaShem*’s-יהוה ultimate Supernal intent, blessed is He. Rather, the novelty that will come about with the coming redemption will be the matter of victory (*Nitzachon*), in that the existence of the side opposite holiness will be utterly nullified.

This likewise is the substance of the teachings of the inner aspect (*Pnimiyut*) of Torah that King Moshiach will reveal.¹⁴⁴⁰ This is because, as explained above, the matter of

¹⁴³⁶ See *Hemshech* 5666 p. 306-307; *Hemshech* 5672 Vol. 2, Ch. 377; *Sefer HaMaamarim* 5679 p. 137; Discourse entitled “*Padah b’Shalom*” of the 10th of Kislev 5741, Ch. 3-4 (Torat Menachem, *Sefer HaMaamarim* Kislev, p. 46 and on), and elsewhere.

¹⁴³⁷ *Zohar* III 124b, cited and explained in Tanya, Iggeret HaKodesh, Epistle 26

¹⁴³⁸ Zachariah 13:2

¹⁴³⁹ See Rashi to Genesis 32:25

¹⁴⁴⁰ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

victory (*Nitzachon*) relates to the inner aspect (*Pnimiyut*) of the Torah. However, since all the revelations of the coming future depend on our deeds and toil right now,¹⁴⁴¹ therefore through the teachings of the inner aspects (*Pnimiyut*) of the Torah, the beginning of this revelation is present even now.¹⁴⁴²

As known,¹⁴⁴³ the fear of *HaShem*-יהו"ה of the Baal Shem Tov was a foretaste of the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה that will be in the coming future. Similarly, the “spreading of the wellsprings” revealed by the Alter Rebbe, were a foretaste of the Torah that Moshiach will teach. Therefore, even now, there also must be the toil of being victorious (*Nitzachon*), even though right now, since the matter of victory will only take place in the coming redemption, our primary toil is the toil of affecting refinements (*Birurim*). Nonetheless, being that the revelations of the coming future depend on our deeds and toil in serving *HaShem*-יהו"ה right now, therefore, in the generations of the “footsteps of Moshiach” the matter of victory (*Nitzachon*) is also necessary.

To further explain, our sages, of blessed memory, stated,¹⁴⁴⁴ “The duration of the world is six-thousand years; two-thousand years of chaos-*Tohu*, two-thousand years of Torah, and two-thousand years of the days of Moshiach.” Thus, in the two-thousand years of the days of Moshiach, especially in the sixth millennium, and especially at the very end of the

¹⁴⁴¹ Tanya, Likkutei Amarim, Ch. 37

¹⁴⁴² See the discourse entitled “*v’Hamaskeeleem Yazheeroo* – And the wise shall be radiant” of last year, 5720, Ch. 5, translated in The Teachings of The Rebbe, 5720, Discourse 16 (Sefer HaMaamarim 5720, p. 139 and on).

¹⁴⁴³ Torat Chayim, Beshalach 329b (227a in the new edition).

¹⁴⁴⁴ Talmud Bavli, Sanhedrin 97a; Avodah Zarah 9a

time of the “footsteps of Moshiach,” [in the time that] “the [upper] legs descend [and dwell] within the [lower] legs,”¹⁴⁴⁵ it is necessary for there not only to be the matter of refinements (*Birurim*), but there also must be the matter of victory (*Nitzachon*) in the war, brought about through spreading of wellsprings (*Hafatzat HaMa’ayanot*) of the inner teachings of the Torah (*Pnimiyyut HaTorah*).

9.

The explanation is that our sages, of blessed memory, stated,¹⁴⁴⁶ “Whoever who goes to war [waged by the royal] house of Dovid, writes a bill of divorce to his wife.” His honorable holiness, the Rebbe Rashab, explains this in his well-known Sichah talk,¹⁴⁴⁷ that to be victorious over those who battle in opposition to the house of Dovid, which is the matter of “a war [waged by the royal] house of Dovid,” a person must write a bill of divorce to his wife, as will be explained.

Now, we first must explain the precise wording of “a war [waged by the royal] house of Dovid” according to the distinction between the names, “Dovid-דוד” and “The Son of

¹⁴⁴⁵ See Zohar II (Pekudei) 258a and Mikdash Melech there – That is, “the upper legs” refers to the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Emanation (*Atzilut*), [within which are the names *HaShem Tzva’ot*-יהו"ה צבאות and *Elohi”m Tzva’ot*-אלהים צבאות], within “the lower legs” refers to the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Creation (*Briyah*), and below, which will occur upon the completion of the refinements (*Birurim*) as explained in Zohar there.

¹⁴⁴⁶ Talmud Bavli, Shabbat 56a; Ketuvot 9b

¹⁴⁴⁷ Sichah talk of Simchat Torah 5661 (printed in Sefer HaSichot 5702 p. 141 and on).

Dovid-Ben Dovid-בן דוד,” as explained by his honorable holiness, the Rebbe Rashab, whose soul is in Eden.¹⁴⁴⁸

That is, sometimes Moshiach is called by the name “Dovid-דוד,” as in the verse,¹⁴⁴⁹ “My servant Dovid will be king over them forever.” However, at other times, Moshiach is called by the name “The Son of Dovid-Ben Dovid-בן דוד.” The explanation is that before becoming revealed in his full strength, he is called “The Son of Dovid-Ben Dovid-בן דוד,” whereas afterwards he is called “Dovid-דוד.”

With the above in mind, we can also understand the precise wording, “a war [waged by the royal] house of Dovid” (*Milchemet Beit Dovid-מלחמת בית דוד*). For, the matter of war against Dovid himself is entirely inapplicable. Rather only war against “the house of Dovid” (*Beit Dovid-בית דוד*) is applicable. In other words, before Moshiach is revealed in his full strength, war against this is applicable.

Now, the matter of this war (*Milchamah-מלחמה*) may be understood from the teaching of our sages, of blessed memory,¹⁴⁵⁰ “If you see generation after generation reviling [Godliness, then expect the footsteps of Moshiach, as the verse states,¹⁴⁵¹ “For Your enemies revile *HaShem*-יהו"ה; they revile the footsteps of Your anointed one].”

In the above-mentioned Sichah talk, he explains that “generation after generation,” indicates two generations (*Dorot-דורות*) and also means that two “lines” (*Shurot-שורות*) [are crossed]. That is, there are those in the category of “Your

¹⁴⁴⁸ Igrot Kodesh of the Rebbe Rashab, Vol. 1, p. 312

¹⁴⁴⁹ See Ezekiel 37:24-25

¹⁴⁵⁰ Pesikta Rabbati 15:15; Midrash Shir HaShirim Rabba 2:13

¹⁴⁵¹ Psalms 89:52

enemies revile *HaShem*-יהו"ה," meaning that they oppose Torah and *mitzvot* in general, including opposition to the coming of Moshiach.

There then are those who "revile the footsteps of Your anointed one," meaning that although they are not in the category of, "Your enemies revile *HaShem*-יהו"ה," in that they study Torah and fulfill the *mitzvot*, nevertheless, their entire involvement in studying Torah and fulfillment of *mitzvot* is with coldness, and [as known] the line separating between coldness and apostasy is a very thin line.¹⁴⁵² These type of people bring coldness into all matters of Torah and *mitzvot*, especially into the faith of Moshiach's coming.

Now, to be victorious in this battle, a bill of divorce must be given to all coarse worldly matters that one adheres to, as well as to all physical matters that one adheres to. In other words, even matters that are permissible according to Torah – as understood from the words of our sages, of blessed memory, "[he] writes a bill of divorce to his wife," specifying "his wife" meaning that she was married to him according to Torah and the law of Moshe and Israel – nevertheless, when it comes to a war [waged by the royal] house of Dovid, one must rid himself of all calculations and let go of all he has.

This is as explained before (in chapter six), that the victory (*Nitzachon*) in the war comes about specifically through the squandering the treasuries. Therefore, as long as he does not squander his treasuries, and calculates that according to Torah, such and such is permissible, and does not want to let go

¹⁴⁵² See the Sichah talk of Simchat Torah 5661 (printed in Sefer HaSichot 5702) *ibid.* p. 144, copied in HaYom Yom 16th of Shvat.

of it, or alternately, he calculates that such and such is not of primary importance and he therefore does not need to battle with it, then even if these calculations accord to intellect, and even if that they accord to holy intellect, nevertheless, this is not *HaShem's* יהו"ה ultimate Supernal intent, and to be victorious in the war and thereby reveal the aspect of Dovid through this, it is not possible.

Rather, to reveal the aspect of Dovid, meaning, that from the aspect of the “house of Dovid-*Beit Dovid*-בית דוד” the aspect of Dovid-דוד himself should come to be revealed, this specifically comes about through battle in a way of victory (*Nitzachon*). That is, even the most minor matter becomes extremely significant to him.

This is explained before (in chapter six) about the difference between a child and an adult, that with a child, about some things he will stand strongly against, but about other things, that are of lesser significance [to him], he will not stand so strongly against.

In contrast, with an adult, who has the true matter of victory (*Nitzachon*), even in regard to the most minor matters of opposition, he will stand up with full strength against it and will squander everything he has, including his most precious treasures. Even on the most minor matter he will risk his own life to be victorious and nullify the opposition

This then, is the general matter of serving *HaShem*-יהו"ה, blessed is He, with a bill of divorce. That is, one must let go of everything he has and should not even take his own existence into consideration whatsoever, but instead should

completely invest himself in the war [waged by the royal] house of Dovid.

By doing so, he also affects a drawing down of this from Above. That is, [Above] they squander and expend all the Supernal treasures for those who go out to battle in the war [waged by the royal] house of Dovid. In other words, through his own toil in serving *HaShem*-יהו"ה in this way, in that he goes to fight in the war [waged by the royal] house of Dovid, he thereby brings about that "one who comes to purify himself is granted assistance from Above."¹⁴⁵³

That is, "whoever sanctifies himself a little below, they sanctify him greatly from Above."¹⁴⁵⁴ This assistance granted from Above is the revelation of the treasury of the Holy One, blessed is He, this being "is the treasure of fear of Heaven, [as it states,¹⁴⁵⁵ 'Fear of *HaShem*-יהו"ה, that is His treasure].'"

In the fear of Heaven, there is no difference whether it is the most severe matter or the most minor manner, including those matters included in the teaching,¹⁴⁵⁶ "Sanctify yourself [even] in that which is permissible to you." For, since he has fear of Heaven, and he knows that this matter does not accord to *HaShem* 's-יהו"ה Supernal will, it therefore is all equal to him.

Now, in addition to squandering of the Supernal treasures, which is the matter of revealing the treasury of fear of Heaven, there also is the matter [mentioned before], that the King even squanders His own life, so to speak. This refers to

¹⁴⁵³ Talmud Bavli, Shabbat 104a

¹⁴⁵⁴ Talmud Bavli, Yoma 39a

¹⁴⁵⁵ Talmud Bavli, Brachot 33b; Shabbat 31b

¹⁴⁵⁶ Talmud Bavli, Yevamot 20a

the matter indicated by the teaching,¹⁴⁵⁷ “They were exiled to Edom, and the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) accompanied them.” In other words, [so to speak] the King endangers His own life etc.

All this is specifically for the sake of victory in the war. In other words, this is not for the sake of refining (*Birurim*) the “small jars,” but is for the sake of being victorious in the war, since it is specifically for this purpose that all the royal treasuries are revealed etc.

This likewise is the matter of the verse,¹⁴⁵⁸ “The righteous deeds for His open-cities (*Pirzono*-פרזונו) in Israel,” about which our sages, of blessed memory, expounded,¹⁴⁵⁹ “The righteous deed of His scattering (*Pizrano*-פזרונו),” (meaning “scattering-*Pizur*-פיזור”). In other words, the beginning of one’s toil in serving *HaShem*-יהו"ה, blessed is He, is in a way of being “scattered” (*Pirzono*-פרזונו).

This is as our sages, of blessed memory, stated,¹⁴⁶⁰ “The Holy One, blessed is He, did an act of charity by scattering (*Pizran*-פיזרן) the Jewish people amongst the nations.” For, as explained elsewhere,¹⁴⁶¹ through this scattering of the Jewish people amongst the nations converts are added the Jewish people, which is the matter of refining (*Birur*) the sparks.

However, *HaShem*’s-יהו"ה ultimate Supernal intent is for there be the matter of “open-cities (*Pirzono*-פרזונו),” as

¹⁴⁵⁷ Talmud Bavli, Megillah 29a (Ein Yaakov) and elsewhere.

¹⁴⁵⁸ Judges 5:11

¹⁴⁵⁹ Talmud Bavli, Pesachim 87b

¹⁴⁶⁰ Talmud Bavli, Pesachim 87b *ibid.*

¹⁴⁶¹ See Torah Ohr, Bereishit 6a; Lech Lecha 11b; Hosafot 117b and on; Ohr HaTorah, Lech Lecha 86a and on; Biurei HaZohar of the Tzemach Tzedek Vol. 2, p. 726, p. 730.

indicated by the verse,¹⁴⁶² “Yerushalayim will be settled beyond its walls,” meaning that there will be no need for walls at all, since there will be no adversary at all. As this currently is in our service of *HaShem*-יהו"ה, blessed is He, it refers to the toil of self-transformation (*It'hapchah*).

10.

The chapter of the discourse concludes, “This then, is why the Jewish people are called ‘The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,’ since they are the men of the valor (*Chayil*-חיל) who fulfill the will of the Ever Present One, blessed is He, to stand up against the adversary, and the Supernal treasury is opened for them so that they will be victorious in the war against the opposition.”

In other words, the conclusion of the chapter speaks about the opening of the Supernal treasury, as it is connected to the discussion in the beginning of the chapter, which explains why the Jewish people are called “The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,” that is, the matter of the word “*Tzava*-צבא” as it means “army-*Chail*-חיל.”

That is, this is the primary aspect in serving *HaShem*-יהו"ה, blessed is He. For, as explained before, the word “*Tzava*-צבא” as it means an “appointed time” and as it means “colorful-*Tzivyon*-צביון,” which is the matter of inter-inclusion (*Hitkallelut*), are only preparatory to the service of *HaShem*-יהו"ה, blessed is He. However, the primary service of *HaShem*-יהו"ה is the aspect indicated by the word “*Tzava*-צבא” as it

¹⁴⁶² Zachariah 2:8

means “army-*Chail*-חַיִּל,” which is the matter of accepting the yoke of *HaShem*’s-יהו"ה Kingship and the matter of victory (*Nitzachon*).

The same is so when it comes to drawing down from Above. That is, through toiling in the aspect of “*Tzava*-צָבָא” as it means “army-*Chail*-חַיִּל,” about which it states, “Whoever who goes to war [waged by the royal] house of Dovid writes a bill of divorce to his wife,” in that he lets go of his entire existence to be victorious in the war, then, as in the teaching of our sages, of blessed memory,¹⁴⁶³ “Know what is Above you,” [which is explained to mean]¹⁴⁶⁴ “Know that what is Above is from you,” in that they are dependent on man’s toil in serving *HaShem*-יהו"ה, blessed is He.

Thus, through a person’s own toil and conduct in this manner, this affects that this likewise is so Above, in *HaShem*’s-יהו"ה Godliness, that they open the Supernal treasures, this being the matter of the greatest and loftiest revelations of the inner aspects of the Torah (*Pnimitut HaTorah*) that will be revealed in the coming future. This is as stated,¹⁴⁶⁵ “Let Him kiss me with the kisses of His mouth,” which Rashi explains refers to the hidden reasons of the Torah that will be revealed in the coming future.

Now, just as in the service of *HaShem*-יהו"ה, blessed is He, although the primary toil is in the matter of “*Tzava*-צָבָא” as it means “army-*Chail*-חַיִּל,” nonetheless, the precondition for

¹⁴⁶³ Mishnah Avot 2:1

¹⁴⁶⁴ *Tzavaat HaRivash*, translated as *The Way of The Baal Shem Tov*, Section 142; *Likkutei Amarim*, Section 198; *Ohr Torah*, Section 480 (p. 482 in the 5766 edition); Also see *Sefer HaSichot* 5704 p. 23, and elsewhere.

¹⁴⁶⁵ *Song of Songs* 1:2 and Rashi there.

this is that there also must be the matter of “*Tzava*-צבא” as it means “an appointed time,” as explained before, that Torah and *mitzvot* must specifically be fulfilled in time and space.

The same is so of the revelation of the coming future, which is the loftiest of revelations, that *HaShem* 's-ה"ה ultimate Supernal intent is for this revelation to also be in time and space, all the way down, so that even the physical body will have a sense of *HaShem* 's-ה"ה Godliness, as the verse states,¹⁴⁶⁶ “The glory of *HaShem*-ה"ה will be revealed and all flesh together will see that the mouth of *HaShem*-ה"ה has spoken.”

¹⁴⁶⁶ Isaiah 40:5; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5717, Ch. 6, translated in The Teachings of The Rebbe, 5717, Vol. 1, Discourse 12, (Sefer HaMaamarim 5717 p. 116 and on).

*“Vayehi b’Shalach Pharaoh et HaAm -
And it was when Pharaoh sent out the people”*

Delivered on Shabbat Parshat Beshalach,
11th of Shvat, 5721
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁶⁷ “And it was when Pharaoh sent the people etc.” About this it is explained in Torah Ohr¹⁴⁶⁸ that he sent them out “with boughs and branches¹⁴⁶⁹ [that produce fruits Above] etc.”¹⁴⁷⁰ In other words, through their exile and enslavement in Egypt they brought about the elevation of the sparks that fell into Egypt, which is the aspect of the power of growth (*Tzome’ach*) that brings the sprouting of salvations to the Jewish people.

As he explained earlier [in the discourse],¹⁴⁷¹ on the verse,¹⁴⁷² “Israel is holy to *HaShem*-יהו"ה, the first of His crop,” the Jewish people are called the “crop of *HaShem*-יהו"ה.” [He explained] that this is analogous to a person who sows a crop for the abundance of growth it will produce. In the same way, [he explains that] *HaShem*-יהו"ה, blessed is He, sows the Jewish people etc., and this is the matter of the exile in Egypt. About

¹⁴⁶⁷ Exodus 13:17

¹⁴⁶⁸ Torah Ohr, Beshalach 61c

¹⁴⁶⁹ See Rashi to Ezekiel 17:6

¹⁴⁷⁰ Also see Torat Chaim, Beshalach 136c-d

¹⁴⁷¹ Torah Ohr, Beshalach 61a

¹⁴⁷² Jeremiah 2:3

this the verse states,¹⁴⁷³ “I will sow her for Myself in the land,” and it similarly states,¹⁴⁷⁴ “[Days are] coming when Yaakov will take root, [Yisroel will bud and blossom and fill the face of the earth with fruit].” In other words, the descent to Egypt was similar to sowing seeds in the earth (and “taking root”), like someone sowing a seed so that it thereby there will (“bud and blossom”) and grow in great abundance.

The explanation is that our sages, of blessed memory, stated,¹⁴⁷⁵ “The Holy One, blessed is He, only exiled Israel amongst the nations of the world so that converts would join them, as the verse states,¹⁴⁷⁶ ‘I will sow her for Myself in the land.’ Does a person sow a *se’ah* [of grain] other than to bring in several *kor* [of grain]?”

The explanation of this teaching is well known,¹⁴⁷⁷ namely, that what is meant is not (just) actual literal converts, since we see that the number of converts who have joined the Jewish people throughout the exiles is a very small. This being so, it is not fitting to undergo all the concealments, hiddenness, difficulties, and obstacles that happen during exile, just [to attract] a few converts.

Rather, what is meant refers to the sparks of holiness that fell into physical things in all the countries where the Jewish people have been exiled. That is, through the Jewish

¹⁴⁷³ Hosea 2:25; See Talmud Bavli, Pesachim 87b

¹⁴⁷⁴ Isaiah 27:6

¹⁴⁷⁵ Talmud Bavli, Pesachim 87b

¹⁴⁷⁶ Hosea 2:25; See Talmud Bavli, Pesachim 87b

¹⁴⁷⁷ See Torah Ohr, Bereishit 6a; Lech Lecha 11b; Hosafot 117b and on; Ohr HaTorah 86a and on; Biurei HaZohar of the Tzemach Tzedek Vol. 2 p. 726, p. 730.

people eating, drinking etc., and making use of them for the sake of Heaven, they thereby refine and free these sparks.

These sparks are called “converts,” being that they resemble converts, who even before having converted already have a spark of the Jewish soul in them. [This is known about the specific¹⁴⁷⁸ wording of our sages, of blessed memory, in stating,¹⁴⁷⁹ “A convert who converts (*Ger Shenitgayer*-גר שנתגייר),” rather than “A gentile who converts (*Goy Shenitgayer*-גוי שנתגייר).”¹⁴⁸⁰ For, as in the well-known adage,¹⁴⁸¹ “A Jew is incapable of renouncing his faith, and a Gentile (*Goy*-גוי) is incapable of converting.] It is only that this spark was [exiled] in the body of the non-Jew,¹⁴⁸² and through the process of conversion, the spark was freed from its exile.

It is for the sake of adding these converts, meaning the sparks of holiness, that the Holy One, blessed is He, exiled the Jewish people amongst the nations of the world. If this is so of all other exiles, how much more is it certainly so of the exile in Egypt, which not only was the first exile in chronological order, but is also the root of all subsequent exiles.¹⁴⁸³ As our sages, of

¹⁴⁷⁸ Midbar Kadmut of the Chida, Maarechet 3, Section 3 – That is, he is called a convert even prior to his conversion, since he possesses the soul of a convert even prior to his actual conversion.

¹⁴⁷⁹ Talmud Bavli, Shabbat 135a; Pesachim 92a; Yevamot 47a and elsewhere.

¹⁴⁸⁰ In this statement the sages founded themselves on the Torah verse (Leviticus 18:26) “You shall keep My statutes and My judgments and not do any of these abominations, neither the native nor the convert who converts into you.” From this it is understood that even before converting, he already had the soul of a convert.

¹⁴⁸¹ See Igrot Kodesh of the Rebbe Rayatz, Vol. 8 p. 208

¹⁴⁸² See the Responsa of Rabbi Meir of Rothenberg cited in Sefer Teshuvot Ba’alei HaTosefot MiKtav Yad (5714), p. 286, Section 19.

¹⁴⁸³ See Likkutei Torah of the Arizal, Teitzei; Sefer HaMaamarim 5709 p. 107, and elsewhere.

blessed memory, taught,¹⁴⁸⁴ “All the kingdoms (exiles) are called after Egypt etc.”

2.

However, we still must understand the meaning of the words, “And it was when **Pharaoh** sent the people etc.,” and that, “he sent them out with boughs and branches etc.” To preface, this matter is hinted in the words of Mechilta,¹⁴⁸⁵ which states, “And it was when Pharaoh sent (*Beshalach*-בשלה) – the term ‘sending-*Shilu’ach*-שילוח’ always indicates ‘accompaniment-*Livuy*-ליווי.’” This is further elucidated in the words of Midrash¹⁴⁸⁶ on the verse “And it was when Pharaoh sent the people.” It states there, “Did Pharaoh send them? Did not Bilaam say,¹⁴⁸⁷ ‘It is God who brought them out of Egypt’? Whereas here it says, ‘And it was when Pharaoh sent the people.’ This teaches that Pharaoh accompanied them etc.,” which is the matter of the refinement (*Birur*) of the sparks.

This [explanation] is further sweetened by the fact that the proof that Pharaoh accompanied them is derived from the words of Bilaam, who was Moshe’s equal, but on the side opposite holiness. This is as our sages, of blessed memory, explained¹⁴⁸⁸ on the verse,¹⁴⁸⁹ “Never again has there arisen in Israel a prophet like Moshe,” that, “[In Israel there has not arisen a prophet like Moshe], but amongst the nations of the

¹⁴⁸⁴ Midrash Bereishit Rabbah 16:4

¹⁴⁸⁵ Machilta to Exodus 13:17

¹⁴⁸⁶ Midrash Shemot Rabba 20:3; See Ohr HaTorah, Balak p. 1,092(1)

¹⁴⁸⁷ Numbers 23:22

¹⁴⁸⁸ Sifri to Deuteronomy 34:10; Midrash Bamidbar Rabba 14:20; See Ohr HaTorah, Parshat Zachor p. 1,776, p. 1,796; Sefer HaMaamarim 5700 p. 156.

¹⁴⁸⁹ Deuteronomy 34:10

world there did arise, and this is Bilaam.” Nonetheless, proof of the refinement (*Birur*) of Pharaoh’s sparks etc., are derived from him.

[To add further insight, this matter is specifically explained in Midrash,¹⁴⁹⁰ rather than Mechilta. This is because relative to Midrash, Mechilta is part of the revealed parts of Torah, whereas Midrash is part of the Aggadah, in which many secrets of the Torah are hidden.]¹⁴⁹¹

However, we still must better understand the meaning of the words “And it was when **Pharaoh** sent etc.,” meaning that “he sent them out with boughs and branches etc.” For, at first glance, was it not Pharaoh who proclaimed,¹⁴⁹² “I do not know *HaShem*-יהו"ה?” This being so, what could Pharaoh possibly give the Jewish people?

It thus may be said that about this the discourse in Torah Ohr continues, “This is as the verse states,¹⁴⁹³ ‘Pharaoh came close (*Heekreev*-הקריב),’ about which our sages, of blessed memory, said,¹⁴⁹⁴ ‘Pharaoh brought close (*Heekreev*-הקריב) the hearts of the Jewish people to their Father in Heaven.’” In other words, Pharaoh caused the Jewish people to repent and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, which comes in a way of additional strength, even beyond the service of *HaShem*-יהו"ה, blessed is He, of the righteous (*Tzaddikim*).¹⁴⁹⁵

¹⁴⁹⁰ See Sefer HaMaamarim 5665 p. 298 and elsewhere.

¹⁴⁹¹ See Hilchot Talmud Torah of the Alter Rebbe 2:2; Tanya, Iggeret HaKodesh, Epistle 23 (137a).

¹⁴⁹² Exodus 5:2; Torah Ohr, Beshalach 61c

¹⁴⁹³ Exodus 14:10

¹⁴⁹⁴ See Midrash Shemot Rabba 21:54; Midrash Tanchuma, Beshalach 8

¹⁴⁹⁵ See Zohar I 129b; Tanya, Iggeret HaTeshuvah, Ch. 8, and elsewhere.

The explanation is that for there to be service of *HaShem*-יהו"ה, blessed is He, in a way of repentance and return (*Teshuvah*), there must be a matter or place from where they must return. This not only includes repentance and return (*Teshuvah*) over actual evil, Heaven forbid, but also refers to the essential movement of repenting and returning (*Teshuvah*), in that [even Moshe said], "I will turn aside [from here, to come close to there],"¹⁴⁹⁶ meaning that there is a place from where he is turning etc.

This then, is the meaning of [the verse], "Pharaoh came close (*Heekreev*-הִקְרִיב)." That is, when the matter of Pharaoh and Egypt (*Mitzrayim*-מצרים) is present, it is specifically because of this that we come to the elevation of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, the matter of which is "the transformation of darkness to light, and bitter to sweet,"¹⁴⁹⁷ which also is the matter of the refinement (*Birur*) of the sparks etc.¹⁴⁹⁸

3.

However, we must explain this further. That is, at first glance, it is not understood how transforming darkness to light is possible, being that darkness and light are two opposites.¹⁴⁹⁹

¹⁴⁹⁶ Exodus 3:3; See Keter Shem Tov (Kehot 5764), Hosafot 18 (p. 289 and on); Also see the preceding discourse of this year, "*Lachein Emor* – Therefore say to the Children of Israel: I am *HaShem*," Discourse 13, Ch. 3 and on.

¹⁴⁹⁷ See Zohar I 4a; Tanya, Likkutei Amarim, Ch. 27

¹⁴⁹⁸ Torah Ohr, Beshalach ibid. 61b

¹⁴⁹⁹ See *Hemshech* 5672 Vol. 3, p. 1,310 and on; Sefer HaMaamarim 5679 p. 17 and on; Discourse entitled "*Vayikach HaShem Elohi'm*" 5695 Ch. 29-30 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 342a and on).

This is especially so considering the opinion that darkness is (not merely the absence of light, but is) a creation unto itself.¹⁵⁰⁰ Thus, since there is an actual existence of darkness, how is it possible to transform it into light?

However, this may be understood according to the teaching of the Rav, the Maggid of Mezhritch,¹⁵⁰¹ about the explanation of our sages,¹⁵⁰² of blessed memory, on the verse,¹⁵⁰³ “Dominion and dread are with Him; He makes peace in His heights,” namely that, “Michael, the minister of ice, and Gavriel, the minister of fire, do not extinguish each other.”

He explains that, “He makes peace in His heights,” comes about through the revelation of light (*Ohr*) that transcends both, which is why it includes and unifies them both. The same is so in the matter of transforming darkness to light. It is brought about through a matter that transcends both.

From this, we can understand the elevated level of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, (by which we bring about the transformation of darkness into light), in comparison to fulfilling Torah and *mitzvot* [in and of themselves]. For, through Torah and *mitzvot* we draw down a limited light (*Ohr Mugbal*), meaning a light that has a darkness as its opposite, which stands in opposition to it. However, through repenting and returning (*Teshuvah*) to

¹⁵⁰⁰ See the citations in the note of the Rebbe to Sefer HaMaamarim 5708 p. 239.

¹⁵⁰¹ See Likkutei Torah, Tazria 23c; Biurei HaZohar of the Mittler Rebbe, Lech Lecha 8c; Pelach HaRimon (of Rabbi Hillel HaLevi of Paritch), Lech Lecha 3, and elsewhere; Also see Tanya, Iggeret HaKodesh, Epistle 12; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 2, p. 645 and on.

¹⁵⁰² See Midrash Bamidbar Rabba 12:8; Shir HaShirim Rabba 3:11; Tanchuma Vayigash 6.

¹⁵⁰³ Job 25:2

HaShem-יהו"ה, blessed is He, we draw down an unlimited light (*Ohr Bilti Mugbal*) that darkness cannot oppose, and by doing so, we even transform the darkness into light.

This is also the meaning of the verse,¹⁵⁰⁴ “A good name is better than good oil.” It is explained¹⁵⁰⁵ that “good oil” refers to serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*. This is the matter of the oil of the Candelabrum (*Menorah*) [in the Holy Temple],¹⁵⁰⁶ which had seven branches corresponding the seven modes of serving *HaShem*-יהו"ה, blessed is He.¹⁵⁰⁷

The matter of a “good name” refers to refining (*Birur*) the sparks that fell into the side opposite holiness, (this being the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He). This is why the word “Name-*Shem*-שם-340” shares the same numerical value as 288-רפ"ח and the Name of *Ba"aN*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה), referring to the refinement of the 288-רפ"ח sparks through the Name of *Ba"aN*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה).¹⁵⁰⁸

About this the verse states, “A good name (*Shem*-שם) is better than good oil.” For, the toil of refining the sparks transcends the toil of serving *HaShem*-יהו"ה, blessed is He, with Torah and *mitzvot*. This is as stated by our sages, of blessed

¹⁵⁰⁴ Ecclesiastes 7:1

¹⁵⁰⁵ See Ohr HaTorah, Kohelet (Na"Ch Vol. 2) p. 1,120 and on; Shemot p. 29-36; Likkutei Torah, Metzora 25a; Sefer HaMaamarim 5630 p. 67 and on; p. 97 and on.

¹⁵⁰⁶ See Likkutei Torah, Metzora ibid.

¹⁵⁰⁷ See Likkutei Torah, Beha'alotcha and elsewhere.

¹⁵⁰⁸ See Likkutei Torah, Va'etchanan 13a; Ohr HaTorah, Kohelet ibid. and elsewhere.

memory,¹⁵⁰⁹ “There are three crowns; The Crown of Torah, the Crown of Priesthood, and the Crown of Kingship, but the Crown of a Good Name (*Keter Shem Tov*-כתר שם טוב) overrides them all.”

This matter itself is hinted in the verse “A good name is better than good oil,” in that the letter *Tet*-ט of the word “Good-*Tov*-טוב” is written as a large letter *Tet*-ט.¹⁵¹⁰ As known about the small letters, regular letters, and large letters,¹⁵¹¹ the regular letters indicate serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*, since that is the straightforward and regular order, like the constancy of the daily (*Tamid*) offerings according to their order. In contrast, the enlarged letters, which ascend above the line, indicate serving *HaShem*-יהו"ה, blessed is He, with repentance and return (*Teshuvah*), by which there is a drawing down of His limitless light (*Ohr HaBilti Mugbal*) which even transforms the darkness, as explained before.

¹⁵⁰⁹ Avot 4:13; Also see Ohr HaTorah, Shemot ibid. p. 31-32; *Hemshech* 5666 p. 357.

¹⁵¹⁰ See Ohr HaTorah, Kohelet ibid.; Sefer HaMaamarim 5630 ibid. p. 72 & p. 120.

¹⁵¹¹ See Zohar III 2a; Sefer HaMaamarim 5678 p. 234 and on; 5699 p. 203 and on; 5705 p. 130 and on, and elsewhere.

Now, this may be connected to the explanation before¹⁵¹² about the seven names that are not to be erased.¹⁵¹³ (For, even in the matter indicated by the verse, “A good name (*Shem*-שם) is better than good oil,” the matter of a Name-*Shem*-שם is emphasized.)¹⁵¹⁴

Now, as known, the Tzemach Tzeddek said¹⁵¹⁵ that our teachings explain in the name of the Baal Shem Tov, whose soul is in Eden, that in all the associations that the Kabbalists made between the names (*Shemot*) and the ten *Sefirot*, the devotional intention is not actually to the *Sefirah* itself, being that a *Sefirah* is [merely] an attribute. Rather, when we direct our the intention to the Name (*HaShem*-השם) our intention is to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is as stated in Sifri¹⁵¹⁶ [on the verse,¹⁵¹⁷ “For which is a great nation that has a God Who is close to it, as is *HaShem*-יהו"ה our God whenever we call to Him (*Eilav*-אלי),” that [our

¹⁵¹² In the preceding discourse of this year, 5721 entitled “*Bati LeGani* – I have come to My garden,” Discourse 14, Ch. 2 (Sefer HaMaamarim 5721, p. 77 and on); Also see the subsequent discourse by the same title of this year, Discourse 16, Ch. 3 and on (Sefer HaMaamarim 5721, p. 99 and on).

¹⁵¹³ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

¹⁵¹⁴ See Torah Ohr, Bo 60c – “The number 288-רפ"ח sparks arise from the aspects of the names of *A"V*-ע"ב (י"ד ה"י וי"ו ה"י), *Sa"G*-ס"ג (י"ד ה"י וי"ו ה"י), *Ma"H*-מ"ה (י"ד ה"י וי"ו ה"י) and *Ba"N*-ב"ן (י"ד ה"י וי"ו ה"י).” For elucidation of the precise chaining down, descent and calculation of the number 288-רפ"ח sparks from these names, see at length in Etz Chayim, Shaar 18, Ch. 2.

¹⁵¹⁵ Ohr HaTorah, Shemot p. 106 and on; Also see Likkutei Torah, Behar 43c (in the parenthesis); Derech Mitzvotcha, Shores Mitzvat HaTefilah, Ch. 2 and on (p. 115b and on).

¹⁵¹⁶ Sifri, cited in Pardes Rimonim, Shaar 32 (Shaar HaKavanah) Ch. 2

¹⁵¹⁷ Deuteronomy 4:7

intention must be directed] “To Him (*Eilav*-אליי) and not to His attributes.” Rather, their intention in such associations was directed to the Essential Self of *HaShem* יהו"ה's Godliness as it manifests in the *Sefirot*.

Now, this matter is also mentioned in the additions (*Hosafot*) to Likkutei Torah.¹⁵¹⁸ However, from Likkutei Torah it is unclear whether the intention is to the light (*Ohr*) that manifests within the *Sefirot*, or to the light (*Ohr*) that enlivens the vessels (*Keilim*) [of the *Sefirot*] themselves. That is, it is unclear whether the intention is to the lights (*Orot*) or to the vitality of the vessels (*Keilim*) themselves, [independent of the lights (*Orot*)].¹⁵¹⁹

The Tzemach Tzedek therefore explains¹⁵²⁰ that the Baal Shem Tov's intention was to the vitality of the vessels (*Keilim*) themselves [independent of the lights (*Orot*)]. This must be said, because (as the Tzemach Tzedek explained) about the difference between the Name *HaShem*-יהו"ה and all other names, the writings of the Arizal¹⁵²¹ state that the Name *HaShem*-יהו"ה is in the lights (*Orot*), whereas all other names are in the vessels (*Keilim*).

¹⁵¹⁸ See the discourse entitled “*Lehavin Mah SheKatuv b'Otzrot Chayim*,” Vayikra 51c.

¹⁵¹⁹ Also see the preceding discourse of this year, 5721 entitled “*Bati LeGani* – I have come to My garden,” Discourse 14, Ch. 2 (Sefer HaMaamarim 5721, p. 77 and on); Also see the subsequent discourse by the same title of this year, Discourse 16, Ch. 3 and on (Sefer HaMaamarim 5721, p. 99 and on), and the citations there.

¹⁵²⁰ *Ohr HaTorah*, Shemot p. 106 and on; Also see Likkutei Torah, Behar 43c (in the parenthesis); *Derech Mitzvotcha*, *Shoresh Mitzvat HaTefilah*, Ch. 2 and on (p. 115b and on).

¹⁵²¹ See *Torah Ohr*, No'ach 10b; Bo 60a; *Siddur Im Divrei Elohi'm Chayim* 217c.

Thus, in order to align the words of the Arizal – that the names (*Shemot*) are in the vessels (*Keilim*) – with the words of the Baal Shem Tov – that the names (*Shemot*) are in the lights (*Orot*) – it must be said that the Baal Shem Tov’s intention is (not to the lights (*Orot*) that manifest within the vessels (*Keilim*), but) to the vitality that enlivens the vessels (*Keilim*) themselves.

We thus find that the Baal Shem Tov’s explanation that “to Him (*Eilav*-אֵילַי)” does not refer (to His attributes, but) to the vitality of the vessels (*Keilim*) themselves, is deeper than the explanation in Pardes Rimonim,¹⁵²² that “to Him (*Eilav*-אֵילַי)” refers to the light (*Ohr*) that manifests within the vessels (*Keilim*). For although, as these matters are revealed, the vitality of the vessels (*Keilim*) is lower than the light (*Ohr*) that manifests within them, nonetheless, in their root they are higher. For, as known about the teaching “He and His life force are one and He and His organs are one,”¹⁵²³ the aspect of “He-*Eehoo*-אֵיהוּ-22” that is unified with “His organs,” is higher than the aspect of “He-*Eehoo*-אֵיהוּ” that is unified with “His life force.”¹⁵²⁴

However, this is still not understood. For, how is it possible for there to be a unification of “He” and “His organs,” when the vessels (*Keilim*), (which are “His organs”), are in a state of tangible and [seemingly independent] existence? This being so, how is it possible that the aspect of “He-*Eehoo*-אֵיהוּ,” which manifests in “His organs,” is higher than the aspect of

¹⁵²² Shaar 32; Also see Shaar 4 (Shaar Atzmut v’Keilim) Ch. 1

¹⁵²³ Introduction to Tikkunei Zohar, 3b

¹⁵²⁴ See *Hemshech* “*Mayim Rabim*” 5636, Ch. 32.

“He-*Eehoo*-איהו” which manifests in “His life force,” that it manifests within “His organs” and unifies with them?

It must therefore be said that the empowerment for this stems from an aspect that transcends both, in that it transcends both the aspect of “He-*Eehoo*-איהו,” as well as the aspect of “His organs-*Garmohi*-גרמוהי,” and this aspect is what is truly meant by “to Him-*Eilav*-אליו.” This is as the Alter Rebbe explained,¹⁵²⁵ that it refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, and that this is the meaning of the statement,¹⁵²⁶ “The Name of Heaven is frequent upon the mouths of all.”¹⁵²⁷ For, since *HaShem*-יהו”ה bears all opposites and is capable of the impossible,¹⁵²⁸ He therefore bonds and unifies the aspect indicated by “He-*Eehoo*-איהו-22” with “His organs.”

We therefore find that both explanations of the matter of the Name (*HaShem*-השם), (both that the “name-*Shem*-שם” shares the same numerical value as 288-רפ”ח and the Name *Ba”N*-ב”ן-52 (י”ד ה”ה ו”ו ה”ה), which is the matter of refining the sparks and transforming darkness to light, as well as the general matter of the names (*Shemot*-שמות) referring to the vitality of the

¹⁵²⁵ See the letter of the Rebbe Rayatz (Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144 and on; Sefer HaMaamarim 5709 p. 100, cited in HaYom Yom 11th of Tishrei).

¹⁵²⁶ See Torah Ohr, Vayera 14b; Sefer HaMaamarim 5689 p. 23 and on, and the citations in note 172 there.

¹⁵²⁷ In other words, this refers to the simple faith that it is to the Essential Self of *HaShem*-יהו”ה, blessed is He, to Whom we direct all of our prayers, and that it is He who heals the sick, and He who blesses the years etc.

¹⁵²⁸ See Shaalot u’Teshuvot HaRashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzedek 34b; Sefer HaMaamarim 5678 p. 420 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

vessels (*Keilim*), which is the aspect of “He-*Eehoo*-אֵהוּ” that unifies with “His organs”), are related to each other, since in both aspects there is a union of opposites, (light and darkness, and “He” and “His organs”), which is only in the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who is capable of the impossible and bears all opposites.

5.

Now, to draw down the unlimited light (*Ohr HaBli Gvul*) of *HaShem*-יהו"ה, blessed is He, through which the darkness can be transformed to light (as explained in chapter three), there specifically must be nullification (*Bittul*) to *HaShem*-יהו"ה. For, as long as a person is in a state of sensing himself as existing independently unto himself, he can only draw down and receive the light of *HaShem*-יהו"ה, blessed is He, as it is limited (*Ohr HaMugbal*). However, through nullifying his existence to *HaShem*-יהו"ה, blessed is He (*Bittul b'Metziyut*), he becomes a receptacle for the aspect of *HaShem*'s-יהו"ה unlimited light (*Ohr HaBli Gvul*).

This then, is the general matter of the exile in Egypt-*Mitzrayim*-מצרים, which is of the same root as the word “constraint-*Meitzar*-מִיצַר,”¹⁵²⁹ and likewise applies to all other exiles, which also are called “Egypt-*Mitzrayim*-מצרים,” since they constrain the Jewish people.

In other words, the primary matter of exile is not that a person is exiled from his place, but that while he is in exile he

¹⁵²⁹ Torah Ohr, Va'era 58b; Yitro 71d, and elsewhere.

is constrained and oppressed in all his matters, (especially in the most primary matter, that “I was created to serve my Owner”),¹⁵³⁰ which is the matter nullifying his independent existence.

This is also why (as mentioned before) exile is compared to planting, in which a seed is placed into the soil of the earth where it will grow, but only after the seed decomposes and is lost and nullified etc.¹⁵³¹ This is as explained by his honorable holiness, the Mittler Rebbe,¹⁵³² that it is not possible for growth to come from it, in a way of something from nothing (*Yesh Me'ayin*) from the power of growth (*Ko'ach HaTzome'ach*), unless its “somethingness” (*Yeshut*) decomposes and it comes into the aspect of “nothing” (*Ayin*), which is called the nullification (*Bittul*) of the “something” (*Yesh*) to the “nothing” (*Ayin*). In other words, the existence of the “something” (*Yesh*) is not a receptacle for the power of growth (*Ko'ach HaTzome'ach*), but [the receptacle] is specifically the aspect of “nothing” (*Ayin*).

We can add that the nullification of the “somethingness” (*Yeshut*) in the decomposition of the seed is brought about by being placed in the soil of the earth, meaning, a place that is opposed to it etc. This then, is the general matter of Egypt (*Mitzrayim*-מצרים), in that it causes constraint and oppression etc. However, specifically through the nullification and constraint (*Meitzar*-מצר) etc., a much greater elevation is brought about. This is as the verse states,¹⁵³³ “From the straits

¹⁵³⁰ Mishnah Kiddushin 4:14

¹⁵³¹ Torah Ohr, Beshalach 61a

¹⁵³² Torat Chaim, Beshalach 266a (187c in the new edition)

¹⁵³³ Psalms 118:5

(מיצר-*Meitzar*) I called *Ya''h*-יה''ה; *Ya''h*-יה''ה answered me with expansiveness (*Merchav*-מרחב).”

This also accords with the teaching of the Baal Shem Tov¹⁵³⁴ on the verse,¹⁵³⁵ “It is a time of trouble for Yaakov, but he shall be saved from it.” He explains that the word “trouble-*Tzarah*-צרה” shares the same letters as “light-*Tzohar*-צהר,”¹⁵³⁶ meaning that from the matter of “trouble-*Tzarah*-צרה” itself, we make “light-*Tzohar*-צהר.”

This then, is the meaning of the verse,¹⁵³⁷ “And it was when Pharaoh sent the people etc.,” meaning, “he sent them out with boughs and branches [that produce fruits Above] etc.,” referring to the aspect of the power of growth (*Ko'ach HaTzome'ach*) to sprout salvations for the Jewish people. That is, through the constraint and nullification there is a drawing down and revelation of the unlimited light (*Ohr HaBli Gvul*) of *HaShem*-יהו"ה, blessed is He.

6.

Now, in reality, in the exodus from Egypt, there already was the matter of “And it was when Pharaoh sent the people etc.,” referring to the refinement (*Birur*) of the sparks. This is as stated,¹⁵³⁸ “They emptied Egypt,” meaning,¹⁵³⁹ “They made Egypt like an abyss without fish (referring to matters of the

¹⁵³⁴ Sefer HaMaamarim Yiddish p. 55; See Sefer HaMaamarim 5689 p. 287.

¹⁵³⁵ Jeremiah 30:7

¹⁵³⁶ See Genesis 6:16 and Rashi there.

¹⁵³⁷ Exodus 13:17

¹⁵³⁸ Exodus 12:36

¹⁵³⁹ Talmud Bavli, Brachot 9b; Likkutei Levi Yitzchak, Igrot Kodesh p. 270

concealed world-*Alma d'Itkasiya*) and like an enclosure empty of grain (referring to matters of the revealed world-*Alma d'Itgaliya*).” Nevertheless, they still did not refine all 288 רפ"ה sparks. This is as known¹⁵⁴⁰ about the verse,¹⁵⁴¹ “Also a mixed multitude (*Erev Rav* ערב רב) went up with them,” namely, that when they were in Egypt they refined 202 ר"ב sparks, but 86 פ"ו sparks still remained, which share the same numerical value as “the natural order-*HaTeva* הטבע-86”¹⁵⁴² [and *HaShem*’s יהו"ה title God-*Elohi*’m אלהי"ם-86].¹⁵⁴³ Upon the completion of the toil of refining (*Birur*) all 288 רפ"ה sparks, the future redemption will come about.

The explanation is that the exodus from Egypt was not a complete redemption, which is why after the exodus from Egypt there still was room for it to be followed by subsequent exiles.¹⁵⁴⁴ This is to such an extent that the constraint can be as indicated by the verse,¹⁵⁴⁵ “For Your enemies revile *HaShem*-יהו"ה; they revile the footsteps of Your anointed one.”

Even so, our sages, of blessed memory, stated,¹⁵⁴⁶ “If you see generation after generation reviling Godliness, then expect the footsteps of Moshiach, as written, ‘For Your enemies revile *HaShem*-יהו"ה; they revile the footsteps of Your anointed

¹⁵⁴⁰ Etz Chayim, Shaar 18, Ch. 1-2; Megaleh Amukot, Ophan 58; Torah Ohr, Bo 60c; Sefer HaMaamarim 5689 *ibid.*, and elsewhere.

¹⁵⁴¹ Exodus 12:38

¹⁵⁴² Sefer HaMaamarim 5689 *ibid.*; Also see Etz Chayim, Shaar 18 *ibid.*; Megaleh Amukot *ibid.*

¹⁵⁴³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); The Gate of His Title (*Shaar HaKinuy*) and elsewhere.

¹⁵⁴⁴ See Midrash Tehillim 36:10 and elsewhere.

¹⁵⁴⁵ Psalms 89:52

¹⁵⁴⁶ Pesikta Rabbati 15:15; Midrash Shir HaShirim Rabba 2:13

one.’ What does the very next verse say? ‘Blessed is *HaShem*-יהו"ה forever; Amen and Amen!’”¹⁵⁴⁷

To explain, the words, “Blessed is *HaShem*-יהו"ה forever; Amen and Amen!” indicate that the matter is eternal. That is, it is a matter of an oath.¹⁵⁴⁸ In other words, this is an oath from Above about the bond between the Holy One, blessed is He, and the Jewish people, from which there is a drawing down of the oath that “he is made to swear, ‘Be righteous and do not be wicked.’”¹⁵⁴⁹ This oath is brought into revelation through being preceded by “Your enemies revile etc.,” meaning that, “generation after generation reviles Godliness etc.”

At first glance, the relationship between the two matters is not understood, since they are opposites. However, the explanation is that this itself is the reason for it. For, as explained before, the revelation of the unlimited light (*Ohr HaBli Gvul*) of *HaShem*-יהו"ה, blessed is He, is brought out specifically through being preceded by the constraint (*Meitzar*-מיצר). Therefore, “If you see generation after generation reviling Godliness, then expect the footsteps of Moshiach.” For, there then will be the true revelation of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in a much loftier way than the revelation at the exodus from Egypt. This is why the verse states,¹⁵⁵⁰ “As in the days when you left the land of Egypt, I will show you wonders-*Nifla'ot*-נפלאות,” meaning, fifty wonders-*Nun Pla'ot*-נ. פלאות.”¹⁵⁵¹

¹⁵⁴⁷ Psalms 89:53

¹⁵⁴⁸ Talmud Bavli, Shevuot 36a

¹⁵⁴⁹ Talmud Bavli, Niddah 30b; Tanya, Likkutei Amarim, Ch. 1.

¹⁵⁵⁰ Micah 7:15

¹⁵⁵¹ Zohar I 261b; Ohr HaTorah, Na”Ch Vol. 1 p. 487 and elsewhere.

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

Delivered at the conclusion of Shabbat Parshat Beshalach,
11th of Shvat, 5721
By the grace of *HaShem*, blessed is He,

1.

The¹⁵⁵² verse states,¹⁵⁵³ “I have come to My garden, My sister, My bride.” About this Midrash states,¹⁵⁵⁴ “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where I essentially was at first. For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Ikkar Shechinah*) was in this lowest of worlds.”

However, because of the sin of the tree of the knowledge of good and evil and the sins that followed it (as enumerated in Midrash) the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) withdrew from below to above, from the earth until [it withdrew to] the seventh firmament (*Rakiya*).

Subsequently, there was the toil of bringing the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) down from Above to below. This began with Avraham, and afterwards, the other forefathers and the righteous-*Tzaddikim*, until Moshe came – who is the seventh [generation from

¹⁵⁵² This discourse is primarily founded upon the 11th chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710, p. 131 and on).

¹⁵⁵³ Song of Songs 5:1

¹⁵⁵⁴ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

Avraham], and all sevens are beloved¹⁵⁵⁵ – and drew the *Shechinah* down from the firmament to the earth.

This is the meaning of “I have come to My Garden-*LeGani*-לגני,” meaning, “to My wedding canopy-*LeGenuni*-לגנוני,” to the place where the *Shechinah* was at first, and beyond that, the place where the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*), was at first. For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in this lowest of worlds.

Now, in the preceding chapters of his discourse,¹⁵⁵⁶ his honorable holiness, my father-in-law the Rebbe explained at length that *HaShem* 's-יהו"ה Ultimate Supernal intent in creating the worlds and bringing them into existence, is because “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”¹⁵⁵⁷ That is, He desired a dwelling place for the Essential Root of His Indwelling Presence (the *Ikkar Shechinah*-עיקר שכינה).

This matter [of drawing the Essential Root of the *Shechinah* down] began with the commandment,¹⁵⁵⁸ “And they shall make a Sanctuary for Me, and I shall dwell (*v'Shachanti*-ושכנתי) within them,” specifying, “I shall dwell (*v'Shachanti*-ושכנתי).” In other words, the matter of the Holy Temple, in general, is that the Holy Temple is like the dwelling place of the

¹⁵⁵⁵ Midrash Vayikra Rabba 29:11

¹⁵⁵⁶ In the discourse entitled “*Bati LeGani* – I have come to My garden” of the year 5710, chapter 1-10.

¹⁵⁵⁷ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁵⁵⁸ Exodus 25:8

King, in that the totality of his being resides there,¹⁵⁵⁹ (which is the meaning of “the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Ikkar Shechinah*)”).

This also is so of the service of *HaShem*-יהו"ה, blessed is He, of every single Jew, as hinted in the verse, I shall dwell (ו' *Shachanti*-ושכנתי) within them-*b'Tocham*-בתוכם,” specifying “within **them**-*b'Tocham*-בתוכם,” rather than “within it-*b'Tocho*-בתוכו,”¹⁵⁶⁰ meaning, within each and every Jew.

The particulars of the [construction of the] Tabernacle (*Mishkan*-משכן) and the Holy Temple also emphasize this, beginning with the wooden boards used for constructing the Tabernacle (*Mishkan*), which were called “planks-*Kerashim*-קרשים,”¹⁵⁶¹ as it states,¹⁵⁶² “You shall make the planks (*Kerashim*-קרשים) of the Tabernacle of acacia wood (*Atzei Sheeteem*-עצי שטים), standing erect.”

The word “plank-*Keresh*-קרש” shares the same letters as “falsehood-*Sheker*-שקר,” indicating the falsehoods (*Sheker*-שקר) of the world, and our toil is to transform the falsehoods (*Sheker*-שקר) of the world and make them into (a “bond-*Kesher*-

¹⁵⁵⁹ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489; Ohr HaTorah, Shir HaShirim, p. 679 and on; Sefer HaMaamarim 5635 Vol. 2 p. 353; *Hemshech* 5666 p. 3.

¹⁵⁶⁰ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. However, 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; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation and further elucidation there).

¹⁵⁶¹ See “*Bati LeGani*” 5710 *ibid.*, Ch. 6 and on (Sefer HaMaamarim 5710 p. 119 and on).

¹⁵⁶² Exodus 26:15

קשר” and) “plank-*Keresh*-קרש” that is a receptacle for *HaShem*’s-יהו”ה Godliness. Through doing so, we make them into a dwelling (*Mishkan*) and Temple for the Holy One, blessed is He.

The same is so in our service of *HaShem*-יהו”ה, blessed is He, indicated by the words “I shall dwell within them-*b’Tocham*-בתוכם,” meaning, within each and every Jew (as mentioned above). For, the word “acacia wood-*Sheeteem*-שטים” (from which the planks of the Tabernacle were made), is of the same root as the word “folly-*Shtut*-שטות,”¹⁵⁶³ in that there is a “folly-*Shtut*-שטות” of the side opposite holiness.

This is as our sages, of blessed memory, taught,¹⁵⁶⁴ “A person only transgresses if a spirit of folly (*Ru’ach Shtut*-רוח שטות) enters him.” Thus, our toil is to transform the folly (*Shtut*-שטות) of the side opposite holiness to holy folly (*Shtut d’Kedushah*-שטות דקדושה).

This is as our sages, of blessed memory, stated,¹⁵⁶⁵ “His folly (*Shtuteih*-שטותיה) was effective for the old man.” This refers to serving *HaShem*-יהו”ה, blessed is He, in a way that transcends reason and intellect, understanding and grasp, through which we make the “acacia wood (*Atzei Sheeteem*-עצי שטים)” for the dwelling place and Temple of the Holy One, blessed is He.

The same is so of the service of the sacrificial offerings (*Korbanot*),¹⁵⁶⁶ which is the primary matter of the Tabernacle

¹⁵⁶³ See “*Bati LeGani*” 5710 *ibid.*, Ch. 3 (Sefer HaMaamarim 5710 p. 114).

¹⁵⁶⁴ Talmud Bavli, Sotah 3a

¹⁵⁶⁵ Talmud Bavli, Ketubot 17a; See Ch. 5 of “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 117 and on).

¹⁵⁶⁶ See “*Bati LeGani*” 5710 *ibid.*, Ch. 2 (Sefer HaMaamarim 5710 p. 112).

(*Mishkan*) and Holy Temple (*Mikdash*). For, just as it was in the literal service of sacrificial offerings (*Korbanot*), in that there was the matter of elevating the fats and blood upon the altar, and a fire would descend from Above, and it also was a *mitzvah* to kindle a regular fire from below,¹⁵⁶⁷ so likewise, this is so in our service of *HaShem*-יהו"ה, blessed is He.

That is, the general matter [of our service] is the sacrificial offerings (*Korbanot*). This is as Rabbeinu Bachaye states,¹⁵⁶⁸ that the matter of sacrifices (*Korbanot*-קרבנות) is to bring close (*Kiruv*-קירוב) all one's faculties and soul powers, until they reach the ultimate state of elevation. This accords with the teaching,¹⁵⁶⁹ "The mystery of the sacrifices (*Korbanot*) ascends to the mystery of the Unlimited One (*Ein Sof*)."

Now, the order of this service is as the verse states,¹⁵⁷⁰ "When a man offers – **from** [among] **you** (*Mikhem*-מכם) – an offering to *HaShem*-יהו"ה." That is, the offering to *HaShem*-יהו"ה, blessed is He, must be "from you-*Mikhem*-מכם." This is as the verse continues, "From animals, from the cattle, or from the flock etc.," referring to the particular levels present in the animalistic soul etc.¹⁵⁷¹ Additionally, in the toil of "bringing close" there also is the fire that descends from Above, as well as the regular fire that must be kindled from below, referring to the toil of the Godly soul and the toil of the animalistic soul etc.

¹⁵⁶⁷ Talmud Bavli, Yoma 21b

¹⁵⁶⁸ Rabbeinu Bachaye to Leviticus 1:9; See Sefer HaBahir, Section 46 (109); Rikanti to Genesis 4:3 and Exodus 29:18; Shnei Luchot HaBrit 211b

¹⁵⁶⁹ Zohar II 239a; Zohar III 26b

¹⁵⁷⁰ Leviticus 1:2

¹⁵⁷¹ See Likkutei Torah, Vayikra 2d; Kuntres HaTefilah, Ch. 8 (p. 20); Sefer HaSichot, Torat Shalom, p. 10.

In the tenth chapter he concludes, (“[the tenth] shall be holy to *HaShem*-יהו"ה”),¹⁵⁷² in that all these matters come about because the Jewish people are (in) “the Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה.”¹⁵⁷³ He explains that the word “*Tzava*-צבא” indicates three matters; The word “*Tzava*-צבא” indicates an allotment of time, as in the verse,¹⁵⁷⁴ “Behold, man has an allotted time-*Tzava*-צבא upon the earth.” The word “*Tzava*-צבא” also indicates “colorfulness-*Tzivyon*-צביון,” as in the teaching,¹⁵⁷⁵ “They were created in all of their colorful-*Tzivyonam*-צביונם forms.” Moreover, the word “*Tzava*-צבא” means an “army-*Chail*-חיל.”

The substance of this, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that the fulfillment of Torah and its *mitzvot*, must be in a such a way that it “comes into [his] days,”¹⁵⁷⁶ meaning, that it comes into time (and space) below. This is the meaning of the word “*Tzava*-צבא” as it indicates time.

Likewise, one’s service of *HaShem*-יהו"ה, blessed is He, must also have the matter of inter-inclusion (*Hitkallelut*) in it, this being the general matter of [the *mitzvah*], “Love your fellow as yourself.”¹⁵⁷⁷ This must come before prayer, and is the beginning of all one’s matters in fulfilling of Torah and *mitzvot*, which is why before starting to pray we declare, “I

¹⁵⁷² Leviticus 27:32; See Talmud Bavli, Bechorot 58b; Zohar II 271a; Rabbeinu Bachaye to the beginning of the Torah portion of Terumah.

¹⁵⁷³ Exodus 12:41

¹⁵⁷⁴ Job 7:1

¹⁵⁷⁵ See Talmud Bavli, Rosh HaShanah 11a

¹⁵⁷⁶ See Genesis 24:1; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5720, translated in The Teachings of The Rebbe, 5720, Discourse 10 (Sefer HaMaamarim 5720, p. 87).

¹⁵⁷⁷ Leviticus 19:18

hereby take upon myself to fulfill the *mitzvah* ‘Love your fellow as yourself.’”¹⁵⁷⁸

Through this, one includes himself in the congregation, which is the second meaning of the word “*Tzava*-צבא,” meaning “colorfulness-*Tzivyon*-צביון,” indicating beauty (and desirability). This is because the ultimate beauty is specifically in the inter-inclusion of many colors. However, the toil itself is fulfilled by the “men of valor-*Anshei Chayil*-אנשי חיל,” this being the third meaning of the word “*Tzava*-צבא,” [meaning an “army-*Chail*-חיל”]. Through the above, we fulfill *HaShem*’s יהו"ה Supernal intent, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”

2.

He then continues in chapter eleven stating, “To explain the fact that the Jewish people are called ‘The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות’ in greater detail, the name ‘*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות’ is a holy name, and is one of the seven names that is not to be erased.”¹⁵⁷⁹ This name was revealed by the [later] prophets, however, in the Torah itself the name ‘*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות’ is not mentioned. Rather, Torah only mentions, ‘The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,’ referring to the Jewish people.”

¹⁵⁷⁸ Pri Etz Chayim, Shaar Olam HaAsiyah, Ch. 1; Siddur HaArizal (at the commencement of the morning prayers); Magen Avraham, Orach Chayim 60:46; Siddur of the Alter Rebbe, before the “*Mah Tovu*”; Also see Likkutei Sichot, Vol. 25, p. 374.

¹⁵⁷⁹ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

Now, this must be better understood. For, at first glance, this passage seems to be self-contradictory. That is, at first, he explains that the Jewish people are called “The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,” (as mentioned in Torah, that is, in Moshe’s days), and that it is related to the name “*HaShem* of Legions-*HaShem Tzva’ot*-יהו"ה צבאות,” which is a holy name. He then immediately adds that the name “*HaShem* of Legions-*HaShem Tzva’ot*-יהו"ה צבאות” is not mentioned in Torah itself, but was only revealed by the [later] prophets.

He then continues his discourse by explaining the elevated level of the name “*HaShem* of Legions-*HaShem Tzva’ot*-יהו"ה צבאות.” Namely, that Midrash Rabbah states,¹⁵⁸⁰ “The Holy One, blessed is He, said to Moshe: ‘You desire to know My Name? I am called according to My actions... and when I wage war upon the wicked, I am called ‘*HaShem* of Legions-*Tzva’ot*-יהו"ה צבאות.’”

Now, there are two matters in this teaching of our sages, of blessed memory, (“I am called according to My actions-*Lefi Ma’asai Ani Nikra*-לפי מעשי אני נקרא”) that also are two opposites. For, on the one hand, being that “I am called according to My actions,” this is something that undergoes change and exchange, in that “sometimes I am called by this name, and sometimes I am called by another name.” On the other hand, there always is the presence of the “*I-Ani*-אני” who is called by the particular name.¹⁵⁸¹ For, the matter of a name (*Shem*-שם) is

¹⁵⁸⁰ Midrash Shemot Rabba 3:6; Also see *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹⁵⁸¹ Also see *Derech Mitzvotcha*, *Shoresh Mitzvat HaTefilah*, Ch. 5 (p. 116b).

that through it, we connect (not to the name itself, but) to the “I-*Ani*-אני” who is called by the name.

3.

The explanation may be understood by what we observe about the matter of a name (*Shem*-שם) as it is below. That is, at first glance, it seems to have no relation to the essential self of the person called by it.¹⁵⁸² This is why when a person is alone, he has no need of a name (*Shem*-שם) at all. Only when there is someone else that he wants to bond to, does he need to call him by his name, by which he turns to the one who called him. We thus find that a name (*Shem*-שם) is very far from he who is called by it.

However, the teachings of Chassidus¹⁵⁸³ explain at length (which also is founded on the words of the Shnei Luchot HaBrit),¹⁵⁸⁴ that the superiority of Adam, the first man, was that about him the verse states,¹⁵⁸⁵ “Whatever the man called each

¹⁵⁸² See Torah Ohr, Terumah; Likkutei Torah, Behar 41c, Balak 67c; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 1, p. 222 and on; 5563 p. 303 and on; Ohr HaTorah, Shemot p. 103 and on; Also see the discourse entitled “*Acharei HaShem Elo'heichem Teileichu* – You shall follow *HaShem*, your God” 5720, translated in The Teachings of The Rebbe 5720, Discourse 27 (Sefer HaMaamarim 5720 p. 208).

¹⁵⁸³ Likkutei Amarim of the Rav, the Maggid of Mezhritch, Section 244; Ohr Torah of the Maggid of Mezhritch, Section 14 (p. 16 in the 5766 edition); Likkutei Torah, Behar 41c; Naso 26b, 27a; Torat Chaim, Bo 139a (p. 113c and on in the new edition); Ohr HaTorah, Bereishit Vol. 3, p. 542a; Sefer HaMaamarim 5630 p. 67 and on, p. 97 and on; *Hemshech “Mayim Rabim”* 5636 Ch. 22; *Hemshech* 5672 Vol. 1, Ch. 307 and on; Sefer HaMaamarim 5698 p. 107; 5708 p. 155 and on.

¹⁵⁸⁴ Beit HaMikdash 14a; Also see Ramban and Bachaye to Genesis 2:19

¹⁵⁸⁵ Genesis 2:19; Midrash Bereishit Rabba 17:4

living creature, that was its name.” That is, Adam, the first man, saw the vitality as it was drawn down from Above in the letters of the name (*Shem*-שם), (referring to the matter of the letters-*Otiyot*-אותיות as they are of the root “coming-*Ata*-אתא”¹⁵⁸⁶ [into being]).¹⁵⁸⁷ In other words, the matter of naming [the creatures] was aligned with the letters (*Otiyot*-אותיות) by which vitality is drawn to that which is called by this name (*Shem*-שם). We thus find that its entire existence is the name (*Shem*-שם) drawn down with it from Above.

This is also explained in Shaar HaYichud VeHaEmunah,¹⁵⁸⁸ that the name by which something is called in the Holy Tongue (*Lashon HaKodesh*)¹⁵⁸⁹ is the receptacle for the constricted vitality manifest in the letters (*Otiyot*-אותיות) of this name. In other words, the name (*Shem*-שם) bonds the novel creature to the vitality drawn to it from Above.

The same is so in regard to a person’s name below, that the bond between the soul and the body is caused by this name. That is, before the soul came into the aspects of “You created her, You formed her, You blew her into me,”¹⁵⁹⁰ when she still was called “She is pure (*Tehorah*-טהורה),” and even higher, she did not have a name (*Shem*-שם).

Only when the soul becomes bound to the body – [and this goes without saying, on the level of the soul that is already

¹⁵⁸⁶ Isaiah 21:12; Torah Ohr, Mikeitz 42b, and elsewhere.

¹⁵⁸⁷ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the difference between the various names of general classification, section on The Particular Noun (*Etzem Prati*-עצם פרטי).

¹⁵⁸⁸ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

¹⁵⁸⁹ Biblical Hebrew

¹⁵⁹⁰ See the “*Elo”hai Neshamah*” liturgy in the morning blessings.

manifest in the body, as indicated by the words, “You blew her into me,” but even in regard to the loftier levels of “You have formed her,” or, “You have created her,” and even the soul as it is in a state of “She is pure,” in that it even states about this level, “The soul that You have given **within me** (*Bi-בי*), she is pure,” meaning, that this is a matter of purity that already relates to this particular body] – there then is the matter of the name (*Shem-שם*), the function of which is to affect the bond between this [particular] soul and this [particular] body.

Based on this, that which we find about reincarnations (*Gilgulim*) is understood.¹⁵⁹¹ That is, when the soul of one person reincarnates into the body of another person, the second person is not called by the name of the first person, but by a different name. This is so, even though the name relates to the soul, (since, in and of itself, the existence of the body is not of primary importance), and seemingly, it should have been necessary that the name of the second person be the same as the name of the first person.

The example given for this, is that Rabbi Shimon bar Yochai was a spark of the soul of our teacher Moshe,¹⁵⁹² (and this likewise was so of the soul of Hamnuna Sabba,¹⁵⁹³ and various other souls). However, even so, one is called Moshe, and the other is called (Rabbi) Shimon.

The explanation is that the matter of a name (*Shem-שם*) relates to the bond of the soul to the body. Therefore, when the body is changed, in that it is not the same as the first body, but

¹⁵⁹¹ Maamarei Admor HaZaken 5563 and Ohr HaTorah Shemot ibid. Also see *Hemshech* 5672 ibid., p. 625.

¹⁵⁹² Zohar I 14b in the note; Nitzutzei Ohr to Zohar III 288a and elsewhere.

¹⁵⁹³ Ramaz and Nitzutzei Ohr to Zohar I 225a and elsewhere.

is a different body, there therefore is a change in the name. From this it is understood that relative to the body, all its vitality is from the name that bonds it to the soul. (This is similar to all novel creations, that its name (*Shem*-שם) is the receptacle for the vitality, in that it bonds the novel creature to the vitality drawn to it from Above.)

Through this we can understand how this is Above, in regard to the seven names that are not to be erased, about which it states, “I am called according to My actions.” That is, the name (*Shem*-שם) is what bonds the aspect of “I-*Ani*-אני” with “My actions-*Ma’asai*-מעשי.”

The explanation¹⁵⁹⁴ is that there is a difference between action (*Ma’aseh*), (“My actions-*Ma’asai*-מעשי”) and thought (*Machshavah*) and even speech (*Dibur*). That is, action (*Ma’aseh*) is separate from the person who does it, which is not so of thought (*Machshavah*), which is unified to him, and even speech (*Dibur*), which has a strong bond to the one speaking, which is not so of action (*Ma’aseh*). This is why speech (*Dibur*) is called a “minor action” (*Ma’aseh Zuta*).¹⁵⁹⁵ In other words, in speech (*Dibur*) too, there is a matter of separation (action-*Ma’aseh*), but not to the same degree as the separation of action (and it thus is only called a “minor action”).

To explain, the matter of action (*Ma’aseh*) is in a way that once the vessel leaves the hand of the smith who made it, the vessel no longer requires the smith to exist. For, although his hands are now withdrawn from the vessel, the vessel

¹⁵⁹⁴ See the beginning of Likkutei Torah, Balak, and at greater length in Sefer HaMaamarim 5693 p. 451 and on, and elsewhere.

¹⁵⁹⁵ Talmud Bavli, Sanhedrin 65a

remains in existence, (as explained in Shaar HaYichud VeHaEmunah).¹⁵⁹⁶ In other words, the power of action (*Ma'aseh*) of the craftsman, (that is, the power of the actor – *Ko'ach HaPo'el*) is present in the existence of the vessel (the acted upon – *Nif'al*), only that it is separate from the craftsman who made the vessel.

However, this is not so of speech (*Dibur*). For, even when it comes forth from the speaker, the further [the sound of his voice] is from the speaker, the more weakened it becomes, until its existence dissipates altogether. (For, in speech, as it is in man below, it does not apply to say that it is sustained forever and eternally. Rather, that solely applies to the speech or thought of the Holy One, blessed is He.)

From this [example], we also can understand as it relates to the matter of action (*Ma'aseh*) as it is Above in *HaShem's*-יהו"ה Godliness, (being that “the Torah speaks in the language of man”).¹⁵⁹⁷ That is, this refers to something that is made to be **as if** it is separate. It is in this regard that it states, “I am called according to My actions.” That is, the aspect of “*I-Ani-אני*” is drawn into the action (*Ma'aseh*), which comes about through the name (*Shem*-שם) that affects a bond between the vitality Above (“*I-Ani-אני*”) and the action below (“My actions-*Ma'asai*-מעשיי”).

This then, is the meaning of the statement in the discourse about the name “*HaShem* of Legions-*HaShem Tzva'ot*-צבאות-יהו"ה.” That is, since “I am called according to My

¹⁵⁹⁶ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 2.

¹⁵⁹⁷ Talmud Bavli, Brachot 31b; See Mishneh Torah, Hilchot Yesodei HaTorah 1:9; Tanya, Likkutei Amarim, Ch. 22.

actions,” and “when I wage war upon the wicked, I am called ‘*HaShem* of Legions-*Tzva’ot*” יהו"ה צבאות,” it therefore is understood that the name “*HaShem* of Legions-*Tzva’ot*” יהו"ה צבאות is a name of war.

This is likewise stated in Shaarei Orah of Rabbi Yosef Gikatilla,¹⁵⁹⁸ that the name “*HaShem* of Legions-*Tzva’ot*” יהו"ה צבאות relates to [the *Sefirah* of] Victory-*Netzach* and [the name *Elohi’im Tzvaot* יהו"ה צבאות relates to the *Sefirah* of] Majesty-*Hod*, and from there all wars are drawn down into the world.

The discourse continues that we must understand the relationship between war and [the *Sefirot* of] Victory-*Netzach* and Majesty-*Hod*, in that all wars in the world are drawn from there. He continues and explains that [the quality of] victory (*Nitzachon*-נצחון), (that is, the quality of [the *Sefirah* of] Victory-*Netzach*-נצה), is rooted and embedded in the essential self of the soul, and is even loftier than all the revealed powers of the soul etc.

4.

Now, to gain a deeper understanding of the matter of the names (*Shemot*), through which we also will better understand the elevated level of the name “*HaShem* of Legions-*HaShem Tzva’ot*” יהו"ה צבאות - this being the quality of Victory-*Netzach*, which reaches the essential self of the soul etc. - we must preface with the teaching of the Baal Shem Tov about the seven names that are not to be erased, which at first glance, seems to

¹⁵⁹⁸ See at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light (Neirot), Gates 3 & 4 (*Netzach* & *Hod*).

contradict the explanation of this matter in the writings of the Arizal.

Now, the writings of the Arizal¹⁵⁹⁹ explain that the difference between the seven names is only in the **vessels** (*Keilim*) of the *Sefirot*. That is, only the vessels (*Keilim*) of the *Sefirot* are divided and separated, each one unto itself, so that the name God-*E"l-l"* is in Kindness-*Chessed*, the name God-*Elohi"m* אלהי"ם is in Might-*Gevurah*, the name “*HaShem* of Legions-*Tzva'ot* צבאות” is in Victory-*Netzach*, [the name God od Legions-*Elohi"m Tzvaot* צבאות אלהי"ם] is in Majesty-*Hod*, (and the same applies to all the other names that are not to be erased). However, the inner aspect (*Pnimiyyut*) of the *Sefirot*, meaning, the lights (*Orot*) of the *Sefirot* (that are called “His life force”) is the Name *HaShem*-יהוה, which is equally present in all the *Sefirot*.

However, the Baal Shem Tov explains that one’s devotional intention (*Kavanah*) in the seven names that are not to be erased – when mentioned in prayer – (is not to the *Sefirot*, but) “to Him-*Eilav* אלו-י,” blessed is He, as in the teaching of our sages, of blessed memory,¹⁶⁰⁰ on the verse,¹⁶⁰¹ “[For which is a great nation that has a God Who is close to it,] as is *HaShem*-יהוה our God, whenever we call to Him,” about which they said, “To Him (*Eilav* אלו-י) and not to His attributes.”

This being so, it must be said that the differentiations between the names mentioned in prayer, such as God-*E"l-l"*, or God-*Elohi"m* אלהי"ם, or *HaShem* of Legions-*HaShem*

¹⁵⁹⁹ See Torah Ohr, Noach 10b; Bo 60a; Siddur Im Divrei Elo"him Chayim, 217c, and at length in Ohr HaTorah, Shemot p. 106 and on.

¹⁶⁰⁰ Sifri, cited in Pardes Rimmonim, Shaar 32 (Shaar HaKavanah) Ch. 2

¹⁶⁰¹ Deuteronomy 4:7

Tzva'ot צבאות יהו"ה, depend on the manifestation of the **lights** (*Orot*) within the *Sefirot* and change accordingly. In other words, [the change accords to] the manifestation of the light (*Ohr*) within the *Sefirah* of Kindness-*Chessed*, or the *Sefirah* of Might-*Gevurah*, or the *Sefirot* of Victory-*Netzach* and Majesty-*Hod* (as explained at length in Likkutei Torah, in the additions to Vayikra).¹⁶⁰²

Now, at first glance, this seems to contradict the explanation in the writings of the Arizal, that the light (*Ohr*) that manifests within the vessels (*Keilim*) is equal in all of them, this being the Name *HaShem* יהו"ה, and that there are no differentiations of the seven names within it.

However, the explanation is as elucidated at length by the Tzemach Tzedek in his writings on Parshat Shemot.¹⁶⁰³ He explains that the intention of the Baal Shem Tov is not to the lights (*Orot*) of the *Sefirot* (called "His life force"), but to the vitality of the vessel (*Keili*) of the *Sefirot* themselves.

For, as known,¹⁶⁰⁴ in addition to the lights (*Orot*) which manifest within the vessels (*Keilim*), (called "His life force"), there also is vitality in the vessel (*Keilim*) themselves. This is the meaning of the teaching,¹⁶⁰⁵ "If You would withdraw from them, all the names would remain as a body [without a soul] etc." (In other words, they do not become completely nullified

¹⁶⁰² Likkutei Torah, Hosafot to Vayikra 51c; Also see Likkutei Torah, Behar 43b; Ohr HaTorah, Shemot p. 106 and on; Yitro p. 849 and on; Also see Derech Mitzvotcha, Shoresht Mitzvat HaTefilah, Ch. 2 and on, p. 115b.

¹⁶⁰³ Ohr HaTorah, Shemot p. 106 and on; Yitro p. 849 and on

¹⁶⁰⁴ Siddur Im Divrei Elohi'm Chayim, discourse entitled "*Lehavin HaMaamar Kad Ant Tistalek*" 164b and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.

¹⁶⁰⁵ Introduction to Tikkunei Zohar, 17b.

of their existence.) This is because there is vitality in the vessel (*Keili*) of the *Sefirot* themselves, besides the lights (*Orot*) that manifest within them.

Based on this, it is understood that the truth of the matter is as stated in the writings of the Arizal, that the lights (*Orot*) of all the *Sefirot* is the matter of the Name *HaShem*-יהו"ה. However, at the same time, the words of the Baal Shem Tov are also correct, that the differences between one *Sefirah* and another *Sefirah* is not just due to the vessels (*Keilim*), but also to the vitality of the vessel of the *Sefirot*. That is, the vitality of the vessel of Kindness-*Chessed* is called by the name God-*E*"ל-א, and the vitality of the vessel of Might-*Gevurah* is called by the name God-*Elohi*"מ-אלהי, and this also applies to the name *HaShem* of Legions-*Tzva*'ot-יהו"ה צבאות etc.

Thus, in our prayers, when we mention the name “my Lord-*Adona*”ג-אדני, or the name “*HaShem* of Legions-*Tzva*'ot-יהו"ה צבאות,” or the name “God-*Elohi*”מ-אלהי,” or the name “God-*E*”ל-א,” our intention is not focused on the vessel of the *Sefirot*, but rather to the vitality within them, which is the matter of [directing our intention] “To Him (*Eilav*-אלי) and not to His attributes,” meaning, to the light and vitality within the *Sefirot*, rather than to the vessel (*Kli*) of the *Sefirot*, in and of themselves.

Now, based on this, that the intention in the differentiations of the particular names is to the light and vitality in the vessel of the *Sefirot*, it is understood that this is a much deeper and loftier matter than the lights (*Orot*) that manifest within the vessels (*Keilim*), (which is what Pardes

Rimonim¹⁶⁰⁶ states is meant by the teaching, “To Him (*Eilav*-אֵילַי) and not to His attributes”).

For, since this is the light and vitality of the vessel (*Kli*) of the *Sefirah*, which is the aspect of “His organs,” it is drawn from a much higher place. This is because the aspect of “He-*Eehoo*-אֵהוּ-22” that unifies with “His organs” (as in¹⁶⁰⁷ “He and His organs are one”) is much higher than the aspect of “He-*Eehoo*-אֵהוּ” that unifies with “His life force” (as in, “He and His life force are one”). This is why it can descend further down and unify (not only with the aspect of “His life force,” but even) with the aspect of “His organs.”¹⁶⁰⁸

5.

Based on the above, we can explain the teaching of the Rav, the Maggid of Mezhritch,¹⁶⁰⁹ on the teaching of our sages, of blessed memory,¹⁶¹⁰ “I am not called as I am written. I am written with [the letters] *Yod*-י *Hey*-ה (*HaShem*-הו"ה), but pronounced with [the letters] *Aleph*-א *Dalet*-ד (*Adon*”אדני”-ay).” That is, we must give a reason why He is called by His title of Lordship (*Adanut*-אֲדָנוּת).

Now, it can be said that, as known, the name “my Lord-*Adona*”אֲדֹנָי-י” is in the *Sefirah* of Kingship-*Malchut*,¹⁶¹¹ and

¹⁶⁰⁶ Pardes Rimonim, Shaar 32 (Shaar HaKavanah); Also see Shaar 4 (Shaar Atzmut v’Keilim) Ch. 1

¹⁶⁰⁷ Introduction to Tikkunei Zohar 3b

¹⁶⁰⁸ *Hemshech “Mayim Rabim”* 5636, Ch. 32.

¹⁶⁰⁹ Likkutei Amarim, Section 260; Ohr Torah, Section 365 (p. 395 in the 5766 edition)

¹⁶¹⁰ Talmud Bavli, Pesachim 50a

¹⁶¹¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

“there is no King without a nation,”¹⁶¹² and there likewise is no Lord-*Adon*-אדון without servants. We thus find that He is called by the title “Lord-*Adona*” אדוני-י’ because we are His nation and servants. Thus, since from our perspective He is called by His title “Lord-*Adona*” אדוני-י’, permission was granted for us to call Him by His title “Lord-*Adona*” אדוני-י’ etc.

In contrast, the Name *HaShem*-יהו"ה is the Name of His Essential Self (*Shem HaEtzem*) who brings all beings (*Havayot*-הויות) into being (*Mehaveh*-מהווה) etc.¹⁶¹³ It therefore is not pronounced as written. The explanation is that the Name *HaShem*-יהו"ה is His Explicit Name (*Shem HaMeforash*),¹⁶¹⁴ and even higher, it is the Name of the Essential Self (*Shem HaEtzem*)¹⁶¹⁵ of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, whose Essential Self transcends the entire matter of novel being and creation. It therefore is not pronounced as written.

This is because the matter of pronouncing and calling (*Kriyah*-קריאה) is revelation in a way that reaches another. However, the world is incapable of receiving the revelation of the Name of the Essential Self of *HaShem*-יהו"ה, blessed is He,

¹⁶¹² Rabbeinu Bachaye to Genesis 38:30; Sefer HaChayim, Ge’ulah, Ch. 2; Emek HaMelech, Shaar Shaashuei HaMelech, Ch. 1; Also see Pirkei d’Rabbi Eliezer, Ch. 3.

¹⁶¹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁶¹⁴ Talmud Bavli, Sotah 38a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 *ibid*. The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁶¹⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Kessef Mishneh to Hilchot Avodah Zarah 2:7; Also see the citations in Likkutei Sichot, Vol. 15, p. 234.

which utterly transcends novel being, in a way that novel being would remain in existence.

This is why *HaShem*-יהו"ה is specifically called by His title “Lord-*Adona*”אדני-י. In other words, the manner in which the Name of the Essential Self (*Shem HaEtzem*) of *HaShem*-יהו"ה is called and pronounced, in a way that it is drawn down to be revealed to another, this being the matter of the existence of novel being, is with His title “Lord-*Adona*”אדני-י,” this being the matter of Kingship-*Malchut* and Lordship (*Adanut*-אדנות).¹⁶¹⁶

For, since it arose in *HaShem*’s-יהו"ה Supernal desire for there be a matter of Kingship-*Malchut* and Lordship (*Adanut*-אדנות), the matter of the coming into being of novel existence was caused to be, so that there will be the existence of the nation and servants. [The same applies to calling and pronouncing (*Kriyah*-קריאה) the other names that are not to be erased, which are connected to the particulars of how the novel existence of the worlds are conducted].¹⁶¹⁷

For example, the name “God-*E*”א-ל-י is in Kindness-*Chessed*, and is the matter expressed in the verse,¹⁶¹⁸ “The world is built on Kindness-*Chessed*.” In other words, these are ways by which the six days of creation are conducted, until the seventh day, which itself is the matter of the seven names that are not to be erased.]

¹⁶¹⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Sanctuary (Shaar HaHeichal)*.

¹⁶¹⁷ See at length in *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) through Gate Ten (*Keter*).

¹⁶¹⁸ Psalms 89:3

In his teaching,¹⁶¹⁹ the Rav, the Maggid of Mezhritch, continues that the matter of pronouncing and calling (*Kriyah*-קריאה) *HaShem*-ה"ה by His title “Lord-*Adona*”-אדוני”ע,” is because we only have a very tiny grasp of (*HaShem*’s-ה"ה”s Supernal intellect), merely as it is in the worlds in a constricted way (*Tzimtzum*). This stems from the power by which He desired to be the Lord (*Adon*-אדון) [over the worlds]. In contrast, the Name *HaShem*-ה"ה, is the Name of His Essential Self (*Shem HaEtzem*) which we are incapable of grasping, and moreover, even all the upper worlds cannot grasp.

In this [way he explains the teaching of the Mishnah],¹⁶²⁰ “One who makes his name great (*Nageid Shmah*-נגיד שמה) causes his name to be lost (*Avad Shmeih*-אבד שמה).” That is, the term “His Name great-*Nageid Shmah*-נגיד שמה,” is of the root “*Nageed*-נגיד” which means a Ruler-*Adon*-אדון,¹⁶²¹ [and to affect the matter of His Rulership, it was necessary for] “His Name to be lost-*Avad Shmeih*-אבד שמה,” meaning that it was necessary for the Name of His Essential Self (*Shem HaEtzem*) to be concealed.

The explanation is that the general matter of the vessel (*Kli*) relative to the light (*Ohr*), (which as explained before, itself is the matter of the seven names that are not to be erased), is in a way that it is from the “condensation” and “thickening”

¹⁶¹⁹ Likkutei Amarim, Section 202; Ohr Torah, Section 390 (p. 415 in the 5766 edition).

¹⁶²⁰ Mishnah Avot 1:13

¹⁶²¹ See Samuel I 10:1; Samuel II 5:2, 7:8, 13:14; Kings I 1:35; Chronicles I 9:20 and elsewhere.

of the lights (*Orot*) that the vessels are made,¹⁶²² (meaning that they are caused to be not as refined and ethereal as before).

This is the matter of the constriction (*Tzimtzum*) of the vessels (*Keilim*) relative to the lights (*Orot*). This matter is brought about through being preceded by the first restraint of *Tzimtzum*, which is in a way of the complete withdrawal (*Siluk*) [of the light]. About this our sages, of blessed memory, were specific in their wording, in stating, “[causing] His Name to be lost-*Avad Shmeih* שמה אבד,” indicating the complete withdrawal (*Siluk*) [of revelation].

Due to this, there also is caused to be a restraint and constriction (*Tzimtzum*) in the vessels (*Keilim*) relative to the lights (*Orot*), which also is the matter of calling Him only by His title “Lord-*Adona*” אדוני-י, rather than by His Name *HaShem* יהוה, which is the Name of His Essential Self (*Shem HaEtzem*).

He continues by explaining that, even so, there indeed is a manner in which the Name *HaShem* יהוה is revealed. This occurs at a time of the divestment of the physical and the dominance of the power of spirituality, such as with the High Priest (*Kohen Gadol*), (about whom the verse states¹⁶²³ that he was “set apart and sanctified as holy of holies”) on Yom HaKippurim, which is the “Shabbat of all Shabbats (*Shabbat Shabbaton*-שבת שבתון),”¹⁶²⁴ in that the sanctity of Shabbat

¹⁶²² See Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 3; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 28 and on; Sefer HaMaamarim 5670 p. 33; Sefer HaMaamarim 5689 p. 347; Also see the preceding discourse of this year, 5721, entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moons renewal,” Discourse 1, Ch. 4 (Sefer HaMaamarim 5721, p. 8).

¹⁶²³ See Chronicles I 23:13

¹⁶²⁴ Leviticus 16:31; Leviticus 23:32

influences all six mundane days of creation, whereas the sanctity of Yom HaKippurim is even higher, in that there is no eating or drinking, and specifically then, it is possible to attain a small measure of grasp of *HaShem* 's-יהו"ה Supernal intellect that transcends the worlds.

This is why the high priest would then mention *HaShem* 's-יהו"ה Explicit Name (*Shem HaMeforash*),¹⁶²⁵ which is the Name of the Essential Self (*Shem HaEtzem*) of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. (This likewise the general matter of the Holy Temple, where it was possible for the Name *HaShem*-יהו"ה to be revealed as written.)¹⁶²⁶

However, at first glance, this is not understood. Namely, what is the superiority of the divestment of the physical and the overpowering dominance of the spiritual, through which it thereby is possible for the Name *HaShem*-יהו"ה to be revealed as written? Is it not so that relative to that which transcends novel existence (this being the Name *HaShem*-יהו"ה) even the spiritual is a matter of novel existence?

That is, just as He brings the novel existence of the physical into being, so likewise, He also bring the novel existence of the spiritual into being. This being so, how is it possible that through the divestment of the physical and the overpowering and dominance of the spiritual, there can thereby be a matter of pronouncing and calling (*Kriyah*-קריאה) the Name *HaShem*-יהו"ה as written?

¹⁶²⁵ Talmud Bavli, Yoma 35b, 39b; Mishneh Torah, Hilchot Avodat Yom HaKippurim, 2:6, and elsewhere.

¹⁶²⁶ Talmud Bavli, Sotah 37b; Mishneh Torah, Hilchot Tefilah 14:10

It could thus be said (and suggested) that the explanation is similar to what was explained (in chapter four), that the light and vitality in the vessel of the *Sefirot* is drawn from a much higher and deeper aspect (“He and His organs are one”) than the light (*Ohr*) that manifests in the vessels (*Keilim*), (“He and His life force are one”), being that it must be drawn further down. The same may be applied to pronouncing and calling in the Name *HaShem*-יהוה as written, which was done by the High Priest (*Kohen Gadol*) on Yom HaKippurim.

That is, this is drawn from a much higher place that transcends the entire matter of the coming into being of novel existence, and specifically comes about by the world below being in a state of divestment of the physical and a dominance of the power of spirituality. That is, this is the bonding of opposites, brought about by the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *Hashem*-יהוה Himself, blessed is He, who bears all opposites and is capable of the impossible.¹⁶²⁷

That is, on the one hand, the high priest (*Kohen Gadol*) was a soul manifest in a body, and had to relate to worldly matters. For, there had to be the matter expressed in the verse,¹⁶²⁸ “He shall provide atonement for him and his household,” about which our sages, of blessed memory, explained, “his household (*Beito*-ביתו) refers to his wife.”¹⁶²⁹

¹⁶²⁷ See Shaalot u’Teshuvot HaRashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzedek 34b; Sefer HaMaamarim 5678 p. 420 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁶²⁸ Leviticus 16:11

¹⁶²⁹ Mishnah Yoma 1:1

Only that within this itself, it was necessary for him to affect the divestment of the physical and the overpowering and dominance of the power of spirituality, which is the union of opposites.

The same is so of time and space. For, in regard to time, the day of Yom HaKippurim is the holiest day of the year, which is why there is no eating or drinking on Yom HaKippurim. However, at the same time, it is part of the count of 365-ש"ה days of the year. Likewise, in the matter of space, the place [where this took place] was in the Holy Temple, about which the verse states,¹⁶³⁰ "This is the gate of the Heavens," and in it, "the place of the Holy Ark was not according to measure."¹⁶³¹ That is, even though the Holy Ark had the specific dimensions¹⁶³² of 2 ½ cubits length, 1 ½ cubits width, and 1 ½ cubits height, nevertheless, when measured against the Holy of Holies it took up no space].

Thus, since the matter of bonding two opposites is drawn down from a much higher place, namely, from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *Hashem*-יהו"ה Himself, blessed is He, who bears all opposites and is capable of the impossible, because of this, it was possible for there to be the pronunciation and revelation of the Name *HaShem*-יהו"ה, which is the Explicit Name (*Shem HaMeforash*) and the Name of His Essential Self (*Shem*

¹⁶³⁰ Genesis 28:17 and Rashi there

¹⁶³¹ See Talmud Bavli, Yoma 21a; Bava Batra 99a; Also see the Opening Gateway (*Petach HaSha'ar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6; Sefer HaMaamarim 5677 p. 28; Igrot Kodesh, Vol. 2, p. 392 and on.

¹⁶³² Exodus 25:10; 37:1

HaEtzem), so that it could be pronounced and called (*Kriyah-*קרִיָּאָה), (that is, revealed) as written.

6.

This likewise is his honorable holiness, the Alter Rebbe's general explanation of the verse,¹⁶³³ “[For which is a great nation that has a God Who is close to it,] as is *HaShem-*יהו"ה our God, whenever we call to Him?” about which our sages, of blessed memory, stated,¹⁶³⁴ “To Him (*Eilav-*אֵלָיו) and not to His attributes.”

That is, the Alter Rebbe's teaching about this is well known.¹⁶³⁵ Namely, *Pardes Rimonim*¹⁶³⁶ explains that “to Him-*Eilav-*אֵלָיו” refers to the lights (*Orot*) that manifest within the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*). The Baal Shem Tov explains that “to Him-*Eilav-*אֵלָיו” refers to the Godliness in the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*) [themselves]. (This is as explained before, that the vitality in the vessel (*Kli*) of the *Sefirot* is a much deeper and loftier matter than the lights (*Orot*) that manifest within the *Sefirot*.) However, the simple meaning is that “to Him-*Eilav-*אֵלָיו” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-*יהו"ה Himself, blessed is He.

¹⁶³³ Deuteronomy 4:7

¹⁶³⁴ Sifri, cited in *Pardes Rimonim*, Shaar 32 (Shaar HaKavanah) Ch. 2

¹⁶³⁵ See the letter of the Rebbe Rayatz (Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144 and on; *Sefer HaMaamarim* 5709 p. 100, cited in *HaYom Yom* 11th of Tishrei).

¹⁶³⁶ *Pardes Rimonim*, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 1 and on; Shaar 32 (Shaar HaKavanah), Ch. 2.

The explanation is that by the Alter Rebbe concluding with this simple explanation, he is not diverging from or disputing his teachers, Heaven forbid to think so. Rather, this simple explanation itself is the inner intention (*Pnimityut*) of **all** the explanations.

In other words, the bond between “Him and His life force” (which is the explanation of Pardes Rimmonim, that “to Him-*Eilav*-אֵלַי” refers to the light of *HaShem*’s-יְהוָה Godliness that manifests within the ten *Sefirot* of the world of Emanation-*Atzilut*), and the bond between “Him and His organs” (which is the explanation of the Baal Shem Tov, that “to Him-*Eilav*-אֵלַי” refers to *HaShem*’s-יְהוָה Godliness that is in the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation-*Atzilut*) {themselves}, is itself by the power of He who bears all opposites and is capable of the impossible.

In other words, the simple meaning is that [“to Him-*Eilav*-אֵלַי”] refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *Hashem*-יְהוָה Himself, blessed is He, and this is what it truly means [to direct our intentions] “to Him-*Eilav*-אֵלַי.”

The Alter Rebbe continues the above teaching by stating that the true meaning of [directing our intentions] “to Him-*Eilav*-אֵלַי,” meaning to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יְהוָה Himself, blessed is He, is found in every simple Jew, all of whom have an essential knowledge of this through simple faith in *HaShem*-יְהוָה, blessed is He.

This itself is the meaning of the verse,¹⁶³⁷ “For which is a great nation that has a God Who is close to it (*Eilav*-אֵילַי), as is *HaShem*-יהו"ה our God, whenever we call to Him (*Eilav*-אֵילַי),” in which the word “*Eilav*-אֵילַי” appears twice, once referring to the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and once referring to the Essential Self of the Jewish soul.

(This is also the meaning of the statement,¹⁶³⁸ “The Name of Heaven is frequent upon the mouths of all,”¹⁶³⁹ including women and children, and certainly their intention is to the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.)

From all the above, we can also understand this as it relates to the general matter of names (*Shemot*). Namely, that when we call out or recall one of the seven names that are not to be erased, (including the name, “*HaShem* of Legions-*Tzva*’ot-צבאות-יהו"ה,” which is bound to the matter of victory in war (*Nitzachon*), our intention is “to Him-*Eilav*-אֵילַי,” blessed is He, (“to Him, and not to His attributes”).

In other words, our intention is directed to the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, as He essentially is, who bears all opposites and is capable of the impossible, which is what is meant by “I-*Ani*-אני am called.”

¹⁶³⁷ Deuteronomy 4:7

¹⁶³⁸ See Torah Ohr, Vayera 14b; Maamarei Admor HaZaken, Inyanim p. 68, p. 70; Sefer HaMaamarim 5689 p. 23 and on.

¹⁶³⁹ In other words, this refers to the simple faith that it is to the Essential Self of *HaShem*-יהו"ה, blessed is He, to Whom we direct all of our prayers, and that it is He who heals the sick, and He who blesses the years etc.

In the continuation of the chapter, he continues explaining the matter of Victory-*Netzach* (which is connected to the name “*HaShem* of Legions-*Tzva*’ot” צבאות-יהו"ה), and that the matter of being victorious (*Nitzachon*) is rooted and embedded in the essential self of the soul etc.

From this it also is understood that the matter of being victorious (*Nitzachon*) is present in a person whose essential soul is openly **revealed**. This is the meaning of the statement in the continuation of the chapter, that “the matter of being victorious (*Nitzachon*) is especially applicable in a mature person. For, in the case of a person who is lowly in comparison, if someone says something in opposition to him, he will not be victorious over him (and will only be capable of responding with impudence).”

That is, in regard to a person who is immature by comparison, there indeed are matters that he will steadfastly stand in opposition to, however, there also are matters that he does not care about, (which is not in accordance to the quality of Victory-*Netzach*, which is that he must be victorious in everything). Even those things that he will steadfastly stand up for, and will even do so with great strength, then too, he only will respond with impudence and insolence, but without the manifestation of the quality of Victory-*Netzach*.

He continues and explains that a specifically a mature person possesses the quality of Victory-*Netzach* and that whoever is greater, will have a greater manifestation of the quality of Victory-*Netzach*. Therefore, when it comes to a king,

who is greater than the entire nation, as it states,¹⁶⁴⁰ “From his shoulders and up he was higher than all the people” – [and the explanation is well known,¹⁶⁴¹ that “the shoulders” of the king refer to the aspect of the hindside (*Achorayim*), which is lower than the head, nonetheless, even “his shoulders” are higher than the entire nation, that is, even higher than the head and brains of the nation, in that he altogether is beyond any comparison to them] – in him it is applicable for there to be a much greater manifestation of the quality of being victorious (*Nitzachon*) and with ultimate strength.

He continues and explains that the matter of being victorious (*Nitzachon*) is to cause his desire and will to be revealed, and that he exacts his victory. This likewise is the reason for the matter of war, namely, to exact victory (*Nitzachon*).

To explain, there are two matters in war. The first is [that he goes to war] “to take spoils and seize plunder,”¹⁶⁴² and the second is that he [goes to war] to exact victory, specifically in a way that is desirable to him, and this latter aspect is the primary matter of war.

This is as explained at length by his honorable holiness, the Mittler Rebbe.¹⁶⁴³ He explains that in [a war for the sake of] taking spoils and seizing plunder, the power and strength is measured. That is, according to the quantity of spoils and plunder that he knows he can plunder and seize, to that extent

¹⁶⁴⁰ Samuel I 9:2

¹⁶⁴¹ Ohr HaTorah, Vayera Vol. 4, p. 764b; Shir HaShirim Vol. 2, p. 414-415

¹⁶⁴² Isaiah 10:6; Ezekiel 38:12

¹⁶⁴³ Torat Chaim, Beshalach 322b and on (p. 222b and on in the new edition)

he will calculate and measure the extent of resources that are worthwhile to expend to achieve victory in the war.

Thus, since this matter accords to the measures of intellect, understanding, and grasp, it is possible for the war be carried out not just by the king himself, but even by a minister, and even a lesser minister. That is, it can be carried out by the “head” and “brains” of the people, and does not specifically require the one about whom it states, “From his shoulders and up he was higher than all the people.”

However, the true matter of being victorious (*Nitzachon*), which [a characteristic that] specifically the king possesses, is the second matter of war, namely, to exact victory (*Nitzachon*) so that it all will be according to his will and desire. To clarify, this matter, that it all should be according to his will and desire, is primarily brought out when an opposing force exists that rebels against him. At such a time [the king] will steadfastly stand against the opposition to him, until he exacts his victory.

Since the intention in such a war is to exact his victory according to his will and desire, there therefore is utterly no obstruction to this stemming from matters of understanding, grasp, or calculation etc. This is to such an extent that for the sake of victory, he will expend all the treasures in his treasuries, including vast and precious treasures that have been amassed in the course of many years, from one generation to the next, including those treasures that he would never have used for anything at all, treasures that were hidden and sealed from the eyes of everyone. Nevertheless, when victory in the war is necessary, he will squander all the treasures.

To further explain, the matter of a treasury is not only that it is not used, (and certainly not squandered), but beyond this, it is not even displayed, but remains hidden and concealed, as the verse states,¹⁶⁴⁴ “If you were to seek them as hidden treasures.” Only on the occasion of something that is out of the ordinary, such as the wedding of his only son, or the like, will he then show his treasures.

The example brought for this¹⁶⁴⁵ is from the side opposite holiness, that when [king] Belshatzar was in a state of great joy, he commanded them to bring out the vessels of the Holy Temple and he showed them off. However, even this was not in a way of squandering the treasures, but only showing them off.

However, when there is something that brings out the manifestation of the quality of victory (*Nitzachon*), meaning that he must exact victory so that it should be according to his will and desire, then all treasures in the treasuries – including the treasures that he himself amassed, and including the treasures amassed by his forebears from generation to generation – not only does he open and reveal his treasures, but he goes beyond that, and **squanders** them for the sake of being victorious in the war.

The reason is because the matter of victory is rooted and embedded in the essential self of the soul. Thus, as explained in the discourse, since the matter of victory stems from the essential self of the soul, the king will even jeopardize his own life and enter into the throes of battle himself, with self-

¹⁶⁴⁴ Proverbs 2:4

¹⁶⁴⁵ See Daniel Ch. 5; Talmud Bavli, Megillah 11b, and elsewhere.

sacrifice. This is because the matter of victory stemming from the essential self of the soul comes out into revelation, which is even higher than the light and life force (his own life).

8.

The same is so Above in *HaShem*'s-יהו"ה Godliness. That is, there is the matter of the name "*HaShem* of Legions-*Tzva'ot*"-צבאות יהו"ה ("When I wage war upon the wicked, I am called '*HaShem* of Legions-*Tzva'ot*'-צבאות יהו"ה") which is a term meaning "Army-*Tzava*." In this regard, it is demanded that the service of the Jewish people must also be in a way of the service of an "army-*Tzava*," which is the general explanation of why the Jewish people are called "The Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה-*HaShem*."

The explanation, is elucidated by his honorable holiness, the Tzemach Tzeddek.¹⁶⁴⁶ That is, in the days of our teacher Moshe, the Jewish people were called "The Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה-*HaShem*." However, later, in the days of Yehoshua, it is written,¹⁶⁴⁷ "He [the angel] said, 'No, for I am the commander of *HaShem*'s Legion (*Sar Tzva HaShem*-צבא יהו"ה-*HaShem*); now I have come.'"

About this, our sages, of blessed memory stated,¹⁶⁴⁸ "I came to your master Moshe, but he prayed,¹⁶⁴⁹ 'If **Your** Presence does not go along, [do not bring us forward from here]

¹⁶⁴⁶ Ohr HaTorah, Bo p. 327 and on; Also see Torat Chaim, Bo 140b and on (114c in the new edition); Sefer HaMaamarim 5680 p. 247 and on

¹⁶⁴⁷ Joshua 5:14

¹⁶⁴⁸ Midrash Bereishit Rabba 97:3; Also see Shemot Rabba 32:3

¹⁶⁴⁹ Exodus 33:15

etc.”¹⁶⁵⁰ In other words, Moshe did not receive [and accept the accompaniment of the angel]. However, after the beginning of the service of the commander of *HaShem*’s Legion (*Sar Tzva HaShem*-יהו"ה צבא שר) who Yehoshua did indeed receive, through this, the prophets that followed revealed the name “*HaShem* of Legions-*HaShem Tzva ’ot*-יהו"ה צבאות,” beginning with Chanah, who was the first to call the Holy One, blessed is He, “*HaShem* of Legions-*HaShem Tzva ’ot*-יהו"ה צבאות.”¹⁶⁵¹

This likewise was so of the later prophets who followed (at the end of the first Holy Temple and the beginning of the time of exile, which continued throughout the entire period of exile, including this final exile), such as the prophecy of Zechariah, in which almost all the prophets prophesied with the name “*HaShem* of Legions-*HaShem Tzva ’ot*-יהו"ה צבאות.”

However, *HaShem*’s-יהו"ה ultimate Supernal intent is for there (not only to be the matter of “*HaShem* of Legions-*HaShem Tzva ’ot*-יהו"ה צבאות,” but for there to be) the matter of “The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות.” Nevertheless, this matter is brought about by being preceded with the toil and service of *HaShem*-יהו"ה that is connected to “*HaShem* of Legions-*HaShem Tzva ’ot*-יהו"ה צבאות.”

The explanation is that in the name “the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,” the word “Legions-*Tzivot*-צבאות” must be juxtaposed to the Name *HaShem*-יהו"ה, in that the “Legions-*Tzivot*-צבאות” are utterly secondary and

¹⁶⁵⁰ That is, he prayed that *HaShem*-יהו"ה Himself, accompany them, and not an angel, and was granted his request. However, the angel not having fulfilled the mission it was tasked with was not able to return and ascend above and thus returned in the days of Yehoshua. See Midrash Rabba ibid.

¹⁶⁵¹ Samuel I 1:11

nullified to *HaShem*-יהו"ה.¹⁶⁵² In other words, they have utterly no independent existence unto themselves, but there solely is the existence of *HaShem*-יהו"ה, blessed is He, being that they are utterly secondary and nullified to *HaShem*-יהו"ה, and are “the Army of *HaShem*-*Tzva HaShem*-יהו"ה.”

However, the name “*HaShem* of Legions-*HaShem Tzva'ot*-צבאות יהו"ה,” is lower than this, because this name indicates a state in which “I wage war upon the wicked,” meaning that there is the presence and existence of an opposition that war must be waged against.

Now, the general difference between these two matters is that the name “*HaShem* of Legions-*HaShem Tzva'ot*-צבאות יהו"ה” is from the perspective of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in which there is constraint and limitation.

The same is so in man's service of *HaShem*-יהו"ה, blessed is He, that at the very least, there are constraints on the side of holiness. This refers to the constraints and limitations of the intellect, as a result of which, a person's service of *HaShem*-יהו"ה, blessed is He, will be in a way that he is incapable of coming to true self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

For, even if he may be in the loftiest of levels, nevertheless, it is in a way that, “there is one who loves.”¹⁶⁵³ In other words, even when he is in a state of the nullification (*Bittul*) to *HaShem*-יהו"ה of the world of Creation (*Briyah*),

¹⁶⁵² See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Hosts (*Shaar HaTzva'ot*); Torah Ohr, Bo 60c *ibid*.

¹⁶⁵³ See Torah Ohr, Hosafot 114d

nonetheless, he senses himself as existing independently, at the very least, as an existent being of the world of Creation (*Briyah*). Therefore, since there is an element of independent existence here, there already is the beginning of the existence of “another,” and therefore, there is the beginning of the matter of opposition that battle must be waged against.

In contrast, because of the matter of “He and His life force are one, and He and His organs are one” of the *Sefirot* of the world of Emanation (*Atzilut*), that is drawn down through the veil (*Parsa*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), he “wages war upon the wicked,” and brings the matter of victory about (*Nitzachon*), in that “the Holy One, blessed is He, assists him.”¹⁶⁵⁴

This is the matter of the name “*HaShem* of Legions-*HaShem Tzva’ot* צבאות יהוה,” through which he is victorious in the war, and there thereby is caused to be the matter of “Legions-*Tzva’ot* צבאות,” in that, “He is a sign-*Ot* אות amongst His legion-*Tzava* צבא,”¹⁶⁵⁵ meaning that there is a novel existence, but the novel existence becomes His Legion-*Tzava* צבא.

Even so, this matter is not yet called, “The Legions of *HaShem-Tzivot HaShem* צבאות יהוה,” (in which one is not an independent existence unto himself at all, but is utterly secondary and nullified to *HaShem* יהוה, blessed is He, as the

¹⁶⁵⁴ Talmud Bavli, Sukkah 52b

¹⁶⁵⁵ See Talmud Bavli, Chagigah 16a (Ein Yaakov) and Chiddushei Aggadot of the Maharsha there; Ginat Egoz (*HaShem Is One*), Vol. 1, The Gate of Hosts (*Shaar HaTzva’ot*) *ibid.*; Likkutei Torah, Ha’azinu 74d; Torat Chaim, Bo 140b (114d in the new edition); Ohr HaTorah, Bo p. 329; Sefer HaMaamarim 5680 p. 247 and on; Discourse entitled “*Bati LeGani*” 5740, Ch. 5 (Torat Menachem, Sefer HaMaamarim Shvat p. 399 and on).

Army-Tzava of צבא *HaShem*-יהו"ה). This only occurs once a person has already been victorious in the war etc.

Higher than this, is the way of the service of *HaShem*-יהו"ה, blessed is He, in the days of Moshe, when the Jewish people were called "The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות יהו"ה." This was unlike the days of Yehoshua, about which the verse states,¹⁶⁵⁶ "He [the angel] said, 'No, for I am the commander of *HaShem*'s Legion (*Sar Tzva HaShem*-שר צבא יהו"ה); now I have come,'" from which there subsequently came to be the matter of "*HaShem* of Legions-*HaShem Tzva 'ot*-יהו"ה צבאות."

The explanation is that, "the face of Moshe was like the face of the sun,"¹⁶⁵⁷ (which was not so of Yehoshua, who was "like the face of the moon"). The matter of the sun indicates that there are no changes. In other words, here service of *HaShem*-יהו"ה, blessed is He, is in a way that change is inapplicable. This happens when the evil itself is transformed into goodness, at which time the existence of the opposition is completely nullified, and one therefore fulfills his service of *HaShem*-יהו"ה, blessed is He, in a way of constancy, without change.

There then comes to be the existence of "The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות," in that one is not an existence unto himself, but is utterly secondary and nullified to *HaShem*-יהו"ה, blessed is He. This manner of serving *HaShem*-יהו"ה, blessed is He, stems from the world of Emanation (*Atzilut*). For, the matter of the Name *HaShem*-יהו"ה (and the

¹⁶⁵⁶ Joshua 5:14

¹⁶⁵⁷ Talmud Bavli, Bava Batra 75a

name “The Legions of *HaShem-Tzivot HaShem*-יהו"ה (צבאות יהו"ה) is of the world of Emanation (*Atzilut*).¹⁶⁵⁸

Likewise, the matter of Moshe (in whose days the Jewish people were called “The Legions of *HaShem-Tzivot HaShem*-יהו"ה (צבאות יהו"ה)”) also is the world of Emanation (*Atzilut*), even as Moshe was below. This is explained in various places,¹⁶⁵⁹ that at the time that he was present and engaged in the world below and spoke with Pharaoh, the king of Egypt, nevertheless, his own state was that of the world of Emanation (*Atzilut*).¹⁶⁶⁰ This is the meaning of the verse,¹⁶⁶¹ “Moshe, Moshe,” [in which] the repetition has no pause in the cantillation between the two times that his name is mentioned.¹⁶⁶²

More specifically, there are three matters in this. There is the matter of “The Legions of *Hashem-Tzivot HaShem*-צבאות יהו"ה,” as the Jewish people were called in the days of Moshe, which is serving *HaShem*-יהו"ה, blessed is He, in the manner of the world of Emanation (*Atzilut*), in which everything is utterly secondary and nullified to *HaShem*-יהו"ה, blessed is He.

There then is the matter of “*HaShem* of Legions-*HaShem Tzva'ot*-צבאות יהו"ה,” which is serving *HaShem*-יהו"ה, blessed is He, in the manner of the worlds of Creation,

¹⁶⁵⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Pardes Rimmonim, Shaar 19 (Shaar Shem Ben Dalet), and elsewhere.

¹⁶⁵⁹ See Sefer HaMaamarim 5677 p. 131 and on; Likkutei Sichot Vol. 16 p. 74 and on; Vol. 26 p. 360, and elsewhere.

¹⁶⁶⁰ See Likkutei Torah, Nitzavim 49b

¹⁶⁶¹ Exodus 3:4

¹⁶⁶² Zohar III 138a; See Torah Ohr, Mishpatim 76c; *Hemshech* 5666 p. 216; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 5, The Nature of Prophecy and what it is.

Formation, and Action (*Briyah, Yetzirah, Asiyah*), in which an opposing force with whom it is necessary to wage battle and be victorious over is present.

Now, the intermediary matter between them is the name “Legions-*Tzva’ot*-צבאות,” meaning, “He is a sign-*Ot*-אות amongst His legion-*Tzava*-צבא.” This is what the prophets drew down, so that even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) there should be the aspects of “He and His Organs are one,” just as in the world of Emanation (*Atzilut*).

(This is like the explanation elsewhere,¹⁶⁶³ that even in the service of *HaShem*-יהו"ה, blessed is He, of His lower unity (*Yichuda Tata’ah*), there must be a drawing down of His Upper Unity (*Yichuda Ila’ah*), through which even service of Him in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*) in the manner of the lower unity (*Yichuda Tata’ah*), will be as it should be.)

Now, as explained before, *HaShem*’s-יהו"ה ultimate Supernal intent in our toil of serving Him, is to come to attain the matter of “The Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה,” which is the way of serving Him of the world of Emanation (*Atzilut*), except that this only comes about through first serving *HaShem*-יהו"ה, blessed is He, in the way of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in which an opposition is present with whom to engage in war, and in which victory is attained, referring to serving *HaShem*-יהו"ה, blessed is He, in a way of self-restraint (*Itkafiya*).

¹⁶⁶³ Kuntres Etz HaChaim, Ch. 7 and on; Also see the introduction to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

However, the matter of the intermediary between the form of service of the world of Emanation (*Atzilut*) and the form of service of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), so that even the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) will be like the world of Emanation (*Atzilut*), is serving *HaShem*-יהו"ה, blessed is He, in a way of self-transformation (*It'hapcha*).

9.

Now, to bring about the service of the “army-*Tzava*-צבא,” which is necessary in waging war against the adversary and being victorious over him - first in a way of self-restraint (*Itkafiya*), until we then also come to the way of self-transformation (*It'hapcha*) - the matter of the squandering the treasures is necessary.

The explanation is as his honorable holiness, the Rebbe Maharash,¹⁶⁶⁴ elucidated about the quality of Victory-*Netzach*, the matter of which is to nullify the adversary. However, at first glance, it is not understood how it applies to discuss the matter of an adversary in relation to *HaShem*-יהו"ה Above, blessed is He, Heaven forbid to think so. For, who can possibly stand in opposition to *HaShem*-יהו"ה, that it would be necessary to be victorious over him?

He thus explains that about this, the verse states,¹⁶⁶⁵ “Moreover, the Victor of Israel (*Netzach Yisroel*-נצח ישראל) does

¹⁶⁶⁴ Sefer HaMaamarim 5626 (5749 edition), p. 286 and on; 5629 (5752 edition), p. 65 and on.

¹⁶⁶⁵ Samuel I 15:29

not lie and does not relent, for He is not a man that He should relent.” That is, above in *HaShem*’s-יהו"ה Godliness, the matter of Victory-*Netzach* stems from the Jewish people (*Yisroel*).

That is, when there are those who oppose the Jewish people (*Yisroel*), then Above in *HaShem*’s-יהו"ה Godliness, there is an arousal of the quality of Victory-*Netzach*. About this the verse states, “Moreover, the Victor of Israel (*Netzach Yisroel*-נצח ישראל) does not lie and does not relent, for He is not a man that He should relent.”

That is, the quality of Victory-*Netzach* is drawn down from the aspect of “He is not a man,” meaning that it is even higher than the aspect of “the Man upon the throne.”¹⁶⁶⁶ It is for this reason that the matter of victory (*Nitzachon*) is in such a way that there is no calculation etc., for which reason everything is squandered, to the point that he even places his own life in danger.

This is because the matter of being victorious (*Nitzachon*) stems from the aspect of “He is not a man,” which transcends all calculations and matters that are taken into consideration in guarding the treasuries, in not displaying the treasuries, and certainly in not squandering them.

He continues by explaining that there are two ways of serving *HaShem*-יהו"ה, blessed is He, these being self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*). In the matter of self-restraint (*Itkafiya*) there still is an adversary, except that one is victorious over him in battle, in that the Holy One, blessed is He, assists him.¹⁶⁶⁷ This is the matter of the name

¹⁶⁶⁶ See Ezekiel 1:26

¹⁶⁶⁷ See Talmud Bavli, Sukkah 52b

“*HaShem* of Legions-*HaShem Tzva*’ot-צבאות יהו”ה,” which is a name of war. However, the war must be in a way that he squanders the treasures.

This is what our sages, of blessed memory, meant when they said,¹⁶⁶⁸ “The Holy One, blessed is He, only has the treasury of fear of Heaven in His world, as the verse states,¹⁶⁶⁹ ‘And now, Israel, what does *HaShem*-יהו”ה your God ask of you, but to fear *HaShem*-יהו”ה your God,’ (being that “everything is in the hands of Heaven, but for the fear of Heaven”)¹⁶⁷⁰ and it is written,¹⁶⁷¹ ‘And unto man He said: Behold (*Hein*-הן), the fear of *HaShem*-יהו”ה, that is wisdom-*Chochmah*,’ (and in [the Greek language, the word ‘*Hein*-הן’ means ‘singular’] indicating that fear of *HaShem*-יהו”ה is singular in the world).¹⁶⁷² This refers to the inner aspect (*Pnimitiyut*) of fear of *HaShem*-יהו”ה, blessed is He, which is called the Upper Fear (*Yirah Ila’ah*),¹⁶⁷³ through which it is possible for a person to be victorious in the world, at the very least in a way of self-restraint (*Itkafiya*).

However, by itself, the service of self-restraint (*Itkafiya*) is not *HaShem*’s-יהו”ה ultimate Supernal intent. Rather, one then must come to the matter of self-transformation (*It’hapcha*), in which there utterly is no adversary. This is like the matter of “The Legions of *HaShem-Tzivot HaShem*-יהו”ה-צבאות,” in which

¹⁶⁶⁸ Talmud Bavli, Shabbat 31b; Also see Brachot 33b

¹⁶⁶⁹ Deuteronomy 10:12

¹⁶⁷⁰ Talmud Bavli, Brachot 33b *ibid.*; Also see Torat Chaim *ibid.* 328a and on (p. 225d and on in the new edition).

¹⁶⁷¹ Job 28:28

¹⁶⁷² Talmud Bavli, Shabbat 31b and Rashi there.

¹⁶⁷³ Sefer HaMaamarim 5626 p. 288; Also see at length in Torat Chaim *ibid.* p. 326b and on (224d and on in the new edition).

there is no other existence, but everything is utterly secondary and nullified to *HaShem*-יהו"ה, blessed is He.

As he explains,¹⁶⁷⁴ this is the general difference between the level of the intermediate-*Beinoni* and the level of the righteous-*Tzaddik*. That is, the service of the intermediates (*Beinonim*) is solely in a way of self-restraint (*Itkafiya*). As explained at length in Tanya,¹⁶⁷⁵ it is possible that an intermediate (*Beinoni*) will be engaged in this battle throughout his life.

In contrast, this is not so of the righteous (*Tzaddik*) who already has served and completed the toil of battling with the evil, (for which reason he is not called “one who is serving *HaShem*-יהו"ה,” in the present tense, but is called “the servant of *HaShem*-יהו"ה,” indicating [that he has already finished the battle]),¹⁶⁷⁶ this being the matter of self-transformation (*It'hapcha*).

This also explains the two matters indicated in the verse,¹⁶⁷⁷ “The righteous deeds for His open-cities (*Pirzono*-פרוזנו) in Israel.” The term “*Pirzono*-פרוזנו” means “open cities,” as in the verse,¹⁶⁷⁸ “Yerushalayim will be settled beyond its walls.” However, it also bears the meaning “scattering-*Pizur*-פיזור,” as our sages, of blessed memory, expounded on this verse in Talmud,¹⁶⁷⁹ “The Holy One, blessed is He, performed a

¹⁶⁷⁴ Sefer HaMaamarim 5629 p. 67

¹⁶⁷⁵ Tanya, Likkutei Amarim, Ch. 27

¹⁶⁷⁶ See Tanya, Likkutei Amarim, Ch. 15; Also see the preceding discourse of this year, 5721, entitled “*Bati LeGani* – I have come to My garden,” Discourse 14, Ch. 7.

¹⁶⁷⁷ Judges 5:11

¹⁶⁷⁸ Zachariah 2:8

¹⁶⁷⁹ Talmud Bavli, Pesachim 87b

charitable deed in that He scattered (*Pizran*-פִּזְרָן) the Jewish people amongst the nations.”

Now, from the fact that the same word bears two meanings, this indicates that they are related and are as one.¹⁶⁸⁰ In other words, in order to come to the matter of “open cities-*Pirzono*-פִּרְזוֹנוֹ,” as in the verse, “Yerushalayim will be settled beyond its walls,” this is brought about through there first being the matter of, “The Holy One, blessed is He, performed a charitable deed in that He scattered (*Pizran*-פִּזְרָן) the Jewish people amongst the nations.”

The explanation is that the scattering of the Jewish people amongst the nations, is as in the teaching of our sages, of blessed memory,¹⁶⁸¹ “The Holy One, blessed is He, exiled Israel amongst the nations of the world only so that converts would join them.” The explanation is well known,¹⁶⁸² namely, that what is meant here is not only actual converts, since we see that the number of converts who have joined the Jewish people is not commensurate to the suffering of the Jewish people throughout the time of exile.

Rather, what is meant is the sparks of holiness which are the aspect of “converts.” This is because they initially were found in the physical things of the countries where the Jewish people were exiled. This is as our sages, of blessed memory, stated,¹⁶⁸³ “One of you will be exiled to Barbaria, and another of you will be exiled to Samatria.”

¹⁶⁸⁰ See Likkutei Sichot Vol. 3, p. 782; p. 896, and elsewhere.

¹⁶⁸¹ Talmud Bavli, Pesachim 87b

¹⁶⁸² See Torah Ohr, Bereishit 6a; Lech Lecha 11b; Hosafot 117b and on; Ohr HaTorah 86a and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 2 p. 726, p. 730.

¹⁶⁸³ Midrash Shir HaShirim Rabba 2:8

Then, when for his needs, including his physical needs, a Jew engages in matters of that country and uses them for holiness, such as eating [and drinking], in which the food becomes his own flesh and blood, and by the power derived from that eating [and drinking] he serves *HaShem*-יהו"ה, blessed is He, by doing so, he extracts the spark of holiness that was under the dominion of the [angelic] minister of that country, converting it and elevating it to its root and source in the "torch," so that it becomes "subsumed in the body of the King."¹⁶⁸⁴ This is the general matter of "taking spoils and seizing plunder," (in a way of self-restraint-*Itkafiya*).

Through this, we thereby come to the matter of "His open-cities (*Pirzono*-פרזונו)," as in the verse, "Yerushalayim will be settled beyond its walls." This indicates a state in which no wall is necessary to protect or guard against any enemy or adversary, being that their existence has already been utterly nullified in its entirety, (which is the matter of self-transformation-*It'hapcha*).

All this is brought about through the matter of war, to the point of squandering the treasuries without any calculations, beyond all constraints and limitations, including constraints on the side of holiness (on account of which, not only would he not have squandered the treasuries, but he would not have even displayed them).

¹⁶⁸⁴ See Zohar I 217b

Now, primarily, this matter is seen at the conclusion of the refinements (*Birurim*), referring to the end of the “six thousand years of the world,”¹⁶⁸⁵ during the two-thousand years of Moshiach, which follow the two-thousand years of chaos-*Tohu* and the two-thousand years of Torah. Moreover, within the two-thousand years of Moshiach themselves, this is especially so of the sixth millennium, especially at the end of the sixth millennium, which is the generation of the “footsteps of Moshiach,” [at which time] “the [upper] legs descend [and dwell] within the [lower] legs,”¹⁶⁸⁶ (as stated in Zohar, and stated at greater length in books of Kabbalah).¹⁶⁸⁷

About this, our sages, of blessed memory, said,¹⁶⁸⁸ “If you see generation after generation reviling [Godliness], then expect the footsteps of Moshiach, as the verse states,¹⁶⁸⁹ ‘For Your enemies revile *HaShem*-יהו"ה; they revile the footsteps of Your anointed one.’ What does the very next verse say? ‘Blessed is *HaShem*-יהו"ה forever; Amen and Amen!’”¹⁶⁹⁰

¹⁶⁸⁵ Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

¹⁶⁸⁶ See Zohar II (Pekudei) 258a and Mikdash Melech there – That is, “the upper legs” refers to the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Emanation (*Atzilut*), [within which are the names *HaShem Tzva'ot*-צבאות-יהו"ה and *Elohi'm Tzva'ot*-צבאות-אלהים], within “the lower legs” refers to the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Creation (*Briyah*), and below, which will occur upon the completion of the refinements (*Birurim*) as explained in Zohar there.

¹⁶⁸⁷ See Mikdash Melech to Zohar II 258a *ibid*; Maamarei Admor HaEmtza'ee, Dvarim Vol. 1, p. 77.

¹⁶⁸⁸ Pesikta Rabbati 15:15; Midrash Shir HaShirim Rabba 2:13

¹⁶⁸⁹ Psalms 89:52

¹⁶⁹⁰ Psalms 89:53

In other words, through there first being, “generation after generation reviling [Godliness],” meaning that they fight against this, and moreover, not only do they stand in opposition as indicated by the words “Your enemies revile *HaShem*-יהו”ה,” but they also stand in opposition in the sense that, “They revile the footsteps of Your anointed one,” it is specifically then that we bring about, “Blessed is *HaShem*-יהו”ה forever,” in the way indicated by the words “Amen and Amen,” indicating that this matter is sustained. This is especially so, considering that according to Torah law¹⁶⁹¹ [stating Amen] makes it an oath, meaning that it is sustained in a way that cannot be changed.

This may be understood as explained at length by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in his well-known Sichah talk¹⁶⁹² on the teaching of our sages, of blessed memory,¹⁶⁹³ “Anyone who goes to war [waged by the royal] house of David writes a bill of divorce to his wife.” That is, the war waged by the house of David is to be victorious over those about whom the verse states,¹⁶⁹⁴ “For Your enemies revile *HaShem*-יהו”ה; they revile the footsteps of Your anointed one.”

To preface, there is a distinction in the precise wording “a war [waged by the royal] house of David” (*Milchemet Beit David*-מלחמת בית דוד), as opposed to “a war waged by David” (*Milchemet David*-מלחמת דוד). This is understood through the explanation of his honorable holiness, the Rebbe Rashab,

¹⁶⁹¹ Talmud Bavli, Shevuot 36a

¹⁶⁹² Sichah talk of Simchat Torah 5661 (printed in Sefer HaSichot 5702 p. 141 and on).

¹⁶⁹³ Talmud Bavli, Shabbat 56a; Ketuvot 9b

¹⁶⁹⁴ Psalms 89:52

whose soul is in Eden,¹⁶⁹⁵ that there are some teachings of our sages, of blessed memory, in which Moshiach is called “David-דוד,” as we also find in the verse,¹⁶⁹⁶ “My servant David will be king over them forever.” However, there are other teachings of our sages, of blessed memory, in which Moshiach is called the “Son of David-*Ben David*-בן דוד,” such as when they said,¹⁶⁹⁷ “The generation in which the son of David (*Ben David*-בן דוד) comes etc.”

About this [distinction], he explains that the term “son of David (*Ben David*-בן דוד)” indicates that Moshiach is not yet openly revealed, and certainly is not yet in a state of strength or dominance. In contrast, when he is called “David-דוד,” this indicates that the matter of Moshiach is in full strength and dominance and openly revealed.

With this in mind, we can also understand the precise wording, “a war [waged by the royal] house of David” (*Milchemet Beit David*-מלחמת בית דוד). That is, since it only is “the house of David” and not David himself, war is therefore applicable in this, in that council and the appropriate preparations must be taken to be victorious in the war. This is the general matter of the war [that will happen] in the generation of the “footsteps of Moshiach.”

He continues, explaining at length in his holy talk,¹⁶⁹⁸ that when our sages, of blessed memory, stated,¹⁶⁹⁹ “If you see

¹⁶⁹⁵ Igrot Kodesh of the Rebbe Rashab, Vol. 1, p. 312

¹⁶⁹⁶ See Ezekiel 37:24-25

¹⁶⁹⁷ Talmud Bavli, Sanhedrin 97a and elsewhere.

¹⁶⁹⁸ Sichah talk of Simchat Torah 5661 (printed in Sefer HaSichot 5702 p. 141 and on).

¹⁶⁹⁹ Pesikta Rabbati 15:15; Midrash Shir HaShirim Rabba 2:13

generation after generation reviling [Godliness],” this indicates generations (*Dorot*-דורות), indicating that two “lines” (*Shurot*-שורות) [are crossed], (being that the word “generation-*Dor*-דור” also means “line-*Shurah*-שורה),¹⁷⁰⁰ referring to two different viewpoints. These two viewpoints are indicated in the verse,¹⁷⁰¹ “For Your enemies revile *HaShem*-יהו”ה” and “they revile the footsteps of Your anointed one.”

The first “generation (*Dor*-דור)” and “line (*Shurah*-שורה)” are those about whom it states, “For Your enemies revile *HaShem*-יהו”ה.” This refers to those who deny all matters of *HaShem*’s-יהו”ה Godliness, (including the matter of “the footsteps of Your anointed one”).

The second “generation (*Dor*-דור)” and “line (*Shurah*-שורה)” are those who are not in opposition to *HaShem*-יהו”ה, blessed is He, and can have the image of those who study Torah and fulfill the *mitzvot*. Nonetheless, even so, “they revile the footsteps of Your anointed one.” This is because they believe in redemption by the hand of man, rather than by Moshiach.

This is then drawn down in a way that it also becomes recognizable in their service of studying Torah and fulfilling *mitzvot*, in that it will lack the vitality and excitement that only comes through bonding with “*HaShem*-יהו”ה your God is a consuming fire,”¹⁷⁰² and is the very opposite of coldness [and lack of vitality]. This is as the above-mentioned Sichah talk

¹⁷⁰⁰ See Likkutei Torah, Masei 95b; Ohr HaTorah (Yahal Ohr) Tehillim, p. 549 and on.

¹⁷⁰¹ Psalms 89:52

¹⁷⁰² Deuteronomy 4:24

explains,¹⁷⁰³ that the barrier that separates between coldness and apostacy is a very thin line.

In other words, though they are not in the category of those who are, “the enemies of *HaShem*-יהו”ה,” being that they submit to *HaShem*-יהו”ה, study His Torah and fulfill His *mitzvot*, nevertheless, they do this coldly, until the matter indicated by the words, “they revile the footsteps of Your anointed one,” is possible. That is, there are particulars in the matter of Moshiach that they relate to in a way of “reviling,” as explained at length in the Sichah talk.

About this our sages, of blessed memory, said,¹⁷⁰⁴ “Whoever goes to war [waged by the royal] house of David writes a bill of divorce to his wife.” In other words, to be victorious in this war, one must “write a bill of divorce to his wife.” That is, he must separate himself from “his wife,” referring to all bodily matters.

This is simply understood from this teaching of our sages, of blessed memory, that what is meant is to even separate from permissible matters. For, the matter of a bill of divorce is in such a manner, that but for it, she is his wife [and is permitted to him] and “one’s wife is like his own flesh.”¹⁷⁰⁵

In other words, this refers to physical matters that according to Torah are permissible to him. However, even so, when victory is necessary in this war against matters indicated by the verse, “For Your enemies revile *HaShem*-יהו”ה” and “they revile the footsteps of Your anointed one,” it then is demanded

¹⁷⁰³ See the Sichah talk of Simchat Torah 5661 (printed in Sefer HaSichot 5702) *ibid.* p. 144, copied in HaYom Yom 16th of Shvat.

¹⁷⁰⁴ Talmud Bavli, Shabbat 56a; Ketuvot 9b

¹⁷⁰⁵ Talmud Bavli, Brachot 24a

that one's service of *HaShem*-יהו"ה, blessed is He, must stem from self-sacrifice (*Mesirat Nefesh*).

This way of serving *HaShem*-יהו"ה, blessed is He, is the form of service of the generation of "the footsteps of Moshiach," who are the aspect of the "feet," as in the verse,¹⁷⁰⁶ "Six-hundred thousand foot soldiers (*Ragli Ha'Am*-רגלי העם), are the people in whose midst I am (*Anochi*-אנכי)." That is, there is a greater matter of self-sacrifice (*Mesirat Nefesh*) in them.

This is known about the explanation¹⁷⁰⁷ of the verse,¹⁷⁰⁸ "Now, the man Moshe was exceedingly humble, more than any person on the face of the earth." It is explained that the primary aspect of this came about when he beheld the self-sacrifice (*Mesirat Nefesh*) of the generation of "the footsteps of Moshiach." That is, [they have self-sacrifice (*Mesirat Nefesh*)] without paying any attention to the concealment, hiddenness, and doubled and quadrupled darkness stemming from those indicated by the words, "For Your enemies revile *HaShem*-יהו"ה," and to an even greater extent, those indicated by the words, "they revile the footsteps of Your anointed one," who "have a shadow of a shadow,"¹⁷⁰⁹ all of which requires that our service of *HaShem*-יהו"ה, blessed is He, must stem specifically from self-sacrifice (*Mesirat Nefesh*), to the point that this even caused Moshe to have a sense of humility in comparison to them.

¹⁷⁰⁶ Numbers 11:21

¹⁷⁰⁷ Sefer HaMaamarim 5679 p. 464; 5685 p. 112; 5689 p. 69, p. 299; 5697 p. 298 and on; 5698 p. 170; Discourse entitled "*v'Ha'Ish Moshe*" 5698 (Kehot 5753); Sefer HaMaamarim 5702 p. 13.

¹⁷⁰⁸ Numbers 12:3

¹⁷⁰⁹ Talmud Bavli, Yevamot 122a

Based on the above, we can also explain the connection with the explanation at the beginning of the chapter [of the discourse] about the matter of “The Legions of *HaShem-Tzivot HaShem* יהו"ה-ה,” which is what the Jewish people were called in Torah (in the days of Moshe).

The explanation is that although, right now, the way of serving *HaShem* יהו"ה, blessed is He, is not as indicated by the name “the Legions of *HaShem-Tzivot HaShem* יהו"ה-ה,” which is service of Him of the way of the world of Emanation (*Atzilut*), nor is it even in the way indicated by the words, “He is a sign-*Ot* אות amongst His legion-*Tzava* צבא,”¹⁷¹⁰ in that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) become like the world of Emanation (*Atzilut*) - but rather, the form of serving Him is solely as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), up to and including this lowly world.

Nevertheless, to fulfill this service, the matter of squandering the treasuries is necessary, until all the above-mentioned matters are actualized in ascent from below to above. That is, there is to be the matter indicated by “*HaShem* of Legions-*HaShem Tzva'ot* יהו"ה צבאות-ה,” and the matter

¹⁷¹⁰ See Talmud Bavli, Chagigah 16a (Ein Yaakov) and Chiddushei Aggadot of the Maharsha there; Ginat Egoz (*HaShem Is One*), Vol. 1, The Gate of Hosts (*Shaar HaTzva'ot*) *ibid.*; Likkutei Torah, Ha'azinu 74d; Torat Chaim, Bo 140b (114d in the new edition); Ohr HaTorah, Bo p. 329; Sefer HaMaamarim 5680 p. 247 and on; Discourse entitled “*Bati LeGani*” 5740, Ch. 5 (Torat Menachem, Shvat p. 399 and on).

indicated by “He is a sign-*Ot*-אות amongst His legion-*Tzava*-צבא,” until we come to the ultimate elevation, indicated by, “the Legions of *HaShem-Tzivot HaShem*-יהו"ה.”

The explanation is that the victory in the war and in service of *HaShem*-יהו"ה, blessed is He, in this lowly world, comes about through “the assistance of the Holy One, blessed is He,”¹⁷¹¹ who squanders all the Supernal treasures that have been gathered and collected from generation to generation.

[We can add that the precise wording, “generation after generation” is similar to the matter as it is on the side opposite holiness, in which there is “generation after generation reviling [Godliness].] This is why man’s service of *HaShem*-יהו"ה, blessed is He, is likewise caused to be in a way of squandering the treasures to be victorious in the war.

That is, because of the quality of Victory-*Netzach* that is rooted and embedded in the essential self of his soul, he puts all his own matters and treasures into danger, (including matters that he would never show, let alone squander). This includes the treasures that he himself has amassed, which is the aspect indicated by the words,¹⁷¹² “This is my God and I shall glorify Him,” as well as the treasures amassed by his forefathers, which is the aspect indicated by the continuation of the verse, “The God of my fathers, and I shall exalt Him,” to the point that he comes to the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, and places the life of his own soul into danger.

¹⁷¹¹ See Talmud Bavli, Sukkah 52b

¹⁷¹² Exodus 15:2; See Shnei Luchot HaBrit 40a

That is, he even relinquishes all matters relating to the coming world (*Olam HaBa*) and the Garden of Eden (*Gan Eden*), which is the true matter of the life of his soul. For, the souls are hewn from beneath the Throne of Glory,¹⁷¹³ which is the matter of the Upper Garden of Eden (*Gan Eden HaElyon*).¹⁷¹⁴

This is as known¹⁷¹⁵ regarding the explanation of the Mishnah,¹⁷¹⁶ “Do not be like servants who serve the Master with the expectation of receiving a reward,” including the most supernal and lofty rewards, which also are called a “reward.” Rather, one’s service of *HaShem*-יהוה, blessed is He, should be in the way indicated by the verse,¹⁷¹⁷ “Who have I in the heavens [but You], and but for You, I desire nothing on earth.”

As in the teaching of his honorable holiness, the Alter Rebbe,¹⁷¹⁸ “I want nothing at all! I do not want Your Garden of Eden (*Gan Eden*)! I do not want Your coming world (*Olam HaBa*)! I want nothing but You alone!” In other words, this matter is higher than the life of his own soul.

The matter of squandering all the treasures and putting the life of his own soul into danger for the sake of the war and of being victorious over the adversary, is that it makes no difference [to him] what the particular matter is in which there is an adversary. In other words, the war is not just about a

¹⁷¹³ Zohar III 29b; Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 1

¹⁷¹⁴ See Pardes Rimonim, Shaar 16 (Shaar ABY”A), Ch. 3; Etz Chayim, Shaar 46 (Shaar Kiseh HaKavod), Ch. 1, Ch. 4-5, and elsewhere.

¹⁷¹⁵ Sefer HaMitzvot of the Tzemach Tzedek, Shoresht Mitzvat HaTefilah, Ch. 40 (copied in HaYom Yom for the 18th of Kislev).

¹⁷¹⁶ Mishnah Avot 1:3

¹⁷¹⁷ Psalms 73:25

¹⁷¹⁸ Sefer HaMitzvot of the Tzemach Tzedek, Shoresht Mitzvat HaTefilah, Ch. 40 (copied in HaYom Yom for the 18th of Kislev).

matter that is primary, nor is it just in regard to a particular positive commandment in Torah, nor is it in regard to a particular Rabbinic commandment, nor even in regard to a minor Rabbinic ordinance.

Rather, if he knows that something is not in accordance to *HaShem's* יהו"ה Supernal will, blessed is He, and is therefore automatically in adversity to *HaShem's* יהו"ה Supernal will, he then will put the totality of his existence into jeopardy over it. This not only includes the existence of his body and animalistic soul, but even all his precious treasures that are filled with every precious thing, up to and including the life of his own soul, even including the life of his Godly soul.

The empowerment for this (as explained before), is that this stems from the fact all the Supernal treasures are squandered for this, which is the matter of “the assistance of the Holy One, blessed is He,”¹⁷¹⁹ who helps him. Thus, since there is a necessity for such a great battle, in which it is demanded that he puts the life of his own soul into danger, up to and including the life of his Godly soul, therefore, the assistance from Above is in such a way, that for this, all the most precious treasures are squandered.

As he continues to explain in the chapter, the order in this, is that in the time of war they open the treasures and distribute them through the commanding officers, who are the commanders of the army. The intention in this, is to distribute [the treasures] to the actual soldiers, being that they are the ones who specifically actualize the victory. In other words, those who actually bring about the victory are the soldiers, only

¹⁷¹⁹ See Talmud Bavli, Sukkah 52b

that assistance comes to them through the commanders of the army (including the chief officers, and even the chief minister who is the commander over all the military commanders under him).

Thus, the squandering of the treasuries is specifically for the sake of the soldiers, in that in an army they are the most primary, and therefore the treasures are given to them, by which they win the war, until they attain the matter of “the Legions of *HaShem-Tzivot HaShem* - צבאות יהו"ה.”

There then is caused to be the matter [indicated by the teaching],¹⁷²⁰ “The Victory-*Netzach* - נצח – This refers to the construction of Yerushalayim.” About this, it is explained¹⁷²¹ that what is meant is not Yerushalayim as it was in the time of the first and second Holy Temples. This is because at that time there was not “Victory-*Netzach* - נצח” as it means “Eternality-*Nitzchiyut* - נצחיות,” being that Yerushalayim was subsequently destroyed.

Rather, what is meant is as Yerushalayim will be in the time of the third Holy Temple, may it be built speedily in our days, by our righteous Moshiach. For there will then be “The Victory-*Netzach* - נצח – referring to the construction of Yerushalayim,” in a way of “Eternality-*Nitzchiyut* - נצחיות,” and in the way indicated by the verse,¹⁷²² “Yerushalayim will be settled beyond its walls (*Prazot* - פרזות),” (and the verse,¹⁷²³ “The righteous deeds for His open-cities (*Pirzono* - פירזונו) in Israel”),

¹⁷²⁰ Talmud Bavli, Brachot 58a

¹⁷²¹ Torat Chaim ibid. 321a (221d in the new edition); Sefer HaMaamarim 5626 (5749 edition), p. 286 and on; 5629 (5752 edition), p. 65 and on.

¹⁷²² Zachariah 2:8

¹⁷²³ Judges 5:11

in that there will be no need for a wall, since there will not be an existence of an adversary.

This is similar to the matter of “the Legions of *HaShem-Tzivot HaShem* יהוה-צבאות,” in which the legions-*Tzivot* צבאות are not an existence unto themselves, but are an army-*Tzava* צבא that is utterly secondary and nullified to *HaShem* יהוה, blessed is He.¹⁷²⁴

This then, is the general matter of [the verse],¹⁷²⁵ “I have come to My garden, My sister, My bride,” in which the word, ‘to My garden-*LeGani* לגני’ means ‘to My wedding canopy-*LeGenuni* לגנוני,’ meaning, to the place where I essentially was at first. For, at first, the Essential Root of the Indwelling Presence of *HaShem* יהוה (the *Ikkar Shechinah*) was in this lowest of worlds.¹⁷²⁶

However, after the exile and redemption, the world will not merely return to the state that, “the world was created in a state of wholeness,”¹⁷²⁷ as it was before the sin. Rather, it will be with even greater strength and greater empowerment. This is self-understood from the fact that, in the meantime, they have squandered all the treasures, meaning, all the treasures in the treasures that the king amassed, and that his forebears, the preceding kings, gathered for generation after generation, which were given to be distributed by the commanding officers, until they even were granted to the soldiers.

¹⁷²⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of The Hosts (Shaar HaTzva 'ot)*.

¹⁷²⁵ Song of Songs 5:1

¹⁷²⁶ Midrash Shir HaShirim Rabbah to Song of Songs 5:1; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

¹⁷²⁷ See Midrash Bereishit Rabba 12:6; 13:3; 14:7; Also see *Sefer HaMashalim* of Rabbi Yosef Gikatilla, translated as *The Book of Allegories*, Sections 1-4.

This matter is especially applicable to the one whose joyous occasion we are celebrating, the leader of the generation about whom the verse states,¹⁷²⁸ “I stand between *HaShem*-יהוה and you.” He is the head of all the commanding officers, and it is he who first opens the treasuries, and by his hand the precious treasuries reach all the way down to the soldiers.

This is what gives them the power and strength to wage the war, and to stand steadfastly in battle with complete self-sacrifice (*Mesirat Nefesh*), to the point of even endangering the life of his soul. (In other words, even after they already have squandered all the treasuries, and it still is not enough, he then even places the life of his own soul into danger), including the life of his Godly soul, thereby bringing victory, so that the adversary is nullified, even in the most minor matter.

Through this, we come from the state in which, “He scattered them among the nations,” to the state in which they are treasured over and above all the nations, (as in the verse,¹⁷²⁹ “You shall be to Me the most beloved treasure of all peoples”). This is as explained in another discourse,¹⁷³⁰ that through toiling with the nations of the world – indicated by the verse,¹⁷³¹ “You will consume all the nations,” meaning that we will consume the sparks of holiness that are amongst them – we thereby reveal the matter of the choosing of the Jewish people, as it states,¹⁷³² “You have chosen us out of all the nations.”

¹⁷²⁸ Deuteronomy 5:5; See Sefer HaSichot, Torat Shalom p. 158 and elsewhere.

¹⁷²⁹ Exodus 19:5

¹⁷³⁰ See Likkutei Torah, Shir HaShirim 12d; Also see the discourse entitled “*v’Atah Eem*” and the discourse entitled “*v’Atem Tihiyu Li*” 5660.

¹⁷³¹ Deuteronomy 7:16

¹⁷³² See the Amidah liturgy of the holidays.

There then is caused to be the matter of,¹⁷³³ “The righteous deeds for His open-cities (*Pirzono*-פרוזנו) in Israel” which is the [fulfillment of the] verse,¹⁷³⁴ “Yerushalayim will be settled beyond its walls (*Prazot*-פרזות),” in the way indicated by the verse,¹⁷³⁵ “And I will be for it – the word of *HaShem*-יהוה – a wall of fire all around [and for glory I will be in its midst].”

All this will take place in the near future by the one about whom it states,¹⁷³⁶ “The one who breaks forth will go before them,” referring to “Your anointed one (*Meshichecha*-משיחך).”¹⁷³⁷ That is, there not only will be the “footsteps of Your anointed one,” [as in the teaching] “the [upper] legs descend [and dwell] within the [lower] legs,”¹⁷³⁸ but it will be in the way indicated by the verse,¹⁷³⁹ “Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty” (specifying “exceedingly-*Me’od*-מאד,” which shares the same letters as “Adam-אדם,” except that [he will be loftier, as indicated by the] permutation [of Adam-אדם to] “exceedingly-*Me’od*-מאד.”)¹⁷⁴⁰

For, through him there will be the fulfillment of the matter indicated by the verse,¹⁷⁴¹ “Let Him kiss me with the kisses of His mouth,” in that he will teach Torah to the entire

¹⁷³³ Judges 5:11

¹⁷³⁴ Zachariah 2:8

¹⁷³⁵ Zachariah 2:8-9

¹⁷³⁶ Micah 2:13

¹⁷³⁷ Agadat Bereishit, Ch. 63; Also see the other commentators there.

¹⁷³⁸ See Zohar II (Pekudei) 258a and Mikdash Melech there.

¹⁷³⁹ Isaiah 52:13

¹⁷⁴⁰ See *Hemshech “V’Kachah”* 5637 Ch. 20 (Sefer HaMaamarim 5637 Vol. 2, p. 426) and elsewhere.

¹⁷⁴¹ Song of Songs 1:2 and Rashi there.

Jewish people,¹⁷⁴² [specifically, the inner] Torah teachings of Moshiach. Through our toil throughout the time of exile all this is drawn down into revelation, below ten handbreadths, in our times, with the coming of our righteous Moshiach!

¹⁷⁴² Mishneh Torah, Hilchot Teshuvah 9:2; Likkutei Torah, Tzav 17a-b; Also see the discourse entitled “v’*Hamaskeeleem Yazheeroo* – And the wise shall be radiant” of last year, 5720, translated in The Teachings of The Rebbe, 5720, Discourse 16, Ch. 2 (Sefer HaMaamarim 5720, p. 134 and on), and elsewhere.